

A Miracle of the Archangel Uriel Worked for *Abba Giyorgis of Gasəčča*

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To date, the history of Abba Giyorgis of Gasəčča or Sägla is known from two different compositions, the teacher's gädl and one of the miracles of the Archangel Uriel. The two sources complement each other as each contains pertinent pieces of information that the other does not. "The Miracle of Saint Uriel the Archangel" that I present here includes in the list of Abba Giyorgis' works certain works that have not previously been included. As such, the miracle challenges us to search more diligently for copies of the works to which scholars have not yet had access.

Introduction:

The miracle of the Archangel Uriel worked for *Abba Giyorgis of Gasəčča* (who died on Ḥamle 7, 1417 EC = July 1, 1425 A.D.) is preserved in five EMLL manuscripts, all copied in the twentieth century. I present it here, with a translation, for two reasons. First, it is part of the history of *Abba Giyorgis of Gasəčča* or Sägla, the most prominent scholar of Gə'əz literature in the fifteenth century. Second, it might serve to kindle interest in the study of the other interesting texts in the *Dərsanä 'Uru 'el* or Homiliary in Honor the Archangel Uriel from which the miracle story is taken.

The manuscripts in question are EMLL 1942 (A), ff. 63b-67b; EMLL 144 (B), ff. 62a-64a; 327 (C), ff. 32b-35b; EMLL 7262 (D), ff. 99b-104b; and EMLL 6772, ff. 20a-23a. I used the first four only, making EMLL 1942 (A), ff. 63b-67b, the basis of my edition. I excluded EMLL 6772 from the study because it is hopelessly badly copied². EMLL 7262 (D), by contrast, is very beautifully copied, but it is, unfortunately, an edited version rather than a direct copy from another manuscript. Its editor excluded most unintelligible expressions either by not copying them or by rephrasing them as he understood them.

EMLL 1942 (A) and EMLL 7262 call the Archangel *'Uru 'el* while EMLL 144 (B) calls him *Ur 'el*, and EMLL 6772 and the manuscript that Caquot used for his edition of one of the homilies call him *'Ura 'el*³. For the English, I will use the name Uriel, and for the text, the form *'Uru 'el*, of A, as A is the basis of my edition.

Like the manuscripts, the texts in the *Dərsan* are also recent. They were, most probably, composed during the reign of *Aze Menelik*⁴. I note that the miracle calls Ḥamle 7--the day it claims *Abba Giyorgis* was born--a holy day of the Trinity. We know from other sources that this holy day was first declared as such by *Aze Iyyasu* (1682-1706) when his church of Däbrä Bərhan Šəllase, in Gondär, was consecrated on Ḥamle 7, 1686 EC (= July 11, 1694 AD). However, the author is knowledgeable of the

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²For the description of EMLL 1942, see Getatchew Haile and William F. Macomber, *A Catalogue of Ethiopian Manuscripts*, vol. V, pp. 440-7; and for EMLL 144 and EMLL 327, Macomber, *A Catalogue of Ethiopian Manuscripts*, Vol. I, p. 146, and Macomber, *A Catalogue of Ethiopian Manuscripts*, Vol. II, p. 29, respectively. EMLL 6772 and EMLL 7262 are not yet catalogued.

³See Caquot, "L'Homélie en l'honneur de l'Archange Ouriel", pp. 61-88.

⁴See Caquot's introduction to his edition of the Homily.

tradition of *Abba* Giyorgis, as some of his pertinent facts are corroborated by the saint's *Gädl*⁵

It is possible, but unlikely, that the author of this miracle knew of the saint's *Gädl*. The *Gädl* is very rare: we know of only three copies, and Colin had access to only one, recent (eighteenth- or nineteenth-century) copy, EMMML 1838, belonging to the Monastery of Däbrä Hayq, the monastery of the saint⁶. It seems that both authors drew their facts from oral tradition, rather than the one from the other, and embellished their composition with their explanations of events in the saint's life. It should, therefore, not be surprising that, occasionally, the authors report different spiritual aberrations experienced by the saint. Nevertheless, the two sources complement each other more than they do not.

As far as I know, this miracle story is the only source that clearly lists the works of *Abba* Giyorgis⁷. The Amharic introduction to the *Mäṣḥafä Sä'atat*, published in Gə'əz and Amharic, by *Aläḳa Mäk'ännən Sälomon et al*, is nothing more than a slightly modified translation of this miracle⁸. It is clear from their composition that they, too, had not seen the saint's *Gädl*.

Text:

(f. 63b) **ተአምሪሁ፡ ለቅዱስ፡ ዑሩኤል⁹፡ ሊቀ፡ መላእክት፡፡ ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡ ምስለ¹⁰፡ ፍቁሩ፡ ገብረ፡ ሕይወት¹¹፡ *ወምስለ፡ ጸሐፊሁ፡ ኃጥእ፡ ወአባሲ፡ ወልደ፡ ሥላሴ¹²፡
ወኮነ፡ *በመዋዕለ፡ ንጉሥን¹³፡ ዳግማዊ፡ ዳዊት፡ ወነበረ፡ ጅብእሲ፡ መኩንነ፡ ሸግላ፡ መፍቀሬ¹⁴፡ ዑሩኤል፡ ሊቀ፡ መላእክት፡፡ ወሢሞ፡ ንጉሥን፡ ዳዊት፡ ርእሰ፡ መኳንንት፡ ቀዳማዊ፡ ዘሰብእ ትግሬ¹⁵፡ እስመ፡ አቡሁ፡ *ኮነ፡ ቀዳሙ¹⁶፡ መስፍን¹⁷፡ ትግራውያን¹⁸፡፡ ወሙላዳኒ፡ እምሀገረ፡ አኩስም፡ ውእቱ¹⁹፡ እምዘርዓ፡ ሌዋውያን²⁰፡ እምሕዝብ²¹፡ ቅዱሳን፡ ዘኮነ²²፡ ዘርዓ፡ ዮፍታሔ፡ ወጌዴዎን፡ እለ፡ መጽሐ፡ ምስለ፡ ታቦተ፡ ጽዮን²³፡ በመዋዕለ፡ ወልዱ፡ ለሰሎሞን፡ ንጉሥ፡ ከዊኖሙ፡ ርእሰ፡ ሠራዊት፡ ዘውእቱ፡ ወልደ፡ ንጉሥ፡ ሰሎሞን²⁴፡፡

⁵For example, both the miracle and the *gädl* speak of the enigmatic “5”--here, “five psalms of David,” and in the *Gädl* (p. 12-13), “five words of mystery”--the saint authored after he drank from the chalice of perception or knowledge or life. See Colin, *Vie de Georges de Saglā*, pp. 12-13. Interestingly, both sources testify that *Hohäṭä Bərhan* was his first composition.

⁶Colin, *Vie*, p. V.

⁷For the list and more information on the saint, see Getatchew Haile and William F. Macomber, *A Catalogue of Ethiopian Manuscripts*, vol. V, p. 339-40; and Colin, *Vie de Georges de Saglā*, pp. VI-XIII.

⁸See Bibliography.

⁹B consistently ዑርኤል፡

¹⁰C ends this sentence with ምስሌነ፡ አሜን፡፡

¹¹B ወልደ፡ ፋሲለደስ፡

¹²*B ለዓለመ፡ ዓለም፡ አሜን፡፡ *D በስመ፡ አብ፡ ወወልደ፡ ወመንፈስ፡ ቅዱስ፡ ጅአምላክ፡ ንጽሕፍ፡ ዜና፡ ተአምሪሁ፡ ለሊቀ፡ መላእክት፡ ዑሩኤል፡ ጸሎቱ፡ ወሀብተ፡ ረድኤቱ፡ የሃሉ፡ ምስለ፡ ንጉሥን፡ ኃይለ፡ ሥላሴ፡ ወምስለ፡ ንግሥትነ፡ ወለተ፡ ጊዮርጊስ፡ ወምስለ፡ ኩልነ፡ ውሉደ፡ ጥምቀት፡ ወምስለ፡ አብባቢሁ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

¹³For በመዋዕለ፡ ንጉሥን፡; CD በመዋዕለ፡ ንጉሥን፡; B በመዋዕሊሁ፡ ለንጉሥን፡

¹⁴D adds ቅዱስ፡

¹⁵D ትግራ፡

¹⁶BD ቀዳሙ፡ ኮነ፡

¹⁷D ምስፍን፡

¹⁸C ትግራውያን፡

¹⁹D ውእቱነ፡

²⁰D ሊዋውያን፡

²¹BCD ወእምሕዝብ፡

²²B omits.

