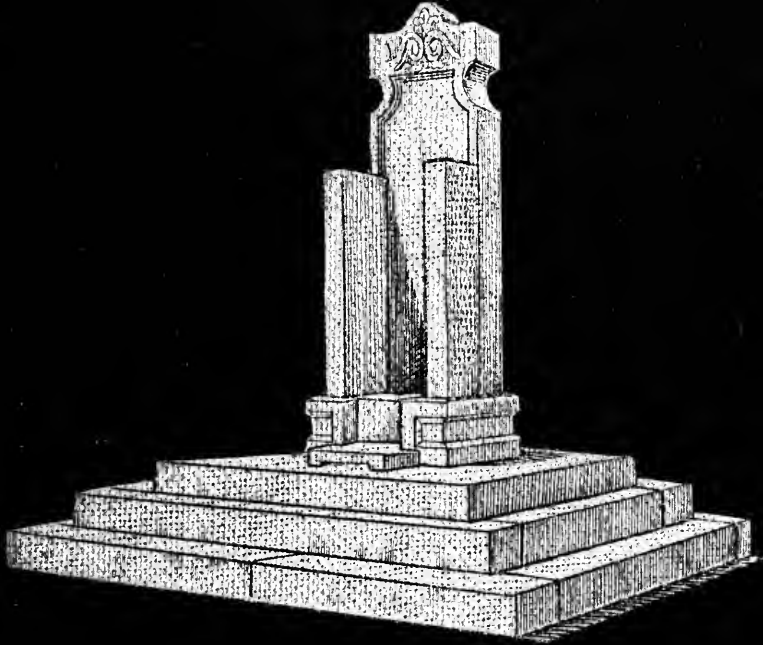


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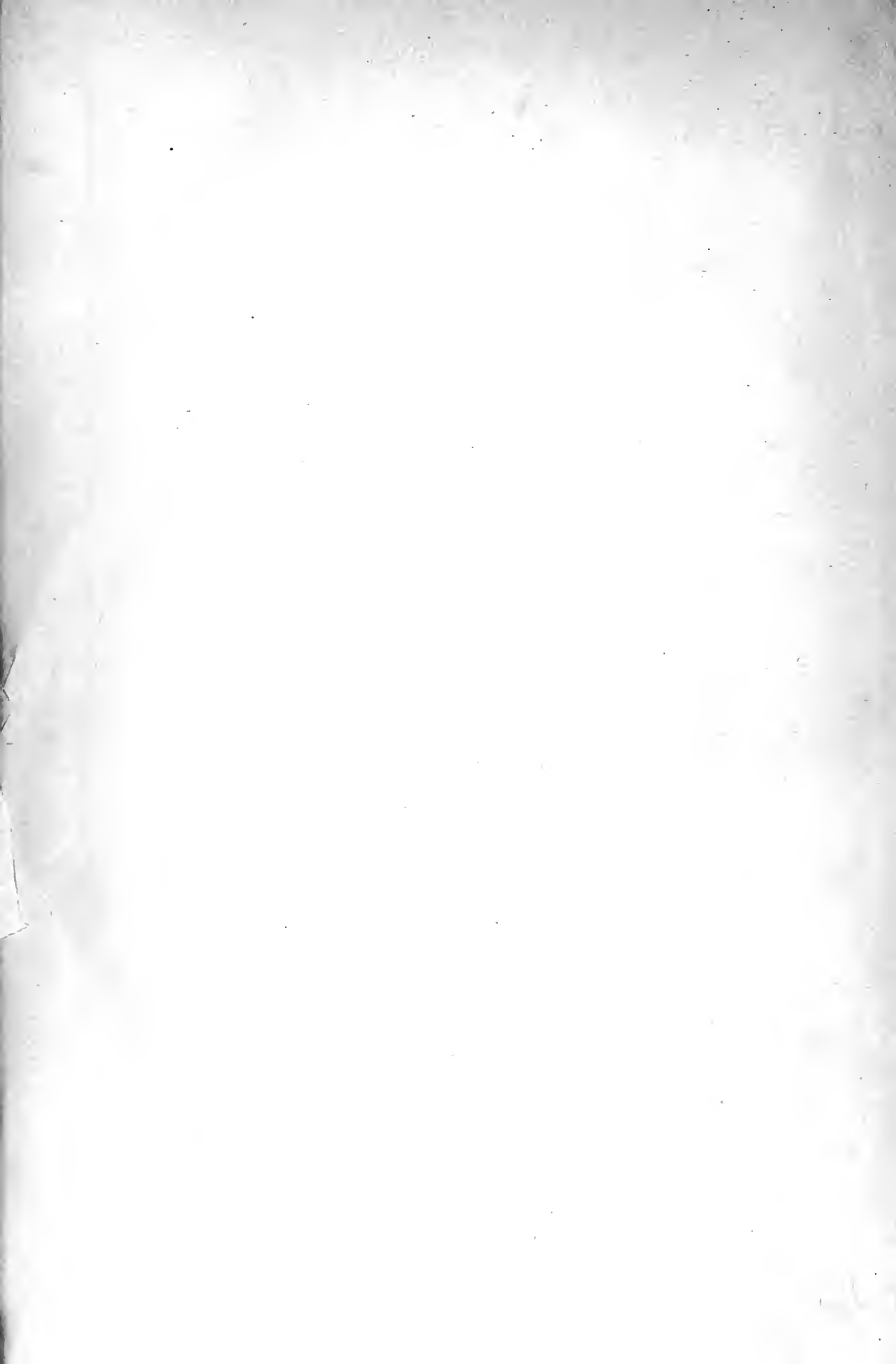


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 በፈቃድ ፡ እግዚአብሔር ፡ ሚካኤል ፡ እስመ ፡ መፍቀሬ ፡ እግዚእ ፡ ውእቱ ፡ ወተገሥት
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 ሠሉስ ፡ ወጽእ ፡ ራስ ፡ ሚካኤል ፡ እምግንደር ፡ ወኃደረ ፡ ውስተ ፡ ካይላ ፡ ሜዳ ፡ እንዘ ፡
 ይጸንሐ ፡ ለንጉሥ ። ወወጽእ ፡ ንጉሥ ፡ ምስለ ፡ ንዋየ ፡ መንግሥቱ ፡ ዘውእቱ ፡ ዘውድ ፡
 ዘዕቡብ ፡ ግብሩ ፡ ወመንክር ፡ ኅብሩ [ሕብሩ] ። ወተንሥኦ ፡ ራስ ፡ ሚካኤል ፡ እም
 ካይላ ፡ ሜዳ ፡ ለንጉሥኒ ፡ ረሰዮ ፡ ቅድሚሁ ፡ ወለሊሁ ፡ ኮነ ፡ ድኅሬሁ ፡ ወዝንቱ ፡ 10
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 ገብ ፡ ወግዕዙ ፡ አመ ፡ ጀለኅደር ፡ በዕለተ ፡ ሐሙስ ፡ ወኃደሩ ፡ ጌራ ፡ ድባ ፡ ወግዕዙ ፡ 30
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 ስቶስ ፡ አመጅለኅዳር ፡ በዕለተ ፡ እሑድ ፡ ወዓሉ ፡ ወኃደሩ ፡ ወበእንታክቲ ፡
 ሌሊተ ፡ እሁድ ፡ ዘኃደረ ፡ ባቲ ፡ በመስቀለ ፡ ክርስቶስ ፡ ዝደግማዊ ፡ ሙሴ ፡ ራስ ፡
 ሚካኤል ፡ ተዘከረ ፡ ነገረ ፡ መስቀሉ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወጸለዩ ፡

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

ስቲያን ፡ ዘይበዝኑ ፡ አምላክ ፡ ወሞሮሙ ፡ ርእሰ ፡ መዋዕያን ፡ ሚካኤል ፡ እስመ ፡
 ዓረፋ ፡ ይቀድም ፡ እምነፋስ ፡ መዋያቱስ ፡ አክ ፡ በብዝሃ ፡ ሠራዊት ፡ ወኩናት ፡ አላ ፡
 በጃአረር ፡ ዘአውደቆ ፡ ለመስተዕዕነ ፡ ፈረስ ፡ ዐዓዳ ፡ ወሶበ ፡ ርእዩ ፡ ድቀተ ፡ ጃፈረሳዊ ፡
 ጎዩ ፡ ኩሎሙ ፡ አዕራር ፡ ወኃጥኡ ፡ መካነ ፡ ዘይበጸሐ ፡ ቦተ ፡ ። ወኢያግመሮሙ ፡
 መካን ፡ እስመ ፡ ለፈራህ ፡ ኢየሳክሎ ፡ ምድር ፡ ወሞዱ ፡ ምድስ ፡ እሙንቱ ፡ አብዳን ፡ 5
 አለ ፡ አልቦሙ ፡ ልብ ፡ በከመ ፡ ይቤ ፡ ሚራክ ፡ ልቡ ፡ ለአብድ ፡ እንተ ፡ ተዓውድ ፡ ከመ ፡
 መንኮኮት ፡ ወበይአቲ ፡ ዕስት ፡ ኃጥኡ ፡ ሕዝብ ፡ ማየ ፡ ዘይሰትዩ ፡ ማየ ፡ እስመ ፡ ሶነ
 ደመ ፡ ኩሎ ፡ መየ ፡ ፈለግ ፡ በከመ ፡ ከነ ፡ ደመ ፡ ማየ ፡ ምድረ ፡ ግብጽ ፡ በመዋዕለ ፡ ሙሴ ፡
 ነቢይ ፡ እንዘ ፡ ይረድኦ ፡ ሚካኤል ፡ መልአክ ፡ ሰማያዊ ፡ እሉኒ ፡ ኃያላን ፡ ረሰይም ፡
 ደመ ፡ ለማቦ ፡ ፈለግ ፡ በኃይሉ ፡ ለራላ ፡ ሚካኤል ፡ መልአክ ፡ ምድራዊ ፡ ምድርኒ ፡ 10
 ተሴረየት ፡ በደም ፡ ወለብሰት ፡ አልባሰ ፡ ባሶር ፡ ዘውእቱ ፡ ቁሐተ ፡ ደም ፡ ወተፈጸመ ፡
 ቃለ ፡ መጽሐፍ ፡ ዘይቤ ፡ ይበጽሕ ፡ ደም ፡ እስከ ፡ ልጋመ ፡ ፈረስ ፡ ወበስረገላ ፡ እስከ ፡
 መልዕልታ ፡ ትሰጠም ፡ ወበእንተዝ ፡ ንሰምያ ፡ አርማጌዶን ፡ ለምድረ ፡ ፋግታ ፡ ደመ ፡
 አረሚ ፡ ወክርሰቲያን ፡ እስመ ፡ መልዓ ፡ ወስቲታ ፡ ወበዘመጠነዝ ፡ ቀትል ፡ ግሩም ፡
 ይተዋነይ ፡ ኅብረተ ፡ ሲራ ፡ ዘውእቱ ፡ ዕንጠረጅ ፡ ከመ ፡ ልማዱ ፡ አለዝንቱ ፡ ልማድ ፡ 15
 ከመአሳት ፡ ልበ ፡ አጽራር ፡ ዘያነድድ ፡ እስመ ፡ ኢይትሐወክ ፡ ልቡ ፡ ለራስ ፡ ሚካ
 ኤል ፡ በሰዓተ ፡ ቀትል ፡ ክቡድ ፡ ። ወተመይጡ ፡ እምቀትል ፡ ኃያላን ፡ ሊቀ ፡ አለ ፡ ያር
 ብሕ ፡ ደጅ ፡ አዝማች ፡ ጎሹ ፡ ወያርብሐዊ ፡ ደጅ ፡ አዝማች ፡ ወንድ ፡ በወሰን ፡ ምስለ ፡
 ሠራዊቶሙ ፡ ። ወአሚሃ ፡ ቀተለ ፡ እሹቲ ፡ ኃይሉ ፡ ጂቁላፈ ፡ ጅተ ፡ በኩናቱ ፡ ወጃጸ ፡
 በሰይፍ ፡ ዘውእቱ ፡ ጎራጺ ፡ ። ወወርዘወ ፡ ዓቢየ ፡ ውርዛዊ ፡ ዘዕቡብ ፡ ለነቢብ ፡ ወለ 20
 ተናግሮ ፡ እንዘ ፡ ወልደ ፡ ሻወጃክረምት ፡ አንክሮኬ ፡ ይደሉ ፡ ወአስተዓዕቡ ፡ ለዘከ

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መዝ ፡ ውርዛዊ ፡ እስመ ፡ *አሚሃ ፡ ገብረ ፡ ዓቢየ ፡ ኃይሉ ፡ ዘከመ ፡ ገብረ ፡ ጌዴዎን ፡
 በምድያም ፡ እንዘ ፡ ይብል ፡ ፀብዕ ፡ ዘጌዴዎን ፡ ወኃይል ፡ ዘእግዚአብሔር ፡ ወቀ
 ተሎሙ ፡ ለሂራብ ፡ ወዜብ ፡ ወሰልማና ፡ ወኩሎሙ ፡ መለአክቲሆሙ ፡ ዘቀተ
 ልዎ ፡ ለእኑሁ ፡ ወሚጠ ፡ ደመ ፡ እኑሁ ፡ በክዲወ ፡ ደሞሙ ፡ ለእሉ ፡ አሕዛብ ፡ 25
 ወከማሁ ፡ ወእቱኒ ፡ ገብረ ፡ በፋግታ ፡ ወሚጠ ፡ ደመ ፡ አቡሁ ፡ እመሰኬ ፡ ኢተርፈ ፡
 ተወልደ ፡ ሠናይኬ ፡ ዘከመዝ ፡ ተመልይ ፡ ። ወከዕብ ፡ ገብረ ፡ በከመ ፡ ገብረ ፡ ዳዊት ፡
 እሰራኤላዊ ፡ በቅድመ ፡ ሳኦል ፡ ሐሙሐ ፡ ወኃደገ ፡ ዕልገተ ፡ ከማሁኒ ፡ ወእቱ ፡
 ገብረ ፡ ወኃደገ ፡ ጃዕልገተ ፡ ምስለ ፡ ወዓልያኒሁ ፡ በቅድመ ፡ ሐሙሁ ፡ ለራስ ፡ ሚካ
 ኤል ፡ ወሶቤሃ ፡ ተፈሥሐ ፡ ራስ ፡ ሚካኤል ፡ በውርዛዊሁ ፡ ለእሹቲ ፡ ኃይል ፡ ወእም 30
 ቅድመ ፡ ኩሎ ፡ ተመይጡ ፡ ኃያላን ፡ ትግሬእለ ፡ ኢፈለጡ ፡ ጸጋሞሙ ፡ እምየማኖሙ ፡
 እኒዘመ ፡ ዕልገተ ፡ ኃፍረቶሙ ፡ ለሕዝብ ፡ ወለአሕዛብ ፡ ወአሚሃ ፡ አዘዘ ፡ ወዓልያ
 ኒሁ ፡ ከመ ፡ ያግሐሙ ፡ እምቅድሚሁ ፡ ኅብረተ ፡ ሲራ ፡ ለነጽሮ ፡ እንዘ ፡ ይገድፉ ፡ ዕል
 ገተ ፡ ። ወገዳፋ ፡ መሌሊቶሙ ፡ ለሕዝብ ፡ ወለአሕዛብ ፡ ወራዙተ ፡ ትግሬ ፡ ዘኅቤሆሙ ፡

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

ዘኮነ፡ ሎቱ፡ ለዝ፡ ንጉሥ፡ በኃይለ፡ ርእሱ፡ ሚካኤል፡ ውእቱ፡ በከመ፡ ኢይትፈለጥ፡
 እምነ፡ እሳት፡ ነበልባል፡ ወእምነ፡ ብርሃን፡ ፀዳል፡ እስመ፡ ከግሁ፡ ኢይትፈለጥ፡
 ኃይለ፡ እግዚአብሔር፡ እምርዕሰ፡ አጥናን፡ ወመልአክ፡ ኃይል፡ ሚካኤል፡ ወርቅሂ፡
 ዘወሀብዎ፡ ጽሑፍ፡ ውእቱ፡ ፤ በኅልቄ፡ ሩፃፃፃ፡ ግለም፡ ፤ ዘውእቱ፡ ኅልቄ፡
 ቢዘን፡ ወበሀየ፡ ንጉሥ፡ ነበሩ፡ ወርእስ፡ ምስለ፡ ሠራዊቶሙ፡ ጅመዋዕለ፡ ወአመ፡ 5
 ሸሀ፡ ለኅዳር፡ በዕለተ፡ ሐሙስ፡ ተረክበ፡ ራስ፡ ሚካኤል፡ ለመኳንንት፡ ወለሊቃው
 ንት፡ ወለኩሎሙ፡ ውሉደ፡ ጨዋ፡ ወገብረ፡ ምሳሐ፡ ፤ ሠረቀ፡ ታኅሣሥ፡ አመፄበ
 ዕለተ፡ ዓርብ፡ አስከሩ፡ ዓሣ፡ ሠራዊተ፡ ንጉሥ፡ ወርእስ፡ ወአመ፡ ሩፃፃፃ፡ ሕሣሥ፡
 በዕለተ፡ ቀዳሚት፡ በእደ፡ ጎቼ፡ ወሌብኦ፡ ሰኣ፡ ሞጨቃ፡ መሪረ፡ ልሳን፡ ወቆመ፡ ለሰሚዓ፡
 ፍትሕ፡ ቅድመ፡ ርእሰ፡ ፈታሕት፡ ሚካኤል፡ ፤ ወነበበ፡ ኩሎ፡ እከያቲሁ፡ ለሉቦ፡ 10
 ወእከያቲሁሙ፡ ለኩሎሙ፡ ንሎች፡ ምስለ፡ እከየ፡ ርእሰ፡ ወተናገረ፡ ኩሎ፡ ኃጣው
 ዒሁ፡ መነስሐ፡ ፤ ሊቅስ፡ ርእሰ፡ ሊቃውንት፡ ሚካኤል፡ አእሚሮ፡ በዝ፡ ንስሐ፡
 ከመ፡ አልቦ፡ ጽድቅ፡ እስመ፡ ውእቱ፡ መጨነቅ፡ ፤ ይቤሎ፡ ለሞጨቃ፡ እንዘ፡ አንተ፡
 በግማ፡ አብዝኖ፡ ነቢብ፡ ምንት፡ ይበቀኅክ፡ ሶበሰ፡ ኃዘንክ፡ ሊተ፡ በምድረ፡ ፀዳ፡ አነ
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 ተናገሮ፡ ፍትሐ፡ ይቤሎሙ፡ ለሊቃውንት፡ ፤ ወፈትሐቦቱ፡ ፍትሐ፡ ሞት፡ ዝኒ፡
 ፍትሕ፡ በጽሐ፡ ኅበ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወይቤ፡ ንጉሥ፡ ሠናየ፡ ፈትሐ፡
 ወእምድኅረዝ፡ ተውሀበ፡ ሞጨቃ፡ ለእለ፡ ይጠብሕዎክመ፡ ዳቤላ፡ ጠሊ፡ ወግዕዙ፡
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 ተድላ፡ ራስ፡ ሚካኤል፡ ለመኳንንት፡ ወለሊቃውንት፡ ፤ ወግዕዙ፡ እምነ፡ ድን፡
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 ወነበሩ፡ ሀየ፡ ሠሎሰ፡ ውስተ፡ መካነ፡ ማኅፈድ፡ ዘትካት፡ ሰቡዓ፡ መዋዕለ፡ ንጉሠ፡
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 አጋም፡ ውሀ፡ ወእለ፡ እምርኅቅ፡ ርእዩ፡ ጠሰ፡ እሳታ፡ ይቢሉ፡ ፤ አሌ፡ ላ፡ ለቁለላ፡
 እስመ፡ እምይእዚ፡ ይወርስዋ፡ ሥክ፡ ወአሚክላ፡ ወአልቦ፡ ሰብእ፡ ዘየኃልፍ፡ ማዕ
 ከላ፡ ፤ ወአመ፡ ጅወፀለጥር፡ በዕለተ፡ አሁድ፡ ለምድረ፡ እንዘ፡ ግድም፡ አውዓያ፡

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 በቅጽበት፡ እመኒ፡ መዓት፡ ወእመኒ፡ ምሕረት፡ ወአውዓየ፡ ነሎ፡ ምድረ፡ ቁለላ፡
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 5 አእምሮትየ፡ ወኢይትከሃለኒ፡ እዜነክሙ፡ ዘኒና፡ ኃይሎሙ፡ ለኃያላን፡ ዘውእቶሙ፡
 ብላቴንጌታ፡ ወልደ፡ ሚካኤል፡ ወአቤቶ፡ ገብረ፡ መስቀል፡ ወባሻ፡ ሕዝቅያስ፡
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 10 ስማዕያን ። ሠረቀ፡ የካቲት፡ በዕለተ፡ ሠሉስ፡ ቦኢ፡ ምድረ፡ ወነባ፡ ወኃደሩ፡ በገነት
 ጥቃ፡ ፈለግ። ዓሣሂ፡ አስከሩ፡ ወአመ፡ ጀበዕለት፡ ረቡዕ፡ ግዕዙ፡ አቦላ፡ ወበሀየ፡
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 15 መጽን፡ ጎልቀ፡ አልቦቱ፡ እስመ፡ ነሎ፡ ሆታ፡ መብልዕ፡ ዘዘዘአኢሁ፡ ጣዕሙ፡
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 ወለዝንቱ፡ ወንድ፡ በወሰን፡ ብእሲ፡ ከቡር፡ ወልሁል፡ እመንገለ፡ ወላዲሁ፡ ወወላ
 ዲቱ፡ ወአልቦ፡ ዘየዓብዮ፡ በልደተ፡ ሥጋ፡ እስመ፡ እምቤተ፡ መንግሥት፡ ልደቱ ።
 ተቀበልዎ፡ አጽራሪሁ፡ ወሰደደኖ፡ እምብሐሩ፡ ወወረሱ፡ ንዋዮ፡ ዘአጥረዮ፡ እም
 20 ንዕሱ፡ ወአኅጥዕዎ፡ ሲሳየ፡ ዕለት፡ በምክንያተ፡ መጽን፡ ወበምክንያተ፡ ሢመት፡
 ወእምዝ፡ ኮነ፡ ተመይጦ፡ እምድረ፡ ዳሞት፡ ኅበ፡ ይትመየጥ ። ወእንዘ፡ ይትመየጥ፡
 አሸቴ፡ ኃይሉ፡ ተዘከረ፡ ዘይቤሎ፡ አቡሁ፡ እንዘ፡ ሀሎ፡ በሕይወቱ፡ ወለእመ፡ ሞትኩ፡
 በብሔረ፡ ባዕድ፡ ኢይትርፍ፡ አጽምየ፡ በብሔረ፡ ባዕድ፡ እንዘ፡ ሀሎክ፡ ሕያወ፡
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 25 ይእዜ ። ወይቤሎ፡ ራስ፡ ሚካኤል፡ ግበር፡ ዘፈቀደክ፡ ወእምዝ፡ ራነወ፡ ሠራዊተ፡
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 ወእንዘ፡ ኢይትነሰት፡ ቈናዝዓ፡ ርእሱ፡ ዘፍቱል፡ አመ፡ ሕይወቱ፡ ወአምጽእም ።
 ወሶቤሃ፡ ኮነ፡ ዓቢይ፡ ኃዘን፡ ወሰቆቃው፡ ሶበ፡ ርእዮ፡ በድኖ፡ ለደጅ፡ አዝማች
 እሹቱ፡ ፍቁሮሙ፡ ወዘመዶሙ ። ወትቤ፡ ነሎ፡ ዓለም፡ ኦደጅ፡ አዝማች፡ እሹቱ፡
 30 ዳግማይ፡ ዘከርያስ፡ ዘሞተ፡ በግፍዕ፡ አባቢሎን፡ ምድረ፡ *ደሞት፡ ብዑዕ፡ ውእቱ 437 b
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 ሆሴዕ፡ ራስ፡ ሚካኤል፡ አማንኬ፡ ይደልወክ፡ ብዕዓን ። ኦደግማይ፡ ዮሴፍ፡ እሹቱ፡
 ኃይሉ፡ በከመ፡ አፍለሶ፡ ዮሴፍ፡ ለያዕቆብ፡ አቡሁ፡ እምግብዕ፡ ብሔረ፡ አሕዛብ፡
 ወአውጽኦ፡ ኅበ፡ ሀገሩ፡ ከነዓን፡ ከማሁ፡ አንተኒ፡ አፍለስኮ፡ ለአቡክ፡ ወአብጻሕኮ

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

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

መዋዒ : ፀር : ወልደ : ሕዝቅያስ : ዘበትርጓሜሁ : ጽነ-ዕ : ወመዋዒ : ይትናጸር :
ምስለ : ሕማሙ : ለሕዝቅያስ : ንጉሠ : ይሁዳ ። ወበከመ : ሕዝቅያስ : ሐይወ :
ዘውኅዘ : እምነ : በለስ : እስመ : ሐይወ : ሚካኤል : ሕይወተ : ዓለም : በአንብዕ :
ዘውኅዘ : እምዓደነ : ሥጋ : ዘሕያው : በነፍስ : ወፈድፉደስ : በአንብዕ : ለንግሥትነ :
ወለተ : ጊዮርጊስ : እስመ : በከዩት : እንዘ : ትብል : መኑ : ዘዩዓቅብኒ : እንዘ : ትብል : 5
በዝንቱ : ዘመን : ወዘያነብረኒ : በዝንቱ : መካን : ጥቃ : ቤተ : ክርስቲያን : ለተ
መጥም : ቀርባን : እምከመ : ኢሀለወ : ራስ : ሚካኤል : ዘበኅቤየ : ፍቁር : ወአርክ :
ምእመን : ወዘይፈውሰኒ : እምሕማመ : ኃዘን ። በከመ : ይቤ : ነቢይ : አርክ :
ምእመን : ሥራየ : ሕይወት : ባሕቱ : እመ : ኢተፈወሶ : ፍጡነ : እምንሰቲት :
ሕማሙ : እፎ : እምኮነ : ዓለሙ : ለዝ : መጋቤ : ከሉ : ዓለም : ራስ : ሚካኤል : 10
እስመ : አልቦ : ዘይመስሎ : እመኳንንት : መኳንንተሰ : ንጎደግ : እምነገሥትሂ :
አልቦ : ዘይመስሎ : ንጉሥ : በብዝ : ሠራዊት : ለሚካኤል : ርክሰ : መኳንንት :
ወኮነ : እምደመ : ዝንቱ : ነገር : እንዘ : ይትዋነዩ : ጀጠቤባን : ጅእዳግ : አቡቁር :
ወክልዑ : ርክሰ : መኳንንት : ወልደ : ልዑል : ዘጥበቡ : ከመ : ጥበብ : ፈላስፋ ።
በወርኃ : ሚመት : ዘይሁቦ : ለሰብእ : ተስፋ : ወእምአፉሁ : አይወጽእ : ቃለ : ዘለፋ ። 15
439 b አውሥአ : አዳግ : አቡቁር : ወይቤ : አልቦ : ዘይመስሎ : ለመሳፍንት : ዝንቱ :
ዘመንነ : ለወደጂ : መስፍነ : እምሐራ : ወለአዮ : መስፍነ : ቤገምድር : ወለወረኛ :
መስፍነ : ዳሞት : ወለነጮ : መስፍነ : ጎጆም : ወለሚካኤል : መስፍነ : ትግሬ
ተሠጥወ : መልአከ : ኃይል : ወልደ : ልዑል : ወይቤ : አሠኒ : ነገረከ : አብእሱ :
እስመ : ታሕቲት : ዕባዮ : ለሚካኤል ። እፎ : ተኔልቆ : ለሚካኤል : ምስለ : መሳ 20
ፍነት : እስመ : ይኔይስ : እምጅነገሥት : ወሠራዊቱ : ይበዝኑ : እምሠራዊተ : ጅነገ
ሥት ። ወአመ : ሐረባዲ : ንጉሠ : ዓረብ : ውስተ : ብሔሩ : ለራስ : ሚካኤል :
መስፍን : ነጻፎ : ብዕለ : ቤቱ : ውበዝኃ : ሠራዊቱ : አንከረ : ጥቀ : በእንተ : ዝንቱ ።
ወበጸሐ : ውስተ : ጎንደር : ኅበ : ንጉሥ : ወንግሥት : ነገርሙ : ዕባዮ : ወክብሮ :
ለሚካኤል : መስፍን ። ወአመ : ተበሃሉ : ንጉሥ : ወንግሥት : ንዕርግ : ውስት : 25
ደብረ : ቊስቋም : ሰሚዖ : ዘንተ : ነገረ : ይቤሎሙ : መልክ : ኃይልወልደ : ልዑ
ል : ኢትዕርጉ : ውስተ : ደብረ : ቊስቋም : ከመ : ኢይርአይ : ባዲ : ንጉሠ : ዓረብ :
ውጎደተ : ሠራዊትክመ : በዘርእየ : ዓይነብዝኃ : ሠራዊቱ : ለመስፍን : ሚ
ካኤል : ወከመ : ኢይመንን : ከያክመ ። ወሶበ : ዓራጉ : እመንቱ : ተኃየሎሙ :
ፈነወ : ሎቱ : መብልዓ : ወስቲ : ለባዲ : ንጉሠ : ዓረብ : ርክሰ : መኳንንት : ወልደ : 30
ልዑል : ምስለ : ብእሱ : ዘይትናገር : በልሳነ : ብሔሩ : ለባዲ : ከመ : ይብላዕ : ወይስ
ተይ : ወኢይዓዕ : እምነ : ቤቱ : ለነጽሮተ : ንጉሥ : ወንግሥት : ውእቱሰ : አእመረ :
ነገረ : ጥበቡ : ለራስ : ወልደ : ልዑል : ወይቤ : ተንሕለወኒ : መልአከ : ኃይልከመ :
ተንሕለዎሙ : ኢዩ : ለአካዝያስ : ንጉሠ : ይሁዳ : ወለኢዮራም : ንጉሠ : እስራኤል :

ወኃዲጎ፡ መብል፡ ወስቲ፡ ወጽኦ፡ እምነ፡ ቤት፡ ወዓርገ፡ መልዕልተ፡ ርዕሰ፡ ማኅ
 ፈደ፡ ዘማንኩት፡ ለነጽሮ፡ ንጉሥ፡ ወንግሥት፡ ። ወነጽሮ፡ ውኅደተ፡ ሠራዊቶሙ፡
 አስተኃቀሮ፡ ለንጉሥ፡ ወይቤ፡ ሥልጣንሰ፡ ሚካኤል፡ ውኅቲ፡ እስመ፡ ብዘኃን፡
 ሠራዊቱ፡ ከመ፡ ከዋክብተ፡ ሰማይ፡ ወከመ፡ ኖፃ፡ ባሕር፡ እለ፡ ኢይትኒለቱ፡ እምብ
 5 ዝኖሮሙ፡ እሉሰ፡ ሠራዊተ፡ ንጉሥ፡ ውኅዳን፡ ጥቀ፡ ወኮኑ፡ ከመ፡ አናብጥ፡ ወእለ፡ 440 a
 ከማሆሙ፡ በቅድመ፡ ሠራዊቱ፡ ለመስፍን፡ እስመ፡ ለሠራዊቱ፡ ጽንዖሙ፡ ከመ፡
 አወልዕ፡ ወኑኖሙ፡ ከመ፡ አርዝ፡ ወሰሚ፡ ነገሮለባዲ፡ ንጉሠ፡ ዓረብ፡ ወዓሊሁ፡
 ለርእሰ፡ መኳንንት፡ መልደ፡ ልዑል፡ ዘየአምር፡ ልሳነ፡ ብሔሩ፡ ዜነዎ፡ ዘንተ፡ ነሎ፡
 ወይቤ፡ ራስ፡ ወልደ፡ ልዑል፡ ለምንት፡ ዓርገ፡ እንዘ፡ እብሎሙ፡ ኢትዕርጉ፡
 10 ውስተ፡ ደብረ፡ ቀኅቋም፡ ከመ፡ ኢይመንንክሙ፡ ባዲ፡ ንጉሠ፡ ዓረብ፡ እስመ፡
 ውኅዳን፡ ሠራዊትክሙ፡ ። ዓዲ፡ ቦ፡ ብዙኅ፡ ነገረ፡ ጥብብ፡ ዘነገረ፡ ራስ፡ ወልደ፡
 ልዑል፡ ለንግሥት፡ ምንትዋብ፡ አኅቱ፡ ጊዜ፡ ቀርቦ፡ ዕለተሞቱ፡ እስመ፡ ከመዝ፡
 ይቤላ፡ እምከመ፡ ኢነበረ፡ መስፍን፡ ራስ፡ ሚካኤል፡ በመንበረ፡ ዜአየ፡ ወኢኮነ፡
 ርእሰ፡ ወመልአክ፡ ኃይል፡ ነሎ፡ ዓለምይከውን፡ ለኃጉል፡ ወሰሚ፡ ንግሥት፡
 15 ምንትዋብ፡ ትቤ፡ አኢኑየ፡ ይኩን፡ በከመ፡ ለሊክ፡ ወይኩን፡ ፈቃድክ፡ ። እስመ፡
 ፈቃድክ፡ ፈቃድየ፡ ወዘእንበለ፡ መስፍን፡ ሚካኤል፡ ፍቁርየ፡ ባዕድ፡ መድኃኒት፡
 አልብየ፡ ባሕቱ፡ ይስሕብ፡ ዝነገር፡ ብዙኃ፡ ነገረ፡ ወንትናገር፡ ከመ፡ ወርኑ፡ ።
 ሠረቀ፡ ሚያዝያ፡ በቀዳሚት፡ ሰንበት፡ ወአመ፡ ሸኮነ፡ ፋሲካ፡ ወአመ፡ ገደ፡ ተነ
 ግረ፡ አዋጅ፡ ከመ፡ ይኩን፡ ዘመቻ፡ ወእምድኅረ፡ ዝንቱ፡ አዋጅ፡ ኖመ፡ ጅብእሲ፡
 20 ወሰም፡ በሕልሙ፡ ቃለ፡ ግሩመ፡ ዘይብል፡ ተማኅረኪ፡ ተማኅረኪ፡ ሀገረ፡ ሚጫ፡
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 25 ሕማማ፡ ለቤገምድር፡ ሖር፡ ሎልማ፡ ። ወአመ፡ ጅወህለሚያዝያ፡ በዕለተ፡ ሰነይ፡
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 10 ጸገር፡ በአማን፡ ጉማ፡ ጸገር፡ እስመ፡ ሀገራ፡ ይመሰል፡ ጊሜ፡ ጸገረሂ፡ ተሠምዮት፡
 እስመ፡ ይበዝዮን፡ እምፀጉር፡ መከራሃ፡ ወበሳኒታ፡ ኃደሩ፡ ነገዲት፡ ዘይእቱ፡ ም
 ድሮ፡ ይብስት፡ ወበሳኒታ፡ ኃደሩ፡ መሳህል። ወበሳኒታ፡ ኃደሩ፡ ዛሬማ፡ ጥቃ፡
 ዋልድባ፡ ወበሀዩ፡ ወአሉ፡ ወኃደሩ፡ አመ፡ ሸወጀለሰኔ፡ በዕለተ፡ እሁድ፡ ዘውእቱ፡
 ዕለተ፡ በዓሉ፡ ለቅዱስ፡ ሚካኤል፡ ወአመ፡ ሸወጀለሰኔ፡ በዕለተ፡ ስኩይ፡ ኃደሩ፡
 15 ማዩ፡ ልሕም፡ እንተ፡ ትመስለ፡ ለሀገረ፡ ዳዊትቤተ፡ ልሔም፡ ወበሳኒታ፡ ኃደሩ፡
 ቡያ። ወግዕዙ፡ እምነ፡ ቡያ፡ ወኃደሩ፡ ማዩ፡ ፀብር፡ ወኃደሩ፡ ፀባላቋ፡ ሀገረ፡
 ልምላሜ፡ ወበሳኒታ፡ ኃደሩ፡ ተከዜ፡ ወበሀዩ፡ ሕመት፡ ወይዘሮ፡ ምርጺት፡ በም
 ክንያተ፡ ማይ፡ ወበሳኒታ፡ ኃደሩ፡ ስሐ፡ ወበሳኒታ፡ ኃደሩ፡ ማዩ፡ ሹብኒ፡ ወበሳ
 ኒታ፡ ኃደሩ፡ አድ፡ ወንፊቶ፡ ወነበሩ፡ ጀተዕለተ፡ ከመ፡ ያክብሩ፡ በዓለ፡ ቅዳሴ፡ ቤታ፡
 20 ለእግዝእትነ፡ ማርያም፡ አመ፡ ሸወጀለሰኔ። ወአመ፡ ሸወጀለሰኔ፡ በዕለተ፡ ረቡዕ፡
 ግዕዙ፡ ወተዓየነ፡ ስለሕለሻ፡ ምድር፡ ቅድስት፡ እንተ፡ አልባቱ፡ ሰቅፍት፡ ወበሳ
 ኒታ፡ ኃደሩ፡ ማዩ፡ ሹም፡ በአማን፡ ማዩ፡ ሹም። እስመ፡ ሀገሩ፡ ውእቱ፡ ለሥዩመ፡
 እግዜ፡ አብሔር፡ ሚካኤል፡ ባሕቱ፡ ሰብእ፡ ዘአልቦቱ፡ ሐሰት፡ ማይኒ፡ ፍትሑ፡
 ዘይውኅዝ፡ ከመ፡ ማይ፡ እንበለ፡ ሐሰት፡ በኩሉ፡ መዋዕለ፡ ሕይወቱ። ወበሳኒታ፡
 25 ኃደሩ። አክሱመ፡ ደግሚት፡ አዩሩሰሌም። ወአመ፡ ሸወጀለሰኔ፡ በዕለተ፡ ቀዳ
 ሚት፡ ሰንበት፡ ቦኡ፡ አድዋ፡ ወተኅብረ፡ ዓቢይ፡ ተድላ፡ ውስት፡ ቤቱ፡ ለስሁል፡
 ሚካኤል፡ ወዘንተ፡ ተድላ፡ ነጺሮ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖተ፡ አንከረ፡ አን
 ክሮ፡ ወኃዋክ፡ ነገረ፡ ዘይት*ናገሮ፡ እስመ፡ ገብረ፡ አሜሃ፡ ምሳሐ፡ ሰሎሞን፡ ዘኢገ 442 a
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 30 ወአእምሮ፡ ወልብ፡ ንጉሥ፡ በአሥምሮ። ወእም፡ ድኅረዝ፡ ውስተ፡ አንብሮ፡
 ለንጉሥ፡ ምስለ፡ ሠራዊቱ፡ ፫አውራኃ፡ ወጀዕለተ፡ ወኢመስሎ፡ ዘነበረ፡ ጀስለተ፡
 እንዘ፡ ሎቱ፡ ይጠብሕ፡ ለሰዕለቱ፡ ዓባግዓ፡ ወአልሀምተ፡ እለ፡ ኢይት፡ ኄለቁ፡
 ጀወትእልፊተ፡ አእላፊሂ፡ ወአእላፋተ፡ ሸወለኅልቁ፡ ኅብስት፡ ወኩሉ፡ ንዋዩ፡

ቤቱ፡ ዘወሀቦሙ፡ ለንጉሥ፡ ወሠራዊቱ፡ አልቦ፡ ዘይክል፡ ጎልቆቶሙ፡ እንበለ፡
 እግዚአብሔር፡ ባሕተቱ፡ ፃደ፡ በዝ፡ አንቀጽ፡ ታሪክ፡ እዜከር፡ ልዕልናሁ፡ ለል
 ዑል፡ ርእሰ፡ ልዑላን፡ ሚካኤል፡ እስመ፡ ሠናይ፡ ሥርዓተ፡ ቤቱ፡ ወብዙኅ፡ ምሳሑ፡
 ወደራሩ፡ ወእለ፡ ይጠብሑ፡ አልሁተ፡ ወአባግ፡ ለለአሚሩ፡ ጅጅ፡ ዕለተ፡ ኢየ
 ዓርፋ፡ ወካል፡ ግብረ፡ ኢይገብሩ፡ ከለባቲ፡ ሆሙኒ፡ ውስተ፡ ፈለግ፡ ኢየሐውሩ፡ 5
 እስመ፡ ደመ፡ እንስሳ፡ ይስትዩ፡ ወይሰክሩ፡ ወሶቦ፡ እዜከር፡ ሥርዓተ፡ ቤቱ፡ ለሠ
 ራዲ፡ ዝንቱ፡ ዓለም፡ ወርእሰ፡ ነሉ፡ ፍጥረት፡ ፍጥረት፡ ሠናይ፡ ሚካኤል፡ እዜ
 ከር፡ ሥርዓተ፡ ቤቱ፡ ለሰሎምን፡ ለለጅዕለት፡ ጠበመስፈርተ፡ ሰሎቆርስ፡ ሰንዳሌ፡
 ወጁበመስፈርተ፡ ቆርስ፡ ሐሪዕ፡ ወገአልህምት፡ መጋዝዕት፡ ወጁአልህምት፡ አስ
 ዋር፡ ወጁአባግዕ፡ ዘእንበለ፡ ወይጠል፡ ወኃዩል፡ ወመግዝዓ፡ ደዋዋርህ ። ንግባዕኬ፡ 10
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 አድዋ፡ አመ፡ ጅወፎለመስከረም፡ በዕለተ፡ ሰነይ፡ በፍናተ፡ ምክሩ፡ ለርእሰ፡ መኳን
 ንት፡ ሚካኤል፡ ወኃደረ፡ በቀቅበግ፡ ጅዕለተ፡ ወምንተ፡ እነግር፡ ዘከነ፡ አሜሃ፡
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 ወአመ፡ ጅወጅ፡ በዕለተ፡ ረቡዕ፡ ተንሥኦ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወኃደረ፡ አባ፡
 ጽሕማ፡ ወበሳኒታ፡ ኃደረ፡ አዋሉ፡ ወበሳኒታ፡ ኃደረ፡ ወርኢ ። ወበሳኒታ፡ ኃደረ፡
 መጋብ፡ ወበውእቱ፡ ወርኅ፡ ዓቢይ፡ ነባይ፡ ርእሰ፡ ነባይት፡ ሚካኤል፡ ሕልመ፡
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 ዙኃን፡ አናጹት፡ ወእሉ፡ አናፁት፡ ይትሚሰሉ፡ በአጽራር፡ እለ፡ ተንሥኦ፡ ላዕሌሁ፡

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

ልዎ : ለዘመንፎ : አይቱ : ውእቱ : ይእዜ : ዝኩ : አፉከ : ዘተናገርከ : ቦቱ : ወትቤ :
 መኑ : ያወርደብር : ውስተ : ምድር : ወመኑ : ውእቱ : ራስ : ሚካኤል : ከመ : እት
 ቀነይ : ሎቱ : ውእቱ : አብድ : ሊቀ : አብዳን : ዘመንፎ ። ይብ : እምሐየሰኒ : ሶብ :
 ኢተወላደኩ : እምከርሠ : እምየ ። ወካዕብ : ተመነየ : ወይቤ : እምፈተውከ :
 እመ : ተርኅወት : ምድር : ወውኅጠተኒ : ከመ : ደታን : ወአቤርን : ወለካንሂ : 5
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 ተክለ : ሃይማኖት ። ወአብ : ነጋሢ : ሚካኤል : ዘረከብ : አክሊል : መንግሥት :
 ወወጽኦ : ሎቱ : ፍትሕ : ለአቤቶ : ገብረ : መስቀል ። ወተመጠዎ : ለዘመንፎ : እም
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 ኤል : ወኮነ : ዘመንፎ : ግማዳተ : አብድ : ወካልዓንሂ : ዓማዕያን : እለ : ወልደ : ዮሐ 10
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 እንዘ : ውእቱ : አቡሃ : ለምሕረት : ለአግብርቲሀ : ግበሩ : ነሎ : ዘአዘዝኩክሙ : .
 ወይቤሉ : እወ : እግዚአ : ንገብር ። ውእቱኒ : ይቤ : በቃለ : በቀል : ወመርገም :
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 ተለ : በመጥባሕት : ይመውት : በመጥባሕት : ወኃጥኡ : ዘይቀብርሙ : እስመ : 15
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 ወለደቂቀ : ዘቁናይስ : መሐርዎሙ : ወተዓገሥዎሙ : እስመ : ግብሩ : ለእግዚእ :
 ምሕረት : ወልማዳ : ለገብር : ስሕተት ። ወዝንቱ : ግብር : ተገብረ : ሎቱ : ለራስ :
 ሚካኤል : አመ : ጌለታኅሣሥ : ዘውእቱ : እለተ : በዓላ : ለእግዚእትነ : ቅድስት :
 ድንግል : በ፪ : ማርያም : ወላዲተ : አምላክ : ዘተሰደት : ውስተ : ደብረ : ቀስቋም : 20
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 መኖት : ዘከመ : መንግሥተ : አድማስ : ሰገድ ። ወለራስ : ሚካኤል : አልቦ : ዘይ
 መስሎ : እምቀደምት : ኃያላን : በኃይል : ወበመዊዕ ። ወከሣልስት : ዕለት : እም
 ዘኃልቁ : ዓማዕያን : በከመ : ይቤ : መጽሐፍ : ግብተ : ኃልቁ : ወተኃጉሉ : በእንተ :
 ኃጢአቶሙ : ተማከረ : ንጉሥ : ምስለ : ሚካኤል : ርእሱ : ዘየፈቅሮ : ከመ : ነፍሱ ። 25
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 ንጉሥ : ወዶዳ : ለሽምብረት : ወዓደወ : ደብረ : ጽዮን ። ወዓርገ : ውስተ : ርእሳ :
 ወጠብሐ : አልሀምተ ። ወአብዎሙ : ለእለ : ዓርገ : ምስሊሀ ። ። ንግባዕኬ : ኅብ :
 ጽሑፊ : ታሪክ : ዘወርኃ : ሰኒ ። አመ : ፪ለስኔ : ወጽኦ : ራስ : ሚካኤል : እምጉንደር :
 ምስለ : ንጉሥ : ወዘውድ : ወምስለ : ሥዕለ : ነርዓተ : ርእሱ : ለእግዚእነ : ኢየሱስ : 30
 ክርስቶስ : እንዘ : ይመርህ : መንፈስ : ቅዱስ : በከመ : ይቤ : ዳዊት : ወመንፈሊክ :
 ቅዱስ : ይምርሃኒ : በምድረ : ጽድቅ ። ወአመ : ፪ለስኔ : በዕለተ : እሁድ : ቦኡ :
 ውስተ : ኅንደር : ደጅ : አዝማች : ኅሹ : ወደጅ : አዝማች : ወንድ : በወሰን : ወግራ :
 አዝማች : አያዳር : ወእሹቱ : ኃይሉኒ : ሐረ : ኅበሀገሩ : ቤገምድር : ወእንዘ : ይበ

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

ንደቦ፡ ለፌ፡ በዘበ፡ ጥ፡ ወለፌ፡ በሰሌቦ፡ ልብስ። ወትቤሎ፡ ወልድ፡ ስዓላ፡ ለወዓሊ፡ ሃ፡
 ዘገብአ፡ ስራቆ፡ እንቷ፡ እንቋ፡ ኢ፡ ጥትክ፡ በይመጽእስ፡ አሳት፡ ነደዲ፡ ራስ፡
 ሚካኤል፡ ይመጽእ፡ ወኤይጎነዲ፡ ወዓቀመት፡ ነገራ፡ በዘከመዝ፡ ነገር፡ ወአመ፡
 ቛወጀበዕለተ፡ ረቡዕ፡ ወጽኢ፡ እምጎንደር፡ ቪተሆሙ፡ መኳንንት፡ ወሐሩ፡ በበሀ
 ገሮሙ፡ ወበበምኩናናሙ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ወእምዝ፡ ተንሥኢ፡ 5
 ንጉሠ፡ ነገሥት፡ ተክለ፡ ሃይማኖት፡ ወራስ፡ ሚካኤል፡ እምትግሬ፡ ወበጽሑ፡ እስከ፡
 ሞገ፡ ወግዕዙ፡ እስከ፡ ጎልዮ፡ ወእምጎልዮ፡ በጽሑ፡ በለሳ። ወእምበለሳ፡ በጽሑ፡
 ጎንደር፡ ወእንዘ፡ ይበውኡ፡ ራስ፡ ሚካኤል፡ ወአድማስ፡ ሰገድ፡ ተክለ፡ ሃይማኖት፡
 ረከብዎ፡ ለአባ፡ ሰላማ፡ ወለግርማ፡ ጽዮን፡ እኅወ፡ ወረኛ። ወእምዝ፡ ቦኢ፡ ጎን
 ደር፡ ወተረክቡ፡ በአዳራሽ፡ ወተጸውዑ፡ ሊቃውንት፡ ወአዛገርቶ፡ ዘቀኝ፡ ወዘ 10
 ግራ፡ ወአም፡ ጽእዎ፡ ለአባ፡ ሰላማ፡ ወለግርማ፡ ጽዮን፡ ወዓቀምሙ፡ ትድመ፡
 445 b ንጉሥ። ወፈትሑ፡ ላዕሌሆሙ፡ ፍትሐ፡ ሞ*ት፡ እስመ፡ አባ፡ ሰላማ፡ ሆከ፡ ነሎ፡
 ዓለመ፡ ወላዕለ፡ ንጉሥ፡ ነገረ፡ አኅሠመ። ወአሜሃ፡ ሰተልዎ፡ ለአባ፡ ሰላማ፡ ወለ
 ግርማ፡ ጽዮን፡ ወቦኦ፡ ራስ፡ ሚካኤል፡ ውስተ፡ ቤቱ፡ ወእም፡ ድኅረ፡ ጎዳጥ፡ መዋ
 ዕል፡ ሰቀልዎ፡ ለአቤቶ፡ ገብረ፡ ድንግል፡ ምስለ፡ ጀሰብእ፡ ወአጥፍዓ፡ ዓይኖ፡ ለለብ 15
 ሐት፡ ለአብ። ወነበረ፡ በአደባባይ፡ ብዙኃ፡ መዋዕለ፡ እምድኅረ፡ ጠፍዓ፡ ዓይኑ።
 ወእምዝ፡ ሜምዎ፡ ለእሺቴ፡ ኃይሉ፡ ደጅ፡ አዝማችነት፡ ዘቤገምድር። ወአሜሃ፡
 ዓመ፡ ራስ፡ ጎሹ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ በእንተ፡ ፍርሃተ፡ ራስ፡
 ሚካኤል፡ ወመጽኢ፡ እስከ፡ ደምበያ። ወራስ፡ ሚካኤል፡ ሶበ፡ ስምዓ፡ ምጽ
 ዓቶሙ፡ ለእሉ፡ ወጽኦ፡ እምጎንደር፡ ምስለ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወበጽሑ፡ 20
 እስከ፡ ሳርባኩሳ፡ ወተቃተሉ፡ በሀየ፡ እስከ፡ ኀወጅዕለት፡ ወእምዝ፡ ግዕዙ፡ ደጎላ።
 በሀየኒ፡ ተቃተሉ፡ ሸመዓልተ፡ ወከነ፡ ዓቢይ፡ ቀትል፡ ወበጊዜሃ፡ ተቃተሉ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ ወወርዘወ፡ ዓቤየ፡ ውርዛዌ፡ ዘኢይክል፡ እዝን፡ ሰሚዎቆ፡ ወል
 ሳን፡ ተናጊሮቶ፡ ወእንዘ፡ ሀሎ፡ ራስ፡ ሚካኤል፡ በደጎላ፡ ርእየ፡ ሐይመቶ፡ ለስሜን፡
 ተስፋ፡ ጸውዖሙ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወለደጅ፡ አዝማች፡ ክፍለ፡ ኢየሱስ፡ 25
 ወደቤልዎሙ፡ ዕብዕዎ፡ ለዝዓማዒ። ወአሜሃ፡ ሐሩ፡ በሌሊት፡ ወፀብዕዎ፡ ወማ
 ኅረከ፡ ደጅአዝማች፡ ኃይሉ፡ ጅኃያላነ፡ ፀብዕ፡ ወእምዝ፡ ተመይጠ፡ ወኃደገ፡
 ስብእ፡ እለ፡ ማኅረኮሙ፡ ቀድመ፡ ገጹ፡ ለራስ፡ ሚካኤል። ወተፈሥሐ፡ ራስ፡
 ሚካኤል፡ በኃይሉ፡ ለደጅ፡ አዝማች፡ ኃይሉ። ኦደጅ(አ)ዝማች፡ ኃይሉ፡ አይ፡
 መካን፡ ዘኢ፡ ወርዘውከ፡ ቦቱ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ወሶቤሃ፡ ተሞዓ፡ 30
 ራስ፡ ሚካኤል፡ ወቦኦ፡ ጎንደር። ወእምዝ፡ አኃዝዎ፡ ወወስይ፡ ለራስ፡ ሚካኤል፡
 ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ውስተ፡ ሀገሩ፡ ወአንበሮ፡ በድብኮ፡ ወነበረ፡
 ጅዓመተ። ወእምዝ፡ ፈነዎ፡ ኅበ፡ ሀገሩ፡ ትግሬ፡ ወነበረ፡ ሀየእንዘ፡ ይኳንን፡ በምኩ
 446 a *ናኑ፡ ጅዓመተ፡ ከመ፡ ቀዳሚ፡ ወእምድኅረ፡ ዝንቱ፡ ነሎ፡ እዕረፈ፡ ራስ፡ ሚካኤል፡

ርእሰ ፡ ኃያላን ፡ መኳንንት ፡ ወመሳፍንት ፡ በዘመነ ፡ ንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ ንጉሠ ፡ ነገሥት ።

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5 ወእጽሐፎን ፡ ለእላ ፡ መጻሕፍተ ፡ ታሪክ ፡ ዘነገሥት ፡ ወመኳንንት ፡ ኦለኮን ፡ እም
ፍጥረተ ፡ አዳም ፡ እስከ ፡ ንጉሠ ፡ ነገሥት ፡ አድማስ ፡ ሰገድ ፡ ተክለ ፡ ሃይማኖት ፡ ወእስ
ተጋብዖን ፡ ደጅ ፡ አዝማች ፡ ጎሹ ፡ ዓቢይ ፡ ወልሂቅ ፡ በአስተሐምሞ ፡ ወጻሕቅ ፡ እም
ኩሎን ፡ አድባራት ፡ ወእምደሰያት ፡ ወእምቤተ ፡ አዛገርች ፡ ወእምቤተ ፡ ጸሐፍያነ ፡
ትእዛዝ ፡ ወእምዝ ፡ ኩሎ ፡ አስተጋብዖን ፡ ለእላ ፡ መጻሕፍተ ፡ ታሪክ ፡ እም ፡ ከመ ፡
ጠፍአ ፡ በብዙኅ ፡ መዋዕል ፡ በከመ ፡ አስተጋብዖን ፡ ዕገራ ፡ ነቢይ ፡ ትካት ፡ ለኩሎን ፡
10 መጻሕፍተ ፡ ነቢያት ፡ እለ ፡ ውእያ ፡ ቀዳሚ ፡ በእሳት ፡ ከማሁ ፡ አለተጋብዖን ፡ ደጅ ፡
አዝማች ፡ ጎሹ ፡ ርእሰ ፡ መኳንንተ ፡ ለኩሎን ፡ መጻሕፍተ ፡ ነገሥት ፡ እለ ፡ ጠፍአ ፡
አመ ፡ ውእየ ፡ ቤተ ፡ መንግሥት ፡ በመዓቱ ፡ ለራስ ፡ ሚካኤል ፡ ክቡድ ፡ መዓት ፡ ወበ
ከመ ፡ አስተጋብዖዎን ፡ ፫፻፲ መጻሕፍተ ፡ ሐዲሳት ፡ ከማሁ ፡ አስተጋብዖን ። ባሕቱ ፡
ኢሀሎ ፡ ንጉሥ ፡ ወመኩንን ፡ በአስተሐምሞ ፡ ወጻሕቅ ፡ ዘይሰምዖን ፡ ወይሬእዮን ።
15 ተፈጸመ ፡ መጽሐፈ ፡ ታሪክ ፡ በስላመ ፡ እግዚአብሔር ፡ አሜን ፡

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

ዘኢብሔር፡ ዘይሬኢ፡ ልብ፡ ነሉ፡ ርእዮ፡ ከመ፡ ኢወረደ፡ ለኃሳው፡ መንግሥት፡
 አላ፡ ለደኅን፡ እመከራ፡ ዘዘከርናሁ፡ ቅድመ፡ ዓቀቦ፡ ከመ፡ ዓቀቦ፡ ለፈርዖን፡ ዮሴፍ፡
 እምአደ፡ ፈርዖን፡ ወለደንኤል፡ እምአፈ፡ ኦናብስት፡ እስመ፡ ይትሔደስ፡ በዘመኑ፡
 ሥርዓተ፡ ቁስ፡ ወንጢኖስ፡ ዘተሠርዓ፡ በአፈ፡ ሊቃውንት፡ ወይትሐንጸ፡ አብያተ፡
 ክርስቲያናት፡ አዕረጎ፡ ዳግመ፡ ወኅኒ፡ በዓቤይ፡ ክብር፡ ወትፍሥሕት ። 5
 ኅበ፡ ጽሑፊ፡ ዘና፡ መንግሥቱ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወበጃምመተ፡
 መንግሥቱ፡ ለሰሎሞን፡ በወርኃ፡ ስኔ፡ እንዘ፡ ወንጌላዊ፡ ሉቃስ፡ በጅጅወጅጅወጅጅ
 መተ፡ ዓለም፡ ኃለፈ፡ ክንፉ፡ አዳም፡ ወኅኒ፡ ምስለ፡ ብዙኅ፡ መኳንንት፡ ወሕዝብ ።
 ወአኃዘ፡ ቦቱ፡ እክለ፡ ወማየ፡ ከመ፡ ቀዳሚ ። ወአመንደቦ፡ ብዙኃ፡ በሪሐብ፡ ወጽ
 447 a ምዕ፡ ወበብዙ*ኅ፡ ዓማ፡ አውረደ፡ እም፡ ወኅኒ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ አው 10
 ርዮቱስ፡ ኢከነ፡ ለሠናይ፡ እላ፡ ለእከይ፡ በሕቲቱ፡ እግዚአብሔር፡ ወለጠ፡ ምክረ፡
 ሞቱ፡ ወረሰዮ፡ ምክረ፡ መንግሥት፡ በከመ፡ ወለጠ፡ ጦማረ፡ ሞቱ፡ ለባሕራን፡
 በእደ፡ ሚካኤል፡ መልአክ፡ ወረሰዮ፡ ጦማረ፡ ሕይወት፡ ወትፍሥሕት ። ወእም
 ደኅረዝ፡ ወሰዶሙ፡ ክንፉ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ ወለሰሎሞን፡ ንጉሥ፡
 ምድረ፡ ደሞት፡ እስመ፡ ውእቱ፡ ዳሞት፡ ደጅ፡ አዝማች፡ ወሥዮመ፡ አገው፡ 15
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 ኃይሉ፡ ወበወርኃ፡ ሐምሌ፡ አስተናሥኦሙ፡ እግዚአብሔር፡ ለሕዝብ፡ ሜጫ፡
 ወዳሞት፡ እስከ፡ ይብሉ፡ ለእመ፡ ኢንግሠ፡ ተክለ፡ ጊዮርጊስ፡ ሲንትቀነይ፡ ወኢን
 ሁብ፡ ጸባሕት፡ ለሰሎሞን፡ ንጉሥ ። ወሶበ፡ ርእየ፡ ክንፉ፡ ተሐውከተ፡ ሕዝብ፡ አን
 ገሥ፡ ለንጉሥነ፡ ተክለ፡ ጊዮርጊስ፡ በምድረ፡ ይባባ፡ አመ፡ ፲ወጀለወርኃ፡ ሐምሌ፡ 20
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 ወይሴፎ፡ መንግሥቶ፡ በከመ፡ ይሴፎ፡ ዘራዒ፡ ለዝናም፡ አቡሁኒ፡ ንጉሥ፡ ያፈቅሮ፡
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 ልቦ፡ ለክንፉ፡ ወእብኦ፡ ውስተ፡ ጎንደር፡ አመ፡ ፳ወጀለወርኃ፡ ታኅሣሥ፡ ዘውእቱ፡
 ዕለተ፡ በዓለ፡ ልደቱ፡ ለእግዚአክሱ፡ ኢየሱስ፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ ወተቀበልዎ፡
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ወኮነ፡ ሐዲስ፡ ልደት፡ በይእቲ፡ ዕለት ። ወበዊኦ፡ ግጉሥ፡ ውስተ፡ ጽርሐ፡ እም
 ድኅረ፡ ጎዳጥ፡ መዋዕል፡ አዕረጎ፡ ወኅኒ፡ ለሰሎሞን፡ ምስለ፡ ብእሲቱ፡ ወውሉዳ፡
 አሠርጊዎ፡ በእልባስ፡ ክብር፡ መኳንንትኒ፡ ሐሩ፡ በበምኩናኖሙ፡ ደጅ፡ አዝማች፡
 ክንፋሂ፡ ሐረ፡ ኅበ፡ ምኩናኑ፡ ተሠርጊዎ፡ በእደ፡ ንጉሥ፡ ምስለ፡ ሰብኡ ። ወበ
 5 ውእቱ፡ ኃጋይ፡ ፈነወ፡ ንጉሥ፡ ወአምጽአ፡ ለወይዘሮ፡ እንኮይ፡ ሉል፡ እኅተ፡ ደጅ፡
 አዝማች፡ በቀቱ፡ እምቤገምድር፡ ከመ፡ ትኩኖ፡ ዕቅብተ፡ ወእምድኅረ፡ ተፈጸመ፡
 ኃጋይ፡ በወርኃ፡ ሐምሌ፡ በዕለተ፡ እሐድኮነ፡ ሹመት፡ ሸረት፡ ወፈነወ፡ ክንፋሂ፡ ኅበ፡
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 ንጉሥ፡ ዘንተ፡ ሢሞ፡ ለፀዳሉ፡ ዕቃቤት፡ በገርሮንድነት፡ ወአልበሶ፡ አልባስ፡ ክብር፡
 10 ፀዳሉሃ፡ ተጓጎለዎ፡ ለንጉሥ፡ ወሐረ፡ መንገለ፡ ክንፋሂ፡ አዳም ። እምድኅረዝሰ፡ የው
 ሥጡሂ፡ ዘነበረ፡ ሥዩመ፡ አክል፡ ዘውእቱ፡ ከንቲባ፡ ተጓሕለዎ፡ ለንጉሥ፡ ወሐረ፡
 ሐየ፡ ወበእንተዝ፡ ጸለየ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ዘይሴሰይ፡ እክልየ፡ አንሥአ፡ ሰከ
 ናሁ፡ ላዕሌየ፡ አሳሄልሂ፡ ሐረ፡ ህየ ። ምህርካሄ፡ ፍቁሩ፡ ኃብረ፡ ምስሌሆሙ ።
 ወሐረ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ወአሶርሂ፡ ኃብረ፡ ምስሌሆሙ፡ ወበእንተዝ፡
 15 ጸለየ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ሶበስ፡ ጸላሂ፡ ጸዓለኒ፡ እምተግገሥኩ ። ወእምውእቱ፡
 ወዋዕል፡ ኮነ፡ ኃዕዝ፡ ማዕከለ፡ ንጉሥ፡ ወክንፋሂ ። ወፈነዎ፡ ክንፋሂ፡ ለፀዳሉ፡ በሂሎ፡
 ወሀብኩክ፡ ኩሎ፡ ሀገረ፡ ንጉሥ፡ እስክ፡ ቀሐ ። ወከረመ፡ ፀዳሉ፡ በአለፋ፡ ምስለ፡
 ብዙኃን፡ ኃያላነ፡ ሜጫ፡ ወበዳግም፡ ዓመተ፡ መንግሥቱ፡ እንዘ፡ ወንጌላዊ፡ ማ
 ቲዎስ፡ ሐረ፡ ቀ*ኛ፡ አዝማች፡ ወሰን፡ ወልደ፡ እኅቱ፡ ለንጉሥ፡ ወተግብዎ፡ ለፀዳሉ፡ 448 a
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 አምሰጡ፡ እምዕፀብ፡ ወእምድኅረዝ፡ ወጽአ፡ ንጉሥ፡ ወተግየነ፡ በብራሄላ፡ ወተ
 ራከበ፡ ምስለ፡ ደጀዝማች፡ በቀቱ፡ ወእምዝ፡ ኃረየ፡ እምላስቶች፡ ኃያላነ፡ እሉ
 እመንቱ፡ ከሉ፡ ወጎልጀ፡ ወገብረ፡ ኢየሱስ፡ ወገብአ፡ ንጉሥ፡ ደጀዝማች፡ በቀቱኒ፡
 ሐረ፡ ውስተ፡ ብሔሩ፡ አሜሃ፡ ዳመወ፡ አዛዢ፡ ያዕቆብ፡ ወሊቀ፡ ጉባዒ፡ ዜና፡ ለገ
 25 ቢረ፡ ሰላም፡ ማዕከለ፡ ሰላም፡ ንጉሥ፡ ወክንፋሂ ። ወበዊኦ፡ ንጉሥ፡ ውስት፡ ጽርሐ፡
 ሢሞ፡ ለክሉ፡ ጥቃቅን፡ ብል፡ ቲንጌትነት፡ ወለገ፡ ልጀ፡ ባላምባራስነት፡ ወየጁ፡ የሻለ
 ቅነት፡ ወለገብረ፡ ኢየሱስ፡ እቃቤት፡ በጅሮንድነት፡ ወላስቲ፡ የሻለቅነት ። ወበ
 ውእቱ፡ መዋዕል ። መጽአ፡ ገድለ፡ በዓመፍ፡ ወአገታ፡ ለጃንዋራ፡ እስመ፡ ቦ፡
 መሓላ፡ ምስለ፡ ክንፋሂ፡ ኅበ፡ ኢለበወ፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ኢትግሥሡ፡ መ
 30 ሢሐንዩ ። ዓዲ፡ ዘይቤ፡ ኢታውርድ፡ እዲክ፡ ላዕለ፡ መሢሐ፡ እግዚእብሔር፡
 ኢይነጽሕ፡ እምኃጠአት ። ወሰሚዎ፡ ንጉሥ፡ ለአክ፡ ኅቤሁ፡ በትእግሥት፡
 እስመ፡ በአምግነ፡ ኃይሉ፡ ትዕግሥቱ፡ ዘይብል፡ እምይእዜ፡ ተመጥአ፡ ኅበ፡ ዘወ
 ብናከአ፡ ወሰሚዎ፡ ገድሉ፡ ዘንተ፡ መልእክተ፡ ንጉሥ፡ ለአክ፡ በትዕቢት፡ ነገረ፡
 ዘኢይደሉ፡ ዝንቱ፡ ነገር፡ ግሩም፡ ውእቱ፡ ወየግዕብ፡ ጥቀ፡ ንጉሥ፡ ለአክ፡ ኅበ፡

ገብሩ፡ በትሕትና፡ ወትዕግሥት፡ ወገብር፡ ለአከ፡ ጎበ፡ እግዚአብሔር፡ በትዕቢት፡ ወበ
መግት፡ ። ወሶበ፡ ስምዓ፡ ንጉሥ፡ ዘስመ፡ መንግሥቱ፡ ፍቅር፡ ሰገድ፡ ዘንተ፡ መልእ
ክት፡ ገድሎ፡ ነደ፡ ከመ፡ እሳት፡ ወጥጎረ፡ ከመ፡ እንበሳ፡ በአምግነ፡ ትእግሥቱ፡ ኮነ፡
መግቱ፡ ወአዖደ፡ አዋዴ፡ እንዘ፡ ይብል፡ ነሉ፡ ዘሀለው፡ በምኑናንነ፡ ዘአተለውነ፡
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448 b በ*መ፡ ፀሐይ፡ አሚሃ፡ በመነ፡ በአምሳለ፡ መነ፡ ናሰተማስሎ፡ ለንጉሠ፡ ነገሥት፡
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ላዊ፡ አው፡ በኢያሱ፡ ወልደ፡ ነዌ፡ አመ፡ ወጽኦ፡ ያመዝብራ፡ ለኢያሪኮ፡ ወሚመ፡
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እስመ፡ ነበረ፡ ሐዊሮ፡ በትእዛዘ፡ ንጉሥ፡ ወአለቃ፡ ገብሩ፡ ጸሐፌ፡ ዝንቱ፡ ታሪክ፡
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ዘተክለ፡ ሐይመተ፡ ንጉሥ፡ ለሊሁ፡ በእዲሁ፡ በአገረብ፡ በጅሮንድ፡ ሕዝቅያስ፡
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449 a በካፋ*ዋቲ፡ ሰንበቶ፡ አደሩ፡ ዘጎ፡ ወልደ፡ ኪሮስ፡ ሣህሉ፡ መረጮ፡ ወልደ፡ ጊዮር 30
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እም ወኅኒ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሠ፡ ነገሥት፡ አድያም፡ ሰገድ፡ በኮሶጌ፡
 ወበጌሠሙ፡ በዕለተ፡ ዓርብ፡ አመጺለጥር፡ ተንሥኦ፡ ንጉሥ፡ በጽባሕ፡ ወተመ
 ይጠ፡ አዛዢ፡ ያዕቆብ፡ በትእዘዘ፡ ንጉሥ፡ ወመጽኡ፡ ከንቲባ፡ ቅንዋት፡ ወኮከበ፡
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 5 ተወክፍዎ፡ ብላቴንጌታ፡ ከለ፡ ባለምባራስ፡ ጎልጃ፡ በጅሮንድ፡ ገብረ፡ ኢየሱስ፡
 ስለዋ፡ ገብረ፡ መስቀል፡ የሻለቃ፡ ወልደ፡ ሥላሴ፡ ምስለ፡ ብዙኃን፡ ሠራዊተ፡
 ንጉሥ። ወጊዜ፡ ምሴት፡ ተንሥኦ፡ ንጉሥ፡ ወዓርገ፡ መልዕልተ፡ ደብር። ወነ
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 10 ንጉሥ፡ አለ፡ ይብልዎሙ፡ ባለምባራስ፡ ወልደ፡ ሥላሴ፡ ባሻ፡ ደንዘዜ፡ በጅሮንድ፡
 አደራ፡ ገብርኤል፡ ዓለም፡ ዳሩ፡ የወርቅውሀ፡ አካሌ፡ ዘአልሐቀቶ፡ ዓመ፡ ከመ፡
 ሀለብ፡ መፍቀሬ፡ ፀብዕ፡ ወፈራሂ፡ በትር፡ ወኩሎሙ፡ ወገሮች፡ ዘእንበለ፡ አው
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 ሠራዊተ፡ ዓላውያን፡ ጸለየ፡ እመዝሙር፡ ዘዳዊት፡ ዘይብል፡ እግዚአ፡ ሚባዝኑ፡
 15 አለ፡ ይሣቅዩኒ። ብዙኃን፡ ቆሙ፡ ላዕሌየ፡ ብዙኃን፡ ይቤልዋ፡ ለነፍስየ። ኢያ
 ድኅኪ፡ አምላክኪ፡ አንተሰ፡ እግዚአ፡ ምስካይየ፡ አንተ፡ ክብርየ፡ ወመልዕለ፡
 ርእስየ። ዓዲ፡ እንዘ፡ ይብል። ግፍዎሙ፡ እግዚአ፡ ለአለ፡ ይገፍዑኒ። ፅብዕሙ፡
 እግዚአ፡ ለአለ፡ ይፀብዑኒ። ንሣእ፡ ወልታ፡ ወከኑ፡ ወተንሥኦ፡ ለረዲአትየ። 449 b
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 20 ንጉሥ፡ በጽባሕ፡ ወኃደረ፡ በምሁር፡ ጠጭ፡ ወተመይጠ፡ ከንቲባ፡ ቅንዋት፡
 ወበሳኒታ፡ በዕለተ፡ እሑድ፡ አመጺለጥር፡ ኮነ፡ ውሎብሀየ፡ ወዐኦ፡ አውዶክዮስ፡
 እኑሁ፡ ለአካሌ። ወበሳኒታ፡ በዕለተ፡ ሰኑይ፡ አመ፡ ህለጥር፡ ኮነውሎ፡ በሀየ፡
 ወዐኦ፡ በጅሮንድ፡ ከብቴ፡ ሱስንዮስ፡ ነጮ፡ ስገባ፡ ያዕቆብ፡ ደባርቅ፡ የማርያም፡
 ባርያ፡ ወውሉደ፡ ፊታውራሪ፡ የሥላሴ፡ ባርያ። ወኩሎሙ፡ ሰብአ፡ ሰቀልት።
 25 ወሶቤሃ፡ ፈነዎ፡ ንጉሥ፡ ለአብያታር፡ ከመ፡ ያውዒ፡ ቤተ፡ አካሌ፡ በእሳት፡ ወአ
 ውዓየ። ወበሳኒታ፡ አመ፡ ሺለጥር፡ በዕለተ፡ ሠሉስ፡ ተንሥረ፡ ንጉሥ፡ በጽባሕ፡ ወ
 ወረደ፡ ንጉሥ፡ በፍኖት፡ ጸባብ፡ ወዕዕብት፡ ጥቀ፡ ንጉሥኒ፡ ወሠራዊት፡ ሐሩ፡
 በእግር፡ እምነግሀ፡ እሰከ፡ ቀትር፡ ወሞቱ፡ ሰብእ፡ ብዙኃን፡ ወኦብቅልት፡ ወአ
 ዕዳ፡ በፀድፍ፡ ወበውእቱ፡ ዕለት፡ ኮነ፡ ደጌነ፡ ፊታውራሪ፡ የሥላሴ፡ ባርያ፡ ወአ
 30 ዛዢ፡ ከብቴ፡ ሀየንተ፡ ፊታውራሪስ፡ ኮነ፡ ብላቴንጌታ፡ ከሉ፡ ባለምባራስ፡ ጎልጃ፡
 በጅሮንድ፡ ገብረ፡ ኢየሱስ፡ እስመ፡ ተርፊ፡ ፊታውራሪ፡ ወልደ፡ አረጋዊ፡ በሀገሩ፡
 ወኃደሩ፡ በድራድራ፡ ወበጌሠሙ፡ በዕለተ፡ ረቡዕ፡ አመ፡ ሺወጺለጥር፡ ኮነ፡ ውሎ፡
 እስመ፡ በዓለ፡ ጥምቀት፡ ውእቱ፡ ወዐኦ፡ ገብረ፡ አቢብ፡ እኒዘ፡ ሐይመተ፡ ዘማኅ
 ረከ፡ እምሕዝብ፡ ገድሉ፡ ንጉሥኒ፡ ወሀበ፡ ለኩርዓተ፡ ርእሱ፡ ተመይጠ፡ ገድሉ፡

በፍርሃት ፡ ወበረዓድ ፡ ሶበ ፡ ሰምዓ ፡ ምጽአተ ፡ ንጉሥ ፡ በመዓት ፡ በከመ ፡ ይቤ ፡ ሰሎምን ፡ እስመ ፡ መዓተ ፡ ንጉሥ ፡ ከመ ፡ ጣኅረ ፡ አንበሳ ። ወበሳኒታ ፡ በዕለተ ፡ ሐመ-ስ ፡ አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ ንጉሥ ፡ በጽባሕ ። ወከነ ፡ ደገነ ፡ በጅሮንድ ፡ ገብረ ፡ ኢየሱስ ፡ ወኃደሩ ፡ በበንተሮ ፡ ወበሳኒታ ፡ በዕለተ ፡ ዓርብ ፡ ተንሥኦ ፡ ንጉሥ ፡ ወከነደጌነ ፡ ብላተንጌታ ፡ ከሎ ፡ ወኃደሩ ፡ በፀረኩሕ ፡ ደጅ ፡ አዝማች ፡ ወሰንሂ ፡ 5
 ኃደረ ፡ በአንገረብ ፡ ወምለሊሁ ፡ ኃደሩ ፡ ፊታውራረ ፡ ሃሥላሲ ፡ ባርያ ፡ ደጅ ፡ አዝ
 450a ማች ፡ ገብረ ፡ ኬደ*ን ፡ ሊቄ ፡ በጸሎቱ ፡ ከንቲባ ፡ ክንፉ ፡ ነጋድራስ ፡ የሌምቱ ፡ አዛዢ ፡ ደንፋ ፡ አዛዢ ፡ ዘውዱ ፡ በጅሮንድ ፡ ከብቱ ፡ እስመ ፡ ፈለጠሙ ፡ ፍኖት ፡ ወበጊሠሙ ፡ ወበጊሠሙ ፡ በዕለተ ፡ ቀደም ፡ አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ በጽባሕ ፡ ንጉሥ ፡ ወኃደረ ፡ በአዲት ፡ ወበጊሠሙ ፡ በዕለተ ፡ እሑድ ፡ አመ ፡ ሸወጃለጥርከነ ፡ ውሎ ፡ ወቦአ ፡ 10
 ኮርማ ፡ ወአዖደ ፡ ንጉሥ ፡ ዓዋዲ ፡ እንዘ ፡ ይብል ፡ ነሉ ፡ ሰብእ ፡ ጸገዱ ፡ በመካነ ፡ አቡሁ ፡ ለይንበር ፡ ወይምዳእ ፡ ኅቤየ ፡ እስከ ፡ ሠሉስ ፡ ዕለት ፡ በትርዩሰ ፡ ዘቦዛ ፡ ሠራቁ ፡ ወፊያት ፡ ወጉሕልያ ፡ አምሀሎ ፡ ለንጉሥ ፡ ወአሀኦ ። ወበጊሠሙ ፡ በዕለተ ፡ ሰነይ ፡ አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ ንጉሥ ፡ በጽባሕ ፡ ወከነ ፡ ኮርማ ፡ ደጌነ ፡ ወተሐይደ ፡ ብዙኅ ፡ ስንቀ ፡ ዘማች ፡ ወሞቱ ፡ ብዙኃን ፡ ሰብእ ፡ በዐድፍ ፡ ወቦኡ ፡ ክንፊ ፡ ገብርኤል ፡ 15
 ወያቦ ፡ ባርያ ፡ እስመ ፡ ነበሩ ፡ ሐዊሮሙ ፡ በትእዘዘ ፡ ንጉሥ ፡ ወበይእቲ ፡ አሌለየ ፡ ገይሰ ፡ የሻለቃ ፡ ንጉሥርዊ ፡ ደቂቀ ፡ ቤቱ ፡ ለንጉሥ ፡ ምሰለ ፡ መልኬ ፡ ወኅደጣን ፡ ሐራ ፡ ወደገኖሙ ፡ ለወልደ ፡ ሥላሴ ፡ ወደንገዜ ፡ ወአደራ ፡ ገብርኤል ፡ ወለከፋለ ፡ አዶናይ ፡ ፊታውራረሁ ፡ ለገድሉ ፡ ዓላዊ ፡ ወተራከቡ ፡ በፀብዕ ፡ በእውሸላ ፡ ወቀተሎ ፡ ለቦጅን ፡ ወምሰሌሁ ፡ ብዙኃን ፡ እለ ፡ ሞቱ ፡ ወእም ሐራ ፡ ንጉሥ ፡ ሞተ ፡ ስለ ፡ አምሳ ፡ 20
 ክንፉ ። ገድሉስ ፡ ገደ ፡ እምቅድመ ፡ ነሉ ፡ እስመ ፡ አኃዘ ፡ ፍርሃተ ፡ ዝንቱሰ ፡ ነገር ፡ መንክርኬ ፡ ወጥቀ ፡ ዕፁብ ፡ ዘሐለየ ፡ ተዖብዖ ፡ ምስለ ፡ ንጉሥ ፡ ኃያል ፡ ወልዑለ ፡ ሥልጣን ፡ ገደ ፡ ወፈርሐ ፡ እንበለ ፡ መጠን ፡ ለጅገብረ ፡ ንጉሥ ፡ ሕፃን ፡ ወሶባ ፡ ሰምዓ ፡ ንጉሥ ፡ ተመውዖተ ፡ ገድሉ ፡ ጸለየ ፡ እመዝሙረ ፡ ዳዊት ፡ ዘጀወጃወጅ ፡ ዘይብል ፡ ይትባረክ ፡ እግዚአብሔር ፡ አምላኪያ ፡ ዘመሐሮን ፡ ፀብዓ ፡ ለእደውየ ፡ ወቀትለ ፡ 25
 ለአጸብዕየ ፡ እስከ ፡ ተፍጻሜቱ ፡ ወእምዝ ፡ ኃደረ ፡ በስመራ ፡ ወበጊሠሙ ፡ በዕለተ ፡ ሠሉስ ፡ አመ ፡ ሸወጃለጥር ፡ ሑሩ ፡ በትእዘዘ ፡ ንጉሥ ፡ አሳላፊ ፡ የቢሴ ፡ ኑራ ፡ አይቼው ፡ ምንይዋብ ፡ አባ ፡ ሣህለ ፡ ወእምዝ ፡ ተንሥኦ*አ ፡ ንጉሥ ፡ ወከነ ፡ ደጌነ ፡ በጅሮንድ ፡ ከብቱ ፡ ወኃደረ ፡ ለጠበርኸኸ ። ወበሳኒታ ፡ በዕለተ ፡ ረቡዕ ፡ አመ ፡ ሸወጃለጥር ፡ ተንሥኦ ፡ ንጉሥ ፡ ወኃደረ ፡ በሠርቋ ፡ ወሞቱ ፡ ተመናት ፡ ዓቢያን ፡ ወግራማን ፡ ጥቀ ፡ 30
 ዕጓለ ፡ ነምርኒ ፡ ተእኅዘ ፡ በእደ ፡ ወዓሊሁ ፡ ለዳንፋ ፡ ዝኒ ፡ ያጤይቅ ፡ ሞተ ፡ አጽራረ ፡ ንጉሥ ፡ ወተእኅዘቶሙ ። ወቦኡ ፡ በዛቲ ፡ ዕለት ፡ ዘተፈነወ ፡ እምይቱጌ ፡ ወበሳኒታ ፡ በዕለተ ፡ ዓርብ ፡ በጽሐ ፡ ፈለገ ፡ ከዛ ። ወሶቤሃ ፡ ተብህለ ፡ መጽአ ፡ ኩናት ፡ ወተደለወ ፡ ሠራዊተ ፡ ንጉሥ ፡ ለፀብዕ ። ወአልቦ ፡ ዘተድኅረ ፡ እምሕዝቡ ፡ ለንጉሥ ፡ ዳዕመ ፡

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

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

አገራት ፡ እምቅጽጽ ፡ ወበውሣጤ ፡ ቅጽጽ ፡ ከዊኖሙ ፡ ተቃተሉ ፡ ወሶበ ፡ ርእየ ፡
 ንጉሥ ፡ ከመ ፡ ፀንፃ ፡ ቀትል ፡ ለግክ ፡ ኅበ ፡ መካነ ፡ ቀትል ፡ እንዘ ፡ ይብል ፡ ንዑ ፡ ኅቤየ ፡
 የግክለክመ ፡ በከመ ፡ ይቤ ፡ ደዊት ፡ እስመቦ ፡ አመከመዝ ፡ ወቦ ፡ አመ ፡ ከግሀ ፡ ዘል
 ፈኑ ፡ ትባልሀ ፡ ከኅት ፡ ። ወሶቤፖ ፡ ተመይጦ ፡ ንጉሥ ፡ ወመኳንንት ፡ ወሠራዊት ፡
 5 ወቦኡ ፡ በበመካኖሙ ፡ ወበይእቲ ፡ ዕለት ፡ ኢጥዕመ ፡ ንጉሥ ፡ እክለ ፡ ወኢሰትየ ፡
 ግየ ፡ ወኃደረ ፡ ኩላ ፡ ሌሊተ ፡ እንዘ ፡ ይጸሊ ፡ ወይብል ፡ ። እስከ ፡ ማዕዘኑ ፡ እግዚአ ፡
 ትረስዓኒ ፡ ለግሙራ ፡ ። እስከ ፡ ማዕዘኑ ፡ ትመይጥ ፡ ገጸክ ፡ እምኔየ ፡ ። እስከ ፡ ማዕ
 ዘኑ ፡ አነብር ፡ ኃዘነ ፡ ውስተ ፡ ነፍስየ ፡ ። ወትሄዕረኒ ፡ ልብየ ፡ ኩሎ ፡ አሚረ ፡ ። እስከ ፡
 ማዕዘኑ ፡ ይትዔብየ ፡ ጸላዕትየ ፡ ላዕሌየ ፡ ። ዓዲ ፡ እንዘ ፡ ይብል ፡ አይቲ ፡ ውእቱ ፡ ዘት
 10 ካት ፡ ሣህልክ ፡ እግዚአ ፡ ዘመሐልክ ፡ ለዳዊት ፡ ገብርክ ፡ በጽድቅ ፡ ። ተፈጸመ ፡ ወ
 ርኃ ፡ ጥር ፡ ወበጌሠሙ ፡ በዕለተ ፡ ሠሉስ ፡ አመ ፡ ጀለየካቲት ፡ ቦኢ ፡ ሰብኢ ፡ ጸለሎ ፡
 ወፍቅረ ፡ ሚካኤል ፡ ምስለ ፡ መነኮሳተ ፡ ሰቋር ፡ ። መአዖደ ፡ ንጉሥ ፡ አዋዱ ፡ ምሕ
 ረት ፡ አዘዘ ፡ ኩሎ ፡ ሠራዊቶ ፡ ከመ ፡ ይንብሩ ፡ በጽንፈ ፡ ባሕር ፡ ዘኢተእኅዘ ፡ ወይዕ
 ቀቡ ፡ ከመ ፡ ኢይስተየ ፡ ሕዝብ ፡ ገድሉ ፡ እስመ ፡ ጥበቡ ፡ ለንጉሥ ፡ ከመ ፡ ጥበብ ፡ እስ
 15 ክንድር ፡ ። ወበይእቲ ፡ ዕለት ፡ ጸውዖ ፡ ገድሉ ፡ ለእብድ ፡ ወልደ ፡ ሚካኤል ፡ ወለአከ ፡
 ኅበ ፡ ንጉሥ ፡ እንዘ*ይብል ፡ መሐረኒ ፡ ወተሠገለኒ ፡ ኦንጉሥ ፡ ገነረዕድ ፡ ውእቱ ፡ 452b
 ወኢኮነ ፡ ለብዎ ፡ በይነ ፡ ምንት ፡ ለአከ ፡ ለዝ ፡ አብድ ፡ ኅበ ፡ ንጉሥ ፡ እንዘ ፡ ሀለው ፡
 ብዙኃን ፡ ገዳማውን ፡ መነኮሳት ፡ አረጋውያን ፡ ንጉሥሰ ፡ አዖደ ፡ አዋዴ ፡ እንዘ ፡
 ይብል ፡ ኩሎ ፡ ሕዝብ ፡ ዘኢየ ፡ ለደቅም ፡ ቤተ ፡ ወምስደጠ ፡ እስመ ፡ እሄሉ ፡ ዝየ ፡ እስከ ፡
 20 ጊዜሁ ፡ ወበሳኒታ ፡ አመ ፡ ጀለየካቲት ፡ በዕለተ ፡ ሰቡዕ ፡ ተእኅዙ ፡ እምሕዝብ ፡ ገድሉ ፡
 ጀእደው ፡ ወሪዶሙ ፡ እምደብር ፡ ዝመ ፡ ይስተየ ፡ ማየ ፡ እስመ ፡ ተመንደቡ ፡ በጽምዕ ፡
 ወወሀቦሙ ፡ ንጉሥ ፡ ለእለ ፡ አኃዝዎሙ ፡ አልባሰ ፡ ክቡራተ ፡ ። ወበይእቲ ፡ ዕለት ፡
 ቦኢ ፡ ዘተፈነው ፡ እምይቲጌ ፡ ወሰብኢ ፡ ገንደር ፡ ። ወአመ ፡ ጀለየካቲት ፡ ፈነው ፡
 ንጉሥ ፡ ላዕካነ ፡ መንገለ ፡ ጎንደር ፡ ለመፍቅዱ ፡ ወመንገለ ፡ ትግሬ ፡ ውኅበ ፡ አድሪስ ፡
 25 ወቀትረ ፡ ከዊኖ ፡ በጽሑ ፡ ጀሐራ ፡ ዘቀተሉ ፡ እምነገደ ፡ ገድሉ ፡ ወንደፉ ፡ ለንጉሥ ፡
 ዕልገታተ ፡ ንጉሥኒ ፡ ወሀቦ ፡ ለጅጩፋ ፡ ወለጅቢታዎ ፡ እሉኒሐራ ፡ ጀእምወዓልተ ፡
 ወልደ ፡ ሥላሴ ፡ ውእቱ ፡ ወጀእምደቂቀ ፡ መደባይ ፡ ውእቱ ፡ ። ወበይእቲ ፡ ዕለት ፡
 ሞቱ ፡ ዘቂስሉ ፡ ቅድመ ፡ ውጫሌ ፡ በሬንቶ ፡ ወገብሩ ፡ እምህጃት ፡ ወአመ ፡ ጀለየካቲት ፡
 በዕለተ ፡ ዓርብ ፡ ለአከ ፡ ገድሉ ፡ ኅበ ፡ ንጉሥ ፡ እንዘ ፡ ይብል ፡ ይምጽኡ ፡ ኅቤየ ፡ ብላቲ
 30 ንጌታ ፡ ከሉ ፡ ወአዛገር ፡ ኢኮንደን ፡ ወንትራኩብ ፡ በአንቀጸ ፡ አምባ ፡ ወእምደኅረዝ ፡
 እበውእ ፡ ኅበ ፡ እግዚእየ ፡ ንጉሥ ፡ እንዘ ፡ እጸውር ፡ ዕብነ ፡ ወአሐውር ፡ ኅበ ፡ ሐረ ፡
 እግዚእየ ፡ ንጉሥ ፡ ወእሄሉ ፡ በእዲሁ ፡ ለደጅ ፡ አዝማች ፡ ወሰን ፡ ። ወአሐውር ፡ ኅበ ፡
 ሐረ ፡ እግዚእየ ፡ ንጉሥ ፡ ወእሁብ ፡ ኩሎ ፡ ንዋይየ ፡ ዘሀሎ ፡ በእዲየ ፡ ነፍጠ ፡ ወልብደ ፡
 ወፈረሰ ፡ ወነጋሪተ ፡ ወሰሚዖሙ ፡ ንጉሥ ፡ ዘንተ ፡ ፈነዎሙ ፡ ለብቲ ፡ ንጌታ ፡ ከሉ ፡

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

ባላምባረስ : ጎልጆ : ወሶቤሃ : ጎዮ : ገድሉ : ወሠራዊቱ : ሖሩ : እንዘ : ያርዕዱ :
 ወሶኡ : ውስተ : እምባሆመ : በኃሣር : ወሞቱ : ብዙኃን : እምኔሆመ : እም ወዓልተ :
 ባላምባረስ : ጎልጆ ። ወሶቤሃ : ጎዮ : እንበለ : ዋህድ : ኢሞተ : ወአመ፤ለዩካቲ :
 ት : በዕለተ : ሐመስ : እምቅድመ : ጽባሕ : ሖረ : ደጅ : አዝማች : ወሰን : መንገለ :
 5 ብርኩታ : ምስለ : ወደብቦ : ጎብሩ : ወረከበ : በመዘጋ : ብዙኃን : ሠራዊተ : ገድሉ :
 ነፍጠ : ወልብደ : ወአፍራሰ : ወቀተለ : ብዙኃን : ወማኅረክ : ወአውአዩ : ነሎ :
 ቤተ : ዘሀሎ : በእግረ : አምባ : ወበዛቲ : ዕለት : ተቃተለ : ብላቲንጌታ : ከሉ : ዳግመ :
 ዳግመ : ብዙኃ : ምስለ : ገድሉ : እስመ : ወረደ : ገድሉ : እምደብር : ከመ : ያውዒ :
 ሰፈረ : ሶበ : ሰምዓ : ከመ : ኢሀሎ : ደጅ : አዝማች : ወሰን : ኅበ : ሰፈሩ ። ወሶቤሃ :
 10 አሕሠሮ : ብላቲንጌታ : ከሉ : ወቀተለ : ብዙኃን : ኃያላን : ወምሐራኅ : ቀትል :
 ወስመ : ለጃደንገያ : ጠባሽ : ገድሉሂ : ቦኦ : ወስተ : አምባሆ : በኃፍሰት : ወኮነ :
 ዓቢይ : ሰቆቃው : በውስተ : አምባ : እስመ : ያፈቅሮመ : ጥቀ : ገድሉ : ለእለ : ሞቱ :
 በዛቲ : ዕለት : እምነገደ : ብላቲንጌታ : ከሉሰ : ኅደጣን : እሙንቱ : ዘሞቱ : ባለጋ
 ሾች : ወነፍጠኞች : ወበሳኒታ : በዕለተ : ዓርብ : አመ : ፤ ወጃለዩካቲት : ፈነወ : ደጅ :
 15 አዝማች : ወሰን : ኅበ : ንጉሥ : መበስረ : ዘያበስር : ተመውዖተ : ዓላውያን : ንጉ
 *ሥኒ : ወሀቦ : ለመበስር : ጨፋ : ዘብሩር : ወብዙኃ : አሰፈዎ ። ወመጽኦ : ወደብቦ 454a
 ጎብሩ : ምስለ : ብዙኅ : ምሀርክ : ወዕልገታት : ወምስሌሀ : መጽኦ : ብላቲንጌታ :
 ከሉ : ደጅ : አዝማች : ወሰን : ሰቦኦ : ኅበ : ሰፈሩ : ዘጥንት : ወበጌሠመ : በዕለተ :
 ቀዳም : አመ : ፤ ወጃለዩካቲት : መጽኦ : ወዓልተ : ደጅ : ዝማች : ወሰን : ኅበ : ንጉሥ :
 20 ከመ : ይግድፋ : ዕልገታተ : ወሶቤሃ : ተነፍሐ : ቀርን : ወተቀልዓ : መንጠላዕት :
 ወሶኡ : መኳንንት : ወተረክበ : ንጉሥ : በትፍሥሕት : ወሶኦ : ቅድመ : ገብረ : ሕይ
 ወት : እምደቂቀ : ቤቱ : ለንጉሥ : እስመ : ቅተለ : ኃያለ : ወግሩመ : ምሐረ : ቀትል :
 ወስመዓ : ዜና ። ወእምድኅረዝ : ቦኦ : ነሎመ : ዘቀተሉ : ወገደፋ : ዕልገታተ :
 ለንጉሥ : ወሖሩ : በበሰፈሮመ : ንጉሥሰ : እንዘ : ይፈኡ : ዘንተ : ኢያበውዕ : ትዕ
 25 ቢተ : ውስተልቡ : ወኢይነቡብ : ትዝኅርተ : አላ : ይጺሊ : በመዝመር : እንዘ :
 ይብል ። እግዚአ : ሰማዕነ : በእዘኒነ ። ወአበዊነሂ : ዜነወነ : ግብረ : ዘገበርክ : በመ
 ዋዕሊሆመ : በመዋዕለ : ትካት ። እዳክ : ሠረወቶመ : ለዐር : ወተከልክ : ከያ
 ሆመ ። ማቀይኮመ : ለአሕዛብ : ወሰደድኮመ ። ዘአኮ : በኩናቶመ : ወረከዋ : ለም
 ድር : ወመዝራዕቶመኒ : ኢያድኃኖመ ። ዘእንበለ : የማንክ : ወመዝራ : ዕትክ :
 30 ወዐብርሃን : ገጽክ ። እስመ : ተሠላልኮመ : አንተ : ውእቱ : ንጉሥየ : ወአምላኪያ ።
 ዘአዘዝክ : መድኃኒቶ : ለያዕቆብ ። ብክ : ንወግዖመ : ለነሎመ : ዐርነ : እለክ :
 ተፍጻሜቱ ። ወበጊዜ : ሸሰዓት : ፈነወ : ገድሉ : ለንጉሥ : ጅአባግዓ : ወበጌሠመ :
 በዕለተ : እሐድ : አመ : ፤ ወጃለዩካቲት : ሠርዓ : ንጉሥ : ማዕደ : ወአብልዖመ : ለመ
 ነኮሳተ : ዋልደብ : በከመ : ይቤ : እግዚአን : ሎቱ : ስብሐት : በወንጌል : ቅዱስ : ሶበ :

ትጉብር፡ ምሳሐ፡ ኢትጸውዕ፡ አዕርክቲክ፡ ወጎረክ፡ ወማገፈረክ፡ አላ፡ ጸውእ፡ ነዳ
ያገ፡ ወምስኪናነ፡ ሰብአ፡ ገድሉሰ፡ አግብርት፡ ወአዕማት፡ በበጊዜሁ፡ ይወርዱ፡
እምአምባ ። ወይዘንወ፡ ከመ፡ ኃልቁ፡ በጽምዕ፡ ሰብእ፡ ወእንስሳ፡ ዘሀለወ፡ በአ
ምባ፡ ሰባ፡ ይሰምዕ፡ ዘነተ፡ ንጉሥኒ፡ የኃዝን፡ ጥቀ፡ እስመ፡ ልቡ፡ ርኅሩኅ፡ ከመ፡
454 b ልባ፡ *አቡሁ፡ ዳዊት፡ ወይብል፡ ዝኸሉ፡ ይኸን፡ በአጽራርየ፡ ወዕድዋንየ፡ እለ፡ 5
ዓገቱኒ፡ በጽልዕ፡ ወደብዑኒ፡ በከንቱ፡ ዘእም፡ አፍቀሩኒ፡ አስተዋደዩኒ ። አንሰ፡
ኤጲሊ፡ ፈደዩኒ፡ እከተ፡ ህየንተ፡ ሠናይት፡ ወፀልዑኒ፡ ህየንተ፡ ዘአፍቀርክም፡
እስከ፡ ተፍጻሚቱ ። ወምሲተ፡ ከዊኖ፡ ቦኡ፡ ኅብ፡ ንጉሥ፡ ዘተፈነወ፡ ወዓልተ፡
አቡን፡ ወእጨጌ፡ ወአቤቶ፡ ደሚጥሮስ፡ ወአደራ፡ ገብርኢል፡ ወአመ፡ ኀወፀበዕ
ለተ፡ ሰነይ፡ ቦኡ፡ ኅብ፡ ንጉሥ፡ ደጅ፡ አዝማች፡ ወሰን፡ ወኸሎሙ፡ መኳንንት፡ 10
ምክንያተ፡ በዊኦቶሙስ፡ የአምር፡ ንጉሥ፡ ወቦኡ፡ ብዙኃን፡ እም ወዓልተ፡ ገድሉ፡
ኅብ፡ ንጉሥ ። ወበዛቲ፡ ዕለት፡ ተወጥነ፡ ዓቢይ፡ ጸም፡ ንጉሥኒ፡ ወጠነ፡ ሰሚዓ፡
መጽሐፍ ። ወአመ፡ ኀወጅለየካቲት፡ በዕለተ፡ ሠሉስ፡ ወረደ፡ ክፍለ፡ አደናይ፡
ወተራከበ፡ ምስለ፡ ወዓልተ፡ ንጉሥ፡ ለዓቅሞ፡ ነገረ፡ ዕርቅ ። ወእምዝ፡ ተመይጠ፡
ውስተ፡ አምባሁ፡ ንጉሥኒ፡ ፈነወ፡ ዜናም ሕረት፡ ኅብ፡ ገድሉ፡ ወሰሚዖ፡ ገድሉ፡ 15
ተፈሥሐ፡ ጥቀ ። ወወሀቦሙ፡ ለላዕካነ፡ ንጉሥ፡ አብቅልተ ። ወበይእቲ፡ ዕለት፡
ሰምዓ፡ ንጉሥ፡ ከመ፡ ሞተ፡ ብላቲንጌታ፡ ተክሌ፡ ወልደ፡ እኅቱ፡ ለራስ፡ ሚካኤል ።
ወአመ፡ ኀወጅለየካቲት፡ በዕለተ፡ ረቡዕ፡ ገብኡ፡ ዘተፈነወ፡ ኅብ፡ ገድሉ፡ ወዜነወ፡
እንዘ፡ ይብሉ፡ ለንጉሥ፡ ይቤ፡ ገድሉ፡ ይምጸእ፡ ዮም፡ ዘይትዌከፍ፡ ነጋሪተ፡ ወፈ
ረሰ፡ ወኸሎ፡ ዘሀሎ፡ በእዲየ፡ ወእፊኑ፡ ብእሲትየ፡ ወለተ፡ እኅቱ፡ ለንጉሥ፡ ወሰ
ሚዖ፡ ንጉሥ፡ ፈነዎ፡ ለሊጋባ፡ አዕቁ፡ ገድሉሂ፡ ፀዓነ፡ ነጋሪተ፡ ወለብሰ፡ ልብስ፡
ኃዘን፡ ወወጽኦ፡ ከመ፡ ይፈኑ፡ ነጋሪተ ። ። ወእምዝ፡ መጽኦ፡ ፩እም አግብር
ቲሁ፡ ዘሰመ፡ ወድ፡ ገደብ፡ ጸላዒ፡ ሠናያት፡ ወይቤ፡ ለምንት፡ ትሁብ፡ ነጋሪተ፡ እን
በለ፡ መሐላ፡ ወግዘት፡ ከመ፡ የሐብክ፡ ሚመተክ፡ ክፍለ፡ አደናይሰ፡ ይቤ፡ ኢይሤኒ፡
ለነ፡ ተቃውሞ፡ ምስለ፡ ንጉሥ፡ ወይቁም፡ ነገር፡ ከመ፡ ቆመ፡ ቅድመ ። ወሰቤሃ፡ 25
455 a ተዳብኡ፡ ወዓልተ፡ ገድሉ፡ በበይናቲሆሙ፡ በዝ፡ ነገር ። ወእም ድኅረ*ዝ፡ ይቤ
ሎሙ፡ ገድሉ፡ ለላዕካነ፡ ንጉሥ፡ ሐሩ፡ ወዜንወ፡ ለንጉሥ፡ በከመ፡ ርኢክሙ፡
ከመ፡ ተግብዑ፡ ወዓልተየ፡ በበይናቲሆሙ፡ በዝ፡ ነገር፡ ወገቢኦሙ፡ ላዕካን፡ ዜ
ነወ፡ ዘነተ፡ ኸሎ፡ ለንጉሥ ። ወሰሚዖሙ፡ ንጉሥ፡ ይቤሎሙ፡ ለመኳንንት፡
ትግሁ፡ እንክ፡ ለዓቂበ፡ ማይ፡ እስክ፡ ይትዓወቅ፡ ኸሎ፡ ወዓልተ፡ ወሌሊተ፡ ወ 30
እመ፡ ኀወጅለየካቲት፡ በዕለተ፡ ሐሙስ፡ አዖደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡
ወሀብክዎ፡ ለገብረ፡ አቢብ፡ ኸሎ፡ ምኸናነ፡ አቡሁ፡ እም ሕዝበ፡ ገድሉሂ፡ ዘመ
ጽኦ፡ መዕልተ፡ እትዌከፍ፡ ወለዘመጽኦ፡ ሌሊተ፡ ኢይትዌከፍ፡ ወበዛተ፡ ዕለት፡
መጽኦ፡ ዘተፈነወ፡ እምራስ፡ ኃይሉ፡ ወመልአክ፡ ፀሐይ፡ ርብዓም፡ ወዜነወ፡

