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OR

THE ETHIOPIC VERSION

OF THE

HEBREW BOOK OF JUBILEES

OTHERWISE KNOWN AMONG THE GREEKS AS

Η ΛΕΠΤΗ ΓΕΝΕΣΙΣ

EDITED FROM FOUR MANUSCRIPTS

And critically revised through a continuous comparison of the Massoretic and Samaritan Texts, and the Greek, Syriac, Vulgate and Ethiopic Versions of the Pentateuch, and further emended and restored in accordance with the Hebrew, Syriac, Greek and Latin Fragments of this Book, which are here published in full

BY

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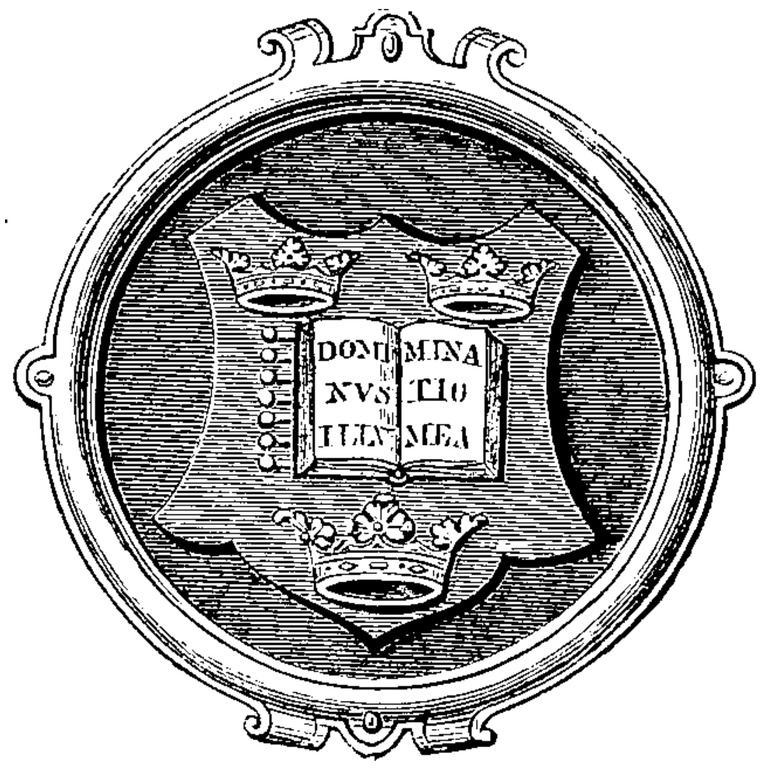

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AND

AD. NEUBAUER, M.A.

current in Palestine in the century immediately preceding the Christian era. For the Hebrew author of this book had before him a text that in scores of passages is at variance with the Massoretic, and in many passages is unquestionably earlier and purer. Of these various facts, account has been duly taken in the notes, and the results have been briefly summarised in the Introduction. An exhaustive treatment of this and other questions connected with the Book of Jubilees will be given in my Commentary on this book, which, I hope, will appear next year.

In conclusion, my best thanks are due to M. Delisle, Administrateur général of the Bibliothèque Nationale in Paris, for the ready courtesy with which he lent its splendid MS. to the Bodleian Library for my use.

R. H. CHARLES.

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CONTENTS

INTRODUCTION:— PAGE

I. The Book of Jubilees; its value: originally written in Hebrew: so Jerome and the Syriac Fragment testify, and the entire idiom and critical restoration of the text presuppose. This conclusion confirmed by transliterations and fragments of original text . . . ix-x

II. The Versions. Greek—only preserved in fragments. Syriac. Ethiopic—accurate and trustworthy, yet in some passages corrected from the Ethiopic Version of Genesis. Latin—published by Ceriani, and edited later with much learning by Rönsch—has suffered much through careless transcription and correction from LXX and Vulgate . . . . . x-xii

III. The Ethiopic MSS. A—the Paris MS. preserves an ancient type of text, but corrected frequently from the Ethiopic Version. B—the British Museum MS. preserves the most ancient text, and is freest from corrections from without. C—the Tübingen MS. very corrupt, nearly allied to B as D is to A. D—belonging to M. d'Abbadie—is like C, remarkable for its additions and omissions. Text founded on A B, or A, or B, and only occasionally on C D, or C, or D . . . . . xii-xiv

IV. Further materials for the criticism and emendation of the text. Hebrew; Syriac; Greek; Latin; Ethiopic . . . . . xiv-xvi

V. The resultant Ethiopic text. In the process of criticism, corruptions owing to the Ethiopic Version as well as those native to the text successively removed, and the independent position of the original vindicated in relation to the Texts and Versions of Genesis . . xvi-xvii

VI. Dillmann's Ethiopic text and its later revisions. Text of 1859 based on late and corrupt MSS.: all external critical materials ignored in its formation: resultant text arbitrary and subjective. Great advance towards a better text made in his Latin rendering of 1874, but corruptions still apparent on every page. A further stage reached in 1883: his aim being then, however,

PAGE

not to purify his text, but to prove its independence in relation to the Mass. and LXX . . . . . xvii-xx

VII. The affinities of the text of the Book of Jubilees. This text agrees in turn with the Mass., LXX, Syr., Vulg., Onk., Arab., against all the rest, but never so with Sam. Hence the theory of Samaritan authorship untenable. The affinities of the text with two or more of these authorities classified. Our text confirms Mass. and Sam. in ii (*a*) and (*β*), but its evidence in (*γ*) and (*δ*) forms an irrestible indictment against the Mass. . . . . xx–xxii

VIII. The value of the Book of Jubilees in the criticism of the Massoretic text. This latter text, only one of the phases through which the Hebrew text passed, in some instances preserves readings hardly older than the fourth century A.D. List of passages where the later and corrupt readings of the Massoretic are corrected by means of Jubilees and other ancient authorities . . . . . xxiii–xxv

IX. Orthography of the text, and contributions to the Ethiopic Grammar and Lexicon. A B preserve ancient forms that are normalised, and ancient words that are either omitted or replaced by later ones in C D: the former reproduced in this edition. Criticisms on Dillmann's Grammar, and additions to be made to his Lexicon . xxv–xxvii

ABBREVIATIONS xxviii

THE ETHIOPIC TEXT, based on A B C D, and critically revised and restored by means of the Hebrew Texts and the Versions of the Pentateuch, and the Hebrew, Syriac, Greek, and Latin Fragments, the two latter of which are published in full in their appropriate places 1–177

APPENDIX I. THE HEBREW BOOK OF NOAH 179

II. THE MIDRASH WAJJISSAU 180–182

III. THE SYRIAC FRAGMENT 183

ADDENDA ET CORRIGENDA 184

INTRODUCTION.

I. The Book of Jubilees; its Value and Original Language.

The Book of Jubilees, which is really a haggadic commentary on Genesis, is important as being the chief and practically sole monument of legalistic Pharisaism, belonging to the century immediately preceding the Christian era. As we have the other side of Pharisaism—its apocalyptic and mystical side—represented in the Book of Enoch, so here we have its natural complement in the hard and inexorable legalism under whose yoke, according to the author, creation was subject from the beginning, and must be subject for evermore.

So sprung and conditioned, this book was naturally written in the sacred language of Palestine. Of this we have direct testimony in Jerome, *Ep.* lxxviii. *ad Fabiolam, mansione* 18, where he discusses a Hebrew word for which he could cite no authority save that of this book. The entire cast and idiom of the book confirms the statement of Jerome. We have further testimony to the same effect in the title of the Syriac fragment (printed in Appendix III), in which the present book is designated 'The Hebrew Book called Jubilees.' It is, furthermore, impossible to deal with the textual corruptions unless on this presupposition. In the case of many of these it is only necessary to retranslate them into Hebrew in order to discover the original misconception or misreading of the Greek translator. Thus Ⳑⲟⲗⲉ: in xliii. 11 is absolutely unmeaning. If, however, we retranslate it by ἐπ' or ἐν ἐμοί, and this in turn by בִּי, the origin of the mistake is evident. בִּי here, as in Gen. xliv. 18, = δέομαι, pray; for the passage in Jubilees is almost a verbal reproduction of Gen. xliv. 18. See also vi. 5; xv. 26; xviii. 2; xxxi. 29; xxxix. 14; xlvii. 9.

Some interesting transliterations of Hebrew words, moreover, still survive in the text. Thus in iv. 4 we find ⲁⲅⲁⲅ: Dillmann not perceiving that this was a corrupt transliteration of עֲגָג naturally failed to find any meaning

in it (*Lex. Aeth.* col. 674); but as the passage is a reproduction of Gen. iv. 14, the real origin and sense of ʾrṣ are no longer open to doubt. For other instances see xxxiii. 1; xl. 7.

Finally, fragments of the Hebrew original have come down to us embedded in the Midrashim, which I have printed in Appendices I and II. In these at times an entire sentence survives, preserving not only the words, but actually their original order, as we can infer from the evidence of the Versions. These Midrashim have naturally been helpful in the criticism and restoration of the text (cf. x. 1; xxxviii. 2), as well as confirmatory of emendations already made on the strength of other evidence (cf. xxxviii. 10).

II. The Versions.

There were at least three, and there were probably four Versions of this book. These were—

i. The Greek.
ii. The Syriac.
iii. The Ethiopic.
iv. The Latin.

The earliest Version was the Greek, and from it are derived the Ethiopic and Latin Versions.

i. Of the Greek only some fragments have come down to us in Epiphanius, in the Catena of Nicephorus, in the Scholia in Lagarde's Greek MS. *r* of Genesis, and in such annalists as Syncellus, Cedrenus, and Glycas. All such fragments have been cited in full when in any way helpful to the criticism of the text. See pp. 5, 7, 9, 36, &c.

ii. The fragment printed in Appendix III points most probably to a Syriac Version as its source. That this Version was made directly from the Hebrew original would be not an unreasonable inference from the title of the fragment, 'the Names of the Wives of the Patriarchs according to the Hebrew Book called Jubilees.' The fact that we find the Greek word *στάδιον* transliterated ܣܛܕܝܘܢ, does not make against this conclusion. Many Greek words had already gained an entrance into Hebrew nearly two centuries before the composition of Jubilees, and the word in question was probably early naturalised in Syriac as it is a familiar word in that literature.

iii. The Ethiopic Version, which alone preserves the original in its entirety, or almost in its entirety, is made directly from the Greek Version. This was to be expected on other grounds, as well as to be inferred from

the fact that many corruptions of the Ethiopic text are explicable only from the confusion of like Greek words by the Ethiopic translator, or from his misapprehending the meaning of the Greek word before him, or finally from an already existing corruption in the Greek Version. Cf. xiv. 12; xxiv. 3; xxxi. 18, 29; xxxii. 4, 26, 27; xxxiii. 20; xxxviii. 12; xlvii. 5.

From an exhaustive comparison of the best attainable text of the Ethiopic Version with all existing materials, it becomes clear that this Version is most accurate and trustworthy. It is indeed as a rule servilely literal. It has, of course, suffered from the corruptions naturally incident to transmission through MSS., but it is singularly free from the glosses and corrections of unscrupulous scribes, though the temptation must have been great to bring it into accord with the Ethiopic Version of Genesis. Only in the following instances did the temptation prove too great, and changes were introduced into the text in subservience to that Version: see notes on iii. 6; iv. 28; vii. 8 (add to note *in loc.* 'and Eth.Vers.' after 'except LXX'); xiv. 14 (see Addenda); xv. 12; xvii. 12; xxiv. 1 (see Addenda), 10 (see Addenda), 18 (see Addenda), 19; xxvi. 25, 31 (see Addenda); xxviii. 29 (see Addenda).

iv. The Latin Version, of which about one-fourth has been preserved, was first published by Ceriani in his *Monumenta sacra et profana*, Mediol. 1861, Tom. i. Fasc. 1, pp. 15–62. It was next edited with great learning by Rönsch in 1874, *Das Buch der Jubiläen unter Beifügung des revidirten Textes der . . . lateinischen Fragmente.* With enormous industry Rönsch accumulated materials from every quarter, and though he made but little critical use of these himself, he has undoubtedly lightened the labours of subsequent scholars. His Latin text is disfigured with many corruptions, which I have been at pains to remove so far as possible; and his work, however learned, is strangely wanting in reasonable order and method. It has no perspective; things, good, bad, and indifferent are thrust with equal emphasis on the attention of the weary and indignant student. He has, nevertheless, done much to merit our gratitude, and we may with safety accept his conclusions that this Version was made in Egypt or its neighbourhood by a Palestinian Jew, about the middle of the fifth century (pp. 459–460). When, however, he proceeds to maintain the superiority of the Latin to the Ethiopic Version, he labours under a misapprehension from which a more thorough knowledge of the relations of this Version to the LXX and Vulgate of Genesis would have saved him. For this Version has been corrected in conformity with the LXX in

xvii. 5; xix. 3; xxiv. 20; xxxii. 32; xlvi. 14: with the Vulgate in xviii. 15; xxiv. 20; xxix. 13; xlii. 11; xlvi. 13; xlvii. 7 (twice), 8; xlix. 9 (twice): with some text which is also the source of the Ethiopic Version of Genesis in the two following passages, xix. 14 (cf. Eth. Vers. Gen. xxv. 27); xxxix. 13 (cf. Eth. Vers. Gen. xxxix. 23). Besides labouring under numerous corruptions, this Version is often defective, and its frequent omissions through homeoteleuton are quite in keeping with the carelessness of its transcribers. It must be conceded in Dr. Rönsch's favour, that his criticism of the respective merits of the Ethiopic and Latin Versions is not so reprehensible when we reflect that for three-fourths of the former Version he had no better authority than a German translation of one corrupt MS. Despite its many defects, however, the Latin Version is of incalculable worth in the criticism and restoration of the Ethiopic Version, for its corruptions seldom coincide with those of that Version. For its value in this respect we must refer to Section IV. iv. on the *Materials for Criticism.*

We have given a critically revised text of these fragments on the pages facing their Ethiopic parallels.

III. THE ETHIOPIC MSS.

These manuscripts are four in number, designated in the following pages as A B C D, and belong respectively to the National Library in Paris, the British Museum, the University Library at Tübingen, and to M. d'Abbadie.

A. The official description of this beautiful MS. in the Catalogue of the Bibliothèque Nationale is as follows: 'Vélin. 110 feuillets. 285 millimètres sur 210. Écriture sur deux colonnes, du xve siècle. 23 à 25 lignes par page.' Some of the folios have got transposed: le folio 19 doit être place à la suite du folio 25; le folio 33 à la place du folio 40; et le folio 40 à la place du folio 33. Its official number in the Catalogue is Éth. 51.

This MS. preserves an ancient type of the text, which in a corrected and more corrupt form appears in D. It constantly combines with B against the later readings, interpolations, and omissions in C D. Unfortunately, however, its scribe toiled hard to bring it into harmony with the Ethiopic Version of Genesis. Thus in the following passages the readings of the Eth. Vers. of Genesis have replaced the original text against B C D:

iii. 4, 6, 7, 19, 29; iv. 4, 8; v. 3; vi. 9; xiv. 4, 18; xviii. 6, 10, 15 (where for በዘረ: A reads ፍሬር: with Eth. Vers. Gen. xxii. 16); xlii. 18.

The orthography of A is of an ancient type as compared with the normalised texts of C D. But to this subject we shall return later.

B. This valuable MS., belonging to the British Museum, is written on vellum about $8\frac{7}{8}$ inches by $7\frac{1}{4}$. It contains 190 folios: each page has two columns of 23 or 24 lines. It belongs to the earlier part of the sixteenth century. Its official number in the British Museum Catalogue is Orient. 485.

This MS. is the most valuable of the four. As a rule it agrees with A against C D; C is more nearly related to it than D. Frequently it preserves the true reading against A C D, as for instance in xxxii. 12 and xxxiv. 11, where B gives words which are *ἅπαξ λεγόμενα*, A simply omits and C D attempt to replace them by commonplace terms. It is almost wholly free from corrections from without. I can only find two instances of this nature: in xv. 15, where it is corrected from the Eth. Vers. Gen. xvii. 15, and xxxiii. 20, where it seems to be influenced either by Rev. v. 10 or 1 Pet. ii. 9. The entire Version, however, was corrected from the Eth. Vers. in certain passages at an early date. See Section II. iii.

C. This MS., which is preserved in the University Library of Tübingen, is, according to Dillmann's description, 'chartaceus, formae quartae, lxxx foliorum, cura Rev. J. L. Krapff ab ejus amanuensi in Abyssinia neglegentius transscriptus.' It is more nearly allied to B than A, but is separated in point of worth from both by a tremendous interval. Where its readings are of real or possible value they are cited in the notes; in a few cases they have been followed in the text against A B.

D. This MS., belonging to M. d'Abbadie, is, according to Dillmann, 'membranaceus, formae quartae maximae clxiii foliorum, paginis in ternas columnas divisis, una manu eleganter exaratus . . . Hoc novissimo saeculo vix antiquior esse videtur.' As regards its value he continues: 'ingenti et vitiorum et mendorum numero laborat, et Tubingensi vix melius censendum est.' In this verdict we heartily concur, save that we must correct it by adding that D preserves an inferior type of text to C. In two or three instances D is followed against A B, and in a larger number C D against A B.

C and D labour under all the ills incident to MSS. Their omissions and additions are to be found on every page; they are emended from the Eth. Vers. of Genesis; their corrections are not unfrequently quite alien to the text: occasionally their additions result in conflate readings. Ancient

linguistic forms are replaced by later ; and the text is, so to speak, modernised and normalised.

I have arrived at these conclusions on C D after an exhaustive comparison of their readings with the Greek, Latin, and other fragmentary Versions of Jubilees ; and as a result of this study, I have decided on recording their variants only occasionally. My knowledge of C and D is due to Dillmann's edition.

The text that follows is based on A B, A, or B, unless in occasional instances where C D, C, or D may be preferable. In all cases the readings of A and B are given either in the text or in the notes. Those of C D are always cited when they are of any value, and often when they are merely curious. To obviate possible misunderstanding, my method is as follows: when C is cited D is also cited, and vice versa. If a variant is given in a note followed by A, the reader is to understand that B is followed in the text. As a rule, account is not taken of C D; but should the variant in the note be followed by C, it would mean that A B D support the text, or by D that A B C support the text, or by C D that A B do so.

IV. Further Materials for the Criticism and Emendation of the Text.

The result of the comparison of the Ethiopic Version with the above materials has been frequently to confirm the genuineness of the text, where an editor would have been inclined to attribute its apparently erratic and isolated readings to corruption pure and simple, or else to the blunders or corrections of scribes or translators. But the more closely the text is studied, the more irresistibly the conviction dawns upon us that the original text of Jubilees possessed an independent value of its own, agreeing at times with the Mass. against the Sam., at times with the Sam. in conjunction with the LXX or other Versions against the Mass., frequently with the LXX, occasionally with the Syriac, Vulgate, and even Targum of Onkelos respectively against all else. But for a full discussion of its affinities we must refer to Section VII.

By means of the following materials I have been able frequently to see the true text underlying superficial and deep-seated corruptions. Of these, some are peculiar to the Ethiopic text, or to the Ethiopic translator ; some are native to the Greek Version from which the Ethiopic was translated, or are owing to misconceptions of the Greek translator. At the end of the

enumeration of each class of materials I have added a number of the emendations made on the strength of their evidence.

i. *Hebrew.* In Hebrew we have the following materials for the criticism and restoration of the text: the Mass. and Sam. texts of the Pentateuch; the Samaritan Version; the Targum of Onkelos; the Midrashim printed in Appendices I, II; a list of Hebrew names drawn from Jubilees in Algazi's *Hebrew Chronicle.*

By means of the received Massoretic text we have been enabled to emend corruptions in our text in the following passages: i. 3; iv. 28; vii. 9, 10, 18, 19; xiii. 5; xiv. 17; xv. 10; xix. 5; xxiii. 7; xxviii. 20, 27; xxxi. 2; xliii. 11; xliv. 21; xlvii. 9. By means of the Midrashim in x. 1; xxxviii. 2, 10. Algazi's Chronicle is quoted for critical purposes on pp. 18, 37, &c. The Targum of Onkelos is valuable in confirming readings of the text where it varies decidedly from the main authorities in conformity with this Targum; cf. xiii. 20, 25; xv. 17.

The following passages have been emended from the Massoretic text: ii. 21 from Deut. vii. 6; xx. 6 from Jer. xxix. 18; xxi. 8, 11 from Lev. iii. 10 and ii. 13 respectively; xxiii. 28 from Is. lxv. 20.

ii. *Syriac.* In Syriac we have the Syriac Version of the Pentateuch and the Syriac fragment printed in Appendix III. As regards the latter, we must refer the reader to this Appendix. In the following passages the text is substantiated by the Syriac Version in its divergence from the Mass., Sam., LXX, Vulg., and Onk.: xii. 15; xvi. 31; xxii. 13 (+Arab.), 30 (+Eth. Vers. Gen.); xxiv. 4, 9 (+Eth. Vers. Gen.); xliii. 21; xlv. 13; xlvii. 7.

iii. *Greek.* In Greek we have the LXX Pentateuch; the fragments of the Greek Version preserved in Epiphanius (printed on pp. 5, 7, 9); in the Catena of Nicephorus (on p. 36); in Syncellus, Cedrenus, Glycas; in the Scholia of the LXX MS. Lagarde *r;* the Test. xii Patriarchs.

By means of the LXX I have emended xiv. 12; xxiv. 3; by means of the fragments in Epiphanius, ii. 2 (four times), 7, 11; in Catena of Nicephorus, x. 21 (three times); by Syncellus, x. 1; by Cedrenus, xi. 2; by Schol. Lagarde *r*, viii. 5; by Test. xii Patriarchs, xli. 12.

This list gives a wholly inadequate idea of the value of the Greek materials, for these are of constant service in the determination and interpretation of the text.

iv. *Latin.* In Latin we have the Vulgate; the extensive Latin fragments which we have discussed above, II. iv; Jerome's *Ep. ad Fab.*; *Quaest. Hebr. in Gen.*

By means of the Latin fragments we have emended the text in the following passages: xiii. 15, 18; xv. 22, 24; xvi. 6, 16, 18, 23; xix. 5, 10, 11, 13; xx. 6, 9, 10, 13; xxii. 3, 14, 18; xxiii. 8, 10, 11, 14, 15, 21; xxiv. 19, 20, 26, 29, 31; xxvi. 10, 13, 21, 22; xxix. 11, 13, 20; xxx. 11, 15; xxxii. 4, 29; xxxiii. 3; xxxviii. 1; xxxix. 12; xli. 12, 14, 15; xlii. 4; xlv. 10, 12; xlvi. 13; xlviii. 1; xlix. 13.

v. *Ethiopic.* In Ethiopic we have the Ethiopic Version of Genesis and the Ethiopic text of Enoch. By means of the latter we have emended the text in vii. 24, and been enabled in other passages to single out the true reading when the MS. evidence was of a conflicting nature. The former is of value chiefly in determining the degree in which the Version as a whole and the different MSS. have preserved themselves from its influence. This question is discussed in Sections II. iii. and III.

V. The Resultant Ethiopic Text.

The text represented in the following pages is based mainly on A B, or on A or B, and on the latter more than the former, but in a few isolated passages on C D, or on C or D. The respective merits and defects of these MSS. have been determined by an exhaustive comparison of each with the rest, as well as with the various critical materials enumerated in Section IV. In the process of criticism we have succeeded in discovering and eliminating the various instances in which they have been prejudicially influenced by the Ethiopic Version of Genesis. In the case of B, we have found that this influence has hardly been at work at all as compared with A C D. By the further application of the critical process we have been able to eliminate those instances in which all the MSS. have been tampered with, owing to the influence of the Ethiopic Version of Genesis (Section II. iii). Having thus discounted this source of corruption, and having further been able, as we became more thoroughly saturated with the idioms and modes of thought in the work and its kindred literature, to remove successively a large proportion of the corruptions native to the Ethiopic Version, we arrived at a stage where a fresh comparison of the text thus attained with the various critical materials already mentioned, at once issued in the most fruitful results, both as regards the primitive text of our Version and the relations of its Hebrew original to the Mass. and Sam. texts, the LXX, Syriac and Vulgate Versions, and the Targum of Onkelos.

In this fresh application of criticism to our materials we advanced steadily upwards through the centuries towards the primitive text of the Ethiopic Version, removing successively on our way the main part of the corruptions that in our earlier progress had defied solution, till at last in the ultimate stages of this process we could pass confidently beyond the limits of the Ethiopic, Latin, and Greek Versions, and determine with tolerable certainty the position occupied by the Hebrew original of Jubilees in relation to the best Texts and Versions of Genesis. See Sections VII and VIII.

VI. Dillmann's Ethiopic Text and its later Revisions.

መጽሐፈ: ኩፋሌ: *sive Liber Jubilaeorum. Aethiopice ad duorum librorum manuscriptorum fidem primum edidit Dr. A. Dillmann.* 1859. To Dillmann belongs the honour of first editing the text from two MSS., i.e. C D, of which we have given the leading characteristics above. It will be obvious to the reader that it would be impossible to attain to any satisfactory result in a work based on such materials. So far, therefore, many shortcomings in his text are not only excusable but inevitable. But when we proceed from the question of materials to method, we cannot but regard him as most reprehensible. He acted emphatically therein as a scholar in a hurry. Dealing with a text which was explicitly and unmistakeably a commentary on Genesis, he has not—save in a single solitary instance—adduced the evidence of the Mass. or Sam. texts, or of the LXX, Syr., or Vulgate Versions in order to remove the blemishes that deface every page of the MSS. on which he worked. Furthermore, the Book of Jubilees, as every student of Fabricius should have known, did not leave itself without many witnesses among the Fathers and Byzantine writers (cf. Fabric. *Cod. Pseudepigr. Vet. Test.* i. 849–864, ii. 120 sq.), and yet not a single fragment of these has been laid under contribution for the criticism of the text. In fact, of all the long list of critical authorities enumerated in Section IV, only one, and that in a single instance (i.e. LXX Gen. xv. 2 on p. 55 of his text), is used for critical or other purposes. Of these authorities the Latin and Syriac fragments were still of course unknown, but there were sufficient materials available for the construction of a text that would have commanded the respect of later critics.

In the absence, therefore, of any objective critical standard, it is not strange that this text should constantly appear arbitrary and subjective; nor will it provoke surprise that the editor rejects the better reading almost

as frequently as he follows it, and likewise edits, without remark, unintelligible passages where a reference to the text of Genesis would at once have explained the corruption. See xliii. 11 as compared with Gen. xliv. 8.

Possibly through inadvertence, Dillmann has left many ungrammatical passages untouched, as on pp. 33, 53, 60 (twice), 64, 65 (twice), 73, 76, 118, 134, 153, 154. The list of corrigenda might with advantage have easily been enlarged ; but I do not press these defects in execution, as accuracy is a thing so difficult to attain. It is the wrongness of his method that constitutes 'the head and front of his offending.'

But in later years Dillmann sought to atone for the inadequacy of his Ethiopic text, and in 1874 he contributed to Rönsch's edition of the Latin fragments a Latin rendering of the Ethiopic text corresponding to these fragments. It is worthy of note that this Latin rendering of Dillmann was not made from the Ethiopic text of 1859, but in reality from a revised form of this text, the revision being in the main carried out on the lines suggested by the fragments of the Latin Version. It is not incumbent upon us here to deal with this contribution to the criticism of the text further than to refer to a Review in the *Jewish Quarterly*, July 1893, pp. 703–708, where the present editor criticised the contribution in question, and showed from a detailed examination 'that every page we examine of the revised Ethiopic text, presupposed by Dillmann's Latin translation, contains many corrupt readings where the demonstrably true reading is preserved by A B, or A, or B in agreement with the Latin Version ; and that, in not a few cases, his revised text is disfigured by corruptions that admit of easy and at times demonstrably certain emendation.'

Once again Dillmann dealt with the criticism of the Ethiopic text in an Article entitled 'Beiträge aus dem Buch der Jubiläen zur Kritik des Pentateuch-Textes,' in the *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften zu Berlin*, 1883, pp. 323–340.

In this Article, which I purposely refrained from perusing till my entire text was in print, he cites some readings from the Ethiopic MS. B, of which he had procured a collation, and justly recognises its superiority within the limited field in which he uses it. For the first time in his study of Jubilees he proceeds here beyond the limits of the text itself in search of critical materials. First of all, he quotes a number of parallel passages from Jubilees, the Massoretic text, and the LXX, in order to show by the agreement of the first with the second and its disagreement with the third, that the author of the book had the Hebrew text

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Thus, though to Dillmann belongs the credit of first calling attention to the importance of our text in the criticism of the Massoretic Pentateuch, we cannot help observing how inadequately he has supported this contention—in the first place by failing to discover the cases that make most strongly in his favour, and in the next by failing to substantiate such instances as he does advance by the collation of other authorities. In Section VIII I have tried to marshal the evidence with such a fulness and thoroughness as to beget the hope that I may escape the scope of such strictures.

VII. The Affinities of the Text of the Book of Jubilees.

We shall now summarise with sufficient fulness, though not exhaustively, the affinities of the Jubilees' text with the texts and Versions of the Pentateuch. Each of these texts and Versions, while agreeing in the main with the rest, exhibits from time to time a reading peculiar to itself and wanting in attestation from without. To these idiosyncrasies of the Pentateuch Texts and Versions we have paid particular attention, with a view to determining the affinities of the Jubilees' text, and the result has been most fruitful both in other respects as well as in settling an old controversy. For as a result of this continuous comparison, we find that our text agrees in turn with the Massoretic, LXX, Syriac, Vulgate, with Onkelos, and even once with the Arabic against all the rest, but never, strange to say, with the Samaritan save in the case of a single doubtful reading—and even here the balance of evidence is decidedly against the Samaritan affinity. See additional note on p. 184, beginning, 'On p. 97 add &c.' This fact in itself makes the theory of Samaritan authorship henceforth untenable, and thus closes another chapter of criticism.

In the rest of this Section no account will be taken of the many instances in which the text of Jubilees pursues a path peculiar to itself. We shall here confine ourselves to classifying its affinities, or points in common, with the main authorities on the Pentateuch. For details, the notes and Addenda must be consulted.

i. First, as to its agreement with individual authorities in opposition to the rest:

(*a*) It agrees with the Massoretic against the Sam., LXX, Syr., Vulg., Ps.-Jon. in iii. 7—Gen. ii. 24 (see Addenda).

(β) It agrees with the LXX against the Mass., Sam., Syr., Vulg. in v. 1—Gen. vi. 2; viii. 1—Gen. xi. 13; xiii. 1—Gen. xii. 6; xiv. 2, 12—Gen. xv. 2, 11; xvii. 6, 10—Gen. xxi. 12, 15; xxvi. 25—Gen. xxvii. 30; xxviii. 11—Gen. xxix. 32; xxix. 4—Gen. xxxi. 20; xlvi. 14—Exod. i. 11.

(γ) It agrees with the Syriac Version against the Mass., Sam., LXX, Vulg. in xii. 15—Gen. xi. 31; xvi. 31—Lev. xxiii. 40; xxii. 13—Gen. xlix. 26; xxiv. 4—Gen. xxv. 32; xxiv. 9—Gen. xxvi. 2; xliii. 21—Gen. xlv. 21; xlvii. 7—Exod. ii. 7; xlix. 9—Num. ix. 13.

(δ) It agrees with the Vulgate against the Mass., Sam., LXX, Syr. in vii. 9—Gen. ix. 23; xiv. 1—Gen. xv. 1; xiv. 22—Gen. xvi. 2; xxiv. 3—Gen. xxv. 30; xxiv. 19—Gen. xxvi. 19; xxvi. 33—Gen. xxvi. 3.

(ε) It agrees with Targum of Onkelos against the Mass., Sam., LXX, Syr., Vulg. in xiii. 20—Gen. xiii. 16; xiii. 25—Gen. xiv. 14; xv. 17—Gen. xvii. 17.

(ζ) It agrees with the Arabic against the Mass., Sam., LXX, Syr., Vulg., Onk. in xxvii. 8—Gen. xxvii. 46.

ii. We shall next give its affinities with two or more of the above authorities in opposition to the rest:

(α) Its agreement with the Mass. and Sam.:

It agrees with the Mass. and Sam. against the LXX, Syr., Vulg. in iii. 3—Gen. ii. 20; iv. 8—Gen. iv. 25; vi. 7—Gen. ix. 4; xxvii. 22—Gen. xxviii. 13.

(β) Its agreement with Mass., Sam., Syr. or with these + Vulg. or + Vulg. and Onk.:

It agrees with the Mass., Sam., and Syr. against the LXX and Vulg. in iii. 25—Gen. iii. 17; v. 5—Gen. vi. 8; vi. 8—Gen. ix. 6; xviii. 11—Gen. xxii. 12; xxvi. 27, 29—Gen. xxvii. 32, 34; xxvii. 21—Gen. xxviii. 13.

It agrees with the Mass., Sam., Syr., Vulg. against the LXX in v. 27—Gen. vii. 24; xii. 15—Gen. xi. 31; xiv. 4, 5, 7, 12—Gen. xv. 4, 5, 7, 15; xv. 3—Gen. xvii. 1.

It agrees with the Mass., Sam., Syr., Vulg., and Onk. against the LXX in xxvi. 23—Gen. xxvii. 29 (twice).

It agrees with the Mass., Sam., Syr., Aq., Symm., Vulg., and Onk. against the LXX in xiii. 10—Gen. xii. 9.

(γ) Its agreement with the Sam. and LXX or with these + Syr. or + Syr. and Vulg. or + Vulg.:

It agrees with the Sam. and LXX against the Mass., Syr., Vulg. in xiv. 18—Gen. xv. 20; xv. 14—Gen. xvii. 14; xvii. 1, 7—Gen. xxi. 8, 13; xxvii. 11—Gen. xxviii. 4.

It agrees with the Sam., LXX, and Syr. against the Mass., Vulg., and Onk. in ii. 16—Gen. ii. 2.

It agrees with the Sam., LXX, Syr., and Vulg. against the Mass. and Onk. in xv. 16—Gen. xvii. 16; xv. 19—Gen. xvii. 19.

It agrees with the Sam., LXX, Syr., and Vulg. against Mass., Onk., and Ps.-Jon. in xii. 23—Gen. xii. 3; xvii. 7—Gen. xxi. 13; xxviii. 8—Gen. xxix. 27; xliii. 12—Gen. xliv. 31.

It agrees with the Sam., Syr., Ps.-Jon., Graec.-Ven. against the Mass., Vulg., and Itala in xviii. 12—Gen. xxii. 13. Onk. combines both readings.

It agrees with the Sam., LXX, and Vulg. against the Mass. and Syr. in xiv. 13—Gen. xv. 13.

(δ) Its agreement with Sam., Syr., Ps.-Jon.:

It agrees with the Sam., LXX, Syr., Vulg., Onk., and Arab. against Mass. in xliii. 12—Gen. xliv. 31; xliv. 17—Gen. xlvi. 13.

(ϵ) Its agreement with Sam. Vers., Syr., and Vulg.:

It agrees with Syr., Vulg., Sam. Vers., and possibly Sam. against Mass. and LXX in xviii. 13—Gen. xxii. 14.

(ζ) Its agreement with LXX and Syr. or with these + Vulg.:

It agrees with the LXX and Syr. against Mass., Sam., and Vulg. in iii. 24—Gen. iii. 16; xiv. 2—Gen. xv. 2; xxvi. 30—Gen. xxvii. 35; xli. 9—Gen. xxxviii. 14.

It agrees with the LXX, Syr., and Vulg. against the Mass. and Sam. in v. 8–vi. 3; xii. 23—Gen. xii. 2; xiv. 4—Gen. xv. 5; xxiv. 3—Gen. xxv. 31; xxvii. 22—Gen. xxviii. 13; xliii. 12—Gen. xliv. 30.

(η) Its agreement with LXX and Vulg. or with these + Onk.:

It agrees with the LXX and Vulg. against Mass., Sam., and Syr. in iv. 12—Gen. iv. 26; v. 32—Gen. viii. 19; xv. 24—Gen. xvii. 27; xvii. 4—Gen. xxi. 9; xxvii. 8—Gen. xxvii. 46; xxvii. 11—Gen. xxviii. 4; xxviii. 1—Gen. xxix. 1; xli. 14—Gen. xxxviii. 20.

It agrees with LXX, Vulg., and Onk. against Mass., Sam., Syr. in xv. 14—Gen. xvii. 14.

As for the passages in i, that in i (α), where the Mass. and Jub. agree in omitting the οἱ δύο of the LXX, is probably right, though the latter is supported by the Sam., Syr., Vulg. Many of the readings in i (β) are due to the Greek translator, who would at times give unconsciously renderings from the familiar text of the LXX; others would spring from the traditional exegesis of the time, and this source would go far to account for those in i (γ) and (ϵ).

VIII. The Value of the Book of Jubilees in the Criticism of the Massoretic Text of the Pentateuch.

From a study of the preceding Section it will be clear that both before and after the Christian era the Hebrew text did not possess any hard and fast tradition. It will further be obvious that the Massoretic form of this text, which has so long been generally assumed as conservative of the most ancient tradition and as therefore final, is after all only one of the many phases through which the text passed in the process of over 1,000 years, i.e. 400 B.C. till 600 A.D. or thereabouts.

As we pursue the examination of the materials just mentioned we shall see grounds for regarding the Massoretic text as the result partly of conscious recension and partly of unconscious change extending over many centuries. How this process affected the text in the centuries immediately preceding and subsequent to the Christian era, we have some means of determining in the Hebrew-Samaritan text which, however much it may have been tampered with on religious or polemical grounds, still preserves in many cases the older reading even as it preserves the older form of alphabet. Next we have the LXX Pentateuch, to which we may assign the date 200 B.C.; next the Book of Jubilees just before the Christian era; the Syriac Pentateuch before 100 A.D. (so Rendel Harris on good grounds); the Vulgate of the fourth century; the Targums of Onkelos and Ps.-Jon. in their present form 300–600 A.D.

We have above remarked that the evidence of Section VII shows that the Massoretic text is only one of the phases through which the Hebrew text has passed; and if we consider afresh the materials of evidence in that Section in connection with their dates, we shall discover that in some respects it is one of the latest phases of the Hebrew Pentateuch that has been stereotyped by Jewish scholars in the Massoretic text. This conclusion will tally perfectly with the tradition that all existing Massoretic MSS. are derived in the main from one archetype, i.e. the Hebrew Codex left behind him by Ben Asher, who lived in the tenth century, and whose family had lived at Tiberias in the eighth.

Before passing to our main object in this Section we might point out that some of the readings enumerated in ii (γ) in the last Section can hardly go back to an earlier date than the fourth century A.D.

We shall now proceed to give a list of readings in the Massoretic text

which should be corrected into accord with the readings attested by such great authorities as the Sam., LXX, Jub., Syr., Vulg.:

In viii. 19 for כָּל־הַחַיָּה וְכָל־הָעוֹף כֹּל רוֹמֵשׂ וְכָל־הָרֶמֶשׂ we should read כָּל־הַחַיָּה וְכָל־הָעוֹף וְכָל־הָרֶמֶשׂ הָרוֹמֵשׂ with the Sam., Sam. Vers., Jub., Vulg. (*omnia animantia jumenta et reptilia quae reptant super terram*), and Arabic. The LXX and Syr. confirm our emendation (see note 29, p. 21). Hence Onk. only supports the Massoretic. The restoration is confirmed by Gen. i. 26, where the very combination הָרֶמֶשׂ הָרֹמֵשׂ is actually found.

In xi. 8 after הָעִיר add וְהַמִּגְדָּל with Sam., LXX, and Jub. (x. 24) against Mass. and Vulg.

In xi. 31 וַיֹּצִיאוּ אֹתָם we have a reading that should be emended in וַיֵּצֵא אִתָּם with Jub. (xii. 15) and Syr., or into וַיּוֹצֵא אֹתָם with the Sam., LXX, and Vulg. Only Onk. supports the Massoretic.

In xii. 3 for וּמְקַלָּלְךָ read וּמְקַלְלֶיךָ with Sam., LXX, Jub. (xii. 23), Syr., Vulg. The reading of the Mass. is the first movement in the change of plurals into singulars, which is completed in Onk. and Ps.-Jon., where both the participles are in the singular.

In xv. 21 after וְאֶת־הַכְּנַעֲנִי add וְאֶת־הַחִוִּי with the Sam., LXX, and Jub. (xiv. 18) against Mass., Syr., and Vulg.

In xvii. 14 after עָרְלָתוֹ add בְּיוֹם הַשְּׁמִינִי with Sam., LXX, and Jub. (xv. 14) against Mass., Syr., and Vulg.

In xvii. 16 for וּבֵרַכְתִּיהָ read וּבֵרַכְתִּיו with Sam., LXX, Jub. (xv. 16), Syr., and Vulg. Only Onk. supports the Mass. For וְהָיְתָה of Mass., Sam., and Onk. read וְהָיָה with LXX, Jub. (xv. 6), Syr., and Vulg. For מִמֶּנָּה of Mass., Sam., and Onk. read מִמֶּנּוּ with LXX, Jub., Syr., Vulg.

In xvii. 19 add וּ before לְזַרְעוֹ with Sam., LXX, Jub. (xv. 19), Syr., Vulg., and Arab. Only Onk. supports the Mass.

In xxi. 8 after אֶת־יִצְחָק add בְּנוֹ with Sam., LXX, and Jub. (xvii. 1) against Mass., Syr., Vulg., Onk.

In xxi. 13 after הָאָמָה add הַזֹּאת with Sam., LXX, and Jub. (xvii. 6) against Mass., Syr., Vulg., and Onk.

In xxi. 13 after לְגוֹי add גָּדוֹל with Sam., LXX, Jub. (xvii. 6), Syr., Vulg., Arab. Only such late authorities as Mass., Onk., and Ps.-Jon. omit on religious and polemical grounds, the last giving quite a different turn in expression of national hatred, עם ליסטים 'nation of robbers.'

In xxii. 13 for אַחַר read אֶחָד with Sam., LXX, Jub. (xviii. 12), Syr., Ps.-Jon., Graec.-Ven. against Mass. and Vulg. Onk. combines both readings.

In xxii. 16 after אֶת־יְחִידְךָ add מִמֶּנִּי with Sam., LXX (δι' ἐμέ), Jub. (xviii. 15), Syr., Vulg. (*propter me*). Only the Targums support the Massoretic.

In xxv. 8 for וְשָׂבֵעַ read וּשְׂבַע יָמִים, as in Gen. xxxv. 29, with Sam., LXX, Jub. (xxiii. 8, cf. xxi. 1; xxii. 7), Syr., Vulg., Arab. Onk. supports the Massoretic.

In xxvi. 18 for בִּימֵי of Mass. and Onk. read עַבְדֵי with Sam., LXX, Jub. (xxiv. 18), Vulg. Syr. combines both readings.

In xxvii. 27 after שָׂדֶה add מָלֵא with Sam., LXX, Jub. (xxvi. 22 Lat.), Syr. Vet. (*teste Diodoro*), Vulg. Onk. supports Mass. in omitting.

In xxviii. 4 after אַבְרָהָם add אָבִיךָ with Sam., LXX, Jub. (= אָבִי xxvii. 11). Mass., Syr., and Vulg. omit.

In xxix. 27 for וְנִתְּנָה of Mass. and Onk. read וְאֶתְּנָה with Sam., LXX, Jub. (xxviii. 8), Syr., Vulg., and Arab.

In xli. 56 for אֲשֶׁר בָּהֶם read אוֹצָרוֹת בַּר with Jub. (xlii. 3), LXX *τοὺς σιτοβολῶνας*. Syr. and Vulg. support אוֹצָרוֹת, while בַּר is actually found in the Sam., which reads אשר בהם בר.

In xliv. 31 after הַנַּעַר add אִתָּנוּ with Sam., LXX, Jub. (xliii. 12), Syr., Vulg., Arab. Mass. and Onk. stand here alone.

In xlv. 28 after רַב add לִי with LXX, Jub. (xliii. 24), Syr., Vulg., and Onk. against Mass. and Sam.

In xlvi. 13 for פֻּוָּה read פּוּאָה with Sam., LXX, Jub. (xliv. 17), Syr., Vulg., Onk. 1 Chron. vii. 1 confirms this emendation.

In xlvi. 13 for יוֹב of Mass., Vulg., and Onk. read יָשׁוּב with Sam., LXX, and Jub. (xliv. 17). 1 Chron. vii. 1 confirms this emendation.

In xlvi. 24 for שִׁלֵּם read שַׁלּוּם with Sam., Jub. (xliv. 30), and 1 Chron. vii. 13. The Syr. ܫܠܡ and LXX Συλλήμ point in this direction.

In xlvi. 28 for לְהוֹרַת read לְהֶרָאוֹת with Sam., LXX, Syr., or לְרָאוֹת with Jub. (xliv. 9) and Onk.

IX. Orthography of the Text and Contributions to the Ethiopic Grammar and Lexicon.

In the following text I have reproduced as closely as possible, save in the case of manifest errors, the orthography of A B. As a rule there is a wide latitude in this respect; and of this, these MSS. fully avail themselves. In the case of the variants in the notes, on the other hand, I have given the readings of the MSS., however vicious they may be in orthography or grammar, in order to convey to the reader as true a conception as possible of the state of their text.

Much of the value of these MSS. lies in their preservation of ancient forms and words which have either omitted or normalised in such later MSS. as C D.

Thus they read ለሐርጉ: as a rule instead of ለሐርጉ: and ሐርጉ: instead of ሐርጉ: These forms are acknowledged in Dillmann's Lexicon, but the MSS. attest other ancient forms which have no recognition either in his Grammar or Lexicon. Thus more often than otherwise they write ኣ, and not ኣ, as the preformative in the 1st plural of the causative conjugation, and I have edited accordingly. Praetorius in his most valuable little Grammar does notice this other possible form (pp. 17, 51), but there is no hint of it in Dillmann's Grammar or Lexicon. Another form of inflection not acknowledged by Dillmann and given in brackets by Praetorius is found in ኣዘዝኪኒ: in A (xxxv. 2) for the usual ኣዘዝክኒ: which I have edited.

Again, in xliii. 2, 10 I have edited with B ሰረቅክሙ: for the usual ሰረቅሙ: and with A B ወኢኣብሉ: for the usual ወኢይብሉ: in xli. 2. Like unusual forms are given in B xxv. 4; xxx. 4 (see notes). In addition to a few noted by Dillmann in the Pentateuch I have remarked two further cases in Bachmann's Ethiopic Edition of Mal. i. 10, 13.

Again, as regards the analysis of the conjugations of the verb, Dillmann's scheme is quite inadequate, and fails to take account of many forms of conjugation which I have edited in deference to A B, and for the justification of which I must refer the student to Praetorius' masterly work, which is as exhaustive in this respect as could be desired.

Dillmann's Grammar and Lexicon are based mainly on late and normalised MSS. In the case of the Lexicon—a work which, under the circumstances, is beyond all praise—this will not on the whole affect the advanced student, as he will be able to discount such shortcomings, but in the case of the Grammar it is a distinct evil.

Dillmann's statement (*Grammatik*, p. 363) in reference to the construct case—man kann darum kein anderes Wort zwischen die beiden im st. c.—Verhältniss stehenden einschieben—is not true if taken without qualification; for as a matter of fact demonstrative pronouns, the pronominal adjective ዝኩ: and numerals may intervene between the construct case and its dependent noun. Thus in the last instance the construct case may be separated from its dependent noun by half a dozen of numerals written in full. In his Chrestomathy xv–xvi Dillmann adduces two instances found in liturgical literature as exceptions to his rule, but they are not of the nature of the above.

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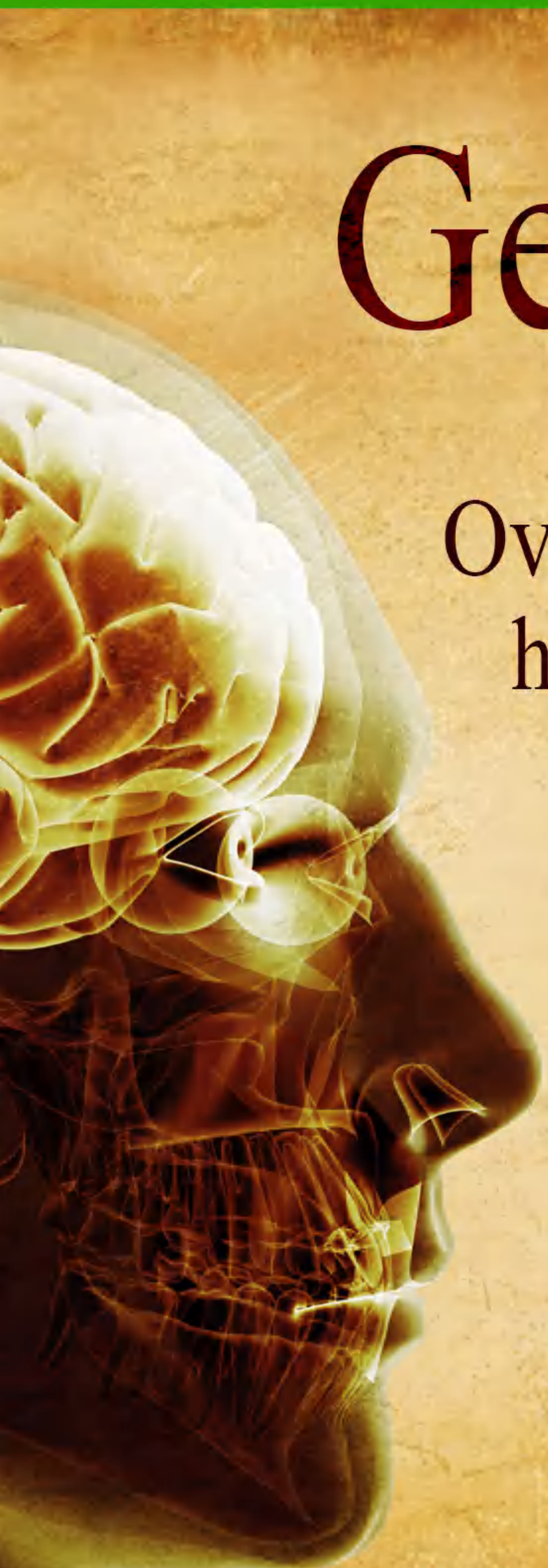

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ABBREVIATIONS.

Algazi's Chron.—I owe the facts cited from this work to Mr. Schechter's notice in the *Jewish Quarterly*, July 1890.
Aq. = Aquila's Greek Version.
Arab. = Arabic Version.
Cedrenus = Cedrenus' Σύνοψις Ἱστοριῶν, Ed. Bekker, 1838–39.
Dln. = Dillmann.
em. = emended.
Eth. = Ethiopic Version of Jubilees.
Eth. Vers. = Ethiopic Version of Pentateuch.
Graec.-Ven. = Versio Veneta.
hmt. = homeoteleuton.
Jerome's Ep. ad Fab. = Epistula ad Fabiolam. Quaest. Hebr. = Quaestiones Hebraicae in libro Geneseos.
Jub. = Jubilees.
Lat. = Latin Version of Jubilees.
LXX = Swete's Edition of the Septuagint.
Mass. = The Massoretic text.
Midrash Wajjissau.—See Appendix II.
om. = omit, omits, or omitted.
Onk. = Targum of Onkelos.
Ps.-Jon. = Targum of Pseudo-Jonathan.
Sam. = Hebrew text in Samaritan characters.
Sam. Vers. = Samaritan Version.
Schol. Lagarde γ = Scholion in MS. γ in Lagarde's Genesis Graece.
Symm. = Symmachus' Greek Version.
Syncellus = Syncellus' Χρονογραφία, Ed. Dindorf, 1829.
Syr. = Peshiṭta Version, Edited by Lee.
Syr. Frag. = Syriac Fragment printed in Appendix III.
trans. = transpose, transposed.
Vulg. = Vulgate.

መጽሐፈ: ኩፋሌ:

ዝንቱ: ነገረ: ኩፋሌ: *መዋዕላተ: ሕግ:[1] ወለስመዕ: ለግብረ: ዓመታት: ለተሰብዖቱሙ:[2] ለኢዮቤላስቲዎሙ:[3] ውስተ: ዙሉ: ዓመታተ: ዓለም፤ በከመ: ተናገሮ: እግዚእ:[4] ለሙሴ: በደብረ: ሲና: እመ: ዐርግ: ይንሣእ: ጽላተ:[5] ዘ[6]ሕግ: ወ*ዘ[6]ትእዛዝ: በቃለ: እግዚአብሔር: በከመ: ይቤሎ: ዕረግ:[7] ውስተ: ርእሰ: ደብር።

ወካነ: በቀዳሚ: ዓመት: በፀአትሙ: ለደቂቀ: እስራኤል: እምነ: ግብጽ: በወርኃ: ሣልስ: ፭ እመ: ዐሡሩ: ወሰዱሱ: ለውእቱ: ወርኃ፤ ተናገሮ:[8] እግዚአብሔር:[9] ለሙሴ: እንዘ: ይብል: ዕረግ:[10] ኀቤየ:[11] ውስተ: ደብር: ወእሁበከ:[12] ክልኤተ:[13] ጽላተ: እብን:[14] ዘሕግ: ወዘትእዛዝ: ዘ[15]መጠነ: ጸሐፍኩ:[16] ታለብዎሙ። ወዐርገ:[17] ሙሴ: ውስተ: ደብረ: እግዚአብሔር: ወነደረ:[18] ስብሐት: እግዚአብሔር:[19] ውስተ: *ደብረ: ሲና:[20] ወጸለሎ: ደመና: ሰዱሰ: ዕለተ። ወጸውዖ:[21] ለሙሴ: በ*ዕለት:[22] ሳብዕት: እማእከለ:[23] ደመና: ወርእየ: ስብሐት: እግዚአብሔር: ከመ: እሳት: ዘያነድድ:[24] ውስተ: ርእሰ:[15] ደብር። ወሀሎ: ሙሴ: ውስተ: ደብር: ኦርብዓ:[25] ዕለተ: ወ*ኦርብዓ:[25] ሌሊተ: ወአመሮ: እግዚአብሔር: ዘ[26]ቀዳሚ: ወዘኒ: ይመጽእ: ነገረ:[27] ኩፋሌ: ዙሉ:[28] *መዋዕላተ: ሕግ:[29] ወለ[30]ስምዕ። ወይቤ:[6] አንብር: ልበከ:[31] ውስተ: ዙሉ: ነገር: ዘአነ: እነግረከ: በዝንቱ:

B prefaces with ይትባረክ: እግዚአብሔር: አምላክ: ለዙሉ: መንፈስ: ወለዙሉ: ዘሥጋ።

[1] መዋዕል: ለሕግ: A; መዋዕላት: ለሕግ: C. [2] ለትስብዕቶሙ: B. [3] ለኢዮል ውሳቲዎሙ: B. [4] B C omit; እግዚአብሔር: D. [5] C D add እብን: [6] B omits. [7] ይዕርግ: B. [8] ወተናገሮ: C D. [9] እግዚእ: A. [10] ዕርግ: B. [11] C adds ዝየ: According to Exod. xxiv. 12, we should add ወሀሉ: ዝየ: after ደብር: [12] ወአሀብከ: C D. [13] ፪ A. [14] ዘእብን: A. [15] A omits. [16] A adds ለከ: [17] ወዓርገ: B. [18] ወኃደረ: A. [19] እግዚአብሔር: A (and so very frequently; occasionally so in B). [20] ደብር: ዘሲና: A. [21] C D add እግዚአብሔር: but Exod. xxiv. 16 supports A B. [22] ዕለተ: A B. [23] Emended with Exod. xxiv. 16 מְתוֹךְ and LXX ἐκ μέσου from በማእከለ: of MSS. [24] Emended with Exod. xxiv. 17 אֹכֶלֶת; cf. Jub. xxxvi. 9. LXX and Vulg. render wrongly by φλέγον, *ardens*. [25] ፵ A. [26] በ B. [27] ዛገሮ: A B C. [28] ዙሎ: A. [29] መዋዕላት: ወለሕግ: B; መዋዕለ: ሕግ: C; መዋዕላት: ወበሕግ: D. [30] ወ C. [31] ለከ: B; A omits. Is ልበከ: a conjecture of C D?

ደብር: ወ*ጸሐፎ:[1] ውስተ: መጽሐፍ: ከመ: ይርአዩ: ትውልደሙ: ከመ: ኢኀደግዎሙ:[2] በእንተ:
ዙሉ: እኩይ:[3] ዘገብሩ: ለአስትቶ:[4] ሥርዐት:[5] ዘ*አነ:[6] እሠርዕ: ማእከሌየ: ወማእከሌክ:
6 ዮም:[7] ለትውልደሙ: በደብረ: ሲና:: ወይከውን: ከመዝ: እመ: ይመጽኡ: ዙሉ: ዝነገር:
ላዕሌሆሙ: ወያአምሩ:[8] ከመ: ጸደቁ:[9] እምኔሆሙ: በዙሉ: ፍትሖሙ: ወበዙሉ: ምግባሮሙ:
7 ወያአምሩ: ከመ: ህልወ: ኮንኩ:[10] ምስሌሆሙ:: ወእንተኒ:[7] ጸሐፍ: ለክ:[11] ዙሎ: ዘቃለ:[12]
ዘአነ: ጎየድዐክ:[13] ዮም: እስመ:[14] አአምር: ምረቶሙ: ወ*ክሳደሙ: ይቡስ:[15] ዘእንበለ: ጎብኦሙ:
ውስተ: ምድር: እንተ: መሐልኩ: ለአበዊሆሙ:[16] ለአብርሃም: ወለይስሐቅ: ወለያዕቆብ: እንዘ:
እብል: ለዘርእክሙ: እሁብ:[17] ምድረ: እንተ: ትውሕዝ: ሐሊበ: ወመዓረ: ወይበልዑ: ወይጸግቡ::
8 ወይትመየጡ: ኀቤ: *አምላክ: ነኪር: ኀቤ:[18] እለ: ኢደድኅንዎሙ: እምዙሉ: ምንዳቤሆሙ:
9 ወ*ትስማዕ:[19] *ዛቲ: ስምዕ: ለስምዕ: ሎመ[20]:: እስመ: ይረስዑ: ዙሎ: ትእዛዝየ: ዙሎ:[21] ዘአነ:
እሌዝዞሙ:[22] ወየሐውሩ: ድኅረ: አሕዛብ: ወድኅረ: ርዙሰሙ: ወድኅረ: ኀማርሙ: ወይትቀነዩ:
ለአማልክቲሆሙ: ወይከውንዎሙ: ማዕቅፈ:[23] ወለ[24]ምንዳቤ: ወለፃዕር: ወለመሥገርት::
10 ወይትሐጕሉ: ብዙኃን:[7] ወይትአንዙ: ወይወድቁ: ውስተ: እደ: ፀር:[25] እስመ: ኀደጉ: ሥርዐትየ:
ወ*ትእዛዝየ:[26] ወበዓላተ:[27] ኪዳንየ: ወሰንበታትየ: ወቅድሳትየ: ዘቀደስኩ: ሊተ: በማእከሎሙ:
ወይብተራየ: ወመቅደስየ: ዘቀደስኩ:[28] ሊተ: በማእከለ: ምድር: ከመ: እሚም: ስምየ: ላዕሌሁ:
11 ወ*ይኅድር::[29] ወይገብሩ:[30] ሎሙ:[7] *ፍሥሐታተ: ወአመ:[31] ወግልፎ: ወ*ይሰግዱ:[32] ዘዘ:[33]
ዚአሆሙ: ለስሒት: ወይዘብሑ: ውሉደሙ: ለአጋንንት: ወለዙሉ: ግብረ:[7] ስሕተት: ልቦሙ::
12 ወእፈኑ: ኀቤሆሙ: ሰማዕት: ከመ: አስምዕ:[34] ሎሙ: ወኢ*ይሰምዑ:[35] ወሰማዕተኒ: ይቀትሉ:
ወለእለ*ሂ[7]: የኀሥሡ: ሕገ:[36] ይሰድድዎሙ: ወ*ዙሎ:[37] ያፀርዑ: ወ*ይዌልኑ:[38] ለገቢረ: እኩይ:
13 በቅድመ: እዕይንትየ:: ወ*እንብኣ:[39] ገጽየ: እምኔሆሙ: ወእሜጥዎሙ: ውስተ: እደ:[21] አሕዛብ:
ለፂዋዌ: ወለኅብል: ወለተበልዖ: ወ*አሴስሎሙ:[40] እማእከለ:[41] ምድር: ወእዘርዎሙ: ማእከለ:
14 አሕዛብ:: ወይረስዑ: ዙሎ:[7] ሕግየ: *ወዙሎ: ትእዛዝየ: ወዙሎ: ፍትሕየ:[7] ወይስሕቱ: ሠርቀ:
15 ወሰንበተ: ወበዓለ: ወ*አዮቤለ:[42] ወ*ሥርዐት::[43] ወእምዝ: ይትመየጡ: ኀቤየ: እማእከለ:

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[1] ጸሐፍ: B. [2] አደኅድግዎሙ: A D; ኀደግዎሙ: C. [3] A trans. after ዘገብሩ: and puts in acc. [4] Emended from ለአስሕቶ: B C D; ለአስሕቶሙ: A. D adds ወለአኅድጎ: [5] ሥርዐተ: A. [6] ኮነ: B. [7] A omits. [8] ወየአምሩ: B. [9] ጽድቅ: A; ጻድቅ: አነ: C D. [10] ኮንኩ: A. [11] ሊተ: A. [12] ዝቃል: B. [13] አየድዓክ: B. [14] A adds አነ: [15] A trans. [16] B C omit. [17] D adds ዛቲ: [18] አማልክተ: ነኪር: C D. [19] ታስምዕ: A; ትሰማዕ: C D. D adds ላዕሌሆሙ: [20] B D omit. [21] C D omit. [22] እኤዝዘክ: A. [23] ማዕቀፈ: B. [24] ወዐቢይ: A; ለ C D. [25] ፀርሙ: A. [26] ትእዛዝትየ: B. [27] ወዕለተ: A; ወበዓላትየ: C. [28] A adds ለስምየ: [29] የኀድር: B. [30] ወገብሩ: A B. [31] ፍትሐታተ: ወአመ: A. [32] ሰገዱ: A B. [33] ወዘዘ: A. [34] አስምዕ: C D. [35] ሰምዑ: A. [36] B C add ይቀትልዎሙ: ወ. [37] ዙሉ: A. [38] ይዌጥጡ: B. [39] አኀብኣ: A. [40] ኣሴስሎሙ: C D. [41] እምኒ: A. [42] B puts in nom. [43] ሥርዓተ: B.

አሕዛብ: በሱሉ: ልቦሙ: ወበሱሉ: ነፍሶሙ: ወበሱሉ: ኀይሎሙ: ወ*አስተጋብኦሙ:[1] እማእከለ: ሱሉ:[2] አሕዛብ: ወ*የኀሥሡኒ:[3] ከመ: እትራከቦሙ:[4] ወ[5]ሶበ: ኀሠሡኒ: በሱሉ: ልቦሙ: ወበሱሉ: ነፍሶሙ: አነ:[6] እከሥት: ሎሙ: ብዙኀ: ሰላመ: በ[7]ጽድቅ:: ወ*አፈልሶሙ:[8] ተክለ: ርትዕ: በሱሉ: ልብየ: ወበሱሉ: ነፍስየ: ወይከውኑ: ለበረከት: ወእኩ: ለመርገም: ወይከውኑ:[9] ርእሰ: ወእኩ: ዘነበ:: ወእሐንጽ: መቅደስየ: ማእከሎሙ: ወ*እኅድር:[10] ምስሌሆሙ: ወእከው ሆሙ: አምላክ:[11] ወእሙንቱኒ: ይከውኑኒ: ሕዝብየ:[12] ዘበአማን: ወዘበጽድቅ:: ወኢ*የኀድ ኀሙ:[13] ወኢይትናከሮሙ: እስመ: አነ: እግዚአብሔር: አምላኮሙ:: ወወድቅ: ሙሴ: በገጹ: ወጸለየ: ወይቤ: እግዚኦ: አምላኪየ:[14] ኢትኅድግ: ሕዝበከ: ወርስትከ: ለሐዊር: በስሕተት: ልቦሙ: ወኢትመጥዎሙ: ውስተ: እደ: ፀሮሙ:[15] አሕዛብ: ከመ: ኢይኰንንዎሙ: ወ*ከመ:[2] ኢያገብርዎሙ:[16] ከመ: ይኅጥኡ:[17] ለከ:: ይትለዐል:[18] እግዚኦ:[19] ምሕረትከ: ላዕለ: ሕዝብከ: ወፍጥር: ሎሙ: መንፈሰ: ርትዕ: ወኢ*ይኰንኖሙ:[20] መንፈሰ: ቤልሖር: ለአስተዋድዮቶሙ: ቅድሜከ: ወለአዕቅጾቶሙ: እምሱሉ: ፍኖት:[21] ጽድቅ: ከመ: ይትሐጐሉ:[22] እምቅድመ: ገጽከ:: ወእሙንቱ: ሕዝብከ:[23] ወርስትከ: ዘባሳህከ: በኀይልከ: ዐቢይ: እምእደ: ግብጽ፤ ፍጥር:[24] ሎሙ: ልበ: ንጹሐ: ወመንፈሰ: ቅዱሰ: ወኢ*ይትዐቀጹ:[25] በኀጢአቶሙ: እምይእዜ: ወእስከ: ለዓለም::

ወይቤሎ: እግዚአብሔር: ለሙሴ: አነ:[2] አአምር:[26] ተዋሥኦቶሙ: ወሕሊናሆሙ: ወይቡስ: ክሳደሙ: ወኢ*ይሰምዑ:[27] እስከ: ሶበ: ያአምሩ:[28] ኀጢአቶሙ: ወ*ኀጣውኦ:[29] አበዊሆሙ:: ወእምድኅረ: ዝንቱ: ይትመየጡ: ኀቤየ: በሱሉ: ርትዕ: *ወበሱሉ: ልብ:[30] ወበሱሉ: ነፍስ: ወ*አወቂ:[31] ቍልፈተ: ልቦሙ: ወቍልፈተ: ልበ: ዘርኦሙ: ወእፈጥር: ሎሙ: መንፈሰ: ቅዱሰ: ወ*አነጽሖሙ:[32] ከመ: ኢይትመየጡ: እምድኅሬየ: እምይእቲ: ዕለት: እስከ: ለዓለም:: ወትተሉ: ነፍሶሙ: ኀቤየ: ወ[2]ለሱሉ:[33] ትእዛዝየ: ወ*ይገብሩ:[34] ሎሙ:[35] ትእዛዝየ:[36] ወእከውኖሙ: አበ:[37] ወእሙንቱ:[38] ይከውኑኒ: ውሉደ:: ወይሰመዩ:[39] ሱሎሙ: ውሉደ: አምላክ: ሕያው: ወ*ያአምሩ:[40] ሱሉ: መልእክ: ወሱሉ: መንፈስ: ወያአምርዎሙ: ከመ: እሙንቱ: ውሉድየ: ወአነ: አቡሆሙ:

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[1] **አስተጋብኦሙ:** B. [2] A omits. [3] **የኀሡኑ:** B. [4] **እትረከቦሙ:** B. [5] B C D omit. [6] **ወ** B D. [7] **ለ** A D. [8] **አፈልሶሙ:** B. [9] A D omit. [10] **አኅድር:** B. A adds **ማእከሎሙ:** [11] **አምላክሙ:** C D. [12] **ሕዝበ:** A. [13] **ይኅድጎሙ:** B. [14] **አምላክየ:** A; **ወአምላኪየ:** D. [15] B D omit. [16] **ኢይገበርዎሙ:** B. [17] **ኢይኅጥኡ:** A. [18] **ወይትሌዐል:** A; **ይትሌዓል:** B. [19] A reads **እግዚአብሔር:** and trans. before **ወይትሌዐል:** [20] **ይኰንኖሙ:** A. [21] **ፍኖት:** A. [22] **ይትኅጐሉ:** B. [23] **ሕዝበከ:** A B. [24] **ወፍጥር:** A D. [25] **ይትዓቀጹ:** B. [26] **ኣአምር:** C D. [27] **ሰምዑ:** A. [28] Cf. Neh. ix. 2 יְתְוַדּוּ. [29] **ኀጢአት:** A. [30] B omits. [31] **አወቂ:** B. [32] **አነጽሖሙ:** B. [33] Emended from **በሱሉ:** [34] **ይገብኡ:** A D, apparently a conjecture. [35] A rare construction used for the sake of emphasis, cf. Dln. Lex. col. 24, or possibly a corruption of **ለሊሆሙ:** [36] **ትእዛዛትየ:** B. [37] **አምላክ:** A. [38] **ወእሙንቱኒ:** A. [39] **ወይሰምዩ:** B. [40] **ያአምርዎሙ:** A; **የአምርዎሙ:** B.

26 በርትዕ፡ ወበጽድቅ፡ ወ*አፈቅሮሙ።[1] *ወአነ፡ እጽሕፍ፡[2] ለከ፡ ዙሎ፡ ዘንተ፡ ነገረ፡ ዘአነ፡ ጸየድዐከ፡[3] በዝንቱ፡ ደብር፡ ዘቀዳሚ፡ ወዘደኃሪ፡ ዘይመጽእ፡ ሀሎ፡ በዙሉ፡ ዙፋሌ፡ መዋዕል፡ ዘበሕግ፡ ወዘበስምዕ፡ ወበ[4]ሱባዔሆሙ፡ ለኢዮቤሌዎን፡[5] እስከ፡ ለዓለም፤ እስከ፡ ሶበ፡ እወርድ፡ ወአንድር፡ ምስሌሆሙ፡ በዙሉ፡ ዓለመ፡[6] ዓለም።

27 ወይቤሎ፡ ለመልአከ፡ ገጽ፡ ጸሐፍ፡ ለሙሴ፡ እምቀዳሚ፡ ፍጥረት፡ እስከ፡ አመ፡ ይትሐነጽ፡[7]
28 መቅደስየ፡ በማእከሎሙ፡ ለዓለመ፡ ዓለማት። ወያስተርኢ፡ እግዚአብሔር፡ ለዐይነ፡ ዙሉ፡ ወያአምር፡[8] ዙሉ፡ ከመ፡[9] አነ፡[10] አምላከ፡ እስራኤል፡ ወ*አብ፡ ለዙሎሙ፡[11] ደቂቀ፡ ያዕቆብ፡[12] ወንጉሥ፡ በደብረ፡ ጽዮን፡ ለዓለመ፡ ዓለም፤ ወትከውን፡ ጽዮን፡ ወኢየሩሳሌም፡ ቅድስተ።[6]

29 ወነሥአ፡ መልአከ፡ ገጽ፡ ዘ*የሐውር፡[13] ቅድመ፡ ትዕይንቶሙ፡[14] ለእስራኤል፡[6] ጽላተ፡ ዘኩፋሌ፡ ዓመታት፡ እምአመ፡ ፍጥረት፡[15] ሕግ፡[16] ወለ[17]ስምዕ፡ ለሱባዔሆሙ፡[18] ለኢዮቤሌዎን፡[19] በበ፡ ዓመት፡ በዙሉ፡ ኑልቆሙ፡[20] ለኢዮቤሌዎን፡[21] በበዓመት፡[22] እምዕለተ፡ ፍጥረት፡[23] እስከ፡[24] አመ፡ ይትኃደስ፡[25] ሰማያት፡[26] ወምድር፡[26] ወዙሉ፡ ፍጥረቶሙ፡ በከመ፡ ንይላቲሆሙ፡ ለሰማይ፡[22] ወበከመ፡ ዙሉ፡ ፍጥረተ፡ ምድር፡ እስከ፡ አመ፡ ይትፈጠር፡ መቅደሰ፡ እግዚአብሔር፡ በኢየሩሳሌም፡ በደብረ፡ ጽዮን፡ ወዙሉ፡ ብርሃናት፡ ይትኄደሱ፡[27] ለፈውስ፡ ወለሰላም፡ ወለበረከት፡ ለዙሎሙ፡ ኅሩያነ፡ እስራኤል፡ ወከመ፡ ይኩን፡[28] ከማሁ፡ እምይእቲ፡ ዕለት፡ ወእስከ፡ ዙሉ፡ መዋዕለ፡ ምድር።

ፎ ወ*ይቤ፡[29] መልአከ፡ ገጽ፡ ለሙሴ፡ በቃለ፡ እግዚአብሔር፡ እንዘ፡ ይብል፡ ጸሐፍ፡ ዙሎ፡ ነገረ፡ ፍጥረት፡ ከመ፡ በሰዱስ፡ ዕለት፡ ፈጸመ፡ እግዚአብሔር፡ አምላክ፡ ዙሎ፡ ግብሮ፡ ወዙሎ፡ ዘፈጠረ፡[30] ወአስንበተ፡ በ*ዕለት፡[31] ሳብዕት፡ ወቀደሰ፡ ለዙሉ፡ ዓለማት፡ ወአንበራ፡ ትእምርተ፡ ለዙሉ፡[32]
2 ግብሩ። እስመ፡ በዕለት፡ ቀዳሚት፡ ፈጠረ፡ ሰማያተ፡ እለ፡ *መልዕልት፡ ወምድረ፡[33] ወማያተ፡ ወዙሎ፡[34] መንፈሰ፡[34] ዘይትለአክ፡ ቅድሜሁ፡ መላእክተ፡[35] *ገጽኒ፡ ወመላእክተ፡[36] ቅዳሴ፡[37] ወ[38]መ ላእክተ፡ መንፈሰ፡[39] እስትንፋስ፡[40] ወመላእክተ፡[41] መንፈሰ፡[42] ደመናት፡ ወ[43]ለጽልመት፡ ወለሐመዳ፡[44] ወለበረድ፡ ወለ*እስሐትያ፡[45] ወመላእክተ፡ ቃላት፡[46] ወ*ነጐድጓዳት፡[47] ወ[48]መባርቅት፡ ወመላእክተ፡[49] መናፍስት፡[50] ለቍሩር፡ ወለመርቄ፡ ወ[38]ለክረምት፡ *ወለመጸው፡ ወለማእረር፡[51] *ወለሐጋይ፡ ወለዙሉ፡ መናፍስት፡ ተግባሩ፡[52] ዘበሰማያት፡ ወዘበምድር፡ ወቀላያት፡[53] *(ዘመትሐት፡ ምድር፡ ወ)ማዕምቅ፤

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[1] አፈቅሮሙ፡ C; D omits. [2] ወአንተ፡ ጸሐፍ፡ B C. [3] አየድዓከ፡ B. [4] ወ A; ወዘበ C D. [5] ዘኢዮቤልዎን፡ B. [6] A omits. [7] ይትኃነጽ፡ B. [8] ወያአምርዎ፡ A. [9] A D omit. [10] አንተ፡ A B C. [11] አበ፡ ለዙሉ፡ A. [12] እስራኤል፡ A. [13] የንድር፡ A. [14] ተዓይኒሆሙ፡ B. [15] ተፈጥረ፡ A; ፍጥረት፡ C. [16] ለሕግ፡ A. Text is here very uncertain. [17] ወ C. [18] ለሱባዔሁ፡ C; ወለሱባዔሁ፡ D. [19] ለኢዮቤልዎን፡ B; ወለኢዮቤልየን፡ C D. [20] ኖልቆሙ፡ A. [21] ወኢዮቤልዎን፡ B. [22] B omits. [23] A B add ሐዳስ፡ C D transpose it before ፍጥረት፡ I have omitted ሐዳስ፡ as a corruption, possibly of እስከ፡ [24] Though A B C D omit, I have here added እስከ፡ according to the correction of a scribe in D. [25] ይትሐደስ፡ A; ይትሔደስ፡ C D. [26] A puts in acc. [27] ይትሐደስ፡ A; ይትሔደሱ፡ C D. [28] ይኩን፡ A. [29] ይቤሎ፡ A.

EPIPHANIUS.

Περὶ Μέτρων καὶ Σταθμῶν. *Chap. xxii, Dindorf's edition, vol. iv, pp. 27–28, whose text is here emended with the aid of MS. Marcianus (the variants of which are given by Dindorf, vol. iv, praef. xv–xvi) and the Ethiopic text.*

Τῇ μὲν γὰρ[1] πρώτῃ ἡμέρᾳ ἐποίησε[2] τοὺς οὐρανοὺς τοὺς ἀνωτέρους[3] (καὶ) τὴν γῆν II. 2
(καὶ) τὰ ὕδατα. [ἐξ ὧν ἐστι χιὼν καὶ[1] κρύσταλλος καὶ χάλαζα καὶ παγετοὶ καὶ δρόσος[4]] τὰ πνεύματα τὰ λειτουργοῦντα ἐνώπιον αὐτοῦ, ⟨ἅτινά ἐστι τάδε[1]⟩ *ἄγγελοι πρὸ προσώπου, καὶ ἄγγελοι τῆς δόξης, καὶ[5] ἄγγελοι πνευμάτων πνεόντων, (καὶ) ἄγγελοι νεφελῶν καὶ γνόφων[6] (καὶ) χιόνος καὶ[1] χαλάζης καὶ πάγου, (καὶ) ἄγγελοι φωνῶν[1] (καὶ) βροντῶν καὶ[7] ἀστραπῶν, (καὶ) *ἄγγελοι ψύχους καὶ καύματος[8] (καὶ) χειμῶνος καὶ[7] φθινοπώρου καὶ[7] ἔαρος καὶ θέρους, καὶ πάντων τῶν πνευμάτων τῶν κτισμάτων αὐτοῦ τῶν ἐν οὐρανοῖς καὶ *ἐν τῇ γῇ[9], (καὶ) *τὰς ἀβύσσους[10], ⟨τήν τε

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[1] MS. Marc. omits. [2] MS. Marc. adds ὁ Θεός. [3] Dindorf's text τοὺς ἀνωτέρους οὐρανούς. [4] MS. Marc. δρόσοι. [5] MS. Marc. omits. For ἄγγελοι τῆς δόξης, Ethiopic gives **ሰባእከተ: ቅዳሴ:** = ἄγγελοι τῆς ἁγιωσύνης. The same Ethiopic phrase recurs in xv. 27, where the Latin equivalent is given as archangeli benedictionis. [6] MS. Marc. γνόφου. [7] Dindorf omits. [8] Dindorf ψύχους, καύματος. [9] MS. Marc. ἐπὶ γῆς. [10] MS. Marc. τάς τε ἐν ἀβύσσοις.

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[30] **ፈጠረ:** A. [31] **ዕለተ:** A B. [32] A adds **ምድር: በዙሉ:** [33] **መልዕልተ: ምድር:** A D, but Epiphan. de Mensuris et Ponderibus, chap. xxii, supports B C. [34] A B put in nom. [35] B C D prefix **ወ**, but Epiph. ἄγγελοι supports A. [36] B omits through homeoteleuton. [37] τῆς δόξης, Epiph. [38] A omits. [39] B C D add **እሳት: ወመላእክተ: መንፈሰ:** but Epiph. omits with A. [40] For **መንፈሰ: እስት''** Epiph. gives πνευμάτων πνεόντων. [41] A adds **ዙሉ: ዘይትንወስ:** [42] Epiph. omits, but cf. Enoch lx. 16–21, especially last verse. [43] Added with Epiph. καὶ γνόφων. [44] Emended with Epiph. χιόνος from **ወለዙሉ:** A B; C D omit. Χιόνος was possibly corrupted into πάντος. [45] **አስኃትደ:** B. [46] Emended with Epiph. φωνῶν from **ቀላያት:** [47] **ነጐድጓድ:** A D. [48] **ወለ** B. [49] **ወመላእክት:** B. [50] **መንፈሳት:** B; Epiph. omits. [51] Epiph. trans. [52] **ወለዙሉ: መናፍስት: ወለዙሉ: ነፍስት: ወለሐጋይ: ትገብእ:** A very corrupt; Epiph. agrees exactly with B our text. [53] Emended with Greek from **ወዘበዙሉ: ቀላያት:** where, as the order of the words is wholly lost in this context, **ዙሉ:** may be a corruption of **ሴሊት:** or **ዙሉ:** may be an attempt to compensate for the omission of the two abysses which originally followed in the text.

ወጽልመት:[1] *ወምሴት: (ወሌሊት): ወብርሃነ: ወጎህ: ወጽባሕ:[2] *ዘአስተዳለወ: በአእምሮ: ልቡ::[3]
3 ወአሜሃ: ርኢነ: ምግባሮ: ወባረክናሁ: ወሰባሕነ: ቅደሜሁ: በእንተ: ዙሉ: ምግባሩ:[4] እስመ:
4 ሰብዐት: ግብረ: ዐበይት: ገብረ: በቀዳሚት: ዕለት:: ወ*በዕለት:[5] ሳኒታ: ገብረ: ምጽናዓት:
ማእከለ:[6] ማይ: ወ*ትከፍለ: ማያት:[7] በይእቲ: ዕለት፣ መንፈቆሙ: ዐርጉ: ላዕለ: ወመንፈቆሙ:
ወረዱ: መትሕተ: ምጽናዓት: ማእከለ:[8] ዲበ: ገጻ: ለ*ዙሉ:[9] ምድር: ወ*ዘንተ: ባሕቲቶ:
5 ግብረ: ገብረ:[10] በሳኒታ: ዕለት:: ወ*በሣልስት: ዕለት:[11] [ገብረ: በከመ:][12] *ይቤ: ለማያት:[13]
ይኅልፉ:[14] እምቅድመ: ገጻ: ለዙላ: ምድር: ውስተ: መካን: አሐዱ: ወያስተርኢ: የብስ::
6 ወገብሩ:[15] ከማሁ: ማያት:[16] በከመ: ይቤሎሙ: ወተግኅሡ: እምዲበ: *ገጻ: ለ[17]ምድር: ውስተ:
7 መካን: አሐዱ: አፍአ: እምጽናዓትዝ: ወ*አስተርአየ:[18] የብስ:: ወበይእቲ: ዕለት: ፈጠረ: ላቲ:
ዙሎ:[19] አብህርት: በበ: ምጉባኤሆሙ:[20] ወዙሎሙ: አፍላገ:[21] ወ*ምጉባኤሆሙ:[22] ለማያት:
ውስተ: አድባር:[23] ወውስተ: ዙሉ: ምድር: ወዙሎሙ: ምዕቃላት:[24] ወ*ዙሎ:[25] ጠለ: ምድር:
ወዘርአ:[24] ዘይዘራእ:[26] ወዙሎ: ዘይበቍል:[27] ወዕፀው:[28] *እለ: ይፈርዩ:[29] ወ*አማቲ:[30] ወገዙተ:
ኤይም: በኤይም:[31] ለ[32]ተድላ: ወለዙሉ:[33] ... አርባዕተ:[34] ዘንተ: ዐበይት: ትውልደ:[25] ገብረ:
8 እግዚአብሔር:[35] በ*ዕለት:[36] ሣልስት:: ወበ*ዕለት:[36] ራብዕት: ገብረ: ፀሐየ: ወወርኀ: ወከዋክብተ:
ወአንበሮሙ: ውስተ: ምጽናዓት: ለማይ: ከመ: ደብርሁ: ዲበ:[37] ዙሉ:[38] ምድር: ወለኩንኖ:
9 መዓልት:[39] ወሌሊት:[39] ወለፈለጥ: ማዕከለ: ብርሃን: ወጽልመት:: ወወህበ: እግዚአብሔር:[40]
ፀሐየ: *ለትእምርት: ዐቢይ:[41] ዲበ: ምድር: ለመዋዕል: ወለሰንበታት: ወለ*አውራኁ:[42]
ወለበዓላት: ወለዓመታት: ወለሰንበታተ: ዓመታት:[43] ወለ*ኢዮቤልዉሳት:[44] ወለዙሉ: ጊዜ:
10 ለ[6]ዓመታት:: ወይፈልጥ: ማእከለ: ብርሃን: ወማእከለ: ጽልመት: ወለ*ጣዕዮ:[45] *ከመ: ይጥዐይ:[46]
ዙሉ:[47] ዘይሠርፅ: ወይልህቅ: ዲበ: ምድር፤ ሠለስተ: ዘንተ: ዘመደ:[48] ገብረ: በዕለት: ራብዕት::
11 ወበዕለት: ኃምስት: ፈጠረ: አናብርተ: ዐበይተ: ማእከለ: ቀላያተ: ማያት: እስመ: ዝንቱ: ተገብረ:
ቀዳሚ: በእደዊሁ:[49] ዘሥጋ[35]: *ዓሣተ: ወዙሎ:[50] ዘ*ይትነወስ:[51] ውስተ: ማያት: ወዙሎ:[25] ዘይሰርር:
12 አዕዋፈ:[25] ወዙሎ:[25] ዘመደሙ:: ወሠረቀ: ፀሐይ: ላዕሌሆሙ: ለ*ጥዒና:[52] ወላዕለ: ዙሉ:[35]
ዘሀሎ: ውስተ: ምድር: ዙሉ:[39] ዘ*ይሠርፅ: እምድር:[53] ወዙሉ:[39] ዕፀው:[54] ዘይፈሪ: ወ*ዙሉ:[39]

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[1] **ወጽልመት: ዕሙቅ: ጥቂ:** A; **ወጽልመት:** B C D. I have emended and restored the text from A, and Greek *τήν τε ὑποκάτω τῆς γῆς καὶ τοῦ χάους, (καὶ) τὸ σκότος*, as above. [2] **ወብርሃን: ወጎህ: ወጽባሕ: ወምሴት:** A. So B C D, but omitting **ወጽባሕ:** MSS. confused and unintelligible save through Greek, which I have followed in emending and restoring text. For **ጽባሕ:** we should read **ዕለተ:** with Greek. [3] Epiph. omits. [4] **ምግባሮ:** A. [5] **ዕለተ:** A B. [6] A omits. [7] **ተፈልጠ: ማይ:** A. [8] So Epiph. *ἐμμέσῳ*; C D omit. [9] So Epiph.; A D omit. [10] C D give the passive construction against A B and Epiph. [11] **በዕለተ: ሣልስት:** A. [12] Interpolated. [13] That **ገብረ: በከመ:** are interpolated is clear from **በከመ: ይቤሎሙ:** ver. 6. Otherwise **ለ** is here either a sign of the jussive contrary to rule, or it marks the object of **ገብረ:** [14] **የኀልፉ:** A.

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13 ዘሥጋ፤ ዘንተ: *ሠለስተ: ዘመደ:[1] ገብረ: አመ: ዕለት:[2] ኃምስት። ወበ*ዕለት:[3] ሳድስት: ገብረ:
14 ዙሎ: አራዊተ: ምድር: ወዙሎ: እንስሳ: ወዙሎ: ዘይትሐወስ: ዲበ: ምድር። ወእምድኅረዝ:
ዙሉ: ገብረ: ሰብአ:[4] ብእሴ: ወብእሲት: ገብሮሙ: ወ*አስለጦ: ላዕለ:[5] ዙሉ:[6] ዘዲበ: ምድር:
ወዘ*ውስተ: አብሕርት:[7] ወዲበ: ዙሉ:[8] ዘይሰርር: ወዲበ:[9] አራዊት: ወ*ዲበ:[10] እንስሳ: ወዲበ:
ዙሉ: ዘይትኀወስ:[11] ዲበ: ምድር: *ወላዕለ: ዙሉ: ምድር:[8] ወዲበ*ዝ:[12] ዙሉ: አስለጦ:[13]
15 ወአርባዕተ: ዘንተ: ዘመደ: ገብረ: በዕለት:[14] ሳድስት። *ወኮነ: ዙሉ: ዕሥራ: ወክልኤቱ: ዘመድ።
16 ወፈጸመ: ዙሎ: ግብሮ: በዕለት: ሳድስት:[15] ዙሎ:[16] ዘበሰማያት: ወዘበምድር: ወውስተ:
17 አብህርት: ወውስተ: ቀላያት: ወውስተ: *ብርሃን: ወውስተ: ጽልመት:[17] ወውስተ: ዙሉ። ወ[12]ወሀበኒ:
ትእምርተ: ዐቢየ: ዕለተ: ሰንበታት:[18] ከመ: ንኩን: እንዘ: ንገብር: ሰዱሰ: ዕለተ: ግብረ:
18 ወ*ናሰነብት:[19] አመ: ዕለት:[20] ሳብዕት: እምዙሉ: ግብር። ወዙሎሙ: መላእክተ: ገጽ: ወዙሎሙ:
መላእክተ: ቅዳሴ:[21] *ክልኤቱ: ዘመደ:[22] ዐበይተ: ዘንተ: ይቤለነ: *ናሰንብት: ምስሌሁ:[23] በሰማይ:
19 ወበምድር። ወይቤለነ: ናሁ: አነ:[20] እፈልጥ: ሊተ: ሕዝበ:[24] እምዙሉ:[25] አሕዛብ:[26] ወ*ያሰነብቱ:[27]
እሙንቱኒ: ወ*እቄድሶሙ:[28] ሊተ: ለሕዝብ*የ:[29] ወ*እባርከሙ:[30] በከመ: ቀደስክዎ:[31] ለዕለተ:
ሰንበታት:[32] ወ*እቄድስ:[33] ሊተ: ወከመዝ: እባርከሙ:[34] ወይከውኑኒ: ሕዝብየ: ወአነ: እከውኖሙ:
20 እምላክ። ወንረይኩ: *ዘርአ: ያዕቆብ: በዙሉ: እምዘርኡኩ:[35] ወጸሐፍክዎ: ሊተ:[20] ወልደ:
በዙረ: ወቀደስክዎ: ሊተ: ለዓለመ: ዓለም: ወ*ዕለተ:[36] ሰንበታት: እኤምሮሙ:[37] ከመ: ያሰንብቱ:
21 ባቲ: እምዙሉ: ግብር። ወገብረ: ቦቱ: ትእምርተ:[38] ከማሁ: በዘያሰነብቱ: እሙንቱ*ኒ:[20] ምስሌነ:
በ*ዕለት:[39] ሳብዕት: ለበሊዕ: ወለ*ሰትይ:[40] ወለባርኮ: ዘፈጠረ: ዙሎ:[41] በከመ: ባረከ:[42] ወ*ቀደሰ:[43]
22 ሎቱ:[20] ሕዝበ: ዘያጠሪ:[44] እምዙሉ: አሕዛብ:[45] ወከመ: ያሰንብቱ: ኀቡረ: ምስሌነ። ወገብረ:
23 ፈቃዳቲሁ: ይዕርግ: መዐዛ: ሠናይ: ዘ*ይትዌከፍ:[46] ቅድሜሁ: ዙሎ: መዋዕለ። ዕሥራ: ወክልኤ:
አርእስተ: ሰብአ: እምአዳም: *እስከ: ያዕቆብ፤[47] ወ[20]ዕሥራ: ወክልኤ:[48] ዘመደ: *ግብር:
ተገብረ:[49] እስከ: ዕለት:[50] ሳብዕት፤ ዝንቱ: ቡሩክ: ወቅዱስ: *ወውእቱኒ: ቡሩክ: ወቅዱስ:[51]
24 ወዝንቱ: ምስለ: ዝንቱ: ኮነ: ለቅዳሴ:[52] ወለበረከት። ወተውህበ: ለዝንቱ: ከመ: ይኩን:[53] ዙሎ:
*መዋዕለ: ቡሩካነ: ወቅዱሳነ:[54] ዘስምዕ: ወሕግ: ቀዳሚ: በከመ: ተቀደሰ:[55] ወ*ተባረከ:[56]
25 በ*ዕለት:[39] ሳብዕት። *ፈጠረ: ሰማየ: ወምድረ:[57] ወዙሎ: ዘ*ፈጠረ:[58] በሰዱስ: ዕለት: ወ*ወሀበ:[59]
እግዚአብሔር: ዕለተ: *ሳብዕት: ቅድስት:[60] ለ[61]ዙሉ: ምግባሩ፤[62] በእንተዝ: አዘዘ: በእንቲአሃ:
26 ዙሉ:[63] ዘይገብር: ባቲ: ዙሎ:[20] ግብረ: ይሙት: ወዘኒ:[20] ያረሱሳ:[64] *ሞተ: ለይሙት።[20] ወአንተ:
አዝዝ: ለደቂቅ: እስራኤል: ወይዕቀቡ: ዕለተ: ዘንተ:[65] ከመ:[66] ይቀድስዋ: ወከመ: ኢይግበሩ:
27 ባቲ: ዙሎ:[20] ግብረ: ወከመ: ኢያርሱስዋ: እስመ: ቅድስት: ይእቲ: እምዙሉ: መዋዕል። ወ[67]ዙሉ:
ዘይጌምና: ሞተ: ለ[68]ይሙት: ወዙሉ:[69] ዘይገብር: ባቲ: ዙሎ: ግብረ: ሞተ: ለ[68]ይሙት: ለዓለም:
ከመ: ይዕቀቡ: ደቂቅ:[70] እስራኤል: *ዛተ: ዕለተ:[71] በትውልደሙ: ወኢይሠረው: እምድር:
28 እስመ:[72] ዕለት: ቅድስት: ይእቲ: ወዕለት: ቡርክት: ይእቲ። ወዙሉ: ሰብአ: ዘ*የዐቅባ:[73] ወደሰነብት:

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[1] ዙሎ: ገብረ: ሠለስተ: ገብረ: ወዘንተ: ዘመደ: A. [2] ዕለተ: A B. [3] ዕለተ: A.

τοῖς ὕδασι, (καὶ) τὰ πέτεινα, τὰ πτερωτά[1] ... ...ταῦτα τὰ τρία ἔργα ⟨τὰ μέγαλα⟩ 12
ἐποίησεν ⟨ὁ Θεὸς⟩ ἐν τῇ πέμπτῃ ἡμέρᾳ. τῇ δὲ[1] ἕκτῃ ἡμέρᾳ τὰ θηρία ...τὰ κτήνη 13
(καὶ) τὰ ἕρπετα τῆς γῆς. (καὶ μετὰ ταῦτα ἐποίησε) τὸν ἄνθρωπον ...ταῦτα τὰ 14
τέσσαρα μεγάλα ἔργα ἐποίησεν ⟨ὁ Θεὸς⟩ ἐν τῇ ἕκτῃ ἡμέρᾳ. Καὶ ἐγένετο πάντα 15
*εἴκοσι δύο γένη ἐν ταῖς ἓξ ἡμέραις[2]. Καὶ συνετέλεσεν[3] πάντα *τὰ ἔργα αὐτοῦ[4] 16
ἐν τῇ ἕκτῃ ἡμέρᾳ, ὅσα ἐν τοῖς οὐρανοῖς καὶ *ὅσα ἐπὶ τῆς γῆς[5], (καὶ) ἐν ταῖς
θαλάσσαις καὶ ἐν ταῖς ἀβύσσοις, (καὶ) ἐν τῷ φωτὶ καὶ ἐν τῷ σκότει καὶ ἐν πᾶσι ...
[Καὶ ἐδήλωσε δι' ἀγγέλου τῷ Μωυσεῖ ὅτι] καὶ εἴκοσι δύο *κεφάλαια ἀπὸ Ἀδὰμ ἄχρι 23
τοῦ Ἰακώβ[6]. ...καὶ ἐκλέξομαι ἐμαυτῷ ἐκ τοῦ σπέρματος αὐτοῦ ... ...λαὸν 20, 21
περιούσιον ἀπὸ πάντων τῶν ἐθνῶν[7].

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[1] MS. Marc. omits. [2] *τὰ ἐν ταῖς ἓξ ἡμέραις παρὰ τοῦ Θεοῦ ποιηθέντα ἔργα κβ'*, Dindorf. [3] Dindorf adds *ὁ Θεός*. [4] Dindorf omits. [5] *ἐν τῇ γῇ*, Dindorf. [6] *ἔσονται κεφαλαὶ μέχρι τοῦ Ἰακὼβ καὶ Ἰσραὴλ ἐπικληθέντες*, MS. Marc. [7] Text of verses 20, 21, 23 abbreviated and transposed. Even the Ethiopic text is defective. Cf. Syncellus, Chronographia i. p. 5, *ὁμοῦ τὰ πάντα ἔργα εἴκοσι δύο ἰσάριθμα τοῖς εἴκοσι δύο Ἑβραϊκοῖς γράμμασι καὶ ταῖς Ἑβραϊκαῖς βίβλοις καὶ τοῖς ἀπὸ Ἀδὰμ ἕως Ἰακὼβ εἴκοσι δύο γενεαρχίαις, ὡς ἐν λεπτῇ φέρεται Γενέσει.*

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[4] B adds **አሐዱ**: C **አሐደ**: [5] **አስለጠ**: **ለ** B. [6] A puts in acc. [7] **ደበ**: **ባሕር**: A. [8] B omits. [9] C D add **ዙሉ**: [10] C D omit. [11] **ይትኃወስ**: B. [12] A omits. [13] **አስለጠ**: B. [14] **በዕለታ**: **ወበዕለተ**: A; **በዕለተ**: B. [15] A omits through homeoteleuton. Here LXX *τῇ ἕκτῃ*, Syr. and Jubilees agree against Heb. of Gen. ii. 2 הַשְּׁבִיעִי [16] A puts in nom. [17] **ጽልመት**: **ወውስተ**: **ብርሃን**: A. [18] A puts in acc. [19] **ናዕርፍ**: A; **ናሰንበት**: B. [20] A omits. [21] **ቅድሳት**: B. [22] **ክልኤ**: **ዘመድ**: A. [23] **ናዕርፍ**: **ምስሌሆሙ**: A. [24] **ሕዝብየ**: A. [25] A omits; **እማእከለ**: B C. [26] A omits; **አሕዛብየ**: B. [27] **ደዕርፉ**: A. [28] **እቄድስ**: B. [29] B C D omit. [30] **እባርኮ**: B C D. [31] **ቀደስክዎን**: A D. [32] **ሰንበታተ**: A; **ሰንበት**: B. [33] **ቀደስክዎን**: A C. [34] **እባርኮ**: B. [35] For **ዘርአ**: A B read **በዘርአ**: **በዙሉ**: **እምዘርኡኩ**: is corrupt, possibly from **እምዙሉ**: **ዘርእሁ**: So Greek. [36] **ዕለታተ**: B. [37] **አእምሮሙ**: A. [38] B puts in nom. [39] **ዕለተ**: A B. [40] **ሰቲይ**: A. [41] B omits; A adds **ወዙሎ**: [42] **ባረኮ**: B. [43] **ቀደሶ**: B. [44] Emended with Deut. vii. 6 עַם סְגֻלָּה from **ዘደስተርኡ**: Perhaps **ዘይጠረይ**: stood originally. [45] **ሕዝብ**: A. [46] **ይትወከፍ**: B. [47] **እስከኔሁ**: A B D. Text corrupt and defective, especially ver. 22. See citation from Syncellus above. [48] **ጅወጇ** A. [49] **ግብረ**: **ገብረ**: A. [50] **ዕለተ**: B. [51] **ወዝንቱኒ**: A. [52] **ቀዳሴሆሙ**: A. [53] **ይኩኑ**: B C D. [54] A puts in nom. [55] **ቀደሳ**: C D. [56] **ባረክ**: A; **ባረካ**: C D. C D add **ለዕለተ**: **ሰንበት**: [57] **ዘፈጠረሰ**: **ሰማይ**: **ወምድር**: B. [58] **ተፈጥረ**: B. [59] **ወሀቦ**: B. [60] **በዓል**: **ቅድስተ**: B; **በዓል**: **ቅዱስ**: C D. [61] **በ** A. [62] **ምግባራት**: A. [63] **ዙሎ**: A B. [64] A omits; **አርኰሳ**: C D. [65] **ዛቲ**: B; C D read **ዛተ**: and trans. before **ዕለተ**: [66] **ወ** B. [67] B C D omit. [68] B omits. [69] A puts in acc. [70] B adds **እግዚአብሔር**: [71] **ዛቲ**: **ዕለተ**: **ለ** A. [72] **እስከ**: A. [73] **የዓቅብ**: B.