²³D adds ዘእግዝእትነ፡ ማርያም፡

²⁴B omits.

እስመ፡ ሰሎሞን²⁵፡ ሶቦ፡ አንገሥ፡ ለወልዱ፡ ውስተ፡ ሀገረ፡ እሙ²⁶፡ ኢትዮጵያ²⁷፡ ፈነዎሙ²⁸፡ ምስለ፡ ወልዱ፡ ለደቂቀ፡ ጳጌኤል²⁹፡ ውስተ፡ ሀገረ፡ ትግሬ፡፡ ወበእንተዝ፡ ሢሞ³⁰፡ ዳዊት፡ ዳግማዊ³¹፡ ለውእቱ፡ መኰንን፡ ርእሰ³²፡ መሳፍንት፡ ዘሀገረ፡ ትግሬ፡፡

ወውእቱ፡ መኰንን፡ ኮነ፡ ዘአልቦቱ³³፡ ውሉ(ፍ. 64a)ድ፡፡ ወበእንተዝ፡ ነገር፡ ይበውፅ³⁴፡ ቅድመ፡ ስእሉ፡ ለቅዱስ፡ ዑሩኤል፡ ሊቀ፡ መላእክት፡ ውስተ³⁵፡ ቤተ፡ *ክርስቲያን፡ ዘእግዝእትነ³⁶፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ድንግል፡ በ፪³⁷ ዘሀገረ፡ ሸግላ፡ ዘትሰመይ³⁸፡ ደብረ፡ ማኅው፡ ይጼሊ³⁹፡ ውስቴታ፡ ወይሰግድ፡ እንዘ⁴⁰፡ ይበኪ፡ ብዙኃ፡ መዋዕለ፡፡ ወይቤ፡ አአምላክ⁴¹፡ ዑሩኤል፡ ሊቀ፡ መላእክት፡ ዘተኃሥሮ፡ ለዕቡይ፡ ወታሌዕሎ⁴²፡ ለትሑት⁴³፡ ዘፈጠርከ፡ ኩሉ፡ በጥበብ፡ ሥላሴከ፡ ቅድስት፡ እምነብ፡ አልቦ⁴⁴፡፡ ወአልቦ፡ ዘይሰግነከ፡፡ ወኩሉ፡ ነገር⁴⁵፡ ይትከሀለከ⁴⁶፡፡ ለምንት፡ ትትሐየየኒ⁴⁷፡ ለገብርከ፡ በእንተ፡ ኃጢአትዮ፡ አላ⁴⁸፡ ዳዕሙ፡ ተዘከር፡ ኪዳነ፡ አብርሃም፡ ፍቁርከ፡ ወይስሐቅ፡ ቁልዔከ፡ ወያዕቆብ፡ ቅዱስከ⁴⁹፡ ዘተናገርከሙ፡ እንዘ፡ ትብል፡ በኪዳነ፡ ቃልከ፡ ዘኢይትሔሰው፡ አነ፡ አበዝነ፡ ዘርዓክሙ⁵⁰፡ እምኮከብ፡ ሰማይ፡ ወእምኖዓ፡ ባሕር⁵¹፡፡ *ቀዲሙኒ፡ ወዮምኒ፡ አንተ፡ አምላክ⁵²፡ ኩሉ፡ ፍጥረት፡፡ ስምዔኒ፡ እግዚአ፡ ጸሎትዮ⁵³፡ ወአጽምዓኒ፡ ቃለ፡ ስእለትዮ፡ በእንተ፡ እግዝእትነ፡ ማርያም፡ *ወላዲተ፡ አምላክ፡ ድንግል⁵⁴፡ ወበእንተ⁵⁵፡ ዑሩኤል፡ መልአክ፡ ዓቃቤ፡ ትእዛዝከ፡፡ ሀበኒ፡ ወልደ፡ ዘያሠምረከ፡ ወዘይገብር፡ ፈቃደከ⁵⁶፡ በከመ፡ ገ(ፍ. 64b)ብሩ⁵⁷፡ አበውዮ⁵⁸፡ እስራኤላውያን⁵⁹፡ እለ ኢየአምሩ⁶⁰፡ ባዕደ፡ አምላክ⁶¹፡ ዘእንበሌከ፡፡ ዘአልብዮ⁶²፡ ወልድ፡ ለመኑ⁶³፡ ትሁቦ፡ *ሢመተ፡ አበውዮ⁶⁴፡ ንጹሐን፡ እለ፡ ይገብሩ⁶⁵፡ ፈቃደከ፡ ትካት⁶⁶፡ በቃለ፡

²⁵D adds ንጉሥ፡
²⁶D omits.
²⁷D adds ሀገረ፡ እሙ፡
²⁸D ወፈነወ፡
²⁹D እስራኤል፡ በበማዕርጊሆሙ፡
³⁰For ሢሞ፡; BCD ሢሞ፡
³¹B omits.
³²B adds መኰንንት
³³D አልቦቱ፡
³⁴B ቆመ፡
³⁵D ወውስተ፡
³⁶B ክርስቲያን፡ ለእግዝእትነ፡; D ክርስቲያን፡ ዘእግዝእትነ፡ ቅድስት፡
³⁷D በ፪ኤ
³⁸D ወትሰመይ፡
³⁹B ዘይጼሊ፡
⁴⁰C adds ይሰግድ፡
⁴¹D adds ቅዱስ፡
⁴²C ወዘታሌዕሎ፡
⁴³BCD ለነዳይ፡
⁴⁴D adds ከሢተከ፡ ነብ፡ ሶ፡
⁴⁵D ግብር፡
⁴⁶BD ዘይትከሃለከ፡
⁴⁷B ትትየኒ፡; D ትትሐየየኒ፡
⁴⁸B omits.
⁴⁹C ቅዱስ፡
⁵⁰C ዘርእከ፡
⁵¹D ዘባሕር፡
⁵²D ወይእዜኒ፡ አንተ፡ ቀዲሙ፡ አንተ፡ ዮምኒ፡ አአምላክ፡
⁵³B adds ወስእለትዮ፡
⁵⁴BCD ወላዲትከ፡
⁵⁵CD add ቅዱስ፡
⁵⁶B ትእዛዝከ፡
⁵⁷B ገብረ፡; D ገበርከ፡; C omits.
⁵⁸D ለአበውዮ፡
⁵⁹B ጳጌኤላውያን፡
⁶⁰B ኢየአምሩ፡
⁶¹B አምላክ፡
⁶²B ለዘአልብዮ፡; D ወለእመ፡ አልብዮ፡
⁶³D ለእመ፡
⁶⁴B ሢመቶሙ፡ ለአበውዮ፡

ትእዛዝክ፡ ሕገ፡ ሙሴ፡ ወበቃለ፡ ሐዋርያቲክ፡ ቅዱሳን⁶⁷። እስመ፡ አነ፡ ባሕቲትዮ፡ ተረፍኩ፡
ዮምኒ⁶⁸፡ በዝ፡ ዓለም፡ እኩይ⁶⁹፡ እምደቂቀ፡ ኩሎሙ፡ መሳፍንተ፡ ጅኤል⁷⁰፡ አግብርቲክ፡ እለ፡
ይገብሩ፡ ፈቃደክ⁷¹፡ በሠናይ፡ አምልኮ፡ ኪያክ፡ ፈጣሬ፡ ዓለማት፡ ኩሎሙ⁷²። ወብእሲትዮነ፡
ዓመትክ፡ እምዘርዓ፡ ካህናቲክ፡ ንጹሐን፡ ይእዜኒ፡ ጸግዋ⁷³ እግዚአ፡ በብዝኃ፡ ኂሩትክ፡
ዘኢየጋልቅ⁷⁴፡ ለዓለመ፡ ዓለም፡ ወልደ፡ ሠናዮ⁷⁵፡ ለቤተ፡ ክርስቲያንክ⁷⁶፡ ዘያሠምር⁷⁷፡ በሕገ፡
ወንጌልክ⁷⁸።