ከመ፡ዓበየ፡ራስ፡ኃይሉ፡ዕርቀ፡ምስለ፡ክንፉ፡አዳም፡ወከመ፡ይትቃተል፡ምስለ፡
 አደራ፡ኃይሉ፡በእንተ፡ንጉሥ፡ወአመ፡፲ወጅለየካቲት፡በዕለተ፡ዓርብ፡ወጽኦ፡
 ንጉሥ፡ወወዓለ፡እንዘ፡ይኔጽር፡ሀገረ፡ወተመይጠ፡ጊዜ፡፶፬ዓት። ወአሚሃ፡መ
 ጽኡ፡ሰብአ፡አረብ፡ዘተፈነው፡እምአድሪስ። ወምሴተ፡ከዊኖ፡መጽኡ፡ወዓልተ፡
 5 ደጅ፡አዝማች፡ወሰን፡ዘቀተሉ፡ወገደፉ፡ዕልገታተ፡ለንጉሥ፡ወአመ፡፲ወ፱ለየካ
 ቲት፡በዕለተ፡ቀዳም፡ተቃተለ፡ምስለ፡የሸለቃ፡ወልደ፡ሥላሴ፡ሱሪ፡ሀባ፡ምስለ፡
 ሰብአ፡ገድሉ፡ወቀተለ፡ብዙኃነ፡ኃያላነ፡ወዘቄስ፡ሉ፡ብዙኃን፡እሙንቱ፡ወዘተ
 ርፉ፡ጎዬ፡በኃሣር፡ወመጽኡ፡እለ፡ቀተሉ፡ወዓልት፡ወገደፉ፡ዕልገታተ፡ለን
 10 ጉሥ። ወጊዜ፡፱፬ዓት፡ተፈደመ፡ማኅደረ፡ንጉሥ፡ወቦአ፡ውስቴቱ፡ወአመ፡
 ፱ሁ፡ለየካቲት፡በዕለተ፡እሑድ፡ጸውዖሙ፡ገድሎ፡ለመነኮሳተ፡ዋልድባ። ወለ
 አከ፡ኅበ፡ንጉሥ፡እንዘ፡ይብል፡መሐረኒ፡ወቦአ፡ላኬ፡እኑሁ፡ለገድለ፡ወአመ፡
 ፳ወ፩በዕለተ፡ሰነይ፡ለዓኮ፡፫ሰብአ፡ዋልቃዩት፡ውሉደ፡ዕበየ፡ድንግል፡ኅበ፡ን
 15 ጉሥ፡እንዘ፡ይብሉ፡መሐረኒ፡ወተሠሃረ፡ወአመ፡፳ወ፩ለየካቲት፡በዕለተ፡ሠሉስ፡
 ሞተ፡፩አበ፡ምኔት፡ዘዋልድባ፡ሐሚሞ፡ዓደ፡ገደፈ፡ዕልገታተ፡ለንጉሥ፡ዘቀ
 20 ተለ፡እምወዓልተ፡ገድሉ። ወአመ፡፳ወ፫ለየካቲት፡በዕለተ፡ረቡዕ፡ዓርጉ፡በፈ
 ቃደ፡ንጉሥ፡ደብረ፡አደና፡ከመ፡ይቅብሩ፡አባሆሙ፡መነኮሳተ፡ዋልድባ፡ወዜ
 ነዎሙ፡ገድሉ፡እንዘ፡ይብል፡አኦኃውየ፡ሰአሉ፡ሊተ፡ከመ፡ይምሐረኒ፡ወደሰ
 ሪይ፡ሊተ፡አበሳየ፡እግዜእየ፡ንጉሥ። ወአመ፡፳ወ፱ለየካቲት፡በዕለት፡ሐሙለ፡
 ዜነው፡መነኮሳተ፡ዋልድባ፡ለንጉሥ፡ዘከመ፡ይቤሎሙ፡ገድሉ፡ወሰሚዖሙ፡
 25 ንጉሥ፡ይቤ፡ቅድመሃ፡ኢተርፈሃ፡ብነ፡ገቢረ፡ምሕረት፡ዮምሃ፡ይኩን፡ለክሙ፡
 ዘተብሉ። ወአሚሃ፡ሖሩ፡ኅበ፡ገድሉ፡ወዜነውዎ፡መነኮሳተ፡ዋልድባ፡ለገድሉ፡
 በከመ፡ይቤ፡ንጉሥ፡ወበይእቲ፡ዕለት፡ቦኡ፡ዋሾች፡ወሖሩ፡ምስሌሆሙ፡ወአመ፡
 ፳ወ፭ለየካቲት፡በዕለተ፡ዓርብ፡ጊዜ፡፱፬ዓት፡ተዕዕነ፡ገድሉ፡ፈረሰ፡ወገብረ፡ደ
 ባለ፡ውስተ፡አምባ፡ምስለ፡አግብርቲሁ፡እከመ፡ሰክረ፡ወተሰልበ፡ልቡ፡በከመ፡
 30 ይቤ፡መጽሐፍ፡ወደን፡ወአንስት፡ይሰልቡ፡ልባ። ወኮነ፡ሰላቀ፡ለሰብአ፡መነኮሳ
 ትሃ፡አንከሩ። ወአመ፡፳ወ፯ለየካቲት፡በዕለተ፡ቀዳምሖረ፡አፈ፡ንጉሥ፡ዋሴ፡
 ምስለ፡ወደባቦ፡ገብሩ፡ወገብረ፡ወራሪ፡ወበጌሠሙ፡በዕለተ፡እሑድ፡አመ፡
 ፳ወ፯ለየካቲት፡መጽኦ፡አፈ፡ንጉሥ፡ዋሴ፡ምስለ፡ብዙኅ፡ምህርካ፡ወዕልገት፡
 ወገደፈ፡ለንጉሥ፡ሱብአ፡ገድሉሰ፡ቀተሉ፡እመነኮሳተ፡ዋልድባ፡ዘደልሻሐ፡
 30 ፩መነኮሰ፡አረጋዌ፡ወ፩ረዝቱ፡ወገደፉ፡ዕልገተ፡ለገድሉ፡ገድሉሃ፡ተፈሥሐ፡
 ጥቀ፡ወወሀቦ፡አልባሰ፡ለዘቀተለ፡እስመ፡መሰሎ፡ዘገብረ፡ሎቱ፡ምግባረ፡ሠናይ፡
 በከመ፡ይቤ፡እግዜእነ፡ኑሉ፡ዘቀተለ፡ኪያክሙ፡ይመስሎ፡ከመ፡ዘመሥዋዕተ፡
 ያበውዕ፡ለእግዚአብሔር፡ወአመ፡፳ወ፰ለየካቲት፡በዕለተ፡ሰነይ፡መጽኡ፡
 ዘተፈነው፡እምይቴጌ፡ወአመፍቀሬ፡ንጉሥ፡ራስ፡ኃይሉ፡ወበይእቲ፡ዕለት፡ገብረ፡

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ንጉሥ ፡ ፍትሐ ፡ መነኮሰተ ፡ ለዳልሺሆች ፡ ወአግብአ ፡ ሎሙ ፡ ሀገሮሙ ፡ ዘተሐ
 ይደ ፡ በእደ ፡ ጨዎች ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡ ፍትሐ ፡ ለነዳይ ፡ ወለአንላ ፡ ማውታ ፡
 456 a ወሐሩ ፡ ሰቋሮች ፡ * ወአመ ፡ ጅወጃለየካተት ፡ በዕለተ ፡ ሠሉስ ፡ ቦአ ፡ መጹአሙ ፡ እም
 ጎንደር ፡ ዘአኃዙ ፡ ስንቀ ፡ ንጉሥ ፡ ወዘማች ፡ ወቦአ ፡ ደጃዝማች ፡ ስኑ ፡ አድሪስሃ ፡
 መጽአ ፡ እምብሔረ ፡ ዓረብ ፡ ምስለ ፡ ብዙኃን ፡ ሰብአ ፡ ዓረብ ፡ ቦእምኔሆሙ ፡ ዘይቀኒ ፡ 5
 ነጌያተ ፡ * ወቦእምኔሆሙ ፡ ዘያገርር ፡ አናብስተ ፡ * ወአመ ፡ ጃሁ ፡ ለየካተት ፡ በዕለተ ፡
 ረቡዕ ፡ ሐሩ ፡ ደልሺሆች ፡ ወአግብአ ፡ ሎሙ ፡ ሀገሮሙ ፡ ዘተሐይደ ፡ ወቦአኅብ ፡
 ንጉሥ ፡ አድሪስ ፡ ወብዙኃን ፡ ሰብአ ፡ አረብ ፡ * ወወሀቡ ፡ አምኃ ፡ ፀዓዳ ፡ ገመለ ፡ ለን
 ጉሥ ፡ በከመ ፡ ይቤ ፡ ደዊት ፡ ነገሥተ ፡ ሳባ ፡ ወዓረብ ፡ ኃደ ፡ ያመጽአ ፡ ወይሰግዱ ፡
 ሎቱ ፡ ነሎሙ ፡ አጽናፈ ፡ ምደር ፡ * ተፈጸመ ፡ ወርኃ ፡ የካተት ፡ ወአመ ፡ ጅለመጋቢት ፡ 10
 መጽአ ፡ ገብረ ፡ ንጉሥ ፡ ዘተፈነወ ፡ አወዛ ፡ ወዘነወ ፡ ለንጉሥ ፡ ነገሮ ፡ ዘተፈነወ ፡ ቦቱ ፡ *
 ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ዓርብ ፡ ቦአ ፡ ዘተፈነወ ፡ እምይቲጌ ፡ * ወአመ ፡ ፫ለመ
 ጋቢት ፡ በዕለተ ፡ ቀዳምኮነ ፡ ላህ ፡ ውለተ ፡ ቤቱ ፡ ለንጉሥ ፡ እስመ ፡ መጽአዜና ፡ ሞታ ፡
 ለወይዘሮ ፡ ኒሩት ፡ ወለተ ፡ ራስ ፡ ኅሹ ፡ ወብእሲቱ ፡ ለደጃአዝማች ፡ በቀቱ ፡ * ወአመ ፡
 ጃለመጋቢት ፡ በዕለተ ፡ ኤሐድ ፡ ኮነ ፡ ዓቢይ ፡ ቀትል ፡ በጃመዓዝነ ፡ አምባ ፡ ወቀተሉ ፡ 15
 እምነገደ ፡ ገድሉ ፡ ብዙኃነ ፡ ወዓልተ ፡ ንጉሥ ፡ እሉ ፡ እሙንቱ ፡ ሰለዋ ፡ ገብረ ፡ ምስ
 ቀል ፡ ወደጅአዝማች ፡ ወሰን ፡ ወመደባዮች ፡ ወላስቶች ፡ ወእምኔሆሙ ፡ ኅደጣን ፡
 ማቱ ፡ * ወበይእቲ ፡ ዕለት ፡ ተፈነወ ፡ ወልደ ፡ አረጋዊ ፡ መንገል ፡ ትግሬ ፡ ወአመ ፡
 ጅለመጋቢት ፡ በዕለተ ፡ ሰነይ ፡ አዖደ ፡ ንጉሥ ፡ አዋዴ ፡ እንዘ ፡ ይብል ፡ ወሀብነ ፡ ለአድ
 ሪስ ፡ ምኾናኖ ፡ ዘጥንት ፡ * ወበይእቲ ፡ ዕለት ፡ ሞተ ፡ ቦና ፡ ዘቂስለ ፡ ቅድመ ፡ ወአመ ፡ 20
 ጅለመጋቢት ፡ በዕለተ ፡ ሠሉስ ፡ ቦአ ፡ ደጅ ፡ አዝማች ፡ ወሰን ፡ ኅብ ፡ ኅንጉሥ ፡ ወተንሥአ ፡
 አሳት ፡ ውስተ ፡ ሰፈር ፡ ወአውአየ ፡ አብያተ ፡ በዙኃነ ፡ ወበጸሐ ፡ ኅብ ፡ ሀሎ ፡ ነሮ
 ዓተ ፡ ርእሱ ፡ ቁረ ፡ አሳት ፡ * ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ረቡዕቦአ ፡ ራስ ፡ አያዳር ፡
 456 b ኅብ ፡ ንጉሥ ፡ * ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ሐሙስ ፡ አዖደ ፡ ንጉሥ ፡ * አዋዴ ፡
 እንዘ ፡ ይብል ፡ ወሀብነ ፡ ለየጅች ፡ ሀገሮሙ ፡ ዘጥንት ፡ * ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ 25
 ዓርብ ፡ እምቅድመ ፡ ጽባሕ ፡ ወረደ ፡ ገድሉ ፡ እምአምባ ፡ ምስለ ፡ ጅአግብርቲሁ ፡ ወ
 ጎዮ ፡ መንገል ፡ ብርኩታ ፡ * ወአመ ፡ ጅለመጋቢት ፡ በዕለተ ፡ ቀዳም ፡ ተቃተሉ ፡ ምስለ ፡
 ሰብአ ፡ ገድሉ ፡ መደባዮች ፡ ወግምጀ ፡ ቤቶች ፡ ወክኒሶች ፡ ወገደሩ ፡ ዕልገታተ ፡ ለን
 ጉሥ ፡ ወበይእቲ ፡ ዕለት ፡ አምጽኡ ፡ ምህርካ ፡ ለንጉሥ ፡ ወዓልተ ፡ ደጅ ፡ አዝማች ፡
 ወሰን ፡ እምብርኩታ ፡ ጂወራዙተ ፡ አለ ፡ ይጸውሩ ፡ ንዋየ ፡ ኃቅል ፡ * ወእምዝ ፡ ተሰ 30
 ማዓ ፡ ከመ ፡ ጎዮ ፡ ገድሉ ፡ መንገል ፡ ብርኩታ ፡ ወአመ ፡ ጅወጅለመጋቢት ፡ ፈነወ ፡
 ንጉሥ ፡ ኅብ ፡ ኅብ ፡ ሰብአ ፡ አምባ ፡ እንዘ ፡ ይብል ፡ ንዑ ፡ ኅብነ ፡ እስመ ፡ መሐርናክሙ ፡
 አሉሰ ፡ ዓባየ ፡ በዊዓ ፡ ኅብ ፡ ንጉሥ ፡ * ወአመ ፡ ጅወጅለመጋቢት ፡ በዕለተ ፡ ስነይ ፡
 ትጋብኡ ፡ መኳንንት ፡ ውስተ ፡ ቤተ ፡ ንጉሥ ፡ ወመከሩ ፡ ምክረ ፡ ፡ ሠናየ ፡ * ወርቁሃ ፡

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

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457 b ደረገ፡ ለቢል፡ *አምባ፡ ወተቃተሉ፡ ምስለ፡ ሰብአ፡ ሀገር፡ እስ፡ ኮነ፡ ደረገ፡ ብላ፡ ትንጌታ፡
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ርዬ፡ ወገዮሰብአ፡ ሀገር፡ በኃፍረት፡ ወኢቀተሉ፡ ዘእንበለ፡ ጀወዓሌ፡ አዛዢ፡ ኢኮ
ንያን። ወአመ፡ ጅወጂለመጋቢት፡ ኮነ፡ ውሎ፡ በሀየ፡ እስመ፡ ጥንተ፡ ስቅለቱ፡ ውእቱ፡
ለእግዚእነ፡ ሎቱ፡ ስብሐት፡ ወአዎደ፡ ንጉሥ፡ አዋዳ፡ ነተሉ፡ ዘየሐውር፡ እምቅ 5
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ጅወጂለመጋቢት፡ ኮነ፡ ውሎ፡ እስመ፡ በዓለ፡ ትስብአት፡ ውእቱ፡ ወበጌሠሙ፡ አመ፡
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458 a አባ፡ ቁርሎ*ስ፡ ወዘነው፡ ለንጉሥ፡ ከመ፡ ፈነው፡ ክንፋ፡ አደም፡ አሕዛብ፡ ወሕእብ፡
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5 ሥትሂ፡ ምስለ፡ ወይዘሮ፡ የንኮይ፡ ሉል፡ ትበኪ፡ ወታሰቆቁ፡ መዓልተ፡ ወሌሊተ፡
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15 ነገሥት፡ አድያም፡ ሰገድ፡ ወአመ፡ ጂላሚያዝያ፡ በዕለተ፡ ሐሙስ፡ ቦኦ፡ ኅበ፡ ን
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20 ጠ፡ ፍጡኅ፡ ወአመ፡ ጂወጂላሚያዝያ፡ በዕለተ፡ ቀደም፡ ሐረ፡ ደጃዝማች፡ ወሰን፡
መንገለ፡ አዲቃባይ፡ ምስለ፡ ወደብቦ፡ ገብሩ፡ ወጣህር፡ ወበጅሮንድ፡ ከብቲ፡ ወገ
ብረ፡ አቢብ፡ ወገብረ፡ ወራሪ፡ ወብዙኃነ፡ ቀተለ፡ ወማኅረከ፡ ምስለ፡ ነፍጦሙ፡
ወፈረሰሙ፡ ወአውዓየ፡ ቤቶሙ፡ በእሳት፡ ወበዘቲ፡ ዕለት፡ ተሞቅሐ፡ በጸሎቱ፡
ምስለ፡ እኅሁ፡ በዘይደሉ፡ ወሠርከ፡ ሰንበት፡ ለጸቢሐ፡ እሐድ፡ ኢተዘከሩ፡ መሐ
25 ላህመ፡ ወሐረ፡ መንገለ፡ ክንፉ፡ አዳም፡ አምባዩ፡ ክንፉ፡ ወብርቁ፡ ወወሰን፡ ወገ
ለም፡ ወይልማ፡ ወአመ፡ ጂወጂላሚያዝያ፡ በዕለተ፡ ሰነይ፡ መጽአ፡ ደጅ፡ አዝማች፡
ወሰን፡ እምአዲቃባይ፡ ወገደፈ፡ ለንጉሥ፡ ዕልገተ፡ ወምህርካ፡ ብዙኃ፡ ወአመ፡
ጂወጂላሚያዝያ፡ በዕለተ፡ ሠሉስ፡ መጽአ፡ ዘተፈነወ፡ እምደጅ፡ አዝማች፡ በቀቱ፡
ወአመ፡ ጂወጂላሚያዝያ፡ በዕለተ፡ ረቡዕ፡ ኮነ፡ ውሎ፡ በህየ፡ ወአመጂወጂላሚያ
30 ዝያ፡ በዕለተ፡ ሐሙስ፡ ተንሥኦ፡ ንጉሥ፡ ወኃደረ፡ በሰዒላ፡ ወበጌሠሙ፡ ኮነ፡
ውሎ፡ በህየ፡ ወአመ፡ ጂወጂላሚያዝያ፡ በዕለተ፡ ቀዳም፡ አፍለሰ፡ በጅሮንድ፡
ገብረ፡ አየሱለ፡ አምባ፡ ጽኑዓ፡ ወእምይእቲ፡ ዕለት፡ አመ፡ ጂላግንቦት፡ ኢተንሥኦ፡
ንጉሥ፡ እምህየ፡ ከመ፡ ይለቡ፡ ምጽአተ፡ ደጅ፡ አዝማች፡ በቀቱ፡ ወአመ፡ ጂላግን
ቦት፡ በዕለተ፡ ቀደም፡ ሐረ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ መንገለ፡ ቁልቁል፡ ወገብረ፡ ወ 459a

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

ኖት : ወበጌሠሙ : አመጸገወጃለግንቦት : በዕለተ : ዓርብ : ከነ : ውሎ : በህየ : እስከ :
ይበጽሕ : ትዝ : ወጊዜ : ገሰግት : ከነ : ዓቢይ : ሀ-ከት : እስመ : ተግብሎ : ለስቶት : ምስ
ለ : ነገደ : አዛገር : ከብቲ : ወሞተ : ሸወሬዛ : ወብዙኃን : ቁስለ ። ወበጊዜ : ንዋም :
መጽአ : ስብእሲ : ዘአምሠጠ : ወጎዮ : እምድል ። ወቦአ : ጎበ : ንጉሥ : ወዜነዎ :
5 ዓቢየ : ዜና : ዘይክውን : ሎቱ : ነገር : እንዘ : ይብል : ብስራትክ : ንጉሥ : ብስራትክ :
እስመ : ትግልም : ከነ : ዓቢይ : ድል : በማርያም : ውሀ : ወሞሶሙ : ደጅ : አዝማት :
በቀቱ : ለክንፋ : አደም : ወለኤፍሬም : በከመ : ይቤ : ዳዊት : ደዊቀ : ኤፍሬም : ይዌ
ስቁ : ወይነድፋ : ወተገፍትዑ : አመ : ዕለተ : ቀትል ። ዓሞሂ : ተረክበ : ዓዳ : ተእኅ
ዙ : ዘተሠሞዮ : ንጉሠ : ወንግሥተ : *ምስለ : ውሎዶሙ : ወሰሚዎ : ንጉሥ : ይቤ : 460a

10 ተአምርነ : ኦብእሲ : እመ : ኤኮነ : እመነ : ዘትቤ : ትትኬነን : ዓቢየ : ኩነኔ ። ወአ
ውሥአ : ዝንቱ : ብእሲ : ወይቤ : ይኩን : ብየ : አንጉሥ ። ። ።
ወእምዝ : ፈነወ : ንጉሥ : መበስራነ : ጎበ : መኳንንት : ወቦአ : መኳንንት : ጎበ :
ንጉሥ : ወከኒ : በይዕቲ : ሌሊት : ዓባይ : ትፍሥሕት : ወይባቤ : በዘይደሉ : በከመ :
ይቤ : ዳዊት : ተፈሥሐ : በእግዚአብሔር : ዘረድአነ : ወየብቡ : ለአምለክ : ያዕቶብ ።
15 ወአመ : ጼሁ : ለግንቦት : በዕለተ : ቀዳም : ተንሥአ : እምደባርቅ : ወበጽሐ : በፍኖ
ት : ብዙኃን : መበስራን : ዘተፈነወ : እምይቲጌ : ወደጅ : አዝማች : ብቀቱ ። ወዜ
ነወ : ከመ : ተእኅዘ : ክንፋ : አዳም : ወከመ : ሞተ : ጎመድን : ወከመ : ኃልቁ : ወተ
እኅዙ : ኩሎሙ : መኳንንተ : ዓመጊ : ሕዝበ ። ሜጨሂ : ወዳሞት : ወጃዊ ። ወሰ
ሚዎ : ንጉሥ : ቦአ : ውስተ : ቤተ : ክርስቲያን : ዘቅድስት : ድንግል : ዘጫምብልጌ ።
20 ወጸለየ : እመዝመራ : ዳዊት : ዘይብል ። አከኩተክ : እግዚአ : እስመ : ተወከፍከኒ ።
ወስላተ : ጸላጊ : ኢረሰይ : ከኒ ። እግዚአ : አምላኪየ : ጸራኅኩ : ጎቤክ : ወተሠገል : ከ
ኒ : እስከ : ተፍጻሜቱ ። ወወጺአ : ኃደረ : ኃደረ : በህየ : ወአመ : ጅወጃለግንቦት : በዕ
ለተ : እሐድ : ተንሥአ : ንጉሥ : ወሐረ ። ምክንያተ : ሐረቱሰ : በእሐድ : ወበዓለ :
እግዝእትነ : ወሥጊርቱ : ሰንበተ : ከመ : ይትራክብ : ፍጡነ : ምስለ : ገብሩ : ወፍቁሩ :
25 ደጅ : አዝማች : በቀቱ : እስመ : ተሠርዓ : ሥዒረ : ሕግ : በእንተ : ሕግ : ደጅ : አዝ
ማች : በቀቱሂ : መጽአ : ምስለ : ውኅዳን : ሰብእ : መጽአ : ወተራክበ : በኮሶጌ : ም
ስለ : ንጉሥ ። ወእምዝ : ሐረ : ደጃዝማች : በቀቱ : ጎበ : ሰፈሩ : ታሕያ : ወንጉሥ :
ኃደረ : በኮሶጌ ። ወአመ : ጅወጃለግንቦት : በዕለተ : ሰኑይ : መጽአ : እምጎንደር :
ሊቃውንት ። ወወምበርች : እንዘ : ይትፈሥሐ : ጥቀ : እስመ : ቅድመ : አኃዘ : ቤ
30 ቶሙ : ወበርበረ : ጥሪቶሙ : ክንፋ : አዳም : ወዘኢኃብሩ : ምስሌሁ : በአመግ ።
ወእምዝ : መጽአ : ደጅ አዝማች : በቀቱ : ምስለ : ብዙኅ : ዕልገት : ወምሀርክ : ዘአ
ልቦ : ጎልቀ : ወእምቅ*ድመ : ኩሎ : ገደፈ : ፊታ : ውራሪሁ : አይዳኅ ። ወእምድ 460b
ኅሬሁ : ገደፋ : ግራ : አዝማች : አድያሞ : ወሻለቃ : ስንደቁ : ወኩሎሙ : ለስቶች :
በበመ : ዓርጊሆሙ : ወበበዎታሆሙ ። ወእምድኅረ : ኩሎሙ : መጽአ : ገብር :

ምእመን፡ ለእግዚአብሔር፡ ወግሩም፡ በኃይሉ፡ ወጽንዑ፡ ደጅ፡ አገማች፡ በቀቱ፡ እንዘ፡
 ይብል፡ እግዚአብሔር፡ አነ፡ ገብርክ፡ እኅወ፡ አመትከ። ወዘንተ፡ ብሂሎ፡ ገደሮሙ፡ ወአው
 ደቆሙ፡ እንዘ፡ ይፀውሩ፡ ዕብነ፡ ለክንፉ፡ አዳም፡ ወለሣህሉ፡ ወለኤፍሬም። በከመ፡
 ይቤ፡ ነቢይ፡ ኢፍሬም፡ ከነ፡ ከመ፡ ግተት፡ ወኩሎሙ፡ መኳንንተ፡ ዓመ፡ ተረክቡ፡
 ዕደሉሰ፡ ተእኅዘ፡ በጎንደር። ወሶበ፡ ርእዮ፡ ንጉሥ፡ አንከረ፡ ወሰብሐ፡ ለእግዚአብ 5
 ሔር፡ እንዘ፡ ይብል። ምንተ፡ አዳሥዮ፡ ለእግዚአብሔር፡ በእንተ፡ ኩሎ፡ ዘገብረ፡
 ሊተ። አስመ፡ ጸላዕትዮ፡ እለ፡ ይሣቅዩኒ፡ እሙንቱ፡ ደክመ፡ ወወደቀ። ወእም
 ድኅረ፡ ሐረ፡ ደጃገማች፡ በቀቱ፡ ጎበ፡ ሰፈሩ። ወንጉሥ፡ ኃይረ፡ በህዩ፡ ወአመ፡
 ጅወ፣ ለግንቦት፡ በዕለተ፡ ሠሉስ፡ ተንሥኦ፡ ንጉሥ፡ እምህዩ፡ ወመጽኦ፡ ደጅ፡ አገ
 ማች፡ በቀቱ፡ ወተወክፍዎ፡ ሰብኦ፡ ሀገር፡ ካህናት፡ ወሕዝብ፡ በይባቤ፡ ወበማኅ 10
 ሌት። ንጉሥኒቦኦ፡ ውስተ፡ ጽርሐ፡ መንግሥቱ፡ እንዘ፡ ይዘምር፡ ለእግዚአብ
 ሔር፡ እመዝሙረ፡ ዳዊት፡ ዘይብል። ይኔይስ፡ ተአምኖ፡ በእግዚአብሔር፡ እም
 ቲአምኖ፡ በእንለ፡ እመሕያው። ይኔይስ፡ ተሰፍዎ፡ በእግዚአብሔር፡ እምተሰ
 ፍዎ፡ በመላእክት። ኩሎሙ፡ አሕዛብ፡ ዓገቱኒ። ወበስመ፡ እግዚአብሔር፡ ሞዕ
 ክዎሙ። ዓጊተሰ፡ ዓገቱኒ፡ ወበስመ፡ እግዚአብሔር፡ ሞዕክዎሙ፡ ተንተንኩ፡ 15
 ለ ወዲቅ፡ ወእግዚአብሔር፡ አንሥኦኒ፡ እስከ፡ ተፍዳሚቱ። ተፈጸመ፡ መጽሐፈ፡
 ታሪክ፡ ወዜና፡ ዘመቻ፡ ዘዋልቃይት፡ ዘንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ መዝገበ፡
 ርኅራኄ፡ ወትእግሥት፡ ወስብሐት፡ ለእግዚአብሔር፡ ዘአደኃነነ፡ እምእደ፡ ደላጊ፡
 ዘአልቦ፡ ምሕረት፡ ለዓለመ፡ ዓለም፡ አሜን።

። ። ። ። ።

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

ወኢኃሠሠ፡ ስንቀ፡ አላ፡ ወጽኡ፡ ምስለ፡ ንጉሥ፡ በይእቲ፡ ዕለት፡ ፊስ፡ አያዳርሰ፡
 ተርፈ፡ ለዓዊባ፡ መዲና፡ ወአመ፡ ጅወጅለጥቅምት፡ በዕለተ፡ ዓርብ፡ ተንሥኦ፡ ን
 ጉሥ፡ እምህየ፡ ወኃደረ፡ በበጨ፡ ወፊነዎ፡ ለአዛዢ፡ ሚጫ፡ ። ወመጽኡ፡ ሊቀ፡
 መኳስ፡ ክንፉ፡ ወአፈ፡ ንጉሥ፡ ዋሴ፡ ወአለቃ፡ ገብሩ፡ ዘልደታ፡ መጽኦ፡ እንዘ፡
 5 ኢይደልዎ፡ ዘመታ፡ እምአፍቅርቲ፡ እግዚኡ፡ እምደኅረ፡ ኃደገ፡ ሢመተ፡ ሥዕል፡
 ቤት፡ እስመ፡ ይደሉ፡ ሥዒረ፡ ሕግ፡ በእንተ፡ ሕግ፡ ወምስሌሁ፡ ነጥግተ፡ ርእሱ፡
 ወብዙኃን፡ መኳንንት፡ አዛዢ፡ ዘውዱ፡ ነጋድራስ፡ አሳሄል፡ ባላምባራስ፡ አድጎ
 አይቸው፡ ወወምበርቲ፡ ወጨዋ፡ ልጆቲ፡ ። ወአመ፡ ጅወጅኮነ፡ ውሎ፡ በህየ፡ ወ
 ሐረ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ መንገለ፡ ጐንደር፡ በትእዛዘ፡ ንጉሥ፡ ። ወቦኡ፡ ሠራዊተ፡
 10 ንጉሥ፡ ወ*አመ፡ ጅወጅኮነ፡ ውሎ፡ ወቦኦ፡ አዛዢ፡ ኃይሉ፡ ወቦኡ፡ ዘተፈነዉ፡ እምፊ 461 b
 ትአውራሪ፡ ኢኮንያን፡ ። ወዜነው፡ ለንጉሥ፡ ከመ፡ ተዘርዉ፡ አጽራሪ፡ ንጉሥ፡
 ዘውእቶሙ፡ ክንፉ፡ አዳም፡ ወአደራ፡ ኃይሉ፡ ጅመንገለ፡ ምሥራቅ፡ ወጅመንገለ፡
 ምዕራብ፡ ወአመ፡ ጅወጅ፡ ቦኡ፡ ፊታውራሪ፡ የሥላሴ፡ ባርያ፡ ወአዛዢ፡ ደንፋ፡ ።
 ወአለቃ፡ ዜና፡ ዘአቡነ፡ ኤዎስ፡ ግብጥስ፡ እንዘ፡ ኢይደልዎ፡ ዘመቻ፡ ። ተዘኪሮ፡
 15 ኅሩተ፡ ዘገብረ፡ ሎቲ፡ ንጉሥ፡ ። ዘዓይን፡ ኢርአየ፡ ወእዝን፡ ኢሰምዓ፡ ውስተ፡
 ልብ፡ ሰብእ፡ ዘኢተ፡ ሀለየ፡ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በጓርሄ፡ ። ወተመ
 ይጠ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ ። ወአመ፡ ጅወጅተንሥኦ፡ ንጉሥ፡ እምጓርሄ፡ ። ወኃደረ፡
 በጫቅርን፡ ። ወቦኡ፡ ብዙኃን፡ ሠራዊት፡ በጅሮንድ፡ ፋኑኤል፡ ነጋድራስ፡ የሌ
 ምቲ፡ ። ወአመጣሁ፡ ተንሥኦ፡ ንጉሥ፡ እምጫቅርን፡ ወኃደረ፡ በጎይ፡ ። ወቦኡ፡
 20 ብዙኃን፡ ሠራዊት፡ ወአመ፡ ጅለኅዳር፡ በዕለተ፡ ሐሙስ፡ ተንሥኦ፡ ንጉሥ፡ ምምጐ
 ይ፡ ወበጽሐ፡ ሰገባ፡ በጽሐ፡ መበስራን፡ ዘተፈነዉ፡ እምፊታውራሪ፡ ኢኮንያን፡
 ወቦኡ፡ ዜነዉ፡ ከመ፡ ተኡዝ፡ አደራ፡ ኃይሉ፡ ወሰሚዎ፡ ንጉሥ፡ ተፈሥሐ፡ ። ወጸ
 ለየ፡ መዝሙረ፡ ዳዊት፡ ዘጅወጅዘይብል፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ስብሐተ፡
 ሐዲስ፡ እስመ፡ መንክሮ፡ ግብረ፡ እግዚአብሔር፡ እስከ፡ ተፍጻሚቲ፡ ። ወካዕባ፡
 25 ጸለየ፡ እንዘ፡ ይብል፡ ኢይፈቅድ፡ ኃይለ፡ ፈረስ፡ ወኢይሠምር፡ በአቀሃያጸ፡ ብእሲ፡ ።
 ይሠምር፡ እግዚአብሔር፡ በእለ፡ ይፈርህዎ፡ ። ወበኩሎሙ፡ እለ፡ ይትዌከሉ፡ በም
 ሕረቲ፡ ። ወፊነው፡ ንጉሥ፡ መበሰረ፡ ደጅአዝማቲ፡ በቀቲ፡ ። እስመ፡ ኢሐረ፡ ደጃ፡
 ዝማቲ፡ በቀቲ፡ ዘመቻ፡ አላ፡ አዊኦ፡ ከትማ፡ እምቅድመ፡ ይጸዕ፡ ንጉሥ፡ ዘመቻ፡ ።
 ሐረ፡ መንገለ፡ ብሔሩ፡ በፈቃደ፡ ንጉሥ፡ ። ወካዕባ፡ ፈነዉ፡ ንጉሥ፡ መበስራነ፡ በበ
 30 ብሔሩ፡ ወኃደረ፡ በአንጸረ፡ ወምበርያ፡ ። ወብዙኃን፡ ሠራዊት፡ ሱሪ፡ ሀባ፡ ወልደ፡
 ሥላሴሄ፡ መጽኦ፡ እምኃጅኔ፡ ቀኝ፡ አዝማቲ፡ የሥላሴ፡ ባርያስ፡ ተርፈ፡ በአለፋ፡ ።
 ወአመ፡ ጅበዕለተ፡ ዓርብ፡ ተንሥኦ፡ ንጉሥ፡ አምህየ፡ ወኃደረ፡ በቂንገሬ፡ ። ወመ
 ጽኦ፡ እዛዢ፡ ሚጫ፡ ወቦኡ፡ ብዙኃን፡ ሠራዊት፡ ወአመጅኮነ፡ ውሎ፡ በህየ፡ ። 462 a
 ወቦኡ፡ ጋሪ፡ ወልደ፡ አረጋይ፡ ወሀሊብ፡ ምስለ፡ ብዙኃን፡ ሠራዊት፡ ወበጅሮንድ፡

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

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0-በሰ : ወአተዎ : ንጉሥ : ኢጥሰመ : እክለ : ወበሳኒታ : በዕለተ : ረቡስ : ኢተረክለ :
 ንጉሥ : እምብዝኃ : ኃዘን : እስከ : ጊዜ : ህሰዓት ። ወአመ : ፲ወጅተንሥኦ : ንጉሥ :
 ወተመይወ : ወልደ : ሥላሴ : እምነ : እምአምሪ ። ወሐረ : በጽንፈ : አሸራ : ወብዙ
 ኃነ : ገሠጸ : በበትር : እምእለ : ማኅረከ : አልህምተ : ሀገር ። ወበይእተ : ዕለት : ቀ
 5 ተሉ : ሰብአ : አሩሹ : ጅግፋዓ : በቅድመ : ገብረ : ንጉሥ : ዘተዓዘዘ : ሎቱ : ንጉሥኒ :
 ኃዘነ : ጥቀ : ቀታሊሰ : ኢተረክበ ። ወበሰኒታ : ተንሥኦ : ንጉሥ : እምህየ : ወኃደረ :
 በዓብኒ ። ወበሳኒታ : በዕለተ : ቀዳም : ኮነ : ውሎ : በህየ : ፊታውራሪ : ኢኮንዩንሰ :
 ተርፈ : በአምሪ : ወአመ : ፲ወጅኢተረክበ : ንጉሥ : ወወዓለ : በሕተቶ ። ወአመ :
 ፲ወህወዓለ : ንጉሥ : እንዘ : ይገብር : ፍትሐ : ለዕቤራት : ወለእንለ : ማውታ ። ወቀ
 10 ሠፈ : ፆተ : ዘጠብሐ : አልህ*ምተ : ነዳዩን : ወቦኡ : አዛዢ : ያቦ : ባርያ : ወገብርዬ : 463 a
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 ንቶ ። ወአመ : ጅሁ : ቦአ : ፊታውራሪ : ኢኮንዩን : ወአዶደ : አዋዴ : ለአዛዢ : አቤ
 ሴሎም : ወለነጋድራስ : አሳሄል : እንዘ : ይብሉ : የጥንት : ይብቃ ። ወአመ : ጅወጅአ
 ዘዘ : ንጉሥ : ከመ : ይሐሩ : ሰብአ : አገው : በብብሔርመ : ወያምጽኡ : ሎቱ : ጸባ
 15 ሕተ : ፍጡነ ። ወአመ : ጅመጅሐረ : ንጉሥ : ኅበ : ቤተ : ክርሐቲያን : ዘእግዝእትነ :
 ማርያም : ወተመይጠ : በጊዜ : ሰዓት ። ወአመ : ጅወ፲ተረክበ : ንጉሥ : ጊዜ :
 ህሰዓት : ኅደጠ : ወአመ : ጅወህቦአ : ወደባቦ : ገብሩ : ዘውእቱ : ጸገዳ : ደጃዝማች :
 ከንቲባ : የውሥጡ : ወግራ : አዝማች : ወልደ : ሥላሴ : ወግራ : አዝማች : ጸዋ ።
 እስመ : መሐርዎመ ። ወአመ : ጅወጅተንሥኦ : ንጉሥ : ወገብረ : ምሳሐ : ለመኳን
 20 ንት : ወለጨዎች : ለእሉኒ : እለ : መሐርመ : ወጊዜ : ምሴት : ኮነ : ግባት : በነፍጥ :
 ወብዙኃን : ቁስሉ : ወአመ : ጅወጁ : ወዓለ : ንጉሥ : በገቢረ : ፍትሐ ። ወአመ : ጅወጁ
 ወዓለ : ንጉሥ : እንዘ : ይትዌከፈ : አፍራስ : ወአልህምተ : እምሕዝበ : ጀዊ : ወአመ :
 ጅወጅወአለ : ንጉሥ : በገቢረ : ፍትሐ ። ወፊትሐ : ሊቃውንት : በሚኮ : ገብርኢል :
 ከመ : ይትመተር : እግሩ : ፍደ : መተረ : አግረ : ወዓሊሁ : ነዳይ ። በከመ : ይቤ : መ
 25 ጽሐፍ : ዓይን : ቤዛ : ዓይን : ወእግር : ቤዛ : እግር ። ወአመ : ጅወህጂዜ : ጂሰዓት :
 ወጽኦ : ንጉሥ : መንገለ : ቤተ : ክርስቲያን : ወተመይጠ : ጊዜ : ህሰዓት : ወአመ :
 ሸሁ : ዶደ : አዋዲ : ዘይብል : ለከህናተ : ጽዮን : ዘደመረኒ : የኅንት : ይብቃ : ለባሻ :
 ክንፋሄ : ወሀብዎ : ሀገረ : ሎማሜ : ዘቀደሰ : ቦቱ : ቅድመ ። በደመረኒ : ጽዮን :
 አመ : አሚሩ : ለታኅሣሥ : በዕለተ : ቀዳም : ወዓለ : ንጉሥ : ለባሕተቱ : ወኢተረ
 30 ክበ ። ወአመ : ፆተሰምዓ : ከመ : መጽኦ : አሳላፊ : ወልደ : አረጋይ : እምቤገምድር ።
 ወአመ : ፲ቦአ : አሳላፊ : ወልደ : አረጋይ ። ወተአዝዙ : ፆእደ*ው : ጅሕፃን : ወጅወፊ 463 b
 ዛ : ዘፈነዎመ : ክንፋ : አዳም : ከመ : የሐውፀ : ነገረ : ንጉሥ : በኅቡዕ : ኢተረክበ :
 ንጉሥ : እስመ : ሰትየ : ፊውሰ ። ወአመ : ሸሐረ : ወራሪ : መንገለ : ገታ : ወተቃተለ :
 ብዙኃ : ንጉሥሰ : ኢተረክበ ። ወአመ : ጅኢተረክበ : እስከ : ፲ወጂዘእንበለ : ለላዕ

እን፡ ወደቁቀ ፡ ቤት ፡ እስመ ፡ ሐመ ፡ ጎዳጠ ። ወአመ ፡ ሺወጂተራዘዐመ ፡ ንጉሥ ፡
 ለላእከን ፡ እለ ፡ መጽኑ ፡ እምጎንደር ፡ ወትግሬ ፡ ወአመ ፡ ሺወጂዐእ ፡ ራስ ፡ ኃይሉ ፡
 ምስለ ፡ ብዙኅ ፡ አምኃ ፡ ወአመ ፡ ሺወጂኮነ ፡ ግብአት ፡ ዘገግርሞች ። ወአመ ፡ ጸሁ ፡
 ቦኡ ፡ ፈትሐ ፡ ሊቃውንት ፡ ፍትሐ ፡ ዋት ፡ በአደራ ፡ ኃይሉ ። በክመ ፡ ይቤ ፡ መጽ
 ሐፍኩሉ ፡ ዘመከረ ፡ ዘእንበለ ፡ ነውር ። በላዕለ ፡ ጳጳስ ፡ ወንጉሥ ፡ በሞቱ ፡ ወበተሥ 5
 ዕርቱ ፡ ሞተ ፡ ለይሙት ። ወበይእተ ፡ ዕለት ፡ ተመይጠ ፡ ዲና ፡ ከብቲ ፡ እስመ ፡ ነበረ ፡
 በውእቱ ፡ መዋዕል ፡ ተእኒዘ ፡ በእደ ፡ ጎመርቶች ። ። ። ።
 ወአመ ፡ ጅወጂኮነ ፡ ምክር ፡ ምስለ ፡ ራስ ፡ ኃይሉ ፡ ወአልበስም ፡ ሚላተ ፡ ለራስ ፡ ኃይሉ ፡
 ወዓዕረቅም ፡ ምስለ ፡ ሰብእ ፡ ጎጃም ፡ ወሞተ ፡ ሮጌ ፡ ሐሚሞኤጲ ፡ ባርከሂ ፡ ኃይገ ፡
 ጉልተ ፡ ራስ ፡ ኃይሉ ፡ ዘይሰመይ ፡ ገርና ፡ ቤት ፡ በፍትሐ ፡ ወተፈሥሐ ፡ ራስ ፡ ኃይሉ 10
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 ጅ ፡ አዝማች ፡ አደገህ ፡ ተርፉ ፡ በበመከኖሙ ፡ ወአመ ፡ ጅወጂተንሥኦ ፡ ንጉሥ ፡ እም
 ህዩ ፡ ወኃደረ ፡ በኬልቲ ፡ ምክንያተ ፡ ተንሥኦቲሰ ፡ በሰንበት ፡ ከመ ፡ ኢይጥፋዕ ፡
 ሀገር ። ወኢይትሐወክ ፡ ሰብእ ፡ በክመ ፡ ይቤ ፡ በወንጌል ፡ እስመ ፡ ሰንበትሰ ፡ ተፈ
 ጥረት ፡ በአንተ ፡ ሰንበት ፡ ወአከ ፡ ሰብእ ፡ በአንተ ፡ ሰንበት ። ወአመ ፡ ጅወጂተንሥኦ 15
 ንጉሥ ፡ እምህዩ ፡ ወኃደረ ፡ በጫቃ ፡ ወንዝ ። ወተሰምዓ ፡ ከመ ፡ ሞተ ፡ እጨጌ ፡ ሄኖክ ፡
 ወተሞቅሐ ፡ ፈንታ ፡ ገብሩ ፡ በዘይደሉ ፡ ወአመ ፡ ጅወጂተንሥኦ ፡ ንጉሥ ፡ እምህዩ ፡
 ወኃደረ ፡ በአቸራ ። ወተመይጠ ፡ አዛገር ፡ ከብቲ ፡ ጎበ ፡ ምኩናኑ ፡ ወተወክፍም ፡
 464a ሰብእ ፡ ሀገር ፡ ወከህናት ፡ ለንጉሥ ፡ በይባቤ ። ወአመ ፡ ጅወጂ*ቀንሥኦ ፡ ንጉሥ ፡ እም
 ህዩ ፡ ወኃደረ ፡ በዛርውሀ ፡ ወመጽኦ ፡ ዩሻለቃ ፡ ወልደ ፡ ሥላሴ ፡ እምጋጅጌ ። ወአመ ፡ 20
 ጅወጂተንሥኦ ፡ ንጉሥ ፡ እምህዩ ፡ ወኃደረ ፡ በባርጨ ፡ ወመጽኦ ፡ እምጎንደር ፡ እለ ፡
 ይትቀበሉ ። ወአልዐ ፡ ዘንሥኦ ፡ እከለ ፡ ወኢሰቂተ ፡ በኩሉ ፡ ፍኖት ፡ እስመ ፡ ገሠጸ ፡
 ንጉሥ ፡ ሠራዊቶ ፡ ወአመ ፡ ጅወጂተንሥኦ ፡ ንጉሥ ፡ እምህዩ ፡ ወኃደረ ፡ በሮቢት ፡
 በረንጻረ ፡ ጎንደር ፡ ወበጽሓ ፡ በፍኖት ፡ ዓቃቤ ፡ ሰዓት ፡ አቤሲሎም ፡ ወሊቃውንት ፡
 ምስለ ፡ ከህናቲሆሙ ፡ ወኮነ ፡ ዓቢይ ፡ ይባቤ ። ወእምዝ ፡ ቦኦ ፡ ውስተ ፡ ጽርሐ ፡ ን 25
 ጉሥ ፡ ወአትለለ ፡ ሎቱ ፡ ለደጅ አዝማች ፡ ወሰን ፡ ተሞቅሐተ ፡ ወበቂኦ ፡ ወዓለ ፡ ምስለ ፡
 እመ ፡ ንግሥት ፡ በዓቢይ ፡ ትፍሥሕት ። ወተወክፈ ፡ ነፍጠ ፡ ዘፈነው ፡ ሎቱ ፡ ደጅ ፡
 አዝማች ፡ ገድሉ ። ተፈጸመ ፡ ዜና ፡ ዘመቻ ፡ ዘምድረ ፡ ሚጫ ፡ ስብሐት ፡ ለእግዚአብ
 ሐር ፡ ለዓለመ ፡ ዓለም ፡ አሚ ፡ ወበቂኦ ፡ ንጉሥ ፡ ከተማ ፡ ሐገዩ ፡ በዳኅና ፡ ባሕቱ ፡ አ
 ኃዘ ፡ ቀኖና ፡ እስመ ፡ ተገዓዘ ፡ ምስለ ፡ ደጅ ፡ አዝማች ፡ በቀቱ ፡ በነገረ ፡ ባልአምባራስ 30
 ጉልዳ ። ባልአምባራስ ፡ ጉልዳሂ ፡ ተማኅዐነ ፡ በዋልባ ። እስመ ፡ ሠዓሮ ፡ ንጉሥ ፡
 ከመ ፡ ያሥምርልዐ ፡ ለደጅ አዝማች ፡ በቀቱ ፡ ወውእቱ ፡ ሐጋይ ፡ መጽኦ ፡ አረብ ፡ እምድ
 ረ ፡ ስናር ። ወወሀበ ፡ ለንጉሥ ፡ አምኃ ፡ ብዙኃ ፡ አዕዳገ ፡ ወፈረሰ ። ካልዕሂ ፡ ዓረብ ፡
 መጽኦ ፡ ወወሀበ ፡ አምኃ ፡ ለንጉሥ ፡ ንጉሥሂ ፡ አሠርገምሙ ። ዓዲ ፡ መጽኦ ፡ ደጃ

ዝማች፡ ገደሉ፡ በውእቱ፡ ኃጋይ፡ እስመ፡ መሐሮ፡ ንጉሥ፡ ወአግብአ፡ ሎቱ፡ ሚ
 መቶ፡ ዘውእቱ፡ ዋልቃይት፡ ደጅ፡ አዝማችነት ። ወአልበሶ፡ ልብሰ፡ ክብር፡ ወፈ
 ነዎ፡ ብሔሮ፡ ወተረከበ፡ ንጉሥ፡ ለርክበ፡ ካህናት ። ወበወርኃ፡ ግንቦት፡ ተሰምዓ፡
 ከመ፡ ሐመ፡ ደጅ፡ አዝማች፡ በቀቱ። ወሰሚዖ፡ ንጉሥ፡ ኃዘነ፡ ጥቀ፡ ወአስተጋብአ፡
 5 ሠቃብዖነ፡ ሥራይ፡ ከመ፡ ይፈኑ፡ ሎቱ ። ወእምደኅረ፡ ኅዳጥ፡ መዋዕል፡ ተሰምዓ፡
 ከመ፡ ሞተ፡ ደጅ፡ አዝማች፡ በቀቱ፡ ወኮነ፡ ዓቢይ፡ ላህ፡ ውስተ፡ ቤተ፡ ንጉሥ ።
 ንጉሥሂ፡ ኃዘን፡ ጥቀ፡ ወተላጸዩ፡ ርእሶ፡ ወለብሰ፡ ሰቀ ። ወበከዩ፡ በከመ፡ ዳዊት፡ 464b
 ንጉሥ፡ በሞተ፡ ዮናታን፡ ፍቁሩ ። ወበውእቱ፡ መዋዕል፡ መጽአ፡ ኅበ፡ ንጉሥ፡
 ዜናዊ፡ ዘይብል፡ ቦአ፡ ክንፉ፡ አዳም፡ አምስትዓ፡ ወአኃዘ፡ አንዳይል፡ ለነጮ፡ ፊታ
 10 ውሪሁ፡ ለደጅ፡ አዝማች፡ አደገሀ ። ወሰሚዖ፡ ዘንተ፡ አመ፡ ጂለሰኔ፡ በዕለተ፡ ሠ
 ሉስ፡ እምደኅረ፡ ጂሰዓት፡ ተንሥአ፡ ንጉሥ፡ ተክለ፡ ጊዮር፡ ጊስ፡ እምጐንደር፡ ወ
 ወጽአ፡ እንዘ፡ ይተልውዎ፡ ሊቃውንተ፡ ወመኳንንት ። እሉ፡ እሙንቱ፡ ሊቃው
 ንት፡ ሊቁ፡ ኃይሉ፡ ዘቀኝ፡ ወሊቁ፡ ገብሩ፡ እኅሁ፡ ወሊቁ፡ ኢዮአክስ፡ ወሊቁ፡ ኃይ
 ሉ፡ ዘግራ፡ ወፊታውራሪ፡ ዮሥላሴ፡ በርያ፡ ፍቁሩ፡ ለንጉሥ፡ ደጅ፡ አዝማች፡ ገብረ፡
 15 ኢዮሱስ፡ ቀኝ፡ አዝማች፡ በከፋ፡ ግራ፡ አዝማች፡ ወልደ፡ አቢብ፡ በላምባራስ፡ ጐ
 ልጃ፡ ነጋድራስ፡ ዮሴፍ፡ ባሻ፡ ኢያሱ ። አፈ፡ ንጉሥ፡ ዋሴ፡ እዛገር፡ ከብቲ፡ ሊጋባ፡
 ወልደ፡ ጊዮርጊስ፡ አሳላፊ፡ ኃይሉ፡ አዝማች፡ ወልደ፡ ዳዊት፡ ዩሻለቃ፡ ሚጣር፡
 ዩሻለቃ፡ ሱቱኢል፡ ዩሻለቃ፡ ወልዱ፡ ዩሻለቃ፡ ከብቲ፡ ዩሻለቃ፡ ያቦ፡ በርያ፡ ዩሻለቃ፡
 ንንጉል፡ ዩሻለቃ፡ አደሩ፡ ራስ፡ አያዳር፡ ስ፡ ወከንቲብ፡ አደኅአይቸው፡ ተርፉ፡ በከ
 20 ተማ፡ ወኢወጽኡ፡ ለዓቂብ፡ ሙቁሐን፡ ዘተሞቅሐ፡ በዘይደደ ። ለአደራ፡ ኃይ
 ሉስ፡ ንጉሥ፡ ወሰዶ፡ ምስሌሁ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በፈንጠር፡ ቁስ፡
 አጺ፡ ከብቲሂ፡ ወአለቃ፡ ዘፈሩ፡ ወመልአክ፡ ፀሐይ፡ ሮብዓም፡ ኃደሩ፡ ምስለ፡ ን
 ጉሥ፡ ለአስተፋንዎ፡ ወበይእቲ፡ ዕለት፡ ረገጸ፡ ፈረስ፡ ለበጅሮንድ፡ ፋኑኤል ። ወተ
 መይጠ፡ መንገለ፡ ጐንደር፡ ወቦአ፡ ጌራ፡ እሚጫ ። ወቦ፡ ዘኢወጽኡ፡ መኳንንት፡
 25 ምስለ፡ ንጉሥ፡ ኢይኩን፡ ቦሙ፡ አመ፡ እስመ፡ አዖደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይ
 ብል ። እትነሣእ፡ በዕለተ፡ ሐሙስ ። ወሶበ፡ ሰምዓ፡ ብዝኃ፡ ዓመ፡ ላክንፉ፡ ተን
 ሥአ፡ ፍጡነ፡ በዕለተ፡ ሠሉስ፡ በንጉሥሂ፡ ኢይኩን፡ ነውር ። እስመ፡ እግዚአብ
 ሔር፡ ዘይሰመይ፡ ንጉሠ፡ ጽድቅ፡ ሶበ፡ ርእዩ፡ ንጉሠ፡ ጽድቅ፡ ሶበ፡ ርእዩ፡ ብዙኃ፡ ዓ
 በሳ፡ ሕዝብ፡ አምጽአ፡ ማዩ፡ አይኅ፡ ቢጃ፡ መት፡ *እምደኅረ፡ ነበበ፡ እንዘ፡ ይብል፡ 465a
 30 አመጽአ፡ ማያ፡ አይኅ፡ በጀወጃ፡ መት ። ንግበዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወአመ፡ ጂለ
 ሰኔ፡ ተንሥአ፡ ንጉሥ፡ እምፈንጠር፡ ወኃደረ፡ በወይን፡ አረብ፡ ወተመይጠ፡ መል
 አክ፡ ፀሐይ፡ ሮብዓም፡ ወቁስ፡ አዜ፡ ከብቲ፡ ወአለቃ፡ ዘፈሩ፡ ወሐረ፡ ሌቁ፡ ኢዮአክስ፡
 በለሳ ። ወቦኡ፡ ብለቲንጌታ፡ ከሉ፡ ወአዛገር፡ ዳንፋ፡ እንዘ፡ ሀሎ፡ በሕማም፡ ዓቢይ፡
 ወአመ፡ ጂለሰኔ፡ ተንሥአ፡ እም ወይን፡ ዓረብ፡ ንጉሥ፡ ወኃደረ፡ በፍርቃ፡ ወቦአ፡

አለቃ፡ ገብሩ፡ ጊዜ፡ ሹሰዓት፡ እንዘ፡ የኃዝን፡ ጥቀ፡ በእንተ፡ ዘተፈልጠ፡ እምእግ
 ዘኢኡ፡ ጀሰለተ፡ እስመ፡ መፍቀሬ፡ እግዚኡ፡ ውእቱ፡ ከመ፡ የሐንስ፡ ወንጌላዊ፡ ወ
 ጊዜ፡ ሹሰዓት፡ ቦኡ፡ ሊቁ፡ መኳሰ፡ ክንፉ፡ ወግራ፡ አዝማች፡ ወልደ፡ ሥላሴ፡ ወከን
 ቲባ፡ የውስጡ፡ ወነጋድራስ፡ አሳሄል፡ ወአዛዢ፡ ዘውዱ፡ ። ወአመ፡ ህተንሥኡ፡ ንጉ
 ሥ፡ እምፍርቃ፡ ወእንዘ፡ ይበጽሕ፡ ንጉሥ፡ ላምጌ፡ በጽሐ፡ ደጅ፡ አዝማች፡ ሕዝቅ
 ያስ፡ ወተሰምዓ፡ እምነጋዲ፡ ዘይብል፡ ሞዕዎ፡ ደጅ፡ አዝማች፡ አድገህ፡ ወፊታ፡
 ውራሪ፡ ኢኮንያን፡ ለክንፉ፡ አዳም፡ ወተእንዘ፡ ዘአውጽኦ፡ አንዳይል፡ እምቤተ፡
 ሞቅሕ፡ ወአኃዘ፡ ለነጮ፡ ወብዙኃን፡ ሞቱ፡ ። ወደግመ፡ መጽአ፡ ወዓሊሁ፡ በአሳ
 ላፊ፡ ኃይሉ፡ እኒዘ፡ ጽዱቀ፡ ነገረ፡ ድል፡ ። ወዘነወ፡ ለንጉሥ፡ ንጉሥኒ፡ ተፈሥሐ፡
 ጥቀ፡ ሰብሐ፡ ለእግዚአብሔር፡ እንዘ፡ ይብል፡ ። ዘልፈ፡ እሬእየ፡ ለእግዚአብሔር፡
 ቅድሚያ፡ ውእቱ፡ በሰሉ፡ ጊዜ፡ እስመ፡ በየማንየ፡ ውእቱ፡ ከመ፡ አይትሐወክ፡
 በእንተዝ፡ ተፈሥሐ፡ ልብየ፡ ወተኃሥየ፡ ልሳንየ፡ ። ወእምዝ፡ መጽአ፡ ኃይሉ፡
 ወልዱ፡ ለአፈ፡ ንጉሥ፡ ዋሴ፡ እምቤገምድር፡ እስመ፡ ነበረ፡ ሐዊሮ፡ በትእዛዘ፡
 ንጉሥ፡ ። ወመጽአ፡ ዘላን፡ በይእቲ፡ ሰዓት፡ እንዘ፡ ይቀንጽ፡ ከመ፡ ጠይጠል፡ ። ወወ
 ሀበ፡ አምኃ፡ ላህመ፡ ለንጉሥ፡ ። ወሰበ፡ ነሥኡ፡ ጀወሬዛ፡ ንኩቲተ፡ ሣዕሪ፡ እምበዓለ፡
 ሀገር፡ ዘቤት፡ ወሀበ፡ ንጉሥ፡ ልብሰ፡ ዝኩ፡ ወፊዛ፡ ለበዓለ፡ ቤት፡ ። ወበይእቲ፡
 465 b ስለት፡ ኃደረ፡ ንጉሥ፡ በአውራ፡ ማሰርያ፡ ። ወቦኡ፡ አዛዢ፡ ትኩ፡ ወበጅሮንድ፡
 ዜና፡ ቡብርኤል፡ ወበጅሮንድ፡ ናብሊስ፡ ወብዙኃን፡ ሠራዊት፡ ወአመ፡ ገነነ፡ ውሎ፡
 በህየ፡ ። ወቦኡ፡ ብዙኃን፡ መኳንንት፡ ወሠራዊት፡ ወወይዛዢ፡ ወአምጽኦ፡ በ
 ዓለ፡ ሀገር፡ ብዙኃን፡ መጽኦ፡ ወአመ፡ ገደ፡ ከነ፡ ውሎ፡ በህየ፡ ወቦኡ፡ አለቃ፡ ዜና፡
 ወአለቃ፡ ሣህሉ፡ ዘወልደ፡ ነገድንድ፡ ምክንያተ፡ ተደኅሎቶሙሰ፡ ። እስመ፡ ዓበይ
 ምሙደቅ፡ እንዘ፡ ይብሉ፡ ምንት፡ ውእቱ፡ በቀዲት፡ ዘከነ፡ ወዓልተ፡ ካህናት፡ እም
 ከመ፡ ሐርነ፡ ዘመቻ፡ ከመ፡ ወዓልተ፡ ሐራ፡ ጀጊዜያተ፡ በአሐቲ፡ ዓመት፡ ወበእ
 ንተዝ፡ መጽኦ፡ እንዘ፡ ይትራወጹ፡ ። ወብዙኃን፡ ተርፉ፡ እምወዓልቶሙ፡ ወበ
 ዛቲ፡ ስለት፡ ብዙኃን፡ ሠራዊት፡ ቦኡ፡ ። ወአመ፡ ገደ፡ ከነ፡ ውሎ፡ በህየ፡ እስመ፡
 በዓለ፡ ሊቀ፡ መላእክት፡ ሚካኤል፡ ። ወበይእቲ፡ ስለት፡ ቦኡ፡ ብዙኃን፡ ሠራዊት፡
 ንጉሥሰ፡ ወዓለ፡ በሰሚዓ፡ ነገር፡ ወበነጽሮ፡ ይባቤ፡ ካህናት፡ ዘደሴት፡ ። ወአመ፡
 ገደ፡ ህተንሥኡ፡ ንጉሥ፡ እምህየ፡ ወመልዓ፡ ማይ፡ ወኃደረ፡ በጉግቤ፡ ወአመ፡
 ገደ፡ ህተንሥኡ፡ ንጉሥ፡ እምህየ፡ ወኃደረ፡ በገልዳ፡ ። ወቦኡ፡ አዛዢያዕቶብ፡ ወዓዲ፡
 ቦኡ፡ ቶራጦች፡ ። ወከመ፡ ከነ፡ ሰማዕቶች፡ ወተርፈ፡ ደጅ፡ አዝማች፡ ሕዝቅያስ፡
 ቁራጸ፡ እስመ፡ ሐመ፡ ወአመ፡ ገደ፡ ህተንሥኡ፡ ንጉሥ፡ እምህየ፡ ወኃደረ፡ በአባይ፡
 ወቦኡ፡ ደጅ፡ አዝማች፡ አድገህ፡ ወፊትአውራረ፡ ኢኮንያን፡ ወግራ፡ አዝማች፡
 አድያሞ፡ ወአጋዝ፡ የቢሰ፡ ሁነኝ፡ ። ወመጽአት፡ እምደብረ፡ ማርያም፡ ሥዕል፡
 ወአመ፡ ገደ፡ ህተንሥኡ፡ ከንቲባ፡ ክንፉ፡ ወተንሥኡ፡ ንጉሥ፡ እምህየ፡ ። ወቦኡ፡ ቀኝ፡

አዝማች፡ ሣህሉ፡ ወአዛገር፡ ኃይሉ፡ ወበይእቲ፡ ዕለት፡ ተንሥኦ፡ ንጉሥ፡ በአጫ
ብር ። ወአመ፡ ፲ወጂተንሥኦ፡ ንጉሥ፡ እምህየ፡ ወነሠተ፡ አብያተ፡ ክንፋ፡ ዘተሐ
ንፃ፡ በአምስትያ፡ ከመ፡ ይኩና፡ ዕፀዊሆን፡ ለቤተ፡ ክርስቲያን ። ወዘተርፈ፡ አው
ዓየ፡ ወኃደረ፡ በህየ፡ ወአመ፡ ፲ወጂተንሥኦ፡ እምህየ፡ ወበጸሐ፡ ፈለገ፡ ዓባይ፡ ረ
5 ከቦ፡ ምሉዓ፡ ወተሰጥሙ፡ ብዙኅ፡ እምአንስሳ ። ወበይእቲ፡ ዕለት፡ ቀተሉ፡ ጋሎ
ች፡ ብዙኃነ፡ እምበዓለ፡ *ሀገር፡ ወብዙኃነ፡ ማኅረኩ፡ ሰብአ፡ ወእንስሳ። ንጉሥሰ፡ 466a
ኃዘነ፡ ጥቀ፡ ወአዖደ፡ አዋዲ፡ ከመ፡ ይትመየጥ፡ ምህርካ፡ ወምሴተ፡ ከዊኖ፡ ቦኢ
ባለምባራስ፡ ረምኃ፡ ወጠጎ፡ ወልዱ፡ ወበጅሮንድ፡ አደራ፡ ገብርኤል ፡ ወሎጎ፡
ወልዱ፡ ወጋጅን፡ ወልታ፡ ንጉሥሰ፡ ኃደረ፡ በጽንፈ፡ አባይ፡ ከመ፡ ኢይትኃጎል፡
10 ሰብአ፡ ወአመ፡ ፲ወጂተንሥኦ፡ ንጉሥ፡ እምህየ፡ መዓደው፡ ፈከገ፡ ዓባይ፡ በካልዕ፡
ማዕዶት፡ ሠናይ፡ በኳኩራ፡ በይእቲ፡ ዕለት፡ ቦኢ፡ መልአክ፡ ፀሐይ፡ ሮብአም፡ ወአ
ለቃ፡ ፍቅሩ፡ ወጉራቲ፡ ወውዳጅ፡ ወጎሽዬ፡ ወነጋደራስ፡ ወልደ፡ ቡላ፡ ወአዛገር፡
ዝክሩ፡ ወአዛገር፡ ወደጅ፡ ወብዙኃን፡ ሠራዊት፡ ወቀሠፈ፡ ንገሥ፡ ብዙኃነ፡ እለ፡
አምጽኦ፡ ላህመ፡ ወአመ፡ ጅተንሥኦ፡ ንጉሥ፡ ወኃደረ፡ በደንግላ፡ ወበጌሠሙ፡
15 በዕለት፡ ረቡዕ፡ ኮነ፡ ውሎ፡ በህየ፡ ወመጽኦ፡ መበስር፡ እምበለያ ። ወዚነው፡ ከመ፡
ተአጎዘ፡ ከንፋ፡ አዳም፡ ወበይእቲ፡ ዕለት፡ ቦኢ፡ ገብርዬ፡ ወብዙኃን፡ ላስቶች፡
ወምሴተ፡ ከዊኖ፡ ሐረ፡ ግራ፡ አዝማች፡ ወልደ፡ አቢብ፡ መንገለ፡ ጎንደር፡ ወአዛገር፡
ዳንፋ፡ በለያ ። ወበጌሠሙ፡ ተንሥኦ፡ ንጉሥ፡ ወኃደረ፡ በአደቤ፡ ወፈነው፡ መበስ
ራኒ፡ በቡብሔሩ፡ ወተመይጠ፡ በላምባራስ፡ ረምኃ። ወአመ፡ ፳ወጅተንሥኦ፡ ንጉሥ፡
20 ወኃደረ፡ በአምበሳ፡ ጋማ፡ ወቦአግራ፡ አዝማች፡ ሰንደቄ፡ ወወረነሹች፡ ወላስቶች፡
ወከኒሶች፡ ወወርቅ፡ ሰቀሎች፡ ወሊቄ፡ ኢዮአክስ፡ ወብዙኃን፡ ሠራዊት፡ ወአመ፡
፳ወጅኮነ፡ ውሎ፡ በህየ፡ ወቦኢ፡ ገብረ፡ ሥላሴ፡ ወገብረ፡ ሕይወት፡ እምደቄቀ፡ ቤቱ፡
ለንጉሥ፡ ወገደፋ፡ ዕልገተ፡ ወበጌሠሙ፡ ኮነ፡ ውሎ፡ ወቦኢ፡ ክንፈ፡ ወወንድ፡ አፍ
ራሽ፡ ቀተሎ፡ ሽንቅላ፡ ወገደፈ፡ ዕልገተ፡ ዓዲ፡ ቦኢ፡ ከህናት፡ ዘናርጋ፡ ሥላሴ፡ ወዖ
25 ደ፡ ሎሙ፡ አዋዲ፡ ወአመ፡ ፳ወጅቦኢ፡ ከህናተ፡ ዳጋ፡ ወአምጽኦ፡ ምሰሌሆሙ፡
ዓፅመ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሠ፡ ጽድቅ፡ ዘተስምየ፡ ቁስጠንጤኖስ፡ እምዘቦኢ፡ በ፫፻
ወ፴ዓመት፡ ዝኒ፡ ይመስል፡ ፈቃደ፡ እግዚአብሔር፡ ከመ፡ ይኅድር፡ በረከት፡ ላዕለ፡
ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ንጉሥኒ፡ አዖደ፡ ሎሙ *ዓዋዲ፡ እንዘ፡ ይብል፡ 466b
ኩሉ፡ ዘተማኅ፡ በዓፅመ፡ አቡየ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሠ፡ ጽድቅ፡ ወታተ፡ እስ
30 ጢፋኖስ፡ ሰማዕት፡ ገቢሮ፡ አባሳ፡ ወዓመፃ፡ ንምሕር፡ ሎሙ፡ ወይኩን፡ ዳጋ፡
ከመ፡ ቤተ፡ አቡን፡ ወእጨጌ፡ ወቄራዳ፡ ወኩሎ፡ ዘተኃይደ፡ ጉልቆሙ፡ ይግ
ባዕ፡ ሎሙ ። ወአመ፡ ፳ወጅቦኢ፡ ክንፋ፡ አዳም፡ በእደ፡ ናና፡ ዘበለያ፡ ወብዙኃን፡
ኃያላነ፡ ሜጫ፡ ዘተማኅረኩ፡ መጽኢ፡ ምስሌሁ፡ እንዘ፡ ይፀውሩ፡ ዕብነ፡ ወወድቄ፡
ቅድመ፡ ንጉሥ፡ ወሶቦ፡ ርእያ፡ ዘንተ፡ አንከረ፡ ወስብሐ፡ ለእግዚአብሔር፡ እንዘ፡

ይብል፡ ሰብሐዎ፡ ለእግዚአብሔር፡ ስብሐተ፡ ሐዲሰ፡ ስብሐተሁ፡ በማኅበረ፡ ጳድ
 ቃኑ ። ይትፈሳሳሉ፡ እስራኤል፡ በፈጣሪሁ፡ ወደቂቀ፡ ጸዮን፡ ይትኃሠዩ፡ በንጉሥ
 ሙ ። እስከ፡ ተፍጻሜቱ ። ወአምዘ፡ ተንሥኦ፡ ሊቁ፡ ኃይሉ፡ ዘቀኝ፡ ለተዋቅሶ፡
 ህዩንተ፡ ንጉሥ፡ እስመ፡ አዛዢ፡ ዘውሥጥ፡ ውእቱ፡ ወተዋቀሶሙ፡ በዓመገሆሙ፡
 እሉሂ፡ ነበቡ፡ እንዘ፡ ይብሉ፡ ይደልወነ፡ ሞት፡ እስመ፡ ገበርተ፡ ዓመገ፡ ንሕነ፡ ሊቃ 5
 ውንትሂ፡ ወንጉሥ፡ ፈትሐ፡ እንዘ፡ ይብሉ፡ ይደልዎሙ፡ ሞት ። ወሰቤሃ፡ ኮነ፡ በ
 ኅበ፡ ዓመገደን፡ ክለህ፡ ዘኢይበቀሶ፡ ክላህ ። አሜሃ፡ ኮነ፡ ገዓር፡ ዘኢይበቀሶ፡ ገ
 ዓር ። ወሰበ፡ ርእየ፡ ንጉሥ፡ ዘንተ፡ ተራኅርኃ፡ ልቡ፡ ከመ፡ ልማዱ፡ ወመሐርሮሙ፡
 እሞት፡ አለ፡ አዘዘ፡ እንዘ፡ ይብል፡ የኃዘን፡ ጥቀ፡ ከመ፡ ይትመተራ፡ እገሪሆሙ፡
 ለካሳ፡ ክንፋ፡ ወለኤያስ፡ አማልጅኝ፡ ወለጮሌ፡ ኪርስ፡ ወለኃይሉ፡ ወረኛ፡ ከመ፡ 10
 ይከን፡ ተግሣጸ፡ ለዘይመጽኦ፡ ትውልድ ። ለክንፋ፡ አዳምሰ፡ ወለአንዳይል፡ አዘዘ፡
 ከመ፡ ይኅድሩ፡ ምስለ፡ አደራ፡ ኃይሉ፡ በተሞቅሐ፡ ለወሰን፡ ሰገደሰ፡ ወላጪሌማ፡
 ወዓሊሁ፡ ለክንፋ፡ መሐርሮሙ፡ ወአመ፡ ጅወጃተንሥኦ፡ ንጉሥ፡ እምህየ፡ ወኃደረ፡
 በሰንክራ ። ወተመይጡ፡ ደጅ፡ አዝማች፡ አደገህ፡ ወፊታውራሪ፡ ኢኮንያን፡ በበም
 ዙናኖሙ፡ ወሐሩ፡ ጎንደር፡ አዛዢ፡ ትኩ፡ ወበጅሮንድ፡ ዜና፡ ገብርኤል፡ ለአስተዳ 15
 ልዎ፡ ወጊዜ፡ ሰርክ፡ አብኦ፡ ንጉሥ፡ ለዓዕመ፡ ዘርዓ፡ ያዕቆብ፡ ንጉሥ፡ ውስተ፡ ሐ
 467 a ደመቱ፡ ወነጺሮ፡ ዘንክረ፡ ወወ*ሀበ፡ ሚለተ፡ ወሰንዓነ፡ ወአመ፡ ጃሁ፡ ለሰኔ፡ ተን
 ሥኦ፡ ንጉሥ፡ እምህየ፡ ወኃደረ፡ በበምባ፡ እስመ፡ ዘርዓ፡ ያዕቆብሰ፡ ተመይጡ፡
 ዳጋ ። ወአመጅለሐምሌ፡ ተንሥኦ፡ ንጉሥ፡ እምህየ፡ ወተወክፍዎ፡ ሰብኦ፡ ሀገር፡
 ብዙኃን፡ አድ፡ ወአንስት፡ በይበቤ፡ እንዘ፡ ይብሉ፡ ምንዓመገ፡ ብሎ፡ ምን፡ ዓመገ፡ 20
 ብሎ፡ ክንፋ፡ የሄደ፡ ኮብልሎ፡ ምን፡ ዓመገ፡ ብሎ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ን
 ጉሥ፡ በጋለሞታ፡ ወርካ፡ ወመጽኦት፡ እምጐንደር፡ ወይዘሮ፡ ወለተ፡ አቦ፡ እኅተ፡
 ንጉሥ፡ ለሐዊር፡ መንገለ፡ ምታ፡ ደጅ፡ አዝማች፡ አደገህ፡ ወምስሌሃ፡ መጽኦ፡
 ግራ፡ አዝማች፡ ወልደ፡ አቢብ፡ ወወይዘሮ፡ ወለተ፡ ፍቅር፡ ወብዙን፡ ዘተፈነዉ፡
 እምብዙኃት፡ አህጉር፡ ወበጌሠሙ፡ በዕለተ፡ እሁድ፡ ኮነውሎ፡ በህየ ። ወመጽኦ፡ 25
 ካህናተ፡ ቀሳብጃም፡ ዘቶመራ፡ ወየበብ፡ ቅድመ፡ ንጉሥ ። ወአመጅተንሥኦ፡ እም
 ህየ፡ ወኃደረ፡ በበባኃ፡ ወኮኑ፡ ሰብኦ፡ ሀገር፡ ወከህናት፡ ይመጽኦ፡ በበጊዜሁ፡ በይ
 ባቤ፡ ወበማኅሌት፡ ለተወክሮ፡ ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በባርጫ፡ ወእንዘ፡
 ይመጽኦ፡ በፍኖት፡ አልቦ፡ ዘይነሥኦ፡ ሣዕሪ፡ ወኢዕዕ፡ እምበዓለ፡ ሀገር፡ እስመ፡
 ገወጸ፡ ንጉሥ ። ወአመ፡ ጅተንሥኦ፡ ንጉሥ፡ እምህየ፡ ወተቀበልዎ፡ ወይዘዘር፡ 30
 ወከህናት፡ ወኃደረ፡ በርቢት ። ወአመ፡ ጄበዕለተ፡ ሐሙስ፡ ተንሥኦ፡ ንጉሥ፡
 እምህየ፡ ወቦኦ፡ ውስተ፡ ጸርሐ፡ መንግሥቱ፡ በይበቤ፡ ወበትፍሥሕት፡ ብዙኅ፡
 እንዘ፡ ይዘምር፡ መዝመረ፡ ዳዊት፡ ወይብል፡ ሶበሰ፡ የሐውሩ፡ ወፊሩ፡ እንዘ፡ ይበ
 ክዩ ። ወፃሩ፡ ዘርዎሙ ። ወሶበ፡ የዓትዉ፡ መጽኦ፡ እንዘ፡ ይትፈሥሐ ። ወፃሩ፡

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

ደጅ፡ አዝማች፡ ገደሉ፡ አዛዢ፡ ዜና፡ ገብርኤል፡ አለቃ፡ ገብሩ፡ ጸሐፊ፡ ዝንቱ፡ ታ
 ሪክ፡ አፈ፡ ንጉሥ፡ ዋሴ፡ አዝማች፡ ወልደ፡ ዳዊት፡ ሊጋባ፡ ወልደ፡ ጊዮርጊስ፡ የሻ
 ለቃ፡ ከብቱ፡ የሻለቃ፡ አሰገድ፡ ዘውድ፡ ኃሻጅግሬ፡ የሻለቃ፡ ወዲናከብቱ፡ ሥጋ፡
 መልከኛ፡ ወብዙኃን፡ ወዓልተ፡ ንጉሥ፡ ዘተሠይሙ፡ ወዘተሥዕሩ፡ ጸምሊቃ፡
 ወ-ንትሃ፡ ሊቁ፡ ገብሩ፡ ዘቀኝ፡ ወሊቁ፡ ኢዮአክስ፡ ወአዛዢ፡ ወዳጅ፡ ወበጌሠሙ፡ 5
 አመ፡ ጅሉኅዳር፡ መጽሐ፡ ቁስ፡ አዳ፡ ከብቱ፡ ጸምጎንደር፡ ለአስተፋንዎ ። ወተን
 ሥአ፡ ንጉሥ፡ ጸምፀዳ፡ ወኃደረ፡ በጎረባ፡ ወተመይጦ፡ ቁስ፡ አጼ፡ ከብቱ፡ መ
 ልአክ፡ ብርሃናት፡ ዘፈሩ፡ ወአለቃ፡ ዜና፡ ዘበአታ፡ ወአለቃ፡ ፍቁረ፡ እግዚእ፡ ወ
 አለቃ፡ ገብረ፡ ኪዳን፡ ወአለቃ፡ ሊባርዮስ፡ እስመ፡ መጽሐ፡ ለአስተፋንዎ፡ ወመ
 ልአክ፡ ፀሐይ፡ ሮብዓምስ፡ ወለመልአክ፡ ብርሃናት፡ ኀሩት፡ ወለለብዙኃን፡ ሊቃ 10
 ወ-ንት፡ ሚጦሙ፡ በፈንጠር፡ ወመጽሐ፡ አዛዢ፡ ዳንፋ፡ እስመ፡ ኃደረ፡ ለሰትየ
 ፈውስ፡ እንዘ፡ የኃዝን፡ ጥቀ፡ በእንተ፡ ዘተፈልጠ፡ እምእግዚአ፡ እስመ፡ ያፈቀ
 ሮ፡ እምንዕሱ፡ ፃዲ፡ መጽሐ፡ መጽሐ፡ መልአክ፡ ፀሐይ፡ ናሁዳ፡ ወአለቃ፡ ሣ
 ህሉ፡ ለአስተፋንዎ፡ ወበጌሠሙ፡ አመ፡ ህተንሥአ፡ ንጉሥ፡ እም፡ ጎረባ፡ ወኃደ
 ረ፡ በእንፍራዝ፡ ወተመይጦ፡ መልአክ፡ ፀሐይ፡ ናሁዳ፡ ወዓልተ፡ ንጉሥ፡ ወአ 15
 ለቃ፡ ሣህሉ፡ ወተመይጦ፡ ተአዜዘሙ፡ ወበይእቲ፡ ዕለት፡ ቦአ፡ አዛዢ፡ ያዕ
 ቆብ፡ ወበጌሠሙ፡ አመ፡ ስኮነ፡ ውሎ፡ በህየ፡ ወቦአ፡ ብዙኃን፡ ሠ*ራዊት፡ ወመ
 ጽሐ፡ ካህናት፡ ምስለ፡ ነጥር፡ ርእሱ፡ ፃዲ፡ ቦአ፡ ደጅ፡ አዝማች፡ ኢያሱ፡
 ወነጋድራስ፡ የሌምቱ፡ ወአዛዢ፡ ኪዳን፡ የሻለቃ፡ ሚጣር፡ ወበጌሠሙ፡ አመ፡
 ፲ወጃኮነ፡ ውሎ፡ በህየ፡ ወሐረ፡ ንጉሥ፡ አምባ፡ ማርያም፡ ወተመይጦ፡ ጊዜ፡ 20
 ጁሰዓት፡ ወቦአ፡ ሰንደቅ፡ ወነጋሪት፡ ወብዙኃን፡ ሠራዊት፡ ቦአ፡ ወበጌሠሙ፡ አመ፡
 ፲ወጅሉኅዳር፡ ኮነ፡ ውሎ፡ ወቦአ፡ አዛዢ፡ ክንፋ፡ ዘጣረስምባ፡ ወአዛዢ፡ ክንፋ፡
 ዘእልፊኝ፡ ወበጌሠሙ፡ አመ፡ ፲ወፎተንሥአ፡ ንጉሥ፡ እምእምፍራዝ፡ ወኃደረ፡
 በቃሮዳ፡ ወእመ፡ ፲ወህተንሥአ፡ ንጉሥ፡ እምቃሮዳ፡ በአመድብር፡ ወአዎደ፡
 አዋዲ፡ እንዘ፡ ይብል፡ ነጥሉ፡ ዘተማኅዐነ፡ በደብረ፡ ምጽራኃ፡ ይትመሐር፡ እስ 25
 መ፡ የኃሥሥ፡ ንጉሥ፡ ምክንያተ፡ ለምሕረት፡ ከመ፡ ፈጣሪህ፡ ፃዲ፡ እንዘ፡ ይ
 ብል፡ ወሀብነ፡ ለሊቁ፡ ገብሩ፡ ሀገረ፡ ዘወሀበ፡ እኑነ፡ ንጉሥ፡ ወዳግመ፡ እንዘ፡
 ይብል፡ ለነጥሉ፡ ዘይነሥእ፡ እክለ፡ ወይምሐ፡ ሰዊተ፡ ንትቤቀሎ፡ ዓቢየ፡ በቀለ፡
 ወኮነ፡ ካህናት፡ በበጊዜህ፡ ይትቀበልዎ፡ ለንጉሥ፡ በዝማሬ፡ ወበማኅሌት፡ ሐ
 ዋዝ ። ወአመ፡ ፲ወጅተንሥአ፡ ንጉሥ፡ እምአመድ፡ በር፡ ወኃደረ፡ በፀጉር፡ 30
 ወቦአ፡ ሊቁ፡ ኃይሉ፡ ዘቀኝ፡ ወየሻለቃ፡ የቢስህነኝ፡ ዘውድ፡ የጁ፡ የሻለቃ፡
 ወብዙኃን፡ ሕዝብ፡ ወአመ፡ ፲ወጁ፡ ወሰደ፡ ንጉሥ፡ ለሐይመተ፡ አለቃ፡ ገብሩ፡ ወወዓ
 ለ፡ ባቲ፡ ወሚጣ፡ በጊዜ፡ ሰርክ፡ ወአመ፡ ፲ወጁበዕለተ፡ እሐድ፡ ኮነ፡ ውሎ፡
 በህየ፡ ወቦአ፡ ነጋድራስ፡ የማርያምባርያ፡ ዓዲ፡ ቦአ፡ አዛዢ፡ ወልደ፡ አቢብ፡

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

ወወአ፡ ደጅ፡ አዝማች፡ ካሳ። ወአመ፡ ሸሀ፡ ተንሥአ፡ ንጉሥ፡ እምጫት፡ ውሀ፡
 ወኃደረ፡ በአንቺም። ተፈጸመ፡ ወርኃ፡ ኅደር። አመ፡ አሚሩ፡ ለታሕሣሥ፡ በዕ
 ለተ፡ ሠሉስ፡ ከነ፡ ውሎ፡ በሀየ። ወፈነውዎ፡ ለወራሪ፡ መንገል፡ ዋደላ፡ እስመ፡ ኃብ
 ሩ፡ ሰብአ፡ ዋደላ፡ በዘተ፡ ክርምት፡ ምስለ፡ ዓማ። ወበይእቲ፡ ዕለት፡ ቦአት፡ ወይ
 ዘሮ፡ ምንት ወደደ፡ እመ፡ ለደጅ፡ አዝማች፡ በቀቱ፡ ወወአት፡ ወይዘሮ፡ የውብ፡ 5
 ዳር። ወአመጃአምጽአ፡ ደጅ፡ አዝማች፡ ካሳ፡ ለንጉሥ፡ ብዙኃን፡ አልሀምተ፡ ወአባ
 ግዓ፡ ጎብስተ፡ ወጸብሐ፡ ሚሰ፡ ወዕዕወ። ወበይእቲ፡ ዕለት፡ ቦአ፡ አዛዢ፡ ዝክሩ፡
 ምስለ፡ ብዙኅ፡ ሰብአ፡ ጎንደር፡ ወአመ፡ ፫አሠርገውዎ፡ ለደጅአዝማች፡ ካሳ፡ በ
 ራስ፡ ወርቅ፡ በቅፍጣን፡ ወበልብስ፡ ክቡር። ወአዎደ፡ ሎቱ፡ አዋዳ፡ እንዘ፡ ይብል፡
 ወሀብነ፡ ለካሳ፡ ሢመተ፡ በጌምድር፡ ወላስታ፡ ተዘከሮ፡ ዘገብረ፡ ሎቱ፡ ሠናየ፡ ወል 10
 ዳ፡ ደጅ፡ አዝማች፡ በቀቱ፡ እስመ፡ ልማዳ፡ ለንጉሥ፡ ኢይረሥእ፡ ሠናየ፡ ወኢይዘ
 ከር፡ እኩየ። ወአመ፡ ሸኮነ፡ ውሎ፡ በሀየ። ወአመ፡ ጅተንሥአ፡ ንጉሥ፡ እምእን
 ቺም፡ ወኃደረ፡ በየነጃ። ወአመ፡ ጁተንሥአ፡ ንጉሥ፡ እምየነጃ፡ ወኃደረ፡ በቤተ፡
 470a ሐር፡ ወአመ፡ ጁኮነ፡ ውሎ፡ ዳግመ፡ ወረሰየ፡ ከተማ፡ በሀየ። ወአመ፡ ሸፈነዎ፡ *ንጉ
 ሥ፡ ለደጅ፡ አዝማች፡ አድገሀ፡ ከመ፡ ይትቀበሎ፡ ለደጅ፡ አዝማች፡ በጦ፡ እስመ፡ 15
 ፈነወ፡ እንዘ፡ ይብል፡ አምጸእከ፡ ሉለ፡ ዘይደሉ፡ ለነገሥት። ወበይእቲ፡ ዕለት፡
 ሢሞ፡ ንጉሥ፡ ለአሳላፊ፡ ብርቱ፡ ሰው፡ መልክተኛ፡ ጠያቂነት፡ ወወአ፡ ደጃዝ
 ማች፡ በጦ፡ ወአመ፡ ፫ወጃመጽአደረባ፡ ቤት፡ እምጎንደር። ወአመ፡ ፫ወጃአዎደ፡
 ንጉሥ፡ አዋዳ፡ እንዘ፡ ይብል፡ ነሉ፡ ሰብአ፡ ውጫሌ፡ ወሰብአ፡ ወሎ፡ ይትልዎ፡ 20
 ለደጅአዝማች፡ በጦ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ነሉ፡ ዘተለዎ፡ 20
 ይትመሀር፡ ወኢይትወቀስ። ወአመ፡ ፫ወ፫፡ አሠርገዎ፡ ንጉሥ፡ ለደጅአዝማች፡
 በጦ፡ በከመ፡ ይደሉ፡ ወአመ፡ ፫ወጃፈነዎ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡ በጦ፡
 ጎበ፡ ምኑናኑ። ወአመ፡ ፫ወጃመጽአ፡ ደጅ፡ አዝማች፡ ካሳ፡ ወኃደረ፡ በጥቃ፡
 ከተማ፡ ወአመ፡ ፫ወጃሶአ፡ ግብዓተ፡ ደጅ፡ አዝማች፡ ካሳ፡ ወአመ፡ ፫ወጃሶአ፡
 ደጅአዝማች፡ ደሪ፡ ከዊኖ፡ ብዙኃ። ወወአ፡ ተእኒዘመ፡ አሳላፊ፡ ወርቁ፡ 25
 ወኃይሉ፡ እስመ፡ ከብለሉ፡ ለቀቲለ፡ ኃላ፡ ወአመ፡ ፫ወጃሶአ፡ ጀንጽራር፡ ቢረሌ፡
 ወገልሞ፡ ምስለ፡ ብዙኃን፡ ሰብአ፡ የጁ፡ ወአምባሰል። ወገደፍዎ፡ ቅድመ፡
 ንጉሥ፡ ለወልደ፡ ሥላሴ፡ ዓማ፡ ምስለ፡ ብዙኃን፡ ዓማዕደን። ወተንሥአ፡
 አዛዢ፡ ያዕቶብ፡ ወተዋቀሶ፡ ሀየንተ፡ ንጉሥ፡ ወተፈትሐ፡ ቦቱ፡ ፍትሐ፡ ሞት።
 ንጉሥስ፡ ትግገሠ፡ ወሞቅሐ፡ እስመ፡ ኢይፈቅድ፡ ሞቶለኃጥእ፡ አላ፡ ግብአቶ፡ 30
 ወተመይጦቶ፡ ውስተ፡ ንስሐ። ወበይእቲ፡ ዕለት፡ አብልዎመ፡ ንጉሥ፡ ለደጃዝ
 ማች፡ ደሪ፡ ወለሰብአ። ወአመ፡ ጅሀ፡ ወሀበ፡ ለንጉሥ፡ ደሪ፡ ጠሌ፡ ዘ፫እኒጋሪሀ፡
 ዝኒ፡ ያኤምር፡ ከመ፡ ነትገ፡ ወሐፀ፡ ሥልጣነ፡ ዓረሚ፡ ኃጥእ፡ እስመ፡ ጠሊምሳሌ፡
 ኃጥእ፡ ውእቱ። ወአመ፡ ጅወጃአዎደ፡ ንጉሥ፡ አዋዳ፡ እንዘ፡ ይብል፡ ኢይሐር፡

ወራሪ፡ መንገል፡ ኢነጃ። ወአመ፡ ጅወጃጊዜ፡ ሰርክ፡ ጸውዖሙ፡ ንጉሥ፡ ለሊቀ፡
 ጉበኤዜና፡ ወአለቃ፡ ገብሩ፡ *ለተዛውኦ፡ ነገር፡ መንፈሳዊ፡ እስመ፡ ፍቁራኒሁ፡ ጥቀ፡ 47ob
 ወበዋአሙ፡ ይቤልዎ፡ አንጉሥ፡ እመሰ፡ ረከብነ፡ ሞገሰ፡ በቅድሚካ፡ ብነ፡ ነገር፡ ዘን
 ዜንወከ፡ ወይቤ፡ ንጉሥ፡ በሉ፡ ዜንወኒ፡ ወእመዝ፡ ይቤሉ፡ ሊቀ፡ ጉባዒ፡ ዜና፡ ወአ
 5 ለቃ፡ ገብሩ፡ ኢይነብብ፡ ለነ፡ ሰብእ፡ ሠናዩ፡ ወኢይፈቅድ፡ አዲዎተነ፡ ፈለገ፡ ገርጣ፡
 ወሐዊሮተነ፡ መንገል፡ ካልዕ፡ ብሔር። ወሰሚዎ፡ ንጉሥ፡ ተምዓ፡ ጥቀ። ወገሠ
 ጸሙ፡ በፍቅር፡ በከመ፡ ገሠጸ፡ እግዚእነ፡ ለጴጥሮስ፡ እንዘ፡ ይብል። ኦጎ፡ ፀ፡ ሃይ
 ማኖት፡ ምንት፡ ይፈርሃከ። ሰብ፡ ነጻሮ፡ እንዘ፡ ይናፍቅ፡ ወይፈርሀ። አመ፡ ሐረ፡
 ምስሌሁ፡ ዲባ፡ ባሕር፡ ወይቤሎሙ፡ ለምንት፡ ትትናገሩ፡ ካህናት፡ እንዘ፡ ከመዝ፡
 10 አንትሙ፡ ያአምሩኑ፡ ሰብእ፡ ዘይከውን፡ ሠናዩ፡ ወእኩዩ። እመሰ፡ የአምር፡ እም
 አእመረ፡ ዘርእሱ፡ ሰባሂ፡ ይነብብ፡ ሐሰተ፡ እምዚአሁ፡ ይነብብ፡ እስመ፡ ሐሳዊ፡
 ውእቱ። ደዊትኒ፡ ይቤ፡ አንሰ፡ እምግዕዝዩ፡ ኩሉ፡ ሰብእ፡ ሐሳዊ፡ ውእቱ፡ ወእፎ
 ነሐውር፡ እመ፡ ንሰምዕ፡ ተመዝብሮተ፡ አብያተ፡ ክርስቲያናት፡ ወተዘርዎተ፡ እባ
 ግዓ፡ ክርስቶስ። ዘውእቶሙ፡ ምእመናን፡ ኢሰሚዕክሙኑ፡ ዘይቤ፡ እግዚእነ፡
 15 ሎቱ፡ ስብሐት፡ በወንጌል፡ ቅዱስ። ኖላዊ፡ ኒር፡ ይሜጡ፡ ነፍሶ፡ ቤዛ፡ ዓባግ
 ዒሁ። ይደልወነ፡ ከመ፡ ንትወከፍ፡ ቍረ፡ ሌሊት፡ ወዋዕዩ፡ መዓልት፡ ለዘተወክፈ፡
 በእንቲአነ፡ ተቀሥፎተ፡ ዘባን፡ ወተጻፍዎ፡ መልታሕት፡ እንዘ፡ አልቦቱ፡ ኃጢአት፡
 ወዕሚዎሙ፡ ዘንተ፡ ሊቀ፡ ጉባዒ፡ ዜና፡ ወአለቃ፡ ገብሩ። ሐሩ፡ መንገል፡ መካኖሙ፡
 ብሂሎሙ፡ ፈቃደ፡ እግዚእብሔር፡ ለይኩን። ወአመ፡ ጅወፒሠርዓ፡ ንጉሥ፡ ወአብ
 20 ልዩ፡ ለጃንጽራር፡ በረሌ፡ ምስለ፡ ሕዝቡ፡ ወአመ፡ ጅወጃሐዕረቶ፡ ንጉሥ፡ ለደጃዝማ
 ቸ፡ ደሪ፡ ምስለ፡ ደጃዝማቸ፡ አደገህ፡ እስመ፡ ኃዕዝ፡ ቦሙ፡ እምቅድም፡ ወእዎደ፡
 ንገሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወሀብነ፡ ለባላምራስ፡ ዓለ፡ ኩሎ፡ ምኩናኖ፡ ዘጥንት።
 ወአመ፡ ጅወጅመጽኦ፡ ዘተፈነወ፡ እምአቡነ፡ ዮሰብ፡ እኒዘ፡ ቅብዓ፡ ቅዱስ። ወአመ፡
 *ጅወጂሐረ፡ ተርቢኖስ፡ ኃይሉ፡ መንገል፡ ሀገሩ፡ እስመ፡ ሐመ፡ ወእንዘ፡ የሐውር፡ 471a
 25 ተቃተለ፡ ምስለ፡ ወዓልተ፡ ደጅ፡ አዝማት፡ ገድሉ፡ በምክንያተ፡ ንገር፡ ኅዳጥ፡ ወበ
 ይእቲ፡ ዕለት፡ ቶነ፡ ፀብዕ፡ ዳግመ፡ በከተማ፡ ንጉሥ። ወገሠዶሙ፡ ንጉሥ፡ ለአለ፡
 አንሥኡ፡ ፀብዓ፡ ቦእምኔሆሙ፡ ዘቀሠ፡ ወቦእምኔሆሙ፡ ዘሞቅሐ፡ ወአመ፡ ጅወ
 ጂቦአ፡ ዘተፈነወ፡ እምይቲጌ። ወአመ፡ ጅወጅቦአ፡ ብላቲንጌታ፡ ከሉ፡ አኒዘ፡ አል
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 30 ቡር፡ ወሀበ፡ ንጉሥ፡ አልሀምተ፡ ለመካንንት፡ ወሊቃውንት፡ ወለወይዘዝር፡ ወለ
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 ሣሥ፡ ወአመ፡ ጅለጥር፡ ቦአ፡ አሰላፊ፡ ተክሉ፡ እምትግሬ፡ ወምስሌሁ፡ ወዓሊሁ፡
 ለጥዑመ፡ ዝከር፡ ወሠናዩ፡ ግብር፡ ወማእምረ፡ ምክር፡ ወፍቁረ፡ ንጉሥ፡ ክቡር
 ቀኝ፡ አዝማቸ፡ የሥላሴ፡ ባርያ። ወዜነወ፡ ለንጉሥ፡ ምጽኦተ፡ ደጃዝማቸ፡ ወል

ደ፡ ገብር፡ ኤል ። ወአመ፡ ጀወዓለ፡ ንጉሥ፡ ምስለ፡ መኳንንት፡ በምከር፡ ወአመ፡
 ቪቦአ፡ ዘተፈነው፡ እምይቲ፡ ወራስ፡ አያዳደር ። ወአመ፡ ጀወዓለ፡ ንጉሥ፡ እንዘ፡
 ይሰምዕ፡ ነገረ፡ ላእካን፡ ወአመ፡ ጅአዖደ፡ ንጉሥ፡ አዋዲ፡ ለውሉደ፡ ራስ፡ ጎሹ፡ እን
 ዘ፡ ይብል፡ ፍብል፡ ፍርድ፡ ይብቃ ። ወአመ፡ ጌወዓለ፡ ንጉሥ፡ ለባሕቲቲ፡ ወአመ፡
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 ጀንጽ፡ ራር፡ በረሌ፡ ወባላምባራስ፡ ዓሊ ። ወአመ፡ ሸአሌለዮ፡ ንጉሥ፡ ገይሰ፡ መን
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 ወአመ፡ ሸወጀዘውእቲ፡ በዓለ፡ ጥምቀት፡ ክቡር፡ ወአለ፡ ንጉሥ፡ ምስለ፡ መኳንንት።
 ወአመ፡ ሸወጀጠብሐ፡ ንጉሥ፡ ለሀመ፡ ዘወሀቦ፡ ራስ፡ ኃይሉ፡ ወወንለ፡ ምስለ፡ ራስ፡ 10
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 አሠርገዎ፡ ንጉሥ፡ በራስ፡ ወርቅ፡ ለፊታውራሪ፡ አይደኝ፡ ሥዩመ፡ ዳጎና ። ወአመ፡
 ሸወጀወዓለ፡ ንጉሥ፡ ለባሕቲቲ ። ወአመ፡ ሸወጀአተረክበ፡ ንጉሥ ። ወአመ፡ ሸወ
 ጅአልቦ፡ ዘቦአ፡ ዘእንበለ፡ ውሉደ፡ ቤቲ፡ ወአመ፡ ሸወጌ፡ አዘዘመ፡ ንጉሥ፡ ለሊቃ
 ውንት፡ ወለአፈ፡ ንጉሥ፡ ዋሴ፡ ከመ፡ ይሰምዕ፡ ነገረ፡ ግፉዓን፡ ለአንቀጸ፡ ሐይ 15
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 እኒዘ፡ መጸምረ፡ ንጉሥ፡ ዘወርቅ፡ ዘይበርቅ፡ ከመ፡ መብሪቅ፡ ዘከማሁ፡ ዘኢተገ
 ብረ፡ እምቅድመዝ፡ ለካልዓን፡ ነገሥት፡ ወምስሌሁ፡ መጽኡ፡ ካህናት፡ ዘተፈነዉ፡
 እመልአከ፡ ብርሃናት፡ ዘፈሩ፡ ዐዌመ፡ ታቦተ፡ ሥሉስ፡ ቅዱስ፡ ወታቦተ፡ አቡነ፡
 ተክለ፡ ሃይማኖት፡ ወምስሌሁ፡ መጽኡ፡ ዘተፈነዉ፡ እምቅስ፡ አፂ፡ ከብቲ ። እኒዘ፡ 20
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 ክለ፡ ሃይማኖት ። ዘተሥዕለት፡ በሰሌዳ፡ ብሩር፡ ወወሀበ፡ ለንጉሥ ። ዓዲመጽኦ፡
 ዘተፈነዉ፡ እምራስ፡ እያዳር ። ወአመ፡ ሸወጌኮነ፡ ሳህ፡ በከተማ፡ እስመ፡ ሞቲ፡
 ሐማሊሞመ፡ አደራ፡ ወልደአሎ፡ ፋሲል፡ ወአብረን፡ ገዳም፡ ወዓሌ፡ ራስ፡ ኃይሉ፡
 ወአመ፡ ሸወጌአተረክበ፡ ንጉሥ፡ ወአመ፡ ጅሁ፡ መጽኦ፡ አባ፡ ወልደ፡ ሐዋርያት፡ 25
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 ነዮ፡ ንጉሥ፡ ለአሳለፊመድጎን ። ወምሴተ፡ ከዊኖ፡ እስምዓ፡ ድምዕ፡ ነፍጥ፡ ምጽ
 አቲሰ፡ ኢኮነ፡ በርቲዕ፡ ሕሊና፡ ወበፍቅር ። እመሰ፡ ኢያምጽኦ፡ ፈቃደ፡ እግዚአ
 ብሔር፡ ወፃማ፡ ቀኝ፡ አዝማች፡ ዮሥላሴ፡ ባርያ፡ ፍቁረ፡ ንጉሥ፡ እምኢመጽኦ፡ 30
 እምቅድመ፡ ዝኒ፡ ኢወሀበ፡ ጸባሕተ ። ከመ፡ ይደሉ፡ ለንጉሥ፡ ንጉሥሰ፡ አፈድ
 ፈደ፡ ገበረ፡ ሠናይ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ኢትማዖ፡ ለእኩይ፡ በእኩይ፡ አለ፡
 ማዖ፡ በገበረ፡ ሠናይ ። ወአመ፡ ጅወጀቦአ፡ ደጅአዝማች፡ ወልደ፡ ገብርኤል፡
 472 a ምስለ፡ ቀኝ፡ አዝማች፡ ዮሥላሴ፡ ባርያ፡ ፍቁረ፡ ንጉሥ፡ * ወበዊኦ፡ ደጅ፡ አዝማች፡