29 ባቲ፡ እምኵሉ፡ ግብሩ፡ ቅዱሰ፡ ወቡሩከ፡ ይከውን፡ በኵሉ፡ መዋዕል፡ ከማነ፡፡ አይድዕ፡ ወንግር፡
ለደቂቀ፡ እስራኤል፡ ኵነኔሃ፡ ለዛቲ፡ ዕለት፡ ወያሰንብቱ፡ ባቲ፡ ወ*ከመ፡[1] ኢይኅድግዋ፡ በስሕተተ፡
ልቦሙ፡ ከመ፡ ኢይኩን፡ ለ[2]ገቢረ፡ ግብር፡ ባቲ፡ ዘኢይከውን፡ *ዘያስተርኢ፡ ለገቢር፡ ባቲ፡ ፈቃዶሙ፡[3]
ወከመ፡ ኢ[1]ያስተዳልዉ፡ ባቲ፡ ኵሎ፡[4] ዘይትበላዕ፡ ወዘይሰተይ፡ ወለቀዲሐ፡ ማይ፡ ወለአብኦ፡
ወለአውፅኦ፡ ባቲ፡ ኵሎ፡ ዘይጸወር፡ በአናቅጺሆሙ፡ ዘኢያስተዳለውዎ፡[5] ሎሙ፡[6] እሙንቱ፡[7] በሰዱስ፡
30 ዕለት፡ ግብረ፡ ውስተ፡ መኃድሪሆሙ፡፡ *ወኢያብኡ፡ ወኢያውፅኡ፡[8] እምቤት፡ ቤተ፡ በዛቲ፡ ዕለት፡
እስመ፡ ቅድስት፡ ይእቲ፡ *ወቡርክት፡ ይእቲ፡[7] እምኵሉ፡ ዕለተ፡[9] ኢዮቤል፡[10] ዘኢዮቤልውሳት፤[11]
በዛቲ፡ አሰንበትነ፡ በሰማያት፡ ዘእንበለ፡ ይትአመር፡ ለኵሉ፡ ዘሥጋ፡ ለአሰንብቶ፡ ባቲ፡ በ*ዲበ፡[7]
31 ምድር፡፡ ወ*ባረከ፡[12] ፈጣሬ፡ ኵሉ፡ ወኢቀደሰ፡ ኵሎ፡ *ሕዝበ፡ ወአሕዛበ፡[8] ለአሰንብቶ፡ ባቲ፡
ዘእንበለ፡ እስራኤል፡ ባሕቲቱ፤[13] ሎቱ፡[14] ለባሕቲቱ፡ ወሀበ፡[15] ይብላዕ፡[16] ወ*ይስተይ፡[17] ወለአሰንብቶ፡
32 *ባቲ፡ በ[2]ዲበ፡ ምድር፡፡ ወባረካ፡ ፈጣሬ፡ ኵሉ፡ ዘፈጠረ፡ *ዛተ፡ ዕለተ፡[18] ለበረከት፡ ወለቅድሳት፡
33 ወለስብሐት፡ እምኵሉ፡ መዋዕል፡፡ ዝንቱ፡ ሕግ፡ ወስምዕ፡ ተውህበ፡ ለደቂቀ፡ እስራኤል፡ ሕገ፡[18]
ዘለዓለም፡ ለ*ትውልዶሙ፡፡[19]

፫ ወበሰዱስ፡ መዋዕል፡[20] ዘሰንበት፡ ካልእት፡[21] አምጻእነ፡ በቃለ፡ እግዚአብሔር፡ ኀበ፡ አዳም፡
ኵሎ፡[22] አራዊተ፡ ወ*ኵሎ፡[22] እንስሳ፡ ወ*ኵሎ፡ አዕዋፈ፡[22] ወ*ኵሎ፡[22] ዘይትኀወስ፡[23] ውስተ፡
ምድር፡ ወ*ኵሎ፡[22] ዘይትኀወስ፡[23] ውስተ፡ ማይ፡[24] በበ፡ ዘመዶሙ፡ ወበበ፡ አምሳሎሙ፤
ወአራዊተ፡[22] በቀዳሚት፡ ዕለት፡ ወእንስሳ፡ በሳኒታ፡ ዕለት፤[25] ወ*አዕዋፈ፡[22] በ*ዕለት፡[26] ሣልስት፤
ወ*ኵሎ፡[27] ዘይትሐወስ፡[23] ዲበ፡[28] ምድር፡ በ*ዕለት፡[29] ራብዕት፤ ወ*ዘይትሐወስ፡[23] ውስተ፡[30]
2 ማይ፡ በ*ዕለት፡[29] ኃምስት፡፡ ወሰመዮሙ፡ አዳም፡ ለኵሎሙ፡ *በበ፡ አስማቲሆሙ፡[31] ወበከመ፡
3 ጸውዖሙ፡ ከማሁ፡ ኮነ፡ ስሞሙ፡፡ ወበኀምስ፡ እላ፡ መዋዕል፡ ሀሎ፡[32] አዳም፡ እንዘ፡ ይሬኢ፡
ዘንተ፡ ኵሎ፡ ተባዕተ፡ ወአንስተ፡ በኵሉ፡ ዘመድ፡ ዘበምድር፡ ወ[33]ውእቱሰ፡ ሀሎ፡[32] ባሕቲቱ፡
4 ወአልቦ፡ ዘ*ረከበ፡[34] ሎቱ፡[35] ዘይረድኦ፡[36] ዘከማሁ፡፡ ወይቤለነ፡ እግዚአብሔር፡ ለነ፡[37] አኮ፡

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[1] A B omit. [2] B omits. [3] In ዘያስተርኢ፡ I have omitted ኢ after ዘ. For this clause which D omits, C gives ፈቀዶሙ፡ [4] ወኵሉ፡ A. [5] ያስተዳለዉ፡ B. [6] ባቲ፡ A. [7] A omits. [8] A trans. [9] A puts in nom. [10] ኢዮቤልት፡ C; D omits. [11] ዘኢዮቤላት፡ A. [12] በረከ፡ A, and so frequently. [13] ባሕቲቶሙ፡ A; ባሕቲቶ፡ B. [14] እለ፡ A. [15] ወሀቦ፡ C; ወወሀቦ፡ D. [16] ይብልዑ፡ B; ከመ፡ ይብላዕ፡ C D. [17] ይስተዩ፡ B. [18] B puts in nom. [19] ውሉዶሙ፡ A. [20] ዕለት፡ A. [21] ዘካልእ፡ B. [22] A puts in nom. [23] ዘይትኃወስ፡ B. [24] ማያት፡ A. [25] A puts in acc. [26] ዕለተ፡ B; A trans. after ሣልስት፡ [27] A B put in nom. [28] ውስተ፡ A. [29] ዕለተ፡ B. [30] ዲበ፡ B. [31] ወጸውዖሙ፡ A. [32] ሀለወ፡ B. [33] A omits. [34] ይረክብ፡ B. Here text agrees with Gen. ii. 20 מָצָא more closely than LXX εὑρέθη, Syr. and Vulg. [35] A omits; ቢጸ፡ D. [36] A trans. before ዘረከበ፡ [37] C D omit; A adds እግዚእ፡ before ለነ፡

ሠናይ፡[1] የሀሉ፡ *ብእሲ፡ ባሕቲቶ፡[2] *ንግበር፡ ሎቱ፡ መርድኦ፡[3] ዘከማሁ። ወወደየ፡ እግዚአብሔር፡ 5
እምላክ*ነ፡[4] ሀድመተ፡[5] ላዕሌሁ፡ ወኖመ፡ ወነሥአ፡ ለብእሲት፡ እማእከለ፡[6] አዕጽምቲሁ፡ ዐጽመ፡
አሐደ፡ ወይእቲ፡ ገቦ፡ ፍጥረታ፡ ለብእሲት፡ እማእከለ፡ አዕፅምቲሁ፡ ወሐነጸ፡ ሥጋ፡ ህየንቴሃ፡[7]
ወሐነጸ፡ ብእሲተ።

ወእንቅሆ፡ ለአዳም፡ እምንዋሙ፡ ወነቂሆ፡[8] ተንሥአ፡ በ*ዕለት፡[9] ሳድስት፡ ወ*አብጽሓ፡[10] ኀቤሁ፡[11] 6
ወአእመራ፡ ወይቤላ፡ ዝንቱ፡ ይእዜ፡[4] *ዐጽም፡ እምዐጽምየ፡[12] ወሥጋ፡ እም*ሥጋየ፡[13] ዛቲ፡
ትሰመይ፡ ብእሲትየ፡[14] እስመ፡ እም[15]ብእሲሃ፡ ተነሥአት፡[16] ይእቲ።[17] በእንተዝ፡ *ይኩኑ፡ ብእሲ፡ 7
ወብእሲት፡ አሐደ፡ ወበእንተዝ፡[18] ይኩን፡ *ብእሲ፡ ዘ[19]የኀድግ፡ *አባሁ፡ ወእሞ፡[20] ወይጸመር፡
ምስለ፡ ብእሲቱ፡ ወ*ይከውኑ፡[21] *ሥጋ፡ አሐደ።[22] በሳብዕት፡ ቀዳሚት፡ ተፈጥረ፡ አዳም፡ ወገቦ፡ 8
ብእሲቱ፤[23] ወሳብዕት፡[24] ክልኤት፡[25] አርአየ፡ ኪያሃ፡ ሎቱ፡ ወበእንተ፡ ዝንቱ፡ ተውህበ፡ *ትእዛዝ፡
ለዐቂብ፡[26] ሰቡዐ፡[27] መዋዕለ፡ ለተባዕት፡ ወለአንስት፡ ክልኤ፡ ሰቡዐ፡[28] መዋዕለ፡[28] ውስተ፡ ርሱሶን።[29]

ወእምድኅረ፡ ተፈጸመ፡ ለአዳም፡[30] አርብዓ፡[31] መዋዕል፡[32] በምድር፡ *ኀበ፡ ተፈጥረ፡[33] አባእናሁ፡ 9
ውስተ፡ *ገነት፡ ኤደም፡[34] ከመ፡ ይትቀነይ፡[35] ወይዕቀባ፡ ወ*ብእሲቶኒ፡[36] አብኡ፡[37] በሰማንያ፡[38]
መዋዕል፡ ወ[39]እምድኅረ፡ ዝንቱ፡ ቦአት፡[40] ውስተ፡ ገነት፡ ኤደም።[41] ወ[39]በእንተ፡ ዝንቱ፡ ተጽሕፈ፡ 10
ትእዛዝ፡[42] ውስተ፡ ጽላተ፡ ሰማይ፡ ለእንተ፡ ትወልድ፡ ለእመ፡[43] ተባዕተ፡ ወለደት፡ ሰቡዐ፡ መዋዕለ፡[28]
ትንበር፡[44] ውስተ፡ ርሱሳ፡[45] በከመ፡ ሰቡዕ፡[46] *መዋዕል፡ ቀዳሚት፡[47] *ወ፴መዋዕለ፡ ወሰሉስ፡
ዕለተ፡[48] ትንበር፡[44] ውስተ፡ ደመ፡ ንጽሓ፡[49] ወዙሎ፡ ቅዱሰ፡ ኢትግስስ፡ ወውስተ፡ መቅደስ፡ ኢትባእ፡

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[1] A adds ከመ፡ [2] በባሕቲቶ፡ ብእሲ፡ A. [3] ንግበርኬ፡ ሎቱ፡ ቢጸ፡ ወመርዲኦ፡ ዘይረድኦ፡ A. Difference due to Eth. Vers. Gen. ii. 18. [4] A omits. [5] Gen. ii. 21 (LXX) ἔκστασιν, Mass. תַּרְדֵּמָה. [6] ማእከለ፡ A B. [7] ህየንቲሃ፡ B. [8] A C add አዳም፡ [9] ዕለተ፡ A B. [10] መጽኡ፡ A D; አምጽኡ፡ C. [11] ኀቤሃ፡ A D. [12] ዓጽም፡ እምዓጽምየ፡ B. A adds ይእቲ፡ [13] ዘሥጋየ፡ B. [14] This should be ብእሲት፡ as in Gen. ii. 23. Same corruption is found in Eth. Vers. Gen. ii. 23. [15] እምኀ፡ B. [16] ወፀአት፡ A; this points to influence of Eth. Vers. Gen. ii. 23, where against לֻקָּחָה and ἐλήφθη (LXX) it gives ወጽአት፡ C supports B; D combines A B. [17] A B C omit. [18] B omits through homeoteleuton. For ይኩኑ፡ A reads ይኩን፡ [19] A C omit. [20] አቡሁ፡ ወእሙ፡ A. [21] ይኩን፡ B; A adds ክልኤሆሙ፡ under influence of Eth. Vers. of Gen. ii. 24. So LXX, Syr., and Vulg. [22] A trans. [23] ብእሲት፡ A. [24] ወበሳብዕት፡ B. [25] B C omit; ክልእት፡ D. [26] A trans. [27] B puts in nom. For መዋዕለ፡ A reads ዕለት፡ [28] A puts in nom. [29] ርሱሶሙ፡ A. [30] A trans. before እምድኅረ፡ and reads እም for ለ. [31] ፵ A. [32] መዋዕለ፡ B. [33] እንተ፡ ተፈጥረት፡ A. [34] ኤደም፡ ገነት፡ A. [35] ይትቀነይ፡ D; C omits. [36] ብእሲቶኒ፡ A; ለብእሲቶኒ፡ C D. [37] አብእዋ፡ A C D. [38] ፹ A. [39] B omits. [40] B trans. after ኤደም፡ [41] ኢደም፡ B. [42] A C omit. [43] ወእመ፡ A. [44] ትነብር፡ B. [45] ርሱሳቲሃ፡ A C. [46] ሰቡዐ፡ C D. [47] ቀዳሚት፡ A; መዋዕል፡ B; መዋዕል፡ ቀዳሚ፡ C D. [48] ወሣላሳ፡ መዋዕለ፡ ወሰሉስ፡ መዋዕለ፡ B. [49] ነጽሐ፡ A B.

11 እስከ፡ ትፈጽም፡ ዘንተ፡ መዋዕለ፡ ዘበተባዕት። ወዘ*በ[1]አንስት፡ ክልኤ፡ ሰቡዓት፡[2] *በከመ፡ ክልኤ፡
ሰቡዓት፡[1] ቀዳምያት፡[3] በ*ርዙሳ፡[4] ወስሳ፡[5] መዋዕለ፡ ወሰዱሰ፡ ዕለተ፡ ትንበር፡[6] በደመ፡ ንጽሓ፡[7]
12 ወይከውና፡ ዙሎን፡ ሰማንያ፡[8] መዋዕለ። ወፈጺማ፡ እላንተ፡[9] ሰማንያ፡[8] መዋዕለ፡ አበእናሃ፡[10]
ውስተ፡ ገነተ፡[11] ኤደም፡ እስመ፡ ቅድስት፡ ይእቲ፡ እም[12]ዙሉ፡ ምድር፡ ወዙሉ፡ ዕፅ፡ *ዘትኩል፡
13 ውስቴታ፡ ቅዱስ።[13] በእንተዝ፡ ተሠርዐ፡ ለእንተ፡ ትወልድ፡ ለተባዕት፡ ወለአንስት፡[14] ፍትሖን፡[15]
ለእላንቱ፡[16] መዋዕል፤ ዙሎ፡ ቅዱሰ፡ ኢ*ትልክፍ፡[17] ወ[18]ውስተ፡[19] መቅደስ፡ ኢትባእ፡ እስከ፡ አመ፡
14 *ይትፈጸማ፡ እላንቱ፡ መዋዕል፡[20] ለተባዕት፡ ወለአንስት። ዝንቱ፡[1] ሕግ፡ ወስምዕ፡ ዘተጽሕፈ፡
15 ለ[21]እስራኤል፡ ይዕቀቡ፡ ዙሎ፡ መዋዕለ። ወበሱባዔ፡ ቀዳማዊ፡ ዘ*ኢዮቤሌው፡ ቀዳማዊ፡[22] ወሀለዉ፡[23]
አዳም፡ ወብእሲቱ፡ ሰብዐተ፡ ዓመተ፡ ውስተ፡ ገነተ፡[11] ኤደም፡ እንዘ፡ ይትቀነይ፡ ወ*የዐቅብ፡[24]
16 ወምግባረ፡ ወሀብናሁ፡ ወ*ሀሎነ፡[25] እንዘ፡ ንሜህሮ፡ *ገቢሮት፡ ዙሎ፡[26] ዘደስተርኢ፡ ለቅኔ። ወሀሎ፡
እንዘ፡ ይትቀነይ፡ ወውእቱሰ፡ ዕራቁ፡[27] ወኢያምር፡ ወኢየንፍር፡ ወየዐቅብ፡ ገነተ፡[11] እምአዕዋፍ፡
ወእምአራዊት፡ ወእምእንስሳ፡ ወደስተጋብእ፡ ፍሬሁ፡ ወይበልዕ፡ ወደነብር፡ ተረፎ፡[28] ሎቱ፡
17 ወለብእሲቱ፡ ወደነብር፡ ዘይትዐቀብ። ወንለቆ፡ ፍጻሜሁ፡ ለሰብዓቱ፡[29] ዓመት፡ እለ፡ ፈጸመ፡
በህየ፡ *ሰብዓተ፡ ዓመተ፡[30] ጥንቁቀ፡ ወበካልእ፡ ወርኀ፡ አመ፡ *ዐሡሩ፡ ወሰቡዑ፡[31] መጽአ፡ አርዌ፡
ምድር፡ ወቀርበ፡ ኀበ፡ ብእሲት፡ ወይቤላ፡ አርዌ፡ ምድር፡ ለብእሲት፡ እምዙሉ፡[32] ዕፅ፡[33] ዘውስተ፡
18 ገነት፡ አዘዘክሙ፡ እግዚአብሔር፡ *እንዘ፡ ይብል፡[34] ኢትብልዑ፡ እምኔሁ። ወትቤሎ፡ እም*ዙሉ፡[35]
ፍሬ፡ ዕፅ፡ ዘውስተ፡ ገነት፡[1] ይቤለነ፡ እግዚአብሔር፡ ብልዑ፡ ወእምነ፡ ፍሬ፡ ዕፅ፡ ዘማእከለ፡ ገነት፡[1]
19 *ይቤለነ፡ እግዚአብሔር፡[36] ኢትብልዑ፡ እምኔሁ፡ ወኢትልክፍዎ፡ ከመ፡ ኢትመውቱ። ወይቤላ፡
አርዌ፡ ምድር፡ ለብእሲት፡ አኮ፡ ሞተ፡ ዘትመውቱ፡ እስመ፡ ያአምር፡ እግዚአብሔር፡ አመ፡ ዕለተ፡[1]
ትበልዑ፡ እምኔሁ፡ ይትረኀው፡[37] አዕይንቲክሙ፡ ወትከውኑ፡ ከመ፡ አማልክት፡[38] ወታአምሩ፡ ሠናየ፡
20 ወእኩየ። ወርእየት፡ ብእሲት፡ ዕፅ፡ ከመ፡[39] አዳም፡ ውእቱ፡ ወደሠምር፡ ለዐይን፡ ወሠናይ፡ ፍሬሁ፡
21 ለበሊዕ፡ ወነሥአት፡ እምኔሁ፡ ወበልዐት። ወከደነት፡ ንፍረታ፡ በቈጽለ፡ በለስ፡ ዘቀዳሚ፡ ወወሀበት፡
22 ለአዳም፡ ወበልዐ፡ ወተርኅወ፡ አዕይንቲሁ፡ ወርእየ፡ ከመ፡ ዕራቁ፡ ውእቱ። ወነሥአ፡ ቈጽለ፡ በለስ፡

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[1] A omits. [2] B adds መዋዕለ፡ [3] ቀዳሚት፡ A; ቀዳሚያት፡ B. [4] ርዙስ፡ A.
[5] ፷ A. [6] ትኩበር፡ B. [7] ንጽሕ፡ A. [8] ፸ A. [9] እላንቱ፡ A; እለ፡ B. [10] ቦአት፡ A.
[11] A puts in nom. [12] በውስተ፡ B. [13] ዘሀሎ፡ ውስቴታ፡ ትኩል፡ ቅዱስ፡ ውእቱ፡ A.
[14] D adds ዝንቱ፡ [15] ፍትሖን፡ A. [16] በእማንቱ፡ A. [17] ትግስስ፡ B. [18] A D omit.
[19] C D add ቤተ፡ [20] ትፈጽም፡ ዘንተ፡ መዋዕለ፡ A. [21] ለደቂቀ፡ C D. [22] ኢዮቤልው፡
ቀዳሚ፡ B. [23] ሀለወ፡ B. [24] የዐቅባ፡ B. [25] ሀለውነ፡ B. [26] ገቢሮት፡ ዙሉ፡ C D.
[27] ዕራቁ፡ A; B omits. [28] ትራፎ፡ B. [29] ሳብዕ፡ A. [30] ሰብዐተ፡ ዓመት፡ A.
[31] ፸ወ፯ A. [32] B C add ፍሬ፡ [33] ዕፀው፡ B C D. [34] C D omit. [35] Gen. iii. 2
omits. [36] D omits; Gen. iii. 3 supports text. [37] ይትፈታሕ፡ A, due to Eth. Vers.
Gen. iii. 5; ይትረኃው፡ B. [38] አምላክ፡ A. [39] A adds ሠናይ፡ ወ.

ወጠቀበ: ወገብረ: ሎቱ:[1] ሞርሕ:[2] ወከደነ: ኀፍረቶ። ወረገሞ: እግዚአብሔር: ለአርዌ: ምድር: 23
ወተምዕያ: ለዓለም: ወለብእሲት*ኒ:[3] ተምዕዓ:[4] እስመ: ሰምዐት: ቃለ: አርዌ: ምድር: ወበልዐት:
ወይቤላ። አብዝኖ: ጻበዝኅ: ለ[5]ንዘንኪ: ወለ[6]ፃዕር*ኪ[1]፤ በሐዘን:[7] ለዲ: ውሉደ: ወንበ: ምትኪ: 24
ምግባእኪ:[8] ወውእቱ: ይኴንነኪ። ወለአዳምሂ: ይቤሎ: እስመ: ሰማዕከ: ቃለ: ብእሲት*ከ[1]: 25
ወበላዕከ: እምውእቱ:[9] ዕፅ: ዘአዘዝኩከ:[10] ከመ: ኢትብላዕ: እምኔሁ: ርግምት: ትኩን: ምድር:
በእንቲአከ:[11] አስዋከ:[12] ወአሜከላ: ይብቁልከ:[13] ወብላዕ: ኅብስተከ: በሐፈ:[14] ገጽከ: እስከ: አመ:
ትገብእ: ውስተ: ምድር:[15] *እንተ: እምኔሃ:[16] ተንሣእከ: እስመ: ምድር:[17] አንተ: ወውስተ:
ምድር:[18] ትገብእ።[19] ወገብረ: ሎሙ: አልባሰ: ዘማዕስ: ወአልበሶሙ: ወፈነዎሙ: እምገነት: 26
ኤደም። ወበይእቲ: ዕለት: እንተ: ወፅአ: እም*ገነት: አዳም:[20] ዐጠነ: ለመዐዛ: ሠናይ: ዕጣነ: 27
ስኒነ: ወ*ቀንኣት:[21] ወማየ: ልብን:[22] ወ*ሰንበለ:[23] በጽባሕ: ምስለ: ትንሣኤ: ፀሐይ: እምዕለተ:[24]
ከደነ: ኀፍረቶ። ወበይእቲ: ዕለት: ተፈጸመ: አፈ: ዙሉ: አራዊት: ወዘእንስሳ: ወዘአዕዋፍ: 28
ወዘያንሶሱ: ወዘ[25]ይትሐወስ: እምነቢብ: እስመ: ዙሎሙ: ይትናገሩ: ዝንቱ: *ምስለ: ዝንቱ:[1]
ከንፈረ:[26] አሐደ:[27] ወልሳነ: አሐደ።[27] ወ*ፈነወ:[28] እም*ገነት:[29] ኤደም: ለዙሉ:[30] ዘሥጋ: ዘሀሎ: 29
ውስተ: ገነት:[31] ኤደም: ወተዘርዉ: ዙሉ: ዘሥጋ: በበ: ዘመደሙ: ወበበ: ፍጥረቶሙ:[32] ውስተ:
መካን: ዘተፈጥረ: ሎሙ። ወለአዳም: ባሕቲቱ: ወሀቦ: ይኅድን: ኀፍረቶ: እምዙሉ: አራዊት: 30
ወእንስሳ። *በእንተ: ዝንቱ:[33] ተአዘዘ:[34] ውስተ: *ጽላተ: ሰማይ:[35] ላዕለ: ዙሎሙ: እለ: ያአምሩ: 31
ፍትሐ: ሕግ: ይኅድኑ: ኀፍረቶሙ: ወኢይትከሠቱ: ከመ: አሕዛብ: ይትከሠቱ።[36] ወአመ: 32
ሠርቀ: ወርኅ: ራብዕ: ወፅኡ: አዳም: ወብእሲቱ: እምገነት:[29] ኤደም: ወጎደሩ: ውስተ: ምድረ:[37]

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[1] A omits. [2] **ሞራሕ:** C D. [3] **ሂ:** B. [4] **ተምዕዐ: ላዕሌሃ:** A. [5] A B omit. [6] **ወበ** A; **ወ** B. [7] **ወበሐዘን:** A. [8] **ምግባኢኪ:** A C D. [9] **እምውስተ:** B; **እምውስተ: ውእቱ:** C D—a conflate reading. [10] B adds **ውእቱ:** [11] **በተግባርከ:** D, owing to Eth. Vers. of Gen. iii. 17, which agrees with LXX *ἐν τοῖς ἔργοις σου*. Thus A B C agree with Mass. בַּעֲבוּרֶךָ, Sam., and Syr. LXX implies בעבורך, which it took apparently for בַּעֲבוֹדָתֶךָ, and so Vulg. [12] **አስዋከ:** C D. [13] Here to be taken transitively. Cf. Gen. iii. 18 תַּצְמִיחַ *ἀνατελεῖ*. [14] **በሃፈ:** A B. [15] **መሬት:** A. [16] Here כִּי מִמֶּנָּה Gen. iii. 19 is taken as in LXX *ἐξ ἧς*. [17] We should expect **መሬት:** here, but LXX has *γῆ* alike for אֲדָמָה and עָפָר. [18] A has **መሬት:** twice in this verse against B C D, owing to Eth. Vers. of Gen. iii. 19. [19] A trans. before **ውስተ:** [20] **ገነተ: ኤደም:** A D; **ገነተ: ኤደም: አዳም:** C—a conflate reading of B and A. [21] **ቀንአት:** A. [22] **ልብነ:** A. [23] **ሰንብላት:** B; **ሰንበልት:** C D. [24] **አመ:** B. [25] **ወዘዙሉ:** A. [26] **ከናፍር:** A. [27] A puts in nom. [28] **ፈነዎሙ: ወአውፅኦሙ:** A—a conflate reading. Here again the influence of Eth. Vers. of Gen. iii. 23 **ወአውፅኦ:** seems evident. [29] **ገነት:** B. [30] **ዙሉ:** B; **ዙሎ:** C D. [31] **ገነት:** B; A omits. [32] **ፍጥረታ:** B. [33] **በእንተዝ:** B. [34] **አዘዘ:** A C. [35] **ጽላት:** B C. [36] **ወይትከሠቱ:** A. [37] B omits.

ኤልዳ: ውስተ: ምድረ: ፍጥረቶሙ:: ወ*ሰመየ:[1] አዳም: ስመ: ብእሲቱ: ሔዋ::[2] ወ*ኢኮኑ:[3] ምስለ: ወልድ: እስከ: ቀዳሚ: ኢዮቤሌው:[4] ወእምድኅረ: ዝንቱ: አእመራ:: ወውእቱሰ: ይትገበራ: ለምድር: በከመ: ተምህረ: በ[5]*ገነት:[6] ኤደም::

ፀ ወበሣልስ: ሱባዔ: በካልእ: ኢዮቤሌው:[7] ወለደት: ለ*ቃየን:[8] ወበራብዕ: ወለደት: ለአቤል:
2 ወበኃምስ: *ወለደታ: ለኣዋን:[9] ወለቶ:: ወበ*ቀዳሚሁ:[10] ለኢዮቤሌው:[7] ሣልስ: ቀተሎ: ቃየን:
ለአቤል: እስመ: ተወክፈ:[11] *ቍርባኖ: ለአቤል:[12] ወ[13]*ለቃየልሰ:[14] ኢ*ተወክፈ:[11] መሥዋዕት::[15]
3 ወቀተሎ*:[16] በገዳም: ወ*ጸርጎ:[17] ደሙ: እምድር: ውስተ: ሰማይ: እንዘ: ይሰኪ:[18] በእንተ:
4 ዘ*ቀተሎ::[19] ወ*ዘለፎ:[20] እግዚአብሔር: ለ*ቃየን:[8] *በእንተ: አቤል: በእንተ: ዘቀተሎ:[21] ወገብረ:
5 ሎቱ: ኦን:[22] ዲበ: ምድር: *በእንተ: ደመ: እኁሁ: ወረገሞ: በዲበ: ምድር::[23] ወ[13]በእንተ: ዝንቱ:
ተጽሕፈ: ውስተ: ጽላተ: ሰማይ: ርጉም:[24] ዘይዘብጥ: ካልኡ: በ*እከይ:[25] ወ*ይብሉ:[26] ዅሎሙ:
እለ: ርእዩ:[27] ወሰምዑ:[28] ይኩን: ወሰብእ: ዘርእየ: ወአነገረ: ይኩን:[29] ርጉመ:[30] ከማሁ::
6 ወበእንተዝ:[31] ንሕነ: *ናየድዕ: መጺአነ:[32] ቅድመ: እግዚአብሔር: አምላክነ: ዅሎ:[33] ኀጢአተ:[30]
7 ዘይከውን: ውስተ: ሰማይ: ወምድር: ወዘበብርሃን: ወ*ዘበ[29]ጽልመት: ወዘበዅሉ::[34] ወሀለዉ:
አዳም: ወብእሲቱ: እንዘ: ይላህዉ: በእንተ: አቤል: አርባዕተ: ሱባዔ: ዓመት: ወበራብዕ: ዓመት:
*ዘሱባዔ: ኃምስ:[35] ተፈሥሑ: ወአእመራ: አዳም:[35] ዳግመ: ለብእሲቱ: ወወለደት: ሎቱ: ወልደ:
ወሰመዮ: ስሞ: ሴት: እስመ: ይቤ: አንሥአ: ለነ: እግዚአብሔር: ዘርአ: ውስተ: ምድር: ካልአ:

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[1] ሰመያ: B. [2] ሔዋ: B. LXX (Gen. iii. 20) has here Ζωή, and in iv. 1 Εὔαν. Vulg. has here *Heva*. [3] ኮነ: A. [4] ኢዮቤልው: B. [5] በውስተ: A. [6] ገነት: B. [7] ኢዮቤልው: B. [8] ቃያል: A. [9] ወለደት: ሔዋን: A. [10] ቀዳሜሁ: A. [11] ተወከፍነ: B D. [12] እምእዴሁ: ቍርባኖ: B; እምእዴሁ: ቍርባነ: C D. [13] B omits. [14] እምእደ: ቃየንሰ: B C D. [15] B D omit. If መሥዋዕት: belongs to the text, it agrees with the twofold translation of מִנְחָתוֹ, which LXX gives in Gen. iv. 4, 5 δῶρα and θυσίαι. Eth. Vers., like the Vulg., rightly gives the same rendering both times መሥዋዕት: and *munera*. [16] A adds ለእኁሁ: . [17] ይጸርሐ: B. [18] ዘይሰኪ: A; ይብል: B; ይበኪ: C D, but A is clearly right. Cf. Enoch xxii. 5, 6, where it says of Abel's voice ይበጽሕ: እስከ: ሰማይ: ወይሰኪ: [19] ተቀትለ: B. [20] ተዘለፎ: A. [21] A omits; C D omit the second በእንተ: [22] Explicable only as a corrupt transliteration of עָנָה Gen. iv. 14. [23] ርዑይ: ወይንገፀ: A. This reading is borrowed exactly from Eth. Vers. of Gen. iv. 12, as the scribe did not understand ኦን: ርዑይ: ወይንገፀ: is a rendering of στένων καὶ τρέμων (LXX). [24] A adds ዅሉ: [25] እኩይ: A. [26] ይቤሉ: B. [27] አርኣየ: B; D omits. [28] B C omit; ሰምዑ: D. [29] A omits. [30] A puts in nom. [31] C D add ሰሚዐነ: [32] A trans.; መጺእነ: ናይድዕ: C D. [33] ወዅሎ: A. [34] ወዓዲ: ዘበዅሉሙ: A. [35] B omits.

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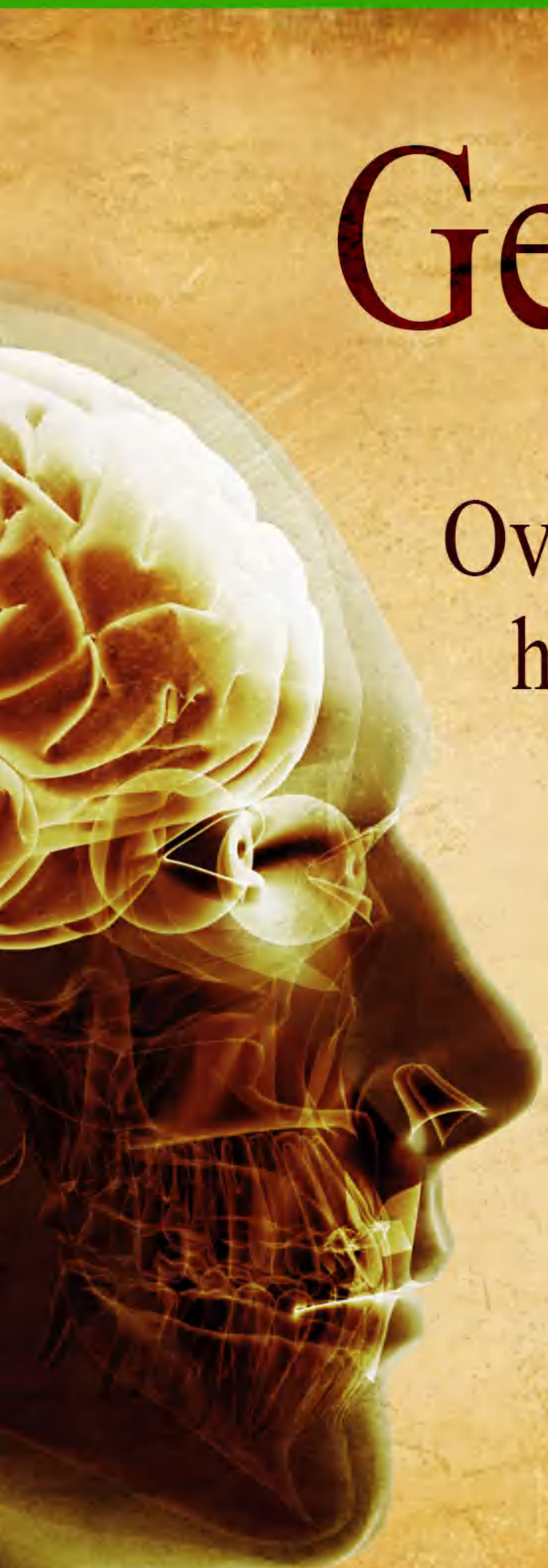

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16 ወይግበሩ፡[1] *ፍትሐ፡ ወርትዐ፡[2] በ[3]ዲበ፡ ምድር፡፡ ወበ*ዓሥር፡ ወአሐዱ፡[4] ኢዮቤልዉ፡[5] ነሥአ፡[6]
ሎቱ፡ ያሬድ፡[7] ብእሲተ፡ ወስማ፡ *ባረከ፡ ወለተ፡ ራሱያል፡ ወለተ፡ እኅተ፡ አቡሁ፡[8] [ሎቱ፡ ብእሲተ፡][9]
በሱባዔ፡ ራብዕ፡ ዘኪዮቤልው፡[5] *ዝንቱ፡ ወወለደት፡[3] ሎቱ፡ ወልደ፡ በ[10]ሱባዔ፡ ኃምስ፡ በራብዕ፡
17 ዓመት፡[11] ዘ*ኢዮቤልዉ፡[5] ወ*ጸውዐ፡[12] ስሞ፡ ሄኖክ፡፡ ውእቱ፡ *እንከ፡ ቀዳሚ፡ ዘተምህረ፡[13]
መጽሐፈ፡[14] ወትምህርተ፡[14] ወጥበበ፡ እም[3]እጓለ፡ እመሕያው፡ እምእለ፡ ተወልዱ፡ ዲበ፡ ምድር፡
ወዘጸሐፈ፡ ተአምረ፡ ሰማይ፡ በከመ፡ ሥርዐተ፡ አውራኂሆሙ፡ ውስተ፡ መጽሐፍ፡ ከመ፡ ያእምሩ፡
18 እጓለ፡ እመሕያው፡ ጊዜ፡ ዓመታት፡ በከመ፡ ሥርዐታቲሆሙ፡ ለለ፡ ወርኖሙ፡፡ ውእቱ፡ ቀዳሚ፡[3]
ጸሐፈ፡ *ስምዐ፡ ወአስምዐ፡[15] ለደቂቀ፡ እጓለ፡ እመሕያው፡ ውስተ፡ ትዝምደ፡ ምድር፡
ወሱባዔሆሙ፡[16] ለኢዮቤልውሳት፡[5] ነገረ፡ *ወመዋዕለ፡ ዓመታት፡[17] አይድዐ፡[18] ወአውራኃ፡ ሰርዐ፡[19]
19 ወሰንበታተ፡ ዓመታት፡[3] ነገረ፡ በከመ፡ አይዳዕናሁ፡፡ *ወዘኮነ፡ ወዘይከውን፡[20] ርእየ፡ *በራእየ፡
ንዋሙ፡[21] ዘከመ፡ ይከውን፡ ዲበ፡ ደቂቀ፡ እጓለ፡ እመሕያው፡ በ[22]ትውልዶሙ፡ እስከ፡ አመ፡[3] ዕለተ፡
ደይን፤ ኵሎ፡ ርእየ፡ ወ*አእመረ፡[23] ወ*ጸሐፈ፡ ስምዖ፡[24] ወአንበሮ፡ ለስምዕ፡[25] ዲበ፡ ምድር፡ ላዕለ፡
20 ኵሉ፡[26] ደቂቀ፡ እጓለ፡ እመሕያው፡ ወለ[27]ትውልዶሙ፡፡ ወበአሠርቱ፡ ወክልኤቱ፡[28] ኢዮቤልው፡[5]
በሳብዕ፡ ሱባዔ*ሁ፡[3] ነሥአ፡ ሎቱ፡ ብእሲተ፡ ወስማ፡ *እድኒ፡ ወለተ፡ ዳንኤል፡ ወለተ፡ እኅተ፡ አቡሁ፡[29]
[ሎቱ፡ ብእሲተ፡][9] ወበሳድስ፡ ዓመት፡ በሱባዔሁ፡ ለዝ፡ ወለደት፡ ሎቱ፡ ወልደ፡ ወ*ጸውዐ፡[30] ስሞ፡
21 ማቱሳላ፡፡ ወሀሎ፡ እንከ፡ ምስለ፡ መላእክተ፡ አምላክ፡ ስድስተ፡[31] *ዘኢዮቤልውሳት፡ ዓመታተ፡[32]
ወ*አርአይዎ፡[33] ኵሎ፡ ዘውስተ፡ ምድር፡ ወዘበሰማያት፡ ሥልጣኖ፡ ለፀሐይ፡[34] ወጸሐፈ፡ ኵሎ፡፡
22 ወአስምዐ፡ ለትጉሃን፡ ለእለ፡ አበሱ፡ ምስለ፡ አዋልደ፡ ሰብእ፡ እስመ፡[3] *አኃዙ፡ እሉ፡[20] ይደመሩ፡

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[1] ይግበሩ፡ C; ወይገብሩ፡ D. [2] ፍትሓ፡ ወርትዓ፡ B. [3] A omits. [4] አሐዱ፡ ወዓሠር፡ B. [5] ኢዮቤሌው፡ A. [6] ነሥአ፡ A. [7] ያሮድ፡ B. [8] For ባረከ፡ A reads ባረኬ፡ and for ራሱያል፡ B reads ራሱኤዮል፡ Syr. Frag. ܒܪܟܐ ܒܪܬ ܕܕܗ. Cf. Schol. Lagarde *r* on Gen. v. 18 *γυνὴ ϊάρεδ βαραχα θυγάτηρ ἀσουὴλ πατραδέλφου αὐτου.* For *ἀσουήλ* we should read *ρασουήλ*. On እኅተ፡ see p. 15, note 32. [9] Seems a corrupt addition. [10] ወበ A. [11] ዓመቱ፡ B. [12] See p. 15, note 32. [13] ቀዳሚ፡ ተምህረ፡ B. [14] A puts in nom. [15] ስምዓ፡ ወአስምዓ፡ B. [16] ሱባዔያቲሆሙ፡ C D. [17] ዓመታተ፡ መዋዕል፡ A. [18] አይድዓ፡ B. [19] ሠርዓ፡ B. [20] A trans. [21] በራእየ፡ ንዋም፡ A; በሕልሙ፡ C; በራእየ፡ ሌሊት፡ በንዋም፡ D. [22] በበ A. [23] አንከረ፡ A. [24] ጸሐፎ፡ ስምዓ፡ B. [25] ስምዕ፡ A; B omits. [26] ኵሎ፡ A. [27] A adds ትውልደ፡ [28] ፲ወ፪፡ A. [29] For እድኒ፡ A C read አድኒ፡ D እድና፡ Syr. Frag. ܐܕܢܝ ܒܪܬ ܕܕܗ. Cf. Schol. Lagarde *r* on Gen. v. 21 *γυνη ενωχ εανι θυγάτηρ δανιὴλ πατραδέλφου αὐτου.* Here *εανι* is corrupt for *εδνι*. On እኅተ፡ see p. 15, note 32. [30] ጸውዖ፡ A. [31] ፮ A. [32] ዘአዮቤሌው፡ (ዘኢዮቤልዩ፡ C) ውስተ፡ ዓመታት፡ A C, which seem a corruption of ዘኢዮቤልውሳተ፡ ዓመታት፡ and so practically reads D ዘኢዮቤሳተ፡ ዓመታት፡ [33] አርአዮ፡ A. [34] A adds ወለወርኅ፡

ከመ: ይርኩሱ: ምስለ: አዋልደ: ሰብእ:[1] ወ*እስምዐ: ሄኖክ:[2] ላዕለ: ዙሎሙ:: ወተንሥአ: እማእከለ: 23
ደቂቅ: እጓለ: እመሕያው: ወወሰድናሁ: ውስተ: ገነተ:[3] ኤደም: ለ[4]ዕበይ: ወለ[5]ክብር: ወናሁ:
ውእቱ: *በህየ: ይጽሕፍ:[6] ደይነ: ወዙነኔ: ዓለም: ወዙሎ: እከየ*ሙ: ለደቂቅ: እጓለ: እመሕያው::
ወበእንቲአሁ:[7] አምጽአ: ማየ: አይኅ:[8] ዲበ:[9] ዙሉ: ምድረ: ኤደም: እስመ: ህየ: ተውህበ: *ውእቱ: 24
ለተእምርት:[6] ወከመ:[10] ያስምዕ: ላዕለ: ዙሉ: ደቂቅ: ሰብእ:[11] ከመ: ይንግር: ዙሎ: ግብረ: ትውልደ:
እስከ: አመ:[12] ዕለተ: ደይን:: ወውእቱ: ዐጠነ: ዕጣነ: ቤተ:[13] መቅደስ: ዘይሰጠው: ቅድመ: እግዚ 25
አብሔር: *በደብረ: ቅትር::[14] እስመ: አርባዕቱ: መካን:[15] በዲበ: ምድር: ለእግዚአብሔር: ገነተ:[3] 26
ኤደም: ወደብረ: ጽባሕ: ወዝደብር: ዘሀለውከ:[16] እንተ: ውስቴቱ: የም:[17] ደብረ: ሲና: ወደብረ:
ጽዮን: ይትቄደስ: በፍጥረት: ሐዲስ: ለቅዳሴ: ምድር፤ *በእንተዝ: ትትቄደስ: ምድር:[12] እምዙሉ:
*አበሳ: ወእምርዙሳ:[18] *በትውልደ: ዓለም::[19] ወበ*ኢዮቤልው:[20] ዘውእቱ: ዓሥር: ወራብዕ: 27
ኀሥአ:[21] ማቱሳላ: ብእሲት: እድናሃ:[22] ወለተ: ኦዝሪኤል: ወለተ: እኅተ: አቡሁ: [ብእሲተ: ሎቱ:][23]
በሱባዔ: ሣልስ: በዓመት: አሐዱ:[24] ዘውእቱ: ሱባኤ:[25] ወወለደ: ወልደ: ወ*ጸውዐ:[26] ስሞ: ላሜክ::
ወበ*ዓሥር: ወኃምስ:[27] ኢዮቤልዉ:[20] በሱባዔ: ሣልስ: ኀሥአ: ሎቱ:[28] ላሜክ: ብእሲተ: ወስማ:[12] 28
*ቤቴኖስ: ወለተ: ባራኪኤል: ወለተ: እኅተ: አቡሁ:[29] [ሎቱ: ብእሲተ:][30] ወበዝ: ሱባዔ: ወለደት:
ሎቱ: ወልደ: ወ*ጸውዐ:[26] ስሞ: ኖኅ: እንዘ: ይብል: ዝ[31]ይናዝዘኒ:[32] *እምሐዘንየ: ወ[33]እምዙሉ:
ግብር*የ:[34] ወእም[35]ድር*ሂ:[28] እንተ: ረገመ:[36] እግዚአብሔር:: ወበፍጻሜሁ: ለዓሥር: ወታስዕ: 29

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[1] ምድር: A C D; but Enoch ix. 8 አዋልደ: ሰብእ: supports text. Cf. also Enoch x. 11. [2] አስምዓ: ኤኖክ: B. [3] ገነት: B. [4] በ A. [5] ወ A. [6] A trans. [7] A adds ወረደ: ወ. [8] B adds እምዙሉ: [9] ውስተ: A. [10] ከመ: A. [11] እጓለ: እመሕያው: C D. [12] A omits. [13] B omits; ምሴተ: C D. [14] በደብር: A. [15] መካናት: A. [16] ዘሀሎከ: A. [17] B trans. after ሲና: [18] አበሳ: ወእምርዙሰ: A; ርዙሳ: ወእምአበሳ: B. [19] ምድር: በትውልዶሙ: ለዓለም: A. [20] ኢዮቤሌው: A. [21] ወነሥአ: A. B C D add ኢዮቤልዉ: before ነሥአ: [22] For እድናሃ: A reads እድኖሃ: For ኦዝ″ A reads ኦዝራኤል: Cf. Schol. Lagarde *r* on Gen. v. 25 *γυνὴ μαθουσάλα ἐδνὰ θυγάτηρ ἐζριὴλ πατραδέλφου αὐτοῦ*; see p. 15, note 32. [23] Seems an interpolation. A omits ብእሲተ: [24] ፩ A. [25] Emended by Dln. from ዓመት: [26] ጸውዓ: B. [27] ኃምሰ: ወዓሠር: B. [28] B omits. [29] For ቡቴ″ B reads ቤተኖስ: For ባራ″ A reads በራኩኤል: Cf. Schol. Lagarde *r* on Gen. v. 28 *γυνὴ λάμεχ βεθενως θυγατηρ βαραχιὴλ πατραδέλφου αὐτου*; see p. 15, note 32. [30] Seems a corrupt addition. [31] Emended with Gen. v. 29 from **H**. [32] =יְנַחֲמֵנִי instead of Mass. Gen. v. 29 יְנַחֲמֵנוּ. LXX *διαναπαύσει ἡμᾶς* implies יְנִיחֵנוּ. A reads ናዘዘኒ: ኦግዚአብሔር: ወ. [33] A C D omit, but Gen. v. 29 וּמֵעִצְּבוֹן supports text. [34] For የ we should expect ነ. Similarly in ሐዘንየ: and likewise ነ for ኒ in ይናዝዘኒ: as in Mass., Syr., LXX, and Vulg. of Gen. v. 29. Yet Eth. Vers. agrees with text. [35] ወለ A. Gen. v. 29, Mass., Sam., Syr., and Vulg. omit ወ, but LXX and Eth. Vers. agree with text. [36] ረገማ: B.

አዮቤልዉ:[1] በሱባዔ: ሳብዕ:[2] በሳድስ: ዓመቱ*:[3] ሞተ: አዳም: መቀበርዎ: ዙሎሙ: ደቂቁ: ውስተ:
30 ምድረ:[4] ፍጥረቱ:[5] ወውእቱ: መቅድመ: ተቀብረ: ውስተ: ምድር:: ወ*ሰብዓ: ዓመተ:[6] አሕጸጸ:
እም*ዓሠርቱ: ምእት: ዓም:[7] እስመ: *ዓሠርቱ: ምእት:[8] ዓመት:[9] ከመ:[10] አሐቲ: ዕለት: ውስተ:
ስምዐ:[11] ሰማያት፤ ወ[12]በእንተ: ዝንቱ: ተጽሕፈ: በእንተ:[13] ዕፀ: አእምሮ: እስመ: በዕለተ:
ትበልዖ: እምኔሁ: ትመውቱ፤ በእንተ*ዝ:[14] አፈጸመ: ዓመታተ: ዛቲ: ዕለት: እስመ: ባቲ: ሞተ::
31 በተፍጻሜቱ: ለ*ዝ:[15] አዮቤልዉ:[1] ተቀትለ: ቃየን: እምድኅሬሁ: በ*አሐዱ: ዓም:[16] ወ[17]ወድቀ:
ቤቱ: ላዕሌሁ: ወሞተ: በማእከለ: ቤቱ: ወተቀትለ: በእበኒሁ: እስመ: በእብን: ቀተሎ: ለአቤል:
32 ወበእብን: ተቀትለ: በዙኔ: ጽድቅ:: በእንተዝ: ተሠርዐ:[18] ውስተ: ጽላተ: ሰማይ: በንዋይ:
33 ዘ*ቀተለ:[19] ብእሲ: ቢጸ: ቦቱ: ይትቀተል፤ በከመ: አቀሰሎ: ከማሁ: ይግበሩ: ሎቱ:: ወበ*ዕሥራ:
ወኃምስ:[20] አዮቤልዉ:[1] ነሥአ: ሎቱ: ኖኅ: ብእሲተ: ወስማ: *ዕምዝራ: ወለተ: ራኬኤል: ወለተ:
እኅተ: አቡሁ:[21] [ሎቱ: ብእሲተ:][22] በቀዳሚ: ዓመት: በ[23]ሱባዔ: ኃምስ: ወበሣልስ: ዓመቱ:[24]
ወለደት: ሎቱ: ሴምሃ: ወበኃምስ: ዓመቱ:[25] ወለደት:[26] ሎቱ: ካምሃ: ወበዓመት: ቀዳሚ: በሱባዔ:
ሳድስ: ወለደት:[27] ሎቱ: ያፌትሃ::[28]

፮ ወኮነ: አመ: ወጠኑ: ደቂቅ: እጓለ: እመሕያው:[29] ይብዝኑ: ዲበ: *ገጻ: ለ[30]ምድር: ወ*አዋልድ:[31]
ተወልዳ: ሎሙ: ወርእይዎን: መላእክተ:[32] እግዚአብሔር: በአሐቲ: ዓመት:[33] ዘ*አዮቤልዉ:[34]
ዝንቱ:[35] እስመ: ሠናያት:[36] ለርሲይ: እማንቱ: ወነሥእዎን:[37] ሎሙ: አንስቲያ:[38] እምዙሎን: እለ:
2 ኀረዩ: ወወለዳ: ሎሙ: ውሉደ: *ወእሙንቱ: ረዐይት::[39] ወ*ልህቀት:[40] ዐመፃ: ዲበ: ምድር:
ወሠሉ: ዘሥጋ: *አማሰነ: ፍኖቶ:[41] እምሰብእ: እስከ: እንስሳ: ወእስከ: አራዊት: ወእስከ: አዕዋፍ:
ወእስከ: ዙሉ: ዘያንሶሱ: ውስተ: ምድር፤ ዙሎሙ:[42] አማሰኑ: ፍኖቶሙ: ወሥርዐቶሙ: ወእንዘ:

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[1] አዮቤሌዉ: A. [2] ሣልስ: A. [3] B adds ሎቱ: ወ. [4] ምድር: B. [5] C D add ለአዳም: [6] ሳብዕ: ዓም: A. [7] ፲፪ ዓመት: A. [8] ፲፪ A. [9] ዓመቱ: B. [10] B D omit. [11] ስምዓ: B. [12] B omits. [13] ወበእንተ: A. [14] ዝንቱ: A. [15] ዝንቱ: B. [16] ፮ ዓመት: A. [17] A omits. [18] ተሠርዓ: B. [19] ተቀትለ: A. [20] ፳ወ፮ A. [21] For ራኬኤል: A reads ራኩኤል: B C D omit አቡሁ: and for እኅተ: read እኅቱ: Syr. Frag. ܐܚܬ ܐܒܝ ܗܘ ܘܫܡܗ ܐܕܝܣ. Cf. Schol. Lagarde *r* on Gen. v. 32 *γυνὴ* Νῶε *ἐμζαρα θυγάτηρ βαραχιὴλ πατραδέλφου αὐτοῦ*; see p. 15, note 32. Also Algazi's Chronicle אמורע בת ברכיאל, where the ו is corrupt for ז. [22] Seems a corrupt addition. [23] H B. [24] B adds ሎቱ: [25] ዓመት: B. [26] ተወልደ: A. [27] ወለደ: B. [28] ያፈድሃ: A; ኢያፈትሃ: B. [29] A adds ከመ: [30] ገጸ: ዙላ: B over erasure. Gen. vi. 1 עַל־פְּנֵי הָאֲדָמָה supports A. LXX *ἐπὶ τῆς γῆς* less literal. [31] A trans. after ሎሙ: [32] Gen. vi. 2 בְּנֵי; LXX *ἄγγελοι*. [33] A B D omit, and perhaps rightly, በአሐቲ: would then = *semel*. [34] አዮቤሌዉ: A. [35] ለዝንቱ: A. [36] ሠናያን: A. [37] B adds ሎ...ቶን: [38] አንስቲያሆሙ: A. [39] ረዐይቶ: አሙንቱ: A. [40] ልህቀ: B. [41] አማሰነት: ፍኖታ: B. [42] ዙሎ: B.

ይትባልዑ፡ በበይናቲሆሙ፡ ወዐመፃ፡ ልህቀ፡ ዲበ፡ ምድር፡ ወኵሉ፡ ሕሊና፡ አእምሮ፡ ለኵሎሙ፡
እጓለ፡ እመሕያው፡ ከመዝ፡[1] እኩይ፡ *ኵሎ፡ መዋዕለ፡፡[2] ወርእያ፡ እግዚአብሔር፡ ለምድር፡ 3
ወ[3]ናሁ፡ ማሰነት፡ ወ*አማሰነት፡[4] *ኵሉ፡ ዘ[5]ሥጋ፡ ሥርዓታ፡[6] ወ*አእከዩ፡ ኵሎ፡[7] ቅድመ፡ አዕይንቲሁ፡[8]
ኵሉ፡[9] ዘሀሎ፡ ውስተ፡ ምድር፡፡ ወይቤ፡ እደመስሶ፡[10] ለሰብእ፡ ወለኵሉ፡ ዘሥጋ፡ በመልዕልተ፡[11] ገጸ፡[3] 4
ምድር፡ ዘፈጠርኩ፡፡[12] ወኖኅ፡ ባሕቲቱ፡ ረከበ፡[13] ሞገሰ፡ በቅድመ፡ *አዕይንቲሁ፡ ለእግዚአብሔር፡፡[14] 5
ወዲበ፡ መላእክቲሁ፡ እለ፡ ፈነወ፡[15] ውስተ፡ ምድር፡ ተምዐ፡ ፈድፋደ፡ ይሠርዎሙ፡[16] እምኵሉ፡ 6
ሥልጣኖሙ፡ ወይቤለነ፡ ከመ፡ ንእስሮሙ፡ ውስተ፡ *መዓምቅቲሃ፡ ለ[17]ምድር፡ ወናሁ፡ እሙንቱ፡
እሱራን፡ ማእከሎሙ፡ ወ*ብሕትዋን፡፡[18] ወዲበ፡ ውሉይሙ፡ ወፀአ፡ ቃል፡ እምቅድመ፡ ገጹ፡ ከመ፡ 7
ይምሐጾሙ፡ በሰይፍ፡ ወያሰስሎሙ፡ እምታሕተ፡ ሰማይ፡፡[19] ወይቤ፡ ኢ*ይነብር፡[20] መንፈስየ፡ 8
*ዲበ፡ ሰብእ፡[21] ለዓለም፡ እስመ፡ እሙንቱ*ኒ፡[15] ሥጋ፡[22] ወይኩን፡ መዋዕሊሆሙ፡ *ምእት፡ ወዕሥራ፡[23]
ዓመት፡፡ ወፈነወ፡ ሰይፎ፡[24] ማእከሎሙ፡ ከመ፡ *ይቅትል፡ ፩፩ቢጾ፡[25] ወወጠኑ፡ ይቅትሉ፡ *ዝንቱ፡ 9
ዘንተ፡ እስከ፡[26] ወድቁ፡ ኵሎሙ፡ ውስተ፡ ሰይፍ፡ ወተደምሰሱ፡ *እምነ፡ ምድር፡፡[27] ወአበዊሆሙሰ፡ 10
ይኔጽሩ፡ ወ*እምድኅረዝ፡[28] ተአስሩ፡ ውስተ፡ መዓምቅቲሃ፡ ለምድር፡ *እስከ፡ ለዓለም፡[29] እስከ፡
ዕለተ፡ ደይን፡ ዐባይ፡ ለከዊነ፡ ኵነኔ፡[30] ዲበ፡ ኵሎሙ፡ እለ፡ አማሰኑ፡ ፍናዊሆሙ፡ ወ*ምግባሪሆሙ፡[31]
ቅድመ፡[32] እግዚአብሔር፡፡ ወደምሰሰ፡ ኵሎ፡[33] እመካኖሙ፡ ወኢ*ተርፈ፡ አሐዱ፡ እምኔሆሙ፡[34] 11
ዘኢኰነነ፡ በኵሉ፡ እከዮሙ፡፡[35] ወገብረ፡ *ለኵሉ፡ ግብሩ፡ ፍጥረተ፡ ሐዳሰ፡ ወጻድቅተ፡[36] ከመ፡ 12

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[1] Should be a rendering of רַק Gen. vi. 5, but translators often omitted or mistranslated this word. LXX renders ἐπιμελῶς. [2] መዋዕሊሆሙ፡ A. [3] A omits. [4] አማሰኑ፡ A, so Eth. Vers. Gen. vi. 12; አማሰነ፡ C D. [5] ኵላ፡ B. [6] ሥርዐቶሙ፡ A; ሥርዐቶ፡ C D. [7] አብዝኑ፡ እከየ፡ A; እከዮ፡ ኵሎ፡ B; አእከዩ፡ ኵሎሙ፡ C D. [8] A adds ለእግዚአብሔር፡ [9] ኵሎ፡ D. [10] ይደመስሶ፡ B C, but Gen. vi. 7 supports A D. [11] ዘመልዕልተ፡ B. We should expect እምላዕለ፡ cf. Gen. vi. 7 מֵעַל. [12] Emended with Gen. vi. 7, from ፈጠረ፡ A B; ተፈጥረ፡ C D. [13] ዘረከበ፡ A. [14] So D and Gen. vi. 8, Mass., Sam., Syr.; እግዚአብሔር፡ ወበቅድመ፡ አዕይንቲሁ፡ A; አዕይንቲሁ፡ B C. LXX incorrectly Κυρίου τοῦ Θεοῦ. [15] A omits. [16] ወአዘዘ፡ ይእስርዎሙ፡ A. [17] መዓምቅተ፡ B. [18] ባሕታውያን፡ D. [19] ምደር፡ A. [20] So LXX καταμείνῃ, Syr., Itala, Onk., Vulg., Arabic of Gen. vi. 3 implying ידור or ילון instead of Mass. ידון, Symm. οὐ κρινεῖ. [21] ዲቤሆሙ፡ ለሰብእ፡ A. Text agrees with Gen. vi. 3, against LXX ἐν τοῖς ἀνθρώποις τούτοις. [22] ዘሥጋ፡ ወደም፡ እሙንቱ፡ A. [23] ፪ወ፳ A. [24] ሰይፈ፡ A D. [25] ይቅትሉ፡ አሐዱ፡ አሐዱ፡ ቢጾሙ፡ B. [26] እንከ፡ ዝንቱ፡ ወ A; ዝንቱ፡ እስከ፡ B; ዝንቱ፡ ለዝንቱ፡ እስከ፡ D. [27] እምድር፡ A. [28] A trans. after ተአስሩ፡ [29] B omits. [30] A adds ዐባይ፡ ዲበ፡ ኵሉ፡ እለ፡ ይነብሩ፡ ዲበ፡ ምድር፡ ወ. [31] ምክሮሙ፡ A; ምክሮሙኒ፡ D. [32] እምቅድመ፡ A. [33] A adds እምድር፡ ወ. [34] ተረፈ፡ እምኔሆሙ፡ ወኢአሐዱ፡ A. [35] A adds ወገብሩ፡ ለኵሉ፡ እከዮሙ፡ [36] ግብረ፡ ሐዳሰ፡ ወጽድቀ፡ A.

ኢየአብሱ፡ በዙሉ፡ ፍጥረቶሙ፡ እስከ፡ ለዓለም፡ ወ*ይጽደቁ፡[1] ዙሉ፡ *በበ፡ ትዝምዱ፡ ዙሎ፡
13 መዋዕለ። ወዙነኔ፡ ዙሎሙ፡[2] ተሠርዐ፡[3] ወተጽሕፈ፡ ውስተ፡ ጽላተ፡ ሰማይ፡ ወ*አልቦ፡[4] ዐመፃ፡
ወዙሎሙ፡ እለ፡[5] ተዐደዉ፡[6] እምፍኖቱ፡[7] ለእንተ፡[8] ተሠርዐት፡ ሎሙ፡ ከመ፡ ይሖሩ፡ ባቲ፡
14 ወ*ለ[5]እመ፡ ኢሖሩ፡ ባቲ፡[5] ተጽሕፈ፡ ዙነኔ፡ ለዙሉ፡ ፍጥረት፡ ወለዙሉ፡ ትዝምድ። ወአልቦ፡
ምንተኒ፡ ዘበሰማይ፡ ወዘበምድር፡ ወ*ዘ[9]ውስተ፡ ብርሃን፡ ወ*ዘ[9]ውስተ፡ ጽልመት፡ ወ*በ[10]ሲኦል፡
ወውስተ፡ ቀላይ፡ ወውስተ፡ መጽልም፡ ወዙሉ፡ ዙነኔሆሙ፡ *ሥሩዕ፡ ወጽሑፍ፡[11] ወቅሩጽ።
15 በእንተ፡ ዙሉ፡ ለዐቢይ፡ በከመ፡[12] ዕበዩ፡ ወለንኡስ*ሂ[5]፡ በከመ፡ ንእሱ፡ ወለለ፡ አሐዱ፡ በከመ፡[13]
16 ፍኖቱ፡ ይኬንኖ።[14] ወአኮነ፡ ውእቱ፡ ዘይነሥእ፡ *ገጸ፡ ወአኮነ፡ ውእቱ፡ ዘይነሥእ፡[15] ሕልያነ፡
እመ፡[16] ይቤ፡ ይግበር፡ ዙነኔ፡ ለለ፬፬፤[17] እመ፡[16] ወሀበ፡ ዙሎ፡ ዘውስተ፡ ምድር፡ ኢይነሥእ፡ *ሕልያነ፡
17 ወአገጸ፡[18] ወኢይትሜጠው፡ እምእዴሁ፡[19] እስመ፡ መኰንነ፡ ጽድቅ። ወዲበ፡ ደቂቀ፡ እስራኤል፡
ተጽሕፈ፡ ወተሠርዐ፡ እመ፡[16] ተመይጡ፡ ኀቤሁ፡ በጽድቅ፡ የኀድግ፡[20] ዙሎ፡ አበሳሆሙ፡ ወ*ይሰሪ፡[21]
18 ዙሎ፡[5] ኀጢአቶሙ። ተጽሕፈ፡ ወተሠርዐ፡ ይትመሐር፡ ለዙሉ፡ እለ፡ ተመይጡ፡ እም*ዙሉ፡[5]
19 ጌጋዮሙ፡ ምዕረ፡ ለ*ለ፡[9] ዓመት። ወ*ዲበ፡[22] ዙሎሙ፡ እለ፡ አማስኑ፡ ፍናዊሆሙ፡ ወምክሮሙ፡
*እምቅድመ፡ አይኅ፡[23] ኢ*ተነሥእ፡[24] ገጸሙ፡ ዘእንበለ፡ ለ[5]ኖኅ፡ ባሕቲቱ፡ እስመ፡ ተነሥእ፡[24] *ሎቱ፡
ገጹ፡[25] በእንተ፡ ውሉዱ፡ እለ፡ አድኅኖሙ፡ እማየ፡[26] አይኅ፡ በእንቲአሁ፡[27] እስመ፡ ጻድቅ፡[28]
ይእቲ፡[5] *ልቡ፡ በዙሉ፡ ፍናዊሁ፡[29] በከመ፡ እዙዝ፡ በእንቲአሁ፡[30] ወኢ*ተዐደወ፡[31] እምዙሉ፡
20 ዘሥሩዕ፡ ሎቱ።[32] ወይቤ፡ እግዚአብሔር፡ *ይደመስስ፡ ዙሎ፡[33] ዘ*ዲበ፡[34] የብስ፡ እመሰብእ፡
*እስከ፡ እንስሳ፡ እስከ፡[35] አራዊት፡ ወእስከ፡ *አዕዋፈ፡ ሰማይ፡[36] ወእስከ፡ ዘይትሐወስ፡ ውስተ፡
21 ምድር። ወአዘዞ፡ ለኖኅ፡ ይግበር፡ ሎቱ፡[37] ታቦተ፡ ከመ፡ *ያድኅኖ፡ እምነ፡ ማየ፡[38] አይኅ።
22 ወገብረ፡ ኖኅ፡ ታቦተ፡ በዙሉ፡ በከመ፡ አዘዞ፡ በ*ዕሥራ፡ ወሰድስቱ፡[39] *ኢዮቤልዉ፡ ዓመታት፡[40]
23 በኃምስ፡[5] ሱባዔ፡[41] በኃምስ፡ ዓመቱ። ወቦአ፡ በሳድስ፡ ሎቱ፡ በካልኡ፡ ወርኅ፡ *በሠርቁ፡ ለካልኡ፡

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[1] ይጸድቁ፡ A B. [2] ለትዝምደ፡ ዙሉ፡ መዋዕል፡ ወዙነኔ፡ ለዙሙ፡ A. [3] ተሠርዓ፡ B. [4] መልአ፡ A. [5] A omits. [6] ይትዓደዉ፡ B. [7] እምፍኖቶሙ፡ A B C. [8] በእንቲ፡ A; በእንተ፡ ዝንቱ፡ B; በእንተዝ፡ D. Text of this line very doubtful. [9] A B omit. [10] ውስተ፡ A. [11] ጽሑፍ፡ ወሥሩዕ፡ B. [12] በእንተ፡ B. [13] A adds ዕበዩ፡ ወ. [14] ይኬንኖሙ፡ B. [15] A C omit. [16] ወእመ፡ A. [17] ለአሐዱ፡ A; ለአሐዱ፡ ወአሐዱ፡ B. [18] ገጸ፡ B; ገጸ፡ C D. [19] እምኔሁ፡ B. [20] A adds ሎሙ፡ [21] ይስረይ፡ B. [22] ለ A. [23] እምቅድም፡ A. [24] ተንሥአ፡ A B C. [25] ሎሙ፡ A. [26] እምነ፡ ማየ፡ B. [27] በእንቲአሆሙ፡ A D. [28] ጻድቅት፡ A C D. [29] ልቦሙ፡ በዙሉ፡ ፍናዊሆሙ፡ A D. [30] በእንቲአሆሙ፡ D. [31] ተዐደዉ፡ ሎቱ፡ A; ተዐደዉ፡ D. [32] ሎሙ፡ A. [33] ለይደምስስ፡ ዙሉ፡ A. [34] ውስተ፡ A. [35] ወእንስሳ፡ ወ A. Observe that בְּהֵמָה is expanded into እንስሳ፡ and አራዊት፡ [36] አዕዋፍ፡ B. [37] A B omit, but Gen. vi. 14 supports C D. [38] ይድንን፡ እማየ፡ A. [39] Emended from ክልኤ፡ A; ክልኤቱ፡ B. [40] ኢዮቤልዉ፡ (ኢዮቤሌው፡ A) ዓመታቱ፡ A B. [41] ብዙኅ፡ A.

ወርኅ፤[1] እስከ፡ አመ፡ ዐሡሩ፡ ወሰዱሱ፡ ወ[2]ቦአ፡ ውእቱ፡ ወሹሉ፡ ዘአባእነ፡ ሎቱ፡[3] ውስተ፡ ታቦት፡
ወዐጸዎ፡ እግዚአብሔር፡ እንተ፡[2] አፍኣሁ፡[4] በዐሡሩ፡ ወሰቡዑ፡ ምሴት፡፡ ወአርኃወ፡ እግዚአብሔር፡ 24
ሰብዐተ፡ መንባሕባሕተ፡[5] ሰማይ፡[6] ወአፈወ፡[7] አንቅዕተ፡ ቀላይ፡ ዐቢይ፡[2] *በሰብዑ፡ አፈው፡[8]
በ*ኍልቍ፡፡[9] ወአኀዙ፡ መንባሕባሓት፡[10] ያውርዱ፡ ማየ፡ እምሰማይ፡ ፴መዋዕለ፡ ወ፴ለያልየ፡ 25
ወአንቅዕተ፡ ቀላይሂ፡ ያዐርጉ፡ ማያተ፡ እስከ፡ ሶበ፡ መልአ፡ *ሹሉ፡ ዓለም፡[11] ማየ፡፡ ወልህቀ፡ ማያት፡ 26
ዲበ፡ ምድር፡ *ዐሠርተ፡ ወኃምስተ፡[12] በእመት፡ *ተለዐለ፡ ማያት፡ ዲበ፡ ሹሉ፡ ደብር፡ ነዋኅ፡[13]
ወተለዐለት፡ ታቦት፡ እምዲበ፡[14] ምድር፡ ወታንሶሱ፡ ዲበ፡ ገጸ፡ ማያት፡፡ ወሀሎ፡ ማያት፡ ይቀውም፡[15] 27
ዲበ፡ ገጸ፡[16] ምድር፡ ኃምስተ፡[17] አውራኃ፡ *ምእተ፡ ወኃምሳ፡[18] ዕለተ፡፡ ወሖረት፡ ታቦት፡ ወአዕረፈት፡ 28
*ዲበ፡ ርእሰ፡ ሉባር፡ አሐዱ፡[19] እምአድባረ፡ አራራት፡፡ ወበወርኅ፡ ራብዕ፡ ተፈጸመ፡ አንቅዕተ፡ 29
ቀላይ፡ ዐቢይ፡ ወመንባሕባሕተ፡[5] ሰማይ፡[20] ተእኅዘ፡ ወበሠርቀ፡ *ወርኅ፡ ሳብዕ፡[21] ተርኅወ፡ ሹሉ፡[22]
አፈወ፡ መዓምቅተ፡ ምድር፡ ወ*አኀዘ፡ ማያት፡ ይረድ፡ ውስተ፡ ቀላይ፡ ታሕቲት፡፡[23] ወበ*ሠርቀ፡[3] 30
ወርኅ፡ ዓሥር፡ አስተርአየ፡ አርእስተ፡[24] አድባር፡ ወበሠርቁ፡ ለ*ወርኅ፡[3] ቀዳሚ፡ *አስተርአየት፡
ምድር፡፡[25] ወነጽፈ፡ ማያት፡ እመልዕልተ፡ ምድር፡ በሱባዔ፡ ኃምስ፡ በሳብዕ፡ ዓመቱ፡ ሎቱ፡ 31
ወአመ፡ *ዐሡሩ፡ ወሰቡዑ፡ ዕለት፡[26] በካልእ፡ ወርኅ፡ የብሰት፡ ምድር፡፡ ወአመ፡ *ዕሥራ፡ ወሰቡዑ፡[27] 32
ሎቱ፡ አርኃዋ፡ ለታቦት፡ ወፈነወ፡[28] እምውስቴታ፡ አራዊተ፡ ወእንስሳ፡[29] ወአዕዋፈ፡ ወዘይትኃወስ፡፡

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[1] A omits. For ወርኅ፡ B reads ውርኁ፡ [2] B omits. [3] A omits. [4] ኣፍኣሃ፡ B. So also LXX Gen. vii. 16 ἔξωθεν αὐτοῦ and Vulg. *deforis* render בַּעֲדוֹ. [5] መንበሓብሕተ፡ B. [6] ማይ፡ A. [7] ወአርኃወ፡ A. [8] ሰብዓ፡ አፈወ፡ A. [9] ኍልቍ፡ A B. [10] መንበሓብሕት፡ B. [11] ሹሎ፡ ዓለመ፡ A. [12] ፲ወ፪ A. [13] ዲበ፡ ሹሉ፡ አድባር፡ ወአውግር፡ ነዋኃት፡ ተላዐለ፡ ማይ፡ A. I have followed B save that for ተላዓለ፡ I have given ተለዐለ፡ [14] So Gen. vii. 17 מֵעַל. A reads እም; C D ዲበ፡ LXX ἀπό. [15] ይቀውሙ፡ A. LXX incorrectly gives ὑψώθη for יִגְבְּרוּ Gen. vii. 24. [16] Gen. vii. 24 omits. [17] ፪ A. [18] ፻ወ፶ A. [19] ውስተ፡ አድባረ፡ ወዲበ፡ ርእሱ፡ ለአሐዱ፡ ደብር፡ A. [20] ሰማይኒ፡ B. [21] A trans. [22] ሹሎ፡ A. [23] አርኃወ፡ እግዚአብሔር፡ ሹሎ፡ አንቅዕተ፡ መዓምቅተ፡ ምድር፡ ምስለ፡ ቀላያት፡ ታሕቲት፡ A, against B C D, which I have followed. [24] አርእስቲሆሙ፡ ለ A. [25] አስተርአየ፡ የብስ፡ A. [26] ፲ወ፯ ዕለተ፡ A. [27] ፲ወ፯ A. With this date and the preceding Rönsch cf. LXX Zittav. Complut. ἐν τῷ δευτέρῳ μηνὶ ἑπτὰ καὶ δεκάτῃ ἡμέρᾳ ἐξηράνθη ἡ γῆ καὶ ἑβδόμῃ καὶ εἰκάδι τοῦ μηνὸς ἀνέῳξε τὴν κιβωτόν. Gen. viii. 14 Mass., LXX, and Vulg. give 'In the second month on the seven and twentieth day of the month was the earth dry.' [28] A adds ሎቱ፡ [29] A B C omit, but it is possibly original; cf. LXX Gen. viii. 19 πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἑρπετὸν κινούμενον; Syr. ܟܠܗ ܚܝܘܬܐ ܘܟܠܗ ܒܥܝܪܐ ܘܟܠܗ ܦܪܚܬܐ ܟܠ ܕܪܚܫ. Hence Mass. text is corrupt, and for כָּל־הַחַיָּה כָּ־להָרֶמֶשׂ וְכָל־חַעוֹף כָּל־רוֹמֵשׂ we should read with A B C כָּל־הַחַיָּה וְכָל־הָעוֹף וְכָל־הָרֶמֶשׂ הָרוֹמֵשׂ· D, Syr., and LXX add הַבְּהֵמָה after הַחַיָּה. In MSS. D E of LXX text is harmonized with Mass. Sam. (= omnes bestiae et omnia volatilia et omnia reptilia repentia) supports our correction of Mass. So likewise do the Vulgate and Arabic.

፮ ወ[1]አመ፡ ሠርቁ፡[2] ለወርኅ፡ ሣልስ፡ ወፀአ፡ እምኑ፡ ታቦት፡ ወሐነጸ፡ ምሥዋዐ፡ ውስተ፡ *ውእቱ፡
2 ደብር።[3] ወ*አስተስረየ፡[4] ዲበ፡ ምድር፡ ወነሥአ፡ *መሐስአ፡ ጠሊ፡[5] ወአስተስረየ፡ በደሙ፡[6] በእንተ፡
ዙሉ፡ አበሳ፡ ምድር፡ እስመ፡ ተደምሰሰ፡ ዙሉ፡ ዘሀሎ፡ ውስቴታ፡ ዘእንበለ፡ አለ፡ ሀለዉ፡ ውስተ፡
3 ታቦት፡[7] *ምስለ፡ ኖኅ።[8] ወአዕረገ፡ *ሥብሓ፡ ዲበ፡[9] ምሥዋዕ፡ ወነሥአ፡ ላህመ፡ ወበሐኩ፡ ወበግዐ፡
ወ*አጣሌ፡[10] ወጼወ፡ ወ*መንጤጠ፡[11] ወ*እጕለ፡ ርግብ፡[12] ወአዕረገ፡ ጽንሓሐ፡ ውስተ፡[13] ምሥዋዕ፡[14]
ወ*ሦጠ፡[15] ላዕሌሆን፡ መሥዋዕተ፡ ልዉሰ፡ በቅብዕ፡ ወነዝኀ፡ ወይኒ፡[16] ወወደየ፡ ላዕለ፡ ዙሉ፡ ስጒነ፡
4 ወአዕረገ፡ መዐዛ፡ ሠናየ፡ ዘ*ያሠምር፡[17] ቅድመ፡ እግዚአብሔር። *ወአጼነወ፡ እግዚአብሔር፡[18]
መዐዛ፡ ሠናየ፡[19] ወተካየደ፡ ምስሌሁ፡ ኪዳነ፡ ከመ፡ ኢይኩን፡ ማየ፡ አይኅ፡ ዘያማስን፡ ምድረ፤[18]
ዙሎ፡ መዋዕለ፡ ምድር፡ ዘርእ፡[20] ወማእረር፡[20] *ኢይትነተግ፡[21] ደደክ፡ ወ[18]መርቄ፡ ወ[22]*ሐ
ጋይ፡[20] ወክረምት፡[20] ወ[6]*መዓልት፡[20] ወሌሊት፡[20] ኢይወልጡ፡ ሥርዐቶሙ፡ ወኢ*ይነትጉ፡[23]
5 ለዓለም። ወእንትሙ*ኒ፡[18] ለሀቅ፡ ወተባዝኁ፡ *ውስተ፡ ምድር፡[24] ወብዝኁ፡[25] ላዕሌሃ፡ *ወኩኑ፡
ለበረከት፡[26] ላዕሌሃ፤[27] ፍርሀትክሙ፡ ወ*ረዓድ[28]ክሙ፡ እሁብ፡ ዲበ፡ ዙሉ፡ ዘውስተ፡ ምድር፡
6 ወዘውስተ፡ ባሕር። ወናሁ፡ ወሀብኩክሙ፡ ዙሎ፡ አራዊት፡ ወዙሎ፡[29] ዘይሰርር፡[18] ወዙሎ፡
ዘይትሐወስ፡ ውስተ፡ ምድር፡ ወውስተ፡ ማያት፡ ዓሣት፡ ወ*ዙሎ፡[30] ለሲሲት፡ *ክመ፡ ሐምለ፡
7 ሣዕር፡[31] ወሀብኩክሙ፡ ዙሎ፡ ትብልዐ።[32] ወባሕቲ፡ ሥጋ፡ ዘምስለ፡ *መንፈሱ፡ ምስለ፡[18] ደም፡[33]
ኢትብልዑ፡ እስመ፡ ነፍሰ፡[34] ዙሉ፡ ዘሥጋ፡ ውስተ፡ ደም፡ ውእቱ፡ ከመ፡ ኢይትነሠሥ፡ ደምክሙ፡
ውስተ፡[35] ነፍሳቲክሙ። እም[36]ውስተ፡ እደ፡[37] ዙሉ፡[38] ሰብእ፡ እም*እደ፡[37] ዙሉ፡[39] አንሥሥ፡[40]
8 ለደመ፡ ሰብእ። ዘ*ይክዕው፡[41] ደመ፡ ሰብእ፡ በሰብእ፡[42] ደሙ፡ ይትከዐው፡ እስመ፡ በ[18]መልክዐ፡

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[1] C D omit. [2] **ዐሠሩ፡** A. From present text LXX Zittav. Complut. has drawn *ἐν μιᾷ τοῦ μηνὸς τοῦ τρίτου* (Rönsch). [3] **ዝንቱ፡ ምድር፡** A. [4] **አስተርአየ፡** A C D. [5] A trans. [6] B omits. [7] **ታቦቱ፡** A. [8] A trans. before **ውስተ፡** [9] **ደመ፡ ምሥዋዕ፡** A. [10] **ጠሊ፡** A. [11] **መንጤጤ፡** A. [12] **እጓለ፡ ርግበ፡** A. [13] **ዲበ፡** B. [14] **ምድር፡ ወይሠውዕ፡ መሥዋዕተ፡** A. [15] **ይሠውጥ፡** A B; **ይሰመጥ፡** C. [16] **ደመ፡** A; **ደመ፡ ወወይኒ፡** C. [17] Emended from **ይሠምር፡** [18] A omits. [19] **ሠናይ፡** A. [20] A B put in acc. [21] **ወኢይትነተግ፡** A; **ኢይንትግ፡** D. [22] A B omit. [23] **ይንተጉ፡** B; **ያንተጉ፡** C; **ይንትጉ፡** D. [24] D omits. [25] **ወአዝዙ፡** A; Gen. ix. 1 וּמִלְאוּ. [26] This implies וּבָרְכוּ, possibly a corruption of ורדו, the text implied by *καὶ κατακυριεύσατε* of LXX Gen. ix. 7 (so also Ver. Sam.) or of ורכו implied by Vulg. *et ingredimini* (so Arabic). At any rate Mass. and Sam. ורבו are wrong. [27] Emended from **ማእከለ፡** [28] **ረዐደ፡** A. [29] A adds **እንስሳ፡** C D **እንስሳ፡ ወዙሎ፡** against Gen. ix. 2. [30] **ዙሉ፡** A. [31] **በክመ፡ ሐምለ፡ ምድር፡ ሣዕረ፡** A. [32] Gen. ix. 3 omits. [33] Text agrees closely with Gen. ix. 4 בְּנַפְשׁוֹ דָמוֹ, against LXX *ἐν αἵματι ψυχῆς.* [34] **መንፈሰ፡** A. [35] **በውስተ፡** A. This is a misleading rendering of לְ in לְנַפְשֹׁתֵיכֶם; hence we should read **ለነፍሳቲክሙ፡** [36] **ወእም** A. [37] **ደመ፡** A. [38] Gen. ix. 5 omits. [39] Gen. ix. 5 אִישׁ אָחִיו; LXX less close to Mass. *ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ.* [40] **ይትነሠሥ፡** A; **ኢትሠሥ፡** B. [41] **ይትከዐ፡** A. [42] LXX Gen. ix. 6 *ἀντὶ τοῦ αἵματος αὐτοῦ* through confusing באדם and בדם; text agrees with Mass.

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ሞቱ: ለኖኅ:[1] አማሰኑ:[2] ውሉዱ:[3] እስከ: አመ:[4] መዋዕለ: አብርሃም: *ወይበልዑ: ደመ::[4]
19 ወ*አብርሃም:[4] ባሕቲቱ:[5] ዐቀበ: ወ[4]ይስሓቅ: ወደዐቀብ: ወ[6]ውሉዱ: ዐቀብዋ: እስከ: መዋዕሊከ:
ወበመዋዕሊከ: ረስዑ: ውሉደ:[7] እስራኤል: እስከ:[4] አመ: ኀደስክዎሙ:[8] በኀበዝ: ደብር::
20 ወአንተሂ: አዝዞሙ: ለ*ደቂቅ:[9] እስራኤል: ይዕቀብዋ:[10] ለዘቲ: በዓል: በሱሉ: ትዝምደሙ:
21 ለትእዛዝ: ዮሙ: ዕለተ:[11] አሐተ: ለዓመት:[12] በዝ:[13] ወርኅ: ይግበሩ: በዓለ: ባቲ:: እስመ: በዓለ:
ሱባዔያት: *ይእቲ: ወበዓለ:[4] *ቀዳሜ: ፍሬ:[14] ይእቲ፤ ክልኤ:[4] ዕጽፍት:[15] ይእቲ: ወለክልኤ:
22 ዘመድ:[16] ዛቲ: *በዓል: በከመ:[17] ጽሑፍ: ወ*ቍሩጽ:[18] በእንቲአሃ: ግብራ:: እስመ: ጸሐፍኩ:
ውስተ: መጽሐፈ: ሕግ: ዘ[19]ቀዳሚ: ውስተ: ዘጸሐፍኩ: ለከ: ትግበራ: በበገዜሃ: ዕለተ:[20] አሐተ:
ለ[21]ዓመት: ወቍርባኖሂ: ነገርኩከ: ከመ: ይኩኑ: ዝኩራነ: ወይግበርዋ: ደቂቅ: እስራኤል: ውስተ:
23 ትዝምደሙ: በዝ: ወርኅ: ዕለተ: አሐተ: ለለ*አሐዱ:[22] ዓመት:: *ወበሠርቅ: ወርኅ: ቀዳሚ:[4]
ወበሠርቅ: ወርኅ: ራብዕ: ወበሠርቅ: ወርኅ: ሳብዕ: ወበሠርቅ: ወርኅ: ዓሥር: ዕለታተ: ተዝካር:
እማንቱ: ወዕለታተ: ገዜ: እማንቱ: ውስተ: *አርባዕቱ: መክፈልት:[23] ዓመት፤ ጽሑፋት:[24] እማንቱ:
24 ወ*ሥሩዓት:[25] ለ*ስምዕ: ለ[26]ዓለም::[27] ወኖኅ: ሠርዖን:[28] ሎቱ: ለበዓላት: ለትውልድ: ዘለዓለም:
25 እስከ:[29] ኮነ: *ሎቱ: ቦቶን: ተዝካረ::[30] ወ[4]በሠርቅ: ወርኅ: ቀዳሚ: ተብህለ: ሎቱ: ይግበር: ታቦተ:
26 ወባቲ: የብሶት: ምድር: ወአርኃወ: ወርእየ: ምድረ::[4] ወበሠርቅ: ወርኅ: ራብዕ:[31] ተፈጸመ:
አፈ: መዓምቅቲሃ:[32] ለቀላይ:[33] ታሕቲት:: *ወበሠርቅ: ወርኅ: ሳብዕ: ተርኅወ: ሱሉ: አፈ:
27 መዓምቅት: ምድር:[34] ወአንዘ: *ማያት: ይረድ:[35] ውስቴቶ:: ወበሠርቅ: ወርኅ: ዓሥር:
28 አስተርአየ: *አርእስት:[36] አድባር: ወተፈሥሐ: ኖኅ:: ወ[37]በእንተዝ: ሠርዖን: ኪያሆን: ሎቱ:
29 ለበዓላት: ለ[38]ተዝካር: *እስከ:[39] ለዓለም: ወከመዝ: *እማንቱ: ሥሩዓት::[40] ወደዐርግዎን: ውስተ:
ጽላተ: ሰማይ፤ ዓሥሩ: ወሠላስ: ሰንበታት:[41] *አሐቲ: አሐቲ:[42] እምኔሆን: እምዛቲ: ውስተ:
ዛቲ: ተዝካሮን፤ እምቀዳሚት: እስከ: ካልእት፤ ወእምካልእት: እስከ: ሣልስት፤ ወእምሣልስት:

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[1] A C D omit. [2] A adds **እንከ:** [3] A adds **ወደቂቁ:** [4] A omits.
[5] **ባሕቲቱ:** A D. [6] B omits. [7] **ደቂቅከ:** A. [8] **ኀደስክምዎ:** A. [9] **ውሉደ:** B.
[10] **ወይዕቀብዋ:** A B. [11] A omits. [12] Emended from **ዓመተ:** A; **በዓመት:** B C D. See note 21 below. [13] **ለዝ:** B. [14] **ወቀዳሚ: ፍሬ:** A. [15] **ዕፀፈት:** B. [16] **ዘመን:** A.
[17] **በዓለም: ከመ:** A. [18] **ቍፁር:** A. [19] **በ** B. [20] D omits. [21] **በ** C D. [22] **አሐቲ:** A.
[23] ፬ **መክፈልታተ:** B. [24] **ጽሑፋተ:** A. [25] **ሥሩዓተ:** A. [26] **ስምዐ:** A B C.
[27] **ዓመት:** C. [28] **ወሠርዖን:** B. [29] **እስከ: አመ:** B; **እስመ:** C D. [30] **ተዝካራ: ሎቱ:** A. [31] **ራብዕት:** A. [32] **መዓምቅት:** A. [33] A C omit. [34] A B omit, but wrongly, for text requires some such words. Cf. Enoch lxxxix. 7, 8, **መዓምቃት: ካልኣት: ተፈትሑ:: ወአንዘ: ማይ: ይረድ: ውስቴቶሙ:** For **አፈ: መዓ″: ምድር:** C reads **አፈዉ: ወማዕምቅቲሃ: ለቀላይ:** [35] **ይረድ: ማይ:** A. [36] **አርእስቲሆሙ: ለ** A.
[37] A B omit. [38] **ወለ** B. [39] **ዘ** A. [40] A trans. [41] **ሰንበታተ:** A.
[42] **አሐተ:** B D; **አሐቲ:** C.

እስከ: ራብዕት:: ወይከውና: ዙሎን: መዋዕል: ዘ[1]ትእዛዛት: *ንምሳ: ወክልኤ:[2] *ሰንበታተ: መዋዕል:[3] ወ*ዙሎን:[4] *ዓመት: ፍጹም::[5] ከመዝ: *ተቈርፀ: ወተሠርዐ:[6] ውስተ: ጽላተ: ሰማይ: ወእልቦ: ተዐድዎ: አሐተ: ዓመተ: *ወዓመ: እምዓም::[7] ወእንተኒ: አዝዞሙ: ለደቂቅ: እስራኤል: ይዕቀቡ:[8] ዓመታተ: በዝ: ኁልቍ: *ሠለስተ: ምእተ: ወስሳ: ወረቡዐ:[9] መዋዕለ: ወ[10]*ይከውን:[11] *ፍጹመ: ዓመተ:[12] ወኢ*ያማስን:[13] ጊዜሁ: እመዋዕሊሁ: ወ[14]እምበዓላቲሁ: እስመ: ዙሉ: ይበጽሕ: ቦሙ:[10] በከመ: ስምያሙ: ወኢ*የንልፉ:[15] ዕለተ: ወኢያማስኑ: በዓለ:: ወለእመ: ተዐደዉ: ወኢገብርዎ*ን:[14] በከመ: *ትእዛዙ: ሎቱ:[16] አሜሃ:[17] *ዙሎሙ: ያማስኑ:[12] ጊዜያቲሆሙ: ወዓመታት*ሂ:[18] ይትሐወሱ:[19] እም[20]ውስተዝ: [ወጊዜያትኒ: ያማስኑ:[21] ወዓመታትኒ: *ይትሐወሱ:] ወ[22]ይትዐደዉ: ሥርዐቶሙ:: ወዙሎሙ: ውሉደ: እስራኤል: ይረስዑ: ወኢይረክቡ: ፍኖተ: ዓመታት: ወ*ይረስዑ:[23] ሠርቀ: ወጊዜ: ወሰንበተ: ወ*ዙሎ:[24] ሥርዐተ: ዘዓመታት: ይገግዩ::[25] እስመ: ኣእምር: አነ: ወ*እም[10] ይእዜ: አነ:[14] ኣየድዐክ:[26] ወእኮ: እም[27] ልብየ: እስመ:[28] መጽሐፍ: ጽሑፍ:[29] በቅድሜየ: ወተሠርዐ: ውስተ: ጽላተ: ሰማይ: ኩፋሌ*ሁ:[14] ለመዋዕል: ከመ: ኢይርስዑ: በዓላተ: ኪዳን:[30] ወየሐውሩ: በበዓላተ: አሕዛብ: ድኅረ: ስሕተቶሙ: ወድኅረ: ኢያእምሮቶሙ:: ወይከውኑ: እለ: ያስተሐይዱ: ወርን:[31] በሑያዌ:[32] እስመ: ታማስን:[33] ይእቲ: ጊዜያተ:[34] ወ*ትቀድም:[35] እምዓመታት: ለ*ዓመት:[36] ዐሡረ: ዕለተ:: በእንተዝ: ይመጽኡ: ዓመታት: ሎሙ: እንዘ: ያማስኑ: ወይገብሩ: *ዕለተ: ስምዕ:[37] ምንትኑ: ወዕለተ: ርኩስተ: በዓለ:[14] ወ*ዙሎ:[38] ይዴምሩ:[39] መዋዕለ:[40] ቅዱሳተ:[41] ርኩሳተ:[42] ወዕለተ:[43] ርኩስተ: ለዕለት:[44] ቅድስት:[45] እስመ: ይስሕቱ: አውራን: ወ*ሰንበታተ:[46] ወበዓላተ: ወ*ኢዮቤል::[47] በእንተዝ: አነ: እኤዝዘክ: ወአሰምዕ: 38

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[1] ለ A. [2] ፪ወ፪ A. [3] ሰንበታት: መዋዕለ: A. [4] ዙሎ: B; ዙሎሙ: C D. [5] ዓመት: ፍጹመ: A B. Text most uncertain. [6] ተሠርዐ: ወተጽሕፈ: A; ተሐረጸ: ወተሠርዐ: D. [7] Emended from ወዐመ: ወዓመት: B; አመ: ወዓመት: C; ወዓም: D; A omits. [8] ወይዕቀቡ: A. [9] So B, but that it reads ሠ″ ም″ in nom.; ፫፻፷፬ A. [10] B omits. [11] ይከውና: A. [12] A trans. [13] ይማስን: C; ያማስኑ: D. [14] A omits. [15] ያዕርፈ: A; ያዓርፉ: B; ያዐርፈ: D. I have followed C though it seems an emendation. [16] ተአዘዙ: ሎሙ: A. [17] አሚሃ: A. [18] ሂ A. [19] ይትሐወስ: A; ይትኃወሱ: B. [20] ዘእም″ A; ዝእም″ B. Perhaps we should take ይትሐወሱ: from ሥሠ and reading ዘእምውስተዝ: with A, render 'will be in part confused.' Cf. Prov. xxix. 11, where ዘእምውስቴቲ:=κατὰ μέρος. [21] D omits. [22] A D omit. [23] ይረስዑ: A. [24] ዙሉ: B. [25] ወይገግዩ: A. [26] አዳየድዐክ: B. [27] ዘእም″ B. [28] C D add ከመዝ: [29] A adds ዘተጽሕፈ: [30] ኪዳንየ: C D. [31] D omits. [32] B C add ወርኅ: [33] ትማስን: A B. [34] ጊዜያት: B. [35] ትቄድም: A. [36] ዓመታት: A. [37] ለቲ: ስምዕ: A. [38] ዙሉ: B D. [39] ይዴመር: A; ይዴምር: B C. [40] ወመዋዕለ: B. [41] ቅዱሳት: A. [42] ርኩስ: A; ርኩሰ: B. [43] ዕለተ: A; ወዕለት: B. [44] ለዕለተ: A; ላዕለ: C; ዕለተ: D. [45] ቅድሳት: A C; ቅዱሳን: D. [46] ሰንበተ: A. [47] ኢዮቤሌው: A.