እንዘ⁷⁹፡ ይገብር⁸⁰፡ ዘንተ፡ ነገረ⁸¹፡ ኩሎ፡ ጊዜ፡ ቅድመ፡ ስእሉ፡ ለዑሩኤል⁸²፡ ሊቀ፡
መላእክት፡ በጸሎት፡ ወበአንብዕ፡ ብዙኅ⁸³፡ እንዘ፡ ይበኪ፡ ወይሰግድ፡ ውስተ፡ ደብረ፡ ማኅው፡
ዘሀገረ፡ ሸግላ⁸⁴፡ *አፀደ፡ እግዝእትነ⁸⁵፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወአሐተ፡ ዕለተ፡ መጽአ⁸⁶፡
ቅዱስ፡ ዑሩኤል⁸⁷፡ እምላዕለ፡ ሰማይ⁸⁸፡ ኅቤሁ⁸⁹፡ እንዘ፡ ሀሎ፡ *ቅድመ፡ ስእሉ፡ ይጼሊ⁹⁰።
ወይቤሎ፡ ሰላም፡ ለክ፡ አፍቁርዮ፡ ሕይወት፡ ብነ፡ ገብሩ፡ ለወልደ፡ አምላክ፡ እግዚእነ፡
ኢዮሱስ፡ ክ(ፈ. 65a)ርስቶስ፡ እስመ፡ ተሰምዓ፡ ጸሎትክ፡ ወስእለትክ፡ ወምጽዋትክ፡ በሠናይ⁹¹፡
አምልኮ፡ ቅድመ፡ እግዚአብሔር፡ አኅዜ፡ ኩሎ፡ ዓለም። ናሁ፡ ብእሲትክ፡ ትፀንስ፡ በዝንቱ፡
ሰሙን፡ ወትወልድ፡ ወልደ፡ ሠናዮ፡ ዘይከውን⁹²፡ መምሕረ⁹³፡ ኩሎ⁹⁴፡ ዓለም፡ ወበጸሎተ፡
ዘያድኅን፡ እሞተ፡ ሲአል፡ ፍቁረ፡ *ማርያም፡ ድንግል⁹⁵፡ *ወላዲቱ፡ ለአማኑኤል⁹⁶።
መገሥዖም⁹⁷፡ ለነገሥት፡ ወፀርሙ፡ ለዓላውያን⁹⁸፡ ሃይማኖት፡ በሰይፈ⁹⁹፡ ቃሎሙ፡
ለሐዋርያት፡ ዘያጠፍአሙ¹⁰⁰፡ እምብሔር፡ ኢትዮጵያ፡ ወለካህናተ፡ ጽድቅ፡ ዘይመርሆሙ፡
እምጽልመተ፡ ኑፋቄ፡ መንገለ፡ ብርሃን¹⁰¹፡ ወንጌሉ፡ ለክርስቶስ፡ በትምህርተ¹⁰²፡ ሕጎሙ፡

⁶⁵B deletes ይ.

⁶⁶C omits.

⁶⁷B ንጹሐን፡

⁶⁸CD ዮም፡

⁶⁹B omits.

⁷⁰CD እስራኤል፡

⁷¹D ትእዛዝክ፡

⁷²D ኩሎ፡

⁷³BD ጸግወኒ፡

⁷⁴CD add እስክ፡

⁷⁵D adds ዘያሠምር፡

⁷⁶BCD መቅደስክ፡

⁷⁷D omits.

⁷⁸D adds ቅዱስ፡

⁷⁹B ወእንዘ፡

⁸⁰D ይትመሐለል፡

⁸¹D እንዘ፡ ይብል፡

⁸²CD ለቅዱስ፡ ዑሩኤል፡

⁸³C ብዙኃ፡

⁸⁴D ሰግላ፡

⁸⁵D ዓቢይ፡ ዘእግዝእትነ፡

⁸⁶D adds ኅቤሁ፡

⁸⁷D adds ሊቀ፡ መላእክት፡

⁸⁸BCD ሰማያት፡

⁸⁹D omits.

⁹⁰D በጸሎት፡ ከመ፡ ቀዳሚ፡

⁹¹B በሠናዮ፡

⁹²D ወይከውን፡

⁹³C adds ቅዱሳን፡

⁹⁴C ኩሎ፡

⁹⁵D ቅድስት፡ ድንግል፡ ማርያም፡

⁹⁶B ወላዲተ፡ አማኑኤል፡; D ወላዲተ፡ አምላክ፡ ውእቱ፡

⁹⁷CD መገሥዖም፡

⁹⁸D ለዕልዋነ፡

⁹⁹D ወሰይፈ፡

¹⁰⁰B ዘያጠፍዕ፡

¹⁰¹B ብርሃን፡ ቃለ፡; D ብርሃን፡ ቃለ፡

¹⁰²D ወትምህርተ፡

ለሐዋርያት፡ ወቃለ¹⁰³፡ ትንቢቶሙ፡ ወበሥርዓቶሙ¹⁰⁴፡ ለነቢያተ፡ ጿኤል¹⁰⁵፡ ቅዱሳን፡ እለ፡
ከዓወ፡ ደሞሙ፡ በእንተ¹⁰⁶፡ እግዚአብሔር፡ እመዋዕለ¹⁰⁷፡ ሙሴ፡ ወአሮን፡ እስከ፡ ደመ፡
ዘካርያስ፡ ወልደ፡ በራክዩ፡ ወበቃለ፡ ድርሳነ፡ ውዳሴሁ፡ ይሴብሕዎ፡ ለእግዚአብሔር፡ እለ፡
*ውስተ፡ ኩሉ፡ ዓለም¹⁰⁸፡ መዘምራን፡ ካህናት፡ ዘእግዚአብሔር¹⁰⁹፡፡

ወሶበ፡ ሰምዓ፡ ነገረ፡ ብስራት፡ ጥቀ፡ ደንገጸ፡ ወኃደረ፡ ቪዕለተ¹¹⁰፡ በአንክሮ፡ እስመ፡
ርእየተ፡ ገጹ፡ መንክር፡ ወዕቡብ፡ ወግሩም፡ ወጣዕመ፡ ቃሉሂ¹¹¹፡ ያስተፈሥሕ¹¹²፡ ጥቀ¹¹³፡
እምአስካለ፡ ወይን፡ ወሀሊብ፡ ወ(ፈ. 65b)እምዝ፡ በውእቱ፡ ሰሙን፡ ፀንሰት፡ ብእሲቱ¹¹⁴፡
*አመ፡ ቪለወርኃ¹¹⁵፡ ጥቅምት¹¹⁶፡ በዘመነ፡ ጽጌ፡ ወመዓዛ፡ ኩሉ፡ አፈዋት፡ ወወለደት¹¹⁷፡ አመ፡
ጂለሐምሌ¹¹⁸፡ በበዓለ፡ ቅድስት፡ ሥላሴ፡ ገባርያነ፡ ኩሉ¹¹⁹፡ ዓለማት፡፡