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

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

ንሥኡ፡ አልሀምተ፡ ወባኢ፡ ውስተ፡ ሐይመታተሀ፡ ሥግዳ፡ ለዝንቱ፡ ንጉሥ፡ ታ
ሕተ፡ እገሪሀ፡ ወሰማዖሙ፡ ዘንተ፡ ሰብአ፡ ወሎ፡ ይቤሉ፡ ዝንቱ፡ ምክር፡ ሠናይ፡
ንዑንሐር፡ ጎበ፡ ንጉሥ፡ ኃያል፡ ወንብጸሕ፡ ቅድመ፡ ገጹ፡ በአማን፡ ወበልሳነ፡ ኃለ፡
ንዩብብ፡ ሎቱ፡ ወንብኪ፡ ቅድመተክለ፡ ጊዮርጊስ፡ ንጉሥን፡ እስመ፡ ውእቱ፡ እግ
5 ዘእነ፡ ወዘንተ፡ አቀሂሎመ፡ አቀሙ፡ ምክረ፡ ሰብአ፡ ወሎ ። ንትመዩጥኬ፡ ኃበ፡
ዘቀደሚ፡ ነገር ። ወአመ፡ ጅወጂኮነ፡ ውሎ፡ በሀዩ፡ ወአፍለሰ፡ ደጅ፡ አዝማች፡ ወል
ደ፡ ገብርኤል፡ አምባ፡ ጽኑዓ፡ እስመ፡ ኢወሀቡ፡ አምኃ፡ ለንጉሥ፡ ሰብአ፡ አምባ፡
እመሰ፡ ኢከልና፡ ምሕረተ፡ ንጉሥ፡ ዕፀውኒ፡ እምኢተርፋ፡ ። ወአመ፡ ጅወጅተን
ሥኡ፡ ንጉሥ፡ እምሸን፡ ወወረደ፡ ቀላቀላተ፡ በሽሎ፡ በእግር ። ወተኃጉሉ፡
10 ሰብአ፡ ወእንስሳ፡ ንጉሥሰ፡ ዩኃዝን፡ ለፌ፡ በእንተ፡ ተኃጉሎተ፡ ምእመናን፡ በእደ፡
አረሚ ። ወለፌ፡ በእንተ፡ ተኃጉሎተ፡ ሕዝብ፡ በፀድፍ፡ ከመ፡ ኢይትርፍ፡ ሐዊ
ረ፡ ዘመቻ ። ወበይእቲ፡ ዕለት፡ ኃደረ፡ ንጉሥ፡ በሰሽሎ፡ ወአመ፡ ጅወጂኮነ፡ ውሎ፡
በሀዩ፡ እስመ፡ በዓለ፡ እግዚአብሔር፡ ውእቱ ። ወአመ፡ ጃሀ፡ ትንሥኡ፡ ንጉሥ፡
እምበሽሎ፡ ወኃደረ፡ በሸን፡ ዘአምሐራ ። ተፈጸመ፡ ወርኃ፡ ጥር ። ። ።
15 ወአመ፡ ዕለዩካቲት፡ በዕለተ፡ ሐሙስ፡ ተንሥኡ፡ ንጉሥ፡ እምሸን፡ ወኃደረ፡ በሰዲ፡
አምበሳ፡ ወወተኃተሉ፡ ሠራዊተ፡ ምስለ፡ ሰብአ፡ ሀገር፡ ወአምጽኡ፡ ደጅ፡ አዝማ
ች፡ በሐ፡ አልሀምተ፡ ወጎብስተ፡ ወሚሰ፡ ብዙኃ፡ ለንጉሥ፡ ወአመ፡ ጃተንሥኡ፡
ንጉሥ፡ እምሰዲ፡ አንበሳ፡ ወኃደረ፡ በኩሎ፡ ወቦኡ፡ ከተሜ፡ ወልደ፡ አበይጨፋ፡
ዘወሎ፡ ወሰገደ፡ ለንጉሥ፡ ቅድመ፡ ንጉሥኒ፡ አዖደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ከሉ፡
20 ሰብአ፡ አምሐራ፡ ወወሎ፡ ወውጫሌ፡ ይባዕ፡ በእደ፡ ደጅ፡ አዝማች፡ አድገሀ፡ ወ
በይእቲ፡ ዕለት፡ መጽኡ፡ ዳዊት፡ እምደቂቀ፡ ቤቱ፡ ለንጉሥ፡ አስመ፡ ነበሪ፡ ተአዚዞ፡
ምድረ፡ ወሎ፡ ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ዳግ*መ፡ ሀዩ፡ ወዲወዖሙ፡ በፍኖት፡ ሰብአ፡ 474 a
ውጫሌ ። ወአመ፡ ፫ኮነ፡ ውሎ፡ በሀዩ ። ወአመ፡ ፀኮነ፡ ውሎ፡ ዳግመ፡ በሀዩ ።
ወአመ፡ ፭ተንሥኡ፡ ንጉሥ፡ እምከሎ፡ ወኃደረ፡ በቀላቀላር፡ ወበይእቲ፡ ዕለት፡
25 ገደፋ፡ ለንጉሥ፡ ዕልገታተ፡ ቀቲሎሙ፡ ፀረ፡ አማሮች፡ ወደረሶ፡ ወዓሌ፡ ራስ፡ ኃይ
ሉ፡ ወአመ፡ ፮ተንሥኡ፡ ንጉሥ፡ እምቀላቀላር፡ ወኮነ፡ ላስቶች፡ ደጅነ፡ ወኃደረ፡
በጓደላስ፡ ዘምድረ፡ ወሎ፡ ወአመ፡ ፯ቦኡ፡ መነሾ፡ ዘእምዓበይተ፡ ወሎ፡ በአደ፡ ደጅ፡
አዝማች፡ አድገሀ፡ ወሰገደ፡ ለንጉሥ፡ ቅድመ፡ ወምሰሌሀ፡ መጽኡ፡ ሰብአ፡ አም
ሀራ፡ ዘተጸወወ፡ ወዜነወ፡ ለንጉሥ፡ እንዘ፡ ይብሉ፡ ውስተ፡ አፍላገ፡ ኃለ፡ ሀዩ፡
30 ነበርነ፡ ወበካይነ፡ ሶበ፡ ተዘከርናጎ፡ ለተድባበ፡ መርዖም፡ መቅደሰነ፡ እለሂ፡ ሄወ
ወነ፡ ይሠይጡነ፡ ከመ፡ ላህም ። ወከመ፡ በግዕ፡ ይጠብሑነ ። እምይእከሰ፡ ይት
ባረክ፡ እግዚአብሔር፡ አምላክ፡ ጅኤል፡ ዘአንሥኡ፡ ለነ፡ እምቤተ፡ ኢደሱ፡ ገብሩ፡
ቀርነ፡ መድኃኒትነ ። ወዘንተ፡ ሰሚዖ፡ አንከረ፡ ንጉሥ፡ ወጸለዩ፡ መዝሙረ፡ ዳዊት፡
ዘጅወፀተሠረልከ፡ እግዚአ፡ ምድረከ፡ ወሚጥከ፡ ሄዋሀ፡ ለዖዕቶብ፡ እስከ፡ ተፍጻ

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

እነዝ፡ ይብል፡ እምደእዜሰ፡ ያስተበዕዑኒ፡ ነሉ፡ ትውልድ፡ እስመ፡ ገብረ፡ ሊተ፡
 ኃይለ፡ ዓቢይተ፡ ወቅዱስ፡ ስሙ፡ ። ወእምዝ፡ ገብአ፡ ውስተ፡ መካነ፡ ወአመ፤ ሸወ።
 ገወጸ፡ ንጉሥ፡ ለደጅ፡ አዝማት፡ በጦ፡ እንዝ፡ ይብል፡ እመ፡ ኢሚጥኮሙ፡ ለክርስቲ፡
 ያን፡ ዘተሠይጡ፡ በሀገርከ፡ ኢይከውን፡ ሠናይ፡ ወአመ፡ ሸወ፤ ጅቦኡ፡ ካህናተ፡ ጎል፡
 5 እኒዘሙ፡ ታቦተ፡ ጊዮርጊስ፡ ። ወአመ፤ ሸወ፤ ዓገገትዎ፡ ሠሬዊተ፡ ንጉሥ፡ ለሰፈረ፡
 ደጅ፡ አዝማት፡ በጦ፡ እስመ፡ ጉዩ፡ ሕዝብ፡ ዘኢሁ፡ ውጫሎች፡ በተንሕልዎ፡ ወ
 አደም፡ እኑሁ፡ ሐረ፡ ሌሊተ፡ ምስሌሆሙ፡ ንጉሥሰ፡ ቀሠሮሙ፡ ለእለ፡ ዓገቱ፡
 ሰፈሮ፡ ለደጅ፡ አዝማት፡ በጦ፡ ። ወአዎደ፡ አዋዲ፡ እንዝ፡ ይብል፡ ወሀብነ፡ ለበጦ፡
 ሀገረ፡ ዘይሰመይ፡ አዳዳ፡ ወአመ፡ ሸወ፤ አምሀሎሙ፡ ለሰብአ፡ ወሎ፡ እለ፡ አፍቀሩ፡
 10 ከዊነ፡ ክርስቲያን፡ ከመ፡ ኢይክህዱ፡ ዳግመ፡ ። ወአመ፡ ሸወ፤ መጽኢ፡ ካህናተ፡
 ተደብቦ፡ ማርያም፡ ወበይእቲ፡ ዕለት፡ ቀተለ፡ ኃላ፡ እምገጠኛዎች፡ ዘሐሩ፡ ወራሪ፡ ።
 ዓዲ፡ አዎደ፡ አዋዲ፡ እንዝ፡ ይብል፡ ወሀብነ፡ አማራ፡ ደጅ፡ አዝማትነት፡ ለደረሰ፡
 ወኩሉ፡ ሰብአ፡ አምሐራ፡ ። ይባዕ፡ በበብሔሩ፡ ወሀብነ፡ ለክንቲባ፡ ከብቲ፡ ሀገሮ፡
 ዘጥንት፡ ዘትሰመይ፡ መቅደላ፡ ። ወአመ፡ ጅሁ፡ ሐረ፡ ደጅ፡ አዝማት፡ ደረሰ፡ መንገል፡
 15 ጂፋ፡ ወተሞቅሐ፡ ደጅ፡ አዝማት፡ በጦ፡ እስመ፡ ዓበየ፡ መይሐተ፡ ክርስቲያን፡
 እለ፡ ተሠይጠ፡ ። ወአመ፡ ጅወ፤ አጥመቆሙ፡ ጥምቀተ፡ ክርስትና፡ ለውሉደ፡ ዓበይ፡
 ጨፋ፡ ዘወሎ፡ ወለደራ፡ ገላውዲዎስ፡ ዘትሎማ፡ ምስለ፡ ሕዝቦሙ፡ ወለደጅ፡
 አዝማት፡ ሉቦ፡ ። አጥመቆ፡ ምስለ፡ ሕዝቦ፡ ጥምቀተ፡ ቁድር፡ እምአንስቲኒ፡ ሠላሰ፡
 ተጠምቃ፡ ። ወአልበሶሙ፡ ንጉሥ፡ ልብሰ፡ ክብር፡ ለወልደ፡ ዓበይ፡ ጨፋሰ፡ ዘይሰ
 20 መይ፡ ከተሚ፡ ተሀበየ፡ ንጉሥ፡ አርእየነ፡ ጸጋሁ፡ ለካልዓንሰ፡ ። ተሀበይዎሙ፡ መ
 ኳንንት፡ በበርሶሙ፡ ወመጠውዎሙ፡ እምሥጢር፡ ቅዱስ፡ ወበይእቲ፡ *ዕለት፡ 475b
 ቦአ፡ መስፍነ፡ መልዛ፡ ዘይሰመይ፡ ወበሾ፡ ። ወወሀበ፡ ለንጉሥ፡ መጋዝዓ፡ ወምሴ
 ተ፡ ከዊኖ፡ ሠርዓ፡ ንጉሥ፡ ማዕደ፡ ወኩብልዎሙ፡ ለጋሎች፡ ዘትጠምቁ፡ ። ወለዘአ
 ጥመቁ፡ ካህናት፡ ወለደጅ፡ አዝማት፡ ወልደ፡ ገብርኤል፡ ። ወወሀበ፡ ደጅ፡ አዝማት፡
 25 ወልደ፡ ገብርኤል፡ ቅኔ፡ ዘአምላኪያ፡ እንዝ፡ ይብል፡ ። ህየ፡ አጥፍአ፡ ማኅቶተ፡ ጸላ
 ዒ፡ ነገረ፡ ። እምደኅረ፡ ረከበ፡ ዘአምክ፡ ክብረ፡ ተክለ፡ ጊዮርጊስ፡ እሳት፡ በላዒ፡ ክሣ
 ደ፡ መዓምጽ፡ ሣዕረ፡ ። ወእምዝ፡ ወሀበ፡ አለቃ፡ ገብሩ፡ ቅኔ፡ ሥላሴ፡ እንዝ፡ ይብል፡ ።
 ክህናት፡ ሠወርዎ፡ ለዕንቁ፡ ስምክ፡ ቲዎድሮስ፡ በውሣጤ፡ መዝገብ፡ ስምክ፡ አፍ
 ዓዊ፡ ተክለ፡ ጊዮርጊስ፡ ዘይት፡ ዘቀደስከ፡ አሕዛብ፡ ምድር፡ አዛቲ፡ ዕለት፡ ። እም
 30 ዝኒ፡ ነገር፡ ቀዋሚ፡ እንተ፡ አልቦቱ፡ ሐሰት፡ ። ኢይትናገር፡ ሰብአ፡ ቃለ፡ ሐሜት፡ ።
 ሰመ፡ ፈግሪሁ፡ በውሣጤ፡ ቤት፡ ። እምሕዝባዊ፡ ሠወረ፡ ዳዊት፡ ። ወአመ፡ ጅወ፤ ወ
 ሀበ፡ ንጉሥ፡ እልሀምተ፡ ለመኳንንት፡ ወለመሳፍንት፡ ወለሊቃ፡ ውንት፡ ። ወአመ፡
 ጅወ፤ አጥመዎሙ፡ ንጉሥ፡ ወመጠዎሙ፡ ቀርባነ፡ ለብዙኃን፡ ሰብአ፡ ወሎ፡ እለ፡
 መጽኢ፡ ምስለ፡ ወበሾ፡ ወቦኡ፡ ብዙኃን፡ መሐይምናን፡ ዘነበሩ፡ በአደ፡ ፡ አረሚ፡

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

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

በምክር ፡ ምስለ ፡ ወኳንንት ፡ ዓዲ ፡ ገደፉ ፡ ብዙኃ ፡ ዕልገታተ ፡ ትግች ፡ ወአመ ፡ ፫ ወዓ
 ሉ ፡ ሠራዊተ ፡ ንጉሥ ፡ ላዕለ ፡ ደብር ፡ ዘውጫሎች ፡ በተቃተሎ ፡ ወሰበ ፡ ኃየለ ፡ ኃላ ፡
 477 b ቀተለ ፡ ኃለ ፡ ወጃደርብሐዌ ፡ ወዓሌ ፡ ራስ ፡ ጣይሉ ፡ ወእምድ ፡ *ኅረዝ ፡ ተኃፍረ ፡ ኃላ ፡
 እምቅድመ ፡ ነሉስ ፡ ዓርገ ፡ የሻለቃ ፡ ንንጉል ፡ ወተቃተለ ፡ ብዙኃ ፡ ወበይእቲ ፡ ዕለ
 ት ፡ ጸድፈ ፡ ሆዱ ፡ ወሞተ ፡ ወብዙኃን ፡ ቁስሉ ፡ ወአመ ፡ ህተንሥኡ ፡ ንጉሥ ፡ እምጨ 5
 ረቻ ፡ ወኃደረ ፡ በእግረ ፡ ደብር ፡ ዘውጫሌ ፡ ዘይሰመይ ፡ ልጎተ ፡ ። ወኮነ ፡ ደጅነ ፡ ራስ ፡
 ኃይሉ ፡ ወደጅ ፡ አዝማች ፡ አድገህ ፡ ወበይእቲ ፡ ዕለት ፡ ቀተለ ፡ ሎሳ ፡ ወልዱ ፡ በደጅን ፡
 ልጋላ ፡ መስተ ፡ ዕዕነ ፡ ፈረስ ፡ መስፍነ ፡ በረጅት ፡ ወገደፈ ፡ ዕልገተ ፡ ለንጉሥ ፡ ወእምዝ ፡
 ወጠነ ፡ ትግሮች ፡ ዓሪገ ፡ ደብር ፡ ወሚጦሙ ፡ ንጉሥ ፡ እንዘ ፡ ይብል ፡ ጌሠመ ፡ ይኩን ፡
 እስመ ፡ ውእየ ፡ ዐሐይ ፡ ወበይእቲ ፡ ዕለት ፡ ቀተልም ፡ ሐራ ፡ ንጉሥ ፡ ለጃደርብሐዌ ፡ 10
 ዘውጫሌ ፡ ምስለ ፡ ብዙን ፡ ወውጫሎች ፡ ። ወገደፉ ፡ ዕልገታተ ፡ ለንጉሥ ፡ ራስ ፡ ኃይሉ
 ሰ ፡ ሰበ ፡ አኃዘን ፡ ለአንስት ፡ ሕማመ ፡ ወሊድ ፡ ዓቀቦን ፡ እስከ ፡ ይወልደ ፡ ወአብጽ
 ሐን ፡ እስከ ፡ ሰፈሮን ፡ ። ። ። ። ። ። ።
 ወአመ ፡ ጅበዕለተ ፡ ረቡዕ ፡ ዘውእቱ ፡ በዓሉ ፡ ለጸድቅ ፡ ክቡር ፡ ገበረ ፡ መንፈስ ፡ ቅዱስ ፡
 አሌለዩ ፡ ገይሰ ፡ ሠራዊተ ፡ ንጉሥ ፡ መንገለ ፡ ደብር ፡ በመሰልሥት ፡ በየማን ፡ ሕዝበ ፡ 15
 ደጃ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ወበዐጋም ፡ ጭፍራ ፡ የሻለቆች ፡ ወደቁቀ ፡ ቤት ፡
 ዘንጉሥ ፡ እመኳንንትሂ ፡ ፈታውራሪ ፡ ኢኮንያን ፡ ወግራ ፡ አእማች ፡ አድያሞ ፡ ። ወበ
 ማዕከል ፡ ዓርገ ፡ ለሊሀ ፡ ደጅአዝማች ፡ ወልደ ፡ ገብርኤል ፡ እንበለ ፡ ፈቃዱ ፡ በጉሕ
 ለት ፡ ። ካልዓንሰ ፡ መኳንንት ፡ ወዓሉ ፡ ምስለ ፡ ንጉሥ ፡ ለዓዊበ ፡ ከተማ ፡ ወጊዜ ፡
 ፫ሰዓት ፡ በብዝህ ፡ ጸሎቱ ፡ ወበጽንዓ ፡ ሃይማኖቱ ፡ ለንጉሥ ፡ ፈለሰ ፡ ይብር ፡ ዘይት 20
 አመንም ፡ ጥቀ ፡ ሰብአ ፡ ወውጫሌ ፡ ወተፈጸመ ፡ ዘይቤ ፡ እግዚእነ ፡ ሎቱ ፡ ለብሐት ፡ በ
 ወንጌል ፡ ቅደስ ፡ እመ ፡ ብክመ ፡ ሃይማኖት ፡ መጠነ ፡ ጎወተ ፡ ሰናፔ ፡ ። ወትብልም ፡
 ለዝንቱ ፡ ደብር ፡ ፍልስ ፡ ወይፈልስ ፡ ጳውሎስኒ ፡ ይቤ ፡ ነሉ ፡ ይከውኖ ፡ ለዘየአምን ፡
 ዓክገ ፡ ጢስ ፡ እመዓቱ ፡ ወነደ ፡ እዳት ፡ እምቅድመ ፡ ገጹ ፡ ለንጉሥ ፡ እስመ ፡ እብዝኃ ፡
 478 a መዓርቅተሀ ፡ ወሆኮሙ ፡ ለሐዝበ ፡ *ማመድ ፡ አሊ ፡ ዘተሰምየ ፡ አባ ፡ ጅባ ፡ በይእቲ ፡ 25
 ዕለት ፡ አልቦ ፡ ዘኢቀተለ ፡ ወዘኢማኅረክ ፡ እምሕዝበ ፡ ንጉሥ ፡ ከመሰ ፡ ኢንጽሐፍ ፡
 ጉላቁሀ ፡ ለዘሞተ ፡ አረሚ ፡ ኮነ ፡ ከመ ፡ ኮከበ ፡ ሰማይ ፡ መከመ ፡ ኖፖ ፡ ባሕር ፡ በዙጎ ፡ ።
 ወሶቤሃ ፡ ፈነወ ፡ ደጅ ፡ አዝማት ፡ ወልደ ፡ ገብርኤል ፡ መበስረ ፡ እንዘ ፡ ይብል ፡ ብስ
 ራትክ ፡ አንጉሥ ፡ ብስራትክ ፡ ፈለሰ ፡ ደብር ፡ ወኃልተ ፡ አረሚ ፡ ወሰሜዖ ፡ ንጉሥ ፡
 ተረክበ ፡ በትፍሥሕት ፡ ውስተ ፡ ስፋሕ ፡ ሐይመት ፡ ተነፍሐ ፡ አቅርንት ፡ ወተቀልዐ ፡ 30
 መንጠላዕት ፡ ። ወእምቅድመ ፡ ነሉ ፡ ንደፉ ፡ ዕልገታተ ፡ ወዓልተ ፡ ንጉሥ ፡ እለ ፡
 ይብልምሙ ፡ ዘውዲ ፡ ወቤሹ ፡ ወስፋላብ ፡ ወአብረን ፡ ወየሻለቃ ፡ ሚጣር ፡ ወብዙኃን ፡
 ወዓልተ ፡ ንጉሥ ፡ ወወዓልተ ፡ ራስ ፡ ኃይሉ ፡ ወዓልተ ፡ ደጅ ፡ አዝማች ፡ አድገህኒ ፡ ወ
 ወዓልተ ፡ ደጅ ፡ እዝማች ፡ ወልደ ፡ ገብርኤል ፡ ወእምዝ ፡ መጽኦ ፡ ለሊሀ ፡ እንዘ ፡

የኃዝን፡ በሞቱ፡ እኒዘ፡ ርእሶ፡ ለአደም፡ ያርብሐዊ፡ ወልደ፡ ማመድ፡ ዓሊ፡ እስ
 መ፡ ተንሕለወ፡ ወሐረ፡ ቀዳሚ፡ እንዘ፡ ይብል፡ ንጉሥ፡ አጠምቆ፡ ወእራስዮ፡ ወ
 ልደ፡ እመኒ፡ ይብል፡ ሰብእ፡ ይተሞቃሕ፡ እምቅድመ፡ ይሐር፡ እስመ፡ ጉሕላዊ፡
 ወ-አቱ፡ ይቤ፡ ንጉሥ፡ ዘሰ፡ ፈዳዩ፡ ፍዳ፡ እምቅድመ፡ እዳ፡ ዓመ፡ ወ-አቱ፡ እመሰ፡
 5 ዓመ፡ ይሬኢ፡ ወ-ስተ፡ ልብዩ ። ኢይስምዓኒ፡ እግዚአብሔር፡ ወበእንተዝ፡ ሰም
 ዓኒ፡ እግዚአብሔር፡ ለዝንተ፡ ዓረማዊ፡ ዓማዊ፡ ወጉሐላዊ፡ ወ-ስተ፡ እደ፡ ን
 ጉሥ ። ወሞተ፡ በእኩይ፡ ሞት፡ ወተመትረት፡ ርእሱ፡ በከመ፡ ይቤ፡ ዳዊት ። ግብ፡
 ከረዩ፡ ወደኃዩ፡ ወይወደቅ፡ ወ-ስተ፡ ግብ፡ ዘገብረ ። ወይገብእ፡ ፃግሁ፡ ዲባ፡ ር
 እሱ ። ወትወርድ፡ ዓመ፡ ዲባ፡ ድማሁ ። ወሞተ፡ ከመ፡ አኪ፡ ጠፊ፡ ምስለ፡
 10 ሕዝቡ፡ አረማውያን፡ ሠያጥያነ፡ ምእመናን፡ ወቀታልያነ፡ ክርስቲያን፡ ዝንቱ፡
 መንክር፡ ወዕዑብ፡ ጥቀ፡ እምጳዕመት፡ እስከ፡ ይእዜ፡ ዘነግሠ፡ ልሂቃን፡ ነገሥት፡
 ኢገብሩ፡ ከመዝ፡ ወኤሀለዩ፡ አዲወ፡ በሸሎ፡ በሕ*ቱ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ 478b
 ጊዩርጊስ፡ እንዘ፡ ሕፃን፡ አጥብዓ፡ ልቦ፡ ወሰበረ፡ ጥኃተ፡ አድባር፡ ወቀጥቀጠ፡
 ከዩንወ፡ ዘሐፃን፡ ወሐረ፡ እስከ፡ ጽንፈ፡ ሽዊ ። ወተወክፎመ፡ ለምእመናን፡ እም
 15 ፍኖተ፡ አጽራሪሆመ፡ እመንቱሃ፡ አእመሩ፡ ግብረ፡ እግዚአብሔር፡ ወመንክሮሃ፡
 በውለት፡ ልጎት ። ወተፈሥሐ፡ እስመ፡ እምግብርናተ፡ ወጫሌ፡ አዕረፉ ። ንጉሥ
 ኒ፡ ሰብሐ፡ ለእግዚአብሔር፡ በመዝሙረ፡ ዳዊት፡ እንዘ፡ ይብል ። አንተ፡ እግዜአ
 ብሔር፡ በሕቲትከ፡ ዓቢይ፡ ዘትገብር፡ መንክረ ። አርአይኮመ፡ ለሕዝብከ፡ ኃይለ
 ረ፡ ወአድኃንከመ፡ ለሕዝብአ፡ በመዝራዕትከ ። ወከመዝ፡ እንዘ፡ ይብል፡ ኃይረ፡
 20 ንጉሥ፡ በይእቲ፡ ሌሊት ። ወአመ፡ ገበዕለተ፡ ሐመ-ስ፡ ፈነዎ፡ ንጉሥ፡ ለደጅ፡ እዝ
 ማች፡ በረሌ፡ አዘዘ፡ መንገለ፡ ብሔሩ ። ወአመ፡ ገበዕለተ፡ ዓርብ፡ ወዓለ፡ ንጉሥ፡
 በምክር፡ ምዕለ፡ መኳንንት፡ ወአመ፡ ገበዕለተ፡ ቀደም፡ ቦአ፡ ራስ፡ ኃይሉ፡ በምክር፡
 ምስለ፡ መኳንንት፡ ወአመ፡ ሀበዕለተ፡ እሑድ፡ ኮነ፡ ፍጻሜ፡ ዘቅድመ፡ ንጉሥ፡
 ከመ፡ የሀብ፡ ራስ፡ ኃይሉ፡ ወለቶ፡ ለደጅ-አዝማች፡ ደረሶ፡ ወሠርክ፡ ከዊኖ፡ መጽአ፡
 25 ደጃዝማች፡ በረሌ፡ ምስለ፡ ብዙኃን፡ ሰብአ፡ ወጫሌ፡ ዘይስመዩ፡ ወሮግዬ ። ወበ
 ይእቲ፡ ዕለት፡ አረቁ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡ ደረሶ፡ ምስለ፡ ወሉድ፡ ራስ፡ ጎሸ ።
 ወአመ፡ ገበዕለተ፡ ሰነይ፡ ተንሥአ፡ ንጉሥ፡ እምልጎት፡ ወኃይረ፡ በቀስት፡ እም
 ቡላ ። ወአዎደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወሀብነ፡ ጉልትሃ፡ ለደጋላስ፡ ወአልበሶ፡
 ሜላተ፡ ወበይእቲ፡ ዕለት፡ ኮነ፡ ደጅነ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ አድገህ፡
 30 ወአመ፡ ገበዕለተ፡ ሠሉስ፡ ተንሥአ፡ ንጉሥ፡ እምቀለተ፡ እምቡላ፡ ወኃይረ፡
 በበሽሎ፡ ወከኑ፡ ደጅነ፡ ራስ፡ ኃይሉ፡ ወደጅ፡ አዝማች፡ አድገህ ። ወተርፈ፡ ጃገጽ
 ራር፡ በረሌ፡ በአምባዕል ። ወበይእቲ፡ ዕለት፡ ገደፉ፡ ዕልገታተ፡ ሐሬ፡ ለንጉሥ፡
 ቀቲሎመ፡ እም ወጫሌ ። ወተማላረክ፡ ብዙላ፡ እምትግሬ፡ በደጅን፡ ወበይእቲ፡
 ሌሊት፡ ወርጎ፡ ደመ፡ ኮነ ። ወያኢምር፡ ዝንቱ፡ ተዋርደተ፡ መኰንን፡ ዓማዊ፡

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

479b ፲ወጀበዕለተ፡ ዓርብተንሥኦ፡ ንጉሥ፡ እምሻጌ። ወኃደረ፡ ንጉሥ፡ በዋቃ፡ ቤተ፡
 ዮሐንስ፡ ወበይኢቲ፡ ዕለት፡ ኮነ፡ ደጅነ፡ አበጋዝ፡ ጉግሣ፡ ወተኃጉሉ፡ ስብኦ፡ ወእን
 ስሳ፡ በመርግ፡ ወአመ፡ ፲ወጅበዕለተ፡ ቀዳም፡ ሞቅሐ፡ ንጉሥ፡ ለደጅ፡ አዝማች፡
 ወልደ፡ ገብርኤል፡ በዓመ፡ ዘዘከርናሁ፡ ቅድመ፡ ወምለሌሁ፡ ሞቅሆሙ፡ ለገን 25
 ቤላ፡ ፍሥሐ፡ ወለአብደላ፡ ወነሥኦ፡ ከሎ፡ ንዋዩ፡ ወከሎ፡ ነፍጠ፡ ወእንስሳ።
 ለሕዝብ፡ ትግሬስ፡ መሐሮሙ፡ ወአዎደ፡ ሎመ፡ አዋዲ። ወበይኢቲ፡ ዕለት፡ መ
 ጽኦ፡ ደጅ፡ አዝማች፡ ካስ፡ እምገረገራ፡ ወአመ፡ ፲ወጌበዕለተ፡ እሑድ፡ ገብረ፡
 ንጉሥ፡ ሹመት፡ ሸረት፡ ወሜሞ፡ ለደጅ፡ ዝማች፡ አደገህ፡ ቤገምድር፡ ደጅ፡ አዝ
 ማችነት፡ ወጋዲሻ፡ ዩሻለቅነት፡ ወለፈታውራረ፡ ኢኮንያን፡ ዳሞት፡ ደጅ፡ አዝማ 30
 ችነት። ወለራስ፡ ኃይሉስ፡ ሚመቶ፡ ዘጥንት፡ ወወሀቦ፡ ለምደ፡ ለደጅ፡ አዝማች፡
 ወልደ፡ ገብርኤል፡ ዘሥርግው፡ ለወርቅ፡ ወበብሩር። ለደጅ፡ አዝማች፡ ካሳሄ፡
 ወሀቦ፡ ምክኖነ፡ እመኪና፡ ወሢመተ፡ ሊቀ፡ ከሀናትነት፡ ዘወረወር፡ ለብሉተንጌታ፡
 ኅልጅሂ፡ ወለወይዘሮ፡ እንኮይ፡ ሉል፡ ወለወይዘሮ፡ ምንትወደድ፡ አህጉረ፡ ወጉ

ልተ፡ ወሀቦሙ ። ወሣሙተ፡ ቀግሂ፡ ወሀቦ፡ ለአስፋ፡ ወሰን፡ ወአመ፡ ፲ወጀበዕለተ፡
 ሰነይ፡ ወዓለ፡ ንጉሥ፡ እንዘ፡ ይትዌክፍ፡ ዘተርፈ፡ ንዋየ፡ ወልደ፡ ገብርኤል ።
 ወፈነው ፡ ላእካነ ፡ ወመበስራኅ ፡ መንገል ፡ ገንደር ። ወአመ፡ ፲ወጁዘዕለተ፡ ሠሉስ፡
 ተንሥኦ፡ ንጉሥ፡ እምህየ፡ ወኃደረ፡ በገረገራ ። ወአዎደ፡ አዋዲ፡ እንዘ፡ ይብል፡
 5 ኢይንሣኦ፡ መኑሂ፡ እምይእዜ፡ እክለ፡ ወንዋየ፡ እምበዓለ፡ ሀገር፡ ወአመ፡ ፲ወጁበ
 ዕለተ፡ ረቡዕ፡ አዎደ፡ ንጉሥ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወሀብነ፡ ሣሙተዳኅና፡ ለፊታ
 ውራራ፡ አይዳኝ ። ወተንሣኦ፡ እምገረገራ፡ ኃደረ፡ በመውቀሪያ ። ወተርፈ፡ ደጅ፡
 አዝማች፡ አድገህ፡ በገረገራ፡ ወምስሌዑ፡ ዓሊ፡ ተርፈ ። ወአመ፡ ጅሁ፡ በዕለተ፡
 ሐሙስ፡ ተንሥኦ፡ ንጉሥ፡ እመውቀሪያ፡ ወኃደረ፡ በ*አፈርገማኝ ። ወአመ፡ ጅወ 480a
 10 ጀበዕለተ፡ ዓርብ፡ ተንሥኦ፡ ንጉሥ፡ እምአፈርገማኝ ። ወኃደረ፡ በክምር፡ ደንገያ፡
 ወተወክፍዎ፡ ከህናተ፡ ቤተ፡ ልሂም፡ ወዙርአምባ፡ በማኅሌተ፡ ወበት፡ ፍሥ
 ሕት ። ወበይእቲ፡ ዕለት፡ ሰደደሙ፡ ንጉሥ፡ ለሹቴ፡ ኃይሉ፡ ወለስሐን፡ ኃይሉ፡
 ወለናሆም፡ ምንተስናት ። ወለዓዋ፡ ዘከምከም፡ መንገል፡ ገዳም፡ ወነሥኦ፡ አህጉ
 ሪሆሙ፡ እስመ፡ ተረክቡ፡ በዓመ፡ ለሕዝብ፡ ትግሬሂ፡ ፈነዎሙ፡ ብሔሮሙ፡ አዎ
 15 ደ፡ አዋዲ ። ወአመ፡ ጅወጁበዕለተ፡ ቀዳም፡ ኮነ፡ ውሎ፡ በህየ፡ ወአመ፡ ፲ወጁበዕለተ፡
 እሑድ፡ ወአለ፡ ንጉሥ፡ ምስለ፡ መኳንንት፡ በሙብልዕ፡ ወበመስቲ፡ እስመ፡ በዓለ፡
 ደብሪ፡ ዘይት፡ ውእቱ ። ወአመ፡ ጅወጁበዕለተ፡ ሰነይ፡ ተንሥኦ፡ ንጉሥ፡ እም
 ከምር፡ ደንገያ፡ ወቦአ፡ አሪንኦ ። ወገብረ፡ ክተማ፡ በህየ፡ ወሐነጸ፡ ቤተ፡ ስፋሐ፡
 ወሠናየ፡ ጥቀ ። ወአመ፡ ጅወጁበዕለተ፡ ሠሉስ፡ ሐሩ፡ በብብሔሮሙ፡ በፈቃደ፡
 20 ንጉሥ፡ ሰብአ፡ ገጃም፡ ምስለ፡ ራስ፡ ኃይሉ፡ ወሰብአ፡ ዳሞት፡ ምስለ፡ ደጅ፡ አዝ
 ማች፡ ኢኮንያን፡ ወኩሎሙ፡ ሰብአ፡ ሜጫ ። ለደጅ፡ አዝማች፡ ገድሉሄ፡ አሠር
 ገዎ፡ ትጉሥ፡ በአልባስ፡ ቀጠንት፡ ወፈነዎ፡ ብሔሮ፡ ወወሀቦ፡ ለራስ፡ ኃይሉ፡ ነፍጠ፡
 ወአመ፡ ጅወጁበዕለተ፡ ረቡዕ፡ ሐሩ፡ እመኳንንት፡ ወእመቤዋ፡ ልጆች፡ በብብሔ
 ሮሙ፡ በፈቃደ፡ ንጉሥ ። ከህናትኒ፡ ኮነ፡ ይመጽኡ፡ በበዕለቱ፡ በመዝሙር፡ ወበ
 25 ይባቤ፡ ኅብ፡ ንጉሥ ። ወበይእቲ፡ ዕለት፡ መጽኡ፡ ዘተፈነው፡ እምራስ፡ አያዳር፡
 ወመልአክ፡ ብርሃናት፡ ዘፈሩ፡ ወኃረየ፡ ንጉሥ፡ እምከህናተ፡ ማኅደረ፡ ማርያም፡
 ሕፃናተ፡ ዘሠኖይ፡ አርአያሆሙ፡ ወብዙኅ፡ ጥበቦሙ ። ወአመ፡ ጅወጁበዕለተ፡ ሐ
 ሙስ፡ ፈነሙ፡ ንጉሥ፡ ለብዙኃን፡ ሠራዊት፡ በብብሔሩ፡ ውሂቦ፡ እክለ፡ ለሲሳዮሙ
 ወወሀቦ፡ ለቤተ፡ ክርስቲያን፡ መንግሥተ፡ ወአመ፡ ጅወጁበዕለተ፡ ዓርብ፡ አብአሙ፡
 30 ንጉሥ፡ ለእሉ፡ ሕፃናት፡ ዘዘክርናሆሙ፡ ትድመ፡ አብልዎሙ፡ ወአስተዮሙ፡ እሉ
 ሂ፡ ሕፃናት፡ ወሀቡ፡ *ቅኔ፡ ለንጉሥ ። ወአመ፡ ጅወጁበዕለተ፡ ቀዳምቦአ፡ ንጉሥ፡ 480b
 ውስተ፡ ቤተ፡ ክርስቲያን፡ ወወሀቦ፡ ለቤተ፡ ክርስቲያን፡ አልባስ፡ ተክህና፡ ወገቢኦ፡
 ወዓለ፡ ምስለ፡ መኳንንቲሁ፡ በሙብልዕ፡ ወመለቲ፡ እስመ፡ በዓለ፡ ትስብእት፡ ው
 እቱ ። ወመጽኦ፡ ዘተፈነው፡ እምቁስ፡ አዒ፡ ከብቲ፡ ወዓቃቤ፡ ሰዓት፡ ተክለ፡ ሃይ

ማኖት ። ወአመ ፡ ሸሀ ፡ በዕለት ፡ እሑድ ፡ ኃረየ ፡ ንጉሥ ፡ ሕፃማተ ፡ እምካህናተ ፡
 ዓና ። ወበይእቲ ፡ ዕለት ፡ ቦአ ፡ ዘተፈነወ ፡ እምካህናተ ፡ በግታ ። ወአመ ፡ ጅለሚያ
 ዝያ ፡ በዕለተ ፡ ሰነይ ፡ ወዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ ግፋዓን ። ወተንግቡ ፡ አቤሌክ ፡
 ወአልስያሰ ፡ ዘጉና ። ወሞኦ ፡ አቤሌክ ፡ ለአሚስያስመ ። ። ። አቀመ ፡ ብዙኃነ ፡
 ሰማዕተ ፡ ከመ ፡ የግብየ ፡ በውርዘዊ ፡ ወበልየ ፡ ነገር ፡ እምአፉሀ ፡ ለአሚስያስ ። ወበ 5
 ይእቲ ፡ ዕለት ፡ ኃረየ ፡ ንጉሥ ፡ ሕፃናተ ፡ እምካህናት ፡ ወአመ ፡ ጀበዕለተ ፡ ሠሉስ ፡ ወ
 ዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ ግፋዓን ። ። ። ላዕክን ፡ ወአመ ፡ ቺበዕለተ ፡ ረቡዕ ፡
 ወዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ ግፋዓን ፡ ወቀሠፎ ፡ ለጅዘሐሰወ ፡ ወመሐለ ፡ በሞቱ ፡
 ወአመ ፡ ጀበዕለተ ፡ ሐሙስ ፡ ወዓለ ፡ ንጉሥ ፡ ደግመ ፡ በሰሚዓ ፡ ነገረ ፡ ግፋዓን ። ወሶበ ፡
 ይቀውም ፡ ሰማዕት ፡ ያምህሉ ፡ በመስቀል ፡ ከመኢያንብብ ፡ ሐሰተ ። ወበይእቲ ፡ 10
 ዕለት ፡ ቦአ ፡ ዳዊት ፡ እምደቂቀ ፡ ቤቱ ፡ ለንጉሥ ፡ ዘዜውውዎ ፡ ሰብአ ፡ ወጫሌ ፡ ወዘተ
 ብህለ ፡ ሞተ ። ወሶበ ፡ ነጻሮ ፡ ንጉሥ ፡ ተፈሥሐ ፡ ጥቀ ። ከመ ፡ ተፈሥሐ ፡ ያዕቆብ ፡
 በነጻሮተ ፡ ዮሴፍ ፡ ወልዳ ፡ እምደኅረ ፡ ተብህለ ፡ ሞተ ። ወቦአ ፡ ዓቃቤ ፡ ሰዓት ፡ አቤ
 ሴሎም ። ወበይእቲ ፡ ዕለት ፡ ተፈትሐ ፡ ቦቱ ፡ ፍትሐ ፡ ሞት ፡ በጅዘሐሰወ ፡ ወመሐለ ፡
 በሞቱ ፡ ለንጉሥ ። ወአመ ፡ ጅበዕለተ ፡ ዓርብ ፡ ወዓለ ፡ ንጉሥ ፡ እንዘ ፡ የሐንዕ ፡ ቤተ ። 15
 ወሠዓሮ ፡ ለወሀ ፡ ወልዳ ፡ እስመ ፡ ቈረ ፡ ቦቱ ፡ ሐኒጸ ፡ ቤት ፡ ወበእንተዝ ፡ ሢሞ ፡ ህየ
 ንቴሀ ፡ ለአቤሚሌክ ። ወበይእቲ ፡ ዕለት ፡ ኃረየ ፡ ዳግመ ፡ ሕፃናተ ፡ እምካህናት ።
 481a ወአመ ፡ ጅበዕለተ ፡ ቀዳም ፡ ኢተረክበ ፡ *ንጉሥ ፡ ወአመ ፡ ጅበዕለተ ፡ እሑድ ፡ ፈነዎሙ ፡
 ንጉሥ ፡ ለአዛገሮ ፡ ዘኒ ፡ ገብርኤል ፡ ወለየሻለቃ ፡ ከብቲ ፡ ከመ ፡ ይኅርዩ ፡ አልሀምተ ፡
 ዘይደሉ ፡ ለንጉሥ ። ወአመ ፡ ጅበዕለተ ፡ ሰነይ ፡ ወዓለ ፡ ንጉሥ ፡ በሰሚዓ ፡ ነገረ ፡ 20
 ግፋዓን ። ወቦአ ፡ ላዕክ ፡ ዘተፈነወ ፡ እምደረ ፡ ሾሞ ። ወሐሩ ፡ ደንዝዘ ፡ ወሐዝቅያስ ፡
 ብሔሮሙ ፡ በጉሕሉት ። ወአመ ፡ ሸበዕለተ ፡ ሠሉስ ፡ ኢተረክበ ፡ ንጉሥ ፡ ወአመ ፡
 ጅበዕለተ ፡ ረቡዕ ፡ ወዓለ ፡ ንጉሥ ፡ እንዘ ፡ ይሬኢ ፡ ሣርሮ ፡ ቤት ። ወአመ ፡ ጅወጅበዕ
 ለተ ፡ ሐሙስ ፡ ወዓለ ፡ ንጉሥ ፡ በገበረ ፡ ፍትሕ ፡ ወቀሠፎ ፡ ለጅካህን ፡ ዘተፈትሐ ፡
 ቦቱ ፡ ፍትሐ ፡ ሞት ፡ ከመ ፡ ዘከርናሀ ፡ ቅድመ ። ወኃደጎ ፡ ይሐር ፡ ዳኅነ ። ወበይእ 25
 ቲ ፡ ዕለት ፡ ቦአ ፡ አቤቶ ፡ ገብረ ፡ መለቀል ፡ ዘተሰምየ ፡ ሰብረሀ ፡ ዳኅነ ። ወአመ ፡ ጅወጅበ
 ዕለተ ፡ ዓርብ ፡ ተንሥኦ ፡ ንጉሥ ፡ እምአሪንጎ ፡ ወሐረ ፡ ፈለገ ፡ ርብ ። ወአሥገረ ፡
 ዓሣተ ፡ ዓበይተ ፡ ወፈነወ ፡ ለሰብአ ፡ ጐንደር ፡ ወለሰብአ ፡ ወኅኒ ፡ ወእምዝ ፡ ኃደረ ፡
 በህየ ፡ ወአመ ፡ ጅወጅበዕለተ ፡ ቀዳም ፡ ተንሥኦ ፡ ንጉሥ ፡ እምርብ ፡ ወሐረ ፡ ማኅደረ ፡
 ማርያም ፡ ወሶበ ፡ ርኅብ ፡ በብዓ ፡ ሰዊተ ፡ በፍኖት ፡ ዝኒ ፡ ያኢምር ፡ ከመ ፡ እኃዘ ፡ ሥር 30
 ዓተ ፡ ሐዋርያት ፡ ወኃደረ ፡ በቤተ ፡ ወይዘሮ ፡ ወለተ ፡ ሥላሴ ። ወአመ ፡ ጅወጅበዕለተ ፡
 እሑድ ፡ አሌለየ ፡ ገይሰ ፡ ቤተ ፡ ክርስቲያን ። ወተቀንየ ፡ አለቃ ፡ ገብሩ ፡ መወደስ ፡
 ወገቤኦ ፡ ቤተ ፡ ወይዘሮ ፡ ወለተ ፡ ሥላሴ ፡ ወዓለ ፡ ምሰለ ፡ መኳንንቲህ ፡ በመብልዕ ፡
 ወመስቱ ፡ ወኃደረ ፡ በህየ ። ወአመ ፡ ጅወጅበዕለተ ፡ ሰነይ ፡ ተንሥኦ ፡ ንጉሥ ፡ እማ

ጎደረ፡ ማርያም፡ ወገብአ፡ አሪንጎ፡ ወበይእቲ፡ ዕለት፡ መጽአ፡ በሩ፡ ፈያታዊ፡ ወቀ
 ታሌ፡ ሰብእ፡ ተእኒዞ፡ በእደ፡ አሳሳፊ፡ ያቦ፡ ባርያ ። ወአመ፡ ፲ወ፳በዕለተ፡ ሠሉስ፡
 ኢተረክበ፡ ንጉሥ፡ ወአኃዘ፡ ቀኖና፡ እስመ፡ ስሙነ፡ ሕማማት፡ ውእቲ፡ ። ወበጌሠ
 ሙ፡ ኢተረክበ ። ወአመ፡ ፲ወ፳በዕለተ፡ ሐሙስ፡ ተፈጸመ፡ ሕገ፡ ቤቱ፡ ለንጉሥ፡
 5 ወቦአ፡ ውስቴቱ፡ ወፈነወ፡ ባለምባራስ፡ ረምኃ፡ አልህምተ፡ ወአባግ፡ ። ወአመ፡
 ፲ወ፴በዕለተ፡ ዓርብ፡ *ዘውእቲ፡ ዕለተ፡ ስቀለቲ፡ ለእግዜእነ፡ ኢየሱስ፡ ክርስቶስ፡ 481b
 ሎቱ፡ ስብሐት ። ወዓለ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በጸሎት ። ወአመ፡
 ፳ሁ፡ በዕለተ፡ ቀዳም፡ ኢተረክበ፡ ንጉሥ ። ወአመ፡ ፳ወ፳በዕለተ፡ እሑድ፡ ዘው
 እቲ፡ ዕለተ፡ በዓለ፡ ትንሣኤ፡ ክቡር፡ ወጽአ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡
 10 ሌሊተ፡ በጽሚት፡ ወገቢአ፡ ገብረ፡ ሩሲካ፡ ምስለ፡ ገብሩ፡ ወአለቃ፡ ዜና፡ ወወሀበ፡
 አልህምተ፡ ለሠራዊት ። ወበጌሠሙ፡ አብልዖሙ፡ ለመኳንንት ። ወበጌሠሙ፡
 አብልዖሙ፡ ለወይዘካር ። ወአመ፡ ፳ወ፳በዕለተ፡ ረቡዕ፡ ተንሥአ፡ ንጉሥ፡ እም
 አሪንጎ፡ ወኃደረ፡ በቃሮዳ፡ ወአመ፡ ፳ወ፳በዕለተ፡ ሐሙስ፡ ተንሥአ፡ ንጉሥ፡ እም
 ቃሮደ፡ ወኃደረ፡ በእምፍራዝ ። ወበጌሠሙ፡ ተንሥአ፡ እምእንፍራዝ፡ ወኃደረ፡
 15 በስምባ ። ወአመ፡ ፳ወ፳በዕለተ፡ ዓርብ፡ ተንሥአ፡ ንጉሥ፡ እምስንባ፡ ወኃደረ፡
 በአፄ፡ ሣዕር ። ወበጌሠሙ፡ አሠርገዎሙ፡ ንጉሥ፡ ለአለቃ፡ ገብሩ፡ ወለአለቃ፡ ዜና፡
 በልብሰ፡ ወርቅ፡ ወበልብሰ፡ ቀጠንት ። ወተቀበልዎ፡ ሕዝብ፡ ወካህናት፡ በዝማሬ፡
 ወበማሳሌት ። ወቦአ፡ ንጉሥ፡ ውስተ፡ ጽርሐ፡ በትፍሥሕት፡ ወወዓለ፡ ምስለ፡
 እሙ፡ ንግሥት፡ ወአመ፡ ፳ለግንቦት፡ ተረክበ፡ ንጉሥ፡ ወአጽንዓ፡ ሢመቶ፡ ለራስ፡
 20 አይዳር ። ወወሀቦ፡ ኹሎ፡ አህጉረ፡ ሚጫ፡ ወደንስር፡ ወደራ ። ወእምዝ፡ ኃለየ፡
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 ካህናቲሃ፡ ለደብረ፡ ምጥማቅ፡ ደብርነ ። ወረክበ፡ ሢመተ፡ ዓቃቤ፡ ስዓትነት፡ ዘይ
 ትሌንል፡ እምኹሎሙ፡ ሢመታተ፡ መዓርግ ። ወይሰግዳ፡ ሎቱ፡ ኹሎሙ፡ መኳ
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 25 ደብረ፡ ሊባኖስ፡ ብእሴ፡ ካህነ ። ወሶበ፡ ይፌክር፡ ብሉያተ፡ ወሐደሳተ፡ ወሌቃው
 ንተ፡ ወሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ዘያነከር፡ ኹሉ፡ ሰብእ ። እምገስ፡ ቃሉ፡ ወሢ
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 30 እንዘ፡ ይብል፡ ወሀብነ፡ ለሊቀ፡ ካህናተ፡ ደብረ፡ ምጥማቅ፡ ደብርነ ። ወረክበ፡ ሢመ
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 ኹሎሙ፡ ሥዩማን ። ወእምይእቲ፡ ዕለት፡ ተሰምየ፡ ቁስ፡ ዓፄ፡ ከብቴ፡ ዓቃቤ፡

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 ዋሴ፡ ዙፋን፡ ቤት፡ በጅሮንድኒት፡ ወከንቲባ፡ አደጎ፡ አይቸው፡ ዕቃቤት፡ በጅ
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 አስፋ፡ ወሰን፡ እኒዘ፡ ሚላተ፡ ወአልባሰ፡ ወርቅ፡ ለምደ፡ ወኩናተ፡ ወመጥባሕተ፡
 ዓዲ፡ ፈነወ፡ ወረኛ፡ ምስለ፡ ጭላት፡ ወምስሌሁ፡ መጽአ፡ ፍኖተ፡ ቃል፡ ዘተአዘዘ፡
 ቅድመ፡ ሸዋ፡ ወእኔዝ፡ ኃተትዎ፡ ሊቃውንት፡ ለወረኛ፡ እንዘ፡ ይብሉ፡ መኑ፡
 አንተ፡ ወወልደ፡ መኑ፡ አንተ፡ ወእፎ፡ ነገሥከ፡ ወአውሥአ፡ ወረኛ፡ ወይቤ፡

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

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

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

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

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

እስመ፡ ዳዊት፡ ተምዓ፡ በመንፈሱ፡ ሶበ፡ ሰምዓ፡ ትእይርቶ፡ ለጎልደድ፡ ዘይቤ፡
 ሀቡኒ፡ ጅብእሴ፡ ለእመ፡ ክሀለ፡ ቀቲሎትየ፡ ንሕኒ፡ ንከውነከሙ፡ አግብርተ። ወ
 ለእመ፡ ክሀልከ፡ ቆቲሎቶ፡ አንትሙ፡ ትከውኑነ፡ አግብርተ፡ ወቀተሎ፡ ለጎልደድ፡
 ያርብሐዊ፡ ወነሥእ፡ ስይር፡ እምሐቄሁ። ዳዊትኒ፡ ኃይለ፡ ሚካኤል፡ ዘወርዘወ፡
 እንበለ፡ መጠኑ፡ እስመ፡ ሕፃን፡ ውእቱ። ወጎልደድኒ፡ ካልአይ፡ ነጌ፡ ወሰይፋኒ፡ 5
 ለጎልደድ፡ ውእቱ፡ አንፋ፡ ለነጌ፡ ዘውእቱ፡ ኩምቤ፡ ምዕራፍ። ። ። ።
 ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ወሶበ፡ ወጽኦ፡ እምቤቱ፡ ወጠነ፡ ሐዊረ፡ እመንገለ፡
 ወገራ፡ አመ፡ ወጂላሚያዝያ፡ ወአልቦ፡ ዘአእመረ፡ እመሠራዊተ፡ አቡሁ፡ እመስ፡
 487 a አእመር፡ እምአኃዝዎ። ወእምአመርዎ፡ እስመ፡ ፍቁር፡ ውእቱ፡ *ብኅብ፡ አቡሁ።
 ወፈድፋደሰ፡ እስመ፡ ሕፃን፡ ውእቱ፡ ዘኢይክል፡ ወጸኦ፡ ወወሪደ፡ ወተለውዎ፡ 10
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 መ፡ አቡሁ፡ ዓቢይ፡ መስፍን፡ ዘኢይትዒረዮ፡ መኑሂ፡ ወኃደረ፡ በቲርከ፡ ወእምበቲ
 ርከ፡ ተንሥኦ፡ ወኃደረ፡ በአዲቋራይ። ወእምአዲቋራይ፡ ተንሥኦ፡ ወኃደረ፡ በአ
 ዳርቃይ፡ ዘውእቱ፡ ሀገሩ፡ ለአቤቶ፡ ገብሩ፡ ወእምዝ፡ ተራከቦ፡ ለአቤቶ፡ ገብሩ፡
 በብራ። ወሶበ፡ ርእዮ፡ አቤቶ፡ ገብሩ፡ ኃዘነ፡ ጥቀ፡ ወተጠወቀ። ወይቤ፡ እመኒ፡ 15
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 ብየ፡ ወዘንተ፡ እንዘ፡ ይብል፡ ተጠወቀ፡ ሕፃንሰ፡ ተባዕ፡ ዘውእቱ፡ ኃይለ፡ ሚካኤል፡
 ጽመዕ፡ ወእቱ፡ ከመ፡ ተኩላ፡ ወርኅብ፡ ውእቱ፡ ከመ፡ አንበሳ። ወለዋው፡ ውእ
 ቱ፡ ከመ፡ ነምር። ወይቤ፡ አብጽሐኒ፡ አብጽሐኒ፡ ኅብ፡ ሀሎ፡ ዘሆን፡ እመሰ፡ ኢያ
 ብዳሕከኒ፡ አልብየ፡ እንከ፡ ተዘምዶ፡ ምሰሌክ። ወሶበ፡ ሰምዓ፡ ዘንተ፡ አዳርቃይ፡ 20
 ገብሩ፡ ይቤ፡ ይኩን፡ ፈቃደ፡ እግዚአብሔር፡ ምንትኑ፡ አጽሐቆ፡ ወምንትኑ፡ አ
 ሐለዮ። ዘንተ፡ ሕፃንሰ፡ ይሔሊ፡ ዘይበልዕ፡ ወይሰቲ፡ ዝንቱሰ፡ ግብር፡ ኢኮነ፡
 ዘግዕዘ፡ ሕፃናት፡ አላ፡ ዘግዕዘ፡ ወራዙት። መዋዕያን፡ ወምሁራነ፡ ፀብሰ። ወአቡ
 ሁሰ፡ ደጃዝማች፡ ኃይሉ፡ ርእሰ፡ መኳንንት፡ ወመሳፍንት፡ ኢነበረ፡ በጎንደር፡
 አላሐረ፡ ውለተ፡ ሀገረ፡ ሢመቱ፡ ዳሞት። ወሶበ፡ ሰምዓ፡ ዜና፡ ወልዱ፡ ከመ፡ ይን 25
 ዓው፡ አርጭ፡ ኃዘነ፡ ጥቀ፡ ወሐመ፡ ልቡ፡ ከመ፡ ብእሲት፡ እንተ፡ አኃዘ፡ ማኅምም።
 ወይቤ፡ በእር፡ ይክል፡ ሐሩረ፡ ፀሐይ፡ ወጽምዓ፡ ማይ፡ እስመ፡ ሕፃን፡ ውእቱ፡ ዘኢ
 ለመደ፡ ምንተኒ። ወይቤ፡ ምንተ፡ እኩን፡ ወምንተ፡ እግብር፡ እመሰ፡ ኢከልዓቶ፡
 ርኅቀተ፡ ሀገር። እምሐረ፡ ኅብ፡ ወልደ፡ እስመ፡ ያፈቅሮ፡ ለወልዱ፡ ኅድግሰ፡ ፍቅ
 ረ፡ አቡሁ፡ መኑሂ፡ ኩሉ፡ ዘርእዮ፡ ያፈቅሮ፡ ወእምዝ፡ አኃዘ፡ ያስተጋብዕ፡ አደር 30
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 487 b *ኃይላነ፡ ወይቤ፡ ንግሩኒ፡ አይቱ፡ ሀሎ፡ ዘሆን። ወይቤልዎ፡ ሀሎ፡ መራዕየ፡ ዘሆን፡
 በኅንብርት፡ ዘውእቱ፡ አድያመ፡ ዋልድብ፡ ወእምዝ፡ ሐረ፡ አዳርቃይ፡ ገብሩ፡
 ምስለ፡ ሕፃን፡ መዋዒ፡ ኃይላን፡ ወብዙኃን፡ ሠራዊት፡ ምስሌሁ። ወበጽሐ፡ ኅብ፡

ሀሎ፡ መራዕዮ፡ ዘሆን ። ወሶበ፡ ርእየ፡ መራዕዮ፡ ዘሆን፡ ዝንቱ፡ ሕፃን፡ ኃይለ፡ ሚ
 ካእል፡ አንበሳ፡ እንላ፡ ይሁደ፡ አንበሳ፡ መስለ፡ አንበሳ፡ ዘርእየ፡ ላህመ፡ ወዘኢ፡ ጥ
 ዕመ፡ ደመ። ወረግ፡ ልቡ፡ ከመ፡ ሐሊብ፡ ወቦ፡ እዲሁ፡ ከመ፡ ቀሰተ፡ ብርት፡
 ጽኑዕ ። ወቦአ፡ ማዕከለ፡ መራዕዮ፡ ዘሆን፡ ወደርባየ፡ ከኅፍቶ፡ ላዕለ፡ ጀወረገዝ፡
 5 ወቀተሎ፡ ሶቤሃ ። ወእምዝ፡ ተዘርወ፡ መራዕዮ፡ ዘሆን፡ ከመ፡ አባግዕ፡ ዘቦእ፡
 ማዕከሌሆመ፡ ተኩላ፡ ወእምዝ፡ ኃለፈ፡ እምህየ፡ ወዲገነ፡ ወቀተሎ፡ ካል፡
 ዘሆነ፡ ወረሰዩ፡ ወእምዝ፡ ተመይጠ፡ ወቦአ፡ ውለተ፡ ዋልደባ፡ ወተራከቦመ፡
 ለብዙኃን፡ መነከሳት፡ ወተባረከ፡ እምኒሆመ፡ ወለአባ፡ ተስፋ፡ ጊዮርጊስ፡ ወ
 ልዱ፡ ለዳግማይ፡ ተክለ፡ ሃይማኖት፡ ዘኢይባልዕ፡ እክለ ። ዘእንበለ፡ ቁጽል፡
 10 ዘውእቱ፡ ጸጋይቶ፡ ተራከረከ፡ ሶቤሃ፡ ወተባረከ፡ እምኒሆ። ወእምዝ፡ ተመይጠ፡
 እምዋልደባ፡ ወቦአ፡ ውስተ፡ አደርቃይ፡ ወተራከባ፡ ምስለ፡ መምህሩ፡ ወልደ፡
 ሚካኤል፡ ዘያፈቅሮ፡ ጥቀ፡ መጠነ፡ እመ፡ ወያስተሐምም፡ ሎቱ፡ መጠነ፡
 ነፍሱ፡ ወምለለ፡ አዛገር፡ ባንትይሁን ። ወኮነ፡ ግቢይ፡ ፍሥሐ፡ ወኃሄት፡ ጀበ
 እንተ፡ ተመይሐቱ፡ ሕያወ፡ ወጀበእንተ፡ ቀቲለ ። ወእምዝ፡ ተንሥኦ፡ እምዳር
 15 ቃይ፡ ወወጽኦ፡ መንገለ፡ ወገራ፡ ወተቀበልዎ፡ ሰብኦ፡ ወገራ፡ በዘፈን፡ በከመ፡ ብ
 ሐሮመ። ወቦአ፡ ጎንደር፡ ወተቀበልዎ፡ ሰብኦ፡ ትዕይንት፡ በእግር፡ ወበፈረለ፡
 እንዝ፡ ያነክሩ፡ ወይዲመመ፡ በጀነገር፡ ጀበእንተ፡ ናዕሰ፡ አካሉ፡ ወጀበእንተ፡ ጽን
 ፍ፡ ኃይሉ ። ወቦአ፡ አሻዋ፡ ወኃደገ፡ ዕልገተ፡ ቅድመ፡ ንጉሠ፡ ነገሥት፡ ኢዮአ
 ስ፡ ወልደ፡ ንጉሥ፡ ኢያሱ፡ ወተፈሥሐ፡ ጥቀ፡ ሶበ፡ ርእየ፡ እንዝ፡ የኃድግ፡ ዕልገተ፡
 20 *ምስለ፡ ማርያሙ ። ወካዕበ፡ ሐረ፡ ኅበ፡ ይቲጌ፡ ምንትዋብ፡ ንግሥተ፡ ኢትዮጵያ፡ 488 a
 ወኃደገ፡ ዕልገተ፡ በቅድሚሃ ። ይእቲኒ፡ ጥቀ፡ ተፈሥሐት፡ ወትቤ፡ ማዕዜ፡ ል
 ህቀ፡ ወማዕዜ፡ ቀተሎ፡ አኮነ፡ ሕፃን፡ ውእቱ፡ ዘትማልም፡ ተወልደ፡ ወእምዝ፡
 ሐረ፡ ኅበ፡ ቤቱ ። ወእንዝ፡ የሐውር፡ ኅበ፡ ቤተ፡ አቡሁ፡ ቦዘይቤ፡ በአደባባይ ።
 ይትባረከ፡ እግዚአብሔር፡ ዘወሀቦ፡ ወልደ፡ ዘከመዝ፡ ለደጅ፡ አዝማች፡ እሸቲ፡
 25 ወይትባረከ፡ እግዚአብሔር፡ ዘአርአዮ፡ ግይኖ፡ በግይነ፡ ። ወእምዝቦአ፡ ኅበ፡ ቤተ፡
 አቡሁ፡ ወኮነ፡ ፍሥሐ፡ ወኃሄት ። ወእምዝ፡ መጽኦ፡ አቡሁ፡ ደጅ፡ አዝማች፡
 እሸቲ፡ እምብሔረ፡ ሢመቱ፡ ዳሞት፡ ወወጽኦ፡ ወልዱ፡ ኃይለ፡ ሚካኤል፡ ወተ
 ቀበሎ፡ በፍኖተ፡ ጸዳ። ወኃደገ፡ ዕልገተ፡ በቅድሚሁ፡ ወሶበ፡ ርእየ፡ አክሞሰሰ፡
 በኅቡዕ፡ ዝኒ፡ አክሞስሶ፡ ፍሥሐ፡ ወኃሄት፡ ፍሥሐ፡ ሁኒ፡ ይትናጸር፡ ምስለ፡
 30 ፍሥሐሁ፡ ለያዕቆብ ። ሶበ፡ ርእየ፡ ለዮሴፍ፡ ወልዱ፡ እንዝ፡ ይነግሥ፡ ውስተ፡
 ግብጽ ። እምድኅረ፡ ተብህለ፡ ሞተ፡ ዮሴፍ፡ ወበልአቶ፡ አርዌ፡ ከመ፡ ተፈሥሐ፡
 ጥቀ ። ውእቱኒ፡ ከማሁ፡ ተፈሥሐ፡ ደጅ፡ አዝማች፡ እሸቲ፡ በርእየተ፡ ወልዱ፡
 ወባረከ፡ ለእግዚአብሔር፡ በእንተ፡ ዘአርአዮ፡ ወልዶ ። ወእምዝ፡ ቦአ፡ ጎንደር፡
 ወከረመ፡ በህየ፡ እንዝ፡ ኢይባል፡ ለፌ፡ ወለፌ ። ወእምድኅረዝ፡ በጽሐ፡ መልእ

ክት : እምኅበ : ደጅአዝማች : እሸቴ : ኅበ : ራስ : ሚካኤል : ዘይብል : ነግፍጡነ :
 ንጉሥ : ወንግሥት : ናሁ : ወሀቡከ : ሢመተ : ራስነት ። ወእምዝ : ተንሥኦ : ወ
 መጽኦ : ዝንቱስ : ነገር : አኮ : ዘየሐልቅ : በዝየ : ይትረከብ : በታሪክ : ንጉሥነ :
 ኢዮአስ ። ። ። ። ። ። ። ። ።
 ንግባዕኬ : ኅበ : ጥንተ : ነገርነ ። ወእምዝ : ፈነዎ : ደጅ : አዝማች : እሸቴ : ለወልዱ : 5
 አቤቶ : ኃይሉ : ውስተ : ብሔረ : እሙ : ቤገምደር : ምስለ : አዛዢ : ማንአስቦ : ወም
 ስለ : ሸማት : ክንፉ : ወምስለ : መምህሩ : ወልደ : ሚካኤል : እለ : የሐዕንዎ : ወየዓ
 ቅብዎ ። ወወሀቦ : ንዋየ : ብዙኃ : ዘውእቱ : ነፍጥ : በሥርዓተ : መከንን : እስመ :
 488 b ዓቢይ : መከንን : ውእቱ : ምክንያተ : ፈንዎቱስ : ባዘይቤ : አእሚር : ከመ : ይትሀ
 ወኩ : ቋረኞች ። ወየኃልቁ : ወባዘይቤ : ከመ : ያእምር : ለሀገረ : እሙ : ቤገምደር : 10
 ወያእምር : ከንፍተ : ሰብእ : ብሂሎ : እንዘ : ሕያው : አነ : ወእምዝ : ሐረ : ነገላ ።
 ወነበረ : በሀየ : ወሶበ : ሰምዓ : ምጽአቶ : ለራስ : ሚካኤል : ለተጸብዖ : ለአክ : ኅበ :
 አቡሁ : ደጅ : አዝማች : እሸቴ : እምጸእኑ : እርጻእከ : ምስለ : ብዙኅ : ሠራዊት ።
 ወብዙኅ : ሰብእ : አፍራስ : ወላዕኩሰ : አቤቶ : ገብርዬ : እንግደ : ወይቤ : ደጅ : አዝ
 ማች : እሸቴ : ትርድአኒኑ : ብሂልየ : ፈነውኩከ : አኮነ : ትንበር : በሀገርክ ። ወእም 15
 ዝ : ቦአ : ራስ : ሚካኤል : ጎንደር : በተኃይሎ : ምስለ : ብዙኅ : ትዕቢት : ወኮነ : ዓቢይ :
 ሐክክ : ወገብረ : ሹመት : ሸረት ። ወሢምዎ : ለደጅ : አዝማት : እሸቴ : ዳሞት :
 ደጅ : አዝማችነት : ባሕቱ : በትምይንት : ወተገሐልዎ : ውእቱ : ፈነውዎ : በድኅ
 ሬሁ : ለራስ : ፋሲል : እንዘ : ይብሉ : ወሀብናከ : ሢመተ : ዜአሁ ። ወውእቱኒ : ኢዮ
 ምሥጥከ : ወእምዝ : ሐረ : ደጅ : አዝማች : እሸቴ : ዳሞት ። ፋሲልኒ : ተለዎ : በድ 20
 ኅሬሁ ። ወሰምዓ : ምጽአተ : ፋሲል : እንዘ : ሀሎ : በደልማ : ቅሩቡ : ለማቻክል :
 ወለአክ : ፋሲል : ኅበ : ኹሉ : ጀዊ : ወሚጫ : ወአስተጋብዎሙ : ለኹሎሙ : ወተ
 ራከቦ : በዐብዕ ። ወኮነ : ዓቤይ : ቀትል : ወሞተ : ደጅ : አዝማች : እሸቴ : ምስለ : ብ
 ዙኃን : ሠራዊቱ : ወኃያላነ : ቤቱ : ሞተኬ : ደጅ : አዝማች : እሸቴ : ትኅት : ለኹሉ :
 ዓቢይ : ወንዑስ : በከመ : ይቤ : መጽሐፍ : ብዑዓን : ትሐታነ : መንፈስ : እስመ : 25
 ሎሙ : ይእቱ : መንግሥተ : ሰማያት : ሞተኬ : ደጅ : አዝማች : እሸቴ : ዘይቤኪ :
 ወይለሁ : ወትረ : በእንተ : ጽድቅ : በከመ : ይቤ : መጽሐፍ : ብዑዓን : እለ : ይላሀው :
 ይእዜ ። እስመ : እሙንቱ : ይትፌሥሐ ። ሞተኬ : ደጅ : አዝማች : እሸቴ : የዋሀ :
 ወርኅሩኃ : ልብ ። በከመ : ይቤ : መጽሐፍ : ብዑዓን : የዋሃን : እስመ : እሙንቱ :
 ይወርስዎ : ለምድር ። አማንኬ : ወረሳ : ለመ : ንግሥተ : ሰማይ ። ሞተኬ : ደጅ : 30
 አዝማች : እሸቴ : ርኅብ : ወጽሙዕ : በእንተ : ፍቅረ : ሰብእ : በከመ : ይቤ : መጽሐፍ :
 489 a ብዑዓን : እለ : ይርኅቡ : ወ*ይጸምዑ : በእንተ : ጽድቅ ። ሞተኬ : ደጅ : አዝማች :
 እሸቴ : መሐሪ : ወመስተሣህል : በከመ : ይቤ : መጽሐፍ : ብዑዓን : መሐርያን : እስ
 መ : ሎሙኒ : ይምሕርዎሙ : አማንኬ : ዘይምሕር : ለነዳያን : ወለምስኬናን : ወኢ

ይምህክ ፡ ለንዋዩ ፡ ቤቱ ። ሞተኬ ፡ ደጅ ፡ አዝማች ፡ እሸቱ ፡ ንጹሕ ፡ በኩሉ ፡ እም
በቀል ፡ ወቂም ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ብዑዓን ፡ ንዱሐነልብ ፡ እስመ ፡ እሙንቱ ፡
ይሬእይም ፡ ለእግዚአብሔር ። ሞተኬ ፡ ደጅ ፡ አዝማች ፡ እሸቱ ፡ መፍቀሬ ፡ ፍቅር ፡
ወሰላም ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ብዑዓን ፡ ገባርያነ ፡ ሰላም ፡ እስመ ፡ እሙንቱ ፡ ው
5 ሉደ ፡ እግዚአብሔር ፡ ይሰመዩ ። አማንኬ ፡ አስተሳሰብ ፡ ለብዙኃን ፡ ሰብእ ፡
ምስለ ፡ እግዚአብሔር ፡ በውሃበ ፡ ንዋዩ ። አማንኬ ፡ ይደለዎ ፡ ዝኩሉ ፡ ብዕዓን ፡
እስመ ፡ ዓቢይ ፡ ሰብእ ፡ ውእቱ ፡ ወመፍቀሬ ፡ እግዚአብሔር ፡ ሞተኬ ፡ ደጅ ፡ አዝማች ፡
እሸቱ ፡ ከመ ፡ ኩሉ ፡ ሰብእ ፡ ሞቱኒ ፡ በግፍዕ ፡ ውእቱ ፡ አንሰ ፡ እኃዝን ፡ ዜናሁ ፡ ወየ
ሐምም ፡ ልብዩ ፡ ጥቀ ፡ እንቋዕ ፡ እንቋዕ ፡ ዘኢያእመርከዎ ፡ እንቋዕ ፡ እንቋዕ ፡ ዘኢርኢ
10 ክዎ ፡ ወእምዝ ፡ ተሰምዓ ፡ ሞቱ ፡ ወበጽሐ ፡ እስከ ፡ ጐንደር ። ወኮነ ፡ ዓቤይ ፡ ኃዘን ፡
ወሰቆቃው ፡ በጐንደር ፡ ወዓባየት ፡ ነገፈ ፡ ላህ ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ራሄል ፡ እን
ዘ ፡ ትበክዩሙ ፡ ለደቂቃ ፡ ዓባየት ፡ ነገፈ ፡ ላህ ። ንትመዩጥኬ ፡ ኅበ ፡ ዘቀደሚ ፡ ነገር ፡
ወሶበ ፡ ሰምዓ ፡ ሞተ ፡ እኅሁ ፡ ደጅ ፡ አዝማች ፡ እሸቱ ፡ ተመይጠ ፡ ደጅ ፡ አዝማች ፡
አውሳብዩሰ ፡ ወአቤቶ ፡ አንግዳ ፡ እስመ ፡ እሙንቱ ፡ ነበሩ ፡ በደኅሬሁ ። ወአቤቶ ፡
15 እንግዳስ ፡ ወርዘው ፡ በይእቲ ፡ ዕለት ። ወዓደዉ ፡ ማዕዶተ ፡ ዓባይ ፡ በፍኖተ ፡ ደራ ፡
ምስለ ፡ ውኅዳን ፡ ሠራዊት ። ወኮነ ፡ ላህ ፡ ዓቢይ ፡ ወፈነው ፡ ላዕካነ ፡ እምወዓልተ ፡
አቡሁ ፡ ኅበ ፡ ወልዱ ፡ አቤቶ ፡ ኃይሉ ። ወሶበ ፡ ሰምዓ ፡ ኃዘነ ፡ ወይቤ ፡ አሌ ፡ ሊተ ፡
ወይ ፡ ሊተ ፡ እስመ ፡ ሕፃን ፡ አነ ፡ ዘኢየአምር ፡ ሙባዕየ ፡ ወሙፃዕየ ፡ አማንኬ ፡ ይደ
ልዎ ፡ ኃዘን ፡ ወሰቆቃው ፡ እስመ ፡ ውእቱ ፡ ዓቤይ ፡ ኡብ ፡ ዘየአክል ፡ ሰማየ ፡ ወምድረ ።
20 ወእምዝ ፡ አኃዘ ፡ ያስተዳሉ ፡ ለተዝካ*ረ ፡ አቡሁ ፡ ወአስተዳለው ፡ ብዙኃ ፡ ወገብረ ፡ 489b
ተዝካረ ፡ ወኅልቄ ፡ አልህምት ፡ ዘሦዎሙ ፡ ሸየወዘተርፈስ ፡ ተገብረ ፡ በእስቲ ። ወሐ
ገዩ ፡ እስቲ ፡ ሀገሩ ፡ በኃዘን ፡ ወሰቆቃው ፡ እስመ ፡ ቦአለ ፡ ይዜንውዎ ። ዘኮነ ፡ ነገረ ፡
በሕይወተ ፡ አቡሁወቦ ፡ እለ ፡ ይዜንውዎ ፡ ብካዩ ፡ በጊዜ ፡ ሞቱ ። ወድርሰተ ፡ ኃዘ
ንሂ ፡ ዜነውዎ ፡ ድርሰቱሂ ፡ ዝውእቱ ፡ አኮነ ፡ ጀበላዕሌክ ፡ ተፈትኑ ፡ እሸቱ ፡ ኩናት ፡
25 ከመ ፡ ሳውል ፡ ወግፍዕ ፡ ከመ ፡ ናቡቲ ። እኔስ ፡ ለእሸቱ ፡ ያዝናል ፡ አንጀቲ ። ውእ
ቱኒ ፡ ይቤ ፡ እኔስ ፡ ለአባቲ ፡ ያዝናል ፡ እንጀቲ ። ወበውእቱ ፡ መዋዕል ፡ ወጠነ ፡ ዓመፃ ፡
ደጃዝማች ፡ የማርያም ፡ ባርያ ፡ ወተበዓሰ ፡ ምስለ ፡ ንጉሥ ፡ ወለዓክ ፡ ኅቤሁ ፡ እንዘ ፡
ይብል ፡ ቍልዒክአ ፡ ወፍቀርክ ፡ እነ ፡ እኅክአ ፡ ወዘመድክ ፡ ዓነ ። ነዓ ፡ ኅቤዩ ፡ ወን
ኩን ፡ ጀወለእመ ፡ ኮነ ፡ ጀአልቦ ፡ ዘይክለነ ፡ ወአልቦ ፡ ዘይቀውም ፡ ቅድመ ፡ ጊድነ ፡ እስ
30 መ ፡ አነ ፡ ዓቢይ ፡ መከንን ። አንተሂ ፡ ዓቢይ ፡ ረድኢት ፡ ወሶበ ፡ ሰምዓ ፡ አቤቶ ፡
ኃይሉ ፡ ዘንተ ፡ ነገረ ፡ ማዕሌት ። ዓባየ ፡ ወይቤ ፡ ኢይደለወኒ ፡ ዓመፃ ፡ ወተባዕሶ ፡
ምስለ ፡ ንጉሥ ፡ እስመ ፡ ይቤ ፡ መጽሐፈ ፡ መዝሙር ፡ ኢትግሥሁ ፡ መሢሐንዩ ።
ወበካልዕኒ ፡ ገጸመካን ፡ ይቤ ፡ ኢታውርድ ፡ እዲክ ፡ ላዕለ ፡ መሢሐ ፡ እግዚአብሔር ።
እስመ ፡ ዘአውረደ ፡ እዲሁ ፡ ላዕለ ፡ መሢሐ ፡ እግዚአብሔር ፡ ኢይነጽሐ ፡ እምኃ

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

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

አምጽኢ፡ ጅብእሴ፡ እምቤተ፡ ዘቀተልዎ፡ ወይከአወ፡ ደሞ፡ ላዕለ፡ ደሙ፡ ። ወሶበ፡
 ገብረ፡ ከመዝ፡ ነትገ፡ በጊዜ፡ ደሙ፡ ወከማሁ፡ ገብረ፡ ወልዱ፡ ለደጅ፡ አዝማች፡
 እሸ፡ ወቶስሐ፡ ደመ፡ አሕዛብ፡ ምስለ፡ ደመ፡ አቡሁ፡ ወካዕበ፡ ገዜከር፡ በእንጉ፡
 አሁ፡ ለአቤል፡ ዘቀተሎ፡ አኑሁ፡ ወደቁቀ፡ ቃየል፡ ዘኃልቁ፡ በማየአይጎ፡ ። አቤል
 ሂ፡ ደጅአዝማች፡ እሸ፡ ዘቀደመ፡ ላዕሌሁ፡ ፍትሐ፡ ሞተ፡ ሥጋ፡ አፈ፡ ኩናት፡ ። 5
 ወደቁቀ፡ ቃየልሂ፡ ጃዊ፡ ወሚጫ፡ ሰብአ፡ ዳሞት፡ ። ወማየ፡ አይጎኒ፡ ስይፈ፡ እደ፡
 491 b ወልዱ፡ ነደ፡ እሳት፡ ኦልዛቤል፡ ምድረ፡ ዳሞት፡ ብዑዕ፡ ወእቱ፡ ኢዩ፡ አቤቶ፡ ዘ
 ከኛወ፡ ደመ፡ ወሉድኪ፡ በፋግታ፡ እንዘ፡ ይረድኦ፡ ኤልያስ፡ ራስ፡ ሚካኤል፡ ።
 አባቢሎን፡ ምድረ፡ ዳሞት፡ ብዑዕ፡ ወእቱ፡ ዘርባቤል፡ አቤቶ፡ ኃይሉ፡ ዘተባቀለኪ፡
 ዓቢዮ፡ በቀለ፡ ። እንዘ፡ ይረድኦ፡ ሆሴዕ፡ ራስ፡ ሚካኤል፡ አማንኬ፡ ይደልወክ፡ ብዕ 10
 ዓን፡ አዳግማይ፡ ዮሴፍ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በከመ፡ አፍለሶ፡ ዮሴፍ፡ ለያዕቆብ፡
 አቡሁ፡ እምግብጽ፡ ብሔረ፡ አሕዛብ፡ ። ወአውጽኦ፡ ኅብ፡ ሀገሩ፡ ከነዓን፡ ከማሁ፡
 አንተኒ፡ አፍለስኮ፡ ለአቡክ፡ ። ወአብጸሕኮ፡ ፍጡነ፡ ኅብ፡ ዋልደብ፡ ዘከነ፡ ቅድመ፡
 ይትሜነዮ፡ በሕይወቱ፡ አማንኬ፡ ይደልወክ፡ ብዕዓን፡ ። አዳግማይ፡ ያዕቆብ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ ዘነሣእክ፡ በረከተ፡ እምይሰሐቅ፡ አቡክ፡ ደጅ፡ አዝማች፡ እሹ፡ 15
 ዘተሦ፡ በቤፈታ፡ ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅብ፡ ዘቀዳሚ፡ ነገር፡ ። ወእምዝ፡ ወሰድዎ፡ እዛገር፡ ትኩ፡ ዕቃ፡ ቤት፡ ወ
 ልደ፡ ሚካኤል፡ ። ወአባ፡ መዓዛ፡ ወእሉ፡ አብእዎ፡ ዋልደብ፡ መካነ፡ ቅዱሳን፡ ።
 ዘከነ፡ ይትሜነዮ፡ እምአመ፡ ቀዳሚ፡ ንግባዕኬ፡ ኅብ፡ ዘቀዳሚ፡ ነገር፡ አኃዙ፡ ተመ
 ይጠ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወራስ፡ ሚካኤል፡ ወኩሎሙ፡ መኳንንት፡ ወአ 20
 ቤቶ፡ ኃይሉ፡ ተመይጠ፡ ምስሌሆሙ፡ ወእንዘ፡ ይትመየጡ፡ ከነ፡ ወውዓ፡ ወደምጽ፡
 ፀባዲት፡ ፍሥሐ፡ ወማኅሌት፡ ። ወሶቤሃ፡ ኃለይዎ፡ ሎቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
 ሠናየ፡ ማኅሌተ፡ ወማኅሌቱኒ፡ ከመዝ፡ ወእቱ፡ ። ጎራዴማ፡ ወትሮ፡ እንዲመታ፡
 አውቃሉሁ፡ እኔ፡ ጣይሉን፡ እንጂ፡ አመሰግናለሁ፡ ። ወእምዝቦኡ፡ ጎንደር፡ ወነበ
 ፋ፡ ኅዳጠ፡ መዋዕለ፡ በጎንደር፡ ። ወእምዝ፡ ተሰምዓ፡ ራስ፡ ፋሲል፡ እመንገለ፡ ቤገ 25
 ምድር፡ ። ወሶበ፡ ሰምዓ፡ ራስ፡ ሚካኤል፡ ወጽኦ፡ ፍጡነ፡ ራስ፡ ሚካኤል፡ እምጉን
 ደር፡ ወሐረ፡ ኅብ፡ ፋሲል፡ ለተፃብዎ፡ ። ወበሀየ፡ ተፃብዎ፡ ተፃብዎ፡ ዓቢዮ፡ ወአሜሃ፡
 ወርዘወ፡ አቤቶ፡ ኃይሉ፡ እስከ፡ የአምር፡ ሎቱ፡ ወርዛዊሁ፡ ንጉሥ፡ ተክለ፡ ሃይማ
 ኖት፡ ወራስ፡ ሚካኤል፡ ወቦኡ፡ ጎንደር፡ ወፈቀደ፡ ይሐር፡ ሀገሮ፡ ራስ፡ ሚካኤል፡
 492 a ምስለ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ሠራዊቱ፡ ወይቤሎ፡ አቤቶ፡ ኃይሉ፡ 30
 አነኒ፡ አሐውር፡ ምስሌክ፡ ። ወኢይትፈለጥ፡ እምኒክ፡ ጥቡዕ፡ አነ፡ ለሐዊር፡ ። እመ
 ኒ፡ ለሞት፡ ወእመኒ፡ ለሕይወት፡ ። ወአሜሃ፡ ባረከ፡ ዓቢዮ፡ ቡራኬ፡ በከመ፡ ባረከ፡
 ይስሐቅ፡ ለያዕቆብ፡ ። ወልደ፡ እንዘ፡ ይብልኩን፡ እግዚአ፡ ለእኑክ፡ እምጠሉ፡ ለሰ
 ማይ፡ ወእምስፍሐ፡ ለምድር፡ ይኩን፡ በረከትክ፡ ቡራኬሁሰ፡ ዘባረከ፡ ለአቤቶ፡

ኃይሉ፡ በእንተ፡ ጀነገር፡ ጀበእንተ፡ ብሂሎቹ፡ አሐውር፡ ምስሌክ፡ ወጀበእንተ፡ ኢተ
 ንሕልዎቹ፡ እንዘ፡ ይትጎሐለውዎ፡ ጀመኳንንት፡ ዘውእቶሙ፡ ደጅ፡ አዝማች፡
 ወንድ፡ በወሰን፡ ወራስ፡ ጎሹ፡ ። ወበእንተዝ፡ ባረከ፡ ዓቢዩ፡ ቡራኬ፡ እኒዞ፡ ርእሶ፡
 ወእምዝ፡ ሐረ፡ ራስ፡ ሚካኤል፡ ጎበ፡ ሀገሩ፡ ትግሬ፡ ወከረመ፡ በአድዋ ። ወአቤቶ፡
 5 ኃይሉኒ፡ ሐረ፡ ጎበ፡ ሀገሩ፡ ቤገምድር ። ወእንዘ፡ ይበጽሕ፡ ዳንጉሬ፡ ተራከበ፡
 ምስሊ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወራስ፡ ጎሹ፡ ወቦኦ፡ ጎበ፡ ምስሌሆሙ፡ ጎን
 ደር፡ ወእመንቱሰ፡ ተመይጡ፡ ፍጡነ፡ ወሐሩ፡ በብሐሮሙ፡ ወውእቱኒ፡ ወጽኦ፡
 በድጎሬሆሙ ። ወሐረ፡ ጎበ፡ ሀገሩ፡ ነገላ፡ ወከረመ፡ በህዩ ። ወአሚሃ፡ ይቤሎ፡
 ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ሀበኒ፡ እኅተከ፡ እንተ፡ ስማ፡ ወይዘር፡ ወሹን፡
 10 አዛል፡ ብእሲት፡ ወእቱሰ፡ ዓቢዩ፡ ወይቤሎ፡ ኢይደሉ፡ አሀብክ፡ እኅተዩ ። እስመ፡
 እኅታ፡ አውሰብክ፡ እንተ፡ ስማ፡ ዩውብ፡ ደር፡ መጽሐፍኒ፡ ኢይኤዝዝ፡ ያውሰቡ፡
 ጀኦሐተ ። ወይቤሎ፡ ዳግመ፡ ወሂበሰሰ፡ አሀብክ፡ መነ፡ ትሬሲ፡ ብእሲተ፡ እምኒሆን፡
 ዕቅብትነ፡ ትሬስያ፡ ለእኅተዩ፡ እሀብክ ። ወሚመ፡ ብእሲተ፡ ወዘንተ፡ ብሂሎ፡
 ዓቢዩ ። ወበእንተዝ፡ ፀልዎ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወፈቀደ፡ እኒዞቶ፡
 15 ወይንሣእ፡ ሀገር ። ወእቱሰ፡ ኢደንገዐ፡ ሎቹ፡ እስመ፡ ያርብሐዌ፡ ብእሲሁ፡ ወም
 ሐረ፡ ፀብዕ፡ ወእቱ፡ እምንዕሱ ። ወኮነ፡ ተዓብዎ፡ ዓቢይ፡ ምስሊ፡ ደጅ፡ አዝማች፡
 ወንድ፡ በወሰን፡ ወተቃተለ ። ወተለዎ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወናሁ፡
 ተወጥነ፡ መከራሁ፡ ለአቤቶ፡ ኃይሉ፡ ወጎዎ፡ ጎዲ፡ ሀገር፡ ወእንዘ፡ ይፈቅድ፡ 492b
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 20 ለውእቱሰ፡ ፋሲል፡ ነሉ፡ ጥረቱ፡ በተመንኖ፡ ወእቱ፡ ከመ፡ አርዌ፡ ምድር ። ወይ
 ብል፡ ከመዝ፡ ዘልፈ፡ እሬእዮ፡ ገጸ፡ ለወልድ፡ እሸቴ ። ወአነብር፡ ሎቹ፡ መሣግረ፡
 ዘውእቱ፡ ወሂበ፡ ንዋይ፡ ወውሂበ፡ ሢመት ። በከመ፡ ይቤ፡ መጽሐፈ፡ መዝመር፡
 ኃብዑ፡ ሊተ፡ መሥገርተ፡ ዕቡያን ። ወሰተሩ፡ አሕባለ፡ መሣግር፡ ለእገርዩ፡ ወ
 እቱሰ፡ አቤቶ፡ ኃይሉ ። ጠቢብ፡ ከመ፡ አርዌ፡ ምድር፡ ወዩዋህ፡ ከመ፡ ርግብ፡ በከ
 25 መ፡ ይቤ፡ በወንጌል፡ ኩነ፡ ጠቢባነ፡ ከመ፡ አርዌ፡ ምድር ። ወኩነ፡ ዩዋሃነ፡ ከመ፡
 ርግብ፡ ተፈልጠ፡ እምኒሁ፡ በተጠብበ ። ወተርፈ፡ ጎበ፡ ጎንደር፡ ወእንዘ፡ ይበጽሕ፡
 ጎበ፡ አባ፡ ሳሙኤል፡ ዘአዘዘ፡ መጽኦ፡ ፊታውራሪ፡ አብርኦይ፡ ሞቱ ። ወተን
 ሥኦ፡ ጎበድን፡ ወተራከቦ፡ በፀብዕ፡ ወሞዎ፡ ወአብጽሐ፡ እስከ፡ ሰፈሩ ። ወሶቤሃ፡
 ተንሥኦ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ በመዓት፡ ወተለዎ፡ ለጎበድን ። ወበ
 30 ጽሐ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ እስከ፡ ጎበ፡ ሀሎ፡ አቤቶ፡ ኃይሉ፡ መኮነ፡
 አሚሂ፡ ዓቢይ፡ ፀብዕ፡ ወጎዎ፡ አቤቶ፡ ኃይሉ፡ ወእንዘ፡ ይጎዎይ፡ ወርዘወ፡ ወቀ
 ተለ፡ በከመ፡ ቀተሎ፡ ለአሳሄል፡ ቀሊለ፡ አዕጋር ። አመ፡ ይዲግኖ፡ ለአብኔር፡ እንዘ፡
 ይጎዎይ ። ወእንዘ፡ ይበጽሕ፡ ካይላሚዳ፡ በጽሐ፡ ቦቱ፡ ኃያላን፡ ጽቡናነ፡ አፍ
 ራስ ። ወሶቤሃ፡ ተመይጠ፡ ጎቤሆሙ ። ወይቤሎሙ፡ ንዑ፡ ጎቤዩ ። እስመ፡ አነ፡

ዘተኃሥሠኒ፡ ውእተ፡ ጊዜ፡ ገገ፡ ደኅራሆመ ። ወፈርሀ፡ ኅቤሀ፡ ቀሪበ፡ ወሶቤኅ፡
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 እተ፡ አሚረ፡ ወጽአ፡ ንጉሥ፡ ሱስንዮስ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን ። ወሐ
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 ክለ፡ ሃይማት፡ ዓቢይ፡ ግርማ፡ ወትግርምተ፡ ወቦአ፡ ጎንደር ። ወአሚሂ፡ ሰቀሎ፡
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 ቤቶ፡ ለእጨጌ፡ ሂኖክ፡ ደድቅ፡ ወርቱዓ፡ ሃይማኖት ። ወብዙኅ፡ ነገር፡ ዘገብሮ፡
 ራስ፡ ሚካኤል፡ በውእቱ፡ መዋዕል፡ ወለአቤቶ፡ ኃይሉኒ፡ ሄሞ፡ ደጅ፡ አዝማችነት፡
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 ተሉ፡ ፵ወጅዕለተ፡ ወኮነ፡ ዓቢይ፡ ቀትል ። ወበጌዜሃ፡ ተቃተለ፡ ደጅ፡ አዝማች፡
 493b ኃይሉ፡ ወወርዘወ፡ ዕፁብ፡ ውርዘዌ፡ ዘኢ*ይክል፡ እዝን፡ ሰሚዎቶ፡ ወልሳን፡ ተና
 ግሮቶ ። ወእንዘ፡ ሀሎ፡ ራስ፡ ሚካኤል፡ በደኅላ፡ ሮእዩ፡ ሐይመቶ፡ ለሰሚን፡ ተ
 ስፉ ። ወሶቤሃ፡ ነደ፡ ልቡ፡ ወይቤ፡ ይቀውምኑ፡ ቍንጽል፡ ቅድመ፡ ገጸ፡ አንበሳ፡
 ወይትበዓስኑ፡ ከርሚል፡ ዘውእቱ፡ ችፍርግ፡ ማስለ፡ ዕፁ፡ ጳውቄና ። ዘውእቱ፡ 30
 ድድ፡ ወዘንተ፡ ብሂሎ፡ ራስ፡ ሚካኤል፡ ጸውዎመ፡ ለደጅ፡ አዝማች፡ ኃይሉ ።
 ወለደጅ፡ አዝማች፡ ክፍለ፡ ኢየሱስ፡ ዘይገብሩ፡ ከመ፡ ልቡ ። በከመ፡ ይቤ፡ በመ
 ጽሐፍ፡ ረከብክዎ፡ ለዳዊት፡ ገብሮዩ፡ ብእሰ፡ ምእመን፡ ዘይገብር፡ ዘከመ፡ ልብዩ ።
 ወአሚሂ፡ ሐሩ፡ በሌሊት፡ ወፀብዕዎ፡ ወገብሩ፡ ዓቢይ፡ ፀብዓ፡ ወማኅረከ፡ ደጅ፡

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

ሃይማኖት፡ ጎበ፡ ትዕይንቱ፡ ጎንደር፡ ተዓረቆ፡ ወለራስ፡ ሚካኤል፡ ዘነበረ፡ እስከ፡
 ይእዘ። እምዘተፃፈው፡ በደጎላ፡ ፈነዎ፡ ጎበ፡ ሀገሩ፡ ትግሬ። ወእምዝ፡ ተመደጡ፡
 494 b ራስ፡ ጎሹ፡ ወራስ፡ ፋሲል፡ ገቢርጦ፡ ዕርቀ፡ ውሣጣዊ፡ * ወተንሐለውዎ፡ ለደጅ፡
 አዝማች፡ ኃይሉ። ወይቤልዎ፡ ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ንሕነኒ፡ ሐርነ፡
 ለከ፡ አንተ፡ ኢታርምም፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ሀገር፡ ወዘንተሰ። ዘይቤ፡ 5
 ራስ፡ ፋሲል፡ እስመ፡ ጸላጊሁ፡ ውእቱ፡ እምቀዳሚ፡ ወውእቱሰ፡ ገብረ፡ ሎቱ፡ ሠናዩ፡
 አመ፡ ምጽእቱ፡ ቤገምድር። ወውእቱሰ፡ ፈደዮ፡ እኪተ፡ ህዩንተ፡ ሠናይት፡ ዘገ
 ብረ፡ ሎቱ። በከመ፡ ይቤ፡ ወጽሐፍ፡ ፈደዩኒ፡ እኪተ፡ ህዩንተ፡ ሠናይት፡ ወጸልዑኒ፡
 ህዩንተ፡ ዘአፍቀርክዎመ። ወእምዝ፡ ተሰደ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወጎደገ፡
 ሎቱ፡ ሀገር፡ ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን። ወቦአ፡ ጎንደር፡ ወከረመ፡ በህዩ። 10
 ወበውእቱ፡ መዋዕል፡ ኮነ፡ ቀጠና፡ ዘይብልዎ፡ ቀጭኔ። ወኡሚ፡ ገብረ፡ ንጉሠ፡
 ነገሥት፡ ተክለ፡ ሃይማኖት፡ ሹመት፡ ሽረት፡ ወአጽንዓ፡ ራስ፡ አያዳር፡ ሢመቶ፡
 ራስ፡ ተብሕት፡ ወደድነት። ወደጅ፡ አዝማች፡ ብርክያኖስ፡ ጥቃቅንነት፡ ወደጅ፡
 አዝማች፡ አክሎግ፡ ባላምባ፡ ራስነት። ወደጅ፡ አዝማች፡ ኃይሉ፡ ቀኝ፡ አዝማች
 ነት። ወሐረ፡ አሆበልኋ፡ ሀገር፡ በሐውርተ፡ አንጓጅ፡ በምክንያተ፡ ረሐብ። 15
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 ወእንዘ፡ ሀሎ፡ አፈረዋናት፡ ወሀቦ፡ ፈረሰ፡ እንተ፡ ይብልዎ፡ መገን፡ ደጅ፡ አዝማች፡
 ኃይሉ፡ ለንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወሶቤሃ፡ ኃይገ፡ ሎቱ፡ ጸባሕተ፡ ዘሀሎ፡ በነገላ፡
 እስመ፡ ሠርዓ፡ ቦቱ፡ ንጉሥ፡ በካፋ፡ ዘኢሀሎ፡ እምቀዳሚ፡ ወሶቤሃ፡ ተነግረ፡ አዋጅ፡ 20
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 ውሎዳ። ወለዝሰ፡ ነገር፡ ሀለው፡ ብዙኃን፡ ሰማዕት፡ ዘውእቶመ፡ መኳንንት፡ ወሊ
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ድርቦአ፡ ፋሲል፡ ጎንደር ። ወፋሲልሰ፡ ጸላዒ፡ ወገፋዒ፡ ወ-እቱ፡ በርበረ፡ ነሎ ።
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 5 ሀሎ፡ እስቲ ። ወኃአነ፡ ዕዑብ፡ ኃዘነ፡ ሶበ፡ ሰምዓ፡ ጅጊዜ፡ ጀገረ፡ ጅተበርብሮ፡ ቤቱ፡
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 ው፡ ውስተ፡ ነሎ፡ ዓለም፡ አማንኬ፡ ፀሐይ፡ ይእቲ፡ ይቲ፡ ምንትዋብ፡ ፍሥሐ
 10 ሆሙ፡ ለነደያን፡ ወምስኪናን፡ ወልብሶሙ፡ ለዕሩቃን፡ ወለርጉብን፡ መኑ፡ ብእሲ፡
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 ሮሙ፡ ለነቢያት፡ ካህናተ፡ ቀስቋም ። እስመ፡ አልቦ፡ እምሰብ*እ፡ ዘኢናዘዝኪዮ፡ 495 b
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 15 ቅር፡ እስመ፡ አልቦ፡ እምሰብእ፡ ዘኢያስተፊሥሐ፡ ብርሃነ፡ እዳኪ፡ ዘውእቱ፡ ውሂ
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 20 ራስ፡ ጎሹ፡ ምስለ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወዘመቱ፡ ጎአ፡ ደጅ፡ አዝማች፡ ወን
 ድ፡ በመሰን ። ወለንጉሥሰ፡ አከ፡ ፈቃዱ፡ ዝንቱ፡ ዘመቻ፡ ወተራክቡ፡ ምስለ፡ ደጅ፡
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 ወንድ፡ በወሰን ። ወእምዝ፡ እምቅድመ፡ ምጽአቱ፡ ለራስ፡ ፋሲል፡ ሐረ፡ ደጅ፡
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 25 ጸላዒሁ፡ እምቀዳሚ ። ወበእንተዝ፡ ሐረ፡ አጋዕ፡ ወኢዘመተ፡ ምስለ፡ ንጉሥ፡ መባ
 ሐቱ፡ ዘመቱ፡ ወዓልያህሁ፡ ወእምዝ፡ ተሞኢ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡
 ወደጅ፡ አዝማች፡ ኤራቅሊስ፡ በእንጃፋት፡ ወተለዎሙ፡ ራስ፡ ጎሹ፡ እስከ፡ ዋግ ።
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 30 ገብሩ፡ ዘኢይደልዎሙ ። ወፋሲልሰ፡ ሐረ፡ ሀገር፡ እስመ፡ ልማዱ፡ ውእቱ፡ አንስሐ
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 ተሄውዎ፡ ዘምደረ፡ ፎገራ፡ አልሀምቱ፡ ። በእንተ፡ ፍቅር፡ ዘላን፡ ። ወእምዝ፡ ሐረ፡
 ራስ፡ ጎሹ፡ ሀገር፡ አማራ፡ ። ወደጅ፡ አዝማች፡ ወንድ፡ በወሰንኒ፡ ሐረ፡ ገረገራ፡ ።
 ወእንዘ፡ የሐውር፡ ራስ፡ ጎሹ፡ ተቀበሎ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በፍሥሐ፡ ወበ 5
 ኃሣት፡ ወፈነዎ፡ በሰላም፡ ። ወደጅ፡ አዝማች፡ ኃይሉ፡ ሐረ፡ ወኅኒ፡ ጎበ፡ ሀሎ፡
 ንጉሥ፡ ወተራክበ፡ በሀየ፡ ወተማከረ፡ ነሎ፡ ዘይከውን፡ ። ወእምዝ፡ ተመይጠ፡
 ወቦአግራሪያ፡ ። ወሶበ፡ ሰምዓ፡ ራስ፡ ፋሲል፡ ዘንተ፡ ነሎ፡ ነባረ፡ ዘኮነ፡ በዝ፡ መዋ
 ዕል፡ ፈነወ፡ ወልይዘስሙ፡ ደጅ፡ እዝማች፡ ወልደ፡ ገብርኤል፡ ወምስሌሁ፡ ብዙ
 ኃነ፡ ሠራዊተ፡ ። ወአዘዘ፡ ያውዕይዎ፡ ቤቶ፡ ለደጅ-አዝማች፡ ኃይሉ፡ ወአውዓይዎ፡ 10
 አመ፡ ሰነዩ፡ ለሐምሌ፡ ወምክንያቱስ፡ ዘአዘዘ፡ ያውዕይዎ፡ ለቤቱ፡ በእንተ፡ ጃነገር፡
 ጅበእንተ፡ ዘአዕረቶሙ፡ ለራስ፡ ጎሹ፡ ወለደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወገብረ፡
 ሰላመ፡ ማዕከሌሆሙ፡ ወጅበእንተ፡ ዘተወክፍ፡ ለደጅ፡ አዝማች፡ ክንፉ፡ ። እስመ፡
 ሶበ፡ ተዓብዓ፡ ደጅ፡ አዝማች፡ ክንፉ፡ ምስሊ፡ ራስ፡ ፋሲል፡ ተሰደ፡ ጎአ፡ ደጅ፡ አዝ
 ማች፡ ኃይሉ፡ ። ወሶቤሃ፡ ተወክፍ፡ በፍሥሐ፡ ወቦሐሣት፡ ወይቤሎ፡ ቤትየሂ፡ 15
 ቤት፡ ከውእቱ፡ ወሀገርየኒ፡ ሀገርክ፡ ውእቱ፡ ። ወኢተሀሊ፡ ምንተኒ፡ ዘትበልዕ፡ ወ
 ዘትሉብስ፡ ለክ፡ ወለወዓልትክ፡ ። እስመ፡ አልቦ፡ ዘአኃጥአክ፡ እምነሉ፡ ዘትቤለኒ፡ ።
 ወዘገብረ፡ ሎቱ፡ ለደጅ፡ አዝማች፡ ክንፉ፡ ብዙኅ፡ ውእቱ፡ ወኢይት፡ ጎለቀ፡ ።
 ወበአንተዝ፡ አዘዘ፡ ራስ፡ ፋሲል፡ ያውዕይ፡ ቤቶ፡ ። ወበይእቱ፡ ዕለት፡ ወርዘው፡
 አሳላፊ፡ ቁንደ፡ ወአሳላፊ፡ ወልደ፡ ኢየሱስ፡ ጎበ፡ ኢሀሎ፡ እግዚአሙ፡ ። ወእምዝ፡ 20
 ተመይጠ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ * ወወዓልያኒሁ፡ ወእንዘ፡ ሀሎ፡
 በግራሩያ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ሰምዓ፡ ከመ፡ ውዕየ፡ ቤቱ፡ ። ወመጽአ፡ ፍጡነ፡
 ወአረከቦሙ፡ ወእምዝ፡ ከረመ፡ በእስቲ፡ ፋሲልስ፡ በብረ፡ ፀብዓ፡ ምስሊ፡ ንጉሥ፡
 ወምስሊ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ። ወመጽአ፡ በመስክረም፡ ወአውዓየ፡
 ዳግመ፡ ቤቶ፡ ወእምደኅረዝ፡ ሐረ፡ ክምር፡ ደንገያ፡ ወሰፈረ፡ በሀየ፡ ወደጅ፡ አዝ 25
 ማች፡ ኃይሉ፡ ሐረ፡ ነገላ፡ ወደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ሐረ፡ መስቀንች፡ ።
 ወእምጽ፡ ተንሥአ፡ ራስ፡ ፋሲል፡ ክመ፡ ይሐር፡ ወኅኒ፡ ጎበ፡ ሀሎ፡ ንጉሥ፡ ምስሊ፡
 ራስ፡ ጎሹ፡ ወሶቤሃ፡ ተለዎ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በደኅራሁ፡ ወይቤሎ፡ ለሰብአ፡
 ቤቱ፡ ንቡ፡ ትልወኒ፡ ወንተቃችል፡ ምስሊ፡ ፋሲል፡ እስመ፡ አልቦ፡ ተስፋ፡ ሐይው፡
 ኢብብዙኅ፡ ወኢብውኅድ፡ ። ወሶቤሃ፡ ተመሰሎ፡ ለየኅታን፡ ወልደ፡ ሳኦል፡ ዘወር 30
 ዘወ፡ በመኬዎስ፡ በከመ፡ ይነግር፡ መጽሐፈ፡ ነገሥት፡ ። ወገብረ፡ ዓቢየ፡ ተተለ፡ ወወ
 ሀበ፡ እግዚአብሔር፡ ዓቢየ፡ ኃይለ፡ በከመ፡ ይቤ፡ መጽሐፈ፡ መዝመር፡ ኃይሎሙ፡
 ውእቱ፡ እግዚአብሔር፡ ለእለ፡ ይፈርሀዎ፡ ። ወስሞሂ፡ ለእለ፡ ይፋውዕዎ፡ ወሂወወ
 ብዙኃነ፡ ሰብአ፡ ወአፍራስ፡ ወአብቅለ፡ ዘአልቦ፡ ጎልቀ፡ ወጎልቁ፡ ደባትርኒ፡ ዘአ