ለከ፡ ከመ፡ ታስምዕ፡ ሎሙ፡ እስመ፡ እምድኅረ፡ ሞትከ፡ ደማስኑ፡ ውሉድከ፡ ከመ፡ ኢይግበሩ፡[1] ዓመተ፡ *ሠለስተ፡ ምእተ፡ ወስሳ፡[2] ወረቡዐ፡[3] መዋዕለ፡[4] ባሕቲቶን፡ ወ[5]በእንተ*ዝ፡[6] ይስሕቱ፡ ሠርቀ፡[7] ወገዘ፡ ወ*ሰንበተ፡[8] ወበዓላተ፡ ወይበልዑ፡ ዙሎ፡ ደመ፡ ምስለ፡ ዙሉ፡[9] ዘሥጋ።

ፎ ወበሱባዔ፡ ሳብዕ፡ በቀዳሚ፡ ዓመቱ፡[10] በዝ፡ ኢዩቤሌዉ፡ ተከለ፡ ኖኅ፡ ወይነ፡ ኀበ፡ ደብር፡ እንተ፡ ዲቤ*ሁ፡[11] አዕረፈት፡ ታቦት፡ ዘስሙ፡ ሉባር፡[12] እምአድባረ፡ አራራት፡ ወገብረ፡ ፍሬ፡ በራብዕ፡ 2 ዓመት፡ ወዐቀበ፡ ፍሬሁ፡ ወቀሰሞ፡ በውእቱ፡ ዓመት፡ በወርኃ፡ ሳብዕ። ወገብረ፡ እም*ውስቴቱ፡[13] ወይነ፡ ወወደዮ፡ ውስተ፡ ንዋይ፡[14] ወዐቀቦ፡ እስከ፡ ዓመት፡ ኃምስቱ፡[15] እስከ፡ ዕለት፡[16] ቀዳሚት፡[17] 3 በ[18]ሠርቀ፡ ወርኃ፡ ቀዳሚት።[19] ወ[20]ገብረ፡ *ዕለተ፡ ዛቲ፡ በዓል፡[21] በፍሥሓ፡ ወገብረ፡ ጽንሓሐ፡ ለእግዚአብሔር፡ ጣዕዋ፡[22] እምአልህምት፡ አሐደ፡ ወበሐኩ፡ አሐደ፡ ወ*አባግዐ፡[23] ዘዘ፡ ዓመት፡ ሰብዐተ፡ ወ*መሐስአ፡[24] ጠሊ፡ እሐደ፡ ከመ፡ ያስተስሪ፡ *ቦቱ፡ ለ[25]ርእሱ፡ ወበእንተ፡ ውሉዱ።
4 ወገብረ፡ ማሕስአ፡ ቅድመ፡[26] ወአንበረ፡ እምነ፡ ደሙ፡ ዲበ፡ ሥጋ፡ ዘምሥዋዕ፡ ዘገብረ፡ *ወዙሎ፡ ስብሐ፡[20] አዕረገ፡ ውስተ፡ ምሥዋዕ፡ ዘኀበ፡ ገብረ፡ ጽንሓሐ፡ ወላህመ፡ ወ*በሐኩ፡[27] ወ*አባግዐ፡[28] 5 ወአዕረገ፡ *ዙሎ፡ ሥጋሆሙ፡[29] ዲበ፡ ምሥዋዕ። ወአንበረ፡[30] ዙሎ፡ መሥዋዕቶሙ፡ ልዉሰ፡ በቅብዕ፡ ላዕሌሁ፡[31] ወ*እምዘ፡[32] ነዝኀ፡ ወይነ፡ ውስተ፡ እሳት፡ ዘዲበ፡ ምሥዋዕ፡ *አንበረ፡ ወአቅደመ፡[33] ስኒነ፡ ዲበ፡ ምሥዋዕ፡ ወአዕረገ፡[34] መዐዛ፡ ሠናየ፡[35] ዘ*ያሠምር፡[36] ቅድመ፡[37] እግዚአብሔር፡ አምላኩ።
6, 7 ወተፈሥሐ፡ ወሰትየ፡ እም*ዝ፡[38] ወይን፡ ውእቱ፡ ወውሉዱ፡ በፍሥሓ። ወኮነ፡ ምሴተ፡ ወቦአ፡ ውስተ፡ ሰቀላሁ፡ ወሰከበ፡ ስኩሩ፡[39] ወኖመ፡ *ወተከሥተ፡ በውስተ፡ ሰቀላሁ፡ እንዘ፡ ይነውም።[40]
8, 9 ወርእዮ፡ ካም፡ ለኖኅ፡ አቡሁ፡ ዕራቆ፡ ወወፅአ፡[41] ወነገረ፡ ለክልኤ፡ አንዊሁ፡ በአፍአ። ወ*ነሥአ፡[42] ሴም፡ ልብሶ፡[43] ወተንሥአ፡ ውእቶ፡ ወ*ያፌት፡[44] ወአንበሩ፡ ልብሰ፡ ዲበ፡ መታክፍቲሆሙ፡[45]
10 ወ*ገቢአሙ፡[46] ድኅሬተ፡ ከደኑ፡[47] *ገፍረተ፡ አቡሆሙ፡[37] *ወገጸሙ፡ ድኅሬተ።[48] ወነቅሀ፡[49]

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[1] A B C omit ኢ and D reads ኢደግብሩ፡ [2] ፫፻ወ፷ A. [3] ወራብዐ፡ B. [4] A B omit. [5] B omits. [6] ዝንቶ፡ B. [7] ሠርቅ፡ B. [8] ሰናብተ፡ B. [9] A adds ደም፡ [10] B adds ሎቱ፡ [11] ሃ፡ A. [12] ሉቦር፡ A. [13] ውእቶ፡ B. [14] Corrupt in A. [15] ፭ A. [16] ዕለተ፡ C D. [17] ቀዳማሁ፡ A. [18] ወበ A; ዘ C D. [19] ቀዳሚ፡ A. [20] A omits. [21] በዓለ፡ ዛቲ፡ A; ዕለተ፡ ዛተ፡ C D. [22] ጠዐዋ፡ B. [23] በግዐ፡ A. [24] ማሕስአ፡ A. [25] በእንተ፡ A. [26] B omits. [27] ኢብሐኩ፡ A. [28] በግዐ፡ B. [29] A trans. after ምሥዋዕ፡ [30] A adds ዲበ፡ ምሥዋዕ፡ [31] A omits; ላዕሌሆሙ፡ C. [32] Emended from እምዘ፡ B C D; እምድኅረዝ፡ A. [33] አንበረ፡ A; አቅደመ፡ ወአንበረ፡ C D. [34] ዐርገ፡ A. [35] ሠናይ፡ B D. [36] Emended from ይሠሥር፡ B C add ወዐርገ፡ [37] A omits. [38] ውእቶ፡ A. [39] ስኩሮ፡ A; ሰኪሮ፡ C D. [40] ውስተ፡ ሰቀላሁ፡ እንዘ፡ ይነውም፡ ተከስተ፡ A. [41] Gen. ix. 22 Mass., Sam., and all versions omit, except LXX, which reads ἐξελθὼν ἀνήγγειλεν as text. [42] ነሥአ፡ B. [43] ልብሰ፡ B. [44] ኢያፌት፡ B. [45] Gen. ix. 23 Mass., Sam., Syr., LXX add שְׁנֵיהֶם, but Vulg. and Arabic omit with Jub. [46] Emended with Gen. ix. 23 from ገጸሙ፡ [47] Emended from ወከደኑ፡ B C D; A omits. [48] A D omit. [49] ነቂሀ፡ A.

ኖኅ: እምወይኑ:[1] ወአእመረ: ዙሎ: ዘገብረ: ላዕሌሁ: ወልዱ: ዘይንእስ: ወረገሞ: ለወልዱ: ወይቤ: ርጉም: ከናአን: *ቅኑዩ: ገብረ:[2] ይኩን: ለአንዊሁ:። ወባረኮ: ለሴም: ወይቤ:[3] 11
ይትባረክ: እግዚአብሔር: አምላኩ: ለሴም: ወይኩን: ከናአን: ገብሮ:። ያስፍሕ:[4] እግዚአብሔር:[5] 12
ለያፌት: ወይኅድር: እግዚአብሔር:[6] ውስተ: ማኅደረ: ሴም: ወይኩን: ከናአን: ገብሮ:።[7]
ወአእመረ: ካም:[8] ከመ: ረገሞ: አቡሁ[8] ለወልዱ: ዘይንእስ: *ወሐሱመ: ካዝ: ሎቱ: እስመ: ረገሞ: 13
ለወልዱ:[9] ወተፈልጠ: እምአቡሁ: ውእቱ: ወውሉዱ: ምስሌሁ: ዙስ:[10] ወ*መስጠሬም:[11]
ወ*ፉድ:[12] ወከናአን:። ወ*ሐነጸ:[13] ሎቱ:[14] ሀገረ: ወጸውዐ: ስማ:[15] በስመ: ብእሲቱ: ኔኤላተማኡክ:።[16] 14
ወርእየ: ኢያፌት:[17] ወቀንአ: ለእኁሁ: ወሐነጸ: ሎቱ:[18] ውእቱሂ: ሀገረ: ወ*ሰመየ: ስማ:[19] በስመ: 15
ብእሲቱ: አዳተኔሴስ:።[20] ወሴምሰ: ነበረ: ምስለ: አቡሁ: ኖኅ: ወሐነጸ: ሀገረ: በእደ: አቡሁ: ኀበ: 16
ደብር: ወጸውዐ: ስማ: ውእቱሂ: በስመ: ብእሲቱ: ሴዴቄቴልባብ:።[21] ወናሁ: አህጉር: እላንቱ: 17
*ሠላስ: ቅሩብ: ሉባር:[22] ደብር:[23] ሴዴቃቴልባብ:[24] ቅድመ: ገጸ: ደብር: በጽባሔሁ: ወ*ነኤልተ
ማኡክ:[25] ገጸ: ሰሜን:[26] አደተኔሴስ:[27] መንገለ: ባሕር:። ወ[8]እሱ: ውሉደ: ሴም: ኤላም: ወአሱር: 18
ወአርፋክስድ: ዝንቱ: ተወልደ:[28] ክልኤ: ዓም: እምድኅረ:[29] አይኅ:[30] *ወሉድ: ወአራም:።[31] ውሉደ: 19
ኢያፌት:[32] ጎሜር:[33] ወ*ማጉግ:[34] ወማዳይ:[35] ወ*ኢዩአደ: ቶቤል:[36] ወ[37]ምስካ:[38] ወ*ቴራስ:[39]

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[1] Emended with Gen. ix. 24 מִיֵּינוֹ from እምንዋሙ: [2] This implies עֶבֶד עֶבֶד; so LXX Gen. ix. 25 *παῖς οἰκέτης* and Onk. עַבְדָּא דְּעַבְדִין. Mass. reads עֶבֶד עֲבָדִים. [3] C D omit. [4] ወደስፍሕ: A C D, but Gen. ix. 27 supports B. [5] A adds ምድር: [6] Gen. ix. 27 omits. [7] ገብሮሙ: A. [8] A omits. [9] A omits; B omits ካዝ: C omits ለወልዱ: [10] Gen. x. 6 כּוּשׁ Χούς. [11] ምስጢራም: A; ምስጥሬም: C D; Gen. x. 6 מִצְרַיִם Μεσραΐν. [12] Gen. x. 6 פוּט Φούδ. [13] ሐነጸ: A. [14] A adds ውእቱኒ: [15] ስሞ: B. [16] ኔኤላተ: ማዜክ: C D; cf. Eutychius of Alex., Annales, p. 35, Nahlat; Syr. Frag. ; A omits ኔኤላተማኡክ: ....ሰመየ: ስማ: በስመ: ብእሲቱ: through homeoteleuton. [17] ያፌት: A C D. [18] A C D omit. [19] ጸውዐ: B. [20] አደተኔሴስ: A; አደታኔሌክ: C; አዳቴንሴስ: D; Syr. Frag. . [21] ሴዴቃቴል: ባብ: B; ሴዱቃቴልባብ: C; ስደቃተቤልባብ: D; Syr. Frag. . [22] ሠለስቱ: ቅሩብ: ለቦር: A. [23] ደብረ: A B. [24] ሴዴቄቴ: ልባብ: A; ሴዱቃቴልባብ: C; ስዲቀቱለባብ: D. [25] ናት ኤል: ተማኡክ: A; ናኡልትማኡክ: D. [26] ሰሜኑ: B. [27] ወአዳታኔሴስ: C D. [28] Emended with Gen. xi. 10 (cf. x. 1) from ትውልድ: [29] I have transposed እምድኅረ: after ዓም: from before ክልኤ: with Gen. xi. 10. [30] ዘአይኅ: A B C D. [31] Emended with Gen. x. 22 from አራም: ወልድ: B; አራም: ወለድ: C; A D read defectively አራም: [32] ያፌድ: A; ኢያፌትሃ: B C; ያፌት: D. [33] ሓሜርሃ: A; ወገሜርሃ: B C D. [34] ማጉግሃ: A B; ማጎግሃ: C D. [35] MSS. add ሃ. [36] Emended with Gen. x. 2 from ኢዮኢያቶቤል: A; ኢዩአያቶቤሃ: B; ኢዩአደ: ቶቤልሃ: C D. Before ቶቤል: LXX add Ἐλισά against Mass. and text. [37] B C D omit. [38] ስምስካሃ: A; ምስካሃ: B D; ምስክሃ: C; LXX Μοσόχ. [39] ቴራስሃ: A; ቲራሴስሃ: B; ቲራስሃ: C; ወቲራውሳሃ: D; LXX Θείρας.

20 እሱ: ውሉደ: ኖኅ:: ወ[1]በ*ዕሥራ: ወሰማኒቱ:[2] ኢዮቤልዉሳት:[3] አንዘ:[4] ኖኅ: የአዘዝ:[5] ሥርዐተ:
ወ*ትእዛዘ:[6] ለ*ውሉደ: ውሉዱ:[7] ወዅሎ:[8] ዘያአምር: ፍትሐ:[9] ወአስምዐ: ላዕለ: ውሉዱ:
ከመ: ይግበሩ: ጽድቀ: ወከመ: ይክድኑ: ኃፍረተ: ሥጋሆሙ: ወከመ: ይባርክዎ: ለዘፈጠሮሙ:
ወያክብሩ: አበ: ወእመ: ወያፍቅሩ:[10] አሐዱ: አሐዱ: ቢጸ:[11] ወይዕቀቡ: ነፍሶሙ:[12] እምዝሙት:
21 ወርዙስ: ወእምዅሉ: ዐመፃ:: እስመ: በእንተ: *ዝንቱ: ሠለስቱ:[13] ኮነ: አይኅ: ላዕለ:[14] ምድር:
እስመ: በእንተ: ዝሙት: ዘዘመዉ: ትጉሃን:[15] እምትእዛዘ: ጎነኤሆሙ: *በድኅረ: አዋልደ:
ሰብእ:[16] ወነሥኡ: ሎሙ: አንስተ[1]: እም*ዅሉ:[1] እለ: ኀረዩ: ወ[17]ገብሩ: መቅድመ: ርዙስ::
22 ወወለዱ: ውሉደ: ናፊዲም:[18] ወዅሎሙ: ኢይትማሰሉ: ወይበልዕ: አሐዱ: አሐዱ: ካልኦ:[19]
ወቀተሎ: ይርባሕ:[20] ለናፊል: ወናፊል: ቀተሎ: ለ*ኤልዮ:[21] ወኤልዮ:[21] ለ[17]እጓለ: እመሕያው:
23 ወሰብእኒ: ቢጸ:: ወዅሉ: ተሰይጠ:[22] ይግበር:[23] ዐመፃ: ወከመ: ይክዐው:[24] ደመ: ብዙኀ:[25]
24 ወመልእት: ምድር: ዐመፃ:: ወእምድኅረ: *አበሱ: ሎሙ: ለ[26]አራዊት: ወአዕዋፍ: ወ*ዅሉ:[27]
ዘይትሐወስ:[28] ወዘያንሶሱ:[29] ዲበ: ምድር፤ ወተክዕው: ደም: ብዙኀ: *ዲበ: ምድር:[16] ወዅሉ:
25 ሕሊናሁ: ወፈቃዱ: ለሰብእ: ይኄሊ:[30] ከንቶ: ወ*እኩየ:[31] በዅሉ: መዋዕል:: ወ*ደምሰሰ:[32]
እግዚአብሔር: ዅሎ:[33] እምኔ:[34] ገጸ: ምድር: በእንተ: እከየ:[35] ምግባሮሙ: ወበእንተ: ደም:
26 ዘከዐዉ: ማእከለ:[36] ምድር: *ደምሰሰ: ዅሎ::[37] ወተረፍነ: አነ: ወአንትሙ: ደቂቅየ: ወ*ዅሉ:[38]
ዘቦአ: ምስሌነ: ውስተ: ታቦት: ወናሁ: አነ: እሬአ: ቅድሜየ:[39] ምግባሪክሙ: ከመ: ዘኢከንክሙ:[1]
ዘተሐውሩ:[40] በ[41]ጽድቅ: እስመ: በ[16]ፍሞት: ሙስና: ወጠንክሙ: ትሖሩ: ወ*ትትፋለጡ: አሐዱ:
አሐዱ:[42] እምነ: ቢጸ: ወትትቃንኡ: ዝንቱ: ምስለ: ዝንቱ: ወከመ: ኢትሄልዉ:[43] ኀቡረ:[16]
27 *አውሉድየ: አሐዱ:[44] ምስለ: እጉሁ:: እስመ: እሬአ: አነ: ወናሁ: አጋንንት: አስሕቶ: *ወጠኑ:

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[1] B omits. [2] ፮ወኟ A. [3] ኢዮቤሌው: A. [4] ወአንዘ: A; አሐዘ: B. [5] A adds ለውሉዱ: [6] ትእዛዛተ: B. [7] A C D trans. before ሥርዐተ: [8] A reads ዅሉ: and trans. after ዘያአምር: ወዅሉ: B; ዅሎ: C D. [9] ወፍትሐ: A C D. [10] ያፈቅሩ: A. [11] ቢጸመ: A. [12] ነፍሶ: B. [13] እሉ: ሠለስቱ: A. [14] ዲበ: A. [15] ትጉሃነ: ሰማይ: A. [16] A omits. [17] A B omit. [18] ነፊድዎ: A. [19] ካልኦ: A. [20] ያርብሕ: A C. [21] ኤሊዮ: B. [22] ተሠየጠ: B. [23] ይገብር: A. [24] ይክዐዉ: B. [25] በዘንኡ: A; ንጹሐ: B C; but D is right, cf. Enoch ix. 1 ብዙኃ: ደመ: ዘይትክዐው: [26] Emended with Enoch vii. 5 የአብሱ: ... ዲበ: አራዊት: from እሉ: ዅሎሙ: C D. For ዅሎሙ: A reads ዅሉ: and B ወዅሎሙ: [27] B C D omit. [28] ዘይትሐወስ: so Enoch vii. 5 = ἑρπετά: it may however stand for ἰχθῦς and ዘያንሶሱ: for ἑρπετά. [29] = ἑρπετά probably; see Enoch vii. 5. [30] ይሕሊ: A. [31] እከየ: A. [32] ደምሰሰ: B. [33] MSS. add ሃ. [34] እምዅሉ: B. [35] A D omit; እከዮሙ: C. [36] ዲበ: A. [37] A D omit. [38] ዅሎ: A. [39] ቀዳሚ: B C D. [40] ኢተሐውሩ: B; አንትሙ: ዘተሐውሩ: C D. [41] በዅሉ: B. [42] ተፈልጡ: ፮: ፮ A. [43] ኢተሀልዉ: C D. [44] ውሉድየ: ፮ A.

ላዕሌክሙ:[1] *ወላዕለ: ውሉድክሙ:[2] ወይእዜኒ: *እፈርህ: አነ:[3] በእንቲአክሙ: ከመ: እምድኅረ:
ሞትኩ: ትክዐዉ:[4] ደመ: ሰብእ: ውስተ:[5] ምድር: ወትደመሰሱ: አንትሙሂ: እም*ገጸ: ምድር::[6]
እስመ: ዙሉ: ዘይክዑ: ደመ: ሰብእ: ወዙሉ: *ዘይበልዕ: ደመ: ዘዙሉ:[7] ዘሥጋ: ይደመሰሱ: 28
ዙሎሙ: እምድር::[7] ወኢይተርፍ: ዙሉ: ሰብእ: ዘይበልዕ: ደመ:[7] ወዘይክዑ: ደመ: ሰብእ:[8] 29
ዲበ: ምድር: ወኢይተርፍ: ሎቱ: ዘርእ:[9] ወደኃሪት:[10] በታሕተ: ሰማይ: ሕያው: እስመ: ውስተ:
ሲኦል: የሐውሩ: ወውስተ: *መካን: ዘ[11]ደይን: ይወርዱ:[12] ወ[13]ውስተ: ጽልመት:[14] *ማዕምቅ:
የአትቱ: ዙሎሙ:[15] በሞት: ጸዋግ:: *ዙሉ: ደም:[16] ኢያስትርኢ: እምዙሉ: ደም: ላዕሌክሙ: 30
ዘውእቱ: በዙሉ: መዋዕል: ዘጠባሕክሙ: ዙሎ: አርዊ:[7] ወእንስሳ: ወዘይሰርር: ዲበ: ምድር:
ወግበሩ: ምጽዋት: ላዕለ: ነፍስክሙ: በደፊሮቱ: ዘ*ይትከዐው:[17] ዲበ: ገጸ: ምድር:: ወኢትኩኑ: 31
ከመ:[18] ዘይበልዕ: ምስለ: ደም: ወአጽንዑ: ከመ: ኢይብልዑ: ደመ: በቅድሜክሙ፤ ድፍኑ:
ደመ: እስመ: ከመዝ: ተአዘዝኩ: አስምዕ: ለክሙሂ:[19] ወለውሉድክሙ*ሂ:[20] ምስለ: ዙሉ:
ዘሥጋ:: ወ*እ[7]*ታብልዕዋ:[21] ለነፍስ: ምስለ: ሥጋ: ከመ: ኢይኩን:[22] ዘ[23]ይትኀሠሥ:[24] *ደምክሙ: 32
ዘነፍስክሙ:[25] እምእደ:[26] ዙሉ: ዘሥጋ: ዘይክዑ: ዲበ: ምድር:: እስመ: ምድር: ኢትነጽሕ: 33
እምነ: ደም: ዘ[27]ተክዕወ: *ላዕሌሃ: እስመ: በደመ: ዘከዐዎ:[28] ትነጽሕ: ምድር: በዙሉ:[29]
ትዝምዳ::[30] ወ[31]ይእዜ*ኒ:[32] ውሉድየ:[33] ስምዑ: ግበሩ: ፍትሐ:[34] ወጽድቀ: ከመ: ትተከሉ:[35] 34
በጽድቅ: ውስተ: ገጸ: ዙሉ: ምድር: ወይትሌዐል: ክብርክሙ: በቅድመ: እምላኪየ:[36] ዘአድኀነ*ኒ:[37]
እምነ: ማየ: አይኅ:: ወናሁ: አንትሙ: ተሐውሩ: ወ*ተሐንጸ: ለክሙ:[38] አህጉረ: ወትተክሉ: 35
ውስቴትን: ዙሎ:[39] ተክለ:[31] ዘዲበ: ምድር: ወዙሎኬ: ዕፀ:[40] ዘይፈሬ:: ሠለስተ:[41] ዓመተ: ይክውን: 36
ፍሬሁ: ዘኢ*ይትቀሠም:[42] እምዙሉ: ዘይተበላዕ:[43] ወበዓመት: ራብዕ:[44] ይትቄሰም:[45] ፍሬሁ:
*ወያዐርግ: ቀዳሜ: ፍሬ:[46] ዘይሠጠው: ቅድመ: እግዚአብሔር: ልዑል: *ዘፈጠረ: ሰማየ:[47]

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[1] A trans. [2] ውሉደየ: A D. [3] እፈርህ: አነ: እፈርህኬ: አፈድፈድየ: A. [4] ኢትክዕዉ: A. [5] ዲበ: A. [6] ገጸ: B; ገጻ: C D. [7] A omits. [8] B C D omit. [9] ዘርአ: A B. [10] ደኃሪቱ: A. [11] መካነ: A C D. [12] ይወርድ: A. [13] A C D omit. [14] ጽልመት: B. [15] ወመዓምቅት: ወየአትቱ: ዙሎ: A. [16] ወዙሎ: ደመ: A. [17] ይትከውን: A; ይትካው: በደፊሮቱ: B. [18] A B C omit. [19] ላዕሌክሙ: A. [20] A B omit. [21] ተብልዕዋ: B; ትብልዐዋ: C D. [22] A omits; ኢይኩን: C D. [23] ኢ A. [24] ይትኀሠሥ: A; ይትኀሠሡ: B; ይትኀሠሡ: C. [25] እምኔክሙ: ደመክሙ: እምነፍስክሙ: A. [26] እምነ: A; እምደ: B. [27] እምዘ: B C D. [28] A omits. For በደመ: ዘከዐዎ: C reads በደሙ: ዘከዐወ: and D በደም: ዘተክዕወ: [29] ዙሎ: A. [30] ትዝምደ: A; ትዝምደ: ምድር: C D. [31] B omits. [32] ሂ: B. [33] ደቂቅየ: A. [34] ርትዐ: A D. [35] Emended by Dln. from ትተክሉ: [36] እምላክየ: A. [37] ነ: A. [38] ተኃንጹ: B. [39] ዙሉ: A. [40] ዕፅ: A. [41] ፮ A. [42] ይትቄሰም: A. [43] ለበሊዖቱ: B. [44] ራብዕት: A. [45] ይትቄደስ: B C; ይትቀሠም: D. [46] A omits; ወየዐርግ: ቀዳሚ: ፍሬ: C D. [47] ፈጠረ: ሰማይ: B.

ወ*ምድረ:[1] ወሱሎ:[2] ከመ: ያዕርጉ: በጥሉል: ቀዳሚ:[3] ወይን: ወቅብእ: ቀዳሚ:[4] ፍሬ: ውስተ:
*ምሥዋዐ:[5] እግዚአብሔር: ዘይትወከፍ: ወዘተርፈ: ይብልዑ: ላእካነ: ቤተ:[6] እግዚአብሔር:
37 በቅድመ: ምሥዋዕ: ዘይትወከፍ:: ወበ*ዓመት: ኃምስ:[7] ግበሩ: ኀድገት: ከመ: ታሕድግዎ:[8]
38 አንትሙ: በጽድቅ: ወበርትዕ:[9] ወትጸድቁ: ወይረትዕ: ሱሉ: ተክልክሙ:: እስመ: *ከመ'ዝ:
አዘዘ:[10] ሄኖክ:[11] አቡሁ: ለአቡክሙ: ለማቱሳላ: ወልዱ: ወማቱሳላ: ለላሜክ: ወልዱ: ወላሜክ:
39 አዘዘኒ: ሱሎ: ዘ*አዘዝዎ:[6] አበዊሁ:: ወአነሂ: እሔዝዘክሙ: ውሉድየ:[12] በከመ: አዘዘ:[13] ሄኖክ:[14]
ለወልዱ: *በቀዳሚ: ኢዮቤልውሳት:[15] እንዘ: ሕያው: ውእቱ:[9] ውስተ: ትዝምዱ:[16] ሳብዕ:[17]
አዘዘ: ወአስምዐ:[18] ለ*ወልዱ:[19] ወለውሉደ: ውሉዱ: እስከ: አመ:[6] ዕለት: ሞቱ::

፰ ወበ*ዕሥራ: ወተስዐቱ:[20] ኢዮቤልው:[21] በሱባዔ: ቀዳሚ: በቀዳሚሁ: ነሥአ: ሎቱ: አርፋክስድ:[22]
ብእሲተ: ወስማ: ራሱኤያ:[23] *ወለተ: ሱሳን:[24] ወለተ: ኤላም: [ሎቱ: ብእሲተ:][25] ወወለደት: ሎቱ:
2 ወልደ: በ*ዓመት: ሣልስ:[26] በሱባዔ: ዝንቱ: ወጸውዐ: ስሞ: ቃይናም::[27] ወልህቀ: ወልድ:[28]
3 ወመሀሮ: አቡሁ: መጽሐፈ: ወሖረ: ይኅሥሥ: ሎቱ: መካነ: ኀበ: ይእኅዝ: ሎቱ: ሀገረ:: ወረከበ:
መጽሐፈ: ዘቈረጹ: ቀደምት: ውስተ: ኩሽሕ: ወአንበበ: ዘ*ውስቴታ:[29] ወ*አዕለዎ:[30] ወ*ረስዐ:
እምውስቴታ:[31] ከመ: ሀሎ: ውስቴታ:[29] ትምህርተ:[32] ትጉሃን: በዘ: ይረስዩ:[33] ሰገለ:[34] *ፀሓይ:
4 ወወርኅ: ወከዋክብት:[35] ውስተ:[36] ሱሉ: ተኣምረ: ሰማይ:: ወ*ጸሐፉ:[37] ወኢነገረ: በእንቲአሃ:
5 እስመ: ይፈርሆ: ለኖኅ: ነገረ: በእንቲአሃ: ከመ: ኢይትመዐዕ: ላዕሌሁ: በእንቲአሃ:: ወአመ: ፴[38]
ኢዮቤልው: በሱባዔ: ኅልእ: በ*ቀዳሚ:[6] ዓመቱ: ነሥአ: ሎቱ: ብእሲተ: ወስማ: *ሜልካ:[39] ወለተ:
አመዳይ:[40] ወልደ: ያፈት: ወበዓመት: ራብዕ: ሎቱ: ወለደ:[41] ወልደ: ወጸውዐ: ስሞ:[42] ሳላ:
6 እስመ: ይቤ:[6] *ተፈንዎ: ተፈነውኩ::[43] ወበዓመት: ራብዕ: ተወልደ:[44] ወልህቀ: ሳላ: ወነሥአ:

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[1] ምደር: A B. [2] A adds ዘውስቴቶ: [3] ቀዳሚ: A C D. [4] ወቀዳሚ: B; ቀዳሚ: C D. [5] ምሥዋዕ: ዘ A. [6] A omits. [7] ኃምስ: ዓመት: A. If the context refers to the same subject as Deut. xv. 1, 9, then we should expect ሳብዕ: instead of ኃምስ: [8] ትሕድጉ: B; ትኅድግዎ: C D. [9] A D omit. [10] ከመሁ: አዘዘ: A. [11] ለኖኅ: A; ኖኅ: D. [12] B omits. [13] አዘዘ: A. [14] ኖኅ: A D; ሄኖኅ: B. [15] በቀዳሚያን: ኢዮቤሌውስት: A. [16] ትዝምድ: A D. [17] ሳብእ: A; ሰብእ: D. [18] A adds ላዕሌሆሙ: [19] ውሉዱ: A. [20] ፳ወ፱ A. [21] አዮቤሌው: A. [22] አርፍክስድ: B. [23] ራሱኤደ: B; Syr. Frag. حصيم لنا اسوء. [24] ወሉት: ሶሰን: B. [25] Seems a corrupt addition. [26] B trans. [27] Not found in Sam., Mass., Syr., Vulg. of Gen. xi. 13, but LXX and Luke iii. 36 agree with text. [28] ወልደ: A. [29] ውስቴቶ: A. [30] Emended from አዕለዎ: [31] Cf. Cedrenus i. 27 ἐν αὐτοῖς ἐξημάρτανε; A om. እም''. [32] ትምህርት: ዘ B C. [33] Em. from ኢይረኤዩ: A; ይረኤዩ: B C D. [34] ሰረገላ: C. [35] ፀሓየ: ወወርኀ: ወከዋክብተ: A D. [36] ወውስተ: B D. [37] ጸሐፈ: A C D. [38] ሣልስ: A B; ሣልስት: D. [39] ማልካ: A. [40] Em. from አበዳይ: B; አብድያ: A; with Schol. Lagarde *r* on Gen. x. 24 *γυνη καιναν μελχα θυγατηρ μαδαι υιου ιαφεθ*; Syr. Frag. ضحصا حنا ٨٠٠. [41] ወልደ: A; ወለደት: C D. [42] ስማ: A. [43] A trans. [44] ወለደ: ወለደ: A.

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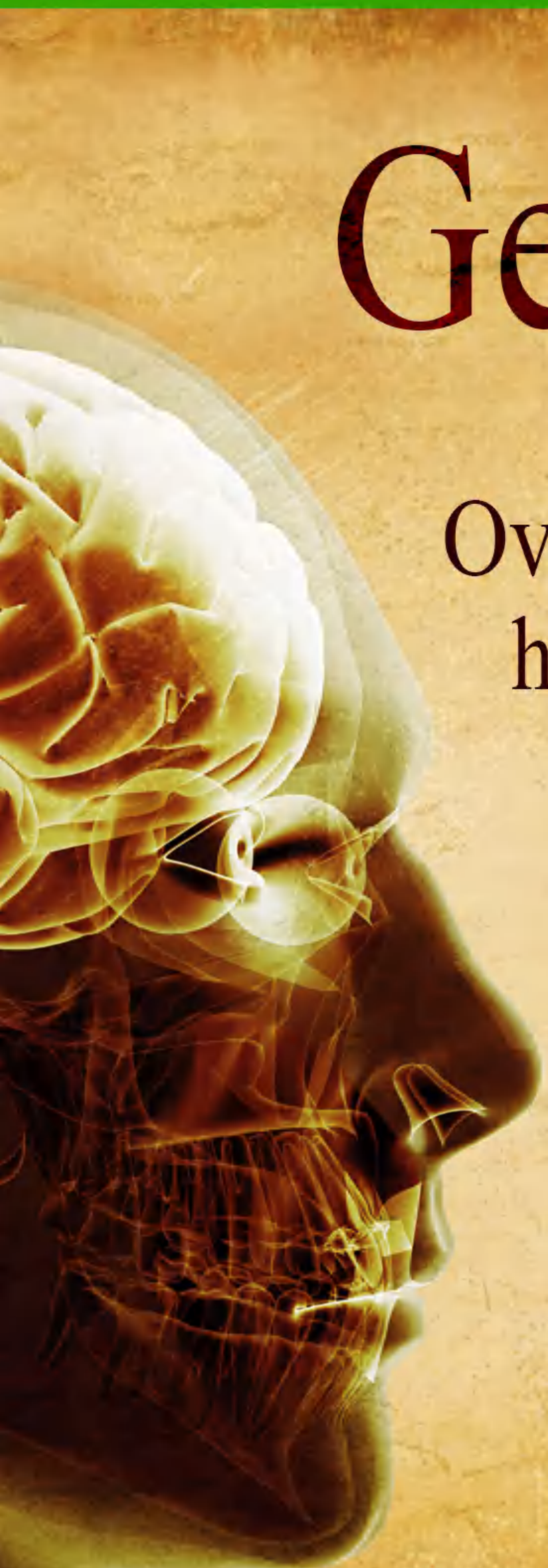

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15 ዛቲ: ባሕር: ስማ:[1] ልሳነ: ባሕረ: ግብጽ:: ወትገምጽ: እምህየ: መንገለ: ሰሜን: መንገለ:
አፉሃ: ለባሕር: ዐቢይ:[2] ውስተ: ከናፍረ:[3] ማያት: ወተሐውር: መንገለ: ዐረበ:[4] ዐፍራ:[5]
ወ*ተሐውር:[6] እስከ: ትቀርብ: ኀበ: ማየ:[7] ገዮን:[8] ፈለግ: ወመንገለ: ሰሜኑ:[9] ለማየ: ገዮን:[8]
16 መንገለ: ድንጋጉ: ለዝ: ፈለግ:: ወተሐውር: መንገለ:[1] ጽባሕ: እስከ: ሶበ: ትቀርብ: ኀበ: *ገነት:
ዘ[10]ኤደም: መንገለ: ሰሜኑ: ለሰሜን: ወእም*ጽባሒሃ: ለዙላ: ምድረ:[11] ኤደም: ወ*ለ[1]ዙሉ: ጽባሕ:
ወይትመየጥ: ውስተ: ጽባሕ: ወይመጽእ: እስከ: ይቀርብ: መንገለ: ጽባሒሁ:[12] ለደብር: ዘስሙ:
17 ራፋ:[13] ወይወርድ: መንገለ: ጽንፉ:[14] ለሙፃእ:[15] ጢና: ፈለግ:: ዛቲ: መክፈልት: ወፅአት: በ[16]ዕፀ:
18 ለሴም: ወለውሉዱ: ለእኂዞታ: ለዓለም: ለ[17]ትውልዱ: እስከ: ለዓለም:: ወተፈሥሐ: ኖኅ:
እስመ: ወፅአ: ዝንቱ: መክፈልት:[18] ለ*ሴም: ወለ[19]ውሉዱ: ወተዘከረ: ዙሎ:[20] ዘነበበ: በአፉሁ:
በ*ትንቢቱ:[21] እስመ: ይቤ: ይትባረክ: እግዚአብሔር: *አምላኩ: ለ[22]ሴም: ወይኅድር:
19 እግዚአብሔር: ውስተ: መሓድሪሁ: ለሴም:: ወእእመረ: ከመ: ገነት:[23] ኤደም: ቅድስት:
ቅዱሳን: ወማኅደሪ: ለእግዚአብሔር: ውእቱ:[24] ወደብረ: ሲና: ማእከለ: ገጸም:[25] ወደብረ:
ጽዮን: ማእከለ: ሕንብርታ:[1] ለምድር: ሠለስቲሆሙ: ዝንቱ: *መንጸረ: ዝንቱ:[1] ለ*ቅድስት:[26]
20 ተፈጥሩ:: ወባረከ:[27] ለአምላክ: እማልክት: ዘወደየ: ውስተ: አፉሁ: ንባበ: እግዚአብሔር:
21 ወእግዚአብሔር:[28] እስከ: ለዓለም:: ወእእመረ: ከመ: መክፈልት: በረክት: ወ*ቡራኬ:[29] በጽሐ:[1]
ለሴም: ወለ*ውሉዱ: ለትውልድ: ዘለዓለም:[30] ዙላ:[31] ምድረ: ኤደም: ወዙላ:[31] ምድረ:
ባሕረ:[32] ኤርትራ: ወዙላ: ምድረ:[1] ጽባሕ: ወሀንደኬ: ወበኤርትራ: ወአድባሪሁ: ወዙሉ: ምድረ:
ባሳ:[33] ወዙላ:[31] ምድረ: ሊባኖስ: ወደሰያት: ከፍቱር:[34] ወ*ዙሉ:[35] ደብረ: ሰኒር:[36] ወአማና:
ወደብረ: አሱር: ዘደቡብ: ወ*ዙላ:[35] ምድረ: ኤላም: አሱር: ወባቤል: ወሱሳን: ወ*ማዕዳይ:[37]
ወ*ዙሉ:[38] አድባረ: አራራ*ት:[1] ወ*ዙሉ:[35] ማዕይት: ባሕር: ዘማዕይት: ደብረ:[39] አሱር: ዘመንገለ:
22 ደቡብ: ምድር: ቡርክት: ወ[40]እፍሕት: ወዙሉ: ዘ[41]ውስቴታ:[42] ጥቂ: ሠናይ::[43] ወለካም:

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[1] A omits. [2] **ወዐቢይ:** A; **ዐብይ:** B. So B also in vers. 12, 14. [3] **ክንፈረ:** A.
[4] **ዐረብ:** C D. [5] **ወፋራ:** A; **ዓፈራ:** C; **ዓረፋ:** D. [6] **የሐውር:** A. [7] **ማያ:** A.
[8] **ግዮን:** B C D. [9] **ሰሜን:** A. [10] **ገነት:** B. [11] **ጽባሔሁ: ለዙሉ: ምድር: ዘ** A.
[12] **ጽባሐቲሁ:** B. [13] **ራፋ:** A. [14] **ጽንፋ:** A. [15] C D add **ማየ:** [16] **ወ** B.
[17] **ወለ** C D. [18] **መክፈልቱ:** B. [19] **ሰሜ:** B. [20] **ቃሎ:** A D. [21] **ትንቢት:** B.
[22] **አምላክ:** B. [23] **ገነት:** B. [24] **ይእቲኬ:** A, which it trans. before **ለእግ″**; **ውስቴቱ:** B; D trans. after **ወደብረ:** [25] **ለገጸም:** B. [26] **ቅድሰት:** A; **ቅድስተ:** B. [27] A adds **ለእግዚአብሔር:** [28] A D omit. For **ወእግዚአብሔር: እስከ:** C reads **ወአስከ: እግዚአ:**
[29] **ቡሩክ:** A B; **መክፈልት: ቡርክት:** D. [30] **ወልዱ: እስከ: ለዓለም:** B. [31] **ወዙሉ:** A.
[32] **ባሕር:** A. [33] **ባላ:** C; **ባሶር:** D. [34] **ክብቶር:** A B C, but בַּכְּפְתּוֹר, see Jer. xlvii. 4, supports D. [35] **ዙሎ:** B. [36] **ባጊር:** A; **ሰኔር:** C; **ሰነር:** D. [37] **መዐዳይ:** B.
[38] **ዙላ:** B. [39] **ባሕረ:** A. [40] **ወዙሉ:** A. [41] B omits. [42] A adds **ሀሎ:**
[43] **ሠናይት:** B.

ወፀአ: መክፈልቲ:[1] ዘዳግም: መንገለ:[2] ማዕይተ: ገዮን: መንገለ: ሰሜን: በየማነ: ገነት: ወየሐውር: መንገለ: ሰሜን: ወየሐውር: ዙሎ:[3] አድባረ: እሳት: ወየሐውር: መንገለ: ዐረብ: *መንገለ: ባሕረ: አጤል: ወየሐውር: ዐረብ:[2] እስከ: ይቀርብ: ኀበ: *ባሕረ: ማኡክ:[4] እንተ: ይእቲ: ዘ*ዙሉ:[5] ይወርድ: ውስቴታ: ዘ*ኢ[6]ይትሐጐል። ወይመጽእ: ውስተ: ደቡብ: ውስተ:[7] ጽንፈ: ጋዲር:[8] 23
ወይመጽእ: ውስተ: ከንፈረ: ማየ: ባሕር: ውስተ: ማያተ:[9] ባሕር: ዐቢይ: እስከ: ሶበ: ይቀርብ: ፈለገ: ገዮን: ወ*የሐውር: ግዮን: ፈለግ:[2] እስከ: ሶበ: ይቀርብ: በ*የማነ: ገነት: ኤደም።[10] ወዛቲ: 24
*ምድር: እንተ:[11] ወፀአት: ለካም: በመክፈልት: ዘይእኅዝ: ለዓለም:[2] ሎቱ: ወለውሉዱ: ለትዝምይሙ: እስከ: ለዓለም። ወለያፌት: ወፀአ: መክፈልት: ሣልስ: ማዕይተ: ጢና: ፈለግ: 25
መንገለ: ደቡባቲሁ: ለሙፃአ: ማያቲሁ:[12] ወየሐውር: መንገለ: ጽባሕ:[13] ደቡብ: ዙሎ: ደወለ: ኀግ: ወዙሎ: ዘ[14]ጽባሓቲሁ።[15] ወየሐውር: ሠንገለ: ደቡብ: *ለደቡብ: ወየሐውር:[16] መንገለ: 26
አድባረ:[17] ቄልጥ: መንገለ: ደቡብ:[18] ወመንገለ: ባሕረ:[19] ማኡቅ: ወይመጽእ: መንገለ: ጽባሕ:[20] ለጋዲር: እስከ:[21] መንገለ: እደ: ማየ: ባሕር። ወየሐውር:[2] እስከ: ሶበ: ይቀርብ: መንገለ: ዐረበ:[22] 27
ፍሬግ:[23] ወይገብእ: *መንገለ: አፈራግ:[24] ወየሐውር: መንገለ: ጽባሕ: መንገለ: ማየ:[25] ባሕረ: ሜእት።[26] ወየሐውር: መንገለ: እደ:[2] ጢና: ፈለግ: መንገለ: ጽባሕ: ደቡብ: እስከ: ሶበ: 28
ይቀርብ: እስከ: ጽንፈ: ማያቲሁ: መንገለ: ደብረ: ራፋ: ወ*የዐውድ:[27] ለደቡብ። ዛቲ: ምድር: 29
እንተ: ወፀአ*ት:[2] ለ*ያፌት:[28] ወለውሉዱ: በ*መክፈልት:[29] ርስቱ: ዘይእኅዝ: ሎቱ:[30] ወለውሉዱ: ለትዝምይሙ: እስከ: ለዓለም፤ *ደሰያት: ዐበይት:[31] ኀምስቱ: ወ*ምድር: ዐባይ:[32] በደቡብ።
ወባሕቱ: ቍሩር:[33] ይእቲ: ወምድረ: ካም*ሂ: መርቄ: ይእቲ:[34] ወምድረ: ሴምሰ: ኤመርቄ: 30
ወኤደደክ: እስመ: ኵስሕት: *ይእቲ: በቍር:[35] ወበምውቅ።

ወ*ካፈለ: ካም: ማእከለ:[36] ውሉዱ: ወወፀአ: *ቀዳሚ: መክፈልት: ለዙስ:[37] መንገለ: ጽባሕ: ፱ ወዐረቢሁ: *ለሜጽሬም: ወዐረቢሁ:[38] ሎቱ: ለፉድ: ወዐረቢሁ: ሎቱ: ለከናአን: ወ[38]መንገለ: *ዐረቢሁ: በባሕር።[39] ወሴም*ኒ:[40] ከፈለ: ውእቶ*ኒ:[2] ማእከለ: ውሉዱ: ወወፀአ: መክፈልት:[41] 2
ቀዳሚ: ለኤላም: ወለውሉዱ: መንገለ: ጽባሑ: ለ*ጢግሪስ:[42] ፈለግ: እስከ: ሶበ: ይቀርብ:

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[1] **መክፈልት:** B. [2] A omits. [3] **ዙሉ:** A. [4] **ባሕር: ማእክ:** A. [5] **ዙሎ:** A. [6] C omits. [7] **ወውስተ:** A. [8] **ገዲር:** B. [9] **ማዕይተ:** C; D omits. [10] **ይምነ: ኤደም: ገነት:** B. [11] **መክፈልት:** A. [12] **ማያቲሆሙ:** B C D. [13] **ጽባሕ:** B C D. [14] A C D omit. [15] **ጽባሕሆሙ:** A. [16] **ወመንገለ: ደቡቡ: ለደቡብ: ወ** B. [17] **ደብረ:** A D. [18] **ደቡቡ:** A. [19] **ባሕር:** A. [20] **ጽባሕሁ:** A. [21] **እስመ:** A. [22] **ዐረብ:** A D. [23] **ፍራ:** B; **ፋራ:** C D. [24] **ማእክለ: አፍሬግ:** A. [25] **ማይ:** A. [26] **ሜእት:** A. [27] **የአውዲ:** B. [28] **ያፌድ:** A. [29] **መክፈልቲ: ወ** A. [30] **ለዓለም:** A. [31] **ድሰያት: ዐበይት:** A. [32] **ዐቢየ:** A. [33] **ቄሪር:** C D. [34] B omits. [35] **በመርቄ:** A. [36] **ከፈላ: ለ** A. [37] **ቀደሜ: መክፈልቲ: ለዙሲ:** A. [38] C D omit. [39] **ዐረቡ: ባሕር::** B; **ዐረበ: ባሕር:** C D. [40] **ሂ:** A. [41] **መክፈልቲ:** A. [42] **ጤግሮስ:** A.

መንገለ:[1] ጽባሐ:[2] ዙላ: ምድረ: ህንደኬ:[3] ወበ*ኤርትራ:[4] በእዴሁ: ወማያት: ዴዳን: ወዙሉ: አድባር: ዘ*ምብሬ:[5] ወ*ኤላ:[6] ወዙሉ: ምድረ: ሱሳን: ወዙሉ: ዘበእደ: *ፈርናክ:[7] እስከ: ባሕረ: 3 ኤርትራ:[8] ወእስከ: ጢና: ፈለግ:: ወለአሱር*ኒ:[9] ወፅአ: መክፈልት:[10] ካልእ: ዙላ:[11] ምድረ: አሱር: ወ*ኒኔዊ:[12] ወሲናአር:[13] ወእስከ:[14] ቅሩበ: ህንደኬ:[15] ወ*የዐርግ:[16] *ወወደፈ: ፈለግ::[17] 4 ወለአርፋክስድ: ወፅአ: መክፈልት[10] ሣልስ: ዙላ: ምድር:[18] ዘደወለ: ከለዴዎን:[19] መንገለ: ጽባሑ: ለኤውፍራጢስ: ዘቅሩብ: ለባሕረ: ኤርትራ:[8] ወዙሉ: ማያት: ገዳም: እስከ: ቅሩበ:[9] ውስተ: ልሳነ: ባሕር: እንተ: ትኤጽር: መንገለ: ግብጽ: ዙላ: ምድረ: ሊባኖስ: ወሰኒር:[20] ወ*አማና:[21] እስከ: 5 ቅሩበ:[22] ኤውፍራጢስ::[23] ወለአራም: ወፅአ: መክፈልት:[10] ራብዕ: ዙላ:[24] ምድረ: *ሜስጳጦምያ: ማእከለ: ጢግሪስ:[25] ወ*ኤፍራጢስ:[26] መንገለ:[27] ደቡበ:[28] ከለዳዊያን:[29] እስከ: ቅሩበ: ደብረ: 6 አሱር: ወምድረ: አራራ:: ወለሉድ: ወፅአ: መክፈልት:[10] ኃምስ: ደብረ:[30] አሱር: ወዙሉ: 7 ዘዚአሁ: እስከ: ይቀርብ: *ባሕረ: ዐቢየ:[31] ወይቀርብ: መንገለ: ጽባሐ: አሱር:[32] እጉሁ:: ወያፈት:[33] 8 ውእቱሂ:[9] ከፈለ: ምድረ: ለርስቱ: ማእከለ: ውሉዱ:: ወወፅአ: መክፈልት:[10] ቀዳሚ: ለጎሜር:[34] መንገለ: ጽባሕ: እምገጸ: ደቡብ: እስከ: ጢና: ፈለግ:: ወበደቡብ: ለማጎግ: ወፅአ: ዙሉ: 9 ውሳጥያቲሁ:[35] ለደቡብ: እስከ: ይቀርብ: መንገለ: ባሕረ: ሜእት::[36] ወለማዳይ: ወፅአ: መክፈልቱ:[37] ከመ: የአንዝ: እምዐረብ: ለክልኤሆሙ: አንዊሁ: እስከ: ደሰያት: ወእስከ: ጽነፈሆን: 10 ለደሰያት:: ወለ*ኢዮአዋን:[38] ወፅአ: መክፈልት:[10] ራብዕ: ዙሉ:[39] ደቤት:[40] ወደሰያት: ዘመንገለ: 11 እደ: ሉድ:: ወለቶቤልሂ: ወፅአ: መክፈልት:[10] ኃምስ: ማእከለ: ልሳን: እንተ: ትቀርብ: መንገለ:[41] እደ: መክፈልተ: ሉድ: እስከ: ልሳን: ካልእት: *ውስተ: ማዕደት:[42] ልሳን: ካልእት: ውስተ:[43] 12 ልሳን:[44] ሣልስት:: ወለምስክ: ወፅአ: መክፈልት:[10] ሳድስ:[45] ዙሉ:[46] ማዕደተ: ልሳን: ዘሣልስት: 13 እስከ: ይቀርብ: ጽባሒሁ:[47] ለጋዲር:: ወለቲራስ: ወፅአ: መክፈልት:[10] ሳብዕ: *አርባዕቱ:

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[1] እስከ: B. [2] ጽባሕ: C D. [3] እንደከ: B. [4] ተራ: A; ኤርተራ: B. [5] መዝባረ: A; C omits. [6] ኤላም: A. [7] ፈርናክ: C; ፍርርናክ: D. [8] ኤርተራ: B; ኤርትራ: C D. [9] A omits. [10] መክፈልቱ: A. [11] ዙሎ: A B. [12] ኒነዌ: A. [13] ሲናአር: A. [14] ወሰከ: A; ወሰክ: B. [15] እንደኬ: B. [16] ደዐርግ: A. [17] Emended from ወደፋ: ፈለግ: A B D; C gives a bad conjecture ውስተ: ፈለግ: [18] ምድረ: B. [19] ክልዴዎን: B. [20] A D omit; ወሳኔር: C. [21] የማና: A. [22] ኀበ: ይቀርብ: A. [23] ኢዮፍራጢስ: A. [24] ዙሉ: A. [25] ሜስጦምያ: ጤግራስ: A. [26] አውፍራጢስ: B. [27] ወመንገለ: A. [28] ደቡብ: A C D. [29] ክልዴዎን: B; ለክለዳውያን: C D. [30] በደብረ: A. [31] ባሕር: ዐቢይ: A. [32] አሶር: B. [33] ኢያፈት: B. [34] ሴሜር: A. [35] ውሣጥጥያቲሁ: B. [36] ሚእት: B. [37] መክፈልት: B. [38] ኢዮአዋን: A. [39] ዙሎ: A B. [40] ደሴት: A; ደሰያት: D. [41] ለመንገለ: B. [42] ወማዕደታ: ለ A. [43] ወውስተ: B. [44] ልሳነ: A. [45] ሳድስት: A. [46] ወዙሉ: B C D. [47] ጽባሔሁ: A.

ደሰያት:[1] ዐበይት: በማእከለ: ባሕር: አለ:[2] ይቀርባ:[3] ለ*መክፈልተ:[4] ካም: ወ*ደሰያት:[5]
ዘከማቱሪ: ለውሉደ: አርፋክስድ: ወፀአ: በዑፃዌ: ርስተ: ሎቱ::[6] ወከመዝ: ከፈሉ: ውሉደ: 14
ኖኅ: ለደቂቆሙ: በቅድመ: *ኖኅ: አቡሆሙ:[7] ወ*አምሐሎሙ: ለዙሎሙ:[8] በመርገም: ረጊሞ:
ለዙሉ: በበ[9]*አሐዱ: አሐዱ:[10] ዘፈቀደ: የአንዝ: መክፈልተ: ዘኢወፀአ: በዑፃዌሁ::[11] ወይቤሉ: 15
ዙሎሙ: ለይኩን: ወለ[12]ይኩን: ሎሙ: ወ[9]ለውሉደሙ: እስከ: ለዓለም: በትዝምደሙ: እስከ: አመ:[13]
ዕለተ: ደይን: በ*ዘ:[9] ይኴንኖሙ: እግዚአብሔር: አምላክ: በሰይፍ: ወበእሳት: በእንተ: ዙሉ:
እከይ:[14] ዘ*ርሹስ:[15] ዘጌጋዮሙ: ዘመልእዋ: ለምድር: አበሳ: ወርሹሰ: ወዝሙት: ወነጢአት::

ወበሱባዔ: ሣልስ: ዘ*አዮቤልው:[16] ዝንቱ: አንዙ: አጋንንት: ርኩሳን: *ያዕብድዎሙ: ወያስሕ ፲
ትዎሙ: ወያሕጕልዎሙ: ወያድቅቁ: ለውሉደ: ኖኅ::[17-19] ወመጽኡ: *ውሉደ: ኖኅ:[20] ኀበ: ኖኅ: 2
አቡሆሙ: ወነገርዎ: በእንተ: አጋንንት: እለ: ያስሕቱ: ወይጼልሉ: ወይቀትሉ: ውሉደ: ውሉዱ::
ወጸለየ:[21] ቅድመ: እግዚአብሔር: አምላኩ: ወይቤ: አምላከ: መናፍስት: ዘውስተ: ዙሉ: ዘሥጋ: 3
ዘገበርከ: ምስሌየ:[22] ምሕረተ: ወአድኀንከኒ: ወውሉድ*የ: እምነ: ማየ:[23] አይኅ: ወኢ*ገበርከኒ:[24]
ከመ: እኅልቅ:[25] በ[26]ከመ: ገበርከ:[27] ለውሉደ: ሐጕል: እስመ: ዐቢይ: ሣህልከ:[28] ላዕሌየ:
ወ*ዐብየት: ምሕረትከ:[29] ላዕለ: ነፍስየ: ይትለዐል:[30] ሣህልከ:[28] ላዕለ: ውሉድየ:[31] ወኢይመብሉ:
መናፍስት: እኩያን: ላዕሌሆሙ: ከመ: ኢየማስንዎሙ: እምነ: ምድር:: ወአንተ: ባርከኒ:[32] 4
ኪያየ: ወውሉድየ: *ንልሀቅ: ወንብዛኅ:[33] ወ*ንምልኣ:[34] ለምድር:: ወአንተ: ታአምር: ዘከመ: 5
*ገብሩ: ትጉሃነከ:[35] አበዊሆሙ: ለእሉ: መንፈስ:[36] በመዋዕልየ: ወዝኒ: መናፍስት: እለ: ሀለዉ:
በሕይወት:[37] ዕፅዎሙ: ወአንዘሙ: ውስተ: መካነ: ደይን: ወኢየማስኑ: ውስተ:[38] ውሉደ:[39]
ገብርከ: አምላኪየ: እስመ: ጸዋጋን: እሙንቱ: ወለአማስኖ: ተፈጥሩ:: ወኢይመብሉ: በመንፈሰ: 6
ሕያዋን: እስመ: አንተ: ባሕቲትከ:[40] ታአምር: ዙነቤሆሙ:: ወኢይትበውሑ: ላዕለ: ውሉደ:
ጻድቃን:[41] እምይእዜ: ወእስከ: ለዓለም:: ወይቤለነ: እግዚአብሔር:[42] አምላክነ: ከመ: ንእስር: 7

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[1] **ደሰያተ: አርባዕቱ:** A. [2] **እስከ:** A. [3] **ይቀርብ:** A; **ይቀርቡ:** D; C omits. [4] **መክፈልት:** A. [5] **ደሰያተ:** A. [6] **ሎሙ:** A. [7] A trans. [8] **አምሐለ:** B C D. [9] A omits. [10] **ጀጀ** A. [11] **በዕፃሁ:** A D. [12] **ከመዝ: ወ** A. [13] B omits. [14] **እከየ:** A. [15] **ርሹሱ:** A. [16] **አዮቤሌው:** A. [17-19] Em. with Book of Noah (Jellinek's Bet ha-Midrasch iii. p. 155) החלו רוחות הממזרים להתגרות בבני נח להשטות ולטעות ולהכות ולחבל from B **ያስሕትዎሙ: ለደቂቅ: ውሉደ:** (**ለውሉደ: ደቂቅ:** A; C D omit **ደቂቅ:**) **ኖኅ: ወያዕብድዎሙ: ወያሕጕልዎሙ:** (**ያሓጕልዎሙ:** A). From Book of Noah (l. c.) and Syncellus i. 49 ἐπλάνησαν τοὺς υἱοὺς Νῶε we see that **ደቂቅ:** is corrupt, and that we should read **ያድቅቁ:** [20] **ውሉዱ:** C D. [21] A adds **ኖኅ:** [22] B C omit. [23] **የሂ: እማየ:** B. [24] **ረሰይከኒ:** A; **ገበርከ:** B. [25] **እኅለቅ:** B. [26] B omits. [27] **ረሰይኮ:** A. [28] **ሣህለከ:** A. [29] **አዕባይከ: ምሕረትከ:** A. [30] **ይትሌዐል:** A B. [31] **ውሉደ: ውሉድከ:** B D; **ውሉድከ:** C. [32] **ባርከ:** A. [33] **ንብዛሕ: ወንልሃቅ:** B. [34] **ንምልአ:** A B. [35] **ይገብሩ: ትጉሃን:** A. [36] **መናፍስተ:** A; **ትጉሃነከ: መንፈስ:** B. [37] **በሕይወትየ:** A. [38] D omits. [39] **መካነ:** A; **ውሉደ: ውሉደ:** B. [40] **ባሕቲተከ:** A. [41] **ጽድቅ:** A. [42] B C D omit.

8 ሑሎ። ወመጽአ፡ መልአከ፡ መናፍስት፡ መስቴማ፡ ወይቤ፡ እግዚኦ፡[1] ፈጣሪ፡ አትረፍ፡ እምኔሆሙ፡ ቅድሜየ፡ ወይስምዑ፡ ቃልየ፡ ወይግበሩ፡ ዙሎ፡ ዘእቤሎሙ፡ እስመ፡ እመ፡ ኢ*ተርፉ፡[2] ሊተ፡ እምውስቴቶሙ፡ ኢይክል፡ ገቢረ፡ *ስልጣነ፡ ፈቃድየ፡ ውስተ፡[3] ውሉደ፡ ሰብኤ፡ እስመ፡ *እሙንቱ፡ ውእቶሙ፡[4] ለአማስኖ፡[5] ወለአስሕቶ፡ ቅድመ፡ ዙነኔየ፡ እስመ፡ ዐቢይ፡ እከዮሙ፡[6] ለውሉደ፡
9 ሰብኤ። ወይቤ፡ ይትረፉ፡[7] ቅድሜሁ፡[8] ዓስራቶሙ፡[9] ወተስዓት፡[10] መክፈልተ፡ ደውርድ፡ ውስተ፡
10 መካነ፡ ደይን።[11] ወለአሐዱ፡[12] እምኔነ፡ ይቤ፡ ከመ፡ ንምሀሮ፡ ለኖኅ፡ ዙሎ፡[13] ፈውሶሙ፡ እስመ፡
11 ደአምር፡ ከመ፡ አኮ፡ በርትዕ፡ ዘየሐውሩ፡ ወአኮ፡ በ[14]ጽድቅ፡ ዘይትባአሱ። ወገበርነ፡ በከመ፡
ዙሉ፡[15] ቃሉ፡ ዙሎ፡[16] እኩያነ፡ እለ፡ ይጸውጉ፡ አሰርነ፡[17] ውስተ፡ መካነ፡ ደይን፡ ወ*ዓሥራቶሙ፡[18]
12 አትረፍነ፡ ከመ፡ ይትኰነኑ፡[19] ቅድመ፡ ሰይጣን፡ ዲበ፡ ምድር። ወፈውሶ፡ ደዌሆሙ፡ ዙሎ፡
13 ነገርናሁ፡ ለኖኅ፡ ምስለ፡ አስሕቶቶሙ፡[20] ከመ፡ ይፈውስ፡[21] በዕፀወ፡[22] ምድር። ወጸሐፈ፡ ኖኅ፡
ዙሎ፡ ዘ*ከመ፡[13] መሀርናሁ፡ በመጽሐፍ፡ በዙሉ፡ ትዝምደ፡ ፈውሳት፡[23] ወተዐጽዉ፡ መናፍስት፡
14 እኩያን፡ እምድኅሬሆሙ፡ ለውሉደ፡ ኖኅ። ወወህበ፡ ዙሎ፡ ዘጸሐፈ፡[24] ለሴም፡ ወልዱ፡ ዘይልህቅ፡
15 እስመ፡ ኪያሁ፡ ደፈቅር፡ ፈድፋደ፡ እምዙሉ፡ ውሉዱ። ወ*ኖመ፡ ኖኅ፡[25] ምስለ፡ አበዊሁ፡
16 ወተቀብረ፡ *ውስተ፡ ሱባር፡[26] ደብር፡ በምድረ፡ አራራት። ፱፯[27]ወ፯ዓመተ፡ ፈጸመ፡ በሕይወቱ፡
17 *፲ወ፱[28] *ኢዮቤልዎ፡[29] ወክልኤ፡ ሱባዔ፡ ወ*፮[30]ዓመተ። ዘአፈድፈደ፡ ሐዩዎ፡[31] *ዲበ፡ ምድር፡[13]
እምውሉደ፡ ሰብኤ፡ በእንተ፡ ጽድቅ፡[32] ዘባቲ፡ *ፍጹመ፡ ካነ፡[33] ዘእንበለ፡ ኤኖክ።[34] እስመ፡ ግብሩ፡
ለሄኖክ፡ ተፈጥረት፡[35] ለስምዕ፡ ለትዝምደ፡ ዓለም፡ ከመ፡ ይንግር፡ ዙሎ፡ ግብረ፡ ለ[13]ትውልደ፡
18 ትውልድ፡ ለ[36]ዕለተ፡ ደይን። ወበ*ሰላሳ፡ ወሰለስቱ፡[37] ኢዮቤልዉ፡[29] በዓመት፡ አሐዱ፡[13] በዘ[38]ካልኤ፡
ሱባዔ፡ ነሥአ፡ ሎቱ፡[11] ፋሌክ፡ ብእሲተ፡ እንተ፡ ስማ፡ *ሎምና፡ ወለተ፡ ሲናአር፡[39] ወወለደት፡ ሎቱ፡
ወልደ፡ በዓመት፡ ራብዕ፡ ዘሱባዔ፡ ዝንቱ። ወጸውዐ፡ ስሞ፡ ራገው፡[40] እስመ፡ ይቤ፡ ናሁ፡ ውሉደ፡
ሰብኤ፡ ኮኑ፡ እኩያነ፡ በ*ምክረ፡[41] ፀግ፡ ከመ፡ ይሕንፁ፡ ሎሙ፡ ሀገረ፡ ወማኅፈዶ፡ ውስተ፡ ምድረ፡
19 ሲናአር።[42] እስመ፡ ፈለሱ፡ እምድረ፡[43] አራራት፡ መንገለ፡ ጽባሕ፡ ውስተ፡ ሰናአር፡[42] እስመ፡
በ[44]መዋዕሊሁ፡ ሐነጽዎ፡ ለሀገር፡ ወ*ለ[13]ማኅፈዶ፡ እንዘ፡ ይብሉ፡ ንዑ፡ ንዕርግ፡ ቦቱ፡ ውስተ፡
20 ሰማይ። ወእንዘ፡ ይሕንጹ፡ ወበሱባዔ፡ ራብዕ፡ ገንፈሉ፡[45] በእሳት፡ ወኮኖሙ፡ ግንፋል፡ ከመ፡
እብን፡ ወፅቡር፡ በዘይመርጉ፡ ቦቱ፡ አስፋሊጦስ፡[46] ዘይወፅእ፡ እምነ፡ ባሕር፡ ወእም[47]አንቅዕተ፡
21 ማያት፡ በምድረ፡ ሰናአር።[48] ወሐነጽዎ፡ *አርብዓ፡ ዓመተ፡ ወሠለስተ፡ ዓመተ፡[49] ሀለዉ፡ የሐንጽዎ፡
ግንፋለ፡ ጽፍሑ፡[50] ፷፯ወ፫[51] ውስቴቱ፡ ወማልስተ፡[52] አሐቲ፡ ኑኑ፡[53] *ሐምሳ፡ ምእት፡ ወአርባዕቱ፡
ምእት፡ ወሰላሳ፡ ወሰለስቱ፡[54] በእመት፡ ዐርገ፡ ኑኑ፡ *ወክልኤ፡ ስዝር፡[13] ወ*፫ወ፫[55] ምዕራፍ።[56]

This verse is found in the Catena of Nicephorus i. col. 175 *as a comment on Gen. xi.* 4. *It supplies defects of and gives a better order than the Ethiopic. The Book of Jubilees is here called* ἡ διαθήκη, *i.e. of Moses—a designation found elsewhere.*

X. 21 Ἡ διαθήκη· ἐπὶ (επει MS.) μγ. ἔτη ἔμειναν οἰκοδομοῦντες. τὸ ὕψος ,ευλγ. πήχεις, καὶ δύω παλαισταί (παλεσταί MS.). τὸ πλάτος ἐπὶ σγ′. πλίνθους. τῆς πλίνθου τὸ ὕψος, τρίτον μιᾶς πλίνθου. ⟨τὸ ἔκταμα τοῦ ἑνὸς τοίχου⟩ στάδιοι ιγ′ ⟨καὶ τοῦ ἄλλου⟩ (τὸ ἄλλο MS.) λ′.

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[1] **እግዚኦ፡** A; **እግዚኦ፡** C D. [2] **ተርፉ፡** A. [3] **ስልጣነ፡ ለዕለ፡** B. [4] A trans.

ወይቤለነ: እግዚአብሔር: አምላክነ: ለነ: ናሁ: ሕዝብ:[13] አሐዱ: ወ[13]ወጠነ: ይግበር:[57] ወይእዜኒ: 22
ኢይኅልቅ:[58] እምኔሆሙ፤ ንዑ: *ንረድ: ወ[59]ንኅዐው:[60] ልሳናቲሆሙ: ወኢይስማዕ: *ፌቈቃለ:
ካልኡ:[61] ወይዘረዉ: ውስተ: አህጉር: ወውስተ: አሕዛብ: ወ*ኢትነብር: እንከ:[62] አሐቲ: ምክር:
ላዕሌሆሙ: እስከ: አመ: ዕለተ: ደይን:: ወወረደ: እግዚአብሔር: ወወረድነ: ምስሌሁ: ንርአይ: 23
ሀገረ: ወማኅፈዲ: ዘሐነጹ: ውሉደ: ሰብእ:: ወሥጠ[63]:[64] ልሳናቲሆሙ: ወኢሰምዐ: እንከ: 24
አሐዱ:[65] ቃለ: ካልኡ: ወአንተጉ: እንከ: ሐነጻ: ሀገር: ወማኅፈዲ::[66] በእንተዝ: ተሰምየት: ዙላ: 25
ምድረ: ሲናኣር:[67] ባቤል: እስመ: በህየ: ሰወጠ:[68] እግዚአብሔር:[69] ዙሎ:[13] ልሳናቲሆሙ: ለውሉደ:

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[5] D adds ወለአሕጉሎ: [6] ዙነኤሆሙ: A. [7] ይተርፍ: C D. [8] ቅድሜየ: A C.
[9] ፲ A. [10] ፱፱ A. [11] B omits. [12] ፮ A. [13] A omits. [14] ለ A. [15] A C omit.
[16] ወዙሎ: B. [17] አሰረነ: A. [18] ዓሥሬተሙ: A. [19] ይኩኑ: A; ይኩንኑ: B C.
Syncellus' summary of this passage, i. p. 49, would lead us to regard the present text to be defective: *τὸ δέκατον αὐτῶν κατὰ πρόσταξιν θείαν ὥστε πειράζειν τοὺς ἀνθρώπους πρὸς δοκιμὴν τῆς ἑκάστου πρὸς θεὸν προαιρέσεως.* [20] አሕሰሞተሙ: B over erasure. This verse is found almost word for word in the Book of Noah l.c. ואת רפואות נגעי בני אדם . . . הגיד המלאך לרפא בעצי הארץ. [21] ይፈውሱ: A. [22] ባዕፀ: A. ዕፀወ: here = *βοτάνος*, cf. Enoch vii. 1 Greek and Eth. Verss. [23] ለፈውስ: A. [24] መጻሕፍተ: A; መጻሕፍተ: ዘጸሐፈ: C D—a conflate reading. [25] ሞኅ: ሰከበ: A. [26] ሉቦር: A. [27] ተስዓተ: ፮ B.
[28] ዓሠርቱ: ወክልኤቱ: B; ፲ወ፪ C. [29] አየ·ቤሌሐ: A. [30] ኀምተ: B. [31] Em. from ሐዩወ: A B. [32] ጽድቁ: B C D. [33] ፍጹም: በጽድቁ: B C D. [34] ሄኖክ: A.
[35] ፍጥረት: ውእቱ: B C D. [36] Em. with iv. 24 from ቢ. [37] ፴ወለላሳ: A. [38] በዝ A B.
[39] Syr. Frag. ܐܒܪ ܕܢ ܫܥܒ. In Algazi's Chronicle we find לבנה בת שוער as the wife of Phâlêk. Here לבנה is correct, but שוער seems corrupt; cf. Schol. Lagarde *r* on Gen. x. 24 *γυνη φαλεχ δυμνα θυγατηρ σενναρ.* For *δυμνα* we should read *λυμνα*; cf. Onom. Sacr. p. 194, 54 Λῶμνα = *λευκασμός.* [40] ራግው: A; cf. Gen. xi. 20 Ῥαγαύ, רְעוּ. [41] ምድረ: A.
[42] ሰናኣር: A B. [43] ውስተ: ምድረ: A. [44] ወ B. [45] Emended from ፈለጡ: A; ወፈለጡ: B C; ወፈጡ: D. Cf. Joseph. Antt. i. 3, 4 *ᾠκοδόμητο δ' ἐκ πλίνθου ὀπτῆς, ἀσφάλτῳ συνδεδεμένης.* [46] አስፈልጢስ: B. [47] ወእምነ: A. [48] ሴናኣር: A; ሴናኦር: B.
[49] ፴ ዓመት: ወ፫ ዓመት: A. [50] Em. with Greek *τὸ πλάτος* from ፍጹመ: B C D, but omitted by A. [51] Em. with Greek *σγ'* from ፳ወ፫ A; ሠለስተ: ወዓሠርተ: B. [52] ሠለስተ: A.
[53] Emended with Greek from ለእጉ: D adds አሐቲ: [54] ፶፭ወ፬፭፬ ወሣልስ: A.
[55] ዓሠለስቱ: B—probably a corruption of ዓሠርቱ: ወሠለስቱ: [56] ምዕራፉ: A. Text defective here as we see from Greek. [57] ይንግር: A. [58] ኢየሐልቅ: B; Gen. xi. 6 לֹא־יִבָּצֵר; LXX *οὐκ ἐκλείψει.* [59] A B omit, but Gen. xi. 7 supports C D. [60] ንኅዐ: A.
[61] አሐዱ: ካልኡ: A; አሐዱ: ካልኡ: B C. I have followed D, but its reading may be due to Eth. Vers., or rather to ver. 24. [62] እንከ: ኢትነብር: B. [63] Obs. that whereas LXX uses *συγχέω* for נבל Gen. xi. 7 and בלל xi. 9, Eth. uses two words, ኀዐወ: and ሥጠ:
[64] A C D add ዙሎ: ቃለ: [65] ፮፮ A. [66] So Sam. xi. 8 and LXX, but Mass. and Vulg. omit. [67] ሰናኣር: B C D. [68] ሥጠ: B; ሰጠጠ: C. [69] አምላክ: B C D.

ሰብእ፡ ወእምህየ፡ ተዘርዉ፡ ውስተ፡ አህጉሪሆሙ፡ በበ፡ ልሳናቲሆው፡ ወበበ፡ ሕዘቢሆሙ፡፡
26 ወፈነወ፡ እግዚአብሔር፡ ነፋሰ፡ ዐቢየ፡[1] ውስተ፡ ማኅፈድ፡ ወ*ገፍትኦ፡[2] ውስተ፡ ምድር፡ ወናሁ፡
27 ውእቱ፡ ማእከለ፡ አሱር፡ ወባቢሎን፡ ውስተ፡ ምድረ፡ ሰናኦር፡[3] ወጸውዐ፡ ስሞ፡ ድቀት፡፡[4] በ[5]ሱባዔ፡
ራብዕ፡ በአሐዱ፡[6] ዓመት፡ በመቅደመ፡[7] ዚአሁ፡ በ[8]*ሰላሳ፡ ወአርባዕቱ፡[9] ኢዮቤልው፡[10] ተዘርዉ፡
28 እምድረ፡ ሲናአር፡፡[11] ወሖሩ፡ ካም፡ ወውሉዱ፡ ውስተ፡ ምድር፡ እንተ፡ እሕዝት፡[12] ሎቱ፡ ዘረከበ፡
29 በመክፈልቱ፡ ውስተ፡ ምድረ፡[13] ደቡብ፡፡ ወርእየ፡ ከናአን፡[14] ምድረ፡ ሊባኖስ፡ እስከ፡ ሙሐዘ፡
ግብጽ፡ *ከመ፡ ሠናይ፡ ይእቲ፡[15] ጥቀ፡ ወኢሖረ፡[16] ውስተ፡ ምድረ፡ ርስቱ፡ መንገለ፡ ዐረብ፡[17] ባሕር፡
ወኀደረ፡ ውስተ፡ ምድረ፡ ሊባኖስ፡ እምጽባሕ፡ ወእምዐረብ፡ እምእደ፡ ዮርዳኖስ፡[18] ውእም[19]እደ፡
30 ባሕር፡፡ ወይቤሎ፡ ካም፡ አቡሁ፡ ወ*ሹስ፡[20] ወመጽሬም፡ አኀዊሁ፡[21] እስመ፡ ኀደርከ፡ ውስተ፡
ምድር፡ እንተ፡ ኢኮነት፡ እንቲአከ፡ ወኢወፅአ፡ ለነ፡ በ*ዕፀው፡[22] ኢትግበር፡ ከመዝ፡ *እስመ፡ ለ[23]እመ፡
ከመዝ፡ ገበርከ፡ አንተሂ፡ ወደቂቅከሂ፡ ትወድቁ፡ ውስተ፡ ምድር፡ ወርጉማን፡ በ*ሀከክ፡[24] *እስመ፡
31 በሀከክ፡[25] ኀደርክሙ፡ ወበ*ሀከክ፡[24] ይወድቁ፡ ደቂቅከ፡ ወ*ትሴሮ፡[26] ለዓለም፡፡ ኢ[27]ትኅድር፡
32 ውስተ፡ ማኅደረ፡ ሴም፡ *እስመ፡[28] ለሴም፡ ወለውሉዱ፡ ወፅአ፡ በ*ዕፃሙ፡፡[29] ርጉም፡ አንተ፡
ወርጉመ፡ ትከውን፡ እምኵሎሙ፡ ውሉደ፡ ኖኅ፡ በመርገም፡ እንተ፡ ተሣራዕነ፡[30] በ*መሐላ፡[31]
33 በቅድሜሁ፡ ለመኰንን፡ ቅዱስ፡ ወበቅድመ፡ ኖኅ፡ አቡነ፡፡ ወኢሰምዖሙ፡ ወኀደረ፡ ምድረ፡
34 ሊባኖስ፡ እም*ኤማት፡[32] እስከ፡ ምብዋአ፡ ግብጽ፡ ውእቱ፡ ወውሉዱ፡ እስከ፡ ዛቲ፡ ዕለት፡፡ ወበእንተዝ፡
35 ተሰምየት፡ ይእቲ፡ ምድር፡[33] ከናአን፡፡ ወያፌትሰ፡ ወውሉዱ፡ ሖሩ፡ መንገለ፡ ባሕር፡ ወኀደሩ፡
ውስተ፡ ምድረ፡[34] መክፈልቶሙ፡ ወርእየ፡ ማዳይ፡[35] ምድረ፡[36] ባሕር፡ ወ*ኢ[34]አደመቶ፡ በቅድሜሁ፡
ወ*አስተብቍዓ፡[37] እምኀበ፡ ኤላም፡ ወአሱር፡ ወአርፋክስድ፡ እምኀበ፡ እኅወ፡ ብእሲቱ፡ ወኀደረ፡
36 ውስተ፡ ምድረ፡ ሜድቂን፡[38] ቅሩበ፡[39] ኀበ፡ እኅወ፡ ብእሲቱ፡ እስከ፡ ዛቲ፡ ዕለት፡፡ ወሰመየ፡
ምንባሪሁ፡ ወምንባረ፡ ውሉዱ፡ ሜዲቂን፡[38] በስመ፡ ማዳይ፡ አቡሆሙ፡፡
፲፩ ወበ*ሰላሳ፡ ወኃምስቱ፡[40] ኢዮቤልው፡[10] በሱባዔ፡ ሣልስ፡ በአሐዱ፡[41] *ዓሙት፡ ሎቱ፡[42] ነሥአ፡ ሎቱ፡

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[1] B omits. [2] ገፍትአ፡ B. [3] ሲናኦር፡ C D. [4] This disagrees with Gen. xi. 9 בָּבֶל; LXX σύγχυσις; Eth. Vers. ዝሩት፡ = διασπορά. [5] ወበ B. [6] ፩ A. [7] Emended from በቅድመ፡ cf. xi. 2, where the words are confused in MSS. [8] ዘ B. [9] ፴ወ፬ A C D. [10] ኢዮቤሌው፡ A. [11] ሰናኦር፡ B. [12] ተእኅዘት፡ A; እኅት፡ C; ኅዝአት፡ D. [13] ምድር፡ A. [14] ከናኦን፡ A. [15] ይእቲ፡ ከመ፡ ሠናይት፡ B. [16] A adds ውእቱ፡ [17] ዐረበ፡ B. [18] ሊባኖስ፡ B C. [19] ወበ B C. [20] ሹሲ፡ A. [21] ወአኀዊሁ፡ C; D omits. [22] ዕፃዊ፡ D. [23] ወ A. [24] ሃከክ፡ B. [25] A D omit. [26] ትሴፎ፡ C D. [27] ወኢ፡ A. [28] ወ B. [29] ዕፃሁ፡ A. [30] ሠራዕነ፡ A; ተሠራዕነ፡ C D. [31] ማእከለ፡ A. [32] ኤሜት፡ A. [33] B adds ምድረ፡ [34] C D omit. [35] ሙዳየ፡ A. [36] A omits. [37] አስተብቍዐ፡ A. [38] ሜድቂም፡ A. [39] ቅሩብ፡ A. [40] ፴ወ፮ A. [41] ፮ A. [42] ዓመቱ፡ A.

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8 ካቤር:[1] ወለተ: እኅወ: አቡሁ:: ወወለደት: ሎቱ: ናኮርሃ: በ*ዓመት:[2] ቀደሚሁ:[3] ለዝ: ሱባዔ:
ወልህቀ: ወኀደረ: *ውስተ: ኡር: በከለዳዊያን:[4] ወመሀሮ: አቡሁ: ኁሣሤሆሙ: ለ*ከለዳዊያን:[5]
9 ለ*ተማርዮ:[6] ወለተሰግሎ: በ*ተአምረ:[7] ሰማይ:: ወበ፴ወ፯ ኢዮቤልው:[8] በሱባዔ: ሳድስ:
በ*ዓመቱ: አሐዱ:[9] ሎቱ: ነሥአ: ብእሲተ: ወስማ: ኢያስካ:[10] ወለተ: ኔስታግ:[11] ዘ*ከለዳዊያን::[5]
10, 11 ወወለደት: ሎቱ: ታራሃ: በዓመት: ሳብዕ: ለዝ: ሱባዔ:: ወፈነወ: መኩንን: መስቴማ: ቋዓተ:
ወ*አዕዋፈ:[12] ከመ: ይብልዑ: *ዘርአ: ዘይዘራእ:[13] ውስተ: ምድር: ለ[14]አማስኖ: ምድር: ከመ:
ይሂድዎሙ: ለ*እጓለ:[15] ሰብእ: ተግባሮሙ:[16] ዘእንበለ: ይኅርሱ: ዘርአ: ይእርዩ:[17] ቋዓት: እምገጸ:
12 ምድር:: ወ[16]በእንተዝ: ጸውዐ: ስሞ: ታራ: እስመ: ያስተጼንስዎሙ: ቋዓት:[18] ወአዕዋፍ:[18]
13 ወይበልዑ: ሎሙ: ዘርኦሙ:: ወአኀዙ: ዓመታት: ይዕበሩ: እምቅድመ: ገጾሙ: ለአዕዋፍ:
ወ*ኵሎ:[19] ፍሬ: ዕፅ: ይበልዑ: እምአዕዋም፤ በኀይል: ዐቢይ: እመ:[20] ክህሉ: አድኅኖ:[21] ኅዳጠ:
14 እምኵሉ: ፍሬ: ምድር: በመዋዕሊሆሙ:: ወበዝ[22]፴*ወ[16]፱: ኢዮቤልው:[8] በሱባዔ: ካልእ:
በቀዳሚ: ዓመት:[23] ነሥአ:[24] ሎቱ: *ታራ: ብእሲተ:[25] ወስማ: ኤድና: ወለተ: አብራም:[26] ወለተ:
15 እሕተ:[27] አቡሁ: [ሎቱ: ብእሲተ]::[28] ወበ*ሳብዕ: ዓመቱ:[29] ለዝሱባዔ: ወለደት: ሎቱ: ወልደ:
ወጸውዐ: ስሞ: አብራም: በስመ: አቡሃ: ለእሙ: እስመ: ሞተ:[27] ዘእንበለ: ትፅንስ:[30] ወልደ:
16 ወለቱ:: ወ[27]አኀዘ: *ሕፃን: ያእምር:[31] ስሕተተ: ምድር: ከመ: *ኵሉ: ይስሕት:[25] በድኅሬሆሙ:
ለ*ግልፎ:[32] ወድኅረ: ርኵስ: ወመሀሮ: አቡሁ: መጽሐፈ: ወወልደ: ክልኤ: ሱባዔ: ዓመት: ውእቱ:
17 ወተፈልጠ: እምድኅረ: አቡሁ: ከመ: ኢይስግድ: ምስሌሁ: ለጣዖት:: ወአኀዘ: ይጸሊ: ኀበ:
ፈጣሬ: ኵሉ: ከመ: *ያድኅኖ: እምስሕተተ: ውሉደ: ሰብእ:[33] ወ*ከመ:[27] ኢይረድ: *መክፈልቱ:
18 ውስተ: ስሒት:[34] ድኅረ: ርኵስ: ወምናኔ:: ወበጽሐ: ጊዜ: ዘርእ: ለዘሪእ: ውስተ: ምድር:

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[1] So Schol. Lagarde *r* on Gen. xi. 22 *γυνη σερουχ μελχα θυγατηρ χαβερ πατραδελφου αυτου*; Syr. Frag. ܡܠܟܐ ܒܪܬ ܟܒܪ ܕܐܒܘܗ; Algazi's Chron. somewhat corrupt מלכה בת נהר. [2] ዓመተ: B. [3] ቀዳሜሁ: ሎቱ: A. [4] ውስተ: ዘእለ: ኡር: ከልዴዊያን: B. [5] ከልዴዊያን: B. [6] ተመርዮ: A D. [7] ተኣምረ: C D. [8] ኢዮቤሌው: A. [9] ፩ ዓመት: A. [10] ኢያስኮ: A. [11] ኒስታግ: A; Syr. Frag. ܢܣܬܓ ܒܪܬ ܢܣܬܓ. Cf. Schol. Lagarde *r* on Gen. xi. 24 *γυνη ναχωρ ιεσθα θυγατηρ νεσθα του χαλδαιου*; for *ιεσθα* we should read *ιεσχα*. Algazi's Chron. ישגב בת ישחוב is very corrupt. [12] አዕዋፍ: A. [13] ዘርኡ: ዘይዘይራእ: A. [14] ወለ A. [15] ኵሉ: A; ውሉደ: B. [16] B omits. [17] የአርእዩ: A; ይአርዩ: B; ዘየአርዩ: C. [18] A puts in acc. [19] ኵሉ: A. [20] ወኢ: A. [21] A adds ዘርኦሙ: [22] A adds ሱባዔ: በ. [23] ዓመቱ: A. [24] ወነሥአ: B. [25] A trans. [26] አብራሂ: B; Syr. Frag. ܐܒܪܡ ܒܪܬ ܕܐܒܘܗ ܐܕܢܐ. Cf. Algazi's Chron. עדנה בת אברנהו. [27] A omits. [28] Seems a gloss. [29] ዓመት: ሳብዕ: B; A D omit ሳብዕ: [30] ይፀነስ: A B. [31] B trans. [32] ግልፈዋት: B. [33] እመስተተ: ውሉደ: ሰብእ: ይድኅን: A; B supports text, but for እምስ″ reads እምስሕተ: [34] ውስተ: ስኂት: ወመክፈልቱ: ወ A; D supports text, but adds ውእቱ: before መክ″; B supports text, but adds ውስተ: before መክ″ and for ስኂት: reads ድኂን: hence text is uncertain.

ወወፅኡ፡ ኵሎሙ፡ ኅቡረ፡ ከመ፡ ይዕቀቡ፡ ዘርኦሙ፡[1] እምገጸ፡ ቋዓት፡ ወወፅአ፡ አብራም፡ ምስለ፡
እለ፡ ወፅኡ፡ ወ[2]*ሕፃን፡ ወልደ፡ ፲ወ፬ዓመት፡፡[3] ወደመና፡ ቋዓት፡ መጽኡ፡ ከመ፡ ይብልዑ፡ ዘርአ፡[4] 19
ወ*አብራም፡[5] ይረውጽ፡ በ[6]አንጻሪሆሙ፡ ዘእንበለ፡ ይንበሩ፡[7] ውስተ፡ ምድር፡ *ወይኬልኅ፡
ላዕሌሆሙ፡ ዘእንበለ፡ ይንበሩ፡ ዲበ፡ ምድር፡[6] ለበሊዐ፡ ዘርእ፡ ወይብል፡ ኢትረዱ፡ ግብኡ፡ ውስተ፡
መካን፡ ኀበ፡ ወፃእክሙ፡ ወይተመየጡ፡፡ ወ*ገብረ፡[8] ለደመና፡ ቋዓት፡ ሰብዓ፡ *በይእቲ፡ ዕለት፡[9] 20
ወኢ*ነበረ፡[10] እም*ኵሉ፡[11] ቋዓት፡ ውስተ፡ ኵሉ፡ ገራውህ፡ ኀበ፡ ሀሎ፡ አብራም፡[12] ህየ፡ ወኢ*አሐዱ፡፡[13]
ወይሬእይዎ፡ ኵሎሙ፡ እለ፡[14] ምስሌሁ፡ ውስተ፡ ኵሉ፡[2] ገራውህ፡ እንዘ፡[15] ይኬልሕ፡ ወ[2]ኵሉ፡ 21
ቋዓት፡ ተመይጡ፡ ወዐቢይ፡ ስሙ፡ በኵሉ፡ ምድረ፡[16] ከላዴዎን፡፡[17] ወመጽኡ፡ ኀቤሁ፡ በዓመት፡ 22
ዝንቱ፡ ኵሎሙ፡ እለ፡ ይዘርኡ፡ ወሀሎ፡ የሐውር፡ ምስሌሆሙ፡ እስከ፡ አመ፡ የሐልቅ፡ ጊዜ፡ ዘርእ፡[18]
ወዘርኡ፡ ምድሮሙ፡ ወአብኡ፡ በውእቱ፡ ዓመት፡ እክለ፡ እኩለ፡[19] ወበልዑ፡[20] ወጸግቡ፡፡ ወ[6]በዓመት፡ 23
አሐዱ፡ ዘሱባዔ፡ ኃምስ፡ መሀረ፡ አብራም፡[21] ለእለ፡ ይገብሩ፡ ንዋየ፡ አልህምት፡ ለ*ኪነተ፡ ዕፅ፡[22]
ወገብሩ፡ ንዋየ፡ በመልዕልተ፡ ምድር፡ በአንጻረ፡ *ድጕረ፡ ዕርፍ፡[23] ከመ፡ ያንብሩ፡[24] ላዕሌሁ፡
ዘርአ፡ ወይወርድ፡ እምውስቴቱ፡ ዘርእ፡[25] ውስተ፡ ከተማ፡ ዕርፍ፡[26] ወይትኀባእ፡ ውስተ፡ ምድር፡
ወኢይፈርሁ፡ እንከ፡[6] እም*ገጸ፡[6] ቋዓት፡፡[27] ወገብሩ፡ ከመዝ፡[6] ላዕለ፡ ኵሉ፡ *ድጕረ፡ ዕርፍ፡[28] 24
መልዕልተ፡ ምድር፡ ወዘርኡ፡ ወ*ገብሩ፡[29] *ኵሎ፡ ምድረ፡[30] ዘከመ፡[31] አዘዞሙ፡ አብራም፡
ወኢይፈርሁ፡ እንከ፡[6] እም*አዕዋፍ፡፡[32]

ወኮነ፡ በሱባዔ፡ ሳድስ፡ በሳብዕ፡ ዓመቱ፡ ሎቱ፡ ይቤ፡ አብራም፡[33] ለታራ፡ አቡሁ፡ *እንዘ፡ ይብል፡ ፲፪
አባ፡[2] ወይቤ፡ ነየ፡ አነ፡ ወልድየ፡፡ ወይቤ፡ ምንተ፡ ረድኤተ፡ ወ[34]ተድላ፡ ለነ፡ እምእሉ፡ ጣዖት፡[35] 2
ዘአንተ፡ ታመልክ፡ ወትሰግድ፡ ቅድሜሆሙ፡፡ እስመ፡ አልቦ፡ ላዕሌሆሙ፡ ምንተኒ፡ መንፈሰ፡ 3
እስመ፡ ስግመት፡ እሙንቱ፡ ወስሕተተ፡ ልብ፡ እሙንቱ፤ ኢ[36]ታምልክዎሙ፡፡ አምልኩ፡ አምላከ፡ 4
ሰማይ፡ ዘያወርድ፡ ዝናመ፡ ወጠለ፡ ላዕለ፡ ምድር፡ *ወይገብር፡ ኵሎ፡ በላዕለ፡ ምድር፡[2] ወኵሎ፡
ፈጠረ፡[37] በቃሉ፡ ወኵሉ፡ ሕይወት፡ እምቅድመ፡ ገጹ፡፡ በ[38]ምንት፡ አንትሙ፡ ታመልኩ፡ እለ፡ 5

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[1] ዘርአ፡ B. [2] B omits. [3] ሕፃናት፡ ወወልደ፡ ፴ወዐዓመት፡ ውእቱ፡ A. [4] A adds ምድር፡ [5] አብርሃም፡ B. [6] A omits. [7] ይነብሩ፡ A. [8] ገብሩ፡ C; ገብኡ፡ D. [9] B trans. before ለደመና፡ [10] ነበሩ፡ A; ይነብሩ፡ C D. [11] ደመና፡ B. [12] C D add ወኢተርፈ፡ [13] አሐዱሂ፡ A. [14] A adds ሀለዉ፡ [15] ወእንዘ፡ B. [16] ምድር፡ A. [17] ከልዴዎን፡ B. [18] ዘርአ፡ ዘርእ፡ C; ዘርአ፡ ምድር፡ D. [19] A C omit. [20] B adds በውእቱ፡ [21] ኣብራም፡ B. [22] ኬነት፡ ዕፀ፡ A; ኬንየ፡ ዕፅ፡ B. [23] ድጕር፡ ወዕርፍ፡ A; ድጕር፡ ዕርፍ፡ B; ድጕር፡ ዕርፈ፡ D. [24] ያንብር፡ A B. [25] ዘርኡ፡ A. [26] ዘርእ፡ ዕርፍ፡ B; ዘርእ፡ C. [27] A adds ፈድፋደ፡ [28] ድጕር፡ ወዕርፍ፡ A; ደጕረ፡ ዕርፍ፡ B. [29] ገብረ፡ B. [30] ኵሉ፡ ምደር፡ B C; A omits; C D add ኵሎ፡ before ዘከመ፡ [31] በከመ፡ A. [32] ቃዓት፡ B; ቋዓት፡ C; ገጸ፡ አዕዋፍ፡ D. [33] አብርሃም፡ B. [34] ወምንተ፡ A. [35] ጣዖታት፡ B. [36] ወኢ B. [37] ገብረ፡ A. [38] ለ A.

አልቦሙ፡ መንፈሰ፡ ላዕሌሆሙ፡[1] እስመ፡ ግብረ፡ እደው፡ እሙንቱ፡ ወዲበ፡ መታክፍቲክሙ፡[2]
አንትሙ፡ ትጸውርዎሙ፡ ወአልቦ፡ እምኔሆሙ፡ ለክሙ፡ ረድኤተ፡ ዘእንበለ፡ ሐሳር፡[3] ዐቢይ፡
6 ለእለ፡ ይገብርዎ*ሙ፡[4] *ወስሕተተ፡ ልብ፡ ለእለ፡ ያመልክዎሙ፤[5] ኢታምልክዎሙ፡፡[6] ወ*ይቤሎ፡[7]
አቡሁ፡[8] አነሂ፡[9] አአምር፡ ወልድየ፡ ወ[10]ምንተ፡ እሬሲ፡ ለ[11]ሕዝብ፡ እለ፡ ረሰዩኒ፡[12] እትለአክ፡
7 ቅድሜሆሙ፡፡ ወእመ፡ ነገርክዎሙ፡ ጽድቀ፡ ይቀትሉኒ፡ እስመ፡ ተለወት፡ ነፍሶሙ፡ ኀቤሆሙ፡
8 ከመ፡ ያምልክዎሙ፡ ወይሰብሕዎሙ፤ አርምም፡ ወልድየ፡ ከመ፡[10] ኢይቅትሉከ፡፡[13] ወነገረ፡
9 ዘንተ፡ ነገረ፡ ለክልኤ፡ አሐዊሁ፡ ወተምዑ፡[14] ላዕሌሁ፡ ወአርመመ፡፡ ወበአርብዓ፡ ኢዮቤልዉ፡[15]
በሱባዔ፡ ካልእ፡ በሳብዕ፡ ዓመቱ፡[16] ሎቱ፡ ነሥአ፡ ሎቱ፡ አብራም፡[6] ብእሲተ፡ ወስማ፡ ሶራ፡ ወለተ፡
10 አቡሁ፡ ወ*ኮነቶ፡[17] ሎቱ፡ ብእሲተ፡፡ ወአራን፡ እኁሁ፡[18] ነሥአ፡ ሎቱ፡ ብእሲተ፡[19] በ*ዓመት፡[20]
ሣልስ፡[21] ዘ[22]ሱባዔ፡ ሣልስ፡ ወወለደት፡ ሎቱ፡ ወልደ፡ በዓመት፡ ሳብዕ፡ ዘሱባዔ፡ ዝንቱ፡ ወጸውዐ፡
11, 12 ስሞ፡[23] ሎጥ፡፡ ወናኮር፡ እኁሁ፡ ነሥአ፡ ሎቱ፡ ብእሲተ፡፡[24] ወ[6]በዓመት፡ ዘስሳ፡[25] ዘ*ሕይወተ፡[26]
አብራም፡[27] ውእቱ፡ ሱባዔ፡ ራብዕ፡ በዓመት፡ ራብዕ፡[28] ሎቱ፡[21] ተንሥአ፡[29] አብራም፡[30] በሌሊት፡
ወአውዐየ፡ ቤተ፡ ጣዖታት፡ ወአውዐየ፡ ኵሎ፡ በውስተ፡ ቤት፡ ወሰብእ፡ አልቦ፡ ዘ*አእመረ፡፡[31]
13, 14 ወተንሥኡ፡ በሌሊት፡[32] ወፈቀዱ፡ ያድኅኑ፡ አማልክቲሆሙ፡ እማእከለ፡ እሳት፡፡ ወሰረረ፡ አራን፡
ከመ፡ ያድኅኖሙ፡ ወነደደ፡ እሳት፡ ላዕሌሁ፡ ወውዕየ፡ በእሳት፡ ወሞተ፡ በ*ኡር፡[33] ዘ*ከለዳዊያን፡[34]
15 በቅድመ፡ ታራ፡ አቡሁ፡ ወቀበርዎ፡ በኡር፡ ዘ*ከለዳዊያን፡፡[34] ወወፅአ፡[35] ታራ፡ እምነ፡ ኡር፡[36]
ዘከለዳዊያን፡ ውእቱ፡ ወውሉዱ፡ ከመ፡ ይምጽኡ፡ ውስተ፡ ምድረ፡[37] ሊባኖስ፡ ወውስተ፡ ምድረ፡
ከናአን፡ ወኀደረ፡ ውስተ፡ ምደረ፡ ካራን፡ ወኀደረ፡ አብራም፡ ምስለ፡ ታራ፡[4] አቡሁ፡ ውስተ፡ ካራን፡
16 ክልኤ፡ ሱባዔ፡ ዓመታት፡፡[38] ወበሳድስ፡ ሱባዔ፡ በዓመት፡ ኃምሱ፡ ሎቱ፡ *ነበረ፡ አብራም፡[39]
በሌሊት፡ በሠርቀ፡ ወርኅ፡ ሳብዕ፡ ከመ፡ ያበይን፡ ከዋክብተ፡ *እምሰርክ፡ እስከ፡ ነግህ፡[40] ከመ፡
ይርአይ፡ ምንተ፡ ይከውን፡[41] ግብረ፡ ዓመት፡[42] በዝናማት፡ ወሀሎ፡ ውእቱ፡[6] ባሕቲቱ፡ ይነብር፡

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[1] በላዕሌሆሙ፡ A. [2] መታክፍትክሙ፡ A. [3] ኀሰር፡ A. [4] B omits. [5] ወያመልክዎሙ፡ ስሕተተ፡ ልብ፡ እሙንቱ፡ A. [6] A omits. [7] ይቤ፡ C D. [8] Erased in A; ታራ፡ D. [9] ወአነሂ፡ B C. [10] A B omit. [11] ለዝ፡ C D. [12] አዘዙኒ፡ A D. [13] ኢይቀትሉከ፡ A. [14] ተምዕዑ፡ B. [15] ኢዮቤሌው፡ A. [16] ዓመት፡ A. [17] ኮነት፡ A. [18] አቡሁ፡ A. [19] B C D omit. [20] መዓተ፡ B. [21] C D omit. [22] በ B. [23] C D add ሎቱ፡ [24] ብእሲቱ፡ B. [25] ካልእ፡ C; ዘሠላስ፡ D. Cedrenus, p. 48, supports A B; Syncellus, p. 185, slightly differs. [26] ሕይወት፡ A. [27] አብርሃም፡ B. [28] ራብዑ፡ A C; D omits. [29] ወተንሥአ፡ A. [30] አብርሃም፡ B; A adds ወልደ፡ ናኮር፡ [31] አእመሮ፡ A. [32] ሌሊተ፡ B. [33] ኤኁር፡ B. [34] ከልዴዎን፡ B. [35] This supposes וַיֵּצֵא in Gen. xi. 31, and so nearly Syr. ܘܢܦܩ ܥܡܗܘܢ; LXX (ἐξήγαγε), Sam., and Vulg. read וַיּוֹצֵא אֹתָם, while the Mass. gives the difficult reading וַיֵּצְאוּ אִתָּם. [36] Agrees with Mass. against LXX Gen. xi. 31 τῆς χώρας. [37] ምድር፡ A. [38] ዓመታተ፡ B. [39] ተንሥአ፡ አብራም፡ ወነበረ፡ C. [40] ሰማይ፡ እምነግህ፡ እስከ፡ ሰርክ፡ A. [41] A D omit. [42] ዓመታት፡ A.