ወበውእቱ፡ ዕለት፡ ጊዜ፡ ተወልደ፡ ዝ¹²⁰፡ ሕፃን፡ መጽአ¹²¹፡ ውእቱ፡ ሊቀ፡ መላእክት፡
ዑሩኤል¹²²፡ ኀበ፡ እሙ፡ ወቆመ፡ መልዕልተ፡ ቤታ፡፡ ወአስተርአያ፡ በሕልም¹²³፡ ወይቤላ፡
ለዝንቱ¹²⁴፡ *ሕፃንኪ¹²⁵፡ ይኩን፡ ስሙ፡ ጊዮርጊስ፡ ልሳነ፡ ዕፍረት¹²⁶፡ ሐዲስ¹²⁷፡ ሐዋርያ፡ ከመ፡
ጴጥሮስ፡ ወጳውሎስ፡ ይከውን¹²⁸፡ ሃይማኖቱ¹²⁹፡ ወክህነቱ¹³⁰፡ ንጹሐ¹³¹፡ ከመ፡ አሮን፡
ወመልክ¹³²፡ ጼዴቅ¹³³፡ ወሳሙኤል፡ ካህናተ፡ ጽድቅ፡ ዘአሪት¹³⁴፡፡ ወጊዮርጊስ¹³⁵፡ ብሂል፡
መስተገብረ፡ ሃይማኖት¹³⁶፡ ፍቁረ¹³⁷፡ እግዝእትነ¹³⁸፡ ማርያም፡ ድንግል¹³⁹፡ *ወላዲተ፡
አምላክ¹⁴⁰፡፡ ወይትጋደል፡ በሃይማኖት፡ ርትዕት፡ ከመ፡ ጊዮርጊስ፡ ዘልዳ፡ ሰማዕተ፡ ኢየሱስ፡
ክርስቶስ፡ በኀበ፡ ነገሥት፡ ወክቡር¹⁴¹፡ ውእቱ፡ *በኀበ፡ ጳጳሳት፡ ወኤጲስ፡ ቆጶሳት¹⁴²፡፡

¹⁰³B በቃለ፡ C ወበቃለ፡ D ወለቃለ፡
¹⁰⁴CD ወሥርዓቶሙ፡
¹⁰⁵D እስራኤል፡
¹⁰⁶C adds አንተ፡
¹⁰⁷B alters to እምእለ፡
¹⁰⁸D ዘውስተ፡ ዓለም፡ ኩሉ፡
¹⁰⁹B ዘበእግዚአብሔር፡ C ዘለእግዚአብሔር፡
¹¹⁰D ቺተ፡ ዕለተ፡
¹¹¹D adds ባሕቱ፡
¹¹²For ያስተፈሥሕ፡ CD ያስተፈሥሕ፡
¹¹³D omits.
¹¹⁴B ብእሲተ፡
¹¹⁵B በቺ አውራጎ፡ D አመ፡ ሰሎሴ፡ ለወርኃ፡
¹¹⁶B ዘጥቅምት፡
¹¹⁷For ወወለደት፡ BCD ወወለደት፡
¹¹⁸CD ጂለወርኃ፡ ሐምሌ፡
¹¹⁹C ኩሉ፡
¹²⁰B omits.
¹²¹C adds መጽአ፡
¹²²D ዑሩኤል፡
¹²³D በሕልማ፡
¹²⁴D ዝንቱ፡
¹²⁵CD ወልድኪ፡
¹²⁶*B ወልድኪ፡ ዕፍረተ፡
¹²⁷D adds ሐዲስ፡
¹²⁸D alters ይከውን to ይከውነ፡
¹²⁹D በሃይማኖቱ፡
¹³⁰CD ወበክህነቱ፡
¹³¹BCD ንጹሕ፡
¹³²B መልክ፡ D omits.
¹³³D omits.
¹³⁴B ወስሙ፡ ይኩን፡ ጊዮርጊስ፡
¹³⁵BD ጊዮርጊስ፡
¹³⁶D ጽድቅ፡ ወሃይማኖት፡
¹³⁷D ወፍቁረ፡
¹³⁸B omits.
¹³⁹D omits.
¹⁴⁰C omits.
¹⁴¹B ክቡር፡
¹⁴²B ወበኀበ፡ ጳጳስ፡ ሊቀ፡ ጳጳሳት፡ D adds ወተሰወራ፡

ወእምድኅረዝ፡ ሰመይዎ፡ ስሞ፡ ጊዮርጊስ፡ ወወሀብዎ¹⁴³፡ ለአባ፡ ሠረቀ፡ ብርሃን፡ መምህረ፡
 ሐይቅ¹⁴⁴፡ *ጽባሐዊት፡ ገነት¹⁴⁵፡ ወዓቃቤ፡ ሰዓት፡ ጻድቅ¹⁴⁶፡ *ከመ፡ ይትመሐር፡ መጻሕፍተ፡
 ቅዱሳተ¹⁴⁷፡፡ ወወሶበ¹⁴⁸፡ ወጠነ፡ *ከመ፡ ይትመሐር¹⁴⁹፡ ዓበዮ፡ ወጸንዖ¹⁵⁰፡ ፊደል፡፡ ወነበረ፡
 እስከ፡ ሿዓመት፡ *ወከመ¹⁵¹፡ ዘኢየሐምር፡ (ፍ. 66a) ነገረ፡ ቀለማት፡ አሐቲ፡ ቃለ፡፡ ወእምዝ፡
 በሿዓመት¹⁵²፡ ሜጦ፡ መምህሩ፡ ኅበ፡ አቡሁ፡፡ ወይቤሎ፡ ለዝንቱ¹⁵³፡ ወልድከ¹⁵⁴፡ አበዮ፡
 ትምህርተ¹⁵⁵፡ መጻሕፍት፡፡ ወበእንተዝ፡ ሜጥክዎ፡ ኅቤከ፡ ሐራዊ¹⁵⁶፡ ዘንጉሥ፡ ረስዮ፡ ከመ¹⁵⁷፡
 ይኩን፡ መስፍነ፡ ከማከ¹⁵⁸፡፡ ወአውሥኦ፡ አቡሁ፡ ወይቤሎ፡ ለመምህሩ፡ አንሰ፡ ወሀብክዎ፡
 ለእግዚአብሔር፡ ከመ፡ ይኩን፡ ካህነ፡ አሥራተ¹⁵⁹፡ ለዓቂብ¹⁶⁰፡ ሕጉ፡ ለእግዚአብሔር¹⁶¹፡፡
 ለእመ፡ ኢፈቀደ፡ አምላኪዮ፡ ትምህርቶ፡ ይረስዮ፡ ዘከመ¹⁶²፡ ፈቀደ፡፡ አንሰ¹⁶³፡
 ኢይትዌከፈከ¹⁶⁴፡፡ አንተሰ¹⁶⁵፡ ረስዮ¹⁶⁶፡ ወልደከ፡፡ እስመ፡ አነ¹⁶⁷፡ ወሀብክዎ፡ *ለቤተ፡
 እግዚአብሔር¹⁶⁸፡ ይትለዓክ¹⁶⁹፡፡ *ወኃደግዎ፡ ዕዳው¹⁷⁰፡ በቅድሚያ¹⁷¹፡ ብፅዓተ፡ ይኩነኒ፡
 በከመ፡ ቃልዮ፡፡ ወበእንተዝ፡ ዓዲ¹⁷²፡ ሜጦ፡ መምህሩ፡ እምነበ፡ አቡሁ፡ ውስተ፡ ደሴተ፡
 *ባሕረ፡ ሐይቅ¹⁷³፡፡ ወረስዮ፡ ረድኦ፡ መነኮሳት¹⁷⁴፡፡
 ወእምዝ¹⁷⁵፡ አኃዘ¹⁷⁶፡ ውእቱ፡ ውልድ¹⁷⁷፡ ከመ፡ ይትጋደል፡ ገድለ፡ ሠናዖ¹⁷⁸፡ ምስለ፡
 መነኮሳት፡ ቅዱሳን፡፡ ወይሰግድ፡ እንዘ፡ ይሰግዱ፡ መነኮሳት¹⁷⁹፡ ለአምላክነ፡ በበጊዜሁ¹⁸⁰፡
 ፪፻፻ወ፲፻ተ¹⁸¹፡ ስግደታተ¹⁸²፡፡ ወየሐርፅ¹⁸³፡ እንዘ፡ የሐርፁ፡ እክለ¹⁸⁴፡ ፱አስፈሪዳተ¹⁸⁵፡