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

ሸረት፡ ወተረክበ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ወሚሞ፡ ለራስ፡ አዳዳር፡ ስሜን፡ ደጅ፡
አዝማችነት፡ ወቃሃ፡ አዛዥነት፡ ወከረመ፡ ከህዩ ። ወይቤሎ፡ ንጉሥ፡ ተክለ፡ ሃይማ
ኖት፡ እመነለ፡ ተአርኮቱ፡ አርእየኒ፡ ብዙጣ፡ ሠሬዊተክ፡ ወውእቱኒ፡ ደጅ፡ አዝ
ማች፡ ኃይሉ፡ ይቤሎ፡ ኦሆ ። ወእገብር፡ ለክ፡ ዘአዘዝከኒ፡ ወበማዕከለ፡ ዝነገር፡
ተዓሥረ፡ ራስ፡ ዘሹ፡ ዕዳሁሰ፡ አልቦ፡ ዘየአምር ። ወአሜሃ፡ ጸውዖ፡ ንጉሥ፡ ለደጅ፡ 5
አዝማች፡ ኃይሉ ። ወይቤሎ፡ ቅተሎሙ፡ ለፋሲል፡ ወለጠልደ ። ወይቤሎ፡ ጸው
ዕ፡ ለቃውንተ፡ ወይፍትሐ፡ ወእቅትሎሙ፡ በፍትሕ ። ወእመአክ፡ እር፡ እቀትል፡
በኅቡዕ፡ እሠራነ፡ ዘብዙኅ፡ መዋዕል ። ወዘንተብሂሎ፡ አኅደኅ፡ ለንጉሥ፡ ብሂሎ
ተ፡ ቅትሎሙ ። ገግባእኩ፡ ኅበ፡ ዘቀደሚ፡ ነገር፡ ወአምዝ፡ ፈነው፡ ሎቱ፡ ፈረሰ፡
ወመጥቤሕተ፡ ዘወርቅ፡ ወኵሎ፡ ትርሲተ፡ ወራዙት፡ ወእቱኒ፡ ተረሰዩ፡ በኵሎ፡ 10
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ተወጥነ፡ ኵሎ፡ ሥርቦዌ፡ ወትርሲት ። ወአምድኅረ፡ ኅደጥ፡ ዘመን፡ መጽአ፡ ኅበ፡
ንጉሥ፡ ዜና፡ ዘይብል፡ መጽአ፡ ወንድ፡ በወሰን ። ወአውረዶ፡ ለእቤቶ፡ ተክለ፡
ጊዮርጊስ፡ እምወኅኒ፡ ወወንድ፡ በወሰንሰ፡ አደኃድር፡ ዘእንበለ፡ ዓመ፡ አሐተ፡
ዕለተ ። ወአምዝ፡ ተንሥአ፡ ንጉሥ፡ በመዓት፡ ወጽአ፡ እምጐንደር፡ ወሐረ፡ መን 15
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498 a ቃተለ፡ በህዩ፡ ወኮነ፡ ዓቢይ፡ ቀትል፡ ቦእለ፡ ጐዮ፡ እምሠሬዊተ፡ ንጉሥ፡ ወ*በ
ጽሐ፡ እስከ፡ ጐንደር፡ ወእንዘቦ፡ ንጉሥ፡ ማዕከለ፡ ቦር፡ ወቦ፡ ዳግመ፡ እለ፡ ጐዮ፡
ወበጽሐ፡ እስከ፡ ጐጃም፡ እንቦ፡ ንጉሥ፡ ማዕከለ፡ ቦብዕ፡ ግሩም፡ ወቦ፡ ብዙኃን፡
እለ፡ ወርዘው ። ወበይእቱ፡ ዕለት፡ ወርዘው፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወማኅረክ፡ 20
ብዙኃነ፡ ሰብሠ፡ ወበማዕከለ፡ ቦብዕ፡ ረከቦ፡ ለደጅ፡ አዝማች፡ በቀቱ፡ ወረው፡ ኩና
ቶ፡ ወደርቦዩ፡ ወልቃሁ ። ወአሜሃ፡ አክህለ፡ ቀዊመ፡ ቅድመ፡ ገጸ፡ ለደጅ፡ አዝ
ማች፡ ኃይሉ፡ በከመ፡ አይክል፡ ቀዊመ፡ ፈትለ፡ ሳራት፡ ቅድመ፡ ገጸ፡ ነፋሰ፡ ወላ
ህም፡ ቅድመ፡ ገጸ፡ አንባሳ ። ወደጅ፡ አዝማች፡ ኃይሉስ፡ አኃደገ፡ ተሊዎቶ፡
ወተፃብዎቶ፡ እስከ፡ በጽሐ፡ ክምር፡ ደንገዖ ። ወአምዝ፡ ትመይጠ፡ ደጅ፡ አዝ 25
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ገረገራ፡ ምስለ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ተመይጠ፡
ምስለ፡ ደጅ፡ አዝማች፡ አድገህ፡ ወሲላ፡ ገብሩ ። ወኃደገ፡ ዕልገተ፡ በቅድመ፡
ንጉሥ ። ወአሜሃ፡ ተራሥሐ፡ ንጉሥ፡ በውርፃዊሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
እስመ፡ ብዙኃን፡ መኳንንት፡ ወወራዙት፡ እለ፡ ፈርሁ፡ ወጐዮ፡ በይእቱ፡ ዕለት ። 30
ኦእግዚእዩ፡ ወፍቀርዩ፡ ወአልቦ፡ ዘየአምር፡ ለክ፡ ሠናይተክ፡ ዘእንበለ፡ ጅእግዚአ
ብሔር፡ ዘዩዓቅበክ፡ እምኵሎ፡ ዕለተ፡ መከራ፡ ወአነ፡ አኃዝን ። በእንተ፡ ዘአያ
እመርዋ፡ ለሠናይክ፡ አይ፡ መከን፡ ንጉሥ፡ ዘኢተቃተልክ፡ ሎቱ፡ ወኢኃደገ፡
ዕልገተ፡ በቅድሚሁ ። ወአይ፡ መከን፡ ዘአያርአይክ፡ በቱ፡ አሠረ፡ ውርዛዌ ።

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

ወይቤልዎ፡ ይቤለን፡ ንጉሥ፡ ከመዝ፡ ወከመዝ፡ ንሕነሰ፡ ሐሰ፡ ኢንጉብር፡ ብከ።
 እስመ፡ አንተ፡ ወልዱ፡ ለፍቁርነ፡ ደጅ፡ አዝማች፡ እሸቱ። አንተሂ፡ ፍቁርነ፡ ወዘ
 ንተ፡ ብሂሎሙ፡ ፈነውዎ፡ በሰላም፡ ወውእቱኒ፡ ሐረ፡ ኅብ፡ ሀገሩ፡ ቤገምር፡ ወእንዘ፡
 የሐወር፡ ለእከ፡ ኅብ፡ ንጉሥ፡ እንዘ፡ ይብል፡ አመ፡ ይብሉኒ፡ ንጉሥ፡ ይቤ፡ አኃዝም፡
 አደውኩ፡ ሀገርየ፡ ወእምዝ፡ ተራከብ፡ ምስለ፡ ሻመራፍንት፡ ዘውእቶሙ፡ ራስ፡ ጣይ 5
 ሉ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ደጅ፡ አዝማች፡ ክንፉ፡ ወተማከሩ፡ ከመ፡ ይባኡ፡
 ጎንደር። ወእምዝ፡ ቦኡ፡ ጎንደር፡ ንጉሥኒ፡ ተክለ፡ ሃይሚኖት፡ ሐረ፡ ዋልደብ፡
 ወአብደረ፡ መንግሥተ፡ ሰማያዊተ። ወጸልዓ፡ መንግሥተ፡ ምድራዊተ፡ መብ
 እንተዝ፡ አብደረ፡ ይሐር፡ ዋልደብ፡ ወሐረ፡ ዋልደብ። ወእምዝ፡ አውረድዎ፡
 እም ወኅኒ፡ ለአቤቶ፡ ሰሎሞን። ። ። ። ። ። 10
 ወእምዝ፡ ገብረ፡ ሹመት፡ ሹረት፡ ንጉሠ፡ ነገሥት፡ ሰሎሞን፡ ወሢሞ፡ ራስ፡ ከብሕ
 ትወደድኅት፡ ለራስ፡ አይደር፡ ወብሔረ፡ ዳሞት፡ ሢሞ፡ ለክንፉ፡ አዳም፡ ወቤገም
 ድር፡ ሢሞ፡ ለደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ ወለራስ፡ ኃይሉ፡ ሢሞ፡ ብሔረ፡
 499b ጎዳም። ወለእሹቱ፡ ኃይሉ፡ ሢሞ፡ ስሜን፡ ደጅ፡ አዝማችነት፡ ወለባላ፡ ምባራስ፡
 በቀቱ፡ ሢሞ፡ ጥቃቅንነት። ወከረመ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ በጎንደር፡ ምስለ፡ 15
 ንጉሠ፡ ነገሥት፡ ሉሎሞን፡ ወአመ፡ ሻወጂለመስከረም፡ ቦኡ፡ ደጅ፡ አዝማች፡ ወንድ፡
 በወሰን፡ ጎንደር። ወበውእቱ፡ መዋዕል፡ አጽንዓ፡ ሢመቶ፡ ዘስሜን፡ ደጅ፡ አዝ
 ማች፡ ኃይሉ፡ እምቅድመ፡ ዝኒአመ፡ ጂለመስከአም፡ አዕረፈ፡ ንጉሥ፡ ተክለ፡ ሃይ
 ማኖተ፡ እምሞ፡ ዝነቱ፡ ዓለም፡ ወእምተ፡ ምስለ፡ መኳንንተ፡ ሀ፡ በንብረት፡
 ዘኢይባቀሶ፡ ወአይጥዕም። እምድኅረ፡ ተሰምየ፡ መናኔ፡ ወባሕታዌ፡ ገዳም፡ 20
 ዘከመ፡ ዝነቱሰ፡ ንጉሥ፡ ተክለ፡ ሃይማኖት፡ ንጉሥ፡ ኢነግሠ፡ ቅድመ፡ ወኢይነ
 ግሥ፡ ዳግመ፡ ዘይፊኢ፡ በዓይኑ፡ ዓለመ። ወኃደን፡ ዘየሐውር፡ ገዳመ፡ ወተቀብረ፡
 በዋልደብ፡ ኅብ፡ ወለጠ፡ ስሞ፡ ወተሰምየ፡ ባቱ፡ አባ፡ ተክለ፡ ሃይማኖት፡ ዘዋልደብ፡
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 ዓቢይ፡ ኃዘን፡ ወስቆቃው። ወካህናቱ፡ ሀኒ፡ ዘሠርዖሙ፡ በከዩ፡ በዜማ፡ ብካዮሙ፡ 25
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 አዝማች፡ ኃይሉኒ፡ ኃዘነ፡ ጥቀ፡ ወበከየ፡ እስመ፡ ፍቁሩ፡ ወእቱ፡ ዘትካት። ወአመ፡
 ጂለታኅሣሥ፡ ወድቀ፡ ደጅ፡ አዝማች፡ ወንድ፡ በወሰን፡ እምላሶለ፡ ፈረስ፡ ወተሰብረ፡
 በአሻዋ፡ ወሞተ፡ ወተቀብረ፡ በአዘዘ። ወእምድኅረ፡ ተሰይመ፡ ሢመተ፡ አቡሀ፡
 ደጅ፡ አዝማች፡ በቀቱ፡ ወሐረ፡ ቤገምድር። ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ወጽኦ፡ 30
 ቤገምድር፡ ወሐገየ፡ እስቲ። ወእንዘ፡ ሀለው፡ መኳንንት፡ በብብሔሮሙ፡ አውረ
 ድዎለአቤቶ፡ ተክለ፡ ጊዮርጊስ፡ አዛዢ፡ የሥላሴ፡ ባርያ፡ ወሰብኦ፡ ወገራ፡ ወሰብ፡
 ሰምዓ፡ ንጉሥ፡ ሰሎሞን፡ ፈርሃ፡ ወወጽኦ፡ እምጎንደር፡ ወበእንተዝ፡ ምክንያት፡
 ቦኡ፡ መኳንንት፡ ጎንደር። ይርድእዎ፡ ለንጉሥ፡ ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ቦኦ፡

ምስሌሆሙ፡ እስመ፡ ፩ውኦቱ፡ እመኳንንት፡ ወአቤቶ፡ ተ*ክለ፡ ጊዮርጊስ፡ ሐረ፡ 500 a
 ወተሰደ፡ ትግራ፡ ወአሜሃ፡ ተሰይመ፡ ራስ፡ ትብሕት ወደግነት፡ ራስ፡ ኃይሉ፡ ወነ
 በረ፡ በጎንደር፡ ምስለ፡ ንጉሥ፡ ወመኳንንትስ፡ ክሎሙ፡ ሐሩ፡ በበብሔሮሙ፡ ።
 ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ሐረ፡ ብሔሮ፡ ወእምድኅረ፡ ዝኒ፡ አመ፡ ወርኃ፡ ሰኔ፡
 5 መጽአ፡ እምትግራ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ እንዘ፡ ያተሉ፡ በዙኃን፡ ሠራዊተ፡
 ወእምጎንደርኒ፡ ሐሩ፡ ሎቱ፡ ብዙኃን፡ ሰብእ፡ ተንሕሊዎሙ፡ ንጉሠ፡ ዘውኦቱ፡
 ሰሎሞን፡ ወበጊዜሃ፡ ወጽአ፡ ንጉሥ፡ እምት፡ ዕይንት፡ ወአቤቶ፡ ተክለ፡ ጊዮርጊ
 ስኒ፡ ቦአ፡ ጎንደር፡ ወበእንተዝ፡ ምክንያት፡ ተኃብኡ፡ መኳንንት፡ ለተራድኦ፡
 ንጉሥ፡ ወለተባብዖ፡ ምስለ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ ወተቃተሉ፡ ዓቢዩ፡ ቀትለ፡
 10 ወአሜሃ፡ ወርዘወ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወረድኦ፡ ለንጉሥ፡ ዓቢዩ፡ ረድኤተ፡
 እስመ፡ ከመዝ፡ ውኦቱ፡ ልማዱ፡ ወትረ፡ ይረድኦ፡ ለንጉሥ፡ ኅበ፡ በጽሐ፡ ወኅበ፡
 ሐረ፡ ወበጊዜሃ፡ ተሞ፡ አቤቶ፡ ተክለ፡ ጊዮርጊስ፡ ወተእኅዘ፡ ጎንደርኒ፡ ተመዝ
 በረት፡ ወተበርበረት፡ ወአሜሃ፡ ኃይሉ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ዕልገተ፡ ለንጉሥ፡
 ወመኳንንትስ፡ ኢኃደጉ፡ ዕልገተ፡ ወምክንያተ፡ ኃዲኅቶሙ፡ ኢነአምር፡ እን
 15 ደኢ፡ ለእመ፡ ኮነ፡ በተንሕልዎ፡ ወአሜሃ፡ ወጽአ፡ በቀቱ፡ ወሐረ፡ በጌምድር፡
 ሰባ፡ ሰምዓ፡ ዜና፡ ፀብዕ፡ ወደጅ፡ አዝማች፡ ኃይሉኒ፡ ሐረ፡ ምስሌሁ፡ ለተራድኦቱ፡
 ወእምድኅረዝ፡ ከረመ፡ በሀገሩ፡ ወእምድኅረዝ፡ ቦአ፡ ጎንደር፡ ወተባብዓ፡ ምስለ፡
 ራስ፡ ኃይሉ፡ ኅደጠ፡ ወአዕረቅዎሙ፡ አቡን፡ ወይጨጌ፡ ፍጡኅ፡ እስመ፡ ተባብሐተ፡
 ዘመድ፡ በኅደጥ፡ ውኦቱ፡ ወእምድኅረዝ፡ ወጽአ፡ ሀገረ፡ ሢመቱ፡ ስሜን፡ ወበ
 20 ጽሐ፡ ህዩ፡ ወተቀበልዎ፡ ሰብአ፡ ስሜን፡ በፍሥሐ፡ ወበሐሜት፡ ወለአቤቶ፡
 ድምፀ፡ ወልደ፡ አቤቶ፡ ኢራቅሊስ፡ ወልዱ፡ ለደጅ፡ አዝማች፡ ተስፋ፡ በጸለምት፡
 ወሀቦ፡ ወለቶ፡ እንተ፡ ስማ፡ ወይዘሮ፡ ምርጺት፡ ወለተ፡ ወይዘሮ፡ ነጭት፡ ወአቡሃ፡
 አጊ፡ ሠርፀ፡ ድንግል፡ ነገር፡ ዘከመ፡ ተባብዓ፡ ምስለ፡ ወልደ፡ ሥላሴ፡ *ዘሰለፀባ፡ 500 b
 ዓቢዩ፡ ወልደ፡ ሥላሴ፡ ውሂበ፡ ጸባሕተ፡ እንዘ፡ ይብቡ፡ ክሎ፡ ሰብአ፡ ስሜን፡ ወአ
 25 ሜሃ፡ ሐረ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ ሀሎ፡ ወዓምዕ፡ ዘዘልፍ፡ ወአኃዘ፡ በኃይል፡
 ወወራዙተ፡ ቤቱኒ፡ ዘውኦቶሙ፡ ሜጫ፡ ወልደ፡ ገብርኤል፡ አሳላፊ፡ ቁንዲ፡ ገብ
 ርዬ፡ እንግዳ፡ ሀብተ፡ ኪሮስ፡ ወልደ፡ አረጋይ፡ አሜሃ፡ ወርዘወ፡ ወቀተሉ፡ ውር
 ዛዊሆሙኒ፡ አማን፡ ውርዛዌ፡ ዘአልቦ፡ ሕሳዌ፡ ወእምዝ፡ አኃዘ፡ ወአሠሮ፡ ለወ
 ልደ፡ ሥላሴ፡ ወተፈደዮ፡ ፀባሕተ፡ ወእምድኅረዝ፡ ተዓረቆ፡ ኃይሎ፡ እምድኅረ፡
 30 እርአዩ፡ ወእምዝ፡ ተመይጠ፡ እምብሔረ፡ ስሜን፡ ወቦኦ፡ ጎንደር፡ ወበውኦቱ፡
 መዋዕል፡ ኮነ፡ ተባብዖ፡ ወለአከ፡ ኅቤሁ፡ ደጅ፡ አዝማች፡ ክንፋ፡ እንዘ፡ ይብል፡ ኅዓ፡
 ኅቤዩ፡ ወንግባዕ፡ ምስለ፡ ራስ፡ ኃይሉ፡ እስመ፡ ውኦቱ፡ ገብረ፡ ብከ፡ ከመዝ፡ ወከመዝ፡
 ውኦቱኒ፡ አውሥኦ፡ ወይቤ፡ ኢይከውን፡ ሊተ፡ ወኢይግባዕ፡ ምስለ፡ ዘመድዩ፡
 ራስ፡ ኃይሉ፡ እመሰ፡ እብል፡ እግባዕ፡ ምንት፡ ይብላኒ፡ ሰብእ፡ ዘሰምዓ፡ እስመ፡

ወ-እቱ፡ ወልደ፡ ይቱ፡ ምንትዋብ፡ ወእነ፡ ወልደ፡ ደጅ፡ አዝማች፡ እሹቱ፡ ወዘ
 ንተ፡ ብሂሎ፡ አዘዮ፡ ወኃደገ፡ ኃቢረ፡ ምስሌሁ፡ ወዘንተሰ፡ ዘተማከርሙ፡ ወልደ፡
 ሚካኤል፡ መምህሩ፡ ። ወአቤቶ፡ ወልታ፡ ዘጋጀን፡ ውእቶ፡ ሙኒ፡ ይቤልዎ፡ አማ
 ንከ፡ እግዚአ፡ አማንክ፡ ። እስመ፡ አኮ፡ ዘዚአክ፡ ተፃብዎ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ወዘ
 ንተ፡ ሰሚዎ፡ ሐረ፡ ኅበ፡ ራስ፡ ኃይሉ፡ ወተራከበ፡ በርብ፡ ወተመይጦሙ፡ ገብሩ፡ 5
 ሰፈረ፡ በቃርዳ፡ ። ወበህዩ፡ ገብሩ፡ ፋሲካ፡ ወሀሎ፡ ንጉሥኒ፡ ሰሎሞን፡ ምስሌሆሙ፡
 ወእምዝ፡ መጽአ፡ ክንፉ፡ አዳም፡ ለተፃብዎ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ወንጉሥ፡ ስሎ
 ሞን፡ ባሕቱ፡ ቦእለ፡ ይብሉ፡ መጽአ፡ ክንፉ፡ አዳም፡ በፈቃደ፡ ንጉሥ፡ ሰሎሞን፡
 ወአሚሃ፡ ተራከቡ፡ በፀብዕ፡ ራስ፡ ኃይሉ፡ ወክንፉ፡ አዳም፡ መካኑኒ፡ ዘተራከቡ፡
 ቦቱ፡ ሳቢሳ፡ በር፡ ወአሚሃ፡ ተሞዓ፡ ራስ፡ ኃይሉ፡ ወተእነዝ፡ ንጉሥ፡ ሰሎሞን፡ 10
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 501 a ወሠራዊተ፡ ንጉሥኒ፡ ተ*ማኅረኩ፡ ወበይእቲ፡ ዕለት፡ ወርዘወ፡ ደጅ፡ አዝማች፡
 ኃይሉ ። እስመ፡ ከመዝ፡ ልማደ፡ ወራዙት፡ ኅበ፡ ፈርሁ፡ ይወረዘ፡ ለሊሁ፡ ወኃያ
 ላን፡ ኅበ፡ ነትዑ፡ ቦቱ፡ ይቀውም፡ ባሕቲቱ፡ አይ፡ ለዘከመዝ፡ ውርዛዌ፡ ይደልዎ፡
 አንክር ። ወበይእቲ፡ ዕለት፡ ሞቱ፡ ኃያላን፡ ቤቱ፡ ዘውእተሙ፡ በሬ፡ ክፍሌ፡ ወአ 15
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 ነጋሪቱ ። ወውእቱስ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ሐረ፡ ምስለ፡ ኅዳጣን፡ ሰብአ፡ አፍ
 ራስ፡ ወቦአ፡ ኅበ፡ ሀገሩ፡ ግራሪያ፡ ወራስ፡ ኃይሉኒ፡ ሐረ፡ ኅበ፡ ደምበያ፡ ወበጽሐ፡
 ኅበ፡ ሚልኮል፡ ከብቲ ። ወሚልኮል፡ ከብቲሰ፡ ሐመር፡ ለከለከሉ፡ ምዕዳወ፡ ባሕ
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 በህዩ፡ ወቀኝ፡ አዝማች፡ ዐዳሉ፡ ወበሻ፡ ወልታ፡ ገዮ፡ ምስለ፡ አቤቶ፡ ረምኃ፡ ወስተ፡
 ቤገምድር ። ወእምድኅረዝ፡ ለአክ፡ ንጉሥ፡ ሰሎሞን፡ ኅበ፡ ደጅ፡ አዝማች፡ ኃይሉ፡
 እንዘ፡ ይብል፡ ነዓ፡ ወላዕኩሂ፡ ምናሴ፡ አሳሂል፡ ወይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡
 መጸአሰ፡ እመጸእኩ፡ እስመ፡ አልብዩ፡ ጽልዕ፡ ምስለ፡ ንጉሥ ። ወባሕቱ፡ እፎ፡ 25
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 ማች፡ ኃይሉ፡ ወተራከበ፡ ምስለ፡ ንጉሥ ፡ ወምስለ፡ ደጅ፡ አዝማች፡ ክንፉ ። መጽ
 አ፡ ደጅ፡ አዝማች፡ ገድሉ ፡ በይእቲ፡ ዕለት ። ወእምዝ፡ ዘመቱ፡ ከሎሙ፡ ኅቡረ፡ 30
 ወበጽሐ፡ ገረገራ፡ ወገዮ፡ ደጅ፡ አዝማች፡ በቀቱ፡ ኃዲኒ፡ ከርኅኔሁ፡ ወመቁት፡
 ለጋስኒ፡ ቦአ፡ ኅበ፡ ንጉሥ፡ ምስለ፡ መቁቶች ። ወእምዝ፡ ተመይጦ፡ ንጉሥ፡ ም
 ስለ፡ መኳንንቲሁ፡ ወሠራዊቱ ። ወእንዘ፡ ይትመዩ፡ ንጉሥ፡ ተለወ፡ ደጅ፡ አዝ
 501 b ማች፡ በቀቱ፡ ወተቃተለ፡ ም*ስለ፡ ሠራዊተ፡ ንጉሥ፡ ወተለዎሙ፡ ለሠራዊተ፡

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

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

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

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

ዓበይዎ : ሠራዋቱ ። ወተመይጠ : በኃዘን : ወበትካዝ : * ወእንዘ : ይትመያጥ : ን 504b
 ጉሥ : መጽአ : ቈላፍ ። ዘውእቱ : ወሎ : ወአሚሃ : መምዑ : ሠራዊተ : ንጉሥ : ወ
 ፈርሀ : ጥቀ : እስመ : ብዙኅ : ወእቱ ። ዘተለዎሙ : አረሚ : ዘውእቱ : ወሎ : ወአ
 ሚሃ : ተንሥአ : ደጃዝማች : ኃይሉ : ወተዕዕነ : ዲባ : ፈአሱ : ወነሥአ : ፎተ : ነጥንወ :
 5 ወተቃተለ : በሀየ : ወወርዘወ : ዓቢየ : ውርዛዌ : እስከ : የእምፋሎቱ : ነሉ : ሠራ
 ዊተ : ንጉሥ ። ወንጉሥኒ : እስከ : ስምዓ : ሎቱ : ውርዛዌሀ : ወኢቀተለ : በይእቲ :
 ዕለት : ባሕቱ : እመ : ኢቀተለ : ብዙኃን : እምሠራዊት ። ዘአድኃኖሙ : እምተቀ
 ትሎ : ወእምአፈ : ኩናት : እመሰ : ረከበ : ንገሠ ። ዘከመ : ሳኦል : ዘወሀቦ : ለደዊት :
 በእንተ : ውርዛዌሀ : ወለተ : እንተ : ስማ : ሜልኮል : ከማሀ : ሎቱኒ : እምወዘቦ :
 10 ወለተ : በእንተ : ውርዛዌሀ : ዘገብሮ : በከደ : ሜዳ ። ወእምወሰከ : ሎቱ : ሀገረ : በ
 ዲባ : ሀገሩ ። ወሚመተ : በዲባ : ሚመቱ : ውእቱሰ : ንጉሥ : ተክለ : ጊዮርጊስ :
 ወትረ : ያስተኃይዖ : ለተባብዖ ። በከመ : ይቤ : መጽሐፈ : መዝሙር : ያስተኃይዖ :
 ኃጥአ : ለደድት ። ወየሐዊ : ስነኒሀ : ላዕሌሀ ። ወእግዚአብሔርሰ : ይስሕቆ ።
 እስመ : ያቀድም : አእምሮ : ከመ : በጽሐ : ዕለቱ ። ወካዕባ : እመ : ረከበ : ንጉሥ :
 15 ዘከመ : ዳዊት : ዘአልዓሎ : ለአቢሳ : በእንተ : ውርዛዌሀ : ዘአሐቲ : ዕለት : ከማሀ :
 ሎቱኒ : እም : ዓልዓሎ : እምብዙኃን : መኳንንት ። ንግባዕኬ : ኅባ : ዘቀዳሚ : ነ
 ገር : ወእመድኅረ : ተመይጠ : ንጉሠ : ነገሥት : ተክለ : ጊዮርጊስ : አኃዘ : ለደድ
 አዝማች : ወልደ : ገብርኤል : ወአሠሮ : በቤተ : ሐር : ወአከበ : ንዋየ : ብዙኃ : ዘአል
 ቦ : ኅልቀኅ ። ወተንሥአ : እምቤት : ሐር : ወበጽሐ : እስከ : ገረገራ : ወእንዘ : ይበ
 20 ጽሐ : ገረገራ ። ይቤሎ : ለደጃዝማች : ኃይሉ : ትርፍ : ምሰለ : ደጃዝማች : አድ
 ገኅ ። ወኢትትፈለጥ : እምኔሀ ። ወዘንተ : በሂሎ : ሐረ : ንጉሥ : ተክለ : ጊዮርጊስ :
 ወበጽሐ : እስከ : አሪንጎ : ወበሀየ : ተዓየነ ። ወአሚሃ : ለአከ : ኅቤሀ : ለደጃዝማች :
 ኃይሉ : እንዘ : ይብል : ሐር : ወባዕ : ገዳመ ። ወኢትንበር : በሀገርከ : ምክንያተ :
 ንገሩሰ : በዘይቤ : በእንተ : ዘተዓረከ : ምሰለ : ደጃዝማች : ወልደ : ገ*ብርኤል : ዝኒ : 505a
 25 ተዓርከ : እምኤኮነ : ቦቱ : ዕዳ : እስመ : ሐሙሀ : ውእቱ : ለንጉሥ ። ወቦ : ዘይቤ :
 አስተዋደደቶ : እኅቱ : ወይዘሮ : ሠናይት : ዘከመ : አስተዋደደቶ : ቅድመ : ምሰለ :
 ደጅ : አዝሞች : በቀቱ ። ኦለዝንቱ : ተገፍዖ : እንዘ : ይበውእ : እምዘመቻ : ይቤ
 ልዎ : ሐር : ወኢትንበር : በሀገርከ ። ወእንዘ : ይብል : : እበውእ : ውስተ : ቤትየ :
 ይቤልዎ : ሐር : ወኢትባዕ : ውስተ : ቤትከ ። ወሶቤሃ : ተንሥአ : እምገረገራ : አ
 30 ሚሃ : አልቦ : እምሰብእ : ዘይተልዎ : እስመ : ነሉ : ሠራዊተ : ቤቱ : ተዘርወ : በም
 ክንያተ : አዋጅ ። ወአሚሃ : ለአከ : መነኮሳቲሃ : ለማኅደረ : ማርያም : እንዘ : ይብ
 ል : ኅድገኒ : እንበር : በማኅደረ : ማርያም : እስከ : ትረክቦ : ለነሉ : ነገር : እስመ : አነ :
 ኢገበርኩ : ምንተኒ : እምዘሰማዕከ : ብየ ። ብየ ። ወሐሩ : ፍንዋን : መነኮሳት : ወነገ
 ሮዎ : ለንጉሥ : ዘንተ : ነሉ : ዘለአከሙ : ወእሙንቱኒ : መነኮሳት : ይቤልዎ : ኅድገ :

ይንበር፡ በማኅደረ፡ ማርያም፡ ውእቱስ፡ ዓበየ፡ ወይቤ፡ ይሐር፡ ቁራ፡ ። ወእምዝ፡ ተንሥኦ፡ ወሐረ፡ ቁሩ፡ ወነበረ፡ በሀየ፡ ፲አውራጃ፡ ወእመ፡ ሀሎ፡ በቁራ፡ ነበሩ፡ ምስሌሁ፡ ኅዳግን፡ ሰብእ ። ወአኮ፡ ብዙኃን፡ ውእቶሙ፡ ስቤቶ፡ አበጋዝ፡ አዛገር፡ ወልደ፡ ከሮስ፡ አሳለፊ፡ ቁንዲ፡ ወምስለ፡ እሉ ። ኮነ፡ ይውዕል፡ ወየኃድር፡ ወኢይ ትፈለጥ፡ ምዕረ፡ እመኒ፡ ጊዜ፡ መብልዕ፡ ወእመኒ፡ ጊዜ፡ ስቲ ። ወእመኒ፡ ጊዜ፡ ነዊ 5 ም፡ እመኒ፡ መዓልተ፡ ወሌሊተ፡ ኢይትፈለጥ፡ እምኒሆሙ፡ ወኮነ፡ ሀልዎቱ፡ ኹሉ፡ በቁራ፡ በኅድዓት፡ ወበጽምው፡ ወይውዕል፡ መዓልተ፡ እንዘ፡ ይሰምዕ፡ ቃለ፡ መጻሕፍት፡ ወይዛዋዕ፡ ምስለ፡ መነኮሳት፡ ወሌሊተ፡ ይበይት፡ ውስተ፡ ቤተ፡ ክር ስቲያን ። ዘይእቲ፡ ቤተ፡ ጸሎት፡ ወይብል፡ ዘልፊ፡ ጸልዮ፡ በእንተ፡ ንጉሥ፡ ከመ፡ ኢይኩን፡ ዘመኑ፡ ዘመነ፡ ዘመነ፡ ሐክት ። በዝኒ፡ ተመሰሎ፡ ለኤርምያስ፡ ነቢያ፡ 10 ትካት፡ ዘይቤ፡ ጸልዮ፡ በእንተ፡ ናቡከደሾር፡ ከመ፡ ይኩን፡ ንብረትነ፡ ወጽምው፡ ወበኅድዓት፡ ወዓዲ፡ ያንሶሱ፡ ውስተ፡ ደሳያት ። ከመ፡ ይንሣእ፡ በራኬ፡ እመነኮሳ ት፡ ወኢያንሥእ፡ ንጉሠ፡ *አሐተ፡ ዕለተ፡ በሐሜት ። አላ፡ ይብል፡ ዝኹሉ፡ መክራ፡ ረከበኒ፡ በዘዚአየ፡ ኅጢአት ። ወፈጸመ፡ ኹሎ፡ ዘይቤ፡ ወንጌለ፡ መንግሥት፡ ኹሎ፡ ገቢረክመ፡ በሉ፡ ንሕነ፡ ጽሩዓን፡ አግብርት ። ወዓደ፡ ኮነ፡ ያንሶሱ፡ ውስተ፡ ቀላያ 15 ት፡ ከመ፡ ያሥግር፡ ኹሎ፡ ዘመደ፡ አሣት ። በዝኒ፡ ተመሰሎሙ፡ ለጴጥሮስ፡ ወእ ንደርያስ፡ ለዮሐንስ፡ ወለያዕቆብ፡ ሐዋርያት ። ወይጸሊ፡ ዘልፊ፡ ኅቤሃ፡ ለወለተ፡ ጴጥሮስ፡ እመ፡ መነኮሳት፡ ምስካየ፡ ግፋዓን፡ ወግፋዓት ። ወኢይገብር፡ ካልዓ፡ ምንተኒ፡ ግብረ፡ እምግብራት ። ወእንዘ፡ ሀሎ፡ በቁራ፡ አልቦ፡ ዘጠየቁ፡ እምአዕር ክቲሁ፡ ወእምአዝማዲሁ ። ወአልቦ፡ ዘይቤሎ፡ ዝንዋይ፡ ይኩን፡ ለትካዝከ፡ በሕ 20 ቱ፡ ኢያኅጥኦ፡ እግዚአብሔር፡ ምንተኒ፡ እምግብ፡ ሥጋ፡ በከመ፡ ይቤ፡ መጽሐፊ፡ መዝሙር፡ ወኢያኅጥኦሙ፡ ምንተኒ፡ እምዘፈቀዱ ። ነገር፡ ዘከመ፡ ወጽኦ፡ እም ቁራ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ አኃዘ፡ ተፃብዖ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ምስለ፡ ደጃዝማች፡ አሊ፡ ወምስለ፡ ራስ፡ ኃይሉ፡ ወአሜሃ፡ ወጽኦ፡ እምትዕይንት፡ ወበጽሐ፡ እስከ፡ አመድብር፡ ወሰፈረ፡ በሀየ፡ ወእምዝ፡ ሐረ፡ ጐጃም፡ ኅበ፡ ሀሎ፡ 25 ራስ፡ ኃይሉ፡ ወራስ፡ ኃይሉኒ፡ ዓደው፡ ቤገምር፡ ወተራክቦ፡ ምስለ፡ ምባራስ፡ አሊ፡ ወኃብሩ፡ ጀሆሙ፡ ወአሜሃ፡ ለዓኩ፡ ቦቱ፡ እንዘ፡ ይብሉ፡ ነዓ፡ ኅቤነ፡ ወንፃባዕ፡ ምስለ፡ ንጉሥ ። እስመ፡ ኢያፈቅር፡ ከያከ፡ ወከያነ፡ ዝኒ፡ መልእክት፡ ይደል ምሙ ። እስመ፡ የአምሩ፡ ከመ፡ ተፃብዓ፡ በግፍዕ፡ እንዘ፡ ይገብእ፡ እምዘመቻ ። ውእቱስ፡ ዓበየ፡ ወይቤ፡ አንትሙኒ፡ ለእመ፡ ሞዕክሙ፡ እገብዕ፡ ሀገርየ ። ወአ 30 ልቦ፡ ዘይከልዓኒ፡ ንጉሥኒ፡ ለእመ፡ ሞዓ፡ አሐውር፡ ዋልደባ ። ወአልቦ፡ ነገር፡ ዘአኃሥሥ፡ እስመ፡ አልብየ፡ ተራክቦ፡ ምስሌሁ ። ወከመዝ፡ እንዘ፡ ይብል፡ ለአከ፡ ኅቤሆሙ ። ወእምዝ፡ ገብኦ፡ ንጉሥ፡ እምጐጃም፡ ወእሉኒ፡ መጽኡ፡ ወተራክቡ፡ በአፈራዋናት ። ወተቃተሉ፡ በሀየ፡ ተሞዓ፡ ንጉሥ፡ ወጐየ፡ ወሐረ፡ አምባሰል ።

ወአሜሃ ፡ ጸውአዎ ፡ ለደጃዝማች ፡ ኃይሉ ፡ ወአውጽአዎ ፡ እምቄራ*፡፡ ወሶቤሃ ፡ 506a
 ተራከበ ፡ ምስሌሆሙ ፡ * * * * *
 ወአምዝ ፡ ቦኢ ፡ ጎንደር ፡ ወአንገሥዎ ፡ ለአቤቶ ፡ ኢያሱ ፡ አመ ፡ ሸወጀለወርኃ ፡ የካ
 ቲት ፡ በፎፆወጀፎፆ ወጃፍመት ፡ እምዘተፈጥረ ፡ ዓለም ፡ ወዘመኑሂ ፡ ዘመነ ፡ የሐንስ ፡
 5 ወቦአ ፡ ንጉሠ ፡ ነገሥት ፡ ኢያሱ ፡ ወልደ ፡ አቤቶ ፡ አጽቁ ፡ ወልዳ ፡ ለንጉሠ ፡ ነገሥት ፡
 ኢያሱ ፡ ቤተ ፡ አቡሁ ፡ ኢያሱ ፡ ወነበረ ፡ በመንበረ ፡ መንግሥት ፡ ወመጽኢ ፡ አቡን ፡
 ወእጨኔ ፡ ወቦኢ ፡ ምስሌሁ ፡ ወተከየዳ ፡ ምስሌሁ ፡ ከሎሙ ፡ መኳንንት ፡ በቅድመ ፡
 አቡን ፡ ወእጨኔ ፡ * * * * * ወተወገዙ ፡ ከመ ፡ ኢይትጎኃለውዎ ፡ ለንጉሥ ፡ ወአሜሃ ፡ ገብ
 ረ ፡ ንጉሠ ፡ ነገሥት ፡ ኢያሱ ፡ ሹመት ፡ ሹረት ፡ ወሜሞ ፡ ለቀኝ ፡ አዝማች ፡ ጸደሉ ፡ ራስ ፡
 10 ከቢት ፡ ወደድነት ፡ ወለራስ ፡ ኃይሉ ፡ ጎንደም ፡ ደጅ ፡ አዝማችነት ፡ ምስለ ፡ አገው ፡ * * *
 ወለባለምባራስ ፡ ዓሊ ፡ ቤገምድር ፡ ደጅ ፡ አዝማችነት ፡ ወለደጃዝማች ፡ ወልደ ፡ ገብ
 ርኤል ፡ ተፈቲሐ ፡ እሙቃሐሁ ፡ ትግሬ ፡ ደጅዝማችነት ፡ ወለከሎሙ ፡ መኳንንት ፡
 ሜሞሙ ፡ በብብሔርሙ ፡ ወሐሩ ፡ ከሎሙ ፡ በብብሔረ ፡ ሚመቶሙ ፡ * * * * * ወአሜሃ ፡
 ወጽኦ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ብሔረ ፡ ለሜን ፡ እንበለ ፡ ሐይመት ፡ ዘውእቱ ፡ ድን
 15 ኳን ፡ * * * * * ወእንበለ ፡ ቀርን ፡ ዘውእቱ ፡ ነጋሪት ፡ ወእንበለ ፡ ያብዝኅ ፡ ሠራዊተ ፡ ነገር ፡
 ዘወጽኦ ፡ ቦቱ ፡ እምጎንደር ፡ እንበለ ፡ ነጋሪት ፡ ወሐይመት ፡ ወእንበለ ፡ ሠራዊት ፡ * * *
 ወሀሎ ፡ ጅብእሴ ፡ ስሜናዊ ፡ ዘስሙ ፡ ስሜን ፡ አደሩ ፡ ወሶቤሳም፡፡ ከመ ፡ ሞተ ፡ አቤቶ ፡
 ኤራቅሊስ ፡ ተድኅለ ፡ * * * * * ወወጽኦ ፡ በሌሊት ፡ እምጎንደር ፡ እንበለ ፡ ያእምር ፡ ደጅ
 አዝማች ፡ ኃይሉ ፡ * * * * * ከመ ፡ ይግበር ፡ ፀብዓ ፡ ምስለ ፡ ውሉዳ ፡ ለደጅዝማች ፡ ተስፋ ፡
 20 ዘውእቶሙ ፡ አቤቶ ፡ ገብሬ ፡ ወአቤቶ ፡ ጅምፀ ፡ ሐሙሁ ፡ ለደጃዝማች ፡ ኃይሉ ፡
 ወሰበ ፡ ሰም፡፡ ዘንተ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወጽኦ ፡ ፍጡነ ፡ * * * * * ወተለዎ ፡ በድኅሬሁ ፡
 ወደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤልኒ ፡ ግዕዝ ፡ አሜሃ ፡ እምጎንደር ፡ ወሰፈረ ፡ በወ
 ገራ ፡ * * * * * ወበጽሐ ፡ ቦቱ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ * * * * * ወተራ ፡ ወእምህ*፡፡ ፈነዎ ፡ ደጃ 506b
 ዝማች ፡ ኃይሉ ፡ እስከ ፡ ለማለሞ ፡ ወተመይጠ ፡ እምለማለሞ ፡ ግዕዝ ፡ ወበጽሐ ፡
 25 እስከ ፡ ሸዋዳ ፡ ወተቀበልዎ ፡ ከሎሙ ፡ ሰብአ ፡ ሸዋዳ ፡ አምባራስ ፡ ዓጽቀ ፡ አቤቶ ፡
 አውክንድዮስ ፡ ስሜን ፡ አጋፋራ ፡ ብፀፅ ፡ ብእሲ ፡ ወእምሸዋዳ ፡ ግዕዝ ፡ ደንቆላከ ፡ * * *
 ወበሀየ ፡ መጽኢ ፡ አቤቶ ፡ ገብሬ ፡ ወአቤቶ ፡ ደምጹ ፡ * * * * * ወተራከቡ ፡ ምስሌሁ ፡ ወስ
 ሜን ፡ ተስፋሰ ፡ ጎዩ ፡ ወቀሰደ ፡ ኅበ ፡ ካልፅ ፡ ሀገር ፡ ዘትሰመይ ፡ ጥራወጣ ፡ * * * * * ወእምዝ ፡
 ግዕዝ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ኅበ ፡ ገርን ፡ አሞራ ፡ ወሰፈረ ፡ በረቡፅ ፡ ገብደ ፡ * * * * * ወእ
 30 ሉኒ ፡ አቤቶ ፡ ገብሬ ፡ ወአቤቶ ፡ ደምፀ ፡ ሰፈሩ ፡ በጥቃ ፡ ሰፈሩ ፡ * * * * * ወበሀየ ፡ መጽኢ ፡
 ሰብአ ፡ ስሜን ፡ ወሰብአ ፡ ፀለምት ፡ ከሎሙ ፡ * * * * * ወእምጽኢ ፡ አምኃሁ ፡ ወነበሩ ፡
 በሀየ ፡ * * * * * ነገር ፡ ዘከመ ፡ ተንሥኦ ፡ ፀብፅ ፡ ወሀሎ ፡ ጅብእሲ ፡ ዘስሙ ፡ ወልደ ፡
 ሥላሴ ፡ ዘሣህላ ፡ ወስመ ፡ አኑሁ ፡ ኃይሉ ፡ * * * * * እሉ ፡ ሰብአ ፡ ሚግዕድን ፡ እሙንቱ ፡ በከመ ፡
 ዘከርነ ፡ ዓመባሆሙ ፡ ቅድመ ፡ ወኢፈቅሩ ፡ ውሂበ ፡ ፀባሕት ፡ ዘሀሎ ፡ በሀገርሙ ፡

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

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

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

መጥባሕትኑ፡ ኃዘንኑ፡ ዕፁብ፡ ገበርክ፡ በስሜን፡ ዘኢጉብርዎ፡ መሳፍንት፡ ካልገን።
ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወሶቤሃ፡ ይቤሎሙ፡ ደጃዝማች፡ ኃይሉ፡ ለአቤቶ፡
ጉብራ፡ ወአቤቶ፡ ደምዑ፡ አስተጋብዕ፡ ሠራዊተክሙ፡ አለ፡ ተዘርወ፡ ወአንሥኡ፡
ምውታኒክሙ። አለ፡ ወደቁ፡ ወሐሩ፡ ውለተ፡ ሀገርክሙ፡ ዘንተሰ፡ ዘይቤሎሙ፡
5 አኮ፡ በጽልዕ፡ ወበቁም። አላ፡ በዕርቅ፡ ወበሰላም፡ እመንቱሳ፡ ፈርሀ፡ ወኢኃደሩ፡
በሰፈሮሙ። ወሐሩ፡ ፍጠነ፡ ኅበ፡ ሀገሮሙ፡ ወዓደውዋ፡ ለመሸሐ፡ በይእቲ፡
ሌለት። ወበይእቲ፡ ዕለት፡ ቦአ፡ ስሜን፡ አደሩ፡ ወይቤሎ፡ ለደጃዝማች፡ ኃይሉ፡
ንዕብዎሙ፡ ይእዜ፡ ወኢናትርፍ፡ ጅእምኔህሙ። ወይቤሎ፡ ደጃዝማች፡ ኃይሉ፡
ሐስ፡ ሊተ፡ ኢይጉብር፡ እኩየ፡ በደበ፡ እዝማድየ፡ ወሶበ፡ ርእየ፡ ስሜን፡ አደሩ።
10 ወሶበ፡ ርእየ፡ ስሜን፡ አደሩ፡ ከመ፡ ኢኮነ፡ ምክሩ፡ ሐረ፡ ወተመይጠ፡ ውስተ፡ ሀገሩ፡
ወበይእቲ፡ ዕለት፡ መጽአ፡ ደጅ፡ አዝማች፡ ወሰን፡ ወልደ፡ ለወይዘሮ፡ ወለተ፡ ጽዮን፡
ምስለ፡ ብዙኃን፡ ሠራዊት፡ ወተራኪቦ፡ ተመይጠ። ደጅ፡ አዝማች፡ ኃይሉ፡ ነበረ፡
ጅዕለተ፡ በረቡዕ፡ ገበያ። ወእምዝ፡ ግዕዝ፡ እምህየ፡ ወሰፈረ፡ በሸዋዳ። ወበህየ፡ ተ
ወክፈ፡ ኩሎ፡ ጸባሕተ፡ ወእምዝ፡ ግዕዝ፡ ወበጽሐ፡ እስከ፡ ወገራ፡ ወእም፡ ወገራ፡
15 ቦአ፡ ጎንደር፡ ወተራከበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ኢያሱ፡ ወወሀበ፡ ፀባሕተ፡ ዘይ
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20 ከረመ፡ በጎንደር። ። ነገር፡ በእንተ፡ ዘወጽአ፡ እምጎንደር፡ ዕምዓ፡ ነገረ፡ ዘይብል፡
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25 እኒዘተክ፡ ወዘንተ፡ ኩሎ፡ ነገረ፡ ሶበ፡ አእመረ፡ ወጽአ፡ እምጎንደር። አኮ፡ ከያ
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ወእምዝ፡ ቦእ፡ ኅብ፡ ሀገሩ፡ ቤገምድር ። ወበውእቱ፡ መዋዕል፡ ዘመተ፡ ደጅ፡
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 ለነ ። እመሰ፡ ይቤ፡ ነሎ፡ ሰብእ፡ እትናገር፡ ነሎ፡ ዘገብረ፡ ደጃዝማች፡ ኃይሉ፡
 ወዘበጽሐ፡ ላዕሌሁ፡ መከራ፡ ኢይክል፡ ጥንቁቀ፡ ተናግሮ፡ እስመ፡ ብዙኅ፡ ው
 እቱ፡ ከመ፡ ኖሞ፡ ባሕር፡ ወከመ፡ ኮከበ፡ ኮከበ፡ ሰማይ፡ ባሕቱ፡ አነ፡ ላዕላዓ፡ ልሳን፡
 ጉሮዒሁ፡ ለደጃዝማች፡ ኃይሉ፡ ወገብሩ፡ በእንተ፡ ፍቅር፡ ዘኢየሐምር፡ ካልዓ፡ 30
 510b * በእሴ፡ ወእግዚአ፡ እንበሌሁ፡ ኅደጠ፡ ነብብከ፡ ወተናገርኩ፡ እምዕባይቲሁ፡ ለእ
 ግዚእየ፡ ወፍቁርየ፡ ደጅ፡ አዝማች፡ ኃይሉ ። ዘልዑል፡ ወዓቢይ፡ በእሴሁ፡ እንዘ፡
 ይረድኦኒ፡ እግዚአብሔር፡ ረደኢሁ፡ በሃህሉ፡ ወበምሕረቱ፡ ወበዕባይ፡ ልዕልናሁ፡
 ለዓለመ፡ ዓለም፡ እሚን ። ። ። ። ። ። ።

በጅጃ ወገን ገዳማ መት፡ እም ፍጥረተ፡ ዓለም ፡ ሠረቀ ፡ መስከረም ፡ ወንጌላዊ ፡ የሐ
ንስ ፡ በዕለተ ፡ ሐሙስ ፡ እንዘ ፡ አበቅቲ ፡ ህ ፡ ወመጥቅዕ ፡ ጅ ወጅ ወአመ ፡ ጂ ለግንቦት ፡
ተፈጸመ ፡ ዝንቱ ፡ መጽሐፍ ፡ ዘውእቱ ፡ ታሪክ ፡ እምአመ ፡ ተወጥከ ፡ አመ ፡ ስዊላዊ
ከቲት ፡ ወከነ ፡ ጽሕፈቱ ፡ እንዘ ፡ ሀሎ ፡ በዳሞት ፡ ደጅ ፡ አዝማች ፡ ኅቹ ፡ ልዑል ፡ ወክ
5 ቡር ፡ ጠቢብ ፡ ወማዕምር ፡ ። ዘአኅበረ ፡ ዡሎ ፡ ውርዛዌ ፡ ምስለ ፡ ቃለ ፡ ምሥጢር ፡
ወበጽሐ ፡ ስመ ፡ እመጽንፈ ፡ ምድር ፡ እስከ ፡ ጽንፈ ፡ ምድር ፡ ። እምባሕር ፡ ወእስከ ፡
ባሕር ፡ ። ሀልዎቱኒ ፡ ከነ ፡ በተሠይሞ ፡ ዘዳሞት ፡ ደጅ ፡ አዝማች ፡ ምስለ ፡ ይባባ ፡
አዛዥነት ፡ ። ። ። ። ። ። ። ። ።
ወአመ ፡ ጅ ለመስከረም ፡ ወዕለቱ ፡ ዕለተ ፡ ዓርብ ፡ ዘውእቱ ፡ ርእሰ ፡ ዓውደ ፡ ዓመት ፡
10 ወረደ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ውስተ ፡ ፈለግ ፡ ዘይብልዎ ፡ መተራይ ፡ ከመ ፡ ይት
ሐፀብ ፡ በዘዮርዳኖስ ፡ ማይ ፡ ዘአመጽኦ ፡ ሎቱ ፡ ። አባ ፡ ወልደ ፡ ክርስቶስ ፡ ነዳይ ፡
አመ ፡ ምጽኦቱ ፡ ለጸጳለነ ፡ አዮሳብ ፡ ኅሩይ ፡ ወልዑለ ፡ ዕባይ ፡ ወዘእንበራ ፡ እስከ ፡
ዘዮም ፡ ዕለት ፡ ዕለት ፡ ዓባይ ፡ በመቅዳሳ ፡ ለማኅደረ ፡ ማርያም ፡ ሠናይተ ፡ ራዕይ ፡ ዘአ
ልቦ ፡ ሕንፃ ፡ ዘይትዔረይ ፡ ። ወአሜሃ ፡ ተሐፀበ ፡ ባተ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ፍቁ
15 ር ፡ ወኅሩይ ፡ ለእግዚአ ፡ ኡብሐር ፡ እንዘ ፡ ይትጋይ ፡ ። በከመ ፡ ተሐፀበ ፡ ኢዮብ ፡
በዓለ ፡ ዝክር ፡ ሠናይ ፡ ወጥዕየ ፡ ባተ ፡ እምከዊነ ፡ ደውይ ፡ ወበዙቲ ፡ አለት ፡ አነኒ ፡
ነበርኩ ፡ ምስሌሁ ፡ ወተሐፀብኩ ፡ በይእቲ ፡ ማየ ፡ የርዳኖስ ፡ ከማሁ ፡ ። ለዝኒ ፡ መጽ
ሐፍ ፡ ዘውእቱ ፡ ታሪክ ፡ ዘውስቲቱ ፡ ብዙኅ ፡ ነገር ፡ ዘአልቦቱ ፡ ሐሰት ፡ ። አመ ፡ ይትነ
ጋር ፡ ጸሐፍክዎ ፡ አነ ፡ አበጋዝ ፡ *ሰውነ ፡ ነቤብ ፡ ወነገር ፡ ዘብሔርየ ፡ ብሔረ ፡ ሸዋ ፡ 511a
20 ርኅቅ ፡ ብሔር ፡ ዘተወለድኩ ፡ በሀየ ፡ እምልሂቃነ ፡ ሀገር ፡ ። የምኒ ፡ ምስሌሁ ፡ ዘእነ
ብር ፡ ኪያሁ ፡ ምስማክ ፡ እንዘ ፡ እገብር ፡ ። ወእግዚአብሔር ፡ መኩንነ ፡ ሕያዎን ፡ ወሙ
ታን ፡ የአምር ፡ ። ከመ ፡ አነ ፡ ኢወሰኩ ፡ አላ ፡ ኅዳጠ ፡ ነብብኩ ፡ እምዘሰማዕኩ ፡ ወ
እስከ ፡ ዝየ ፡ አብጸሕክ ፡ ። ወእምዝ ፡ እንዘ ፡ ሀሎ ፡ በማኅደረ ፡ ማርያም ፡ ደጅ ፡ አዝ
ማች ፡ ኃይሉ ፡ በተሰዶ ፡ እምነ ፡ ሀገሩ ፡ ሐለየ ፡ በልቡ ፡ ወአስተሐመመ ፡ እምብዝኃ ፡
25 መከራሁ ፡ ። ወእምብዝኃ ፡ ኃዘኑ ፡ ከመ ፡ ይሐር ፡ ዋልድባ ፡ ለተወእፎ ፡ ቡራኬ ፡ ።
ወተናዝዙ ፡ እመነሶሳት ፡ ዘዊልጽባ ፡ ። ወእምዝ ፡ ተንሥኡ ፡ እምሀየ ፡ በወርኃ ፡ ጥቅ
ምት ፡ ዘመኑሂ ፡ ዘመነ ፡ ማርቆስ ፡ ግዕዝ ፡ ወኃደረ ፡ ትምባሆች ፡ ። ወአለኒ ፡ ተለውዎ ፡
ኅደጣን ፡ ሰብእ ፡ ዘውእቶሙ ፡ አቤቶ ፡ እንግዳ ፡ ወአቤቶ ፡ አጽቂ ፡ ዘአፈረዋናት ፡ ።
ወሻለቃ ፡ ግማዬ ፡ ወአሰላፊ ፡ መቀስ ፡ ወካልዓንሂ ፡ ደቀ ፡ ጽርሐ ፡ ተለውዎ ፡ እመሰ ፡
30 ከነ ፡ ሐረቱ ፡ በወርኃ ፡ ፍሥሐ ፡ ። እምተለውዎ ፡ ብዙኃን ፡ ሰብእ ፡ ። እመሰ ፡ ኢከነ ፡
ሐረቱ ፡ በተሰይ ፡ እምተለውዎ ፡ ብዙኃን ፡ ሠራዊት ፡ እስመ ፡ ዓቢይ ፡ እግዚእ ፡ ወዓ
ቢይ ፡ መኩንን ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ዘኢይትማሰልዎ ፡ አጋዕዝት ፡ ወመኳንንት ፡
ወእምትምባሆች ፡ ግዕዝ ፡ ። ወኃደረ ፡ ሳርባኩሳ ፡ ወእምሀየ ፡ ግዕዝ ፡ ወኃደረ ፡ ሳንቃ ፡
ጥቅም ፡ ወእምሀየ ፡ ግዕዝ ፡ ወኃደረ ፡ ህእንስሳ ፡ ። አንሰ ፡ አነክር ፡ ጥብዓተ ፡ ልቡ ፡

ለደጅ፡ አገጣጣች፡ ኃይሉ፡ እስመ፡ ኃለፈ፡ ባሕተ፡ ማዕከለ፡ አጽራር። እንዘ፡
 ሀሎ፡ ባላምባራስ፡ ረምኃ፡ በጎንደር፡ ወእንዘ፡ ሀሎ፡ ሎሳ፡ ወልዱ፡ ማዕከለ፡ ፍኖቱ።
 ዘየሐውር፡ ኃለፈ፡ ማዕከሌሆሙ፡ ወኢፈርኃ፡ ብዝኃ፡ ሠራዊቶሙ፡ ማደግዕብ፡
 ወሚይትነከር፡ ጽንዓተ፡ ልቡ፡ ለደጅ፡ አገጣጣች፡ ኃይሉ፡ መኑሃ፡ እምኢገብረ፡
 ከመዝ። ወእምኢሐለየ፡ ልቡ፡ ገቢረ፡ ከመዝ፡ ኦእግዚእየ፡ ደጅ፡ ረዝማች፡ ኃይሉ፡ 5
 511b አይ፡ እምዘወለደተ*ከ፡ አስመ፡ ኢያፍርገከ፡ ግርማ፡ አጽራር፡ ወአይ፡ ልብ፡ ዘእ
 ኃዝካ፡ ዘኢትቤ፡ ይረክቡኒ፡ አጽራርየ፡ ወይእነዙኒ። አእግዚእየ፡ ደጅ፡ አገጣጣች፡
 ኃይሉ፡ አንዘ፡ አኃዝን፡ በሐዊሮትከ፡ እንበለ፡ ስንቅ፡ ወኢብዝኃ፡ ሠራዊት፡ ዛቲሰ፡
 ሐረት፡ ትመሰል፡ ሐረተ፡ ዳዊት፡ መንገለ፡ ጌት። እስመ፡ ዳዊት፡ አመ፡ ተፃብዓ፡
 ምስለ፡ ሳኦል፡ ብንያማዊ፡ ንጉሠ፡ እሰራኤል፡ ሐረ። ኀበ፡ አቤሜሌክ፡ ከህነ፡ አ 10
 ሪት። ወዜነዎ፡ ከመ፡ ርኀበ። ወከመ፡ አልቦቱ፡ ስንቅ፡ ወኢንዋየ፡ ኃቅል፡ ዘይ
 እኅዝ፡ ከማሁ። ውእቱኒ፡ ደጅ፡ አገጣጣች፡ ኃይሉ፡ ሐረ፡ መንገለ፡ ዋልደብ፡ እን
 በለ፡ ስንቅ፡ ወኢንዋየ፡ ኃቅል፡ በከመ፡ ሥርዓተ፡ መኳንንት። ወካዕብ፡ ትመሰል፡
 ተሰደቱ፡ ለደጃዝማች፡ ኃይሉ፡ ስደተ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ በከመ፡ ተሰ 15
 ደ፡ ክርስቶስ። ወተኃብዓ፡ እምገጸ፡ ሄሮድስ፡ ከማሁ፡ ውእቱኒ፡ ደጅ፡ አገጣጣች፡ 15
 ኃይሉ። ተሰደ፡ ወተኃብአ፡ እምገጸ፡ አጽራሪሁ፡ ዘተባብዕዎ፡ በክንቱ። * * *
 ንግበዕኬ፡ ኀበ፡ ቀዳማዊ፡ ነገር፡ ወእመፀእንስሳ፡ ግዕዝ፡ ወኃደረ፡ ድብ፡ ባሕር፡ ወእ
 ምህየ፡ ግዕዝ፡ ወኃደረ፡ ሰቋር፡ ዘውእቱ፡ ርእስ፡ ዋልደብ፡ ወእምህየ፡ ግዕዝ፡ ወኃ
 ደረ፡ አይጸየፍ። ወተራከበ፡ በህየ፡ ምስለ፡ አባ፡ ነአኩቶ፡ ለአብ፡ ወምስለ፡ ካልዓን፡
 መነኮሳት፡ ፍቁራኒሁ፡ ወእምህየ፡ ግዕዝ፡ በጽሐ፡ ዋሻ፡ መከነ፡ አበዊሁ፡ ዘያፈቅራ፡ 20
 ወይትሜነያ፡ እምአመ፡ ንዕሱ፡ ኦእግዚእየ፡ ደጅ፡ አገጣጣች፡ ኃይሉ፡ አንሰ፡ አአኩቶ፡
 ለእግዚአብሔር፡ ዘአብጽሐከ፡ ዋልደብ፡ ሀገረ፡ ቅዱሳን። ወከፈለከ፡ ከመ፡ ትን
 ሣእ፡ በረከተ፡ እምኔሃ። ወእምዝ፡ ተራከበ፡ ምስለ፡ አበዊሁ፡ መነኮሳት፡ ዘውእ
 ቶሙ፡ አባ፡ አስራት። ወአባ፡ ሠርፀ፡ አረጋዊ፡ ወአባ፡ መዓዛ። ወካልዓንሃ፡ ልሁ
 ላን፡ መነኮሳት፡ እለ፡ ሀለዉ፡ በውስተ፡ ዋልደብ። ወእምህየ፡ ግዕዝ፡ ወወረደ፡ አብ 25
 512a ረንታንቲ፡ ወተባረ*ከ፡ እምኩሎሙ፡ ቅድሳን፡ አመ፡ ቿለወርኃ፡ ኀደር፡ ዘውእቱ፡
 በዓለ፡ ፀእንስሳ፡ በዓሎሙ፡ ለመነኮሻት፡ ዘዋልደብ። ወበህየ፡ ተራከበ፡ ምስለ፡
 ኩሎሙ፡ መነኮሳት፡ ዘውእቶሙ፡ አባ፡ ዮሐንስ፡ መኖኒ፡ በዓለ፡ ንስሐ፡ ወአባ፡
 ወልደ፡ ተክለ፡ በዓለ፡ ንስሐ፡ ወአባ፡ መርቆሬዎስ፡ ወአባ፡ ዔዋ። ወምስለ፡ ኩሎሙ፡
 መነኮሳት፡ እላ፡ ሀለዉ፡ በበረሃ፡ ወተባረከ፡ እምኔህሙ። ወሰብ፡ ርእይዎ፡ መነኮሳት፡ 30
 አበዊሁ፡ በዙተፈሥሐ፡ በርእየተ፡ ገጹ፡ እስመ፡ ውእቱ፡ ፍቁሮሙ፡ ወወልደ፡ ፍቁ
 ሮሙ። ደጃዝማች፡ እሸቲ፡ ወዐ፡ ዘኃዘነ፡ በእንቱ፡ መከራሁ፡ እስመ፡ መከራሁ፡
 ብዙኅወዐ፡ ዘይበኪ፡ እመነኮሳት፡ ፍቁራኒሁ። እንዘ፡ ይብሉ፡ ከካነ፡ ከመዝ፡
 ወልደ፡ ለደጅ፡ አገጣጣች፡ እሸቲ፡ ወተሰደ፡ እምሀገሩ፡ ገነ፡ ብካይ፡ ኢይከውን፡

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

ሳይያስ፡ ገብሩ። ። ወአልቦ፡ ሰብእ፡ ዘኤኃዘነ፡ በሕማሙ፡ እመኒ፡ ፍቁር፡ ወእመኒ፡
 513a ጸላዕት፡ ኦእግዚእየ፡ ደ*ጅ፡ አዝማች፡ ኃይሉ፡ ሕማምከ፡ ኮነ፡ ሕማሙ፡ ኩሉ፡ ፍቁ
 ራኒክ፡ እስመ፡ ይቤ፡ መጽሐፍ፡ ኩሉ፡ አባል፡ የሐምም፡ ለእመ፡ ሐመ፡ ፩፡ አባል፡
 ወተሳሳተ፡ ኩሉ፡ ለሕማምከ፡ ኦእግዚእየ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኮነ፡ መከ
 ራክ፡ መከራ፡ ኩሉ። እስመቦ፡ እምፍቁራኒክ፡ ዘተሳተፍዎ፡ ለመከራክ፡ በከመ፡ ተሳ
 ተፋ፡ ሐዋርያት፡ ሕማሙ፡ እግዚአሙ፡ ወፍቁርሙ፡ ኢየሱስ፡ ክርስቶስ። ወእም
 ዝ፡ ጥዕየ፡ ንስቲተ፡ ወሐይወ፡ እምደዌሁ። ወይቤልዎ፡ ኩሎሙ፡ መነኮሳተ፡ ዋል
 ደባ፡ ተንሥእ፡ ወሐር፡ ውስተ፡ ሀገርክ። እስመ፡ አልቦ፡ ዘይነክየክ፡ ወአሜሃ፡
 ተንሥእ፡ በተአምኖ፡ ነገርው። ወአመልዓ፡ ፍኖቶ፡ መንገለ፡ አይጸየፍ፡ ወእንዘ፡
 ይወርድ፡ ዓቀብ፡ ይእቲ፡ ብሔር። ሐመ፡ ሕማሙ፡ ዕዑብ፡ ወጸርሐ፡ ኅብ፡ እግዚአብ
 ሔር፡ በዓቢይ፡ ኃዘን፡ ወይቤ፡ ርኢ፡ ግፍዕየ፡ ወመከራየ፡ በከመ፡ ይቤ፡ ዳዊት፡
 አቡሁ። ርኢ፡ ሕማምየ፡ ወስራሕየ። ወኅድግ፡ ሊተ፡ ኩሎ፡ ኃጤአትየ። ወርኢ፡
 ከመ፡ በዝኅ፡ ጸላእትየ። ጽልዓ፡ በአመ፡ ይጸልዑኒ። ዕቀብ፡ ለለፍስየ፡ ወአድኅ
 ማ። ወኢይትኃፈር፡ እግዚእ፡ እስመ፡ ኪያክ፡ ተወክልኩ። ወይቤ፡ ዳግመ፡ ርኢ፡
 እግዚአ፡ ሕማምየ፡ ዘርኢክ፡ ሕማሞ፡ ለሕዝቅያስ። ወበዘከመዝ፡ ዕፀብ፡ መከራ፡
 15 ወፃዕር፡ በጽሐ፡ ኅብ፡ ሰቋር። ወእመ፡ ሰምዓ፡ አለቃ፡ አበጋዝ፡ ፍቁሩ፡ ለደጅ፡ አዝ
 ማች፡ ኃይሉ፡ ሕማሞ፡ ወመከራሁ፡ ወረደ፡ ኅብ፡ ዋልድባ፡ እንዘ፡ አልቦ፡ ዘይመርሆ፡
 ፍኖቶ። እርመ፡ ተፋቅር፡ ዕዕብት፡ ይእቲ፡ ወተራከቦ፡ በሙራደ፡ ሰቋር፡ ወይ
 ቤሎ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ እግዚኡ፡ ለምንት፡ መጸእረ፡ ብየ፡ ወዘንተሰ፡ ዘይቤ።
 እስመ፡ ያፈቅር፡ መጠነ፡ ርኢሱ፡ ወበሀየ፡ ኃደረ፡ ደጅ፡ አዝማች። ወበሳኒታ፡ ግዕዘ፡
 20 እምነ፡ ሰቋር፡ ምስለ፡ ኩሎሙ፡ መነኮሳት፡ ዘብሔረ፡ ዋልድባ። ወእንዘ፡ ይበጽሕ፡
 ዘሪማ፡ መጽእ፡ ፩መነኮስ፡ ዘስሙ፡ አባ፡ ገብረ፡ ልዑል፡ ዘተፈነወ፡ እምኅብ፡ ራስ፡
 ኃይሉ፡ ምስለ፡ ወዓሊሁ፡ ወዜነውዎ፡ ነገር፡ ለራስ፡ ኃይሉ፡ ወኃዘኖ፡ በእንተ፡
 513b ሕማሙ፡ ወበ*ይእቲ፡ ዕለት፡ ኃደረ፡ በታሕተ፡ ድብ፡ ባሕር፡ ወበሰኒታ፡ ኃደረ፡
 ድብ፡ ባሕር። ወእምሀየ፡ ግዕዘ፡ ወኃደረ፡ ፪እንስሳ፡ ወበሀየ፡ ገብረ፡ በአለ፡ ኤጲ
 25 ፋንያ፡ ወእምዝ፡ ግዕዘ፡ ወኃደረ፡ ውስተ፡ ሀገረ፡ ወይዘር፡ ወለተ፡ ኪዳን፡ ወእምዝ፡
 ግዕዘ፡ ወኃደረ፡ ማይልክ፡ ውስተ፡ ቤቱ፡ ለአቤቶ፡ ሠርጉ፡ ወተወክፎ፡ አቤቶ፡ ሠ
 ርጉ፡ በዓቢይ፡ ፍሥሐ፡ ወእምዝ፡ ግዕዘ፡ ወቦኣ፡ ጉንደር፡ ምስለ፡ ኩሎሙ፡ መነኮ
 ሳተ፡ ዋልድባ። ወቦኣ፡ ቤተ፡ እጨጌ፡ ወአሜሃ፡ ፈነዎሙ፡ ለኩሎሙ፡ መነኮሳት፡
 ኅብ፡ ራስ፡ ኃይሉ፡ እስመ፡ ምክንያተ፡ ተሰዶቱ፡ ኮነ፡ በራስ፡ ኃይሉ፡ ውእቶሙኒ፡
 30 መነኮሳት፡ ሐሩ፡ እስከ፡ ጉጃም። ወበጽሐ፡ ኅብ፡ ራስ፡ ኃይሉ፡ ወዜነውዎ፡ ኩሎ፡
 ሕማሞ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወይቤልዎ፡ መሐር፡ ለነ። እስመ፡ ውእቱ፡
 እኅክ። ወካዕቦ፡ ይቤልዎ፡ አልቦቱ፡ ካልዕ፡ ዘመድ፡ ዘእንበሌክ፡ ወለከኒ፡ አል
 ብክ፡ ካልዕ፡ ዘመድ፡ እንባሌሁ። ወዘንተ፡ ሰባ፡ ሰምዓ፡ ራስ፡ ኃይሉ፡ ተራኅርኃ፡

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

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

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

ወልደ፡ አቢብ ። ወኩሎም፡ ሠራዊተ፡ ንጉሥ፡ መጽኢ፡ ኅቤሁ፡ በፍሥሐ፡ ወወ
 ሀቦሙ፡ መከናተ፡ ለለጅ፡ ያስተፍሥሐሙ፡ ንጉሥኒ፡ ኢያሱ፡ ወጽኢ፡ እምግንደር፡
 ወተድኅለ፡ ኅበ፡ ግጁም፡ ወአሜሃ፡ ኮነ፡ ዘመቻ፡ ወአመ፡ ጀለኅዳር፡ ግዕዘ፡ እምግረ
 ገራ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወርእሰ፡ መኳንንት፡ ራስ፡ አሊ፡ ወኃደሩ፡
 ጫት፡ ወ-ሀ ። ወእምጫት፡ ወ-ሀ፡ ኃደሩ፡ አውራጅት፡ ወእምሀዩ፡ ግዕዘ፡ ወኃደሩ፡ 5
 አፈርገማኝ ። ወእምሀዩ፡ ኃደሩ፡ ዙርአምባ፡ ወተቀበልዎሙ፡ ከሀናተ፡ ዙርአምባ፡
 በማኅሌት፡ ብዙኅ ። ወነበረ፡ ሀዩ፡ ስቡዓ፡ መዋዕለ፡ በጸሎት፡ ንጉሠ፡ ነገሥት፡ ተ
 ክለ፡ ጊዮክጊስ፡ እስመ፡ ለበወ፡ ለሊሁ፡ ዘይቤ፡ ጳውሎስ፡ አስተባብቀኅክ፡ ቀደሜ፡
 ኩሎ፡ ትግበር፡ ጸሎተ ። ወእም፡ ዙርአምባ፡ ግዕዘ፡ ወኃደሩ፡ ወለላ፡ ባሕር፡ ወእም
 ሀዩ፡ ኃደሩ፡ ምክሬ ። ወእምክሬ፡ ኃደሩ፡ ዩሾ፡ ወበሀዩ፡ አዘዘ፡ ንጉሠ፡ ነገሥት፡ 10
 ተክለ፡ ጊዮርጊስ፡ ከመ፡ ያማስኑ፡ ሀገሮ፡ ለአቤቶ፡ ኅህ፡ ወያመዝብሩ፡ ቤቶ ። ወያ
 ማስኑ፡ ኩሎ፡ ዘኮነ፡ ወበይኢቲ፡ ዕለት፡ ፈነዎ፡ ማዕምረ፡ ምክር፡ ራስ፡ አሊ፡ ለእኑ
 ሁ፡ ዋግ፡ ሹም፡ አሊ፡ ጋዝ፡ እንዘ፡ ሀሎ፡ ደጅ፡ ኦዝማች፡ ኃይሉ፡ ማኅፈድ፡ ጽኑዕ፡
 ወመርሶ፡ ዘኢያንቀለቅል፡ ወለባላምባራስ፡ ሰዲቅ፡ ወለመቄት፡ ኦዝማች፡ ወልደ፡
 ሚካኤል፡ ወለነጋድራስ፡ ጀሌ፡ ፈነዎሙ፡ እመንገለ፡ አንዳቤት፡ ከመ፡ ኢይርከብ፡ 15
 ሙዓ፡ ባላምባራስ፡ ረምኃ ። ወእንዘ፡ ሀሎ፡ በዩሾ፡ ፈነወ፡ ሰብአ፡ ዓይን፡ ኅበ፡ ቆማ፡
 ወኃጥእዎ፡ በቆማ፡ ለባላምባራስ፡ ረምኃ ። እስመ፡ ወጽኢ፡ በሌሊት፡ ወተድኅለ፡
 ርእዮ፡ ከመ፡ ኢኮነ፡ ሎቱ ። ወሶቤሃ፡ አዘዘ፡ ከመ፡ ያመዝብርዋ፡ ለብር፡ አደጌ፡ ወ
 ያውዕይዋ፡ በእሳት፡ ወሰረዉ፡ ኩሎ፡ ዘሀሎ፡ ወ-ስቲታ ። ራስ፡ አሊ፡ ይመስሎ፡
 ለኢያሱ፡ መሰፍነ፡ እስራኤል ። ዘአመዝበራ፡ ለኢያሪክ፡ በድምፀ፡ ቀርን ። እስ 20
 516b መ፡ አማሁ፡ አመዝበራ፡ ለቆ፡ ብሔረ፡ ዓማፃዎን፡ * ወእምሀዩ፡ ግዕዘ፡ ወቦጽሐ፡
 ቆማ፡ ወአዘዘ፡ ከመ፡ ያማስኑ፡ ኩሎ፡ ዘሀሎ፡ በቆማ፡ ሰብአሂ፡ ወኩሎ፡ እንሰሳ፡ ኦዝ
 ርእተሂ፡ ወኩሎ፡ አትክልተ፡ ወኮነት፡ ቆማ፡ ከመ፡ ዘኢነበረት፡ ወተመሰለት፡
 ጥቅመ፡ ሰናኦር፡ ዘገብርዋ፡ አብዳን፡ ወዝንጉዓን ። በከመ፡ ይቤ፡ መጽሐፍ፡ ከመ፡
 ሕንፃ፡ ደቂቅ፡ ኮነ፡ መቅሠፍቶሙ ። ወደከመ፡ ልሳኖሙ፡ በላዕሌሆሙ፡ ወደንገፀ፡ 25
 ኩሎሙ፡ እለ፡ ርእይዎሙ ። ወፈርሃ፡ ኩሎ፡ ሰብእ። ከማሁ፡ ቆማኒ፡ ኮነት፡ ሕንፃ፡
 ደቂቅ፡ ወኢበቀኅዓቶ፡ ለሐናፃሃ፡ ወአዘዘ፡ ከመ፡ ኢይብጻሕ፡ መኑሂ፡ ኅበ፡ ቤተ፡
 ክርሊቲያኑ፡ ለቅዱስ፡ ፋሲለደስ ። ወይድኃኑ፡ ኩሎ፡ ዘተማኅፀነ፡ ሶቱ፡ ወበቆማ፡
 አልበሶ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ራስ፡ አሊ፡ መዋዕ፡ አጽራር፡ ወአመ፡
 ረቡዑ፡ ለታኅሣሥ፡ ሐረ፡ ልሞን፡ ራስ፡ አሊ፡ ወአገታ፡ ለልሞን፡ ወአጠወታ፡ 30
 በብዝኃ፡ ሠራዊቱ፡ ወአመ፡ ጅለታኅሣሥ፡ ተሰብረት፡ ልሞን፡ ወተመውዑ፡ ኩሎ
 ሙ፡ ኃያላኒሃ፡ እለ፡ በውስቲታ፡ ሀለዉ ። ወኮነ፡ ከንቶ፡ ኩሎ፡ ማህ፡ ለባላምባ
 ራስ፡ ረምኃ፡ በከመ፡ ይቤ፡ ሰሎሞን፡ ኩሎ፡ ከንቱ፡ ከንቱ፡ ንብረቱ፡ ለዝንቱ፡ ዓ
 ለም፡ ኃላሬ ። ወተኡኅዘ፡ በጊዜሃ፡ ወበጽሐ፡ ኅበ፡ ግሩመ፡ ድምፀ፡ ራስ፡ አሊ፡

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

ዕለተ፡ ወእምህሮ፡ ግዕዙ፡ ወኃደሩ፡ እርብ፡ ወእምህሮ፡ ግዕዙ፡ ንጉሠ፡ ነገሥት፡ ተ
 ክለ፡ ጊዮርጊስ፡ ወኃደሩ፡ ይፋግ፡ ሥላሴ። ወልዑለ፡ ሀብትሂ፡ ራስ፡ አሊ፡ ሐረ፡
 ከመ፡ ይትቀበሎ፡ ለደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ማእምረ፡ ፍቅር፡ ወተቀበ
 ሎ፡ በዓቢይ፡ ፍሥሐ፡ ወኃህት። ወመጽአ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ በ
 ዓቢይ፡ ግርማ፡ ወተራከበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወከነ፡ ፍሥ 5
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 ወቦአ፡ ውስተ፡ ሐይመቱ፡ ለራስ፡ አሊ፡ ዘያፈቅሮ፡ ወበጽሐ፡ ሎቱ፡ እስከ፡ ጎጃም።
 ወቅውመ፡ ነገርሂ፡ ዘኢያንቀለቅል፡ እምነገሩ፡ ራስ፡ አሊ፡ አብልዖ፡ ምስለ፡ ሠ
 ራዊቱ። ውእቱኒ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ በውዖ፡ ለራስ፡ አሊ፡ ውስተ፡
 ሐይመቱ፡ ወአብልዖ፡ ምስለ፡ ሠራዊቱ። ወበይእቲ፡ ዕለት፡ ወሀቦ፡ ንዋዩ፡ ብዙኃ፡ 10
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 እቱ፡ ግራኝ፡ ዘአመዝበራ፡ ለደብረ፡ ሊባኖስ፡ ኢመጽአ፡ ሎቱ፡ ንዋዩ፡ ፀብዕ፡ እን
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 ሕዝብ፡ መጠነ፡ ያፈቅሮ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ለኅዳዳ፡ ልብ፡ ራስ፡
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 ግዕዙ፡ ወኃደሩ፡ ቡለ፡ ወበሀዩ፡ መጽኡ፡ ዠሎሙ፡ መኳንንት፡ ወሊቃውንት፡

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

ሐል፡ ሐኒ፡ ሀ፡ ቤት፡ ወኃዲ፡ ር፡ ውስ፡ ተ፡ ከግሀ፡ ውስ፡ ተ፡ ራስ፡ አሊ፡ ለእመ፡ አልቦ፡
 እምኢተክሀለ፡ ይኩን፡ ገዛሉ፡ ነገር ። ወእምገ፡ ግዕዙ፡ ወኃደሩ፡ ኬልቴ።
 ወእምኬል፡ ግዕዙ፡ ወኃደሩ፡ ኳኩራ፡ ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ ዱባን።
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 ጃም፡ ወዜነውዎሙ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወለራስ፡ አሊ፡ መፍ
 ቀሬ፡ ሰላም፡ ዘለአኮሙ፡ ነገረ፡ ነገሩኒ፡ ዘይብል፡ ከመገ፡ ተመደጡ፡ ሊተ፡ ወዘአዘ
 ዝክመኒ፡ እገብር፡ እመ፡ ትብሉኒ፡ ነዓ፡ እመጽእ፡ ወአሚሃ፡ ኃደግም፡ ትፃብም።
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 ውስተ፡ ኩሉ፡ ትእይንት። ወበሀየ፡ ወሀቦ፡ ራስ፡ አሊ፡ ለደጅ፡ አዝማች፡ ወልደ፡
 ገብርኤል፡ ፍሡሐ፡ ገጽ፡ ወርኅሩኃ፡ ልብ፡ ዘኢየአምር፡ ምንተኒ፡ እምአከደት፡
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 ተ፡ ምንት፡ ንሬሲ፡ ኩሎ፡ ፃሕቀነ፡ በእንተ፡ ዛቲ፡ ሕይወት፡ ዘጌሠመ፡ ነኃድጋ። 25
 ወዓዲ፡ የአምር፡ ዘተብሀለ፡ ዓብደ፡ ውእቱ፡ ዘይሔሊ፡ ንብረተ፡ ገነቱ፡ ዓለም፡
 ዘእንበለ፡ መቃብሩ፡ ዘውእቱ፡ ርስቱ፡ ዘንቡር፡ ሎቱ። ወበካልዕኒ፡ ገጸ፡ መካን፡
 ይብል፡ እለኒ፡ መለኩ፡ ይከውኑ፡ ከመ፡ ዘኢመለኩ፡ ወአለኒ፡ በልዑ፡ ይከውኑ፡
 ከመ፡ ዘኢበልዑ፡ ወካዕበ፡ ይብል፡ መጸሐፍ፡ ዓለምሰ፡ አሐቲ፡ ሰዓት፡ ይእቲ፡ ተዓ
 ገሥ፡ በእንቲአሃ። ወዘንተ፡ ኩሎ፡ በተዘከሮ፡ ይውእል፡ ወየኃድር፡ ውስተ፡ ቤተ፡ 30
 ክርስቲያን፡ ወይጼሊ፡ በሀየ፡ ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ ይኖጭ። ። ።
 ወአሚሃ፡ እንዘ፡ ሀለወ፡ በደኖጭ፡ መጽአ፡ ራስ፡ ኃይሉ፡ ወተዓዩነ፡ በገቦ፡ ደብረ፡
 ጾት፡ ወእመንቱ፡ ልዑላን፡ መኳንንት፡ ዘውእቶሙ፡ ራስ፡ አሊ፡ ወደጅ፡ አዝማች፡
 ወልደ፡ ገብርኤል፡ ወደጅ፡ አዝማች፡ ገድሉ፡ ሐሩ፡ በትእዛዘ፡ ንጉሥ፡ እስከ፡

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

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

ወልደ፡ገብርኤል፡ ወእምደጅ፡ አዝማች፡ ገደሉ፡ ወእም፡ ነሎሙ፡ መኳንንት፡
 እለ፡ ተጋብኦ፡ በፍቅር፡ ወበሰላም፡ ወእምደወል፡ ግዕዙ፡ ወኃደሩ፡ በተዐባሪ፡ ወ
 እምህየ፡ ግዕዙ፡ ወኃደሩ፡ ለበጥ፡ ወእምለበጥ፡ ግዕዙ፡ ወኃደሩ፡ ሾተል፡ ሜዳ።
 ወእምህየ፡ ግዕዙ፡ ወኃደሩ፡ አሪንጎ፡ በሰለመ፡ እግዚአብሔር ። ። ።
 5 ወገብሩ፡ ትዕይንት፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመኣከ፡ ኃይሉ፡ ራስ፡
 አሊ፡ ወበህየ፡ ከነ፡ ሹመት፡ ሸረት፡ ወተሠይመ፡ ደጅ፡ አዝማች፡ ገልሞ፡ ትቃቅን፡
 ብላቴንጌትነት፡ ዘበለሳ፡ አደራ፡ ገብርኤል፡ ግራ፡ አዝማችነት፡ በሬንቶ፡ ጎልጃ፡
 ቀኝ፡ አዝማችነት፡ አበጋዝ፡ ንጉሤ፡ ሊቀ፡ መኳስነት፡ ከዩጁ፡ የሻለቅነት፡ ጋራ፡
 ከወራቦ፡ በጅሮንደት፡ ምስለ፡ ላስቴ፡ ከንቲባ፡ አያደር፡ የራስ፡ ምቅማጥነት፡ ም
 10 ስለ፡ ከንቲብነት፡ ወእምቤተ፡ መንግሥትሂ፡ ተሠይመ፡ ሊጋባ፡ ተሸሽጎ፡ ከኒሳ፡ የ
 ሻለቅነት፡ ወንድ፡ አፍራሽ፡ ወርቅ፡ ሰቀላ፡ የሻለቅነት፡ ወኅኒት፡ ክንፉ፡ አዳራሽ፡
 አዘዢነት፡ ወነሎመ፡ መኳንንት፡ ተሠይመ፡ በበ፡ በሐውርቲሆሙ፡ ወደጅ፡ አዝ
 ማች፡ ኃይሉሰ፡ ዓበየ፡ ተሠይሞ፡ ወአገበርዎ፡ ብዙኃ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወሠናየ፡ ምክር፡ ራስ፡ አሊ፡ ምሉዓ፡ ግርማ፡ እስመ፡ ለሊሆሙ፡ የአምሩ፡
 15 እንተ፡ ረከበቶ፡ የማ፡ በይእቲ፡ ምድረ፡ ቆማ፡ ወወእቲ፡ ዘአንበለ፡ ጥቅማ፡ ወኢተ
 ፈልጠ፡ በነሎ፡ ዘመቻሆሙ። ወለሊሁስ፡ ዓበየ፡ ወኢተሰ*ይመ፡ ወይቤ፡ አዕርፍ፡ 522 a
 ኅደጠ፡ መዋዕለ፡ በውስተ፡ ቤትየ። ወዘንተስ፡ ዘይቤ፡ በእንተ፡ የማህ፡ ብዙኅ፡ እ
 ስመ፡ የመወ፡ ብዙኃ፡ እኒዞ፡ እምወርኃ፡ ነሐሴ፡ እስከ፡ ወርኃ፡ ሚያዝያ፡ ፫አውራ
 ኃ፡ የመወ፡ በሐቲቲ፡ በሩደታ፡ ለብሔረ፡ ቆማ፡ ወእለኒ፡ ተርፉ፡ አውራኃ፡ ኢተ
 20 ፈልጠ፡ እምአጋዕዝተሁ፡ ዘውእቶሙ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወግ
 ፋመ፡ ድምጽ፡ ራስ፡ አሊ፡ ወእንበይነ፡ ዝንቲ፡ ፈተወ፡ ዕረፍተ፡ እመተሠይሞ፡
 እስመ፡ ተሠይሞ፡ የማ፡ ውእቲ፡ ወበሐቲ፡ ኢያዕረፈ፡ ጄዕለተ፡ ውስተ፡ ቤቲ። ንግ
 ባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ወእምድኅረ፡ ኮነ፡ ሹመት፡ ሸረት፡ ተርፈ፡ ንጉሠ፡ ነገ
 ሥት፡ ተክለ፡ ጊዮርጊስ፡ ምስለ፡ ደቀ፡ ጽርሐ፡ በአሪንጎ፡ መዲናሆሙ፡ ለአበዊሁ።
 25 ወሐረ፡ ራስ፡ አሊ፡ ኅበ፡ ገረገራ፡ መዲናህ፡ ወግዕዝ፡ እምገረገራ፡ ወወረደ፡ መንገለ፡
 ብሔሩ፡ ወልደያ፡ ወእንዘ፡ ሀሎ፡ ራስ፡ አሊ፡ በወልዳያ፡ ሐረ፡ ደጅ፡ አዝማች፡ ኃይ
 ሉ፡ እምነ፡ ሀገሩ፡ ቤገምድር። ዘውእቲ፡ እስኪ፡ ኅበ፡ ፍቁሩ፡ ራስ፡ አሊ፡ ወምስሌሁ፡
 ወረዱ፡ ወልዳያ፡ ራስ፡ ኃይሉ፡ ወአለቃ፡ ኪዳነ፡ ማርያም፡ ዘልደታ፡ ወካልዓንሂ፡
 ፍቁራኒሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ። ወአሜሃ፡ ተወክሮ፡ ራስ፡ አሊ፡ ሠናየ፡ ተወ
 30 ክሮተ፡ በከመ፡ ይትዌከፍ፡ አብ፡ ወልደ፡ ፍቁርኒ፡ ፍቁር፡ ወገብረ፡ ዓቢይ፡ ፍሥሐ፡
 በምጽአቲ፡ እስመ፡ ዓቢይ፡ መኰንን፡ ውእቲ። አኮ፡ በምጽአቲ፡ በሐቲቲ፡ ዘተ
 ፈሥሐ፡ ራስ፡ አሊ፡ አላ፡ እስመ፡ አእመሪ፡ ከመ፡ ረሰዮ፡ ዘመደ፡ ወቀላልዔ፡ ወኃ
 ደገ፡ ነሎ፡ ሕሊናሁ፡ በላዕሌሁ። ወእንበይነ፡ ዝንቲ፡ ተፈሥሐ፡ ፈደፋደ፡ ወአ
 ልበሶ፡ ልብሰ፡ ዘየሐይድ፡ ዓይነ፡ ወአቅነቶ፡ መጥሕተ፡ ዘወርቅ፡ በከመ፡ ሥርዓተ፡

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

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

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

ወአመዝብሮቶሙ፡ አሀገራተ፡ እንዘ፡ ንሕነ፡ ንጽሕፍ፡ ውርዛዊሆሙ፡ ውብዝኃ፡
 ሠናይቶሙ፡ ኢንግዕዘ፡ እስመ፡ ከመዝ፡ ልግድ፡ ሀሎ፡ ለጅብእሲ፡ መልአከ፡ ሕይ
 ወት፡ ይጽሕፍ፡ ጽድቅ፡ ወመልአከ፡ ሞት፡ ይጽሕፍ፡ ኃጢአቶ፡ ወበዘከመዝ፡ ግብ
 ር፡ ከረሙ፡ ወገራ፡ በከመ፡ አዘዘሙ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወንጉሥስ፡
 5 ተክለ፡ ጊዮርጊስ፡ ሐረ፡ እም አሪንጎ፡ መንገለ፡ ዙር፡ አምባ፡ ከመ፡ ይግበር፡ ጾመ፡ ፍል
 ሰታ፡ በሀዩ፡ ወይግበር፡ ጸሎተ፡ ግብረ፡ ቅዱሳን፡ ወአረጋውያን፡ እስመ፡ ውእቱ፡ ዩ
 አምር፡ ዘይቤ፡ መጽሐፍ፡ አስተባባሪ፡ ቀ*ዳሜ፡ ኩሉ፡ ትግበር፡ ጸሎተ ። ወካዕበ፡ 525 a
 ዘይቤ፡ መጽሐፍ፡ አሌ፡ ለኪ፡ አሀገር፡ እንተ፡ ንጉሥኪ፡ ወሬዛ፡ ወበአእምሮ፡ እሉ፡
 መጻሕፍት፡ ገብረ፡ ጾመ፡ ወጸሎተ፡ በአፈድፍዶ፡ አመ፡ ተፈጸመ፡ መዋዕለ፡ ጾም፡
 10 ገብአ፡ ኅበ፡ መዲናሁ፡ አሪንጎ፡ ከመዝ፡ ወከመዝ፡ ገብረ፡ በዘመነ፡ ሉቃስ፡ ወዘተክ
 ሀለነ፡ ነበብነ፡ ወጸሐፍነ፡ ወዘተርፈሰ፡ ብዙኅ፡ ውእቱ፡ እስመ፡ አልቦቱ፡ ድንጋግ፡
 ለነገር ። ። ናሁ፡ ንዌጥን፡ ወንጽሕፍ፡ ነገረ፡ ዘካነ፡ በዘመነ፡ ዮሐንስ፡ ወንጌላዊ፡
 ወኩሎ፡ ዘገብረ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመልአከ፡ ኃይሉ፡ ራስ፡ አሊ፡
 ኩሎ፡ ዘገብረ፡ በአምባሰል፡ እስመ፡ ይደልዎ፡ ይጸሐፍ፡ ወይትነገር፡ በልሳነ፡ ኩሉ፡
 15 ፍጡር፡ ሠረቀ፡ መስከረም፡ በዕለተ፡ ሰነይ፡ ወበዝ፡ ወርኃ፡ መስከረም፡ ነሥኡ፡ ን
 ጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወለቶ፡ ለራስ፡ አሊ፡ ዘይእቲ፡ ወይዘሮ፡ አልግስ፡
 ወአተዋ፡ ውስተ፡ ቤቱ፡ ወረሰዖ፡ ሰእሲተ፡ እንዘ፡ ይሄሊ፡ ራስ፡ ከመ፡ ይገዕ፡ እምገረ
 ገራ፡ ወይሐር፡ ኅበ፡ ዘመቻ፡ ሰምዓ፡ ተንሕልዎቶ፡ ለደጃዝማች፡ ዮሱፌ፡ ዮሱፌስ፡
 ምግብ፡ ተንሕልዎ፡ ይእቲ ። እመሰ፡ ይትረኩብ፡ ዘከመዝ፡ ዘመድ፡ ዘውእቱ፡ ራስ፡
 20 አሊ፡ እምደለው፡ ይዕቀብዎ። ከመ፡ ማኅው፡ ወቢረሌ፡ ወይርአይዎ፡ ከመ፡ ዕንቄ፡
 ባሕርይ፡ እመሰ፡ ይትረኩብ፡ ዘከመዝ፡ አርክ፡ እምደለው፡ ይዕቀብዎ፡ ከመ፡ ብንተ፡
 ዓይን፡ እመሰ፡ ይትረኩብ፡ ዘከመዝ፡ እኅው፡ ዘይረድእ። አመ፡ ተፈርሃ፡ ወዘይኳንን፡
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መንፈቀ፡ ሠራዊቱ፡ መንገለ፡ ጎንደር፡ ወመንፈቀ፡ ሠራዊቱ፡ መንገለ፡ አምባሰል፡
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 ፀንዓ፡ ቀትል፡ ወጽኦ፡ ራስ፡ አሊ፡ እምገረገራ፡ ወአመልዓ፡ ፍኖቶ፡ መንገለ፡ አም
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* ግዕዝ፡ ወኃደረ፡ የነጃ፡ ከመ፡ ይፅብዎሙ፡ 526b
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 ለደጋላስኒ፡ ወለተርቢኖስ፡ ኃይሉ፡ ምስለ፡ ኩሎሙ፡ ሰብአ፡ ስማዳ፡ ወአንዳቤት፡
 መንገለ፡ ድልድይ፡ ወእንበይነ፡ ዝንቱ፡ ተንሕለዎ፡ ካሌብ፡ ሰይፍ፡ ዘኢይገደ፡
 ተንሕልዎቱ፡ ወእምየነጃ፡ ግዕዙ፡ ወገደት፡ ወእምወገደት፡ ግዕዙ፡ ኑቤት፡ ወእም
 15 ኑቤት፡ ግዕዙ፡ ከሶ፡ አምባ፡ ወእምከሶ፡ አምባ፡ ግዕዙቅሳት፡ ወእንዘ፡ ሀለው፡ ቅሳት፡
 መጽኦ፡ ደጅ፡ አዝማች፡ አሉላ፡ ምስለ፡ ብዙኅ፡ ሠረዊት፡ ወመጽኦ፡ ሰብአ፡ የጃ፡
 ወጉራ፡ ወዎዋሬ፡ ወእመስኳ፡ መጽኦ፡ ዋግ፡ ሹም፡ አሊጋዝ፡ ምስለ፡ ብዙኅ፡ ሠ
 ራዊት፡ ወእምሀየ፡ ግዕዝ፡ ትርትርያ፡ ወበሀየ፡ ኃደረ፡ ወወዓለ፡ ወአድያሚሃ፡ ለት
 20 ርትርያ፡ አመዝበረ፡ ወእምሀየ፡ ግዕዝ፡ ወኃደረ፡ ደጌት፡ ወእንዘ፡ ሀሎ፡ በደጌት፡
 አዘዘ፡ ከመ፡ ያሠንዩ፡ ፍኖተ፡ ዘተነሥተ፡ ሙራደ፡ ዓቀብ፡ ዘይወስድ፡ ጎብ፡ መቅደላ፡
 ወበሀየ፡ መጽኦ፡ ደደ፡ አዝማች፡ የሱፊ፡ ወተራክብዎ፡ ሠራዊቱ፡ በፀ*ብፅ፡ ወቀ
 25 ተሉ፡ እምሰብአ፡ ብዙኃነ፡ ሰብአ፡ ወእምሰብአ፡ ራስ፡ አሊ፡ ሞተ፡ ጅብእሴ፡ ዘስሙ
 በያን፡ ወእምሀየ፡ ግዕዝ፡ ወኃደረ፡ ታሕተ፡ እግረ፡ ደብር፡ ወእምሀየ፡ ግዕዝ፡ ወዳ
 ዲ፡ ወእምሀየ፡ ቦኢ፡ ደጅ፡ አዝማች፡ በጦ፡ ወአሊ፡ አባቃዊ፡ ወኩሎሙ፡ ሰብአ፡
 30 ውጫሌ፡ ወዓደር፡ ወበሀየ፡ ቦአ፡ ጎበዜ፡ እምልጎት፡ ወእምሀየ፡ ተፈትሑ፡ ጫጫ፡
 ዓቢይ፡ ደብር፡ ወተፈትሑ፡ ብዙኃን፡ አድባራት፡ ወወጽኦ፡ ሙቁሐን፡ እንዘ፡ ይት
 ፊሥሑ፡ ወበዝንቱ፡ ተመሰሎ፡ ለእግዚአ፡ ኢየሱስ፡ ክርስቶስ፡ ዘይቤ፡ አመ፡ ር
 ደቱ፡ ውስተ፡ ሲኦል፡ ዓኡ፡ እለ፡ ውስተ፡ ሞቅሕ፡ ወእለ፡ ውስተ፡ ሲኦል፡ ተከሥቱ፡
 ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ ማዕከለ፡ ጀአድባራት፡ ዘውእቶሙ፡ ላይ፡ ጅፋ፡ ታች፡
 35 ጅፋ፡ ወበሀየ፡ ቦኢ፡ ከተሜ፡ ወኩሎሙ፡ ሰብአ፡ ወሎ፡ ዘአልቦ፡ ኅ፡ ልቀ፡ ወእም
 ሀየ፡ ግዕዙ፡ ወኃደሩ፡ መቅደላ፡ ወበሀየ፡ ቀተለ፡ ጅነፍጠኛ፡ ጅብእሴ፡ ዘላፅለ፡
 ደብር፡ ወደንገ፡ አሚሃ፡ ሰብአ፡ መቅደላ፡ ወተሰብረ፡ ሰላምጌ፡ ወነበረ፡ ራስ፡ አሊ፡
 ጅወርኃ፡ በመቅደላ፡ እንዘ፡ የግግታ፡ ወአሚሃ፡ ተጠወቀት፡ ብእሲቱ፡ ለደጅ፡
 አዝማች፡ የሱፊ፡ ወኃጥአት፡ ዘትበጽሕ፡ ቦቱ፡ እስመ፡ አኃዘ፡ ባቲ፡ ሙግግ፡ ወመ