ወ*ደቤደን።[1] ወመጽአ፡ ውስተ፡ ልቡ፡ ቃል፡[2] ወይቤ፡ ዙሉ፡ ተአምረ፡[3] ከዋክብት፡ ወ*ተአምሪ[4]ሁ፡[5] 17
*ለፀሓይ፡ ወለወርኅ፡[6] ዙሉ፡[7] በእይ፡ እግዚአብሔር፡ ለምንት፡ አነ፡[8] እትኃሠሥ። ለእመ፡ ፈቀደ፡ 18
ያዘንም፡ *ነግሀ፡ ወሰርክ፡[9] ወእመ፡ ፈቀደ፡ ኢያወርድ፡[10] ወዙሉ፡ ውስተ፡ እዴሁ። ወጸለየ፡ 19
በ*ይእቲ፡[11] ሌሊት፡ ወይቤ፡ አምላኪየ፡[12] አምላክ፡[13] ልዑል፡ አንተ፡ ባሕቲትከ፡ ሊተ፡[8] አምላክ፡
ወአንተ፡ ዙሎ፡ ፈጠርከ፡ ወግብረ፡ እደዊከ፡ ዙሉ፡[8] ኮነ፡ ዘ[14]ሀለወ፡ ወኪያከ፡ ወ*መለኮትከ፡[15]
ኀረይኩ። አድኅነኒ፡ *እምእደ፡ መናፍስት፡[16] እኩያን፡ እሰ፡ ይቤለጡ፡ ውስተ፡ ሕሊና፡ ልበ፡ 20
ሰብእ፡ ወኢያስሕቱኒ፡ እምድኅሬከ፡ አምላኪ*የ፡[17] ወ*ትረስየኒ፡[18] ኪያየ፡ ወዘርእየ፡ አንተ፡[8] ለዓለም፡
ወኢንስሕት፡ እምይእዜ፡ ወ[8]እስከ፡ ለዓለም። ወይቤ፡[19] እመ፡ እገብእሁ፡ ውስተ፡ ኦር፡ ዘከለዳዊያን፡ 21
እሰ፡ እሙንቱ፡ የኀሥሡ፡[20] ገጽየ፡ ከመ፡ እግበእ፡ ኀቤሆሙ፡ ወሚመ፡ እንበር፡[21] ዝየ፡ በዝ፡ መካን፤
ፍኖተ፡ ርቱዐ፡ በ[8]ቅድሜከ፡ ኪያሃ፡ ሠርኅ፡ በእደ፡ ገብርከ፡ ይግበር፡[22] ወኢይሖር፡ በ*ስሕተት፡[23]
ልብየ፡ አምላኪየ።[24] ወውእቱ፡[25] ፈጸመ፡ ተናግሮ፡[26] ወጸልዮ፡ ወናሁ፡ ተፈነወ፡[27] ቃለ፡ እግዚአብሔር፡ 22
ኀቤሁ፡ በእዴየ፡ እንዘ፡ ይብል፡ ነዓ፡[28] አንተ፡ እምድርከ፡ ወእምነ፡ ትዝምድከ፡[29] ወእምነ፡ ቤተ፡
አቡከ፡ ውስተ፡ ምድር፡ እንተ፡ አርእየከ፡ ወእሬስየከ፡ ሕዝበ፡ ዐቢየ፡ ወብዙኀ። ወእባርክከ፡ 23
ወ*ኣዐቢ፡[30] ስመከ፡ ወ*ትከውን፡ ቡሩከ፡[31] ውስተ፡ ምድር፡ ወይትባረኩ፡ ብከ፡ ዙሎሙ፡[32]
አሕዛበ፡[33] ምድር፤ ወለእለ፡ ይባርኩከ፡ እባርኮሙ፡ *ወለእለ፡ ይረግሙከ፡[34] እረግሞሙ።
ወእከውነከ፡ ለከ፡ ወለ*ወልድከ፡[35] ወለወልደ፡ ወልድከ፡ ወለ*ዙሉ፡ ዘርእከ፡[36] አምላክ፤[37] 24
ኢትፍራህ፡ እምይእዜ፡ ወእስከ፡[38] ዙሉ፡ ትዝምደ፡ ምድር፡ አነ፡ አምላክከ። ወይቤለኒ፡ 25
እግዚአብሔር፡ አምላክ፡ ፍታሕ፡ አፉሁ፡ ወእዘኒሁ፡ ደስማዕ፡ ወይንብብ፡ በአፉሁ፡[39] በልሳን፡
እንተ፡ ታስተርኢ፡ እስመ፡ አዕረፈ፡ እምአፈ፡ ዙሉ፡ ውሉደ፡[8] ሰብእ፡ እምዕለተ፡ ድቅት።[40]
ወፈታሕኩ፡ አፉሁ፡ ወእዘኒሁ፡ ወከናፍሪሁ፡ ወአንዝኩ፡ እትናገር፡ ምስሌሁ፡ በ[41]ዕብራይስጥ፡ በልሳነ፡ 26

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[1] ደበይን፡ B. [2] ቃለ፡ B; A trans. before ውስተ፡ [3] ተአምረ፡ C D. [4] ተአምሪ፡ C D. [5] ሃ፡ A. [6] ለወርኅ፡ ወለፀሓይ፡ A B. [7] ዙሎ፡ B. [8] A omits. [9] ሰርክ፡ ወነግሀ፡ A C D. [10] ደውርድ፡ A; ደወርድ፡ C. [11] ዛቲ፡ A. [12] አምላክየ፡ A; አምላኪየ፡ አምላኪየ፡ B. [13] አምላክ፡ B. [14] ወ A. [15] መለኮትከ፡ A B. [16] እመናፍስት፡ B. [17] B omits. [18] ረስየኒ፡ አንተ፡ C; ትሬስየኒ፡ አንተ፡ D. [19] Emended from ወእቤ፡ [20] ደኀሥሡ፡ A. [21] A adds ኀቤሆሙ፡ [22] ደግር፡ A. [23] በስሕተት፡ A; በስሕተ፡ B. [24] አምላክየ፡ A. [25] B adds ወውእቱ፡ ሶበ፡ [26] ተናገሮ፡ A. [27] A trans. after እግዚአብሔር፡ [28] ነዐ፡ A. [29] አዝማዲከ፡ B. [30] አዐቢየከ፡ A; አዓቢ፡ B. [31] So LXX Gen. xii. 2 ἔσῃ εὐλογημένος, Syr., and Vulg. against Mass. and Sam. הְיֵה בְּרָכָה. [32] ወዙሎሙ፡ A. [33] አበወ፡ A B D. [34] Thus our text, with Sam., LXX, Syr., Vulg., implies וּמְקַלְלֶיךָ in Gen. xii. 3, instead of Mass. וּמְקַלֶּלְךָ. [35] ውሉዱከ፡ A. [36] ዘርእከ፡ ወለዙሉ፡ ዘዚአከ፡ A. [37] አምላክ፡ A. [38] A adds ለዓለም፡ ወእስከ፡ [39] በልሳኑ፡ A. [40] ቅድስት፡ A; ደቂቅ፡ D; C omits. See x. 26. [41] A B omit.

27 ፍጥረት::[1] ወነሥአ፡ መጻሕፍተ፡ *አበዊሁ፡ ወጽሑፋት፡ እማንቱ፡ ዕብራይስጢ፡[2] ወደገሞን፡
ወአንዘ፡ ይትመሀሮን፡ እምአሜሃ፡ ወአነ፡ አየድዎ፡ ዙሎ፡ ዘይሰአኖ፡ ወ*ተምህሮን፡[3] ስድስተ፡ ወርኀ፡
28 ዝናም:: ወካነ፡ በ[4]ዓመት፡ ሳብዕ፡ ዘሱባዔ፡ ሳድስ፡[5] ወ[6]ትናገረ፡ ምስለ፡ አቡሁ፡[7] ወአይድዎ፡
ከመ፡ የሐውር፡ ውእቱ፡[8] እምካራን፡ ለሐዊረ፡ ምድረ፡[9] ከናአን፡ ይርአይ፡ ወይግባእ፡ ኀቤሁ::
29 ወይቤሎ፡ ታራ፡ አቡሁ፡ ሖር፡ በሰላም፤ አምላከ፡ ዓለም፡ ደርትዕ፡ ፍኖተከ፡ ወእግዚአብሔር፡
ምስሌከ፡ ወይትማኅፀንከ፡ እምጽሉ፡ እኩይ፡ ወየሀብ፡[10] ላዕሌከ፡ ሣህለ፡ ወምሕረተ፡ ወ*ሞገሰ፡[11]
በቅድመ፡ እለ፡ ይሬእዩከ፡ ወኢ*ይኩንንከ፡[12] ዙሎ፡ ውሉደ፡[13] ሰብእ፡ ለአእክየ፡ ዲቤከ፤ ሖር፡
30 በሰላም:: ወእመ፡ ርኢከ፡ ምድረ፡ አዳመ፡[14] ለአዕይንቲከ፡ ለሐዲር፡ ውስቴታ፡ ነዓ፡[15] ወንሥእኒ፡
ኀቤከ፡ ወንሥአ፡ ለሎጥ፡ ምስሌከ፡[16] ወልደ፡[17] አራን፡ እጉከ፡ ለከ፡ ለወልድ፡[18] *እግዚአብሔር፡
31 ምስሌከ::[4] ወናኸርሃ፡ *እጉከ፡ ኀድግ፡[19] ኀቤየ፡[20] እስከ፡ ትገብእ፡ በሰላም፡ ወነሐውር፡ ዙልኒ፡
ኀቡረ፡ ምስሌከ::

XII 1 ወሖረ፡ አብራም፡ እምካራን፡ ወነሥአ፡ ሶራይሃ፡[21] ብእሲቶ፡ ወ*ሎጥሃ፡[22] ወልደ፡ አራን፡ እጉሁ፡
ውስተ፡ ምድረ፡ ከናአን፡ ወመጽአ፡ ውስተ፡ *አሱር፡ ወአንሶሰወ፡ እስከ፡ ሲቂሞን፡[23] ወንደረ፡ *ኀበ፡
2 ድርስ፡ ነዋኅ::[24] ወርእየ፡ ወ[4]ናሁ፡ ምድር፡[25] አዳም፡ ጥቂ፡ እምብዋእ፡ ኤማት፡[26] እስከ፡ ኀበ፡
3, 4 ድርስ፡[27] ነዋኅ:: ወይቤሎ፡ እግዚአብሔር፡ *ለከ፡ ወ[28]ለዘርእከ፡ እሁብ፡ *ዛቲ፡ ምድረ::[29] ወሐነጸ፡
5 በህየ፡ ምሥዋዐ፡ ወአዕረገ፡ ዲቤሁ፡ ጽንሓሐ፡ ለእግዚአብሔር፡ ዘአስተርአየ:: ወ*አንሥአ፡[30]
እምህየ፡ ውስተ፡ ደብር፡[31] *ምስለ፡ ቤቴል፡[32] ዘመንገለ፡ ባሕር፡ ወ*አጌ፡[33] መንገለ፡ ጽባሕ፡
6 ወተከለ፡[34] ደብተራሁ፡ ህየ:: ወ*ርእየ፡ ወናሁ፡ ምድር፡ ስፍሕት፡ ወኔርት፡[35] ጥቂ፡ ወሱሉ፡
ይሠርፅ፡ ላዕሌሃ፡ አውያን፡ ወ[4]በለስ፡ ወሮማን፡ ዕፀ፡ ባላን፡ ወ*ድርስ፡[36] ወ*ጠርቤንትስ፡[37] ወዕፀወ፡
ዘይት፡ ወ*ቄድሮስ፡[38] ወቄጲሪሶስ፡ ወ*ቢለኖስ፡[39] ወሱሉ፡ ዕፀወ፡ ገዳም፡ ወማይ፡ ዲበ፡ አድባር::
7 ወባረኮ፡ ለእግዚአብሔር፡ ዘአውፅአ፡ እምነ፡ ኡር፡ ዘ*ከላዳዊያን፡[40] ወአምጽአ፡ ውስተዝ፡ ምድር::[41]
8 ወካነ፡ *በአሐዱ፡ ዓመት፡[42] በሱባዔ፡ ሳብዕ፡ በሠርቀ፡ ወርኀ፡ በዘ፡[43] *ቀዳሚ፡ ሐነጸ፡[44] ምሥዋዐ፡[45] በዝ፡[46]
9 ደብር፡ ወ*ጸውዐ፡ ለስመ፡[47] እግዚአብሔር፡ አንተ፡[48] አምላኪየ፡ አምላክ፡ ዘለዓለም:: ወአዕረገ፡ ዲበ፡
ምሥዋዕ፡ ጽንሓሐ፡[49] ለእግዚአብሔር፡ ከመ፡ የሀሉ፡ ምስሌሁ፡ ወኢ*ይኅድጎ፡[50] ዙሎ፡ መዋዕለ፡
10 ሕይወቱ::[51] ወ*አንሥአ፡[52] እምህየ፡ ወሖረ፡ *መንገለ፡ ደቡብ፡[53] ወበጽሐ፡ እስከ፡ ኬብሮን፡
ወኬብሮን፡ አሜሃ፡ ተሐንጸት፡ ወነበረ፡ ህየ፡ *ዓመተ፡ ክልኤተ፡[54] ወሖረ፡[55] ውስተ፡ ምድረ፡[56] ደቡብ፡
11 እስከ፡ ቦአ፡ ሎጥ፡ ወኮነ፡ ዓባር፡ ዲበ፡ ምድር:: ወሖረ፡ አብራም፡ ውስተ፡ ግብጽ፡ በሣልስ፡ ዓመት፡
ዘሱባዔ፡ ወንደረ፡ ውስተ፡ ግብጽ፡[57] ኀምስተ፡ ዓመተ፡ ዘእንበለ፡ ትትሀየድ፡ ብእሲቱ፡ እምኔሁ::
12, 13 ወ*ጠናይስ፡[58] ዘግብጽ፡ አሜሃ፡ ተሐንጸት፡ በሰብዐቱ፡ ክረምት፡ እምድኅረ፡ ኬብሮን:: ወካነ፡
አመ፡[59] ሄዳ፡[60] ፈርዖን፡ ሶራይ፡[61] ብእሲቶ፡ ለአብራም፡ ቀሠፎ፡ እግዚአብሔር፡ ፈርዖንሃ፡ ወቤቶ፡[62]
14 በመቅሠፍት፡ ዐቢይ፡ በእንተ፡ ሶራ፡[63] *ብእሲቱ፡ ለ[64]አብራም:: ወአብራም፡ ክቡር፡[65] በጥሪት፡
ጥቂ፡[66] በአባግዕ፡ ወበአልህምት፡ ወበአዕዲግ፡ *ወበአፍራስ፡ ወበአግማል፡[67] ወበአግብርት፡

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[1] ፍጥረቱ፡ A C. [2] አቡሁ፡ ወጽሕፍት፡ በዕብራይስጥ፡ A. [3] ተመሃርነ፡ A ;

. . . et inhabitavit illic annis duobus, et promovit inde in austrum usque XIII. 10
Bahalot, et facta est famis super terram. Et abiit Abram in Aegyptum 11
anno tertio septimanae[1] et inhabitavit in [terram] Aegypti quinque annis,
priusquam raperetur uxor ipsius ab eo. Et Taneos [civitas][2] Aegypti tunc 12
aedificata est annis septem post Cebron. Et factum est cum rapuisset 13
Farao Saram uxorem Abram, quaestionavit Dominus Faraonem et domum
ejus quaestionibus magnis propter Saram uxorem Abram. Et tunc Abram 14
glorificatus[3] divitiis valde [omnibus] ovibus et bubus et asinis et camelis

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[1] MS. septimani. [2] Eth. and Num. xiii. 22 omit. [3] MS. glorificavit.

ተማህሮን: B. [4] A omits. [5] **ዘሳድስ:** A. [6] B omits. [7] **አበሁ:** A. [8] A trans. before **ከመ:** [9] **ምድር:** A. [10] **ወየሀብከ: እግዚአብሔር:** A. [11] **ሞገሥ:** A. [12] **ይኩንከ:** A; **ይኩንኩከ:** C D. [13] **ውሉድ:** A. [14] **አዳም:** A; **አዳም: ለርሔይ:** B; **አዳም:** C D. [15] **ነ0:** A. [16] **ንበከ:** B. [17] **ለወልደ:** A. [18] **በወልድ:** A; **ወለወልድ:** B; **ወልደ:** C D. [19] **እጎዋከ: ጎድር:** B. [20] **ምስሌየ:** A. [21] **ሳራንሃ:** B; **ሶርያሃ:** C; **ለሶራ:** D. [22] **ሎጥ:** A C D. [23] **ሱር: ወአንሶሶ: ውስተ: ሠቂማን:** A. [24] **ኔብድሮስ: ነሞን:** A; **ነቤድርሳ: ነሞኅ:** B; Gen. (Mass.) xii. 6 עַד אֵלוֹן מוֹרֶה. Hence text agrees with LXX *ἐπὶ τὴν δρῦν τὴν ὑψηλήν* and possibly read רוֹמָה for מוֹרֶה, or else we must suppose a confusion of מַרְאֶה and מוֹרֶה and that *illustrem* in Vulg. *ad convallem illustrem* is thus to be explained. Syr. and Arab. imply מַמְרֵא. [25] **ምድረ:** A. [26] **ኤመት:** B. [27] **ድርሳ:** B. [28] Gen. xii. 7 omits. [29] **ለዛቲ: ምድር:** A. [30] **ተንሥአ:** A. [31] **ደበረ:** B C D. [32] Em. with Gen. xii. 8 from **ቤቴል: ዘስሙ:** A; B C D read **ቤቴል:** [33] **ጌሠመ:** A; Mass. xii. 8 הָעָי; LXX Ἀγγαί. [34] A adds **ህየ:** [35] **ናሁ: ርእየ: ምድር: ስፍኅተ: ወኄር:** A. [36] **ድርሶ:** A; **ድርስ:** B. [37] **ጤሬቢንቶስ:** B. [38] **ቄድርሳ:** B. [39] Em. from **ቢበኖስ:** A; **ሊባኖስ:** C D; B omits. [40] **ከልዴዊያን:** B. [41] **ደበር:** A C D. [42] **አሐደ: ዓመት:** A. [43] C D omit. [44] **ቀደመ: ኀኒጸ:** A. [45] **ምሥዋዕ:** A; **ምሥዋኅ:** B. [46] **በዘ:** A. [47] **ጸውዖ: በስመ:** B C D. [48] **ወይቤ:** A. [49] **ጽንሓሕ:** A. [50] **ይንድን:** A. [51] **ሕይወት:** A. [52] **አንሰ:** B; **ተንሥአ:** C D. [53] Agrees with Mass. xii. 9 הַנֶּגְבָּה, Sam., Syr., Aq. (*νότονδε*), Symm. (*εἰς νότον*), Vulg. against LXX *ἐν τῇ ἐρήμῳ*, Itala *in desertum*. [54] B trans. [55] C D omit; Lat. *et promovit inde*. [56] Lat. omits. [57] Lat. *terram Aegypti*. [58] Num. xiii. 22 צֹעַן; LXX Τανίν. [59] **አማ:** A. [60] All MSS. read **ሄይ:** except B, which is doubtful. [61] **ሳራይ:** B. [62] B C D add **ዙሎ:** against A and Lat. [63] **ስራይ:** A; **ሳራይ:** B. [64] **ብእሲት:** A. [65] Lat. *glorificavit* I have with Eth. emended into *glorificatus*. [66] A transposes before **በጥሬት:** Lat. adds *omnibus*. [67] Lat. trans.; A omits **ወ** before **በአግማል:** For **አፍራስ:** Mass. Gen. xii. 16 has אֲתֹנוֹת and LXX *ἡμίονοι*.

ወበአእማት፣ ወበብሩር: ወበወርቅ: ፈድፋደ: ወለሎጥኒ:[1] ወልደ: እጉሁ: ቦጥሪት::[2]
15 ወአግብአ: ፈርዖን: ሶራሃ:[3] ብእሲተ: አብራም:[4] ወአፍለሶ: እምድረ:[5] ግብጽ: ወሖረ:
ውስተ:[6] መካን: *ንበ:[7] ትከለ: ደብተራሁ: እንተ: ቀዲሙ: ውስተ: መካነ: ምሥዋዕ:
ጌ:[8] አምጽባሓ:[9] ወቤቴል:[10] እምባሕር:[11] *ወባረከ:[12] ለእግዚአብሔር: አምላኩ: ዘሜጦ:
16 በሰላም:: ወኮነ: በዘአርብዓ: *ወአሐዱ: ኢዮቤልዎን: በሣልስ:[13] ዓም:[14] ዘሱባዔ: ቀዳሚ:
ገብአ: ውስተ[15]ዝ: መካን: ወአዕረገ: በዲቤሁ:[16] ጽንሓሐ: ወጸውዐ: በስመ: እግዚአብሔር:
17 ወይቤ:[16] እንተ:[17] አምላክ: ልዑል:[15] አምላኪየ: ለዓለመ:[18] ዓለም:: ወበራብዕ: ዓመት:
ዘዝሱባዔ: ተፈልጠ: ሎጥ: እምኔሁ: ወንደረ: ሎጥ:[16] ውስተ: ሰዶም: *ወሰብአ: ሰዶም:[19]
18 ኃጥኣን: ጥቂ:: *ወአእከየ:[20] በልቡ:[21] እስመ: ተፈልጠ: ወልደ: እጉሁ: እምኔሁ: እስመ:
19 አልቦ: ውሉደ:: በውእቱ: ዓመት: አመ: ተቈወወ: ሎጥ: ወይቤሎ: እግዚአብሔር: ለአብራም:
እምድኅረ: ተፈልጠ: እምኔሁ: ሎጥ: በራብዕ: ዓመት: ዘዝሱባዔ:[22] አንሥእ: አዕይንቲከ:[23]
እመካን: *ውእደ: ሀለውከ: ትነብር:[24] ህየ: መንገለ: ሰሜን: *ወሊባ:[25] ወባሕር: ወጽባሕ::[26]
20 እስመ: ዙላ: ምድር: *እንተ: ትሬኢ:[16] ለከ: ወለዘርእከ: እሁብ: እስከ: ለዓለም: ወእረሲ:
ዘርእከ: ከመ: ሞፃ: ባሕር:[27] እመ: ይክል: ሰብእ: ኆልቆ:[28] ሞፃ: ምድር:[29] ወዘርእከኒ:
21 ኢ[30]*ይትኆለቍ::[31] ተንሥእ: አንሶሱ:[32] ውስተ: *ምድር: ውስተ:[33] ኦኃ: ወርኃባ: *ወርኢ: ዙሎ:[34]
22 እስመ: ለዘርእከ:[35] እሁብ: ወሖረ: አብራም: ኬብሮን: ወንደረ: ህየ:: ወበዝ: ዓመት: መጽአ:
ኮደላንሞር:[36] ንጉሠ: ኤላም: ወአማርፍል:[37] ንጉሠ: ሲናአር:[38] ወ*አሪአክ:[39] ንጉሠ: ሴላሰር:[40]

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[1] **ወሎጥኒ:** A; **ወለሎጥኒ: ለ** B. [2] **በጥሪት:** B; A omits. [3] **ሶራይ:** A; **ስራይሃ:** B. [4] Lat. adds *viro suo.* [5] **እምነ: ምድረ:** A. [6] **ንበ:** A. [7] **ዘ** A. [8] **ዓጌ:** A. [9] **እምጽባሕ:** C D; A omits. [10] Emended with Lat. *et Betel* from **ዘቤቴል:** A; **ቤቴል:** B C D. [11] Emended with Lat. *a mare* from **ወባሕር:** B; **ወሖረ:** D; A C omit. [12] **ባረከ:** B. [13] **ኢዮቤሌዎን: በሳብዕ:** A. [14] **ዓመት:** B. [15] B omits. [16] A omits. [17] A C add **እግዚአብሔር:** against B D and Lat. [18] **ለዓለም: ወለ:** A. [19] B omits through hmt. For **ሰዶም:** C D read **ሰዶምሰ:** [20] Emended from **ወአኪየ:** A; **ወአከየ:** B; **ወአእከዩ:** D; C reads **ወንዘነ:** a conjecture right as to sense. It is possible that we ought to read **ወአኩያን: ወአእከዩ:** Cf. Lat. *et iniqui in cordibus suis*, which, though corrupt and defective, points in this direction. [21] **በልቦሙ:** D. [22] MSS. add **ወይቤሎ:** against Lat. and Gen. xiii. 14. [23] Gen. xiii. 14 adds וּרְאֵה. [24] **ዘሀሎከ: ትነበር:** A. [25] **ሊቦ:** A. [26] B omits; Mass., Sam., and all versions of Gen. xiii. 14 trans. before **ወባሕር:** order of Lat. confused. [27] **ምድር:** A over an erasure; cf. Gen. xiii. 16 כַּאֲפַר הָאָרֶץ. Hence Lat. *harenam maris* and B C D on which the text is based may be wrong. [28] **ኆልቆት: ለ** A; Lat. omits **እመ:** ... **ምድር:** [29] **ባሕር:** D; C omits. [30] C D and Gen. xiii. 16 omit, but Lat. and Onk. support A B. [31] **ይትኆላቍ:** A B. [32] **ወአንሶሱ:** B. [33] I have added **ምድር: ውስተ:** with Gen. xiii. 17 as the text **ውስተ: ኦኃ:** presupposes them. [34] Gen. xiii. 17 omits.

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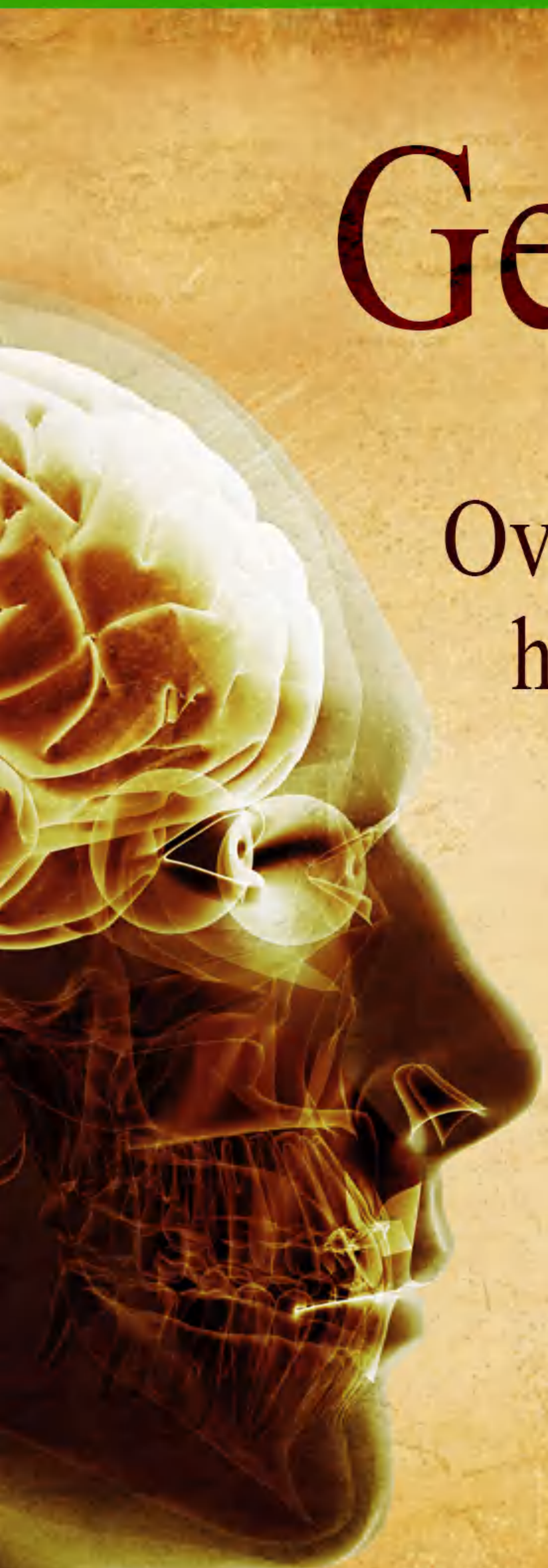

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ወ*ቴርጋል፡[1] ንጉሠ፡ አሕዛብ፡ ወ*ቀተልዎ፡[2] ለንጉሠ፡ ጎሞር፡[3] ወጐየ፡ ንጉሠ፡ ሰዶም፡ ወብዙኃን፡
23 ወድቁ፡ በቍስል፡[4] *በቈላ፡ ሰዲማው፡[5] በ*ባሕረ፡[6] ዔው፡፡ ወዔወዉ፡ ሰዶምሃ፡ ወአደምሃ፡
ወሴቦኢም፡ ወዔወውዎ፡ ለሎጥ*ሂ፡[7] ወልደ፡ እኁሁ፡ ለአብራም፡ ወኵሎ፡ ጥሪቶ፡ ወሖረ፡ እስከ፡
24, 25 ዳን፡፡ ወመጽአ፡ ዘድኅነ፡ ወነገሮ፡[8] ለአብራም፡ ከመ፡ ተዔወወ፡ ወልደ፡ እኁሁ፡፡ ወ*አስተረሰየ፡[9]
ልደ፡ ቤቱ፡...ዲበ፡ አብራም፡ ወዲበ፡ ዘርኡ፡ ዐሥራተ፡ ቀዳሚ፡ ለእግዚአብሔር፡ ወእግዚአብ
ሔር፡ ሠርዖ፡ ሥርዐተ፡ ለዓለም፡[7] ከመ፡[10] የሀብዎ፡ ለካህናት፡ ለእለ፡ ይትቀነዩ፡ ቅድሜሁ፡ ከመ፡
26 የአኃዝዎ፡ ለዓለም፡፡ ወአልቦ፡ ለዝ፡ ሕግ፡ ወሰነ፡ መዋዕል፡ እስመ፡ ለትውልድ፡ ዘለዓለም፡
ሠርዖ፡ ከመ፡ የሀቡ፡ ዓሥራተ፡ እምኵሉ፡[10] ለእግዚአብሔር፡ እምዘርእ፡ ወእምወይን፡ ወእምቅብእ፡
27 ወእምአልህምት፡ ወእምአባግዕ፡፡ ወውእቱ፡ ወሀበ፡ ለካህናቲሁ፡ ለበሊዕ፡ ወለ*ሰትይ፡[11] በፍሥሓ፡
28 በቅድሜሁ፡፡[12] ወበጽሐ፡ ኀቤሁ፡ ንጉሠ፡ ሰዶም፡ ወሰገደ፡ ቅድሜሁ፡ ወይቤ፡ እግዚእነ፡ አብራም፡
29 ጸግወነ፡ ነፍሰ፡ እለ፡ ባላሕከ፡ ወምህርካሁሰ፡ ይኩንከ፡ ለከ፡፡[13] ወይቤሎ፡ አብራም፡ ሎቱ፡ አነሥእ፡[14]
እደዊየ፡ ኀበ፡ አምላክ፡ ልዑል፡ እምፈትል፡[15] እስከ፡ ቶታነ፡[16] አማእን፡ *እመ፡ እነሥእ፡ እምኵሉ፡
ዘዚአከ፡ ከመ፡ ኢትኩን፡ በሃሌ፡[17] አነ፡ አብዐልክዎ፡ ለአብራም፤ ዘእንበለ፡ *ዳእሙ፡ ዘበልዑ፡
ወራዙት፡[18] ወመክፈልቶሙ፡ ለ*ዕደው፡[13] እለ፡ ሖሩ፡ ምስሌየ፡ አውናን፡[19] ወ[13]*ኤስኮል፡ ወመምሬ፡[20]
እሙንቱ፡ ይነሥኡ፡ መክፈልቶሙ፡፡

፲፬ ወእምድኅረዝ፡ ነገር፡ በራብዕ፡ ዓመት፡ ዘዝሱባዔ፡ በሠርቀ፡ ማልስ፡ ወርኅ፡ ኮነ፡ ቃለ፡
እግዚአብሔር፡ ኀበ፡ አብራም፡ በሕልም፡ እንዘ፡ ይብል፡ ኢትፍራህ፡ አብራም፡ አነ፡ ውእቱ፡
2 ቃውምከ፡[21] ወ[22]ዐስብከ፡ ይፈደፍድ፡[23] ጥቀ፡፡ ወይቤ፡ *እግዚኦ፡ እግዚኦ፡[24] *ምንተ፡ ትሁበኒ፡[25]
ወአንሰ፡ አሐውር፡ ዘእንበለ፡ ወሉድ፡ ወወልደ፡ ማሴቅ፡[26] ወልደ፡ አመትየ፡[27] ውእቱ፡[13] ደማስቆስ፡[28]
3 ኤሊኤዜር፡[29] ውእቱ፡ ይወርሰኒ፡ ወሊተ*ኒ፡[13] ኢወሀብከኒ፡ ዘርአ፡፡[30] ወይቤሎ፡ ኢይወርሰከዝ፡

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[1] ቴልጋር፡ A. Cf. LXX xiv. 1 Θαλγά (Θαργάλ E); Syr. ܬܪܥܝܠ; Mass. תִּדְעָל less good if word is from tar-gal (Lenormant). [2] ተቃተልዎ፡ B. [3] ጎመር፡ A. [4] ቀትል፡ A. [5] Em. with Gen. xiv. 3 from በሰለለሰዲማው፡ B; በሰለለዲማው፡ A; በሴዴማው፡ C; በሰለለዲማጡ፡ D. [6] ብሔር፡ B C D. [7] A omits. [8] ነገርዎ፡ A. [9] አስተስረየ፡ C; Onk. זָרִיז supports text; Sam. reads וַיָּדֶק = LXX ἠρίθμησε; Mass. וַיָּרֶק. There is a lacuna after ቤቱ፡ [10] C D omit. [11] ሰቲይ፡ A. [12] በቅድሜሆሙ፡ A. [13] B omits. For ምህ″ LXX xiv. 21 reads ἵππον. [14] አንሥእ፡ B; ኣነሥእ፡ C D. [15] እመፍተል፡ A. [16] ቱታነ፡ A. [17] ኢይነሥእ፡ እምኔከ፡ ከመ፡ ኢትበል፡ A. [18] ዘበልዑ፡ ደቂቅየ፡ ዳእሙ፡ A. [19] Mass. xiv. 24 עָנֵר; LXX Αὐνάν; Sam. ענרן. [20] ኤሳክል፡ ወማምሪ፡ A; ኤስከል፡ ወማሪ፡ B; LXX xiv. 24 Ἐσχώλ, Αὐνάν, Μαμβρή. [21] ቀዋምከ፡ A. [22] Gen. xv. 1 Mass. and LXX omit; Vulg. supports text. [23] So LXX xv. 1 πολὺς ἔσται, the true rendering of Hebrew text. [24] Gen. xv. 2 אֲדֹנָי יְהוִֹה; LXX Δέσποτα Κύριε. [25] ምንት፡ ትሁቡኒ፡ B. [26] ማሴቃ፡ A; Jub. agrees with LXX xv. 2 ὁ δὲ υἱὸς Μάσεκ. [27] So B and LXX xv. 2 τῆς οἰκογενοῦς μου, Syr., and Itala implying בן־ביתי instead of Mass. ביתי; አማቲየል፡ A; አማቴየል፡ C; አመቴል፡ D. [28] ደማስቆናዊ፡ A. [29] A omits. [30] B adds ሀበኒ፡ ዘርአ፡

ዘእንበለ: ዘይወፅእ:[1] እምከርሠከ:[2] ውእቱ: ይወርሰከ:: ወአውፅአ: አፍአ: ወ*ይቤሎ:[3] ነጽር: 4
ውስተ: ሰማይ: ወ*ኍልቍ:[4] ከዋክብተ:[5] እመ: ትክል: ኍልቍተሙ:: *ወነጸረ: ሰማየ:[6] ወርእየ: 5
ከዋክብተ: ወይቤ*ሎ:[7] ከመዝ: ይኩን:[8] ዘርእከ:: ወአምኖ: ለእግዚአብሔር:[9] ወተ*ኰለቆ: ጽድቀ:: 6
ወይቤሎ: አነ: እግዚአብሔር:[10] ዘአውፃእኩከ: እምነ: ኡር:[11] ዘከለዳዊያን: ከመ: አህብከ: ምድረ: 7
ከናናዊያን:[12] ለእኂዝ: ለዓለም: ወ*ለከዊነ:[13] ለከ: አምላከ: ወለዘርእከ: እምድኅሬከ:: ወይቤ: 8
*እግዚኦ: እግዚኦ:[14] በምንት: አአምር: ከመ: እወርስ:: ወይቤሎ: ንሣእ: ሊተ:[15] ጣዕዋ: 9
ዘሠለስቱ: ዓመት: ወጠሌ: ዘሠለስቱ: ዓመት:[16] *ወበግዐ: ዘሠለስቱ:[17] ዓመት:[18] ወ*መንፈ
ጤጠ:[19] ወ*ርግበ::[19] ወነሥአ:[20] ዘንተ: ኵሎ: በ[6]መንፈቅ: ወርኀ: ወውእቱ: ይነብር: ኀበ: 10
ድራይ: ዘ*ማምሬ:[21] እንተ: ይእቲ: ቅሩበ:[22] ኬብሮን:: ወሐነጸ: ምሥዋዐ: ህየ: ወዘብሐ: 11
ዘንተ: ኵሎ: ወከዐወ: ደሞሙ: ውስተ: ምሥዋዕ: ወ*ነፈቆሙ:[23] እማእከል: ወ*አንበሮሙ:[24]
*አንጻራቲሆሙ: በበገጸሙ:[25] ወአዕዋፈሰ: አ*ነተፈ::[26] ወይወርዱ: አዕዋፍ:[27] ዲበ: ክፍል:[28] 12
ወ*ይክልኦሙ:[29] አብራም: ወኢየኀድግ: አዕዋፍ: ይልክፍዎሙ::[30] ወከነ: ሶበ: ዕርበተ: ፀሓይ: 13
ድንጋፄ:[31] ወድቀ: ላዕለ: አብራም: ወናሁ: *ግርማ: ዐቢይ: ጽልመት:[32] ወድቀ: ላዕሌሁ: ወተ
ብህለ:[33] ለአብራም: አእምሮ: አእምር: ከመ: ፈላሴ: ይከውን: ዘርእከ: ውስተ: ምድረ:[34] ነኪር:

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[1] A adds through influence of Eth. Vers. **እምኔከ:** and thus gives a duplicate rendering of Hebrew text. [2] Agrees with Mass. xv. 4, Sam., Syr., Vulg. against LXX ἐκ σοῦ, which may imply מִמֶּעֶיךָ instead of מִמֶּךָּ. [3] So LXX εἶπεν πρὸς αὐτόν, Syr., and Vulg. against Mass. and Sam. xv. 5, which omit לוֹ after וַיֹּאמֶר. [4] **ኍልቍ:** A B; **ኵልቄ:** C; **ርሕ:** D. [5] A B D add **ሰማይ:** but Mass. and LXX support C. [6] A omits. [7] So Mass. xv. 5; LXX alone omits. [8] **ይከውን:** B. [9] So Mass. xv. 6 against LXX τῷ Θεῷ. [10] So Mass. against LXX xv. 7 ὁ Θεός. [11] A repeats and LXX alone gives χώρας; text agrees with Mass. [12] **ከናዓን:** C D; Mass., Sam. xv. 7, and all versions give 'this land.' [13] **ለከዊኖት:** B; **እከውነከ:** C D. [14] See note on ver. 2. [15] **ለከ:** A D. [16] **ዓመቱ:** B. [17] B omits. [18] A B omit. [19] A puts in nom. [20] Text omits **ኵ** after **ነሥአ:** against Gen. xv. 10. [21] **ማምረ:** B. [22] **ቅሩብ:** A. [23] **ነፈቆን:** A C D. [24] **አንበርን:** A. [25] So LXX xv. 10 ἀντιπρόσωπα ἀλλήλοις; but Mass. slightly different אִישׁ־בִּתְרוֹ לִקְרַאת רֵעֵהוּ. [26] **ተነትፈ:** A. [27] Like ὄρνεα of LXX an imperfect rendering of הָעַיִט. [28] MSS. have here **ስፍሕ:** = *expansum*, what is spread out, whereas Mass. xv. 11 has הַפְּגָרִים; LXX τὰ σώματα, τὰ διχοτομήματα αὐτῶν—a duplicate rendering. Hence Eth. translator confused τὰ τμηθέντα = that which is divided, with τὰ ταθέντα = what is spread out, i. e. **ስፍሕ:** Hence for **ስፍሕ:** I have restored **ክፍል:** = τὰ διχοτομήματα or τμηθέντα. [29] So Mass. xv. 11; LXX (followed by Itala) gives συνεκάθισεν αὐτοῖς by punctuating וַיֹּשֶׁב אֹתָם as וַיֵּשֶׁב אִתָּם. [30] **ይልክፍዎን:** B. [31] So LXX ἔκστασις; Mass. תַּרְדֵּמָה. [32] A literal rendering of אֵימָה חֲשֵׁכָה גְדֹלָה; LXX φόβος σκοτεινὸς μέγας inaccurate. [33] So Sam. וַיֵּאָמֶר, LXX xv. 13 καὶ ἐρρέθη, and Vulg. instead of וַיֹּאמֶר of Mass. and Syr. [34] **ምድር:** A D.

14 ወ*ይቀንይዎሙ:[1] ወያሐምምዎሙ:[2] አርባዕተ: ምእተ:[3] ዓመተ:: ወለሕዝብ*ኒ:[4] እሰ: ይትቀነዩ:[5]
15 አነ: እፈትሖሙ:[6] ሎሙ: ወእምድኅረዝ: ይወፅኡ: እምህየ:[7] ምስለ: ጥሪት: ብዙኅ:: ወአንተ:
16 ትሐውር: ኀበ: አበዊከ: በሰላም: ወ[8]ትትቀበር:[9] በርስእ: ሠናይ:: ወበትውልድ: ራብዕ:
17 ይትመየጡ: ዝየ: እስመ: ኢተፈጸመ: ኀጢአቶሙ: ለአሞሬዎን: እስከ: ይእዜ:: ወነቅሐ:
እምንዋሙ: ወተንሥአ: ወፀሓይ: ዐረበ: ወነድ: ኮነ: ወናሁ: እቶን: ይጢይስ: ወነበልባለ: እሳት:
18 ኀለፈ: ማእከለ: ከፍል::[10] ወ[11]በይእቲ: ዕለት: ተካየደ: ኪዳነ:[12] እግዚአብሔር: ምስለ: አብራም:
እንዘ: ይብል: ለዘርእከ: *እሁብ: ዛተ: ምድረ:[13] እምፈለገ: ግብጽ: እስከ: ፈለግ: ዐቢይ:
ፈለገ:[14] ኤውፍራጢስ:[15] ለቄኔዉስ:[16] ወለ*ቄኑዜዉስ:[17] ወለቅድሞኔዉስ:[18] ወለ*ፈሪዜዉስ:[19]
ወለ*ራፍኤያን:[20] ወለ*ፈኮሬዎስ:[21] ወለ*ኤዌዉስ:[22] ወለአሞሬዎስ: ወለ*ከናኔዉስ:[23] ወለ*ገር
19 ጌሴዎስ:[24] ወለኢየቡሴዉስ::[25] ወኀለፈ: *ይእቲ: ዕለት:[26] ወአዕረገ: አብራም: ክፍላተ:[27] ወአዕዋፈ:
20 ወመሥዋዕቶሙ: ወሞጻሕቶሙ:[28] ወበልዐቶሙ:[29] እሳት:: ወበዛቲ: ዕለት:[30] ተካየድነ: ኪዳነ:[31]
ምስለ: አብራም: በከመ:[32] ተካየድነ: በዛቲ: ወርኅ: ምስለ: ኖኅ: ወአብራም: ሐደሰ:[33] ለበዓል:
21 ወለ*ሥርዓት:[34] ሎቱ: እስከ: ለዓለም:: ወ[28]ተፈሥሐ: አብራም: ወ*አይድዐ: ዘንተ: ነገረ:[35]
22 ለ*ሶራ:[36] ብእሲቱ: ጽሎ:[4] ወአምነ: ከመ: ይከውኖ: ዘርእ:[37] ወይእቲሰ: ኢትወልድ:: ወአምከረት:
ሶራ:[38] ለአብራም: ምታ: ወትቤሎ: ባእ: ኀበ: አጋር: ለአኪትየ:[39] ግብጻዊት: እመቦ: ከመ: እሕንጽ:[40]

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[1] So LXX xv. 13 δουλώσουσιν αὐτούς, Vulg. *subjicient eos servituti*, Arabic, and Acts vii. 7. This implies הֶעֱבִידוּם or rather עָבְרוּ בָם instead of Mass., Sam., and Syr. יְעַבְּדוּם. [2] LXX adds καὶ ταπεινώσουσιν αὐτούς. [3] ፮ B. [4] A omits. [5] **ይቀንይዎሙ:** A. [6] **እፈትሕ:** B. [7] LXX xv. 14 ὧδε; Mass. omits. [8] Gen. xv. 15 omits. [9] LXX xv. 15 gives ταφείς a corruption of ταφείς. [10] Em. with Gen. xv. 17 from **ሱፋሔ:** A B; **ስፍሕ:** C D. Text of MSS. may indeed point to same corruption as in ver. 12. This would imply הַפְּנָרִים instead of הַגְּזָרִים. [11] Gen. xv. 18 omits. [12] B trans. after **አብራም:** [13] **እሁባ: ለዛቲ: ምድር:** A. [14] So Mass., Sam., Syr. xv. 18, and Eth. Vers., but as B C D and also LXX and Vulg. omit, this may be another instance of the influence of Eth. Vers. on A. [15] **ኤውፋራጢስ:** A. [16] **ለቄኔዎስ:** A. [17] **ቄዜዉስ:** A; **ቀንዜዉስ:** B. [18] **በቅድመ: ኔዉስ:** A; **ወለቄደምኔዉስ:** D; C omits. [19] **ፈርዜዉስ:** A. [20] **ረፋኤያን:** A. [21] **ፍኮሬዉስ:** B; **ፈኬሬዉስ:** C; **ፈካሬዉስ:** D. [22] So Sam. xv. 20 החוי; LXX τοὺς Εὐαίους. Mass., Syr., Vulg. omit. [23] **ናኔዎስ:** A; **ከናኔዎስ:** C D. [24] **ጌርጌሴዉስ:** B. [25] A C D omit. [26] B C D omit. [27] Emended from **ስፍሓት:** B C D; **ስፋሓት:** A; see note 10 above. [28] B omits. [29] **በልዖ:** A B. [30] **ሌሊት:** B. [31] B trans. after **አብራም:** [32] C D add **ኪዳነ: ዘ.** [33] **ሐደሰ:** B. [34] **መሥዋዕት:** A; **መሥዋዕት:** D. [35] **አይድዓ:** A. [36] **ሰራይ:** B. [37] **ዘርእየ:** A. [38] **ሰራይ:** B. [39] **ለእኪትየ:** A; **ልእክትየ:** B; **ላእኪትየ:** C. [40] **አሐንጽ:** B. Does this imply אֶבְנֶה instead of אִבָּנֶה in Gen. xvi. 2? LXX gives τεκνοποιήσεις (τεκνοποιησω D); so also Eth. Vers.; Vulg. supports text.

*ለከ: ዘርአ:[1] እምኔሃ። ወሰምዐ: አብራም: ቃለ: ሶራ:[2] ብእሲቱ: ወይቤላ: ግበሪ: ወ*ነሥእታ: 23
ሶራ: ለአጋር:[3] ለእኪታ:[4] ግብጻዊት: ወወሀበታ: ለአብራም: ለምታ: ትኩኖ: ብእሲተ። ወቦአ: ኀቤሃ: 24
ወፀንሰት:[5] ወወለደት: ወልደ:[6] ወጸውዖ: ስሞ: ይስማኤል: በ*ዓመት: ኃምስ:[7] ዘ[8]ዝሱባዔ:
ወውእቱ: ዓመት: ሰማንያ: ወስድስቱ: ዓም: በሕይወቲ: አብራም።

ወበዓመት: ኃምስ: ዘሱባዔ: ዘ*ራብዑ:[9] ለ*ኢዮቤልዉን:[10] ዝንቱ: በወርኀ: ሣልስ: *በመንፈቀ: ፲፬
ወርኀ:[11] ገብረ: አብራም: በዓለ: *ቀዳሜ: ማእረር:[12] ዘዘርአ: ስርናይ።[13] ወአዕረገ: መሥዋዕተ: 2
ሐዲስ: ዲበ: ምሥዋዕ: ቀዳሜ:[14] እክል: ለእግዚአብሔር: ላህመ: ወበሐኩ: ወበግዐ: ዲበ:
ምሥዋዕ: *ጽንሓሐ: ለእግዚአብሔር: መሥዋዕቶሙ: ወሞዳሕቶሙ: አዕረገ: ዲበ: ምሥዋዕ:[15]
ምስለ: ስኒን። ወአስተርአየ: እግዚአብሔር: ለአብራም:[16] ወይቤሎ:[17] አነ:[18] አምላክ: ሰዳይ:[19] 3
*ወ[20]*አሥምር:[21] ቅድሜየ: ወኩን: ፍጹመ። ወእሁብ: ኪዳንየ: ማእከሌየ: ወማእከሌከ: ወአልህቀከ: 4
ጥቀ። ወወድቀ: አብራም: በገጹ: ወተናገሮ: እግዚአብሔር: ወይቤ። ናሁ: ሥርዐትየ: ምስሌከ:[22] 5, 6
ወትከውን:[23] አበ: ለብዙኃን: አሕዛብ። *ወኢይጼዋዕ: እንከ: ስምከ:[24] አብራም: ወይኩን:[25] 7
ስምከ: እምይእዜ: ወእስከ: ለዓለም: አብርሃም፤[26] እስመ: አበ: ብዙኃን: አሕዛብ: ሄምኩከ።
ወአዐብየከ:[27] ጥቀ: ወእሁበከ: ውስተ: አሕዛብ: ወነገሥት: ይወፅኡ: እምኔከ። ወ*እሁብ:[28] ኪዳንየ: 8, 9
ማእከሌየ: ወማእከሌከ: ወማእከለ: ዘርእከ: *እምድኅሬከ: በትዝምደሙ:[29] ለ[30]ሥርዓት:
ዘለዓለም: ከመ: *እኩንከ: አምላክ:[31] ወለዘርእከ: እምድኅሬከ።[32] *ወእሁብ: ለከ: ወለዘርእከ: 10
እምድኅሬከ:[33] ምድረ:[34] ኀበ: ፈለስከ: ምድረ:[35] ከናአን: ዘትኴንን: ለዓለም: ወእከውኖሙ:
አምላክ። ወይቤሎ: እግዚአብሔር: ለአብርሃም: ወአንተኒ: ኪዳንየ:[36] ዕቀብ: አንተ: ወዘርእከ: 11

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[1] Gen. xvi. 2 omits; A trans. **ዘርአ:** after **እምኔሃ:** [2] **ሰራይ:** B. [3] **ነሥእት: ሳራ: አጋርሃ:** B. [4] **ለእኪታ:** A. [5] A B add **ወልደ:** [6] A omits. [7] A trans. [8] **በ** B. [9] **ሳብዑ:** B. [10] **ኢዮቤሌዉን:** A. [11] **በመንፈቅ: ለወርኀ:** B. [12] **ቀዳሚ።** **ማእረሩ:** A. [13] **ሥርናየ:** A; **ወሥርናየ:** B. [14] **ቀዳሚ:** A. [15] A C omit through homeoteleuton. [16] A B trans. after **ይቤሎ:** [17] B adds **እግዚአብሔር:** [18] A adds **ውእቱ:** [19] So Mass. xvii. 1 שַׁדַּי. LXX always renders by a pronoun in Gen., here by *σου*; in Exod. vi. 3 by *αὐτῶν*; in Ps. lxviii. 15 by *τὸν ἐπουράνιον*; elsewhere at times by *ἱκανός* or *παντακράτωρ*; Vulg. has *omnipotens*. [20] Gen. xvii. 1 omits rightly. [21] So LXX xvii. 1 *εὐαρέστει*, like Syr. ܬܗܘ, a free rendering of Mass. הִתְהַלֵּךְ, Vulg. *ambula*. [22] A omits. [23] **እሬስየከ:** B C, but Gen. xvii. 4 supports A D. [24] **ወኢይጼውዕ: እንከ: ስመከ:** A. [25] A D add **እንከ:** [26] **አብራም:** B. [27] **ዓበይከ:** B; Mass. xvii. 6 הִפְרֵתִי; LXX *αὐξανῶ*. [28] We should have **እሠይም:** here = Gen. xvii. 7 הֲקִמֹתִי, *στήσω*. [29] **እምትዝምዶሙ:** A. [30] **ወበ** A; **ወለ** B. [31] **እኩን: ለከ:** A. [32] B C D add **በትዝምዶሙ:** but Gen. xvii. 7 supports A in omitting. [33] These words, lost through homeoteleuton, I have restored from Gen. xvii. 8. [34] **ምድር:** B. [35] **እምድረ:** A; Gen. xvii. 8 כָּל־אֶרֶץ. [36] B trans. after **ዕቀብ:**

እምድኅሬከ: ወትከሰቡ: ዅሎ: ሮሰክሙ:[1] ወትከሰቡ:[2] ቍልፈተክሙ: ወይከውን: ትእምርተ:
12 ሥርዐት:[3] ዘለዓለም: ማእከሌየ: ወማእከሌክሙ:: ወ*ለወልድ:[4] አመ: ሳምንት: ዕለት:[5]
ትከስብዎ: ዅሎ: ሮሰ: በ[6]ትዝምድክሙ: ወልደ: ቤት: ወዘበወርቅ: ተማየጥክሙ: እምዅሉ:
13 ውሉደ: ነኪር: ዘአጥረይክሙ:[7] *ዘኢከነ: እምዘርእክ::[8] *ክስበት: ይትከሰብ:[9] ልደ: ቤትክ:
ወዘበወርቅ: ተማየጥክ: ይትከሰቡ:[10] ወይከውን: ኪዳንየ: ውስተ: ሥጋክሙ: ለሥርዐት:[11] ዘለዓለም::
14 ወዘኢከነ: ክሱበ: ሮስ: ዘኢተከስበ: ሥጋ: ቍልፈቱ: *በዕለተ: ሳምንት:[12] ትሜር:[13] ይእቲ: ነፍስ:
15 እምዘመዳ: እስመ:[14] ኪዳንየ: ነሠተ:: ወይቤሎ: እግዚአብሔር: ለአብርሃም: ሶራ:ብእሲትከ:[15]
16 ኢ*ትጸዋዕ:[16] እንከ: ስማ:[5] ሶራ: እስመ: ሳራ: ስማ::[17] ወ[18]እባርካ: ወእሁበከ: እምኔሃ: ወልደ:
17 ወእባርኮ:[19] ወይከውን: ሕዝበ:[20] ወነገሥተ: አሕዛብ: እምኔሁ: ይከውኑ:: ወወድቀ: አብርሃም:
በገጹ: ወተፈሥሐ:[21] ወይቤ: በልቡ:[22] እመ:[23] ለዘምእትኑ:[24] ዓመቱ: ይትወለድ: ወልድ:[25]
18 ወሳራሂ: እንተ: ተስዓ: ዓመት:[26] ትወልድ:: ወይቤሎ: አብርሃም: ለእግዚአብሔር: መፍትው:
19 ይሕየው: ይስማኤል: ቅድሜከ:: ወይቤ: እግዚአብሔር: አሆ:[27] ወሳራሂ:[28] ትወልድ: ለከ: ወልደ:
ወ*ትጼውዕ:[29] ስሞ: ይስሐቅ: ወአቀውም: ኪዳንየ: ምስሌሁ: ኪዳነ:[30] ዘለዓለም: ወ[31]ለዘርኡ:
20 እምድኅሬሁ:: ወበእንተ: ይስማኤልሂ: ሰማዕኩከ: ወናሁ: እባርኮ: ወእልህቆ: ወአበዝኖ: ጥቀ:
21 ወ*ዓሠርተ: ወክልኤተ:[18] መላእክተ:[32] ይወልድ: ወእሠይሞ: ውስተ: ሕዝብ: ዐቢይ:: ወኪዳን*የ:[33]
22 አቀውም: ምስለ: ይስሐቅ: ዘትወልድ: ለከ: ሳራ: በዝ:[34] መዋዕል: በዓመት: ካልእ:: ወፈጸመ:[35]
23 *እንዘ: ይትናገር:[36] ምስሌሁ: ወዐርገ:[37] እግዚአብሔር:[18] እመልዕልተ: አብርሃም:: ወገብረ:
አብርሃም: በከመ: ይቤሎ: እግዚአብሔር: ወነሥአ: ይስማኤልሃ: *ወልደ: ወዅሎ:[38] ልደ: ቤቱ:
24 *ወዘሂ: በወርቁ:[39] ተማየጠ: ዅሎ: ሮሰ: *ዘውስተ: ቤቱ:[18] ወከሰበ: ሥጋ: ምክሳቦሙ::[40] *ወበጊዜ:
ዛቲ: ዕለት:[41] ተከስበ: አብርሃም: ወዅሉ:[42] ሰብኡ: ቤቱ: (*ወልደ: ቤቱ:[43]) ወ*ዅሎሙ: እለ:[44]
25 በወርቅ:[45] ተማየጠ: እምውሉደ:[46] ነኪራንኒ:[47] ተከስቡ:[48] ምስሌሁ::[49] ዝ[50]ሕግ: ለዅሉ: ትውልድ:
ዘ[51]ለዓለም: ወአልቦ: ክስበት:[52] መዋዕል: ወአልቦ: ተዓድዎ: አሐተ: ዕለት: *እምሰማኒ: መዋዕል:[53]
26 እስመ: ሥርዓት: ዘለዓለም: ውእቱ: ሥሩዕ:[54] ወጽሑፍ: ውስተ: ጽላት:[18] ሰማይ:: ወዅሉ:

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[1] ዅሉ: ሮስክሙ: A. [2] B adds ዅሎ: [3] ወሥርዐት: A; ሥርዐትየ: B C D.
[4] ወልድ: A; ለትውልድ: B C; ለውሉድ: D. It would be better with Gen. xvii. 12 to emend and read ለወልደ: ሰማንቱ: ዕለት: Eth. Vers. alone supports text. [5] B omits.
[6] H A. [7] D and Gen. xvii. 12 omit. [8] A omits, but Gen. xvii. 12 supports B (C) D. [9] Cf. LXX xvii. 13 *περιτομῇ περιτμηθήσεται.* [10] Gen. xvii. 13 omits.
[11] ወሥርዐት: A. [12] Mass., Syr., and Vulg. xvii. 14 omit, but Sam. and LXX support text. [13] ትሠረው: B. [14] Mass., Sam., and Syr. xvii. 14 omit, but LXX, Vulg., Onk., and Arabic support text. [15] ብእሲትከ: B. [16] ትጸውዕ: A; ትሰመይ: B. B here agrees with Eth. Vers. in reading ትሰመይ: and omitting ስማ: Mass., Sam., Syr., and Vulg. support text, but LXX gives *κληθήσεται.* [17] B trans. before ሳራ:
[18] A omits. [19] So LXX xvii. 16 *εὐλογήσω αὐτόν*, Syr. and Vulg., and so throughout xvii. 16 referring always to Isaac; but Mass. and Sam. make the entire verse refer

...illum et multiplicabo eum et adaugam eum valde, nam duodecim XV. 20
principes generabit[1], et ponam eum in gentem magnam. Et testamen- 21
tum meum statuam cum Isac, quem pariet tibi Sarra secundum tempus
hoc in anno veniente. Et consummavit loquens cum ipso et ascendit 22
Deus ab Abraham. Et fecit Abraham, quemammodum dixit illi Deus, 23
et accepit Ismael filium suum et omnes dominatos suos et empticios,
omnem[2] masculum in domo sua, (et) circumcidit carnem praeputii ipsorum
*in illo tempore[3]. Et circumcidit se Abraham *in illa die[3] et domesticos 24
suos *et dominatos suos[4] et empticios etiam de filiis alienis *circumcidit
omneis[5]. Haec lex in omnibus generationibus saeculi (et non est circum- 25
cisio temporis), et non est praeterire diem unum ex (octo) diebus, quia[6]
praeceptum est aeternum, mandatum et scriptum est in tabulis caeli.
Et[7] omnis natus cujuscumque non fuerit circumcisa caro praeputii ejus 26

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[1] MS. generavit. [2] MS. adds ergo. [3] This double phrase is due to a misunderstanding and mistranslation of *ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης*; see note 41 Eth. text. [4] I have trans. with Gen. xvii. 27 from before et domesticos; see note 43 Eth. text. [5] Eth.=circumcisi cum eo. [6] MS. quibus. [7] MS. ut.

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to Sarah. [20] A adds **ዐቢየ:** [21] So Onk. וְחַדֵּי and Persian; Jer. Targ. וְתָקֵם against Mass. Gen. xvii. 17 וְיִצְחַק, Sam., LXX, Syr., and Vulg. [22] B trans. before **ወይቤ:** [23] **እስመ:** B C. [24] **ለዘ: ምእተ:** A. [25] **ወልዱ:** A. [26] **ዓመታ:** B. [27] **እመ:** B. [28] **ሰራ:** B. [29] **ትቄውዖ:** A. [30] A D omit, but Gen. xvii. 19 supports B (C). [31] Gen. Mass. xvii. 19 and Onk. omit, but Sam., LXX, Syr., Vulg., and Arabic support text. [32] **መላእክት:** A B; LXX xvii. 20 *ἔθνη*, but text agrees with Mass. [33] **ሰ:** A. [34] **በከመዝ:** B. [35] Emended with Lat. *consummavit* and Gen. xvii. 22 from **ፈጸሞ:** [36] **ተናገሮ:** A. [37] B adds **እንዘ: ይትናገር:** [38] **ወልዱ: ወፁሉ:** A. [39] **ወዘሂ: በወርቅ:** A C D; **ወበዘወርቁ:** B; Mass. xvii. 23 מִקְנַת כַּסְפּוֹ, and Sam., Syr., Onk. support text, but Lat. *empticios*, LXX *τοὺς ἀργυρωνήτους*, and Vulg. omit suffix; Gen. xvii. 23 adds 'all' after **ወ.** [40] **ክሰበቶ:** A; **መስከቦሙ:** C; **ወከሰቦሙ:** D. [41] A literal rendering of *ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης* LXX xvii. 23 and בְּעֶצֶם הַיּוֹם הַזֶּה. [42] A B C and Lat. omit; Gen. xvii. 27 supports D. [43] Restored with Lat. *et dominatos suos* and LXX xvii. 27 *καὶ οἱ οἰκογενεῖς*; Mass., Sam., and Syr. omit ו before יְלִיד בָּיִת. [44] **ዙሎ: H** A. [45] **በወርቅ:** B. [46] **ወዙሎ: ውሉደ:** A; **ወእምውሉደ:** B C; Lat. *de filiis* and Gen. xvii. 27 support D. [47] **ዘርዚ:** A D; **ዘራን:** B. [48] Lat. gives act. construction; Gen. xvii. 27 omits. [49] For **ተክሰቡ: ምስሌሆ:** Lat. reads *circumcidit omneis*. [50] **ወዝ:** A C D, but Lat. supports B. [51] Lat. omits. [52] **ክትረቲ:** A; is this for **ቅትረቲ:** Lat. omits **ወአልቦ: ... መዋዕል:** [53] Lat. *ex diebus*; A omits. [54] A trans. before **ውእቱ:**

ዘ*ተወልደ፡[1] ዘኢ*ተከስበ፡[2] ሥጋ፡ ነፍስቱ፡ አመ፡[3] ሰሙን፡ ዕለት፡ ኢኮነ፡ እም*ውሉደ፡[4] ሥርዐት፡
ዘ[5]*ተካየደ፡[6] እግዚአብሔር፡ ለአብርሃም፡ እስመ፡ እምነ፡ ውሉደ፡ ሙስና፡ ወአልቦ፡ እንከ፡
ትእምርተ፡ ላዕሌሁ፡ ከመ፡ ይኩን፡ ለእግዚአብሔር፡ እስመ፡ ለአማስኖ፡ ወለአሕጉሎ፡[7] እምነ፡
ምድር፡ *ወለተሠርዎ፡ እምነ፡ ምድር፡[8] እስመ፡ ኪዳኖ፡ ለእግዚአብሔር፡ አምላክነ፡ ነሠተ፡፡[9]
27 እስመ፡ ኵሎሙ፡ መላእክተ፡ ገጽ፡ ወ*ኵሎሙ፡[10] መላእክተ፡ ቅዳሴ፡ *ከመዝ፡ ፍጥረቶሙ፡[5]
እምዕለተ፡ ፍጥረቶሙ፡ ወአንዳሮሙ፡[11] ለመላእክተ፡ ገጽ፡ ወለመላእክተ፡ ቅዳሴ፡ ቀደሶ፡ ለእስራኤል፡
28 ከመ፡ ይኩኑ፡[12] ምስሌሁ፡ ወምስለ፡ *መላእክቲሁ፡ ቅዱሳን፡፡[13] ወአንተኒ፡ አዝዝ፡ ለውሉደ፡ እስራኤል፡
ወይዕቀቡ፡ *ትእምርተዝ፡ ኪዳን፡[14] ለ[15]ትውልዶሙ፡ ለሥርዐት፡ ዘ[16]ለዓለም፡ ወኢይሠረዉ፡ እምነ፡
29 ምድር፡፡ እስመ፡ *ትእዛዝ፡ ተሠርዐ፡ ለኪዳን፡[17] ከመ፡ ይዕቀብዎ፡ ለዓለም፡ ዲበ፡ ኵሎሙ፡ ደቂቀ፡
30 እስራኤል፡፡ እስመ፡ ይስማዔልሃ፡ ወውሉዶ፡ ወአኀዊሁ፡ ወዔሳውሃ፡ ኢያቅረቦ፡ ኀቤሁ፡ እግዚአብሔር፡
ወኢኀረየ፡ ቦሙ፡ እስመ፡ ውሉደ፡ አብርሃም፡ እሙንቱ፡[18] እስመ፡ አእመሮሙ፡ ወእስራኤልሃ፡
31 ኀረየ፡ ይኩንዎ፡ ሕዝበ፡፡[19] ወቀደሶ፡[20] ወአስተጋብኦ፡[21] እምኵሉ፡ ውሉደ፡ ሰብእ፡ እስመ፡ *ብዙኅ፡
አሕዛብ፡ ወብዙኅ፡ ሕዝብ፡[22] ወኵሎሙ፡[23] ሎቱ፡ ወዲበ፡ ኵሉ፡ አሰለጠ፡[24] መናፍስተ፡ ከመ፡
32 ያስሕትዎሙ፡[25] እምድኅሬሁ፡፡ ወዲበ፡ እስራኤልሰ፡ ኢ*ያሰለጠ፡[26] ወኢመነሂ፡ መልአከ፡
ወ[5]መንፈሰ፡ እስመ፡ ውእቱ፡ ባሕቲቱ፡ መኰንኖሙ፡ ወውእቱ፡ የዐቅቦሙ፡ ወይትኀሠሦሙ፡
እምእደ፡ መላእክቲሁ፡ ወእምነ፡ እደ፡[5] መናፍስቲሁ፡ ወእምእደ፡ ኵሉ፡[27] ተአዛዝያኒሁ፡[28] ከመ፡
ይዕቀቦሙ፡[29] ወይባርኮሙ፡ ወይኩንዎ፡ ሎቱ፡ ወ*ውእቱ፡[30] ይኩኖሙ፡ ሎሙ፡ እምይእዜ፡ ወእስከ፡
33 ለዓለም፡፡ ወይእዜኒ፡ አነ፡ እዜንወከ፡ ከመ፡ በዛቲ፡ ሥርዐት፡ ይሔስዉ፡ ውሉደ፡ እስራኤል፡
ወኢይከስቡ፡[31] ውሉዶሙ፡ በ[16]ከመ፡ ኵሉ[16]ዝ፡ ሕግ፡[5] እስመ፡ እምሥጋ፡ ክስበቶሙ፡ ይከውኑ፡
መትርፋነ፡ ውስተ፡ ክስበተ፡ ውሉዶሙ፡ *ወኵሎሙ፡ ውሉደ፡[5] ቤሌአር፡[32] የኀድጉ፡ ውሉዶሙ፡
34 ዘእንበለ፡[33] ክስበት፡ በከመ፡ ተወልዱ፡፡ ወትከውን፡ መዓት፡ ዲበ፡ ውሉደ፡ እስራኤል፡ ዐቢይ፡[34]
እምኀበ፡ እግዚአብሔር፡ እስመ፡ ኀደጉ፡ ኪዳኖ፡ ወእምቃሉ፡ ተግኅሡ፡ ወወሐኩ፡ ወጸረፉ፡ በከመ፡
ኢይገብሩ፡[35] ሥርዐቶ፡[36] ለዝ፡ ሕግ፡[37] እስመ፡ ገብሩ፡ ነፍሳቲሆሙ፡ ከመ፡ አሕዛብ፡ ለሰስሎ፡[38]
ወለተሠርዎ፡ እምድር፡፡ ወአልቦ፡ እንከ፡ ሎሙ፡ ኅድገተ፡ ወስርየተ፡ ከመ፡ ይሰረይ፡[39] ወይትሐደግ፡[40]
እምኵሉ፡ ኀጢአት፡[5] ለስሕተት፡[41] ዛቲ፡ ዘለዓለም፡፡

፲፮ ወበሠርቀ፡ ወርኅ፡ ራብዕ፡ አስተርአይናሁ፡[42] ለአብርሃም፡ *ኀበ፡ ድርስ፡[5] ዘማምሪም፡[43]
ወተናገርነ፡ ምስሌሁ፡ ወንሕነ*ኒ፡[5] አይዳዕናሁ፡ ከመ፡ ይትወሀቦ፡ ወልድ፡[44] እምሳራ፡ ብእሲቱ፡፡
2 ወሰሐቀት፡ ሳራ፡ እስመ፡ ሰምዐት፡ ከመ፡ ተናገርነ፡[45] ዘንተ፡ ቃለ፡ ምስለ፡ አብርሃም፡ ወ*ዘለፍናሃ፡[46]
3 ወፈርሀት፡ ወሐሰወት፡ ከመ፡ ሰሐቀት፡[47] በእንተ፡ ቃል፡፡ ወነገርናሃ፡ ስሞ፡ ለወልዳ፡ በከመ፡ ሥሩዕ፡
4 ወጽሑፍ፡ ስሙ፡[5] ውስተ፡ ጽላተ፡ ሰማይ፡ ይስሐቅ፡፡ ወአመ፡ ገባእነ፡ ኀቤሃ፡ በጊዜ፡ ሰዓት፡ ወይእቲ፡[48]
5 ፀንሰት፡ ወልደ፡፡[49] ወበዝ፡ ወርኅ፡ ገብረ፡ እግዚአብሔር፡ ኵነኔሆሙ፡ ለሰዶም፡ ወ*ለ[16]ገሞራ፡

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[1] ትውልድ፡ B. [2] ኮነ፡ ክሱበ፡ A. [3] Emended from እስከ፡ the error is primitive as we have *usque in* in the Lat.; error due to confusion of על and עד. [4] Lat. omits.

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*ወሶቦኡም: ወለዙሱ: አድያመ:[1] ዮርዳኖስ: ወአውዐዮሙ: በእሳት: ወበተይ: ወአጥፍአሙ:[2]
እስከ: ዛ*ቲ:[3] ዕለት: በከመ: ናሁ: አይዳዕኩክ: ዙሎ:[3] ምግባሮሙ: ከመ: ፀዋጋኝ: ወኃጥኣን: ጥቂ:
6 ወይትራኩሱ: ወ*ይዜምዉ:[4] በሥጋሆሙ: ወይገብሩ: ርዙሰ: በዲበ: ምድር:: ወከማሁ: ይገብር:
እግዚአብሔር: ዙነኔ: በመካናት: *በዋእይ: ገብሩ:[5] በከመ: ርዙሶሙ: ለሰይም: ከመ: ኩነና:[6]
7 ለሰይም::[7] ወለሎጥ: ናድጎኖ: እስመ: ተዘከሮ: እግዚአብሔር: ለአብርሃም: ወአውፅኦ: እማእከለ:
8 ግፍታኤ:: ወገብረ: ውእቱኒ: ወአዋልዲሁኒ: ኀጢአተ: ዲበ:[8] ምድር: ዘኢኮነ: ዲበ: ምድር:[9]
9 እመዋዕለ: አዳም: እስከ: አሜሁ: እስመ: ሰከበ: ብእሲ: ምስለ: አዋልዲሁ::[10] ወናሁ: ተአዘዘ:
ወ*ተቄረጸ:[11] ላዕለ: ዙሉ:[3] ዘርኡ: *ውስተ: ጽላተ: ሰማይ:[12] ከመ: ያእትቶሙ: ወከመ: ይሠርዎሙ:
ወከመ: ይግበር: *ዙነኔሆሙ: በከመ:[3] ዙነኔ: ሰይም: ወከመ: ኢየትርፍ: ሎቱ:[13] ዙሎ: ዘርአ: ውስተ:[14]
10 ምድር: ዘሰብእ: በዕለተ: ደይን:: ወ[3]በዝንቱ: ወርኀ: ግዕዘ: አብርሃም: እምነ: ኬብሮን: ወሖረ:
11 ወነደረ: ማእከለ: ቃዴስ: ወሱር: ውስተ: አድባረ:[15] ጌራሮን:: ወበመንፈቀ: ወርኀ: ኃምስ: ግዕዘ:
[12] እምህየ: ወነደረ: ኀበ: ዐዘቅተ: መሐላ:: ወበመንፈቀ: ወርኀ: ሳድስ: ሐወጸ:[16] እግዚአብሔር:
13 ለሳራ: ወገብረ: ላቲ: በከመ: ይቤ:: ወፀንሰት: ወወለደት: ወልደ: በወርኀ: ሣልስ: ወ[17]በመንፈቀ:
ወርኀ: በመዋዕል: ዘይቤሎ: እግዚአብሔር:[18] ለአብርሃም: በበዓለ: ቀዳሜ:[19] ማእረር: ተወልደ:
14 ደስሐቅ:: ወከሰቦ: አብርሃም: ለወልዱ:[20] *አመ: ሳምንት፤[21] ውእቱ: ቀዳሚ: ተከስበ: በከመ:
15 *ኪዳን: እንተ:[22] ተሠርዐት: ለዓለም:: ወበዓመት: ሳድስ: ዘሱባዔ: ራብዕ: ወጻእነ: ኀበ: አብርሃም:
ኀበ: ዐዘቅተ: መሐላ: ወአስተርአይናሁ: በከመ: ንቤላ: ለሳራ: ከመ: ንግበእ:[23] ኀቤሃ: ወይእቲ*ኒ:[13]
16 ፀንሰት:[24] ወልደ::[25] ወተመየጥነ: በወርኀ: ሳብዕ: ወረከብናሃ: ለሳራ: ፀንስተ:[26] ቅድሜነ: ወበ
ረኻና*ሁ:[27] ወዜነወ-ና*ሁ:[27] *ዙሎ: ዘተአዘዘ:[28] ሎቱ: ከመ: ኢይመውት: *እስከ: ይወልድ: ዓዲ:[29]
ስድስተ: ውሉደ: ወይሬአ:[30] ዘእንበለ: ይመውት: ወበይስሐቅ:[31] ይጼዋዕ: ሎቱ:[32] ስም: ወዘርእ::[32]
17 *ወዙሱ: ዘርአ: ውሉዱ: አሕዛበ: ይከውኑ:[33] ወምስለ: አሕዛብ: ይትኤለቍ:[34] ወእምነ: ውሉደ:[35]

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[1] በደወላ: ወበዙሱ: አድያማሂሃ: ለ A. [2] አጥፍአሙ: A. [3] A omits.
[4] ይዛመዉ: A. [5] በውእይ: ይገብሩ: B. [6] Emended with Lat. *judicavit* from ዙነኔሃ: A B. [7] Lat. *illos*. [8] በዲበ: B. [9] Lat. *tota terra*. [10] ወለቶ: A B C, but Lat. supports D. [11] ተቄጽረ: A; Lat. *scriptum*. [12] B trans. before ላዕለ: [13] B omits. [14] A adds ዙሉ: ጽላተ: ሰማይ: በዙሉ: [15] አድባር: A; Lat. *finibus*; so Eth. may be rendered. [16] ሐወጸ: A. [17] A D omit, but Lat. supports B C. [18] So LXX xxi. 2 Κύριος, but Lat. gives *Deus*; so also Mass. and Vulg. [19] ቀዳሚ: B C D. [20] ወለደ: A B. [21] በመዋዕለ: ሰሙን: A D; መዋዕል: ሰሙን: B; after ሰሙን: A adds በቃዳሜ: [22] A omits; B C and Lat. support text. [23] ኀበእ: B. [24] ፀንስት: B. [25] Lat. *filium suum*. [26] ፀንሳት: A. [27] Em. with Lat. from ሃ. [28] ወዙሎ: ተአዘዘ: A. [29] ዓዲ: እስከ: ይወልድ: A, but Lat. supports B. [30] Lat. adds *eos omnes*. [31] Lat. adds *multiplicabatur et*. [32] Lat. omits. [33] ወዘርእ: ወዙሉ: አሕዛብ: ይከውኑ: ውሉዱ: A. [34] ይትሞለቍ: A. [35] ውሉዱ: C D; A omits.

tores valde et immundi, spurcitias exercentes in carnibus suis et facientes
abominationes super terram. Ita enim faciet Deus judicium in locis, 6
ubicumque fecerint abominationis Sodomorum[1], *sicut judicavit[2] illos.
Et Loth liberavimus[3] inde, propter quod memor fuit Deus Abrahae, ut 7
liberaret[4] eum de medio eversionis. Etenim fecit ipse et filiae[5] ejus 8
iniquitatem super terram, qualis non est facta in [tota] terra a diebus
Adam[6] usque ipsum[7], ut dormiret homo cum filiabus suis. Etenim ecce 9
demandatum est et scriptum[8] in omne semen in tabulis caeli, ut auferantur et exterminentur tales[9] et ut fiat judicium ipsorum secundum
judicium Sodomorum[1], ut non derelinquatur *in ipsis[10] omne semen
hominis in terra in die judicii. Et in mense hoc exivit Abraham 10
a Cebron et abiit et inhabitavit inter medium Cades et Sur in finibus
Gerarorum[11]. Et in medio mensis quinti transtulit se inde et habi- 11
tavit secus puteum jurationis. Et in medio mensis sexti visitavit Deus[12] 12
Sarram et fecit illi sicut dixit. Et concepit et peperit filium in mense 13
tertio[13] et in dimidio mensis, secundum tempus quod dixit Deus ad
Abraham, in diem festum primitivorum natus est Isac. Et circumcidit 14
Abraham filium suum octavo die: hic primus circumcisus est secundum
testamentum dispositum in saecula. Et in anno sexto septimanae[14] 15
quartae[15] adfuimus ad Abraham secus puteum jurationis et visi sumus illi,
sicut dixeramus Sarrae quoniam reverti haberemus ad eam et ipsa[16] con-
ceptum haberet filium [suum]. Et reversi sumus in mense septimo et 16
invenimus Sarram conceptum habentem in conspectu nostro: et bene-
diximus eum et indicavimus illi quaecumque decreta sunt ei ⟨et⟩ quomodo
(non) esset moriturus quoad[17] generaret adhuc sex filios, et videbit ⟨eos
omnes⟩ priusquam moriatur; sed in Isac[18] vocabitur nomen (ejus et
semen). Et omne semen filiorum ejus gentes erunt et cum gentibus 17
deputabuntur, et ex filiis Isac unus erit in semen sanctum, qui cum

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[1] MS. Sodomum. [2] MS. sic judicabit. [3] MS. liberabimus. [4] MS. eliberaret. [5] MS. filii. [6] MS. abraham. [7] Eth. = tempus ipsius. [8] Eth. = incisum. [9] MS. talis. [10] Eth. = ei. [11] MS. gerarum. [12] We should read Dominus, as in Eth. and Gen. xxi. 1. [13] MS. septimo. [14] MS. septimanarum. [15] MS. quarti. [16] MS. adds in. [17] Emended from et quod of MS. [18] MS. adds multiplicabitur et.

18 ይስሐቅሂ: አሐዱ: ይከውን: ለዘርኡ: ቅዱስ: ወውስተ: አሕዛብ*ሂ:[1] ኢ*ይትኄለቍ::[2] እስመ: ለመክፈልተ: ልዑል: ይከውን: ወውስተ: ዘይመልክ:[3] አምላክ: ወረደ: ዙሉ: ዘርኡ: ከመ: ይኩን: ለእግዚአብሔር: *ሕዝበ: ትርሲት:[4] እምዙሉ: ሕዝብ:[5] ወከመ: ይኩን: መንግሥተ:
19 ዘክህነት:[6] ወሕዝበ: ቅዱሰ:: ወሖርክ: ፍኖትኒ: ወዜነውናሃ: ለሳራ: ዙሎ: ዘነገርናሁ:[7] ወተፈሥሑ:
20 ክልኤሆሙ: ፍሥሓ: ዐቢየ: ጥቂ:: ወሐነጸ: በህየ: ምሥዋዐ: ለእግዚአብሔር: ዘባልሆ: ወለዘ *ይስተፈሥሑ:[8] በምድረ: ፍልሰቱ:[9] ወገብረ: በዓለ: ፍሥሓ: በዝ: ወርኀ: ሰቡዕ: መዋዕለ:
21 በቅሩበ: ምሥዋዕ: *ዘሐነጸ: ኀበ:[10] *ዐዘቅተ: መሐላ::[11] ወሐነጸ: ምጽላላተ: ሎቱ: ወለአግብርቲሁ:
22 በዛቲ: በዓል: ወውእቱ: መቅድመ: ገብረ: በዓለ: መጻላት:[12] በዲበ: ምድር:: ወበዝ: ሰቡዕ: መዋዕል: ሀሎ: ይቄርብ: ዙሎ: ዕለተ: በበ: ዕለት: ውስተ: *ምሥዋዕ: ጽንሓሐ:[13] ለእግዚአብሔር:
አልህምተ: ክልኤተ: ወአብሐኩ:[14] ክልኤተ: ወአባግዐ: ሰብዐተ: መሐስአ: ጠሊ: አሐደ: በእንተ:
23 ኀጢአት: ከመ: ያስተስሪ: ቦቱ: በእንቲአሁ: ወበእንተ: ዘርኡ:: ወ[15]ለመሥዋዕት: መድኀኒት:
አብሐኩ: ሰብዐተ: ወመሐስአ: ሰብዐተ: ወአበግዐ: ሰብዐተ: ወደቤላተ: ሰብዐተ: ወመሥዋዕቶሙሂ:
ወሞጻሕቶሙሂ: ወለዙሉ:[16] ሥብሖሙ: የዐጥን:[17] በዲበ: ምሥዋዕ: ጽንሓሐ: *ኀሩየ: ለእግዚአ
24 ብሔር:[18] ለመዐዛ: ሠናይ:: ወ[15]በጽባሕ: ወሰርክሂ:[19] የዐጥን: አፈወ:[20] ስኒነ፤ ወቀንአተ፣
ወማየ: ልብን፤ ወናርዶስ፤ ወከርቤ፤ ወሰንበልተ: ወዙስተ:[21] ሰብዐቲሆሙ: ዘንተ: ዙሎ:[11] ይቄርብ:
25 ውጉአ: ዕሩየ: ተዐሪዮ:[22] ድሙረ: ንጹሐ:: ወገብረ: ዘንተ: በዓለ:[15] ሰቡዕ: መዋዕለ: እንዘ:
ይትፌሣሕ: በዙሉ: ልቡ: ወበዙሉ: ነፍሱ: ውእቱ: ወዙሎሙ: አለ: ውስተ:[23] ቤቱ: ወአልቦ:
26 መነሂ: ነኪረ: ምስሌሁ:[24] ወዙሉ: ዘኢካነ: ክሱበ:: ወባረኮ: ለፈጣሪሁ: ዘፈጠሮ: በትዝምዱ:[25]
እስመ:[11] በ[26]ሥምረቱ:[11] ፈጠሮ:[11] እስመ: አእመረ: ወጠየቀ: ከመ: እምኔሁ: ይከውን: ተክለ:
ጽድቅ: ለትውልዱ: ዘለዓለም: ወእምኔሁ: ዘርኡ: ቅዱስ: ከመ: ይኩን:[27] ከማሁ: ለዘገብረ:
27 ዙሎ:: ወባረኮ:[28] ወተፈሥሐ: *ወጸውዐ: ስማ:[29] ለዛቲ: በዓል: በዓለ: እግዚአብሔር:[30] ፍሥሓ:

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[1] ኒ: A; C D omit. [2] ይትሞለቍ: A. [3] ዘደመልክ: B. [4] ሕዝበ: ቲርሲት: A; መዝገበ: ትርሲት: C; ሕዝበ: ርስት: D. The readings of C D are clearly attempts at emendation. Lat. *populum sanctificatum* is corrupt, as this idea appears in next line. It is probable that the Greek was λαὸς οὐσίας, and the Heb. עַם סְגֻלָּה; cf. Exod. xix. 5, Deut. vii. 6, xiv. 2, xxvi. 18. ትርሲት: is possibly a corruption of ጥሪት: hence ሕዝበ: ጥሪት: = λαὸς οὐσίας or περιούσιος; see xix. 18, xxxviii. 20 below. ትርሲት: if right would imply תְּהִלָּה; cf. Deut. xxvi. 19. [5] A adds በምድር: against B C D and Lat. [6] Em. with Lat. *regnum sacerdotale* and Exod. xix. 6 מַמְלֶכֶת כֹּהֲנִים from ወክህነት: A B C D. [7] ዘነገርናሃ: A D; ዘነርናሁ: B. [8] አስተፈሥሑ: A; ደስተፈሥሑ: C D. [9] ፍትረቱ: A D. [10] በኀበ: A; Lat. omits. [11] Lat. omits. [12] B C omit, but Lat. supports A D. [13] ጽንሐሐ: ምሥዋዕ: B. [14] ወበሐኩ: A. [15] B omits. [16] Emended with Lat. *et universam* from ላዕለ: ዙሉ: [17] =הַקְטִיר in Lev. iii. 16. [18] A B C omit ለእግ″, but Lev. iii. 16 supports text. [19] ወበሰርክ: A. [20] An inadequate rendering of קְטֹרֶת הַסַּמִּים Lev. iv. 7; θυμιάματος τῆς συνθέσεως LXX; Lat. rightly *incensum compositionis.*

gentibus non conputabitur, quoniam in sorte excelsi erit; quoniam in 18
possessionem[1] Dei cecidit omne semen ejus, esse Deo in populum
sanctificatum[2] ex omnibus gentibus [ejus] et ut sit regnum sacerdotale
et populus sanctus. Et abivimus[3] viam nostram et indicavimus Sarrae 19
quaecumque indicavimus ei, et gavisi sunt utrique gaudio magno. Et 20
aedificavit illic altarium Domino, qui liberavit eum, et *gratiae ejus[4] in
terram commorationis suae; et fecit diem festum laetitiae in mense hoc
septem dies secus altarium (quod aedificaverat secus puteum jurationis).
Et aedificavit tabernacula sibi et servis suis in die festo hoc: et hic 21
primus fecit diem festum tabernaculorum super terram. Et in (his) 22
diebus (septem) erat offerens per singulos dies super altare fructum
Domino vitulos duos et arietes duos, (et) oves septem; ⟨et⟩ hircum capra-
rum unum pro peccatis, propitiari in ipso pro se et pro semine suo.
Et in sacrificium salutare arietes septem, hedos septem, oves septem 23
et hircos septem, et sacrificia ipsorum et vinum ipsorum, et universam
adipem eorum erat incendens super altari (electam Domino)[5] ostiam in
odorem suavitatis. Et mane et vespera[6] erat incendens *incensum com- 24
positionis[7], libanum et galbanum et stacten et nardum et myrram et
spicam et costum, septem has species mundas erat incendens concisas
et aequaliter mixtas. Et fecit diem festum hunc per septem dies, 25
aepulans in toto corde suo et in omni anima sua, ipse et universi domes-
tici sui, et omnis alienus non erat cum ipsis et omnis (qui non) circum-
cisus. Et benedixit creatorem suum, qui creavit illum (in familia ipsius, 26
quia in beneplacito suo creavit eum): quia cognovit et scivit quia ex
ipso erit plantatio veritatis in generationibus aeternis et ex ipso semen
sanctum, ut sit secundum hune[8] qui creavit universa. Et benedixit 27
et gavisus et vocavit nomen [diei] festi hujus dies festos[9] Domini[10],

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[1] MS. possesionem. [2] Due to confusion of *οὐσίας* and *ὅσιος*; should be peculiarem; see note 4 on Eth. text. [3] MS. abibimus. [4] Corrupt; Eth. = gaudio afficiebat eum. [5] The lacuna in the MS. which I have filled up from the Eth. amounts to thirteen or fourteen letters. [6] MS. vesperam. [7] Eth.=odoramenta. [8] MS. hoc. [9] MS. festus. [10] Em. with Eth. from dies.

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[21] ቅስጣ: A. [22] ተዐርዮ: C D. [23] A omits. [24] Lat. *cum ipsis*. [25] በትዝምደመ: A; Lat. omits. [26] ለ B. [27] ይኩሉ: A. [28] ወባረኮ: A. [29] ወጸገዐ: እስመ: A.
[30] Lat. *dies*—a corruption (?) of *Domini* or *Dei*.

28 ስጥወት፡[1] ለአምላክ፡ ልዑል፡፡ ወባረክናሁ፡[2] ለዓለም፡ ወለዘርኡ፡[3] ዘእምድኅሬሁ፡ በኵሉ
ትውልደ፡ ምድር፡[4] እስመ፡ ገብረ፡ ዘንተ፡ በዓለ፡ በጊዜሃ፡ በከመ፡ ስምዐ፡[5] ጽላተ፡ ሰማይ፡፡
29 በእንተዝ፡ ተሠርዐ፡ ውስተ፡ ጽላተ፡ ሰማይ፡ ላዕለ፡ እስራኤል፡ ከመ፡ *ይኩኑ፡ ገባርያነ፡[6] በዓለ
መጸለት፡ ሰቡዐ፡ መዋዕለ፡ በፍሥሓ፡ በወርኅ፡ ሳብዕ፡ ዘ[7]ይትወከፍ፡[8] በቅድመ፡ እግዚአብሔር
30 ሕገ፡ ዘለዓለም፡ በትውልዶሙ፡[9] በኵሉ፡ *ዓመት፡ ወዓመት፡፡[10] ወአልቦ፡ ለዝንቱ፡[11] ወሰነ፡ መዋዕል
እስመ፡ ለዓለም፡ ውእቱ፡ ሥሩዕ፡ ላዕለ፡ እስራኤል፡ ከመ፡ ይግበርዎ፡ ወይንበሩ፡ ውስተ፡ ምጽላል
ወከመ፡ ያንብሩ፡ አክሊላተ፡ ውስተ፡[12] ርእሶሙ፡ ወከመ፡ ይንሥኡ፡ *ዐጽቀ፡ ቈጽል፡[13] ወኰሓ፡[14]
31 እሙሐዝ፡፡[15] ወነሥአ፡ አብርሃም፡ *ልበ፡ ፀበርት፡[16] ወፍሬ፡ *ዕፅ፡ ሠናይ፡[17] ወበኵሉ፡ *ዕለት
እምዕለት፡[18] ሀሎ፡ እንዘ፡ የአውድ፡ ምሥዋዐ፡ በአዕፁቅ፡ *ስብዕ፡ [ለዕለት]፡[19] በጽባሕ፡ ይሴብሕ
ወይገኒ፡ ለአምላኩ፡ ኵሎ፡ ዘበፍሥሓ፡፡

፲፯ ወበአሐዱ፡[20] ዓመት፡ ዘሱባዔ፡ ኃምስ፡[21] ኀደገ፡ ጥበ፡ ይስሓቅ፡ በዝንቱ፡ ኢዮቤልው፡ ወገብረ
አብርሃም፡ ግዝአ፡[22] ዐቢየ፡ በወርኅ፡ ሣልስ፡ በዕለተ፡ ኀደገ፡ ጥበ፡ ወልዱ፡[23] ይስሐቅ፡፡ ወይስማዔል
ወልድ፡[24] ለአጋር፡ ግብጻዊት፡ በቅድመ፡ ገጹ፡ ለአብርሃም፡ አቡሁ፡ በ[21]መካኑ፡ ወተፈሥሐ፡ አብርሃም
ወባረኮ፡ ለእግዚአብሔር፡ እስመ፡ ርእየ፡ ሎቱ፡[21] ውሉዶ፡ ወኢሞተ፡[25] ዘእንበለ፡ ውሉድ፡፡
3 ወተዘከረ፡ ቃሎ፡ ዘተናገሮ፡[26] በዕለተ፡ ተፈልጠ፡ ሎጥ፡ እምኔሁ፡ ወተፈሥሐ፡ እስመ፡ ወሀቦ
እግዚአብሔር፡ ዘርአ፡ በዲበ፡ ምድር፡ ከመ፡ ይረሳ፡ ለምድር፡ ወባረኮ፡ በ*ኵሉ፡[27] አፉሁ፡ ለፈጣሬ
4 ኵሉ፡፡ ወርእየቶ፡ *ለይስማዔል፡ ሳራ፡[28] እንዘ፡ ይትዋነይ፡[29] ወይዘፍን፡[30] ወለ[31]አብርሃምኒ፡ እንዘ
ይትፌሣሕ፡ ፍሥሓ፡ ዐቢየ፡ ወቀንአት፡ ለ[32]ይስማዔል፡ ወትቤሎ፡ ለአብርሃም፡ ስድድ፡ ዛተ፡ ወለተ
5 ወወልዳ፡ እስመ፡ ኢይወርስ፡ ወልዳ፡ ለዛ፡ ወለት፡ ምስለ፡ ወልድየ፡ ይስሓቅ፡፡ ወማኅዝን
*ውእቱ፡ ቃል፡[33] በቅድመ፡ *አዕይንተ፡ አብርሃም፡[34] *በእንተ፡ አመቱ፡[35] ወበእንተ፡ ወልዱ፡ ከመ

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[1] ስጥወተ፡ A B. [2] A adds ለአምላክ፡ [3] Em. from ወኵሉ፡ ዘርእ፡ A C D; ወኵሉ፡ ዘርኡ፡ B. [4] Lat. *totius terrae.* [5] ስምዕ፡ A B. [6] Lat. *sit.* [7] C omits. [8] ይትወከፎ፡ B D. [9] ወለትውልዶም፡ A. [10] መዋዕል፡ ወዓመት፡ A. [11] B and Lat. omit. [12] ዲበ፡ B. [13] ቈጽለ፡ ዐፅቀ፡ B; Lev. xxiii. 40 עֲנַף עֵץ־עָבֹת; LXX κλάδους ξύλου δασεῖς. [14] ኰሐ፡ B; ኵሓ፡ C; ወኰኵሐ፡ D. Here LXX Lev. xxiii. 40 diverges from Mass. and our text, καὶ ἰτέας καὶ ἄγνου κλάδους. [15] እምሐዝ፡ A B; እምነ፡ ፈለግ፡ D. [16] ልቦ፡ ፀበርተ፡ A. Text implies לִבּוֹת תְּמָרִים, and so Syr. and Arabic instead of Mass. and Sam. in Lev. xxiii. 40 כַּפֹּת תְּמָרִים; LXX κάλλυνθρα φοινίκων. Lat. *de decore palmarum* corrupt for *de corde palmarum.* [17] ዕፀ፡ ሠናየ፡ A; ዕፅ፡ ሠናየ፡ B. [18] ዕለተ፡ እምዕለተ፡ A. [19] በዕለተ፡ ሳብዕ፡ A; Lat. *septies.* Hence ለዕለት፡ is probably an interpolation. [20] A adds እመዋዕል፡ ወ. [21] A omits. [22] ግእዞ፡ A. [23] So Sam. and LXX Gen. xxi. 8. Mass., Syr., Vulg., Onk. omit. [24] Em. from ወልደ፡ [25] ወኢሞቱ፡ B. [26] ዘተናገረ፡ A. [27] B omits. [28] A trans. [29] Gen. Mass. xxi. 9 מְצַחֵק; LXX παίζοντα; Vulg. *ludentem.* [30] Lat. *cum Isac.* Hence ወይዘፍን፡ is a corruption of በይስሐቅ፡ Gen. xxi. 9 Mass. thus seems defective, as in LXX we have μετὰ Ἰσαὰκ τοῦ

jucunditatis acceptabilis Deo excelso. Et benediximus eum in saecula[1] 28
et semen ejus *eum ipso[2] in omnes generationes [totius] terrae, quia
fecit diem festum hunc in tempore suo secundum testimonium tabu-
larum caeli. Propter quod decretum est in tabulis caeli super Istrahel ut 29
sit dies festus tabernaculorum septem dies[3] in laetitia in mense septimo,
acceptabiles in conspectu Domini, legitimum sempiternum in generationi-
bus ipsorum per singulos annos. Et non erit finis temporum, quoniam 30
in sempiternum est praeceptum Istrahel, facere eum et sedere in taber-
naculis et ut ponant coronas super capita sua, accipere ramos densos[4]
et *salicem de torrente[5]. Et accepit Abraham de corde[6] palmarum et 31
fructus ligni speciosi, et omnibus diebus erat circumiens altarium[7] in ramis
septics mane, laudans et confitens Deo suo[8] omnia in laetitia.

Et in anno primo *ebdomadae quintae[9] ablactatus est Isac jubileo hoc, XVII.
et fecit Abraham convivium magnum, in[10] mense tertio in die qua ablac-
tatus est filius ejus Isac. Et Ismael, filius Agar [ancillae] Aegyptiae, 2
loco erat in conspectu Abraham patris sui: et gavisus est Abraham
et benedixit Deum, quia vidit sibi filios et non est defunctus sine filiis.
Et memor fuit sermones quos locutus est ei in die qua segregavit se 3
Loth ab ipso, et gavisus est, quia dedit Deus illi semen super terram, ut
hereditet eam, et benedixit toto ore suo qui creavit universa. Et vidit 4
Sarra Ismael ludentem *cum Isac[11] et Abraham gaudentem gaudio magno
et zelavit Ismael et dixit ad Abraham: Eice ancillam istam et filium ejus,
quia non hereditabit filius ancillae hujus cum filio meo Isac. Et pessimus 5
[visus][12] est sermo in oculis Abraham propter ancillam et propter filium
ejus, ut eiciat illos ab se. Et dixit Deus ad Abraham . . . 6

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[1] MS. saeculo. [2] Read post ipsum with Ethiopic. [3] MS. adds toti. [4] MS. denos. [5] MS. calicem de torrentem. [6] Em. with Eth. from decore; see note 16 Eth. text. [7] MS. adds meum. [8] MS. adds secundum. [9] MS. ebdomadarum quinti. [10] MS. et in. [11] See note 30 Eth. text. [12] See note 33 Eth. text.