¹⁴³C adds ይትመሐር፡ መጻሕፍተ፡ ቅዱሳተ፡; D adds ለመምሐር፡ ከመ፡ ይትመሐር፡ መጻሕፍተ፡ ቅዱሳተ
¹⁴⁴C ጽድቅ
¹⁴⁵BCD omit.
¹⁴⁶CD ጽድቅ
¹⁴⁷CD omit.
¹⁴⁸For ወሶበ፡; BCD ወሶበ፡
¹⁴⁹BCD ትምሕርተ፡ መጻሕፍት፡
¹⁵⁰D አጽንዖተ፡
¹⁵¹C ወከነ፡
¹⁵²*B omits; D ምንተኒ፡ አልቦ፡ ዘየአምሮ፡ ወኢኮነ፡ ነገረ፡ ቀለማት፡ አሐተኒ፡ ቃለ፡፡ ወእምድኅረ፡ ሿ ዓመት፡
¹⁵³D ዝንቱ፡
¹⁵⁴B ወልድ፡
¹⁵⁵C ትዕምርተ፡
¹⁵⁶C ሐራዌ፡
¹⁵⁷D adds ከማከ፡
¹⁵⁸D omits.
¹⁵⁹D አሥራት፡
¹⁶⁰C ለዓቃቤ፡
¹⁶¹BCD omit.
¹⁶²B በከመ፡
¹⁶³BC ወአንሰ፡
¹⁶⁴D ኢይትወከፈከ፡
¹⁶⁵C ወአንተሰ፡; D ወአንተ፡
¹⁶⁶C omits.
¹⁶⁷B omits.
¹⁶⁸B omits.; EMMML 6772, ለእግዚአብሔር፡
¹⁶⁹D ይትለክክ፡
¹⁷⁰B ወወሀብዎ፡ ከመ፡ እደው፡; CD ወኃደግዎ፡ ከመ፡ ዕደው፡ EMMML 6772 ከመ፡ እደው፡
¹⁷¹C በቅድሚያ፡; D በቅድሚያ፡ ለአምላኪዮ፡; EMMML 6772 በቅድሚያ፡
¹⁷²D omits.
¹⁷³B ባሕር፡ ዘሐይቅ፡
¹⁷⁴B ለመነኮሳት፡
¹⁷⁵CD ወእምድኅረዝ፡
¹⁷⁶D ወጠነ፡
¹⁷⁷For ወልድ፡; B omits; CD ወልድ፡
¹⁷⁸D ሐዲሰ፡
¹⁷⁹C adds ለመነኮሳት፡
¹⁸⁰B በጊዜሁ፡
¹⁸¹B ፪፻፻ወ፲፻፡; D ፪፻፻ ፲፻፡
¹⁸²C omits.
¹⁸³D ምስሌሆሙ፡
¹⁸⁴D adds መጠነ፡

እክል¹⁸⁶። ወይሰግድ፡ ዘእንበለ፡ *ትምህርተ፡ መጻሕፍት¹⁸⁷፡ በነገ(ፍ. 66b)ረ፡ ብሔሩ። ወይቤላ¹⁸⁸፡ ለእግዝእትነ፡ ማርያም፡ ቀዊሞ፡ ቅድመ፡ ስእላ፡ ቅድስት¹⁸⁹፡ አእግዝእት¹⁹⁰፡ እሙ፡ ለአምላኪዮ፡ ለምንት፡ ትትሔይይኒ¹⁹¹፡ ለገብርኪ፡ ወልደ፡ ዓመትኪ። አቡዮ፡ ወሀበኒ፡ ለወልድኪ¹⁹²፡ አሥራተ፡ ከመ፡ እኩን፡ ካህነ¹⁹³፡ ለቤተ¹⁹⁴፡ መቅደስኪ፡ ወእትለዓከሙ፡ *ለመነኮሳተ፡ ዛቲ¹⁹⁵፡ ደብር። ወአንሰ፡ ኮንኩ፡ ዘኢየምር፡ ነገረ፡ መጽሐፍ¹⁹⁶፡ ወውዳሴ፡ ዚአኪ፡ ከመ፡ እሉ፡ ቅዱሳን፡ ምስሌሆሙ፡ ዘሀሎኩ፡ ውስተ፡ ዛቲ፡ ገዳም። አው፡ ኢኮንኩ፡ ሐራ፡ ንጉሥ፡ ዘምድራዊ¹⁹⁷፡ ከመ¹⁹⁸፡ አበውዮ¹⁹⁹፡ አው²⁰⁰፡ ከመ፡ እሉ፡ መነኮሳተ²⁰¹፡ ባሕረ፡ ሐይቅ። ምንት²⁰²፡ *ፍጥረተ፡ ሰብእ፡ ይብሉኒ²⁰³፡ ሰብአ²⁰⁴፡ ዝንቱ²⁰⁵፡ ዓለም፡ ኃላፊ²⁰⁶፡ ከመ፡ ጽላሎት፡ ቅጽበተ። አእግዝእትዮ፡ ንሥእኒ፡ *በሞተ፡ ሥጋ²⁰⁷፡ ወረስዬኒ²⁰⁸፡ እኩን፡ ምስሌኪ። እስመ፡ ተማገሳንኩ፡ *በሞተ፡ ወልድኪ²⁰⁹፡ ሕያው²¹⁰፡ ዘሞተ፡ *ለቤዛ፡ ብዙኃን፡ ዘኢይመውት²¹¹፡ በባሕርዮ፡ መለኮቱ።

**ወእንዘ፡ ይገብር²¹²፡ *ዘንተ²¹³፡ ኩሎ፡ ጊዜ²¹⁴፡ አሐተ²¹⁵፡ ዕለተ²¹⁶፡ መጽሐት፡ ኅቤሁ፡ እግዝእትነ፡ ማርያም፡ *ወትቤሎ፡ በሕልሙ²¹⁷፡ አኅሩይዮ²¹⁸፡ ጊዮርጊስ²¹⁹፡ ገብርዮ፡ ተዓቀብ፡ *በዝንቱ፡ ሰሙን²²⁰፡ በንጽሐ፡ ሥጋ²²¹። እስመ፡ ወልድዮ፡ ይሁበከ፡ እምጸጋ፡ ኂሩቱ፡ መንፈሰ፡ ድርሰት፡ ዘመጻሕፍት፡ እስመ²²²፡ ዑሩኤልኒ²²³፡ መልአክ²²⁴፡ ሰአለ፡ (ፍ. 67a) በእንቲአከ፡ እምነበ፡ ወልድዮ፡ ከመ፡ ዕዝራ፡ ያስቲከ²²⁵፡ ጽዋዓ፡ ልቡና። ወዘንተ፡ ብሂላ²²⁶፡ ተሰወረት²²⁷። ወውእቱኒ፡ ነበረ፡ ሿዕለተ²²⁸፡ እንዘ፡ ይሰግድ፡ ቅድመ፡ ስእላ፡ በበጭ፡ ጭፈ²²⁹፡ ለለዕለቱ።

185 C ሿተ፡ አስፈሪዳተ፤ D ሿአ፡ አስፈሪዳት፡
186 D omits.
187 B ትምህርት፡ ዘመጻሕፍት፤ C ትእምርት፡ መጻሕፍት፡
188 D ወይብላ፡
189 B adds እንዘ ይብል፤ D ለቅድስት፡
190 C ለእግዝእትዮ፡
191 B ትትሔይይኒ፤ D ትትኃይይኒ፡
192 C adds ዓመትኪ፡
193 D ላዕከ፡
194 B ቤተ፡
195 B ለመነኮሳት፡ ዘዛቲ፤ C ለመነኮሳት፡ በዛቲ፤ D ለመነኮሳተ፡
196 D መጻሕፍት፡
197 C ምድራዌ፡
198 C adds ዕለ
199 D አቡዮ፡
200 Amharicisms; ወይ የንጉሥ አሽከር ወይ ... አልሆንኩ፡
201 BC መነኮሳት፡
202 D ምንተ፡
203 B alters to ፍጥረቱ፡ ሰብእ፡ ኢይብሉኒ፤ D ይቤሉኒ፡
204 C ሰብእ፡
205 D ዝንቱ፡
206 D ዛቲ፡ ዘተኃልፍ፡
207 B በሞት፡ ዘሥጋ፤ C በሞተ፡ ሥጋኪ፡
208 CD ወረስዬኒ፡
209 D በሞቱ፡ ለወልድኪ፡
210 C adds ወልድኪ፡
211 D ለቤዝወ፡ ኩሎ፡ ፍጥረት፡ ዘአልቦቱ፡ ሞት፡
212 D ይትመሐለል፡
213 D adds ነገረ፡
214 D ዕለተ፡ *C ኩሎ፡ ጊዜ፡ ዘንተ፡
215 D ወአሐተ፡
216 **B ወበአሐቲ፡ ዕለት፡
217 C በሕልሙ፡ ወትቤሎ፡
218 C ኅሩይዮ፡ D ኦጊዮርጊስ፡ ኅሩይዮ፡
219 D omits.
220 C ዕሙን፡
221 C ሥ፡
222 D omits.
223 BC ዑርኤል፤ D ወዑሩኤልኒ፡
224 D እመልአክ፡
225 C ያስትይከ፡