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

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

ወከንቲባ፡ አዳዳር፡ ወባላምባ፡ ራስ፡ አጽቁ፡ ወሊጋባ፡ ተሸሽጎ፡ ወሸለቃ፡ ወንድ፡
 አፍራሽ። ወምስለ፡ ነሎሙ፡ እለ፡ ተርፉ፡ መኳንንት፡ ወተፈሥሐ፡ ፈድፋድ፡
 529 a በምጽአቱ፡ ኅቤሆሙ፡ አስመ፡ ሎሙ፡ ኃይል፡ ወጽንዕ፡ ው*አቱ፡ ንጉሥ፡ ተክለ፡
 ጊዮርጊስ፡ እለኒ፡ ወጽኡ፡ መኳንንት፡ ምስሌሁ፡ አዛዢ፡ ክንፉ፡ ደጅ፡ አዝማች፡
 ጎልጃ፡ ፊታውራሪ፡ አይዳኝ፡ ከንቲባ፡ አድጎ፡ አይኖው፡ ሊጋባ፡ ማጫ። ወነ፡ 5
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 መንገለ፡ ወገራ፡ ምስለ፡ መኳንንት፡ ወሠራዊት፡ እለ፡ ሀለዉ፡ ምስሌሁ፡ እንዘ፡ በ
 ልቦ፡ ሀለዉ፡ ጸላኦቱ፡ ዘየኃሥሦሙ፡ ወእምዝ፡ ወጽኡ፡ ራስ፡ አሊ፡ እምወልድያ፡
 ወበጽሐ፡ እስከ፡ ገረገራ፡ ወእምገረገራ፡ መጽኡ፡ ወበጽሐ፡ እስከ፡ ልቦ። ወበሀየ፡
 ተራከቦ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ዘየፈቅሮ፡ ወምስለ፡ ነሎሙ፡ 10
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 እምድኅረ፡ ተራከቦ፡ ወመልአከ፡ ኃይሉ፡ ራስ፡ አሊ፡ ኃይሩ፡ ረቡ፡ ዕለተ፡ በልቦ፡
 እንዘ፡ ይትማከሩ። ወእምልቦ፡ ግዕዙ፡ በዕለተ፡ ረቡ፡ ወኃደሩ፡ በማዕድተ፡
 ወኅኒ። ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ በአምባ፡ ጭራ፡ ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡
 ማርያም፡ ውሀ፡ ወእምሀየ፡ ግዕዙ፡ በዕለተ፡ ቀዳም፡ ወኃደሩ፡ ይስሐቅ፡ ደብር። 15
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 ወኃደሩ፡ ጭቃ፡ ወንዝ። ወበሀየ፡ ገብረ፡ ምሳሐ፡ ራስ፡ አሊ፡ ለደጅ፡ አዝማች፡
 ገድሉ። ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ ዳራ፡ ወእምሀየ፡ ግዕዙ፡ ሞፈር፡ ጠጭ፡
 ወእምሀየ፡ ግዕዙ፡ ወኃደሩ፡ መቃራ፡ ወበሀየ፡ ተናበሩ፡ ሰብኡ፡ ለራስ፡ አሊ፡ ምስለ፡
 ሰብኡ፡ ለራስ፡ ኃይሉ፡ ወተናበረ፡ ሐይመት፡ ምስለ፡ ሐይመት። ወበይእቲ፡ ዕለት፡ 20
 ቦአ፡ ውስተ፡ ልቦሙ፡ ፍርሃት፡ ወረግድ፡ ለራስ፡ ኃይሉ፡ ወለቀኝ፡ አዝማች፡ ከብቲ፡
 ወለደጅ፡ አዝማች፡ ገብሬ፡ ወተድኅሉ፡ ኃዲጎሙ፡ ሕንፃሆሙ፡ ሕንፃ፡ ደቂቅ፡
 ቅድመሰ፡ ሐነፀ፡ ሕንፃ፡ ከመ፡ ወራዙት፡ ድኅረሰ፡ ተድኅሉ፡ ኃዲጎሙ፡ ሕንፃሆሙ፡
 529 b ተድኅሉ፡ በሌሊት፡ ወበጽሐቶሙ፡ ቃለ፡ * መጽሐፍ፡ ዘይቤ፡ ከንቶ፡ ይፃምዉ፡ እለ፡
 የሐንፀ። ወበይእቲ፡ ሌሊት፡ ወጽኡ፡ ወዓሊሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ ወዜ 25
 ነምሙ፡ ለራስ፡ አሊ፡ ወለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እንዘ፡ ይብል፡ ተድ
 ኅሉ፡ አዕራሪክሙ፡ ወሰብ፡ ሰምዑ፡ ኢይቤሉ፡ ንትልዎሙ፡ ወናጎሎሙ፡ እስመ፡
 ኢያፈቅሩ፡ ተንሕልዎተ፡ ሰብእ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመልአከ፡
 ኃይሉ፡ ራስ፡ አሊ፡ ባሕቱ፡ ኅደጣን፡ ሰብእ፡ ተለዎሙ፡ በጽባሕ፡ ወአትረፉ፡ እም
 ኔሆሙ፡ ነሎ፡ ስንቆሙ፡ አፍራሲሆሙ፡ ወአብቅሊሆሙ፡ ወአዕዳጊሆሙ፡ ወ 30
 ሐይመታቲሆሙ፡ ወጃወሬዛ፡ ዘስሙ፡ ሊቀ፡ መኳስ፡ ሚጣር፡ እሙረ፡ ውርዛዌ፡
 ጽኑ፡ ተለዎሙ፡ ወአኅደጎሙ፡ ብዙኃ፡ ሐይመታተ፡ ወበዕፀብ፡ አደውዋ፡ ለበ
 ለገዝ፡ ወሰፈሩ፡ ቂንጠግ፡ ወደጅ፡ አዝማች፡ ከብቲ፡ ሰፈረ፡ በጎንቃበር። ርእዮኬ፡
 ኃይሎ፡ ለእግዚአብሔር፡ እስመ፡ ሰብአ፡ ጎጆም፡ ተድኅሉ፡ መንገለ፡ ስሜን።

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

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

ነፍሱም ፡ ወግርማ ፡ መድፍራም ፡ ወረሲአም ፡ ዘይቤ ፡ መጽሐፍ ፡ ወከንቱ ፡ ተክ
ምኖ ፡ በሰብኦ ፡ ወካዕበ ፡ ዘይቤ ፡ መጽሐፍ ፡ ወፈረስኒ ፡ ሐሰት ፡ ኢያድግን ፡ ወ
ኢያመሥጥ ፡ በብዝሃ ፡ ጽንዑ ፡ ንጉሠ ፡ ነገሥትኒ ፡ ተክለ ፡ ጊዮርጊስ ፡ ወመልአክ ፡ 531b
ኃይሉ ፡ ራስ ፡ አሊ ፡ ወረዳ ፡ እምስፈሮም ፡ ተወኪሎም ፡ በእግዚአብሔር ፡ በከመ ፡
5 ይቤ ፡ መጽሐፍ ፡ ተወክል ፡ በእግዚአብሔር ፡ ወግበር ፡ ሠናዩ ፡ ወያኃድረክ ፡ ዲባ ፡ ም
ድር ፡ ወይሬእየክ ፡ ዲባ ፡ ብዕላ ፡ ብዕላሰ ፡ ዘይቤ ፡ ንዋዩ ፡ ገዳም ፡ ወትግሬ ፡ ተፈ
ሣሕ ፡ በእግዚአብሔር ፡ ወይሁበክ ፡ ስእለተ ፡ ልብክ ፡ ክሥት ፡ ለእግዚአብሔር ፡
ፍኖተክ ፡ ወውኡቱ ፡ ይገብር ፡ ለክ ፡ አማንኬ ፡ ገብሩ ፡ ሎም ፡ በከመ ፡ ፈቀዱ ፡ ወእም
ዝ ፡ አዘዙ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወመልአክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡ ከመ
10 ይኩኑ ፡ መንገለ ፡ የማን ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወፊታውሬረ ፡ ሰዲቅ ፡ ወተርቢ
ኖስ ፡ ኃይሉ ፡ ወኩሎም ፡ ሠራዊቶም ፡ ወመንገለ ፡ ዐጋም ፡ ኮነግ ፡ ቡም ፡ አሊጋዝ ፡
ወነጋድራስ ፡ ጃሴ ፡ ወደጅ ፡ አዝማች ፡ ገግሣ ፡ ወደጅ ፡ አዝማች ፡ አሊ ፡ ቦርጅ ፡ ወ
ቀኝ ፡ አዝማች ፡ ገዳጃ ፡ ወግራ ፡ አዝማች ፡ አሊጋዝ ፡ ወኩሎም ፡ ሰብኦ ፡ ቤገም
ድር ፡ ምስለ ፡ አበጋዘም ፡ ወልደ ፡ ሥላሴ ፡ ኮነ ፡ ማዕከለ ፡ ወገበዋሆች ፡ ዘውኡቶም ፡
15 ጉልማሴ ፡ ደጋላስ ፡ በይቀማች ፡ ወንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ ምስለ ፡ ደጅ ፡ አዝማች ፡
ገልሞ ፡ ወምስለ ፡ ደቀ ፡ ጽርሐ ፡ ኮነ ፡ ደጅኒ ፡ ወራስ ፡ አሊስ ፡ ጥቡዓ ፡ ልቡና ፡ ወንዱ
ዓ ፡ አእምሮ ፡ ኮነ ፡ ደጅኒ ፡ ለሰብኦ ፡ አፍራስ ፡ ወእሙንቱኒ ፡ ራስ ፡ ኃይሉ ፡ ወደጅ ፡
አዝማች ፡ ወልደ ፡ ገብርኤል ፡ መጽኢ ፡ ሠሪዎም ፡ በበግታሆም ፡ ወአሚሃ ፡ ተራ
ከቦ ፡ በዑብዕ ፡ ወተቃተሉ ፡ ወኮነ ፡ ኃይል ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡
20 ወመልአክ ፡ ኃይሉ ፡ ራስ ፡ አሊ ፡ ወሞወሞኡ ፡ አጽራሪሆም ፡ ወአመ ፡ ርእየ ፡ ራስ ፡
አሊ ፡ ብዝሃ ፡ ሠራዊቶም ፡ ጸርሐ ፡ ወይቤ ፡ አነ ፡ ጃዊ ፡ አነ ፡ ጃዊ ፡ ርእየኒ ፡ ደቁቅየ
ጃደ ፡ ጊዜ ፡ ወአጽጉዓ ፡ ልቦም ፡ ለሠራዊቱ ፡ ወቦኦ ፡ ከማሁ ፡ በከመ ፡ ነበበ ፡ ወደጅ ፡
አዝማች ፡ ኃይሉ ፡ ቦኦ ፡ ማዕከሌሆም ፡ ከመ ፡ አንበሳ ፡ ማዕከለ ፡ አል*ህምት ፡ ወከመ ፡ 532a
ተኩላ ፡ ማዕከለ ፡ ማዕከለ ፡ አባግዕ ፡ ወከመ ፡ ነምር ፡ ማዕከለ ፡ ጠሊ ፡ ዘረዎም ፡ ወረሰዮ
25 ሙ ፡ ከመ ፡ ዘርዓ ፡ ዓው ፡ ወሞተ ፡ ደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ወቀታሊሁ ፡
ባሻ ፡ እሉሬ ፡ ወድቀ ፡ ደጅ ፡ አዝማች ፡ ዘትግሬ ፡ ወልደ ፡ ራስ ፡ ሚካኤል ፡ ወካዕበ ፡
በጽሐ ፡ ቦቱ ፡ በደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ ዘይቤ ፡ መጽሐፍ ፡ እለኒ ፡ መለኩ ፡
ከመ ፡ ዘኢመለኩ ፡ መጽኦ ፡ ደጅ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡ እምትግሬ ፡ ምስለ ፡
ብዙኅ ፡ ሠራዊት ፡ ወወዓለ ፡ ውዳቀ ፡ በሕቲቱ ፡ ላዕለ ፡ መሬት ፡ መጽኦ ፡ ደጅ ፡ አዝ
30 ማች ፡ ወልደ ፡ ገብርኤል ፡ ምስለ ፡ ብዙኅ ፡ ዘርቤት ፡ ወምስለ ፡ ብዙኅ ፡ ሚላት ፡ ወም
ስለ ፡ ብዙኅ ፡ ትርሲት ፡ ተረክበ ፡ እምአልባሳት ፡ ምስለ ፡ ደቂቀ ፡ ደቂቅ ፡ ኢይቤ ፡
ላዕለ ፡ መሬት ፡ ወይቤ ፡ ኢይትቀበር ፡ ዘእንበለ ፡ ሣፀን ፡ አላ ፡ ዕሩዩ ፡ ኮነ ፡ ምስለ ፡
ደቂቀ ፡ ደቂቅ ፡ በጊዜ ፡ ሞት ፡ ርእየኬ ፡ ከመ ፡ ሞት ፡ ያስተዔሪ ፡ ዓቢዩ ፡ ምስለ ፡ ን
ዑስ ፡ ወእግዚአ ፡ ምስለ ፡ ገብር ፡ አማንኬ ፡ በጽሐ ፡ ሞቱ ፡ ለደጅ ፡ አዝማች ፡ ወልደ ፡

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

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

534 a ኮነ፡ ይሠርዕ፡ ኩሎ፡ ዓለ* መ፡ አመ፡ የ-ም፡ ከመ፡ የ-ም፡ ወየ-ም ሰ፡ መራት፡ ው-አቱ፡
 ዘኢይትሐወክ፡ እምለፌ፡ ወእምለፌ፡ ። እንከሰኬ፡ ኢይትረከብ፡ መኰንን፡ ዘከመ፡
 ራስ፡ አሊ፡ ዘይትአመን፡ የ-ጊ፡ ምንት፡ ሤጥ፡ ቦቱ፡ ለከዌነ፡ ተአማኒ፡ እስመ፡ ተ
 አመነ፡ ሰብእ፡ ወኢሐሰወ፡ መሐላሁ፡ ኩሎ፡ ይቀርቦ፡ ወየአምኖ፡ ። ወእግዚአብ
 ሔር፡ የዓቅቦ፡ እምኩሎ፡ መከሬሁ፡ ለእመዓቀቦ፡ ቃሎ፡ ዘይቤ፡ አትምሐሎ፡ ግ 5
 መራ፡ ኢብሰማይ፡ ወኢብምድር፡ ። ወእመ፡ መሐልክመ፡ ኢተሐሰወ፡ መሐላ
 ክመ፡ እስመ፡ ሐስዎ፡ መሐላ፡ ያመጽእ፡ መከራብ፡ ሥጋ፡ ወነፍስ፡ አማንኬ፡ ኮነ፡
 የዓቅብ፡ መሐላሁ፡ ራስ፡ አሊ፡ ወዛቲ፡ ይእቲ፡ ዘአኩነነቶ፡ ኩሎ፡ ዓለመ፡ ኢይት
 ረከብኬ፡ ወሬዛ፡ ዘከመ፡ ራስ፡ አሊ፡ ዘይኳንን፡ እምጽንፍ፡ እስከነ፡ ጽንፍ፡ ወሞ
 ቱኒ፡ ኮነ፡ ሸወጃለወርኃ፡ ሰኔ፡ ። ወተቀብረ፡ ለሊብላ፡ አኮኬ፡ ዘተቀብረ፡ ሰብእ፡ አላ፡ 10
 ተቀብረ፡ አማን፡ እስመ፡ ኩሎ፡ ግብሩ፡ አማን፡ ው-አቱ፡ ወኮነብካይ፡ ወወይሌ፡
 ውስተ፡ ኩሎ፡ አጽናፈ፡ ዓለም፡ እስመ፡ ው-አቱ፡ አብ፡ ለእንለ፡ ማውታ፡ ወመኰን
 ኖን፡ ለዕቤራት፡ ። ። ። ። ። ። ። ። ።
 ታሪክ፡ ዘራስ፡ አሊጋዝ፡ ወእምዝ፡ ተሰይመ፡ ራስ፡ አሊጋዝ፡ እኑሁ፡ ራስ፡ አሊ፡
 ወሰፈነ፡ ኩሎ፡ ዓለመ፡ ህየንቲሁ፡ እስመ፡ ኮነ፡ ተሠይሞቱ፡ በቃሎ፡ እግዚአብሔር፡ 15
 በከመ፡ ይቤ፡ መጽሐፍ፡ ኢይሠየም፡ መኰንን፡ ዘእንበለ፡ ፈቃደ፡ እግዚአብሔር፡
 በከመ፡ ይቤ፡ መጽሐፍ፡ ኢይሠየም፡ መኰንን፡ ዘእንበለ፡ ፈቃደ፡ እግዚአብሔር፡
 እመሰኬ፡ ኮነ፡ ተሰይሞቱ፡ ለመኰንን፡ እምነበ፡ እግዚአብሔር፡ ኢይደሉ፡ ይት
 ጎሐለውዎ፡ እስመ፡ ው-አቱ፡ ተግብዖ፡ ምስለ፡ እግዚአብሔር፡ ወእምዝ፡ ወጽኦ፡
 ደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ ገረገራ፡ ሶበ፡ ሰምዓ፡ ሞቶ፡ ለራስ፡ አሊ፡ ወበከየ፡ 20
 ወኃዘነ፡ ብዙኃ፡ በሞተ፡ ፍቁሩ፡ ራስ፡ አሊ፡ እስመ፡ ያፈቅሮ፡ ወየአምኖ፡ ሞተ፡
 ራስ፡ አሊሰ፡ በኅበ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ከመ፡ ተመትሮ፡ እድ፡ ው-አቱ፡ ወከመ፡

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

ሀገረ፡ ሰላም፡ ወበሀየ፡ አገትዎ፡ ግራ፡ አዝማች፡ አመዲ፡ ወደጅ፡ አዝማች፡ አሊ፡
 ቦርሼ ። ወርእዮ፡ ከመ፡ ኢኮነ፡ ሎቱ፡ ተደግለ፡ በሊሌት፡ ወሐረ፡ መንገለ፡ ፍኖተ፡
 አፈረዋናት፡ ወተለውዎ፡ ደጃዝማች፡ ወደጅ፡ አዝማች፡ አሊ፡ ጎርሼ፡ ወግራ፡ አዝ
 ማች፡ አመዲ፡ ወበጽሑ፡ እስከ፡ ድልድይ ። ውእቱስ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮ
 5 ርጊስ፡ እምስጦ፡ ወንደወ፡ መንገለ፡ አባይ፡ ወበውእቱ፡ መዋዕል፡ ተንሕለውዎ፡
 ለራስ፡ አሊ፡ ጋዝ፡ እኅሆመ፡ ዘተሠይመ፡ በፈቃደ፡ እግዚአብሔር፡ ጃን፡ ጽራር፡
 በረረሌ፡ ወፊታውራሪ፡ ሰዲቅ፡ ሎሙኒ፡ ተንሕለዎሙ፡ ደጅ፡ አዝማች፡ የሱፊ፡ ርእ
 ዩኪ፡ ግብር፡ ለእግዚአብሔር፡ እመ፡ ተንሕለውዎ፡ ለራስ፡ አሊ፡ ጋዝ፡ ፈደዮሙ፡
 እግዚአብሔር፡ ለየሱፊ፡ ዘይትጎራሽዎመ፡ በከመ፡ ይቤ፡ መጽሐፍ* ወይፈደዮ፡ 535 a
 10 ለኩሉ፡ በከመ፡ ምግባሩ፡ ወካዕባ፡ ተንሕለውዎ፡ ደጅ፡ አዝማች፡ አሉላ፡ ወነጋደ፡
 ራስ፡ ጃሌ፡ ወበላቲንጌታ፡ ወልደ፡ ሥላሴ፡ ሎሙሰ፡ እምኢደለዎሙ፡ ተንሕልዎ፡
 አሊ፡ ጋዝ፡ እኅዋሁ፡ ለራስ፡ አሊ፡ ። ወጌሠ፡ እምዳውንት፡ ወበጽሑ፡ እስከ፡ ገረ
 ገራ፡ እንዘ፡ ይጸብሕ፡ ወፈትሑ፡ ወራሪ ። ወአሜሃ፡ ኮነ፡ ውውዓ፡ ጎበ፡ ገረገራ፡ ወአ
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 20 ኃን፡ እለ፡ ኢነአምር፡ አስማቲሆሙ፡ ወርዘው፡ በይእቱ፡ ዕለት፡ እለሰ፡ ወርዘው፡
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 ሙ፡ በፍሥሐ፡ ወአስተአንገዶሙ፡ ። ወበሀየ፡ ቦአ፡ አሊጋዝ፡ ንጉሤ፡ ወእምዝ፡ ወረ
 5 ዱ፡ መንገል፡ አፈረዋናት፡ ወተራከቡ፡ ምስለ፡ ደጃዝማች፡ ኃይሉ፡ ወልዱ፡ ለአቤቶ፡
 ተርቤኖስ፡ ። ወእምዝ፡ ተንሥኦ፡ ደጅ፡ አዝማች፡ ኢኮንያን፡ እምብሔረ፡ ደሞት፡
 ወእንዘ፡ የሐውር፡ በፍኖት፡ ተንሥኦ፡ ላዕሌሁ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 ወተግእዳ፡ ምስሌሁ፡ ። ወሞኦ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወተርፈ፡ መን
 10 ገለ፡ ድኅር፡ ወአትረፈ፡ ብዙኃ፡ እምሠራዊቱ፡ ዝረመንክር፡ ወፀፀብ፡ ወእቱ፡ ።
 እስመ፡ ኢተገብረ፡ እስከ፡ ይእዜ፡ ከመዝ፡ ወአልቦ፡ ንጉሥ፡ ከማሁ፡ ዘተቃተለ፡ እም
 ድኅረ፡ ተሞቅሐ፡ ። ወእምዝ፡ መጽአ፡ ደጅ፡ አዝማች፡ ኢኮንያን፡ እኒዛ፡ ብእሲተ፡
 ንጉሥ፡ ወንዋቲሁ፡ ወተራከቡ፡ ምስለ፡ ራስ፡ አሊ፡ ጋዝ፡ ወመኳንቲሁ፡ ። ወእምዝ፡
 መጽአ፡ ራስ፡ ኃይሉ፡ እምጐጃም፡ ወእንዘ፡ ይመጽእ፡ በፍኖት፡ ተራከቡ፡ ምስለ፡
 ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ወአምጽአ፡ ምስሌሁ፡ እስከ፡ ድልፎይ፡ ወበሀ፡ ተራከ
 15 ቡ፡ ራስ፡ አሊጋዝ፡ ወደጅ፡ አዝማች፡ ኃይሉ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ርእሰ፡ መኳንንት፡
 ወተዜያነዉ፡ ምሐሎ፡ ዘውስተ፡ ልቦሙ፡ ። ርእዮኑ፡ ሀብቶ፡ ለራስ፡ አሊጋዝ፡ እስ
 መ፡ ረሰየ፡ ከሎ፡ ጀወከኑነ፡ ዓለመ፡ ከሎ፡ እንበለ፡ ግማ፡ ወድካም፡ ራስ፡ አሊጋዝ፡
 ተራከቡ፡ ምስለ፡ ራስ፡ ኃይሉ፡ ከዊኖ፡ ብዙኅ፡ ወራዊት፡ በአባያ፡ ወእቱሰ፡ ራስ፡
 ኃይሉ፡ ተራከቡ፡ ምስለ፡ ኅዳጣን፡ ሰብእ፡ ከዊኖ፡ ። ራስ፡ አሊ፡ ሜጣ፡ ለወለቱ፡
 20 ወይዘሮ፡ አልጣሽ፡ እምጐጃም፡ በብዙኅ፡ ግዕር፡ ወእቱሰ፡ እእንበለ፡ ግዕር፡ ወግማ፡
 ይፈርሀኑ፡ እንከ፡ ከሎ፡ ሰብእ፡ ዘኮነ፡ ይዜኑ፡ ዜ*ና፡ ሐሰት፡ እስመ፡ ኮነ፡ ጀምስለ፡ 537a
 ራስ፡ አሊጋዝ፡ ከሎሙ፡ መኳንንት፡ ፈድፋደሰ፡ ይኅፈሩ፡ ጸላእቱ፡ ለደጅ፡ አዝ
 ማች፡ ኃይሉ፡ እለ፡ ኮኑ፡ ይዜንው፡ ላዕሌሁ፡ ዜና፡ ሐሰት፡ ወይብሉ፡ ኮነ፡ ጀጊዜ፡
 ምስለ፡ ራስ፡ ኃይሉ፡ ወጀጊዜ፡ ምስለ፡ ኢኮንያን፡ ምንት፡ ይትናገሩ፡ እንከ፡ ወያወ
 25 ሥኡ፡ እስመ፡ ተረክቦ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ሕያወ፡ እምተገሕልዎ፡ ። ወእምዝ፡
 ተመይጠ፡ ራስ፡ አሊጋዝ፡ ወአመልዳ፡ መንገል፡ ገረገራ፡ ፍኖቶ፡ ። ወእምቅድመዝ፡
 ተነግረ፡ አዋጅ፡ በትዕይንቱ፡ ለራስ፡ አሊጋዝ፡ ዘይብል፡ ይግበር፡ ዘፈቀደ፡ አዪ፡
 ሕዝቅያስ፡ ወይቤሉ፡ ወዓልተ፡ ንጉሥ፡ ዘውእቶሙ፡ ቀኝ፡ አዝማች፡ የማርያም፡
 ባርያ፡ ወአዛዢ፡ ወዳዳ፡ ወአዛዢ፡ ወልታ፡ ይቤሉ፡ በቃለ፡ ንጉሥ፡ ወሀብኩከ፡
 30 ይቤ፡ ንጉሠ፡ ነገሥት፡ ሕዝቀያስ፡ ለራስ፡ ኃይሉ፡ ጐጅም፡ ደጅ፡ አዝማችነት፡
 ከአገው፡ ምዝክርነት፡ ጋራ፡ ይባባ፡ አዛዢነት፡ ምስለ፡ ፊታውራሪት፡ ወለደጃ
 ዝማች፡ ኢኮንያን፡ ዳሞት፡ ደጅ፡ አዝማችነት፡ በጎንደርሂ፡ በዝንቱ፡ ወርኃ፡ መዋ
 ዕል፡ ኮነ፡ ከመዝ፡ ። ። ። ። ። ። ።
 በጅጂወጅጂወጁ ወጅግመተ፡ ዓለም፡ በዘመነ፡ ማቴዎስ፡ ወንጌላዊ፡ አመ፡ ጅመሷለወ

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

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

ኃይሉ ፡ እሙንቱሃ ፡ ጎዮ ፡ ወአመልፀ ፡ ፍኖቶሙ ፡ መንገለ ፡ ወኅኔ ፡ ውእቱሰ ፡
 539a ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ አመልፃ ፡ ፍኖቶ ፡ መንገ*ለ ፡ ቃሮዳ ፡ ወበጽሐ ፡
 እስከ ፡ ፋርባ ፡ ወአውዓየ ፡ ቤቶ ፡ ለአቤቶ ፡ ወልደ ፡ ኔር ፡ ወአምዝ ፡ ተመይጠ ፡ ንጉሠ ፡
 ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወአመልፃ ፡ ፍኖቶ ፡ መንገለ ፡ ደልድይ ፡ ለሂ ፡ ነበሩ ፡
 መኳንንት ፡ ምስሌሁ ፡ ተዘርው ፡ በበይናቲሆሙ ። ወእመቦ ፡ ዘይሴአሎሙ ፡ ለእሉ ፡ 5
 መኳንንት ፡ እንዘ ፡ ይብል ፡ ምንተ ፡ ገበርክሙ ፡ ወለምንት ፡ መጻእክሙ ፡ መንገለ ፡
 ቤገምድር ፡ ምንተ ፡ እምአውሥኡ ፡ እስመ ፡ አልቦ ፡ ዘገብሩ ። እሉሰ ፡ ይመስሉ ፡
 አላተ ፡ ዕዕ ፡ ዘሌሊተ ፡ በቁላት ፡ ወሌሊተ ፡ ሞተት ። ዓዲ ፡ ይመስሉ ፡ ካል፡ ዕዕ ፡
 ዘሀሎ ፡ በምድረ ፡ ፋርስ ፡ ወይየብስ ፡ ፍጡኅ ፡ ሶበ ፡ ይሰም ፡ ቃለ ፡ ዘይብል ፡ አዕዕ ፡ ጋስ ፡
 መጽአ ፡ ብከ ፡ ፋስ ። አማንኬ ፡ ዝንቱ ፡ ምሳሌ ፡ ምሳሌሆሙ ፡ ለእሉ ፡ መኳንንት ፡ 10
 እስመ ፡ አልቦ ፡ ዘገብሩ ፡ ምንተኒ ፡ በቤገምድር ፡ ዘእንበለ ፡ አውዕየ ፡ ቤቱ ፡ ለአቤቶ ፡
 ወልደ ፡ ኔር ፡ ፋስሰ ፡ በሊሕ ፡ ወመደንግዕ ። ውእቱሰ ፡ ራስ ፡ አሊጋዝ ፡ ወዕዕ ፡ ጋሰኒ ፡
 እሉ ፡ መኳንንት ፡ ዘገጃም ፡ ዘርዕዳ ፡ ወደንገዑ ፡ እምሰሚግ ፡ ድምፀ ፡ ለራስ ፡ አሊ
 ጋዝ ፡ ወንጉሥሂ ፡ ሕዝቅያስ ፡ ወመኳንንቲሁ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ደጅ ፡ አዝ
 ማች ፡ ኢኮንያን ፡ ወከንቲባ ፡ አያዳር ፡ አዛገር ፡ ደጌሌ ፡ አዛገር ፡ ትኩ ፡ ወደጅ ፡ አዝ 15
 ማች ፡ ገልሞ ፡ ወበሸ ፡ ገግሣ ፡ በጽሑ ፡ እስከ ፡ ቃንጦና ፡ ደጅ ፡ አዝማች ፡ ኃይሉሰ ፡
 ተለዎ ፡ ለንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወአኅደጉ ፡ ሠራዊቱ ፡ ለደጅ ፡ አዝማች ፡
 ኃይሉ ፡ አልህምተ ፡ እመኳንንቲሁ ፡ ለንጉሥ ፡ ተክለ ፡ ጊዮርጊስ ፡ ወአምዝ ፡ ሶበ ፡
 ተመይጠ ፡ ራስ ፡ አሊ ፡ ጋዝ ፡ እምአምባሰል ፡ ቦክ ፡ ገረገራ ፡ ወፈነዎ ፡ ለመቁት ፡
 አዝማች ፡ ወልደ ፡ ሚካኤል ፡ ኅበ ፡ ንጉሠ ፡ ነገሥት ፡ ሕዝቅያስ ፡ ወገብረ ፡ ንጉሠ ፡ 20
 ነገሥት ፡ ሕዝቅያስ ፡ ሹመት ፡ ሸረት ፡ በአሪንጎ ፡ ወእምቅድመ ፡ ዝንቱ ፡ ነገር ፡ ተበ
 ዓሰ ፡ ራስ ፡ አሊ ፡ ጋዝ ፡ ምስለ ፡ ጃን ፡ ጽራር ፡ የሱፌ ፡ ወተቃተሉ ፡ በደውንት ፡ ወኮነ ፡
 539b ድል ፡ ለራስ ፡ እሊ ፡ ጋዝ ፡ ርእሰ ፡ መሳፍንት ፡ ወመኳንንት ። እስመ ፡ *ተጻብአ ፡
 ምስለ ፡ ዘሢሞ ፡ እግዚአብሔር ፡ ተኮብጻ ፡ ውእቱ ፡ ምስለ ፡ እግዚአብሔር ፡ በክመ ፡
 ይቤ ፡ መምህር ፡ እመ ፡ አኃዝዎሙ ፡ ለሐዋርያት ፡ ረበናተ ፡ አሪት ፡ ይቤ ፡ ኢትኩኑ ፡ 25
 ከመ ፡ ዘይትበዓስ ፡ ምስለ ፡ እግዚአብሔር ፡ እመሰ ፡ ኮነ ፡ ዝምክርሙ ፡ ወዝ ፡ ነገርሙ ፡
 እምኅበ ፡ ሰብእ ፡ ይሠዓር ፡ ወይጠፍር ፡ ወእመሰ ፡ እምኅበ ፡ እግዚአብሔር ፡ ውእቱ ፡
 አልቦ ፡ ዘትክለ ፡ አኅደኅቶሙ ። አማንኬ ፡ ኮነ ፡ ሢመቱ ፡ ለራስ ፡ አሊጋዝ ፡ እምኅበ ፡
 እግዚአብሔር ፡ እስመ ፡ ነሉ ፡ ገረረ ፡ ቃሕተ ፡ እገሪሁ ። እመሂ ፡ ይወጽእ ፡ ለተ
 ግብዖ ፡ አልቦ ፡ ዘይቀውም ፡ በቅድሚሁ ፡ ወአሚሃ ፡ ሞተ ፡ ብላቴንጌታ ፡ ወልደ ፡ ሥ 30
 ላሴ ፡ ወቀታሊሁ ፡ መቁት ፡ አዝማች ፡ ወልደ ፡ ሚካኤል ፡ ወጎዮ ፡ ጃን ፡ ጽራር ፡ የሱ
 ፌ ። ወአምሠጠ ፡ በሕማም ፡ ወበግዕር ፡ ወተለዎ ፡ ራስ ፡ አሊጋዝ ፡ እስከ ፡ አምባሰል ፡
 ወአሚሃ ፡ ቦክ ፡ በረሌኃበ ፡ ራስ ፡ አሊጋዝ ፡ እንዘ ፡ ይሰብር ፡ መዋቅሕተ ። ወአምዝ ፡
 ተዓረቀ ፡ የሱፌ ፡ ምስለ ፡ ራስ ፡ አሊ ፡ ጋዝ ፡ ወፈነዎ ፡ ለደጅ ፡ አዝማች ፡ አሉላ ፡ እንዘ ፡

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

ሚካኤል፡ ወለአፈ፡ ንጉሥ፡ ላዕክ፡ ማርያም፡ ወይቤሎሙ፡ አንትሙ፡ ዕቀቡ፡ ፍኖተ፡
 ላዕለ፡ ሰፈር፡ ወውኦቲኒ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ተንሥኦ፡ እምስካቡ፡ ወቀ
 ነተ፡ ሐቋሁ፡ በኃይል፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ቅንት፡ ሰይፈክ፡ ኃያል፡ ውስተ፡
 ሐቋክ፡ በለንክ፡ ወበላህይክ ። አርትዕ፡ ተሠራኅ፡ ወንገሥ ። በእንተ፡ ጽድቅ፡ ወር
 ትዕ፡ ወየውሃት፡ ወይመርሐክ፡ ስብሐተ፡ የማንክ ። አሕፃክ፡ ስጡል፡ ኃያል ። 5
 አሕዛብ፡ ይወድቁ፡ ታሕቲክ ። ወይቤሎሙ፡ ለመኳንንቲሁ፡ ዘውእቶሙ፡ ቀኝ፡
 አዝማች፡ ሶኒ፡ ወከንቲባ፡ አያዳር፡ ወአዛገር፡ ደጌሌ፡ ወአዛገር፡ ትኩ፡ ወሊቀ፡
 መኳስ፡ ያቦ፡ ባርያ፡ ወለኩሎሙ፡ መኳንንት፡ ጽንዑ፡ ወኃይሉ፡ እስመ፡ አልቦሙ፡
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 ለሠራዊቲ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ እስመ፡ በእሲሁ፡ ኃያል፡ ወምሁረ፡ ፀብዕ፡
 ወእቲ፡ ። ወአሚሃ፡ ተራከቡ፡ በፀብዕ፡ ወበቀትል ። ወኮነ፡ ድል፡ ለንጉሠ፡ ነገሥት፡
 ሕዝቅያስ፡ እስመ፡ ሕሊና፡ እግዚአብሔር፡ ካልዕ፡ ወሕሊና፡ ሰብእ፡ ካልዕ፡ በከመ፡
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 5 ባርያ፡ ወርዘዉ፡ በይእቲ፡ ዕለት፡ ዓቢያ፡ ውርዘዌ፡ ወአልቦ፡ ዘኢወርዘወ፡ እምኔ
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 10 ሐሁ። ዕብን፡ ዘመነንዋ፡ ነደቅት፡ ወይእቲ፡ ኮነት፡ ውስተ፡ ርእሰ፡ ማዕዘንት፡ እም
 ኅበ፡ እግዚአብሔር፡ ኮነት፡ ዛቲ፡ ወካዕበ፡ ይቤ፡ ዛቲ፡ ዕለት፡ እንተ፡ ገብረ፡ እግዚ
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 15 ጎንደር፡ ወኢተርፈ፡ ላቲ፡ ምንትኒ። ወበወርኃ፡ ግንቦት፡ ሐረ፡ ራስ፡ አሊጋዝ፡
 እምገረገራ፡ መንገለ፡ አምባሰል፡ አመ፡ ሰምዓ፡ ዓመግሁ፡ ለደጅ፡ አዝማች፡ የሱፊ፡
 እምድኅረ፡ ተዓረቁ፡ ወበርበረ፡ ኩሎ፡ ምድረ፡ ደላንታ፡ ወአምባሰል፡ ወሰበርሙ፡
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 20 አዝማች፡ ቢረሌ፡ ለራስ፡ አሊጋዝ፡ ንሃአ፡ ኩሎ፡ አድባራተ፡ ወይኩኑ፡ ውስተ፡
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 25 ወለቀኝ፡ አዝማች፡ ሶኒ፡ እስመ፡ አውጽአሙ፡ እምጎንደር፡ ቀኝ፡ አዝማች፡ ጎ
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 30 ከመ፡ ተወለጠ፡ ዘመን፡ ወኮነ፡ ዘኢኮነ፡ ቅድመኒ፡ እምቅድመ፡ ዝንቱ፡ ዘመን፡ በዘ
 መነ፡ ኦሪት፡ አመ፡ ኃያለ፡ አበሳሆሙ፡ ለሕዝብ፡ እስራኤል፡ ተከፍለ፡ መንግሥት፡
 ለኅበ፡ ጀወጀነገደ፡ ጁኤል፡ ዘውእቶሙ፡ ነገደ፡ ይሁደ፡ ወብንያም፡ ተለውዎ፡ ለሮ
 ብዓም፡ ወልደ፡ ደዊት፡ ወጊነገደ፡ ጁኤል፡ ተለውዎ፡ ለኢዮርብአም፡ ወልደ፡ ናባጥ፡
 ወአንገሥዎ፡ በሰማር፡ ቅድመስ፡ አዘዘ፡ እግዚአብሔር፡ ከመ፡ አይገዕ፡ መንግሥት፡

እምቤተ፡ ዳዊት፡ ወክህነት፡ እምቤተ፡ ሌዊ፡ ወባሕቱ፡ በእንተ፡ ኃጢአተ፡ እስራኤል፡ ተከፍለ፡ መንግሥት፡ ወተውሀብ፡ ለካልዓን፡ ዘኢይደልዎሙ፡ መንግሥት፡ ወዘፈቀደ፡ ይኩን፡ ገናዌ፡ ኮነ፡ ገናዌ፡ በሰማርያ ። ዮምኒ፡ ለእመ፡ አርኃቀ፡ እግዚአብሔር፡ ረድኤቶ፡ እምኔነ፡ ወነሥአነ፡ ፩ደ፡ እግዚአ፡ ዘተውሀቦ፡ ቅብዓ፡ መንግሥት፡ ኮነ፡ ብዙኃን፡ አጋዕዝቲኑ፡ ዘኢትዮጵያ ። በከመ፡ ይቤ፡ መጽሐፍ፡ ይሁዳ፡ ብዙ 5 ኃን፡ አማልክቲክ፡ በኩልቄ፡ አህጉሪክ፡ ቅድመሰ፡ ሜጣ፡ ኤርምያስ፡ በጸሎቱ፡ ለመንግሥት፡ ኅብ፡ ቤተደዊት፡ ድኅረሂ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አብ፡ ብርሃናት፡ ሜጣ፡ ለመንግሥት፡ ከመ፡ ይኩኖ፡ አምላክ፡ ወልደ፡ ዳዊት፡ ዮምሰ፡ በዘመንነ፡ አልቦ፡ ዘደረገትዕ፡ ለነ፡ መንግሥት፡ ኅብ፡ አርኃቀነ፡ እምእግዚአብሔር፡ ኃጢአትነ ። በከመ፡ ይቤ፡ ደዊት፡ ርኅቅ፡ እምአድኅኖትየ፡ ቃለ፡ ኃጢአትየ ። ወዓዲ፡ አልቦ፡ 10 ሰብእ፡ በዘመንነ፡ ዘይብሎ፡ ለእግዚአብሔር፡ ተሐሰወነ፡ ቃልክ፡ ዘይቤ፡ ኢይክል፡ ተቀንዮ፡ ፩ገብር፡ ለጀአጋእዝት፡ ዘኢይምህክዋ፡ ለፍጥረትክ፡ ወባሕቱ፡ ከመ፡ ኢይብል፡ ሰብእ፡ ከመዝ፡ እምብዝኃ፡ መከራሁ፡ ወኃዘኑ፡ ይቤ፡ አባ፡ ገብርኤል፡ አረጋዊ፡

542 b አእግዚአ፡ ተስፋየ፡ ወትውክልትየ፡ *በከመ፡ ሥምረትክ፡ ስርሕ፡ ሕይወትየ፡ ጥዑም፡ ውእቱ፡ መሪር፡ ዘትፈቅዳ፡ አንተ፡ እምዐቃውዕ፡ ዘአፈቅዶ፡ አነ፡ ወዛቲ፡ ቃለ፡ 15 ጥብብ፡ ልጓም፡ ዘልብ፡ ወሕሊናይእቱ ። ። ። ። ። ።

ታሪክ፡ ዘይትነብብ፡ ዘከመ፡ ተዪወወት፡ ብእሲቱ፡ ለደጅ፡ አዘማች፡ ኃይሉ፡ ወዘከመ፡ ተመይጦት፡ በኃይለ፡ እግዚአብሔር፡ እምብሔረ፡ ጐጃም ። ወእንዘ፡ ይትመየጥ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ እምገረገራ፡ መንገለ፡ ሀገሩ፡ እስቲ፡ ሰምዓ፡ ተዪውዎታ፡ ለብእሲቱ፡ ወይዘሮ፡ አንቋሊት፡ ባሕቱ፡ ተዪውዎታ፡ ኢይከውን፡ ቦቱ፡ ነውረ፡ 20 ወኢድካመ፡ እሰመ፡ ውእቱ፡ ፈነው፡ ኅቤሃ፡ እንዘ፡ ይብል፡ ተመየጦ፡ ውስተ፡ ሀገርኪ፡ ወባኢ፡ ውስተ፡ ቤትኪ ። ወይእቲሰ፡ ተሐየየት፡ ተመይጦታ፡ ወእንበይነ፡ ዝንቱ፡ ኢይካውን፡ ወድካመ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ በከመ፡ ኢኮነ፡ ቦቱ፡ ለእግዚአብሔር፡ ነውረ፡ ወድካመ፡ ሞታ፡ ለሔዋን፡ ወተሰደታ፡ እምገነት፡ እስመ፡ ውእቱ፡ እግዚአብሔር፡ ዜነዋ፡ እንዘ፡ ይብል፡ ወእመ፡ ትበልዒ፡ እምውእቱ፡ ዐዕ፡ 25 ሞተ፡ ትመውቲ፡ ወይእቲሰ፡ ዘንተ፡ ቃለ፡ አስቲታ፡ በጽሐት፡ ኅብ፡ ሞት፡ ወኅብ፡ ተሰዶ፡ እምድረ፡ ገነት፡ ወእምዝ፡ ተንሥአ፡ ደጅአዝማት፡ ኃይሉ፡ እምሀገሩ፡ እስቲ፡ ወእመልዓ፡ ፍኖቶ፡ መንገለ፡ አባይ፡ ወተለዎ፡ ለጲጥሮስ፡ ዘዪወዋ፡ ለብእሲቱ፡ እስከ፡ ፈለገ፡ ዓባይ፡ ውእቱሰ፡ ጲጥሮስ፡ ዓደው፡ ፈለገ፡ ዓባይ፡ ወአምሠጦ፡ በፃማ፡ ወበፃዕር፡ ወአዕደዋ፡ ፈለገ፡ ዓባይ፡ ለወይዘሮ፡ አንቋሊት፡ ወአብጽሐ፡ ምድረ፡ 30 ጐጃም፡ ወሶበ፡ ርእዩ፡ ሰብአ፡ ጐጃም፡ ምጽአታ፡ ለወይዘሮ፡ አንቋሊት፡ ወተሊዎቶ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ አድኅራሃ፡ ፈርሁ፡ ወርዕዱ፡ ወአኃዘሙ፡ ማኅምም፡ ለእለይነብሩ፡ ውስተ፡ ደብረ፡ ሦት ። ወአሜሃ፡ ለእኩ፡ ኅቤሁ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ እንዘ፡ ይብሉ፡ ተመየጥ፡ ውስተ፡ ብሔርክ፡ ወንፌጉ፡ ለክ፡ ብእሲቲክ፡ ውእቱኒ፡

ይቤ፡አሆ፡እትመየጥ፡ለክሙ፡መንገለ፡ብሔርየ፡ለእመ፡ወሀብክሙ፡ከ፡ብእሲትየ፡
 ወአሜሃ፡ወሀ*ብዎ፡ብእሲቶ፡ብፍርሃት፡ወበረዓድ፡እመሰ፡ኢወሀብዎ፡ወኢተመ 543 a
 ይጠ፡ድጎሪት፡አላ፡እምሐረ፡ብሔረ፡ጎጃም፡እመኒ፡ለሞት፡ወእመኒ፡ለሕይወት፡
 እሰመ፡ሕሊናሁ፡ውዑይ፡ከመ፡እሳት ። ባሕቱ፡መሓሪ፡ወመስተሣህል፡እግዚአብ
 5 ሔር፡ረሰየሙ፡ለሰብአ፡ጎጃም፡ከመ፡የሀብዎ፡ብእሲቶ ። ወእምዝ፡አደወት፡
 ፈለገ፡ዓባይ፡ወይዘሮ፡አንቋሊት፡ወተራከበት፡ምስለ፡ብእሲሃ፡ደጅ፡አዝማች፡
 ኃይሉ፡ወሰብ፡ርእየቶ፡በከየት፡ሰቤሃ፡እንዘ፡ትእጎዝ፡ክሣደ፡ውእቱኒ፡ደጅ፡አዝ
 ማች፡ኃይሉ፡ተፈሥሐ፡ጥቀ፡ወአዕኩቶ፡ለእግዚአብሔር፡ዘገብረ፡ሎቱ፡ኃይለ፡
 እንዘ፡ይብል፡አከተከ፡እስመ፡ተወከፍከኒ፡ወስላተ፡ጸላዒ፡ኢረሰይከኒ ። እግ
 10 ዘኢ፡አምላክደ፡ጸራጎኩ፡ጎቤክ፡ወተሠሃልከኒ፡እግዚአ፡አውጸእካ፡እምሲኦል፡
 ለነፍስየ ። ሲኦልስ፡ብሔረ፡ጎጃም፡ውእቱ ። ወነፍሱሃ፡ብእሲቱ፡ወይዘሮ፡
 አንቋሊት፡ይእቲ ። አከመ፡ይቤ፡መጽሓፍ፡ብእሲ፡ወብእሲት፡ጃእሙንቱ፡
 እስመ፡ዘአስተጻመረ፡እግዚአብሔር፡ሰብእ፡ኢይፍልጥ ። ወካዕበ፡ይቤ፡እም
 ብዝኃ፡ፍሥሐሁ፡ንዑ፡ስምዑኒ፡ወእንግርክሙ፡ከልክሙ፡እለ፡ትፈርሀዎ፡ለእ
 15 ግዚአብሔር፡መጠነ፡ገብረ፡ላቲ፡ለነፍስየ፡ዘጸራጎኩ፡ጎቤሁ፡በአፉየ፡ወከ
 ላሕኩ፡በልሳንየ ። እመሰ፡ዓመ፡ይሬአ፡ውስተ፡ልብየ ። ኢይሰምዓኒ፡እግዚ
 አብሔር፡ወበእንተዝ፡ሰምዓኒ፡እግዚአብሔር፡ወአጽምዓኒ፡ቃለ፡ሰእለትየ ።
 ይትባረክ፡እግዚአብሔር፡ዘኢከልዓኒ፡ጸሎትየ፡ወኢያርኃቀ፡ሣህሎ፡እምኔየ፡
 አንተኒ፡ኢትጎደግ፡አፍቅሮቶ፡ለእግዚአብሔር፡አምላክክ፡ኦእግዚእየ፡ደጅ
 20 ዝማች፡ኃይሉ፡አማነኬ፡እግዚአብሔር፡ኢከልዓክ፡ጸሎተክ፡ወኢያርኃቀ፡
 ሣህሎ፡እምኔክ ። አንተኒ፡ኢትጎደግ፡አፍቅሮቶ፡ለእግዚአብሔር፡አምላክክ ።
 በከመ፡ይቤ፡መጽሐፍ፡አፍቅሮ፡ለእግዚአብሔር፡አምላክክ፡በከተሉ፡ልብክ፡
 ወበከተሉ፡ኃይልክ፡ውእቱኒ፡ኢያርጎቅ፡ሣህሎ፡እምኔክ፡ወኢያስተኃፍር፡ገጸክ ።
 በከመ፡ይቤ*ዳዊት፡ግረቡ፡ጎቤሁ፡ወያበርሀ፡ለክሙ፡ወኢይትኃፈር፡ገጽክሙ 543 b
 25 ዓዲ፡ይቤ፡ደጅ፡አዝማች፡ኃይሉ፡እምብዝኃ፡ፍሥሐ፡ዘውስተ፡ልቡ፡ምንተ፡
 አዓሥይ፡ለእግዚአብሔር፡በእንተ፡ከተሉ፡ዘገብረ፡ሊተ፡ጽዋዓ፡ሕይወት፡እት
 ሜጠ፡ወስመ፡እግዚአብሔር፡እጼውዕ ። ሕይወትሰ፡ብእሲቱ፡ይእቲ፡ዘተመ
 ጠዋ፡እምብሔረ፡ጎጃም፡እስመ፡ብእሲት፡ሕይወቱ፡ይእቲ፡በከመ፡ይቤሎ፡
 መልአክ፡ለአዳም፡ለምንት፡አርኃቃ፡ለብእሲትክ፡ወለሕይ፡ወትክ፡ኦእግዚእየ፡
 30 ደጅ፡አዝማች፡ኃይሉ፡አሠነይክ፡አዕኩቶ፡ለእግዚአብሔር፡እስመ፡ይቤ፡የሐ
 ንስ፡አፈ፡ወርቅ፡ኢይደሉ፡ንሕምየ፡ለእግዚአብሔር፡እመኒ፡ተራድአነ፡አው፡
 አልቦ፡ኦእግዚእየ፡ደጅ፡አዝማች፡ኃይለ፡አማነኬ፡ተራድአክ፡እግዚአብሔር፡
 እንዘ፡ይትረዓይ፡ገሃደ፡ወእምዝ፡ተመይጠ፡እምዓባይ፡ምስለ፡ብእሲቱ፡መንገለ፡
 ሀገሩ፡እስቲ ። ወአሜሃ፡ኮነ፡ዓቢይ፡ፍሥሐ፡በጎቤ፡እለ፡ያፈቅርዎ፡ወኃዘን፡

ቡኅበ፡እለ፡ይጸልዕዎ። እስመ፡ብዙኃን፡እለ፡ይቤሉ፡መኑ፡ይመይጣ፡ለወይዘሮ፡
 አንቋሊት፡እምብሔረ፡ጎዳም፡ዘእንበለ፡በግዕር፡ወሕማም፡በከመ፡ይቤ፡ዳዊት፡
 መኑ፡ይሁብ፡መድኃኒተ፡እምጽዮን፡ለእስራኤል። አመ፡ሚጠ፡እግዚአብሔር፡
 ዪዋ፡ሐዝቡ፡ይትፌሣሕ፡ያዕቆብ፡ወይትሐሠይ፡ጄኤል። ንሕነሰ፡ንኃልቆ፡ለዝን
 ቱ፡ተአምር፡ምስለ፡ተአምር፡ዘተገብረ፡ሎቱ፡ለሕዝቅያስ፡አመ፡መከራሁ፡ወ
 ምስለ፡ተአምር፡ዘተገብረ፡ሎቱ፡ለዳዊት፡አመተዔወዋ፡አንስተያሁ፡እስመ፡
 ተገብረ፡ሎቱ፡ለደጅ፡አዝማች፡ኃይሉ፡ዓቢይ፡ኃይል፡ዘኢተገብረ፡እስከ፡ይእዜ
 ። ። ። ። ። ። ። ። ። ።
 ታሪክ፡ዘያደዕ፡ወይዜኑ፡ዘከመ፡ሐነ፡ቤተ፡ክርስቲያን፡ደጅ፡አዝማች፡ኃይሉ፡
 ርእሰ፡ጠቢባን፡ወዘከመ፡ፈጸማ፡በረድኤተ፡እግዚአብሔር። በከመ፡ይቤ፡መጽ 10
 ሐፍ፡ለአፍድፋዴ፡ትትፌጸም፡በረድኤተ፡እግዚአብሔር፡አሜን። እምአመ፡
 544a ኮነ፡ፍጥረተ፡ዓለም፡በፎፆወፎፆፎፆወፆፆመ*ተ፡ዓለም፡በዘመነ፡ሉቃስ፡ወንጌላዊ፡
 ሐለየ፡ወእስተሐመመ፡ደጅ፡አዝማች፡ኃይሉ፡ከመ፡ይሕን፡ቤተ፡ክርስቲያን፡
 በስመ፡ኢየሱስ፡ክርስቶስ፡መቅደመ፡ኩሉ፡ሕን፡አዎደ፡ዕቂን፡ወሐነ፡ውሰቲቱ፡
 ቤት፡ክርስቲያን፡ንዕስተ፡ዘይእቲ፡መቃረቢያ። ወአምጽእ፡ታቦተ፡ኢየሱስ፡ 15
 እምግሸና፡ወአብእ፡ውስቲታ። ወከህናትኒ፡ዘሠርዖመ፡ጉብሩ፡ማኅሌተ፡በጸ
 ናጽል፡ወበከበሮ፡ወከመገ፡ከረመ፡ታቦተ፡ኤየሱስ፡በመቃረቢያ፡ውእቲኒ፡ደጅ፡
 አዝማች፡ኃይሉ፡ከረመ፡በዘመቻ። ። ። ። ። ።
 ሠረቀ፡መስከረም፡በፎፆወፎፆፆፆመት፡እምአመ፡ተፈጥረ፡ዓለም፡በዘመነ፡ዮሐ
 ንስ፡አስተጋብእ፡ደጅ፡አዝማች፡ኃይሉ፡ጠቢባን፡እለ፡ለመዱ፡ሐኒ፡ቤተ፡ክርስ 20
 ቲያን። ወወሀቦመ፡አስቦመ፡መቅደመ፡ኩሉ፡በከመ፡አእመረ፡ወለበወ፡ቃለ፡
 መጽሐፍ። ኢይቢት፡ውስተ፡ቤትከ፡ዓስቡ፡ለዓሳብ፡ወንጌልሃ፡ይቤ፡ይደልዎ፡
 አስቡ፡ለዘይትቀነይ። ወበእንተ፡ዝንቱ፡አቅደመ፡ውሂበዓስቦመ፡እስመ፡ብእ
 ሲሁ፡ማዕምር፡ውእቲ። ወአዘዘ፡ለወዓሊሁ፡ዘውእቲ፡የሻለቃ፡ወልደ፡ገብ
 ርኤል፡ከመ፡ኢይትፈለጥ፡እምተግባረ፡ሕንፃ። ወእምዝ፡ወጠነ፡ሐኒ፡ቤተ፡ 25
 ክርስቲያን፡ወፀረቢ፡ዕዕው፡ሠናያን፡ወእስተጋብእ፡ወዕባን፡እለ፡ይሜንዩ፡ለተግ
 ባረ፡ሕንፃ። ወእምዝ፡አስተናደፉ፡መሠረተ፡ቤተ፡ክርስቲያን፡ወከረዩ፡ምድረ፡
 ዕመቀ፡ወከመ፡የአምሩ፡ለሊሆመ፡ወእንዘ፡ያስተናደፉ፡እሉ፡ጠቢባን፡መሠ
 ረተ፡ቤተ፡ክርስቲያን፡ነሥእ፡ሕለተ፡መጠነ፡እመት፡ጃእምጠቢባን፡ወተከሎ፡
 ማዕከለ፡መሠረት፡ወአመ፡አስተኃለፉ፡ጠቢባን፡አህባለ፡ለሬ፡ወለሬ፡ወዕፈሩ፡ 30
 ምድረ፡ለሐኒ፡መቅደስ፡ወድቀ፡ኃብል፡ላዕለ፡ውእቲ፡ሕለት። ወዓባየ፡ኃ
 ሊፈ፡ኅበካል፡እስከነ፡አንከሩ፡ወአስተዓፀቡ፡ጠቢባን፡ዝኒ፡ዓቢይ፡ትእምርት፡
 544b ውእቲ፡ከመ፡ፈቃዱ፡ለእግዚአብሔር፡ተሐንዖታ፡ለ*መካነ፡ኢየሱስ፡ወራኅባ፡
 ለመቅደስ፡፲በእመት፡ወወጠነ፡ሐኒ፡ሕንፃ፡ዘውእቲ፡ናስ፡ውኅደጉ፡ዕፀ፡ዘው

መኑሂ፡ ኢንጉሥ፡ ወኢመኩንን፡ ኢዘመድ፡ ወኢባዕድ፡ ጎድጉሰ፡ ረድኤተ፡ እሉ፡
 ኢረድኦ፡ እስመ፡ ዘመኑ፡ ኮነ፡ ዘመነ፡ ዘመቻ ። ሰሎሞንሰ፡ ንጉሠ፡ እስራኤል፡
 ከመ፡ ሐነፀ፡ ቤተ፡ መቅደስ፡ ብዙኃን፡ ተራድእዎ፡ በከመ፡ ይቤ፡ በመጽሐፈ፡ ነገ
 ሥት፡ ወአርድኦ፡ ከራሥ፡ በዕፀወ፡ ቋድሮስ፡ ወጳውቄና፡ ዓዲ፡ ቦቱ፡ ብዙኃን፡
 አሕማርእለ፡ ያመጽኡ፡ ሎቱ፡ ወርቀ፡ እምባሕር፡ ወዘመኑሂ፡ ኮነ፡ ዘመነ፡ ተደላ፡ 5
 ወዕረፍት፡ ሎቱሰ፡ ለደጅ፡ አዝማት፡ ኃይሉ፡ አልቦቱ፡ ምንትኒ፡ እምዝንቱ፡ ነሉ፡
 545^b አላ፡ ዳዕሙ፡ ረድኦ፡ እግዚአብሔር፡ ዘይክል፡ *ነሉ፡ ወአልቦ፡ ዘይሰግኖ ። ወእም
 ዝ፡ ሠርዓ፡ ካህናተ፡ ሠናያነ፡ ምሐራነ፡ ዜማ፡ ወምሁራነ፡ ድርሰት፡ ወምሐራነ፡
 መጽሐፍ፡ እለ፡ ሠናይ፡ አርአያሆሙ፡ ወእለ፡ ስንዕው፡ ምግባርሙ፡ ምስለ፡ ሃይማ
 ኖቶሙ፡ እስመ፡ ተምህሩ፡ መጽሐፈ፡ ዘይብል፡ በከመ፡ ሥጋ፡ ዘእልቦቱ፡ መንፈስ፡ 10
 ምውት፡ ውእቱ፡ ክማሁ፡ ሃይማኖትኒ፡ እንተ፡ አልባቱ፡ ምግባር፡ ሠናይ፡ ምውት፡
 ይእቲ፡ ወወሀቦሙ፡ ምድረ፡ ዘትሰመይ፡ ምድረ፡ ፈረስ፡ ዘወሀብዎ፡ ነገሥት፡ ዘው
 እቶሙ፡ አዔ፡ ተክለ፡ ሃይማኖት፡ ወአዔ፡ ተክለ፡ ጊዮርጊስ፡ ውእቱኒ፡ ደጅ፡ አዝ
 ማች፡ ኃይሉ፡ ወሰከሎሙ፡ አሕጉረ፡ እለ፡ ይሰመዮ፡ ይምቦች፡ ወጉብ፡ ወዓዲ፡
 ሐነፀ፡ ቤተ፡ ክርስቲያን፡ በምድረ፡ ዮጁ፡ በስሙ፡ ለመድኃኔ¹፡ ዓለም ። ወሰመያ፡ 15
 ደብረ፡ መድኃኒት፡ ወብዙኃን፡ ሠናያት፡ ዘገብሮሙ፡ ደጃዝማች፡ ኃይሉ፡ በበጊ
 ዚሁ፡ ወበጃኒ፡ ዘመን፡ ዘውእቱ፡ ዘመነ፡ ማቴዎስ፡ ስበ፡ ኮነ፡ ረሐእ፡ በነሉ፡ በሐው
 ርት፡ መጽኢ፡ ጎቤሁ፡ ብዙኃን፡ ነዳያን፡ እምብዝኃ፡ ዓፀባሆሙ፡ ወሠርዖሙ፡ በበ
 ሀገሩ፡ ከመ፡ ሠገራት፡ ወሰሚረዖሙ፡ ዘንተ፡ ዜናሁ፡ ለደጃዝማች፡ ኃይሉ፡ ብዙኃን፡
 መኳንንት፡ እለ፡ ገብሩ፡ ከማሁ፡ እንዘ፡ ይነሥኡ፡ አርአያ፡ እምኔሁ፡ ወዓዲ፡ ወሀባ፡ 20
 ለመካነ፡ ኢየሱስ፡ ራስ፡ አሊ፡ ጋዝ፡ ሀገረ፡ ዘይሰመይ፡ ሀገረ፡ ድንስር፡ ዘይእቲ፡
 ዝገጎራ ። ። ። ። ። ። ። ።
 ታሪክ፡ ዘይትነገር፡ ወይነብብ፡ ነሉ፡ ዘኮነ፡ በዘመነ፡ ማርቆስ፡ ወንጌላዊ፡ በሰላሙ፡
 እግዚአብሔር፡ አብ፡ አሜን፡ በጅጅወጅጅ፡ ቸወገግመት፡ እምድጎረ፡ ዝንቱ፡ ነገር፡
 ከረመ፡ ራስ፡ አሊ፡ ጋዝ፡ በገረገራ፡ ወመጽኦ፡ እምአምባሰል፡ ጋርን፡ ጽራር፡ በረሌ፡ 25
 ወተአሥረ፡ በገረገራ፡ ወኮነ፡ ዘመቻ፡ ውስተ፡ ሀገሩ፡ ወዘመተ፡ ራስ፡ አሊ፡ ጋዝ፡
 ወኩነና፡ ለነሉ፡ ምድረ፡ እምባሰል፡ ዘእንበለ፡ ግሸን፡ ወአብኦ፡ ለወልዱ፡ አቤቶ፡
 ጎበዜ፡ ውስተ፡ ምሕዋ ። ወእምዝ፡ ተመይጠ፡ እምአምባሰል፡ ወእንዘ፡ ይትመ
 ዮጥ፡ እምህዩ፡ ተራከበ፡ ምስለ፡ ደጃዝማች፡ ኃይሉ፡ በምድረ፡ ዋድላ፡ ወቦእ፡ ቤተ፡
 546^a ሐር፡ ወገ*ብረ፡ ህዩ፡ ትዕይንተ፡ ወተመይጠ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ውስተ፡ 30
 ሀገሩ፡ ቤገምድር፡ በሰላም፡ ወበፍቅር፡ ወበዝንቱ፡ ዘመነ፡ ማርቆስ፡ ኮነ፡ ፀብዕ፡
 ማዕከለ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ወማዕከለ፡ ራስ፡ ኃይሉ፡ ወኮነ፡ ኃይል፡ ለን
 ጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እስመ፡ እግዚአብሔር፡ ምስሌሁ፡ ወአምሠ

¹ መድኃኒ፡ is the form given by Dillmann, Lex.

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

ወስመ፡ አሆ፡ በሃሊ፡ ወበጅዕለት፡ ወረዳ፡ ውስተ፡ አሐቲ፡ ፈለግ፡ ወቦአ፡ ውእቱ፡
 ረድእ፡ አሆ፡ በሀሊ፡ ውስተ፡ ባሕር፡ ወቆመ፡ ማዕከለ፡ ሐርገግት ። ወገነዩ፡ ሎቱ፡
 እመንቱ፡ ሐርገግት፡ ውእቱስ፡ ባሕታዊ፡ ቆመ፡ ውስተ፡ ድንጋገ፡ ባሕር፡ ወፈርሃ፡
 በዊዓ፡ ባሕር ። ወይቤሎ፡ ውእቱ፡ ረድእ፡ አሆ፡ በሀሊ፡ ነዓ፡ ኦእኑዩ ። ወይቤሎ፡
 547 a ባሕታዊ፡ ኅድገኒ፡ ኦእኑዩ፡ እስመ፡ ኢቆምኩ፡ ውስተ፡ መዓር*ገ፡ ሃይማኖትከ ። 5
 ኦእግዚእዩ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ርኢ፡ ዘተገብረ፡ ሎቱ፡ ለዝንቱ፡ ረድእ፡ እስ
 መ፡ ተአዝዞቱ፡ ረሰዩ፡ ሎቱ፡ ይትአዘዙ፡ ሐርገግት፡ ኦእግዚእዩ፡ እንዘ፡ አትመ
 ሐር፡ ምሁር፡ አንት፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ምሁራን፡ ደቂቅኪ፡ በኅበ፡ እግዚ
 አብሔር፡ አንተሰ፡ እንዘ፡ ኢት፡ ትመሀር፡ ምሁር፡ አንተ፡ በከመ፡ ይቤ፡ መጽሐፍ፡
 ወትመልዕ፡ ምድር፡ አእምሮተ፡ እግዚአብሔር፡ ከመ፡ ማይ፡ ዘይደፍን፡ ምድረ፡ 10
 ወተመሰልኮ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በዘተአዝዙትከ፡ እስመ፡ ዩነግር፡
 መጽሐፍ፡ ተአዝዞቶ፡ ለሰብእ፡ እንዘ፡ ይብል፡ ሰምዓ፡ መተአዘዘ፡ ለሞት፡ ኦእግዚ
 እዩ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኅበ፡ አይ፡ መካን፡ ዘኢተአዝዝከ፡ በወገራኑ፡ አከረ
 ምረ፡ በተአዝዘ፡ ለራስ፡ አሊ፡ ወሚመ፡ ኢፃመውከ፡ በምድረ፡ ቆማ፡ መኑ፡ ንጉሥ፡
 እምነገሥታት፡ ዘኢያስተፊሥሐከ፡ በውርዙትከ፡ ወመኑ፡ መኩንን፡ እመኳንንት፡ 15
 ዘኢያስተፍላጎሐከ፡ በተአዝዙትከ ። ንግባዕከ፡ ኅበ፡ ቀዳማዊ፡ ነገር፡ ወአመ፡ ተራ
 ረቡ፡ ራስ፡ አሊ፡ ጋዝ፡ ወደጅ፡ አዝማች፡ ኃይሉ፡ ተፈሥሐ፡ ራስ፡ አሊ፡ ጋዝ፡ እስመ፡
 ብዙኃን፡ አለ፡ ያዩድዕም፡ ከመ፡ ኢይመጽእ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወቦ፡ አለ፡
 ኃዘኑ፡ በተራክቦቱ፡ ምስለ፡ ራስ፡ አሊ፡ ጋዝ፡ እስመ፡ ይመስሎሙ፡ ዘይገድድዕም፡
 በከመ፡ ይቤ፡ መጽሐፍ፡ ለቀናዒሲ፡ ይመስሎ፡ ዘይገድድዕ፡ ከልዎ፡ ወባሕቱ፡ ውእቱ፡ 20
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 ረሩ፡ ፍሬ፡ ቅንዓቶሙ፡ ሕማመ፡ ወመከራ፡ ወገብረ፡ ራስ፡ አሊ፡ ጋዝ፡ ዕርቀ፡ ምስለ፡
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 እምዘመቻ፡ ወእንዘ፡ ይትመየጡ፡ ቦአ፡ ሐይቅ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ወተራከበ፡
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 አሥግሮ፡ ዓሣ ። ወእምዝ፡ ሦርዎ፡ በአራት፡ ወበዕፀብ፡ አብጽሕዎ፡ ደብከ፡ ወ
 እምደብከ፡ አብጽሕዎ፡ ውስተ፡ ሀገሩ፡ ነገላ፡ ወብዙኃን፡ ሰብአ፡ አለ፡ ኃዘኑ፡ በ

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 5 ንሕነሰ፡ ኢንግግፍ፡ ላሀዎ፡ ለኃይለ፡ ሚካኤል፡ ነገዳዝዩ፡ ባሕረ፡ እመ፡ ነሐዳ፡ ወሰ
 ማዩ፡ ከሐ፡ እመ፡ ናንቀዓዳ፡ ዘመድነ፡ ባሕቲቱ፡ ጅ። ወእምዝ፡ ጥዕዩ፡ እምደዌሀ፡
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 ተሳህል፡ እግዚአብሔር፡ ። ርኑቀ፡ መዓት፡ ወብዙኃ፡ ምሕሪት፡ ወዳደቅ፡ ። ወካ
 ዕባ፡ ይቤ፡ መጽሐፍ፡ ወበከመ፡ ይምሕር፡ ኦብ፡ ውሉዳ፡ ። ከማሀ፡ ይምሀሮሙ፡
 10 እግዚአብሔር፡ ለእለ፡ ይፈርሀዎ ። እስመ፡ ውእቱ፡ የአምር፡ ፍጥረተነ፡ ተዘከር፡
 እግዚአ፡ ከመ፡ መሬት፡ ንሕነ፡ ሰብእስ፡ ከመ፡ ሣዕር፡ መዋዕሊሀ፡ ። ወከመ፡ ጽጌ፡
 ገዳም፡ ከማሀ፡ ይፈሪ፡ ። እስመ፡ መንፈስ፡ ይወጽእ፡ እምኒሀ፡ ወኢዩሂሉ፡ እንክ፡
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 15 ደጅ፡ አዝማች፡ ኃይሉ፡ ወያፈቅር፡ እ*ምልቡናሀ፡ እስመ፡ ሣህሉ፡ ኮነ፡ ላዕሌሀ፡ 548a
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 ወአሚሃ፡ አኃዘሙ፡ ለመቄት፡ አዝማች፡ ወልደ፡ ሚካኤል፡ ምስለ፡ ጀውሉዳ፡ ወለ
 ግራ፡ አዝማች፡ አደራ፡ ገብርኤል፡ ወለቀኝ፡ አዝማች፡ ጎልጅ፡ ወለግራ፡ አዝማች፡
 አመዲ፡ ወለአበይ፡ ደመና፡ ወአሠሮሙ፡ በከመ፡ ለሊሀ፡ የአምር፡ ዕዳሆሙ፡ ።
 20 ወበይእቲ፡ ወርኅ፡ ሞተ፡ ሊቀመኳስ፡ ንጉሤ፡ ወከመዝ፡ ከረመ፡ በገረገራ፡ ወን
 ጉሥ፡ ሕዝቅያስ፡ ከከመ፡ እንዝ፡ የሐንዕ፡ ቤተ፡ መንግሥት፡ ወይሣርር፡ ዘወድቀ፡
 ወዘተመዝበረ፡ እመሰ፡ ይረከብ፡ ክሂለ፡ እምኮነራትዓ፡ እስመ፡ ፈታሒ፡ በርትዕ፡
 እስመ፡ ብዙኃን፡ እለ፡ ኰነኖሙ፡ በዘይደሉ፡ ፍትሕ፡ ወቀኝ፡ አዝማች፡ ሶኒ፡ አመ
 ዝበራ፡ ለሀገረ፡ ደምበያ፡ ዘይእቲ፡ ሀገረ፡ ንጉሥ፡ ወመኳንንት፡ ወወይዛዝር፡ ወአ
 25 ልቦ፡ ዘፈለጠ፡ ኢሀገረ፡ ንጉሥ፡ ወኢሀገረ፡ ወኢሀገረ፡ መኳንንት፡ ኢሀገረ፡ ካህ
 ናት፡ ወኢሀገረ፡ ወይዛዝር፡ ኢሀገረ፡ እጨጌ፡ ወኢሀገረ፡ አቡን፡ ወብዙኅ፡ ተአ
 ምር፡ ዘተገብረ፡ በሀገረ፡ ጎዳም፡ ራስ፡ ኃይሉኒ፡ ቦአ፡ ውስተ፡ ጅብላ፡ ወረሰያ፡ ትዕ
 ይንተ ። ወበዳሞት፡ ተገብረ፡ ዓቢይ፡ ተአምር፡ መቅድመ፡ ነሉ፡ ተሰቅለት፡ አሐ
 ቲ፡ ብእሲት፡ መልዕልተ፡ ሆም፡ ቀልቀሊተ፡ በዕዳሃ፡ ወእምድኅሪሃ፡ ተሰቅሉ፡
 30 ጌዕደው፡ ከማሂ፡ እሉኒ፡ በዕዳሆሙ፡ ተኃጉሉ፡ ዘንተሰ፡ ዘገብረ፡ ሊቀ፡ መላእክት፡
 ሚካኤል፡ ከመ፡ ያርኢ፡ ኃይሎ፡ ወተአምረሀ፡ ወተመሰለ፡ ከመ፡ ንጉሥ፡ ለእመ፡
 ጠፍዓ፡ ንጉሥ፡ ምድራዊ፡ ወለጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡ ከመ፡ ይቅትልዎ፡
 ሰብአ፡ ትግሬ፡ ኃብዑ፡ ሎቱ፡ መሥገርተ፡ ውስተ፡ ፍኖቱ፡ ዘውእቱ፡ መድፍ፡ በ
 ከመ፡ ይቤ፡ መጽሐፍ፡ ወኃብዑ፡ ሊተ፡ ዕቡያን፡ ወሰተሩ፡ አሕባአ፡ መሣግር፡ ለእ

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

አብ፡ ወተቁሐያዊተ፡ ለአቤሴሎም፡ ምስለ፡ ዳዊት፡ አቡሁ፡ ከማሁ፡ ናዕርቅ፡ ለእመ፡ ዓበዩ፡ ይከውኑ፡ ከመ፡ አቤሴሎም፡ ። ወይቤ፡ ራስ፡ አሊጋዝ፡ ይኔይሰኒ፡ ዘመቻ፡ እስመ፡ የኃብሩ፡ ብዩ፡ ሰብአ፡ ሀገርዮ፡ የጁ፡ ከመዝ፡ ብሂሎ፡ ዓበዩ፡ ወይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ ኢትግበር፡ ዘንተ፡ ተግብዖ፡ ምስለ፡ አዝማኒክ፡ ኦፍቁርዮ፡ ኢየሁብዓክ፡ ዘስማዕኮ፡ እመነከሳት፡ ማእምራነ፡ ነገር፡ መጻእያት፡ እንዘ፡ ይብ 5 ሉ፡ ለእመ፡ ተግብዖ፡ በበይናቲሆሙ፡ ይሠዓር፡ ሢመቶሙ፡ ወሰሚዖ፡ ዘንተ፡ ነገረ፡ ዓበዩ፡ ራስ፡ አሊጋዝ፡ ይቤ፡ ደጅ፡ አዝማች፡ ኃይሉ፡ እመሰ፡ ዓበይከኒ፡ ሖርኩ፡ ውስተ፡ በሖርዮ፡ ። ወይቤሎ፡ ሖር፡ ውስተ፡ ሀገርክ፡ እስመ፡ ኢይደልወክ፡ ዘመቻ፡ ምስለ፡ ቤገምድር፡ ደጅ፡ አዝማች፡ ወቦአ፡ ውስተ፡ ሀገሩ፡ ነገላ፡ ወሐገዮ፡ በሀዩ፡ እንዘ፡ የሐንዕ፡ ቤቶሙ፡ ለጅወጃከሀናተ፡ ሰማይ፡ ። ነገር፡ ተንሥኦ፡ ራስ፡ አሊጋዝ፡ 10 ዘመቻ፡ እምገረገራ፡ መንገለ፡ የጁ፡ ወኃደረ፡ በየነጃ፡ ። ናሁ፡ ተወጥነ፡ መከራሁ፡ ወእምዝ፡ ግዕዝ፡ ወኃደረ፡ በቤተ፡ ሖር፡ ወኃደህ፡ ለግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ከመ፡ ይዕቀብ፡ ምድረ፡ ዋድላ፡ ከመ፡ ኢያማስን፡ ወግኦ፡ ውጫሌ፡ ዘይብልም፡ አቤላም፡ ወእምቤተ፡ ሖር፡ ግዕዝ፡ ወኃደረ፡ አውድቆም፡ ። ወእምዘ፡ ግዕዝ፡ ኃዲገ፡ ፍኖተ፡ የጁ፡ ። ወሖረ፡ ፍኖተ፡ አምበሰል፡ ተለውም፡ ውሉዱ፡ ቀኝ፡ አዝ 15 ማች፡ ገፊ፡ ወግራ፡ አዝማች፡ ጎበዜ፡ ተንሢኦሙ፡ እምዘነበሩ፡ በበሢመቶሙ፡ ወቦአ፡ ውስተ፡ ከተማ፡ ወእምድኅረገዝ፡ ፈነዎሙ፡ ለፊታውራሪ፡ ሰዲቅ፡ ወለግራ፡ አዝማች፡ ጎበዜ፡ መንገለ፡ የጁ፡ ከመ፡ ይዕብዕዎ፡ ለደጅ፡ አዝማች፡ ጉግሣ፡ ። ራስ፡ አሊጋዝሰ፡ በጽሐ፡ አምበሰል፡ ወግገታ፡ ለመሐዋ፡ ዘከመ፡ ግገታ፡ ኢያሱ፡ ለኢየሪከ፡ ከማሁ፡ አገታ፡ ራስ፡ አሊጋዝ፡ ለመሐዋ፡ ። ወተግብዖ፡ ወዓልተ፡ ራስ፡ አሊጋዝ፡ 20 ምስለ፡ ወዓልተ፡ ጃንጽራር፡ አሉላ፡ ወሞቱ፡ ኅዳጣን፡ ሰብአ፡ ኢተሰብረት፡ ቅድመሰ፡ ኢይቀውሙ፡ አድባራት፡ ቅድመ፡ ገጹ፡ ከመ፡ ሣዕር፡ ዘቅድመ፡ ገጸእራት፡ ይእዜሰ፡ ኢኮነ፡ ሎቱ፡ ጊዜ፡ መከራሁ፡ ውእቱ፡ ። ወነበረ፡ ጭተ፡ አውራኃ፡ በአጊቶቱ፡ ወርእዮ፡ ከመ፡ ኢኮነ፡ ሎቱ፡ ተንሥኦ፡ እምዝንቱ፡ ። ወሖረ፡ ምድረ፡ ውጫሌ፡ ወበጽሐ፡ ወላኖ፡ ወእምሀዩ፡ ግዕዝ፡ ወሰፈረ፡ ምድር፡ ዋሻ፡ ተግብዓ፡ ምስለ፡ ጋሎች፡ 25 ዘይሰመዩ፡ ወረጣኤ፡ ። አሊ፡ ጎርቩሂ፡ ተዔወወ፡ ወኃደረ፡ ድንጋዔ፡ በትዕይንቱ፡ ለራስ፡ አሊጋዝ፡ ቿተ፡ ዕለተ፡ ወእምድኅረ፡ ጅዕለት፡ መከረ፡ ምስለ፡ ወዓልቱ፡ ጽሚተ፡ ከመ፡ ኢይስምዑ፡ እጽራሪሁ፡ ውጫሎች፡ ። ወእምዝ፡ ተንሥኦ፡ ወተለውም፡ ኅዳጣን፡ አጽራሪሁ፡ ከመ፡ ይዕብዕዎ፡ ። ወኮነ፡ ጊሜ፡ ኢተናጸረ፡ ሰብአ፡ ምስለ፡ ሰብአ፡ እግዚአ፡ ምስለ፡ ወዓልያኒሁ፡ እርክ፡ ምስለ፡ አርኩ፡ ። ወበይእቲ፡ 30 ጊዜ፡ ተንሥኦ፡ ድል፡ ራስ፡ አሊ፡ ጋዝ፡ ወኃልቁ፡ ነሉሉ፡ ሠራዊቱ፡ ወብዙኃን፡ ክርስቲያን፡ ኃልቁ፡ ወበይእቲ፡ ዕለት፡ ሞቱ፡ ብዙኃን፡ መኳንንት፡ ዘውእቶሙ፡ ብላቲንጌታ፡ ቲዎድሮስ፡ ምስለ፡ ወልዱ፡ ወብላቲንጌታ፡ ናቤቱ፡ አቤቶ፡ አቢሳ፡ ምስለ፡ ወልዱ፡ ወአቤቶ፡ እንግደ፡ ወመልዓ፡ ማዕከለ፡ ጸድፍ፡ ሰብአ፡ ወእንስሳ፡

ፃር፡ ወወማስ ። ወኮነ፡ ከመ፡ ተንኮተም ፡ ወተፃወወ ፡ ነሉ ፡ በእደ ፡ ጋላ፡ ቦ፡ ዘተ
 ሠይጠ፡ ወቦ፡ ዘተመይጠ፡ በብዙኅ ፡ ዕለት ። ወተርፈ ፡ ምስለ ፡ ኅዳጣን ፡ ሰብእ ፡
 ወቦእ፡ ውስተ፡ ሀገሩ፡ የጅ፡ ዘይሰመይ፡ ቆቆኖ ፡ ወመጽኢ፡ ሰብእ ፡ ሀገሩ፡ ከመ፡ ይት
 ቀበልዎ፡ ወይቤልዎ፡ በምንት፡ ተገብረ ፡ ዝነገር፡ ቀዳሚ ፡ ዘኢሰማዕነ፡ እምአበዊን፡
 5 ወይቤሎሙ፡ ራስ፡ አሊጋዝ ፡ ዘልፈኑ ፡ ትበልሕ ፡ ገሩ፡ ወአርመሙ ። ርእዮኬ
 ኃይሎ ፡ ለእግዚአብሔር ፡ ዘከዕነ ፡ ነሎ ፡ ምድረ ፡ ኢትዮጵያ ፡ በኃይሉ ፡ በኅዳጥ ፡
 ሰብእ፡ ወበጊሜ ፡ ሠራዊተ፡ ዝንቱ፡ ተኃጉሉ ፡ በከመ፡ ይቤ፡ መጽሐፍ ፡ ኢይድ*ኅን፡ 551 a
 ንጉሥ ፡ በብዝኃ ፡ ሠራዊቱ ፡ ወያርብሕኒ ፡ ኢደኅነ ፡ በብዝኃ ፡ ኃይሉ ፡ ወፈረስኒ ፡
 ሐሰት ፡ ኢይድኅን ፡ ወኢያመሥጥ ፡ በብዝኃ ፡ ጽንዑ ። ንግባዕኬ ፡ ኅበ ፡ ጥንተ ፡ ነገር ።
 10 ወእንዘ ፡ ሀሎ ፡ በቆቆኖ ፡ ተዓረቀ ፡ ምስለ ፡ ጉግሣ ፡ ወአሉላ ፡ በግዝት ፡ ወበመሐላ ፡
 በጫት ፡ ከመ፡ ጋላ ፡ ኮነ ፡ ዓቢይ ፡ ፍሥሐ ፡ በምድረ ፡ የጁ ፡ አተዓርቆቆሙ ፡ ለእሉ ።
 ወእምድኅረዝ ፡ ተንሥኡ ፡ ራስ ፡ አሊጋዝ ፡ እምየጁ ፡ ወበጽሐ ፡ ቤተ ፡ ሐር ፡ ወተራከበ ፡
 ምስለ ፡ ግራ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ። ወእምዝ ፡ ግዕዝ ፡ ወቦእ ፡ ገረገራ ፡ ወመ
 ጽኡ ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ ወልዱ ፡ ለተርቢኖስ ፡ ወተራከበ ፡ ምስለ ፡ ራስ ፡ አሊ
 15 ጋዝ ፡ ኮነ ፡ ሢመት ፡ ወስዕረት ። ወተሰይመ ፡ ግራ ፡ አዝማች ፡ ወልደ ፡ ገብርኤል ፡
 ጋዲሳ ፡ የሻለቅነት ፡ ምስለ ፡ ስማዳ ፡ አበጋዝነት ፡ ወአጽንዑ ፡ ነሉ ፡ ሢመተ ፡ በበሢ
 መቆሙ ፡ ወቀኝ ፡ አዝማች ፡ ገፊ ፡ ሐረ ፡ መንገለ ፡ ጎንደር ፡ ወኢቦኦ ። ወእምዝ ፡ ኮነ ፡
 ሁከት ፡ በጎንደር ፡ በመጸኡቱ ፡ ለቀኝ ፡ አዝማች ፡ ገፊ ። ወተማከሩ ፡ ንጉሠ ፡ ነገሥት ፡
 ሕዝቅያስ ፡ ወአቡነ ፡ ዮሳብ ፡ ወይጨጌ ፡ ወልደ ፡ ኢየሱስ ፡ ምስለ ፡ ሸሊቃውንት ፡ ወ
 20 ሸእዛገሮች ፡ እንዘ ፡ ይብሉ ፡ ኢንትቀነይ ፡ ለጋላ ፡ ወወጽኡ ፡ አቡን ፡ ወይጨጌ ፡ ወአ
 ውገዙ ፡ ነሎ ፡ ዓለመ ፡ ወተሌለየ ፡ ክርስቲያን ፡ እምጋላ ፡ እሉስ ፡ አበዊነ ፡ ይመሰልዎ
 ሙ ፡ ለሙሴ ፡ ወለአርኅ ፡ እለ ፡ አውጽእዎሙ ፡ ለጳኢል ፡ እምቅንዩተ ፡ ፈርዖን ፡ ከማ
 ሆሙ ፡ እምቅንዩተ ፡ ጋላ ፡ አውጽእዎሙ ፡ ለሕዝበ ፡ ኢትዮጵያ ፡ በፈቃድ ፡ እግዚአብ
 ሔር ። ወወጽኡ ፡ ማኅተም ፡ ውስተ ፡ ጎጃም ፡ ወእምሐራ ፡ መንገለ ፡ ዋልቃይት ፡
 25 ወቋራ ፡ ኅበ ፡ ስሜን ፡ ወወገራ ፡ ኅበ ፡ ላስታ ፡ ወትግራ ፡ ኅበ ፡ ደምበያ ፡ ወቤገምድሬ ፡
 ዘይብል ፡ ኢትትቀነዩ ፡ ወኢትትራከቡ ፡ ምስለ ፡ ጋላ ፡ እስመ ፡ አልብነ ፡ ክፍል ፡ አው
 ገዝናከሙ ፡ በሥልጣነ ፡ ጲጥሮስ ፡ ወጳውሎስ ፡ በሥልጣነ ፡ አብ ፡ ወወልድ ፡ ወመ
 ንራስ ፡ ቅዱስ ። ወእም*ድኅረ ፡ አውገዙ ፡ ተግብዓ ፡ ፈንጃ ፡ ከብቴ ፡ ምስለ ፡ ቀኝ ፡ አዝ 551 b
 ማች ፡ ገፊ ፡ ቅድመ ፡ ነበረ ፡ ወግሊሁ ። ወኮነ ፡ ኃይል ፡ ለፈንጃ ፡ ከብቴ ፡ ተሞኦ ፡ እግ
 30 ዘኡ ፡ ቀኝ ፡ አዝማች ፡ ገፊ ፡ ወተድኅለ ፡ መንገለ ፡ ፍርቃ ፡ ወረድኡ ፡ እኅሁ ፡ ግራ ፡ አዝ
 ማች ፡ ኅበዜ ፡ ለእኅሁ ፡ ቀኝ ፡ አዝማች ፡ ገፊ ፡ ወበጽሐ ፡ ቃሐ ፡ ወተዓየነ ፡ በሀየ ፡ ወ
 ወጽኡ ፡ ንጉሠ ፡ ነገሥት ፡ ሕዝቅያስ ፡ ወአዖደ ፡ አዋዲ ፡ እንዘ ፡ ይብል ፡ ዘኢወዕዓ ፡
 ምስሌየ ፡ ይትበር ፡ ቤቱ ፡ ወይትሐየድ ፡ ንዋየ ። ወወጽኡ ፡ አቡን ፡ ወይጨጌ ፡ ም
 ስለ ፡ ሊቃውንት ፡ ወወጽኡ ፡ ነሉ ፡ ሰብእ ፡ ጎንደር ፡ ወኮነ ፡ ዓቢይ ፡ ቀትል ፡ ወኃደሩ ፡

በሀዩ፡ ወበይአቲ፡ ሌሊት፡ ጎዩ፡ ሰብአ፡ ጎንደር፡ መንገል፡ ወገራ፡ ምስለ፡ ሊቃውንት፡
 ወፈንጃ፡ ከብቲ ። ወሊቃውንትሂ፡ ሐሩ፡ ዋልደባ፡ ወንገሠ፡ ነገሥት፡ ሕዝቅደስ፡
 አብን፡ ወይጨጌ፡ ቦኢ፡ በበቤቶሙ፡ ወአፀወ፡ ፍኅቶሙ፡ ወኮነ፡ ዕርቀ፡ ምስለ፡ ጋሎ
 ቸ፡ እስመ፡ ኃጥኡ፡ ዘይረድኦሙ፡ ወቦኦ፡ ሰብአ፡ ጎንደር፡ በበቤቱ፡ ዝ፡ ዘተገብረ፡
 በተጓሕልዎቱ፡ ለሊቁ፡ በጸሎቱ፡ እስመ፡ ልማዓ፡ ተጓሕልዎ፡ እስፍንተ፡ እዜን፡ 5
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 እንዘ፡ ይብል፡ አነ፡ ሀሎኩክሙ፡ ረደኤ፡ ነቢርየ፡ ምስሌሆሙ ። ወበጸሐሙ፡ ጋ
 ሎች፡ ትገብረ፡ ዝክሉ ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገርነ ። ወእንዘ፡ ሀለወ፡ በገረገራ፡ መጽኢ፡ ወዓልቱ፡ ለደጅ፡
 አዝማች፡ ኃይሉ፡ ወልዓ፡ ለደጅ፡ አዝማች፡ እሹቲ፡ እኒዞሙ፡ በቅለ፡ ምንተ፡ ገበ 10
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 ሕቲክ፡ ወበላዕሌክ፡ እምታሕተ፡ ጨጨሆ፡ ጋሎች፡ ከመ፡ ይፅብዑኩ፡ እንዘ፡ ሕ
 ሙም፡ አንተ፡ ብሂሎ፡ ይዜንወኒ፡ ክሉ፡ ሰብአ፡ አልብየ፡ ጽልዕ፡ ዘእንበለ፡ ፍቅር፡
 ወዜንወዎ፡ ለራስ፡ አሊጋዝ፡ ወይቤ፡ አንሰ፡ ኢገበርኩ፡ ዝሰ፡ ኒጠት፡ ውእቱ፡ በከ
 መ፡ ይቤ፡ ነቢይ፡ በአፋሆሙ፡ ይድኅሩ፡ ወበልዐሙ፡ ይረግሙ ። ወእምድኅረዝ፡ 15
 552 a ተንሥኦ፡ እምሀገሩ፡ ወቦኦ፡ ቆራዓ፡ *ተእኒዞ፡ በአራት፡ እስመ፡ ሕሙም፡ ውእቱ፡
 ተለውዎ፡ ጋሎች፡ ዘሀለው፡ እምታሕተ፡ ጨጨሆ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡
 ወተርቢኖስ፡ ኃይሉ፡ እስከ፡ ዘንዶ፡ ጉድጓድ፡ ወተዓየኑ፡ በሀዩ ። ወአውጽእዎ፡
 ለብእሲቱ፡ እማኅደረ፡ ማርያም፡ በፈቃዳ፡ ዛቲስ፡ ትመሰላ፡ ለብእሲተ፡ ሰምሶን፡
 ዘከመ፡ ተዋነየት፡ ምስለ፡ ኢሎ፡ ፍሊ፡ ወአስተአኃዘቶ፡ ይእቲኒ፡ ተዋነየት፡ ምስለ፡ 20
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 ልቦ፡ ወእመ፡ ይቤሎ፡ አምጽእ፡ ፀረከ፡ አምጽእ፡ ብእሲቶ፡ ወይቤሎ፡ በከልዕ፡ አን
 ቀጽ፡ ምንተ፡ የዓኪ፡ እምብእሲት ። ንግባእኬ፡ ኅበ፡ ዘቀዳሚ፡ ነገርነ፡ ወእምዘንዶ፡
 ጉድጓድ፡ ትንሥኡ፡ ወሐሩ፡ በብብሔርሙ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ሐረ፡
 ውስተ፡ ሀገሩ፡ ድንቁስ፡ ወተሰነአወ፡ ምስለ፡ ክሉ፡ ጋላ፡ ቦዘሰምዑ፡ ወቦ፡ ዘኢሰም 25
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 ወበጽሐ፡ በአሐቲ፡ ሌሊት፡ እርባምባ፡ ወአኃዞ፡ ለግራ፡ አዝማች፡ ኅበዜ፡ ወትእኅዙ፡
 ብዙኃን፡ ጋሎች፡ ብዙኃን፡ ሰብእ፡ ኃልቁ፡ ወእምአርባምባ፡ ተንሥኦ፡ ወኃደረ፡
 ጽንጂና ። ወእምዝ፡ ግዕዘ፡ ወኃደረ፡ ነፋስ፡ መውጫ፡ ወእምዝ፡ ተንሥኦ፡ ወተ
 ደለወ፡ ለተገዎ፡ ወበጽሐ፡ ጫት፡ ውሀ፡ ወእምድኅረዝ፡ ሰምዓ፡ ራስ፡ አሊጋዝ፡ ም 30
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 ድኅለ፡ መንገለ፡ ዋድላ፡ ወግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ቦኦ፡ ገረገራ፡ ወነበረ፡
 በአራቱ፡ ኮነ፡ ወአሊሁ፡ እግዚአ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ እስመ፡ አልቦ፡ ነገር፡
 ዘይሰዓኖ፡ ለእግዚአብሔር፡ በከመ፡ ትቤ፡ ነቢይት፡ አድከመ፡ ቀስተ፡ ኃይለን ።

ወአቅነቶሙ፡ ኃይለ፡ ለድኩማን ። ጽጉብነ፡ እክል፡ ርኅቡ፡ ወርኅብን፡ ጸግቡ ።
 እግዚአብሔር፡ ያነዲ፡ ወያብዕል፡ ያኃሥርሂ፡ ወያኩብር፡ ዘያነሥኦ፡ እምድር፡
 ለነደይ ። ወያሌዕሎ፡ እመሬት፡ ለምስኪን፡ ክመ፡ ያንብሮ፡ ምስለ፡ ዓባይተ፡ ሕዝቡ፡
 ወያወርሶ፡ መንበረ፡ ክብር ። ። ነገር፡ ወእምዝ፡ ተንሥኦ፡ እምገረገራ፡ ወተለም፡ 552b
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 ግራ፡ አዝማች፡ ወልደገብርኤል፡ አዶደአዋዲ፡ እንዘ፡ ይብል፡ ወሀብክዎ፡ ሢመተ፡
 ላስታ፡ ለወንድ፡ በወሰን፡ ኃይለ ። ወሐረ፡ ወንድ፡ በወሰን፡ ኃይሉ፡ ከመ፡ ያውርዶ፡
 ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እምነ፡ እምኪና፡ እምዘተግዕዝ፡ በጃግመት፡
 ወጅአውራጎ፡ ወዓባይ፡ አቃቢሁ፡ አሊ፡ ቢደርስ፡ ወሔጦ፡ በብዙኅ፡ ነገር፡ ወይቤ፡
 10 አሀ፡ ወረደ፡ እምአምባ ። ወተቀበልዎ፡ ደጅ፡ አዝማች፡ ጎልጃ፡ ፍቁረ፡ ንጉሥ፡
 ወሰብኦ፡ ላስታ፡ ዝንቱስ፡ ይመስሎ፡ ለእግዚእነ፡ ዘከመ፡ ወረደ፡ እምደብር ። ወተ
 ቀበልዎ፡ እርደአሁ፡ ወብዙኃን፡ ሰብእ ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ቦኦ፡ ንጉሠ፡
 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ላሊባላ፡ ዘትሰመይ፡ ወረወር፡ ወነበረ፡ ህዩ፡ ደጅ፡ አዝ
 ማች፡ ወልደ፡ ገብርኤልኒ፡ ቦኦ፡ ገረገራ፡ እንዘይሥዕር፡ ወይሠይምዝንቱ፡ ክሉ፡
 15 ዘተገብረ፡ በወርኃ፡ ነሐሴ፡ በጅጂወጅጅጅ ወጅግመት፡ እምዘ፡ ተፈጥረ፡ ዓለም፡ ዘመኑ
 ሂ፡ ዘመነ፡ ማቴዎስ፡ ሠረቀ፡ መስከረም፡ በዕለተ፡ እሑድ፡ አመ፡ ፲ለመስከረም፡ መ
 ጽኑ፡ ሰብኦ፡ ዓይን፡ ከመ፡ ይዜንውዎ፡ ምጽአቶ፡ ለራስ፡ አሊ፡ ጋዝ፡ ወእምድኅረ
 ዝ፡ ፈትሐ፡ ወራሪ፡ በምድረ፡ ዋድላ፡ ወአውዓያ፡ ለዱፍቲ፡ ወከነ፡ ዓቢይ፡ ድንጋዬ፡
 በገረገራ፡ ወመጽኦ፡ ራስ፡ አሊጋዝ፡ እስከ፡ ገረገራ፡ ወተድኅለ፡ ግራ፡ አዝማች፡
 20 ወልደ፡ ገብርኤል፡ እምገረገራ፡ እስከ፡ መፍተኛ፡ ወተዓዩነ፡ በህዩ፡ ራስ፡ አሊጋዝኒ፡
 ተለም፡ ወተዓዩነ፡ በዘቢጥ፡ ወኮነ፡ ክታቻ፡ እምታሕተ፡ ጨጨሆ፡ ወተመይጦ፡
 ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወሰፈረ፡ በጨጨሆ፡ አመ፡ ጅወጂለወርኃ፡ መስ
 ከረም፡ በዕለተ፡ እሑድ፡ ኮነ፡ ዓቢይ፡ ቀትል፡ ወተሞዓ፡ ግራ፡ አዝማች፡ ወልደ፡
 ገብርኤል፡ ምክንያተ፡ ተመውዖቱስ፡ ኅበ፡ ከድኦ፡ ወሌ፡ በድኅራሁ፡ ወኃልቁ፡
 25 ክሉ፡ ሠራዊት፡ * ወሞቱ፡ አቤቶ፡ ገብረ፡ መስቀል፡ ዘደባር፡ ወግራ፡ አዝማች፡ ዔዋ፡ 553a
 ዘከምከም፡ ወፈትሐ፡ ወራሪ፡ ጋላ፡ እስከ፡ ጉና፡ ወተማኅረከ፡ ተርቢኖስ፡ ኃይሉ፡
 በእደ፡ ጋላ፡ ወአምሠጦ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ በብዙኅ፡ ዓዕቅ፡ ወ
 ቦኦ፡ ወስተ፡ ሀገሩ፡ ድንቁሳ፡ ወእንዘ፡ ሀሎ፡ በፍኖት፡ ለሐዊር፡ መንገለ፡ ብሔሩ፡
 ደጅ፡ አዝማች፡ ኃይሉ፡ ወበጽሐ፡ ወራሪ፡ ዘጋላ ። ወበውእቱ፡ ጊዜ፡ ተዓብዓ፡ ወማ
 30 ኅአከ፡ ፲ወፀ፡ ጋላ፡ ወሐረ፡ ወስተ፡ በገሩ፡ እስቲ፡ ወበዝንቱ፡ ወርኅ፡ ተሰይመ፡ ደጅ፡
 አዝማች፡ ገብሬ፡ ራስነት፡ እንዘ፡ ሀሎ፡ በብሔሩ፡ ወንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡
 ኮን፡ በጎንደር፡ እንዘ፡ ይብሎ፡ ቅድመኒ፡ ነበረ፡ ሐሙከ፡ በዝንቱ፡ መንበር፡ አንተ
 ኒ፡ ንበር፡ ዝዩ፡ በመንበረ፡ አቡከ፡ አሊጋዝ፡ ብሂሎ፡ ዶደ፡ ዓዋዲ፡ ወበወርኃ፡ ታኅ
 ሣሥ፡ ቦኦ፡ ጎንደር፡ ወነሥኦ፡ እደ፡ ንጉሥ ። ። ። ። ።

ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡አንዘ፡ሀሎ፡ንጉሠ፡ነገሥትነ፡ተክለ፡ጊዮርጊስ፡በላ
 ሊበላ፡እስከ፡ወርኃ፡ጥር፡በዝኒ፡ወርኅ፡ተንሥኦ፡ወሐረ፡ዋድላ፡ወተራከበ፡
 ምስለ፡የሱፊ፡ወአመዲ፡። ወሐረ፡መንገለ፡አምባሰል፡ወሤሞ፡ለየሱፊ፡ቤገምድ-
 ር፡ደጅ፡አዝማችነት፡ወነበረ፡በግሸን፡ወሞተ፡ደጅ፡አዝማች፡የሱፊ፡በምድረ፡
 የጁ፡እንዘ፡ይፃባዕ፡ምስለ፡አሉለ፡ወደጋላስ፡ወመጽኦ፡ንጉሠ፡ነገሥት፡ተክለ፡ 5
 ጊዮርጊስ፡መንገለ፡ዋድላ፡ወተራከበ፡ምስለ፡ግራአዝማች፡ወልደ፡ገብርኤል፡
 ወነበረ፡በቤተ፡ሖር፡ወቦኦ፡ገረገራ፡ወሤሞ፡ለግራ፡አዝማች፡ወልደ፡ገብርኤል፡
 ቤገምድር፡ደጅ፡አዝማችነት፡ወዓልተ፡ወልደ፡ገብርኤልኒ፡ተሰይሙ፡ዘአዖቀ
 ሮሙ፡ወእምድኅረዝ፡ተንሥኦ፡እምገረገራ፡ወሐረ፡መንገለ፡ለስታ፡ወተቀበሎ፡
 ብላቲንጌታ፡ከሉ፡በዓቢይ፡ፍሥሐ፡ወትፋነዎ፡እምላስታ፡እስከ፡በጽሐ፡በለሳ፡ 10
 ንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ንግባዕኬ፡ኅበ፡ጥንተ፡ነገር፡ተመይጡ፡ጋ
 ሎች፡ውስተ፡ብሔሮሙ፡ወእምዝ፡መጽኦ፡ብላቲንጌታ፡ገልጦ፡ወፊታውራሪ፡
 553 b *ሰዲቅ፡እምብሔረ፡በለሳ፡እስከ፡ቤገምድር፡ወሰፊሩ፡ጅረበት፡ወሞቅሕዎሙ፡
 ለቀኝ፡አዝማች፡ገሬ፡ወለግራ፡አዝማች፡አመዲ፡ወወጽኦ፡ገረገራ፡ወእምዝ፡
 ግዕዙ፡ወሰፊሩ፡አተሮ፡። ወተፃብኦ፡ምስለ፡ወንድ፡በወሰን፡ኃይሉ፡ወተድኅለ፡ 15
 ወንድ፡በወሰን፡ኃይሉ፡እስመ፡ልማዱ፡ተድኅሎ፡ወብዙኃን፡ሰብኦ፡ኃልቁ፡።
 ወእምዝ፡ግዕዙ፡ጋሎች፡ወወረዱ፡የጁ፡ወተፃብዑ፡ምስለ፡ራስ፡አሊጋዝ፡ወበ
 ህየ፡ከነ፡ዓቢይ፡ቀትል፡ወአዕረቅዎሙ፡ሰብኦ፡ብሔሮሙ፡ዘይሰመይ፡ወዳጃ፡
 ወእምቅድመዝ፡ሐረ፡ውስተ፡ጎጃም፡ደጅ፡አዝማች፡ኃይሉ፡ተፃቢያ፡ምስለ፡
 ግራ፡አዝማች፡ወልደ፡ገብርኤል፡ምክንያተ፡ተፃብዎቱሰ፡እመ፡ይብሎ፡ነፃ፡ትል 20
 ወኒ፡ይቤ፡ደጅ፡አዝማች፡ኃይሉ፡ተሊውሰ፡ኢይደልወኒ፡ለመኩንን፡ዘእንበለ፡
 ንጉሥ፡በእንተዝ፡ተፃብዓ፡ወሐረ፡ጎጃም፡ከመ፡ይኅሥሥ፡ረድአተ፡ኅበ፡እኑ
 ሁ፡ራስ፡ኃይሉ፡እስመ፡ዓቢይ፡ረድኤት፡ለኩሉ፡። ውእቱኒ፡ፈነወ፡ሎቱ፡ወዓል
 ያኒሁ፡ከመ፡ይርድዕዎ፡እስመ፡ሕሙም፡ውእቱ፡ከመ፡ኢይምጻእ፡ኅቤሁ፡። ወተ
 መይጡ፡ደጅ፡አዝማች፡ኃይሉ፡ውስተ፡ቤገምድር፡ምስለ፡አሎንቱ፡ወዓልተ፡ 25
 ወሰፊረ፡በአጭቃን፡። ግራ፡አዝማች፡ወልደ፡ገብርኤልኒ፡ሰፊረ፡በምዝግዝግ፡
 ወተገብረ፡ፀብዕ፡ጅዕለት፡ወኃደረ፡ኃይል፡በሰብረ፡ጎጃም፡ወእምድኅረዝ፡ገብሩ፡
 ዕርቀ፡በጽሚት፡ወሐሩ፡በብብሔሮሙ፡ግራ፡አዝማች፡ወልደ፡ገብርኤልኒ፡ገ
 ቢያ፡ሰፊረ፡ነፋስ፡መውጫ፡ተራኪቦ፡ምስለ፡ደጅ፡አዝማች፡ኃይሉ፡በማኅደረ፡
 ማርያም፡ወእንዘ፡ሀሎ፡በነፋስ፡መውጫ፡መጽኦ፡ራስ፡አሊ፡ጋዝ፡እንዘ፡ያድ 30
 ለቅልቃ፡ለምድር፡በከመ፡ይቤ፡ነቢይ፡ወአድለቅለቁ፡አድባር፡እምኃይሉ፡።
 ወሰፊረ፡በአፈር፡ገማኝ፡ወግራ፡አዝማች፡ወልደ፡ገብርኤልኒ፡ሐረ፡መንገለ
 ጋይንት፡ወአደው፡ተከቤ፡ሾደብ፡ወቦኦ፡ገረገራ፡ወራስ፡አሊጋዝ፡ግዕዘ፡እም
 554 a አፈር፡ገማኝ፡ወተፃየነ፡በዝንጅ*ሮ፡ገደል፡። ወአውፃዮሙ፡ለእሕጉረ፡ድንቁሳ፡