υἱοῦ ἑαυτῆς; and in Vulg. *cum Isac filio suo*, for which there is no equivalent in Mass. [31] ወ B. [32] በ B. [33] ቃሉ: B; Lat. *pessimus visus est sermo* exactly agrees with LXX xxi. 11 *σκληρὸν δὲ ἐφάνη τὸ ῥῆμα*. As Vulg. gives *dure accepit hoc* there is no connexion between it and the Lat. Vers.; hence either the Heb. text of Jubilees stood originally יֵרַאְ רַע..., and so likewise that of Gen. xxi. 11, or else the Lat. Vers. was corrupted through influence of LXX; Gen. xxi. 12 is in favour of the latter; Sam., Syr., Onk. support Mass. [34] አዕይንቲሁ: ለአብርሃም: A. [35] Gen. xxi. 11 omits.

6 ይስድዶሙ፡ እምኀቤሁ። ወይቤሎ፡ እግዚአብሔር፡ ለአብርሃም፡ ኢይኩን፡ ሐዘን፡[1] ቅድመ
አዕይንቲከ፡ በእንተ፡ ሐፃን፡ ወበእንተ፡ ወለትኪ[2] ዙሎ፡[3] ዘትቤለከ፡ ሳራ፡ ስማዕ፡ ንባቢ፡ ወግበር
7 እስመ፡ በይስሐቅ፡ ይጼዋዕ፡[4] ለከ፡ *ስም፡ ወ[5]ዘርእ። ወበእንተ፡ ወልደሰ፡ ለ*ዛ፡[6] ወለት
8 ውስተ፡ ዐቢይ፡[7] ሕዝብ፡ እሬስዮ፡ እስመ፡ እምዘርእከ፡ ውእቱ። ወጌሰ፡ አብርሃም፡ በነግህ
9 ወነሥአ፡ *ሐባው-ዘ፡ ወዝቀ፡ ማይ፡[8] ወአስከማ፡ ለአጋር፡ ወለሐፃን፡ ወፈነዋ። ወ*ሶረት፡ ወ[9]ታንገረ
በገዳመ፡ ቤርሰቦ፡[10] ወተፈጸመ፡ ማይ፡ እምዝቅ፡ ወጸምአ፡ ሐፃን፡ ወስእነ፡ ሐዊረ፡ ወወድቀ።
10 ወነሥአት፡ እሙ፡ *ወገደፈት፡[11] ታጎት፡[12] አሐቲ፡ ኤልያስ፡[13] ወሶረት፡ ወነበረት፡ አንዳሮ፡ መጠነ
11 አሐቲ፡ ምንዳፍ፡ እስመ፡ ትቤ፡ ኢይርአይ፡ ሞቶ፡ ለሕፃን*የ፡[14] ወነቢራ፡ በከየት። ወይቤላ
መልአከ፡ አምላክ፡ *አሐዱ፡ እምቅዱሳን፡[15] ምንተ፡ ትበክዪ፡[16] አንቲ፡ አጋር፡ ተንሢአኪ፡[17] ንሥእዮ
ለኀፃን፡[18] ወአንዝዮ፡ በእዴኪ፡ እስመ፡ ሰምዐ፡ እግዚአብሔር፡ ቃለኪ፡ ወርእዮ፡[19] ለሕፃን።
12 ወ*ከሠተ፡[20] አዕይንቲሃ፡ ወርእየት፡ ዐዘቅተ፡ ማይ፡ ወሶረት፡ ወመልአት፡ ዝቃ፡[21] ማየ፡ ወአስተየት
13 ሕፃና፡[21] ወተንሥአት፡ ወሶረት፡ መንገለ፡ በድወ፡[22] ፍራም። ወልህቀ፡ ሕፃን፡ ወኮነ፡ ነዳፌ
ወሀለወ፡ እግዚአብሔር፡ ምስሌሁ፡ ወነሥአት፡ ሎቱ፡ እሙ፡ ብእሲተ፡[23] እምአዋልደ፡ ግብጽ።
14 ወወለደት፡ ሎቱ፡ ወልደ፡[23] ወጸውዐ፡ ስሞ፡ ፍቤዎት፡ እስመ፡ ትቤ፡ ቅሩብ፡ እግዚአብሔር፡ ሊተ
15 ሶበ፡ ጸዋዕክዎ። ወኮነ፡ በሱባዔ፡ ሳብዕ፡ በቀዳሚ፡ ዓመቱ፡[24] በወርኀ፡ ቀዳሚ፡ በዝ፡ ኢዮቤልዉ፡[25]
አመ፡ ዐሡሩ፡ ወሰኑዩ፡ ለዝ፡ ወርኀ፡ ኀፃ፡ ቃላት፡[26] በሰማያት፡ በእንተ፡ አብርሃም፡ ከመ፡ ውእቱ
መሃይምን፡ በሱሉ፡ ዘይትናገሮ፡[27] ወደፈቅሮ፡ እግዚአብሔር፡ ወ[28]በሱሉ፡ ምንዳቤ፡ ኀፃ፡ ምእመኒ።
16 ወመጽአ፡ መኰንን፡ መስቴማ፡ ወይቤ፡ ቅድሜሁ፡[23] ለአምላክ፡ ናሁ፡ አብርሃም፡ ደፈቅሮ፡ ለይስሓቅ
ወልዱ፡ ወደስተኣድሞ፡[29] ኪደሁ፡ እምሱሉ፤ በሎ፡ ደዕርግ፡ ጽንሓሐ፡ ዲበ፡ ምሥዋዕ፡ ወአንተ
ትረኢ፡ ለእመ፡ ይገብር፡ ዘንተ፡ ቃለ፡ ወታአምር፡ ለእመ፡ መሃይምን፡[30] ውእቱ፡ በሱሉ፡ ዘታሜክሮ።
17 ወእግዚአብሔር፡ ደአምር፡[31] ከመ፡ መሃይምን፡ አብርሃም፡ በሱሉ፡ ምንዳቤሁ፡[32] እስመ
አመከሮ፡[33] ቢምድሩ፡ ወ[23]በዐባር፡ ወአመከሮ፡[33] በብዕለ፡ ነገሥት፡ ወአመከሮ፡[33] ካዕበ፡ በብእሲቱ

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[1] **ኀዘነ፡** A. [2] So LXX Gen. xxi. 12; Mass., Sam., Vulg. add suffix of 2nd pers. [3] **ዙሉ፡** A. [4] **ይሰመይ፡** A. [5] Gen. xxi. 12 omits. [6] So Sam. and LXX xxi. 13, but Mass. omits. [7] So Sam. Gen. xxi. 13, LXX, Syr., Vulg., Arabic; only late authorities omit, Mass., Onk., Ps.-Jon., the last giving עם ליסטים 'nation of robbers.' [8] **ሐባው-ዘ፡ ወዝቀ፡ ማየ፡** A. [9] A omits. [10] **በርሳቤሕ፡** A; **ቤርሳቤ፡** C D. [11] **ወሐዊራ፡ ገደፈት፡** B C D. [12] **ውስተ፡** A. [13] This implies ἐλαίας; LXX Gen. xxi. 15 has ἐλάτης; Mass. שִׂיחִם. [14] So LXX xxi. 16 μου; Mass., Sam., Syr., and Vulg. omit. [15] Better omit **አሐዱ፡** with D and translate 'from the holy place;' cf. Gen. xxi. 17. [16] **ትበክዪ፡** A. [17] **ተንሥአኪ፡** A; **ተንሢአኪ፡** B. [18] **ለኀፃንኪ፡** A. [19] **ወርእየት፡** C D. [20] Em. with Gen. xxi. 19 from **ከሠተት፡** A B C D. [21] Suffix due probably to Eth. Vers. Gen. xxi. 19. [22] **በድው፡** A. [23] B omits. [24] **ዓመት፡** B. [25] **ኢዮቤሌዎ፡** A. [26] **ቃለ፡** A. [27] **ዘይነግሮ፡** A D. [28] **እስመ፡** D; A omits. [29] **ወደስተኣድም፡** A; **ወደስተአድሞ፡** C D. [30] **ኪነ፡ መሃይምነ፡** A. [31] **አእመሮ፡** A; **ደአምሮ፡** C D. [32] **ምንዳቤ፡ ዘይቤሎ፡** B C D. [33] **ኣመኀሮ፡** A B.

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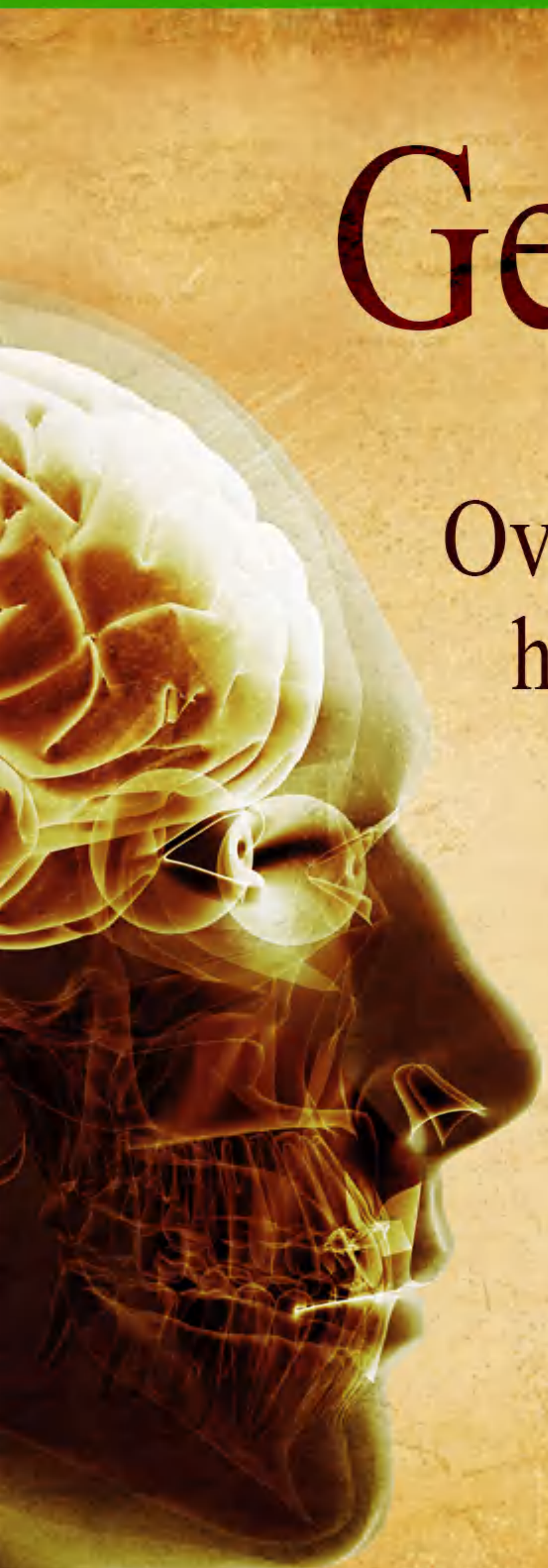

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10 ምንተኒ:[1] ላዕሌሁ: እስመ: አእመርኩ: ከመ: ፈራሂ: እግዚአብሔር: ውእቱ:: መ*ጸዋዕክዎ:[2]
11 እምሰማይ: ወእቤሎ: አብርሃም: አብርሃም: ወደንገፀ:[3] ወይቤ: ነየ: አነ:: ወእቤሎ: ኢትፈኑ:
እዴክ: ዲበ: ሕፃን: ወኢትግበር: ምንተኒ: ዲቤሁ: እስመ: ይእዜ: አእመርኩ:[4] ከመ: ፈራሂ:
12 እግዚአብሔር: አንተ: ወኢ*ምሕክ:[5] ወልደክ: በሹረክ:[6] እምኔየ::[7] ወተንፍረ: መኰንን:[8] መስቴማ:
ወአንሥአ: አብርሃም: አዕይንቲሁ: ወርእየ: ወናሁ: አሐዱ:[9] በሐሥ: እጉዝ: በዕፀው:[10] በአቅርንቲሁ:
13 ወ[11]ሖረ: አብርሃም: ወነሥአ: ለበሐሥ: ወአዕረጎ: ለጽንሓሕ:[12] ህየንተ: ወልዱ:: ወጸውዖ:
አብርሃም:[13] ለውእቱ: መካን: *እግዚአብሔር: ርእየ:[14] ከመ: ይትበሀል:[15] እግዚአብሔር: ርእየ:[16]
14 ውእቱ: ደብረ: ጽዮን:: ወጸውዖ: እግዚአብሔር:[17] ለአብርሃም: በስሙ:[18] ዳግመ: እምሰማይ:[11]
15 በከመ: አስተረሰየነ:[19] ከመ: ንትናገሮ: በስመ: እግዚአብሔር:: ወይቤ: በ[11]ርእስየ: መሐልኩ: ይቤ:
እግዚአብሔር: እስመ: *ገበርከ: ዘንተ: ቃለ:[20] *ወኢምሕክ: ወልደክ: በሹረክ:[21] እምኔየ:[22]
ዘአፍቀርክ:[23] እስመ: ባርኮ: እባርከከ: ወአብዝኆ: ጸበዝኅ:[24] ዘርእክ: ከመ: ከዋክብተ: ሰማይ:
16 ወከመ: ኆፃ: ዘድንጋገ: ባሕር: ወ*ይወርሱ:[25] ዘርእክ: አህጉረ: ፀሮሙ:: ወይትባረኩ: *በዘርእክ:
ዅሎሙ:[13] አሕዛበ: ምድር: ህየንተ: ዘሰማዕክ: ቃለ: ዚአየ: ወአይዳዕኩ: ለሹሉ: ከመ: ምእመን:
17 አንተ: ሊተ: በሹሉ: ዘእቤለክ፤ ሖር: በሰላም:: ወሖረ: አብርሃም: ኀበ: ደቂ: *ወተንሥኡ:
18 ወሖሩ:[26] ቤርሳቤ: ኅቡረ: ወነደረ: አብርሃም: ኀበ: ዐዘቅተ: መሐላ:: ወይገብር: ዛተ: በዓለ:
በሹሉ: ዓመታት: ሰቡዐ: ዕለተ: በፍሥሓ: ወሰመይ: በዓለ: እግዚአብሔር: በከመ: ሰቡዕ: ዕለት:[11]
19 እለ: ሖረ: ወተመይጠ: በሰላም::[27] ወ*ከመዝ:[27] ሥሩዕ: ውእቱ:[13] ወጽሑፍ: ውስተ: ጽላተ:
ሰማይ: በእንተ: እስራኤል: ወዲበ: ዘርኡ: ለገቢረ: ዛቲ: በዓል: ሰቡዐ: ዕለተ: በፍሥሓ: በዓል::[28]
፲፱ ወበዓመት: አሐዱ: ዘ[29]ሱባዔ: ቀዳሚ: በዘ: ፶ወ፮[30] ኢዮቤልዉ: ተመይጠ: አብርሃም:
2 ወነደረ: አንዳረ: ኬብሮን: ዛቲ: ደእቲ: ቀርያታርባቅ:[31] ክልኤ: ሱባዔ: ዓመት:: ወበዓመት:

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[1] ወኢምንተኒ: A. [2] እጼውዖ: A; ጸውዖ: እግዚአብሔር: D. [3] A omits with Eth. Vers. xxii. 11. [4] Here and in ver. 9 to be taken as = *manifestavi* of Lat., cf. ver. 16; hence different from Gen. xxii. 12 יָדַעְתִּי; text implies יְיָדַעְתִּי. [5] መሓካ: A. [6] Mass. xxii. 12 יְחִידְךָ; LXX τοῦ ἀγαπητοῦ. [7] LXX xxii. 12 δι' ἐμέ; Vulg. *propter me;* text agrees with Mass. [8] መኰንነ: A B. [9] So LXX xxii. 13; Sam., Syr., Ps.-Jon., Graec.-Ven. thus implying אֶחָד; Mass., with Itala, Vulg., Onk., reads אַחַר. [10] Em. with Gen. xxii. 13 from ወይመጽእ: A B C D; LXX ἐν φυτῷ σαβέκ—a duplicate rendering. [11] B omits. [12] Lat. omits, but Gen. xxii. 13 supports text. [13] A omits. [14] ራእየ: እግዚአብሔር: A. [15] Lat. rightly adds *in monte;* so Mass. and LXX; hence we should insert በደብር: [16] So Syr. ܚܙܐ ܡܪܝܐ; Lat. *Dominus videbit* = יְהוָה יִרְאֶה, but passive in Mass. בְּהַר יְהוָה יֵרָאֶה; LXX ἐν τῷ ὄρει Κύριος ὤφθη. [17] A trans. after በስመ: Lat. omits, but Gen. xxii. 15 supports text. [18] በስመ: A. [19] Em. from አስተርኣየነ: B; አስተርአየ: A; አስተርአየኒ: C; አስተርአይነ: D; Lat. *fuimus.* [20] ገበርከ: ለዝንቱ: ቃል: A. [21] ወኢመሓክ: ለወልድከ: ፍቁር: ከ: A. [22] LXX δι' ἐμέ; Vulg. *propter me.* [23] A and Gen. xxii. 16 omit, but Lat. supports B C D. [24] አስተባዝኀከ: A. [25] ይረሱ: A. [26] ወሖሩ:

. . . et conturbatus est et dixit: Ecce ego. Et dixi ad eum: Noli 10, 11
inicere manum tuam super puerum et non facias ei quidquam, quod[1] nunc
manifestavi quia times Deum [tuum] et non pepercisti filio tuo primo-
genito a me. Et confusus est princeps Mastima. Et elevans Abraham 12
oculos suos vidit, et ecce aries unus tenebatur (inter vepres)[2] cornibus
suis et abiit Abraham et accepit arietem et obtulit eum (in holocaustum)
pro [Isac] filio suo. Et vocavit Abraham nomen loci illius 'Dominus 13
vidit,' ut dicatur '⟨in monte⟩ Dominus visus est,' hic est mons Sion.
Et vocavit (Dominus) Abraham nomine suo secundo de caelo, quia 14
fuimus[3] ut loquamur illi nomine Domini. Et dixit: Per me ipsum juravi, 15
dicit Dominus, propter quod fecisti sermonem istum et non pepercisti filio
tuo *unigenito propter me[4] quem dilexisti, quoniam benedicens benedicam
te et multiplicans multiplicabo semen tuum (ut) stellas caeli et sicut hare-
nam[5] quae est circa litora maris, et hereditabit[6] semen tuum civitates
adversariorum ejus. Et benedicentur in semine tuo omnes gentes terrae, 16
propter quod obaudisti voci meae, et ego manifestavi omnibus quoniam
fidelis es mihi in omnibus quae dixi tibi. Ambula[7] in pace. Et abiit 17
Abraham ad pueros suos, et exurgentes abierunt in Bersabe, et habi-
tavit[8] Abraham secus puteum jurationis. Et faciebat diem festum[9] per 18
singulos annos[10] septem dies in laetitia, *et vocavit eum festum[11] Domini
secundum septem dies quibus abiit et reversus est (in pace). Et (secun- 19
dum hoc) erat decretum et scriptum in tabulis caeli super Istrahel et super
semen ejus, ut faciant diem festum septem diebus in laetitia gaudentes[12].

Et in anno (primo) *septimanae primae[13] secundo et quadragensimo XIX.
jubeleo convertit Abraham et inhabitavit[14] contra faciem Chebron, haec
est Cariath Arbee, duas[15] septimanas[16] annorum. Et in anno (primo) 2

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[1] MS. quo. [2] See note 10 Eth. text. [3] Seems corrupt; see note 19 Eth. text. [4] Due to Vulg. xxii. 16; we should have *primogenito a me*, as in ver. 10. [5] MS. harena. [6] MS. hereditavit. [7] MS. ambulare. [8] MS. habitabit. [9] MS. adds ter. [10] MS. adds nam et istos. [11] MS. faciebat et vocavit eum in diem festum. [12] See note 28 Eth. text. [13] MS. septimanarum primi. [14] MS. inabitavit. [15] MS. duo. [16] MS. septimanarum.

ወተንሢአመ: A. [27] Lat. omits. [28] **በዓለ:** B; C D omit. As Lat. gives *gaudentes*, there is some primitive corruption. [29] **በ** B. [30] **አርብዓ: ወክልኤቱ:** B. [31] **ቀሪያታርቦቅ:** B—a faulty transliteration of קִרְיַת אַרְבַּע; LXX ἐν πόλει Ἀρβόκ.

ቀዳሚ: ዘሱባዔ: ሣልስ: ዘዝኤየ*ቤልጢ: ተፈጸመ: መዋዕለ: *ሕይወት: ሳራ:[1] ወሞተት: በኬብሮን::
3 ወሖረ: አብርሃም: ከመ: ይብክያ:[2] ወይቅብራ: ወናሜክሮ: እመ: ይትዔገሥ: መንፈሱ: ወኢ*ይት
4 አነተል:[3] በቃለ: አፍሁ: ወተረክበ: በዝኒ: ዕጉሰ: ወኢተሀውክ:: እስመ: በትዕግሥተ: መንፈስ:
5 ተናገረ: ምስለ: ውሉደ: ኬጥ:[4] ከመ: የሀብዎ: መካነ: ከመ: ይቅብር: በድኖ: ውስቴቱ:: ወእግዚ
አብሔር: ወሀቦ: ሞገሰ: ሎቱ: በቅድመ: ዙሎሙ: እለ: ይረእይዎ: ወአስተብቍዐ: በየውሀት:
እምኀበ: ውሉደ: ኬጥ:[4] ወወሀብዎ: ምድረ: በዓት:[5] ዘካዕበት: ዘአንጻረ: መምብሬም:[6] *እንት:
6 ይእቲ:[7] ኬብሮን: በ*አርባዕቱ: ምእት:[8] ብሩር:: ወእሙንቱ:[9] ያስተበቍዕዎ: እንዘ: ይብሉ:
ንሁበከ:[10] በከ: ወኢነሥእ:[11] እምእዴሆሙ: በከ: እስመ: ወሀበ: ሄጦ: ለመካን: ብሩረ: ፍጹመ:
7 ወሰገደ: ሎሙ: ካዕበ: ወእምዝ: ቀበረ: በድኖ: ውስተ: በዓት:[12] ዘካዕበት:: ወካነ: ዙሉ: መዋዕለ:
ሕይወታ: ለሳራ: ምእት: ወዕሥራ: ወሰብዓቱ: *እሉ: ክልኤ:[13] ኤየ*ቤልጢ:[14] ወአርባዕቱ: ሱባዔ:
8 ወዓመት: አሐዱ፤ ዝንቱ: መዋዕለ:[15] ሕይወታ: ለሳራ:: ዝመከራ:[16] *ዓሥር: በዘተመከረ:
9 ቦቱ:[17] አብርሃም: ወተረክበ: ምእመነ: ዕጉሠ: መንፈስ:: ወኢይቤ: ቃለ: በእንተ: *ንባብ:
ዘበምድር:[18] ዘይቤ: እግዚአብሔር: የሀቦ:[19] ኪያሃ: ሎቱ: ወለዘርኡ: እምድኅረዚሁ: ወመካነ:
አስተብቍዐ: በህየ: ከመ: ይቅብር: በድኖ: እስመ: ተረክበ: መሃይምነ:[20] ወተጽሕፈ: ዐርከ:
10 እግዚአብሔር: ውስተ: ጽላተ: ሰማይ:: ወበዓመት: ራብዕ:[21] ሎቱ: ነሥአ: ለይስሐቅ: ወልዱ:
ብእሲተ: ወስማ: ርብቃ: ወለተ: ባቱኤል: ወልደ: ናኮር: እኅወ: አብርሃም: እኅተ:[22] ላባ:
ወ*ወለት: ለባቱኤል: ወባቱኤል:[23] ወልደ: ሜልካ: ዘብእሲተ: ናኮር: እኅወ: አብርሃም::
11 ወአብርሃም: ነሥአ: ሎቱ: ብእሲተ: ሣልስተ:[24] ወስማ: ኬጡራ: እምነ:[25] አዋልደ:[26] ልደ: ቤቱ:
12 እስመ:[27] ሞተት: አጋር: እምቅድመ: ሳራ:: ወወለደት: ሎቱ: ውሉደ: ስድስተ: ዝንበርሃ:[28]
ወ*ያክስንሃ፤[29] ወማዳይሃ፤ ወማዳንሃ: ወ*ኢየዝቦቅሃ፤[30] ወሴሂያሃ፤[31] በክልኤ: ሱባዔ: ዓመት::
13 ወበሱባዔ: ሳድስ: በካልእ: ዓመቱ: ወለደት: ርብቃ: ለይስሐቅ: ክልኤ: ደቂቀ:[32] ደዕቆብሃ:
ወዔሳውሃ: ወደዕቆብሰ: ልሙጽ:[33] ወራትዕ:[34] ወዔሳው:[35] ውእቱ: ብእሲ:[36] ድሩክ:[37] ወ*ሐቃላዊ:

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[1] ሕይወታ: ለሳራ: A. [2] ይብኪያ: A B. [3] ይትኀነተል: A B; Lat. *pusillianimus* is here wrong, it implies ὀλιγόψυχος, the false rendering of LXX in Prov. xiv. 29 of קְצַר־רוּחַ. [4] ኬድ: B. [5] በዐት: A. [6] መምብራም: A. [7] ዘይእቲ: B. [8] Em. with Lat. *quadringentis* and Gen. xxiii. 16 from አርብዓ: A B. [9] ወእሉሂ: A. [10] ነሀብከ: A. [11] ይነሥእመ: A. [12] ባዐት: A. [13] ክልኤዝ: A; እሉ: ዘክልኤ: B. [14] ኤየ*ቤሌው: A. [15] Em. from መዋዕል: A; B C D give መዋዕለ: ዓመታተ: Mass. and Sam. Gen. xxiii. 1 require ዓመታተ: LXX and Vulg. omit clause. [16] ወዝ: መክራ: A. [17] በዘ: ተመክረ:: ቦቱ: ዓሥር: ዘተመክረ: A; Lat. corrupt. [18] ንባባ: ዘምድር: A. [19] የሃባ: A B; የሀቦ: C D. [20] B C add ወዕጉሰ: [21] ራብዐ: B. [22] እንተ: A. [23] Em. with Lat. from ባቱኤል: ወልደመ: ለባቱኤላዊያን: A; ባቱኤል: ወለደመ: ለባቱኤላዊያን: B. [24] ሠለስተ: A. [25] ወእምነ: A. [26] Em. with Lat. *filiabus* from ውሉደ: [27] እመ: A B D. [28] ዘንበሪሃ: B. [29] ደክንስሃ: A. [30] ኢደዝበቀሃ: A. [31] ስሂደሃ: A. [32] ደቂ: A. [33] Em. with Lat. *lenis* (? for *levis*) from ፍሡሕ: A; ፍጹም: B C; ጎሱም: D

*septimanae tertiae[1] jubilei hujus conpleti sunt dies vitae Sarrae et mortua est in Chebron. Et advenit Abraham ut plangeret eam (et sepeliret eam): 3
et temptavimus eum, si patiens esset spiritus ejus et non indignans[2] in verbis oris sui: et inventus est et in hoc patientissimus et non est conturbatus. Quoniam in longanimitate spiritus locutus est cum filiis 4
Geth, ut dent illi locum, ubi sepelliat mortuum suum in eum. Et dedit 5
Deus gratiam ei in conspectu omnium videntium eum, et depraecatus est in mansuetudine a filiis Geth, et dederunt ei agrum spelei duplicis[3], quod est contra faciem Mambre, haec est Chebron, quadringentis denariis.
Et ⟨hoc⟩ postulaverunt ab eo dicentes: Dabimus tibi gratis: et non 6
accepit de manibus corum gratis, quoniam dedit praetium loci, pecuniam conplentem[4], et adoravit eos bis et post haec sepellivit mortuum suum in speleo duplici. Et facti sunt dies omnes vitae Sarrae septem et viginti 7
et centum anni, id est, duos jubeleos septimanas quattuor et [minus] unum annum: hii sunt dies vitae Sarrae. Haec temptatio decima, in 8
qua (tentatus est) *in ipsa Abraham et inventus est[5] fidelis *⟨et⟩ longanimis[6] spiritu. Et (non) dixit sermonem pro sermone terrae, sicut dixit[7] Deus 9
dare illi eam et semini ejus post eum, et locum petiit[8] *ab eis[9], ut sepeliret mortuum suum: quoniam inventus est fidelis et scriptus[10] est amicus Dei in tabulis caeli. Et in anno quarto ipsius accepit Abraham Isac filio suo 10
mulierem—et nomen ejus Rebecca, filia Bathuel, filii Nachor fratris Abraham—sororem Labae, filiam Bathuel, et Bathuel filius erat Malce, mulieris Nachor fratris Abraham. Et Abraham accepit sibi mulierem tertiam, 11
et nomen ei Cetturra, de filiabus domesticorum suorum, eo quod mortua[11] esset Agar prius quam Sarra. Et peperit illi sex filios, Jebram et Jectam 12
et Madan et Madiam et Sobec et Oe, in duabus[12] septimanis[13] annorum. Et in sexta[14] septimana[13] anni ipsius secundi peperit Rebecca Isac duos 13

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[1] MS. septimanarum hujus tertii. [2] Em. with Eth. from pusillianimus; see note 3 Eth. text. [3] MS. duplicem. [4] MS. conplens. [5] Em. with Eth. from inventus est et in ipsa abraham. [6] MS. et et longanimus. [7] MS. adds illi dare. [8] MS. petit. [9] Eth. = ibi. [10] MS. scriptum. [11] MS. murtua. [12] MS. duos. [13] MS. septimanarum. [14] MS. sexto.

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seems a correction from Eth. Vers. of Gen. xxv. 27. The epithet is borrowed from Gen. xxvii. 11 חָלָק, or else we must read ፍጹም: with B C, and assume two different renderings of אִישׁ תָּם to be conjoined here. The Lat. supports the former course. [34] So Gen. xxv. 27 אִישׁ תָּם. [35] ወሤሳው·ሰ: A. [36] B D omit. [37] Not in Gen.

14 ወጸጋር፤[1] ወደዕቆብ፡[2] የኀድር፡ ውስተ፡ ምጽላላት። ወልህቁ፡ ወራዙት፡[3] ወተምህረ፡[4] ደዕቆብ፡
መጽሐፈ፡ ወሬሳውሰ፡ ኢተምህረ፡ እስመ፡ *ብእሲ፡ ሐቃላዊ፡[5] ውእቱ፡ ወነዓዊ፡ ወተምህረ፡ ፀብኦ፡
15,16 *ወዙሉ፡ ግብሩ፡ ድሩክ።[6] ወደፈቅር፡ *ደዕቆብሃ፡ አብርሃም፡[7] ወይስሐቅ፡ ዬሳው*ሃ።[8] ወርእየ፡
አብርሃም፡ ግብሮ፡ ለዬሳው፡ ወእእመረ፡ ከመ፡ በደዕቆብ፡ ይዴዋዕ፡[9] ሎቱ፡ ስም፡ ወዘርኢ፡ ወጸውዓ፡
ለርብቃ፡ ወአዘዘ፡ በእንተ፡ ደዕቆብ፡ *እስመ፡ አእመረ፡ ከመ፡ ታፈቅሮ፡ ለደዕቆብ፡[10] ፈድፋደ፡
17 እምነ፡[11] ዬሳው። ወደቤላ፡ ወለትየ፡ ዕቀቢ፡[12] *ወልድየ፡ ደዕቆብሃ፡[5] እስመ፡ ውእቱ፡ ይከውን፡
ህየንቴየ፡ ዲበ፡ ምድር፡ ወለበረከት፡ በማእከለ፡ ውሉደ፡ ሰብኤ፡ ወለዙሉ፡ ዘርኡ፡[13] ሴም፡
18 ለትምክሕት።[14] እስመ፡ ጻአምር፡[15] ከመ፡ ኪያሁ፡ ያነሪ፡[16] *እግዚአብሔር፡ ሎቱ፡[17] ለሕዝብ፡
19 ዘይቀውም፡[18] እምዙሎሙ፡ አሕዛብ፡[19] እለ፡ ዲበ፡ ገጸ፡ ምድር። ወናሁ፡ ይስሓቅ፡ ወልድየ፡
20 ደፈቅሮ፡ ለዬሳው፡ እምነ፡ ደዕቆብ፡ ወአነ፡ እረኤየኪ፡ መፍቀሪተ፡ ጽድቅ፡[20] ደዕቆብሃ። ወስኪ፡ ዓዲ፡
አሠንዮ፡[21] ላዕሌሁ፡ *ወይኩና፡ አዕይንትኪ፡ ላዕሌሁ፡[8] ለፍቅር፡[22] እስመ፡ ውእቱ፡ ይከውነ፡
21 ለበረከት፡ ዲበ፡ ምድር፡ እምይእዜ፡ ወእስከ፡ ዙሉ፡ *ትውልደ፡ ምደር።[23] ይጽንዓ፡[24] እደዊኪ፡
ወ*ትትፈሣሕ፡[25] ልብኪ፡[26] በወልድኪ፡ ደዕቆብ፡ እስመ፡ ኪያሁ፡ አፍቀርኩ፡[27] ፈድፋደ፡[8] እምዙሎሙ፡
22 ውሉድ*የ፤[3] እስክ፡ ለዓለም፡ ይትባረክ፡ ወዘርኡ፡ *ይከውን፡ ዘይመልእ፡[28] ዙላ፡ ምድረ። እመ፡
23 ይክል፡ ሰብኤ፡ ኆልቆ፡ ኆፃ፡ ምድር፡[29] ይትኄለቍ፡[30] ዘርኡሂ። ወዙሎን፡[31] በረከት፡ እለ፡ ባረከኒ፡
24 እግዚአብሔር፡ ኪያየ፡ ወዘርእየ፡ ለደዕቆብ፡ ወለዘርኡ፡ ይኩን፡[32] ዙሎ፡ መዋዕለ። ወበዘርኡ፡
ይትባረክ፡[33] ስምየ፡ ወስመ፡ አበዊየ፡[34] ሴም፡ ወኖኅ፡ ወሄኖክ፡[35] ወመላልኤል፡ *ወኤኖስ፡ ወሴት፡[36]
25 ወአዳም። ወእሙንቱ፡ ይኩኑ፡ ለሳርሮ፡ ሰማይ፡ *ወለአጽንዖ፡ ምድር፡[37] ወለንድሶ፡ ዙሉ፡
26 ብርሃናት፡ ዘዲበ፡[38] ምጽናዓት። ወጸውዖ፡ ለደዕቆብ፡ በቅድመ፡ አዕይንቲሃ፡ ለርብቃ፡ እሙ፡
27 ወሰዐሞ፡ ወባረኮ፡ ወይቤ። *ደዕቆብ፡ ወልድየ፡[39] ፍቁር፡ ዘ*አፍቀረት፡[40] ነፍስየ፡ ይባርክ፡[41] አምላክ፡
እመልዕልት፡ ምጽናዓት፡ ወየሀብክ፡ ዙሎን፡[42] በረከታተ፡ እለ፡ ባረኮ፡ ለአዳም፡ ወሄኖክሃ፡ ወኖኅሃ፡

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[1] Combines Gen. xxv. 27 and xxvii. 11. [2] **ወደዕቆብሰ፡** A. [3] B omits. [4] **ወተመህረ፡** A. [5] A trans. [6] **ወዙሉ፡ ድሩክ፡** B. [7] **አብርሃም፡ ደዕቆብ፡** A. [8] A omits. [9] **ይዴውዕ፡** B. [10] B omits through hmt. For **አእመረ፡** C D read **ርእየ፡** Lat. omits **አ'' ከ''**. [11] **በእንተ፡** B. [12] Lat. adds *in nomine*. [13] **ዘርኡ፡** A. [14] **ለተመክሕት፡** B. [15] **አአምር፡** A; **ደአምር፡** B. [16] **ደኃሪ፡** B. [17] B trans. [18] **ቀዳሚ፡** A, **ይቀውም፡** B, **ዘይትቃወም፡** C, **ዘዕቁም፡** D are all alike corrupt, being hopeless attempts at rendering *περιούσιος*; for we have here a word for word reproduction of Deut. vii. 6. In all cases also Eth. Vers. of Bible mistranslates or omits this word. Cf. Exod. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 18; (Ps. cxxxiv. 4 *εἰς περιουσιασμὸν αὐτῷ*.) Hence we should read **ዘጥሪት፡** in text for **ዘይቀውም፡** Lat. *sanctum* (as in xvi. 18 *sanctificatum*) is corrupt. [19] Restored from Lat. *populis* and Deut. vii. 6. [20] **ጽድቅ፡** B. [21] Lat. *ut parcas*. [22] **ለፍቁር፡** B. [23] **ትውልድ፡ ወለዓለም፡** B. [24] **ወይጽናዕ፡** B. [25] **ይትፈሣሕ፡** A; **ትትፈሥሒ፡** C D. [26] **ልበኪ፡** A B; C D omit. [27] **አፍቀርኪ፡** B.

filios, Esau et Jacob. Et erat Jacob levis[1] et rectus, et Esau erat durus
et vir rusticanus et pilosus, et Jacob habitans in tabernaculis. *Et creve- 14
runt juvenes[2]; et didicit Jacob litteras et Esau non didicit, quoniam
homo erat agrestis et venator[3], sed didicit bellum, et universa opera ejus
erant dura. Et diligebat Abraham Jacobum, et Isac diligebat Esau. 15
Et videbat Abraham opera Esau et sciebat quoniam in Jacob vocabitur 16
illi semen et nomen, et vocavit[4] Rebeccam et mandavit ⟨illi⟩ pro Jacob,
quoniam (cognovit quod) ipsa diligebat Jacob plusquam Esau. Et dixit 17
illi: filia, custodi [in nomine] filii mei Jacob, quoniam hic mihi erit prae-
sentatio[5] super terram et in benedictione super filios hominum et universi
seminis Sem[6] gloria. Quia scio quod hunc elegit Deus sibi in populum 18
sanctum[7] ex omnibus ⟨populis⟩ qui sunt super faciem [totius] terrae.
Et ecce Isac (filius meus) diligit Esau super Jacob, et ego video te dili- 19
gentem in veritate Jacob. Adice adhuc amplius ut parcas illi, et sint 20
oculi tui super eum in dilectione, quoniam ipse erit nobis in benedictione
super terram et ex hoc et usque in omni generatione terrae. Convalescant 21
ergo manus tuae et gaudeat cor tuum in filio tuo Jacob, quoniam ipsum
dilexi super omnes filios meos; [propter quod] in aeternum benedicetur
et semen ejus et erit conplens omnem terram. Si poterit ergo homo 22
numerare harenam terrae, et numerabile erit semen ejus. Et universae 23
benedictiones, quas benedixit me Deus et semen meum, Jacob et semini
ejus erunt omnibus diebus. Et in semine ejus benedicetur nomen meum 24
et nomen patrum meorum Sem, Noe, Enoch, *Malalel, Henos, Set[8], Adam.
Et ipsi erunt fundamenta ponentes caeli et confirmantes terram, ut agnos- 25
cantur[9] universa luminaria firmamenti. Et vocavit Abraham 26

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[1] MS. lenis; see note 33, p. 66, Eth. text. [2] MS. et creverunt et jubenes facti sunt ambo. This MS. reading agrees with Eth. Vers. Gen. xxv. 27 ወልህቅ: ወኮኑ: ወሬዛት: against all other authorities save that it adds *ambo*. [3] MS. benator. [4] MS. vocabit. [5] So restored by Rönsch from ...nitatio; Eth. = loco meo. [6] Em. with Eth. from mei. [7] Corrupt; see note 18 Eth. text. [8] MS. malalee henos et. [9] Should be emended into renoventur with Eth.; corruption may be due to confusion of *ἀνανεωθῶσι* and *ἀναγνωσθῶσι*.

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[28] ይከውኑ: ወይመልኡ: B. [29] ባሕር: A. [30] ከማሁ: ኢይትኖቅ: B. [31] ዙሎ: B.
[32] A trans. before ለደዕቆብ: [33] ይትባረኩ: A. [34] አበውየ: A. [35] ኤኖስ: B.
[36] ሄኖስ: ሴት: A. [37] ለኣጽንዖታ: ለምድር: A. [38] A adds ምድር: ወ.
[39] A trans. [40] ኣፍቀረቆ: A. [41] ይባርከ: A. [42] ሰላመ: ወዙሎ: B.

ወሴምሃ፡ ወዙሎ፡ ዘመጠነ፡ ተናገረኒ፡[1] ወዙሎ፡ ዘመጠነ፡ ይቤ፡ የሀበኒ፡[2] ያጥግእ፡ ላዕሌከ፡
28 ወላዕለ፡ ዘርእከ፡ እስከ፡ ለዓለም፡ በከመ፡ መዋዕለ፡ ሰማይ፡ ዲበ፡ ምድር። ወኢይመብሉ፡
ላዕሌከ፡ ወላዕለ፡ ዘርእከ፡ መናፍስተ፡ መስቴማ፡ ከመ፡ ያርኅቁከ፡[3] እምድኅረ፡ እግዚአብሔር፡
29 ዘውእቱ፡ እምላክከ፡ እምይእዜ፡ ወእስከ፡ ለዓለም። ወይኩንከ፡ እግዚአብሔር፡ አምላክ፡[4] አበ፡[5]
30 ወአንተ*ሂ፡[4] ወልደ፡ በዙረ፡[6] ወለሕዝብ፡ ዙሎ፡ መዋዕለ፡ ሖር፡ ወልድየ፡ በሰላም። ወወፅኡ፡
31 ክልኤሆሙ፡ ኅቡረ፡ *እምኀበ፡ አብርሃም።[7] ወአፍቀረት፡ ርብቃ፡ ለያዕቆብ፡ በዙሉ፡ ልባ፡[8]
ወበዙሉ፡ *ነፍሳ፡ ብዙኀ፡[9] ፈድፋደ፡ እምኔ፡ ዔሳው፡ ወይስሓቅ፡ ያፈቅሮ፡ ለዔሳው፡ ፈድፋደ፡ እምኔ፡
ያዕቆብ።

፳ ወበ[10]አርብዓ፡ ወክልኤ፡[11] ኢዮቤልዉ፡[12] በዓመት፡ ቀዳሚ፡ ዘሱባዔ፡ ሳብዕ፡ ጸውዐ፡ አብርሃም፡
ይስማዔልሃ፡ ወዐሠርተ፡ ወክልኤት፡ ደቂቆ፡ ወይስሓቅሃ፡ ወ*ደቂቆ፡ ክልኤሆሙ፡[13] ወስድስተ፡
2 ደቂቅ፡ ኬጡራ፡ ወውሉዶሙ። ወአዘዞሙ፡ ከመ፡[4] ይዕቀቡ፡ ፍኖተ፡[14] እግዚአብሔር፡ ከመ፡
ይግበሩ፡ ጽድቀ፡ *ወያፈቅር፡ አሐዱ፡ አሐዱ፡ ቢጸ፡[15] ወከመ፡ ይኩን፡[16] ከማሁ፡ በውስተ፡ ዙሉ፡
ሰብእ፡[17] ከመ፡ ይሖሩ፡[18] አሐዱ፡ አሐዱ፡ ላዕሌሆሙ፡ ለገቢረ፡ ፍትሕ፡ ወጽድቅ፡ በዲበ፡ ምድር።
3 ከመ፡ ይክስቡ፡ ውሉዶሙ፡ በኪዳን፡ እንተ፡ ተካየደ፡ *ምስሌሆሙ፡ ወከመ፡[19] ኢይትዐደዉ፡
*ኢየማነ፡ ወኢፀጋመ፡[20] እምዙሎን፡ ፍናው፡[21] ዘአዘዘ፡[22] እግዚአብሔር፡ ወከመ፡ ንትዓቀብ፡
4 እምዙሉ፡ ዝሙት፡ ወርዙስ፡ ወከመ፡ ንኅድግ፡[23] እማእከሌነ፡[24] ዙሎ፡[4] *ዝሙተ፡ ወርዙሰ።[25] ወእመ፡
ዘመወት፡ ለክሙ፡ ዙላ፡[4] ብእሲት፡ *ወእመኒ፡ ወለት፡ አውዕይዋ፡[26] በእሳት፡ ወኢይዘምዋ፡[27]
ድኅረ፡ *አዕይንቲሆን፡ ወልቦንሂ፡[28] ወከመ፡[4] ኢ[29]ይንሥኡ፡ ሎሙ፡ ብእሲት፡ *እምነ፡ አዋልደ፡[30]
5 ከናአን፡[31] እስመ፡ ይሄረው፡[32] ዘርአ፡ ከናአን፡[31] እምድር። ወነገሮሙ፡ ዙነኔሆሙ፡ ለረዓይት፡
*ወዙነኔሆሙ፡ ለሰዶም፡ ዘከመ፡[33] ተኰነኑ፡ በእንተ፡ እከዮሙ፡ ወ[4]በእንተ፡ ዝሙት፡ ወርዙስ፡ ወሙስና፡
6 በበይናቲሆሙ፡ *በዝሙት፡ ሞቱ።[34] ወአንትሙ*ኒ፡[4] ተዐቀቡ፡ እምዙሉ፡ ዝሙት፡ ወርዙስ፡
ወእምዙሉ፡ ግማኔ፡ ኀጢአት፡ ከመ፡ ኢተሀቡ፡[35] ስመነ፡ ለመርገም፡ ወዙሎ፡[36] ሕይወትክሙ፡
ለ*ተፋጽዮ፡[37] ወዙሎ፡ ውሉደክሙ፡ ለሙስና፡ በ[38]ሰይፍ፡ ወትከውኑ፡ ርጉማነ፡ ከመ፡ ሰዶም፡[39]
7 ወዙሉ፡[40] ተረፍክሙ፡ ከመ፡ ውሉደ፡ ገሞራ። አነ፡[4] ኣሰምዕ፡ ለክሙ፡ ውሉድየ፡[41] አፍቅርዎ፡
ለአምላክ፡ ሰማይ፡ ወተጸመዱ፡ *ዙሎ፡ ትእዛዞ፡[42] ወኢትሖሩ፡ ድኅረ፡ ጣዖትሙ፡ ወድኅረ፡
8 ርዙሰሙ። ወአማልክተ፡ ስብኮ፡ ኢትግበሩ፡ ለክሙ፡ ወግልፈዋተ፡[43] እስመ፡ ከንቱ፡[44] ውእቶ፡
ወኢ[45]ምንተኒ፡ መንፈሰ፡ አልቦሙ፡ እስመ፡ ግብረ፡ እደው፡ እሙንቱ፡ ወዙሎሙ፡ እለ፡ ይትዌከሉ፡[46]
9 ቦሙ፡ ወኢበምንትኒ፡[47] ተወከሉ፡ ኢታምልክዎሙ፡ ወኢትስግዱ፡ ሎሙ። አላ፡[4] አምልኩ፡ አምላክ፡
ልዑለ፡ ወስግዱ፡ ሎቱ፡ ወትረ፡ ወተሰፈዉ፡ ገጸ፡ ዚአሁ፡ በዙሉ፡ ጊዜ፡[4] ወግበሩ፡ *ርትዐ፡ ወጽድቀ፡[48]
በቅድሜሁ፡ ከመ፡ *ያርትዕ፡ ርእሰክሙ፡[49] ወየሀብክሙ፡ ምሕረት፡ ወደወርዶ፡ ለክሙ፡ ዝናመ፡
ነግሀ፡ ወሰርክ፡ ወይባርክ፡ ዙሎ፡ ተግባረክሙ፡[50] ዘተገበርክሙ፡[51] በዲበ፡ ምድር፡ ወይባርክ፡ እክለክ፡

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[1] A adds **እግዚአብሔር**። [2] A adds **ኪያሁ**። [3] **ያርሑቁክ**። A. [4] A omits.
[5] **አባ**። A; **ወአበ**። B C. [6] **በዙር**። B. [7] **ምስሌሁ**። A. [8] **ልብ**። B. [9] **መንፈስ**።

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ወማየከ፡ ወይባርክ፡ ዘርአ፡[1] ከርሥከ፡ ወዘርአ፡ ምድርከ፡ ወመራዕየ፡ አልህምቲከ፡ ወመራዕየ፡
10 አባግኤከ። ወ*ትከውኑ፡[2] ለበረከት፡ በ[3]ዲበ፡ ምድር፡ ወይፈትዉክሙ፡ ዙሎሙ፡ አሕዛበ፡ ምድር፡
11 ወ*ይባርኩ፡[4] ውሉደክሙ፡[5] በስምየ፡ ከመ፡ ይኩኑ፡ ቡሩካነ፡ በ[3]ከመ፡ አነ። ወወሀቦ፡ ለይስማኤል፡
ወለውሉዱ፡ ወለውሉደ፡ ኬጡራ፡ ሀብተ፡ ወፈነዎሙ፡ እምይስሓቅ፡ ወልዱ፡ *ወዙሎ፡ ወሀቦ፡
12 ለይስሓቅ፡ ወልዱ።[6] ወሶረ፡ ይስማኤል፡ ወውሉዱ፡ ወውሉደ፡ ኬጡራ፡ ወውሉደሙ፡ ሳቡረ፡
ወንደሩ፡ እምፋርሞን፡ እስከ፡ ምብዋአ፡ ባቢሎን፡ ውስተ፡ ዙሉ፡ ምድር፡ እንተ፡ ገጸ፡ ጽባሕ፡ አንጻረ፡
13 ገዳም። ወተደመሩ፡ እሉ፡ ምስለ፡ እሉ፡ ወ*ተጸምደ፡[7] ስሞሙ፡ ዓረበ፡[8] ወእስማኤላዊያን።[9]
፳፭ ወበሳድስ፡ ዓመት፡ ዘሳብዕ፡ ሱባኤ፡ ዘዝንቱ፡ ኢዮቤልዉ፡ ጸውዐ፡ አብርሃም፡ ይስሐቅሃ፡
ወልዶ፡[10] ወአዘዞ፡[11] እንዘ፡ ይብል፡ አነ፡ ረሳዕኩ፡ ወኢያአምር፡ ዕለተ፡ ሞትየ፡ ወ[12]ጸገብኩ፡ መዋዕልየ።[13]
2 ወናሁ፡ አነ፡ ወልደ፡ ምእት፡ ወሰብዓ፡ ወኃምስቱ፡[14] ዓመት፡ ወበዙሉ፡ መዋዕለ፡ ሕይወትየ፡ ሀሎኩ፡
እንዘ፡ እዜከሮ፡ ለ*እግዚአብሔር፡[15] ወእንዘ፡ አንሥሥ፡ በዙሉ፡ ልብየ፡ ከመ፡ እግበር፡ ፈቃዳቲሁ፡
3 ወከመ፡ *ኦርትዕ፡ ሐዊረ፡[16] በዙሉ፡ ፍናዊሁ። ጣዖት፡ ጸልኦት፡ ነፍስየ፡[17] ከመ፡ እትዐቀብ፡[18] ለገቢረ፡[19]
4 ፈቃዱ፡ ለዘፈጠረኒ። እስመ፡ እምላክ፡ ሕያው፡ ውእቱ፡ ወቅዱስ፡ ውእቱ፡ ወምእመን፡ ወጻድቅ፡
ውእቱ፡ እምዙሉ፡ ወአልቦ፡ በኀቤሁ፡ ነሢአ፡ ገጽ፡ ወነሢአ፡ ሕልያን፡ እስመ፡ አምላክ፡ ጻድቅ፡
ውእቱ፡ ወገባሬ፡ ጽንዔ፡ ውእቱ፡ እምዙሎሙ፡[20] እለ፡ ይትዐደዉ፡ ትእዛዞ፡ ወለእለ፡ ይሜንኑ፡
5 ኪዳኖ። ወ*አንተኒ፡ ወልድየ፡[21] ዕቀብ፡ ትእዛዞ፡ ወሥርዐት፡ ወዙንዔሁ፡ ወኢትሖር፡ ድኅሬሆሙ፡
6 ለርኩሳን፡ *ወድኅሬሆሙ፡ ለግልፎ፡[22] ወድኅሬሆሙ፡ ለስብኮ። ወኢ*ትብልዑ፡[23] ወኢምንተኒ፡[24]
7 ደመ፡ *ዘአርዌ፡ ወዘእንስሳ፡[25] ወዘ[26]ዙሉ፡ ያፍ፡ ዘይሰርር፡ ውስተ፡ ሰማይ። ወለእመ፡ ኀረይኩ፡
ሕርደ፡[27] ለጽንሓሐ፡ ሰላም፡ ዘይሰጠው፡[24] ሕርድዎ፡ ወደሞሙ፡ ትክዕዉ፡ ውስተ፡ ምሥዋዕ፡

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[1] **ተክለክ፡ ወዘርአ፡ ፍሬ፡** A; Lat. *fructum*. [2] Emended with Lat. *eritis* from **ትከውን፡** [3] A omits. [4] **ይባርኩክ፡** A. [5] **ውሉድክሙ፡** A B C D. [6] C D omit through homeoteleuton; Lat. defective. After **ወዙሎ፡** (**ወዙሉ፡** A) we should expect **ንዋዮ፡** cf. Gen. xxv. 5. [7] Emended with Lat. *adhaesit* from **ተጸውዐ፡** [8] **ዓረብ፡** A B C D. [9] Add with Lat. *usque in diem hanc* **እስከ፡ ዛቲ፡ ዕለት፡** [10] **ወልዱ፡** A. [11] **ወአዘዘ፡** A. [12] Emended with Lat. *et* and Gen. xxv. 8 from **እስመ፡** A B C D. [13] The suffix is peculiar to this book and Eth. Vers. **መዋዕሊሁ፡** and Syr., but Sam., LXX, Syr., Vulg., Arab. support **መዋዕል፡** against Mass. and Onk. xxv. 8, which omit it. Hence for וְשָׂבֵעַ Gen. xxv. 8 we should read וּשְׂבַע יָמִים, as in Gen. xxxv. 29. Jerome (Quaest. Hebr. p. 39) observes that Greek MSS. support *plenus dierum* against *plenus* of Mass. See below, xxii. 7, xxiii. 8. [14] **ወኃምስ፡** A. [15] **እግዚአብሔር፡** A, and so frequently. [16] **እሖር፡** A. Text = אֲשֶׁר לָלֶכֶת; cf. Prov. xv. 21. [17] Add from Lat. *et servientes eis eram spernens, et dedi cor meum et spiritum*, probably lost through homeoteleuton. [18] **እትዓቀብ፡** A B. [19] A adds **ለዘ፡** [20] **ለዙሉ፡** A. [21] **አንታኒ፡ አወልድየ፡** A. [22] Lat. omits. [23] **ትብላዕ፡** B D.

vestra, quaecunque operatis[1] super terram, et benedicat panem tuum et aquam tuam et benedicat[2] fructum uteri tui et fructum terrae tuae et[3] armenta bovum tuorum et greges[4] ovium tuarum. Et eritis in benedic- 10
tione super terra, et desiderabunt vos omnes gentes terrae et benedicent in nomine meo filios vestros, ut sint in benedictionem, quemadmodum ⟨et⟩ ego. Et dedit Ismael (et) filiis ejus et filiis Cetturae munera et 11
emisit eos ab Isac filio suo (et dedit omnia Isac filio suo. Et abiit 12
Ismael)[5] et filii ejus et filii Cetturae et filii sui et inhabitaverunt a Faramon usque ad introitum Babyloniae in omni terra orientali super faciem deserti. Et conmixti sunt isti illis, et adhesit nomen ipsorum Arabiis, 13
et Ismaelitae[6] ⟨usque in diem hanc⟩.

Et in anno sexto *septimanae septimae[7] jubelei hujus *vocavit XXI.
Abraham[8] Isac filium suum et demandavit illi dicens: 'Ego senui et nescio diem mortis meae et repletus sum diebus meis. Et ecce ego filius[9] quinque 2
et septuaginta et centum annorum sum, in (omnibus) diebus vitae meae Deum[10] in memoria habens ⟨semper⟩ et exquirens [eum] in omni virtute mea ut facerem ⟨omnem⟩ volumtatem ejus et ut dirigerem[11] (gressus) in omnibus viis ejus. ⟨Et ideo⟩ simulacra odivit anima mea, ⟨et servientes eis 3
eram spernens, et dedi cor meum et spiritum⟩ ut custodiam et faciam volumtatem ejus qui me creavit. Quia Deus vivens est et sanctus et fidelis 4
et justus ex omnibus; et[12] non est apud eum accipere personam, ut accipiat munera, quoniam Deus justus est et judicium ex(ercens in) omnibus qui transgrediuntur sermones ejus et qui contemnunt testimonium ejus. Et 5
tu fili[9] custodi praecepta ejus et mandata ejus et judicia ejus, et noli abire post abominationes (et post sculptiles) et post fusiles. Et nolite 6
manducare omnem sanguinem *omnis carnis sive de his quae in terris sunt, sive quae volant[13] in aere. Et si occidas ostiam fructuum pacis 7
(acceptabilem), *occidetis eam[14], sanguinem autem ejus effundetis super

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[1] MS. operati. [2] MS. benedicet. [3] MS. ut. [4] MS. egreges. [5] Lacuna filled up from Eth. [6] MS. Ismaelite. [7] MS. septimanarum septimi. [8] MS. vocabit habraham. [9] MS. filii. [10] MS. adds nostrum. [11] See note 16 on Eth. text. [12] MS. trans. this 'et' before ex. [13] Eth.=bestiae et pecudis et omnis avis quae volat; see note 25 on ver. 6 of Eth. text. [14] MS. occiditis eum.

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[24] A omits. [25] A trans.; Lat. *omnis carnis sive de his quae in terris sunt;* Lev. vii. 26 supports text rather than Lat.; B omits **H** before **ኧንስሳ:** [26] **ወ** B. [27] **ሕርይ:** A B C D.

ወዙሎ:[1] *ስብሐ: ጽንሓሕ[2] *ታዐርግ: ውስተ: ምሥዋዕ: ምስለ:[1] ስንዳሌ:[3] ልውስ: በቅብዕ: ምስለ: ሞዳሕቱ:[4] ታዐርጎ: ዙሎ:[5] ኅቡረ:[6] ዲበ: ምሥዋዐ:[7] ጽንሓሕ፤[8] *መዐዛ: ሠናይ:[9] ቅድመ:
8 እግዚአብሔር:: ወ[10]ስብሐ: *መሥዋዕት: መድንኒት:[11] ታነብር: ዲበ: እሳት: ዘዲበ: መሥዋዕት: ወ[10]ስብሐ:[12] ዘዲበ: ከርሥ: ወ*ዙሎ: ስብሐ:[13] ዘዲበ: ንዋየ: ውስጥ: ወከልኤ: ዙልያት:[14] ወዙሎ:
9 ስብሐ: ዘዲቤሆሙ: ወዘዲበ: መናኽዕ: ወ*ከብደ: ምስለ: ዙልያት: ትብልል::[15] ወታዐርግ: ዘንተ:[16] ዙሎ: ለመዐዛ: ሠናይ:[1] ዘይሠጠው: ቅድመ: እግዚአብሔር: ምስለ: *መሥዋዕቱ:
10 ወምስለ:[5] ሞዳሕቱ: ለመዓዛ: ሠናይ: ጎብስት: ጽንሓሕ: ለእግዚአብሔር:: ወሥጋሁ: ብላዕ: በይእቲ: ዕለት: ወበሳኒታ: ወኢይዕረብ:[17] ላዕሌሁ: ፀሓይ: ዘአመ: ሳኒታ: እስከ: ሶበ: ይት
በላዕ: *ወኢይትርፍ: ለዕለት:[1] ሣልስት: እስመ: ኢይሠጠዎ: እስመ: ኢከነ: ጎሩየ: ወኢ[18]ይትበ
ላዕ:[19] እንከ: ወ[5]ዙሎሙ: እለ: ይበልዕዎ: *ንጠእተ: ሎሙ:[20] ይነሥኡ:: እስመ: ከመዝ: *ረከብኩ: ጽሑፈ:[21] ውስተ: መጽሐፈ:[22] አበዊየ: ቀደምት: ወ[5]ውስተ: ነገረ: ኤኖክ: ወውስተ: ነገረ: ኖኅ::
11 ወ[1]ውስተ: ዙሉ: መሥዋዕቲከ:[23] ትደይ: ፄወ:[24] ወኢ*ይጸራዕ:[25] *ፄወ: ኪዳን:[26] ውስተ: ዙሉ:
12 መሥዋዕቲከ:[27] ቅድመ: እግዚአብሔር:: ወ*ተዓቀብ:[28] በዕፀወ: መሥዋዕት: ከመ: ኢታብእ: ዕፀወ: *ምሥዋዕ: ዲበ:[29] ዝንቱ:[30] ከመ: ቂጳርሶን:[31] ወ*ዴፍራን:[32] ወ*ሰጋድ:[33] ወ*ስጥሮቢሎን:[34]
ወ*ጲጦን:[35] ወቄድሮን: ወ*ቡራቲ:[36] ወ*ታናክ:[37] ወዕፀ: ዘይት: ምርስኔ:[38] ወ*ደፍን:[39] ወ*ቄዳር:[40]
13 [ዘስመ:[41]] አርባት፤[42] ወቤስም:: ወእምእሉ: ዕፀው: አንብር: መትሕተ: ጽንሓሕ: ዲበ: ምሥዋዕ: ምኩረ: ራእዮሙ:[43] ወኢታንብር: ዙሎ: ዕፀ: ንቁዐ: ወፈዋ፤ ዕፀወ: ጽኑዓነ: ወንጹሐ:[44]
ዘአልቦ: ምንተኒ: ነውረ: ፍጹመ: ወንደስተ: ተክለ: ወኢታንብር: ዕፀ: ብሉየ: እስመ: ወፅአ:[45]
14 መዐዛሁ፤ እስመ: አልቦ:[5] እንከ:[1] መዐዛ:[46] ላዕሌሁ: ከመ: ቀዳማዊ:: ዘእንበለ: እሉ: ዕፀወ:[47] አልቦ: ዘታነብር: ባዕደ: እስመ: መዐዛሁ: ፍሉጥ: ወየዐርግ: ፄና: መዐዛሁ: ውስተ: ሰማይ::
15, 16 ዑቅ:[48] ዘትእዛዘ: ወግበሩ: ወልድየ: ከመ: ታርትዕ:[49] በዙሉ: ግብርከ:: ወበዙሉ: ጊዜ:[5] ኩን: ንጹሐ: በሥጋከ: ወተሐፀብ:[50] በማይ: ዘእንበለ: ትሑር: ለአዕርጎ: ውስተ: ምሥዋዕ: ወጎፅብ:
እዴከ: ወ*እግረከ:[51] ዘእንበለ: ትቅረብ: ውስተ: ምሥዋዕ:[52] ወ[1]ሶበ: ፈጸምከ: አዕርጎ: ግባእ:
17 ወተሐፀብ: እደዊከ: ወእገሪከ:: ወኢያስተርኢ: በዲቤከሙ: ዙሉ:[53] ደም: በ[54]ውስተ: አልባሲከሙ፤
18 ተዐቀብ: ወልድየ: በደም: ተዐቀብ: ጥቀ: *ድፍኖ: ውስተ: ምድር::[55] ወኢ*ትብልዎ:[56] እንከ:
19 *ደመ: እስመ: ነፍስ: ይእቲ: ወኢትብላዕ:[5] ምንተኒ:[57] ደመ:: ወኢትንሣእ:[58] ሕልያነ: *ዲበ: ዙሉ:[59] ደመ: ሰብእ: ከመ: ኢይትከዐው: በከ: ዘእንበለ: ዙነ: እስመ: ደም: ውእቱ:[5]
ዘይትከዐው: ያንጥሉ:[60] ለምድር: ወምድር:[61] ኢትክል: ነጺሐ: እምደመ: ሰብእ: ዘእንበለ:
20 *በደመ: ዘከዐዎ::[62] ወ[1]ኢትንሣእ: ሕልያነ: ወእምኃ: በደመ: ሰብእ: ደመ:[63] በደም፤ *ከመ:

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[1] B omits. [2] ሥብሎ: A; ስብሐ: ጽንሓሕ: C D; B omits. [3] ሥዳሌ: A. MSS. add ወመሥዋዕተ: which I have omitted with Lat. [4] መጽዋዕቱ: A. [5] A omits. [6] Lat. *ea*. [7] ምሥዋዕ: A B C D. [8] ጽንሐሐ: B. [9] ምዑዘ: ሠናየ: A. [10] Em. with Lat. from በከመ: [11] ምሥዋዕ: ለመድኃኒት: A. [12] Em. with Lat. from ስብሐ.

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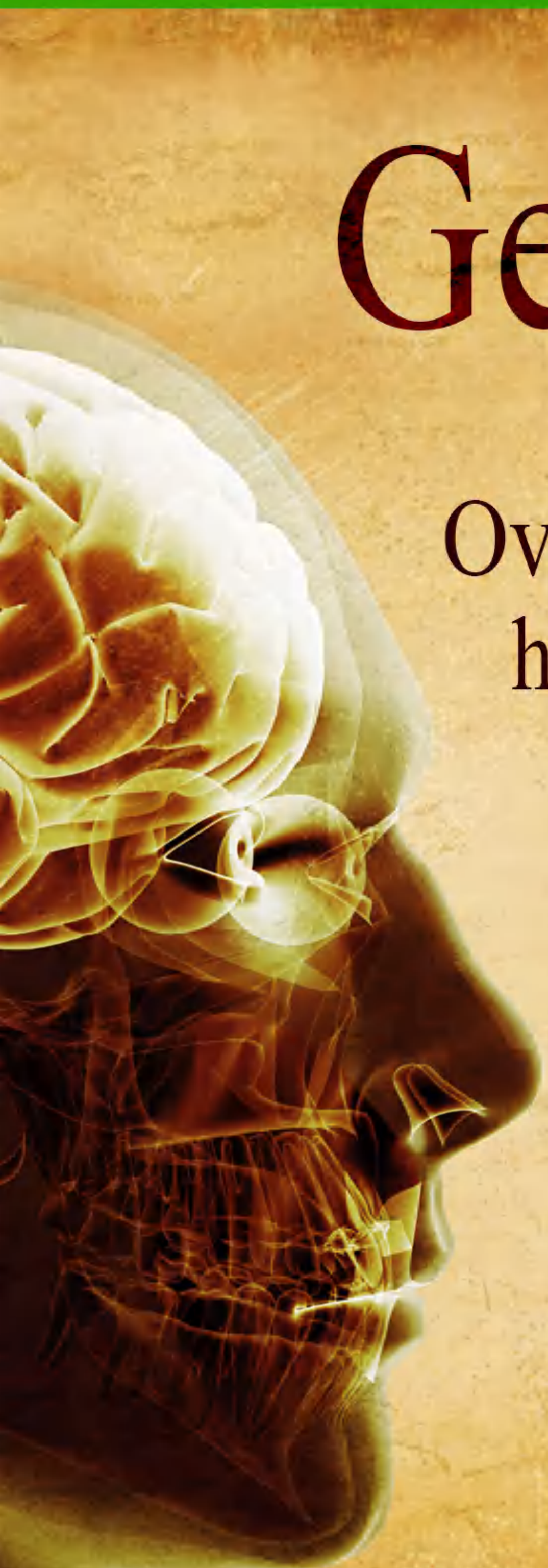

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ትሠጠው፡[1] ቅድመ፡ እግዚአብሔር፡[2] አምላክ፡ ልዑል፤ ወይከውን፡ ዑቃቤሁ፡[3] ሰሠናይ፡ ወከመ፡
21 ትትዓቀብ፡ እምኵሉ፡ እኩይ፡ ወከመ፡ ያድኅንከ፡ እምኵሉ፡ ሞት፡፡[4] እሬኢ፡ አነ፡ ወልድየ፡ ኵሎ፡[5]
ግብረ፡ እጓለ፡ እመሕያው፡ ከመ፡ ኀጢአት፡ ወእከይ፡ ወኵሉ፡ ግብሮሙ፡ ርኵስ፡[6] ወምናኔ፡ ወግማኔ፡
22 ወአልቦ፡ ጽድቅ፡ ምስሌሆሙ፡፡ *ተዐቀብ፡ ኢ[7]ትሖር፡ ውስተ፡ ፍኖቶሙ፡ ወለ*ከይደ፡[8] አሰሮሙ፡
ወ[5]ኢትስሐት፡ ስሕተተ፡ ለሞት፡ ቅድመ፡ አምላክ፡ ልዑል፡ ወየኀብእ፡ ገጾ፡ እምኔከ፡ ወያገብአከ፡
ውስተ፡ እደ፡ አበሳከ፡ ወይሤርወከ፡[9] እምነ፡ ምድር፡ ወ*ዘርአከኒ፡[5] እምታኅተ፡ ሰማይ፡ ወይት
23 ሐጐል፡ ስምከ፡ ወዘርእከ፡ እምኵሉ፡ ምድር፡፡ ተገኀሥ፡ እምኵሉ፡ ምግባሪሆሙ፡ ወእምኵሉ፡
ርኵሶሙ፡ ወተዓቀብ፡ ዑቃቤ፡ ዘአምላክ፡ ልዑል፡ ወግበር፡ ፈቃዳቲሁ፡ ወታርትዕ፡ በኵሉ፡፡
24 ወይባርከከ፡ በኵሉ፡ ምግባሪከ፡ ወያነሥእ፡ እምኔከ፡ ተክለ፡ ጽድቅ፡ በኵሉ፡ ምድር፡ *በኵሉ፡
ትውልደ፡ ምድር፡፡[10] ወኢይትረመም፡ *ስምየ፡ ወስምከ፡[11] በመትሕተ፡ ሰማይ፡ በኵሉ፡
25 መዋዕል፡፡ ሖር፡ ወልድየ፡ በሰላም፤ ያጽንዕከ፡ *አምላክ፡ ልዑል፡[5] አምላኪየ፡ ወአምላክከ፡
ለገቢረ፡ ፈቃዳቲሁ፡ ወ[12]ይባርክ፡ ኵሎ፡ *ዘርአከ፡ ወ[13]ተረፈ፡ ዘርእከ፡ ለትውልድ፡ ዘለዓለም፡
26 በኵሉ፡ በረከት፡[14] ጻድቅ፡[15] ከመ፡ ትኩን፡ በረከተ፡[16] በኵሉ፡ ምድር፡፡ ወወፅአ፡ እምኀቤሁ፡
እንዘ፡ ይትፌሣሕ፡፡

፳፪ ወኮነ፡ በሱባዔ፡ ቀዳሚ፡ በዘ፡ አርብዓ፡ ወአርባዕቱ፡ ኢዮቤልዉ፡[17] በካልእ፡ ዓመት፡[18] ውእቱ፡
ዓመት፡[5] በዘሞተ፡ አብርሃም፡ መጽኡ፡ ይስሐቅ፡ ወይስማዔል፡ እምዐዘቅተ፡ መሐላ፡ ከመ፡
ይግበሩ፡ በዓለ፡ ሱባዒያት፡[19] ዛተ፡[20] በዓለ፡[21] ዘቀዳሚ፡ ማእረር፡ ኀበ፡ እብርሃም፡ አቡሆሙ፡
2 ወተፈሥሐ፡ አብርሃም፡ እስመ፡ ክልኤሆሙ፡ ደቂቁ፡ መጽኡ፡፡ እስመ፡ ብዙኅ፡ ጥሪቱ፡ ለይስሓቅ፡
3 በቤርሳቤ፡ ወየሐውር፡ ይስሓቅ፡ ወ*ይዋሒ፡ ጥሪቶ፡[22] ወይገብእ፡ ኀበ፡ አቡሁ፡፡ ወ[23]በዝ፡ መዋዕል፡
መጽአ፡ ይስማዔል፡ ይርአይ፡ አባሁ፡ ወመጽኡ፡ ክልኤሆሙ፡[24] ኅቡረ፡ ወጠብሐ፡ ይስሓቅ፡
4 መሥዋዕተ፡ ለጽንሓሕ፡ ወአዕረገ፡ ዲበ፡ *ምሥዋዐ፡ አቡሁ፡[25] ዘገብረ፡ በኬብሮን፡፡ ወሦዐ፡
መድኃኒተ፡[26] ወገብረ፡ ግዝዐ፡ ፍሥሓ፡[27] በቅድመ፡ ይስማዔል፡ እኁሁ፡ ወገብረት፡ ርብቃ፡ *ዳፍንተ፡
ሐዳሰ፡[28] እምስርናይ፡[29] ኀዲስ፡ ወወሀበቶ፡ ለያዕቆብ፡ ወልዳ፡ ከመ፡ ያብእ፡ ለአብርሃም፡ አቡሁ፡
እም*ቀዳሚ፡[30] ፍሬ፡ ምድር፡ ከመ፡ ይብላዕ፡ ወይባርክ፡ ፈጣሬ፡ ኵሉ፡ እንበለ፡ ይሙት፡፡
5 ወይስሓቅኒ፡ ውእቱ*ኒ፡[5] ፈነወ፡ በእደ፡ ያዕቆብ፡ ዘይሤኒ፡ መሥዋዕተ፡ ዘመድኀኒት፡[31] ለአብርሃም፡
6 *ይብላዕሂ፡ ወይስተይሂ፡፡[32] ወበልዐ፡ ወሰትየ፡ ወ[12]ባረኮ፡ ለአምላክ፡ ልዑል፡ ዘፈጠረ፡ ሰማየ፡
ወምድረ፡ ዘገብረ፡ ኵሎ፡ ስብሐ፡ ምድር፡ ወወሀቦሙ፡ ለውሉደ፡ ሰብእ፡ ይብልዑ፡ ወይስተዩ፡
7 ወ*ይባርኩ፡[33] ፈጣሪሆሙ፡፡ ወይእዜኒ፡ እትጋነይ፡ ለከ፡[23] አምላኪየ፡ አነ፡[5] እስመ፡ አርአይከኒ፡[34]
ዛተ፡ ዕለተ፤ ፍሁ፡ አነ፡ ወልደ፡ *፻ወ፸ወ፮[35] ክረምት፡ ልሂቅ፡[36] ወ*ፍጹመ፡[37] መዋዕል፡[38] ወኵሎን፡
8 መዋዕልየ፡ ኮናኒ፡ ሰላመ፡፡ ሰይፈ፡ ጸላኢ፡ ኢሞአኒ፡ በ[39]ኵሉ፡ ዘወሀብከኒ፡ ወለውሉድየ፡ ኵሎ፡
9 መዋዕለ፡ ሕይወትየ፡ እስከ፡ ዛቲ፡ ዕለት፡፡ ትኩን፡ አምላኪየ፡ ሣህልከ፡ ወሰላምከ፡[5] ላዕለ፡ ገብርከ፡[40]
ወላዕለ፡ ዘርአ፡ ውሉዱ፡[41] ከመ፡ ይኩንከ፡ ሕዝበ፡ ኅሩየ፡ ወርስተ፡ እምኵሉ፡ አሕዛበ፡[42] ምድር፡

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[1] Emended from ወይሠጠው፡ B. ኢይሠጠው፡ A; ወይሰጠወክሙ፡ C; ይሠጠው፡ D.

(Nam) erant multae divitiae Isac in Bersabee, et erat Isac abiens et con- XXII.
siderans adhuc quae possidebat, et reversus est ad patrem suum. (Et) in 3
tempore hoc advenit Ismael, videre patrem suum, et convenerunt utrique
simul, et immolavit Isac hostiam fructuum et optulit super altarium patris
sui, quod fecit in Cebron. Et fecit sacrificium salutare et fecit convivium 4
laetitiae in conspectu Ismael fratris sui; et fecit Rebecca collyridam
novam de frumento novo, et dedit eam Jacob filio suo, ut inferret Abrahae
patri suo de primos fructus terrae, ut manducaret et benediceret creatorem
omnium, priusquam moreretur. Et Isac et transmisit per manus Jacob 5
optima sacrificiorum salutarium ⟨ipsius et vinum patri suo⟩ Abraham ut
manducet et bibat. Et manducavit et bibit [Abraham] et benedixit 6
Dominum excelsum, qui creavit caelum et terram, qui fecit universa
pinguedinis terrae et dedit ea filiis hominum, ut manducent et bibant
et benedicant creatorem ipsorum. 'Et nunc confiteor ego, Deus meus, 7
quoniam ostendisti mihi diem hunc: ⟨et⟩ ecce ego sum filius quinque
et septuaginta et centum annorum, senior et plenus dierum, et omnes
dies mei fuerunt mihi pacis. ⟨Et⟩ gladius inimici[1] non (do)minatus est 8
mei in omnibus[2] quibus dedisti mihi et[3] in filios [istos] meos omnibus
diebus vitae meae usque in hunc diem. (Sit)[4] nunc misericordia tua et 9
pax tua super puerum istum, Domine, et super semen (filiorum) ejus, ut
sint tibi in populum acceptabilem et hereditas ex omnibus populis[5] terrae
ex hoc nunc et usque in omnibus diebus generationum terrae in universa

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[1] MS. inimihi. [2] MS. adds diebus. [3] MS. hos. [4] Lacuna of three letters filled up from Eth. [5] Emended with Eth. from filiis.

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[2] A D omit. [3] **ዐቃቢሁ:** C D. [4] **ሞቱ:** A. [5] A omits. [6] **ርኩስ:** A. [7] **ወኢ** A. [8] **ከዩደ:** B. [9] **ይሴር: ዘርእከ:** A. [10] A omits through homeoteleuton. [11] **ስምከ: ወስምየ:** A. [12] B omits. [13] **ዘርአ:** B; A D omit. [14] **በረክትከ:** A. [15] **ጽድቅ:** A; **ጸደቀ:** B; **ዘጽድቅ:** C D. [16] **በረክት:** A. [17] **ኢዮቤሌዉ:** A. [18] **ዓመቱ:** A. [19] **ሱባዔ:** B; **ሰብአት:** C; **ሰቡዓት:** D. [20] **ዛቲ:** A B. [21] **በዓል:** B. [22] **ይዋኒ: ጥሪቱ:** A. [23] Lat. omits. [24] Em. with Lat. *utrique* from **ዅሎሙ:** which A trans. after **ኀቡረ:** [25] **ምሥዋዕ: ዘአቡሁ:** A. [26] **መሥዋዕተ:** C; **መሥዋዕተ: መድኀኒት:** D. [27] **ወፍሥሓ:** A. [28] **ዳፍንታ:** A. [29] **እምስርናየ:** A. [30] **ቅድመ:** A. [31] Lat. adds *ipsius et vinum patri suo*. I have added **ለ** before next word. [32] **ይስተይ: ወይብላዕ:** B. [33] **በረኩ:** B C. [34] **አርአየኒ:** A. [35] **ምእት: ወሰብዓ: ወኀምስ:** B. [36] **ልሂቅ:** B. [37] **ፍጹም:** A. [38] See note on xxi. 1. [39] **ወበ** B C. [40] Lat. *puerum istum*. [41] Lat. *ejus*. [42] Lat. *filiis*.

10 እምይእዜ: ወእስከ: ዙሉ: መዋዕል: ዘትውልደ: ምድር: ለዙሉ: ዓለማት። ወጸውዖ:[1]
ለያዕቆብ: ወይቤ:[2] ወልድየ: ያዕቆብ: ይባርከ: አምላከ: ዙሉ: ወያንይልከ: ለገቢረ: ጽድቅ:
ወፈቃዱ: በቅድመ: ዚአሁ: ወይኅረይ: ብከ: ወ[3]በዘርእከ: ከመ: ትኩንዎ: ሕዝበ: ዘለርስቱ:[4]
11 በከመ: ፈቃዱ: በዙሉ: መዋዕል፤ ወእንተኒ: ወልድየ: ያዕቆብ: ቅረብ: ወሰዐመኒ። ወ*ቀርበ:[5]
ወሰዐሞ: ወይቤ: ቡሩክ: ወልድየ: ያዕቆብ: ወዙሎሙ: ውሉዱ: ለእግዚአብሔር: ልዑል: ለዙሉ:
ዓለማት፤[6] የሀብከ: እግዚአብሔር: ዘርአ: ጽድቅ፤ ወ[7]እምውሉድከ: ይቀድስ: በማእከለ: ዙላ:[8]
12 ምድር: ይትቀነዩ: ለከ: አሕዛብ: ወይስግዱ: በቅድመ: ዘርእከ: ዙሎሙ: አሕዛብ። ኩን: ኀያለ:
በቅድመ: ሰብእ: ወ*እንዘ: ትሜብል:[9] ውስተ: ዙሉ: ዘርአ: ሴት: አሜሃ: ይጸድቃ: ፍናዊከ:[10]
13 ወ*ፍናዊ:[11] ውሉድከ: ለከዊነ: ሕዝብ: ቅዱስ። የሀብከ: አምላክ: ልዑል: ዙሎን:[12] በረከታተ:
እለ: ባረከኒ: ወእለ: ባረኮ: ለኖኅ: ወአዳምሃ: ያዕርፉ:[13] *ዲበ: ድማኁ: ቅዳሴ:[14] ዘርእከ: ለዙሉ:
14 ትውልደ: ትውልድ: ወእስከ: ለዓለም። ወያንጽሕከ: እምዙሉ: *ርስዐት: ወርኩስ:[15] ከመ:
*ያስተስሪ: ዙሎ: አበሳከ: ወ[16]ዘበኢያእምሮ: ገገይከ:[17] ወ*ያንይልከ:[18] ወይባርከ: ወትረስ: ዙላ:
15 ምድረ። ወ*የሐድስ:[19] ኪዳኖ: ምስሌከ: ከመ: ትኩኖ: ሕዝበ: ለርስቱ:[20] ለ[21]ዙሉ: ዓለማት:
ወውእቱ: ይኩንከ: ለከ: *ወለዘርእከ: አምላክ:[22] ዘበህልው: ወዘበጽድቅ: በዙሉ: መዋዕለ:
16 ምድር። ወእንተ*ኒ:[23] ወልድየ: ያዕቆብ: ተዘከር: ቃልየ: ወዕቀብ: ትእዛዛተ:[24] አብርሃም:
አቡከ፤ ተፈለጥ: እምአሕዛብ: ወኢትብላዕ: ምስሌሆሙ: ወኢትግበር: በከመ: ምግባሪሆሙ:
ወኢትኩኖሙ: ቢጸ: እስመ: ግብሮሙ: ርኩስ:[25] ወዙሉ: ፍናዊሆሙ: ግማኔ:[26] ወምናኔ: ወሰቆራርር።
17 መሥዋዕቶሙ: ለአብድንት: ይዘብሑ: ወለአጋንንት: ይሰግዱ: ወበውስተ: መቃብራት: ይበልዑ:
18 ወዙሉ: ግብሮሙ: ከንቱ: ወበክ። ወአልቦሙ: ልቡ:[27] ለሐልዮ:[28] ወኢ*ኮነ:[29] አዕይንቲሆሙ:
ዘይሬኡ: ምንት:[30] ገብሮሙ: ወእፎ: እሙንቱ: ይስኅቱ: እንዘ: ይብሉ: ለዕፅ: አንተ: አምላኪየ:
19 ወለእብን: አንተ: እግዚእየ: ወአንተ: መባልሕየ:[31] ወኢሀሎ: ሎመ:[32] ልብ።[33] ወእንተኒ: ወልድየ:
ያዕቆብ: አምላክ: *ልዑል: ይርዳእከ: ወአምላክ:[34] ሰማይ:[35] ይባርከ:[23] *ወያግኣሥከ: እምነ:

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[1] Lat. adds *Abraham filium suum.* [2] **ወይቤሎ:** A C D. [3] A B omit.
[4] **ለርስቱ:** B; Lat. omits. [5] **ቀርቦ:** A. [6] **ዓለም:** A. [7] B omits. [8] **ዙሉ:** B.
[9] Lat. *exerce* = **ትመብል:** [10] **ፍናዊከ:** A B. [11] **ፍናው:** B. [12] **ዙሎ:** A.
[13] **ያዕርፍ:** B. [14] Thus Jub. and Syr. imply לְקָדְקֹד נְזֶר Gen. xlix. 26 instead of Mass. (Sam., LXX, Vulg.) נְזִיר לְקָדְקֹד. [15] Em. with Lat. *inquinamento et injustitia* from **ርስሐት: ርኩስ:** of MSS. [16] Em. with Lat. *propitius sit injustitiis tuis et* from **ታስተስሪ: እምዙሉ: አበሳ:** of MSS. [17] **ገጋይከ:** B C D. [18] **ያንያልከ:** A; **ያኃይልከ:** B.
[19] **የኃድስ:** A B. [20] Lat. *hereditatis.* [21] **በ** A B. [22] **አምላክ: ለክ: ወለዘርእከ:** A.
[23] A omits. [24] **ትእዛዘየ: ዘ** A. [25] **ርዙስ:** B. [26] **ግሙን:** B C; **ግሙናን:** D.
[27] **ልብ:** B. [28] A adds **እግዚአብሔር:** [29] **ካነ:** A. [30] **ምንት:** A B C.
[31] **መበለሕየ:** A; **መባልዕየ:** C; **መባልሒየ:** D. [32] Restored from Lat. *illis.* [33] **ልቡ:** A.
[34] **ይዕቀብክ: ወይርዳእከ: አምላክ:** A. [35] Lat. *Adae.*

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20 ርዙሶሙ፡ ወእምዙሉ፡ ስሕተቶሙ።[1] ተዐቀብ፡[2] ወልድየ፡ ደዕቆብ፡ ከመ፡ ኢትገሣእ፡ ብእሲተ
21 እምነ፡ ዙሉ፡ ዘርአ፡ አዋልደ፡[3] ከናዓን፡ እስመ፡ ዙሉ፡ ዘርኡ፡ ለሥራዊ፡ እምድር። እስመ፡ በአበሳ
ካም፡ ስሕተ፡ ከናአን፡ ወዙሉ፡ ዘርኡ፡ ይደመሰስ፡ እምድር፡ ወዙሉ፡ ተረፉ፡ ወዘይድኅን፡ አልቦ
22 እምኔሁ፡[4] አመ፡ ዕለተ፡ ደይን። ወለዙሎሙ፡ እሰ፡ ደመልኩ፡ ጣዖተ፡[3] ወለ*ጽሉዓን፡[5] አልቦሙ፡[6]
ምንተኒ፡[7] ተስፋ፡ በምድረ፡ ሕያዋን፡ እስመ፡ ውስተ፡ ሲኦል፡ ይወርዱ፡ ወውስተ፡ መካነ፡ ደይን
የሐውሩ፡ ወ*አልቦሙ፡[6] ምንተኒ፡[8] ዝክረ፡ በዲበ፡ ምድር፤ በ[3]ከመ፡ ተንሥኡ፡ ውሉደ፡[3] ሰይም፡[9]
23 እምድር፡ ከማሁ፡ ይትነሥኡ፡ ዙሎሙ፡ እሰ፡ ደመልኩ፡ ጣዖተ። ኢትፍራህ፡ ወልድየ፡ ደዕቆብ
ወኢትደንግፅ፡ ወልደ፡ አብርሃም፤ አምላክ፡ ልዑል፡ ይዕቀብከ፡ *እምነ፡ ሙስና፡[10] ወእምዙሉ
24 ፍኖተ፡ ስሕተት፡ ውእቱ፡ ይባልሕከ። ዘንተ፡ ቤተ፡ ሐነጽኩ፡ ሊተ፡[7] ከመ፡ አንብር፡ ስምየ፡ ላዕሌሁ
በዲበ፡ ምድር፡ ተውህበት፡ ለከ፡ ወለዘርእከ፡ ለዓለም፡ ወትሰመይ፡ ቤተ፡ አብርሃም፤ ተውህበት
ለከ፡ ወለዘርእከ፡ ለዓለም፡ እስመ፡ አንተ፡ ተኀንጽ፡ ቤተየ፡ ወታቀውም፡ ስምየ፡ ቅድመ፡ አምላክ
25 እስከ፡ ለዓለም፡ ዘርእከ፡ ወስምከ፡ ይቀውም፡ ውስተ፡ ዙሉ፡ ትውልደ፡ ምድር። ወአኅለቀ
26 እንዘ፡ *ይኤዝዞ፡ ወ[11]ይባርከ። ወሰከቡ፡ ክልኤሆሙ፡ ኅቡረ፡[7] ውስተ፡ ዐራት፡ አሐቲ፡ ወኖመ
ደዕቆብ፡ ውስተ፡ ሕፅነ፡ አብርሃም፡ አቡ፡ አቡሁ፡ ወሰዐሞ፡ ስብዐ፡[12] ወተፈሥሐ፡ ምሕረቱ፡ ወልቡ
27 ላዕሌሁ። ወ*ባረከ፡[13] በዙሉ፡ ልቡ፡ ወይቤ፡ አምላክ፡ ልዑል፡ አምላክ፡ ዙሉ፡ ወፈጣሬ፡ ዙሉ
ዘ*አውፅአኒ፡[14] እምነ፡ ኡር፡ ዘከለዳዊያን፡[15] ከመ፡ የሀበኒ፡ ዛተ፡ ምድረ፡ አረሳ፡[16] ለዓለም፡ ወከመ
28 ኣቅም፡[17] ዘርአ፡ ቅዱሰ፡ ከመ፡ ይትባረክ፡ ልዑል፡ ለዓለም። ወባረኮ፡ ለየዕቆብ፡ ወይቤ፡[18] ወልድየ
ዘበዙሉ፡ ልብየ፡[19] ወዘበምሕረትየ፡ [በእሰ፡[20]] ይትፈሣሕ፡[21] ቦቱ፡ ወይኩን፡ ሣህልከ፡ ወምሕረትከ
29 ነዋኅ፡ ላዕሌሁ፡ ወላዕለ፡ ዘርኡ፡ ዙሎ፡ መዋዕለ። ወኢትኅድጎ፡ ወኢትትሐየዮ፡ እምይእዜ
ወእስከ፡ መዋዕል፡ ዘለዓለም፡ ወይኩና፡ አዕይንቲ*ከ፡[22] ክሡታተ፡ ላዕሌሁ፡ ወላዕለ፡ ዘርኡ፡ ከመ
30 ትዕቀቦ፡[23] ወከመ፡ ትባርኮ፡ ወከመ፡ ትቀድሶ፡ *አንተ፡ ለሕዝብ፡ ዘለርስትከ።[7] ወ*ባርከ፡[24] በዙሉ
በረከታቲከ፡[25] እምይእዜ፡ ወእስከ፡ ዙሎን፡[26] መዋዕል፡ ዘለዓለም፡ ወ*ሐድስ፡[27] ኪዳነከ፡ *ወማህለከ
ምስሌሁ፡ ወ[28]*ምስለ፡ ዘርኡ፡[3] በዙሉ፡ *ፈቃድከ፡ በዙሉ፡[3] ትውልደ፡ ምድር።

XXIII. 1 ወአንበረ፡ ክልኤሆን፡ *አጻብዐ፡[29] ደዕቆብ፡ *ዲበ፡ አዕይንቲሁ፡[3] ወባረኮ፡ ለአምላክ፡ አማ
ልክት፡ ወከደነ፡ ገጸ፡[30] ወ*ሰፍሐ፡[31] እገሪሁ፡ ወኖመ፡ ንዋመ፡ ዘለዓለም፡ ወተጋብአ፡ *ኀበ፡

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[1] ወያግብእከ፡ እምስሕተቶሙ፡ ወእምርዙሶሙ፡ A. [2] A adds አንቲ፡ ኦ. [3] B omits. [4] እምኔሆሙ፡ C D. [5] ጽሉአን፡ A B. [6] አልቦ፡ B. [7] A omits. [8] ወኢምንተኒ፡ A. [9] ሰይሙ፡ A; B omits. [10] እሙስና፡ A. [11] ይኤዝዞ፡ ወእንዘ፡ B. [12] ስብዕ፡ ስዕመት፡ A. [13] በረከ፡ A; በረኮ፡ B. [14] እወፃእከኒ፡ B C. [15] ዘከልዴዊያን፡ B. [16] አዕርን፡ A; እረሰ፡ B. [17] A adds ስምየ፡ [18] A B C omit. [19] ወዘበዙሉ፡ A. [20] Corrupt. [21] እትፈሣሕ፡ C D. [22] የ B. [23] ይዕቀብዎ፡ B C. [24] ትባርኮ፡ A. [25] በረከታት፡ A D. [26] ዙሉ፡ A. [27] ሓድስ፡ B. [28] ዘምስሌሁ፡ ወምሕረትካኒ፡ A. [29] አጻብዒሁ፡ ለደዕቆብ፡ A. [30] ገጸ፡ B. [31] Mass. Gen. xlix. 33 וַיֶּאֱסֹף; LXX ἐξάρας; Vulg. *collegit;* only Syr. and Eth. Vers. of Gen. support text.

አበዊሁ::[1] ወበዝ: ሱሉ: ሀሎ:[2] ያዕቆብ: ይስሐቅ:[3] ውስተ: ሕፅኑ: ወኢያእመረ: ከመ: ሞተ: 2
አብርሃም: አበ: አቡሁ:: ወነቅሀ: ያዕቆብ: እምገዋመ: ወናሁ: ቈረ: አብርሃም: ከመ: በረድ: 3
ወይቤ: *አባ: አባ:[4] ወአልቦ: ዘነበበ: ወአእመረ: ከመ: ሞተ:: ወተንሥአ: እምሕፅኑ: ወሮጸ: 4
ወነገራ: ለርብቃ: እመ: ወሶረት: ርብቃ: ኀበ: ይስሓቅ: ሌሊተ: ወነገረት: ወሶሩ: ኅቡረ:
ወያዕቆብ*ኒ:[5] ምስሌሆመ: ወማኅቶት: ውስተ: እዴሁ: ወሐዊሮሙ: ረከብዎ: ለአብርሃም:
እንዘ: ይስክብ: በድኖ:: ወወድቀ: ይስሓቅ: ውስተ: ገጸ: አቡሁ: ወበከየ:[6] ወሰዐሞ:: ወቃል: 5, 6
ተሰምዐ: በቤተ: አብርሃም: ወተንሥአ: ይስማዔል: ወልዱ: ወሶረ: ኀበ: አብርሃም: አቡሁ:
ወበከየ: *ለአብርሃም: አቡሁ:[7] ውእቱ: ወ*ሱሉ:[8] ቤተ: አብርሃም: ወ[9]በከዩ: ብካየ: ዐቢየ::
ወቀበርዎ: ውስተ: በዓተ: ካዕበት:[10] ቅሩበ: ሳራ: ብእሲቱ: ውሉዱ:[11] ይስሓቅ: ወይስማዔል: 7
ወበከይዎ: አርብዓ:[9] መዋዕለ: ዙሎሙ:[12] ሰብአ: ቤቱ: ወይስሓቅ: ወይስማዔል: ወሱሉ: ውሉደሙ:
ወ*ዙሎሙ:[5] ውሉደ: ኬጡራ: በመካኖሙ: ወተፈጸመ: *መዋዕለ: ብካየ:[13] አብርሃም:: ወ[5]*ሠ 8
ለስተ:[14] ኢዮቤልወ:[15] ሐይወ: ወአርባዕተ:[16] ሱባዔ: ዓመት:[17] *ምእተ: ወሰብዓ: ወኃምስተ:[18]
ዓመተ: ወፈጸመ: መዋዕለ: ሕይወቱ: ልሂቅ:[19] ወፍጹመ: መዋዕል::[20] እስመ: መዋዕለ: ቀደምት: 9
እማንቱ: ለሕይወቶሙ: *ዐሠርቱ: ወተስዓቱ: ኢዮቤልዉሳት:[21] ወእምድኅረ: አይኅ: እንዘ:
ይንትጉ: እም: *ዐሠርቱ: ወተስዓቱ: ኢዮቤልዉሳት:[21] *ወለረሲእ: ፍጡነ: ወለአኅጽጾ: መዋዕለ:

. . . quinto et *septuagensimo et centesimo[1] anno (et) conplevit dies XXIII.
vitae suae, senior et plenus dierum. Propter quod dies antiquorum erant 9
[vitae][2] *usque ad[3] *nonodecimum jubeleum[4], (et) post diluvium[5] coeperunt
⟨dies⟩ minui jubeleorum horum[6] et senescere celerius et minui dies vitae
ipsorum a facie *tribulationum multarum[7] et malignari in viis suis, excepto

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[1] MS. centesimo et septuagensimo; cf. xxii. 7. [2] Seems a gloss though found also in Eth. [3] MS. ipsius et. [4] MS. nonodecimo jubeleo. [5] MS. dilubium. [6] We should read nonodecimorum with Eth. [7] MS. tribulationis multorum.

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[1] Gen. xxv. 8 אֶל־עַמָּיו; so LXX and Vulg.; phrase in text found first in Judges ii. 10. [2] **ሀለወ:** B. [3] **ወይስሕብ:** B. [4] **አበ: አበ:** A. [5] B omits. [6] **ወባረቦ:** A; **ወበከየ: ወባረቦ:** C. [7] **አብርሃምሃ: አባሁ:** B. [8] B trans. after **አብርሃም:** [9] A omits. [10] **በዓት: ካዕበት:** A; **በአት: ዘካዕበት:** C D. [11] **ወውሉዱ:** B. [12] **ወሱሉ:** B. [13] Em. with Gen. l. 4 יְמֵי בְכִיתוֹ from **ላሕ: ብካየ:** B; **ላሕ: ወብካይ:** D; A C read **ብካየ:** [14] ፲ A. [15] **ኢዮቤሌወ:** A. [16] **አርባዕቱ:** A. [17] **ዓመት:** B. [18] ፲ወ፭ወ፰ A. [19] Emended with Lat. from **ልህቀ:** A; **ወልህቀ:** B C D. [20] **መዋዕሊሁ:** B C; **መዋዕለ:** D. See note on xxi. 1 above. [21] ፲ወ፱ **ኢዮቤሌወ:** A.