*ወበጃዕለት፡ እምድጎረ፡ ኮነ፡ ዝንቱ፡ ነገር²³⁰፡ መጽአ፡ ጎቤሁ፡ ወሪዶ²³¹፡ እምሰማይ፡ ቅዱስ፡ ዑሩኤል²³²፡ እጊዞ፡ ጅጽዋዓተ²³³፡ ዘቢረሌ፡ ዘምሉዕ፡ ውስቴቶን፡ ስቴ፡ ሕይወት፡ ዘያጎሥዕ፡ ቃለ፡ መጻሕፍት፡ ወአስተዮ፡ ወደረሰ²³⁴፡ መጽሐፈ፡ ውዳሴሃ²³⁵፡ ዘይሰመይ፡ ጥጥጥ፡ ብርሃን፡ ቀዳሙ፡ ወካዕበ፡ ተናገረ፡ ፍካሬ²³⁶፡ መዝሙራ፡ ዳዊት፡ *ጅወበቃለ²³⁷፡ ጉኑልቄ፡ መዝሙሩ²³⁸፡ *ጀወጃሰላመ፡ ውዳሴሃ፡ ለማርያም²³⁹፡ ወሰመይዎመ²⁴⁰፡ ቅዱሳን፡ መዝሙራ፡ ኢየሱስ²⁴¹፡ ወዓዲ፡ ሥልሰ²⁴²፡ ውዳሴሆመ፡ ለመላእክት፡ ለነቢያት፡ ወለሐዋርያት፡ ለጻድቃን፡ ወለሰማዕት²⁴³፡ ደረሰ²⁴⁴፡ *ወነበበ፡ ካዕበ፡ ራብዓዮ፡ በሃይማኖት²⁴⁵፡ ርትዕት²⁴⁶፡ ወተሰምዮ፡ *መጽሐፈ ምሥጢር²⁴⁷፡ ወሐምስ²⁴⁸፡ ደረሰ፡ ስባሌ፡ ጥዑመ፡ እመጻሕፍተ²⁴⁹፡ ብሉይ፡ ወሐዲስ፡ አስተዋጺኦ፡ ብዙኃ፡ ቃላተ²⁵⁰፡ ወሰመዮን፡ ጸሎተ፡ ሰዓታት፡ ወረሰዮን፡ ለኩላ²⁵¹፡ ሰዓተ²⁵²፡ ጅወጀ²⁵³ ጊዜያት²⁵⁴፡ ዘመዓልት፡ ወዘሌሊት፡ በጉኑልቄ²⁵⁵፡ ጅወጀጊዜያት²⁵⁶፡ ወእምድጎረ፡ ዝንቱ²⁵⁷፡ ደረሰ፡ *ብዙኃተ²⁵⁸፡ ውዳሴያተ²⁵⁹፡ ዘእግዝእትነ፡ ማርያም፡ በጅዕለት²⁶⁰፡ በጃወጃዕለተ²⁶¹፡ በዓላቲሃ²⁶²፡ ቅዱሳት፡ ወሰመያ መጽሐፈ አርጋኖን፡

ወእምድጎረዝ²⁶³፡ ኮነ፡ መምህሮመ፡ ለነገሥተ²⁶⁴፡ ደቂቀ፡ ዳዊት፡ ዳግማዊ፡ ጅቴዎድሮስ፡ ይስሐቅ፡ ወቴዎፍሎስ²⁶⁵፡ እንድርያስኒ²⁶⁶፡ *ወሀብተ፡ ኢየሱስ፡ ሕዝቅያስኒ²⁶⁷፡ ወኢዮስያስ²⁶⁸፡

226 C ብሂለ፡
 227 D ተሰወረቶ፡
 228 D አርብዓ፡ ዕለተ፡
 229 C omits ፈ፡; D ዕልፈ፡
 230 D ወእምድጎረ፡ ጃዕለት፡ እምዘ፡ አስተርአዮቶ፡ እግዝእትነ፡
 231 C ወረደ፡
 232 D adds ሊቀ፡ መላእክት፡
 233 BD ጅተ፡ ጽዋዓተ፡
 234 D ወሰሪዮ፡ ደረሰ፡
 235 BCD ውዳሴ፡
 236 B omits.
 237 B ጅተ፡ ወበቃለ፡
 238 *D omits.
 239 C ጀወጃ ደረሰ፡ ውዳሴ፡ ማርያም፡; D ጀወጃ ደረሰ፡ ቅዳሴ፡ ዘማርያም፡
 240 BD ወሰመይዎ፡
 241 D omits.
 242 D adds ደረሰ፡ ወነበበ፡
 243 B ወሰማዕት፡; D ወለሰማዕታት፡
 244 Amharicisms; D omits.
 245 D ወራብዕ፡ ደረሰ፡ መጻሕፍተ፡ ሃይማኖት፡
 246 C adds መጽሐፈ.
 247 C ዘምሥጢር፡
 248 C ወጅሰ፡; D ወሐምስ፡
 249 B እመጻሕፍት፡
 250 D ኃይላተ፡
 251 B በክዋላ፡; CD በኩላ፡
 252 CD ሰዓት፡
 253 B ጅወጀተ፡; D ጅወጀቱ፡
 254 B ጊዜያተ፡
 255 B በጉኑልቄ፡
 256 B ጅወጀቱ፡ ጊዜያት፡; C ጅወጀቱ፡ ስነ፡ ፍጥረት፡; D ጅወጀ፡ ስነ፡ ፍጥረት፡
 257 CD ወእምድጎረዝኒ፡
 258 C ብዙኃ፡
 259 C ቅዳሴያተ፡ *D ቅዳሴያተ፡ ብዙኃተ፡
 260 C ወዘጅዕለታት፡; D ዘጅዕለታት፡
 261 B ዘጃወጃዕለት፡; C ዘጃወጃዕለተ፡
 262 B በዓላታሃ፡
 263 D ወእምድጎረ፡ ዝንቱ፡
 264 Fot ለነገሥተ፡; BCD ለነገሥት፡
 265 B ቴዎፍሎስ፡
 266 BD እንድርያስ፡
 267 D ሕዝቅያስ፡
 268 *B ወኢዮስያስ፡ ሕዝቅያስ፡

ወዘርዓ፡ ያዕቆብ፡ ወእኅቱ፡ ብዕዕት፡ ዕሌኒ²⁶⁹። ወመሐሮሙ፡ ቸወጀመጸሕፍተ፡ ነቢያት²⁷⁰፡
ወሐዋርያት፡ ምስለ²⁷¹፡ ትርጓሜሆን²⁷²፡ ወርትዕተ²⁷³፡ ሃይማኖተ²⁷⁴፡ ምስለ²⁷⁵፡ ግብራተ²⁷⁶፡
ጽድቅ ሠናይ²⁷⁷። ወኮነ፡ ሰማዕተ፡ ጽድ²⁷⁸፡ በሃይማኖት²⁷⁹፡ ርትዕት። ወተገደለ²⁸⁰፡ ምስለ፡
ዓላዊያን። ተዋስኦሙ፡ ወሞኦሙ፡ በኃይለ፡ መለኮት፡ ወበቃለ፡ መጸሕፍት፡ በእንተ፡ ስመ፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አዕረፈ፡ እምሃማ፡ ዝንቱ²⁸¹፡ ዓለም። ፈለሰ፡ ወወረሰ፡
መንግሥተ፡ ሰማያት፡ በትንብልናሁ፡ ለሊቀ፡ መላእክት²⁸²፡ ዑሩኤል። ጸሎቱ፡ ወበረከቱ²⁸³፡
የሃሉ፡ ምስለ²⁸⁴፡ *ፍቁሩ፡ ገብረ፡ ሕይወት²⁸⁵፡ ለዓለመ፡ ዓለም፡ አሜን²⁸⁶።

Translation:

(f. 63b) The miracle of Saint Uriel the Archangel. May his prayer and blessing be with his beloved *Gäbrä Həywät and with its copyist, the sinner and transgressor Wäldä Śəllase²⁸⁷

It came to pass in the times of our King Dawit the Second (that) there was a man, a governor²⁸⁸ of Šägla, lover of the Archangel Uriel. Our King Dawit appointed him the first Head of Governors²⁸⁹ of the people of Təgre, because his father was formerly a prince²⁹⁰ of the Təgreans; and his origin was the city of Aksum, from the seed of the Levites and from holy people, who descended from the seed of Jephthae and Gedeon who came (to Təgre) with the *tabot* of Zion in the times of the son of King Solomon²⁹¹, as heads of the entourage of the same son of Solomon. For when Solomon made his son king over Ethiopia, the country of his (the son’s) mother, he had dispatched with his son the children of Israel to the land of Təgre²⁹². For this reason, Dawit the Second appointed this governor Head of Princes²⁹³ of the land of Təgre.