ወንሳጥ፡ ወፈነወ፡ ሐዋርያ፡ ኅበ፡ ራስ፡ ኃይሉ፡ እንዘ፡ ይብል፡ አንተ፡ ሐሙዮ፡
 ወአነ፡ ሐሙስ፡ አንተ፡ ፍቁርየ፡ ወአነ፡ ፍቁርከ፡ ለእመ፡ ሐዮውከ፡ አንተ፡ ርድአኒ፡
 ወለእመ፡ ኢሐዮውከ፡ ፈኑ፡ ለተ፡ ወልደከ፡ ምስለ፡ ሠራዊትከ። ወይቤ፡ ራስ፡ ኃይሉ፡
 አሆ፡ ወፈነወ፡ ወልደ፡ አኬቶ፡ መርድሃ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወመጸአ፡ ተራ
 5 ከበ፡ ምስለ፡ ራስ፡ አሊጋዝ፡ በጉና። ወእምድኅረዝ፡ ሰሚዖ፡ ምጽእቶ፡ ለንጉሥ፡
 ተክለ፡ ጊዮርጊስ፡ ወጽአ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ እምጐንደር፡ ወበጽሐ፡
 ጽንጅና፡ ወእምሀዩ፡ ግዕዘ፡ ወበአ፡ ድድም፡ ውስተ፡ ቤቱ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡
 ወመጽአ፡ ራስ፡ አሊጋዝ፡ እምተዕይንቱ፡ ወተራከበ፡ ምስለ፡ ንጉሥ፡ ሕዝቅያስ፡
 ወተማከሩ፡ ኅቡረ፡ ወወሀቦ፡ ለንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ረደእ፡ አቤቶ፡ መርድሃ፡
 10 ወደጅ፡ አዝማች፡ ጉግሣ፡ ወግራ፡ አዝማች፡ ወሴ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ከመ፡
 ያብዕዎ፡ ውስተ፡ ትዕይንቱ። ወበይእቲ፡ ጊዜ፡ ተሰይመ፡ አቤቶ፡ መርድቀኝ፡ አዝ
 ማት፡ ነት። ወእምዝ፡ ግዕዘ፡ ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወኃደረ፡ በፋር፡ ወበአ፡
 ጐንደር፡ ወሄዎሙ፡ ለወግሪስ፡ ተስፋ፡ ግረሰምባ፡ አዛዦነት፡ ወለሊጋስ፡ አጌባሽ
 ነት። ወእምዝ፡ ወጽአ፡ ንጉሥ፡ ሕዝቅያስ፡ መንገለ፡ ወገራ፡ ወቀተሎ፡ ወራሪ፡
 15 ለአዛርያ፡ ገብሩ፡ ዘወገራ፡ ወሰፈረ፡ በእንቃሽ፡ ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር። ተን
 ሥአ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እምበለሳ፡ መንገለ፡ ወገራ፡ ወተቀበሎ፡
 ራስ፡ ገብሬ፡ ወሰፈረ፡ በወቅን፡ ወእምዝ፡ ግዕዘ፡ ወሰፈረ፡ ሽመላኮ፡ ወተመደጠ፡
 ንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ ወሰፈረ፡ በእንጭዳባ፡ ወተለዎ፡ እስከ፡ ኮሶጌ። ወእም
 ኮሶጌ፡ ግዕዘ፡ ወሰፈረ፡ ማርያም፡ ውሀ፡ ወእንዘ፡ ሀሎ፡ በዝዩ፡ ንጉሠ፡ ነገሥት፡ ተክ
 20 ለ፡ ጊዮርጊስ፡ ወንጉሠ፡ ነገሥት፡ ሕዝቅያስ፡ በእንጭዳባ፡ በዝዩ፡ ወርኅ፡ ተንሥአ፡
 ራስ፡ አሊጋዝ፡ እምጉና፡ ወሰፈረ፡ በነፋስ፡ መውጫ፡ ወፈነምሙ፡ *ለክፋው፡ ወለ 554b
 ወሴቀርጨም፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ መንገለ፡ ገረገራ፡ ወሰፈሩ፡ በጋሸና።
 ወበሀዩ፡ ተግብቡ፡ ምስለ፡ ደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወሞሥሙ፡ ለደጅ፡
 አዝማች፡ ወልደ፡ ገብርኤል፡ ወአያትረፈ፡ ጅብእሲ። ወእምዝ፡ ሰምዓ፡ ራስ፡ አሊ
 25 ጋዝ፡ ከመ፡ ኃልቁ፡ ነሉ፡ ሠራዊቱ፡ ተንሥአ፡ እምሰፈሩ፡ በግሥገሣ፡ ወበጽሐ፡
 እንዘ፡ ሀሎ፡ በደሮሪያ፡ ወኃደገ፡ ቦቱ፡ አደጋ፡ ወኃልቀ፡ ነሉ፡ ሰብእ፡ ወተማኅረከ፡
 ብላተንጌታ፡ ትኩ፡ ወእምሰጠ፡ ግራ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ ወበአ፡ ጉና።
 ወእምሀዩ፡ ተንሥአ፡ ወአውዓዩ፡ አብያተሁ፡ ዘይኢድም፡ ሱራሬህሙ፡ ለደጅ፡
 አዝማች፡ ኃይሉ፡ ዘእስቲ፡ ወማኅረከ፡ ነሉ፡ አልሀምተ፡ ወእፍራስ፡ ወአዕዳገ፡
 30 ዘአልቦ፡ ኅልቀ፡ ወተለዎ፡ ራስ፡ አሊጋዝ፡ እስከ፡ አመድ፡ በር፡ ወጐዩ፡ ደጅ፡ አዝ
 ማች፡ ወልደ፡ ገብርኤል፡ መንገለ፡ ልቦ፡ ወተራከበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወኃደገ፡ ዕልገተ። ወእምዝ፡ ተንሥአ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር
 ጊስ፡ ከመ፡ ይዑባዎ፡ ለአፄ፡ ሕዝቅያስ፡ አፄ፡ ሕዝቅያስኒ፡ ጐዩ፡ መንገለ፡ ደንገል፡
 በር፡ ከመ፡ ይኅሥሥ፡ ዘይረድአ፡ ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተለዎ፡

እስከ፡ ሰቀልት፡ ወኢረከቦ፡ ወተመደጠ፡ ውስተ፡ ሰፈሩ፡ ወእምህየ፡ ግዕዝ፡ ወሰፈረ፡
 በልቦ ። ወእንዘ፡ ሀሎ፡ በሊቦ፡ ተንሕለዎ፡ ተርቢኖስ፡ ኃይሉ፡ ወሐረ፡ መንገለ፡ አሊ
 ጋዝ፡ ወበእንተዘ፡ ኮነ፡ ምክር፡ ውስተ፡ ቤተ፡ ንጉሥ፡ ተክለ፡ ጊዮርጊስ፡ ቦእለ፡ ይ
 ቤሉ፡ ንሑር፡ ንጽብያ፡ ለአሊጋዝ ። ወቦ፡ እለ፡ ይቤሉ፡ ንሑር፡ መንገለ፡ ወገራ ።
 ወበእንተዘ፡ እመ፡ ኢኃብረ፡ ምክርሙ፡ ተፋለጡ፡ ንጉሥኒ፡ ሐረ፡ መንገለ፡ ወገራ፡ 5
 ወደጅ፡ አዝማች፡ ወልደ፡ ገብርኤል፡ መንገለ፡ ቤገምድር፡ ዝንቱ፡ ነሉ፡ ተገብረ፡
 በዘመነ፡ ማቴዎስ ። ። ። ። ። ። ። ።
 በጅጅወጅጅዝ ወኒዳመት፡ እመአመ፡ ተፈጥረ፡ ዓለም፡ ዘመነሂ፡ ዘመነ፡ ማርቆስ፡
 555a ሠረቀ፡ መስከረም፡ በዕለተ፡ ሰነይ፡ እንዘ፡ አበቅቲ፡ ወርኅ፡ ጅወጅወ* መጥቀሰ፡ ጅ፡
 እመጅወጅለመሰከረም፡ ተንሥኦ፡ ራስ፡ አሊጋዝ፡ በዕለተ፡ ዓርብ፡ እምአመድ፡ በር፡ 10
 ወሰፈረ፡ ከምከም ። ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በዕብናት፡ ወእንዘ፡ ሀሎ፡ በዕብናት፡
 ራስ፡ አሊጋዝ፡ መጽአ፡ ንጉሠ፡ ነገሥት፡ ሕዝቀያስ፡ ምስለ፡ ቀኝ፡ አዝማች፡ መር
 ዕድ፡ ወደጅ፡ አዝማች፡ ጉግሳ፡ ወደጅ፡ አዝማች፡ አክሎግ፡ ከመ፡ ይትማከርዎ፡
 ለራስ፡ አሊጋዝ ። ወተማከሩ፡ እንዘ፡ ይብሉ፡ አንትሙሑሩ፡ መንገለ፡ ጐንደር፡
 እኒዘክሙ፡ ሕዝቀያስ፡ ንጉሠ፡ ወዕቀብዎ፡ ከመ፡ ኢይዕብዎ፡ ንጉሠ፡ ነገሥት፡ ተ 15
 ክለ፡ ጊዮርጊስ፡ መጸአ፡ እምስሜን፡ አነሂ፡ አሐውር፡ መንገለ፡ ቤገምድር፡ ከመ፡
 እኅሥሥ፡ ለወልደ፡ ገብርኤል ። ወተስነአሉ፡ በዛቲ፡ ምክር ። ወእምዝ፡ ተንሥኦ፡
 ራስ፡ አሊጋዝ፡ ወኃደረ፡ በመደብ፡ ወንጉሠ፡ ነገሥትኒ፡ ሕዝቀያስ፡ ግዕዝ፡ እም
 ልቦ፡ ወቦአ፡ ጐንደር፡ ወበወርኃ፡ ኅዳር፡ ተንሥኦ፡ እምጐንደር፡ ወመጽአ፡ ኅብ፡
 ራስ፡ አሊ፡ ጋዝ፡ ወወረደምድረ፡ ዩጅ፡ ቀኝ፡ አዝማች፡ መርድ፡ ወደጅ፡ አዝማች፡ 20
 አክሎግ፡ ገበሩ፡ በጐንደር፡ ጅወርኃ ። ወእምዝ፡ ሐሩ፡ በበብሔሮሙ፡ ወራስ፡ አሊ
 ጋዝኒ፡ ግዕዝ፡ እመደብ፡ ወኃደረ፡ በዋህር ። ወእምዝ፡ ሰምዓ፡ ከመ፡ አውዓየ፡ ቤቶ፡
 ለደጅ፡ አዝማች፡ ኃይሉ፡ ዘነገላ፡ ወከመ፡ ተዓየነ፡ ውእቱ፡ በመውቀሪያ ። ራስ፡
 አሊጋዝኒ፡ ወረደ፡ ከመ፡ ይዕብዎ፡ ለጠራ፡ ሙጅ፡ ወቦኡ፡ ኅቤሁ፡ ሰብአ፡ ሙጅ፡
 በግዝተ፡ ወበመሐላ፡ ወእምዝ፡ ተንሥኦ፡ ወሰፈረ፡ በነፋስ፡ መውጫ፡ ወተሰነአለ 25
 ደጅ፡ አዝማች፡ ኃይሉ፡ ወተመደጠ፡ ውስተ፡ ብሔሩ፡ ወራስ፡ አሊጋዝ፡ ግዕዝ፡
 መንገለ፡ ዋደላ፡ ወተግብዓ፡ ምስለ፡ ላስቶች ። ወኢኮነ፡ ጊዜሁ፡ ሎቱ፡ ከመ፡ ይግ
 በር፡ ኃይሉ ። በከመ፡ ይቤ፡ መጽሐፍ፡ አልቦ፡ ኃያል፡ ዘእንበለ፡ እግዚአብሔር፡
 ወተበቀሎ፡ እግዚአብሔር፡ ለራስ፡ አሊጋዝ፡ በእንተ፡ ክዕወተ፡ ዳሞሙ፡ ለሰብአ፡
 ቤገምድር፡ ወኅልቀተ፡ ክርስቲያን፡ በከመ፡ ይቤ፡ ነቢይ፡ እስመ፡ ይትቤቀል፡ 30
 555b ደመ፡ ደዋቀ፡ * ይትቤቀል፡ ወይትፈደይ፡ በቀለ፡ ለፀሩ፡ ወይትቤቀሎሙ፡ ለጸላ
 ዕቱ ። ወካዕብ፡ ይቤ፡ ካልዕ፡ ነቢይ፡ ሰፈራ፡ እግዚአብሔር፡ ለመንግሥትክ፡ ወተ
 ውህበት፡ ለካልዓን ። ወከማሁ፡ ወሀበ፡ ለካልዓን፡ ወእምዝ፡ ተንሥኦ፡ ወወአደ፡
 ምድረ፡ ዩጅ፡ ወተግብዓ፡ ምስለ፡ ወዓልቱ፡ ወአዝማዲሁ፡ ወበዝ፡ ትግብዎ፡ ሀለወ፡

እስከ፡ ይእዜ ። ። ። ። ። ። ። ።

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

መንገል፡ላስታ፡እንበለ፡ፈቃድ፡ንጉሥ፡ወተራከበ፡በፍኖት፡ምስለ፡ዋልድቦች፡
 እለ፡መጽኤ፡በእንተ፡ተአሥሮቱ፡ለደጅ፡አዝማች፡ኃይሉ፡ከመዝ፡ይቤሉ፡ምን
 ት፡ገብረብከ፡ቅድመኒ፡ገፋዕኮ፡ወአውዓይከ፡ቤቶ፡ወቤተ፡አቡሁ፡ወአጥፋዕከ፡
 ነሎ፡ሀገሮ፡ድኅረኒ፡ሞቃሕከ፡ፍትሖ፡በእንተ፡አበባነ፡ዘፈነወነ፡ወለነኒ፡በእን
 ት፡ድካምነ፡ወይቤ፡አሆ፡እንዘ፡እትመደጥ፡እምዘመቻ፡እፈትሖ፡ወመሐለ፡ሎ 5

556b *ሙ፡እሙንቱሂ፡ተርፉ፡ውእቱኒ፡ግዕዘ፡ወቦአ፡ገረገራ፡ወእምጋረገራ፡ትንሥአ፡
 መሰፈረ፡በጋሻና፡ወእምዘ፡ግዕዘ፡ወሰፈረ፡በደንከና፡። ወእንዘ፡ሀሎ፡በዝዩ፡መ
 ጽኦ፡ደጅ፡አዝማች፡አድገሀ፡ተፈኒዎ፡እምኅበ፡ንጉሠ፡ነገሥት፡ነገሮኒ፡ኢያ
 እመርነ፡ወበጊዜሃ፡ተመይጠ፡ውስተ፡ሀገሩ፡እንሰታ፡ወእምዘ፡ግዕዘ፡ደጅ፡አዝ
 ማች፡ወልደ፡ገብርኤል፡ወሰፈረ፡በዕንፈ፡ዋድላ፡ወበሀዩ፡መጽኦ፡ግራ፡አዝማች፡ 10
 ጎበዜ፡እምዩጁ፡እኒዘ፡ዕንቁ፡ባሕርይ፡ዘትሰመይ፡ሸራፈት፡ዘነበረት፡በእደ፡አቡ
 ሁ፡አሊጋዝ፡ወኮነ፡ዓቢይ፡ፍሥሐ፡ወኃሄት፡በይእቲ፡ዕለት፡ወወሀቦ፡ፈረሰ፡
 ወአስተፋኔዎ፡በሰላም፡ወእምድኅረዝ፡ተመይጠ፡ወዘመተ፡ላስታ፡ወተግብዓ፡
 ምስለ፡ሰብአ፡ላስታ፡ወኮነ፡ኃይል፡ለደጅ፡አዝማች፡ወልደ፡ገብርኤል፡። ወእም
 ድኅረዝ፡ተበረቁ፡ወሄሞ፡ለወንድ፡በወሰን፡ኃይሉ፡ቡብዙኅ፡ወርቅ፡ወኮነ፡ሰ 15
 ላም፡ማዕከሌሆሙ፡። ወእምድኅረዝ፡ተመይጠ፡ወቦአ፡ገረገራ፡ወፈነዎሙ፡በበሀ
 ገረ፡ሢመቶሙ፡ለወዓልያኒሁ፡ለእኅሁኒ፡አሥራት፡ፈነዎ፡መንገል፡ዕብናት፡
 ወተግብዓ፡ምስለ፡ሰደፍ፡ገብሩ፡ወአረከቦ፡ወእምሠጠ፡ወቦአ፡ጎንደር፡ውእቱኒ፡
 ተለዎ፡ወተግነ፡በማርያም፡ውሀ፡ወእምዘ፡ተንሥአ፡በሌሊት፡ከመ፡ኢያእምር፡
 ሰብእ፡ነገሮ፡ወበጽሐ፡አንገረብ፡ወተደወ፡ለፀብዕ፡። ወሰብ፡ሰምዓ፡ንጉሥ፡ተክለ፡ 20
 ጊዮርጊር፡ከመ፡መጽኦ፡ይዕብዖ፡ኢኤምነ፡ይእቲ፡ዕለተ፡ዕለት፡ቀበላ፡እንዘ፡
 ኢይበልዕ፡ወኢይሰቲ፡ወፈትሐ፡ወራሪ፡በጎንደር፡ወቦኤ፡ወዓልያኒሁ፡ውስተ፡
 ቤተ፡ንጉሥ፡እመ፡ረከቡ፡ርኅወ፡አንቀጸ፡። ወእምድኅረ፡ቦኤ፡አንቀጸ፡አጸውዎ
 ሙ፡ወዓልተ፡ንጉሥ፡ወአኃዝዎሙ፡ለእሉ፡ወሞተ፡ገብረ፡ንጉሥ፡ዘይሰመይ፡
 ብርከበ፡ካልዓንሂ፡ኢያእመርነ፡ወእምድኅረዝ፡መጽኦ፡ባላምባራስ፡አስራተ፡ 25

557a በኃይል፡ከመ*ያፍልስ፡ቅጽረ፡ንጉሥ፡ወአውዓይ፡ለጃን፡ተከል፡ወአንሐለ፡ቅጽ
 ረ፡ንጉሥ፡ባሕቱ፡ኢክሀለ፡በባኦታ፡እምጽንዓ፡ተግብዖቶሙ፡ለወዓልተ፡ንጉሥ፡
 በነፍጥ፡ወበኩናት፡ወተግብዓ፡ነሎ፡ሰብአ፡ከተማ፡በበአንቀጸ፡ወበበፍኖቱ፡
 ወበውእቱ፡ጊዜ፡ወጽኤ፡አቡን፡ወይጤጌ፡እምውስተ፡ቤቶሙ፡ወአስተፋለጥ
 ዎሙ፡ወወጽኦ፡አሥራት፡እምጐንደር፡ወሰፈረ፡በአንገረብ፡ወእምድኅረዝ፡ 30
 አዕረቅዎ፡አቡን፡ዮሰብ፡ወእጨጌ፡ወልደ፡ኢዩሰስ፡። ወቦአ፡ኅበ፡ንጉሥ፡ለቢሶ
 ልብሰ፡ኅዘን፡ዘቂሰ፡ዕርቅ፡ኒጠት፡ይእቲ፡ዳእሙ፡ከመ፡ያውጽ፡ኦሙ፡ለወዓ
 ልቱ፡ዘተእዓዙ፡በቤተ፡ንጉሥ፡ወእምዘ፡ተንሥአ፡እምአንገረብ፡መንገል፡ወ
 ኅኔ፡ደጅ፡አዝማች፡ወልደ፡ገብርኤልኒ፡እንዘ፡ሀሎበገረገራ፡ሰምዓ፡ተግብዖተ፡

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

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

ምስለ፡ውኅዳን፡ሠራዊት፡ወተራከበ፡ምስለ፡ንጉሥ፡ወወሀበ፡የጅመንሻ፡ዘይ
 ደሉ፡ወተሠይመ፡እም ወሰነ፡አንገረብ፡እስከ፡ምጽዋ፡ወከረመ፡በስሜን። ወእም
 ደኅረዝ፡ተንሥኦ፡ወሐረ፡በጉዘ፡ወወሐ፡ጎንደር፡ንጉሥነ፡በእደ፡ማርያም፡ወኮነ፡
 ሹመት፡ሽረት፡ወበይእቲ፡ወርኃ፡ሰኔ፡ተመይጠ፡ራስ፡ኃይሉ፡እምቤገምድር፡ው
 5 ስት፡ሀገሩ፡ጎጃም፡ወወሐ፡ናዝሬት፡ወእንዘ፡ሀሎ፡በናዝሬት፡ሞተ፡ራስ፡ኃይሉ፡
 ሞተ፡ግብት፡አመጃሁ፡ለሰኔ፡ሲሳየ፡ኩሉ፡ዓለም። ወዘንተ፡ስሚዖ፡በከየ፡ንጉሥ
 ምስለ፡ሠራዊት፡እንዘ፡ይሜስል፡ምስለ፡በሰንደቅ፡ወበነጋሪት፡*ሞተኬ፡ራስ፡ 559 a
 ኃይሉ፡ትሐት፡ለዓቢይ፡ወለንዑስ፡በከመ፡ይቤ፡መጽሐፍ፡ብፀዓን፡ትሐታነ፡
 መንፈስ፡እስመ፡ሎሙ፡ይእቲ፡መንግሥተ፡ሰማያት። ። ። ። ።
 10 ወእምደኅረዝ፡ትሠይመ፡ሢመተ፡አቡሁ፡ቀኝ፡አዝማች፡መርዕድ፡ወበይእቲ፡
 ወርኃ፡ሰኔ፡አመ፡ጅወጂአዕረፈት፡ወይዘሮ፡ወለተ፡ኪዳን፡ወለተ፡አዔ፡ኢያሱ፡
 ወተቀብረት፡በማኅደረ፡ማርያም፡ወእምደኅረዝ፡አመ፡ጅወጅለሐምሌ፡ተንሥኦ፡
 እምጎንደር፡ራስ፡ወልደ፡ገብርኤል፡ወወሐ፡ማኅደረ፡ማርያም፡ወተዓርቀ፡ምስለ፡
 እኅቱ፡ወይዘሮ፡የወርቅ፡ውሀ፡ወእምዝ፡ተንሥኦ፡ወሐረ፡መስቀንች፡ንጉሥኒ፡
 15 በእደ፡ማርያም፡ከረመ፡በጎንደር፡ወተክለ፡ጊዮርጊስ፡ንጉሥ፡ከረመ፡በዋልድብ፡
 ወይዘሮ፡አጽቁ፡ዘነገላ፡አመ፡፱ለነሐሴ፡አዕረፈት። ። ። ። ።
 በጅጂወጅጂወጅ፡ዓመት፡እምአመ፡ተፈጥረ፡ዓለም፡ዘመኑሂ፡ዘመነ፡ዮሐንስ፡
 ሠረቀ፡መስከረም፡በዕለተ፡ሐሙስ፡እንዘ፡አበቀቱ፡ወርኅ፡ጅ፡መጥቅዕኒ፡፲ወጥን
 ተአን፡፪፡ወበጅዕለተ፡ዮሐንስ፡አመ፡፲ወጅለመስከረም፡ተንሥኦ፡እመስቀንች፡ራስ፡
 20 ወልደ፡ገብርኤል፡ወወሐ፡ገረገራ፡ወእምዝ፡ግዕዝ፡ወሰፈረ፡በመለይ፡ወሶበ፡
 ሰምዓ፡ምጽአቶሙ፡ለላስቶች፡ወአመዲ፡ዘይሰመይ፡ከላሳ፡ወእምዝ፡
 ተመይጠ፡ወሰፈረ፡በፍላዊት፡ወተዓየነ፡በሀየ። ወመጽኡ፡ላስቶች፡ምስለ፡
 ጋላ፡ኃቢሮሙ። ወእምዝ፡ተፃብኡ፡አመ፡፰ለወርኃ፡ጥቅምት፡በዕለተ፡ቀዳ
 ሚች። ወኮነ፡ዓቢይ፡ቀትል፡ወተሞዓ፡ራስ፡ወልደ፡ገብርኤል፡ወኮነ፡ኃይል፡
 25 ለላስቶች፡ወለጋሎች፡ወአምሰጠ፡ራስ፡ወልደ፡ገብርኤል፡በፀፀብ፡ግብር፡
 ምስለ፡ውኅዳን፡ሰብእ፡ወተዔወወ፡ኩሉ፡ሰብእ፡ቤገምድር፡በእደ፡ላስቲ፡ወጋላ፡
 ወወረደ፡ምድረ፡ውጫሌ፡ቦ፡ዘተሠይጠ፡ወወ፡ዘተቀትለ፡ወወ፡ዘተአሥረ፡ወወ፡
 ዘትአሥረ፡ወወ፡ዘአምሰጠ፡ወተመይጠ፡አ*መዲ፡ውስተ፡ሀገሩ፡ላስቶችኒ፡ተለ 559 b
 ውዎ፡መንገለ፡ጨጨሆ፡ለራስ፡ወልደ፡ገብርኤል፡ራስ፡ወልደ፡ገብርኤልኒ፡ሐረ፡
 30 መንገለ፡ማርያም፡ውሀ፡ወሰፈሩ፡ላስቶች፡በአገላ፡ወእንዘ፡ሀለወ፡በዝየ፡ላስ
 ቶች፡ተመይጠ፡ራስ፡ወልደ፡ገብርኤል፡መንገለ፡ቤገምድር፡በፍኖተ፡ሳቢሳ፡
 በር፡ወሶበ፡ሰምዑ፡ምጽአቶ፡ለራስ፡ወልደ፡ገብርኤል፡ተለውዎ፡ላስቶች፡ወተ
 ራከቡ፡በፀብዕ፡በጽንፈ፡ጉማራ። ወተድኅለ፡ራስ፡ወልደ፡ገብርኤል፡ወወሐ፡
 ቈራጸ። አኃዊሁኒ፡ሐሩ፡መንገለ፡ቤገምድር። ወእምዝ፡አዕረቅዎ፡መነኮሳት፡

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

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

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

ገጃጃ ወጃጃ፡ ቸ ወጃጃ መት፡ እም አመ፡ ተፈጥረ፡ ዓለም፡ ዘመኑሂ፡ ዘ* መነ፡ ማቲዎስ፡ 562 a
ሠረቀ፡ መስከረም፡ በዕለተ፡ ዓርብ፡ እንዘ፡ አበቅቲ፡ ወርኅ፡ ፩፡ ወመጥቅዕ፡ ፳ ወጃጃ፡
ወጥንትዮን፡ ፫፡ አብጽሐነ፡ እስከ፡ ዛቲ፡ ሶቲ፡ ሰዓት፡ በኒሩቲ፡ ለዓለመ፡ ዓለም፡
አሜን ። ። ። ። ። ። ። ።

5 ወእንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ሰሎሞን፡ በጎንደር፡ መጽአ፡ አንበጣ፡ ወአጥፍዓ፡
ብዙኃ፡ አህጉረ፡ ወራስ፡ መርዕድ፡ ተንሥኦ፡ እምዘዋ፡ ወቦኦ፡ ማቻክል፡ ወሞቅሖ፡
ለደጅ፡ አዝማች፡ ዘውዴ፡ ወበዝንቱ፡ ወርኅ፡ ሞቅሖ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ለእ
ኅሁ፡ አበጋዝ፡ ኃይሉ፡ አመ፡ ፲ ወጃጃ መስከረም፡ ፈኒዎ፡ ኩናተ፡ እንዘ፡ ሀሎ፡
ውስተ፡ ቤቱ፡ ወአብጽሖ፡ ገረገራ፡ ወእምዝ፡ አመ፡ ፲ ወጃጃ ወርኃ፡ ጥቅምት፡

10 ፊትሖ፡ ለእኅሁ፡ አበጋዝ፡ ኃይሉ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ሰሚዎ፡ ምጽአተ፡
ላስቶች፡ ከመ፡ ይጽብዕዎ፡ ተአሢሮ፡ ከመ፡ ኢይሙት፡ ወበሳኒታ፡ ዕለት፡ መጽኢ፡
ላስቶች፡ ምስለ፡ ኅዳጥ፡ ኩናት፡ ወሖረ፡ ምስለ፡ ሰብኦ፡ ዓይን፡ ከመ፡ ይርክይ፡ ኩና
ተ፡ ወአሚሃ፡ ቀተሎ፡ ፩ ነፍጠኛ፡ ማዕከለ፡ ብዙኃን፡ ሰብኦ፡ ወወዓልቱ፡ ለራሉ፡
ወልደ፡ ገብርኤል፡ ጎዶ፡ ወበጽሖ፡ ኅበ፡ ሰፈሩ ። ወእምዝ፡ ጎዮ፡ ራስ፡ ወልደ፡

15 ገብርኤል፡ መንገለ፡ ነፋስ፡ መውጫ፡ ወሰፈረ፡ በሀዩ፡ ቸሬእዩኑ፡ ግብሮ፡ ለእግዚአብ
ሔር፡ ዘገብረ፡ መንክረ፡ በዲበ፡ ምድር፡ አመ፡ ፈትሖ፡ ለአበጋዝ፡ ኃይሉ፡ ራስ፡
ወልደ፡ ገብርኤል፡ ከመ፡ ኢይሙት፡ እግዚአብሔርሰ፡ ተበቀሎ፡ ለአበጋዝ፡ ኃ
ይሉ ። በከመ፡ ይቤ፡ መጽሐፍ፡ ፍትሖ፡ እግዚአብሔር፡ ወፍትሖ፡ ሰብኦ፡ ክልዕ፡
ውኦቱ፡ ወበዝ፡ ወርኅ፡ አመ፡ አገው፡ ምስለ፡ ወልደ፡ አብ፡ ወቀተሎ፡ ለገብረ፡

20 ሕይወት፡ ወዓለሁ፡ ለራስ፡ መርዕድ ። ንግባዕኬ፡ ኅበ፡ ቀዳሚ፡ ነገር፡ ወእንዘ፡
ሀሎ፡ ንጉሠ፡ ነገሥት፡ ሰሎሞን፡ በጎንደር፡ መጽአ፡ ድጅ፡ አዝማች፡ ፀሐዩ፡ ልዳ፡
ወሰፈረ፡ በአይራ፡ ወወድኦ፡ ንጉሥ፡ እምትዕይንቱ፡ ወሖረ፡ ውስተ፡ አይራ፡ ወተራ
ከበ፡ ምስሌሁ፡ ምክንያተ፡ ተራክቦቶሙስ፡ ኢያእመርነ፡ ወተመይጠ፡ ንጉሠ፡ ነገ
ሥት፡ ወቦኦ፡ ውስተ፡ ትዕይንቱ፡ ሠረቀ፡ ኅዳር፡ በዕለተ፡ ሠሎስ፡ አመ፡ ፲ ወጃጃ ለዝ፡

25 * ወርኅ፡ ተንሥኦ፡ ራስ፡ ገብራ፡ እምስሜን፡ ወሖረ፡ መንገለ፡ አክሱም፡ ከመ፡ ይት 562 b
ራክብ፡ ምስለ፡ ደጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡ ወተራክቡ፡ ፪ኤሆሙ፡ በዕለተ፡
በዓላ፡ ለጽዮን፡ ወኮነ፡ ዓቢይ፡ ፍሥሖ፡ ወወሀቦ፡ ደጅ፡ አዝማች፡ ወልደ፡ ሥላሴ፡
ለራስ፡ ገብራ፡ ብዙኃ፡ ንዋዩ፡ ወተሰነአለ፡ ወተመይጠ፡ ውስተ፡ ብሔሩ ። ሠረቀ፡
ታኅሣሥ፡ በዕለተ፡ ሐሙስ፡ እንዘ፡ ሀሎ፡ ራስ፡ መርዕድ፡ በደብጋሻ፡ ከመ፡ ይሕንዕ፡

30 ቤተ፡ ክርስቲያን፡ ለአከ፡ ጎቤሁ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ንትራክብ፡ በጽንፈ፡ ዓባይ፡
እስመ፡ ሀለወኒ፡ ነገር፡ ዘእትማከር፡ ምስሌክ፡ ወይቤ፡ አሆ፡ ወአመ፡ ፳ ወጃጃ ታኅሣሥ፡
ተንሥኦ፡ እምሰፈሩ፡ ራስ፡ መርዕድ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ተንሥኦ፡ ወሖረ፡
ወተራክቡ፡ ፪ሆሙ፡ በጽንፈ፡ ዓባይ ። ሠረቀ፡ ጥር፡ በዕለተ፡ ቀደሚት፡ ወተመጠዎ፡
ባላምባራስ፡ አስራት፡ ዘተሞቅሖ፡ በግፍዕ፡ ቅድመኒ፡ ሞቅሖ፡ በግፍዕ፡ ድኅረኒ፡

እፈትሐክ፡ ብሂሎ፡ ሞቅሐ፡ ዳግመ፡ ዝንቱሰ፡ ባለምባራስ፡ አሥራት፡ ይመስሎ፡
 ለሶምሶን፡ ዘተሞቅሐ፡ እምጽንዓ፡ ኃይሉ፡ ወእምድኅረዝ፡ ወጽኦ፡ ገረገራ፡ ወሰፈረ፡
 በጫት፡ ውሀ፡ ወነበረ፡ ሐኅዳጠ፡ መዋዕለ፡ ወተግብኡ፡ ወዓልቱ፡ መስለ፡ ላስቶች፡
 ወተማኅረኩ፡ ብዙኃን፡ ሰብእ፡ ሠረቀ፡ የካቲት፡ በዕለተ፡ ስነይ፡ ተንሥኦ፡ ራስ፡
 መርዕድ፡ በሥርዓተ፡ ዘመቻ፡ እምጉጃም፡ ከመ፡ ይገባዕ፡ ምስለ፡ አገው፡ ወራስ፡ 5
 ወልደ፡ ገብርኤል፡ ተንሥኦ፡ እምጫት፡ ውሀ፡ ከመ፡ ይገባዕ፡ ምስለ፡ ላስቶች፡ ወሰ
 ፈረ፡ ቀጭን፡ አምባ፡ ወቦኦ፡ ብላቴንጌታ፡ ከሉ፡ ወእንዘ፡ ሀለው፡ በሀየ፡ መጽኡ፡
 ሎቱ፡ ሰብኦ፡ ዓይን፡ ዘይብሉ፡ መጽኦ፡ ራስ፡ አሊ፡ ጋዝ፡ ምስለ፡ ብዙኅ፡ ሠራዊት፡ ።
 ወእምድኅረዝ፡ ተማከረ፡ ምስለ፡ ሰብኦ፡ ቤቱ፡ ውብላቴንጌታ፡ ከሉ፡ ተንሥኦ፡ እም
 ሀየ፡ ወሰፈረ፡ በጨበር፡ ገይ፡ ወእምዝ፡ መጽኦ፡ ራስ፡ አሊ፡ ጋዝ፡ ወሰፈረ፡ በደጋ 10
 መጃ፡ ወተግደኅ፡ ሠረቀ፡ መጋቢት፡ በዕለተ፡ ረብዕ፡ ወጎዮ፡ ፈስ፡ ወልደ፡ ገብ
 563 a ርኤል፡ መንገለ፡ ይምርሐ፡ ወበጽሐ፡ መቄት፡ እንዘ፡ የሐውር፡ ሌሊተ፡ ወመ*ዓልተ፡
 በግሥገሳ፡ ወእመቄት፡ ግዕዝ፡ ወሰፈረ፡ በአግይት፡ ወእምአግሪት፡ ግዕዝ፡ ወሰፈረ፡
 በዙገራ፡ ። ወእንዘ፡ ሀሎ፡ በሀየ፡ ስምዓ፡ ምጽአቶ፡ ለራስ፡ አሊ፡ ጋዝ፡ እምዓይና፡
 ወሐረ፡ በሌሊት፡ ወበጽሐ፡ ነፋስ፡ መውጫ፡ ወተለም፡ ራስ፡ አሊ፡ ጋዝ፡ እስከ፡ ዓይና፡ 15
 ወዓጥፍዓ፡ ለዓይና፡ ወእዓይና፡ ተንሥኦ፡ ወበጽሐ፡ ገረገራ፡ ወእምገረገራ፡ ቀንሥ
 ኦ፡ ወሰፈረ፡ በመውቀሪያ፡ ወእመውቀሪያ፡ ግዕዝ፡ ወሰፈረ፡ በአብራጅት፡ ወወልደ፡
 ገብርኤል፡ ሀሎ፡ በነፋስ፡ መውጫ፡ አመ፡ ጅወጅለወርኃ፡ መጋቢት፡ ወእምዝ፡
 ፀብዖ፡ ራስ፡ አሊ፡ ጋዝ፡ ለራስ፡ ወልደ፡ ገብርኤል፡ ወተድኅለ፡ ወልደ፡ ገብርኤል፡
 ወኃደረ፡ ኃይል፡ በራስ፡ አሊ፡ ጋዝ፡ ወበውእቱ፡ ዕለት፡ ፈትሐ፡ ለወንድ፡ በወሰን፡ 20
 ኃይሉ፡ ወሐረ፡ ውስተ፡ ብሔሩ፡ ላስታ፡ ወሞቅሐ፡ ለብላቴንጌታ፡ ከሉ፡ ሐሲዎ፡
 መሐላሁ፡ ። ራስ፡ ወልደ፡ ገብርኤል፡ ሐረ፡ መንገለ፡ ስማዓ፡ ወፈትሐ፡ እንበለ፡ ፈ
 ቃዓ፡ ለባላምባራስ፡ አሥራት፡ እንዘ፡ ይብል፡ ይከውነኒ፡ ረደኤ፡ ። ወእምስማደ፡
 ተንሥኦ፡ ወሐረ፡ መንገለ፡ መጃ፡ ስሚዖ፡ ምጽአቶ፡ ለአመዲ፡ ዘተሰምዮ፡ ይማም፡
 ወተራክበ፡ በነፋስ፡ መውጫ፡ ወተግደኅ፡ ጀሆሙ፡ በሰሎች፡ ራስ፡ አሊ፡ ጋዝ፡ እንዘ፡ 25
 ሀሎ፡ በዝንጀሮ፡ ገደል፡ ኮነ፡ ፋሰክ፡ አመ፡ ፲ለሚያዝያ፡ ወእንዘ፡ ሀሎ፡ በሀየ፡ ስምዓ
 ምዓ፡ ምጽአቶ፡ ለአመዲ፡ ወተንሥኦ፡ እምሀየ፡ ወሰፈረ፡ በይትባ፡ አመ፡ ፲ወጅለሚ
 ያዝያ፡ ኮነ፡ ዓቢይ፡ ቀትል፡ ዘኢተሰምዓ፡ ወኢተርእየ፡ ወኃደረ፡ ኃይል፡ በአመዲ፡
 ወጎዮ፡ ራስ፡ አሊ፡ ጋዝ፡ መንገለ፡ እስቲ፡ ወቦኦ፡ ማኅደረ፡ ማርያም፡ ወተማኅ፡
 ምስለ፡ ብዙኅ፡ ሠራዊት፡ ወዘተርፋሰ፡ ጎዮ፡ መንገለ፡ ስሚን፡ በፍኖት፡ ዘአመድ፡ 30
 በር፡ ደጅአዝማች፡ ጉግሳ፡ ወቀኝ፡ አዝማች፡ ገሬ፡ ምስለ፡ ሠራዊቶሙ፡ ወበይእቲ፡
 ጊዜ፡ ኮነ፡ ገዕቅ፡ ብዙኅ፡ በማኅደረ፡ ማርያም፡ እምፍርሃተ፡ ተንባላታዊ፡ አመዲ፡
 ይእቲሰ፡ እግዝእትነ፡ ማርያም፡ ዘከመ፡ አድኃነት፡ ቅድመ፡ እምእደ፡ ከሊፋ፡ ነሢ
 563 b ተ፡ ቤታ፡ ከማሃ፡ አድኃነት፡ ማኅደራ፡ እምእደ፡ አመ*ዲ፡ ተንባላታዊ፡ ወተ

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

ወልደ ፡ ገብርኤል ፡ እስመ ፡ ልማዱ ፡ ተደኅሎ ። ገንቱሰ ፡ ነሉ ፡ ዘኮነ ፡ ከመ ፡ ይብ
 ጸሕ ፡ ቃለ ፡ መጽሐፍ ፡ ዘይቤ ፡ ወሰብአ ፡ ቤቱ ፡ ይገረሮ ፡ ለሰብእ ፡ ወበከመ ፡ ይቤ ፡
 ዳዊት ፡ ዘይሱሰይ ፡ እክልየ ፡ አንሥአ ፡ ሰኩናሁ ፡ ላዕሊየ ፡ ለነሰ ፡ ይመስለን ፡ በእንተ ፡
 ተገፍዖታ ፡ ለማኅደረ ፡ ማርያም ፡ ወበእንተ ፡ ኃዘኖሙ ፡ ለመነኮሳት ፡ ዘተሰምዓ ፡ ኅብ ፡
 እግዚአብሔር ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡ ቃል ፡ ተሰምዓ ፡ በራማ ፡ ብካይ ፡ ወሰቆ 5
 ቃው ፡ ወገዓር ፡ ራኒል ፡ እንዘ ፡ ትበክዮሙ ፡ ለደቂቃ ፡ ወበውስተ ፡ ካልዕ ፡ ይብል ፡ እ
 ስመ ፡ ጸሎተ ፡ ጸድቅ ፡ ወታሠልጥ ፡ በከመ ፡ ስምዓ ፡ ጸሎቶሙ ፡ ለኢሳይያስ ፡ ወሕዝ
 ቅያስ ፡ ከማሆሙ ፡ ስምዖሙ ፡ ለመነኮሳተ ፡ ማኅደረ ፡ ማርያም ፡ በ፲ወፀዕለት ፡ ወእም
 564 b ደኅረዝ ፡ ፈትሕ *ዎ ፡ ለራስ ፡ አሊጋዝ ፡ መነኮሳተ ፡ ማኅደረ ፡ ማርያም ፡ ሰሚዖሙ ፡
 ተደኅሎተ ፡ ወልደ ፡ ገብርኤል ፡ ወባላምባራስ ፡ አሥራትኒ ፡ ለአከ ፡ እንዘ ፡ ይብል ፡ 10
 አእግዚእየ ፡ ራስ ፡ አሊጋዝ ፡ ኢትፍራህ ፡ ሀእንተ ፡ ተሞቅሖትክ ፡ እስመ ፡ አነ ፡ እፌ
 ንወክ ፡ ይስተ ፡ ብሔርክ ፡ በሰላም ። ወይቤ ፡ ራስ ፡ አሊጋዝ ፡ አሆ ፡ ወመጽአ ፡ ባላም
 ባራስ ፡ አሥራት ፡ ወተራከብ ፡ ምስለ ፡ ራስ ፡ አሊጋዝ ፡ ወተካየደ ፡ ጽኑዓ ፡ ኬዳነ ፡ በመ
 ሐለ ፡ ወበግዝት ፡ አመ ፡ ፲ወፀለግንዐት ፡ ወጽኡ ፡ እማኅደረ ፡ ማርያም ፡ ባላምባራስ ፡
 አሥራት ፡ ወራስ ፡ አሊጋዝ ፡ ገንቱሰ ፡ ራስ ፡ አሊጋዝ ፡ ይመስሎ ፡ ለዘሩባቤል ፡ ዘአው 15
 ጽአሙ ፡ ለእስራኤል ፡ በፈቃደ ፡ ዳርዮስ ፡ ከማሁ ፡ አውጽአሙ ፡ ለጋሎች ፡ በፈቃደ ፡
 አሥራት ። ወእምዝ ፡ ኃደሩ ፡ ጽንጀና ፡ ወእምዝ ፡ ግዕዙ ፡ ወሰፈሩ ፡ በጋዛ ፡ ወተራክ
 ቡ ፡ ምስለ ፡ ወይዘሮ ፡ የወርቅ ፡ ውሀ ፡ ወኃደሩ ፡ በሀየ ፡ ወእምዝ ፡ ግዕዙ ፡ ወሰፈሩ ፡
 በአፈር ፡ ገማኝ ፡ ወአውጽስ ፡ አዋዲ ፡ እንዘ ፡ ይብል ፡ ባላምባራስ ፡ አሥራት ፡ ውሉደ ፡
 ጋላ ፡ ዘሀሎ ፡ በቤገምድር ፡ ኢይትርፍ ፡ ወይትልኖ ፡ ለራስ ፡ አሊጋዝ ፡ ወሐረ ፡ ራስ ፡ 20
 አሊጋዝ ፡ ውስተ ፡ ብሔሩ ፡ የዱ ፡ ወተርፈ ፡ ባላምባራስ ፡ አሥራት ፡ ዝሰ ፡ ዘንቤ ፡ እስ
 መ ፡ ኢከነ ፡ ጊዜሆሙ ፡ ለነገሥታት ፡ ዳእሙ ፡ ለአግብርት ፡ በከመ ፡ ይቤ ፡ መጽሐፍ ፡
 ወርቅ ፡ የሐሥር ፡ ወብሩር ፡ ይከብር ፡ በእንተዝ ፡ ተናገርነ ፡ ዘርኢነ ፡ ወዘሰማዕነ ፡
 ንጉሠ ፡ ነገሥት ፡ አቢኦ ፡ ብእሲተ ፡ ወለተ ፡ እኅሁ ፡ ራስ ፡ አሊ ፡ ዘትሰመይ ፡ ወይዘሮ ፡
 አልጣሸ ፡ ዘነበረት ፡ ቅድመ ፡ ዕቅብተ ፡ ለ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ይመ 25
 ስሎ ፡ ለኦርዮ ፡ ዘተገፍዓ ፡ በብእሲቱ ፡ ኦእግዚእየ ፡ ተክለ ፡ ጊዮርጊስ ፡ እስፍንቱ ፡
 ዘገፍዑክ ፡ በብእሲትክ ፡ ወበርቱዕ ፡ ፍትሕክ ፡ ባሕቱ ፡ ኢኃደገክ ፡ እግዚአብሔር ፡
 እስከ ፡ ይእዜ ። ። ። ። ። ። ። ። ።
 ንግባዕኬ ፡ ኅብ ፡ ጥንተ ፡ ነገር ፡ ወተመይጦ ፡ እምአፈር ፡ ገማኝ ፡ ወሰፈረ ፡ በአዲስ ፡
 እምባ ፡ ወገብረ ፡ ሴመተ ፡ ወሥዕረተ ፡ ዘእንለለ ፡ ንጉሥ ፡ ወሊቃውንት ፡ አመ ፡ ፳ወ 30
 ፱ለግንዐት ፡ ሠረቀ ፡ ሰኔ ፡ በዕለተ ፡ ሠሉስ ። ነገር ። ወእንዘ ፡ ሀሎ ፡ በዝየ ፡ መጽኡ ፡
 565 a *ጋሎች ፡ ዘጉዮ ፡ ቅድመ ፡ መንገለ ፡ ስሜን ፡ ደጅ ፡ አዝማች ፡ ጉግሳ ፡ ወቀኝ ፡ አዝማች ፡
 ገፌ ፡ ምስለ ፡ አኃዊሁ ፡ ወተራከቡ ፡ ምስለ ፡ ባላምባራስ ፡ አሥራት ፡ ወአስ ፡ ተፋኑምሙ ፡
 በሰላም ፡ ውስተ ፡ ብሔርሙ ፡ የዱ ፡ በፍኖተ ፡ ላስታ ። በዝንቱ ፡ ወርኅተመይጦራስ ፡

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

ጳጳሰ፡ ይቤሉ፡ ይኩን፡ ለነ፡ ተክለ፡ ጊዮርጊስ፡ ዘይቀንዩነ፡ ያደግነነ፡ እምረሐብ፡
 ወሐክት፡ ክሉ፡ ወምረ፡ በዝንቱ፡ ነገር ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር ። ሠአመ፡ ሸሀ፡ ለጥቅምት፡ ሞተ፡ ማሩ፡ ወልደ፡
 ለይቲ፡ ኦስቲር፡ ሠረቀ፡ ኅዳር፡ በዕለተ፡ ረቡዕ፡ አመ፡ ፲ለኅዳር፡ ተራክበ፡ ራስ፡
 መርዕድ፡ ምስለ፡ ከላሳ፡ ደጅ፡ አዝማች፡ ሣህሉ፡ ተሰደ፡ እምሀገሩ፡ አምሐራ፡ 5
 566 a ወበጽሐ፡ ቤገምድር፡ ወዐብዕዎ፡ ሰብአ፡ ሙጃ፡ ወተእኅዘ፡ ወ*አመ፡ ፲ወጪለኅደር፡
 ሞተት፡ ይቲ፡ ኦስቲር፡ በዘነግሠት፡ በ፫አውራጎ፡ ኮነ፡ ዓቤይ፡ ኃዘን፡ በትዕይንት፡
 ወወጽኡ፡ አቡን፡ ሠይጨጌ ። ወተቀብረት፡ በቀስቋም፡ ውስተ፡ መቃብረ፡ እማ፡
 ንግሥትነ፡ ምንትዋብ፡ ወተሐውከት፡ ጎንደር፡ ወደምበያ፡ በእደ፡ ዋህዱ፡ እስመ፡
 አልቦ፡ ንጉሥ፡ ወንግሥት፡ ዘያደግና፡ ሠረቀ፡ ታኅሣሥ፡ በዕለተ፡ ዓርብ፡ ወበዝንቱ፡ 10
 ወረደ፡ ራስ፡ ገብሬ፡ መንገለ፡ ዋልድባ፡ ከመ፡ ያውጽኦ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወተራክበ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወይቤሎ፡ ለን
 ጉሥ፡ ራስ፡ ገብሬ፡ ባዕ፡ ወባዕ፡ ቤተክ፡ ዛቲስ፡ ነገር፡ በኒጠት፡ ይእቲ፡ ። ወይቤ፡
 ንጉሥ፡ አሆ፡ ነዓ፡ ኅቤየ፡ ከመ፡ ታብአኒ፡ ውስተ፡ ትእይንትየ፡ ወዓበየ፡ ራስ፡ ገብሬ፡
 ወንጉሥኒ፡ ዓበየ፡ ምክንያተ፡ ተጓሕልዎቶሙስ፡ ኢያእመርነ፡ በከመ፡ ይቤ፡ መጽ 15
 ሐፍ፡ አሠረ፡ ሐመር፡ ውስተ፡ ባሕር፡ ወአሠረ፡ አርዌ፡ ውስተ፡ ሣዕር፡ ከማሁ፡ ልበ፡
 ንጉሥ ። ። ። ። ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወተጠወቀ፡ ራስ፡ ገብሬ፡ በእንተ፡ ጄነር፡ እመ፡ ቦእኩ፡
 ውስተ፡ ትእይንት፡ እፈርሆ፡ ለንጉሥ፡ ወለእመ፡ ተረፍኩ፡ ይፃብዓኒ፡ ደጅ፡ አዝ
 ማች፡ ወልደ፡ ሥላሴ፡ ወአምሐሎ፡ ለንጉሥ፡ ከመ፡ ኢይትበቀሎ፡ ወወሀቦ፡ ራስ፡ 20
 ገብሬ፡ ለንጉሥ፡ እኅሁ፡ ወልደ፡ ሕይወት፡ ከመ፡ ያብኦ፡ ወስተ፡ ትዕይንት፡ ወተ
 ርፈ፡ ራስ፡ ገብሬ፡ ወሐረ፡ ምድራብራ ። ንጉሥኒ፡ ወጽኦ፡ በለማልሞ፡ መሰፈረ፡
 ወመጽኦ፡ በበጉዞሁ፡ ወኃደረ፡ በአንገረብ ። ወበውእቱ፡ ዕለት፡ ቦኡ፡ ውስተ፡
 ቤተ፡ አቡን፡ አዔ፡ ዮናስ፡ ወተማኅ፡ ። ወእመ፡ ጅወጪለታኅሣሥ፡ በዕለተ፡ በዓሉ፡
 ለእግዚእነ፡ ኢየሱስ፡ ቦኦ፡ ውስተ፡ ትዕይንቱ፡ ወእመ፡ ሸሀ፡ ለታኅሣሥ፡ ወጽኦ፡ አዋ 25
 ዲ፡ ወተነግረ፡ አንዘ፡ ይብል፡ ነዓ፡ ቅድመ፡ ልደት፡ ዘኮነ፡ ። ወወጽኡ፡ ሰብአ፡ ከተማ፡
 566 b አጣሪ፡ ወቅሬ፡ እስላም፡ ወጎንደሬ፡ *ለቀበላሁ፡ እንዘ፡ ይዘፍን፡ ወክሎሙ፡ ካህ
 ናተ፡ ይየብቡ፡ በክበሮ፡ ወበዝማራ ። ወኮነ፡ ዓቢይ፡ ፍሥሐ፡ ለዛቲስ፡ ትዕይንት፡
 መከራሃ፡ ወፍሥሐሃ፡ ለእመ፡ ተኃጥኦ፡ ተኃዝን፡ ወለእመ፡ ትረክቦ፡ ትትፈሣሕ ።
 ወበውእቱ፡ ዕለት፡ እንዘ፡ ይበጽሕ፡ ቆብአስጥል፡ ሣሞሙ፡ ለአቃቤ፡ ሰዓት፡ ከብቲ፡ 30
 በዓታ፡ አለቅነት፡ ወለካልዑኒ፡ ከብቲ፡ ልደታ፡ አለቅነት ። ሠረቀ፡ ጥር፡ በዕለተ፡
 እሐድ፡ ወበዝ፡ ወርኅ፡ ቦኦ፡ ደጃዝማች፡ አሥራት፡ ፀዋሮ፡ ዕብነ ። ወመሐሮ፡ ን
 ጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመሐለ፡ ሎቱ፡ ወሣሞ፡ ብዙኃ፡ ሢመተ፡ ምስለ፡
 ቤገምድር፡ ደጅ፡ አዝማችነት፡ ወሐረ፡ በሰላም፡ ወፈነወ፡ ሐዋርያ፡ ንጉሠ፡ ነገሥት፡

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

567 b ከመ፡ እዕብዖ፡ ለ*ራስ፡ መርዕድ፡ ንጉሥኒ፡ ዓበዩ፡ ወይቤ፡ መርዕድሰ፡ ሀሎ፡ በፈ
ቃድዩ፡ በይነ፡ ምንት፡ ትግብዖ፡ ተመየጥ፡ ውስተ፡ ብሔርከ፡ ብሊሎ፡ ፈነወ፡ ሐዋ
ርያተ፡ ሊቄ፡ ኒሩት፡ ወወዓልተ፡ አቡንሂ፡ ወይጨጌ፡ ወደጅ፡ አዝማች፡ አሥራት፡
ዓበዩ፡ እንዘ፡ ልማዱ፡ ተንጎልዎ፡ ወተመይጠ፡ ሊቄ፡ ኒሩት፡ ወነገር፡ ለንጉሥ፡ ከሎ፡
ዘኮነ፡ ወኃዘነ፡ ንጉሥ፡ አመ፡ ቿወጀለመ፡ ጋቢት፡ መጽአት፡ ወለቱ፡ ለራስ፡ ገብሬ፡ 5
ከመ፡ ትኩን፡ ዕትብተ፡ ለንጉሥ፡ ወተቀበልዋ፡ ሰብአ፡ ከተማ፡ ወወዓልተ፡ ንጉሥ፡
ወቦአት፡ ሙሽራ፡ ግምብ፡ ወበንስተ፡ ት፡ ዕለት፡ አሠርገዎመ፡ ለወዓልተ፡ ገብሬ፡
ወአስተ፡ ፋነዎመ፡ ሠረቁ፡ ሚያዝያ፡ በዕለተ፡ ቀዳሚት፡ ከመ፡ ጀለሚያዝዩ፡ ኮነ፡
ፋሲካ፡ ወበዝ፡ ወርኅ፡ ሢሞ፡ ባለምባራስ፡ ስነት፡ ለገብረ፡ አምላክ፡ ወዓሊሁ፡ ለራስ፡
ወልደ፡ ሥላሴ፡ ወአስ፡ ተፋነዎ፡ አሥራትሂ፡ ተመይጠ፡ ተዓሪቶ፡ ምስለ፡ ራስ፡ 10
መበዕድ፡ ሠረቀ፡ ግንቦት፡ በሰነይ፡ ተግብ፡ ሰብአ፡ አዘዘ፡ ምስለ፡ ይጨጌ፡ ወልደ፡
ኢየሱስ፡ ወአመ፡ ፲ለግንቦት፡ ተሥዕረ፡ እጨጌ፡ ወልደ፡ ኢየሱስ፡ ወለአክ፡
ንጉሥ፡ ወመከሩ፡ ሰብአ፡ ደብረ፡ ሊባኖስ፡ ክመ፡ ያምጽአዎ፡ ለአባ፡ ወልደ፡ ዮና፡
እምአምሐራ፡ ጎበ፡ ተደብበ፡ ማርያም፡ ሠረቀ፡ ሰኔ፡ በዕለተ፡ ረቡዕ፡ ንጉሠ፡ ነገሥ
ትኒ፡ ተክለ፡ ጊዮርጊስ፡ ኢተረክበ፡ ነበረ፡ በኃዘን፡ ወቀኖና፡ ምክንያተ፡ ኃዘነሰ፡ 15
ኢያእመርነ፡ በዝ፡ ወርኅ፡ መጽኡ፡ ወዓልተ፡ ራስ፡ መርዕድ፡ ወደጅ፡ አዝማች፡
አሥራት፡ ወቄስ፡ አዲ፡ ገብሩ፡ እኒዘመ፡ ሰላመ፡ ንጉሥኒ፡ ተረክበ፡ በማኸል፡ ግምብ፡
ወነገርዎ፡ ከሎ፡ ዘኮነ፡ ነገረ፡ ሰላም፡ ይቤ፡ አሆ፡ ወአሠርገዎመ፡ ንጉሥ፡ ወአሚሃ፡
መጽአት፡ ወለቱ፡ ለደጅ፡ አዝማች፡ ፀሐዩ፡ ልዳ፡ ከመ፡ ትኩን፡ ብእሲተ፡ ለወልደ፡
ንጉሥ፡ ኢዮአስ፡ ከመ፡ ትልኃቅ፡ ምስሌሁ፡ እንዘ፡ ንዑሳን፡ እመንቱ፡ ወንጉሥኒ፡ 20
ደመረ፡ ሎቱ፡ ለደጅ፡ አዝማች፡ ፀሐዩ፡ ልዳ፡ በጅሮንድነት፡ ዘአደራሽ፡ ሠረቀ፡
568 a ሐምሌ፡ *በዕለተ፡ ዓርብ፡ አመ፡ ፫ለሐምሌ፡ በዕለተ፡ እሑድ፡ አንገሥዎ፡ ለይጨጌ፡
ወልደ፡ ዮና፡ ወተለዎ፡ ንጉሥ፡ እስከ፡ ዴዴሁ፡ ወተመይጠ፡ ንጉሥ፡ ውስተ፡ ቤቱ፡
ወበዝ፡ ወርኅ፡ ጠፍዓ፡ መርዱ፡ ዘኳላ፡ በሌሊት፡ መንገለ፡ በለሳ፡ ንጉሥኒ፡ አዶደ፡
አዋዲ፡ ከመ፡ ይትልወዎ፡ ወተለውዎ፡ ወዓልተ፡ ንጉሥ፡ ወተዓረቁ፡ እንበለ፡ 25
ፈቃደ፡ ንጉሥ፡ ንጉሥኒ፡ ተምዓ፡ ወሞቅሐመ፡ ሠረቀ፡ ነሐሴ፡ በዕለተ፡ እሑድ፡
ወአመ፡ ቿለነሐሴ፡ ተእኅዘ፡ ምህላ፡ በጎንደር፡ በእንተ፡ ተመዝብሮታ፡ ለደምበያ፡
ወዘአመዝበራስ፡ ዋኅዱ፡ በፈቃደ፡ እኅሁ፡ አሥራት፡ በእንተዝ፡ ኮነ፡ ዓቢይ፡ ኃዘን፡
ዝንቱሰ፡ ኃዘን፡ ይመሰላ፡ ለነነዌ፡ በከመ፡ ነገሮመ፡ ዮናስ፡ ነቢይ፡ እስከ፡ ሠሉስ፡
ዕለት፡ ትትገፈቃዕ፡ ነነዌ፡ ወሶበ፡ ሰምዑ፡ ሰብአ፡ ነነዌ፡ ኃዘን፡ ዓቢይ፡ ኃዘን፡ 30
ወተመይጠ፡ መዓተ፡ እግዚአብሔር፡ ከማሁ፡ ኃዘን፡ ሰብአ፡ ጎንደር፡ ወተእኃዘ፡
ምህላ፡ በአደባባይ፡ ወወጽኡ፡ ሊቃውንት፡ ወይጨጌ፡ አመ፡ ፲ወጃለነሐሴ፡ አመ፡
ፍልስታ፡ ለእግዝእትነ፡ ማርያም፡ ኢተጠብሐ፡ ላህም፡ ወኢባግዕ፡ ወከሎ፡
ዘይመስሎ፡ ዘእንበለ፡ ዘይትበላዕ፡ በዓቢይ፡ ጾም፡ ወአመ፡ ፲ወጃለነሐሴ፡ ጸብዖ፡

ወልደ፡አጎቱ፡ደጅ፡አዝማች፡ኃይሉ፡ለደጅ፡አዝማች፡አሥራት፡ወኮነ፡ዓቢይ፡
 ኃይል፡ለደጅ፡አዝማች፡ኃይሉ፡ወጎዮ፡ደጅ፡አዝማች፡አሥራት፡። መሶባ፡
 ሰምዑ፡ሰብአ፡ጎንደር፡ኮነ፡ዓቢይ፡ፍሥሐ፡በክመ፡ይቤ፡መጽሐፍ፡ብዑዕ፡ብእ
 ሲ፡ዘይሬኢ፡ደቀተ፡ፀሩ፡። አንሰ፡ደራሲ፡እብል፡ይትሬሳ፡ከፍፍር፡ሶባ፡
 5 እዜምር፡ለከ፡። ወለነፍስየኒ፡አንተ፡አድኃንካ፡ወዓዲ፡ልሳንዩ፡ይነብብ፡ጽድቀክ፡
 ነሎ፡አሚረ፡። ሶባ፡ተኃፍሩ፡ወኃሥሩ፡እለ፡የኃሡ፡ሊተ፡እኩዩ፡። ። ።
 ንግባዕኬ፡ኅብ፡ጥንተ፡ነገር፡ወአመ፤ወጪለነሐሴ፡እምዓረቢያ፡ተንሥኦ፡ዌዊዎ፡
 ንዋዩ፡ደምበያ፡ወሰፈረ፡በምንዝሮ፡ወንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ለእክ፡
 እንዘ፡ይብል፡አነኒ፡ኢወ*ሀብኩክ፡ለምንት፡፤ወውኩ፡ለደምባያ፡ሚጥ፡ነሎ፡ 568b
 10 ንዋዩ፡ደምበያ፡ወተመየጥ፡ውስተ፡ብሔረ፡ሢመትከ፡ወለእመ፡ዓቢይከሐር፡
 ውስተ፡እኩክ፡ወሰሚዎ፡ዘንተ፡ነገረ፡ዓቢዩ፡ወጸረፎ፡ለንጉሥ፡ወተንሥኦ፡ወሰ
 ፈረ፡በዐደ፡ወፈትሐ፡ወራሪ፡እስከ፡አንገረብ፡ወቀተለ፡ሰብአ፡ከተማ፡ወአመ፡
 ጅወ፤ለነሐሴ፡በዕለተ፡ቀዳሚት፡መጽኦ፡ቆለኞች፡ከመ፡ይርድዕዎ፡ለንጉሥ፡
 ዘስዋሙ፡ላሆይ፡ዘጋባ፡ወስደት፡ዘአርማጨሆ፡ወአንዳርሳ፡ዘመረባ፡ወአቤቶ፡
 15 ኃይሉ፡ወአቤቶ፡ወልደ፡ሥላሴ፡ወአቤቶ፡ለውጤ፡ወልዳ፡ለአካሌ፡ወአቤቶ፡
 ገብረ፡ኢዳን፡ወካልዓነሰ፡ኢያእመርነ፡ስዋሙ፡ቦኦ፡ውስተ፡አዜ፡ቤት፡ወሰፈሩ፡
 በካሻዋ፡ከመ፡ይዕቀብዎ፡ለንጉሥ፡ወሰምዓ፡ንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡
 ወአዘዘ፡ከመ፡ይምጽኦ፡አቡን፡ወይጨጌ፡ውስተ፡ቤተ፡ንጉሥ፡ከመ፡ይትማከሩ፡
 ወመጽኦ፡። ወይቤሎሙ፡ንጉሠ፡ነገሥት፡ተክለ፡ጊዮርጊስ፡ለአቡን፡ወይጨጌ፡
 20 አበውዮ፡ምንት፡ይበቀዎ፡ለዝ፡ነገር፡ወይቤልዎ፡ለንጉሥ፡አውጽኦ፡አዋዲ፡
 ወንግር፡ቦቱ፡ንሕነኒ፡ናወግዝ፡ወወጽኦ፡አቡን፡ወይጨጌ፡ወተነግረ፡አዋጅ፡
 እንዘ፡ይብል፡ዘተለዎ፡ለዋዳዳ፡ይትበርበር፡ቤቱ፡ወይት፡ሐዩድ፡ንዋዩ፡። ወአመ
 ጅለጳጉሜ፡መጽኦ፡ተደሊዎ፡ለፀብዕ፡ወፈትሐ፡ወራሪ፡በቀሐ፡ወሞቱ፡ብዙኃን፡
 ሰብእ፡እምእስላም፡ወአጣሪ፡ወእምወዓልተ፡ንጉሥ፡ወሞተ፡በይእቲ፡ዕለት፡
 25 አሰላፊ፡ጌዲ፡ወንጉሥኒ፡ኃዘነ፡ቅድመኒ፡ነበረ፡በስደት፡ወተመይጠ፡ወሰፈረ፡
 በሳሞናበር፡አውዕዮ፡ከተማ፡ንጉሥ፡በከመ፡አውዓዩለ፡እኩሀ፡ራስ፡አሥራት፡
 አንቀጸ፡ንጉሥ፡ከማሀ፡አውዓዩ፡ከተማ፡ንጉሥ፡ወአመ፡፤ለጳጉሜን፡ተንሥኦ፡
 ወሰፈረ፡በአጠናቅር፡ከመ፡ያውጽኦ፡ለአዜ፡ዮናስ፡እምቤተ፡አቡን፡። ወንጉሥኒ፡
 ሰምዓ፡ወአምጽኦ፡ለአዜ፡ዮናስ፡ምስለ፡እኩሀ፡ኅሹ፡ወልደ፡አዜ፡ሰሎሞን፡ወአን
 30 በሮሙ፡ምስሌሀ፡በፍቅር፡ወተኃፍረ፡ዝንቱ፡ዓማጊ፡*ሠረቀ፡መስከረም፡በዕለተ፡ 569a
 እኩድ፡እንዘ፡አበቅቲ፡ወርሀ፡ጅወ፤፡ወመጥቅዕ፡፤ጥንተኦንኒ፡፤፡ወበይእቲ፡
 ዕለት፡ተግብዑ፡ወዓልተ፡ንጉሥ፡ወኮነ፡ኃይል፡ለንጉሥ፡ወበይእቲ፡ዕለት፡ሞተ፡
 ሊቀ፡መዘምር፡ክንፉ፡ዘደብረ፡ብርሃን፡ደራሴ፡መጽሐፍት፡ንጹሕ፡ወንግል፡
 ዘአልቦ፡ዘይትማሰሎ፡በዝንቱ፡ዘመን፡ወአመ፡፤ለመስከረም፡ተንሥኦ፡እም

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

ጎሹ፡ ወልዱ፡ ለደጅ፡ አዝማት፡ ኢያሱ፡ በነፍጥ፡ ወአመ፡ ጅወ፤ ለመስከረም፡ ተን
 ሥአ፡ ወአመል፡ መንገለ፡ ደምበያ፡ ወሰፈረ፡ በምንድጭር። ወስም፡ ምጽአቶ፡
 ለባላምባራስ፡ ወልደ፡ ተክሌ፡ ከመ፡ ይርድዖ፡ ለንጉሥ፡ ወምስሌሁስ፡ ዘሀለው፡
 መርዱ፡ ጎልኛ፡ ዘዋሮ፡ ወልደ፡ ሚካኤል፡ ዘግደን፡ ዋግ፡ ሹም፡ ግራ፡ አዝማች፡
 5 ወንድ፡ ይርአ* ደ፡ ዘዮኛ፡ አቤቶ፡ ደረሶ፡ ወአቤቶ፡ ገብረ፡ ሥላሴ፡ ወፈውሉዳ፡ ለአ 570a
 ቤቶ፡ ምንድጭብ፡ ወካልዓነስ፡ ኢያሕመርነ፡ ስሞሙ። ወሶበ፡ ስም፡ ምጽአተ፡
 እሉ፡ ፈርሃ፡ ዋሕዳ፡ ወርዕድ፡ ከመ፡ ይርዕድ፡ ለህምብድም፡ አንበሳ፡ ከማህ፡ ርዕድ፡
 ዋሕዳ፡ ወተንሥአ፡ እምሰፈሩ፡ ወአመል፡ መንገለ፡ ፍርቃ። ወመጽአ፡ ባላምባ
 ራስ፡ ወልደ፡ ተክሌ፡ በፍኖተ፡ ማርያም፡ ውሀ፡ ወቦአ፡ ውስተ፡ ጎንደር፡ አመ፡ ጅወ
 10 ጅበዕለተ፡ ረቡዕ፡ ወሰፈረ፡ በጨፋሪ፡ ሚዳ፡ አመ፡ ጅወ፤ በዕለተ፡ ሐሙስ፡ ቦአ፡ ውስ
 ተ፡ ቤተ፡ ንጉሥ፡ ከመ፡ ይርአይ፡ ግብአተ። ወተረክበ፡ ንጉሥ፡ ነገሥት፡ ተክለ፡ ጊዮ
 ርጊስ፡ በኮርቻ፡ ግምብ፡ ወኃይገ፡ ዕልገተ፡ ዘቀዳሚ፡ ባላምባራስ፡ ወልደ፡ ተክሌ፡
 ምስለ፡ ወዓልደህ፡ ወተረክበ፡ ንጉሥ፡ በማኸል፡ ግምብ፡ በመብልዕ፡ ወበመስቲ፡
 ወአመ፡ ጅወ፤ በዕለተ፡ እሁድ፡ ኮነ፡ ስዕረት፡ ወሚመት፡ ዘተሰይሙስ፡ ባላምባራስ፡
 15 ወልደ፡ ተክሌ፡ ግራ፡ አዝማችነት፡ ወእሹ፡ ኃይሉ፡ ደጅ፡ አዝማችነት፡ ዘቋራ፡
 አዳራሽ፡ አዛዢነት፡ ወአቤቶ፡ ዕንቁ፡ ሥላሴ፡ ከንቲባነት፡ አምባሰሌ፡ የሻለቀነት፡
 ወአቤቶ፡ ስደት፡ ግረሰምባ፡ አዛዝነት፡ አካሌ፡ ለውጭ፡ ባሽነት፡ ወዋሴ፡ ኃይሉ፡
 ሊቀ፡ መኳሰነት፡ የማርያም፡ ባርያ፡ እልፊኛ፡ አዛዢነት፡ ወለግይ፡ ማር፡ አዛዢነት፡
 መርዱ፡ ጎልኛ፡ በጅሮንድነት፡ ለበሹ፡ ባላምባራስነት፡ ለእንጉዳይ፡ አጽቁ፡ በጅሮን
 20 ድነት፡ ዘእቃቤት፡ መካልዓነስ፡ ዘተሰይሙ፡ ኢያሕመርነ፡ ስሞሙ። ። ።
 ንግባዕኬ፡ ጎበ፡ ጥንተ፡ ነገር። ሠረቀ፡ ጥቅምት፡ በዕለተ፡ ሠሉስ፡ ወአመ፡ ጅላጥ
 ቅምት፡ መጽአ፡ ሰብአ፡ ዓይን፡ እምጐንደር፡ ወዘነውዎ፡ ለንጉሥ፡ ምጽአተ፡ እሉ፡
 ዓማዕያን፡ አሥራት፡ ወዋሕዳ፡ እሙንቲስ፡ ዓማዕያን፡ ወሰፈሩ፡ በወንጠፍት፡ መን
 ከሪያ፡ ወአመ፡ ጅወ፤ በዕለተ፡ እኅድ፡ ተንሥአ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡
 25 እምትዕይንት፡ ወእንዘ፡ ሀሎ፡ በፍኖተ፡ አስተፋነምሙ፡ ለላስቶች፡ መንገለ፡ ቤገም
 ድሮ፡ *በፍኖተ፡ ማርያም፡ ውሀ፡ ከመ፡ ይኸ፡ በድኅሪሆሙ፡ ለዓማዕያን፡ መኳን 570b
 ንትኒ፡ ዘሀለው፡ ምስለ፡ ንጉሥ፡ እኒዘመ፡ ወልቃ፡ በድኅሪሆሙ፡ ወበቅድሚህ፡ ደጅ፡
 አዝማች፡ ኃይሉ፡ ወልዱ፡ ለደጅ፡ አዝማች፡ እሹ፡ ቀኝ፡ አዝማች፡ ኩባ፡ ከንቲባ፡
 ንዋየ፡ ሥላሴ፡ ነጋድራስ፡ ክንፈ፡ ፋፋኤል፡ ባላምባራስ፡ አድጎ፡ አይቸው፡ በጅሮን
 30 ድ፡ አሉ፡ ቀኝ፡ አዝማች፡ ገብሩ፡ ብላቴ፡ ንጌታ፡ ገብረ፡ ሥላሴ፡ ግራ፡ አዝማች፡
 ወልደ፡ አቢብ፡ አዛዢ፡ ላኃይ፡ በጅሮንድ፡ ሕዝቅያስ፡ ደጅ፡ አዝማች፡ ሐሊብ፡
 ደጅ፡ አዝማች፡ ጐልጅ፡ ወእምሌቃውንት፡ ሊቁ፡ ኃይሉ፡ ወአዛዢ፡ ክንፋ፡ ሊቃው
 ንት፡ ዘእድባራት፡ ቁስ፡ አዲ፡ ገብሩ፡ ሊቀ፡ ከሀናት፡ ክንፋ፡ መልአክ፡ ገነት፡ ያሬድ፡
 ቁስ፡ አዲ፡ ወልደ፡ ማርያም፡ አለቃ፡ አጽሙ፡ አለቃ፡ ገብሩ፡ አለቃ፡ ኩባ፡ ወካል፡

ንሰ፡ ወዓልተ፡ ንጉሥ፡ ብዙኃን፡ እመንቱ፡ ኢን(እ)ክል፡ ፍጻሜ፡ ጎልቆሙ፡ በከመ፡
 ይቤ፡ መልአክ፡ ለእገራ፡ ወእንዘ፡ ይተልውዎ፡ ቦአ፡ ውስተ፡ ሰፈር፡ ። ወንጉሠ፡
 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ይመስሎ፡ ለእግዚእነ፡ በከመ፡ ተሰደ፡ እግዚእነ፡ በም
 ድረ፡ ግብ፡ ሞኦ፡ ለዲያብሎስ፡ ከማህ፡ ይመውዎሙ፡ ለአጽራሪህ፡ በስደቱ፡ ።
 እስፍንተ፡ እትናገር፡ ዜና፡ መከራክ፡ ውኅዘነክ፡ ወዜና፡ ተገፍዎትክ፡ ወስደተክ፡ 5
 ኦእግዚእየ፡ ኢትጎዝን፡ ኦይቲ፡ ሀለዉ፡ ዘገፍዑክ፡ አንተሰ፡ ሀሎክ፡ እስከ፡ ይእዜ፡ ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወአመ፲ወ፳ኮነ፡ ውሎ፡ ወግዕዘ፡ እምህየ፡ ወሰፈረ፡
 በተላቅ፡ ሜዳ፡ ወእምዝ፡ ግዕዘ፡ ወሰፈረ፡ በአንጅባ፡ ወእምአንጅባ፡ ግዕዘ፡ ወ
 ሰፈረ፡ ቅበለ፡ ቃንጨ፡ ወበይእቲ፡ ዕለት፡ መጽኡ፡ እሉ፡ ዓማዕዮን፡ እምጎንደር፡
 በሌሊት፡ ወበጽሑ፡ እስከ፡ እንቃሽ፡ ። ወኢረከቡ፡ ምንተኒ፡ ዘእጎበለ፡ ድካም፡ 10
 ተመይጡ፡ ተኃፊርሙ፡ መንገለ፡ ጎንደር፡ ወእምቀበለ፡ ቃንጨ፡ ግዕዘ፡ ወሰፈረ፡
 በሰበንታር፡ ። ወአመ፡ ጅወጅአዕለተ፡ በዓላ፡ ለእግዝእትነ፡ ማርያም፡ ቦአ፡ ውስተ፡
 571a ሰፈርሙ፡ ለዓማዕዮን፡ እንዘ፡ ሀለዉ፡ በአንገረብ፡ ፈታ*ውራሪ፡ ግርሜ፡ ቀተለ፡
 በአፈ፡ ደብተራህ፡ ለዓማ፲፡ ሞጎዳ፡ ወአስምዓ፡ ድምዖ፡ በከመ፡ አስምዓ፡ ድምዖ፡
 ደዊት፡ ለሳኦል፡ ወኃደገ፡ ዕልገተ፡ በቅድመ፡ ንጉሥ፡ ዝንቱሰ፡ ወሬዘ፡ ይመስሎ፡ 15
 ለአሳሄል፡ ቀሊሊ፡ እግር ። ። ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወአመ፡ ጅወጅለጥቅምት፡ ተንሥኦ፡ እምአንገረብ፡
 አሥራት፡ ወግዕዘ፡ መንገለ፡ ቤገምድር፡ ። ወእንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ በሰበንታር፡ ፈነዎ፡ ለከንቲባ፡ ንዋየ፡ ሥላሴ፡ መንገለ፡ ደጅ፡ አዝማች፡
 ፀሐየ፡ ልዳ፡ እንዘ፡ ይብል፡ ነዓ፡ ርድኦኒ፡ አነኒ፡ ተግባዕኩ፡ በእንቲአክ፡ ምስለ፡ 20
 አማዕዮን፡ ወሐረ፡ ንዋየ፡ ሥላሴ፡ መንገለ፡ ፀሐየ፡ ልዳ፡ ወአመሐሎ፡ ከመ፡ ይርድኦ፡
 ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወመጽኡ፡ ወዓልተ፡ ፀሐየ፡ ልዳ፡ ለአስተራ
 ክቦ፡ ተንሥኦ፡ ንጉሥ፡ ወተፈሥሐ፡ በሰበንታራ፡ ለተራክቦ፡ ወሰፈረ፡ በመረባ፡ ወ
 ረቀ፡ ኅዳር፡ በዕለተ፡ ሐሙስ፡ ወአመ፡ ፴ለንዳር፡ በዕለተ፡ እሑድመጽኦ፡ ከንቲባ፡
 ንዋየሥላሴ፡ ተርፈ፡ ፀሐየ፡ ልዳ፡ ወዓበየ፡ ወተመይጠ፡ ውስተ፡ ብሔሩ፡ አውዕዮ፡ 25
 ሰፈር፡ ሐሰወ፡ መሐላህ፡ ። ውኅዘነ፡ ንጉሥ፡ ምስለ፡ ወራዊቱ፡ አኅሠሮ፡ ኅዘነ፡
 ንጉሥ፡ ለፀሐየ፡ ልዳ፡ በእደ፡ ወዓልደኒህ፡ ። ። ። ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ግዕዘ፡ እመረባ፡ ወሰፈረ፡ በእንቃሽ፡ ወእንዘ፡ ሀሎ፡
 በዝየ፡ መጽኦ፡ መዓልተ፡ ወልደ፡ ገብርኤል፡ እንዘ፡ ይብሉ፡ አነኒ፡ መጸእኩ፡ ከመ፡
 እርዳእክ፡ አንተኒ፡ ባዕ፡ ቤተክ፡ ንጉሥኒ፡ ይቤ፡ ኦሆ፡ ወግዕዘ፡ እምህየ፡ ወሰፈረ፡ በጉ 30
 ንክ፡ ወእንዘ፡ ሀሎ፡ በዝየ፡ መጽኦ፡ ወዓልተ፡ ራስ፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ይብሉ፡
 ተጎረቅ፡ ምስለ፡ ራስ፡ ገብሬ፡ ውእቱኒ፡ ይርዳእክ፡ ንጉሥኒ፡ ይቤ፡ ኦሆ፡ ተንሥኦ፡
 እምሰፈሩ፡ ። ወተመይጠ፡ ለተራክቦ፡ ምስለ፡ ራስ፡ ገብሬ፡ አመ፲ወ፳ለኅደር፡ በዕ
 ለተ፡ በዓሉ፡ ለቅዱሰ፡ ማካኤል፡ ወሰፈረ፡ በመሆርጠጭ፡ ወአመ፡ ፲ወ፳በዕለተ፡

ሐመ-ስ፡ ተንሥኦ፡ እም ሰፈሩ፡ ወሐረ፡ መንገለ፡ ስሜን፡ ለተራክቦ፡ ምስለ፡ ራስ፡
 ገብሬ፡ ወበጽሐ፡ እንጨት፡ ካብ፡ ወተቀበሎ፡ *በመብል፡ ወበመሰፍ፡ ወኃዘነ፡ 571b
 ከተማ፡ ንጉሥ፡ በከመ፡ ኃዘነት፡ ኢየሩሳሌም፡ በሕማመ፡ ሕዝቅያስ፡ ንጉሥ፡ ሕማ
 መ፡ ሰክ፡ አድኃነቶ፡ እም ሕማመ፡ ከማሁ፡ አድኃኖ፡ ኃዘነ፡ ወዓልያኒሁ፡ ለንጉሠ፡
 5 ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እም ሕማመ፡ ነገር፡ ወተመደጠ፡ እም ሰፈሩ፡ አመ፡ ጿሁ፡
 ለኅዳር፡ ወእም ሐርጠጭ፡ ተንሥኦ፡ በግስገሣ፡ ወኃለፈ፡ መንገለ፡ ሳሚ፡ ወሰበራ፡
 ለሳሚ፡ ወአውዓያ፡ ለለምቦ፡ ወነሰተ፡ ቅጽራ፡ ወእንዘ፡ በዝዩ ። ሠረቀ፡ ታኅሣሥ፡
 በዕለተ፡ ቀዳሚት፡ አመ፡ ጿለታኅሣሥ፡ ፈነዎ፡ ለደጅ፡ አዝማች፡ ኃይሉ፡ መንገለ፡
 ቃዳዳ፡ ኅበ፡ ራስ፡ ወልደ፡ ገብርኤል፡ ወእንዘ፡ የሐውር፡ ረከቦ፡ በሳርባዠሳ፡ ለራስ፡
 10 ወልደ፡ ገብርኤል፡ ወምስሌሁ፡ ደጅ፡ አዝማች፡ ጉግሳ፡ ወደጅ፡ አዝማች፡ አሉላ፡
 ወሰፈሩ፡ ፀዳ፡ ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተንሥኦ፡ እም ሳሚ፡ በግሥ
 ገሳ፡ ወሰፈረ፡ በሚልድባ፡ አሉኒ፡ ዓማዕያን፡ አሥራት፡ ወዋኅዳ፡ ሰፈሩ፡ በም
 ንይጭር፡ አመ፡ ጿለታኅሣሥ፡ በዕለተ፡ ዓርብ፡ ተራከበ፡ ራስ፡ ወልደ፡ ገብርኤል፡
 በሚልድባ፡ ምስለ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወኮነ፡ ዓቢይ፡ ፍሥሐ ።
 15 ወእምዝ፡ ተንሥኦ፡ በቅጽበት፡ ወሰፈሩ፡ በፈንጠር፡ ወአመ፡ ጿበዕለተ፡ ቀዳሚት፡
 ቦኩ፡ ወ-ስተ፡ ቤተ፡ ይጨጌ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወራስ፡ ወልደ፡ ገብ
 ርኤል፡ ወተመሀሉ፡ ከመ፡ ይኩኑ፡ ልጅ ። ወእምዝ፡ ተንሥኦ፡ እም ፈንጠር፡ ወሰ
 ፈረ፡ በገመንድባ፡ ወእንዘ፡ ሀሎ፡ በዝዩ፡ ተወጥነ፡ ዕርቅ፡ ወመጽኡ፡ አቡን፡ ወይ
 ጨጌ፡ ወሐሩ፡ ምንይጭር ። ወዓባዩ፡ ዕርቅ፡ አሉ፡ ዓማዕያን፡ አስራት፡ ወዋኅዳ፡
 20 ወተመደጠ፡ አቡን፡ ወይጨጌ፡ ምስለ፡ ሠራዊት፡ ወቦአ፡ ወ-ስተ፡ ጎንደር፡ እንዘ፡
 የኃዘነ፡ ወይበክዩ ። ወአመ፡ ፲ወጿለዝ፡ ወርኅ፡ በዕለተ፡ ሰነይ፡ ተንሥኦ፡ እም
 ሰፈሩ፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ተደለዎ፡ ለፀብዕ፡ ወበጽሐ፡ ኅበ፡ ዘሀ
 ለወ፡ አማዕያን፡ ወኮነ፡ ዓቢይ፡ ቀትል፡ እምጊዜ፡ ፫ሰዓት፡ እስከ፡ ጊዜ፡ ሰርክ፡ *ወበ 572a
 ውእቱ፡ ጊዜ፡ መጽኡ፡ ደጅ፡ አዝማች፡ ወልደ፡ ሕይወት፡ ከመ፡ ይርድኦሙ፡ ለዓ
 25 ማዕያን፡ በፈቃድ፡ እኩሁ፡ ራስ፡ ገብሬ ። ወኮነ፡ ኃይል፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡
 ጊዮርጊስ፡ ወሞቱ፡ ብዙኃን፡ ሰብእ፡ ወተደኅሉ፡ አሥራት፡ ወዋኅዳ፡ መንገለ፡ ጎ
 ጃም፡ ወተወክፎሙ፡ ራስ፡ መርዕድ፡ ሐመሁ፡ ወእምዝ፡ ተንሥኦ፡ ንጉሠ፡ ነገሥት፡
 ተክለ፡ ጊዮርጊስ፡ እም ሰፈሩ፡ ወበጽሐ፡ ውስተ፡ ቀሐ፡ ወሰፈረ፡ ወኃደገ፡ ዕልገተ
 30 ጄዕለተ ። ወንጉሥኒ፡ ቦአ፡ ውስተ፡ ትዕይንት፡ ወአስተፋነዎ፡ ለራስ፡ ወልደ፡ ገብ
 ርኤል፡ ውስተ፡ ሀገሩ፡ በሰላም ። ሠረቀ፡ የካቲት፡ አመ፡ ፲ወፀለየካቲት፡ በዕለተ፡
 ሠሉስ፡ ተንሥኦ፡ እም ጎንደር፡ ንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ ወሐረ፡ ወገራ፡
 ለተራክቦተ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ወሐረ፡ በበገ-ዘሁ፡ ወበጽሐ፡ አምባሪስ፡ ወመ
 ጽኡ፡ ወዓልተ፡ ራስ፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ይብሉ፡ ቅድመ፡ ተግባዕነ፡ ወደኅረ፡
 ተዓረቅነ፡ ምስለ፡ ራስ፡ ገብሬ፡ ብሂሎሙ፡ ወንጉሥኒ፡ ኃዘነ፡ ወኢተፈሥሐ፡ በተ

ዓርቆቆሙ፡ ዘእንበለ፡ ፈቃዱ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በአሚዋልክ፡ ወመጽአ፡
 ራስ፡ ወልደ፡ ሥላሴ፡ እንዘ፡ ያደለቀልቃ፡ ለምድር፡ በነፍጥ፡ ወበነጥጥ፡ ወተራከበ፡
 ምስለ፡ ንጉሥ፡ ወወሎ፡ ራስ፡ ገብሬ፡ ወደጅ፡ አዝማች፡ ወልደ፡ ሕይወት፡ ፀዊሮሙ፡
 ዕብን፡ ወወድቁ፡ ቅድመ፡ ንጉሥ ። ንጉሥሰ፡ መሐሮሙ፡ እስመ፡ ልማዱ፡ ምሕረት፡
 ውኃቱ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ይደልዎ፡ ለእግዚእ፡ ከመ፡ ይኩን፡ መሐራ፡ ወግዲ፡ 5
 ይቤ፡ ነቢይ፡ አነ፡ ዓቀብኩ፡ ፍናወ፡ ዕፀብት ። ተገሃሥ፡ እምእኩይ፡ ወግበር፡ ሠ
 ናየ ። ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በአጽገባ፡ ወእንዘ፡
 ሀሎ፡ በአጽገባ፡ ወአምጽአ፡ ራስ፡ ወልደ፡ ሥላሴ፡ እጅ፡ መንሻሁ፡ ለንጉሠ፡ ነገሥት፡
 ተክለ፡ ጊዮርጊስ፡ ጀመንገኒቀ፡ ወበዙኃነ፡ አልባሰ፡ ቀጠንት፡ ዘደሐይዱ፡ ዓይነ፡
 ፫፻ዲናረ፡ ወርቅ፡ ወበዙኃነ፡ መንጸፋተ፡ ንጉሥኒ፡ ተወክፈ፡ ወተፈሥሐ፡ ቦቱ። 10
 572b ወአዎደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ወ*ሀብክዎ፡ ለወልደ፡ ሥላሴ፡ ፀባሕተ፡ ትግሬ፡
 ዘ፩ግመት፡ በአንተ፡ ዘረድአኒ፡ ወአሥተፍሥሐኒ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ይደ
 ልዎ፡ አስፀ፡ ለዘይትቀነይ፡ ወኮነ፡ ሲመት፡ ወስዕረት፡ ሠረቀ፡ መጋቢት፡ አመ
 ፲ወገበእለተ፡ እሐድ፡ ተሰይመ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ምስለ፡ ትግሬ፡ ቢትወደድ
 ነት፡ ወበካልዕ፡ ዕለት፡ ተሰይመ፡ ሰብሐቶ፡ ዋግ፡ ቹምነት፡ ደብብ፡ ቀኝ፡ አዝማች 15
 ነት፡ ወልደ፡ ሳሙኤል፡ ግራ፡ አዝማችነት፡ ገብረ፡ ሚካኤል፡ ባለምባራስነት፡ ወክ
 ልዓንሂ፡ እለ፡ ተሠይመ፡ በዙኃን፡ ኢያእመርነ፡ ስሞሙ፡ ራስ፡ ገብሬሂ፡ እመሻሐ፡
 እስከ፡ ተከዜ፡ ወእምአተባ፡ እስከ፡ በለገዝ፡ ወተሠይመ፡ ካልዓን፡ በበብሔሮሙ ።
 ኅገር፡ አመ፡ ጁለመጋቢት፡ አስተፋነዎ፡ ለራስ፡ ወልደ፡ ሥላሴ፡ ውስተ፡ ብሔሩ፡ ወን
 ጉሠ፡ ነገሥትኒ፡ ተንሥአ፡ እምአጽገባ፡ ወሰፈሰ፡ በባኅት ። ወእምዝ፡ ግዕዝ፡ ወወሎ፡ 20
 እንጨት፡ ካብ ። ወእምዝ፡ ተንሥአ፡ ወሰፈረ፡ በወቅን፡ ወእንዘ፡ ሀሎ፡ በዝየ፡ አስ
 ተፋነዎሙ፡ ለፈንጅች፡ በጽልዕ፡ መንገለ፡ ትግሬ ። ወእም ወቅን፡ ተንሥአ፡ ወሐረ፡
 በበጉዘሁ፡ ወወሎ፡ ጎንደር፡ አመ፡ ፲ወ፬ለሚያዝያ፡ በዕለተ፡ ቀደም፡ ወአመ፡ ፳ወ፪በ
 ዕለተ፡ እሐድ፡ ኮነ፡ ፋሲካ፡ ወተረክበ፡ ንጉሥ፡ በመብልዕ፡ ወበመሰቱ፡ ፫ዕለተ፡ ወጠ
 ብሐ፡ ፪፻አልህምተ፡ በአደባባይ፡ ወአብልዓ፡ ነሎ፡ ሰብአ፡ ከተማ፡ በከመ፡ አብ 25
 ልዓ፡ አቡሁ፡ ኢያሱ፡ ዘስመ፡ መንግሥቱ፡ አድያም፡ ሰገድ፡ ዘቃዲስ፡ ከማሁ፡ አብ
 ልዓ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ አዩኃድግ፡ ወልድ፡ ግብረ፡ አቡሁ፡ ወእንዘ፡ ሀሎ፡
 በዝየ፡ መጽሐ፡ ሰብአ፡ ዓደን፡ እምቤገምድር፡ ከመ፡ ይቤንውኖ፡ ምጽአቶ፡ ለራስ፡
 መርዕድ፡ በግሥገሣ፡ ከመ፡ ይኅሥሥ፡ ለራስ፡ ወልደ፡ ገብርኤል፡ ራስ፡ ወልደ፡ ገብ
 ርኤልኒ፡ ጎዮ፡ መንገለ፡ ኃይነት፡ ወራስ፡ መርዕድኒ፡ ሰፈረ፡ በሞክሽ ። ወምስሌሁ፡ 30
 ሀለወ፡ ራስ፡ አሥራት፡ ወቀኝ፡ አዝማች፡ ዋኅዱ ። ሠረቀ፡ ግንቦት፡ በዕለተ፡ ሠሉስ፡
 573a መጽአ፡ በግሥገሳ፡ ራስ፡ መርዕድ፡ ከመ፡ ይዕብዎመ፡ ለኃሎች፡ አሉላ፡ *ወጉግሣ፡
 ወተራከቡ፡ በዕብዕ፡ ወምድረ፡ ደጎላ፡ እስከ፡ ምሴት፡ ወተፋለጡ፡ ወወሎ፡ ውስተ፡
 ሰፈሮሙ፡ ወበይእቱ፡ ሌሊት፡ ቦኩ፡ ጎንደር፡ አመ፡ ፲ወ፬ለግንቦት፡ በዕለተ፡ ሰነይ፡

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

መስከረም፡ ቡሩክ፡ እንዘ፡ አበቅቲ፡ ወርሃ፡ ሸወመጥቅዕ፡ ጿወጿ፡ ጥንተኦን፡ ጿያብጽ
 ሐን፡ እስከ፡ ተፍጻሜቱ፡ አሜን ። ። ። ። ። ።
 በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አምላክ፡ ንጽሕፍ፡ ዜና፡ ተካዛ፡
 ለዓለምን፡ ኢረከብን፡ ኅብ፡ መነኮሳት፡ ማእምራን፡ ነገራት፡ መጻእያት፡ አበዊን፡
 5 ወፍቁራኒን፡ ዘነገሩን፡ ኢረከብን፡ በእንተዝ፡ ኃዘን፡ ወተከዝን፡ ባሕቱ፡ የአምር፡
 እግዚእን። ሠረቀ፡ መስከረም፡ በዕለተ፡ ሠሉስ፡ ወንጌላዊ፡ ዮሐንስ። ሠረቀ፡
 ፕቅምት፡ በዕለተ፡ ሐሙስ፡ ወእንዘ፡ ሀሎ፡ ንጉሠ፡ ነገሥት፡ ደሜጥሮስ፡ በ
 ጎንደር፡ መጽሐ፡ ሐዋርያሁ፡ ለንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮርጊስ፡ እምትግሬ፡
 ወቦኡ፡ ውስተ፡ ትዕይንት፡ ወአዎዱ፡ አዋዲ፡ እንዘ፡ ይብሉ፡ ነሉ፡ ሰብእ፡
 10 ይትቀበለኒ፡ ምስለ፡ አሉላ፡ በፍኖተ፡ ወገራ፡ ተፈሥሐ፡ ሰብእ፡ ከተማ፡ ዝእግ
 ዘእን፡ የዓቅባ፡ ለዛቲ፡ ትዕይንት፡ እመ፡ ቦኦ፡ ወእመ፡ ተሰደ፡ ትትሐወክ። ነገር፡
 ወእንዘ፡ ሀሎ፡ በደምበያ፡ ደጅ፡ (አዝማች)፡ አሉላ፡ አኅዘኖሙ፡ ለሰብእ፡ ከ
 ተማ፡ ወሰብእ፡ ደምበያ ። ወእምድኅረዝ፡ ሐመ፡ ደጅ፡ አዝማች፡ አሉላ፡
 ወሞተ፡ አመ፡ ጿጸለጥቅምት፡ በዕለተ፡ ሰነይ፡ ወተቀብረ፡ በምጽራኃ። ሠረቀ፡
 15 ኅደር፡ በዕለተ፡ ቀደሚት፡ አመ፤ ወጸለዝ፡ ወርሃ፡ ተንሥኦ፡ እምእንጣሎ፡ ን
 ጉሥን፡ ተክለ፡ ጊዮርጊስ፡ ወተንሥኦ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ለቀበላ፡ ንጉሥ፡
 እምሰፈሩ፡ አመ፡ ፤ ወጸለዝ ። ወእምድኅረ*ዝ፡ መጽሐ፡ አመዲ፡ ዘይብልዎ፡ ኮላሲ፡ 575 a
 ተራኬቦ፡ ምስለ፡ ላስቶች፡ በገረገራ፡ በፍኖተ፡ ጨጨሆ፡ ወሰፈረ፡ ጥሬ፡ አይበላ፡ ወ
 ተጠወቀት፡ ቤገምድር፡ ወእምህየ፡ ግዕዝ፡ ወሰፈረ፡ በአሪንጎ ። ወሐሩ፡ ሰብእ፡ ማኅ
 20 ደረ፡ ማርያም፡ ለቀበላሁ፡ ወተራከበ፡ ወኔጦሙ፡ ወአስተፋንዎሙ፡ በሰላም፡ ወ
 እምዝ፡ ተንሥኦ፡ ወሐረ፡ በበጉዛ፡ ወቦኦ፡ ጎንደር፡ ወሰፈረ፡ በጽንፈ፡ ትዕይንት፡
 ወቦኦ፡ ውስተ፡ ቤተ፡ ንጉሠ፡ ነገሥት፡ ደሜጥሮስ፡ ወመጽሐ፡ አቡን፡ ወእጨጌ፡
 ወተራከቦሙ፡ ወተናገረ፡ ብዙኃ፡ ዘአልቦ፡ በቀዳሚት፡ ወሚጠ፡ ሎቱ፡ ጳጳስን፡ አባ፡
 ዮላብ፡ ለምንት፡ መጻእክ፡ ዝየ፡ እንዘ፡ አረማዊ፡ አንተ፡ ባሕቱ፡ ይደልወክ፡ አጥፍዎ፡
 25 ለከ፡ እግዚአብሔር፡ ሥዮማን፡ ቤገምድር፡ ወአምሐራ፡ ወገሠጾ፡ ብዙኃ፡ ውእቱኒ፡
 አረማዌ፡ አፍቀሮ ። ወኢተቂጥዓ፡ በእንተ፡ ጣዕመ፡ ነገሩ፡ ወሳዕሣዓ፡ አፋሁ፡ ተዘ
 ኬሮ፡ ቃለ፡ መጽሐፍ፡ ኢታትሕት፡ ርእሰክ፡ ለብእሲ፡ አብድ ። ኢትፍርሆ፡ ለሰ
 ብእ፡ ሶበ፡ ይብዕል፡ ወሶበ፡ ይበዝኅ፡ ክብረ፡ ቤቱ፡ ወኢቦኦ፡ ሰብእ፡ ውስተ፡ ቤተ፡
 አቡን፡ ቦኡ፡ ኃሎች፡ ውስተ፡ ቤተ፡ እጨጌ፡ ወአማሰኑ፡ ፪ተ፡ ቤተ፡ ወእምዝ፡
 30 ገብረ፡ ሲመት፡ ወስዕረት፡ ወሔሞ፡ ለወንድ፡ በወሰን፡ ኃይሉ፡ ራስነት ። ወዘተሠይ
 ሙስ፡ ከልዓን፡ ኢያእመርን፡ ስሞሙ፡ ወእምድኅረዝ፡ ተንሥኦ፡ እምጐንደር፡ አመ
 ጿወጸለታኅሣሥ፡ ወመጽሐ፡ በበጉዛሁ፡ ወእንዘ፡ ይበጽሕ፡ በርብፈትሐ፡ ወራሪ ።
 ወሞቱ፡ ብዙኃን፡ ሰብእ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በደንገራ፡ ገበያ ። ወአመ፡
 ጸለጥር፡ ቦኦ፡ ማኅደረ፡ ማርያም፡ ወማኅረክ፡ ነሎ፡ ንዋያ፡ ዘኢተኃይደት፡ እስ