10 ሕይወቶሙ:[1] እምገጸ: ሕማም: ብዙኅ: ወበእከየ: ፍናዊሆሙ: ዘእንበለ: አብርሃም። እስመ:
አብርሃምሰ: ፍጹም: በሡሉ: ምግባሪሁ:[2] ምስለ: እግዚአብሔር: ወ*እንዘ:[2] ያሠምር: በጽድቅ:[3]
ዅሎ: መዋዕለ: ሕይወቱ: ወናሁ: አፈጸመ: አርባዕተ: አዮቤልዉሳተ:[4] በሕይወቱ: እስከ: አመ:
11 ረስአ: ቅድመ: ገጸ: እከይ: ወጸግበ: መዋዕሊሁ።[5] ወሡሉ: ትውልድ: ዘይትነሣእ: እምይእዜ:
ወእስከ: ዕለተ: ደይን: ዐባይ: ይረስኡ: ፍጡነ: ዘእንበለ: ይፈጽሙ: ኅልኤ: አዮቤልዉ:[6] ወትከውን:
12 እንዘ:[7] ተንድግሙ: አእምሮቶሙ: እመንፈሶሙ:[8] [ወተአትት: ዅላ: አእምሮቶሙ]።[9] ወበውእቱ:
መዋዕል: *እመ: ሕይወ:[10] ብእሲ: አዮቤልዉ:[11] ወመንፈቀ: ዓመታት: ይብሉ: በእንቲአሁ:
አብዝኀ: ሕይወ፤ ወመብዝኅት: መዋዕሊሁ: ሕማም:[12] ወስራሕ: ወምንዳቤ: ወ[7]አልቦ: ሰላመ።[13]
13 እስመ: መቅሠፍት: *ዲበ: መቅሠፍት፤[7] ወ*ጽልዓን: ዲበ: ጽልዓን፤[14] ወምንዳቤ: ዲበ: ምንዳቤ፤
ወስምዐት:[15] እኩይ: ዲበ: ስምዐት:[15] እኩይ፤ ወደዌ: ዲበ: ደዌ፤ ወሡሉ: ዘከማሁ:[16] ዅነኔ:
እኩይ:[17] ዝንቱ: ምስለ: ዝንቱ፤ ደዌ፤ ወግፍትአት፤[18] ወእስሐትያ፤ ወበረድ፤ ወሐመዳ፤ ወነበርዓው፤
ወ*ሰከሐካሕ፤[19] ወ*ሰያዛዝ፤[20] ወዐባር፤ ወሞት፤ ወመጥባሕት፤ ወፂዋዌ፤ ወሡሉ: መቅሠፍት:
14 ወሕማም።[21] ወሡሉ: ዝንቱ: ይመጽእ: በትውልድ: እኪት: እንተ: ትኤብስ:[22] *በምድር: ርሱስ:[23]
15 ወዝሙት:[24] ወግማኔ:[25] ወሳቕራር:[26] ግብሮሙ። አሜሃ:[27] ይብሉ:[28] ለቀደምት: መዋዕሊሆሙ:
ብዙኅ: እስከ: *ዐሠርቱ: ምእት:[29] ዓመት: ወሠናይ: ወናሁ: መዋዕለ: ሕይወትነ: እመ:[30] አብዝኀ:
ሰብእ: ሕይወ:[31] *ሰብዓ: ዓመተ:[32] ወእመ: ኀየለ:[33] *ሰማንደ: ዓመተ:[34] ወእሉ:[35] እኩይ: ወአልቦ:
16 ምንተኒ: ሰላመ: በመዋዕለ: ትውልድ: ይእቲ:[2] እኪት። ወበይእቲ: ትውልድ: ይከውኑ: ደቂቅ:
እንዘ:[2] ይዘልፉ:[36] አበዊሆሙ: ወአዕሩገሆሙ: በእንተ: ኀጢአት: ወበእንተ: ዐመፃ: ወበእንተ:
ንባበ: አፉሆሙ: ወበእንተ: እኩያት: ዐበይት: ዘእሙንቱ: ይገብሩ: ወበእንተ: ኀዲጎቶሙ: ሥርዐተ:
ዘተካየደ: እግዚአብሔር: ማእከሎሙ: ወማእከሌሁ:[37] ከመ: ይዕቀቡ: ወይግበሩ: ዅሎ: ትእዛዘ:[38]

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[1] Emended with Lat. *et senescere celerius et minui dies vitae ipsorum* from **ወለአጓጽጽ: እምአዮቤልዉሳት: ወለረሲእ: ፍጡነ: ወለተጸግቦ: መዋዕሊሆሙ:** A B. Here **ወለአ″** and **ወለረ″** were accidentally transposed. Then **እምአዮ″** seems to be repeated from preceding clause, **ተጸግቦ:** from ver. 10, in order to give sense. [2] A omits. [3] **ዘበጽድቅ: በሡሉ: ግብሩ:** A; **ዘበጽድቅ:** B; **ወበጽድቅ:** C; **በዘጽድቁ:** D. [4] **፬አዮቤሌዉስት:** A. [5] **መዋዕላቲሁ:** B; see note on xxi. 1. [6] **አዮቤሌው:** A. [7] B omits. [8] Em. with Lat. *ab ipsis spiritibus* (MSS. *spiritus*) from **እምርሥጓሞሙ:** A; **እምርስያሙ:** B. [9] A gloss; Lat. omits. [10] **እለ: ሕይው:** A. [11] **አዮቤሌው:** A. [12] **ሕማመ:** B. [13] **ሰላም:** B. [14] **ጽልእ: ዲበ: ጽልእ:** D. [15] **ስምዓት:** B. [16] B trans. after **እኩይ:** [17] A adds **እኩይ: ምስለ: እኩይ:** [18] Emended with Lat. *clades* from **ገበጥባጥ:** A C D; **ገብጥባጥ:** B. [19] **ስከሕከሐ:** A. [20] **ሳያዛዝ:** A. [21] Lat. *planctus.* [22] **ታኤብስ:** B C—wrong, cf. Lat. *iniquitatem facit.* [23] Em. with Lat. from **ምድር: በርሱስ:** of A B. [24] I have prefixed **ወ** with Lat. to **ዝሙት:** B C; A reads **በዝሙት:** D **ዝሙቶሙ:** [25] **ወበግማኔ:** A B. [26] **ወበሰቆራር:** B C D. [27] **ወአሜሃ:** A. [28] **ይቤሉ:** B.

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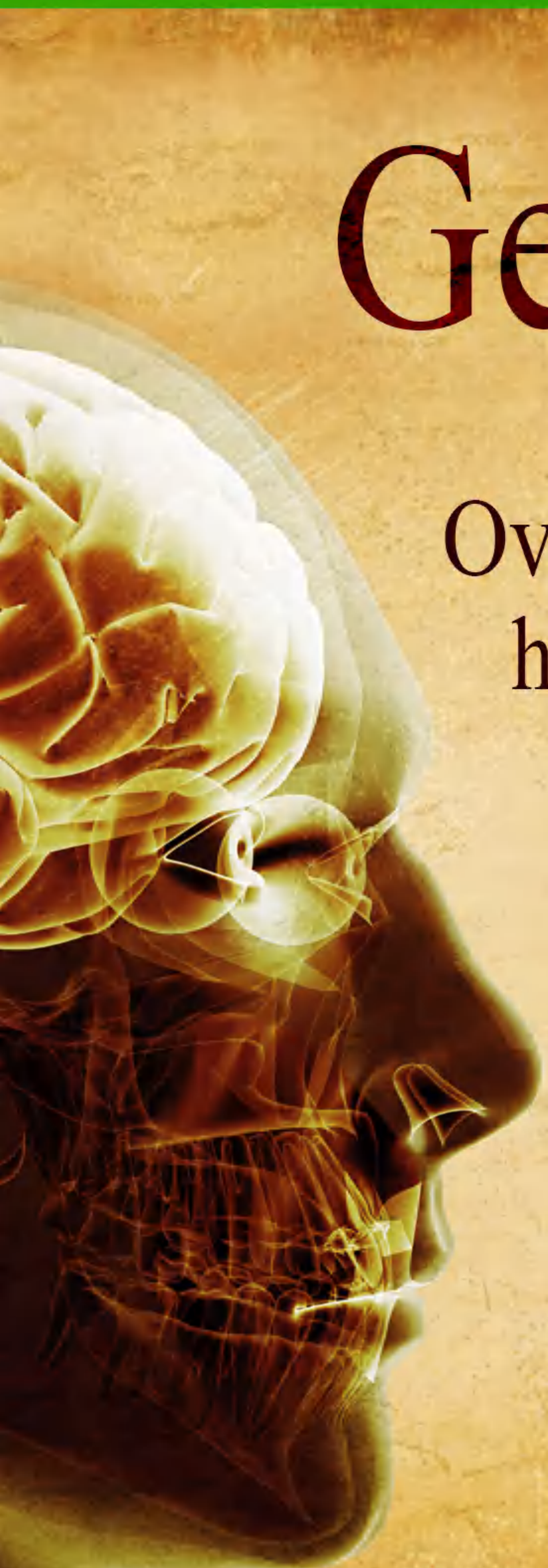

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17 ወሥርዐት፡ ወዙሎ፡ ሕጎ፡ ወአልቦ፡[1] ተግኅሥ፡ *የማነ፡ ወፀጋመ።[2] እስመ፡[3] ዙሎሙ፡ አእኩዩ፡
ወዙሉ፡ አፍ፡ ይትናገር፡ አበሳ፡ ወዙሉ፡ ግብሮሙ፡ ርኩስ፡ ወሰቂራር፡[4] ወዙሉ፡ ፍኖትሙ፡
18 ግማኔ፡ ወርዙስ፡ ወሙስና። ናሁ፡ ምድር፡ ትትሐጐል፡ በእንተ፡ ዙሉ፡ ምግባሮሙ፡ ወአልቦ፡
*ዘርአ፡ ወይን፡[5] ወአልቦ፡[6] ቅብዕ፡ እስመ፡ ዙሉ፡ *ካሕድ፡ ምግባሪሆሙ፡[7] ወዙሎሙ፡ ይትሐጐሉ፡
ኅቡረ፡[8] አራዊት፡ ወእንስሳ፡ ወአዕዋፍ፡ ወዙሉ፡ ዓሣተ፡ ባሕር፡ እምቅድመ፡[9] ውሉደ፡ ሰብእ።
19 ወይትባአሱ፡ እሉ፡ ምስለ፡ እሉ፤ ወራዙት፡ ምስለ፡ ሊቃናት፤ ወሊቃናት፡ ምስለ፡ ወራዙት፤ ነዳይ፡
ምስለ፡ ባዕል፤ ትሑት፡[10] ምስለ፡ ዐቢይ፤ ወ[11]ምስኪን፡ ምስለ፡ መኰንን፡ በእንተ፡ ሕግ፡ ወበእንተ፡
ኪዳን፡ እስመ፡ ረስዑ፡ ትእዛዘ፡ ወኪዳነ፡ ወበዓለ፡ ወወርኀ፡ ወሰንበተ፡ ወ*ኢዮቤሌዎ፡[12] ወዙሎ፡
20 ዙነቤ። ወይቀውሙ፡ *በቀስት፡ ወ[13]በአስይፍት፡ ወበቀትል፡ ከመ፡ ይሚጥዎሙ፡ ውስተ፡ ፍኖት፡[14]
21 ወኢይትመየጡ፡ እስከ፡ ይትከዐው፡ ደም፡ ብዙኅ፡ ዲበ፡ ምድር፡[15] እሉ፡ በእሉ። ወእለ፡ ድኅኑ፡
በፍኖት፡ ጽድቅ፡[16] ኢይትመየጡ፡ እምነ፡ *እከዮሙ፡ እስመ፡[15] ዙሎሙ፡ ለትዕግልት፡ ወውስተ፡
ብዕል፡ ይትነሥኡ፡ ከመ፡ ይንሣእ፡ *አሐዱ፡ ዙሎ፡ ዘቢጹ፡[17] ወስመ፡ ዐቢየ፡ ይሰምዩ፡[18] ወእኩ፡
በህልው፡ ወእኩ፡[19] በጽድቅ፡ *ወቅድስት፡ ቅዱሳን፡[20] ያረዙሱ፡ *በርዙሶሙ፡ ወበሙስና፡ ግማኔሆሙ።[21]
22 ወይከውን፡ መቅሠፍት፡[22] ዐቢይ፡ ዲበ፡ ግብረ፡ ይእቲ፡ ትውልድ፡ እምንበ፡ እግዚአብሔር፡
23 ወይሁቦሙ፡ ለመጥባሕት፡ ወለዙነቤ፡ ወለፂዋዌ፡ ወለሀይድ፡[23] ወለብልዐት። ወደነቅህ፡[24] ላዕሌ
ሆሙ፡ ኃጥኣኒሆሙ፡ ለአሕዛብ፡ እለ፡ አልቦሙ፡ ላዕሌሆሙ፡ ምሕረት፡ ወሣህለ፡ ወ[15]ለገጸ፡ መኑሂ፡
ኢያደልዉ፡ ኢለልሂቅ፡ ወኢ[25]ለወሬዛ፡ ወኢ[25]ለመኑሂ፡ እስመ፡ እኩያን፡ ወንደላን፡ ከመ፡ ይእኩዩ፡
እምዙሉ፡ ውሉደ፡ ሰብእ። ወይገብሩ፡ ውስተ፡ እስራኤል፡ ሀከከ፡ ወዲበ፡ ደዕቆብ፡ አበሳ፡ ወይትከ
24 ዐው፡[26] ደም፡ ብዙኅ፡ ዲበ፡ ምድር፡ ወአልቦ፡ ዘደስተጋብእ፡ ወአልቦ፡ ዘይቀብር። በ[27]ውእቱ፡
መዋዕል፡ ይጸርሑ፡ ወይጼውዑ፡ ወይጼልዩ፡ ከመ፡ ይድኅኑ፡ እምእደ፡ ኃጥኣን፡ አሕዛብ፡ ወአልቦ፡
25 ዘይድኅን። ወይጸዐዱ፡ አርእስተ፡ ደቂቅ፡ በሲበት፡ ወደስተርኢ፡ ሕፃን፡ ወልደ፡ ሠለስቱ፡[28]
26 ሱባዔ፡ ልሂቅ፡ ከመ፡ ዘምእት፡[29] ዓመቱ፡ ወይትሐጐል፡ ቁመቶሙ፡ በምንዳቤ፡ ወበፃዕር። ወበው
እቶን፡ መዋዕል፡ ይእኅዙ፡ ደቂቅ፡[30] ይትንሠሡ፡[31] ሕገ፡ ወለንጺሠ፡[32] *ትእዛዝ፡ ወለ[33]ተመይጦ፡
27 ውስተ፡ ፍኖተ፡ ጽድቅ። ወይእኅዝ፡[34] መዋዕል፡[35] ይብዝኃ፡[36] ወይልሀቃ፡ *ለውእቱ፡ ውሉደ፡[37]
ሰብእ፡ *ትውልድ፡ እምትውልድ፡[38] ወዕለት፡ እምዕለት፡[39] እስከ፡ ሶበ፡ ይቀርብ፡ መዋዕሊሆሙ፡
28 ለዓሠርቱ፡ ምእት፡ ዓመት፡[30] ወለብዙኅ፡ ዓመታት፡ እምብዝኃ፡[40] መዋዕል። ወአልቦ፡ ልሂቅ፡[41] ወአ
29 ልቦ፡ ዘ*ኢ[42]ይጸግብ፡ መዋዕሊሆሙ፡[43] እስመ፡ ዙሎሙ፡ ሕፃናት፡[44] ወደቂቅ፡[44] ይከውኑ። ወ[30]ዙሎን፡

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[1] **ወአልቦሙ፡** A. [2] B trans. **የ″** and **ፀ″**. [3] **እስከ፡** A B C. [4] Lat. *odium*.
[5] Lat. gives *semen et vinum*. [6] **ወ** A. [7] **ካሕዴ፡ በምግባሮሙ፡** A. [8] Lat. omits.
[9] Lat. gives *a malitia*. [10] **ወትሑት፡** A. [11] B omits. [12] **ኢዮቤሌዎ፡** A B; **ኢዮቤልዩ፡** C D. [13] Added with Lat. *in arcu et*. [14] **ፍኖታሙ፡** A. [15] B omits.
[16] Lat. adds *non abibunt*. [17] **ዙሉ፡ አሐዱ፡ አሐዱ፡ ዘእንሡ፡ ወዘቢጹ፡** A. [18] Emended with Lat. *nominabunt* from **ይሰመዩ፡** of MSS. [19] **ወ** A. [20] **ወቅዱሰት፡ ቅዱሰ፡** B.

ejus, *ut non sit[1] qui praetereat ex dextra sive sinistra. Propter quod 17
universi malignati sunt, et omne os loquitur maligna, et omnes operationes
eorum immunditia et odium[2], et universae viae eorum pollution(es) et
abominatio et exterminium. Et ecce terra (p)erit propter omnia opera 18
ipsorum, et non est semen *et vinum[3] et oleum, propter quod universa
m(align)ata sunt opera ipsorum, et universa[4] (pe)reunt (una) bestiae et
animalia et aves et omnes pisces maris *a malitia[5] filiorum hominum.
Et litigabunt isti cum illis, *nempe juvenes[6] cum senioribus et seniores 19
cum junioribus, pauper cum divite, infimus cum magno et egenus cum
eo qui potestatem exercet, in lege pro testamento[7], quoniam obliti sunt
praeceptum et testamentum et diem festum et mensem et sabbatum
et jubeleum et omnia judicia. Et stabunt in arcu et in gladiis et in 20
bello, ut convertant eos in viam, et non convertentur, usquequo effun-
datur sanguis multus in terra, isti in illis. Et qui servati sunt, in via 21
veritatis[8] a malitia sua non convertentur: quoniam universi ad fraudem
et ad divitias se extollent, ut accipiant singuli universa quae sunt proximi
sui, et nomen magnum nominabunt non in veritate et non in justitia, et
sanctificationem sanctam polluent in abominationibus pravitatis[9] et im-
munditiis. Et erit ira magna super opera generationis illius a Domino, 22
et dabit illos[10] (in) gladium et judicium (et) in captivitatem et in direp-
tionem et in devorationem. Et *expergisci faciet[11] super eos peccatores 23
gentium quibus non . . .

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[1] MS. et non est. [2] Eth. = abominatio. [3] Eth. = vini. [4] MS. universi. [5] Eth. = prae. [6] MS. nam jubenes. [7] MS. testamentom. [8] MS. adds non abibunt. [9] MS. veritatis. [10] MS. illis. [11] Emended from obdormire faciet. Error due probably to loss of ἐξ in ἐξύπνωσε.

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[21] በርዙስ: ሙስና: ግማኔሆሙ: B; Lat. trans. and omits suffixes. [22] መቅሠፍት: A B. [23] ለሀዱድ: A. [24] ወደነሥእ: A. [25] ወለ B. [26] ወይትካው: A; ወይትካዑ: B. [27] ወአ B. [28] ሠለስት: A. [29] ምእት: A. [30] A omits. [31] ይትኃሠሡ: A B. [32] ወለኃሚሠ: A B. [33] ትእዛዘ: ወለኃሚሠ: A. [34] ወይእኅዘ: B. [35] A trans. after ይብዝኃ: [36] ይብዛኅ: A; ይብዝኀ: B. [37] Emended from በውእቱ: ውሉደ: A; ወውሉደ: B. [38] ተወልደ: እምውሉድ: A. [39] እመዋዕል: B; A adds ወእመዋዕል: [40] እምነ: ብዙኅ: A. [41] ልሂቅ: B. [42] Restored from Is. lxv. 20. [43] መዋዕለ: B. [44] A gives nom.

መዋዕሊሆሙ: በሰላም: ወበፍሥሓ: ይፈጽሙ: ወየሐይዉ: ወአልቦ: መነሂ:[1] ሰይጣን: ወአልቦ:
መነሂ:[2] እኩየ: ዘያማስን:[3] እስመ: ዅሎን: መዋዕሊሆሙ:[4] መዋዕለ: በረከት: ወፈውስ: ይከውኖ::
30 ወ[5]አሜሃ: ይፈውስ: እግዚአብሔር: አግብርቲሁ: ወይትነሥኡ: ወይሬእዩ: ሰላመ: ዐቢየ: ወይሰድዱ:
ጸላእቶሙ:[6] ወይሬእዩ: ጻድቃን: ወያአዙቶ: ወይትፈሥሑ: እስከ: ለዓለመ: ዓለም: በፍሥሓ:
31 ወይሬእዩ: በፀርሙ: ዅሎ:[7] ዅነኔሆሙ: ወዅሎ:[7] መርገሞሙ:: ወያዐርፍ: አዕፅምቲሆሙ:
ውስተ: ምድር: ወመንፈሶሙ: ያበዝኅ: ትፍሥሕተ: ወያአምሩ: ከመ: ሀሎ: እግዚአብሔር:
32 ገባሬ: ዅነኔ: ወይገብር:[8] ሣህለ: ለአምኣት: ወለአእላፍ: ለዅሎሙ:[9] እለ: ያፈቅርዎ:: ወአንተኒ:
ሙሴ: ጸሐፍ: ዘንተ: ቃላተ: እስመ: ከመዝ:[10] *ጽሑፍ: ውእቱ:[5] ወያዐርጉ: ውስተ: *ጽላተ:
ሰማይ: ለስምዕ:[11] ለትውልድ: ዘለዓለም::

ፍ፱ ወኮነ: እምድኅረ: ሞተ: አብርሃም: ባረከ: እግዚአብሔር: ለይስሓቅ: ወልዱ: ወተንሥአ:
እምኬብሮን: ወሖረ: ወንደረ: ኀበ:[12] ዐዘቅተ: ራእይ: በዓመት: አሐዱ: ዘማልስ: ሱባዔ: ዘዝ:
2 ኢዮቤሌዉ: ሰብዓት:[13] ዓመተ:: ወበዓመት: አሐዱ:[14] ዘሱባዔ: ራብዕ: አንዘ: ዐባር: ውስተ:
3 ምድር: ዘእንበለ:[15] ቀዳማዊ: ዐባር: ዘኮነ: በመዋዕለ: አብርሃም:: ወአብሰለ: ደዕቆብ: ተብሊለ:
ብርስን: ወመጽአ: ዔሳው: እምሐቅል:[16] ርኁብ:[17] ወይቤሎ: ለደዕቆብ: እኁሁ:[18] ሀበኒ:[19] እምዝ:
ተብሊል: ዘሥርናይ:[20] ወይቤ*ሎ:[21] ደዕቆብ: አግብእ:[22] ሊተ: ልህቃኒከ: ዘቅድመ:[23] ልደት:
4 ወአነ: እሁበከ: ኀብስተ: ወእምዝኂ: ተብሊለ: ብርስን::[24] ወይቤ: ዔሳው: በልቡ:[25] አነ: እመውት:
ለምንት: ሊተ:[5] ዝቀዲሙ:[26] ተወልደ: ወይቤሎ: ለደዕቆብ: መሀብኩከ:: ወ*ይቤ:[27] ደዕቆብ:
6 መሐል: ሊተ: ዮም: ወመሐለ: ሎቱ:: ወወሀቦ: ደዕቆብ: ለ*እኁሁ:[28] ዔሳው:[29] ኀብስተ: ወተብሊለ:
ወበልዐ: እስከ: ይጸግብ: ወመነ: ዔሳው: *ቀዲሙ: ተወልደ::[30] በእንተዝ: ተሰመየ: ስሙ:[31]
[ዔሳው:][32] ኤደም: በእንተ: ተብሊለ: ስርናይ:[33] ዘ[34]ወሀቦ: ደዕቆብ:[35] በ[36]ቅድመተ: ልደቱ::

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[1] Emended from መኑሂ: of MSS. [2] መኑሂ: A. [3] ዘየማስን: A. [4] መዋዕል: A.
[5] B om. [6] ጽልእት: A; ጸላእት: B. [7] ዅሉ: A. [8] A adds ከዕበ: [9] ወለዅሎሙ: B.
[10] ከመ: A. [11] ስምዕ: ጽላተ: ሰማይ: B. [12] ውስተ: A. [13] ፸ A. [14] ፩ A.
[15] A adds ውእቱ: [16] Mass., Sam., Syr. Gen. xxv. 29 add וְהוּא against our text, LXX, and Vulg. [17] ርኁብ: points to πεινῶν, and this in turn to עָיֵף. עָיֵף is so rendered in LXX Deut. xxv. 18, Judg. viii. 5, Is. v. 27, &c., but here LXX gives ἐκλείπων. [18] እኁየ: A; Gen. xxv. 30 omits. [19] So Vulg. Gen. xxv. 30 *da mihi*, but Mass. הַלְעִיטֵנִי, LXX γεῦσον με. [20] ዘሥርናይ:=πυροῦ, a corruption of πυρροῦ; so LXX and Mass., Sam., Syr. Gen. xxv. 30. [21] Mass., Sam., Onk. xxv. 31 omit, but LXX τῷ Ἡσαύ, Syr. ܠܥܣܘ, and Vulg. support. [22] A rendering of ἀπόδου (so LXX) = Mass. מִכְרָה. [23] ዘቅድም: A. [24] B D omit; ዘሥርናይ: C. [25] Syr. Gen. xxv. 32 ܒܠܒܗ; Mass., Sam., LXX, Vulg. omit. [26] ቀዲመ: A. [27] ይቤሎ: B. [28] Gen. xxv. 34 omits. [29] A omits. [30] ወኢኀደሞ: ቀዲመ: ልደቱ: A. [31] B trans. after [ዔሳው:]; C D omit. [32] A gloss. [33] This implies same original text as in Gen. xxv. 30, see note 20; but Gen. xxv. 34 would require ብርስን: [34] ወ A. [35] ለደዕቆብ: A. [36] ለ B C D; A omits.

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17 ፍልስጥኤም:[1] እምድኅረ: ሞተ:[2] አብርሃም: ወመልእዎ: መሬተ:: ወይቤሎ: አቤሜሌክ:
ለይስሓቅ: ሖር: እምኔነ: እስመ: ዐበይከ: ፈድፋደ: እምኔነ: ወሖረ: ይስሓቅ: በ*አሐዱ:[3]
18 ዓመት: ዘሱባኤ: ሳብዕ: እምህየ: ወፈለሰ:[4] ውስተ: ቈላተ: ጌራሮን::[5] ወ*ተመይጦሙ:[6] ከረዩ:
ዐዘቃት:[7] ዘማያት: ዘከረዩ: ደቂ:[8] አብርሃም: አቡሁ: ወደፈንዎ:[9] ፍልስጥኤም: እምድኅረ:
ሞተ: አብርሃም: አቡሁ:[10] ወፀውዕ:[11] *አስማቲሆሙ: በከመ: ሰመዮሙ:[12] አብርሃም: አቡሁ::
19 ወከረዩ: ደቂ:[13] ይስሓቅ: ዐዘቃት:[14] በፍራንጋ:[15] ወረከቡ: *ማየ: ሕያው:[16] ወተጋእዙ: ኖሎት:
ጌራሮን: ምስለ: ኖሎተ: ይስሓቅ: እንዘ: ይብሉ: ዘዚአነ: ማይ:[17] ወጸውዖ:[18] ይስሐቅ: ስሞ:
20 ለውእቱ: ዐዘቅት: ዕፀብ:[19] እስመ: ተዓፀቡ: ምስሌነ::[20] ወከረዩ: ዐዘቅተ:[21] ካልአ: ወተባአሱ:
በእንቲአሁኒ: ወጸውዑ: ስሞ: ጽልእ::[22] ወእንሥአ:[23] እምህየ:[24] ወከረዩ: ዐዘቅተ: ካልአ:[25] ወኢተ
ጋዐዙ:[26] በእንቲአሁሰ: ወጸውዑ: ስሞ: ስፍሕ:[27] ወይቤ: ይስሓቅ: ይእዜ:[28] አስፍሐ: ለነ:
እግዚአብሔር: ወ*ልህቅነ:[29] ዲበ: ምድር::

21 ወዐርገ: እምህየ: ውስተ: ዐዘቅተ: መሐላ: በቀዳሚ: ዓመት: ዘሱባኤ: ቀዳሚ: በራብዕ:
22 ወእርብዓ: አዮቤልው:: ወአስተርአዮ: እግዚአብሔር: በይእቲ: ሌሊት: በሠርቀ: *ወርኃ:
ቀዳሚ:[30] ወይቤሎ: አነ: ውእቱ: አምላከ: አብርሃም: አቡከ: ኢትፍራህ:[31] እስመ: አነ: ምስሌከ:
ሀሎኩ: ወእባርከከ: ወአብዝኖ: አበዝኅ: ዘርአከ: ከመ: ኮዋ: ምድር: በእንተ: አብርሃም:
23 ቍልዔየ:: ወሐነጸ: *ምሥዋዐ: በህየ:[32] ዘሐነጸ: አብርሃም: አቡሁ: ዘቀዳሚ:[33] ወጸውዐ: በስመ:
24 እግዚአብሔር:[34] ወሦዐ: መሥዋዕተ: ለአምላከ: አብርሃም: አቡሁ:: ወከረዩ:[35] ዐዘቅት:[21] ወረከቡ:[36]
25 ማየ: ሕያው:: ወደቂ:[13] ይስሓቅኒ: ከረዩ: ዐዘቅተ:[21] ካልአ:[2] ወኢረከቡ: ማየ: ወሖሩ: ወነገርዎ:

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[1] ፈሊስጢኤም: B. [2] A omits. [3] ጌ A. [4] ኀደረ: A. [5] ጌራሞን: A. [6] Mistaken rendering of Gen. xxvi. 18 וַיָּשָׁב וַיַּחְפֹּר; Lat. *convertentes* = text. [7] ዐዘቅተ: C D. [8] Thus text, Sam., LXX, Vulg. read עַבְרִי instead of בִּימֵי of Mass. and Onk. Gen. xxvi. 18. [9] ወደፈንዎን: C D. [10] Mass. and Vulg. Gen. xxvi. 18 omit, but LXX supports text. [11] ጸውዎን: A. [12] አስማቲሆን: ዘሰመዮን: A. [13] ደቂቀ: B. [14] ዓዘቃተ: B, which it trans. before ደቂ: Mass., Sam., LXX, Syr., and Vulg. Gen. xxvi. 19 and Lat. omit; Eth. Vers. inserts. Does this point to influence of Eth. Vers. on our text? [15] በፍንጋ: A C D. [16] So Vulg. Gen. xxvi. 19; but Mass., Sam., LXX, Syr., and Eth. Vers. add ነቅዐ: (=בְּאֵר) before ማይ: [17] Em. with Lat. and Gen. xxvi. 20 from ዘማይ: of MSS. [18] ወጸውዐ: A. [19] So Lat. *difficultatem;* LXX gives ἀδικία; Mass. עֵשֶׂק; ዕፀብ: B. [20] Gen. xxvi. 20 עִמָּנוּ. [21] ዓዘቃተ: B. [22] Em. with Lat. *inimicitias* and Gen. xxvi. 21 from ጸባብ: of MSS. [23] ወእንሥአ: ከልአ: A; Lat. omits. [24] B and Lat. omit, but Gen. xxvi. 22 supports A C D. [25] Lat. *tertium.* [26] ወተጋእዙ: A. [27] Emended with Lat. *capacitas* from ስፋሕ: of MSS. [28] Before ይእዜ: add እስመ: with Lat. *quoniam*, Mass., and LXX xxvi. 22. [29] Lat. *multiplicavit nos;* so also LXX, Syr., Vulg., Onk., and Eth. Vers. of Gen. xxvi. 22, but Mass. and Sam. support text; C reads ልህቀ:; Lat. *multiplicavit* due to influence of

pueri Abraham in vita Abraham, obturaverunt[1] eos Filistin post mortem Abraham et impleverunt eos terra. Et dixit Abimelech ad Isac: 'Discede 17
a nobis, quoniam magnus factus es super nos valde;' et abiit Isac *anno primo[2] septimanae septimae[3] inde [cum suis] (et peregrinatus est in vallibus Geraron). Et convertentes[4] [inde] foderunt puteos aquarum, 18
quos foderunt pueri patris sui Abraham et impleverunt illos Filistin post mortem Abraham patris sui, et vocavit eos nomina secundum nomina quae vocaverat eos pater ipsius. Et foderunt pueri Isac in torrente et 19
invenerunt ⟨ibi[5]⟩ aquam vivam, et litigaverunt pastores Gerarorum[6] cum pastoribus Isac dicentes: 'Nostra est aqua;' et vocavit Isac nomen putei 'Difficultatem[7]' propter quod difficiles fuerunt nobiscum. Et foderunt 20
puteum alterum et litigaverunt etiam[8] pro ipso, et vocavit nomen ejus 'Inimicitias.' Et (surrexi inde et) foderunt puteum tertium[9] et non litigaverunt pro eo, et vocavit nomen ejus 'Capacitas,' et dixit Isac: '⟨Quoniam⟩[10] nunc amplicavit nos Dominus [Deus] et *multiplicavit nos[11] super terram.' Et (adscendit inde ad puteum jurationis) in anno primo 21
*septimanae primae[12] (in quarto et quadragensimo jubeleo. Et) visus est 22
Dominus ad illum in nocte ipsa in prima die mensis primi et dixit ei: 'Ego sum Deus Abraham patris tui; noli timere, quoniam tecum sum ego et benedicam te et multiplicabo semen tuum sicut harenam terrae propter Abraham puerum meum.' Et aedificavit (altarem ibi)[13] quem 23
aedificavit pater ejus (prius), et invocavit in nomine Domini et mactavit hostias Deo Abraham patris sui. Et foderunt puteum et invenerunt 24
aquam vivam. Et foderunt [iterum] puteum alium pueri Isac et non 25
invenerunt aquam et advenerunt et nuntiaverunt Isac, eo quod non[14]

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[1] MS. obduraverunt. [2] MS. anni primi. [3] MS. septimi. [4] See note 6 on Eth. text. [5] So Gen. xxvi. 19 (Mass. and LXX), but Vulg., Eth. Vers., and Eth. omit. Text is doubtful, may be *in*. [6] MS. gerarum. [7] MS. difficcultatem. [8] MS. adds et. [9] We should read alterum with Eth. and Gen. xxvi. 21. [10] See note 28 on Eth. text. [11] As Eth. agrees with Mass. Gen. xxvi. 22, multiplicavit nos seems due to influence of LXX = *ηὔξησεν ἡμᾶς*. [12] MS. septimanarum primi. [13] Loss of two and a half lines = about twenty letters. [14] See note on Eth. text.

LXX. [30] A B trans. [31] **ወሐትፍራህ:** B. [32] **ህየ: ምሥዋዐ:** B. [33] A B trans. before **ዘሐነጸ:** [34] **እግዚአብሔር:** A. [35] **ከረየ:** A. [36] **ረከበ:** A.

ለይስሓቅ፡ ከመ፡ ኢ[1]ረከቡ፡ ማየ፡ ወይቤ፡ ይስሓቅ፡ መሐልኩ፡ በዛቲ፡ ዕለት፡ ለፍልስጥኤም፡[2]
26 ወ[3]ኮነ፡ ለነ፡ ዝንቱ፡ ነገር፡፡ ወጸውዐ፡ ስሞ፡ ለውእቱ፡ መካን፡[4] ዐዘቅተ፡[5] መሐላ፡ እስመ፡ በህየ፡
27 መሐለ፡ ለአቤሜሌክ፡ ወለአኮዘት፡[6] ካልኡ፡ ሎቱ፡ ወለፊኮል፡ *ዐቃቤ፡ ሰርዌሁ፡፡[7] ወአእመረ፡
ይስሓቅ፡ በይእቲ፡ ዕለት፡ ከመ፡ ግፉዕ፡[8] *መሐለ፡ ሎሙ፡[9] ለገቢር፡ ምስሌሆሙ፡ ሰላመ፡፡
28 ወረገሞሙ፡ ይስሓቅ፡ በይእቲ፡ ዕለት፡ ለፍልስጥኤም፡[10] ወይቤ፡ ርጉም፡ ፍልስጥኤም፡[10] ለዕለተ፡[11]
መዓት፡ ወቍጥዓ፡ እማእከለ፡ ኵሉ፡ አሕዛብ፤ የሀቦ፡ እግዚአብሔር፡ ለዝንጓጌ፡ ወለመርገም፡
29 ወለመዓት፡ ወለቍጥዓ፡ በእደ፡ ኃጥኣን፡ አሕዛብ፡[12] ወውስተ፡ እደ፡ ኪጢኢም፡፡[13] *ወዘአምሠጠ፡
እምሰይፈ፡ ፀር፡ ወእምነ፡ ኪጢኢም፡[14] ይሠርውዎሙ፡ *ሕዝብ፡ ጻድቅ፡[15] በኵነኔ፡ እምታሕተ፡
ሰማይ፡ እስመ፡ ፀረ፡ ወፀላእተ፡[16] ይከውኑ፡ ለውሉድየ፡[17] በትውልዶሙ፡[18] በዲበ፡ ምድር፡፡
30 ወአልቦ፡ ተንድጎ፡ ሎሙ፡[19] ተረፈ፡ ወዘይድኅን፡ አመ፡ ዕለተ፡ *መዓተ፡ ኵነኔ፡[20] እስመ፡ ለሐጕል፡
ወለሥራዌ፡[21] ወለሰስሎ፡ እምድር፡ ኵሉ፡[22] ዘርአ፡ ፍልስጥኤም፡[23] ወአልቦ፡ እንከ፡ ለ*እሉ፡[24]
31 ከፍቱር፡[25] ምንተኒ፡[26] ስመ፡ ዘ[27]ተርፈ፡ ወዘርአ፡ በላዕለ፡[28] ምድር፡፡ እስመ፡ እመኒ፡ እስከ፡ ሰማይ፡
ዐርገ፡ እምህየ፡ ይወርድ፡ *ወወእደ፡ ነፍጸ፡[29] *ውስተ፡ ምድር፡[30] እምህየ፡ ይትመላሕ፡ ወእመኒ፡
ተንብአ፡ ማእከለ፡ አሕዛብ፡ እምህየኒ፡[31] ይሤሮ፡[32] ወእመኒ፡ ወረደ፡ ውስተ፡ ሲኦል፡ *በህየኒ፡
32 ይበዝኅ፡[33] ኵነኔሁ፡ ወአልቦ፡ ሎቱ፡ በህየኒ፡[34] ምንተኒ፡[35] ሰላመ፡፡ ወእመኒ፡ ሖረ፡ ውስተ፡ ፂዋዌ፡
በእደ፡ እለ፡ የንሥሥዋ፡[36] ለነፍሱ፡ በማእከለ፡ ፍኖት፡ ይቀትልዎ፡[37] ወአልቦ፡ አትርፎ፡[38] ሎቱ፡[37] ስመ፡
33 ወዘርአ፡ ውስተ፡ ኵሉ፡ ምድር፡ እስመ፡ ውስተ፡ መርገም፡ ዘለዓለም፡ የሐውር፡፡[39] ወከመዝ፡
ተጽሕፈ፡ *ወተቈረፀ፡ በእንቲአሁ፡[35] ውስተ፡ ጽላተ፡ ሰማይ፡ ለገቢር፡[40] ሎቱ፡ በዕለተ፡ ኵነኔ፡ ከመ፡
ይሠረው፡[41] እምድር፡፡

፳፭ ወበካልእ፡ ዓመት፡ *ዘዝ፡ ሱባዔ፡ በዝ፡[42] ኢዮቤልዉ፡ ጸውዐት፡ ርብቃ፡ ያዕቆብሃ፡ ወልዳ፡[37]
ወተናገረቶ፡ እንዘ፡ ትብል፡[37] ወልድየ፡ ኢትንሣእ፡ ለከ፡ ብእሲተ፡ እምነ፡ አዋልደ፡ ከናአን፡ ከመ፡
ዔሳው፡ እኁከ፡ ዘነሥአ፡ ሎቱ፡ ክልኤተ፡ *አንስትያ፡ እምአዋልደ፡[43] ከናአን፡ *ወአምረርዋ፡ ለመን

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[1] ኢ implies לֹא and not לוֹ in Gen. (Mass., Sam., Syr.) xxvi. 32; LXX supports text; Vulg. omits. [2] ለፊልሲጢኤም፡ B. [3] እስመ፡ A. [4] መካነ፡ A. [5] ዓዘቃተ፡ B. [6] ወለአከ፡ ዘተ፡ A; ወለአኮ፡ ዛተ፡ B. [7] Restored from ዐቃባዮሁ፡ A, ዐቃቢዮሁ፡ B, by means of Lat. *princeps exercitus ipsius.* [8] በግፍዕ፡ C D; Lat. wanting. [9] መሐለ፡ ሎቱ፡ D. [10] ፋልስጢኤም፡ B. [11] ላዕለ፡ B. [12] ሕዝብ፡ B. [13] ኪጥኤም፡ A. [14] Lat. omits through homeoteleuton. [15] አሕዛበ፡ ጽድቅ፡ A. [16] ጸላኢተ፡ A. [17] ለደቂቅየ፡ A. [18] Emended with Lat. *in generationibus suis* from በመዋዕሊሆሙ፡ of MSS. [19] ሎቱ፡ B. [20] መዐት፡ ወኵነኔ፡ A. [21] ወሥራዌ፡ B. [22] ኵሎ፡ A. [23] ፊሊስጢኢም፡ B. [24] Emended with Lat. *illis* from ኵሉ፡ [25] ክፍቱር፡ B. [26] ምንተ፡ A. [27] ወ A D. [28] በዲበ፡ A. [29] Emended with Lat. *et ubi fugiens erit* from ወእመኒ፡ ጸንዐ፡ of MSS. which is here inappropriate. For ነፍጸ፡ possibly ጸነ፡ would do. [30] Lat. omits wrongly. [31] እምህየ፡ A. [32] ይሤረው፡ B.

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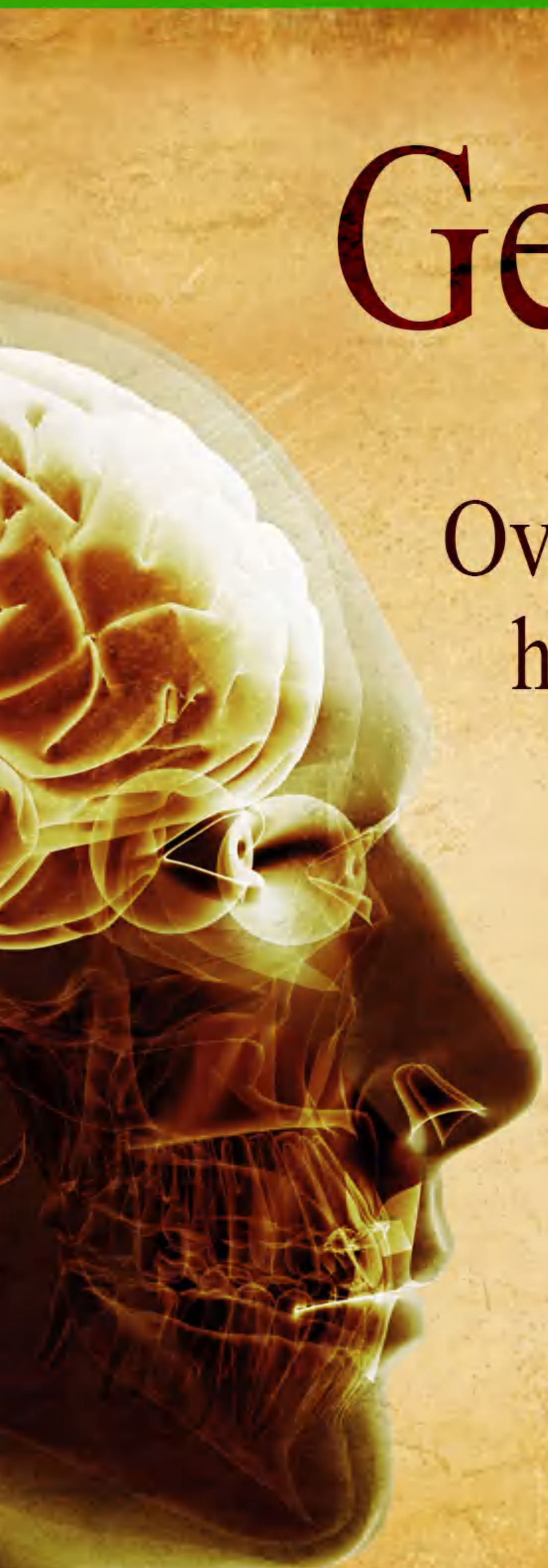

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ፈስየ፡[1] በሱሉ፡ ምግባሮሙ፡ ርኩስ፡[2] *እስመ፡ ሱሉ፡ ምግባሮሙ፡ ዝሙት፡[3] ወምርዓት፡ ወአልቦ፡
2 *ወኢምንተኒ፡ ጽድቀ፡[4] ምስሌሆሙ፡ እስመ፡ እኩይ፡ ውእቱ። ወእነ፡ ወልድየ፡ አፈቅረከ፡ ጥቀ፡
3 ፈድፋደ፡ ወልብየ፡[5] ወምሕረትየ፡ ይባርከከ፡ በሱሉ፡ ገዘ፡ *ዕለት፡ ወዑቃቤ፡ ለያልይ።[6] ወይእዜኒ፡
ወልድየ፡[7] ስማዕ፡ ቃልየ፡ ወግበር፡ ፈቃዳ፡ ለእምከ፡ ወኢትንሣእ፡ ለከ፡ ብእሲተ፡ እምአዋልደ፡
ዝምድር፡ ዘእንበለ፡ እምቤተ፡ አቡየ፡[8] ወዘእንበለ፡ እምዘመደ፡[9] አቡየ፤[8] ትነሥእ፡ ለከ፡ ብእሲተ፡
*እምነ፡ ቤተ፡ አቡየ፡[10] ወይባርከከ፡[11] አምላክ፡ ልዑል፡ *ወይከውኑ፡ ውሉድከ፡[12] ትውልደ፡ ጽድቅ፡
4 ወዘርአ፡[13] ቅዱሰ። ወእምዝ፡ ተናገረ፡ ደዕቅብ፡ ምስለ፡ ርብቃ፡ እሙ፡[10] ወይቤላ፡ ናሁ፡[3] *እሞ፡
አነ፡[14] ወልደ፡ ተስዓተ፡[15] ሱባዔ፡ ዓመት፡ ወምንተኒ፡ አንስተ፡[16] ኢደአምር፤ ወኢገሰስኩ፡ ወኢፈንርኩ፡
5 ወኢይሔሊሂ፡[17] እንግእ፡ ብእሲተ፡ እም[18]አዋልደ፡ ከናአን፡ ሊተ። እስመ፡ እዘኮር፡ *እሞ፡ አነ፡
ነገረ፡[19] አብርሃም፡ አቡነ፡ እስመ፡[20] አዘዘኒ፡ ከመ፡ ኢይንግእ፡ ብእሲተ፡ እምአወልዲ፡[21] ከናአን፡
6 እስመ፡ እምዘርአ፡ ቤተ፡ አቡየ፡ እነሥእ፡[22] ሊተ፡ ብእሲተ፡ ወእምዘመድየ።[23] ሰማዕኩ፡ እምቀዲሙ፡
ከመ፡ ተወልዳ፡ አዋልድ፡ ለላባ፡ እኁኪ፡ ወላዕሌሆን፡ አንበርኩ፡ ልብየ፡ ከመ፡ እንግእ፡ እምኔሆን፡
7 ብእሲተ። ወበእንተዝ፡ ተዐቀብኩ፡[24] በመንፈስየ፡ ከመ፡ ኢየአብስ፡[25] ወኢይማስን፡ በሱሉ፡ ፍናውየ፡[26]
በሱሉ፡[27] *መዋዕለ፡ ሕይወትየ፡[28] እስመ፡ በእንተ፡ ምርዐት፡ ወዝሙት፡ አብዝን፡[29] አብርሃም፡
8 አቡየ፡[3] አዝዞትየ።[30] ወ[3]ምስለ፡ ሱሉ፡ ዘአዘዘኒ፡ ዘንተ፡[3] *ዕሥራ፡ ወክልኤተ፡ ዓመተ፡[31] እኁየ፡[32]
ይትጋእዘኒ፡ ወደበዝኅ፡ እንዘ፡ ይትናገረኒ፡ ወይብል፡ *እኁየ፡ ንግእ፡[33] ብእሲተ፡ አሐተ፡ እኅቶን፡
9 ለአንስትያየ፡ ክልኤቲ፡ ወአነኒ፡ ኢይፈቅድ፡ እግበር፡ ከመ፡ ገብረ፡[34] ውእቱ።[35] እምሕል፡ አነ፡ እሞ፡
ቅድሜኪ፡[36] ሱሎ፡ መዋዕለ፡ ሕይወትየ፡ ከመ፡ ኢይንግእ፡ ሊተ፡[3] ብእሲተ፡ እምአዋልደ፡[37] ዘርአ፡
10 ከናአን፡ ወኢያአኪ፡[38] ገቢረ፡ በከመ፡ ገብረ፡ እኁየ። ኢትፍርሂ፡ እሞ፡[39] ተአመኒ፡[40] ከመ፡ እገብር፡[41]
11 ፈቃደኪ፡ ወበርቱዕ፡[42] አሐውር፡ ወኢያማስን፡ ፍናውየ፡[43] ለዓለም። ወእምዝ፡ *አንሥአት፡ ገጻ፡[44]

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[1] So Gen. Mass. xxvi. 35 וַתִּהְיֶיןָ מֹרַת רוּחַ; LXX renders *καὶ ἦσαν ἐρίζουσαι*, taking it from מֹרָה from מָרָה to rebel. Onk. combines both renderings. For **ለመንፈስየ፡** B reads **ለነፍስየ፡** [2] **ርኩስ፡** B. [3] A omits. [4] **ጽድቀ፡ ምንተኒ፡** B. [5] **ወወልድየ፡** C D. [6] **በዕለት፡ ወበዑቃቤ፡ ለያልየ፡** A. [7] **አወልድየ፡** A. [8] **አቡከ፡** A, [9] **ዘዘመደ፡** A. [10] B omits. [11] **ይባርከ፡** B. [12] **ወይከውን፡ ትውልድከ፡** A B. [13] **ወዘርአ፡** A; **ወዘርአከ፡** B C. [14] B trans. [15] ፯ A. [16] **ብእሲተ፡** A. [17] **ኢይኄሊሂ፡** A; **ወኢእኄሊሂ፡** B. [18] B adds **ሱሉ፡ ዘርአ፡** [19] **አነ፡ እምነገረ፡** B. [20] **ምንተ፡** B. [21] **እምሱሉ፡ ዘርአ፡** B. [22] **አዘዘኒ፡ እንግእ፡** A. [23] **ወእምትዝምደ፡ ቤተ፡ አቡየ፡** A. [24] **አነ፡ ዓቀብኩ፡ አነ፡** B. [25] **ኢየአብስ፡** A. [26] **ፍናው፡** A D; **ፍናዌ፡** B. [27] **ሱሉ፡** A. [28] **መዋዕልየ፡ በሕይወትየ፡** A; **መዋዕል፡ ሕይወትየ፡** B. [29] B adds **አብ፡** [30] **አዘዘትየ፡** A B. [31] ፲ወክልኤ፡ ዓመተ፡ A. [32] B adds **እንዘ፡** [33] A trans. [34] **ገብር፡** B. [35] **እኁየ፡** C D; B omits. [36] B adds **እም.** [37] **እምሱሉ፡ ትውልደ፡** B. [38] **ወኢያአኪ፡** A; **ወኢይአኪ፡** B. [39] **እሙ፡** B. [40] **ትአመኒ፡** B. [41] **እግበር፡** A. [42] **ወበርትዕ፡** B. [43] **ፍናዊየ፡** A. [44] **ሠፍሓተ፡ እደዊሃ፡** A.

ውስተ፡ ሰማይ፡ ወሰፍሐት፡ አጻብዐ፡ እደዊሃ፡ ወከሠተት፡ አፉሃ፡ ወባረከቶ፡ ለአምላክ፡[1] ልዑል፡
ዘፈጠረ፡ ሰማየ፡ ወምድረ፡ ወወሀበት፡ ሎቱ፡ አኰቴተ፡ ወስባሔ፡፡ ወትቤ፡ ይትባረክ፡ እግዚአብሔር፡ 12
አምላክ፡ ወይትባረክ፡ ስሙ፡ ቅዱስ፡[2] *ለዓለመ፡ ዓለም፡[3] ዘወሀበኒ፡ *ያዕቆብሃ፡ ወልደ፡[4] ንጹሐ፡
ወዘርአ፡ ቅዱሰ፡ እስመ፡ ዚአከ፡ ውእቱ፡ ወለከ፡ ይኩን፡ ዘርኡ፡ እስከ፡ ኵሉ፡ መዋዕል፡ ወ[5]በኵሉ፡
ትውልድ፡ እስከ፡[6] ለዓለም፡፡ ባርኮ፡[7] እግዚኦ፡ ወአንብር፡[8] ውስተ፡ አፉየ፡ በረከተ፡ ጽድቅ፡ ከመ፡ 13
እባርኮ፡፡ ወ[9]ውእተ፡ ጊዜ፡ ሶበ፡[5] ወረደ፡ *መንፈሰ፡ ጽድቅ፡[10] ውስተ፡ አፉሃ፡ አንበረት፡[11] ውስተ፡ 14
ርእሰ፡ ያዕቆብ፡ ክልኤሆን፡ እደዊሃ፡ ወትቤ፡፡ ቡሩክ፡ አንተ፡ እግዚአ፡ ጽድቅ፡ ወ[9]አምላኮሙ፡ 15
ለዓለማት፡[12] ወኪያከሰ፡[13] ይባርክ፡ እም[14]ኵሉ፡ ትውልደ፡ ሰብእ፤ የሀብከ፡ ወልድየ፡ ፍኖተ፡ ጽድቅ፡
ወለዘርእከ፡ ይክሥት፡[15] ጽድቀ፡፡ ወያብዝኅ፡[16] ውሉደከ፡[17] በሕይወትከ፡ ወይቁሙ፡ *ለኑልቍ፡ 16
ለ[18]አውራኝ፤ ዓመት፡ ወውሉደሙ፡ ይብዝኑ፡ ወይዕበዩ፡ እምነ፡ ከዋክብተ፡ ሰማይ፡ ወእምነ፡ ኆፃ፡
ባሕር፡ ይብዛኅ፡ ኑልቆሙ፡፡[19] ወ[9]የሀቦሙ፡ ዛተ፡ ምድረ፡ ሥምርተ፡ በከመ፡ ነበበ፡[9] የሀባ፡[20] 17
ለአብርሃም፡ ወለዘርኡ፡ እምድኅሬሁ፡ በኵሉ፡ መዋዕል፡ ወየአኝዝዎ፡ እኂዘ፡ ዘለዓለም፡፡ ወ[9]እርአይ፡ 18
ለከ፡ ወልድየ፡ ውሉደ፡ ቡሩከ፡ በሕይወትየ፡ ወዘርአ፡ *ቡሩከ፡ ወ[21]ቅዱሰ፡ ይኩን፡ ኵሉ፡ ዘርእከ፡፡
ወበከመ፡ አዕረፈከ፡[22] መንፈሰ፡ እምከ፡ በሕይወታ፡ ሕምሳ፡[23] ለወላዲትከ፡ ከመዝ፡ ትባርከከ፡[24] 19
*ምሕረትየ፡ ወአጥባትየ፡ ኪያከ፡ ይባርክ፡[25] ወአፉየ፡ ወልሳንየ፡ ኪያከ፡ ያአኵቱ፡ ብዙኃ፡፡[26] ወለሀቅ፡ 20
ወተከዐው፡[27] ውስተ፡ ምድር፡ ወዘርእከ፡ ይኩን፡ ፍጹመ፡[28] ውስተ፡ ኵሉ፡ ዓለም፡ በፍሥሓ፡[5] ሰማይ፡
ወምድር፡ *ወይትሐሠይ፡ ዘርእከ፡[29] ወበዕለተ፡ ሰላም፡ ዐቢይ፡ ይኩን፡ ሎቱ፡[9] ሰላም፡፡[30] *ስምከ፡ 21
ወዘርእከ፡ እስከ፡ ኵሉ፡ ዓለማት፡ ይቁም፡ ወ[31]አምላክ፡ ልዑል፡ ይኩን፡[32] ሎሙ፡ አምላከ፡ ወአምላከ፡
ጽድቅ፡ *ምስሌሆሙ፡ ይኅድር፡[4] ወቦሙ፡ ይትሐነጽ፡ መቅደሱ፡ ውስተ፡ ኵሉ፡ ዓለማት፡፡ ዘይባ 22
ርከከ፡ ቡሩክ፡[33] ወኵሉ፡ *ሥጋ፡ እንተ፡ ትረግመከ፡ በሐሰት፡ ትኩን፡ ርግምተ፡፡[34] ወሰዐመቶ፡ 23
ወትቤሎ፡ ያፍቅርከ፡[35] እግዚአ፡ ዓለም፡ በከመ፡ ልበ፡ እምከ፡ ወምሕረታ፡ ይትኀሠይ፡[36] ብከ፡
ወይባርከከ፡፡ ወአርመመት፡[37] እምባርኮ፡፡

*ወበዓመት፡ ሳብዕ፡[38] ዘዝሱባዔ፡[39] ጸውዐ፡ ይስሓቅ፡ ዔሳውሃ፡ ወልዶ፡ ዘይልህቅ፡[5] ወይቤሎ፡ ፳፮

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[1] ለአምላክ፡ ሰማይ፡ B. [2] B omits. [3] ለዓለም፡ A. [4] A trans. [5] A omits. [6] ዘ A. [7] በርክ፡ B. [8] ወአንብር፡ A B. [9] B omits. [10] መንፈስ፡ ቅዱስ፡ C. [11] ወአንበረት፡ A. [12] A adds ወአንሥአት፡ ወትቤ፡ [13] ወኪያከ፡ A. [14] D omits. [15] ይከሥት፡ A. [16] ይብዛሕ፡ A. [17] ውሉድከ፡ A B. [18] ለኖልቍ፡ ለ A B; ለኑልቈ፡ C D. [19] ኆልቆሙ፡ A B. [20] የሀበ፡ B. [21] C D omit. [22] አዕረፍከ፡ A B. [23] Unintelligible. [24] ተባረከ፡ A; ትባርክ፡ B. [25] ወይባርከ፡ ኪያከ፡ A. [26] ብዛኅ፡ A; ብዛሕ፡ B. [27] ወተካዓው፡ A. [28] ፍጹም፡ A. [29] ይትፌሣሕ፡ በዘርእከ፡ A. [30] ሰላመ፡ B C D. [31] ስምከ፡ ይኩም፡ ውስተ፡ ኵሉ፡ ዓላማት፡ A. [32] B C D omit. [33] A adds ውእቱ፡ [34] ዘይረግመከ፡ በሐሰት፡ ይኩን፡ ርጉመ፡ በኵሉ፡ A. [35] ያፍቅር፡ ብከ፡ B. [36] ይትሓሰይ፡ B. [37] A adds እንከ፡ [38] ወበ፯ዓመት፡ A. [39] A adds ሳብዕ፡

2 ወልድየ:[1] እነ: ረሳዕኩ: ወናሁ: አዕይንትየ: ከፍኦ: ለርእይ:[2] ወኢያአምር: ዕለተ: ሞትየ:: ወይእ
ዜኒ: ንሣእ: ንዋየ: ነዳዌከ:[3] ምጕንጻከ: ወቀስተከ: ወፃእ: ሐቅለ: ወ*ነዐው: ሊተ: ወእንዝ: ሊተ:[4]
ወልድየ: ወግበር: ሊተ: መብልዐ: ዘከመ:[5] ታፈቅር: ነፍስየ: ወአምፅእ:[6] ሊተ: *ከመ: እብላዕ:[7]
3 ወትባርከ: ነፍስየ: ዘእንበለ: እመት::[8] ወርብቃስ: ትሰምዕ: እንዘ: ይነግሮ: ለዔሳው: ይስሓቅ::
4, 5 ወጌሰ: ዔሳው: ገዳመ: ከመ:[9] *ያሥግር: ወየእንዝ:[10] ወያምጽእ: ለአቡሁ:: ወጸውዖት: ርብቃ:
ደዕቅብሃ:[11] ወልዳ: ወትቤሎ: ናሁ: ሰማዕኩዎ: ለይስሓቅ: አቡከ: እንዘ: ይትናገር: ምስለ: ዔሳው:
እኁከ: እንዘ: ይብል: አስግር: ሊተ: ወግበር: ሊተ: መብልዐ: ወአብእ: ሊተ: ወእብላዕ:[12] ወእባርከ:[13]
6 በቅድመ: እግዚአብሔር: ዘ[14]እንበለ: እመት:: ወይእዜኒኬ:[15] ስማዕ: *ወልድየ: ቃልየ:[16] ዘአነ:
እሔዝዘከ፤ ሖር: ውስተ: መርዔት*ከ:[17] ወንሣእ: ሊተ:[18] ክልኤተ:[19] መሓስአ: ጠሊ: ሠናያነ:[20]
ወእግበሮሙ: መብልዐ:[21] ለአቡከ: ዘከመ:[22] ያፈቅር: ወታብእ: ለአቡከ: ወይብላዕ: ወ[23]ይባርከ:
7 ቅድመ: እግዚአብሔር: ዘእንበለ: ይመት: ወትኩን: ቡሩከ:: ወይቤላ: ደዕቆብ: ለርብቃ: እመ:
እሞ: ኢይምሕክ: በእንተ: ዝሉ: ዘይበልዕ: አቡየ: ወያሠምሮ:[24] ወ[25]ባሕቱ: እፈርህ: አነ: እምየ:[14]
8 ከመ: ኦይለቡ:[26] ቃልየ: *ወኢ[27]*ይፍቅድ: ይግሥሠኒ::[28] ወእንቲኒ:[29] ታአምሪ:[30] ከመ: አነ: ልሙጽ:
ወዔሳው: እኁየ: ጸጓር: ወእከውን:[31] ቅድመ: አዕይንቲሁ: ከመ: ዘያስተአኪ: ወእገብር: ግብረ:
9 ዘኢ[32]አዘዘኒ: ወይትመዓዓኒ:[33] ወኣመጽእ: ላዕሌየ: መርገመ: ወአኪ: በረከተ:: ወትቤሎ: ርብቃ:
10 እመ:[14] ላዕሌየ:[34] መርገምኪ: ወልድየ፤ ዳእሙ: ስማዕ: ቃልየ:: ወሰምዐ: ደዕቆብ: ቃለ: ርብቃ:
እመ: ወሖረ: ወነሥአ: ክልኤተ:[19] መሓስአ:[35] ጠሊ: ሠናያነ: ወ*ስዑሓነ: ወአምጽአሙ: *ነበ:
11 እመ:[25] ወገብረቶሙ: እመ:[14] (መብልዐ:[36]) ዘከመ: ያፈቅር:: ወነሥአት: ርብቃ: አልባሰ: ወልዳ:
*ዔሳው: ዘይልህቅ:[37] ዚይትፈተው: ዘሀሎ: ኀቤሃ: ውስተ: ቤት:[38] ወአልበሰት: ለደዕቆብ: ወልዳ:
ዘይንእስ: ወአምእስተ: መሓስአ:[14] ጠሊ:[39] አንበረት: ዲበ: እደዊሁ:[40] ወውስተ: ዕርቃነ: ክሳዱ::
12, 13 ወወሀበት: *ተብሲለ: ወኅብስተ:[41] ዘገብረት: ውስተ: እደ: ደዕቆብ: ወልዳ:: ወቦአ: ደዕቆብ:[25]
ኀበ: አቡሁ: ወይቤ: አነ: ወልድከ: ገበርኩ: በከመ: ትቤለኒ፤ ተንሥእ: ወንበር: ወብላዕ: እምዘ:
14 አስገርኩ: አባ:[42] ከመ: ትባርከኒ: ነፍስከ:: ወይቤሎ: ይስሓቅ: ለወልዱ: ምንት: ከመዝ: አፍጠ
15, 16 ንከ:[43] ረኪበ: ወልድየ::[44] ወይቤ:[45] ደዕቆብ: ዘአርትዐኒ:[46] አምላክከ:[47] ቅድሜየ:: ወይቤሎ:[48]
ይስሐቅ: ቅረብ:[49] *ወእግሰስከ: ወልድየ:[50] እመ: አንተ: ወልድየ: ዔሳው: ወእመ: ኢኮነሁ::[51]
17, 18 ወቀርበ:[52] ደዕቆብ: ኀበ: ይስሓቅ: አቡሁ: ወገሰ[53]ሶ: ወይቤ:: ቃል: ቃለ: ደዕቆብ: ወእደው:[54]

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[1] A adds **እስመ:** [2] So LXX Gen. xxvii. 1 *τοῦ ὁρᾶν*, an imperfect rendering of Mass. מֵרְאֹת. [3] **ናአዌከ:** C D. [4] **ነዐው: ሊተ: ወእንዝ: ሊተ:** and **ያሥግር: ወየእንዝ:** in ver. 4 presuppose something like *θηρεῦσον καὶ ἐπιλάβου* and *θηρεῦσαι καὶ ἐπιλαβέσθαι*, loose renderings of צוּדָה לִי צֵידָה and לָצוּד צַיִד, such as appear in Vulg. xxvii. 3 *cumque venatu aliquid apprehenderis* and in xxvii. 33 *captam venationem*. In ver. 28 **ዘነዐው: ወአሥገረ: ሊት:** presupposes *ὁ θηρεύσας μοι θήραν*; so LXX xxvii. 33; Mass. הַצָּד־צַיִד. There is no ground for assuming a divergence between original text of Jubilees and Mass.; see ver. 13. [5] **ከመ: H** A. [6] **አብእ:** B. [7] **መብልዐ: ወእብላዕ:** A.

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እደወ፡ ዔሳው፡ ወኢያእመሮ፡ እስመ፡ ሚጠት፡[1] ውእቱ፡ እምሰማይ፡ ለአሕልፎ፡[2] መንፈሱ፡
ወኢያእመረ፡ ይስሐቅ፡ እስመ፡ እደዊሁ፡ ከመ፡[3] እደወ፡ ዔሳው፡ (እጉሁ፡[4]) ጸጓር፡ ከመ፡ ይባርከ።
19 ወይቤ፡ አንተሁ፡ ወልድየ፡ ዔሳው፡ ወይቤ፡ አነ፡ ወልድከ።[5] ወይቤ፡[6] አቅርብ፡ ሊተ፡ ወእብላዕ፡
20 እምዘ፡ አስገርከ፡ ወልድየ፡ ከመ፡ ትባርከ፡ ነፍስየ። ወአቅረበ፡ ሎቱ፡ ወበልዐ፡ ወአብአ፡ ሎቱ፡
21 ወይነ፡ ወሰትየ። ወይቤሎ፡ ይስሓቅ፡ አቡሁ፡ ቅረበኒ፡[7] ወሰዐመኒ፡ ወልድየ፡ ወቀርበ፡[8] ወሰዐሞ።
22 ወአጼነወ፡ ጴና፡ መዐዛ፡ አልባሲሁ፡ ወባረኮ፡ ወይቤ፡ ናሁ፡ ጴና፡[3] ወልድየ፡ ከመ፡ ጴና፡ ገዳም፡
23 ምሉእ፡[9] ዘባረኮ፡ እግዚአብሔር። ወየሀብከ፡ እግዚአብሔር፡ [ወደብዝኅከ፡[10]] እምጠለ፡ ሰማይ፡
ወእም*ጠለ፡ ምድር፡[11] *ወብዝኃ፡ ስርናይ፡[12] ወቅብእ፡[13] *ደብዝኅ፡ ለከ፡[14] ይትቀነዩ፡[15] ለከ፡
24 አሕዛብ፡ ወይስግዱ፡ *ለከ፡ ሕዝብ።[16] ኩን፡ እግዚኦ፡ ለእኁኪከ፡[17] ወይስግዱ፡ ለከ፡ ውሉደ፡ እምከ፡
*ወጹሎን፡ በረከት፡[18] ዘባረከኒ፡ እግዚአብሔር፡ ወባረኮ፡ ለአብርሃም፡ አቡየ፡ ይኩና፡ ለከ፡ ወለዘርእከ፡
25 እስከ፡ ለዓለም፤ ዘደረግመከ፡ ርጉም፡ ወዘይባርከከ፡ ቡሩክ። ወከነ፡[19] እምድኅረ፡ አኀለቀ፡ እንዘ፡
ይባርኮ፡ ይስሓቅ፡ ለወልዱ፡[20] ያዕቆብ፡ ወከነ፡ እምድኅረ፡ ወፀአ፡ ያዕቆብ፡ እምይስሓቅ፡ አቡሁ[፡
26 ተንብአ[21]]፡ ወዔሳውሰ፡ እጉሁ፡[22] በጽሐ፡ እምነዓቢሁ።[23] ወገብረ፡ ውእቱሂ፡ መብልዐ፡ ወአብአ፡
ለአብሁ፡ ወይቤሎ፡ ለአቡሁ፡ ይትነሣእ፡[24] አቡየ፡ ወይብላዕ፡[25] እመሥገርትየ፡ ከመ፡ ትባርከኒ፡ ነፍስከ።
27 ወይቤሎ፡ ይስሐቅ፡[3] አቡሁ፡ መኑ፡ አንተ፡ ወይቤ*ሎ፡[26] አነ፡ *በኵርከ፡ ዔሳው፡[27] ወልድከ፡ ገበርኩ፡
28 በከመ፡ አዘዝከኒ። ወተደመ፡ ይስሓቅ፡ ድማመ፡ ዐቢየ፡ ጥቀ፡ ወይቤ፡ መኑ፡ ውእቱ፡ ዝንቱ፡
*ዘነዐወ፡ ወአሥገረ፡[28] *ወአምጽአ፡ ሊተ፡[29] ወበላዕኩ፡ እምኵሉ፡ እንበለ፡[30] ትምጻእ፡ ወባረክዎ፡
29 ቡሩክ፡ ይኩን፡ ወኵሉ፡ ዘርኡ፡ እስከ፡ ለዓለም። ወከነ፡ ሶበ፡ ሰምዐ፡[31] ዔሳው፡ ነገረ፡ አቡሁ፡ ይስሓቅ፡
30 ጸርኀ፡[32] በቃል፡ ዐቢይ፡ ወመሬር፡ ጥቀ፡ ወይቤሎ፡ ለአቡሁ፡[33] ባርከኒ፡ *ኪያየኒ፡ አባ።[34] ወይቤ*ሎ፡[35]
መጽአ፡ እጉከ፡ በሕብል፡ ወነሥአ፡ በረከታቲከ። ወይቤ፡ ይእዜ፡ *አእመርኩ፡ በዘ፡[36] ተሰምየ፡
ስሙ፡ ያዕቆብ፤ አዕቀጸኒ፡ ናሁዝ፡ *ደግመ፤ ቀዲመ፡[37] ልደትየኒ፡ ነሥአ፡ ወይእዜኒ፡ ነሥአ፡ በረከትየ።
31 ወይቤ፡ አቡየ፡ ትረፍከኑ፡ *ሊተ፡ በረከተ፡[38] አባ፡[39] ወአውሥአ፡ ይስሓቅ፡ *ወይቤሎ፡ ለዔሳው፡[38] ናሁ፡
እግዚአ፡ ሤምኩዎ፡ ለከ፡ ወኵሎሙ፡ አንቂሁ፡ ወሀብኩዎ፡ ሎቱ፡ *እግብርተ፡ ይኩንዎ፡[40] ወበ*ብዝኃ፡[41]
32 ስርናይ፡ ወወይን፡ ወቅብዕ፡[41] አጽናዕኩዎ፡ ወለከ፡ ምንተ፡ እሬሲ፡[42] ይእዜ፡ ወልድየ። ወይቤ፡
ዔሳው፡ ለይስሓቅ፡ አቡሁ፡ አሐቲኔ፡ ኳመ፡[22] በረከት፡[43] እንቲአከሰ፡ አአባ፤[44] ባርከኒ፡ ኪያየኒ፡ አባ፤[44]
33 ወአንሥአ፡ ዔሳው፡ ቃሎ፡ ወበከየ። ወአውሥአ፡ ይስሓቅ፡[45] ወይቤሎ፡[46] ናሁ፡ እምጠለ፡ ምድር፡
34 ይኩን፡ ንብረትከ፡ ወእምጠለ፡ ሰማይ፡ እምላዕሉ። ወበመጥባሓትከ፡ ትሐዩ፡ ወለእኁከ፡ ትትቀነይ፤[47]
ወይኩን፡ እመ፡ አበይከ፡ ወአሰሰልከ፡ አርዑቶ፡ እምኳሳድከ፡ አሜሃ፡ ትሬብስ፡ አበሳ፡ ዙሎ፡ ለሞት፡
35 ወይሜሮ፡[48] ዘርእከ፡ እመትሕተ፡[49] ሰማይ። ወይትሜአከ፡ *ዔሳው፡ ደዕቆብሃ፡[50] በእንተ፡ በረከት፡
እንተ፡ ባረኮ፡ አቡሁ፡ ወይቤ፡ በልቡ፡ ይእዜኒ፡ ይብጻሕ፡[51] መዋዕለ፡ ላሕ፡ አቡየ፡ ወእቅትሎ፡[52]
ለደዕቆብ፡ እኁየ።

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[1] Lat. *aversio* less good than text, which represents *μεταστροφή*, and that in turn סְבָה or נְסְבָה; cf. 1 Kings xii. 15. [2] **ለንለፎ፡** A. [3] A omits. [4] Added from

cognovit eum, quoniam aversio[1] erat de caelo transferre spiritum ejus: et non cognovit, quoniam erant manus ejus sicut manus Esau fratris sui pilosae[2]. Et benedixit eum. Et dixit: 'Tu es filius meus Esau?' et 19
dixit [Jacob]: 'Ego filius tuus sum.' Et dixit [Isac]: 'Offers mihi et manducabo de venatione tua, nate, ut benedicat te anima mea.' Et 20
obtulit ei et manducavit et intulit illi vinum, et bibit. Et dixit ad eum 21
Isac pater ipsius: 'Adproxima te mihi et osculare me, nate.' Et adproximavit et osculatus est eum. Et odoratus est odorem vestimentorum 22
ejus et benedixit eum et dixit: 'Ecce odor filii mei sicut odor agri ⟨pleni⟩
quem benedixit Deus. Et det tibi . . .' 23

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[1] See note 1 on Eth. text. [2] MS. pilosa.

Lat. and Gen. xxvii. 23. [5] Gen. xxvii. 24 omits. [6] **ወደቤልኖ:** B. [7] Emended with Lat. *adproxima te mihi* and Gen. xxvii. 26 from **ቅረብ:** of MSS. [8] **ወቀርቦ:** A. [9] Restored from Lat. *pleni;* so Sam., LXX, and Vulg. Gen. xxvii. 27; Mass. omits. [10] An interpolation; A trans. thus **ወደብዝሓከ: እግዚአብሔር: ወየሀብከ:** [11] **በረከታ: ለምድር:** A. [12] **ወብዙኀ: ስርናየ:** A. [13] From Gen. xxvii. 28 we should expect **ወወይን:** A reads **ወቅብኣ:** [14] Seems a needless addition. [15] **ወይትቀነዩ:** B C D. [16] **አሕዛብ:** A; LXX xxvii. 29 *ἄρχοντες.* [17] **ለእኃዊከ:** B; LXX Gen. xxvii. 29 *τοῦ ἀδελφοῦ σου.* [18] **ወይኩን: ለከ: በረከተ:** A. [19] **ወአከ:** B. [20] So LXX Gen. xxvii. 30 *τὸν υἱὸν αὐτοῦ*; Mass. omits. [21] A gloss. [22] A D omit. [23] **እምኀ: ዕዌሁ:** B; **እምንዒው:** C; **እምናዓዊሁ:** D. [24] **ተንሥኡ:** B D. [25] **ወብላዕ:** B D. [26] Gen. xxvii. 32 omits. [27] A trans.; LXX and Vulg. xxvii. 32 omit **ከ** in **በአርከ:** but Mass., Sam., Syr. agree with text. [28] See note on ver. 2. [29] Trans. with Gen. xxvii. 33. [30] **ዘእንበለ:** A. [31] **ሰምዓ:** B. [32] **ጸርኃ:** B. [33] B, LXX, and Vulg. omit, but Mass., Sam., Syr. xxvii. 34 support text. [34] **አባ: ሊተኒ:** A. [35] Mass., Sam., Vulg. Gen. xxvii. 35 omit; LXX, Syr. support text. [36] False text due to corruption of *ἦ δικαίως* into *οἶδα ὡς* (?). [37] **ዳግሙ: ቀዲሙ:** B. [38] B trans. [39] **አቡየ:** B; Mass., Sam., Syr., Vulg. Gen. xxvii. 36 omit, but LXX supports text. [40] A trans. [41] Gen. xxvii. 37 omits. [42] **እረሲ:** A. A B add **ለከ:** [43] **በረከተ:** A. [44] **አቡ:** B. [45] Mass., Sam., LXX, Syr. Gen. xxvii. 39 add אָבִיו *ὁ πατὴρ αὐτοῦ,* but Eth. Vers. and Vulg. omit as in text. [46] **ወይቤ:** A. [47] **ተቀነይ:** A. [48] **ይሜረው:** B. [49] **እምታሕተ:** A. [50] **ሴሳውሃ:** B. [51] **ይበጽሕ:** B C. [52] **ወእቀትሎ:** A.

ፎ፯ ወ*ተነግራ፡[1] ለርብቃ፡ በሕልም፡[2] ነገሩ፡[3] ለዔሳው፡ ወልዳ፡ ዘይልህቅ፡ ወፈኒዋ፡ ርብቃ፡ *ጸውዐት፡
2, 3 ያዕቆብሃ፡[4] ወልዳ፡ ዘይንእስ፡ ወትቤሎ። ናሁ፡ ዔሳው፡ እጉከ፡ ይትቄየመከ፡ ከመ፡ ይቅትልከ። ወ[5]ይ
እዜኒ፡ ወልድየ፡[6] ስማዕ፡ ቃልየ፡ ወ[2]ተንሥእ፡ ወጕየይ፡[7] ንበ፡ ላባ፡ እጉየ፡ ከረንሃ፡[8] ወንበር፡ ምስሌሁ፡
ጎዳጠ፡ መዋዕለ፡ እስከ፡ ይትመየጥ፡ መዐተ፡ እጉከ፡ ወየንድግ፡[9] መዐቶ፡ እምኔከ፡ ወይረስዕ፡ ዙሎ፡
4 ዘመጠነ፡ ረሰይከ። ወፈኒውየ፡ እቄብለከ፡[10] እምህየ። ወይቤ፡ ያዕቆብ፡[2] ኢይፈርህ፡[11] እመ፡
5 ፈቀደ፡ ይቅትለኒ፡ እቀትሎ። ወትቤሎ፡[12] ከመ፡ ኢይምከን፡ *እምክልኤቱ፡ ውዱድየ፡[13] በአሐቲ፡
6 ዕለት። ወይቤላ፡ ያዕቆብ፡ ለርብቃ፡ እሙ፡ ናሁ፡ ታአምሪ፡ ከመ፡ ረስአ፡ አቡየ፡ ወአዱይሬኤ፡[14]
እስመ፡ ከብዳ፡ አዕይንቲሁ፡ ወእመኒ፡ ኀደግዎ፡ እኩይ፡ ውእቱ፡ በቅድመ፡ አዕይንቲሁ፡ *እስመ፡
አንድን፡[2] ወአሐውር፡ እምኔከሙ፡ ወይትመዓዕ፡ አቡየ፡ ወይረግመኒ፤ ኢየሐውር፤ አመ፡[15] ፈነወኒ፡
7 አሜሃ፡[16] ባሕቱ፡ አሐውር። ወትቤሎ፡ ርብቃ፡ ለያዕቆብ፡ አነ፡ እበውእ፡ ወእነግሮ፡ ወይፌንወከ።[17]
8 ወቦአት፡ ርብቃ፡ ወትቤሎ፡ ለይስሓቅ፡ ግእዝኩ፡ ሕይወትየ፡ *እምክልኤሆን፡ አዋልደ፡[18] ኬጥ፡ እለ፡
ነሥአ፡ ዔሳው፡ ሎቱ፡[19] አንስትያ፡ ወእመ፡ ነሥአ፡[20] ያዕቆብ፡ ብእሲተ፡ *እምውስተ፡ አዋልደ፡ ምድር፡
እለ፡ ከመ፡ እሉ፡[21] ለምንት፡ ሊተ፡[2] እንከ፡ ሕሐዩ፡ እስመ፡ እኩያት፡ እማንቱ፡[5] አዋልደ፡[22] ከናአን።
9, 10 ወጸውዐ፡ ይስሓቅ፡ ያዕቆብሃ፡[23] ወባረከ፡[2] ወገሠጾ፡[2] ወይቤሎ። ኢትንሣእ፡ ለከ፡[24] ብእሲተ፡
እም*ዙሉ፡[24] አዋልደ፡ ከናአን፤ ተንሥእ፡ ወሖር፡ ውስተ፡[2] ሜስጴጦሚያ፡[25] ቤት፡ ለባቱኤል፡ አቡሃ፡
11 ለእምከ፡ ወንሣእ፡ ለከ፡ ብእሲተ፡ እምህየ፡[26] እምአዋልደ፡ ላባ፡ እጉሃ፡[27] ለእምከ። ወእምላከ፡
ሰዳይ፡[28] ይባርከ፡ ወ[29]ያልህቀ፡ ወያብዝኅከ፡ ወኩን፡ መክብበ፡ አሕዛብ፡ ወየሀብከ፡ በረከታቲሁ፡
ለአቡየ፡[30] አብርሃም፡ ለከ፡ ወለዘርእከ፡ እምድኅሬከ፡[31] ከመ፡ ትረስ፡ ምድረ፡ ፍልሰትከ፡ *ወሶላ፡
12 ምድረ፡[32] እንተ፡ ወሀቦ፡[33] እግዚአብሔር፡ ለ[34]አብርሃም፤ ሖር፡ ወልድየ፡ በሰላም። ወፈነዎ፡
ይስሓቅ፡ ለያዕቆብ፡ ወሖረ፡ መስጴጦሚያ፡[35] ንበ፡ ላባ፡[36] ወልደ፡ ባቱኤል፡ ሶርያዊ፡ እጉሃ፡ ለርብቃ፡
13 እሙ፡[37] ለያዕቆብ። ወከነ፡ እምድኅረ፡ *ተንሥአ፡ ያዕቆብ፡ ለሐዊረ፡[38] መስጴጦሚያ፡[39] ወሐዘነ፡
14 መንፈሰ፡ ርብቃ፡ ድኅረ፡ ወልዳ፡ ወትበኪ። ወይቤላ፡ ይስሓቅ፡ ለርብቃ፡ እኅትየ፡ ኢትብኪዩ፡[40]
15 በእንተ፡ ያዕቆብ፡ ወልድየ፡ እስመ፡ በሰላም፡ የሐውር፡ ወበሰላም፡ ይትመየጥ። አምላክ፡ ልዑል፡
16 የዐቅቦ፡ እምዙሉ፡ እኩይ፡ ወይሄሉ፡ ምስሌሁ፡ እስመ፡ ኢየንድን፡ ዙሎ፡ መዋዕሉሁ። እስመ፡[41]
ኀአምር፡[42] ከመ፡ ይሜራኅ፡[43] ፍናዊሁ፡[44] በዙሉ፡ ውእደ፡[45] ሖረ፡ *እስከ፡ አመ፡[46] ይገብእ፡ በሰላም፡
17 ንቤነ፡ ወንሬእዮ፡ በሰላም። ኢትፍርሂ፡ በእንቲአሁ፡ እኅትየ፡ እስመ፡ *ራትዕ፡ በፍኖቱ፡[47] ውእቱ፡
18 ወፍጹም፡ ውእቱ፡ ብእሲ፡[48] ወ[29]ምእመን፡ ውእቱ፡ ወኢይትገደፍ፤ ኢትብኪዩ።[49] ወይናዘዛ፡
ይስሓቅ፡ ለርብቃ፡ በእንተ፡ ያዕቆብ፡ ወልዳ፡ ወባረከ።

19 ወወፅአ፡ ያዕቆብ፡ እምዐዘቅተ፡ መሐላ፡ ከመ፡ ይሖር፡ ካራንሃ፡[50] በዓመት፡ ቀዳሚ፡ ዘሱባዔ፡
ካልኢ፡ *ዘአርብዓ፡ ወአርባዕቱ፡[51] ኢዮቤሌው፡ ወበጽሐ፡ ውስተ፡ *ሱዛ፡ እንተ፡ ውስተ፡ ደብር፡[52] እንተ፡
ይእቲ፡ ቤቴል፡ በሠርቀ፡ ወርኅ፡ ዘቀዳሚ፡ ዘዝ፡[53] ሱባዔ፡ ወበጽሐ፡ *መካነ፡ መሲዮ፡[54] ወተግኅሠ፡

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[1] Emended from **ተናገራ፡** A B; C D read **ነገራ፡** [2] A omits. [3] **ነገሮ፡** B C D.
[4] **ጸውዐት፡ ለያዕቆብ፡** A. [5] B omits. [6] A trans. after **ቃልየ፡** [7] LXX Gen.

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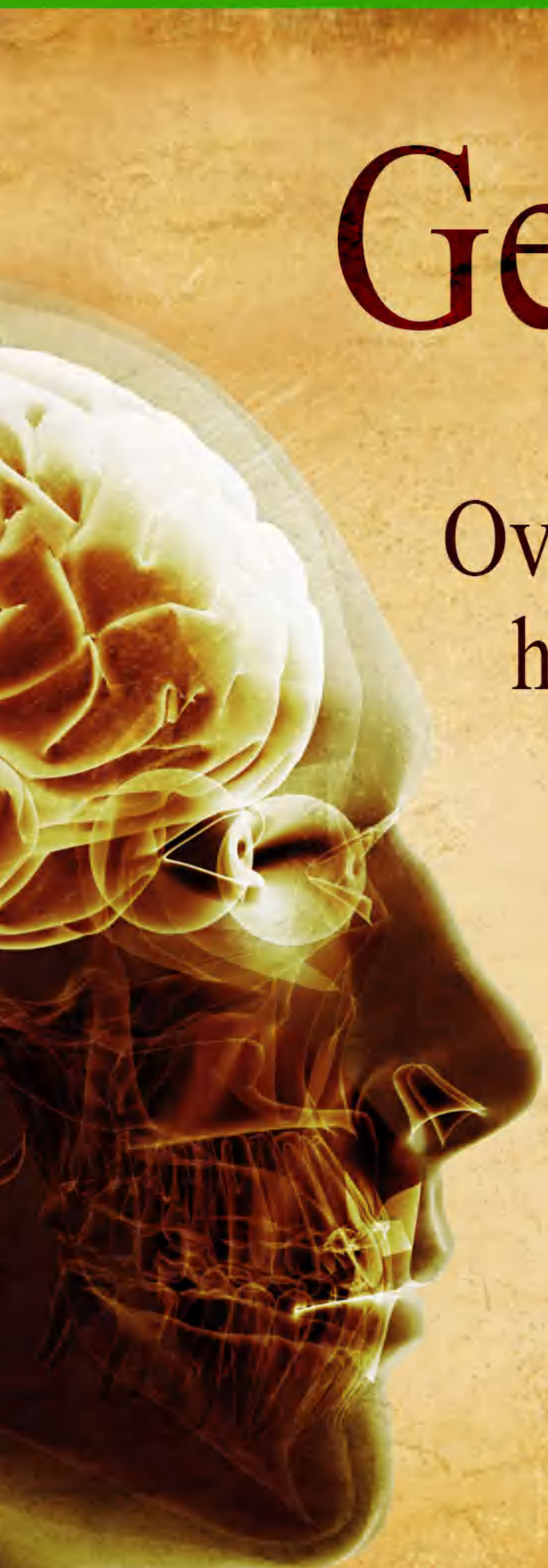

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*እምፍኖት: እንተ:[1] ዐረቢሃ: ለመንገድ: በዛቲ:[2] ሌሊት: ወኖመ: ህየ: እስመ: ዐረበ: ፀሓይ:: 20 ወነሥአ: እምአእባነ: ውእቱ: መኮን: ወአንበረ:[3] *ታሕተ: ውእቱ: ዕፀ:[4] ወውእቱ: ባሕቲቱ: 21 የሐውር: ወኖመ:: ወሐለመ: በይእቲ: ሌሊት: ወ[5]ናሁ: መዓርግ: ትክልት: ውስተ: ምድር: ወርእሳ: ትለክፍ: ውስተ: ሰማይ: ወናሁ:[6] መላእክተ: እግዚአብሔር:[5] የዐርጉ: ወይወርዱ: ባቲ: 22 ወ*ናሁ:[7] እግዚአብሔር: ይቀውም: ውስቴታ:: ወተናገረ: ምስለ: ያዕቆብ: ወይቤ: አነ: ውእቱ: እግዚአብሔር:[8] አምላከ: አብርሃም: አቡከ: ወአምላከ: ይስሓቅ፤[9] ምድረ:[10] እንተ: ዲቤሃ: 23 *አንተ: ትነውም:[11] ለከ: እሁባ: ወለዘርእከ: እምድኅሬከ::[12] ወይከውን: ዘርእከ: ከመ: ኖፃ: ምድር: ወትበዝኅ: ውስተ: ባሕር: ወጽባሕ: ወሰሜን: ወደቡብ: ወይትባረኩ: ብከ: ዙሎሙ: 24 *በሓውርተ: አሕዛብ:[13] ወበ[14]ዘርእከ:: ወነየ: አነ: እሄሉ: ምስሌከ: ወአዐቅበከ: በኵለሄ: ወእደ: ሖርከ: ወአገብአከ: ውስተ: ዛ: ምድር: በሰላም:[15] እስመ: ኢየኀድገከ: እስከ: ሶበ: 25 እገብር: ዙሎ: ዘእቤለከ:: ወነቅሐ:[16] ያዕቆብ: እምንዋሙ:[17] ወይቤ: አማን: ቤቱ: ለእግዚ አብሔር: ዝመኳን: ወአነ: ኢያእመርኩ: ወፈርሀ: ወይቤ: ግሩም:[18] ዝንቱ: መካን: ዘኢከነ: 26 ምንተኒ: ዘ[5]እንበለ: ቤተ: እግዚአብሔር: ወዛቲ: አንቀጸ: ሰማይ:: ወገዩሶ:[19] ያዕቆብ: በነግህ:[20] ነሥአ: እብነ: ዘአንበረ: ኀበ:[21] ርእሱ: ወአቀሞ:[22] ሐውልተ: ለትእምርት:[23] ወከዐወ: ቅብአ: ዲበ: ርእሱ: ወሰመየ:[24] ስሞ: ለውእቱ: መካን: ቤቴል: *ወቀዲሙ: ስሙ: ሉዛ: ለውእቱ: ብሔር::[25]

27 ወጸለየ: ያዕቆብ: ጸሎተ: ለእግዚአብሔር:[26] እንዘ: ይብል: እመ: ሀሎ: እግዚአብሔር: ምስሌየ: ወዐቀበኒ: በዛቲ: ፍኖት: እንተ: ባቲ:[5] አሐውር: አነ: ወወሀበኒ: ኅብስተ: እብላዕ: ወልብሰ: እልበስ: ወእትመየጥ: ቤተ: አቡየ: በሰላም: ወይኩንኒ:[27] እግዚአብሔር: *አምላኪየ: ወዝኒ:[28] እብን: ዘአቀምኩ: ሐውልተ:[29] *ለትእምርት: በዝ: መካን:[23] ይኩን: ቤተ: እግዚአብሔር: ወዙሎ: ዘወሀ ብከኒ: እዒሥሮ:[30] ለከ: አምላኪየ::[23]

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[1] **እምፍኖቱ:** B. [2] **በይእቲ:** A. [3] **ወአንበሮ:** B. Add with Lat. *ad caput sibi* and Gen. xxviii. 11 **ኀበ: ርእሱ:** [4] Gen. xxviii. 11 omits. [5] A omits. [6] A adds **መዓርግ: ዐ.** [7] LXX and Vulg. Gen. xxviii. 13 omit. [8] **አምላክከ:** A; B C omit wrongly. [9] LXX Gen. xxviii. 13 adds *μὴ φοβοῦ.* [10] **ምደር:** A B.

[11] B trans. For **ትነውም:** which LXX, Syr., Vulg. xxviii. 13 support, Mass. and Sam. read שֹׁכֵב. [12] Gen. xxviii. 13 omits. [13] **አሕዛብ: በበ: በሐውርቲሆሙ:** A; **በሐውርት: አሕዛብ:** B. We should read **በሓውርት: ምድር:** with Lat. *tribus terrae* and Gen. xxviii. 14. [14] **በ** A; **ወ** B. [15] Gen. xxviii. 15 omits. [16] Em. with Gen. xxviii. 16 from **ኖመ:** of MSS. [17] Emended from **ንዋም:** [18] A adds **ወእቱ:** [19] **ገዩሶ:** B. [20] **ነግህ:** B. [21] **ዲበ:** B. [22] **ወአቀመ:** A. [23] Gen. xxviii. 18 omits. [24] **ወሰመየ:** A. [25] **ወቀዲሙሰ: ስሙ: ሉዝ: ስመ: ብሔሩ:** B. [26] Gen. xxviii. 20 omits. [27] **ወይከውንኒ:** B. [28] **አምላክ: ወዘኒ:** A B. [29] **ለሓውልት:** A. [30] **አዐሥሮ:** A; **አግሥሮ:** B (over erasure).

et advenit in Lydiam, quae est in monte, haec est Bethel, in primo die mensis primi septimanae[1] hujus, et advenit in locum vespera et devertit a via ad occansum itineris in hac nocte (et) dormivit ibi, deciderat enim sol. Et accipiens de lapidibus loci illius supposuit ⟨ad caput sibi⟩ sub 20
arbore, et ipse erat singularis iter faciens, et dormivit[2]. (Et) sibi som- 21
niavit in nocte illa, et ecce scala erecta erat super terram et caput ejus perveniebat in caelum, et ecce angeli Dei ascendebant et descendebant per ipsam: et (ecce) Dominus incumbebat in ea. Et locutus est cum Jacob 22
et dixit: 'Ego sum Dominus Deus Abraham patris tui et Deus Isac, terram autem in qua tu obdormis[3], ipsam tibi dabo et semini tuo post te. Et erit semen tuum sicut harena terrae et abundabit[4] super mare 23
et orientem et septentrionem et austrum, et benedicentur in te omnes tribus terrae et in semine tuo. Et ecce . . . 24

[1] MS. septimanarum. [2] Emended with Eth. from dormiens. [3] MS. ordormis. [4] Eth.=multiplicaberis.

ወእንሥእ: እገሪሁ: ወሖረ: *ምድረ: ጽባሕ:[1] ኀበ: ላባ: *እጉሃ: ለርብቃ:[2] ወሀሎ: ምስሌሁ: 28
ወተቀንየ: ሎቱ: ህየንተ: ራሔል: ወለቱ: ሱባዔ: አሐደ::[3]

ወበዓመት: ቀዳሚ: ዘ[4]ማልስ: ሱባዔ: ይቤሎ: ህበኒ: ብእሲትየ: ዘበእንቲአሃ: ተቀነይኩ: ለከ: 2
ሰብዓት:[5] ዓመተ: ወይቤሎ: ላባ: ለደዕቶብ: አነ: እሁበከ: ብእሲትከ:: ወገብረ: ላባ: ግዝአ: ወነሥእ: 3
ልደሃ: ወለቶ: እንተ: ትልህቅ: ወወህቦ: ለደዕቶብ: ብእሲተ: *ወወህቦ: ዘለፋሃ:[6] አመቶ: ለአኪተ:[7]
*ወደዕቶብሰ: ኢደእመረ:[8] እስመ: አምሰላ: *ደዕቶብ: ዘ[9]ራሔል: ይእቲ:: ወቦአ: ኀቤሃ: ወናሁ: 4
ይእቲሰ: ልደ: ወተምዐ:[10] ደዕቶብ: ላዕለ: ላባ: ወይቤሎ: ለምንት: *ገበርከኒ: ከመዝ፤[11] አኮኑ:[12]
በእንተ: ራሔል: ተቀነይኩ: ለከ: ወአኮ: በእንተ: ልደ፤ ለምንት:[13] ገፋዕከኒ፤ ንሣእ: ወለተከ:
ወአሐውር: እስመ: እኩየ: ገበርከ: ላዕሌየ:: እስመ: ደፈቅር: ደዕቶብ: ራሔልሃ: እምነ: ልደ: 5
እስመ: አዕይንቲሃ: ለልደ: ድኩም: ወባሕቱ: *ላሕይ: ራእይ:[14] ጥቂ: ወራሔል:[15] ሠናይ:
አዕይንቲሃ: ወሠናይ: ራእይ: ወላሕይት: ጥቂ::[16] ወይቤሎ: ላባ: ለደዕቶብ: ኢኮነ: ከመዝ: 6
በምድርነ: ውሂበ: እንተ: ትንእስ: እምእንተ: ትልህቅ::[17] ወአኮ:[18] ርቱዕ: ለገቢረ: ዝንቱ: እስመ:

[1] So LXX and Vulg. Gen. xxix. 1; but Mass., Sam., Syr. read אַרְצָה בְּנֵי־קֶדֶם. [2] እጓው: ርብቃ: B. [3] አሐዱ: A. [4] በ B. [5] ፸ A. [6] ወወህቦ: ዘላፋሃ: A. [7] ላእኪተ: A. [8] ወኢደእመረ: ደዕቶብ: A. [9] A omits. [10] ወተምዐዓ: B. [11] ከመዝ: ገበርከ: A. [12] አኮሁ: B. [13] A adds ከመዝ: [14] ላሕየ: ራእደሰ: A. [15] ወራሔልሃ: A; ወራኬል: B. [16] B omits. [17] ተዐቢ: A. [18] ወኮነ: A.