The said governor did not have children. **(f. 64a)** So, he used to enter²⁹⁴ before the picture of the Archangel Saint Uriel in the church of Our Lady Mary, Virgin in two

²⁶⁹B adds ንግሥት፡

²⁷⁰D ቸወጀመጸሕፍት፡ ዘነቢያት፡

²⁷¹D እስከ፡

²⁷²B ትርጓሜሆን፡; C ትርጓሜ፡ D ተፍጻሜሆን፡

²⁷³D ወርትዕትኒ፡

²⁷⁴BD ሃይማኖት፡

²⁷⁵B omits.

²⁷⁶CD ምግባራተ፡

²⁷⁷D ወሠናይ፡

²⁷⁸For ጽድቅ፡; BCD ጽድቅ፡

²⁷⁹D ወሃይማኖት፡

²⁸⁰For ወተገደለ፡; BCD ወተጋደለ፡

²⁸¹B እምዝንቱ፡

²⁸²D adds ቅዱስ፡

²⁸³B adds ለዝንቱ፡ ጸድቅ፡ አባ፡ ጊዮርጊስ፡; C adds ለጸድቅ፡ አባ፡ ጊዮርጊስ፡; D adds ለዝንቱ፡ ጸድቅ፡ አባ፡ ጊዮርጊስ፡ ወትንብልና፡ ረድኤቱ፡ ለቅዱስ፡ ዑሩኤል፡

²⁸⁴C ends with ምስሌነ፡ አሜን፡፡

²⁸⁵B ገብሩ፡ ወልደ፡ ፋሲለደስ፡ D ንጉሥነ፡ ኃይለ፡ ሥላሴ፡ ወምስለ፡ ንግሥትነ፡ ወለተ፡ ጊዮርጊስ፡

²⁸⁶D omits.

²⁸⁷B “Wäldä Fasilädäs forever and ever. Amen;” C “with us. Amen; D In the name of the Father...we write the miracle of...May his prayer and the gift of his help be with our King Haile Sellasie, our Queen Wälättä Giyorgis, with all of us, the children of baplistm, and its reader, forever and ever. Amen.”

²⁸⁸*Mäk^w ännæn.*

²⁸⁹*Rə’əsä Mäk^w anənt.*

²⁹⁰*Mäsfən.*

²⁹¹Menelik I or Bāynä Ləḥkəm.

²⁹²Carl Bezold, *Kebrä Nagast: die Herrlichkeit der Könige*, Münchin, 1909, pp. 44-46.

²⁹³*Rə’əsä Mäsafənt.*

²⁹⁴B, “to stand.”

ways, Mother of God, in the locality of Šägla, called Däbrä Maḥəw²⁹⁵, (and) pray, weeping and repeatedly prostrating to the ground for many days. He said, “O God of the Archangel Uriel who dishonors the lofty and exalts the meek²⁹⁶, who created all from nothing²⁹⁷ by the wisdom of your Holy Trinity. There is nothing impossible for you; every thing is possible for you. Why do you neglect me, your servant, because of my sin? Rather, remember the covenant (you made with) Abraham, your beloved one; Isaac, your friend; and Jacob your saint, to whom you spoke, saying, in the covenant of your words that would not be belied, “I shall multiply your seed more than the stars of the sky and the sand of the sea.”²⁹⁸ Now as well as before you are the (same) God of all creatures. Hear my prayer²⁹⁹, O Lord; and give ear to the words of my petition³⁰⁰, for the sake of Our Lady Mary, your Bearer, and for the sake of Uriel, the angel of the keepers of your Commandments: give me a son who would please you and do your Commandments, as (f. 64b) my fathers the Israelites, who did not know a god other than you, have done. If I do not have a child, whom will you give the appointment of my pure fathers who used to do your will in ancient times according to the words of your Commandment, the law of Moses, and according to the words of your holy³⁰¹ Apostles. For I remained alone today in this cruel world of the children of all the princes of Israel, your servants who did your will in good worship of you, the Creator of all the worlds. And my wife, your maiden, too, is from the seed of your pure priests. Now, grant her³⁰², O Lord, by your enormous generosity, that would not be finished for ever and ever, a good son who will do good to your shrine according to the rules of your Gospel.”

He continued doing this performance in prayer before the picture of the Archangel Uriel, crying with many tears and prostrating himself to the ground repeatedly in Däbrä Maḥəw³⁰³ of the locality of Šägla, the courtyard of our Our Lady Mary, Bearer of God. One day Saint Uriel came to him from above the heaven, as he was praying before his picture, and said to him, “Peace be to you, O my beloved Ḥəywät Bənä³⁰⁴, the servant of the Son of God, Our Lord Jesus (f. 65a) Christ, for your prayer, petition and almsgiving in good worship have been heard before the Almighty³⁰⁵ God. Behold, your wife shall conceive this week and give birth to a good son who shall be a teacher of the whole world; savior (of others) by his prayer from the death of Hades; a lover of Virgin Mary, Bearer of Emmanuel; an admonisher of kings; fighter³⁰⁶ of the heretics of faith with the sword of the words of the Apostles that would erase them from the country of Ethiopia; and leader of the priests of righteousness from the darkness of heresy toward the light of the words of the Gospel of Christ with the teaching of the law of the Apostles, the words of prophesy and precepts of the holy Prophets of Israel who spilled their blood for the sake of God from the time of Moses and Aaron to the blood of Zacharias son of

²⁹⁵Probably a confusion with Däbrä Baḥrəy.

²⁹⁶BCD, “the wretched.”

²⁹⁷D “revealing to being

²⁹⁸Cf. Gen 22:17.

²⁹⁹B, adds “and petition.”

³⁰⁰Cf. Ps 38:13/38:12, and Ps 101:2/102:1.

³⁰¹B “pure.”

³⁰²BD “me.”

³⁰³Sic, probably, Däbrä Baḥrəy, the monastery of the saint.

³⁰⁴*Gädl*, “Ḥəzbä Şəyon,” Colin, *Vie* p. 5; but the *Gädl* agrees that Giyorgis was an Israelite, *ibid.*, pp. 25 and 27.

³⁰⁵Lit. “holder of the whole world.

³⁰⁶Lit. “enemy.”

Barachias³⁰⁷. Singing priests of God that are in the whole world shall glorify God with the words of the homilies³⁰⁸ of his praise.”

When (Həywät Bənä) heard the glad tidings, he was greatly startled. He spent three days in admiration because the appearance of (Uriel's) face was admirable, amazing and wonderful. And the taste of his words inspires pleasure, much more than a cluster of grapes³⁰⁹ and milk. So, (f. 65b) his wife conceived in the same week, on the third of Təqəmt, season of flower and fragrant odor of all perfumes, and gave birth on 7 Həmlə³¹⁰, on the holy day of the Holy Trinity, Creator of all the worlds.