ከ፡ ይእዜ ፡ ፡ ፡ ፡ ፡ ፡ ፡ ፡ ፡
 ንግባዕኬ ፡ ጎበ፡ ጥንቀ ፡ ነገር ፡ ወአንዘ ፡ ሀሎ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ በትዕይንቱ ፡
 አንገረ ፡ አዋጅ ፡ እንዘ ፡ ይብል፡ተለ፡ ሰብአ ፡ ትግሬ ፡ ይትልዎ ፡ ለንጉሥ ፡ ተክለ ፡ ጊዮ
 ርጊስ ፡ ወዘተርፈሰ ፡ ይትበርበር ፡ ቤቱ ፡ ወይትሐየድ ፡ ንዋዩ ፡ ወእምዝ ፡ ተንሥኦ ፡
 575b ራስ ፡ ወልደ ፡ ሥላሴ ፡ ምስለ ፡ ንጉሠ ፡ ነገሥት ፡ ተክ*ለ ፡ ጊዮርጊስ ፡ እንዘ ፡ ያደለቀ 5
 ልቃ ፡ በነፍጥ ፡ ወበፈረስ ፡ በከመ ፡ ይቤ ፡ ዳዊት ፡ አድለቅለቃ ፡ ለምድር ፡ ወሆካ ፡ ሠዝ
 ንቱ ፡ ውእቱ ፡ ወልደ ፡ ሥላሴ ፡ ዘከመ ፡ እስክንድር ፡ ዘይቤሎ ፡ መጽሐፍ ፡ ይበልዕ ፡
 አርዌ ፡ ወዘተርፈ ፡ ይከይድ ፡ በእግሩ ፡ ይከይድ ፡ ኦራስ ፡ ወልደ ፡ ሥላሴ ፡ እስፍንተ ፡
 እትናገር ፡ ዜና ፡ ውርዛዌክ ፡ ወሠናያቲክ ፡ ወበእማን ፡ መሰልክ ፡ ለእስክንድር ፡ ዘ
 ከመ ፡ አዐምሙ ፡ ለሐላያተ ፡ ብርት ፡ ለጎግ ፡ ወለማጎግ ፡ እስከ ፡ አፀውኩሙ ፡ ለሰብአ ፡ 10
 ጥልጣል ፡ ወአዘዐ ፡ በድምፀ ፡ ውርዛዌክ ፡ ወሠናያቲክ ፡ ኢደኃልቅ ፡ ዘገበርኩ ፡ ለን
 ጉሥ ፡ ወሠራዊቱ ፡ ነገር ፡ ወእምዝ ፡ ግዕዝ ፡ እምእንግሎ ፡ መንገለ ፡ አበርገጤ ፡ ወአ
 ደወ ፡ ፈለገ ፡ ተከዜ ፡ ወበጽሐ ፡ ስሜን ፡ ዘትሰመይ ፡ ሰዋሬ ፡ ወፀብዕዎ ፡ ለራስ ፡ ገብሬ ፡
 ባሻ ፡ ሐራም ፡ ወባላምባራስ ፡ ገብረ ፡ አምላክ ፡ እንበለ ፡ ይስምዕ ፡ ንጉሥ ፡ ወራስ ፡
 ወልደ ፡ ሥላሴ ፡ ወበይእቲ ፡ ሌሊት ፡ ተደኅለ ፡ ራስ ፡ ገብሬ ፡ ወተፀወነ ፡ ውስተ ፡ 15
 አምባሁ ፡ ዘይብልዎ ፡ ሐይ ፡ እስመ ፡ ልማዱ ፡ ተደኅሎ ፡ ወሀልዎ ፡ ውስተ ፡ አደባር ፡
 ደኅኅን ፡ ወእምዝ ፡ ግዕዙ ፡ ወሰፈሩ ፡ ለዋሬ ፡ ወእምለዋሬ ፡ ግዕዙ ፡ ወሰፈሩ ፡ ሳ
 ብራ ፡ ወግንታ ፡ ወአጠወቃ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ለይእቲ ፡ አምባ ፡ በከመ ፡ ግንታ ፡
 ወአጠወቃ ፡ ኢደአብ ፡ ለአቤል ፡ ወአምተረ ፡ ርአሶ ፡ ለሳብሄ ፡ ወልደ ፡ ቤኮሬ ፡ ወተ
 መይጠ ፡ ወእምዝ ፡ ተራከበ ፡ ደጅ ፡ አዝማች ፡ ጉግሣ ፡ ምስለ ፡ ንጉሥ ፡ ወራስ ፡ ወልደ ፡ 20
 ሥላሴ ፡ ወኃደገ ፡ ዕልገተ ፡ ለራስ ፡ አሥራት ፡ ሙቀሆ ፡ ወአመ ፡ ሸለጥር ፡ አስተሰነአሎ ፡
 ንጉሥ ፡ ለጉግሣ ፡ ውሂዐ ፡ ሢመተ ፡ ቤገምድር ፡ ወመጽአ ፡ በበገዙሁ ፡ ወሰፈረ ፡ በገ
 ደብጌ ፡ ወነበረ ፡ ሳብራ ፡ ንጉሥ ፡ በሀየ ፡ ሸአውራኃ ፡ እንዘ ፡ ይገብር ፡ ሢመተ ፡ ወስዕ
 ረተ ፡ ዘአልዐ ፡ በቀዲት ፡ ወስደማንሂ ፡ አረከቡ ፡ ምንተኒ ፡ ዘእንበለ ፡ ስምዕወቀ
 ጸላ ፡ አርቅ ፡ ሠረቀ ፡ መጋቢት ፡ በዕለተ ፡ እሁድ ፡ ወአመ ፡ ሸለገ፡ ወርኅ ፡ በዕለተ ፡ 25
 576a ሰኑይ ፡ ተንሥኦ ፡ እምሳብራ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡ ወተርፈ ፡ *ራስ ፡
 ወልደ ፡ ሥላሴ ፡ ከመ ፡ ይዕግት ፡ አምባሁ ፡ ወአይአደ ፡ ራስ ፡ ወልደ ፡ ገብሬ ፡ ንገሥት ፡
 አኃዘ ፡ ይሐር ፡ በበገዙሁ ፡ ወጽአ ፡ ወበጽሐ ፡ ገደብጌ ፡ ጎበ ፡ ሀሎ ፡ ደጅ ፡ አዝማች ፡
 ጉግሣ ፡ ወመሀበ ፡ ደጅ ፡ አዝማች ፡ ክንፌ ፡ ፀሐየ ፡ ልዳሃ ፡ አሲሮ ፡ ወተወክፍ ፡ ንጉ
 ሥ ፡ ወእምዝ ፡ ግዕዝ ፡ ወዐአ ፡ ጎንደር ፡ አመገወገለመጋቢት ፡ ወተራከበ ፡ ምስለ ፡ 30
 እኑሁ ፡ ንጉሠ ፡ ነገሥት ፡ ደሚጥሮስ ፡ ወኢኃደረ ፡ ውስተ ፡ ቤተ ፡ ንጉሥ ፡ አላ ፡ ኃ
 ደረ ፡ በአንቀጸ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሐነፃ ፡ በጽንፈ ፡ ትዕይንት ፡ ዘትሰመይ ፡ ደብረ ፡
 ምጥማቅ ፡ ወበሰኃታ ፡ ተጋብዑ ፡ ሰብአ ፡ በተማ ፡ ወአይደዕዎ ፡ ሞተ ፡ ወልዱ ፡ አቤቶ ፡
 ኢዮአስ ፡ ወከነ ፡ ዓበይ ፡ ኃዘን ፡ መጽኢ ፡ አቡን ፡ ወእጨጌ ፡ ወአንገፍዎ ፡ ላሀ ፡ ወአብ

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

ፀብዖሙ ፡ ለሠራዊተ ፡ ንጉሥ ፡ ሰብእ ፡ ሀገር ፡ ወከነ ፡ ሎቱ ፡ ፀብዖ ፡ ኃይል ፡ ለሰብእ ፡
 ሀገር ፡ ተዲወወደ ፡ ሊጋባ ፡ ሜጫ ፡ ቀኝ ፡ አዝማች ፡ ወልደ ፡ ገለወዳዎስ ፡ ወብዙኃን ፡
 ሠራዊት ፡ ወንዋዩ ፡ ንጉሥ ፡ ከነ ፡ በይእቲ ፡ ፅለት ፡ ዓቢይ ፡ ኃዘን ፡ በትዕይንተ ፡ ንጉሥ ፡
 ወነበረ ፡ ብዙኃን ፡ መዋዕለ ፡ በዛቲ ፡ ሀገር ፡ ወከነ ፡ ረኃብ ፡ ዓቢይ ፡ ወኃልቁ ፡ ሠራዊተ ፡
 ንጉሥ ፡ ወእምዝ ፡ ተንሥኦ ፡ ወአመልዓ ፡ መንገለ ፡ ዋልደብ ፡ ወሰፈረ ፡ በደዌ ፡ ወ 5
 እምዝ ፡ ሐረ ፡ በበጉዞሁ ፡ ወዐኦ ፡ ዋልደብ ፡ ዘትሰመይ ፡ ሰቋር ፡ በዝ ፡ ወርኅ ፡ ኃልቁ ፡
 ብዙኃን ፡ አፍራስ ፡ ወእብቅልት ፡ ወእንዘ ፡ ሀሎ ፡ በዝዩ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡
 ጊዮርጊስ ፡ ተባብዖ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ምስለ ፡ አገው ፡ ወከነ ፡ ኃይል ፡ ለደጅ ፡
 አዝማች ፡ ዘውዴ ፡ አመ ፡ ጅወጂለጥቅምት ፡ ወጎዩ ፡ ወዓልያኒሁ ፡ ፈረሰሙ ፡ ከኅተ ፡
 አገው ፡ ወእቱሰ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ወርዘው ፡ በሕቴቱ ፡ ወኃልቁ ፡ ብዙኃን ፡ 10
 እምአገዎች ፡ ወእምደኅረዝ ፡ ተመይጠ ፡ መንገለ ፡ ጎጆም ፡ ወእንዘ ፡ ሀሎ ፡ በዘዋ
 ተጓሕለውዎ ፡ ወዓልተ ፡ ራስ ፡ ኃይሉ ፡ ለደጅ ፡ አዝማች ፡ ዘውዴ ፡ በእንተ ፡ ፍቅረ ፡
 እግዚአሙ ፡ ከመ ፡ ይርድእዎ ፡ ለወልዳ ፡ ባላምባራስ ፡ ፋሲል ፡ ወሐረ ፡ በግሥገሣ ፡
 መንገለ ፡ ጎብዖ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ተዘርወደ ፡ ኩሉ ፡ አጽራሪሁ ፡ ሐገዩ ፡ በብ
 ቸፍ ፡ እንዘ ፡ የዓቅቦ ፡ ለባላምባራስ ፡ ፋሲል ፡ ወገኦ ፡ ከመ ፡ ኢያማስን ፡ ሀገረ ፡ 15
 ሠረቀ ፡ መጋቢት ፡ አዕለተ ፡ ሰነይ ፡ ወአመጅለመጋቢት ፡ በዕለት ፡ ሰነይ ፡ በጊዜ ፡
 ንዋም ፡ ተጓሕለውዎ ፡ ነፍጠኞች ፡ ለደጅ ፡ አዝማች ፡ ዘውዴ ፡ እንዘ ፡ ኢየአምር ፡
 እንዘ ፡ ሀሎ ፡ በቤቱ ፡ ወእቱኒ ፡ ወርዘው ፡ በይእቲ ፡ ምሴት ፡ አልቦ ፡ ፀብዖ ፡ ዘይትማ
 ሰሎ ፡ ወአንገፈ ፡ እምእዲሆሙ ፡ ነፍጠ ፡ ወከኅተ ፡ ቦኦ ፡ ወስተ ፡ ቤቱ ፡ በፍሥሐ ፡
 ወበሐሄት ፡ 20
 ለገ ፡ ግዮን ፡ ደጅ ፡ አዝማች ፡ ኃይሉ ፡ በስደት ፡ ኅበ ፡ ሐሙሁ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡
 ወአንበሮ ፡ በሞጣ ፡ ወአመ ፡ ጅለሚያዝያ ፡ ወዕኦ ፡ ባላምባራስ ፡ ፋሲል ፡ በብሸት ፡
 ወሰምዓ ፡ ደጅ ፡ አዝማች ፡ ዘውዴ ፡ ተለዎ ፡ ወበጽሐ ፡ ወሰፈሩ ፡ ጀሆሙ ፡ በሐዋርያ ፡
 ጽዮን ፡ ወአመ ፡ ጅለግንቦት ፡ ከነ ፡ ቀትል ፡ በጊዜ ፡ ሹሰት ፡ ወከነ ፡ ኃይል ፡ ለደጅ ፡ አዝ
 ማች ፡ ዘውዴ ፡ ወኃልቁ ፡ ብዙኃን ፡ ሰብእ ፡ ተእኅዘ ፡ ባላም ፡ ባራስ ፡ ፋሲል ፡ ምስለ ፡ 25
 ወዓልያኒሁ ፡ በዝ ፡ ወርኅ ፡ ሞቅሐ ፡ ሰአዛገር ፡ ሣህሉ ፡ ከመ ፡ ጅወጂለግንቦት ፡ አዕረፈ ፡
 አባዘ ፡ ወልደ ፡ ማርያም ፡ ዘሸዋ ፡ መምህረ ፡ ዓለም ፡ መዋዒ ፡ ፍትወት ፡ ወተቀብረ ፡ በጎ
 ንደር ፡ ደብረ ፡ መድኃኔ ፡ ዓለም ፡ ፡ ፡ ፡ ፡ ፡ ፡
 ንግባዕኩ ፡ ኅበ ፡ ጥንተ ፡ ነገር ፡ መከረ ፡ ጽሚተ ፡ ንጉሠ ፡ ነገሥት ፡ ተክለ ፡ ጊዮርጊስ ፡
 ወኃደገ ፡ ሠራዊቶ ፡ ወሐረ ፡ በግሥገሣ ፡ አሜሃ ፡ ተወጥነት ፡ መከራሁ ፡ ወዓደው ፡ ፈለ 30
 ገ ፡ ተክዜ ፡ አመ ፡ ጅለኅዳር ፡ በዕለተ ፡ በዓሎሙ ፡ ለጅእንስሳ ፡ ቦኦ ፡ ደብረ ፡ አባይ ፡
 ወእምዝ ፡ ግዕዝ ፡ ወዐኦ ፡ አክሱም ፡ ወእምዝ ፡ ተንሥኦ ፡ ወሐረ ፡ መንገለ ፡ አደዋ ፡
 ወእንዘ ፡ የሐውር ፡ በፍኖት ፡ ተወክሮ ፡ ራስ ፡ ወልደ ፡ ሥላሴ ፡ ምስለ ፡ ብዙኅ ፡ ሠራ
 ዊት ፡ በፍሥሐ ፡ ወበሐሄት ፡ እስመ ፡ ልማዱ ፡ ተወክሮ ፡ እግዚአ ፡ ወአጋዕዝተ ፡

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

ሀሎኩ፡ በተደውዎ ፡ ወበኃን ፡ በካልዕ ፡ ብሔር ፡ ወኢነበርኩ ፡ ውስተ፡ ትዕይንተ ፡
 ንጉሥ ፡ እመ ፡ ኃጣእኩ ፡ ዘያሌብወኔ ፡ ዘተገብረ ፡ በትዕይንተ ፡ ንጉሥ ፡ ወበኩሎን ፡
 አሀጉር ፡ ኢትጎዝኑ ፡ አጋዕዝትየ ፡ ወአበውየ ፡ ወአጎውየ ፡ እስመ ፡ በአያአምዝትየ ፡
 ጸሐፍከ ፡ ከመ ፡ ኢይጥፋዕ ፡ ዝክረ ፡ ነገሥታት ፡ በእንተ ፡ ተገፍዖቶመ ፡ ለነገሥት ፡
 ለእመ ፡ እቲክዝ ፡ አንሰ ፡ እስመ ፡ ኮኑ ፡ አጋዕዝት ፡ አግብርተ ፡ ወአግብርት ፡ አጋዕ 5
 ዝተ ፡ በሕቱ ፡ ኢይጎዝን ፡ አንሰ ፡ ሰማዕኩ ፡ ቅድመ ፡ እምቅደሳት ፡ መጸሕፍት ፡
 ወርቅ ፡ የኃሥር ፡ ወብርት ፡ ይከብር ፡ ወርቅኒ ፡ ዘተብህለ ፡ ነገሥታት ፡ ብርትሰ ፡ ዘተ
 ብህለ ፡ አግብርት ፡ * * * * *
 በ፫፻ ወ፪፻፲ ወ፱ ፡ ዓመተ ፡ ዓለመ ፡ በ፲፻ ወ፯፻ ወ፩፻ መተ ፡ መሕረት ፡ ወረቀ ፡ ወርኃ
 መ ፡ ስከረም ፡ በዕለተ ፡ ሐሙስ ፡ እንዘ ፡ አበቅቲ ፡ ወርኅ ፡ ጅወጌ መጥቅዕ ፡ ፱ቀጥን 10
 ተአንሂ ፡ ፪ተ ፡ ዘመነሂ ፡ ዘመነ ፡ ማርቆስ ፡ ወእንዘ ፡ ሀሎ ፡ ንጉሠ ፡ ነገሥት ፡ ኃሉ ፡ በጎን
 ደር ፡ ሠረቀ ፡ ጥቅምት ፡ በዕለት ፡ ቀደሚት ፡ በዝ ፡ ወክኅ ፡ ሞተ ፡ ዓቃቤ ፡ ሰዓት ፡ ከብ
 ቱ ፡ አዛል ፡ ብእሲ ፡ ወእንዘ ፡ ሀሎ ፡ በትዕይንተ ፡ ንጉሥ ፡ መጽአ ፡ ራስ ፡ አሥራት ፡ አም
 ሢጦ ፡ እመቃሔሁ ፡ ወሰፍረ ፡ በወገራ ፡ ምስለ ፡ እኑሁ ፡ ቀኝአዝማች ፡ ሞህዱ ፡ ወከነ ፡
 ዓቢይ ፡ ፍርሃት ፡ ወተጠወቀት ፡ ጎንደር ፡ ወመከራ ፡ ጽሚተ ፡ ራስ ፡ አሥራት ፡ ሐረ 15
 መንገለ ፡ ላስታ ፡ ወቀኝ ፡ አዝማች ፡ ሞህደሰ ፡ ሐረ ፡ መንገለ ፡ ደምበያ ፡ ወንጉሥ ፡ ተ
 ለዎ ፡ ምስለ ፡ ብዙኅ ፡ ሠራዊተ ፡ ኃላ ፡ ወሞኅዱኒ ፡ ጎዮ ፡ መንገለ ፡ ሜጫ ፡ * * * * * ወዓደወ
 579a ግዮንሃ ፡ ከመ ፡ ይት ወ*ከፍ ፡ ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ወዓበየ ፡ ተወኪፍቶ ፡ ደጅ ፡
 አዝማች ፡ ዘውዲ ፡ በእንተ ፡ ፍቅረ ፡ ኃላ ፡ * * * * * ንግባዕኬ ፡ ኅበ ፡ ጥንተ ፡ ነገር ፡ ንጉሥሰ ፡
 ተመይጠ ፡ ኅበ ፡ መደናሁ ፡ ሐገየ ፡ በትዕይንት ፡ * * * * * ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ሐገየ 20
 በብሔሩ ፡ ጎጆም ፡ ወዳሞት ፡ እንዘ ፡ ይብል ፡ ለፌ ፡ ወለፌ ፡ ወራስ ፡ ወልደ ፡ ሥላሴ ፡
 ሐገየ ፡ በአድዋ ፡ * * * * * ወኩሉ ፡ መኳንንት ፡ ሐገየ ፡ በብብሔርሙ ፡ * * * * * ንጉሠ ፡ ነገሥት ፡
 ተክለ ፡ ሃይማኖት ፡ ሀሎ ፡ በስደተ ፡ በገዳመ ፡ ዋልድብ ፡ ዘይሰመይ ፡ ሰቋር ፡ ዘተአሥ
 ፍሰ ፡ ነገሥት ፡ አፄ ፡ ዮናስ ፡ በምድረ ፡ ላስታ ፡ ወአፄ ፡ ሰሎሞን ፡ በትግሬ ፡ * * * * * ወአፄ ፡
 በእደ ፡ ማርያም ፡ በምድረ ፡ ስጫን ፡ ኩሉ ፡ ውሉደ ፡ ነገሥት ፡ ተዘርወ ፡ ከመ ፡ ዐበል 25
 ዘቅድመ ፡ ገጸ ፡ ነፋስ ፡ * * * * * አሌ ፡ ሊተወይ ፡ ሊተ ፡ ትሐውከ ፡ ከርሥየ ፡ ወተመትረ ፡ አማ
 ዑትየ ፡ በእንተ ፡ ተገፍዖትክሙ ፡ አጋዕዝትየ ፡ ምንት ፡ ይበቀኅዓ ፡ ለመንግሥት ፡ ዘተ
 ኃይደት ፡ በእደ ፡ አግብርት ፡ መኑ ፡ እምጽቀ ፡ ለተክለ ፡ ሃይማኖት ፡ ከመ ፡ ይሜጥ
 ሎሙ ፡ ለነገሥት ፡ * * * * * ነገር ፡ * * * * * ሠረቀ ፡ ታኅሣሥ ፡ በዕለተ ፡ ረቡዕ ፡ ተመይጠ ፡ ሞህዱ ፡
 መንገለ ፡ ላስታ ፡ * * * * * ወረቀ ፡ ሰኔ ፡ በዕለተ ፡ ሰኔ ፡ በዝ ፡ ወርኅ ፡ አመ ፡ ጅወጃለዝ ፡ ወርኅ 30
 ርዕደት ፡ ምድር ፡ * * * * * ሠረቀ ፡ ሐምሌ ፡ በዕለተ ፡ ረቡዕ ፡ አመጅወጂበዕለተ ፡ በእሉ ፡ ለመ
 ድኃኒ ፡ ዓለም ፡ ተግብዓ ፡ ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ምስለ ፡ እገው ፡ ተድኅሉ ፡ ኩሉ ፡
 ወዓልያኒሁ ፡ ወሥዮማኒሁ ፡ ወአዝማኒሁ ፡ ወፍቀራኒሁ ፡ ኩሉ ፡ ጎዮ ፡ ወተርፈ ፡ ባሕ
 ቲቱ ፡ ደጅ ፡ አዝማች ፡ ዘውዲ ፡ ደጅ ፡ አዝማች ፡ ይኮናኤል ፡ ወሰንዲ ፡ መልአኩ ፡

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

7ለቡ፡ ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ ንጉሥኒ፡ ኢወጽኦ፡ እመዲናሁ፡ ሠረቀ፡ ሐ
 ምሌ፡ በዕለተ፡ ሐሙስ፡ በዝ፡ ወርኅ፡ ሞተ፡ ራስ፡ አሊ፡ ጋዝ፡ በየጁ ። ሠረቀ፡ ነሐሴ፡
 በዕለተ፡ ቀዳሚት፡ አሙ፡ ጁሁ፡ በዝ፡ ወርኅ፡ ወርኅ፡ ደመ፡ ኮነ። በጅጅወጅጅወጅ፡
 ዓመተ፡ ዓለም፡ ሠረቀ፡ መስከረም፡ በዕለተ፡ እሑድ፡ እንዘ፡ አበቅቲ፡ ወርኅ፡ ፲ወጅወ
 መጥቅዕ፡ ፲ወጅዘመኑሂ፡ ዘመነ፡ ዮሐንስ፡ በዛቲ፡ ዕለት፡ አዐረፈ፡ አቡነ፡ ዮሳብ፡ ወተ 5
 ቀብረ፡ በቅዱስ፡ ገብርኤል ። ወአመ፡ ጅበዝ፡ ወርኅ፡ ወረደ፡ ብርሃን፡ ጊዜ፡ መንፈቀ፡
 ሌሊት፡ ላዕለ፡ መቃብሩ፡ አነሂ፡ ሀሎኩ፡ በትዕይንት፡ አላ፡ ዜነውኒ፡ ዘነበሩ፡ በት
 ዕይንት፡ ነጹሮሙ፡ ወሰሚረሙ ። ወኮነ፡ ኃዘን፡ በብብሔሩ፡ ቀደሚ፡ ጠፍኦ፡ ብነ፡
 ንጉሥ፡ ወይእዜ፡ ጠፍዓ፡ ብነ፡ ጳጳስ፡ መኑ፡ የዓቅባነ፡ በሥጋ፡ ወነፍስ፡ ብሂሎ፡ በ
 ክዩ፡ ኩሉ፡ ዓለም ። ሠረቀ፡ ኅዳር፡ በዕለተ፡ ሐሙስ፡ አመ፡ ፲ወጅበዕለተ፡ በዓሉ፡ 10
 ለቅዱስ፡ ሚካኤል፡ ተገፍትዓ፡ አመዲ፡ ዘይብልዎ፡ ከላሲ፡ በእደ፡ ወሎ፡ ዘአመዝ
 580b በረ፡ አብያተ፡ ክርስቲያናት፡ ወዘተሣለቀ፡ በውሉደ፡ ክርስተያን፡ ተበቀ*ሎ፡ ሎቱ፡
 ሊቀ፡ መላእክት፡ ወአኅወሮ፡ በኢየሩሳሌም፡ ዕልገት፡ ወበከመ፡ ተበቀሎ፡ ለበድ
 ላይ፡ በእደ፡ ዘርዓ፡ የዕቆብ፡ ዓቢደ፡ መንግሥት ። ። ንግባዕኬ፡ ኅበ፡ ቀዳሚ፡ ነገ
 ርነ፡ ወእምድኅረ፡ ሞተ፡ ጳጳስነ፡ አባ፡ ዮሳብ፡ ቦኡ፡ ውስተ፡ ቤቱ፡ በፀዕለት፡ ወዓልያ 15
 ኒሁ፡ ለጉግሳ፡ ወኃዩዱ፡ ንዋዩ፡ ጳጳሳት፡ እምኦ፡ ፋሲል፡ እስከ፡ ይእዜ፡ ዘነበረ፡
 ሞቅሕዎ፡ ለዱግ፡ ክንፌ፡ በጽኑዕ፡ ኃብል፡ ዝሰ፡ ልማደ፡ አቡዊሁ፡ ውእቱ፡ የሐይዱ፡
 አብያተ፡ ክርስቲያናት፡ ቅድመ፡ ወድኅረ፡ ገብረ፡ ዘኢገብርዎ፡ ሰብኦ፡ ኢትዮጵያ ።
 መኳንንት፡ ወነገሥታት፡ ኢይንበር፡ በሀገርዩ፡ ይብል፡ ጅልደት፡ ወኃብረ፡ ምስ
 ሌሁ፡ አባ፡ ወልደ፡ ዮና፡ መምህር፡ ዘደብረ፡ ሊባኖስ፡ ትድመኒ፡ አውዕዕዎ፡ ዋል 20
 ድቦች፡ በእንተ፡ ግዕዙ፡ እኪት፡ ወተሰደ፡ ውስተ፡ አምሐራ፡ ዘትሰመይ፡ ተድባብ፡
 ማርያም፡ ወአምጽአዎ፡ ሰብኦ፡ ጉንደር፡ ከመ፡ ይኅሥሁ፡ ሐኬተ፡ ወአንገሥዎ፡
 እንበለ፡ ፈቃደ፡ ንጉሥ፡ ወመኳንንት፡ ተድመኒ፡ አውገዘ፡ አባ፡ ዮሳብ፡ ከመ፡ ኢይ
 በል፡ ፫ልደት ። እምድኅረ፡ ሞተ፡ አባ፡ ዮሳብ፡ በንስቲት፡ ዕለት፡ አውገዘ፡ እጨጌ፡
 ወልደ፡ ዮና፡ እንዘ፡ ይብል፡ በዘይቀንዮ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ዘይብል፡ ጅልደት፡ 25
 ኢይንበር ። አላ፡ ይንበር፡ ዘይብል፡ ፫ልደት፡ በሀገረ፡ ጉግሣ፡ በእንተዝ፡ ተሰዱ፡
 ሰብኦ፡ ድብረ፡ ሊባኖስ፡ እምትግሬ፡ ወእምጎጃም፡ በእንተ፡ ሃይማኖት፡ በከመ፡
 ተሰዱ፡ እጨጌ፡ ፈልጶሰ፡ እምሸዋ፡ እስከ፡ አንቆ፡ ወግሸና ። ነገር፡ ቀንዓ፡ ቅንዓተ፡
 መንፈሳዊተ፡ በእንተ፡ ንዋዩ፡ ጳጳስ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ለአከ፡ እንዘ፡ ይብል፡
 ኅበ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ኃቢሮ፡ ምስለ፡ ራስ፡ ወልደ፡ ሥላሴ፡ ሚጥ፡ ለነ፡ ንዋዩ፡ 30
 ጳጳስ፡ ዘሐዩድከ፡ እምቤቱ፡ ከመ፡ ናምጽኦ፡ ቦቱ፡ ጳጳስ፡ ፈርሃ፡ ጉግሣ፡ በእንተ፡
 ተሰናዕዎቶሙ፡ ለጅመኳንንት፡ ይቤ፡ አሆ፡ እስከ፡ ዓባይ፡ ተራከበ፡ በዓባይ፡ በፍኖተ፡
 ድልድይ፡ ዘይትበሀል፡ ገንጅ፡ ምስለ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ወአምጽኦ፡ ወርቀ፡
 581a ዘተኃይደ፡ *እምቤተ፡ አቡን፡ ወካልዓንሰ፡ ንዋያተ፡ ጳጳስት፡ ዘተሐይዱ፡ ምስለ፡

ወርቅ፡ ወኢያምጽኦ፡ ደጅ፡ አዝማች፡ ዘውዲስ፡ አምጽእ፡ የወርቀ፡ በእንተ፡ ፍቅር፡ ጳጳስ፡ ወሀቦ፡ ለእባ፡ ሮብአም፡ ዘኃሪይም፡ መነኮሳት፡ ዘቤተ፡ ኤምስጣቲዎስ፡ ከመ፡ ይሖር፡ ምድረ፡ ግብጽ፡ ለአምጽኦተ፡ ጳጳስ፡ ወእምድኅረዝ፡ ተሰነዓሉ፡ ሐረ፡ ውስተ፡ ሀገረ፡ ሢመቱ፡ በጌምድር፡ ጉግሣ፡ አመልዓ፡ ደጅ፡ አዝማች፡ ዘውዴ፡

5 መንገለ፡ ሜጫ፡ ለተባብዖተ፡ አገው፡ በዝ፡ ወርሀ፡ ኮነ፡ ፋሲካ፡ አመ፡ ፳ ወፀለሚያ ዝያ፡ ወእምድኅረዝ፡ ተባብዓ፡ ምስለ፡ አገዎች፡ ወኢያትረፈ፡ ምንተኒ፡ ዘእንበለ፡ ኅዳጣን፡ በዓለ፡ ፈረስ፡ ይቤ፡ ፩ደራሲ፡ ከሩቅ፡ ሀገር፡ ምድር፡ ከአካኮ፡ ገሥግሦ፡ እንደ፡ ፋሲል፡ ፈጀው፡ ካፋ፡ ደርሶ፡ ተብሀለ፡ በእንተ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ነገር፡ ወንጉሠ፡ ነገሥት፡ ዕንላ፡ ጽዮን፡ ሀገየ፡ በነንደር፡ እንዘ፡ ኢይገብር፡ ም

10 ንተኒ፡ ሀለወት፡ ሥልጣነ፡ ንጉሥ፡ በእደ፡ ጋላ፡ ወንጉሠ፡ ነገሥት፡ ተክለ፡ ጊዮር ጊሰ፡ ሀለወ፡ በስደት፡ በምድረ፡ ዋልድባ፡ ዘትሰመይ፡ ዋሻ፡ ወኃልቁ፡ ወዓልያ ኒሁ፡ ወፍቁራኒሁ፡ ዕቅብቱ፡ ወለት፡ ራስ፡ ገብሬ፡ ሞተት፡ ሀሎ፡ በሐዘን፡ እስከ፡ ይእዜ፡ ንግባዕኬ፡ ኅብ፡ ጥንተ፡ ነገር፡ ተሰደ፡ ደጅ፡ አዝማች፡ ሣህሉ፡ እምሀገሩ፡ መንገለ፡ ትግሬ፡ ተወክፎ፡ ራስ፡ ወልደ፡ ሥላሴ፡ በሠናይ፡ ተወክፎ፡ እሰመ፡

15 ልማዱ፡ ተወካፊ፡ ነግድ፡ ውእቱ፡ ወከረሙ፡ መኳንንት፡ በበብሔርሙ፡ በሰላም፡ ሐሩ፡ ምድረ፡ ግብፊት፡ ዘተኃርዩ፡ እምቤተ፡ ተክለ፡ ሃይማኖት፡ ወእምቤተ፡ ኢዎ ስጣቲዎስ፡ ምስለ፡ እስላሞች፡ ከረሙ፡ በምጽዋ፡ ተባቢዎሙ፡ በንስቲት፡ ነገር፡ ምስለ፡ ናቢብ፡ በ፫የወጃየ፳ ወ፯፯መት፡ ዓመት፡ ዓለም፡ ሠረቀ፡ ወርኃ፡ መስ ከረም፡ በዕለተ፡ ስነይ፡ በዘመነ፡ ማቲዎስ፡ ኮነ፡ ፀብፊት፡ በብሔሩ፡ ራስ፡ ወልደ፡

20 ሥላሴ፡ ዘመተ፡ መንገለ፡ ሰራዊ፡ ፀብዎ፡ ወቀተሎ፡ ለወልደ፡ ሥላሴ፡ ዘይተበሐል፡ አድያም፡ ወደጅ፡ አዝማች፡ ጉግሣ፡ *ዘመተ፡ መንገለ፡ አርማጮቹሆ፡ ወላስቶች፡ 581b ዘመቱ፡ መንገለ፡ ቤገምድር፡ ወደጅ፡ አዝማች፡ ዘመተ፡ መንገለ፡ ባሶ፡ ወእነብሴ፡ ሐገየ፡ እነዘ፡ ይብል፡ ለፌ፡ ወለፌ፡ ወበወርኃ፡ ሚያዝያ፡ ኮነ፡ ሎቱ፡ ዛጎን፡ በጎጃም፡ ወበዳሞት፡ ወበአገው፡ አዝኃኖ፡ በኃይል፡ ነገር፡ አነኒ፡ ኢነበርኩ፡ በት

25 ዕይንት፡ ባሕቱ፡ ዜነወኔ፡ ዘነበሩ፡ ወሀሎ፡ ፩፡ ሸፍታ፡ ዘይብልዎ፡ የማርያም፡ ባርያ፡ ዘፈንጃ፡ ወሀሎ፡ ፩ ወዓለሁ፡ ዘኢይትአመር፡ ስሙ፡ ወጽኦ፡ ንጉሥ፡ ኅብ፡ ጽንፈ፡ ትዕይንት፡ በድቡት፡ ከመ፡ ተዓጋሊ፡ ወተራክበ፡ ምስለ፡ ዝንቱ፡ አብድ፡ ወወሰደ፡ ንዋየ፡ ኃቅሉ፡ ለንጉሥ፡ እንላ፡ ጽዮን፡ ወፈነወ፡ እራቁ፡ ውስተ፡ ቤቱ፡ ቦአ፡ በሌ ሊት፡ ወደጅ፡ አዝማች፡ ፀሐየ፡ ልደ፡ ነበረ፡ ምስለ፡ ንጉሥ፡ ቦአ፡ ውስተ፡ ቤተ፡

30 እጨጌ፡ እፎ፡ ኮንኪ፡ መንግሥት፡ ዛውዓ፡ ጋላ፡ ወሸፍታ፡ እፎ፡ ኮንኪ፡ መንግሥት፡ ዛውዓ፡ ንዑሳን፡ አግብርት፡ በእንተ፡ ምንት፡ ተሐይደት፡ መንግሥት፡ ኅብ፡ ካልዓት፡ ንዑሳት፡ ዘኢይብልዎ፡ እገሌ፡ ወእገሌ፡ ንሕነሰ፡ ኢያእመርነ፡ ምክ ንያተ፡ ተሐይዶታ፡ ቅድመሰ፡ ትሐይደት፡ እምእደ፡ ናኦድ፡ ኅብ፡ ዛጌ፡ ሰማዕነ፡ በም ክንያነ፡ ዝንቱ፡ ነገር፡ ዡሉ፡ ይብል፡ እንዘ፡ የኃድግ፡ ዕልገተ፡ ቅድመሰ፡ ይብል፡

ገበርኩ፡ በኃይለ፡ እግዚአብሔር፡ በእንተዝ፡ ተምዓ፡ ድልናአድ፡ ንጉሥ፡ ለምንት፡
 ትብሉ፡ ከመዝ፡ ወኢትበሉ፡ በኃይለ፡ ንጉሥ፡ ድልናአድ ። በእንተዝ፡ ተቈጥዖ፡
 እግዚአብሔር፡ ወሀበ፡ እግዚአብሔር፡ መንግሥቶ፡ ለዛጋ ። ዛቲሰ፡ መንግሥት፡
 ነበረት፡ በውሉደዳዊት፡ እስከ፡ ይእዜ፡ ለዛቲሰ፡ ታሪክ፡ ረከብክዋ፡ በገድለ፡ ይም
 ርሐ፡ ሜጠ፡ ሎሙ፡ መንግሥተ፡ እምነ፡ ዛጋ፡ ኅበ፡ ውሉዳ፡ ለዳዊት፡ በጸሎቱ፡ ለአ 5
 ቡነ፡ ተክለ፡ ሃይማኖት፡ መኑ፡ ዘሜጠ፡ ለክሙ፡ አጋዕዝትየ፡ ነገሥት፡ አነ፡ አኃዝን፡
 ወእበኪ፡ እንበለ፡ ዕረፍት ። ። ። ። ። ።
 ንትመየጥ፡ ኅበ፡ ቀዳሚ፡ ነገር፡ ሠረቀ፡ ወርኃ፡ መጋቢት፡ ጸብዕዎ፡ ወሎ፡ ወውጫ
 582 a ሌ፡ *ትሎማ፡ ኅበሮሙ፡ ፀብዕዎ፡ ለአቤቶ፡ ፀምሩ፡ በአምሐራ፡ ወልዱ፡ ለደጅ፡
 አዝማች፡ ዶሪ፡ ወልደ፡ ራስ፡ ጎሹ፡ ተደኅለ፡ ፀምሩ፡ ከነ፡ ኃይል፡ ለጋሎች፡ ተእንዘ፡ 10
 ፀምሩ፡ በእደ፡ ጋላ፡ ፈነዎ፡ በሰላም ። ወእምድኅረዝ፡ መለካ፡ ለአምሐራ፡ ደረሶ፡
 ወልዱ፡ ለባላምባ፡ ራስ፡ ዶሪ፡ ወበጽሐ፡ ጎጃም፡ አቤቶ፡ ፀምሩ፡ ኅበ፡ ሐሙሁ፡ ደጅ፡
 አዝማች፡ ዘውዴ፡ ተወክሮ፡ በሰላም፡ ንጉሥነ፡ ወመኳንንት፡ ሀለው፡ በበብሔ
 ሮሙ ። ሠረቀ፡ ሰኔ፡ በዕለተ፡ ዓርብ፡ በዝወርኅ፡ ዘመተ፡ ምስለ፡ ሊባን፡ ወውጫ፡
 መንገለ፡ መቄት፡ ዘትሰመይ፡ ደብረ፡ አቡነ፡ አሮን፡ አገትዋ፡ በግብት፡ ቦ፡ እለ፡ ይቤ 15
 ሉ፡ በምክረ፡ አስራት፡ ተግብዑ፡ ምስሌሁ፡ ሞቱ፡ ውኅዳን፡ ሰብእ፡ ወእምድኅረዝ፡
 ተዓረቁ፡ ምስለ፡ አስራት፡ ተመይጡ፡ በበብሔሮሙ ። አሥራትኒ፡ መጽአ፡ ቤገም
 ድር፡ ምስለ፡ ጉግሣ፡ መኳንንትኒ፡ በበብሔሮሙ፡ ንጉሠነገሥትኒ፡ እንለ፡ ጽዮን፡
 ከአመ፡ በጎንደር፡ ደጅ፡ አዝማች፡ ዘውዴ፡ ከረመ፡ በዳሞት፡ ዘትሰመይ፡ ቡሬ ።
 ሞቅሐሙ፡ ለጅመካንንት፡ አዛገር፡ ሣህሉ፡ ወልደ፡ ኄር፡ ምክንያተ፡ ተሞቅሐቶሙ 20
 ሰ፡ ኢያኦመርነ ። ። ። ሐጸት፡ ታሪክ፡ ነገሥት፡ ሕጻታሰ፡ በእንተ፡ አልቦ፡ ንጉሥ፡
 ዘይፈትሕ፡ ወዘየአሥር፡ ዘይሠይም፡ ወይሥዕር፡ በእንተዝ፡ ሐፀት፡ ኢትኅዝኑ፡
 ብየ፡ ዘትሬእይዋ፡ ለዛቲ፡ ታሪክ፡ አልቦ፡ ዘያሌብወኒ፡ ዘተገብረ፡ በትዕይንት፡ ወበ
 ካልዕ፡ ብሔር ። አነኒ፡ ሀለውኩ፡ በካልዕ፡ ሀገር ። ። ። ።
 በጅዩወጃደጃወጃ፡ ዓመት፡ ዓመተ፡ ዓለም፡ ሠረቀ፡ ወርኃ፡ መስከረም፡ በዕለተ፡ ሠ 25
 ሉስ፡ ዘመኑሂ፡ ዘመነ፡ ማርቆስ፡ ያብጽሐነ፡ እስከ፡ ለዘመን፡ ሐዲስ ። ንዌጥን፡ በረ
 ድኤተ፡ እግዚአብሔር፡ ጽሑፍ፡ ዜናሁ፡ ለንጉሥነ፡ ዕንባ፡ ጽዮን፡ ነበረ፡ በትእይ
 ንት፡ ምንተኒ፡ እንዘ፡ ኢይገብር፡ ኢሠናየ፡ ወኢእኩየ፡ ኢሢመተ፡ ወኢስዕረተ፡
 582 b እስመ፡ ከነት፡ ሥልጣነ፡ ንጉሥ፡ በእደ፡ ጋላ፡ ዘይትበሀል፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ።
 ንግባዕኬ፡ ኅበ፡ ጥንተ፡ ነገር፡ እንዘ፡ ሀሎ፡ በቡሬ፡ ደጅ፡ አዝማች፡ ዘውዴ፡ አጥፍዖ፡ 30
 ዓይኖ፡ ለፊታውራሪ፡ ገብረ፡ ኪዳን፡ ወእኑሁ፡ ዘሮ፡ በምክረ፡ ጃዊ፡ ወየማሎግ ።
 ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በጣሊያ፡ ወእምጣሊያ፡ ግዕዝ፡ ወሰፈረ፡ በካብ፡ ሚካ
 ኤል፡ ከነ፡ ውሎ፡ ወእምዝ፡ ግዕዝ፡ ወሰፈረ፡ በይባባ፡ ኮነ፡ መባጃ፡ ተወጥነ፡ መከራሁ፡
 ለደጅ፡ አዝማች፡ ዘውዴ፡ ሐገየ፡ በይባባ፡ ወእንዘ፡ ሀሎ፡ በዝየ፡ ተካየደ፡ ምስለ፡

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

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

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

በጅጃወጅጃ፡ ወጅጃመት፡ እምአመ፡ ተፈጥረ፡ ዓለም፡ ሠረቀ፡ መስከረም፡ በዕለተ፡
 ቀዳሚት፡ ወንጌላዊ፡ ማቴዎስ፡ ውእቱ፡ ሠርቀ፡ ሌሊቱኒ፡ ገደጁ፡ ጥንተኦንጊ¹፡ ጅእ
 ንዘ፡ አበቅቲ፡ ወርኅ፡ ገደጁ፡ ወመጥቅዕ፡ ገደጁ፡ ። ሠረቀ፡ የካቲት፡ በዕለተ፡ ሠሉስ፡
 ተንሥኦ፡ ደጅ፡ አዝማች፡ ዘውዲ፡ እምሀገሩ፡ ለሐዊረ፡ በጌምድር፡ ከመ፡ ይገባዕ፡
 ምስለ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ በግሥግሣ፡ ወስፈረ፡ በማርያም፡ ደብር፡ ወቦአ 5
 ትዕይንተ፡ ጎንደር፡ ወአደ፡ አዋዲ፡ እንዘ፡ ይብል፡ ንዑ፡ ተቀበልዎ፡ ለንጉሠ፡ ነገ
 ሥት፡ ተክለ፡ ጊዮርጊስ፡ እምዋልድባ፡ ወአውጽኦ፡ ለአፄ፡ ዕንባ፡ ጽዮን፡ ወተ
 መይጠ፡ ውስተ፡ ሰፈሩ፡ ማርያም፡ ደብር፡ ወሰንበተ፡ ወእምዝ፡ ተንሥኦ፡ እምሰፈሩ፡
 ወሰፈረ፡ አፄ፡ ሳሙኤል፡ ። ተወጥነት፡ መክራሁ፡ ለደጅ፡ አዝማች፡ ዘውዲ፡ አመ፡
 ገደጁ፡ ለወርኅ፡ የካቲት፡ በዕለተ፡ ዓርብ፡ ወጠኑ፡ ተቃትሎ፡ ወበምሴተ፡ ዓርብ፡ ሐረ፡ 10
 ወዓሊሁ፡ ጋላ፡ ወዳጅ፡ ተንሕልዎ፡ ለእግዚአብሔር፡ ደጅ፡ አዝማች፡ ዘውዲ፡ ኅበ፡ ጋላ፡
 ዝንቱስ፡ ይመሰሎ፡ ለይሁዳ፡ ዘሤጠ፡ (ለ)እግዚአብሔር፡ ወበዕለተ፡ ቀዳሚት፡ ወዓሱ፡
 እንዘ፡ ይትናዕሩ፡ ወበምሴተ፡ ቀዳሚት፡ ተንሕልውዎ፡ ጉጃሞች፡ ወሐሩ፡ ኅበ፡
 ጋላ፡ እስመ፡ ልማዶሙ፡ ተንሕልዎ፡ ቅድመኒ፡ አቅተልዎ፡ ለራስ፡ መርዕድ፡ በወ
 ገራ፡ ዮምኒ፡ ኃደግዎ፡ ለደጅ፡ አዝማች፡ ዘውዲ፡ በከመ፡ ልማዶሙ፡ አመ፡ ጅሁ 15
 585 b ለየካቲት፡ በዕለተ፡ እሁድ፡ ኮነ፡ ፀብዕ፡ ወ*መጽአ፡ ጋላ፡ ኅበሆ፡ ወተመይጠ፡ ዘእ
 ንበለ፡ ይትቃተሎ፡ ወተመው፡ ወኮነ፡ ኃይል፡ ለጋላ፡ ። ለደጅ፡ አዝማች፡ ዘው
 ዲኒ፡ አውጽኦ፡ እግዚአብሔር፡ በብዙኅ፡ ግብር፡ በከመ፡ ምሕረቱ፡ በጽሐ፡ ላዕ
 ሌሁ፡ ትንቤተ፡ ዳዊት፡ አቡሁ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ ኢይድኅን፡ ንጉሥ፡ በብ
 ዝኃ፡ ሠራዊቱ፡ ወፈረስኒ፡ ሐሰት፡ ኢያድኅን፡ ወኢያመሥጥ፡ በብዝኃ፡ ጽንዑ፡ 20
 አምሰጠ፡ በእግሩ፡ ደጅ፡ አዝማች፡ ዘውዲ፡ ወቦአ፡ ውስተ፡ ቤተ፡ ድሜጥሮስ፡
 ኃይሉ፡ ወፈነዎ፡ በታንኳ፡ እስከ፡ ሜጫ፡ ወቦአ፡ ቤተ፡ እንቁላል፡ ኃይሉ፡ ወእንዘ፡
 ሀሎ፡ በዝየ፡ ፈትሖሙ፡ ለሙቁሓን፡ ዘነበሩ፡ በደቅ፡ ዘይብልዎ፡ አዛዢ፡ ኤልያስ፡
 ዘአገው፡ ድሉ፡ ነጮ፡ ወድሉ፡ አማሮ፡ በመሐላ፡ ወግዝት፡ ወእምዝ፡ ተንሥኦ፡
 ወሰፈረ፡ በጀማ፡ ወተራከበ፡ ዘአምሰጡ፡ እምድል፡ ሠራዊቱ፡ ፈታውራሪ፡ ሰንዲ፡ 25
 ወ ፈታውራሪ፡ ቢፍቱ፡ ። ወዘሞቅሖሙስ፡ ደጅ፡ አዝማች፡ ጉግሣ፡ ባላምባራስ፡
 ወልደ፡ ጌር፡ ወከንቲባ፡ ኢዮራም፡ ወሊቀ፡ መኳስ፡ ተስፋዬ፡ ወወልደ፡ አብ፡ ወል
 ደ፡ አቢብ፡ ወወልደ፡ ገብርኤል፡ ወልደ፡ ሥላሴ፡ እስፍንተ፡ እኔልቀ፡ ዘተርፋ፡
 በእደ፡ ጋላ ። ። ። ። ። ። ። ።

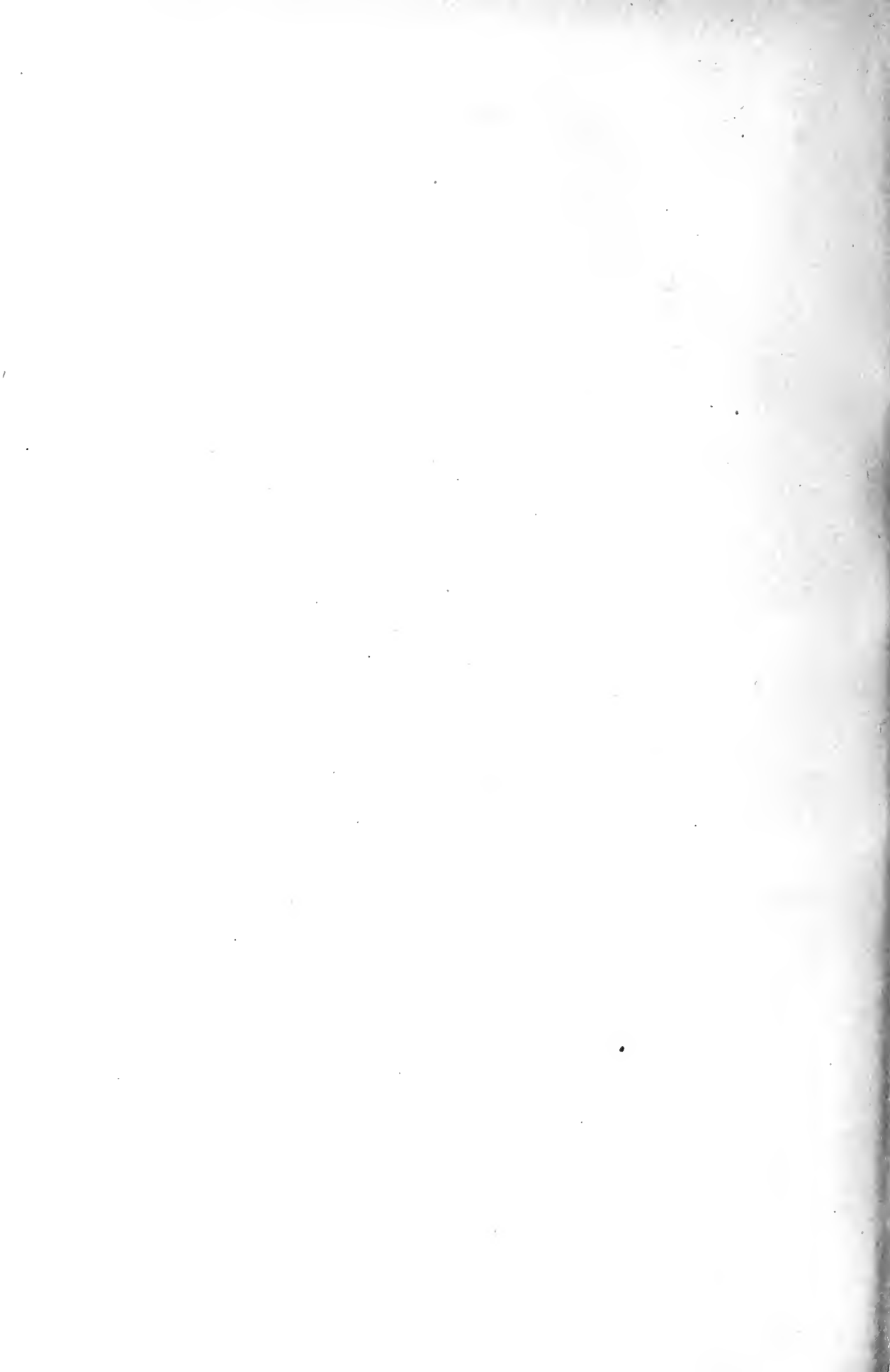
586 a * ወተመይጠ፡ ራስ፡ ጉግሣ፡ ብሔሮ፡ ወወንጌላዊ፡ ማቴዎስ፡ ወበጅጃመት፡ ሞቱ፡ 30

¹ ጥንተኦን፡ in 118 Abbadie MSS. as in f. 548 b, error for ጥልንተኦን፡ = *πληθίων*
 = solar epact.

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

ሀገር፡ ወሞተ፡ በኩፍኝ፡ ወተሠይመ፡ ራስ፡ ማርዮ፡ ወተሰብረ፡ ስሜን፡ በሠራዊት፡
 ማርዮ፡ ወበሣልሳይ፡ ዓመት፡ ተንሥኦ፡ ማርዮ፡ እምሀገሩ፡ ደብረ፡ ታቦር፡ ወሐረ፡
 ትግሬ፡ እንዘ፡ ይመርሆ፡ ደጅ፡ አዝማች፡ ውቤ፡ ወተፃብዓ፡ ምስለ፡ ሰብኦ፡ ኃዲስ፡
 ዘትግሬ፡ ደጅ፡ አዝማች፡ ወሞተ፡ ራስ፡ ማርዮ፡ በነፍጥ፡ ወተቀብረ፡ በደብር፡ ዓባይ፡
 ወደጅ፡ አዝማች፡ ሰብኦ፡ ኃዲስ፡ ተአኅዘ፡ ወኃደረ፡ ጅዕለተ፡ ወተቀትለ፡ በኩፍት፡ 5
 እንበለ፡ ፍትሕ፡ ወእመድኅረዝ፡ ተሠይመ፡ እኑሁ፡ ራስ፡ ዶሪ፡ ወተሥዕረ፡ አዲ፡
 587a ጊጋር፡ ነግሠ፡ አዲ፡ ኢያሱ፡ ሞተ፡ ዶ*ተ፡ ዶሪ፡ ተሥዕረ፡ ኢያሱ፡ ። ነግሠ፡ አዲ፡
 ገብረ፡ ክርሰቶስ፡ ወሞተ፡ ዝኩሉ፡ ዘኮነ፡ በጀዘተን ።
 በጅጅወጅጅወደእ፡ ምፍጥረተ፡ ዓለም፡ ተሠይመ፡ ርእሰ፡ መኳንንት፡ ራስ፡ ዓሊ፡
 ወነግሠ፡ አዲ፡ ሣህሉ ።





ABYSSINIAN CHRONICLES
KINGS OF ETHIOPIA



KING OF KINGS TAKLA HĀYMĀNOT II

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

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

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

² Gen. xxix.

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

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

¹ Gen. xxix. 25.

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

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

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

² 1 Khedār=10 November.

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

¹ By putting a vegetable preparation in the water.

² Gen. i. 26.

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

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

¹ Judges vii, viii.

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

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

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

¹ *Vide* Appendix: Titles.

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

³ 1 Ter = 8 January.

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

¹ Yakātīt begins 7th February.

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

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

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

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

¹ αἰῶνες a name taken from the Gnostic philosophy.

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

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

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

¹ Hezechiah,

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

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

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

¹ *Vide* p. 216 note.

drink the cup of anger of Rās Mikā'ēl, which will cause thy fall, that is the lead of the bullet of a gun: behold two things await thee: shame and destruction, and who will help thee to rise again?" The man fell asleep again and saw in a dream an angel descending from heaven who said, "This is the Guardian Angel of Rās Mikā'ēl, the Guardian Angel of the kingdom: the ill fortune of Begameder has gone to Lolma." On the 24th of Miyāzyā, Monday, he sallied forth from Faraqa Bet, and the next day Negus Takla Hāymānot and the King's Chief Mikā'ēl, 440 b Judge of the Judges, departed with the army and halted at Saddā: they moved from Saddā and halted at Menzero: they left the day following Menzero and halted at Butā; they left Butā and halted at Ankashā, resting there for three days, to honour the Sabbath and the Sunday. The clergy of the Island of Mesrāhā came with boats and rafts from one shore to the other of the sea (lake) which is the City of Ankāshā below Ferqa Bar: they received him with canticles of joy, which rejoiced and inebriated their souls. The Negus and the Rās Mikā'ēl when they heard the sound of the chants of the clergy of Mesrāhā, the chant called "Qisāryā¹," were astonished and said, "This Miyāzyā is truly the month of Alleluia (Pasc. cp. Deut. xvi. 1), as is written in the Laws." And they marvelled also when they saw the various foods which they brought to the Negus Takla Hāymānot and Rās Mikā'ēl their Chiefs, laden on their boats and rafts. Genbot began on a Monday; they moved from Ankāshā and halted at Sābisā Bar; they moved from Sābisā Bar and halted at Darā. During these days the Princess Walata Isra'el, daughter of Queen Mentwāb, withdrew herself (disappeared). Dajazmāch Wand Bawasan and Rās Goshu stayed behind (did not join raid), and went out each to his own province. The reason of their staying away was that they were meditating rebellion. Negus Takla Hāymānot and Rās Mikā'ēl passed beyond the Abay, moved towards Mechā, which land they burnt with fire. They met Rās Fasil and fought in a great battle; then they fought with great valour both Rās Khāylu Eshētē, as well as the

¹ ቅዱሳን, chant of Caesar?

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

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

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

¹ Mist = ግሜ = Gimē.

² ጸጉር = Tsaguār = hairy.

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

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

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

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

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

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

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

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

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

² Cp. Jeremias lii. 4, "fort."

that said, "Blessed is the man that walketh not in the counsel of the ungodly" (Ps. i. 1). Then the troops of Rās Mikā'el burst open the gates of this mountain of rebellion, Shemberit, which was destroyed. Dajazmāch Tekla Iyasus ascended the mountain of rebellion leaping among the mountains and skipping among the hills (Sol. Song ii. 8) like a young goat or a strong antelope on the mountains of slaughter, and massacred the rebels. Thence they broke through the gates of the mountain of 'Edā Tseyon, hard by, the Blättēngētā Taklē and Blättēngētā Walda Mikā'el who ascended the mount Antāktē and seized Zamanfo with great wrath, even as the warriors of Israel seized Agag King of the Amalakites. They said to Zamanfo, "Where is now thy mouth with which thou dost talk and say, 'Who will ever make me come down to the earth, and who is this Rās Mikā'el that I should submit myself to him?'" This madman chief of madmen, Zamanfo, said, "It were better that I had never been born in the womb of my mother," and then he said, yearning, "I would have wished that the earth should cleave asunder and swallow me up like Datan and Abiron¹." And the other rebels were taken and brought to the spot where Negus Takla Hāymānot, the Abbā Nagasē Mikā'el who found the Royal Crown; the sentence on the rebels aroused Abēto Gabra Masqal who seized Zamanfo from the hands of the warriors, by command of the Negus and by the wish of the strong worker of strength, Mikā'el. Zamanfo was a piece of madness (= bit of a madman): and the other rebels, Walda Johannes with his adherents were like him. Then their lord Rās Mikā'el addressed them words of wrath, though he was a father of clemency, and spoke to his attendants, "Do all that I have commanded you!" and in words of vengeance and malediction cried "Cursed be he who does keep his sword from
444 a blood, for the Book says, He who kills with the sword shall perish by the sword, and there shall be no one who shall bury him. For a similar law has been established. It is not fitting that a rebel should be buried in the ground, but sons of the

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

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

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

¹ ለታዳሚ ለገባ pl. of ለታዳሚ (1) an elder, senior, (2) ruler, prefect. ለገባ arch- of the right and left, i.e. of the right and left wing. Similarly Qañazmāch=leader of the right wing; Gerāzmāch=leader of the left wing.

² ለገባ ለገባ = عذرن عليه

was called "the place of Rās Fārēs." And they answered, "Rās Mikā'el, we are afraid of him, we are afraid of him, for when he gives judgment he turns neither right nor left (lit. he goes neither here nor there). Wald Sa'alā replied, "Prithee! stay! whether he comes or comes not, only God disposes all things." This said, she sent a man to the King of Kings, Takla Hāymānot and Rās Mikā'el, but he who was sent returned empty (without bringing anything) nor reached the province of Tigrē, because a robber fell upon him and ill-used him sorely, not only beating him, but stealing his clothes. Wald Sa'alā said to her attendants who had returned naked (without result) "Fie! for shame! Art thou not dead? He who will come is a raging fire, Rās Mikā'el is coming and will not tarry." And she justified her words in that way. On the 22nd, a Wednesday, the three dignitaries left Gondar and each went to their respective commands. Let us now return to the beginning of the story. After that the King of Kings, Takla Hāymānot and Rās Mikā'el departed out of Tigrē, and came to Wāg, they marched as far as Golyo, and from Golyo they arrived at Balasā, and from Balasā they came to Gondar. Rās Mikā'el and Admās Sagad, Takla Hāymānot, met Abbā Salāmā and Germā Tsēyon brother of Waraṇā. And then they entered Gondar and held an audience in the Audience Hall (አዳራሽ: reception hall). The Commanders were convened, the azāj (judges) of the right and the left, and they brought Abbā Salāmā and Germā Tsēyon and made them stand before the face of the Negus, and condemned them to death because the Abbā Salāmā had disturbed the ^{445 b} whole world, and had spoken evil of the Negus. Then they were crucified, Abbā Salāmā and Germā Tsēyon. Rās Mikā'el went into his house, and after a few days Abēto Gabra Dengel was crucified with a man; and they put out the eyes of Sabhat La'ab, and he dwelt many days at Addabābāy after his eyes had been put out. After this Eshētē Khāylu was created Dajazmāch of Begameder. And after that Rās Goshu and Dajazmāch Wand Bawasan rebelled, on account of fear of Rās Mikā'el, and came as far as Dambayā. But Rās Mikā'el on

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

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

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

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

KING OF KINGS TAKLA GIYORGIS

1779—1795

By Alaqā Gabru

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

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

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

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

time of the Negus Salomon. Then he underwent great suffering, but God who sees into the hearts of all, saw that he came down, not to seek for the kingdom but for deliverance from the afflictions we have recounted above. God preserved him as he preserved Yusef (Joseph) from the hands of Fare'on and Dane'el from the mouths of the lions, for he restored in his days the laws of Constantine made by the mouth of the Fathers (of Nicaea) and built churches, and made him ascend Wakhnē again with great honour and joy. Let us turn to writing the story of the reign of the King of Kings Takla Giyorgis. In the second year of the reign of Salomon, in the month of Sanē, the Evangelist Lukās, Year of the world 7271. (A.D. 1778), Kenfu Adām went to Wakhnē with many chiefs and people, cutting him off (T. Giyorgis) from food and drink as before. He tormented him with hunger and thirst and with much contumely made him our ^{447 a} Negus Takla Giyorgis descend. He did not make him descend with a good but an evil object; yet God changed the counsel of death and made it a counsel of rejoicing even as he changed the book of death of Bāhrān, and caused it to be by the hands of the angel Mikā'el the book of life and joy¹. After that Kenfu conducted our Negus T. Giyorgis and King Salomon to the land of Dāmōt and Governor of the Agaw, while his brother Adarā Khāylyu was Dajazmāch of Gojam, having taken it by his hand (by force) from Rās Khāylyu. In the month of Hamlē God roused the people of Mechā and Dāmōt, so much that they said if Takla Giyorgis did not reign they would not submit, nor give tribute to King Salomon. When Kenfu saw the excitement of the people, he gave the kingdom to our King Takla Giyorgis in the country of Yebābā on the 12th of the month of Hamlē on the day of the feast of the Glorious Archangel St Mikā'el and there was great rejoicing from one end of the country to the other, for all loved him from his childhood upwards and hoped that he would come to reign, as the sower hopes for rain. Besides his

¹ The reference is to a legend of St Michael in the Senkessar (Synaxarium) of Abyssinia for the 12th Sanē, 6th June called በጸሎተ ማጳኤል ። Batsalota Mikā'el, Ludolf, *Comm.* p. 418.

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

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

and did not follow him the next day would be no more received in audience. That said, he departed the 5th Ṭer, on a Thursday, 448 b at the 12th hour, at nightfall the 3rd hour, glaring like a lamp and flashing like the sun. In such wise whom shall we liken our King Takla Giyorgis to? We will liken him perchance to David when he sallied forth to attack Golyad the Ilofelāwi (Goliath the Philistine), or to Iyāsu (Joshua), son of Nawē, when he went forth to destroy Jericho, or indeed to Theodoros when he went against the people of Quz. But more than all of these he was then great in majesty. Let us return to the beginning of the story. Dajazmāch Wasan came because the Negus had called him from the province where he had been governor. Leaving Gondar there was a raiding expedition and the Negus marched, followed by his ministers and chiefs, namely, Rās Ayādār the Blättēngētā Adgah, the Azāj Mechā, the Fitāwrāri Selassē Bāryā, the Liqē Basalotu, the Bāshā Menywāb, the Kantibā Kenfu, the Nagādrās Yalemtu, the Azāj Zawdu, the Azāj Danfā. Three days after they had arrived at Gondar without repose, for he had come by order of the King, the Alaqā Gabru, author of this history, with the image of the “Kuer’āta Re’su,” marching on foot because he loved his lord; and in order that this should be known he depicted (in Gondar) in the church of Ba’ata, the oppression of him whose victim was his lord, the King of Kings, Takla Hāymānot, without fear of anyone; also Dajazmāch Hezqeyās, Dajazmāch Gabru Kedān, the Liqa Maquās Gabru and Azāj Ikonyān Wasē, the “Affā Negus¹” who with his own hands pitched the tent of the Negus on Angareb, the Bajrond Zena Gabre’el, the Bāshā Walda Kedān, the Dajazmāch Yamāryām Bāryā, the Qañāzmāch Zogu, the Kantibā Kabtē, the Bāshā Iyāsu, the Kantibā Gabra Selässē, the Azmāch Walda Dāwit, the Ligābā Atsqu, the Asālāfi Khāylu of Agāmyā, the Asālāfi Yabisē of the Afro’aygaba (name of a corps of troops), the Azāj Kidanu, the Shālaqā Gigar and the Shālaqā Koramtu. Of the Chief Justices, the Azāj Zekru, the Azāj Ya’eqob, the Azāj Wadaju, the Azāj Walda Rufa’el

¹ አፍኛ ገብርኤል lit. month of the King. The highest judicial official who gives judgement on behalf of the King.

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

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

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

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

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

¹ A captain of 50 of the corps called Sala.

² Ps. cxliv. Authorised Version.

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

¹ Error for Warq Saqalā ?

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

³ ማጎጎጎጎ = Amharic, a brazier.

⁴ ልብጅ = Amharic, cuirass.

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

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

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

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

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

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

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

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

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

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

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

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

² ደባብ from ደበበ = to hold a meeting; assemble.

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

¹ See Appendix: Abyssinia and the Sudan.

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

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

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

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

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

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

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

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

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

¹ Guāz ጉዝጎ included transport animals, provisions, baggage, etc.

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

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

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

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

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

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

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

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

¹ Ps. xxi. 1, 2.

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

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

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

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

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

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

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

¹ ሜላት = purple.

² Epi ኢ.ዲ. error for Epilepsis or perhaps ኢንግራኒ Eupāpē, elephantiasis, a not uncommon complaint in Abyssinia.

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

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

¹ *Vide* Appendix.

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

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

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

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

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

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

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

² Operation of blood-letting.

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

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

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

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

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

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

¹ ግሕሌገገ : chant, canticle, also instrument of music.

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

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

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

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

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

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

¹ Amharic.

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

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

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

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

¹ የመጸጸግ ስንደጊታ small cakes of bread used in presentations.

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

³ የቀጥጥ (chefrā), name of a corps.

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

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

¹ ሜስ: an unfermented grape juice, must.

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

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

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

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

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

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

¹ መጻፍር፣ Amharic, modern spelling is መጠፍር፣

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

sumes me,' and we went out to make war upon the heathens. But in our going forth we trust not in the number of soldiers, or strength of our horses, for a King is not saved by numbers of soldiers, and horses are a snare they will not deliver him." 472 b But we trust in your prayers. Now therefore pray for us, as the men of Jerusalem prayed for King Herqal. And our Abuna Pantalōn for Kaleb the Negus of Ethiopia, when Finehas the traitor abandoned the Christian King¹. Ye know what the Book says of Nābukadratsār², before he became a prisoner, but his followers said "Pray for the King³." "Mourn for me among Kings, for Rebeqā mourned for Yā'eqob and Yā'eqob mourned for Ye'osef and Our Lady mourned for her only son," and this letter he sent afterwards. The Negus has not been given sleep to his eyes nor slumber to his eyelids, nor rest to his cheeks, but he stays all the night praying like his father David, and saying "Why hast thou oh Lord abandoned us for ever?" "Why doth thy anger smoke against the sheep of thy pasture? Remember thy congregation that thou hast made (purchased) of old. For like the tree of the plain they have cut down with an axe the gate posts and they have burned thy sanctuary with fire⁴. But from now vengeance shall be taken for the blood of thy servants that has been shed. The cries of these prisoners shall rise before thee, and as thy arms shall be strong thou shalt have pity on these murdered children, but before they harvested the vintage thou didst bring them out of Egypt, thou didst place thy people and established them." And repeating many other prayers, the Negus camped that night. And on the 26th before the setting of the Sun, the Negus rose from his house ardent as a fire, and he shone like a lamp, and the crown on his head was like the moon, and Bajrond Ayādār followed behind him at hand. His shield besides was of silver that glittered like the sun. His swift horses moving (like animals flying) as if beasts⁵ with wings followed behind. There was too

¹ *Vide* Appendix : Kaleb.

² Nebukadrezzar.

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

⁴ Ps. lxxiv. 1, 2.

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

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

against fire? or a goat against a leopard? or a bullock against a lion? We shall hear from our young ones how the King of the Christians comes, and there dispenses justice to the earth, 473 b and judges the world and the peoples with justice. If you seek your safety, take your bullocks and go to his tent, fall down before the Negus beneath his feet." And the men of Wollo hearing this said: "This is good counsel. Behold we will go before the mighty Negus and come before his face in confidence, and in the language of the Galla we will acclaim him, and we will weep before 'Takla Giyorgis our King, for he is our Lord." They approved their speech¹ and ratified this counsel of the men of Wollo. We will now return to what we said above. On the 27th he rested there and deprived Walda Gabra'el of a strong amba (fortress) because the men of the amba had not sent presents to the Negus, if indeed he had not refused the pardon of the King for not leaving any firewood². And on the 28th the Negus marched from Shaguā and descended below to Shelu on foot, both men and animals lost their lives and the Negus was much grieved here seeing the loss of Christians through the heathens, and then of the destruction of his people down the precipice, that he had not abandoned the campaign. And on the same day the Negus camped on the (river) Bashelo and on the 29th he rested there because it was the feast of our Lord. And on the 30th the Negus marched from the Bashelo and camped at Shaguā in Amhara. Here ends the month of Ter.

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

¹ አቀረቡ for አቀሙ፣ በሂሎሙ? corrupt text.

² Requisition for the King's service.

³ ቁላ Amharic = the hot lowlands.

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

¹ Ps. xxxv. 1, in western version.

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

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

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

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

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

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

¹ መስፍን፣ መልዘ፣ Amharic.

² ቅኔ፣ ሥላሤ፣ ቅኔ፣ is a sacred hymn in Ge'ez. This ሥላሤ፣ ቅኔ፣ is so called from having six verses terminating with the same rhyme. In the Ge'ez the rhymes are ሐረ፣—አንከረ፣—ሰከረ፣—አንበረ፣—ኢያላመረ፣—ድጎረ፣ i.e. hora—ankara—sakara—akhbara—emara—dekbara.

³ *Vide* Appendix: Fakkārē Iyasus.

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

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

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

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

¹ For ገጽገጽ: rearguard.

retired saying, "We have made no enemy like our Lord the Negus," and they killed many servants of Rās Khāylu, and the escort of Dajazmāch Adegah and Fitāwrāri Ikonyān, and the trophies were laid before the Negus camped at Awsā town. And Abbā Kērlōs, who had been sent by the Eḥagē, arrived and others came sent by Rās Ayādar, bringing a Tābot, and others sent by Princess Enkoyslul again sending letters of a messenger Tserāg Māsarē¹ Pantaleon and Mel'ak Berhanāt Khirut (the angel of true lights). On the 30th the Negus marched from Awsā town and camped at Mera Wechālē called Sanguolā. And Sēru Warqē made prisoner a Galla from Wechālē and left the Negus. That same day some dependants of Dajazmāch Dulo came from Gondar, and Fitāwrāri Ikonyān on the same day passed away. It was towards the end of that day he was in command of rearguard of the Tigrines. Here the month of Yakātīt ended.

On the 1st Magābit, on Sunday, the Negus left Sanguolā and there the followers of Rās Goshu were the rearguard. The Negus camped at Charaqā of Adelā. And on the same day Galla came upon them at Quāz and killed many of the escort of the Negus and officers besides, and took many prisoners and booty, and the tent of the Negus that was there. Then the Tigrines pursued him and engaging with him made him abandon many men and tents of the Negus which had been captured; then they left the Negus when he had got a little distance away towards the frontier, and this shows how the frontier of Shāwā was opened to the Negus.

The escort of the Negus left the trophies of victory there of the slaughter of the Wechālē men. And it being evening Dajazmāch Darso came from Jifu with Kantibā Kabtē and Shālaqā Mitār. On the 2nd the Negus rested to consult with his officers, the Tigrines on the other hand left many trophies. And on the 3rd the troops of the Negus spent the day on a hill of the Wechālē while the latter were fighting with

¹ ጸረ-ግ፣ ማሰፊ፣ Amharic, title of an official who puts the crown on the King, *vide* Guidi, *loc. cit.*, 862.

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

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

¹ ልጅ ገዳ = እርጅት, by inheritance, hereditary (Amharic).

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

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

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

¹ ገጥጥ = ferrum, gladius.

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

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

¹ Ps. lxxvii. 14, 15.

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

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

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

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

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

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

¹ Feast of Mid-lent, *μεσονηστεία*.

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

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

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

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

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

he camped at Atsē Sā'er. The following day the Negus decorated Alaqā Gabru and Alaqā Zēnā with a robe of gold and robe of cotton. And the people and priests received him with psalms and music. And the Negus came into his hall with pleasure, and stayed with his mother the Queen. On the 6th of Genbot the Negus received and confirmed the appointment to office of Ras Aydār. And he bestowed upon him all the villages of Māchē and Denser and Darā. Then the Negus reflected in his mind, saying, "Whom shall we promote in the grade of office of Chief priests of Debra Mowamaq?" And he obtained the office of Aqābē Sa'āt which had been raised above all the official grades. And everyone from the Generals down to the quartermasters¹ did reverence to him. And after this he selected a man among the priests of Debra Libānos², and when this man expounded the old and the new (testaments), and the masters and the statutes of the Church every man was astonished. The sweetness of his voice, the fluency of his speech, the modesty of his conduct and the wisdom of his counsel, and

482 a justice of his judgment of that man Qis Atsē Kabtē (was such that) his fame went from frontier to frontier. On the 14th of that month the Negus sent a herald out on the Saturday in the evening to proclaim, "We have given to the Chief priest Debra Metemāt our convent. And he has received the Office of Aqābē Sa'āt and for the priests the places as tributary of Bursā and Qasār. On his account we have given to Deputy³ Blättēngētā Gulta the Aqābē Sa'āt who is in Tigrē, and all dues are abolished which are exacted from the merchants by hand of the Negādrās (or chief of the merchants) and by hand of all the officials. And on the same day Qis Atsē Kabtē was nominated Aqābē Sa'āt and he joined the appellation (title) of his office with the name of his work, for he was the man who kept watch on the march of the hours, and he mingled with the workmen so that they might not slacken or leave off in their work, for this reason we have said he combined

¹ ግዳጃጃጃ ገለገገ ህ Amharic, the alaqa's of the camp.

² Vide Appendix : Abyssinian Church.

³ ግዳጃጃጃ ገለገገ ህ Amharic (from ጠቀኑ to cut in pieces), i.e. (1) small ; hence (2) sub- ; deputy.

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

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

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

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

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

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

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

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

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

¹ Jan Takal, the Royal Palace at Gondar.

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

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

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

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

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

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

* * * * * *

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

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

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

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

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

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

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

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

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

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

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

¹ ከጉሳ, Amharic word for elephant's trunk.

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

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

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

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

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

* * * * *

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

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

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

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

lamentation, and he sent messengers from the guards of his father to the son of Abēto Khāylu. And when he heard it, he grieved saying, "Alas, alas, woe is me. I am grieved that he did not know of my coming. He was truly worthy of regrets and mourning. For he was a great father, who was pleasing to heaven and earth." And then he made preparations to make ^{489 b} a memorial of his father and worthy preparations and works of remembrance and he numbered out bullocks of which he slaughtered 400 and what were left he used for farming at Estē. And he spent the summer in his province in sorrow and mourning. For there were people who related what was said of his father when he was alive, and people came at the time of his death and weeping recounted things of him. And his teachings they repeated mournfully, and as a lesson of his. Were there not two spears that they hurled upon thee Eshatē, like Saul, and violence like Nabutē. But alas for Eshatē it afflicts my vitals¹! and he said, "Ah, me, for my father it afflicts my vitals." And at that time Dajazmāch Yamaryam Bāryā started on a crime and conspired against the Negus. He sent to him (his brother) to say "I am your servant and friend, I am your brother and kinsman. Come to me and we shall be one, and if we are one there is no one that will avail against us, there will be no one who can stand up before our face, for I am a great general, and you are a great (ally) assistance." And when Abēto Khāylu heard this talk he was much enraged and said this rebellion and conspiracy against the King should not be, for the Bible says in the Psalms, "Touch not mine anointed" (Ps. cv. 15) and in another place it says, "Stretch not forth thy hand against the Lord's anointed, for he who layeth his hand on the Lord's anointed shall not be purified from his stain" (1 Sam. xxvi. 9). But who shall attain to this knowledge? Oh my Lord and friend, between whose love and mine there is no defect or deception, from this you have received wisdom and knowledge which Dajazmāch Māryām Bāryā never received, and his brothers and friends, who were

¹ ጽገላጽ፡ Amharic.

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

¹ Amharic, ቆንጠጤ lit. to have indigestion.

² ስጦታ፣ Amharic, an expedition, from ስጦተ፣ to raid. Azmāch (አዘማች), a military title, is a derivative.

³ Amharic, ስ-ፍ፣.

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

¹ Judges vii. 25; viii. 21.

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

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

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

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

¹ Gen. xxvii. 39.

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

¹ 2 Sam. ii. 18, 19.

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

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

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

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

³ 1 Sam. xxix. 3.

⁴ Gāshā, round shields, Amharic.

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

¹ 2 Sam. xi. 25.

Dajzmāch Khāylu, saying to Dajzmāch Wand Bawasan, "We have come to you, you will not be silent about the province of Dajzmāch Khāylu." That was what Rās Fāsīl said because he was his enemy from of old, and the other had done him favours when he came to Begameder. He returned evil for good that had been done him. As the Bible says, "They returned me evil for good, they hated me because that I loved them" (Ps. cix. 5). And after that Dajzmāch Khāylu was expelled (from his province) and gave over his province to Dajzmāch Wand Bawasan: and he came to Gondar and spent the winter there. And about that time there was a famine¹ that is called "My thinness" (Qachnē).

At this time the King of Kings, Takla Hāymānot made changes among the offices, and confirmed Rās Ayādār in his office, as Rās Behtwaddad². And Dajzmāch Berkeyānos was appointed to be Teqāqen, and Dajzmāch Aklog to be Bālām-bārās, and Dajzmāch Khāylu to be Qañasmāch. He went to Ahobalekhua, his village on the road to Anguaj on account of the famine, and then he went to Begameder. And about that time the Negus left Gondar to make war on Rās Fāsīl, and he came to Lebbo, and from Lebbo he went to Affarawānāt and when at Affarawānāt Dajzmāch Khāylu gave a horse which they call Magen to the Negus Takla Hāymānot, and then the Negus presented to him the revenue that belonged to Nagalā, which did not exist till instituted by the Negus Bakaffā. On this a herald proclaimed, "I have given him all the revenues that come from Nagalā. Let them be for his son and his son's son." And for this declaration there were many witnesses, viz. officers of state and judges. And their names were Rās Ayādār, Dajzmāch Adegah, Wand Bawasan, and of the judges were Liqa Khāylu, Azāj Yā'eqob, Azāj Iyo'akes, Azāj Abēsēlom of Sango, Liqa Gebru, 495 a

¹ ቀጠና፣ (Qatanā), Amharic (from verb Qatana, to get thin), was corrupted in popular language into ቀጥኔ፣ (Qachnē)=my thinness, with a secondary meaning of (1) a thin pole or wand; (2) narrow shoes.

² ብትወደድ፣ or ብሕትወደድ፣ Betwaddad or Beht-, the highest title in the kingdom, derived from ብሕት፣ ወደደ። only or specially united to, i.e. beloved; prime favourite. The number in former days was limited to two.

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

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

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

² Qusquām, a town of Upper Egypt.

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

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

the Dajazmāch of Begameder," so he camped by himself, and saved the bullocks of the country of Fogarā from being plundered, for he was a friend of the pasturers¹. After this Rās Goshu went to his territory, Amārā, and Dajazmāch Wand Bawasan went to his, Garagarā, and as Rās Goshu was going he received Dajazmāch Khāylu with joy and festivity, and sent him away in peace. But Dajazmāch Khāylu went away to Wakhnē to where the Negus was and joined him there and they consulted together about all that was taking place. After that he turned back and came to Gerāriyā. And when Rās Fāsīl heard all that was going on, on that he sent his son whose name was Dajazmāch Walda Gabre'ēl and with him a large force of troops, and gave him orders to set fire to the house of Dajazmāch Khāylu and he did so, on the 2nd of Hamlē (15 November). And he ordered the burning down of the house for (the reason of two affairs) two reasons, 1st because he² had reconciled Rās Goshu and Dajazmāch Wand Bawasan and made peace between them, and 2nd because he had received Dajazmāch Kenfu; for when the latter had been making war upon Rās Fāsīl, and had been driven out to Dajazmāch Khāylu, the latter then had received him with delight and rejoicings, and had told him, "My house shall be thy house and my land shall be thine, and think not of what thou shalt eat or clothe thyself, or for thy sojourning, for there shall be nothing wanting of anything that thou mayst ask for from me." And what he did for Dajazmāch Kenfu were things too numerous to relate. For that then Rās Fāsīl ordered the burning of his house. And on the same day Asālāfē Qundē and Asālāfē Walda Iyasus did valiantly, while their lord was not present. And
 496 b after that Dajazmāch Walda Gabre'ēl returned and his retainers. And while he was at Gerāriyā Dajazmāch Khāylu heard how they had burnt down his house, came away in haste but did not catch them, and afterwards he wintered at Estē, but Fāsīl made war on the Negus and Dajazmāch Wand Bawasan and he (Fāsīl) came in Maskaram (September) and he burnt down

¹ ሰጥጥ: Amharic, pastoral nomads.

² D. Khāylu.

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

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

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

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

³ ዘጥ: Guidi, *loc. cit.* 626.

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

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

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

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

Quickly off went his armet

Quickly off went his mule and his servant

They are roasting the coward¹.”

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

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

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

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

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

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

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

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

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

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

² ባሕር: error for ብሔር:

³ ከግድግዳ = circulus, aula, Dill.

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

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

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

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

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

¹ = Makhdara Māryām.

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

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

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

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

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

¹ Shoa as it is now generally called.

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

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

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

In this they resembled Eremeyās the prophet of old, who said, "Pray on account of Nābukadatsar, that in our dwelling may be fasting and tranquillity¹"; then they went to an island that they might receive the blessing of the monks, and might not rouse one day the malediction of the Negus. But he said, 505 b "All that trial has proved me that mine is the transgression." And he performed everything that the Gospel of the Kingdom ordains, "All (your actions)," they said, "making us purified servants." And then he went out upon the deeps (water) and fished for all kinds of fish. In that he was like Petros and Andreyas and Yohannes and Yā'ekob the disciples: and he prayed always for Walatta Petros, for the monks, the refuge from oppression and oppressors. And what other works did he not perform of the acts (of the Apostles)? And while he was at Quaratsā, no one knew anything of him, of his friends or his relations. And there was no one who said, "Those goods shall be a trouble to you, but God shall not spoil you of aught of the provision for the body." As the Book of Psalms says, "He hath not let them want aught of what they desired." It is said that Dajazmāch Khāylu came out from Quaratsā when the Negus Takla Giyorgis started to make war on Dajazmāch Ali and Rās Khāylu. And then he came out from his tents and marched as far as Amadebar and pitched camp there ; then he went to Gojam to where Rās Khāylu was, and Rās Khāylu passed over to Begameder and met Bālāmbārās Ali and they two joined ; then there were certain men who sent a message saying, "Come over to us, and we will make war on the Negus, for he does not love you or us." That message was

¹ See footnote on p. 278.

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

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

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

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

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

¹ 𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰 probably for 𐌸𐌰𐌹𐌸𐌰𐌹𐌸𐌰 = منجنق big guns, cannon.

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

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

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

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

² ደብዳቤ victory, Amharic.

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

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

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

¹ Ilifelē = ἀλλοφύλοι.

what he said, was not in enmity or anger, but in friendship and peace. But they were afraid and did not leave their camps. They marched in haste to their land and crossed it to Mashaha the same day. And that day Samēn Aderu came and said to Dajazmāch Khāylu, "Let us attack them now and not leave one of them (alive)." And Dajazmāch Khāylu replied, "Avaunt! This would be a disgrace to me, let not evil be done to my kinsman." And when Samēn Aderu saw that his advice would not do, he went and returned to his country. And on the same day Dajazmāch Wasan, son of Princess Waleta Tsēyon, came with many troops and met him returning. And Dajazmāch Khāylu stayed eight days at Rebu'e Gabayā, and then he left and came so far as Wagarā from there and camped at Shāwādā. And there he received all the tribute, and then he left and came to Wagarā, and from Wagarā he went to Gondar, and there he joined the King of Kings Iyāsu, and handed over all the tribute that the chiefs of Semēn had given him to the Negus, and he made great friends with the King of Kings Iyāsu; and he spent the winter at Gondar, going out and coming in in company with the King of Kings Iyāsu, eating and drinking. They sallied forth to hunt wild animals and went out on the road together, and in such work as this he wintered at Gondar. * * * Story of how he went out from Gondar. He heard the report that gave out that Rās Khāylu had told the Generals that were in Gondar to seize Dajazmāch

509 b Khāylu, and abolish his office, because he had joined his enemies. But they were ashamed to seize thee because of two reasons, partly because they were on friendly terms with thee and partly because if they were not friends they were afraid of thee, and because they were ashamed to seize thee. And when he came to know of all this rumour he left Gondar, for he feared not the Generals themselves except at Gondar, and there would be no question of laying hands on him except by those who feared a quarrel with Rās Khāylu, for he was of a powerful tribe. That message Rās Khāylu sent to say, "Seize him," was not in enmity (personal hostility) but on account of what they had told him, viz. that he had associated

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

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

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HISTORY CONTINUED BY ABAGĀZ SA'UNA

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

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

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

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

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

² ደግግግ = ደግግግግ (?) Dillmann, *Lex.*

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

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

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

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

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

¹ Ps. xxv.

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

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

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

¹ 2 Sam. v. 8, and 1 Chr. xi. 5.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

² This refers to some book of proverbs or sayings.

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

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

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

² ሸፍታ፣ pl. ሸፍቶች፣ Amharic, rebels.

³ ወምበደ፣ or ወንበደ፣ plur. ወምበደች፣ Amharic, robbers.

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

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

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

¹ مدينه arab. = city.

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

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

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

^{523 a} his hatred failed to strike ; and then the chiefs took to flight, viz. Qañazmāch Qualej and Kantibā Ayādār, Liqa Makuas Negusē and Bajrond Kowā, Yashālaqā Tashashgo, Yashālaqā Wand Afrāsha shield bearer, Yashālaqā Gegār and Bālāmbārās Atsequ. And they came to their King Takla Giyorgis and

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

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

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

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

¹ *Vide* Appendix: Eskander the Macedonian.

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

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

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

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

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

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

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

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

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

² i.e. upper Jefā and lower Jefā.

³ ቸተል: Amharic, a curved spade.

⁴ ዘርቤት: zarbet is Ge'ez; ቸንጸጽጽ (modern spelling, ቸንጸጽጽ) is Amharic (Guidi, *Dict.* 405).

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

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

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

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

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

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

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

¹ lit. stand up for.

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

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

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

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

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

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

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

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

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

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

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

² Gabela, see of Syria.

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

History of Rās 'Ali lover of peace and friendship.

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

¹ ግበአተ፣ royal dues.

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

³ ፍኅ, for ፍስ, a paschal lamb (Amharic). Ge'ez, Fesseh, the Pasch. ፍሥሐ. הפסח; πᾶσχα. The Christian Easter is Fasikā (ፋሲካ), φασέκ.

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

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

History of Rās Aligāz.

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

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

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

¹ ቆገጠሎ. ? Amharic from ቆገጠሎ to cut? The word does not occur elsewhere and may be a corrupt text.

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

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

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

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

¹ ሊቀ፡መገኛቶ። Guidi, *loc. cit.* 115.

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

The Book giving the account of Rās Aligāz.

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

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

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

¹ Ps. cxliv. 1. 2 Sam. xxii. 35.

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

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

¹ Guidi 876, Amharic.

² ጋላ Tigrine, Guidi 735-6.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ ግዕዕት, more correctly ግዕደት, doors.

² ግላንትርዕ: error for ግላንትርን, (melanthon) = μέλανθρον, centre beam of a roof.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ ሠገሳ = ጥመገ Guidi, *loc. cit.* 561.

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

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

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

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

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

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

¹ ተወንዳት for ተመንዳት

² Philistines ἀλλόφυλοι, *vide supra*.

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

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

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

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

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

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

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

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

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

¹ ሰጥኛ: Amharic. Guidi, 340.

² 2 Sam. xix. 16 et seqq.

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

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

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

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

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

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

¹ ገጥብ: Amharic is the fort or stronghold of the Royal Residence.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹ *Vide* Appendix: Fakkārē Iyasus.

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

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

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

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

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

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

¹ = 10th April-1797 A.D.

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

¹ ተንባላቲ፣ from ተንባላ. (taneballa) i.e. to cry نبي الة (= prophet of God)—to pray, preach, etc. Dillmann, *Lexikon*, 562.

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

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

that was heard by God, in the words of the Bible saying, "The voice was heard in Rama of weeping and lamentation and wailing for Rachel was weeping for her children" (Jer. xxxi. 15), and elsewhere it says, "Because of the prayer of the just man thou shalt prevail," and as he heard the prayer of Isaiyas so he hearkened to the monks of Mākhdara Māryām on the 14th day and after that the monks of Mākhdara Māryām released ^{564 b} Rās Aligāz having heard of the retreat of Rās Walda Gabre'el: and Balāmbārās Aserāt sent over to him to say, "Oh my Lord Rās Aligāz, be not afraid on account of your being chained, for I am going to send you back to your own country in peace," and Rās Aligāz replied, "It is well," and Balāmbārās Aserāt came over and joined Rās Aligāz and made a firm covenant of alliance with him by oath and anathema. On the 19th of Genbot they issued forth from Mākhdara Māryām, Balāmbārās Aserāt and Rās Aligāz. Then Rās Aligāz resembled Zerubbābel who brought out Israel by the permission of Dāryos (Cyrus?) (Ezra. ii. 2) bringing forth the Gallas by permission of Aserāt. Then they halted at Tsenjanā and afterwards departed and camped at Gāzā and met Princess Yawarq Wehā. There they halted. Then they departed and camped at Afar Gamāñ, where they sent out a herald to proclaim, "Balāmbārās Aserāt who is of the race of the Galla shall not remain in Begameder but shall follow Rās Aligāz," and Rās Aligāz went to his province Yaju and Balāmbārās Aserāt was left behind. And this is as we relate it, for those were the days not of the kings but of the servants (the supremacy of servants, not of rulers). As the Book says, "Gold shall be despised, and silver held in esteem¹." On account of this we have narrated what we saw and heard. The King of Kings having espoused a woman, daughter of his brother, Rās Ali, by name Princess Alṭāsh who had lived before in concubinage with the King of Kings Takla Giyorgis, resembled Oreyo (Uriah) who was illtreated through his wife (2 Sam. xii.), Oh, my Lord Takla Giyorgis, how much were

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

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

We will now return to the beginning of the matter. And he started from Afar Gamāñ and camped at Adis Ambā, and made appointments and decrees without the Negus or the chiefs on the 29th Genbot. Sanē began on Tuesday. (To return.)
 565 a While he was there the Gallas advanced that had before fled towards Semēn, Dajazmāch Gugsā, Qañazmāch Gafi with their brothers, and joined Bālāmbārās Aserāt, and he took leave of them in peace, in their province Yaju on the road to Lāstā. That month Rās Mare'ed returned from Agaw to Gojam, and Dajazmāch Aklog remained in Dāmōt, and was created Dajazmāch of Dāmōt, and Liqē Batsalotu was cast into chains. Hamlē began on Thursday, and on the 10th Hamlē Bālāmbārās Aserāt started hurriedly from Seqanch in the direction of Gondar, to attack our Negus Solomon with the Fanjā troops and approached Tsadā; but the Negus took to flight in the direction of Dengel Bar to seek assistance. Rās Mare'ed and Bālāmbārās Aserāt then pursued him as far as Dambayā, and he turned back towards Gondar. That Aserāt was like Rās Zasellāsē of the Guragē¹ that oppressed the Kings Atsē Za Dengel and Atsē Yā'eqob, so he surrounded Gondar. And he knocked down the walls of the house and burnt the property of the Negus Takla Giyorgis and only did not enter (break through) owing to want of strength, and the defence of the King's retainers. As the Bible says, "I will make powerless the bows of the mighty, and I will gird the weak ones with strength²." And again he put Negus Solomon to flight, and sacked Gondar. In that month Dajazmāch Aklog died and Ardu Yāba Bāryā, by the hands of the Agaw, while they were at Burā. Nahasē began, and on 14th Abēto Jonas, son of Abēto Latsun, son of Atsē Fāsil ruled and there were appoint-

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

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

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

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

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

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

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

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

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

¹ The name of a famous monastery in Shoa.

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

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

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

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

Bālāmbārās Taklē to give aid to the Negus, and those that accompanied him were Mardu Golej of Wāro, Walda Mikā'el of Gaden, Wāg Shum, Gerazmāch Wand Yer'ad of Yaju, Abēto ^{570 a} Darso, and Abēto Gabra Sellāsē, and three sons of Abēto Menywāb, and others whose names we do not know. And when he heard of their advance Wahedu was terrified, and he trembled as a bullock trembles at the roar of a lion. So Wahedu trembled and rose out from his camp and hurried towards Ferqā. And Bālāmbārās Walda Taklē came along the road to Māryām Weha to Gondar on the 25th, the Wednesday, and camped at Chafrē Mēdā. On the 26th, Thursday, he came to the house of the Negus that he might see the tribute. And the King of Kings Takla Giyorgis received him in the saddle in the fort¹ and Bālāmbārās Walda Taklē presented the trophies of former fights, with his retainers. And the Negus gave them a reception in the centre of the stronghold with a banquet of food and drink. And on the 29th, Sunday, dismissals and appointments took place. And those that were appointed were Bālāmbārās Walda Taklē a Gerazmāch, and Eshētē Khāylu a Dajazmāch, Zaquarra Adārāsh an Azāj (judge of appeal), Abēto Enquo Sellāsē a Kantibā, Ambāsālē a Yashālaqā and Abēto Sedat Ṭarsamba an Azzāj, Okalē Lawetē a Bāshā and Wālē Khāylu a Liqa Maquas, Yamāryām Bāryā Elfin an Azzāj, and Tsay Mār an Azzāj, Mardu Golej a Bajrond, Bishu a Bālāmbārās, Engodāy Atsequ a Bajrond of Iqābet; and others were appointed whose names we do not know.

We will now return to the beginning of the matter. Ṭeqemt began on Tuesday. On the 8th Ṭeqemt spies came from Gondar, and reported to the Negus the arrival of those rebels Aserāt and Wahedu, those villains camped at Wantafet Mankariyā; and on the 13th, Sunday, King of Kings Takla Giyorgis left his habitations, and while he was on the march, he despatched the Lāstā troops towards Begameder on the road to Māryām Weha ^{570 b} that they might take the rebels in the rear; the captains who

¹ Amharic, Guidi, *loc. cit.* 526. ገደብ: Amharic: saddle, probably here a seat.

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

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

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

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

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

¹ *Vide* 2 Kings xx. 7.

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

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

¹ መግገጊቶ = منجنیق = catapults.

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

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

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

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

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

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

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

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

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

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

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

¹ Ps. lx. 2.

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

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

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

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

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

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

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

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

¹ ቡሽት an Amharic word, a thick cotton cloak.

Genbot Abbā Zawalda Māryām of Shawā went to his rest, a wise man, conquering his love of the world; he was buried at Gondar, in the monastery of the "Saviour of the World."

We will now return to the beginning of the story. King of Kings Takla Giyorgis having made a secret plan left his army and went away by forced marches, and then started on his plan. He crossed the river Takazzē on the 8th Khedār on the day of the feast of the 4 Beasts (Rev. iv. 6) and came to Debra Abāy, and then he marched to Aksum and went towards Adwā; and while marching on the road, Rās Walda Sellāsē received him with a large army with rejoicings and festivity, for it was his custom to give a reception to his master and chiefs. He introduced him with honour into the habitations, and brought food and drink without measure. We will now return to the beginning of the story. He spent the dry season at Adwā with Rās Walda Sellāsē. Easter fell on the 28th Magābit, the Negus started from there and came to Anṭālo. But Rās Walda Sellāsē made a muster¹ in order to make a raid and war against Sarāyē and Hamāsēn. He started out of his habitations, making the earth shake, as the prophet says, "He made the earth shake and tremble, and thou hast healed its wounds²." The wounds however that are spoken of was that piece of villainy. Then the men of Hamāsēn and Sarāyē came ^{578 a} bearing tribute beyond count previous to his attack (before he fought them) and he bid them farewell in peace. He himself turned back and came to his province, while the King of Kings was at Anṭālo. Before Rās Walda Sellāsē arrived, King of Kings Takla Giyorgis sent a message over to Dajazmāch Gugsā to say, "I will make friends, I am coming, receive me." And Dajazmāch Gugsā replied, "Agreed," and the envoys of the Negus entered into a binding covenant with the mother, but he (Gugsā) was lying. He took his oath after a few days to, and made king Abēto Guālu, son of Atsē Hezeqeyās, by the hand of his underling; and there was no one to say, "How is

¹ ከጉዳጅ: Amharic from ከተተገረ. Guidi, *loc. cit.* 540; Basset, *Études sur l'histoire d'Éthiopie*, 66, 12.

² Ps. lx. 2; Is. xiv. 16.

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

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

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

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

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

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

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

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

² Ps. lxxxv. 3.

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

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

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

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

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

¹ Tribe of Gallas, N.E. of Shoa.

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

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

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

¹ *Vide* Appendix : Theological Controversies, etc.

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

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

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

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

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

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

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

582 b

¹ 10 September, 1805.

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

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

¹ ልብጽጽ (Amharic).

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

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

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

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

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

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

¹ Ps. xxxiii. 17.

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

¹ 3 June 1818.

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

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

¹ 25 May 1825.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDIX A.

CHRONOLOGY AND CHRONOGRAPHY OF ABYSSINIANS.

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

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

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

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

³ Annianus, according to Syncellus, was the contemporary of Theophilus, the 22nd Archbishop of Alexandria, A.D. 385–412. He was the first to conceive the 532 years³ cycle. (Syncellus, ed. Dindorf (1829), I. 62–65, 597, and Dr Fotheringham in *Journal Theolog. Studies*, Oct. 1921, p. 53.)

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

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

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

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

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

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

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

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

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

The days of the week in Ethiopic are :

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

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

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

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

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

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

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

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

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

MS. OR. 815, BRITISH MUSEUM.

Book of Years. Calendar.

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

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

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

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

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

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

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

f. 18, col. 1

col. 2

f. 18 b,
col. 1

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

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

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

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

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

Maṭq'e (extract from the MS.).

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

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

f. 20 a, col. 2 “Epact = 22, Maṭq'e is 8 Teqemt (begins 28 September O.S.). Epact = 3, Maṭq'e 27 Maskaram. Epact = 14, Maṭq'e 16 Maskaram. Epact = 25, Maṭq'e 5 Teqemt. Epact = 6, Maṭq'e 24 Maskaram. Epact = 17, Maṭq'e 13 Teqemt. Epact = 28, Maṭq'e 2 Teqemt (= 30 September). Epact = 9, Maṭq'e 21 Maskaram. Epact = 20, Maṭq'e 10 Teqemt. Epact = 1, Maṭq'e 29 Maskaram. Epact = 12, Maṭq'e 18 Maskaram. Epact = 23, Maṭq'e 7 Teqemt. Epact = 4, Maṭq'e 26 Maskaram. Epact = 15, Maṭq'e 15 Maskaram. Epact = 26, Maṭq'e 4 Teqemt. Epact = 7, Maṭq'e 23 Maskaram. Epact = 18, Maṭq'e 12 Teqemt. And again it returns and comes round again, and does not differ from that for ever and ever. The Maṭq'e at the beginning of the day cannot be earlier than the 15th of Maskaram and cannot be later than the 13th of Teqemt. And it will always be the 1st of nightfall (lit. rise of night)¹ and may fall on 19 days, 11 days of Maskaram and 8 of Teqemt, and these 19 days fix the increment to the issue (i.e. the limits of the incidence) of Maṭq'e.

f. 20 b, col. 1 “Add 9 to Maṭq'e and you will have the Jewish fast, add 14 and you will get the Feast of Tabernacles², the ensuing Maṭq'e to the Jewish fast 9 days, and that being added, (is) the Jewish fast.

“Further, from the next Maṭq'e to the Feast of Tabernacles is 14 days; the Jewish fast on dawn of day is not earlier than Maskaram, and cannot be later than the 22nd of Teqemt, and it will always be on the 10th nightfall (lit. rise of night). The Feast of Tabernacles is not earlier than the dawn of

¹ ሠርቀ፡ ሌሊት፡ = ጠጊት ገገሻ = 1503. The Abyssinians like the Jews began their day at nightfall. ሠርቀ፡ ሌሊት፡ was the dawn of day, the two together making the day of 24 hours ለሐይማኖት.