ከመዝ፡ ሥሩዕ፡ ወጽሑፍ፡ ውስተ፡ ጽላተ፡ ሰማይ፡ ከመ፡ አልቦ፡ ዘየሀብ፡ ወለቶ፡ እንተ፡ ትንእስ፡
እምእንተ፡ ትልህቅ፡[1] ያቀድም፡ ውሂበ፡ ወእምድኅሬሃ፡ እንተ፡ ትንእስ፤ ወብእሲ፡ ዘይገብር፡ ከመዝ፡
አበሳ፡ ያዐርጉ፡ በእንቲአሁ፡ ውስተ፡[2] ሰማይ፡ ወአልቦ፡ ዘይጸድቅ፡ ዘ[3]ይገብር፡ ዘንተ፡ ነገረ፡ እስመ፡
7 እኩይ፡ ዝንቱ፡ ግብር፡ በ[4]ቅድመ፡ እግዚአብሔር፡፡ ወአንተኒ፡ አዝዝ፡ ለደቂቀ፡ እስራኤል፡ ወኢይ
ግበሩ፡ ዘንተ፡ ቃለ፡[4] ኢይንሥኡ፡ ወኢየሀቡ፡ እንተ፡ ትንእስ፡ ዘእንበለ፡ *ያቅድሙ፡ እንተ፡ ትልህቅ፡[5]
8 እስመ፡ እኩይ፡[6] ጥቀ፡፡ ወይቤ፡ ላባ፡ ለያዕቆብ፡ ይኅልፍ፡[7] ሰቡዐ፡ መዋዕለ፡ ግዝእ፡[8] ለዛ፡
ወ[9]እሁበከ፡[10] ራሔልሃ፡ ከመ፡ ትትቀነይ፡ ሊተ፡ ካልኣነ፡ ዓመተ፡ ሰብዐተ፡ ከመ፡ ትርዐይ፡[11] አባግዕየ፡
9 በከመ፡ ገበርከ፡ በሱባዔ፡ ቀዳሚ፡፡ ወበመዋዕል፡ አመ፡ ኀለፈ፡ ሰቡዕ፡ ዕለት፡[12] ዘግዝእ፡ ዘልያ፡
ወሀቦ፡[13] ላባ፡ ራሔልሃ፡[14] ለያዕቆብ፡ ከመ፡ ይትቀነይ፡ ሎቱ፡ ካልኣተ፡ ዓመተ፡ ሰብዓተ፡ ወወሀባ፡
10 ለራሔል፡[15] ባላንሃ፡ እኅታ፡ ለዜልፍን፡[16] ለአኪተ፡፡[17] ወተቀንየ፡ ሰብዓተ፡ ዓመተ፡ ዳግመ፡ በእንተ፡
11 ራሔል፡ እስመ፡ ልያ፡ ተውህበቶ፡ በከ፡፡ ወአርኀወ፡ እግዚአብሔር፡ ማኅፀነ፡[18] ልያ፡ ወፀንሰት፡
ወወለደት፡ ለያዕቆብ፡[19] ወልደ፡ ወ*ጸውዐ፡[20] ስሞ፡ ሮቤል፡ *አመ፡ ዐሡሩ፡ ወረቡዑ፡[21] ለወርኅ፡
12 ታስዕ፡ በቀዳሚ፡ ዓመት፡ ዘሱባዔ፡ ሣልስ፡፡ ወማሕጸናሰ፡ ለራሔል፡ ተጸፍቀ፡ እስመ፡ ርእየ፡
13 እግዚአብሔር፡ ከመ፡ ትጸላእ፡ ልያ፡[22] ወራሔልሰ፡ ትትፈቀር፡፡ ወደገመ፡ ያዕቆብ፡ ወቦአ፡[23] ኀበ፡
ልያ፡[22] ወፀንሰት፡[24] ወወለደት፡ ለያዕቆብ፡ ወልደ፡ ካልአ፡ ወጸውዐ፡ ስሞ፡ ስምዖን፡ አመ፡[25] ዕሥራ፡
14 ወአሐዱ፡[26] ዘወርኅ፡ ዓሥር፡ ወበሣልስ፡ ዓመቶ፡ ለዝ፡ ሱባዔ፡፡ ወደገመ፡ ያዕቆብ፡ ወቦአ፡[23] ኀበ፡
ልያ፡[22] ወፀንሰት፡ ወወለደት፡ ሎቱ፡ ወልደ፡ ሣልሰ፡ ወጸውዐ፡[27] ስሞ፡ ሌዊ፡ በሠርቀ፡ ወርኅ፡
15 ቀዳማዊ፡[28] በሳድስ፡ ዓመት፡ ዘዝ፡ ሱባዔ፡፡ ወደገመ፡ ያዕቆብ፡[29] ወ[4]ቦአ፡ ኀቤሃ፡ ወፀንሰት፡[30]
ወወለደት፡ ሎቱ፡[30] ወልደ፡ ራብዐ፡ ወጸውዐ፡[27] ስሞ፡ ይሁዳ፡ በዐሡሩ፡ ወኀሙሱ፡ ለወርኅ፡ ሣልስ፡
16 በቀዳሚ፡ ዓመት፡ ዘ[31]ሱባዔ፡ ራብዕ፡፡ ወበዝ፡ ኵሉ፡ ራሔል፡ ትቀንዕ፡ በ*ልያ፡[22] እስመ፡ *ይእቲ፡
ኢትወልድ፡[32] ወትቤሎ፡ ለያዕቆብ፡ ሀበኒ፡ ውሉደ፡[33] ወይቤ፡[34] ያዕቆብ፡ አነሁ፡ *ከላእኩ፡ እምኔኪ፡[35]
17 ፍሬ፡ ከርሥኪ፤ አነሁ፡ ኀደጉኪ፡፡ ወሶበ፡ ርእየት፡ ራሔል፡[36] ከመ፡ ወለደት፡ ልያ፡[4] *ደቀ፡ አርባዕተ፡[32]
ለያዕቆብ፡ ሮቤል*ሃ፡[32] ወስምዖን*ሃ፡[32] ወሌዊሃ፡ ወይሁዳ*ሃ፡[32] ወትቤሎ፡[37] ባእ፡ ኀበ፡ *ባላ፡
18 አመትየ፡[38] ወትፀንስ፡[39] ወትወልድ፡[40] ሊተ፡ ወልደ፡፡ (*ወወሀበቶ፡ በላሃ፡ አመታ፡ ትኩኖ፡ ብእሲቶ፡[41])
*ወቦአ፡ ኀቤሃ፡[42] ወፀንሰት፡ ወወለደት፡ ሎቱ፡ ወልደ፡ ወጸውዐ፡[43] ስሞ፡ ዳን፡ አመ፡ ተሱዑ፡ ለወርኅ፡
19 ሳድስ፡ በ[44]ሳድስ፡ ዓመት፡ ዘሱባዔ፡ ሣልስ፡፡ ወደገመ፡ ያዕቆብ፡ ካዕበ፡ ወቦአ፡ ኀበ፡ ባላ፡ ወፀንሰት፡
ወወለደት፡ ወልደ፡ *ዳግመ፡ ለያዕቆብ፡[4] ወጸውዐት፡ *ራሔል፡ ስሞ፡[32] ንፍታሌም፡ በኀሙሱ፡
20 ለወርኅ፡ ሳብዕ፡ በካልእ፡ ዓም፡ ዘሱባዔ፡ ራብዕ፡፡ ወሶበ፡ ርእየት፡ ልያ፡ ከመ፡ አቀመት፡[45] ወኢትወልድ፡
ነሥአት፡[46] ወወሀበት፡[47] ይእቲኒ፡ ዜልፋሃ፡[48] ለእኪታ፡[49] ለያዕቆብ፡ ብእሲተ፡ ወፀንሰት፡ ወወለደት፡
ወልደ፡ ወጸውዐት፡ ስሞ፡ ልያ፡[22] ጋድ፡ አመ፡ ዐሡሩ፡ ወሰኑዩ፡ ለወርኅ፡ ሳምን፡ በሣልስ፡ ዓመት፡
21 ዘሱባዔ፡ ራብዕ፡፡ ወደገመ፡ ቦአ፡[50] ኀቤሃ፡ ወፀንሰት፡ ወወለደት፡ ሎቱ፡ ወልደ፡ ካልአ፡ ወጸውዐት፡

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[1] B adds እስመ፡ እንተ፡ ትልህቅ፡ [2] B adds ጽላተ፡ [3] ወ A. [4] A omits.
[5] ይቀድሙ፡ እንተ፡ ትዐቢ፡ A. For ያቅድሙ፡ B reads ይቅድሙ፡ [6] A adds ውእቱ፡

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ስሞ: ልያ: አሴር: በሰኑዩ: ለወርኅ: ዘ[1]ዐሠርቱ: ወአሐዱ: በዓመቱ: ኃምስ: ዘሱባዔ: ራብዕ::
22 ወቦአ: ያዕቆብ:[2] ኀበ: ልያ:[3] ወፀንሰት: ወወለደት:[4] ወልደ: ወጸውዐት: ስሞ: ይሳኮር: *በራብዕ:
23 ለኃምስ:[5] ወርኅ: በዓመት: ራብዕ: ዘሱባዔ: ራብዕ: ወወህበት: ለሐፃኒት:: ወቦአ: ያዕቆብ: ጻግመ:
ኀቤሃ:[6] ወፀንሰት: ወወለደት: *ክልኤት: ወልደ:[7] ወወለተ:[8] ወጸውዐት: ስሞ: ለወልዱ: ዘቡሎን:[9]
24 ወለወለት: ዲና: ስማ: በሳብዕ: ወርኅ: ዘ[10]ሳብዕ: ዓመት: ዘ[11]ሳድስ: ሱባዔ: ዘራብዕ:: ወተሣሀላ:
እግዚአብሔር: ለራሔል: ወአርኀወ:[12] ማኅፀና: ወፀንሰት: ወወለደት: ወልደ: ወጸውዐት: ስሞ:
25 ዮሴፍ: በሠርቅ: ወርኅ: ራብዕ: በሳድስ: ዓመት: በሱባዔ: ዝንቱ: ራብዕ:: ወበመዋዕለ: *ተወልደ:
ዮሴፍ:[13] ይቤ: ያዕቆብ: ለላባ: ሀበኒ: አንስትያየ: ወውሉድየ: ወአሖር: ኀበ: አቡየ: ይስሓቅ: ወእግበር:
ሊተ: ቤተ: እስመ: ፈጸምኩ: ዓመታተ:[14] ዘተቀነይኩ: ለከ: ህየንተ: ክልኤቲ: አዋልዲከ: ወአሐውር:
26 ቤተ: አቡየ:: ወይቤሎ: ላባ: ለያዕቆብ: *ንበር: ኀቤየ:[15] በዐስብከ: ወረዐይ: ሊተ: ካዕበ: መርዔትየ:
27 *ወንማእ: ዐስበከ::[16] ወተካህሉ:[17] በበይናቲሆሙ: ከመ: የሀቦ: ዐስቦ: *ዙሎ: በግዐ:[18] እመሐስዕ:
28 ወእምአጣሊ:[19] *ዘቦ: ሐመደ:[20] ወጋሰ:[21] ወ[22]ጸዐዳ:[23] ዘተወልደ: ይኩኖ: ዐስቦ:: ወይወልዳ:[24]
*ዙሎን: አባግዕ:[25] ጋሰ:[21] *ወዘቦ: ትእምርተ: ኩለሹሰ:[26] *ወዘቦ: ሐመደ: ኩሰኩሰ:[27] ወይደግማ:
አባግዕ: ይለዳ: ዘበአርአያሆን: ወዙሉ: ዘ[28]ትእምርት: ለያዕቆብ: ወዘአልቦ: ትእምርት: ለላባ::[29]
29 ወበዝኀ: ጥሪቱ: ለያዕቆብ: ጥቂ: ወአጥረየ: *አልህምቲ: ወአባግዕ:[30] ወአእዱገ: ወአግማለ:
30 ወደቂ:[31] ወአዋልዲ:: ወቀንአ: ላባ: ወውሉዱ: ላዕለ: ያዕቆብ: ወአስተጋብአ: ላባ: አባግኢሁ:
እምኔሁ: ወአስተሐየጸ:[32] ለ[33]እኩይ::

፳፱ ወኮነ: እምዘ: ወለደት: *ራሔል: ዮሴፍሃ:[34] ወሖረ: ላባ: ይቅርጽ: አባግኢሁ: *እስመ: ርሑቅ:
2 ሀሎ: እምኔሁ:[35] ምሕዋረ: ሠሉስ: ዕለት:: ወርእየ: ያዕቆብ: ከመ: የሐውር: ላባ: ይቅርጽ:
አባግኢሁ: ወጸውዖን: ያዕቆብ:[18] ለልያ:[36] ወለራሔል: ወተናገረ: ውስተ: ልቦን: ከመ: ይምጽኣ: ምስ
3 ሌሁ: ምድረ: ከናአን:: እስመ: ነገሮን: *ዘከመ: ርእየ: ዙሎ: በህልም:[37] ወዙሎ: ዘተናገረ: ሎቱ:[38]

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[1] በ B. [2] Lat. omits. [3] ሊያ: A. [4] B C add ለያዕቆብ: [5] በራብዕ: ወሐምስ: A. [6] Lat. *ad Liam.* [7] A trans.; ክልኤት: ውሉደ: B. [8] ምስለ: ወለት: A. [9] ዘብሎን: A. [10] ዘበ B. [11] በ A. [12] A adds እግዚአብሔር: [13] ዮሴፍ: ዘተወወልደ: B. [14] ሰብዓት: ዓመተ: A. [15] Lat. *expecta me.* [16] Lat. *et dabo tibi mercedem.* [17] ተባህሉ: C D. [18] B omits. [19] እምጣሊ: A. [20] Emended with Gen. xxx. 32 שְׁה־חוּם and LXX *φαιόν* from ሐመዳ: ከቦ: A, ሐመደ: ከቦ: B, ሐመደ: ወከበ: C, ሐመደ: ገቦ: D. [21] So A B C; D reads ወጋሰ: Dillmann (Lex. col. 1398) can assign no meaning to this word, but this is not impossible; the word ጋሰ: occurs twice, once in this verse which reproduces Gen. xxx. 32, and where it is a rendering of *διάραντον*, and once in the next verse which reproduces freely Gen. xxx. 39, and where it is a rendering of *διάλευκα.* [22] በ B C; A omits. [23] ጸዐዳ: is due to *λευκόν* LXX xxx. 32, which is a mistranslation of טָלוּא. We should render therefore according to the Massoretic text. [24] ወይወልድ: B. [25] ዙሎ: አባግዕ: A; ዙሉ:

nomen ejus Aser in secundo mensis[1] (un)decimi[2] in quinto anno *septi-
manae quartae[3]. (Et) introivit (Jacob) ad Liam[4], et concepit et peperit 22
filium et vocavit nomen ejus Isachar[5] in quarto mensis[6] quinti anni
*quarti septimanae quartae[7], (et) dedit illum nutrici. Et introivit adhuc 23
Jacob ad illam[8], et concepit et peperit duos, masculum et feminam, et
vocavit nomen masculi Zabylon et nomen faeminae Dinam[9] ⟨in septimo[10]⟩
mensis septimi anni sexti *septimanae quartae[11]. (Et) misertus est Deus 24
Rachel et aperuit matricem ejus, et concepit et peperit filium et vocavit
nomen ejus Joseph in primo die mensis quarti *anni sexti septimanae
quartae[12] hujus. (Et) in tempore, quo natus est Joseph, dixit Jacob ad 25
Laban: 'Da mihi mulieres meas et filios meos, et abibo ad patrem meum
Isac et faciam mihi domum, quoniam conplevi[13] annos, quibus servivi tibi
pro duabus filiabus tuis, et ibo in domum patris mei.' Et dixit Laban 26
ad Jacob: 'Expecta me in mercede[14] et pasce iterum oves meas, et *dabo
tibi[15] mercedem. Et placuerunt de mercede ut det illi . . .' 27

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[1] MS. mense. [2] MS. adds diei. [3] MS. septimanarum quarto. [4] MS. illam. [5] MS. isacahar et. [6] MS. anno mense. [7] MS. die septimanarum quarto. [8] Emended from liam. [9] MS. adds et. [10] MS. septimi. [11] MS. septimanarum quarti. [12] MS. in sexto septimanarum quarto. [13] MS. conplebi. [14] Eth.=mane apud me in mercede tua. [15] Eth.=accipe.

አባግዓ: B; Gen. xxx. 39, which is here partly reproduced, supports C D. [26] Em. with Gen. xxx. 39 *καὶ ποίκιλα* from **ወሡሎ: ዘትእምርት: ኰሳሡሰ: ዘበ: ሡሉ:** A, **ሡሎ: ዘትእምርት: ኰሳኰሰ: ዘቦ: ሡሉ:** B, **ሡሉ: ዘትእምርት: ኰሳሡስ: ዘቦ: ሡሉ:** C, **ወሡሎ: ዘቦ: ትእምርት: ወኰስሡስ:** D. [27] Emended with LXX Gen. xxx. 39 *καὶ σποδοειδῆ ῥαντά* from **ሐመዳ: ኀቦ: ወኰሰሡስ:** A, **ወሐመደ: ኀቦ: ሡስኩሰ:** B, **ወሐመደ: ገቦ: ኰሳሡስ:** C; D omits. Corresponding to *καὶ σποδοειδῆ ῥαντά*, Vulg. gives *et diverso colore respersa;* thus וְטָלֶאִים the Mass. reading cannot be the original text. [28] **ዘቦ:** D. [29] Jerome (Quaest. Hebr. in loc.), who frequently quotes the Book of Jubilees, seems to have this verse in mind in the following words: *Si quid igitur ex albis et nigris, quae unius coloris sunt, varium natum erit, meum erit; si quid vero unius coloris, tuum.* [30] **አባግዐ: ወአልህምት:** A; Mass., Sam., Syr., Vulg. Gen. xxx. 43 omit **ወአባግዐ:** but LXX supports text. [31] **ወደቂቀ:** B. [32] **ወደስተኃይጸ:** B. [33] **በ** B. [34] **ልደ: ይሰኵርሃ:** A D. [35] B trans. after **ዕለት:** For **እምኔሁ:** A reads **እምኀቤሁ:** [36] **ለሊየ:** A. [37] Over an erasure in B. [38] B adds **በሕልም:**

ከመ፡ ይግባእ፡ ቤተ፡[1] አቡሁ፡ ወይቤላ፡ ነሐውር፡ ውስተ፡ ኵሉ፡ መካን፡ ውእደ፡[2] ተሐውር፡
4 ምስሌከ፡፡ ወባረከ፡ ያዕቆብ፡ አምላከ፡ *ይስሐቅ፡ አቡሁ፡[3] ወአምላከ፡ አብርሃም፡ *አበ፡[4] አቡሁ፡
ወተንሥአ፡ ወጸዐነ፡ አንስቲያሁ፡ ወውሉዶ፡ ወኵሎ፡ ጥሪት፡ ነሥአ፡[5] ወዐደወ፡ ፈለገ፡ ወበጽሐ፡
5 ምድረ፡[6] ገለአድ፡[7] ወኀብአ፡[8] ያዕቆብ፡ ልቦ፡[9] ለላባ፡ ወኢነገሮ፡፡ ወበሳብዕ፡ ዓም፡ ዘሱባዔ፡
ራብዕ፡ ተመይጠ፡ ያዕቆብ፡ ገለኣድሃ፡[10] በቀዳሚ፡ ወርኅ፡ አመ፡ ዕሥራሁ፡ ወአሚሩ፡ ወዴገኖ፡
ላባ፡ ድኅሬሁ፡ ወረከቦ፡ ለያዕቆብ፡ በደብረ፡ ገላአድ፡ በወርኅ፡ ሣልስ፡ አመ፡ *ዐሡሩ፡ ወሠሉሱ፡፡[11]
6 ወኢኀደጎ፡ እግዚአብሔር፡ ከመ፡ ያሕስም፡ ላዕለ፡ ያዕቆብ፡ እስመ፡[12] አስተርአዮ፡ በሕልም፡
7 ሌሊተ፡[13] ወነገሮ፡ ላባ፡[14] ለያዕቆብ፡፡ ወአመ፡ *ዐሡሩ፡ ወኀሙሱ፡[15] ለውእቱ፡ መዋዕል፡ ገብረ፡
ያዕቆብ፡ ግዝአ፡ ለላባ፡ ወለኵሎሙ፡ እለ፡ መጽኡ፡ ምስሌሁ፡ ወመሐለ፡ ያዕቆብ፡ ለላባ፡ በዛቲ፡
ዕለት፡ ወላባሂ፡ ለያዕቆብ፡ ከመ፡ ኢይትዐደዉ፡ አሐዱ፡ ኀበ፡ ካልኡ፡[16] በእኩይ፡ *በደብረ፡
8 ገለአድ፡፡[17] ወገብረ፡ ህየ፡ ፍሥሐተ፡ ለስምዕ፤ በእንተዝ፡ ተጸውዐ፡ ስሙ፡ ለውእቱ፡ መካን፡
9 ፍሥሐተ፡ ስምዕ፡ ከመዝ፡ ፍሥሐት፡፡ ወቀዲሙሰ፡ ይጼውዕዎ፡[18] ለምድረ፡ ገለአድ፡[7] ምድረ፡
ራፋኤል፡[19] እስመ፡ ምድረ፡ ረፋኤም፡[20] ይእቲ፡ ወተወልዱ፡[21] ራፋኢም፡[22] ረዐይት፡ እለ፡ ዕሥር፡
በእመት፡ ወትስዕ፡[23] በእመት፡ ወስምን፡[24] በእመት፡[25] ወእስከ፡[26] ስብዕ፡ በእመት፡ ውእቱ፡
10 ኑኖሙ፡፡ ወመኃድሪሆሙ፡ እምነ፡ ምድረ፡[25] ውሉደ፡ አሞን፡ እስከ፡[27] ደብረ፡ ኤርሞን፡ ወቤተ፡
11 መንግሥቶሙ፡ ቀራናኢም፤[28] ወአስጠሮስ፤[29] ወአድራአ፤[30] ወሚሱር፤[31] ወቤዎን፡፡[32] ወአሕጐሎሙ፡
እግዚአብሔር፡ እምእከየ፡[33] ምግባሮሙ፡ እስመ፡ ጸዋጋን፡ ጥቀ፡ እሙንቱ፡ *ወአኅደረ፡ አሞሬዎነ፡[34]
ህየንቴሆሙ፡ *እኩየ፡ ወኃጥአ፡[35] ወአልቦ፡ ሕዝበ፡ ዮም፡ ዘፈጸመ፡ ኀጣውኢሆሙ፡ ኵሎ፡ ወአልቦሙ፡
12 *እንከ፡ ኑኀ፡ ሕይወት፡ ውስተ፡[36] ምድር፡፡ ወፈነወ፡ ያዕቆብ፡ ላባሃ፡[37] ወሖረ፡ ውስተ፡[38] ሜስጶ
13 ጦሚያ፡ ምድረ፡ ጽባሕ፡ ወያዕቆብሂ፡ ተመይጠ፡ ምድረ፡ ገለአድ፡፡[7] ወተዐደወ፡ ኢያቦክሃ፡[39]
በታስዕ፡ ወርኅ፡ *አመ፡ ዐሡሩ፡ ወአሚሩ፡ ወበዝ፡ ዕለት፡[40] በጽሐ፡ ኀቤሁ፡ ዔሳው፡ እኁሁ፡ ወተኳነኖ፡[41]
14 ወሖረ፡ እምኀቤሁ፡ ምድረ፡ ሲኢር፡ ወያዕቆብሰ፡ ኀደረ፡ በምጽላላት፡፡ ወበዓመት፡ ቀዳሚ፡
ዘ[42]ኃምስ፡ ሱባዔ፡ በዝ፡[43] ኢዮቤሌዉ፡ ዐደወ፡ ዮርዳኖስ፡[44] *ወኀደረ፡ ማዕዶተ፡ ዮርዳኖስ፡[45]
ወይሬዒ፡ አባግዒሁ፡ *እምባሕረ፡ ፈሐሐት፡[46] እስከ፡ *ቤተሰን፡ ወእስከ፡ ዶታኢም፡ ወእስከ፡[47]
15 አመ፡[48] አቅራቤት፡፡[49] ወይፌኑ፡ ለአቡሁ፡ ይስሓቅ፡ እምኵሉ፡ ጥሪቱ፡ ልብሰ፡ ወሲሲተ፡ ወሥጋ፡

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[1] ውስተ፡ B. [2] ኀበ፡ A. [3] A trans. [4] አቡሁ፡ ለ B. [5] ወነሥአ፡ B. [6] Gen. xxxi. 21 הַר, ὄρος. [7] ገላአድ፡ A. [8] So LXX Gen. xxxi. 20 ἔκρυψε and Onk. וְכַסֵּי; we should have expected ἔκλεψε = יִגְנֹב Mass., Sam., Syr. [9] LXX and Onk. Gen. xxxi. 20 omit. [10] ገላአድ፡ A. [11] ፲ወ፫ A. [12] ወ B. [13] በሌሊት፡ A. [14] ለባ፡ A; ለበ፡ B. [15] ፲ወ፪ A. [16] Em. from አሐደ፡ ካልአ፡ A, አሐዱ፡ ከልአ፡ B, ፩ እምካልኡ፡ C, ፩ ካልኦ፡ D. [17] ወደብሮ፡ ለገላአድ፡ A. [18] ይጼውዕዋ፡ A. [19] ራፍኤል፡ B. [20] ረፋኤል፡ A. [21] ትውልደ፡ A. [22] ራፋኤል፡ A. [23] ወታስዕ፡ A. [24] ወሰምን፡ A; B omits. [25] B omits. [26] ወ B. [27] እስመ፡ B. [28] ተራታኤም፡ A.

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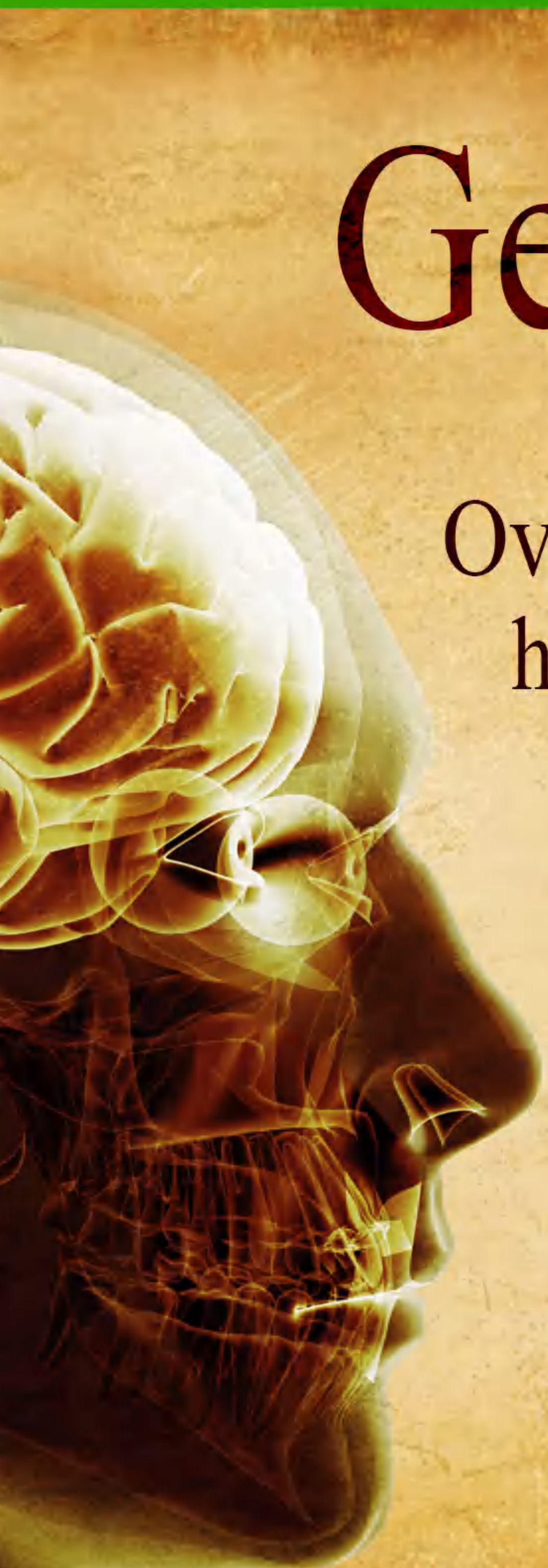

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16 ወስቴ: ወሐሊበ: ወቅብአ: ወኅብስተ: ሐሊብ:[1] ወእምነ: ተመርተ:[2] ቄላ:: *ወለእሙሂ: ለ[3]ርብቃ:
ርብዕ: ለዓመት: *ማእከለ: ገዜያቲሆሙ:[4] ለአውራኅ: ወ[5]ማእከለ: ሐሪስ:[6] ወለ[7]ዐጺድ፤ ወማእከለ:
17 ጸዳይ: ወዝናም፤ ወማእከለ: ክረምት: ወሐጋይ: ውስተ፤ *ማኅፈዱ: ለ[8]አብርሃም:: እስመ:
ተመይጠ: ይስሐቅ: እምዐዘቅተ: መሐላ: ወዐርገ: ውስተ: ማኅፈደ: *አቡሁ: አብርሃም:[9]
18 ወኀደረ: ህየ: እምዬሳው: ወልዱ:: እስመ:[10] በመዋዕለ: ሶረ: ደዕቅብ: መስጶጦምያ: ነሥአ:
ለርእሱ: ዬሳው:[11] ብእሲተ: ማኤሌትሃ:[12] ወለተ: ይስማዔል: ወእስተጋብአ: ዙሎ: መርዔተ: አቡሁ:
ወ[13]አንስቲያሁ: ወዐርገ: ወኀደረ: ውስተ: *ደብረ: ሴር:[14] ወኀደገ: ይስሓቅሃ: አቡሁ:[15] ውስተ:
19 ዐዘቅተ: መሐላ:[16] ባሕቲቶ::[17] ወዐርገ: ይስሓቅ: እምዐዘቅተ: መሐላ: ወኀደረ:[17] ማኅፈደ:
20 አብርሃም: አቡሁ: ውስተ: ደብረ: ኬብሮን:: ወ*ህየ:[18] ይፈኑ: ደዕቅብ: ዙሎ: ዘይፈኑ: ለአቡሁ:
ወ[1]ለእሙ: እምገዜ: በበ: ገዜ: ዙሎ: ትካዞሙ: ወይባርክዎ: ለደዕቅብ: በዙሉ: ልቦሙ: ወበዙሉ:
ነፍሶሙ::

፴ ወበቀዳሚ: ዓመት: ዘ[19]ሱባዔ: ሳድስ: ዐርገ: ሰሌማሃ:[20] *ዘመንገለ: ጽባሔሁ: ለሰቂማ:[21]
2 በሰላም:[22] በራብዕ: ወርኅ:: ወበህየ: መሰጥዋ: ለዲና: ወለተ: ደዕቅብ: ውስተ: ቤተ: ሴኬም:[23]
ወልደ: ኤሞር: ኤዋዊ: መኰንነ:[24] ምድር: ወሰከበ: ምስሌሃ: ወአርኩሳ:[25] ወይእቲሰ:[26] ንስቲት:[27]
3 ወለተ: ፲ወ፪[28]ዓመት:: ወአስተብቍዓ:[29] እምነበ: አቡሁ: ትትወሀብ:[30] *ሎቱ: ብእሲተ:[31] ወእምነበ:
አንዊሃ: ወተምዕዑ:[32] ደዕቅብ: ወውሉዱ: በእንተ: ዕደወ: ሰቂማ: እስመ: አርኩስዋ: ለዲና: እኅቶሙ:
4 ወተናገሩ: ምስሌሆሙ: በእኩይ: ወንብለይዎሙ:[33] *ወአስፈጥዎሙ:: ወቦኡ:[34] ስምዖን: ወሌዊ:

*ሰቂማ: ግብተ:[35] ወገብሩ: ዙነኔ: ላዕለ: ዙሎሙ:[36] ዕደወ: ሰቂማ: ወቀተሉ: ዙሎ: ብእሴ:
ዘረከቡ: ውስቴታ: ወኢያትረፉ:[37] ውስቴታ: ወኢአሐዱ፤[38] ዙሎ: ቀተሉ: በፃዕር:[39] እስመ: ገመኑ:

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[1] A omits. [2] **ትእምርተ:** A; Lat. trans. **እምነ:** and **ተመርተ:** [3] **ወለእሙ:** A. [4] **ማእከላቲሆሙ: ወገዜያቲሆሙ:** A. [5] B omits. [6] **ሓሪስ:** A B. [7] **ወ** A. [8] **ማኅፈድ: ዘ** A. [9] A trans. [10] **ወአመ:** B. [11] A trans. before **ለርእሱ:** [12] **ማእከሌትሃ:** A. [13] **ወአስተጋብአ:** A. [14] **ደብር: ሲዖር:** A. [15] **አባሁ:** B. [16] **ማንለ:** B. [17] Lat. omits. [18] Emended from **እምህየ:** with Lat. *illic.* [19] **ዘዘ** A. [20] **ሰላምሃ:** B. [21] Here the writer of Jubilees has deliberately altered the text עִיר שְׁכֶם into מִזְרַח שְׁכֶם on dogmatic grounds. [22] Observe that in **ሰሌማሃ:** and **በሰላም:** our text combines two different renderings of שָׁלֵם in Gen. xxxiii. 18 and thus deviates from all the versions. [23] **ሲኪም:** A. [24] A adds **ሀገር: ወ.** [25] **ወረዙሳ:** A. [26] **ወይእቲ:** A. [27] B adds **ወለት:** [28] **ዐሠርቱ: ወክልኤቱ:** B. [29] **ወአስተብቍዐ:** B. [30] Lat. omits; A B add **ሎቱ: ብእሲተ:** [31] C D trans. after **አንዊሃ:** [32] **ተምዐ:** A. [33] Cf. Test. Levi 7 ἐχλεύασαμεν. [34] Lat. *et posuerunt in corde suo.* This seems better than our text, which we might emend into **ወአንበርዎሙ: ልቦሙ:** Both texts are probably corrupt. For **ወአስፈጥዎሙ:** D reads **ወአጥፍእዎሙ:** [35] Lat. *exterminare eos;* B affixes **ሃ** to **ሰቂማ:** [36] Lat. omits. [37] **ወኢአትረፉ:** B. [38] **ወኢአሐዱ:** A; **ወኢአደ:** B. [39] Corrupt, possibly for **በሥርዐት:** cf. Lat. *in judicio.*

potum, lac, botyrum[1] et caseum et dactilos de *convalle. Et matri[2] suae 16
Rebeccae per singulos annos quater, in medio temporum mensuum et
in medio arationis[3] usque ad messem autumnum et in medio autumni plu-
viarum[4] et in medio pluviarum veris[5] (in) barin hujus Abrahae. Quoniam 17
reversus est Isac a puteo jurationis et ascendit in barin patris sui
Abraham et inhabitavit ibi *in terra sua et filii sui[6]. Propter quod in 18
tempore, quo abiit Jacob in Mesopotamiam, accepit sibi Esau mulierem
Maellet filiam Ismael et (ad se recepit) *uxores suas[7] (et) universos
greges patris sui et ascendens inhabitavit in monte Seir, et derelinquit[8]
Isac patrem suum ad puteum jurationis (solitarium). Ascendit ergo Isac 19
de puteo jurationis (et inhabitabat) in barin Abraham patris sui in monte
Cebron. Illic erat Jacob transmittens quaecumque transmittebat[9] patri 20
suo sive matri suae per singula tempora, universa quae erant illis neces-
saria in omni usu suo, et erant benedicentes Jacob in omni corde ipsorum
et in tota anima sua.

Et in anno primo *septimanae sextae[10] ascendit in Salem secundum XXX.
orientem Sicimae[11] in pace quarto mense. Et illic rapuerunt Dinam 2
filiam Jacob in dom(um) Sychem filii Emmor Euuei, principis terrae,
et *polluit eam, quia dormivit cum ea[12], et ipsa adulescens erat filia
duodecim annorum. Et petierat illam [postea] a patre suo et [omnibus] 3
fratribus suis in mulierem. Et indignatus est Jacob et filii sui ad viros
Sychemorum, quia polluerant Dinam sororem suam, et locuti sunt ad
eos in simulationem et in dolo deriserunt eos [Symeon et Leuui] *et
posuerunt in corde suo[13] Symeon et Leuui *exterminare eos[14], et fecerunt 4
judicium in viros Sychemorum (et interfecerunt omnem virum) quem
invenerunt in ea, et non relinquerunt in ea usque unum: universos ⟨enim⟩
occiderunt in judicio[15], propter quod polluerant Dinam sororem suam.

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[1] MS. botyterum. [2] MS. convallae et matris. [3] MS. area. [4] MS. pluvias. [5] MS. ejus. [6] Corrupt, read with Eth. absque Esau filio suo. [7] MS. uxor ejus. [8] MS. dereliquid. [9] Emended with Eth. from erant. [10] MS. septimanarum sexti. [11] sicimam. [12] These words should be transposed and read as in Eth. and Gen. xxxiv. 2 dormivit cum ea et polluit eam. [13] Eth.=et decepe-runt eos et intraverunt; see note 34 on Eth. text. [14] Eth.=sagimam de improviso. [15] Eth.=cruciatu; see note 39 on Eth. text.

5 ዲናሃ: እኅቶሙ:: ወከመዝ: እንከ: ኢይትገበር: እምይእዜ: ለአርዙሶ: ወለተ: እስራኤል: እስመ:
በሰማይ: ተሠርዐ: ላዕሌሆሙ: ዙነኔ: ከመ: ደጥፍእዎሙ:[1] በሰይፍ:[2] ለዙሎሙ:[3] ዕደወ: ሰቂማ:
6 እስመ: ገብሩ: ኀፍረተ:[4] ውስተ: እስራኤል:: ወመጠዎሙ: እግዚአብሔር: ውስተ: እደ: ውሉደ:
ደዕቆብ: ከመ: ደሠርውዎሙ:[5] በሰይፍ: ወከመ: ይግበሩ: ላዕሌሆሙ: ዙነኔ: ወከመ: ኢይኩን:
7 እንከ: ከመዝ: በውስተ: እስራኤል: ለአርዙሶ: ድንግል: እስራኤላዊት:: ወብእሲ: እመቦ: ዘፈቀደ:
በውስተ:[6] እስራኤል: የሀብ: ወለቶ: ወእመኒ: እኅቶ: ለዙሉ: ብእሲ: ዘእምዘርአ: አሕዛብ: ሞተ:
ለይሙት: ወ[7]በእብን: ይውገርዎ: እስመ: ገብረ:[8] ኀፍረተ: በውስተ: እስራኤል: ወለብእሲትሂ:
8 ያውዕይዋ: በእሳት: እስመ: አርኩሰት: ስመ:[9] ቤተ: አቡሃ: ወትሠረው: እምእስራኤል:: ወኢይት
ረከብ: ዘማ: ወርኩስ: በውስተ: እስራኤል: ዙሎ: መዋዕለ: ትውልደ: ምድር: እስመ: ቅዱስ:
እስራኤል: ለእግዚአብሔር: ወዙሉ: ሰብእ: ዘአርኩሰ: ሞተ: ለይሙት፤ በእብን:[10] ይውገርዎ::[9]
9 እስመ: ከመዝ: *ተሠርዐ: ወተጽሕፈ:[11] ውስተ: ጽላተ: ሰማይ: በእንተ: ዙሉ: ዘርአ: እስራኤል፤
10 ዘያረዙስ:[12] ሞተ: ለ[13]ይሙት: ወበእብን: ይትወገር::[14] ወእልቦ: ለዝ: ሕግ: ዐቅመ:[15] መዋዕል:[16]
ወእልቦ: ኅድገት: ወዙሎ:[17] ስርየት: ዘእንበለ: ዳእመ: ይሜረው:[18] ብእሲ: ዘአርኩሰ: ወለቶ:
በማእከለ:[19] ዙሉ: እስራኤል: እስመ: እምውስተ:[20] ዘርኡ: ወሀቦ:[21] ለሞሎክ:[22] ወአበሰ: ለአርዙ
11 ሶቱ:: ወአንተኒ: ሙሴ: አዝዞሙ: ለደቂቅ: እስራኤል: ወአስምዕ: ላዕሌሆሙ: ከመ: ኢየሀቡ:
እምነ: አዋልዲሆሙ: ለአሕዛብ: ወከመ: ኢይንሥኡ: ለውሉደሙ:[23] እምአዋልደ: አሕዛብ:
12 እስመ: ምኑን: ውእቱ: በቅድመ: እግዚአብሔር:: በእንተዝ: ጸሐፍኩ:[24] ለከ: ውስተ: ቃለ: ሕግ:
ዙሎ: ግብሮሙ: ለሰቂማ: ዘገብሩ: ላዕለ: ዲና: ወዘከመ: ተናገሩ: ደቂ:[25] ደዕቆብ: እንዘ: ይብሉ:
13 ኢንሁብ: ወለተነ:[26] ለብእሲ:[27] ዘቦ: ቍልፈተ: እስመ: ጽእለት: ውእቱ: *ለነ:: ወጽእለት:[28]
ውእቱ: ለእስራኤል: ለእሉ: ይሁቡ: ወለእሉ: ይነሥኡ: እምአዋልደ: አሕዛብ: እስመ: ርኩስ: ውእቱ:
14 ወምኑን: ውእቱ: ለ[29]እስራኤል:: ወኢይነጽሕ: እስራኤል: እምዝ: ርዙስ:[30] ዘቦ: ብእሲት: እምነ:
15 አዋልደ:[9] አሕዛብ: *ወእመቦ: እምአዋልዲሁ: ዘወሀቦ: ለብእሲ: ዘእምዙሉ: አሕዛብ::[31] እስመ:

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[1] ደጥፍአሙ: A. [2] B trans. after ሰቂማ: [3] ለዙሉ: B. [4] ኃፍረታ: B.
[5] ይሰርዎሙ: B. [6] Lat. *ex filiis;* should we read እምውሉደ: [7] A omits.
[8] B adds ኀጢአተ: ወ. [9] Lat. omits. [10] ወበእብን: B. [11] Lat. trans. ተሠ″ and ተጽ″; A omits ወተጽሕፈ: [12] ዘየረዙሶ: A. [13] A omits. [14] ይውገርዎ: A.
[15] A trans. before ለዝ: [16] በመዋዕለ: A. [17] ኦልቦ: A B; ዙሉ: C D.
[18] ይሠረው: B. [19] በውስተ: B. [20] በውስተ: A; Lat. *ab omni*, but cf. Lev. xviii. 21, xx. 2. [21] ወወሀቦ: A. [22] Certainly a corruption owing to Lev. xviii. 21, xx. 2; read ነኪር: or an equivalent with Lat. *alienigenae.* [23] Emended with Lat. *filiis suis* from ለሊሆሙ: A. B C D omit ለሊሆሙ: [24] ጸሐፍ: A. [25] ደቂ: ለ A.
[26] Gen. xxxiv. 14 אֲחֹתֵנוּ. [27] ለሰብእ: A B. [28] A B omit through homeoteleuton; A omits ወጽእለት: ውእቱ: [29] A omits; B reads እም: [30] ርዙሳ: B. [31] Lat. *et si dabimus de filiabus nostris omnibus gentibus;* A omits ዙሉ:

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ሠፍት: ወመርገም:[1] ይመጽእ:[2] ወለእመ:[3] ገብረ: ዘቃለ: *ወለእመ: ተዐወረ:[4] አዕይንቲሁ:
እምእሉ:[5] እለ: ይገብሩ: ርሱሰ:[6] ወእም[7]እለ: ደረሱሱ: መቅደሶ:[8] ለ[9]እግዚአብሔር: ወ*እም[9]እለ:
ይጌምሩ: ስሞ: ቅዱሰ: ይትኬነን:[10] ሱሉ: ሕዝብ: ኀቡረ: በእንተ: ሱሉ: *ርሱስ: ወ[11]ግማኔዝ::[12]
16 ወአልቦ: ነሚአ: ገጽ: [*ወአልቦ: አድልዎ: ለገጽ:[13]] ወአልቦ: ነሚአ:[14] *እምእዴሁ: ፍሬ:
ወ[15]መሥዋዕት: ወጽንሓሐ: ወስብሐ:[16] ወተ*ምዕዛ:[17] መዐዛ: ሠናይ: ከመ: ይትወከፎ፤ ወይኩን:
17 ሱሉ:[18] ብእሲ: ወብእሲት: በውስተ: እስራኤል: ዘያረሱስ: መቅደሶ:: በእንተ*ዝ:[19] አዘዝኩከ:
እንዘ: እብል: አስምዕ: ዛተ: ስምዐ: ላዕለ: እስራኤል፤ ርኢ:[20] ዘከመ: ኮነ: ለሰቂሞን: ወለውሉዳ:[21]
ዘከመ: ተውህበት: ውስተ: እደ:[22] ኀልኤሆሙ: ደቂቅ: ያዕቆብ: ወቀተልዎሙ: በዓዕር:[23] ወኮነቶሙ:
ጽድቀ: ወተጽሕፎሙ:[24] ለጽድቅ::

18 ወተ*ንርየ: ዘርአ: ሌዊ: ለኀህነት: ወለሌዋውያን:[25] ከመ: ይትለአኩ: ቅድመ:[26] እግዚአብሔር:[27]
ከመ: ንሕነ: በሱሉ: መዋዕል: ወይትባረክ: ሌዊ: ወውሉዱ: ለዓለም: እስመ: ቃንአ: ከመ: ይግበር:
19 ጽድቀ: ወዙነኔ: ወበቀለ:[28] እምኩሎሙ: እለ: ይትነሥኡ: ላዕለ: እስራኤል:: ወከመዝ: ያዐርጉ:
ሎቱ: በስምዕ:[29] ውስተ: ጽላተ: ሰማይ: በረከተ:[30] ወጽድቀ: ቅድሜሁ: ለአምላክ: ሱሉ::
20 ወንዘኪር: ንሕነ: ጽድቀ: ዘገብረ: ሰብእ: በሕይወቱ፤ በሱሉ: ገዜያት: ዘዓመት: እስከ: ዐሠርቱ:
ምእት: ትውልድ: ያዐርጉ: ወ[31]ይመጽእ: ሎቱ: ወለ*ትውልዱ:[32] እምድኅረሁ: ወተጽሕፈ: *ዐርክ:
21 ወዳድቅ:[33] ውስተ: ጽላተ: ሰማይ:: ሱሎ: ዘንተ: ነገረ: ጸሐፍኩ: ለከ: ወአዘዝኩከ: ከመ: ትንግር:
ለውሉድ: እስራኤል: ከመ: ኢይግበሩ: አበሳ: ወኢይትዐደዉ: ሥርዐተ: ወኢይንሥቱ: ኪዳነ: እንተ:
22 ተሠርዐት: ሎሙ: ከመ: ይግበርዋ: ወይጸሐፉ: አዕርክተ:: ወእመሰ: ተዐደዉ:[34] ወገብሩ:
እምሱሉ: ፍናዊሃ: ለርሱስ: ይጸሐፉ:[35] ውስተ: ጽላተ: ሰማይ: *ጸላእተ: ወ[36]ይደመሰሱ:
እመጽሐፈ: ሕይወት:[37] ወይጸሐፉ: ውስተ: *መጽሐፈ: እለ: ይትሐጐሉ: ወ[38]ምስለ: እለ:

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[1] Lat. *plagarum et maledictio maledictionum;* A omits. [2] Lat. adds *super illum.* [3] **ወእመ:** A. [4] **ወእመቦ: ዘተዐወረ:** A. For **ተዐወረ: አዕይንቲሁ:** Lat. reads *praeterierit et despexerit.* [5] **እምሱሉ:** A. [6] **ርሱሰተ:** B. [7] **ወ** B. [8] **መቅደሱ:** A B. [9] A omits. [10] **ይትኬነሉ:** A; **ይትኬነን:** B. [11] Lat. omits. [12] Emended with Lat. *abominationibus hujus* from **ወግማኔ: ዛተ:** of MSS. [13] Lat. omits, bracketed as a gloss. [14] A trans. after **እምእዴሁ:** [15] Lat. omits; B omits **ፍሬ:** [16] **ወስብሓ:** B; Lat. omits. [17] **ወተ*ማዕዛ:** B; **ወለተ*ምዕዛ:** A C D; Lat. *odorabitur odorem suavitatis;* hence Eth. rendering is bad. Better emended with Lat. into **ወያዐጌንዎ:** The phrase is that of Gen. viii. 21 וַיָּרַח אֶת־רֵיחַ הַנִּיחֹחַ. [18] **ለሱሉ:** A. [19] **ወበእንተ*ዝ:** B. [20] A omits; Lat. *et vide.* [21] **ወለውሉዱ:** A. [22] A omits. [23] Corrupt, possibly for **በሥርዐት:** cf. Lat. *in judicio.* [24] **ወተጽሕፈቶሙ:** A. [25] A adds **ሰ.** [26] **ለቅድመ:** A. [27] A adds **ለቤቱ:** [28] A adds **እስመ:** [29] A trans. after **ሰማይ:** [30] **ለበረከት:** A. [31] **H** B. [32] **ወለተ*ውልዱ:** A; Lat. *semini ejus.* [33] **ዐርክ:**

super plagam est et maledictum super maledictum et omnia judicia plagarum et maledictio [maledictionum] advenient super illum (si) faciet sermonem istum, et si *praeterierit et despexerit[1] facientes[2] abominationis et (qui) polluunt[3] sanctificationem Dei et qui polluunt nomen sanctum ejus judicabitur tota plebs simul de omnibus abominationibus (et contaminatione) hujus. Et non erit ut accipiat personam, et non 16
accipiet sacrificium et olocaustomata neque *odorabitur odorem[4] suavitatis, suscipere ipsud : et erit in Istrahel omnis homo sive mulier polluens sanctificationes. Propter quod mandavi tibi dicens: 'Testare testificatione 17
ista in Istrahel [et] vide quid factum sit Sychimis et filiis ipsius, quomodo traditi sunt in manu duorum[5] filiorum Jacob, et occiderunt illos in judicio[6], et conputatum est illis in veritate et conscriptum est illis in justitia.' Et adscriptum est semen Leuui (in) sacerdotium et Levitas, ut deserviant 18
in conspectu Domini, sicuti [et] nos, omnibus diebus, et benedicitur Leuui et filii ejus in saecula, quoniam aemulatus est veritatem, ut faceret judicium et defensionem ab omnibus qui *$_{p}o_{si}t_{i}$ sunt[7] super Istrahel. Et sic refertur illi in testimonium in tabulis caeli benedictio et justitia 19
in conspectu Dei omnium. Et *memoramur justitiam[8] quam fecit[9] homo 20
in vita sua, in omnibus temporibus anni, usque ad mille annos[10] referetur[11] et veniet illi et semini[12] ejus post eum, et scriptus est amicus (et) justus in tabulis caeli. Scribsi tibi omnes sermones istos et mandavi, ut adnun- 21
ties filiis Istrahel ut non faciant malignum et non praetereant praecepta, et non dissipent[13] testamentum dispositum super ipsos, et facient ea, et adscribentur amici ⟨Dei⟩. Si autem transgressi fuerint [testamentum] 22
et fecerint ex omnibus viis abominationem scripti[14] in tabulis caeli inimici ⟨Dei⟩ erunt et delebuntur de libro vitae et scribentur in libro *perditionum

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[1] Eth. = conniverit. [2] MS. faciens. [3] MS. polluerit. [4] MS. odoravitur odore. [5] MS. hominum. [6] Eth. = cruciatu ; see note 23 on Eth. text. [7] Eth. = exsurgunt. [8] MS. memorabitur justitia. [9] MS. faciet. [10] Eth. = generationes. [11] MS. offeretur. [12] Eth. = generatione. [13] MS. dissipabunt. [14] MS. quaecumque scripta sunt.

ወጽዮት: B. [34] Lat. adds *testamentum*. [35] **ኢይጽሐፉ:** A ; B omits **ኦዕርክተ::** ... **ወይጽሐፉ:** through homeoteleuton. [36] **እለ:** A. [37] **ሐያዊን:** B. [38] Lat. *libro perditionum*.

23 ይሤረዉ፡ እምውስተ፡ ምድር፡፡ ወበዕለተ፡[1] ቀተሉ፡ ውሉደ፡ ያዕቆብ፡ ሰቂማሃ፡ ዐርገ፡ ሎሙ፡
መጽሐፍ፡ ውስተ፡ ሰማይ፡ ከመ፡ ገብሩ፡ ጽድቀ፡ ወርትዐ፡ ወበቀለ፡ *ላዕለ፡ ኃጥኣን፡ ወተጽሕፈ፡[2]
24 ለበረከት፡፡ ወአውፅኡ፡ ዲናሃ፡ እኅቶሙ፡ እምነ፡ ቤተ፡ ሴኬም፡ ወፄወዉ፡ ኵሎ፡ ዘሀለወ፡[3] ውስተ፡
ሰቂሞን፡ አባግዒሆሙ፤ ወአልህምቲሆሙ፤ ወአእዱጊሆሙ፤ ወኵሎ፡ መራዕዮሙ፤ *ወኵሎ፡
25 ንዋዮሙ፡[4] ወአምጽኡ፡ ኵሎ፡ ኀበ፡ ያዕቆብ፡ አቡሆሙ፡፡ ወተናገረ፡ ምስሌሆሙ፡ በእንተ፡ ዘቀተሉ፡
26 ሀገረ፡ እስመ፡ ፈርሀ፡ እምእለ፡ ይነብሩ፡ ምድረ፡ እምነ፡[5] *ከነናዊያን፡ ወፈረዘዊያን፡፡[6] ወኮነ፡
ግርማ፡ እግዚአብሔር፡ ውስተ፡ ኵሎን፡[7] አህጉር፡ ዘአውዳ፡ ለሰቂሞን፡ ወ*ኢተንሥኡ፡ ለሰዲደ፡[8]
ውሉደ፡ ያዕቆብ፡ እስመ፡ ድንጋፄ፡ ወድቀ፡ ላዕሌሆሙ፡፡

፴፮ ወበሠርቀ፡ ወርኅ፡ ነገረ፡ ያዕቆብ፡ ለኵሉ፡ ሰብአ፡ ቤቱ፡ እንዘ፡ ይብል፡ ንጽሑ፡ ወወልጡ፡
አልባሲክሙ፡ ወተንሢአነ፡ ንዕርግ፡ ቤቴል፡ በኀበ፡ ጸለይኩ፡ ሎቱ፡ ጸሎተ፡ አመ፡ ዕለተ፡ ጐየይኩ፡
እምገጸ፡ ዔሳው፡ እኁየ፡ ዘውእቱ፡ ምስሌየ፡ ወሜጠኒ፡ ውስተ፡ ዛቲ፡ ምድር፡ በሰላም፤ ወአሰስሉ፡
2 አማልክተ፡ ነኪር፡ እለ፡ ማእከሌክሙ፡፡ ወመጠውዎሙ፡[9] ለአማልክተ፡ ነኪር፡ *ወዘውስተ፡
እዘኒሆሙ፡ ወዘውስተ፡ ክሳውዲሆሙ፡[10] ወጣዖተ፡ ዘሰረቀት፡ ራሔል፡ እምኀበ፡ ላባ፡[5] *እኁሃ፡
ወሀበት፡[11] ኵሎ፡ ለያዕቆብ፡ ወአውዐዮ፡ ወፀተሞ፡[5] ወአማሰኖ፡ ወኀብኦ፡[12] ታሕተ፡ ድርዮስ፡ ዘሀሎ፡
ውስተ፡ *ምድረ፡ ሰቂሞን፡፡[13]

3 ወዐርገ፡ አመ፡ ሠርቀ፡ ወርኅ፡ ሳብዕ፡[14] ውስተ፡ ቤቴል፡፡ ወሐነጸ፡ ምሥዋዐ፡ ውስተ፡ መኳን፡
ኀበ፡ ኖመ፡ ህየ፡ ወአቀመ፡[15] ህየ፡ ሐውልተ፡ ወለአከ፡ ኀበ፡ አቡሁ፡ ይስሓቅ፡ ከመ፡ ይምጻእ፡ ኀቤሁ፡
4 ውስተ፡ መሥዋዕቱ፡ ወኀበ፡ እሙሂ፡ ርብቃ፡፡ ወይቤ፡ ይስሓቅ፡ ይምጻእ፡ ወልድየ፡ ያዕቆብ፡
5 ወእርአዮ፡ ዘእንበለ፡ እሙት፡፡ ወሖረ፡ ያዕቆብ፡ ኀበ፡ አቡሁ፡ ይስሓቅ፡ ወኀበ፡ እሙ፡ ርብቃ፡
ውስተ፡ *ቤቱ፡ ለአቡሁ፡[16] አብርሃም፡ ወክልኤተ፡ እምውሉዱ፡ ነሥአ፡ ምስሌሁ፡ ሌዊሃ፡ ወይሁዳሃ፡
6 ወመጽአ፡ ኀበ፡ አቡሁ፡ ይስሓቅ፡ ወኀበ፡ እሙ፡ ርብቃ፡፡ ወወፅአት፡ ርብቃ፡ እማኅፈድ፡ *ውስተ፡
አንቀጸ፡ ማኅፈድ፡[17] ከመ፡ ትስዐሞ፡ ለያዕቆብ፡ ወትሕቀፎ፡[18] እስመ፡ ሐይወ፡ መንፈሳ፡ በጊዜ፡
7 ሰምዐት፡[19] ናሁ፡ ያዕቆብ፡[5] ወልድኪ፡ በጽሐ፡ ወሰዐመቶ፡፡ *ወርእየቶሙ፡ ለክልኤቱ፡ ውሉዱ፡[20]
ወአእመረቶሙ፡ ወትቤሎ፡ እሉሰ፡ ውሉድከኑ፡ ወልድየ፡ ወሐቀፈቶሙ፡ ወሰዐመቶሙ፡ ወባረ
ከቶሙ፡ እንዘ፡ ትብል፡ ብክሙ፡ ይክበር፡[21] ዘርአ፡ አብርሃም፡ ወአንትሙ፡ ትከውኑ፡ ለበረከት፡
8 በዲበ፡ ምድር፡፡ ወቦአ፡ ያዕቆብ፡ ኀበ፡ ይስሓቅ፡ አቡሁ፡ ውስተ፡ ጽርኑ፡ ኀበ፡ ይሰክብ፡ ህየ፡
ወክልኤቱ፡ ደቂቁ፡[22] ምስሌሁ፡ ወአንዘ፡ እደ፡ አቡሁ፡ ወደኒኖ፡ ሰዐሞ፡ ወተሰቅለ፡ ይስሓቅ፡ ውስተ፡
9 *ክሳደ፡ ያዕቆብ፡[23] ወልዱ፡ ወበከየ፡ ዲበ፡ ክሳዱ፡፡[24] ወጽላሌ፡ ኀለፈ፡ እምአዕይንተ፡ ይስሓቅ፡
ወርእየ፡ ክልኤሆሙ፡ ውሉዶ፡ ለያዕቆብ፡ ሌዊሃ፡ ወይሁዳሃ፡ ወይቤ፡ ውሉድከሁ፡ እሉ፡ ወልድየ፡
10 እስመ፡ ይመስሉከ፡፡ ወነገሮ፡[25] ከመ፡ በአማን፡ ውሉዱ፡ እሙንቱ፡ ወአማን፡ ርኢከ፡[26] ከመ፡
11 አማን፡[27] ውሉድየ፡ እሙንቱ፡፡ *ወቀርቡ፡ ኀቤሁ፡[28] ወተመይጠ፡ ወሰዐሞሙ፡ ወሐቀፎሙ፡
12 ለክልኤሆሙ፡[29] ኅቡረ፡፡ ወመንፈሰ፡ ትንቢት፡ ወረደ፡[30] ውስተ፡ አፉሁ፡ *ወአንዞ፡ ለሌዊ፡ በየማናዊ፡

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[1] በዕለተ፡ B. [2] Lat. *in ipsis, et scripti sunt.* [3] እለ፡ ሀለዉ፡ A. [4] A B trans.

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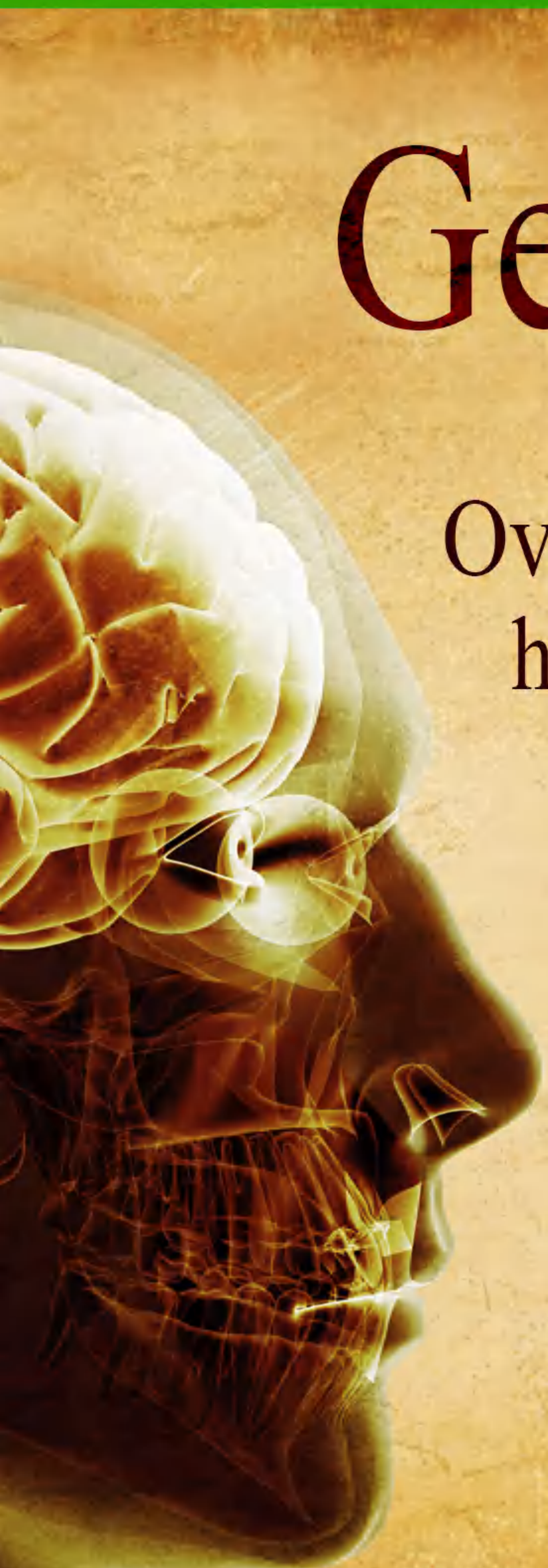

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13 እዴሁ:[1] ወይሁዳሃ: *በፀጋማዊ: እዴሁ::[2] ወተመይጠ: ኀበ: ሌዊ: ቀዲሙ:[3] ወእንዘ: ይባርክ:
መቅድመ: ወይቤሎ:[4] ይባርክ: *አምላክ: ዙሉ:[5] ውእቱ: እግዚእ: ዙሉ:[6] ዓለማት: ኪያክ:
14 ወውሉደክ: በዙሉ: ዓለማት:: ወየሀብክ: እግዚአብሔር: ለክ: ወለዘርእክ: *ዐባየ: ልባዌ: ለክብሩ:[7]
ወኪያክ:[8] ወዘርእክ: ያቅርብ:[9] ኀቤሁ: እምዙሉ: ዘሥጋ: ከመ: ይትለአክ: ውስተ: መቅደሱ: ከመ:
መላእክተ: ገጹ: ወከመ: ቅዱሳን: ከማሆሙ: ይክውን: ዘርኦሙ: ለውሉድክ: ለክብር: ወለዕበይ:
15 ወለቅዳሴ: ወያዕብዮሙ:[10] ውስተ: ዙሉ: ዓለማት:: ወመኳንንተ: ወመሳፍንተ: ወመላእክተ:[11]
ይክውኑ: ለዙሉ: ዘርኦ: ውሉደ: ያዕቆብ፤ *ቃሎ: ለ[12]እግዚአብሔር: በጽድቅ: ይነግሩ: ወዙሎ:
ዙነኔሁ: በጽድቅ: ይኬንኑ: ወ[13]ይነግሩ: ፍናዊየ: ለያዕቆብ: ወአሰርየ: ለእስራኤል፤ በረከቱ: ለእግዚ
16 አብሔር: ይትወሀብ: ውስተ: አፉሆሙ:[14] ከመ: *ይባርኩ: ዙሎ: ዘርኦ: ለፍቁር::[15] ኪያክ:
ጸውዐት: እምክ: ስመክ: ሌዊሃ: ወበአማን: ጸውዐት: ስመክ፤ ልጹቅ:[16] ለእግዚአብሔር: ትክውን:
ወሱታፌ: ዙሎሙ: ውሉደ: ያዕቆብ፤ ማእዱ: ለክ: ትኩን: ወአንተ: ወውሉድክ: ብልዕዋ: ወለዙሉ:
17 ትውልደ: ትኩን: ማዕድክ: ምልእተ: ወኢይሕፀፅ:[17] እክልክ:[18] ለዙሉ: ዓለማት:: ወዙሎሙ:
እለ: ይጸልኡክ: ቅድሜክ: ይደቁ:[19] ወዙሎሙ: ፀርክ: ይሠረዉ:[20] ወይትሐጕሉ: ወ[21]ዘይባርክክ:
18 ቡሩክ: ወዙሉ: ሕዝብ: ዘ*ይረግመክ: ይኩን: ርጉመ::[22] ወለይሁዳሂ: ይቤሎ: የሀብክ: እግዚአ
ብሔር: ኀይለ: ወጽንዐ: ከመ: ትኪያሙ: ለዙሎሙ: እለ: ይጸልኡክ፤ መኰንነ: ኩን: አንተ:
ወአሕዱ: እምነ: ውሉድክ: ለውሉደ: ያዕቆብ፤ ስምክ: ወስመ: ውሉድክ: ይኩን: *ዘየሐውር:
ወዘያንሶሱ:[23] ውስተ: ዙሉ: ምድር: ወአህጉር፤ አሜሃ:[24] ይፈርሁ: አሕዛብ: እምቅድመ: ገጽክ:
19 ወይትሀወኩ: ዙሎሙ:[25] አሕዛብ: ወዙሉ:[26] ሕዝብ: ይትሀወኩ:: ብክ: ይኩን: ረድኤቱ: ለያዕ
20 ቆብ: ወብክ: ትትረከብ:[27] መድኀኒቲ: እስራኤል:: ወ*አመ: ዕለተ:[28] ትነብር: ውስተ: መንበረ:
*ክብር: ጽድቅክ: ትከውን:[29] *ዐባይ: ሰላም:[30] ለዙሉ: ዘርኦ: ውሉዱ:[31] ለፍቁር፤ ዘይባርክክ:
ቡሩክ:[32] ወዙሎሙ: እለ: ይጸልኡክ: ወይሣቅዩክ: ወእለሂ: ይረግሙክ:[32] ይሠረዉ:[33] ወይትሐጕሉ:
21 እምድር: ወይኩኑ: ርጉማነ:: ወተመይጦ:[34] ሰዐሞ: ዳግመ: ወሐቀፎ: ወተፈሥሐ: ዐቢየ: እስመ:
22 ርእየ: *ውሉደ: ለ[35]ያዕቆብ: ወልዱ: ዘበጽድቅ:: ወወፅአ: እማእከለ: እገሪሁ: ወወድቀ: ወሰገደ:
ሎቱ: ወባረከመ: ወአዕረፈ: ህየ: ቅሩበ: ይስሐቅ: አቡሁ: በይእቲ: ሌሊት: ወበልዐ: ወሰትየ:
23 በፍሥሓ:: ወአኖመ: ክልኤሆሙ: ውሉደ:[36] ለያዕቆብ: አሐደ:[37] በየማኑ:[38] ወአሐደ:[37] በፀጋሙ:[39]

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[1] ወእንዘ: እዴሁ: ዘየማን: ለሌዊ: A. [2] በፀጋሙ: A. [3] ቅድመ: B. [4] Lat. *et benedixit Leuui dicens.* [5] እግዚአብሔር: A; እግዚአ: ዙሉ: B; እግዚአብሔር: አምላክ: ዙሉ: D; *Deus cunctorum*, Lat.; C omits. [6] Lat. omits. [7] Emended from ዕበየ: ዕባየ: ለክብረ: A, ዕባየ: ዓባየ: ለክብር: B. Cf. Lat. *intelligentiam gloriae* (MS. *intellegere gloriam*) *ejus.* [8] Lat. omits. [9] ያቅም: B. [10] ያዐቢዮሙ: A; የዓቢዮሙ: B; Lat. *sanctificabit illos.* [11] Lat. omits; we should read ጸሐፍተ: as in Test. Levi 8 ἀρχιερεῖς καὶ κριταὶ καὶ γραμματεῖς. [12] ቃለ: A. [13] B omits. [14] Lat. *seminj ejus*, but cf. Ecclus. l. 20 δοῦναι εὐλογίαν Κυρίῳ ἐκ χειλέων αὐτοῦ. [15] ይትባረኩ: ለፍቁር: A. [16] Lat. *ad decorem;* hence some corruption here. [17] ወኢይጎደጽ: A.

sinistra. Et conversus est ad Leuui in primis et coepit benedicere eum 13
in[1] primis, et [benedixit Leuui] dicens[2]: 'Benedicat te Deus cunctorum
[et] ipse Dominus saeculorum (te) et filios tuos in omnia saecula. Et 14
det Dominus tibi et semini tuo magnam[3] *intelligentiam gloriae[4] ejus,
et (te et) semen tuum adplicabit ad se ex omni carne, ut serviatis[5] illi
in sanctificationibus ipsius secundum angelos vultus et secundum sanctos,
[et] secundum ipsos erit ⟨et⟩ semen filiorum tuorum in gloriam et magni-
tudinem et sanctificationem, et sanctificabit[6] illos in omnia saecula. Et 15
principes et judices (et duces) erunt omni semini Jacob: sermonis Dei
in veritatem indicabunt et omnia judicia ejus in justitia examinabunt et
indicabunt vias meas huic Jacob et semitas meas huic Istrael. Benedictio
Dei dabitur *in os eorum[7] ut benedicant omne semen dilecti[8]. Vocavit 16
mater tua nomen tuum Leuui, et in veritate vocavit nomen tuum: *ad
decorem Dei[9] eris et socius omnium filiorum Jacob: mensa sua[10] tibi
erit, et tu et filii tui manducabitis eam, et in omnia saecula mensa tua
crit plena, et non deficiet esca tua in omnia saecula. Et omnes odientes 17
te in conspectu tuo cadent et omnes inimici[11] tui exterminabuntur et
perient: *et qui[12] benedixit te, erit benedictus, et si gens erit aliqua
quae maledixerit te, maledicta erit.' Et Judae dixit: 'Dabit tibi Deus 18
fortitudinem et virtutem, ut ⟨tu⟩ conculces omnes odientes te: princeps
eris tu et unus filiorum tuorum (filiis Jacob: nomen tuum et nomen
filiorum tuorum) erit abiens et optinens[13] universam terram et regiones:
tunc timebunt populi a facie tua et conturbabuntur universae gentes et

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[1] MS. et. [2] Eth.=dixit ei. [3] Em. with Eth. from magno. [4] MS. intellegere gloriam. [5] Eth.=servient. [6] MS. sanctificavit. Eth.=magnificet. [7] Restored with Eth. from MS. semini ejus. [8] MS. dilectum. [9] Eth.=addictus Deo. [10] MS. tua. [11] MS. inimi. [12] MS. quia ut ille. [13] See note 23 on Eth. text.

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[18] እከላከ: A. [19] ይወድቁ: D. [20] ይሄረዉ: D. [21] A omits. [22] ዘይረግሙከ: ይኩኑ: ጽልሞ: ርጉማነ: B. [23] ዘያንሶሱ: ወዘየሓውር: A. For ወዘያንሶሱ: Lat. gives *optinens*, which may be due to a corruption of *περιερχόμενον* into *περιεχόμενον* (Rönsch). [24] ወአሜሃ: B. [25] ጽሉ: A. [26] ወጽሎሞ: A. [27] ይትረከብ: A. [28] ወእምዕለት: A. [29] ጽድቅከ: ወክብር: ይከውን: A; ክብረ: ጽድቅከ: ትብውን: D. [30] ዐቢየ: ሰላመ: A. [31] ውሉደ: ያዕቆብ: ወ A. [32] B omits. [33] ይሄረዉ: B. [34] ወተመይጠ: A B. [35] ውሉደ: A. [36] ወልዱ: A. [37] አሐዱ: A. [38] በይምኑ: B. [39] በፅግሙ: B.

24 ወተኑለቈ፡[1] ሎቱ፡ ጽድቀ፡፡ ወነገረ፡ ያዕቆብ፡ ኵሎ፡ ለአቡሁ፡ በሌሊት፡ ዘከመ፡ ገብረ፡ እግዚአ
ብሔር፡ ምስሌሁ፡ ሣህለ፡ ዐቢየ፡[2] ወዘከመ፡[3] ሠርሐ፡ ኵሎ፡ ፍናዊሁ፡ ወተማኅፀኖ፡ እምኵሉ፡
25 እኩይ፡፡ ወባረከ፡ ይስሐቅ፡ አምላከ፡ አቡሁ፡ አብርሃም፡ ዘኢኀደገ፡ ምሕረቶ፡ ወጽድቆ፡ እምወልደ፡
ገብሩ፡ ይስሐቅ፡፡

26 ወበነግህ፡ ነገረ፡ ያዕቆብ፡ ለአቡሁ፡ ይስሐቅ፡ ጸሎተ፡ ዘጸለየ፡ ለእግዚአብሔር፡ ወራእየ፡ ዘርእየ፡
ወከመ፡ ኀነጸ፡[4] ምሥዋዐ፡ ወኵሉ፡ ድልው፡ ለመሥዋዕት፡ ለገቢር፡ ቅድመ፡ እግዚአብሔር፡ በከመ፡
27 ጸለየ፡ ወከመ፡ መጽአ፡ ይጽዐኖ፡ ዲበ፡ አድግ፡፡ ወይቤሎ፡[5] ይስሓቅ፡ ለያዕቆብ፡ ወልዱ፡ ኢይክል፡
መጺአ፡ ምስሌከ፡ እስመ፡ ረሣእኩ፡[6] ወኢይክል፡ ተዐግሦ፡ በፍኖት፤ ሖር፡ ወልድየ፡ በሰላም፡
እስመ፡ ወልደ፡ ፻ወ፷ወ፪[7]ዓመት፡ አነ፡ ዮም፡[8] ኢይክል፡ እንከ፡ ነጊደ፤ ጸዐና፡ ለእምከ፡ ወትሖር፡
28 ምስሌከ፡፡ ወአአምር፡[9] አነ፡ ወልድየ፡ ከመሰ፡[10] በእንቲአየ፡ መጻእከ፡ ወዛቲ፡ ዕለት፡ ትኩን፡ ቡርክተ፡
29 እንተ፡ ባቲ፡ ርኢከኒ፡ ሕያውየ፡ ወርኢኩከ፡ አነሂ፡ ወልድየ፡፡ ተሰራሕ፡ ወግበር፡ ጸሎተ፡ እንተ፡
ጸለይከ፡ ወኢታጕንዲ፡ ጸሎተከ፡ እስመ፡ *ትትኃሠሥ፡ ጸሎተ፤[11] ወይእዜኒ፡ ጕጕእ፡[12] ትግበራ፡[13]
30 ወይሥመር፡ ዘገብረ፡ ኵሎ፡ ለዘጸለይከ፡[14] ጸሎተ፡፡ ወይቤላ፡ ለርብቃ፡ ሖሪ፡ ምስለ፡ ያዕቆብ፡[15]
ወልድኪ፡ ወሖረት፡ ርብቃ፡ ምስለ፡ ያዕቆብ፡ ወልዳ፡ ወዲቦራ፡[16] ምስሌሃ፡ ወበጽሑ፡ ውስተ፡
31 ቤቴል፡፡ ወተዘከረ፡ ያዕቆብ፡[15] ጸሎተ፡[17] እንተ፡ ባረኮ፡[18] አቡሁ፡ ወክልኤተ፡ ውሉዶ፡ ሌዊሃ፡[19]
32 ወይሁዳሃ፡ ወተፈሥሐ፡ ወባረኮ፡ ለአምላከ፡ አበዊሁ፡ አብርሃም፡ ወይስሓቅ፡፡ ወይቤ፡[15] ይእዜ፡
አእመርኩ፡ ከመ፡ ብየ፡ ተስፋ፡ ዘለዓለም፡ ወለውሉድየሂ፡[20] በቅድመ፡ አምላከ፡ ኵሉ፡[21] ወከመዝ፡
ሥሩዕ፡ በእንተ፡ ክልኤሆሙ፡ ወ*ያዐርጉ፡ ሎሙ፡[22] በስምዕ፡ ዘ[23]ለዓለም፡ ውስተ፡ ጽላተ፡ ሰማይ፡
በከመ፡ ባረኮሙ፡ ይስሐቅ፡፡

፴፪ ወኀደረ፡[24] በይእቲ፡ ሌሊት፡ ውስተ፡ ቤቴል፡ ወሐለመ፡ ሌዊ፡ ከመ፡ *ሤምዎ፡ ወ[15]ረሰይዎ፡
*ለካህነ፡ አምላክ፡[25] ልዑል፡ *ኪያሁ፡ ወውሉዶ፡[15] እስከ፡ ለዓለም፡ ወነቅሐ፡ እምንዋሙ፡ ወባረኮ፡[26]
2 ለእግዚአብሔር፡፡ ወጌሰ፡ ያዕቆብ፡ በነግህ፡ አመ፡ *ዐሡሩ፡ ወረቡዑ፡[27] ለዝ፡ ወርኅ፡ ወዐሠረ፡
እምኵሉ፡ ዘመጽአ፡ ምስሌሁ፡ እምሰብእ፡ እስከ፡ እንስሳ፤ እምወርቅ፡ እስከ፡ ኵሉ፡[23] ንዋይ፡
ወልብስ፡ ወዐሠረ፡ እምኵሉ፡፡

3 ወበውእቶን፡ መዋዕል፡ ፀንሰት፡ ይእቲ፡ ራሔል፡ ብንያምሃ፡ ወልዳ፤ ወኑለቈ፡ እምኔሁ፡
ያዕቆብ፡ ውሉዶ፡ ወዐርገ፡ ወወረደ፡[28] ሌዊ፡[29] በመክፈልተ፡ እግዚአብሔር፡ ወአልበሶ፡ አቡሁ፡
4 አልባሰ፡[30] ክህነት፡ ወመልአ፡ እደዊሁ፡፡ ወአመ፡ *ዐሡሩ፡ ወኀሙሱ፡[31] ለዝ፡ ወርኅ፡ አብአ፡ ውስተ፡
ምሥዋዕ፡ አስዋረ፡ እም[32]አልህምት፡ *ዓሠርተ፡ ወአርባዕተ፡[33] ወአብሓኩ፡ *ዕሥራ፡ ወሰማኒተ፡[34]
ወአባግዐ፡ አርብዓ፡ ወ*ተስዓተ፡[35] ወመሓስዐ፡ ሰብዐተ፡[36] ወመሓስዐ፡ ጠሊ፡ ዕሥራ፡[37] ወአሐደ፡[38]

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[1] ወተኖላቆ፡ A B; A omits ሎቱ፡ [2] ዐባየ፡ A. [3] ወከመ፡ A B. [4] ሐነፀ፡ A.
[5] ወይቤ፡ A. [6] ረሳዕኩ፡ B. [7] ምእት፡ ወስሳ፡ ወኃምስቱ፡ B. [8] ዮምሰ፡ B.
[9] ወኣአምር፡ C D. [10] ከመ፡ A. [11] ትትኃሠሥ፡ ጸሎት፡ B. [12] C D add ጸሎተከ፡
[13] ትግበር፡ A. [14] Lat. *orasti orationem* through misinterpreting ηὔξω εὐχήν, i.e. נָדַרְתָּ נֶדֶר;

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5 ጽንሓሐ፡ ውስተ፡ *ምሥዋዕ፡ ቍርባን፡[1] ሥሙረ፡ ለመዐዛ፡ ሠናይ፡ ቅድመ፡ አምላክ።[2] ዝውእቱ፡
6 መባኡ፡ እምጸሎት፡ እንተ፡ ጸለየ፡ ከመ፡ የዐሥር፡ ምስለ፡ መሥዋዕቶሙ፡ ወ[3]ሞዳሕቶሙ። ወሶበ፡
በልዖ፡ እሳት፡ የዐጥን፡[4] ስጊነ፡ ዲቤሁ፡ ለእሳት፡ መልዕልቶ፡[5] ወለመሥዋዕት፡ መድኀኒት፡ አስዋረ፡
ክልኤተ፡ ወአብሓኩ፡ አርባዕተ፡ ወአባግዐ፡ አርባዕተ፡ *ደቤላተ፡ አርባዕተ፡[5] ወአባግዐ፡ ዘዘ፡ ዓመት፡
7 ክልኤተ፡[6] ወመሓስአ፡ ጠሊ፡ ክልኤተ፡[7] ከመዝ፡ ይገብር፡ እንተ፡ ጸብሐት፡ ሰቡዐ፡ መዋዕለ። ወሀሎ፡[8]
እንዘ፡ ይበልዕ፡ ውእቱ፡ ወሶሎሙ፡ ውሉዱ፡ ወሰብኡ፡ በፍሥሓ፡ በህየ፡[9] ሰቡዐ፡ መዋዕለ፡ *ወይበርኩ፡
8 ወያአዝት፡[10] ለእግዚአብሔር፡ ለዘ፡ ባልሖ፡[11] እምኵሉ፡ ምንዳቤሁ፡ ወለዘወሀቦ፡ ጸሎት። ወዐሠረ፡
ሱሎ፡ እንስሳ፡[12] ንጹሐ፡ ወገብረ፡[13] ጽንሓሐ፡ ወእንስሳ፡ ርኩሰ፡ (ሏ)ወሀቦ፡[14] ለሌዊ፡ ወልዱ፡ ወነፍሳት፡
9 ሰብእ፡ ሱሎ፡ ወሀቦ። ወተኅህነ፡[15] ሌዊ፡ በቤቴል፡ ቅድመ፡ ደዕቶብ፡ አቡሁ፡[16] እምዐሠርቱ፡ አንዊሁ፡
ወሀሎ፡ ህየ፡ ካህነ፡ ወደዕቶብ፡ ወሀበ፡[17] ጸሎተ፤ ከመዝ፡ ዐሠረ፡ ዳግመ፡ ዐሥራተ፡ ለእግዚአብሔር፡
10 ወቀደሶ፡[18] ወኮኖ፡[19] ቅዱሰ። ወ[20]በእንተዝ፡ ሥሩዕ፡ ውስተ፡ ጽላተ፡ ሰማይ፡ ሕግ፡ ለዐሥሮ፡ ዓሥራት፡
ካዕበ፡ ለበሊያቲ፡ ቅድመ፡ እግዚአብሔር፡ በመካን፡ በንበ፡ ተንርየ፡ ይኅድር፡ ስሙ፡ ላዕሌሁ፡ ዓም፡
11 እምዓም፡ ወአልቦ፡ ለዝ፡ ሕግ፡ ዐቅመ፡ መዋዕል፡ ለዓለም። ውእቱ፡ *ሥርዓት፡ ጽሑፍ፡[21] ለገቢሮቱ፡
ዓመቲ፡[22] እምዓመት፡ ለበሊያቲ፡[23] ዓሥራት፡[24] ዳግመ፡ ቅድመ፡[25] እግዚአብሔር፡ በመካን፡ በንበ፡
12 ተንርየ፡ ወአልቦ፡ ለአትርፎ፡ እምኔሁ፡[26] እምዝ፡[27] ዓመት፡ ለዓመት፡ ለዘይመጽእ። እስመ፡
በ[5]ዓመቲሁ፡ ይትበላዕ፡ ዘርእ፡ እስከ፡ አመ፡ መዋዕለ፡ ሐሪፌ፡[28] ዘርእ፡ ዓመት፡ ወወይን፡ እስከ፡ አመ፡
13 መዋዕለ፡ ወይን፡ ወ[29]ዘይት፡ እስከ፡ አመ፡[5] *መዋዕለ፡ ገዜሁ።[30] ወሱሉ፡ ዘይተርፍ፡ እምኔሁ፡
14 ወዘይበለ፡ ይኩን፡ ስኡበ፤ በእሳት፡[31] የዐይ፡ እስመ፡ ኵነ፡ ርኩሰ። ወ[20]ከማሁ፡ ይብልዕዎ፡[32] ኀቡረ፡
15 *በቤት፡ ቅዱስ፡[20] ወኢይብልይዎ።[33] ወሱሉ፡ ዓሥራት፡ ላህም፡ ወአባግዕ፡ ቅዱስ፡ ለእግዚአብሔር፡
ወ[5]ለካህናቲሁ፡ ይኩን፡ ዘይበልዑ፡ በቅድሜሁ፡ ዓመት፡ እምዓመት፡ እስመ፡ ከማሁ፡ ሥሩዕ፡
ወቅሩጽ፡ በእንተ፡ ዓሥራት፡ ውስተ፡ ጽላተ፡ ሰማይ።
16 *ወበሌሊት፡ ካልእት፡ አመ፡ ዕሥራ፡ ወሰኑዩ፡ መዋዕለ፡ ዝወርኀ፡[34] መክረ፡ ደዕቶብ፡ ከመ፡
ይኅንጽ፡ ውእተ፡ መካነ፡ ወከመ፡ *ይጥቅም፡ ዐጸደ፡[35] ወይቀድሶ፡ ወከመ፡ ይግበሮ፡ ቅዱሰ፡
17 ዘለዓለም፡ ሎቱ፡ ወለውሉዱ፡[36] እምድኅረሁ። ወእስተርአዮ፡ እግዚአብሔር፡ በሌሊት፡ ወባረኮ፡
18 ወይቤሎ፡ ኢይጸዋዕ፡ ስምከ፡ ደዕቶብሃ፡ ባሕቲ፡[37] እስራኤልሃ፡ *ይስምዩ፡ ስመከ።[38] ወይቤሎ፡
ካዕበ፡ አነ፡ ውእቱ፡ እግዚአብሔር፡[39] ዘፈጠርኩ፡[40] ሰማየ፡ ወምድረ፡ ወአልህቀከ፡ ወአበዝኅከ፡
*ፈድፋደ፡ ጥቂ፡[41] ወነገሥት፡ እምኔከ፡ ይከውኑ፡[42] ወይኬንኑ፡ በሱለሃ፡[43] ወእደ፡ *ኬደ፡ አሰረ፡
19 ውሉደ፡ ሰብእ።[44] ወ[5]እሁብ፡ ለዘርእከ፡ ሱላ፡ ምድረ፡[45] ዘመትሕተ፡[46] ሰማይ፡ ወይኬንኑ፡ ውስተ፡
ሱሉ፡ አሕዛብ፡ በከመ፡ ፈቀዱ፡ ወእምድኅረዝ፡ ደስተጋብኡ፡[5] ሱላ፡[47] *ምድረ፡ ወ[5]ይወርስዋ፡
20 ለዓለም። ወፈጸመ፡ ተናግሮ፡ ምስሌሁ፡ ወዐርገ፡ እምኔሁ፡ ወደሬኤ፡ ደዕቶብ፡ እስከ፡ ሶበ፡
21 ዐርገ፡[48] ውስተ፡ ሰማይ። ወይሬኤ፡[49] በራእየ፡ ሌሊት፡ ወናሁ፡ መልአክ፡[50] ይወርድ፡ እምሰማይ፡

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[1] Em. with Lat. *altarium fructuum* from ምሥዋዕ፡ ቍርባን፡ A, ምሥዋዕ፡ ወቍርባን፡ B.

haec olocaustomata in altarium fructuum, acceptabile in odorem suavitatis in conspectu Dei. Hoc erat munus ejus a voto, quo voverat decimare, 5
cum sacrificiis et cum vino ipsorum. Et quando consumpsit ignis (ea 6
incendebat) libanum super ignem desuper, et (in) sacrificium salutare vitulos duos, arietes quattuor, (oves quattuor, hircos quattuor,) agnos anniculos duos, hircos caprarum duos: [et] secundum[1] haec faciebat cottidie in septem diebus. (Et manducavit ipse et omnes filii sui et homines sui 7
in laetitia ibi septem diebus), et benedicebat et hymnum dicebat Deo, qui liberavit eum de omnibus tribulationibus ejus et quoniam reddidit votum suum. Et decimavit univer . . . . . ubicunque *fecerint vestigium 8, 18
pedum suorum adversus filios hominum[2]. Et dabo semini tuo universas 19
benedictiones[3] quaecunque sunt sub caelo, [et dominabuntur] et potestatem exercebunt[4] in omnibus gentibus secundum volumtatem suam et post haec optinebunt universam terram et hereditabunt eam in saecula. Et ut consummavit loquens cum eo, ascendit ab eo, et erat Jacob con- 20
siderans usquequo ascendit [ab eo] in caelo. Et vidit in visione noctis, 21
et ecce angelus [Dei] descendebat de caelo, et septem tabulae [buxeae]

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[1] Emended with Eth. from semel. [2] Eth. = calcaverit vestigium filiorum hominis. [3] Eth. = terram. [4] MS. exercent.

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[2] ልዑል: A. [3] ወለ B. [4] Lat. omits. [5] A omits [6] ፪፪ A; B omits ወ before preceding አበግዐ: [7] ፪ A. [8] ወሀለወ: B. [9] ህየ: A. [10] ወይባርኩ: ወያአሥትዎ: A. [11] በልሐ: B. [12] A adds ኀሩየ: ወ. [13] ወገብሮ: B. [14] ወሀበ: B. [15] ወካህን: A. [16] B trans. before ደዕቆበ: [17] ወሀቦ: C D. [18] ወቀደሰ: A. [19] ወኮነ: A. [20] B omits. [21] A trans. [22] በዓመት: A. [23] ለበሊዐ: A B. [24] ዐሥራት: A. [25] በቅድመ: B. [26] B trans. after ለዓመት: [27] ኢም A. [28] Emended from ሐሪፍ: B; A omits; C gives ቀዳሚ: D ኀለፈ: [29] ወለ B. [30] ጊዜ: መዋዕሊሁ: B. [31] ወበእሳት: A. [32] ይበልዕዎ: A. [33] ወኢይብልዕዎ: B. [34] ወበውእቱ: መዋዕለ: አመ: ዐሡር: ወሰኑይ: መዋዕል: ዘወርኀ: A. [35] ይጥቀሞ: ዐፀደ: A. [36] ወለወልዱ: A; after ወለውሉዱ: B adds እስከ: ለዓለም: [37] ባሕት: A; ባሕቲት: አላ: B C; ባሕቲቱ: D. [38] ይሰምዩ: ስምክ: B; ይሰመይ: ስምክ: C D. [39] C adds አምላክከ: [40] ዘፈጠረ: A. [41] B trans. [42] ይከውን: A. [43] በሡሉ: A. [44] Lat. *fecerint vestigium pedum suorum adversus filios hominum*, seems corrupt. [45] Lat. *benedictiones*, may be right. [46] እምታሕተ: A. [47] ሡሉ: A. [48] Lat. adds *ab eo*. [49] ወርእየ: B. [50] Lat. adds *Dei*.

ወሰብዑ: ሰሌዳት: ውስተ: እደዊሁ: ወወሀቦ: ለያዕቆብ: ወአንበቦን: ወአእመረ:[1] *ዙሎ: ዘጽሑፍ:[2]
22 ውስቴቶን: ዘይከውን: ሎቱ: ወለውሉዱ: በዙሉ: ዓለማት:: ወአርአዮ: ዙሎ:[3] ዘጽሑፍ: ውስተ:
ሰሌዳ*ት: ወይቤሎ:[3] ኢትሕንጽ: ዘንተ: መካነ: ወኢትግበሮ: መቅደሰ: ዘ[3]ለዓለም: ወኢትሓድር:
ዝየ:[4] እስመ: *እኩ: ዝመካን፤[5] ሖር:[6] ቤተ: አብርሃም: አቡከ: ወሓድር: ኀበ:[7] ይስሓቅ: አቡከ:[8]
23 እስከ: አመ: ዕለተ: ሞቱ: ለአቡከ:: እስመ: በግብጽ: ትመውት: በሰላም: ወበዛ: ምድር:
24 ትትቀበር: በክብር: ውስተ:[9] መቃብረ: አበዊከ:[10] ምስለ:[11] አብርሃም: ወይስሓቅ:: ኢትፍራህ:
እስመ:[12] በከመ: ርኢከ: ወአንበብከ: *ከማሁ: ይከውን: ዙሉ፤ ወአንተሂ: ጸሐፍ: ዙሎ: ዘከመ:
25 ርኢከ: ወአንበብከ::[13] ወይቤ: ያዕቆብ: እግዚኦ:[3] እፎ: እዜክር: ዘ[14]አንበብኩ: ወርኢኩ: ዙሎ:
26 *ወይቤሎ: አነ: እዜክረከ: ዙሎ::[15] ወዐርግ: እምኀቤሁ: ወነቅሀ: እምኀዋሙ: ወተዘከረ: ዙሎ:
27 ዘአነበበ: ወዘርእየ: ወጸሐፈ:[16] ዙሎ: ነገረ:[3] ዘአንበበ: ወዘርእየ:: ወገብረ: በህየ: ዓዲ:[17] *ዕለተ:
አሐተ: ወ[18]ሥዐ: ባቲ: በከመ: ዙሉ: ዘይሠውዕ:[19] *በመዋዕለ: ቀዳሚያት:[20] ወጸውዐ: ስማ:
28 ተውሳክ:[21] እስመ: ተወሰከት:[22] ይእቲ: ዕለት: ወለቀዳሚያት: ጸውዖን: በዓለ:: ወከመዝ:[23]
ያስተርኢ: ውእቱ: ከመ: ትኩን: ወጽሑፍ: ውስተ: ጽላተ: ሰማይ: በእንተዝ:[24] ተከሥተ: ሎቱ:
29 ከመ: ይግበራ:[25] ወከመ: ይወስካ: ዲበ: ሰብዑ: መዋዕለ: በዓል: ኪያሃ:: ወተጸውዐ: ስማ:
ተውሳክ:[21] እስመ: እንተ: *የዐርግ: ይእቲ: በዕላተ:[26] መዋዕለ: በዓል: በከመ: ኍልቈ:[27] መዋዕል:
30 ዘዓመት:: ወበሌሊት: አመ: ዕሥራ: *ወሠሉሱ: ለዝወርኅ:[28] ሞተት: ዲቦራ: *ንፃኒታ: ለ[29]ርብቃ:
ወቀበርዋ:[30] መትሕተ: ሀገር: ታሕተ: ባላን: ዘፈለግ: ወጸውዐ:[31] ስሞ: *ለውእቱ: መካን:[32]
31 *ፈለገ: ዲቦራ:[33] ወ*በልኖንሃ: በላኖ:[34] ላሕ: ዲቦራ:: ወሖረት: ርብቃ: *ወገብአት: ውስተ:
ቤታ:[3] ኀበ: አቡሁ: ይስሓቅ: ወፈነወ: ያዕቆብ: በእዴሃ:[11] አብሓኩ: *ወአባግዐ: ወደቤላተ:[35] ከመ:

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[1] Emended with Lat. *et cognovit* from **ወአንበበ:** of B C D; A omits. [2] **ዙሉ: ዘጸሐፈ:** A. [3] A omits. [4] Lat. *in hunc locum.* [5] **አኮዝ: መካንከ:** A. [6] Lat. adds *sed* before **ሖር:** [7] **ቤተ:** B. [8] B adds **ህየ:** [9] Lat. adds *et* before **ውስተ:** [10] Lat. adds *poneris.* [11] B omits. [12] B adds **ይከውነከ:** [13] B omits through homeoteleuton; A omits **ዙሉ:** after **ይከውን:** For **ወአንተሂ: . . . ወአንበብከ:** Lat. reads *quae scripta sunt omnia*, which is corrupt, as Jacob's question shows. [14] **ዘከመ:** A. [15] B omits through homeoteleuton. [16] Lat. *et celavit*, corruption due to Lat. translator reading ἔγραψε as ἔκρυψε (Rönsch). [17] Lat. omits wrongly. [18] **በዓለ: አሐቲ:** A. [19] **ዘይሠውዑ:** A; **ዘይሠዋዕ:** B. [20] **በመዋዕል: ቀዳሚ:** A. [21] **ተስክ:** B; Heb. word is עֲצֶרֶת Num. xxix. 35; Lat. *retentatio* seems corrupt and due to confusion of ἐπίσχεσις and ἐπίθεσις (Rönsch). [22] Lat. *retentus est ibi* is corrupt, see verses 28, 29 (Lat.) [23] A adds **ያዐርገ: ውእቱ: ወ.** [24] Em. with Lat. *propter quod* from **ወበእንተ: ዘ** A, **በእንተዝ:** B. [25] Lat. *facere ipsam diem.* [26] Em. with Lat. *addita est in dies* from **ያዐርገ: ይእቲ: በስምዕ:** (**በስምዐ:** D) A B D, **ያዐርግ: በሰላም:** C. [27] **ኆልቈ:** A B. [28] **ወሰኑዩ:** A. [29] **ንፃኒተ:** B. [30] **ወቀበረታ:** A D. [31] **ወጸውዓት:** B. [32] A omits; B C read **ለውእቱ: ፈለግ:** see note 11 on Lat. text. Gen.