On the day the child was born, the Archangel Uriel came to his mother³¹¹, stood on the top of her house, appeared to her in a dream, and said to her, “This child of yours, his name shall be Giyorgis of the perfume tongue; (he shall be) a new apostle whose faith will be like (that of) Peter and Paul; and his priesthood will be pure like (that of) Aaron, Melchisedec and Samuel priests of righteousness of the Old Testament. Giyorgis means practitioner of faith (and) beloved of Our Lady Virgin Mary, Bearer of God. He shall fight in the Orthodox faith, with kings, like George of Lydda, Martyr of Jesus Christ. He will be honored by metropolitans and bishops.”

After that, they called his name Giyorgis, and gave him to *Abba* Šäräqä Bərhan, the teacher at Həyq, Paradise of the East, and a righteous *‘Aqqabe Sä‘at*, so that he might learn the holy scriptures. When he started learning, (memorizing) the alphabet became impossible and hard for him. He stayed seven years and still knew (f. 66a) not even a single letter of the alphabet. After seven years, his teacher returned him to his father, and said to him, “Learning the scriptures has become impossible for this child of yours. I am therefore returning him to you. Make him a king's soldier so that he may be a prince³¹² like yourself.” His father replied and said to the teacher, “But I have given him to God so that he may be a priest, a fief, to observe the law of God. If my God has not willed his education, let him make him as he wants. I will not receive (him) back from you. Make him your (errand) boy, for I have given him to the house of God so that he may serve (God). I have abandoned him (as) *‘ədaw*³¹³ before me³¹⁴ to be a vow for me according to my words.” So, the teacher took him back again from his father to the island of Lake Həyq, and made him an attendant of the monks.

From then on, he started his good combat together with the holy monks. He prostrated to the ground 2,300 prostrations when the monks repeatedly prostrated themselves to the ground before our God at each hour³¹⁵. He ground nine baskets³¹⁶ of grain when they ground. He worshipped, without the knowledge of (what) the scriptures (say), in the language of his (f. 66b) region. He said to Our Lady Mary, standing before her holy icon, “O My Lady, Mother of my God, why do you neglect me, your servant, son of your maid. My father gave me to your Son a fief so that I may be a priest at your shrine and serve the monks of this monastery. But I do not know what the books and

³⁰⁷Lk 11: 51.

³⁰⁸“*Dərsan*.”

³⁰⁹I.e. “wine.”

³¹⁰According to the *Gädl*, this is the day on which he died, p. 53.

³¹¹*Gädl*, “*Əmmənä Şəyon*,” Colin, *Vie*, p. 5.

³¹²*Mäsfən*.

³¹³? Not clear; all the manuscripts have problem with this expression. B “I have given him like men;” CD “I have abandoned him like men;” EMMML 6772 “I have given him to God so that he may serve like men.”

³¹⁴C “before him;” D “before my God;” EMMML 6772 “before you.”

³¹⁵These are the special hours (*Sä‘atat*) of the daily prayers.

³¹⁶“*Asfäridat*.”

(the words of) your praise say, like these monks, though I live with them in this abbey. I am neither a soldier of the earthly king like my fathers nor (am serving) like these monks of Däbrä Ḥayq. “What (kind) of human creature (is he)?” say of me people of this world that passes in a moment like a shadow. O My Lady, take me by death of the body and make me live with you, for I take refuge at the death of your living Son who died for the redemption of many, while he does not die in his divine nature.”

As he was doing this all the time, Our Lady Mary came to him one day, and said to him in his dream, “O my chosen Giyorgis, my servant, keep yourself this week in purity of the flesh³¹⁷, for my Son shall grant you, from the grace of his generosity, the spirit of composing books because the Archangel Uriel has asked (f. 67a) for your sake from my Son that he may make you drink a cup of perception like Ezra.” She said this and disappeared. And he lived forty days prostrating himself to the ground repeatedly before her icon several thousand times a day.

Forty days after this incident took place, Saint Uriel³¹⁸ came to him descending from heaven, carrying five crystal chalices filled with a drink of life³¹⁹ that makes one pour forth words of books, and made him drink. So, first he authored the book of her praise, called *Hohəṭä Bərhan*³²⁰; then he uttered a commentary³²¹ on the five psalms of David³²²; and 150 greetings of praise of Mary, according to the number of his (David’s) psalms, which the saints called *Mäzmurä Iyyäsus*³²³. Furthermore, he authored, thirdly, praises of the angels, prophets, saints, and martyrs³²⁴. He also uttered a fourth one, on the Orthodox faith, which was called *Mäṣḥafä Məṣṣir*³²⁵. Fifth, he authored a sweet praise, taking many words from the scriptures of the Old and New (Testaments), and called it³²⁶ *Ṣälotä Sä‘atat*³²⁷, and ordered them into each of the twenty-two hours of the day and night according to the twenty-two creations³²⁸. After this, he authored many praises of (f. 67b) of Our Lady Mary for the seven days and for the thirty-three days of her holy days, and called it *Mäṣḥafä Arganon*³²⁹.

After that, he became the teacher of the princes³³⁰ the children of King Dawit the Second: Tewodros, Yəṣḥaq, Tewoflos, Əndəryas, Habtä Iyyäsus, Həzqyas, Iyyosyas, Zär‘a Ya‘əqob and his sister the blessed ‘Əlleni. He taught them the eighty-one (canonical) books of the Prophets and Apostles, with their commentary, and the Orthodox faith, accompanied with good righteous deeds. He became martyr of truth in

³¹⁷ *Gädl*, “purify yourself and sanctify your soul,” Colin, *Vie*, p. 8.

³¹⁸ *Gädl*, “Gabriel,” Colin, *Vie*, p. 9.

³¹⁹ *Gädl*, “taken from the sea of life,” Colin, *Vie*, p. 9.

³²⁰ “Portal of Light,” Marcus van den Oudenrijn, *Helenaë Aethiopicum*.

³²¹ B omits.

³²² Not clear, *Gädl*, “five word of mystery,” Colin, *Vie*, p. 12.

³²³ “Psalms of Jesus,” unidentified; it should not be confused with *Mäzmurä Krəstos*--which I ascribe to *Abba Bahray*--even though it is also called *Mäzmurä Iyyäsus*. There are internal evidence that testify that the *Mäzmurä Krəstos* was composed over a century and half later, during the times of *Aṣe Śärzä Dəngəl* (1563-97). Furthermore, the *Mäzmurä Krəstos* is not about Mary.

³²⁴ This must be his *Əg‘abher Nägśä*, Getatchew Haile, *The Different collections of Nägś hymns*, pp. 52-62.

³²⁵ “Book of Mystery,” Yacob Beyene, *Giyorgis di Saglā Il Libro del Mistero*.

³²⁶ Lit. “them.”

³²⁷ Horologium, cf. EML 4, Macomber, *A Catalogue*, p. 215.

³²⁸ AB “hours.” For the copy of his *Ṣätotä Sä‘at*, see especially EML 204, Macomber, *ibid.* EML 204 was copied in 1959 from a fifteenth-century *Ṣätotä Sä‘at* belonging to the monastery of its author.

³²⁹ “Book of Organ,” Leander, *‘Argānona Ueddāsē*.

³³⁰ The word is *nägśät*, plural of *nəgus*, translated normally with “king/ kings.” But one finds in the literature where the children of a *nəgus* are called *nänäšt*.

the Orthodox faith³³¹. He fought the heretics; he debated them and defeated them by divine power and by the words of the scriptures, regarding the name of Our Lord Jesus Christ. He rested from the agony of this world; he departed and inherited the Kingdom of Heaven by the prayers of the Archangel Uriel. May his prayers and (the prayers) of this righteous *Abba* Giyorgis be with his beloved Gäbrä Həywät³³² for ever and ever. Amen³³³.

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አለቃ አየለ ሰሎሞንና ሌሎች፡ ሙጽሐፊ ሰዓታት፡ በግዕዝና፡ በአግርኛ፡፡ ዘሌሊት፡ ወዘንግሁ፡ አዲስ፡ አበባ፡ ፲፱፻፶፫ ዓ. ም.

³³¹ According to his *Gädl*, *Aጼ* Dawit has him flogged and banished to an isolated mountain top, Colin, *Vie*, p. 33.

³³² B Wäldä Fasilädäs.

³³³ C “...his prayers be with us. Amen; D “...with our King Haile Sellasie and our Queen Wälättä Giyorgis.”