² ሠጸለት፡ from ጸለለ፡ purify ጸጸሻ.

day of the 29th Maskaram but is not later than the 27th of Teqemt, and it will always be 15th nightfall. If the Maṭq'ē is on a Saturday add 8 and you will get Nanawē (Monday before Septuagesima Sunday (τριώδιον)¹), if on a Sunday (add) 7, if on a Monday 6, if on a Tuesday 5, if on a Wednesday 4, if on a Thursday 3, if on a Friday 2. And if further you wish to know the addition of Nanawē when Maṭq'ē falls on a Saturday, from the next Maṭq'ē to Nanawē (there will be) 128 days, so divide by 30 and there will remain 8; that then is the addition to Saturday. And if it falls on a Sunday (add) 127 and if on a Monday 126, and if on a Tuesday 125, Wednesday 124, Thursday 123, Friday 122. Further to the Maṭq'ē found add 10 and you will find Jewish Pasch, from next Maṭq'ē to Jewish Pasch there will be 190 days, divide by 30 and there remain 10 days; that, then, is the addition for Jewish Pasch. If Maṭq'ē falls on a Saturday Easter will be the (next) Sunday, if on a Sunday Easter will be on the succeeding (Sunday). Again, the Pasch cannot (be earlier than) the 25th of Magābit (= 21 March O.S.) nor be later than the 23rd of Miyāzyā (18 April O.S.), and it will be the 14th (day of New Moon).

“When you have found Nanawē, add 14 and you will have the beginning of the Fast; 11 and you will get the Feast of Mount Olivet; add 2 and you will get Hosanna (Palm Sunday); add 9 and you will find Easter; add 3 and you will find Rekeb (ἀπάντησις: mid-interval between Easter and Trinity); 18 and you will find the Ascension; add 28 to find the Feast of Pentecost; add 1 to find Mehla Dakhnat², 6 to find the Fast of the Apostles (also called Judith, fast of Trinity Monday). On next Nanawē to the beginning of the Fast there are 14 days that you add for the beginning of the Fast. Also from the next Nanawē to the Feast of Mount Olivet there are 41 days, then subtract 30 and 11 days remain, and that is the addition for the Feast of Mount Olivet. And to Palm Sunday there are 62 days and to Easter 69, and to Rakeb 93 and to the Ascension 108, and to the Feast of Pentecost 118 and to Mehla Dakhnat 121, and to the Fast of the Apostles 126. All this will be from the succeeding Nanawē to these feasts 30 and what remains from dividing by 30 is the increment for each year.

“Nanawē when it falls on the 17th of Ter (= 12 Jan. O.S.) cannot be earlier than this, and cannot be later than 21st of Yakātit (15th February O.S.). The beginning of the Fast (Lent) cannot be earlier than the 1st Yakātit (26 Jan. O.S.) or later than the 5th Magābit (1 March O.S.). Easter cannot

¹ So-called from the 3 chants. Syrians and Copts also call it Nanawē (= Niniveh) *νηστία Νινωτική*, associated with the punishment of Niniveh. Fr. Alvarez speaks of Lent, the period of penitence, as Niniveh.

² The interval between Easter and Pentecost when no fasts were observed (Jerome and Tertullian).

SPECIMEN OF CALENDAR TABLES.
FIRST TABLE BEGINNING WITH YEAR 1 A.M.

Years of Cycle	Cycle of Moon (Golden Number)	Birth of Epace	Truementu	Cycle of 4 years	Day of John = 29 Aug. (Julian)	Tentyon	Epace	Mayq'	Day of Moon at nightfall	Jewish Fast	Day of Moon at nightfall	Feast of Tabernacles	Day of Moon at nightfall	Namawe	Beginning of the Fast	Jewish Pasch	Day of Moon at nightfall	Easter
1	1	0	5	Tues. (Matth.)	3 (Tues.)	7	0	4/30	10	9	10	14	15	4	18	5/10	14	13
2	2	25	5	Wed. (Mark)	4 (Wed.)	1	11	1/19	10	28	10	3	15	26	10	2/29	14	5
3	3	14	5	Thur. (Luke)	5 (Thur.)	2	22	7/8	10	17	10	22	15	16	30	1/18	14	25
4	4	3	6	Sat. (John)	7 (Sat.)	4	3	5/27	10	6	10	11	15	30	14	6/7	14	9
5	5	22	5	Sund. (Matth.)	1 (Sund.)	5	14	2/16	10	25	10	30	15	22	6	3/26	14	1
6	6	11	5	Mond. (Mark)	2 (Mon.)	6	25	1/5	10	14	10	19	15	12	26	2/15	14	21
7	7	30	5	Tues. (Luke)	3 (Tues.)	7	6	5/24	10	3	10	8	15	27	11	6/4	14	6
8	8	19	6	Thur. (John)	5 (Thur.)	2	17	5/13	10	22	10	27	15	16	30	6/23	14	25
9	9	8	5	Fri. (Matth.)	6 (Fri.)	3	28	2/2	10	11	10	16	15	8	22	3/22	14	16
*19	19	18	5	Wed. (Luke)	4 (Wed.)	1	18	3/12	10	21	10	26	15	17	1	4/22	14	26
20	1	0	6	Fri. (John)	6 (Fri.)	3	0	7/30	10	9	10	14	15	8	22	1/10	14	17+
21	2	25	5	Sat. (Matth.)	7 (Sat.)	4	11	4/19	10	28	10	3	15	23	7	5/29	14	2+
etc.																		etc.

* Last year of 1st cycle.

+ 1st two years of 2nd Lunar cycle.

be earlier than 16th (rather 26th) Magābit (12 (22) March O.S.) or later than the 30th of Miyāzyā (25 April O.S.), etc., for other feasts.”

*Ṭentyon*¹ (extract from the MS. 815).

f. 22, col. 1 “And if you want to find the Ṭentyon, which is the starting point (tent) of the sun, take the year of the world up to the date required (completed years), and divide it into four parts (divide by 4). If the parts are equal and there is no remainder, add the one part to the others to the amount of a fourth (divide by 4 and add $\frac{1}{4}$) and if what remains is one year or two or three, set it by itself (i.e. reject fractions), and divide by 7, which is the cycle of the days (week), until you finish all the 5 parts, and to what remains after dividing by 7, add the remainder that you have put down, subtract one and what remains after dividing by 7 is the Ṭentyon. (Day of) Johannes² is the Wednesday if the Ṭentyon is 1, because on that day there was the (tent) beginning of creation of the sun on the evening of the Tuesday (third day) on the morning of the 4th day (Wednesday) until afternoon³. Johannes is on Thursday when the Ṭentyon is 2; Friday, 3; Saturday, 4; Sunday, 5; Monday, 6; Tuesday, 7; and the cycle is complete
col. 2 and the course reverts to the beginning, for this is the (result of the) division by 7.”

The Day of Johannes, i.e. The First Day of the Abyssinian Year = 29th August O.S., ordinary years, 30th August following leap year.

col. 2 “And if you want to find the day of Johannes, which is the tent (starting point) of the day, this same being called its rising (i.e. the 1st day of the year), take the year you are in and divide by 4. In respect of the 4 parts, add one part (i.e. a quarter), and divide the whole by 7 and to what remains (after dividing by 7), add 2, and that will be the day of Johannes. If it is 1, Sunday; 2, Monday, and so on to Saturday.”

Explanation of the Table.

The beginning of the first of the Tables of the cycle of 532 years is here given. The first vertical column gives the number of the years of the 532 cycle; the second the Golden Number or year of the lunar cycle.

¹ Ṭentyon (ⲧⲛⲧⲏⲧⲏ) is a curious corruption of *πλινθίον* apparently due to the confusion between ⲧⲏ and ⲧⲏ. According to Cedrenus, ἡ παρ' Ἑλλήσων ὀπτῆ πλινθος Λατέρκουλουμ παρὰ Ῥωμαίοις λέγεται. Latereulum is taken from a military term, a fixed number or prescribed position. Ṭentyon begins with the second year of the era of Panodorus.

² The day of John, i.e. 29th of August O.S., so called because on that day was observed the Feast of Decollatio Johannis, ἀποκεφαλισμὸς τοῦ Ἰωάννου βαπτιστοῦ. In Coptic Church, استشار يوحنا المعمدان.

³ Et factum est vespere et mane dies quartus. Gen. i. 19. N.B. The Abyssinians like the Jews begin the day of 24 hours at nightfall of our day before.

The month corresponding to the figures, upon which Maṭq'ē and the various feasts occur, can be found through the limits given in the text, between which each of them must fall. Thus, if we take the Golden Number 2 in the second column, Maṭq'ē is marked 1/19. Here 1 = Sunday, and 19 = 19th Maskaram, as Maṭq'ē cannot fall earlier than the 15th of Maskaram, or later than the 13th of Teqemt.

For Nanawē ; from Nanawē to Maṭq'ē there is an interval of 127 days, divide by 30 and there is a remainder 7 ; hence the rule, when Maṭq'ē falls on a Sunday, add 7 ; we have accordingly $19 + 7 = 26$, but as Nanawē cannot be earlier than the 17th of Ter, or later than the 21st of Yakātit, this must be the 26th of Ter. For the Jewish Pasch, the rule is : add 10 to Maṭq'ē and we have $19 + 10 = 29$ in the column headed Jewish Pasch ; and this must be the 29th of Magābit, because Pasch cannot be earlier than the 25th of Magābit or later than the 23rd of Miyāzyā. In the same way the Paschal term, being between the limits of the 26th of Magābit and the 30th of Miyāzyā, the 5 in the Easter column must be the 5th of Miyāzyā, and is found by adding 9 to Nanawē.

The column headed Birth of Epact, is the Epact "born" or starting at the last new moon of the old year, the Epact being the moon's age on New Year's day. Hence the birth of the Epact falling in one year corresponds to the Epact of the next year.

APPENDIX B.

ESKANDER THE MACEDONIAN¹.

There are six so-called Histories of Alexander in Ge'ez, viz. :

1. Ethiopic version of Pseudo-Callisthenes.
2. History of Alexander by Al Makin.
3. History of Alexander by Abu Shākir.
4. History of Alexander by Joseph Ben Gorion.
5. Death of Alexander. Anon.
6. A Christian Romance, "History of the Holy Alexander Saviour of the World from which the story in the text is taken." It is called in Ge'ez : **ዜና ጳውሎስ ጳጳስ ጳውሎስ ጳውሎስ ጳውሎስ** (Brit. Mus. MS. Or. 827, and Bib. Nat. MS. Eth. No. 146).

These Histories have been collected, published and translated by Sir Wallis Budge, and the following extract is taken from his "Life and Exploits of Alexander the Great," Chap. v. f. 281, p. 466 of the Christian Romance: "Alexander journeyed on towards the coasts of Pāqamusē to

¹ f. 524 a, p. 375.

the right of the East and Permēlēnot among the Nations whose Kings were Gog and Magog.”

Then follows a curious rignarole describing how Alexander assumed the remarkable rôle of bringing about the salvation of the people who were given up to dancing, wickedness, and ritual worship of a mechanical contrivance which was a brass figure in the shape of a man: “And Alexander bowed low and cried out before God Almighty with groaning and with tears, which were mingled with awe of Him. And the Spirit of God Almighty came upon him even as when he prayed at first, and told him of all that had been and of all that should come to pass and of the hidden things of God Almighty which appertained to the beginning and the end: and he brought the two mountains which were called Madigeen and Qeraftaran close together until there remained but a distance of 23 cubits between them.

“Then Alexander set up between them images of brass according to those which he had seen in the land of Japhet, and the organ, and the drum, and the cymbals, and the pipes, and the trumpets and all the contrivances for dancing which skilful workmen had made with cunning, and the works of brass which he had brought out from the land of Japhet; and he made in the ground there a hollow for them (f. 282) and for the fixture and the wheels and the fittings and the works even as he had seen them originally. He sealed the brazen gate with three seals and he laid three enchantments upon it so that no man, whosoever he might be, should be able to work against it successfully etc., and finally destroyed the idolatry and abolished the wickedness of those heathen nations.”

At p. 465 (f. 575 b) we have an allusion to another feat of Alexander recounted in the above Romance. “Alexander said to them I will place here a gate of brass and iron, which shall serve as a wall and a fortress against the nations who are in the country which is behind this high mountain.” Now by his understanding he set a seal upon the peoples of Yägūg (*Ibid.* p. 236). This Pass of Derbend, along the ridges of the Caucasus, was called by the Persians Sadd-i-Iskander, “Rampart of Alexander”; the arabs called it باب الابواب or “Gate of Gates.” Yakūt, tom. I. p. ٢٧ (*Ibid.* footnote).

APPENDIX C.

I. ECCLESIASTICAL TITLES.

The Hierarchy. The Head of the Abyssinian Church is the Abun (አቡን) or Pāppās (ὁ πάππας), the Metropolitan who is chosen from the monks of St Anthony and consecrated by the Coptic Patriarch in Egypt. This right,

which constitutes the Abyssinian Church as a dependent and daughter Church of Alexander, has existed since the introduction of Christianity into the country and was defined by the Pseudo-Canon of Nicaea (Canones Arabici 42, 36), which in respect of its basic principle had already appeared in the ancient collection of Māruthā (cp. Braun, *De Sancta Niciena Synodo*. Münster 1898, p. 66).

The Abuna confers orders, dispenses vows and anoints and crowns the King. On the death of an Abuna an embassy is despatched to Cairo to request the nomination and consecration of a new Abuna at the hands of the Patriarch. He is accompanied by his confessor, Abun Qasis (አቡን ቀሲስ፡፡).

The second principal dignitary is the Echagē, the Head and Superior of all the monks of Debra Libānos and their monasteries. His residence has been at Gondar since the seventeenth century. The Echagē appoints the high priests, Liqa Kāhenāt (ሊቀ፡ካህናት፡፡), of Gojam, Semēn, Tigrē, etc. who are his coadjutors or provincials. The general name for priest ecclesiastic is Kāhen (ካህን፡ ኀላከኅ), who celebrates Mass with the deacon (ዲያቆን፡፡) and subdeacon (ንፍቀ፡ዲያቆን፡፡). The Dabtarā (ደብተራ፡፡ probably from Greek *διφθέρα*) is a clerk, who chants the offices in the Church. The word is applied also to a literary man, literatus. Two other high ecclesiastical dignitaries are attached to the court, the Qes Atsē or Grand Almoner and the 'Aqabē Sa'at or Keeper of the Watch, hour. There are two great orders of monks; one that of Takla Hāymānot, of which the head is the Echagē, and that of Ewostātewos (S. Eustathius). Takla Hāymānot (Plant of the Faith) was the greatest of the Abyssinian Saints, flourishing towards the end of the thirteenth century.

Liqa Pāppāsāt (ሊቀ፡ጳጳሳት፡፡), a Patriarch, applied to foreign dignitaries.

The monks (መንኲሴ፡ Ge'ez, መንኲስ፡) are very numerous and distributed among various monasteries, called Daber (mountain) from their generally being placed on an elevated piece of ground.

Originated by St Pachomius and St Anthony of the Egyptian desert monasticism attained to a high degree of development towards the end of the thirteenth century during the renaissance of literary and religious activity, the outcome of a similar movement in the Coptic Church in Egypt.

Some stone edifices were built by the Portuguese Jesuits during the latter part of the sixteenth and seventeenth centuries at Garagarā, Azāzo and Fremma, etc. Pictures in the Byzantine style are generally found in the more important churches but no statues. Crosses are also everywhere common but never sculptured or in relief.

Debra Libānos, situated in the centre of Shoa, for a long time has been the premier monastery in the country. It was founded by King Hezekeyās

57 years after the death of Takla Hāymānot (according to the *Cronaca Abbreviata*, ed. Beguinot, 1313 A.D.). It was originally called Debra Asbo, its name being changed in the reign of Zara Yā'eqob (1434-1468). The position of being the most revered foundation was formerly held by another Debra Libānos in Tigrē, S.E. of the province of Serāwē. It was founded by a holy man called Libānos or Matā' who came over from Constantinople in the reign of King Gabra Masqal in the sixth century. It fell into decay towards the fourteenth century and its name and prestige transferred to the other foundation.

II. TITLES, CIVIL AND MILITARY, AND GLOSSARY.

Abagāz, Governor of the frontier, sc. Galla Country. In general nearly equivalent to Fitāwrāri.

Abēto, formerly "Highness"; title given to princes of royal blood; later a title of distinction. Now corrupted to "Atto," and the equivalent of Esquire, Chevalier.

Alaqā, Chief; commander in general.

Ambā, a precipitous mountain with a flat top, such as are numerous in Abyssinia owing to the denudation of basaltic plateau leaving isolated masses forming natural fortresses.

Azmāch, General.

Azzāj, Commander; specially the four judges of the Supreme Court or Royal Court and descent; later, Superintendent, Treasurer.

Bajronḍ, in former days, Treasurer, Procurator; later, an honorary civilian title. Bālāmbārās [= Ba'ala-ambal-rās], lit. chief Bāla-ambal or owner of captain's uniform, i.e. a Colonel.

Bāshā, borrowed from the Turks. After the wars with the Turks, rifle corps were formed and the commanders of these were called Bāshā.

Behṭwaddad was the title given at first to only two subjects who were in the highest position and honour after the King, and bestowed only on special favourites who enjoyed his confidence.

Belāttēñā (shortened into Belāttā), "Page" of the Royal Household. Blāttēngētā, Chief of the Royal Pages. Later the title became less specific and was merely honorary.

Chāwā, corps of troops attached to the King, "Praetorian or Royal Guards," "Household Brigade." With these the King formed military colonies in conquered territories. From this it later became almost the equivalent of "nobles."

Dabanā, great round tent, put up for the King when travelling.

Dajazmāch, lit. Daj-Azmāch, Keeper of the Gate. It became the title of generals of the army and governors of provinces.

Fitāwrāri (Fit = horn, awrāri = rhinoceros), General commanding the vanguard.

Gemjābēt, Treasure house, or storehouse, of precious stuffs.

Gerazmāch, General of left wing (Gera = left).

Hatsē, Ge'ez, = Amharic, Aṭc, or Atsē, His Majesty.

Itē, Itēgē, also Ytēgē, Her Majesty.

Kantibā, also Kāntiba, title formerly given specially to the Chief or Hamāsēn ; then to the Mayor or Governor of Gondar. Later an honorary civil title.

Liq (ሊቅ) was at first senior or superior in dignity, chief, arch- in any class, civil or military. In modern days generally of Chief Judges, liqa male'ak = an archangel.

Liqa Makuās, primarily Master of the Horse. Also Chief Magistrate of Mocha in Gojam.

Lotē, Servant.

Mangest bēt, House of the Kingdom ; room in the royal house where the prisoners were confined. The Quarañña was the officer in charge of them. A very old title, perhaps the title Qereñ, of the meroitic inscriptions.

Nagārit, a large kettledrum. One of the insignia and perhaps most important of royalty and highest dignitaries rulers of provinces, the number being apportioned to the status of the personage—like guns in honour of Indian princes.

Qañazmāch, General of the right wing (Qañ = right).

Rās is the highest title given to Governors of provinces and Generals.

Reception Hall of Palace is the Aderash (አድራሽ). The King's habitation is in a stockade which contains several separate buildings. One is called the Lion House (አንባሳ፡ቤት), another the house of the Crown (ዝረጎ፡ቤት), and the house of (Clothing) Stuffs (ግምጃ፡ቤት).

Shum, Headman, Chief, governor in general, whether of a province or a village.

Tserāg, ma'asare or māsārē, Master of Ceremonies. Introducer of strangers to the King.

Wayzaro, Wēzaro, Her Highness ; title given to princesses of the royal family ; later to women of exalted birth.

APPENDIX D.

LIST OF KINGS FROM 1769.

Forty-one Kings reigned in Abyssinia up to 1769.

42nd. Takla Hāymānot II, 'Admās Sagad II, Khāyla Sadag, Tebab Sagad, son of Johannes, ascended the throne 1769, deposed 7th Miyāzyā 7269 (2/13 April 1777); died 4/15 September in the same year.

- 43rd. Salomon (or Solomon) II, till 15th Hamlē 7271 (9/20 July 1779).
 44th. Takla Giyorgis, Feqr Sagad, till 12th Yakätit 7276 (28 Jan./8 Feb. 1784).
 45th. Iyāsu (Joshua ?) III, Ba'āla Segāb, deposed 11th Miyāzyā 7280 (13/24 April 1788).

Rival king :

- Ba'eda Māryām in 1787 and 1788.
 Takla Giyorgis restored, till 21st Hamlē 7281 (15/26 July 1789).
 46th. Hezekeyās (or Hezekiah), till Ter 7286 (January 1794).
 Takla Giyorgis restored, till 9th Miyāzyā 7287 (4/15 April 1795).
 47th. Ba'eda Māryām II, till Tākhsās 7288 (December 1795).
 Takla Giyorgis restored, till 14th Genbot 7288 (9/20 May 1796).
 48th. Salomon (or Solomon) III, from 14th Sanē 7288 (8/19 June 1796) till 10th Hamlē 7289 (15 July 1797).
 49th. Yonās (or Jonah), from 14th Nahasē 7289 (7/18 August 1797) till 28th Tākhsās 7290 (24 Dec. 1797/4 Jan. 1798).
 Takla Giyorgis restored, till 14th Genbot 7291 (9/20 May 1799).
 Salomon III, restored for a brief period.
 50th. Demētros (or Demetrius), till 16th Magābit 7292 (12/24 March 1800).
 Takla Giyorgis restored, till Sanē 7292 (June 1800).
 Demētros restored, till Sanē 7293 (June 1801).
 51st. Eguāla Tsēyon or Guālu, Newāy Sagad, died 27th Genbot 7310 (22 May/3 June 1818).
 52nd. 'Iyo'ās (or Joas) II, died Genbot 7313 (22 May/3 June 1821).
 Anarchy for some months.
 53rd. Gīgār, till Miyāzyā 7318 (April 1826).
 54th. Ba'eda Māryām III, in April 1826.
 Gīgār restored, till 12th Sanē 7322 (6/18 June 1830).
 55th. 'Iyāsu (Joshua ?) IV, till 10th Magābit 7324 (6/18 March 1832).
 56th. Gabra Krestos, died 2nd Sanē 7324 (27 May/8 June 1832).
 Anarchy for some months.
 57th. Sāhela Dengel (or Sāhclu), till 7332 (A.D. 1840).
 58th. Yohannes (or John) III, from 25 Nahasē 7332 (18/30 August 1840) to Teqemt 7334 (October 1841).
 Sāhela Dengel restored, till 7347 (A.D. 1855).
 59th. Tēwodēros (Theodore) II, from beginning of 1855 to Miyāzyā 7360 (13/23 April 1868).
 60th. Johannes (John) IV, from 1868.

APPENDIX E.

NAMES OF TRIBES, ETC.

The Wollo tribe of Galla inhabit the N.E. corner of Shoa on the plateau. Under Rās Gugsā about 1800 they had spread over Begameder up to Lake Tsānā and the river Wanchet, and the Abāy or Blue Nile. They were converted to Islam by an Arab called Debelo. They consist of seven tribes under a chief who is called "Haiow," and is changed every seven to eight years; this eight-year period being the Galla system of recording time, age, events, etc. The festival celebrating the commencement of each new lustrum of eight years is called the Butta, when another chief is elected from one of the tribes. The supreme chief of the Galla tribes is called the Luba, elected in the same way at eight years interval (*vide* Paulitschke, *Ethnographie Nord-Ost Afrika*, pp. 19, 65 etc.). According to Krapf, writing about 1838-9, "They murder and rob any one not a 'mogasa' or protégé of their Chief. Every Wednesday and Friday early there is a meeting of the tribe for a confabulation, where they smoke and drink coffee and 'Shat' (قات) which they call modaska" (Krapf, *Reisen, etc.* Vol. I. p. 106). According to the Zenā Za Galla (Eth. MSS. Bodley's, Oxford, No. XXIX, written 1592-3) the Wollo were descendants of the Barāytuma, one of the two great septs of the Galla, the other being the Borān. The Galla appeared in S. Abyssinia in the reign of King Lebna Dengel (1508-40), and till late years—when organization and modern weapons accomplished their subjugation—they were the menace of the Abyssinian kingdom where they established themselves as the "hereditary enemy." Being more prolific than the Abyssinians, these Galla tribes have settled all over Shoa and the Western portion as well as the Eastern fringe of the country, and in these parts form the greater portion of the agricultural population.

They worship a supreme being, Wāq, Wāqāyo, as creator of all things and highest principle of good, under whom they place 44 good and evil genii (ajāna, cp. جنة). Chief among these are Attēte (= Astartē, attartē?), associated with fertility and fecundity and propitiated with the sacrifice of a goat; Oglē (= 'igl, اجل, calf?), to whom sacrifice of a white heifer or cow is made in seasons of severe drought; Sambata, the Sanbat of the Falasha, the Abyssinian Jews, worshipped as the Goddess of the 7th day, the cult of the moon-phases, the primitive Sabbath. They have a developed system of divination conducted by sacrificing soothsayers, qallo (cp. Assyrian Kalu), not only by flights of birds, but by chickens picking up

food, and especially by examination of the veins in the stomach of a slaughtered cow. "At ille fibras tractat ac fata inspicit, et adhuc calentes viscerum venas notat" (Seneca, *Thyestes*, Act IV, Sc. 1).

Some Gallas explained to Bishop Massaja that the origin of this custom was that a sacred Book was once bestowed by God on Jews, Christians and Galla, but the latter being a careless people let their book be eaten by a cow, and in consequence have had to look to the entrails of that animal for knowledge of the future.

They pay especial reverence to serpents and two serpents attend the Chief Soothsayer, the Abbā Muda (Father anointed), who used to dwell in a cave on the mountain Saquāla, forty miles south of Adis Abāba, and is the object of pious pilgrimages. Some trees, especially a sort of sycamore, Wanz, are also held in reverence, and important meetings and consultations are held under them.

Falāshā (ፈላሻ:), the name given to the Jewish section of the population by the Abyssinians; they call themselves ቤተ-አስራ-ኤል: the people of Israel. They inhabit the province of Sirē in Tigrē, Walqāyt in Amharā, along the mountain range on the border of R. Takazzē between Samēn and Lāstā and in the districts of Dambayā, Chalgā and Quarā. They speak a dialect of the Agaw, and have their religious books and prayers in this language. They are described as darker and more full bodied than the other Abyssinians, with shorter and more curly hair. Judaism was probably introduced from the South of Arabia when in the early centuries of our era a considerable number of Jews spread to Yaman so that we find in the early part of the 6th century a Jewish King, Du Nawās of the Himyarites. The conquest of Yaman after the defeat of this chief's army in 527 by Kaleb the Negus was followed probably by captives and refugees settling in Abyssinia at intervals from this time to the conquest of Yaman by Muhammedanism. Their own tradition is that their forefathers fled into Egypt at the time of the Babylonian Captivity, came up the Nile and established themselves at Quarā. "They do not observe Purim or the Dedication of the Temple and know nothing of the Babylonian or Jerusalem Talmud, which were composed during and after the Captivity. They know nothing of Tephelin—so they probably came away sometime between the reign of Solomon and departure of the Jewish remnant under Johanan" (*Falasha of Abyssinia*, Rev. J. W. Flad). They worship the Sabbath in the person of a Goddess, Sanbat; "they offer her drink offerings, make cakes for her, and burn incense believing that she controls the heavens and thus implore her blessing. She was worshipped at Tyre, Sidon, Byblos, Babylon and Askelon" (Th. Waldmeier, *Autobiography*, p. 25).

THE AGAW AND RELATED TRIBES.

The Agaw may be taken as a general name for the tribes forming the early Hamito-Semitic inhabitants of the region now known as Abyssinia, previous to the S. Arabian invasion of the Habashat and Ge'ez speaking Semites. They are the 'Αθαγαῖοι of the Adulis inscriptions, Asachae of Pliny. The element 'Aθ-, and as- being the 'Ad-, az-, of Bilin; 'ad (ዐደ፡) and አደ፡) of Tigrē; 'adi (ዐዲ፡) of Tigrine, enda of Beja, Galla, Somali ganda, all meaning tribe = Arab. بنى (cp. Egyptian 'ad, 'az, land, and 'adz, child, scion). Cosmas Indicopleustes refers to them as the Agaioi, into whose country the King of Axum sent men to seek for gold, probably in the rivers Didesa and Dabus, running into the Blue Nile (or Abāy, as it is called in Abyssinia). They formed the bulk of the population of Lastā and Agawmeder (meder = land, country) in the province of Gojam. Different fractions of this race scattered in early times, and, differing dialectically in language, were called Bilin, or Bogos, who migrated north about the 10th century and settled, after various movements and displacements, on the plateau of Magareh and on the right bank of the Ansaba. The Khamir, the Falashā, the Quara, the Dambaya and Characha Agaw, etc. These form with Amharic one group of North-East African languages, of which the others are Saho and Afar, to the East, on the borders of the Red Sea, the Beja, or Bedawye, of the desert to the North-West of Abyssinia and West of Port Sudan, while the Somali and Galla form another and more distantly related group. D'Almeida describes the Agaw as follows: "They are generally of the small stature, with good features and of dusky colour. They don't dress in cotton, but cover their shoulders with soft leather hides, stained red. They are courageous in battle and use in warfare a short spear, to which they give the name of Kafeta, and a large shield made of buffalo skin. The Agaws of Gojam are pagans and much given to Fetishism. They adore a single Creator of Heaven, whom they call Doban, but have no idols. They also worship river springs, also some species of trees and groves, sacrificing to them and offering cows, milk and butter. They bury their bodies in woods, making chambers for them and placing near their heads hydromel and the cups which they were accustomed to use in drinking when alive" (*Historia de Ethiopia a alta*, 1, fol. 301 v. et seqq.; *Lettere annue.....of the year 1620 to 1624*, p. 232 et seqq., also Beke, *Routes in Abyssinia, Journ. R.G.S.*, 1844, p. 10, and Bruce, *Travels etc.*, vol. II. p. 325 et seqq., ed. 1805). Late researches point to this group of people and languages as most likely to furnish the nearest affinities to those of Upper Egypt and the Meroitic Kingdoms

(vide L. Reinisch, *Das persönliche Fürwort etc. in den Chanto-Semitic Sprachen*).

The Christian fervour of the Abyssinians seemed in early days to break out at intervals and inspired them to carry out their conversions with quite Mohammedan ruthlessness. We read in the history of Alphonso Mendez, the head of the Portuguese Jesuit missionaries in Abyssinia, how one of their converts, a certain Rās Sela Krestos, carried fire and sword into their country and made a holocaust of their idols. At another time, Abba Iacobus baptized eighteen thousand of them. A little later, in 1628, ten thousand of them were baptized. (*Historia Expeditionis Aethiopicæ*, Vol. I, Chap. 14. Ed. C. Beccari, S.J.) This missionary gives the following description of them and their habitat in the mountainous part of Gojam, near and around the sources of the Nile or Abai, as it is called in Abyssinia. "These mountains are rich in fertility and covered with shrubs and forest, especially bamboos, so dense and thick that they serve as strongholds and walls against assaults of the enemy; for among these bamboos they make narrow paths with many turnings, after the manner of a labyrinth, and collecting in the middle remain entrenched in these bamboos for the space of a third of a league, and in places a circuit of more than a league, so that it is impossible to break through, or cut through a jungle so tough and intricate; and in case of war they construct roads, by cutting down the large trees which stand in the way, and they get into this jungle like robbers into a house, with bows and arrows firing without danger to themselves at any who would attack them: these grounds they call Secutes. They have also in many parts great caves (dens) underground, formed by nature in rocks, having a narrow entrance and enlarging within so as to be capable of containing many people. They call them Partatas (cp. Saho, Afar, furdad, a harbour; Tigrine, mefertat, flight); some have water within, and in these they take refuge when pressed by a hostile army. These Agaws of Gojam are much given to Fetishism. As the land is fertile, they have ample supplies, especially millet and much honey, which has a large market in Ethiopia to make the beverage which they drink (hydromel, or tej); they have great herds of cattle, and these very fine; the men of the forests wear no garment but hides of cattle which they kill and eat raw like the Abyssinians; these they beat well and make them soft, like prepared leather, and tint them red, each man and woman covering their shoulders, or twisting them round their waists without anything else to cover them, yet go about as pleased with themselves as those with the most precious and splendid gala dresses in the world.

"They have no king, nor any lord to govern them; each district stands

on its own, and is ruled by those who are most powerful and worthy. They are of a dusky colour, less black, however, than the Abyssinians, of good features, valiant in warfare so long as they have not to seek out their enemy far from their own land and contenting themselves with defence. So they have defended themselves for hundreds of years against their neighbours on the West, and even against the power of the Emperor, never up to now having paid any tribute. The truth is that the Imperial Captains and troops have often invaded their country, killed and captured many, and taken great booty of cattle, horses and mares, but have also often retired with forces decimated and great losses of many and good men" (*vide* C. Rossini, *Studi su Popolazioni dell' Etiopia*, and *Popoli dell' Etiopia Occidentale* in *R. Accad. dei Lincei. Ferie accademiche* 1919).

APPENDIX F

(p. 284 ; f. 561 a, p. 439 ; and f. 564 b, p. 445).

FAKKĀRĒ IYASUS.

It had always been a cherished prophecy among Abyssinians that one day a King called Theodore would rise who would be a world conqueror (Fakkārē Iyasus, Bib. Nat. MSS. 113). The hymn above (p. 284) was designed to flatter King Takla Giyorgis, and to pretend he had been inspired to write his name as the King who was destined to be the Abyssinian Alexander. The King Theodore whom we fought in 1868 had started life with the name of Lijj Kāssā, but assumed this prophetic name to fit himself and prepare the minds of his people for what he thought was to be his destiny.

This Fakkārē Iyasus is one of the indigenous compositions and does not belong to the group of foreign translations and importation. It has played an important part at various epochs inasmuch as it consists of a revelation of future events, which have been made use of to suit the convenience of ambitious leaders, or to illustrate contemporary events by historians and observers. This is especially the case in the matter of one curious prediction the Fakkārē contains. It is that a certain king, by name Theodore, would some day arise in the East, who would be a world conqueror and bring about an era of unexampled peace and prosperity before the final catastrophe that would engulf the world.

An analogous prophecy is recorded in Roman History¹. There was an oracle known in Greece or, according to some, séance of Magic, which

¹ Ammianus Marcellinus, *Hist.* I. xxix. Aurelius Victor, *Epitome*, Chap. XLVIII. Jornandes, *De Successione temporum*, Chap. XIV. Socrates, *Hist. Eccl.* I. iv. Chap. XIX. ap. Migne, *Patr. Gr.* LXVII. Sozomenes, *Hist. Eccles.* I. vi. Chap. XXXV.

announced that a man whose name began with the Greek letters Θ. Ε. Ο. Δ. would be the successor to the Emperor Valens. A pretender, whose name was Theodosius, was soon found, but he failed and was put to death. A crop of other aspirants, of the name of Theodosius, Theodotos, Theodulos, sprang up, who were all executed in like manner, to allay the Emperor's suspicions.

The missionary Gobat says that the same belief exists among the Falasha (Gobat, *Journal etc.*, trans., p. 261). We have the instance recorded in the text, but later in the middle of the 19th century Krapf relates that during the troubles following on the death of Rās Sabagadis in Tigrē, he was asked by a monk of Mawoini about the appearance of Theodotos (i.e. Theodoros)¹.

Kāssā, son of a Kosso merchant, gave himself this name². According to other accounts, the Abba Salāmā gave him this designation at the time of his anointing the King Theodore³. The Amharic Chronicle says that Kāssā assumed the name after his coronation, but makes no allusion to the legend⁴.

A prophecy, however, dies hard. After Theodore committed suicide at Maqdala, there arose in 1877-8 another claimant to the glory of being the predicted conqueror in the shape of a foreign adventurer with long hair and an immense yellow beard. He spoke both Amharic and Oromo (Galla language). Credulous people, as usual ready to accept a pretender of curious appearance and boldly asserted claims, began to create a following and do honour to him with presents and pilgrimages. At last a Rās Gobana, the Governor of the district, in Shoa, found it necessary to take steps, and accordingly brought him to King Menelek. On being interrogated by some Europeans, it was found he could converse in French, Italian, English and German, but would give no hint as to who he was or where he came from. The general opinion, however, was that he was a Russian. The Emperor Menelek treated him with much forbearance, for though he sent him out of the country he supplied him with food and transport for the journey.

On turning to actual history of Ethiopia for an explanation of this curious prophecy, we find only one king who bore his name, viz. Tewodros I, eldest son of Dāwit I, "who reigned three years, from 1409 to 1412, and

¹ Vide Isenberg and Krapf, *Journals*, 1847, pp. 496-7.

² Stern, *Captive Missionary*, pp. 5, 6. Lejean, *Theodore II, Nouvel empire d'Abyssinie*, p. 51. Dufton, *Narrative of a journey, etc.*, pp. 114-15. An. d'Abbadie, *Abyssinie, et le roi Theodoros*, p. 26.

³ Dimotheos, *Deux Ans, etc.*, trad. fr., t. II. 97-98.

⁴ Mondon-Vidaillet, *Chronique de Theodore II*, Paris, t. I. p. 6; t. II. pp. 8-9.

died 29 Sañe. His tomb is at Tadbaba Māryām." The Chronicle adds that nothing more is known of him¹.

Bruce gives the earliest mention of the prophecy in Abyssinian annals, in relation to Theodoros: "It is even confidently believed that he is to rise again and reign in Abyssinia for a thousand years" (*Travels to discover etc.*, Vol. III. p. 94, ed. 1805).

Rossini (*Note per la storia letteraria Abissina*, p. 20) and E. Littmann ("Gesch. der Aeth. Litteratur," p. 207, in *Gesch. der Christ. Litt. des Orients*) think this apocrypha is to be referred to the advent to power of Theodore (?). R. Basset (p. 10, *Les Apoc. Eth.*) thinks that these must be rejected and that the explanation of the prophecy may be looked for in the Synaxar of the Commemoration of Tewodros, son of Dawit, the 29th Sañe. P. 1, fasc. v of *Patrolog. Orientalis*.

The Synaxar recounts a miracle that took place at the transport of his body for burial. The waters of the river the cortège had to pass, divided, as the River of Jordan divided for Joshua (as another version of the Synaxar at Bizan adds). The text and translation is in an appendix of Sapeto, *Viaggio etc.*, pp. 437-38.

APPENDIX G.

CHRISTIANITY IN ABYSSINIA.

Christianity was first brought to Abyssinia about 350 A.D. by Frumentius. The story as handed down by Rufinus (*Hist. Eccl.*, I. 9) was briefly this. A philosopher of Tyre, one Meropius, returning from India, accompanied by his two kinsmen, Frumentius and Aedesius, were cast upon the Abyssinian shores, probably Adulis. The crew and passengers of the ship were all massacred, Frumentius and Aedesius alone escaping. They were taken before the King, who, after further acquaintance, was so impressed with their characters that he induced them to remain, and finally made the first his treasurer and the second his cup-bearer. On the death of the King, the Queen retained them till her infant son, the future King, reached the age of maturity. Frumentius improved the opportunity to secure liberty for the Greek travelling merchants in the exercise of their religion. When the prince had grown up, Frumentius journeyed to Alexandria, visited St Athanasius, and on his request to have a bishop sent to Abyssinia was himself chosen and consecrated to be the first metropolitan of the new-

¹ R. Basset, *Études sur l'Histoire d'Éthiopie* (1882, Paris), p. 11 text, p. 101 of trans., notes 94-5, pp. 240-1. Beguinot, *La Cronica abbreviata*, Rome, 1901, p. 11. R. Basset, *Fakkārē Iyasus*.

born Faith in that country. His first experience was a summons to appear before the Arian Bishop George of Alexandria, by a letter dated 356 of the Emperor Constantine, addressed to Aizanas and Sazanos, Kings of Aksum, with commands to that effect. The letter is preserved by St Athanasius in his *Apologia ad Constantium* (*Pat. Gr.* t. xxv. 636). There is nothing known of the early development of Christianity till we come to inscriptions at Aksum still preserved, which indicate the change of worship from pagan deities Mahrem (Ἄρησ) and Aster (Aṭṭar, Ishter) to the Christian God, Egziá Behēr, in the second half of the 5th century and set up by a king whose name, mutilated in some inscriptions, appears to have been 'Ozānā, and seems to have survived in literature as Tazēnā, and on coins in Greek as θάζανα. The next event of importance was the arrival of those known to Abyssinians as the "Nine saints or holy men," who came from "Rum," i.e. from the Byzantine Empire, and from the resemblance of their names to those of well-known monasteries in Syria have been proved to be members of that Church and natives of that country. Probably it was to these saints and their disciples that the Ge'ez translation of the New Testament, recalling as it does the Greek of Syria rather than the Egyptian text, may be ascribed. Their provenance, as well as the Abyssinian tradition of one of them destroying a dragon, Zando, typifying the refutation of a false doctrine (of orthodox Christianity) points to the conclusion that they were Monophysites. In Egypt in the 13th century, the great renaissance of theological study and literature headed by Ibn al-'Assāl, brought to Abyssinia by the Abuna, especially Abbā Salāmā (about 1399), produced a corresponding effect in the latter country. This was enhanced by the translation of numerous Arab works into Ge'ez, especially by the recension of the Gospel and New Testament texts, and it was followed by a general revival of sacred literature in Ge'ez. It inspired, too, a new fervour in evangelization of the still pagan portions of the country, especially in the north. In this the famous monk Ewostātēwos (Eustathius, died circ. 1332), hereafter the patron saint of what has been called the Low Church party, signalized himself as a destroyer of delubra sylvestria, or sacred groves of the Agaw and other pagan tribes. Another revival was initiated by the great church reformer Zār'a Yā'eqob (1434-1468). This king regulated the ordinances of the Church, the observance of the Saturday as a Sabbath, the Eucharistic service, Extreme Unction, etc. He reformed abuses, reconciled schisms and combatted various pagan superstitions which survived and still survive to this day. He is credited with the actual composition of theological works, and at any rate it was through his influence that the theological literature of his kingdom was considerably enriched.

King Dāwit, whose throne name was Lebna Dengel (1508–1540) sent a letter of submission to the Pope, and later King Claudius (1540–1558) under stress of the Muhammadan threats of invasion did the same, coupling the act with entreaties for assistance with arms and men. Relieved of his fear by the death of the redoubtable Grañ, whom he defeated with the help of the heroic band of Portuguese under Cristovam da Gama, he turned hostile to the Catholics. About this time, 1546, a mission of Jesuits was decided upon by their Founder, and a bishop Oviedo reached Abyssinia in 1580. A successor, Pero Paez, had great success, King Za-Dengel (1603–04) being converted, and when Susneyos (1607–1632) came to the throne Catholicism spread over the whole country. Pero Paez died in 1622, and while the Jesuit P. Mendez was Patriarch the King made full submission to the Roman See in 1626. The constantly growing opposition of the native clergy, however, came to a head in open rebellion, and so discouraged the King that he abdicated in favour of his son Fāsīlādas. This king immediately restored the Abyssinian doctrines, and hunted out the Jesuit missionaries.

The Chief Corpus of civil and canon law in use is called the Fatha Nagast or the Law of the Kings, a compilation however which does not date further back than the latter half of the 17th century.

The Canon of the sacred books is that of the Coptic Church and corresponds to the last Canon of the Apostles. It comprises, with the New Testament, the two letters and eight books of Clement (*Constitutiones Apostol.*) and with the Old Testament the Kufale or Parva Genesis (λεπτή γένεσις). Two lists or types of canonical works passed from Egypt to Abyssinia and were translated from the Arabic into Ge'ez, under the title of Abtelisat or Abustulisat, corrupted into "Pitlusat," through the Arabic transcription of the Greek. Coming late comparatively, and from a foreign source, it did not destroy the veneration for other books that had previously been held sacred—e.g. Book of Enoch, the Ποιμήν of Hermas, Ascension of Isaias, III and IV of Esdras and the Book of Baruch. The Book of Maaccabees of the Ethiopic Bible has no connection with the Western version (*vide* "Il Canone Bibl. della Chiesa Copta," I. Guidi, *Rev. Belgique*, April, 1901).

THE CHURCHES AND SACRED BUILDINGS.

The ordinary church edifice, apart from the oldest in Aksum and Adulis whose ruins betray the plan of the ancient Basilica, are circular buildings, the walls being often of stone, with thatched roofs. They are built in three divisions: (1) the Qenē mahlēt for the clerks 'dabtarā, (2) the Qeddest for those communicating, (3) the Maqdas where the priests and the king com-

municate. In the large churches in the principal towns there is a daily service preceded by psalms. The plain chant is called Zēmā and is of three orders or modes: ‘Ezel (ዕዝል፣), arārāy (አራራይ፣), and ge‘ez (ግዕዝ፣), the first used for days of fasts and Lent, the second for the principal feasts, and the third for feriae. The notation employed does not indicate the note, but the first word or letter of a known verse which is accompanied by a known musical phrase.

The architectural terms used for church construction are :

መአዝን: pl. መአዝን: exterior part or extremity of the angle.

ግድም: breadth.

ቆም: height.

ኑላት: content or extension.

መሠረት: foundation, lower course of the wall.

አረፍት: wall.

ኖላት: pl. ኖዋላው: door.

ኖላት-ብርሃን: door of light, i.e. principal entrance door.

መስኮት: pl. መሳክው: window.

ቀሰት: ደመና: lit. "rainbow," i.e. arch.

ቅኔ: መግልት: In the usual round church of the country, the external passage or corridor between the first and second circle. (Guidi, *II Gadla Aragawi*, pp. 42, 43.)

ቅኔ: ማላሌት: the space near the western door of a round church where the choir stands to sing the ቅኔ: or religious chants and psalms.

መቅደስ: sanctuary, the third or interior chamber, Holy of Holies square in shape, in which is the manbar (መንበር፣) or throne on which is placed the Tābot (ታቦት፣) or altar stone.

ቤት: ልብስ: the sacristy or robing room where the sacred vessels and church ornaments were kept.

ቤት: ላዕል: lit. "house above," "upper house": the choir above the entrance door.

መርዋት: bells. In 1691, the Governor General of the Dutch Indies sent as a gift to the King Adyam Sagad (Iyāsu I) two metal bells which were placed in the Church of Dabra Berhān; they are designated in the letter of this Governor by the Arabic فاتوس which means properly a plate or cymbal of iron used for calling to prayer. In Basset's *Chronique Ethiopique* (p. 42) it is called መረዋት: *Vide* Ludolf, *Relatio Nova de Hodierno Habessiniae Statu*, p. 21; Ruppell, *Reise etc.*, Bd. II. p. 120; Dillmann, *Lexicon*, c. 306. For church architecture *vide* Ludolf, *Commentarius*, p. 371, and *Chron. Susneyos*, Pereira, p. 536.

The tābot (ታቦት) is a small table of stone or hard wood on which the Mass is celebrated. It bears always on one side a cross, or a picture of a Virgin and Child. It is placed on the altar. The tābot of the Royal Palace accompanies the king, when he travels. The *original* tābot was the Ark of the Covenant supposed to have been taken from Jerusalem by the son of Solomon and Queen of Ethiopia (Meneylek I) and brought to Aksum, according to a tradition embodied in the *Kabra Nagast* (Glory of the Kings) (*vide Kabra Nagast*, ed. C. Bezold, p. 43).

No sculptured figures are permitted in Abyssinian churches, only paintings and pictures of sacred subjects, such as the Crucifixion, the Virgin and Child, etc. They generally preserve the Byzantine tradition similar to those well known in the Abyssinian MSS. One of the most revered of these was known as the Quer'ata Re'su, mentioned on pp. 248, 250 and 251. The earliest known European visitor to Abyssinia, a Venetian painter called Francisco de Branca Leone, was supposed to have painted pictures of Jesus and Mary some time in the reign of Ba'eda Māryām (1468-1478). The MS. 129 of the Biblioteca Vittorio Emanuele (*Cronaca Abbreviata*) tells us that this King had a picture painted of this subject by "a Frank, but the people of Ethiopia were indignant." It was in a church called Atronsa Māryām till it was plundered and destroyed by the Galla in the reign of Tewoflos (1708-1711). It is more probable the painter was a Brancalone da Genazzano in the Roman province (*vide Cronaca etc.*, footnote, p. 13).

In the *Chronicles of Ba'eda Māryām* (Jules Perruchon) there is no mention of this painting, though it describes its foundation and embellishment, p. 173.

APPENDIX H.

THEOLOGICAL CONTROVERSIES IN THE ABYSSINIAN CHURCH.

The first theological dispute that disturbed the Church of Ethiopia so far as we have record, arose about the middle of the 15th century during the early part of the reign of Zar'a Yā'eqob (1434 to 1468). This king was a great religious reformer, and to him may be ascribed the distinctive form of the Abyssinian liturgy and ceremonial as well as the strongly Jewish character which it has always preserved. The discussion that arose in his reign centred in the question of the Persons of the Trinity or as the Abyssinian theologians expressed it more nearly following the Greek concept the "faces" (G. ἴσες: πρόσωπα) of the Trinity. A theologian Za Mikā'el by name raised the point by opposing the idea that Christ was

made in the likeness of man, by the argument, "If this anthropomorphic definition be true, can the God with the three persons be one in Substance" (Substantia ስሕርድ: ὑπόστασις. Dillmann, *Ueber die Regierung, etc. des Königs Zar'a Yā'eqob*, from the "Matsafa Berhān," Book of Lights, by this monarch). The definition given by a Synod called by the king in 1439 which condemned Za Mikā'el, in refusing to recognize distribution in the one Substance of Christ seemed to indicate that the Abyssinian Church had chosen the path of extreme Monophysitism, and in the next reign, of Bā'ela Māryām son of Zara Yā'eqōb, some preachers from Syria and Egypt brought to Abyssinia the doctrine of Extreme Eutychianism which denied the consubstantiality of Christ's body with ours. Thus the elements of a controversy were introduced which were destined to distract the Abyssinian Church to this day.

It was, however, probably due to the awakening of the spirit of investigation and criticism in consequence of the discussions with the Portuguese Jesuits Pero Paez, 1604 and Alfonso Mendez in 1604, that the original formulas became the subject of further and closer examination. The result was a cleavage between two schools of thought which ended in the great division of the Church known as the Party of Debra Libānos (the monastery of that name); founded by Takla Hāymānot in 1312, and the Party of Ewostātewos (Eustathius), i.e. those that revered St Eustathius as their founder (in 1333) and stood for the extreme views of what might be termed the Low Church.

As soon, in fact, as Pero Paez arrived he was engaged in disputation with the learned men and dabteras (clerics and students) on this crucial point of their religion. In 1604 the then Emperor Za Dengel called him to his Court or Camp at Waynadega, near Lake Tsānā, and "made me sit near him, and said he would be glad to hear something about the Controversy between the people of Ethiopia and Portugal, to see if it was certain that there was so great a difference between them as was stated" (Pero Paez, *Relacão etc.* in "Rerum Ethiopm. Inedita," Vol. II. p. 366, ed. P. Beccari; and *Squarcio di Historia Ecclesiastica di Abissinia*. Ignazio Guidi, *Rivista di Studi orientali*, Anno V. Vol. VIII.). On the Jesuit declaring himself ready to be interrogated he was engaged in controversy by some monks. One of them said, "In many things there is a great difference between us, in particular in what they say that in Christ there are two natures and that the human nature is not equal to the Divine.' I answered that we do say so, and that this is the Catholic Faith for leaving aside what St Paul says in many places that God shed his blood for the Church, which he received with his precious blood, proving clearly that in Christ

there are two natures, for God as God has no blood, being a spirit; and so that which is God and sheds blood must necessarily have two natures. To these and similar arguments the monk replied, 'After the Resurrection, there remained no more than one nature.' 'Which of them?' I replied, 'if he had lost one it must have been the human nature,' and I showed him that Christ when he appeared on the eighth day, must have been clothed in a human body to have been seen and touched by Thomas." Finally, having extorted from his opponents the admission that Christ was perfect God and perfect man, they could only escape the conclusion, by saying that after the Union there was one and not two natures. The Jesuit replied, "If you wish to say Christ our Lord cannot be said to be two but one, this is certain truth for he was not two but only one Person" (*Ibid., loc. cit., p. 369*). It looks as if at *this stage* the native theologians were at a disadvantage from the Abyssinian formula not making use of the concept Person as distinguished from Nature (አካል: or መልክእ: as distinguished from ባሕርይ:). Pero Paez then cited St Athanasius, whose definitions Abyssinians accept, where that authority expressly states that Christ is equal to the Father according to his Divinity, but less than the Father according to his humanity. The result of the discussion was that the Emperor expressed himself satisfied and convinced. His death followed soon after and his son Susneyos (throne name Seltan Segad) came to the throne (1607 A.D.) and after some further disputations and explanations accepted the Western Orthodox Doctrine.

The discussions, however, had sharpened the wits of the native theologians and in the sixteenth year of this monarch fresh formulas were evolved as described in the Chronicles of Susneyos (ed. F. E. Pereira, *Cronica d. Suseneyos*, Chap. LIX.).

"In the same month of Som (i.e. the Fast which this year was from 26th Yakātīt or 10th February to the 22nd Magābit, 18th March) there came many monks and anchorites from the Lake (Tsānā) and the continent and all the countries of the king's dominions and then called a synod before the king and all the great ones of the kingdom: and they discussed among themselves the question they had raised before the king had returned from his expedition (the year before). Some like the Azzāj Za Dengel and Abbā Kefla Krestos spoke thus according to the words they had used before, 'The Union of the Divinity of our Lord and Saviour Jesus Christ was for him in place of the Union of his body,' and others like the Abbā Kefla Sellāsē and Abbā Askal of Alkana and Abbā Lebso of Gwanj and Abbā Batro and Abbā Estefanos and many other monks of the lake and the continent said, 'the Father was the anointer, the Son was the anointed

and the Holy Ghost was the Unction¹. And there was a great altercation amongst them, and the king said, 'If you have the testimonies of the Holy Scriptures both of you bring them for us to see and to judge the truth.' And they brought the Gospels and the Epistles of Paul, and the Acts of the Apostles, and the Faith of the Fathers (Haymanot Abaw) and the Psalms of David; and the books that served them for proofs. And having heard them, the king, pure of heart and weighty of speech said to them, 'In truth the Unction of our Lord and Saviour Jesus Christ was the grace of the Holy Spirit which was given with his human nature at the moment of the Union of His Humanity with His Divinity. When in His Divinity and His equality with the Father and the Holy Ghost he gave Grace to all, He took the Grace in His humanity to give it to the son of Adam, his brothers. But the Grace which He took from the Holy Ghost was not in measure, as after the manner given to the prophets and the Apostles, but was without measure, as it is said in the Gospel of St John, III. 34, 35. For God giveth not the Spirit by measure unto Him, but the Father loveth the Son and hath given all things into his hand.' With several other citations from the Gospels, King Susneyos 'pronounced and gave judgement of truth against those that erred.' For God gave him speech and wisdom; and the monk who was called Keffa Krestos, as he did not submit, was flogged with rods and then he (the king) expelled and excommunicated Za Dengel that he might not teach this creed to the people" (*ibid.*).

According to the same Chronicle this King Susneyos who had been converted and "induced to embrace their (the Portuguese missionaries) impure faith," seeing the commotion and unrest among the people due to the harsh measures enforced for their conversion, finally returned to the Abyssinian Creed in the twenty-fifth year of his reign (1631-32). The reign of his son and successor Fāsīlados was marked by a general denunciation and extermination of the Portuguese missionaries and their adherents.

In this reign the dissenters, called Gebatoch ("Unctionists"), evolved a formula which practically became with some later modifications the watch-word of the Eustathians or Party of Gojam, so called from the place where the heresy had the most numerous adherents. This formula was, "Through Unction Christ was Son consubstantial with the Father²." It was countered by the Debra Libānos by the formula, "By Union He was made consubstantial with the Father" (Ge'ez, በተዋይዶ፡ ወልደ፡ ባሕርይ፡), i.e. the Unction produced the union or absorption of the

¹ χρίστῆς, χριστός, χρίσμα, Petav. *de Theolog. Dogmat.* xi. viii.

² In Ge'ez በተዋይዶ፡ ወልደ፡ ባሕርይ፡ where ባሕርይ፡ = جوهر substantia natura, ወልደ፡ ባሕርይ፡ = consubstantial, ὁμοούσιος. (*Vide* I. Guidi, *loc. cit.*, p. 17, footn. 8.)

humanity by the divinity. They were excommunicated by the Echagē, Batra Giyorgis.

In the next reign, that of Johaunes, a synod was called together by the king, in 1681, at which the spokesman of the Gojamese party Akāla Krestos propounded that, "By Unction Christ was made Son substantial with God," and the Debra Libānos answered by declaring, "By Union he was made Son consubstantial, and by Unction he was firstborn of all creatures" (Coloss. i. 15). Akāla Krestos was condemned. It is easy to trace through all the stages of the dispute the efforts of the Monophysites to struggle against the ever-present danger of being entangled in the logical necessity of the orthodox Western doctrine of the two natures of Christ.

This latter held that in giving the name Christ to the God-man it was the humanity not the divinity that was anointed (J. Chrysostom, *Ep. ad Hebr.*, Hom. 1 and 13). In the Incarnation the Word became Flesh, the human nature was endowed with existence and the God became God-man. The result of the Incarnation was the glorification of the Humanity and the God-man was anointed as High Priest and Messiah for the mission of the Redemption of the world (J. Damasc., *de fide ortho.* 4. 18. 3, 7 contra Jacobitas, n: 52). The human nature became by union a nature of the Son of God, so that Christ is the only begotten Son even in his Human Nature, but this Human Nature *did not become Divine*, as the Monophysites held, or it would cease to be Human.

Unction being the result of Union, the flowing of grace from the Divine Nature to the Human, through their Union in one Person and thereby giving the Messianic mission, it became the essential object of the Monophysites to neglect as much as possible laying any stress on the Unction after the act of Union, because it was evident that for the purpose of rejecting a human nature as well as a Divine, no recognition of this humanity receiving this mission by Unction later in time would be allowed; such act of unction being admittedly only applicable to a full perfect idea of humanity, which would thus be constituted as separate from the Divinity in the sense required by the Dyophysites. At first the High Church of Abyssinia as it may be called were in practical accordance with the Western doctrine in their formula, only refusing to acknowledge the distinction of the two natures of Christ *after* the Union.

In the orthodox formula, *χρίστης, χριστός, χρίσμα*, they took advantage of the difficulty of the explanation of the word Unction to endeavour to cling to Scripture, and at the same time avoid the logical necessity of acknowledging the Tomes of Leo, while the extreme or Low Church Party,

who held the Council of Chalcedon in abomination, were concerned above all in keeping its definitions as far from the Western doctrine as theological ingenuity could devise. These Extremists or Eustathians took the line, therefore, of denying or at any rate minimising the act of Unction. When they were refuted on this point they shifted their ground and, as mentioned above, produced the definition, "By Unction Christ was Son consubstantial with the Father," met by the party of Debra Libānos with, "By Union He was Son substantial with the Father," Unction and Union became henceforth the theological battle cries of the two sects. The Eustathians enjoyed a brief period of ascendancy during the reign of David (1711-15) who pronounced in their favour while the Debra Libānos adherents suffered eclipse and severe persecution.

A new Abuna arrived from Egypt and, on being appealed to, endeavoured to reconcile the hostile parties by pronouncing, "By Union the Son is only begotten Son and by Unction He became Christ." Which was considered by the Debra Libānos sect as a victory for their side.

Peace seems to have reigned till the 20th year of King Iyāsu II on the occasion of a visit of a "Frank" called George "a Syrian" who was supported by a "Restless Monk" Abba Eshatē. They were combined against by both the Eustathian and Debra Libānos parties, excommunicated and expelled. The Eustathian Heresy threw out an extreme offshoot among the Tigrines, who to avoid the necessity of acknowledging the Unction of the Son of God by the Holy Spirit explained that the Holy Spirit in this sense signified no other than the second Person of the Trinity himself, in other words self-anointed (τὸν ἴδιον ναόν, Cyril of Alex. *in Joh.*), and was in His own Person *χρίστης, χριστός, χρίσμα*. This was embodied in the Tigrine Formula, *Krestos walda qibā'ē (ክርስቶስ: ወልደ: ቅዱስ. ።)* = "Christ the Son Anointing," thus omitting all consideration of the Humanity and forcing the deduction that Christ accomplished his Messianic Mission in the mere appearance of a Man.

The Sost Ledat (በስት: ልደት) or triple Birth mentioned f. 580 b, p. 475, was a doctrine that rose in the High Church Sect. It was the name applied to this definition. The God-Word was born, 1st of the Father from all eternity, *ἀμήτωρ*, 2nd of His Mother, the Virgin Mary, in Time, *ἀπάτωρ*, and 3rd of the Holy Ghost, *ἀμήτωρ*. The 2nd and 3rd was by the Tigrines cut down to one and earned for its adherents the nickname of the upholders of the "Knife Faith" (Kārrā Hāymānot). It was embodied in a proverb, "The faith we once had was Union and Unction, then when they brought in the doctrine of the Knife there was no flesh left" (I. Guidi, *Proverbi Abessini*, p. 51). When Bruce came to Abyssinia he found at

Gondar (Feb. 15, 1770) that these Tigrine doctrines had gained considerable predominance owing probably to the prestige and influence of Mikā'el Sehul the Governor of Tigrē who was then at the height of his power. Later on in 1804 the "Sost Ledat" controversy gave rise to great excitement which ended in the Echagē Walda Yonās expelling those that denied it from the capital and forcing them to take refuge in Tigrē. It was not till 1817 when the Metropolitan Kerillos (Cyril) and the Tigrē ecclesiastics were called together by Dajazmāch Sabagadis in the last year of N. N. Takla Giyorgis that the "Twice Born," the Tigrine doctrine, received official sanction of an Abuna (MS. 118 Abbadie, trans. by Conti Rossini, p. 114-15 in *R. Accad. Lincei*, Vol. xxvi. fasc. 7. 18, Oct. 1916) and Kerillos pronounced in favour of the Kārrā Hāymānot (the Knife creed) or the Twice Born.

His triumph however only endured while backed by the Tigrine clergy during his stay in Tigrē from 1816 to 1819. When summoned to Gondar to meet his opponents he found them too strong for him and through the influence of Rās Gugsā (a Galla) with the concurrence of King Iyo'ās (who had succeeded his brother Eguāla Tsēyon in 1818) he was compelled to return to live in Tigrē. He retaliated however by being backed by Sabagadis in forcing all dissenters in Tigrē to adopt his doctrine and subjected one of the leaders of the High Church party, Abuna Gabra Masih, to great hardship in prison. He went on a successful hunger strike however, for though they tried to force him to eat food and drink water, he remained for 13 days without tasting anything whatsoever (MS. 118 Abbadie, *ibid.*, p. 121). Shoa, which had become a powerful state and practically thrown off its allegiance to the feeble Negus at Gondar had been converted by a Gondar priest called Bassana towards the end of the 18th century to the doctrine of Sost Ledat. It was not however till 1840 that this Faith was made compulsory. The suppressed party revenged themselves by accusing two unpopular leading clerics, Alaqa Walda Giyorgis and Videna Wald Alaqe of Debra Libānos, of heresy. Rās Ali, who was the most powerful ruler in Abyssinia except Sāhla Sellāsē of Shoa (grandfather of the Emperor Menelek), called the latter to account for appointing such prelates. This roused Sāhla Sellāsē to great indignation. The accused were tried for heresy (on the subject of capacity of sinning of an embryo in the womb) and condemned. The vanquished anti-Sost Ledat party however found an unexpected champion in a new Abuna, Abbā Salāmā IV, who like Kerillos stood for the "Garra Hāymānot." This Abuna menaced Sāhla Sellāsē with excommunication. This not only produced no effect but he himself was obliged to take refuge in Tigrē (1842). Kāssā,

who afterwards took the name of King Theodore, then Dajazmāch of Dambayā, found it suited his ambitious designs to champion the Abuna by embracing his tenets and got for his reward the honour of being crowned, by the latter, King of Kings of Ethiopia in 1855. To give colour to his ambitions he proclaimed a religious war and on the death of Khāylu Malakot (Sāhela Sellāsē's son) at the cost of one battle Theodore made himself master of Shoa. He called a Synod under the specious pretext of reconciling the contending parties at Azāzo, which seemed to be a theological centre.

The theologians of Debra Libānos had all the logic, but Theodore like Henry VIII prided himself on his theology and had the unanswerable argument of despotic power, he played the card of Alexandria in supremacy and demanded "if they recognised Abuna Salāmā for their Lawful Patriarch." They were fain to answer in the affirmative. "Then my children," replied the king, "You are heretics from the very moment you differ in opinion from the Abuna and me, the defender and upholder of the Church. Abjure your errors or the executioner will take off your heads" (Bolotoff, trans. p. 41, Lejean, p. 621). The High Church party who took time to consider this answer were kept without bread and water in confinement till, not being of the stuff of martyrs, they succumbed and abjured their doctrines. Menelek who had been imprisoned by Theodore, when he escaped in 1866, took the side of the suppressed High Church, but King John was raised to the throne on the death of Theodore at Magdala and Menelek when he succeeded to the Kingdom of Shoa in 1878 acknowledged him as his liege lord. On being severely admonished for encouraging the Italian missionary Massaja and being ordered to expel him, Menelek carried out his commands. King John then began a reform persecution of the Debra Libānos party, even submission as in the case of the Superior of Debra Libānos not being sufficient to save him from deprivation, all the adherents of the Sost Ledat party were replaced by their opponents and the monks dispersed over the whole country. A Synod was called but the discussion was a farce. The King concocted his own list of orthodoxy which was clear Eutychianism, "confess with us one only nature in that the Humanity of Christ was absorbed by the Divinity, or confess with the Romans two natures in Christ from the moment that according to you Jesus Christ is true God and true Man." The Synod was a repetition of the famous Council of Ephesus in its behaviour towards the High Church theologians, but the latter, giving vent to their sarcasms on their treatment, were retaliated upon by the Negus and had their tongues cut out. The final result was a general submission to an oath of Uniformity, the few

recusants being generally exterminated by ruthless cruelty such as being exposed naked to the burning sun etc. and other atrocities. *Vide* Bolotov, *Nieskolko Stranitz iz tzerkovnoi historii Ethiopi* (some pages of the ecclesiastical history of Ethiopia in French translation); I. Guidi, *Squarcio di Storia Ecclesiastica di Abissinia, Rivista di Studi Orientali*, Anno v. Vol. VIII. fasc. 49-50; D'Almeida (Beccari), *Historia*, Vol. VI. Ch. 4; Ludolf, *Commentarius*, p. 451; Gobat, *Journal etc.*, Ch. 3; I. Guidi, art. in *Dictionnaire d'Histoire et Géographie Ecclésiastiques*, p. 210; A. Dillmann, *Ueber die Regierung, insb. die Kirchenordnung des Königs Zar'a Yākob*; *Annales Regum Johannis I, Iyāsu I, Bākāffā, Sect. II. t. v. in Corpus Scriptor. Christian. Oriental., Scriptorum Aethiopicum*; *Annales Regum Iyāsu II, I'oās, ibid.*; *Acta SS. Batsalotā Mikā'el et Anorēwos, ibid. t. XX. etc.*

APPENDIX I.

KALEB.

Kaleb, otherwise known as Ela Atsbeha (አለ: አጵ-በሃ: = the Blessed One, a transcription of Arab. *الإصبية*), the Ἐλεσβαάς of Procopius, the son of Tāzēnā (ታዘና: according to the Ge'ez MSS., *θεζενα* on Greek coins)¹, was king of Ethiopia, i.e. a king of Aksum, in the first quarter of the sixth century. He took vengeance on the Jewish king of the Himyarites, Du Nawās, for his massacre of the Christians of Negrān, in the year 524-5 A.D. A graphic account is given of the "Martyrs of Negrān" (whose commemoration was kept by the Abyssinian Church on the 22nd November O.S.) by Simeon, Bishop of Bet-Arsam, written during the reign of Justinian (527-565). The commemoration of King Kaleb was on 15th May O.S. and is thus given in the Senkessar (Synaxarium): "On this day is held the Commemoration of Kaleb, King of Ethiopia, son of Tāzēnā, lover of God. On account of the greatness of his faith God opened for him the earth, and the king marched secretly from the land of Aksum to the land of Matara, and destroyed the rebels, who were called the people of Gamorra; and after this he built churches. He also made war on the land of Saba and made an expedition by land and sea; and he destroyed the Jews (Du Nawās) and built an altar to God, and set on the throne his eldest son whose name was Israel... And after this he contemned this world, and left his kingdom and came to a monastery of St Pantaleon that stood on the summit of a mountain, in which dwelt holy monks, and he entered this monastery and died in a cell... After he entered the cell he spoke to no one, and was pleasing to God by reason of the beauty of his works, and reposed in peace." *Vide*

¹ *Vide* Gadla Aragāwi, Life of Za Mikā'el Aragāwi, one of the nine holy men who came to Abyssinia in the 5th and 6th centuries. The Greek coins are figured in E. Littmann, *op. cit.* Bd. I. p. 53.

Historia dos Martyres de Nagrân (F. E. Pereira) in *Acta Sanctorum Oct.*, x. p. 721 et seqq.; Fell, *Die Christenverfolgung in Südarabien und die himjarisch-äthiopischen Kriege etc.* in *Z. D. Morgenländischen Gesell.*, Bd. xxxv. pp. 8, 9; Eth. MSS. Br. Mus. Or. 639; John Bishop of Ephesus (ed. Land); Halevy, *Examen Critique etc.* in *Revue des études juives*, t. xviii. pp. 26-38; Synaxar. Ethiop., 20th month of Genbot.

APPENDIX K.

ABYSSINIA AND THE SUDAN (p. 216).

Without going into the early history of the relations and intercourse between Abyssinia and the Sudan which begins with the raids and conquests of 'Azana in the middle of the 4th century, and 'Azana or Tāzana, son of Ela Amida towards the end of the 5th, as related in the famous Greek and Ge'ez inscriptions at Aksum, it may be noted that the Fungs of Sennār and Halqayt on the Atbara (the tribe of which Badi, p. 216, was chief), are frequently mentioned in Abyssinian Chronicles. In the reign of Susneyos (1607-1632) a king of the Fungs or Balaw, Ribat (1614-1642), called Erubat in the Chronicle, was defeated in 1618 by Susneyos after apparently a peaceful period marked by interchange of presents between the Sovereigns; from Adelān (1604-1611) in the shape of fine horses, and from Susneyos to King Bādy Sayd el Kawam (1611-1614) of bracelets of gold and a gold-mounted saddle (*Chron. Susneyos*, Pereira, pp. 96, 124, 155 trans.). Later King Iyāsu II suffered severe defeat by Bādy Abu Shilluk (1722-1761) in 1744. This victory "over 100,000 Habesh" is described in the History of Nuba (Arab. MSS. No. 2345 British Museum, ff. 9 r.-9 v.), but appears also as a brilliant success for the Abyssinian king in the Ge'ez Chronicles of Iyāsu (Eth. MSS. Bodley's, No. 82, f. 112 r.). The Bādi and Adrys of the text were probably the Bādy and Sheikh Idrys who during an anarchic period at Sennār were among the "four kings at one and the same time" as described by the History of Nuba (f. 16 v.) contending in 1788-89 for supreme power during the intermittent reign of Adelan II (1768-1788). It is impossible to give a coherent story of the origin of the Fungs out of the contradictory legends due to attempts, common to people who have risen in the world, to concoct illustrious pedigrees, a tendency specially characteristic of Arab adventurers and their descendants. These adventurers from various immigrant south Arabian tribes had been entering the Sudan from time immemorial, from the days of the Minaco Sabaeans and Habashat who settled in Abyssinia from about 800 B.C. to about the beginning of the Christian era down to the appearance of the Benu Hilāl, Benu A'āmner, Rabiah, Kenānah, Hubhaynah, etc., who, after the conquest of Egypt,

spread over the east coast of the Sudan. Enterprising spirits abandoning their tribes settled among the native blacks, trained them to arms, then leading their adopted people to conquest of neighbouring tribes founded small kingdoms of which their descendants formed a kind of aristocracy. The Fungs may very probably have come from the Shilluk country and been a Shilluk tribe as Bruce states. According to their own traditions, about 1504, as the result of a movement of population towards the East, a certain Amara Dunqas (also written Amru Du Nqas), came from the west of the White Nile, conquered the country round Sennār by defeating Wad Ajib, the king of Sennār, and established the Fung domination over the surrounding country. The story seems to be embodied in the tradition of the Nyikang, the demi-god of the Shilluks (Westermann, *Shilluk People*, p. 11). There have been many attempts to explain the word Fung. There is a word Buong pronounced in some dialects Fuong, Fung, which at Sennār means "Arab" and among the Shilluks "stranger"; the word for Arab being made synonymous with "stranger" may be compared with the word Frank, "Feringhi, farangi" in Persia, Arab. فرنج; feranj in Ge'ez (denoting Portuguese), becoming the general word to express "foreigner" over a large area of the East. They appear as "Fund" in D'Almeida's Map (1662) transcribed from P. Paez (ca. 1620) and they are called "Funchos" and "Funyc" (this latter is the Shilluk pronunciation) in his history. In the above map they are placed on the Atbarā along with the "Balloos," i.e. Balaw. In another contemporary map they are placed together in the kingdom of Sennār. These Balaw or Balloos, Balloes as they are called by the Portuguese writers, are distinctly stated to be identical with the Fungs, "not only the island of Meroe but all lower Ethiopia which is a frying-pan stretching from Suaquem to Egypt is possessed by Moors whom we call Funchos and the Abyssinians, Balloos" (D'Almeida, *Historia de Ethiopia*, ed. Beccari, i. i. p. 10). The Chronicles of Susneyos also treat them as identical but much oftener use the name Funj (ፋንጅ). Their habitat is described both by D'Almeida and indicated by the Chronicles as being not only around Sennār but also in the north in the province of Holcait (Halqayt), the former calling them "Cafres muito baixas e quents," and says they are called Ballous inland and Funchos on the coast of Suakim. These Balaw can be traced back some 600 years as the chief tribe of the Beni Amer. According to Makrizi, who calls them Baly, they belong to the Beni Hilāl tribe, who were immigrants into Africa, having been driven out of Nejd on account of their brigandage and depredations. They, however, gave themselves Abbas as their ancestor, and so long and unchallenged was their position that their

name Belawi became synonymous with "Lord" or "Chief." It is probable that members of this tribe settled among the Fungs constituted themselves rulers, and their relations the aristocracy of the population. This overlordship of the Balaw in the Sennār region, to which the later dynasty coming in at the head of the Shilluk succeeded, was recognised as late as 1853 by the investment of a symbol in the shape of a three-cornered brown silk hat presented by the Fung king to the "Deglel" (Tigrē word for chief) of the Habab, Beni Amer, and Balaw Nebtah.

The following is the list of kings of Sennār according to the MSS. History of Nuba (Arab. MSS. British Museum No. 2345):

Omārah Downqas 1504-1533.

Abd el Qādir 1533-1543.

Nāyl 1543-1554.

Omārah abu Sakikim 1554-1562.

Dukyn son of Nāyl 1562-1577.

Tabl 1577-1588.

Awnsah 1588-1604.

Adalān son of Āyat 1604-1611.

Bādy Sayd el Kawan 1611-1614.

Ribat 1614-1642.

Bādy abu Dakan 1642-1677.

Awnas son of Nāsir 1677-1688.

Bādy el Ahmar 1688-1715. A pretender to the throne called Awkal is set up in opposition and defeated.

Awnsah 1715-1717. End of Fung dynasty.

Nāwl 1717-1722. Put on the throne by a revolutionary movement in place of former king "Related to the Royal Line on the Female side" (History of Nuba, f. 9 r.).

Bādy abu Shilluk 1722-1761. Defeated the 100,000 troops of King Iyāsu of Abyssinia 1744. Deposed and replaced by

Nāwl 1761-1768. Deposed, and there was elected Isma'el son of King Bādy 1768-1775, deposed.

Adalān II 1768-1788. Anarchy succeeded "and no one of their kings was able to enforce his authority" (*Ibid.*, f. 15 v.).

Awkal	}	1788-1789.
Tabl		
Bādy		
Rabat		

Nawar 1789, put to death by Sheikh Nāsir.

Bādy son of Tabl 1789. A youth too young to control the brothers

Sheikh Adelan and Sheikh Idrys who held the country in their power 1799–1822. “There were four kings at one and the same time” (History of Nuba, f. 16 v.). King Rānfy and Sheikh Kāmtur elect Mohammad, son of Rajab, Sheikh. Then ensued a general struggle ending in Bādy being restored (he had been deposed by Sheikh Idrys) in 1803. Bādy finally made his submission to Isma’el Pasha in 1820.

The fighting between King Bādy abu Shilluk and the Abyssinian King Iyāsu II, dated 1744 and described in the History of Nuba as an overwhelming victory for the Muhammedans over an army of 100,000 Habish, is thus presented in the Ge’ez Chronicle of Iyāsu (Ethiopic MSS. Bodley’s No. 32, f. 112 r.): “The Negus held a council of war with his generals, having first forbidden horns to be blown or fires lit to avoid giving the alarm to the enemy, and arrayed his army, according to the tactics of his fathers; and that wisdom in plan, strengthened his power and fired his courage so that it would destroy the enemy as the face of fire destroys straw or wind sweeps away the dust. On the feast of our Lady Mary they came across six of the Balaw in search of honey, and they killed three; and the next day they came to the land of Asib (south), and then he sent to the troops in their lines, and numbers to engage with the enemies of the Negus. They fought for four days and there was no numbering the fallen.” Then a list of exploits by individual warriors is given and finally the human trophies are laid before the king, who rejoices with chants and music over the victory. This is the other side of the glorious victory claimed by the Muhammedans. The date as given by the Abyssinian account is February 1743. (*Vide* Bruce, Vol. vi. Ch. 8 and 9. Caillaud, *Voyage à Meroë*, II. p. 259 et seqq., 273 et seqq. Tremaux, *Le Soudan*, p. 190. H. C. Jackson, *Tooth of Fire*.)

APPENDIX L.

HYMNS AND CHANTS (Qenē, ቅኔ፡), p. 284, f. 475 b.

The Abyssinian Church, like the other Oriental churches, possesses a large number of different kinds of sacred hymns and chants; some (malke) are recited regularly on the feasts of saints, others (Tabiba) do not form part of the regular divine office but are only recited by the monks; others again (Mahbara Memanan) are recited during the Mass at the moment of Communion in the provincial churches where they do not read the Matshafa Kidan (the scriptures). The system of versification does not consist of a fixed number of syllables but a certain amount of uniformity is obtained by singing the long verses faster and the short ones more slowly, a pause in the middle divides each verse.

These hymns (Qenē) are classified according to their various lengths as follows :

1. The **ገባኢ: ቃና:**, Gebā'ē Qānā, has two verses.
2. The **ዘአምላኪያ:** Amlākiya, so-called because it accompanies psalm 63 (**አምላኪያ:** "O God, thou art my God"), has three verses.
3. The **ሚበዝኝ:** Mibazkhu, so-called because it accompanies psalm 3 ("Lord how are they increased that trouble me"), has three verses.
4. The **ዋዜማ:** Wāzēmā, has five verses. It is so-called because these are the words **ዋዜማ:** (= **ዋይ: ዜማ:**), with which a certain strophe of the collection of hymns called the Degguā begins, and serve for a model for the singing of the other strophes.
5. The **ሥላሴ:** Sellāsē, has six verses. This was the species of Qenē of which we have an example on p. 284, f. 475 b.
6. The **ዘይእዜ:** Zay'ezē, so-called because it accompanies the verse **ይእዜ: ጎሰዕሮ:** "Now lettest thou thy servant depart," etc. (Luke ii. 29), has five verses.
7. The **መወደስ:** Mawades, has eight verses. A division of this class called **መወደስ: ዘተልክሙ:** which accompanies psalm 49, "Hear this all ye people," etc. has nine verses. Another called **አጭር: ተልክሙ:** has two verses.
8. The **አጭር: ዋዜማ:** Acher wāzēmā, has two verses.
9. The **ክብር: ይእት:** Keber y'eti, so-called because it accompanies the second half of verse 9, psalm 149.
10. The **ዕጣነ: ሞገር:** 'Eṭāna Mogar, of which there are three divisions, (a) **አንጺሃ:** which has two verses; (b) In Ge'ez mode, which has seven verses; (c) In 'Ezl mode, which has eleven verses.

The order of the Divine Office and the psalms and hymns of the days of the year are embodied in a collection called the Degguā, which is in course of publication. *Vide* I. Guidi, *Rendiconti della R. Accademia dei Lincei, Classe di scienze morali, etc.*, August 1900.

P. 415, f. 547 b. This song or Qenē may be thus transcribed to show the system of rhyming :

Laha 'ema nagafu Dāwit negus wa Bersābeh emani khedāta 'emuntu
 bahemāma waldomu wekhedu,
 Esma hallawomu kāle'a yeladu ;
 Nehnasa 'incengel lāhewo la-Khāyla Mikā'el nagadu,
 Zeya Bahra ema na 'adu
 Wasamāya kaha ema nānqa 'adu
 Zamadna bāhtitu ahadu.

APPENDIX M.

GEOGRAPHICAL NOTES.

Abāy, Abawi (derived by Abyssinians from ab, father, abawi, ancestral; cp. Mississippi, the father of waters), or Abyssinian portion of the Blue Nile, rises in the Mountains (Daguja) of Gojam and flowing north through L. Tsānā by a wide sweep, embracing the province of Gojam, flows west into the Sudan. It is first mentioned in the History of Ba'eda Māryām (1468-1478). Perruchon, p. 158.

Addabābāy, an affluent of the Abāy in Shoa, from the east.

Adwā or 'adwā, capital of Tigrē, ad (tribe) -*avá* = Ave of Nonnosus = au^m of the Sabaeen inscription (*vide* Bent, *Sacred City of the Ethiopians*, p. 134; Glaser, *Abessinier in Arabien u. Afrika*, p. 11).

Afarawānāt, district in Amharā, south-east of Tsānā.

Amadbar. Basset, *Études sur l'Histoire, etc.*, p. 37.

Ambā Māryām, village of Begameder, east of Tsānā.

Ambasa gāmā, a district in Achafar. The name means lion's mane (C. Rossini, *Nuovo codice, etc.*, pp. 20, 25; *Chron. Susneyos* (Pereira), ch. 33, p. 80).

Ambāsāl, Ambasāl, and Ambā Sa'al, in the province of Amharā near R. Millē, a flat-topped mountain with several jagged peaks. This with Legot, Geshen, Gosha Magdala, etc., is one of the very strong natural fortresses of the country. They are described by d'Almeida (*Historia, etc.*, ed. Beccari, l. ix. p. 92): "Fortalezas feitas pelo autor da natureza, e como obras de tal mestre muito avantajadas as mais fortes que a arte humana soube e pode fabricar."

Anṭalo, district and town in Enderta in province of Tigrē.

Aringo. Basset, *Hist. d'Éthiopie*, pp. 32-35, etc.

Ashāwā. Basset, *loc. cit.*, p. 70.

Axum (አክሱም: Aksum). The oldest city of the Habashat or Ge'ez immigrants into Abyssinia, called in the *Periplus Maris Erythraeae* (written ca. 60-67 A.D.) *μητρόπολις τῶν Ἀὔξουμιτῶν, Ἀξώμη* by Ptolemy, Ἀξώμις by Cosmas (6th century), is situated in Tigrē, lat. 14° 7', long. 38° 40' E. It is the sacred city of the Abyssinians, where the kings for centuries have been solemnly crowned, and contains the famous inscriptions in Minaeo-Sabaeen and Ge'ez script of the 4th and 5th centuries, as well as the oldest church in which, according to tradition of the Kebra Nagast, the Tābot or altar stone was deposited when brought from Jerusalem by the son of the Queen of Sheba by Solomon,

variously known as Bayna Lehkem, Ibna elhakem, Meneylek. The old church was destroyed by Grañ about 1540 and a new church was built on the foundation by the Portuguese soon after (Bent, *Sacred City of the Ethiopians*, pp. 163-165; Alvarez, *Verdadeira informaçao das terras do Preste Joam*, cap. 36; d'Almeida, *Historia de Ethiopia*, l. 1; D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, p. 19).

The native legend of Aksum is contained in the Book of Aksum. (*Liber Axumae*, by C. C. Rossini, Cod. Eryth. A. 97, in the *Corpus Script. Christ. Orient., Scriptorum Aethiopicum*, t. VIII.) F. 90 a. "The town was built at Mazeber, where the tomb was found of Ityopis, son of Kuesā, son of Kām. It remained there long; Makēda (the Queen who visited Solomon and whose son was the ancestor of the Abyssinian line of Solomon) made changes and built the city in the territory of 'Asebā (var. Asfā); by reason of this the Book calls her Queen of Sābā, and calls her still Queen of 'Azēb (= of the South). For the third time the city was built by Abrehā and Atsbeha, where is to be seen this sanctuary, the cathedral of Aksum." (Other MSS. are no. 225 Coll. d'Abbadie, and no. 26 Bodley's, Oxford.)

For inscriptions and early history, *vide Sabäische Denkmäler* by Dr J. H. Mordtmann and Dr D. H. Müller; *Abessinier*, by Glaser; and the works of A. Dillmann, especially *Zur Geschichte des Axumitischen Reiches* in *Zeitschrift d. Deutsch. Morgenländ. Gesellschaft*, Bd. VII. p. 341; *History of Pero Paez*, lib. 1, cap. v. p. 62 in *Corpus Scriptorum Orient.*, ed. Beccari; Bent's *Sacred City of the Ethiopians*; E. Littmann's *D. Deutsche Aksum Expedition*, and the older researches of Valentia and Salt (*Voyages and Travels*, Vol. III. p. 182, 1809; and Henry Salt's *Voyages to Abyssinia*, p. 411, 1814); Rüppell, *Reisen in Abessinien*, etc.

Azāzo, a village in the province of Dambayā, on the right bank of the R. Qāha, two hours' march from Gondar (*Chron. Susneyos*, Pereira, pp. 199, 534). In the time of d'Abbadie's expedition, 1845, the population was about 5000 (A. d'Abbadie, *Géodésie d'Éthiopie*, p. 273).

Balāsā, province of Amharā west of the Takazzē, north of Begameder, south of Semēn, bounded on west by mountains of Belesen.

Barchā, a plain in the middle of Dambayā where King Za Dengel was defeated by his rebel subjects and slain, A.D. 1607 (Conti Rossini, *Di un nuovo Codice della Cronaca etiopica*, p. 20). "His troops escaped on horseback but King Za Dengel fell off, because he did not know how to ride but only to sing hymns" (*La Cronaca Abbreviata*, Beguinot, p. 42).

Bashelo, an important river rising in the east of the central plateau, flows west and then south, joining the Abāy about lat. 10° 55'.

Bechanā, spelt Bejanā in *Chron. Susneyos* (Pereira), pp. 202 and 628, district in Amharā.

Begameder, variously spelt Bēgameder (*Chron. of Zara Yā'eqob*), Begameder, Bēgēmeder, Bagēmder (*Chron. of Susneyos*). Land of the Bēga = Beryà of the Adulis inscriptions, the Βορυεῖραι of the Greek inscription of Axum and the ባጋጃ (Begā), Arab. بجة and بحاة (Makrizi, *Hist. Egypt*; Ibn Batutah, tom. I. pp. 110–11, ed. C. DeFrémery et Sanguinetti). This is more probable than P. Jeronymo Lobo's derivation from ባግጃ: bag sheep, i.e. "sheep country." Begameder is divided from Amharā by the river Bashilo, it lies north-east of Gojam and north of Shoa.

Ber Ambā, a hill-fort in Gojam. Ber river flows into Abāy.

Bera or Bra, a day's march from Darisa which is again a day's march from Waynā Daga, *q.v.* (*Chron. Susneyos* (Pereira), p. 167).

Burē, district of Agaw in Dāmot.

Chachaho, district of Begameder.

Chardequā, district of Amharā.

Chāt Weha, district distant a day's march from Chachaho (a village in Begameder), *Chron. Susneyos*, ch. 62, p. 63 (Pereira). It means the river Chat, Ar. قات, the plant used as a stimulant by chewing the leaves, *Celastrus edulis* (Paulitschke, *Harar*, p. 247: "Nach dem Geschmack und der Feinheit der Blätter unterscheidet man verschiedene Sorten Arüs," *Gambāt, Taglēj und Walēj*, p. 247; Schweinfurt, *Abyssinische Pflanzennamen*, p. 58).

Dabra Berhān, "Convent of Light," city and monastery in east Shoa, about 20 miles from Ankober.

Dabra Libānos. This famous monastery, formerly known as Dabra Asbo, is situated in the middle of Shoa, near the river Siga Wadiab, in a district of considerable fertility, and is the most venerated institution of its kind in the country. Its precincts have always been held inviolate as sanctuary. It has a round church founded by King Yeshaq (1414–1428) of the usual type and is surrounded by clusters of tokuls or cottages inhabited by monks. The tradition that the bones of the great Saint Takla Hāymānot lie buried here enhanced its prestige and importance, and large grants of land were made to it by various rulers (Tellez, *Historia Geral de Ethiopia a Alta*, liv. 1, ch. 35). In a wood to the south is a sacred spring of water supposed by tradition to have been brought underground by St Michael from Jordan. Its

name was changed to Dabra Libānos by King Zara Yā'eqob who established a feast on the 29th of each month to celebrate his victory in 1445 over the King of Adal, Sahab ad Din Ahmed Badlay (*Chronique de Zara Yā'eqob*, Perruchon, p. 90).

Dagolā, near Semēn, p. 318.

Dambayā, district "bounded on East by Begameder, on South by Gojam, on West by Agaws of Achafer and Tanghā. Lake Tsānā, formerly called Dambaya, is in this region" (d'Almeida, *Hist. de Ethiopia a alta*, ed. Beccari, l. 1, cap. III. p. 13).

Dāmōt, a province lying within the southern bend of the Abāy in the south of Gojam. It was one of the fields of the missionary activity of S. Takla Hāymānot and the campaigns of that scourge of Abyssinia Ahmed ben Ibrahim, surnamed Grañ or the "left-handed," who at the head of the Muslim armies of the king of Adal overran the country in 1535-42, as described in the *Futuh el Habesh* and the *Narrative of Castanhoso*, commander of the Portuguese forces sent to assist the Abyssinians. In 1579 it was devastated by Galla tribes under Birmaje and again in 1586 by the Boran, who were defeated by Sartsa Dengel in 1595 (*History of the Galla*, trans. I. Guidi, ch. XIV. and *Due frammenti relativi alla storia di Abissinia*, I. Guidi, p. 15).

Darā, district in province of Walaqā, east of Abay, and north of R. Jammā.

Darasgē, small village south-west of Gondar.

Dāwent, village of Amharā.

Deldey, the ancient bridge over the Abāy at Alatā, as it flows through a narrow gorge about 20 miles south of Lake Tsānā. It consists of eight arches of irregular size, and is about 90 paces long and 15 feet in breadth. It is built at an angle, the three northern arches being inclined west (Rüppell, *Reise, etc.*, vol. II. p. 213), the earliest bridge of one arch under direction of the Portuguese Jesuits 1626. It was still described as of one arch by Bruce, *Travels*, vol. V. p. 104, ed. 1805.

Dengel Bar, Dangelbar, village in Achafar (Basset, *Histoire, etc.*, pp. 40, 55, 57, etc.).

Emkinā or Makkina, mountain in Lāstā near the sources of the Takāzzē.

Enferāz, district in Begameder north-east of Lake Tsānā.

Estē, a village of the Agaw of Anda Bēt, on left bank of the Abāy (Pereira, *Chron. Susneyos*, pp. 121, 446).

Fāgtā, village in Agawmeder near the Abāy.

Ferqā Bar. Ferqā is a mountain north-east of Tsānā. There is a convent here founded by King Aruda Tsēyon (1314-1344).

Gāfat. This is a tribe speaking one of the ground race languages of the

country, which gave their name to the mountainous district on the left bank of the southern sweep of the Abāy. After the 16th century they were dispossessed by invading Galla and driven north into Gojam (d'Almeida, *Historia, etc.*, vol. 1; *Chron. Susneyos*, ed. Pereira, p. 24).

Gajgē, a district of Sabāba, on east of Lake Tsānā.

Galdā, river between R. Gumara and the Abāy (*Chron. Susneyos* (Pereira), ch. 58), flows into Lake Tsānā.

Ganat, "a river in the country of Wanaba" (*Chron. Susneyos* (Pereira), p. 174).

Ganj (= Gonj and Guanj), *Chron. Susneyos* (Pereira), p. 102, district of Gojam between R. Abāy and Abya.

Garagarā, district in Begameder.

Gerāryā, a district, centre of Shoa, mentioned in *Hist. des guerres d'Amida Sēyon*, ed. Perruchon, p. 10. An account of Takla Hāymānot, the great saint of Abyssinia, his life and death in a grotto called Asbo at Gerāryā is given in the Life of Takla Hāymānot in the Dabra Libānos document, chap. 102. It was at Asbo that the famous monastery Dabra Libānos was founded.

Geshan, an ambā or natural stronghold on right bank of R. Bashelo in Amharā. A description of this fort is given by Alvarez, *Verdadeira informaçao das terras do Preste Joam*, chap. 58; and d'Almeida, *Historia de Ethiopia*, l. 1, ch. VIII. p. 30. Abyssinian tradition has it that as far back as the reign of Abram, a predecessor of Lalibalā (i.e. in the beginning of 11th century), this ambā was used for interning the king's near relations, except the heir to the throne, generally as a precaution against rebellious ambitions and faction. See also Bruce, *Travels*, vol. III. p. 42, ed. 1805.

Gugebē (= Gugeben = Guguben?), mountain on east border of Lake Tsānā (*Chron. Susneyos* (Pereira), ch. 58).

Gunā, an ambā situated in Amharā, south of Dabra Tabor, lat. 11° 43' (Rassam, *Mission to Abyssinia*, II. p. 159).

Hamāsēn, large province in north of Tigrē.

Hayq, lake in province of Amharā, lat. 11° 25', at an altitude of 1951 m. above the sea on the extreme east and below the plateau. It is calculated to be about 83 kilom. in circumference. In the north-east extremity and about 700 feet from the shore there is an island known by the name of Dabra Naguadguad, where there is a monastery dedicated to St Stephen. It was here that according to tradition the great Abyssinian Saint Abbā Takla Hāymānot took the monastic habit at

the hands of Abbā Iyasus Mo'a and resided there at frequent intervals. A village near by, principally populated by wives of the clergy, is called Dabra Māryām, no female thing, not even a hen, being by ancient law allowed to enter the precincts of the island. The church was destroyed by the redoubtable Grañ in 1531 (A.H. 7024). (*Futuh el Habesh*, trans. d'Abbadie, p. 264; d'Almeida, *Historia, etc.*, ed. Beccari, l. iii. p. 264.)

Jān Mēdā, village in Faggera south-east of Dabra Tabar, about 25 miles east of Tsānā.

Jatā, river in Amharā, affluent of River Bashilo—the latter flows from north and joins (Blue Nile) Abāy about lat. 10° 50'.

Jāwi, district on right bank of River Didesa, which gave the name to a Galla tribe of Yahabata sept (*Chron. Susneyos* (Pereira), p. 200).

Kosogē, village north of Gondar and district of Dambayā, near River Argef. Name derived from Kosso (Kosso-gē, abounding in Kosso), the usual medicament for the prevalent internal worm is decocted from its leaves (*Brayera anthelmintica*). (Lejean, *Voyage, etc.*, p. 37; Basset, *Études sur l'histoire d'Éthiopie*, note 98; E. Pereira, *Susneyos*, p. 275.)

Lamelmo, a pass over the Semen mountain, 176 kilom. from Adawa and 94 from Gondar. The mountain is 2988 m. The caravans between Tigrē and Dambayā use this pass.

Lāstā, a mountainous region of Amharā west of Angot and east of Begameder.

Leguat = Legot, an ambā in Amharā (*Chron. Susneyos* (Pereira), pp. 239 and 582).

Makhdara Māryām, a hamlet in Begameder, populated by a great many clergy. It has an old and venerated church, and the whole village was made a sanctuary (Combes et Tamisier, *Voyage en Abyssinie*, II. pp. 90-95; *Chron. Susneyos* (Pereira), p. 400).

Maqdalā, a precipitous mountain or natural fortress in Amharā on the east, where King Theodore committed suicide to avoid falling into the hands of the English army 1868.

Marabā, district in Wagarā.

Mēchā, province south of Abay, west of Shoa, inhabited by Gallas of Mecha.

Meneycher, district in Amharā.

Nafās Mawchā, village in Begameder, lat. 11° 42'.

Nagālā. Basset, *Hist.* pp. 76, 92; *Chron. Abbreviata*, Beguinot, pp. 104, 120.

Qaha, seasonal river in Amharā near Gondar.

Qaroda, mountainous district in Begameder.

Qasat Ambalā, place in Amharā (*Chron. Sus.* (Pereira), p. 203).

Qomā, district in Begameder.

Qualālā, district in Gojam. In 1612 the Portuguese Jesuits made it their first residence and built a church there (d'Almeida, *Hist. de Ethiopia a alta*, trans. Beccari, l. VI. pp. 237, 247, etc.).

Quesquām, ቀስቀም: is the Ethiopic version of the Coptic ΚΟΣΚΑΜ, Arab. قوصقام. ΚΩC in Coptic signifies to embalm for burial, ΚΑΜ, cane; according to Abu Salih, Kuskam means one who makes a coffin of cane for the poor. Koskam is the name of the site of an ancient church near the monastery of Al-Muharraka in the region of Monfalut in the province of Asyut in Egypt. There was a tradition among the Copts that Christ with Mary and S. Joseph took refuge here from Herod; the first church built in Egypt was said to have been here. The Sin-kessār (Synaxarium Ethiopicum) commemorates the Flight into Egypt on the 2nd November (vide *Church and Monasteries of Egypt*, ed. Evets, p. 224, etc.; Quatremère, *Mémoires géographiques, etc.*, I. p. 189; Amelineau, *Géographie de l'Égypte*, 398; Ludolf, *Comment. ad suam Hist. Aethiop.*, p. 397; *Chron. Susneyos* (Pereira), p. 550).

River Reh, rising near Mount Gunā, traversing Begameder from east to west, flows into Lake Tsānā about lat. 11° 59' (*Chron. Susneyos* (Pereira), pp. 90 and 398).

Sadda, village in province of Dambeyā.

Sāgā, in Hadeyā.

Saganat, an ambā, a mountain stronghold in the mountainous region of Semēn.

Salawā, district of Tigrē, bounded on north by River Arequa, on east by Abargelē district and on south by River Samrā.

Samēn, Semēn, Σεμῆναι, a mountainous region of Amharā east of Dambayā and Wäldebbā, and west of River Takazzē. Inhabited by Gallas and Falashā (Jews) temp. d'Almeida (*Historia, etc.*, ed. Beccari, l. VII. ch. x. p. 413; *Chron. Susneyos* (Pereira), p. 331; Bruce, *Travels, etc.*, vol. III. p. 5).

Sangolat = Śangolā (*Chron. Susneyos* (Pereira), p. 212), district in Shoa.

Sankerā, district of Sagaba on east of Lake Tsānā.

Sārbākusā, Sārbākuesā, village in Dambayā south-east of Sadā (*Chron. Sus.* (Pereira), p. 137).

Shawādā, district of Semēn bounded on south by River Shera and on east by River Ambekaynā.

Takazzē, an important river rising in province of Augot in a place called ain Takazzē (spring of the Takazzē) at an altitude of 3200 m. It is

the ጥክህ: or ጥክህ: of the Ge'ez inscription at Axum (Rüppell, II.; Bent, *Sacred Cities, etc.*, IV.). Takazzē in Ge'ez means "river."

Tārasambā. Basset, *Histoire etc.*, pp. 69, 76.

Tolomā (Tulamā in *Chron. Susneyos* (Pereira), pp. 31 and 629), a tribe of the Galla.

Tsadā, district a day's march from Gondar, in province of Dambayā.

Tsagadē, a mountainous province of Tigrē bounded on north-east by Wäldebbā, north-west by Walqāyt (Rüppell, *Reise, etc.*, II. p. 151; Lefebvre, *Voyage en Abyssinie*, III. p. 61; *Chron. Susneyos* (Pereira), p. 128).

Tsānā, or Ṭānā. The famous lake in Abyssinia through which the Abāy or Blue Nile passes before it turns west to the Sudan. It is 1860 m. above sea-level and covers 2980 sq. kilometres; and according to Stecker the greatest depth is in the south, 72 m. (Dupuis). It was called in Ge'ez ባሕሪ፡፻፭ in Amharic የባሕር፡ጠፍ፡ Barcena by João de Barros (*Dos feitos que fizeram os Portuguezes*, Dec. III. liv. IV. cap. I.), who identifies it with Κολή λιμνη of Ptolemy. It was also called, formerly, sea of Dambayā (Tellez, *Historia geral, etc.*, liv. I. cap. VI.). It is said to have 45 inhabited islands, Daq being the most famous (d'Almeida, *Historia de Ethiopia a alta*, ed. Beccari, I. I.).

Tsenjanā, district in Begameder, famous for its pasture and horses.

Wādēlā, district of Begameder bounded on north by the Takazzē, on south by River Chachaho (*Chron. Susneyos* (Pereira), p. 189).

Wāg, district of Tigrē bounded on south by mountains of Lāstā, on east and north by River Tallarē, on west by River Takazzē.

Wagarā, district south-east of Walqāyt and Segadē south of Tigrē, south-west of Semēn.

Wakhni. Basset, *Hist.* p. 33, etc. Mountain and district in Begameder. (Bruce calls it Wakhnē, vol. VII. p. 62, ed. 1805.)

Walaqā, district in Amharā. Walaqā is also a province west of the Didesa on the borders of the Sudan.

Wäldebbā, district of Tigrē near River Zarema, in an unhealthy and feverish country. There are numerous monasteries and monks, who retire there for a life of penitence and prayer. It is a resort of the great ones, and, as in the case of Takla Giyorgis, even of kings, when they fell from power, or wished to retire into private life. Owing to their great prestige and the reputation for working miracles they acted as a powerful force in any political disturbances (Bruce, *Voyage to discover, etc.*, Vol. IV. p. 367, ed. 1805; *Chron. Susneyos* (Pereira), p. 405). It is not mentioned by d'Almeida.

- Walqāyt, district in Amharā north-east of Wāldebbā, south-east of Kunamā river running into the Scit.
- Wambaryā, a district on extreme west of Gojam, bounded on west by Blue Nile and the present Sudan frontier at Fazokl.
- Wanaba, district in Gojam near River Gaumat.
- Warata'ē, tribe of Galla of the Karayu sept (cp. *Chron. Susneyos* (Pereira), p. 210).
- Warq Weha and Debra Warq, river flowing into Abāy, and mountain in eastern part of Gojam.
- Waynā Daga, also Waynā Dag'a, district between Lake Tsānā and district of Balasā; it means the intermediate altitude of land between the hot Quallā and high plateau, Dagā.
- Wechālē, a tribe of Galla. This name does not occur in the *Zenā Za Galla* (Hist. of Galla written towards end of 1500). They were mentioned in the *Chronica Ethiopica* (ed. Basset) as having murdered Dajazmāch Walda Hawaryāt, husband of Princess Wangdawit in the 14th year of the Emperor Susneyos and two years after as suffering severe defeat at his hands (*Chron. Susneyos* (Pereira), p. 179 relates murder of D. Hawaryāt as by Tulumā Galla). The Wechālē may therefore be an offshoot of this tribe who, according to *Zena Za Galla*, belonged to the Borān Galla which with the Baraytuma formed the two main divisions of the tribe at their first appearance in South Abyssinia.
- Yamālogūe, river and district inhabited by Gafāt (*Chron. Susneyos* (Pereira), p. 569).
- Yanajā, village in south-east Begameder in district of Wadla, north of River Jidda.
- Zhān Fagarā, district west of Wagarā and bounded by River Kolbā and River Manā. Kolā is its principal village (Rüppell, *Reise*, II. p. 151).
- Zurambā, district in Amharā.

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