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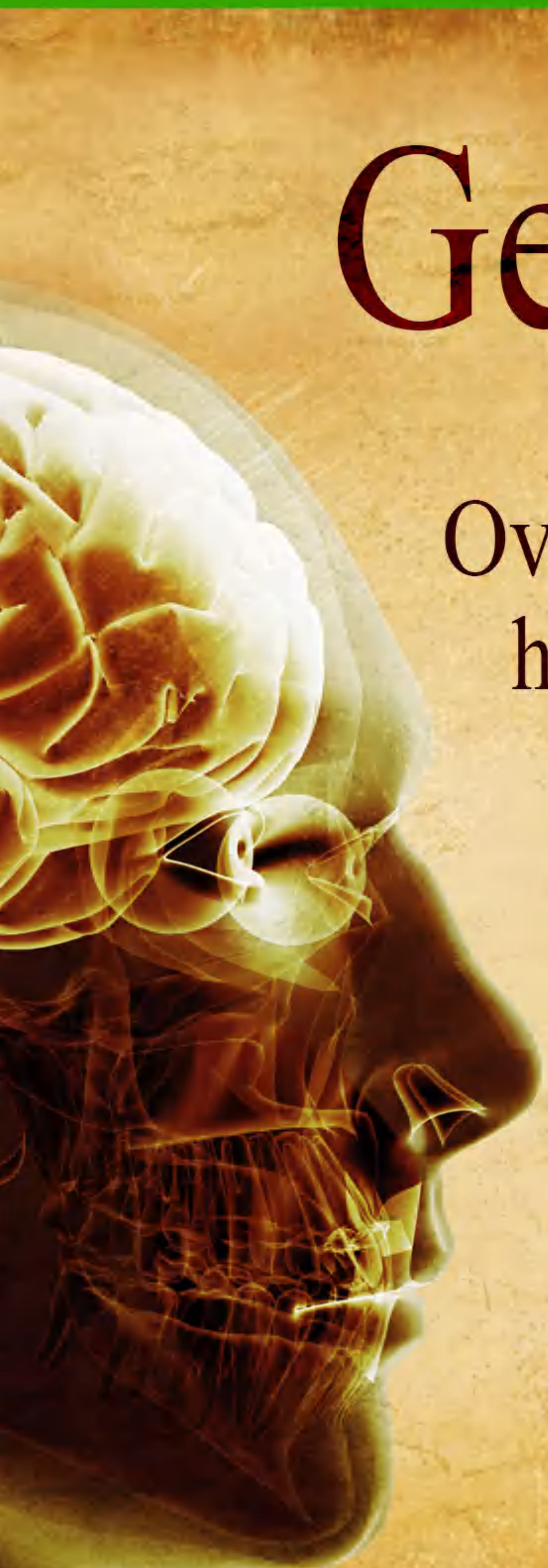

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32 ትግበር: ለአቡሁ: መብልዐ: ዘከመ: ይፈቅድ::[1] ወሖረ: እምድኅሬሃ: ለእሙ: እስከ: ቀርበ:
33 ምድረ:[2] ከብራታን:[3] ወነደረ: ህየ:: ወወለደት: ራሔል: በሌሊት:[4] ወልደ: ወጸውዐት: *ስሞ:
ወልደ:[5] ሐማምየ: እስመ: ዐጸበት:[6] ሶበ: ትወልደ: ወአቡሁሰ: ጸውዐ: ስሞ: ብንያም:[7] አመ:
*ዐሡሩ: ወአሚሩ:[8] ለወርኀ: ሳምን: በዓመት: *አሐዱ: ዘ[9]ሱባዔ: ሳድስ: ዘዝንቱ: ኢዮቤልው::[10]
34 ወ[11]ሞተት: በህየ: ራሔል: ወተቀብረት: ውስተ: ምድረ:[12] ኤፍራታ: እንተ: ይእቲ: ቤተ: ልሔም:
ወነሥጸ: ደዕቅብ: ውስተ: መቃብረ: ራሔል: ሐውልተ: ውስተ: ፍኖት: ላዕለ: መቃብሪሃ::
35 ወሖረ: ደዕቅብ: ወነደረ: መንገለ: ደቡበ:[13] መግደላድራኤፍ::[14] ወሖረ: ኀበ: አቡሁ:
2 ይስሓቅ: ውእቱ: ወልደ: ብእሲቱ: እመ: ሠርቁ: ለወርኀ: ዓሥር:: ወርእየ:[15] ሮቤን:[16] ባላንሃ:[17]
3 ለአኪት:[18] ራሔል:[19] ዕቅብተ: አቡሁ: እንዘ: ትትሐፀብ: በማይ: በኀቡእ: ወ[20]አፍቀራ:: ወ*ተንቢአ:
በሌሊት: ቦአ: ቤተ: ባላን:[21] [ሌሊተ:] ወረከባ:[22] እንዘ: ትነውም:[23] ውስተ: ዐራታ: ባሕቲታ:[24]
4 ውስተ: ቤታ:: ወሰከበ: ምስሌሃ: ወነቅሀት:[25] ወርእየት:[26] ወናሁ: ሮቤን:[16] ይሰክብ: ምስሌሃ:
ውስተ: ምስካብ: ወከሠተት: ክንፋ:[27] ወአንዘቶ: ወአውየወት: ወአእመረት: ከመ: ሮቤል: ውእቱ::
5, 6 *ወተንፍረት: እምኔሁ:[28] ወነደገት: እዴሃ: እምላዕሌሁ: ወጐየ::[29] ወትላሑ: በእንተዝ: ነገር:
7 ፈድፋደ: ወአነገረት: ወአለመኑሂ: ሰብእ::[30] ወሶበ: መጽአ: ደዕቅብ: *ወነሠጣ: ትቤሎ:[31]
ኢኮንኩ: ንጽሕተ: ለከ: እስመ: ተገመንኩ: እምኔከ: እስመ: አርኩሰኒ: ሮቤል: ወሰከበ: ምስሌየ:
ሌሊተ: ወአንሰ: እነውም: ወኢያእመርኩ: እስከ: ሶበ: ከሠተ: ክነፍየ: ወሰከበ: ምስሌየ::
8 ወተምዐ: ደዕቅብ: ጥቂ: ላዕለ: ሮቤል: እስመ: ሰከበ: ምስለ: ባላን: እስመ: ከሠተ: ክድነተ:[32] አቡሁ::
9 ወኢቀረባ:[33] እንከ: ደዕቅብ: እስመ: አርኩሳ: ሮቤል: ወጽሉ: ሰብእ: ዘይከሥት:[34] ክድነተ:
10 አቡሁ:[35] እኩይ: ነገሩ:[36] ጥቂ: እስመ:[37] ምኑን: ውእቱ: በቅድመ: እግዚአብሔር:: በእንተዝ:

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[1] **ደፈቅር:** B. [2] Lat. omits; we should read **ከብራታነ: ምድር:** cf. Gen. xxxv. 16 כִּבְרַת־הָאָרֶץ, of the first part of which **ከ''** is a transliteration. [3] **ክብታራን:** A; cf. LXX xxxv. 16 *ἡνίκα ἤγγισεν χαβραθὰ εἰς γῆν ἐλθεῖν Ἐφράθα.* Old Lat. Vers. (in Jerome's Quaest. Hebr.) *dum appropinquaret Chabrata.* [4] Lat. adds *illa.* [5] **ስመ: ወልዳ:** A; Lat. omits **ስሞ . . . ጸውዐ:** through hmt. [6] **ዐፀበታ:** A. [7] **ብንደምሃ:** B. [8] **ዐሡሩ: ወአአሚሩ:** A; **፲ወ፮** B; Lat. *decimo die.* [9] **፮ዘ** A. [10] **ኢዮቤልውን:** B. [11] Lat. *tunc,* but Gen. xxxv. 19 supports text. [12] Gen. xxxv. 19 בְּדֶרֶךְ; LXX *ἐν τῇ ὁδῷ.*

[13] Implies נֶגֶד, Gen. xxxv. 21 has מִמְּגְדַּל־עֵדֶר. [14] So A. A compression of **መግደለ: ዕድራ: ኤፍራት:** cf. Test. Ruben γ′, where same scene is recounted *ἐν Γαδὲρ πλησίον Ἐφράθα,* and Lat. *Magdale* (*der*) *Efratam.* First two elements of the word are a transliteration of מִגְדַּל־עֵדֶר Gen. xxxv. 21. B reads **መግዳለድራ:** C **መግድ: ለድራ: ኤፍ:** D **ማግድልራኤፍ:** [15] **ወርእዮ:** A B. [16] **ሮቤል:** A. [17] **ባላን:** B. [18] **ለእኪታ:** A; **ልእክተ:** B. [19] **ራኬል:** B, and so generally. [20] A B omit. [21] Em. with Lat. *introivit nocte occulte ad Ballan* from **ተንብአ: በሌሊት: ወቦአ: ቤተ: ባላን:** [22] **ወረከበ:** A. [23] **ትሰክብ:** A B C, but Lat. *dormientem* supports text. [24] MSS. add **ወትነውም:** which I have omitted with Lat. [25] **ወነቅሐ:** A B, but Lat. *et expergefacta est* supports text. [26] Lat.

suo cibos secundum volumtatem ejus. Et abiit post matrem suam, 32
quousque advenit in Cabrata[1] et remansit ibi. Et peperit Rachel in 33
nocte [illa] puerum et vocavit (nomen ejus filium doloris mei, quia
doloribus laboravit quum eum pareret, pater autem ejus vocavit) nomen
ejus Beniamin in (un)decimo die mensis octavi primo anno *septimanae
sextae[2] *jubelei hujus[3]. Tunc mortua est illic Rachel et sepulta est in 34
terra Eufrata, haec est Bethlem, et aedificavit Jacob super sepulcrum
Rachel titulum secus[4] (viam) sepulcri ejus.

Et abiit Jacob et requievit ad austrum *Magdale (der) Efratam[5], et XXXII
abiit ad patrem suum Isac ipse et uxor sua Lia in prima die mensis
decimi. Et vidit Ruben Ballam ancillam Rachel, concubinam patris 2
sui, lavantem[6] se in aqua in loco occulto et dilexit eam. Et introivit 3
nocte occulte[7] ad (domum) Ballan et invenit eam dormientem in lectulum
suum solam in tabernaculo suo. Et dormivit cum ea, et expergefacta est, 4
et ecce erat Ruben cum ipsa super lectum, et levans sagum tenuit illum
et vociferata est et cognovit quoniam Ruben est. Et *confusa est ab 5
eo[8] et dimisit illa manus sua(s) ab illo, et fugit. Et lugebat pro hoc 6
valde et omni homini (non) indicavit [quemadmodum veniret]. Et cum 7
venit Jacob, *indicavit illi et dixit ad Jacob[9]: 'Non sum tibi munda,
quoniam polluta sum abs te, quoniam polluit me Ruben et dormivit
mecum nocte, et ego eram obdormiens et nescivi, quousque decooperuit
coopertorium meum et dormivit mecum.' Et iratus est Jacob adversus 8
Ruben valde, quoniam dormivit cum Balla (quoniam revelavit tegumen-
tum patris sui). Et non cognovit . . . 9

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[1] MS. dabrata. [2] MS. septimanarum sexti. [3] MS. et jubeleo hujus, which it trans. before in decimo. [4] MS. ejus. [5] See note 14 on Eth. text. [6] MS. labantem. [7] MS. occultae. [8] MS. confusus est ab ea. [9] Eth.=et quaesivit eam dixit ei.

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omits. [27] **ክነፊሃ:** A; cf. Deut. xxiii. 1. [28] Lat. *et confusus est ab ea.* [29] **ወጕየት:** B. [30] Lat. omits negative in this clause, and adds *quemadmodum veniret.* [31] Lat. *indicavit illi et dixit ad Jacob.* [32] **ክዳናት:** A. [33] **ወኢቀረበ:** A B, but Test. Ruben γ′ μηδὲ ἁψάμενος αὐτῆς supports C D; Lat. *non cognovit* is a free rendering. [34] **ዘከሠት:** B. [35] MSS. add **እስመ:** which I have omitted as corrupt. [36] **ምግባረሆሙ:** C D. [37] **ወእስመ:** B.

*ጽሑፍ ወ[1]ሥሩዕ ውስተ ጽላተ ሰማይ ከመ ኢይስክብ ብእሲ ምስለ ብእሲት አቡሁ
ወከመ ኢይክሥት ክድነተ አቡሁ እስመ ርኩስ[2] ውእቱ፤ ሞተ ለ[3]ይሙት ጎቡረ ብእሲ
ዘይሰክብ ምስለ ብእሲት አቡሁ ወብእሲትኒ እስመ ርኩሰ[4] ገብሩ ውስተ ምድር።
11,12 ወኢይኩን ርዙሰ ቅድመ አምላክነ በውስተ ሕዝብ ዘንረየ ሎቱ ለምልክና።[5] ወካዕበ
ጽሑፍ ዳግመ ርጉመ ለ[3]ይኩን ዘይሰክብ ምስለ ብእሲት አቡሁ እስመ ከሠተ ኀፍረተ[6]
13 አቡሁ ወይቤሉ *ዙሎሙ ቅዱሳኒሁ ለእግዚአብሔር[7] ለይኩን ለይኩን። ወአንተኒ ሙሴ
አዝዞመ ለውሉደ[8] እስራኤል ወይዕቀቡ ዘንተ ቃለ እስመ ዙነኔ ሞት ውእቱ ወርዙስ
ውእቱ ወአልቦ ስርየተ ለአስተስርዮ[9] በእንተ ብእሲ ዘገብረ ዘንተ ለዓለም[10] ዘእንበለ
ለአምቶቱ[11] ወለቂቲሎቱ ወለወግሮቱ[12] በእብን ወለሠርዎቱ[13] እማእከለ ሕዝቡ አምላክነ።
14 እስመ ኢይከውኖ ሕይወ[14] አሐተ ዕለተ ውስተ[15] ምድር ዙሉ ሰብእ[3] ዘይገብሮ
15 በውስተ እስራኤል እስመ *ምኑን ወርኩስ[16] ውእቱ። ወኢይበሉ ለሮቤል *ኮነ ሐዬው[17]
ወስርየት[18] እምዘ ሰከበ ምስለ ዕቅብተ[19] አቡሁ ወይእቲኒ እንዘ[20] ባቲ[21] ምተ[22] ወ[1]እንዘ
16 ምታ ሕያው ደዕቆብ አቡሁ። እስመ ኢተከሥተ ሥርዐተ ወዙነኔ ወሕግ እስከ አሜሃ
ፍጹም[23] ለዙሉ እስመ በመዋዕሊክ ከመ ሕገ[24] ገዜ ወ[25]መዋዕል[26] ወሕግ ዘለዓለም
17 ለትውልድ ዘለዓለም። ወአልቦ ለዝ ሕግ ተወድአ[27] መዋዕል ወኢ[28]ምንተኒ ስርየተ ሎቱ
ዘእንበለ ከመ ይሠረዉ ክልኤሆሙ በማእከለ ሕዝብ፤ በዕለት[29] እንተ ባቲ ገብርዋ
18 ይቅትልዎሙ። ወአንተኒ ሙሴ ጸሐፍ ለእስራኤል ወይዕቀብዋ ወኢይግበሩ በከመ ዝንቱ
ነገር ወኢይስሐቱ[30] ለአበሳ ሞት እስመ መኑንን እግዚአብሔር አምላክነ[31] ዘውእቱ
19 ኢይነሥእ ገጸ ወኢይነሥእ ሕልያነ። ወንግሮሙ *ዘንተ ነገረ ሥርዐት[32] ሎሙ ይስምዑ
ወይትዓቀቡ[33] ወይትናጸሩ እምኔሆሙ[34] ወኢይትሐጕሉ ወኢይሠረዉ እምድር እስመ
ርኩስ ወለቂራር ወንክፈት[35] ወግማኔ ዙሎሙ[36] እለ ይገብርዋ በምድር በቅድመ አምላክነ።
20 ወአልቦ *ኀጢአት ዐባየ[37] እምዝሙና[38] ዘይዜምዉ[39] ደበ[40] ምድር እስመ ሕዝብ ቅዱስ
እስራኤል ለእግዚአብሔር አምላኩ[41] ወሕዝቡ ርስት[42] ውእቱ[43] ወሕዝቡ ክህነት ውእቱ[43]
ወ*ሕዝቡ መንግሥት[44] ውእቱ *ወጥሪት ውእቱ[45] ወአኮ ዘደስተርኢ[33] ዘከመዝ[33] ርኩስ
21 በማእከለ ሕዝብ ቅዱስ። ወበሣልስ ዓመት ዘዝ[46]ሱባዔ ሳድስ ሀሎ እንዘ የሐውር ደዕቆብ[1]
22 ወዙሉ ውሉዱ ወንደሩ ቤተ አብርሃም ቅሩበ ይስሓቅ አቡሁ ወ*ርብቃ እሙ።[47] ወዝንቱ
ውእቱ[48] አስማቲሆሙ ለውሉደ ደዕቆብ በዙሩ ሮቤል ወ[3]ስምዖን ወሌዊ ወ[48]ይሁዳ
ወ[48]ደሳኮር ወ[48]ዛብሎን[49] ውሉዳ ለልያ ወውሉዳ ለራሔል ዮሴፍ ወብንያም ወውሉደ ባላን
ዳን ወንፍታሌም[50] ወውሉደ ዛላፋን[51] ጋድ ወአሴር[52] ወዲና ወለተ ልያ ባሕቲታ ወለተ
23 ደዕቆብ። ወሐዊሮሙ ሰገዱ ለይስሐቅ ወለርብቃ ወሶበ ርእይዎሙ ባረክዎ ለደዕቆብ

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[1] A omits. [2] **ርዙሰ**: A. [3] B omits. [4] **ረዙሰት**: A. We should expect **ርዙስ**: in the next line. [5] **ለመምልክኑ**: A; **ለምልካን**: B; text of C followed. [6] **ክድነተ**: A. [7] **ቅዱሳን ዙሎሙ**: A. [8] **ለደቂቅ**: A. [9] **ለአስተርእዮ**: A C D.

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ወለኵሎሙ፡[1] ውሉዱ፡፡ ወተፈሥሐ፡ ይስሐቅ፡ ፈድፋደ፡ እስመ፡ ርእየ፡ ውሉደ፡ ያዕቆብ፡ ወልዱ፡
ዘይንእስ፡ ወባረኮሙ፡፡
፴፬ ወበሳድስ፡ ዓመቱ፡ ለዝ፡ ሱባዔ፡ እምዝንቱ፡ ዘ*አርብዓ፡ ወረባዕቱ፡[2] ኢዮቤልው፡ ፈነዎሙ፡ ያዕቆብ፡
ለውሉዱ፡[3] ይርዐዩ፡ አባግዒሆሙ፡[4] ወአግብርቲሆሙኒ፡[5] ምስሌሆሙ፡ ውስተ፡ ጺኦተ፡ ሰቂሞን፡፡[6]
2 ወተጋብኡ፡ ላዕሌሆሙ፡ ሰብዓቲሆሙ፡ ነገሥተ፡ አሞሬዎን፡ ከመ፡ ይቅትልዎሙ፡ ተኃቢኦሙ፡[7]
3 ታሕተ፡ ኦም፡ ወ[8]ከመ፡ ይማህርኩ፡ እንስሳሆሙ፡፡ ወያዕቆብ፡ ወሌዊ፡[9] ወይሁዳ፡ ወዮሴፍ፡
ሀለዉ፡ ውስተ፡ ቤት፡ ኀበ፡ ይስሓቅ፡ አቡሆሙ፡ እስመ፡ የኀዝኖ፡[10] መንፈሱ፡ ወስእኑ፡ ኀዲጎቶ፡
4 ወብንያም፡ ውእቱ፡ ዘይንእስ፡ ወ[11]በእንተዝ፡ ነበረ፡[12] *ኀበ፡ አቡሁ፡፡[13] ወመጽኡ፡ ነገሥተ፡ ታፉ፤[14]
ወነገሥተ፡ አሬሰ፤ ወነገሥተ፡ ሴራጋን፤[15] ወነገሥተ፡ ሴሎ፤ ወነገሥተ፡ ጋአስ፤[16] ወንጉሠ፡ ቤቶሮን፤
ወንጉሠ፡ መአኒሳኪር፤[17] ወኵሎሙ፡ እለ፡ ይነብሩ፡ ውስተ*ዝ፡[11] ደብር፡[18] እለ፡ ይነብሩ፡ ውስተ፡
5 ኦም፡[19] ምድረ፡ ከናዓን፡፡ ወዜነውዎ፡ ለያዕቆብ፡ *እንዘ፡ ይብሉ፡[11] ከመ፡[9] ናሁ፡ ነገሥተ፡ አሞሬዎን፡
6 ዐገትዎሙ፡ ለውሉድከ፡ ወመራዕዮሙ*ሂ፡[20] ተማሠጡ፡፡ ወተንሥአ፡ እምነ፡ ቤቱ፡ ውእቱ፡
ወሠለስቲሆሙ፡ ውሉዱ፡[21] ወኵሎሙ፡ ደቀ፡ አቡሁ፡ ወደቁ፡ ወሖረ፡[22] ላዕሌሆሙ፡[23] በ*ስሳ፡
7 ምእት፡[24] ዕድ፡ እለ፡ ይጸውሩ፡ አስይፍተ፡፡ ወቀተሎሙ፡[25] በውስተ፡ ጺኦት፡ ዘሰቂሞን፡[26] ወዴገነ፡[27]
እለ፡ ጕዩ፡ ወቀተሎሙ፡[25] በአፈ፡ ሰይፍ፡ ወቀተሎሙ፡[28] ለአሬሰ፡ ወለ*ታፉ፡[29] ወለሰሬጋን፡[30]
8 ወለሴሎ፡[31] ወለአማኒሰኪር፤[32] ወለጋጋአስ፡፡ ወአስተጋብአ፡ መራዕይሁ፡[33] ወዐብየ፡ ላዕሌሆሙ፡[34]
ወሠርዐ፡ ፀባሕተ፡ ላዕሌሆሙ፡ ከመ፡ የሀብዎ፡ ጸባሕተ፡ ኀምስተ፡ ፍሬ፡ ምድሮሙ፡ ወሐነጸ፡
9 *ሮቤልሃ፡ ወተምናታሬስሃ፡፡[35] ወተመይጠ፡ በሰላም፡ ወገብረ፡ ምስሌሆሙ፡ ሰላመ፡ ወኮንዎ፡
10 አግብርተ፡ እስከ፡ አመ፡ ዕለተ፡ ወረዱ፡ ውእቱ፡ ወውሉዱ፡ ውስተ፡[36] ግብጽ፡፡ ወበሳብዕ፡ ዓመት፡
ዘዝ፡ ሱባዔ፡ ፈነወ፡[37] ዮሴፍሃ፡ ከመ፡ ያእምር፡ ሰላሞሙ፡ ለአኀዊሁ፡ እምቤቱ፡ ውስተ፡ ምድረ፡[38]
11 ሰቂሞን፡[39] ወረከቦሙ፡ በምድረ፡ ዶታኢም፡፡[40] ወሐብለይዎ፡ ወገብሩ፡ ላዕሌሁ፡[8] ምክረ፡ ከመ፡ ይቅ
ትልዎ፡ ወተመይጦሙ፡[41] ሤጥዎ፡ ለነጋዲተ፡[42] እስማዔላዊያን፡ ወአውረድዎ፡ ግብጸ፡[43] ወአዘበይዎ፡[44]

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[1] ኵሎሙ፡ A; ወለ B. [2] ፴ወ፬ A. [3] B adds ከመ፡ [4] አባግዒሁ፡ C D. [5] ወአግብርቲሁኒ፡ B C D. [6] ሰቂማን፡ A. [7] Lat. *et sederunt*. Is ተኃቢኦሙ፡ a corruption of ነቢሮሙ፡ [8] B omits. [9] A omits. [10] Lat. *pusillanimis*. Is የኀዝኖ፡ a corruption for የዐነብዝ፡ = *pusillanimis erat?* [11] Lat. omits. [12] ነበሩ፡ A. [13] ኀቤሁ፡ B D. [14] ታፋ፡ A; ታፎ፡ D. [15] ሰራጋን፡ C; ሴግን፡ D. [16] ገአዝ፡ A. [17] ማአኒሰኬር፡ A. [18] Lat. adds *et*. [19] A D omit. [20] ኒ A. [21] ውሉዶ፡ B. [22] ወሖሩ፡ A. [23] ኀቤሆሙ፡ A. [24] ፷፻ A D; ፷፻ C. [25] ወቀተልዎሙ፡ C D. [26] ዘሰቂማን፡ A. [27] ወዴገኑ፡ A. [28] ወቀተሎ፡ A C; ወቀተልዎሙ፡ D. [29] ታፋ፡ A. [30] ወለሳሬካን፡ A; ወለሴሬጋን፡ C; ወለሴራግን፡ D. [31] ወለሲሎ፡ A. [32] ወለአማኒሰኬር፡ A. [33] መራዕዩሁ፡ B. [34] Better read እምኔሆሙ፡ [35] ሮቤል፡ ተአምታሬስሃ፡ A. [36] C D add ምድረ፡ [37] ወፈነወ፡ B. [38] C D omit. [39] ሰቂማን፡ A. [40] አዶታኤም፡ A. [41] ወተመይጡ፡ ወ B. [42] ለነገዲ፡ A. [43] ግብጽ፡ A B. [44] A omits; C D give ወሤጥዎ፡

Et quadragensimo quarto jubeleo in anno sexto septimanae[1] hujus XXXIV misit Jacob filios suos ut pascerent oves suas, et pueros suos cum ipsis (in) campum Sycimae. Et convenerunt *in eos[2] septem reges Amorreorum et 2 sederunt[3] in lucum, ut interficerent eos et ut praedarentur oves ipsorum. Jacob autem et Leuui et Judas et Joseph erant in bari secus Isac patrem 3 suum, quoniam pusillanimis[4] erat spiritus ejus, et non poterant eum derelinquere: et Beniamin erat junior, (et) propter hoc remanserat cum patre suo. Et advenerunt reges Taffo[5] et rex Arco et rex Saragan et 4 rex Silo et rex Gaas et rex Betoron[6] et rex Manesacer et universi qui inhabitant montana [et] qui inhabitant in lucis[7] in terra Canaan. Et 5 indicatum est Jacob quoniam ecce reges Amor . . .

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[1] MS. septimanarum. [2] MS. eos. [3] Eth. = occulti; see note 7 on Eth. text. [4] MS. pusillianimis. Eth. = contristatus erat; see note 10 on Eth. text. [5] MS. saffo. [6] MS. boton. [7] MS. locis.

ለጲጥፋራ:[1] ሕፀወ:[2] ፈርያን: ሊቀ: ዐቀብት:[3] ሣዐ:[4] ዘሀገረ: ኦሌወ::[5] ወወሊዶ: ደዕቅብ: 12
ዘብሔ: ጻቤላ: ጠሊ: ወ*ጸንቈቈ:[6] ልብሶ: ለዮሴፍ: በደም:[7] ወፈነዉ: ኀበ: ደዕቅብ: አቡሆሙ:
አመ: ዐሡሩ: ለወርኀ: ሳብዕ:: ወለሐወ:[8] ዙላ: ይእተ: ሌሊተ:[9] እስመ:[10] ሰርከ:[11] ኦምጽኡ:[12] 13
ሎቱ: ኩዶሁ:[13] ወፈጸነ: በላህ:[14] ሞቱ: ወይቤ: ከመ: አርዌ: ጸዋግ:[15] በልዖ: ለዮሴፍ: ወላሐዉ:
ምስሌሁ: ዙሉ: ሰብአ: ቤቱ: በዛቲ: ዕለት: *ወሀለዉ: እንዘ: የሐምሙ: ወይላሕዉ: ምስሌሁ:
ዙላ: ይእተ: ዕለተ::[16] ወተንሥኡ: ውሉዱ: ወወለቱ: ከመ: ይናዝዝዎ: ወኢተናዘዘ: በእንተ: 14
ወልዱ:: ወበውእቱ: ዕለት: ሰምዐት: ባላን: ከመ: ተሐጕለ: ዮሴፍ: ወእንዘ: ትለሕዎ:[17] ሞተት: 15
ወይእቲ:[18] ሀለወት:[16] ትነብር: ውስተ: ቀፍራቴፍ::[19] ወዲና*ኒ:[16] ወለቱ: ሞተት: እምድኅረ:
ተሐጕለ: ዮሴፍ:: ወበጽሐ:[20] ለእስራኤል: ዝንቱ: ሠለስቱ: ላህ: በወርኀ: አሐዱ::[21] ወቀበርዋ: 16
ለባላን: አንጻረ: *መቃብረ: ራሔል:[22] ወዲናሃኒ: ወለቶ: ቀበሩ: ህየ:: ወሀሎ: እንዘ: ይላሕ: 17
ድኅሬሁ: ለዮሴፍ: ዓመት:[23] አሐደ:[21] ወኢነገፈ: እስመ: ይቤ: እረድ: ውስተ: መቃብር: እንዘ:

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[1] ለፋጥፋራን: A; ለፋጡፋራን: B. [2] ለኅጽወ: B. [3] Em. with Gen. xxxix. 1 from መብስለኒሁ: A; መብስላን: B. See note 31, p. 144. [4] ሰወዕ: A; ሣወዕ: B. [5] ኤሌወ: B. [6] ጸንቀቁ: B. [7] በደሙ: B. [8] ወሀለዉ: C; ወለሐዉ: D. [9] ዕለተ: A C D. [10] እስክ: B C D. [11] ሰርክ: A C D. [12] ወአምጽኡ: C D. [13] B omits. [14] በላሓ: A B. [15] ጸወጋ: A. [16] A omits. [17] ትላሑ: A. [18] B adds እንዘ: [19] ቀፍራቲፋ: A; ቀራፍቲፋ: C; ቀፍታሬቴፍ: D. [20] ወበጽሖሙ: B. [21] ፮ A. [22] መቃብረ: ለራሔል: A; መቃብረሃ: ለራሔል: B. [23] ወዓመት: B.

18 እላሑ፡ በእንተ፡ ወልድየ፡፡ በእንተዝ፡ ተሠርዐ፡ ዲበ፡ ውሉደ፡ እስራኤል፡ ከመ፡ ይሕመሙ፡
*በዐሡረ፡ ወርኅ፡ ዘሰቡዕ፡[1] አመ[2]ዕለተ፡ በጽሐ፡ ዘያበኪ፡ ዮሴፍሃ፡ ኀበ፡ ያዕቆብ፡ አቡሁ፡ ከመ፡
ያስተስርዩ፡[3] ባቲ፡ ሎሙ፡[4] በእጕለ፡ ጠሊ፡[5] አመ፡ አሡሩ፡ ለወርኅ፡ ሳብዕ፡ ምዕረ፡ ለዓመት፡ በእንተ፡
19 ኀጢአቶሙ፡ እስመ፡ አኅዘኑ፡ ምሕረተ፡ አቡሆሙ፡ በእንተ፡ ዮሴፍ፡ ወልዱ፡፡ ወተሠርዐት፡ ዛቲ፡
ዕለት፡ ከመ፡ ይሕዝኑ፡[6] ባቲ፡ በእንተ፡ ኀጢአቶሙ፡ ወበእንተ፡ ኵሉ፡[7] አበሳሆሙ፡ ወበእንተ፡ ኵሉ፡
20 ስሕተቶሙ፡ ከመ፡ ያንጽሑ፡[8] ርእሶሙ፡ በዛቲ፡ ዕለት፡ ምዕረ፡ ለዓመት፡፡ ወእምድኅረ፡ ተሐጕለ፡
ዮሴፍ፡ ነሥኡ፡ *ለርእሶሙ፡ ውሉደ፡ ያዕቆብ፡ አንስትያ፡[9] ስማ፡ ለብእሲተ፡ ሮቤል፡ አዳ፤[10] ወስማ፡
ለብእሲተ፡ ስምዖን፡ አዲባአ፡[11] ከነናዊት፤ ወስማ፡ ለብእሲተ፡ ሌዊ፡ ሜልካ፡[12] እምአዋልደ፡ አራም፡
እምዘርአ፡ ውሉደ፡ ታራን፤ ወስማ፡ ለብእሲተ፡ ይሁዳ፡ ቤተሱኤል፡[13] ከነናዊት፤ ወስማ፡ ለብእሲተ፡
ይሳኮር፡[14] ሔዘቃ፤[15] ወስማ፡ ለብእሲተ፡ ዛቡሎን፡[16] ኒኢማን፤[17] ወስማ፡ ለብእሲተ፡ ዳን፡ ኤግላ፤
ወስማ፡ ለብእሲተ፡ ንፍታሌም፡ ረሱኡ፡ እንተ፡ ሜስጶጦምያ፤[18] ወስማ፡ ለብእሲተ፡ ጋድ፡ ማከ፤
ወስማ፡ ለብእሲተ፡ አሱር፡[19] ኢዮና፤[20] ወስማ፡ ለብእሲተ፡ ዮሴፍ፡ አስኔት፡[21] ግብጻዊት፤ ወስማ፡
21 ለብእሲተ፡ ብንያም፡ ኢየሰከ፡፡[22] ወተመይጠ፡[23] ስምዖን፡ ወ[7]ነሥአ፡ ብእሲተ፡[24] እምነ፡ *ሜስጶ
ጦምያ፡ ካልእተ፡[25] ከመ፡ አኀዊሁ፡፡

፴፭ ወበቀዳሚ፡ *ዓመት፡ ዘሱባዔ፡ ቀዳሚ፡[26] በዘ*አርብዓ፡ ወኀምስቱ፡[27] ኢዮቤልው፡ ጸውዐቶ፡
ርብቃ፡ ለያዕቆብ፡ ወልዳ፡ ወአዘዘቶ፡ በእንተ፡ አቡሁ፡ ወበእንተ፡ እኁሁ፡ ከመ፡ ያክብሮሙ፡ ኵሎ፡
2 መዋዕለ፡ ሕይወቱ፡ ለያዕቆብ፡፡ ወይቤ፡ ያዕቆብ፡[28] እገብር፡ ኵሎ፡ ዘከመ፡ አዘዝክኒ፡[29] እስመ፡
ክብር፡ ወዕበይ፡[30] ሊተ፡ ዝንቱ፡ ነገር፡ ወጽድቅ፡ ሊተ፡ በቅድመ፡ እግዚአብሔር፡ ከመ፡ አክብሮሙ፡፡[31]
3 ወአንቲኒ፡ እሞ፡[32] ታአምሪ፡ እምዕለተ፡ ተወለድኩ፡ እስከ፡ ዛቲ፡ ዕለት፡ ኵሎ፡ ምግባርየ፡ ወኵሎ፡
4 ዘውስተ፡ ልብየ፡ ከመ፡ ኵሎ፡ መዋዕለ፡ *እሔሊ፡ ሠናየ፡[33] ለኵሉ፡፡ ወእፎ፡ ኢይገብር፡ ዘንተ፡[34] ነገረ፡
5 ዘአዘዝክኒ፡[35] ከመ፡ አክብር፡[36] አባየ፡ ወእኅዋየ፡፡ ንግርኒ፡[37] እሞ፡ ምንተ ርኢኪ፡ በላዕሌየ፡ ጥውየተ፤
6 ወ[38]እትገሐስ፡ እምኔሁ፡ ወይከውን፡ ላዕሌየ፡ ሣህለ፡፡[39] ወትቤሎ፡[40] ወልድየ፡ ኵሎን፡ መዋዕልየ፡
አልቦ፡ ዘርኢኩ፡ በላዕሌከ፡ ምንተኒ፡ ግብረ፡ ጠዋየ፡ አላ፡ ርቱዐ፡፡ ወባሕቱ፡[41] ጽድቀ፡ እነግረከ፡
ወልድየ፡ አነ፡ በዛቲ፡[42] ዓመት፡ እመውት፡ ወኢይትዐደው፡[43] ዛተ፡ ዓመተ፡ በሕይወትየ፡[44] *እስመ፡
ርኢኩ፡ በሕልም፡ ዕለተ፡ ሞትየ፡ ከመ፡[45] ኢየሐዩ፡ ፈድፋደ፡ *እምእት፡ ወኃምሳ፡ ወኀምስ፡[46]
7 ዓመት፤ ወናሁ፡ *አነ፡ ፈጸምኩ፡[47] ኵሎ፡ መዋዕለ፡ ሕይወትየ፡ ዘሀሎኩ፡ እሕየው፡፡[48] ወስሕቀ፡[49]
ያዕቆብ፡ በእንተ፡ ነገረ፡ እሙ፡ እስመ፡ ትቤሎ፡ እሙ፡ ከመ፡ ትመውት፡[50] ወይእቲ*ሰ፡[7] ትነብር፡
አንጻሪሁ፡ *ወኀይላ፡ ላዕሌሃ፡[51] ወኢደክመት፡ እምኀይላ፡ እስመ፡ ትበውእ፡ ወትወፅእ፡ ወትሬኢ፡[52]
8 ወአስናኒሃ*ኒ፡[53] ጽኑዕ፡ *ወኢምንትኒ፡ ሕማም፡[54] ኢ[55]ለከፋ፡[56] ኵሎ፡ *መዋዕለ፡ ሕይወታ፡፡[57] ወይቤላ፡

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[1] በዐሡር፡ ወርኅ፡ በሳብዕ፡ B. [2] እም A. [3] ያስተስሪ፡ B C D. [4] ሎቱ፡ B C D.
[5] አጣሊ፡ B. [6] ይሕዘኑ፡ B. [7] B omits. [8] የንጽሑ፡ A. [9] ውሉደ፡ ያዕቆብ፡
ነሥኡ፡ ለርእሶሙ፡ አንስቲያ፡ B. [10] ኣዳ፡ A. [11] አዲባአ፡ B; Syr. Frag. ܡܐܕܒܐ.
[12] ሜሌክ፡ A. [13] ቤተ፡ ሱኤል፡ B; Syr. Frag. ܒܪܬ ܫܘܠ. [14] ይሰኮር፡ B.

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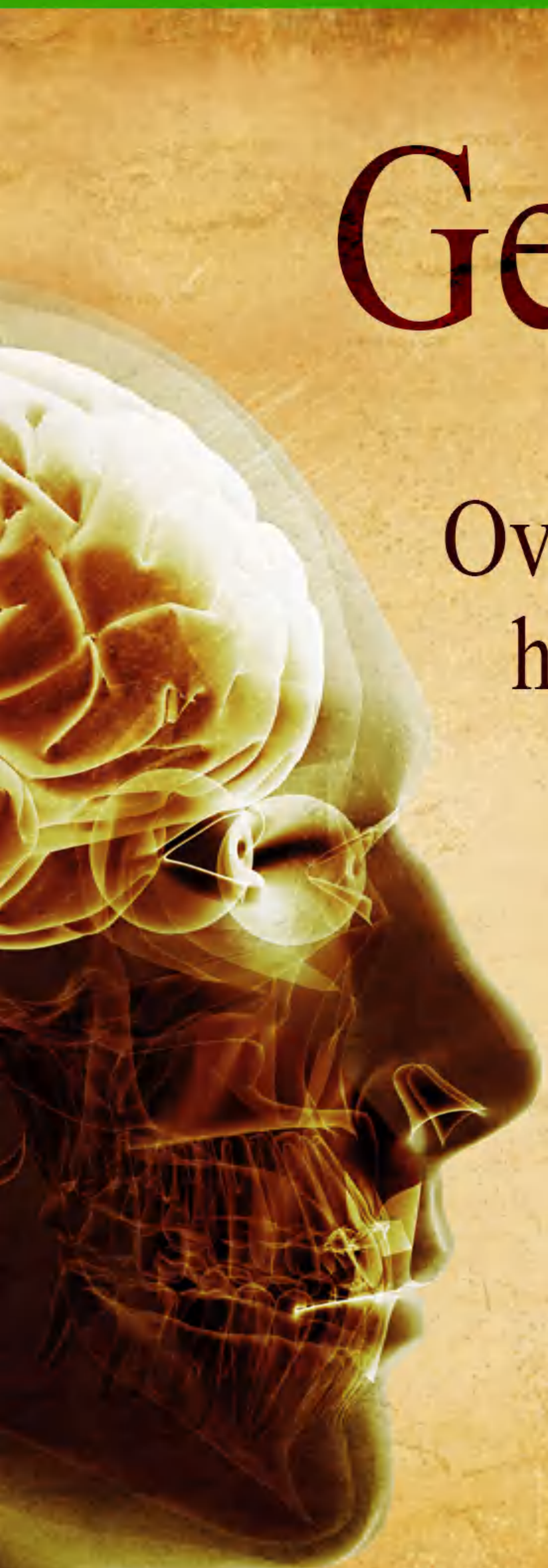

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ላዕሌየ: ከመዝ: በከመ: ኀይልኪ: ወኢትመውቲ: እስመ: በከ: በጸወ:[2] ትትናገሪ: ምስሌየ: በእንተ:
9 ሞትኪ:: ወቦአት: ኀበ: ይስሐቅ: ወትቤሎ: አሐተ: ስእለተ: እስተበቍዕ:[3] በኀቤከ፤ አምሕሎ:
ለዔሳው: ከመ: ኢደሕስም: ላዕለ: ደዕቆብ:[4] ወኢይስድዶ: በጸልእ:[5] እስመ: *አንተ: ታአምር:[6]
ሕሊናሁ: ለዔሳው: ከመ: ጸዋግ: ውእቱ: እምንእሱ: ወአልቦ: ላዕሌሁ: ኂሩተ: እስመ: ይፈቅድ:
10 ውእቱ:[7] እምድኅረ: ሞትከ: ይቅትሎ:: ወአንተ: ታአምር: ዙሎ:[8] መጠነ: ገብረ: እምዕለተ:[9]
ሖረ: ደዕቆብ: እኁሁ: ውስተ: ካራን: እስከ: ዛቲ: ዕለት: ከመ: በዙሉ: ልቡ: ኀደገ: ወገብረ:
11 ምስሌነ: እኩየ፤ መራዕዩከ:[10] አስተጋብአ: ወዙሎ: ጥሪተከ:[11] ሄደ:[12] እምቅድመ: ገጽከ:: ወእንዘ:
ናስተበቍዕ:[13] ወ[14]ንስእሎ: ዘእምዚአነ: ውእቱ:[15] ይሬሲ: *ከመ: ዘ[16]ብእሲ: ዘይምሕረነ::
12 ወ*ደመርር: ላዕሌከ:[17] በእንተ: ዘባረከ:[18] ደዕቆብሃ: ወልደከ: ፍጹማዊ:[19] ወራትዐ: እስመ: አልቦ:
እኩየ:[20] ዘእንበለ: ኂሩተ፤[21] ወእምአመ: መጽአ: እምካራን: እስከ: ዛቲ: ዕለት: *ኢደሕፀፀ: ለነ:[22]
ወአምንተኒ: እስመ: ዙሎ: ደመጽእ: ለነ: በበረዘሁ: ዙሎ: ዕለተ: ወይትፈሣሕ: በዙሉ: ልቡ:
ሶበ: ንዘሥእ: እምእዴሁ: ወይባርከነ: ወኢተፈልጠ: እምኔነ: እምአመ:[23] መጽአ: እምካራን:
እስከ: ዛቲ: ዕበት:[24] ወውእቱ: ይነብር: ምስሌነ: ዘልፊ: ውስተ: ቤት:[25] እንዘ: ደከብረነ::
13 ወይቤላ: ይስሓቅ: አነኒ: ኣአምር: ወእረአ: ግብረ: ደዕቆብ: ዘምስሌነ: ከመ: በዙሉ: ልቡ:
ውእቱ: ደከብረነ: ወአፍቀርከዎ: ለዔሳው: ቀዲሙ:[26] እምነ: ደዕቆብ: እምዘተወልደ: ቀዲሙ:[27]
ወይእዜ*ኒ:[24] አፈቅር:[28] ደዕቆብሃ: እምነ: ዔሳው:[29] እከመ: አብዝነ: አእክየ:[30] ምግባሪሁ:
ወአልቦ: ጽድቅ: ሎቱ: እስመ: ዙሉ: ፍኖቱ: ዐመፃ: ወግፍዕ: ወአልቦ: ጽድቅ: ሎቱ:[31] አውያ::
14 ወይእዜ*ኒ:[31] ልብየ: ይትሀወክ: በእንተ: ዙሉ:[24] ምግባራቲሁ: ወ*ኢ[31]ከነ: ውእቱ: ወዘርኡ: ለድኂን:
እስመ: እሰ: ይትሐጕሉ: እሙንቱ: እምነ: ምድር: ወእለ: ይሜረዉ: እሙንቱ: እምታሕተ:
ሰማይ: እስመ: *እምላኩ: ለአብርሃም:[32] ኀደገ:[33] ወሖረ: ድኅረ: አንስቲያሁ:[34] ወ[31]ድኅረ:
15 ርሡሰን:[35] ወድኅረ: ስሕተቶን: ውእቱ: ወውሉዳ:: ወአንቲ*ኒ:[31] ትብልኒ:[36] ከመ: ኣምሕሎ:

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[1] **ወየሀሉ: ኀለየ:** A. [2] B reads **በጸው:** and trans. after **ትትናገሪ: በፃው:** D; C omits. Dillmann's Lex. vocalises this word **ብፃው:** [3] **ኣስተበቍዕ:** C D. [4] Lat. adds *fratrem suum.* [5] Lat. *et non inimicitias exerceat adversus eum.* [6] A trans. [7] A adds **ከመ:** Lat. of this clause defective. [8] B trans. after **ገብረ:** [9] **እምአመ:** B. [10] **መራዕይከ:** A; **መራዕየከ:** C D. [11] **ጥሪተከሃ:** B. [12] **ሄደከ:** A. [13] **ደስተበቍዕ:** A. [14] A B omit. [15] **ወውእቱ:** A B. [16] **ከመዝ:** A. [17] **ይመርር: ላዕሌነ:** A. [18] **ዘባርከ:** A. [19] **ፍጹማዊ:** A. [20] **እከየ:** B. [21] **ኂሩት:** A. [22] **ኢሐጸነ:** A. [23] **እምዕለተ:** A. [24] B omits. [25] **ቤትነ:** D. [26] Should probably be trans. after **እምዘተወልደ:** where it is needed, and where I have followed C, probably wrongly. [27] A B D omit. [28] **ኣፈቅር:** C D. [29] **ዔሌው:** B. [30] **እከዮ:** A. [31] A omits. [32] **እምላኩ: ለአብርሃም:** A. [33] **ኀደጉ:** A. [34] **አንስቲደሆሙ:** A. [35] **ርሱስ:** B C D. [36] **ትቤልኒ:** D.

mei in diebus vitae tuae, (mater, et fuerint sic) in me (vires mea) simil(iter tuis, et non morieris, nam frustra nugas) locuta es mecum de morte tua.' Et introivit ad Isac et dixit illi: 'Petitionem unam peto a te ut adjures 9
Esau ut non adfligat Jacob [fratrem suum] et non persequatur eum et non inimicitias exerceat adversus eum: tu enim noscis sensum Esau quia malignus est a pueritia sua et non est cum eo quicquam rectum, *namque ille[1] (vult post morte)m tu[2]a(m occidere) fratrem suum. (Et 10
tu scis) omnia quaecumque fecit (a) die (illo quo abivit Jacob frater ejus in Charran) u(sque) in diem hunc, quo(niam in toto corde suo dereliquit nos et fecit malum nobiscum: oves tuas ad se collegit et omnem substantiam tuam) rapuit(e conspectu tuo. Et precantes et) 11
petentes eramus (ab) eo (quod) de nostris, (et ille) quasi misericordiam faciebat nobiscum. Et amaricabatur tibi, propter quod benedixeras 12
Jacob filium tuum perfectum et veracem, quia non est cum illo malignitas . . .'

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[1] Emended with Eth. from nequa et. [2] MS. meo.

ከመ: ኢይቅትል: እኅወሁ:[1] ያዕቆብሃ፤ እመኒ:[2] መሐለ: ኢይሄሉ: በመሐላሁ:[3] ወኢይገብር: ኂሩት: ዘእንበለ: እከይ። ወእመኒ: ፈቀደ: ይቅትል: ያዕቆብሃ: እኅዋሁ: ውስተ: እደ: 16
ያዕቆብ: ይትወሀብ: ወኢያመሥጥ: እምእዴሁ: እስመ: ውስተ: እዴሁ: ይወርድ። ወእንቲኒ: 17
ኢትፍርሂ: በእንተ: ያዕቆብ: እስመ: ዐቃቢሁ: ለያዕቆብ: ዐቢይ:[4] ወኀያል: ወክቡር: ወእኩት: እምዐቃቢሁ: ለዔሳው። ወለእከት: ርብቃ: ወጸውዐት: ለዔሳው: ወመጽአ: ኀቤሃ: ወትቤሎ: 18
ስእለተ: ብየ: ወልድየ: እንተ: እስእል: እምኀቤከ: ወበል: ከመ: ትግበራ: ወልድየ። ወይቤ:[5] 19
አነ: እገብር: ዅሎ: ዘትቤልኒ: ወኢየአቢ:[6] ስእለተኪ። ወትቤሎ: አነ: እስእል: እምኀቤከ: በዕለት:[7] 20
አመ: ሞትኩ: ከመ: ታብእኒ: ወትቅብረኒ: ቅሩበ: ሳራ: እመ: አቡከ: ወከመ: ትትፋቀሩ: እንተ: ወያዕቆብ:[8] በበይናቲክሙ: ወኢይኅሥሥ: እኩየ:[9] *አሐዱ: ለእኁሁ:[10] ዘእንበለ: ተፋቅሮ: *ክመ: ወ[11]ትሤርሑ: ውዱድየ: ወትከበሩ:[12] በማእከለ: ምድር: ወኢይትፈሣሕ:[13] *ላዕሌክሙ: ጸላኢ:[14] ወትከውኑ: ለበረከት: ወለምሕረት: በቅድመ: አዕይንቲሆሙ: ለ*ዅሎሙ:[15] እለ: ደፈቅሩክሙ።

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[1] **እንዊሁ:** A; **እኁሁ:** B; C D omit. [2] **ወእመኒ:** B. [3] A B C omit. [4] **የዐቢ:** A. [5] **ወይቤላ:** C D. [6] **ወኢያአቢ:** B. [7] **በዕለት:** A B. [8] C D add **እኁክ:** [9] B omits. [10] **ጌምስለ: ክልኡ:** A. [11] **ወክመ:** A. [12] **ወክመ: ትክበሩ:** A. [13] **ወኢይትፈሣሕ:** B. [14] B trans. [15] A omits.

21 ወይቤ፡ አነ፡ እገብር፡ ዙሎ፡ ዘትቤልኒ፡ ወእቀብረኪ፡ አመ፡ ዕለተ፡ ሞትኪ፡ ቅሩበ፡ ሳራ፡ እሙ፡ ለአቡየ፡
22 በከመ፡ አፍቀርኪ፡ አዕጽምቲሃ፡ ከመ፡ የሀሉ፡[1] ቅሩበ፡ አዕጽምትኪ።።[2] ወደዕቀብ*ሃኒ፡[3] እኅዋየ፡[4]
አነ፡[5] አፈቅር፡ እምዙሉ፡ ዘሥጋ፡ ወአልቦ፡ *እኅወ፡ ሊተ፡[6] *በውስተ፡ ዙሉ፡[7] ምድር፡ ዘእንበለ፡
ውእቱ፡ ባሕቲቱ፡ ወአኮ፡ ዐቢይ፡ ዝንቱ፡ ሊተ፡ እመ፡ አፍቀርክዎ፡ እስመ፡ እጉየ፡[8] ውእቱ፡ ወኅቡረ፡
ተዘራእነ፡ በማእከለ፡ ከርሠኪ፡ ወኅቡረ፡ ወፃእነ፡ እምኅንብርትኪ፡[9] ወእመ፡ ኢያፍቀርኩ፡[10] እኅዋየ፡[11]
23 መነ፡ ኣፈቅር።። ወ[5]አነ፡ ከመ፡[12] አስተበቍዐኪ፡[13] ከመ፡ ትገሥጾ፡ ለደዕቀብ፡ በእንቲአየ፡ ወበእንተ፡
ውሉድየ፡ እስመ፡ አአምር፡ ከመ፡ ነጊሦ፡ ይነግሥ፡ ላዕሌየ፡ ወላዕለ፡ ውሉድየ፡ እስመ፡ አመ፡[5] ዕለተ፡
24 ባረኮ፡ አቡየ፡ ኪያሁ፡ ረሰየ፡ ልዑለ፡ ወኪያየ፡[14] ትሑተ።። ወአነ፡ እምሕልፊ፡ ለኪ፡ ከመ፡ አፈቅሮ፡
ወከመ፡ ኢይትኀሠሥ፡[15] ሎቱ፡ እኩየ፡ ዙሎ፡ መዋዕለ፡ ሕይወትየ፡ ዘእንበለ፡ ሠናይ፡ ከመ።።[16]
25 ወመሐለ፡ ላቲ፡ በእንተዝ፡ ዙሉ፡ ነገር።። ወጸውዐት፡ ለደዕቀብ፡ በቅድመ፡ አዕይንቲሁ፡ ለዔሳው፡
26 ወአዘዘት፡ በከመ፡ ነገር፡ ዘተናገረት፡ ምስለ፡ ዔሳው።። ወይቤ፡ አነ፡ እገብር፡ ሥምረትኪ፡ ተሐበይኒ፡
ከመ፡ ኢይወፅእ፡ እምኔየ፡ ወእምውሉድየ፡ እኩይ፡[17] ላዕለ፡ ዔሳው፡ ወኢይቀድም፡ ምንተኒ፡[5]
27 ዘእንበለ፡ ተፋቅሮ፡ ከመ።። ወበልዑ፡ ወሰትዩ፡ ይእቲ፡ ወውሉዳ፡ *በዛቲ፡ ሌሊት፡[18] ወሞተት፡[19]
*ሠለስቱ፡ ኢዮቤልዉ፡[20] ወሱባዔ፡ አሐዱ፡[21] ወዓመት፡ አሐዱ፡[21] በዛቲ፡ ሌሊት፡ ወቀበርዋ፡
ክልኤሆሙ፡ ውሉዳ፡ ዔሳው፡ ወደዕቀብ፡ ውስተ፡ ባዕት፡ እንተ፡[22] ክልኤ፡[23] ቅሩበ፡[24] ሳራ፡ እመ፡
አቡሆሙ።።

ፍኗ ወበሳድስ፡ ዓመት፡ ዘዝሱባዔ፡ ጸውዐ፡ ይስሓቅ፡ ክልኤሆሙ፡ ውሉዶ፡ ዔሳውሃ፡ ወደዕቀብሃ፡
ወመጽኡ፡ ኀቤሁ፡ ወይቤሎሙ፡ ደቂቅየ፡ አነ፡[25] አሐውር፡ ውስተ፡ ፍኖት፡ አበውየ፡[26] ውስተ፡ ቤት፡
2 ዘለዓለም፡ ኀበ፡ ሀለዉ፡ ህየ፡ አበውየ።። ወቅብሩኒ፡ ቅሩበ፡ አብርሃም፡ አቡየ፡ ውስተ፡ በዕት፡[27]
ዘካዕበት ፡ውስተ፡ ገራህት፡ ኤፍሮን፡[28] ኬጥያዊ፡[29] ዘአጥረየ፡ አብርሃም፡ ለዝኅረ፡ መቃብር፡ ህየ፡
3 ውስተ፡ መቃብር፡[30] ዘከረይኩ፡ ለርእስየ፡ ህየ፡ ቅብሩኒ።። ወዘንተ፡ እኤዝዘክሙ፡ ውሉድየ፡ ከመ፡
ትግበሩ፡ ጽድቀ፡ ወርትዐ፡ በዲበ፡ ምድር፡ ከመ፡ ደምጽእ፡[31] እግዚአብሔር፡ ላዕሌክሙ፡ ዙሎ፡
4 ዘመጠነ፡ ነገሮ፡ እግዚአብሔር፡ ይግበር፡[32] ለአብርሃም፡ ወለዘርኡ።።[33] ወኩኑ፡ ውሉድየ፡ በበይና
ቲክሙ፡ እንዘ፡ ታፈቅሩ፡ አንዊክሙ፡ ከመ፡ ብእሲ፡ ዘደፈቅር፡ ነፍሶ፡ ወእንዘ፡ የንሥሥ፡ ብእሲ፡[34]

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[1] A adds **አዕጽምቲሃ፡** [2] **አዕጽምቲኪ፡** B. [3] **ሂ** B. [4] **እጉየ፡** A. [5] B omits.
[6] A trans. [7] **እምዙሉ፡** A. [8] **እኅዋየ፡** B. [9] **እምሕረትኪ፡** B C; A omits.
[10] **አደየፈቀርኩ፡** A. [11] **እጉየ፡** A B. [12] Emended by Dillmann from **ከመ፡** of MSS.
[13] **አስተበቍዕኩ፡** A. [14] **ወኪያየሰ፡** A. [15] **ኢይትኀሠሥ፡** A. [16] A D omit.
[17] **እኩየ፡** A B; D adds **ትሬአ፡** [18] A trans. before **ይእቲ፡** For **ዛቲ፡** B reads **ይእቲ፡**
[19] A adds **ወለተ፡** [20] **፲ኢዮቤሌዉ፡** A. [21] **፮** A. [22] **ዘእንተ፡** A B D.
[23] **ትሬአ፡** D; C omits. [24] **ቅሩበ፡** A. [25] B trans. before **ደቂቅየ፡** [26] **አበዊየ፡** B.
[27] **ባዕት፡** B. [28] **ኤፍሮም፡** A. [29] **ኬጣዊ፡** B. [30] **መቀብር፡** A B. [31] **ይምጻእ፡** A.
[32] A trans. after **ለአብርሃም፡** [33] **ወለውሉዱ፡** A. [34] A omits.

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ሤጥኩ፡ ሎቱ፡ ለያዕቆብ፡ *ወወሀብኩ፡ ልህቃንየ፡ ለያዕቆብ፡[1] ወይትወሀብ፡ ሎቱ፡ ወአልብየ፡[2]
15 ዘእብል፡ በእንቲአሃ፡ ምንተኒ፡ ቃለ፡ እስመ፡ ኀቤሁ፡ ሀለወት፡፡[3] ወይቤ፡ ይስሓቅ፡ ታዕርፍ፡
ዲቤክሙ፡ *በረከት፡[4] ኦውሉድየ፡[5] ወላዕለ፡ ዘርእክሙ፡ በዛቲ፡ ዕለት፡ እስመ፡ አዕረፍክሙ*ኒ፡[6]
16 ወኢሐዘነ፡ ልብየ፡ በእንተ፡ ልህቃን፡[7] ከመ፡ ኢትግበር፡ በእንቲአሃ፡ ፁገ፡፡ ይባርክ፡[8] እግዚአብሔር፡
17 ልዑል፡ ለ[9]ብእሲ፡ ዘይገብር፡ ጽድቀ፡ ኪያሁ፡ ወዘርኦ፡[10] እስከ፡ ለዓለም፡፡ ወፈጸመ፡ እንዘ፡
ይኤዝዞሙ፡ ወ*እንዘ፡[6] ይባርኮሙ፡ ወበልዑ፡ ወሰትዩ፡ በቅድሜሁ፡ ኅቡረ፡ ወተፈሥሐ፡ እስመ፡
18 ኮነ፡ ዐርዮ፡ በማእከሎሙ፡ ወወፅኡ፡ እምኀቤሁ፡[11] ወአዕረፉ፡ ይእተ፡ ዕለተ፡ ወኖሙ፡፡ ወኖመ፡
ይስሓቅ፡ ውስተ፡ ዓራቱ፡[12] *በዛቲ፡ ዕለት፡[13] እንዘ፡ ይትፌሣሕ፡ ወኖመ፡ ንዋመ፡ ዘለዓለም፡ ወሞተ፡
ወልደ፡ *፪ወ፹ዓመት፤[14] *፳ወኀምሰ፡[15] ሱባዔ፡ ፈጸመ፡ ወ፪ዓመተ፤[16] ወቀበርዎ፡ ክልኤሆሙ፡ ውሉዱ፡
19 ዔሳው፡ ወያዕቆብ፡፡ ወሖረ፡ ዔሳው፡ ውስተ፡ ምድረ፡ ኤዶም፡ ውስተ፡ ደብረ፡ ሲር፡ ወነበረ፡ ህየ፡፡
20 ወያዕቆብ፡[17] ኀደረ፡ ውስተ፡ ደብረ፡ ኬብሮን፡ ውስተ፡ ማኅፈድ፡ ዘምድረ፡ ፍልሰተ፡ አቡሁ፡
አብርሃም፡ ወአምለኮ፡ ለእግዚአብሔር፡ በኵሉ፡ ልቡ፡ ወበከመ፡ ትእዛዛት፡[18] ዘያስተርኢ፡ *በከመ፡
21 ፈለጠ፡ ዘ[19]መዋዕለ፡ ልደቱ፡፡ ወሞተት፡ ልያ፡ ብእሲቱ፡[20] በዓመት፡ ራብዕ፡ ዘሱባዔ፡ ካልእ፡
ዘ*አርብዓ፡ ወኃምስ፡[21] ኢዮቤልዉ፡ ወቀበራ፡ ውስተ፡ በዓት፡[6] ዘእንተ፡ ክልኤ፡ ቅሩበ፡ ርብቃ፡ እሙ፡
22 *በፀጋሙ፡ ለመቃብረ፡ ሳራ፡ እመ፡ አቡሁ፡፡[22] ወመጽኡ፡ ኵሎሙ፡[6] *ውሉዳ፡ ወ[23]ውሉዱ፡ ከመ፡
*ይብክይዋ፡ ልያሃ፡ ብእሲቶ፡[24] ምስሌሁ፡ ወከመ፡ ይናዝዝዎ፡ በእንቲአሃ፡ እስመ፡ ሀሎ፡ ይላሕዋ፡፡
23 እስመ፡ ያፈቅራ፡ ፈድፋደ፡ ጥቀ፡[6] እምአመ፡ ሞተት፡ ራሔል፡ እኅታ፡ እስመ፡ ፍጽምት፡ ወራትዕት፡
ይእቲ፡[6] *በኵሉ፡ ፍናዊሃ፡[9] ወታከብሮ፡[25] ለያዕቆብ፡ *ወበኵሉ፡ መዋዕል፡[26] ዘሐይወት፡ ምስሌሁ፡
ኢሰምዐ፡ እምአፉሃ፡ ቃለ፡ ድሩክ፡ እስመ፡ የውሀተ፡[27] ወሰላመ፡[27] ወርትዐ፡[27] ወክብረ፡[6] ባቲ፡፡
24 ወይዜከር፡[28] ኵሎ፡[29] ምግባራቲሃ፡[30] ዘገብረት፡ በሕይወታ፡ ወይላሕዋ፡[31] ጥቀ፡ እስመ፡ ያፈቅራ፡[32]
በኵሉ፡ ልቡ፡ ወበኵሉ፡ ነፍሱ፡፡

፴፯ ወበዕለተ፡ ሞተ፡ ይስሐቅ፡ አቡሁ፡[33] ለያዕቆብ፡ ወለዔሳው፡ ሰምዑ፡ ውሉደ፡ ዔሳው፡ ከመ፡
2 ወሀቦ፡[34] ይስሓቅ፡ ልህቃነ፡[35] ለያዕቆብ፡ ወልዱ፡ ዘይንእስ፡ ወተምዑ፡ ፈድፋደ፡፡ ወተጋአዙ፡
ምስለ፡ አቡሆሙ፡ እንዘ፡ ይብሉ፡ በእንተ፡ ምንት፡ *እንዘ፡ ሀሎከ፡ አንተ፡ ዘትልህቅ፡ ወእንዘ፡
3 ያዕቆብ፡ ይንእስ፡[36] ለያዕቆብ፡[37] ወሀቦ፡ አቡከ፡ ልህቃነ፡[38] ወኪያከ፡ ኀደገ፡፡ ወይቤሎሙ፡ እስመ፡
አነ፡ ሤጥኩ፡ ቅድመ፡[39] ልደትየ፡ ለያዕቆብ፡ በኅዳጥ፡ ጸብሐ፡ ብርስን፡ ወበዕለተ፡ ፈነወኒ፡ አቡየ፡
*እንዐው፡ ወአስግር፡[40] ወአምጽእ፡[41] ሎቱ፡ ከመ፡ ይብላዕ፡ ወይባርከኒ፡ መጽአ፡ በተጠብቦት፡[42]

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[1] A omits through homeoteleuton. [2] ወአልቦ፡ A. [3] ሀሎት፡ B. [4] በረከተ፡ A B; በረከትየ፡ D. [5] ውሉድየ፡ B, which it trans. before በረከተ፡ [6] A omits. [7] ልህቃንየ፡ B C; ልህቅና፡ D. [8] ይባርኮ፡ A. [9] B omits. [10] ወዘርኡ፡ A B. [11] እምኔሁ፡ B. [12] ዐራት፡ A. [13] B trans. before ውስተ፡ [14] የወ . . . ዓመተ፡ A; ምእተ፡ ወሰማንያ፡ ዓመት፡ B. [15] ፳ወኃምስ፡ A; ዕስራ፡ ወኃምስ፡ B; ፳ወ፪ C D. [16] ወኃምስተ፡ ዓመተ፡ B. [17] ወያዕቆብሰ፡ A. [18] ትእዛዛተ፡ A. [19] በ B;

XXXV

. . . et servivit Deo in toto corde suo [et in tota anima sua] et 20
secundum praecepta visibilia *secundum divisionem[1] temporum generationum ejus. Et quadragesimo quinto jubeleo in anno quarto *septimanae 21
secundae[2] mortua est Lia uxor Jacob[3] et sepellierunt eam in spelunca duplici secus Rebeccam matrem ejus (in sinistra sepulcri Sarae matris patris sui). Et adfuerunt omnes filii ejus et pueri ejus, ut flerent cum 22
eo Liam mulierem ejus et ut consolarentur eum de illa, quia erat lugens eam. Quoniam diligebat eam valde ex die, qua mortua est Rachel 23
soror ejus, quia perfecta et recta erat in omnibus viis suis et honorificans Jacob, (et) omnibus diebus, quibus vixit cum eo[4] non audivit omnem sermonem nequam ex ore ejus, quoniam quieta et pacifica erat et (recta et) hono(rifica erat). Et erat memor omnium operum ejus quae 24
fecit in vita sua, et [ideo] (lugebat eam, quia) diligebat eam valde in toto corde suo et in anima sua.

XXXV

Et in die qua mortuus est Isac pater Jacob et Esau, audierunt filii
Esau quoniam dedit Isac *majorem . . . honorif . . . portionem[5] Jacob 2
filio suo juniori, et indignati sunt valde. Et litigabant cum Esau[6]
dicentes: 'Quare *praepositus est tibi Jacob, cum sit junior[7], et dedit illi pater tuus majorem portionem et te inferiorem fecit?' Et dixit ad 3
illos Esau: 'Quia ego dederam Jacob primitiva propter modicam cocturam lentis, et in die in qua misit me pater meus venare illi venationem ut manducans benediceret mė, veniens ille cum dolo intulit patri meo

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[1] See note 19 on Eth. text. [2] MS. septimanarum secundi. [3] Eth. = ejus. [4] MS. ea et. [5] Eth. = senioris portionem. [6] Eth. = patre suo. [7] Eth. = cum sis tu senior et Jacob sit junior, is superior to Lat.

በከመ: C; ዘከመ: ፈለጠ: H D; Lat. *secundum divisionem*, this implies በከመ: ኩፋሌ: (or ፍልጠት:) [20] Lat. *uxor Jacob*. [21] ፯ወይ A. [22] Lat. omits. [23] ውሉድ: A. [24] ይብኪዋ: ለልያ: ብእሲት: A. [25] ወተፈቅሮ: B. [26] ወዘኩሉ: መዋዕለ: A; Lat. *omnibus diebus*. [27] A puts in nom.; Lat. partly defective. [28] ተዘከረ: A. [29] ኩሉ: B. [30] ምግባሪሃ: A. [31] ለሐዋ: A; Lat. defective. [32] D adds ፈድፋደ: [33] አቡሆሙ: C D. [34] ወህበ: A. [35] ልህቅና: C D; A omits, see Lat. [36] Lat. *praepositus est tibi Jacob, cum sit junior*. A adds H before ይገእስ: [37] Lat. *illi*. [38] ልህቅና: D. [39] ቅድመት: B. [40] Lat. *venare illi venationem*. [41] Lat. omits. [42] በተጠብቦት: A.

4 ወአብአ፡ ለአቡየ፡ መብልዐ፡ ወመስቴ፡[1] ወባረኮ፡ አቡየ፡ ወኪያየ፡ ረሰየኒ፡ ታሕተ፡ እዴሁ። ወይእዜኒ፡
አምሐለ*ነ፡[2] አቡ*ነ፡[3] ኪያየ፡ ወኪያሁ፡ ከመ፡ ኢንትጎሠሥ፡ በእኩይ፡[4] *አሐዱ፡ ላዕለ፡[5] እጉሁ፡
5 ወከመ፡ ነህሉ፡ በተፋቅሮ፡[6] ወበሰላም፡ ብእሲ፡ ምስለ፡ እጉሁ፡ ወኢ[7] *ናማስን፡ ፍናዊነ።[8] ወይቤልዎ፡
ኢንሰምዐከ፡ ለገቢር፡ ምስሌሁ፡ ሰላመ፡[9] እስመ፡ ኀይለ፡ ዚአነ፡ ይጸንዕ፡ እምኔይሉ፡[10] ወንሕነ፡
ንጸንዕ፡ እምኔሁ፤ ነሐውር፡ ላዕሌሁ፡ ወንቀትሎ፡ ወናሐጕሎ፡[11] ወውሉያ፡[12] ወለእመ፡ ኢተሐውር፡
6 ምስሌነ፡ ለኪሂ፡ ናሐስም። ወይእዜ*ኒ፡[13] ስምዐነ፡ ወንፈኑ፡ ውስተ፡ አራም፡ ወውስተ፡ ፈልስ
ጥኤም፡[14] ወውስተ፡ ሞአብ፡ ወውስተ፡ አሞን፡ ወንሳረይ፡ ለርእስነ፡ ኀሩያነ፡[15] ሰብአ፡ እለ፡ ይዳለጉ፡[16]
ውስተ፡ ቀትል፡[17] ወንሖር፡ ላዕሌሁ፡ ወንትቃተል፡ ምስሌሁ፡ ወንሠርዎ፡ እምድር፡ እንበለ፡ የአንዝ፡[18]
7 ኀይለ። ወይቤሎሙ፡ አቡሆሙ፡ ኢትሖሩ፡[19] ወኢትግበሩ፡ ምስሌሁ፡ ፀብአ፡ ከመ፡ ኢትደቁ፡
8 ቅድሜሁ። ወይቤልዎ፡ ዝኒ፡[20] *ኀመ፡ ግብርከ፡[21] ዘእምውርዙትከ፡ እስከ፡ ዛቲ፡ ዕለት፡ ወአንተ፡
9 ታበውእ፡ ኀሳደከ፡ ታሕተ፡ አርዑቲ፤[22] *ኢንሰምዕ፡ ንሕነሰ፡[23] *ዘንተ፡ ነገረ።[24] ወፈነዉ፡ ውስተ፡
አራም፡[25] ወንበ፡ አዱራም፡[26] ኀበ፡ ዐርከ፡ አቡሆሙ፡ ወተዐሰቡ፡[27] ምስሌሆሙ፡ ፲፪[28] መስተባእሳነ፡
1 0 ዕደወ፡ መስተቃትላነ፡[29] ኀሩያነ። ወመጽኡ፡ ኀቤሆሙ፡ እምነ፡ ሞአብ፡ ወእምኀበ፡ ውሉደ፡
አሞን፡ እለ፡ ተዐሰቡ፡[27] ፲፪[30] ኀሩያን፡[31] ወእምነ፡ ፍልስጥኤም፡ ፲፪[30] ኀሩያን፡[32] መስተቃትላን፡
ወእምኤይም፡ ወእምነ፡ ኮሬዎስ፡[33] ፲፪[30] ኀሩያን፡[32] መስተባእሳን፡ ወእምነ፡ ኬጤዎን፡ ዕደዉ፡[32]
1 1 ጽኑዓን፡[32] መስተቃትላን።[32] ወይቤልዎ፡ ለአቡሆሙ፡ ፃእ፡ *ምስሌሆሙ፡ ወ[34]ምርሖሙ፡ ወእመ፡
1 2 አኮ፡ ንቀትለከ። ወመልአ፡ መዐተ፡ ወቍጥዓ፡ በገዚ፡ ርእየ፡ ውሉደ፡ *ከመ፡ ይትኤገልዎ፡[35] ከመ፡
1 3 ይሖር፡ ቅድመ፡ ይምርሖሙ፡ ኀበ፡ ደዕቀብ፡ እጉሁ። ወእምዝ፡[36] ተዘከረ፡ ዙሎ፡ እከየ፡ *እንተ፡
ሀለወት፡[37] ውስተ፡ ልቡ፡ ኀብእተ፡[38] ላዕለ፡ ደዕቀብ፡ እጉሁ፡ ወኢተዘከረ፡ መሐላ፡[39] ዘመሐለ፡
ለአቡሁ፡ ወለእመ፡ ከመ፡ ኢይትነሠሥ፡ ዙሎ፡ እከየ፡ *ዙሎ፡[40] መዋዕሊሁ፡ *ላዕሌሁ፡[41] ለደዕቀብ፡
1 4 እጉሁ። ወበዝ፡ ዙሉ፡ ኢያእመረ፡ ደዕቀብ፡ ከመ፡ እሙንቱ፡[15] ይመጽኡ፡[42] ኀቤሁ፡ ለቀትል፡
ወውእቱሰ፡ ይላሐ፡ ልደሃ፡ ብእሲት፡ እስከ፡ ሶበ፡ ቀርቡ፡[43] ጥቃ፡ ማኅፈዶ፡ በ፶፪[44]ብእሲ፡

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[1] ወስቴ፡ D. [2] ኒ፡ A. [3] የ፡ A. [4] በእከይ፡ B. [5] ፮ላዕለ፡ ፮ A. [6] በተፈቅሮ፡ A. [7] ወ B. [8] Lat. *malitiam exerceamus ad invicem* seems corrupt, as this idea is already expressed. [9] ሰላም፡ A. [10] እምኀይለ፡ ዚአሁ፡ A. [11] ወናሐጕል፡ B C D. [12] Emended from ውሉዱ፡ A, ውሉደ፡ B C D. [13] ኂ፡ A over erasure. [14] ፈለስጥኤም፡ A. [15] A omits. [16] ይደርጉ፡ A; ይደለጉ፡ C; ይደልጉ፡ D. [17] ቀትሉ፡ A. [18] C D add ሥርወ፡ ወ. [19] ኢትሖር፡ A. [20] ዝኩ፡ A B C. [21] ከመ፡ ገበርከ፡ A D. [22] አርዑት፡ A. [23] B trans. [24] ነገረከ፡ ዘንተ፡ B. [25] B adds ዓራም፡ [26] አዱሬም፡ A. [27] ተዓሰቡ፡ B. [28] ዐሠርተ፡ ምእተ፡ B. [29] ወመስተቃትላነ፡ C D. [30] ዓሠርቱ፡ ምእተ፡ B. [31] ኀሩያነ፡ A B. [32] A puts in acc. [33] ካሬውስ፡ A. [34] B C D omit. [35] B repeats. [36] ወ B. [37] እንዘ፡ ሀሎት፡ B. [38] ኀብእት፡ B. [39] መሐላሁ፡ C D. [40] ዙላ፡ በ A. [41] ላዕለ፡ C; ለ D; B omits. [42] ይመጽእ፡ A. [43] B C add ኀቤሁ፡ [44] በአርብዓ፡ ምእት፡ B.

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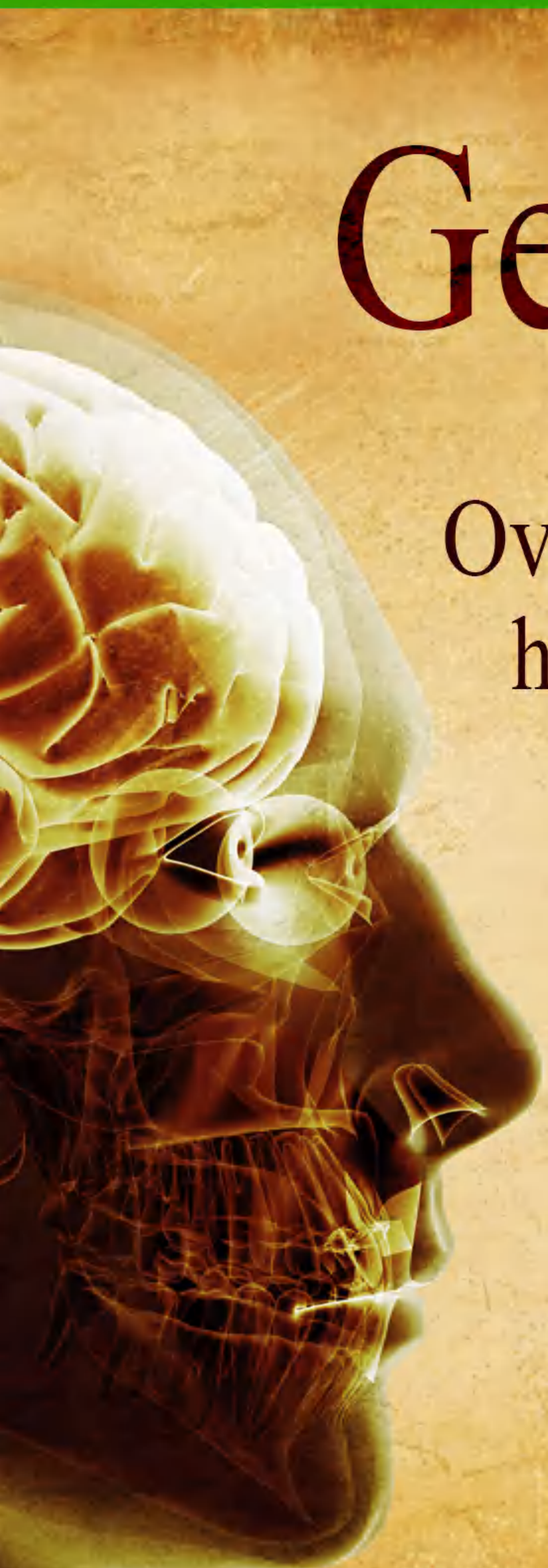

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አሜሃ፡ እገብር፡ ምስሌከ፡ ተእኃ፡[1] ወእመአመ፡[2] ተፈልጠ፡[3] አትቡዕ፡[4] እምእሞሙ፡[5] ኢኮንከኒ፡[6]
21 እኅወ፡፡[7] ወእመ፡ ገብሩ፡ ተዙላት፡ ሰላመ፡ ምስለ፡ መሐስእ፡[8] ከመ፡ ኢ[9]ይብልዕዎሙ፡ ወ*ከመ፡[9]
ኢይትዐገልዎሙ፡ ወእመ፡ ኮነ፡ አልባቢሆሙ፡ በላዕሌሆሙ፡ ለአሠንዮ፡ አሜሃ፡ ይከውን፡ በውስተ፡
22 ልብየ፡ ላዕሌከ፡ ሰላመ፡፡[10] ወለእመ፡ ኮነ፡ አንበሳ፡ ማኅፈሮ፡[11] ለላህም፡ ወለእመ፡[12] ተፀምደ፡
ምስሌሁ፡[13] በ*አሐዱ፡[9] አርዑት፡ ወሓረሰ፡[14] ምስሌሁ፡ *ወገብረ፡ ሰላመ፡ ምስሌሁ፡[15] አሜሃ፡[16]
23 እገብር፡ *ምስሌከ፡ ሰላመ፡፡[17] ወአመ፡[18] ጻዕደወ፡[19] ቋዓት፡ ከመ፡ ራዛ፡ አሜሃ፡ አእምር፡[20] ከመ፡
አፍቀርኩከ፡ ወእገብር፡ ምስሌከ፡ ሰላመ፡፡ ተሠረው፡[21] አንተ፡ ወይሠረዉ፡ ውሉድከ፡ ወኢይኩን፡
24 ለከ፡[15] ሰላመ፡፡ ወበጊዜ፡ ርእየ፡ ያዕቆብ፡ ከመ፡ አእከየ፡ እም[15]ልቡ፡[22] ላዕሌሁ፡ ወእምዙሉ፡ ነፍሱ፡
ከመ፡ ይቅትሎ፡ ወመጽአ፡ እንዘ፡ ያንፈርዕጽ፡ ከመ፡ መፍለስ፡ ዘይመጽእ፡ ውስተ፡ ረምሕ፡
25 ዘይረግዞ፡ ወይቀትሎ፡ ወኢይሴስል፡[23] እምኔሁ፡፡ *ውእተ፡ ጊዜ፡[24] ይቤ፡ ለእሊአሁ፡ ወለአግብርቲሁ፡
ከመ፡ ይሩድዎ፡ ወለዙሎሙ፡[25] ካልኣኒሁ፡፡

፴፰ ወእምዝ፡ ተናገሮ፡ ይሁዳ፡ ለያዕቆብ፡ አቡሁ፡ ወይቤሎ፡ ምስክ፡[26] አባ፡ ቀስተከ፡ ወፈኑ፡ አሕፃከ፡
ወንድፍ፡ ጸላኤ፡[27] ወቅትል፡ ፀራዊ፡[28] ወይኩን፡ ለከ፡ ኀይል፡[29] እስመ፡ ኢንቀትል፡ እኅዋከ፡ ወኀቤከ፡
2 ውእቱ፡ ወመምስልከ፡[30] ውእቱ፡ ንሀቦ፡[31] ለክብር፡፡ ይእተ፡[32] ሶቤ፡ ወሰቀ፡ ያዕቆብ፡ ቀስቶ፡ ወፈነወ፡
3 ሐጸ፡ ወነደፎ፡ ለዔሳው፡ እኁሁ፡ *ጥቦ፡ የማናዊ፡[33] ወገደሎ፡፡ *ወዳግመ፡[34] ፈነወ፡ ሐጸ፡[35] ወሄጶ፡
4 አዶራንሃ፡[36] አረማዊ፡ ጥቦ፡ ፀጋማዊ፡ ወሰደዶ፡[37] ወቀተሎ፡፡ ወእምዝ፡ ወጽኡ፡ ውሉደ፡ ያዕቆብ፡
5 እሙንቱ፡ ወአግብርቲሆሙ፡ ተናፊቆሙ፡ ውስተ፡ መርብዕተ፡ ማኅፈድ፡፡ ወወፅአ፡ ይሁዳ፡ ፍጽመ፡
ወ[9]ንፍታሌም፡ ወጋድ፤ ምስሌሁ፡ ወ[9]*፶[38]ደቅ፡ ምስሌሁ፡ እንተ፡ ገጸ፡ ደቡብ፡ ለማኅፈድ፡
6 ወቀተሉ፡ ዙሎ፡ ዘረከቡ፡ በቅድሜሆሙ፡ ወአልቦ፡ ዘአምሰጠ፡ እምኔሆሙ፡ ወኢአሐዱ፡፡ ወሌዊ፡
ወዳን፡ ወአሴር፡[39] ወጽኡ፡ እንተ፡ ገጸ፡ ጽባሑ፡ ለማኅፈድ፡ ወ[9]*፶[38]ምስሌሆሙ፡ ወቀተሉ፡
7 መስተቃትላኒሆሙ፡ ለሞአብ፡ ወለዐሞን፡፡ ወወፅኡ፡ ሮቤል፡ ወይሳካር፡[40] ወዛቡሎን፡[41] እንተ፡
ገጸ፡ ሰሜኑ፡ ለማኅፈድ፡ ወ*፶[38]ምስሌሆሙ፡ ወቀተሉ፡ መስተባእሳኒሆሙ፡ ለፍልስጥኤም፡፡[42]
8 ወወፅኡ፡ ስምዖን፡ ወብንያም፡ ወኤኖክ፡ ወልደ፡ ሮቤል፡ እንተ፡ ገጸ፡ ዐረቢሁ፡ ለማኅፈድ፡ ወ*፶[38]
ምስሌሆሙ፡ ወቀተሉ፡ እምነ፡ ኤዶም፡ ወእምነ፡ ኮሬዎን፡[43] አርባዕተ፡[44] ምእተ፡[45] ዕደ፡[46] ጽኑዓነ፡[47]
መስተቃትላነ፡፡ ወ*ስድስቱ፡ ምእት፡[48] ጕዩ፡ ወአርባዕቲሆሙ፡ ደቀ፡[49] ዔሳው፡ ጕዩ፡ ምስሌሆሙ፡
9 ወኀደጉ፡ አቡሆሙ፡[50] ቅቱለ፡ በከመ፡ ወድቀ፡ ውስተ፡ ወግር፡ ዘይእቲ፡[51] ውስተ፡ አዱራም፡፡[52] ወሰደ
ድዎሙ፡ ውሉደ፡[53] ያዕቆብ፡ ድኅሬሆሙ፡ እስከ፡ ደብረ፡ ሲኢር፡፡[54] ወያዕቆብሰ፡ ቀበረ፡[55] እኅዋሁ፡[56]
10 ውስተ፡ ወግር፡ እንተ፡ ይእቲ፡ ውስተ፡ አዱራም፡[57] ወገብአ፡ ውስተ፡ ቤቱ፡፡ ወ*መገብዎሙ፡[58]

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[1] ታእኃ፡ B. [2] Emended from ወእመ፡ C D, which A B omit. [3] ተፈለጥ፡ A. [4] Emended from አጥባተ፡ A, አጥባት፡ B D, አጥባዕት፡ C. [5] Emended from እምእሞን፡ All MSS. add እስመ፡ [6] ኢይከውነከ፡ D. [7] አኀወ፡ A. [8] ማኅስእ፡ A. [9] A omits. [10] ሰላም፡ C D. [11] ማሕደሮ፡ A. [12] ወእመ፡ A. [13] B omits. [14] ወኃረሰ፡ B; ወሐረሰ፡ C; ወተሐርሰ፡ D. [15] C D omit. [16] ወአሜሃ፡ A. [17] A trans.

XXXV

'. . . ut demus illi gloriam.' Tunc Jacob extendit arcum suum et trans- 1, 2
misit sagittam et percussit Esau fratrem suum ⟨contra mammillam dextram
ipsius⟩ et dejecit illum. Et emisit sagittam secundam et[1] percussit 3
*Adoram .Arameum[2] juxta mamillam sinistram ipsius et dejecit illum et
occidit eum. .Et post haec exierunt filii Jacob ipsi et pueri ipsorum 4
divisi in quattuor spiritus bareos. Et exivit Judas primus et Neptalim 5
et Gad cum eo et quinquaginta pueri cum ipso secundum meridianum
bari[3] et interfecerunt quodquod invenerunt in conspectu suo, et non
effugiit ex illis neque unus. Et Leuui et Dan et Aser exierunt secun- 6
dum orientem bari et quinquaginta cum ipsis et interfecerunt bellatores
Moab et Ammon. Exierunt Ruben et Issacar et Zabulon (secundum 7
septentrionem bari) et quinquaginta [ipsorum] cum ipsis, et interfecerunt
et ipsi bellatores Filistin. Et exivit Symeon et Beniamin et Enoch 8
filius Ruben secundum occasum bari[3] et quinquaginta [ipsorum] cum
ipsis, et interfecerunt ex Edom et ex Correo quadringentos viros bella-
tores, et sescenti (fugerunt) et quattuor filii Esau fugerunt cum ipsis et
dereliquerunt corpus patris sui projectum in excelso quod (est) in Adurin.
Et persecuti sunt filii Jacob post eos usque ad montem Seir. Et Jacob 9
seppellivit [Esau] fratrem suum in excelso quod est (in) Adurin, et con-
versus est in barin. Et (cir)cumsederunt[4] filii Jacob filios Esau in monte 10

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[1] MS. et per et. [2] MS. adoramarommenon. [3] MS. barin. [4] See note 58 on Eth. text.

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[18] **ወእመ:** A; **ወለእመ:** C. [19] **ጻዕደዉ:** A. [20] **ታእምር:** A; **ኣእምር:** C D.
[21] **ተሠሮ:** A. [22] **ልቦ:** A C D. [23] **ወኢይሰለስል:** A. [24] **ይእተ: ሶቤ:** B.
[25] B adds **እሊአሁ:** [26] **መስክ:** C D. [27] **ጸላኢክ:** A. [28] **ጸራዊ:** A. [29] **ኀይሊ:** A.
[30] **ምስሌክ:** B C. [31] Em. with Lat. *demus illi* from **በኀቤሃ:** of MSS. [32] **ወይእተ:** A.
[33] Restored from Lat. *contra mammillam dextram ipsius* and the Midrash *Wajissau.*
[34] **ወጸግመ: ወ** A. [35] **ሐጸ:** B C D, but Lat. supports A. [36] **አዱራንሃ:** A B.
[37] Lat. *et dejecit illum.* [38] **ኃምሳ:** B. [39] **ወአሱር:** A. [40] **ወይሳኮር:** B.
[41] **ወዛብሎን:** A. [42] **ለፈለስጥኤም:** A. [43] **ክሬዎን:** A. [44] **፬** A C D; **አርባዕቱ:** B.
[45] **ምእት:** B; **፮** C D. [46] **ዕድ:** A; **ዕደወ:** C D. [47] Lat. omits. [48] **፬፮** A.
[49] **ደቂቅ:** B. [50] **አባሆሙ:** C D. [51] **ዘደአቱ:** A. [52] **አዱረም:** A; **ኤዱራመ:** B;
አዱራን: D. [53] **ደቂቅ:** A. [54] **ስኢር:** A. [55] Lat. adds *Esau.* [56] **አኃዊሁ:** A.
[57] **አዱረም:** A. [58] Em. with Lat. (*cir*)*cumsederunt* and the Midrash *Wajjissau* (see Appendix II) from **አመንደብዎሙ:** of MSS.

ውሉደ፡[1] ያዕቆብ፡ ለደቂቃ፡ ዔሳው፡ በደብረ፡ ሲኦር፡[2] ወእትሐቱ፡ ክሳደሙ፡ ክመ፡ ይኩኑ፡ አግብርተ፡
11 ለደቂቃ፡ ያዕቆብ። ወለእኩ፡ ኀበ፡ አቡሆሙ፡ እመ፡ ይገብሩ፡ ሰላመ፡ ምስሌሆሙ፡ ወእመ፡[3]
12 ይቀትልዎሙ። ወለእከ፡ ያዕቆብ፡ ኀበ፡ ውሉዱ፡ ክመ፡ ይግበሩ፡ ሰላመ፡ ወገብሩ፡ ምስሌሆሙ፡
ሰላመ፡ ወእንበሩ፡ አርዑተ፡ ቅኔ፡[4] ላዕሌሆሙ፡ ክመ፡ ይጽብሑ፡[5] ለያዕቆብ፡ ወለውሉዱ፡ ዝሎ፡
13 መዋዕለ። ወነበሩ፡ እንዘ፡ ይጸብሑ፡[6] ለያዕቆብ፡ እስክ፡ አመ፡ ዕለተ፡ ወረደ፡[7] ውስተ፡[8] ግብጽ።
14 ወኢነትጉ፡ ውሉደ፡ ኤደም፡ *እምአርዑተ፡ ቅኔ፡ ዘሠርዑ፡[9] *ዓሠርቱ፡ ወ[10]ክልኤቱ፡ ውሉደ፡[1]
ደዕቆብ፡ ላዕሌሆሙ፡ እስክ፡ ዛቲ፡ ዕለት።

15 ወእሉ፡ ነገሥት፡ እለ፡ ነግሡ፡ በ[11]ኤደም፡ ዘእንበለ፡ ይንግሥ፡ ንጉሥ፡ ለውሉደ፡ እስራኤል፡
16 እስክ፡ ዛቲ፡ ዕለት፡ በምድረ፡ ኤደም። ወነግሠ፡[12] በኤደም፡[13] ባላቅ፡[14] ወልደ፡ ቤዖር፡[15] ወስመ፡
17 ሀገሩ፡ ደናባ።[16] ወሞተ፡ ባላቅ፡[17] ወነግሠ፡ ህየንቴሁ፡ ዮባብ፡[18] ወልደ፡ ዛራ፡[19] ዘእምነ፡ ቦሴር።[20]
18, 19 ወሞተ፡ ዮባብ፡ ወነግሠ፡ ህየንቴሁ፡ አሳም፡[21] *ዘእምነ፡ ደብረ፡ ቴማን።[22] ወሞተ፡ አሳም፡[21]
ወነግሠ፡ ህየንቴሁ፡ አዳት፡[23] ወልደ፡ በረድ፡[24] ዘቀተለ፡ ምዕድያምሃ፡[25] በሐቅለ፡ ሞአብ፡ *ወስመ፡
20, 21 ሀገሩ፡[26] አውሉት።[27] ወሞተ፡ አዳት፡ ወነግሠ፡ ህየንቴሁ፡ ሰልማን፡[28] ዘእምነ፡ አማሴቃ።[29] ወሞተ፡
22 ሰልመን፡[28] ወነግሠ፡ ህየንቴሁ፡ ሳኡል፡[30] ዘእምነ፡ ራአቦት፡[31] ፈለግ። ወሞተ፡ ሳኡል፡[32] ወነግሠ፡
23 ህየንቴሁ፡ ባኤሉናን፡[33] ወልደ፡ አክቡር። ወሞተ፡ በኤሉናን፡ ወልደ፡ አክቡር፡ ወነግሠ፡ ህየንቴሁ፡[34]
አዳት፡[35] ወስመ፡ ብእሲቱ፡ መይጠቢት፡[36] ወለተ፡[9] ማጠረት፡[37] ወለተ፡[38] *ሜተቤድዛአብ።[39]
24 እሉ፡ ነገሥት፡ እለ፡ ነግሡ፡ በምድረ፡ ኤደም።

ሽሂ 2 ወንደረ፡ ያዕቆብ፡ በ[34]ምድረ፡ ፍልስጥ፡ አቡሁ፡ ምድረ፡ ከናአን። እሉ፡[40] ትዝምደ፡ ያዕቆብ።
ወዮሴፍ፡[41] ወልደ፡ *ፕወፒ[42]ዓመት፡ አውረድዎ፡ ውስተ፡ ግብጽ፡ ወተሣየጦ፡ ፋጢፋራን፡[43] ጎፀዊ፡
3 ለፈርዖን፡ ሊቀ፡ ዐቀብት።[44] ወሜሞ፡ ለዮሴፍ፡ ዲበ፡ ዙሉ፡ ቤቱ፡ ወኮነት፡ በረከተ፡ እግዚአብሔር፡
4 ውስተ፡ ቤተ፡ ግብጻዊ፡[45] በእንተ፡ ዮሴፍ፡ ወዙሎ፡ ዘገብረ፡ እግዚአብሔር፡ ይሴርሖ። ወንደገ፡
ግብጻዊ፡ ዙሎ፡ በእዴሁ፡[46] ለዮሴፍ፡ እስመ፡ ርእየ፡[47] ክመ፡ እግዚአብሔር፡ ምስሌሁ፡ ወዙሎ፡[48]
5 ዘገብረ፡[49] እግዚአብሔር፡[50] ይሴርሖ። ወዮሴፍ፡ ሠናይ፡ *ራእዮ፡ ወላህይ፡ ራእዮ፡ ጥቂ፡[51]
ወእንሥአት፡ አዕይንቲሃ፡ ብእሲተ፡ እግዚኡ፡ ወርእየቶ፡ ለዮሴፍ፡ ወአፍቀረቶ፡ ወአስተብቍዐቶ፡
6 ክመ፡ ይስክብ፡ ምስሌሃ። ወኢመጠወ፡ ነፍሶ፡ ወተዘከሮ፡ ለእግዚአብሔር፡ ወቃላተ፡ ዘደነብ፡
ደዕቆብ፡ አቡሁ፡ ዘእምውስተ፡ ቃላተ፡[52] አብርሃም፡ *ክመ፡ አልቦ፡[53] *መነሂ፡ እምሰብእ፡[9] ዘይዜመ፡
በብእሲት፡ እንተ፡ ባቲ፡ ምት፡ ክመ፡ *ቦ፡ ዙነኔ፡ ሞት፡ ዘተሠርዐ፡ ሎቱ፡[54] በሰማያት፡ በቅድመ፡
እግዚአብሔር፡ ልዑል፡ ወንጠአት፡[55] ተዐርግ፡ በእንቲአሁ፡ ውስተ፡ መዳሕፍት፡ ዘለዓለም፡[56] በዙሉ፡

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[1] ደቂቃ፡ A. [2] ስኡር፡ A. [3] ወለእመ፡ B. [4] Lat. *timoris* owing to confusion of δουλείας and δειλίας (Rönsch). [5] ይጸብሑ፡ A; Lat. *dent honorem* wrongly. [6] ይጼብሑ፡ A. [7] B C D add ያዕቆብ፡ against A and Lat. [8] A C D omit. [9] B omits. [10] ፕወ C; A D omit. [11] ለ A. [12] Lat. omits. [13] ለኤደም፡ A; በሰደም፡ B; D omits, also Lat. [14] LXX Βάλακ; Mass. בִּלְעָ֔ם. [15] ቦሄር፡ A;

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7 መዋዕል፡[1] ቅድመ፡ እግዚአብሔር።።[2] ወተዘከረ፡ ዮሴፍ፡ ዘንተ፡ ንባበ፡[3] ወኢፈቀደ፡[4] ይስክብ፡
8, 9 ምስሌሃ። ወአስተብቍዐት፡[5] *ዓመተ፡ አሐደ፡ ወከልአ፡ ወ[6]አበደ፡ ሰሚዐ።።[7] ወአጠቀቶ፡[8]
ወአንዘቶ፡ በቤት፡[9] ከመ፡ ትትበአሶ፡[10] ይስክብ፡ ምስሌሃ፡ *ወዐጸወት፡ ኖኅተ፡[11] ቤት፡ ወአንዘቶ፡
10 ወንደገ፡ ልብሶ፡ ውስተ፡ እዴሃ፡[12] ወሰበረ፡[13] ማዕጸ፡ ወጕየ፡ አፍአ፡ እምቅድመ፡ ገጻ። ወርእየት፡
ይእቲ፡ ብእሲት፡ ከመ፡ *ኢይሰክብ፡ ምስሌሃ፡[14] ወጠቀለቶ፡[15] ቅድመ፡ እግዚኡ፡ እንዘ፡ ትብል፡
ኪያየ፡ ፈቀደ፡ ገብርከ፡ ዕብራዊ፡ ዘታፈቅር፡[9] ይትዐገለኒ፡[16] ከመ፡ ይስክብ፡ ምስሌየ፡ ወ*ኮነ፡[17] ሶበ፡
አልዐልኩ፡ ቃልየ፡ ጕየ፡[18] ወንደገ፡ ልብሶ፡ ውስተ፡ እዴየ፡ *በረዘ፡ እንተ፡ አንዘክዎ፡ ወሰበረ፡ ማዕጸ።።[19]
11 ወርእየ፡ ግብጻዊ፡[20] *ልብሶ፡ ለ[21]ዮሴፍ፡ ወማዕጸ፡ ስቡረ፡ ወሰምዐ፡ ነገረ፡ ብእሲቱ፡ ወወደየ፡
12 ለዮሴፍ፡[22] ቤተ፡ ምቅሕ፡ ውስተ፡ መካን፡ ኀበ፡ ይነብሩ፡ ሙቁሓን፡ እለ፡ ምቅሐ፡ ንጉሥ። ወሀሎ፡
ህየ፡ ውስተ፡ ምቅሕ፡ ወወሀቦ፡ እግዚአብሔር፡ ሞገሰ፡ ለዮሴፍ፡[23] *በቅድሜሁ፡ ለ[24]ሊቀ፡ ዐቀብተ፡
ቤት፡[25] ምቅሕ፡ ወምሕረተ፡ በቅድሜሁ፡ እስመ፡ ርእየ፡ ከመ፡ እግዚአብሔር፡[26] ምስሌሁ፡ ወኵሎ፡
13 ዘገብረ፡[26] እግዚአብሔር፡ ይሴርሖ።።[27] ወንደገ፡ ኵሎ፡ በእዴሁ፡[28] ወአልቦ፡ ሊቀ፡ ዐቀብተ፡ ምቅሕ፡
ዘያአምር፡ ምስሌሁ፡[29] ምንተኒ፡ እስመ፡ ዮሴፍ፡ ኵሎ፡[9] ይገብር፡ ወእግዚአብሔር፡ ይፈጽም።።[30]
14 ወነበረ፡ ህየ፡ ክልኤ፡ ዓመተ። ወበውእቱ፡ መዋዕል፡ ተምዕዐ፡ ፈርዖን፡ ንጉሥ፡ ግብጽ፡ ላዕለ፡
ክልኤቱ፡ ሕፅዋኒሁ፡ ላዕለ፡ ሊቀ፡ መዘርት፡ ወላዕለ፡ ሊቀ፡ ሐበዝት፡ ወወደዮሙ፡ ውስተ፡
ምቅሕ፡ ውስተ፡ ቤቱ፡ ለሊቀ፡ ዐቀብት፡[31] ውስተ፡[32] ምቅሕ፡ ንበ፡ ሀሎ፡ ዮሴፍ፡ እኁዝ፡ ህየ።።
15 ወሠርዖ፡ ለዮሴፍ፡ *ሊቀ፡ ዐቀብተ፡ ምቅሕ፡[33] ከመ፡ ይትለአኮሙ፡ ወይትለአክ፡[34] ቅድሜሆሙ።።[35]
16 ወሐለሙ፡ ክልኤሆሙ፡[36] ሕልመ፡ ሊቀ፡ መዘርት፡[37] ወሊቀ፡ ሐበዝት፡[38] ወነገርዎ፡ ለዮሴፍ።።

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[1] መዋዕለ፡ ዓለም፡ A. [2] A adds ልዑል፡ [3] ቃለ፡ ወዘንተ፡ ንባበ፡ A. [4] A adds በሕቁ፡ ከመ፡ [5] A adds ዓዲ፡ ዳግመ፡ ወነበረት፡ እንዘ፡ ታስተበቍዖ፡ [6] አሐተ፡ ዓመተ፡ ፍጹመ፡ ወውእቶሰ፡ A. [7] A adds ዘንተ፡ ነገረ፡ [8] ወአጠየቀቶ፡ A D. [9] B omits. [10] ታገብሮ፡ ወከመ፡ A. [11] ወዐጸወት፡ አነቅጸ፡ A. [12] አደዊሃ፡ A. [13] ወካዕበ፡ ሰበረ፡ A; see note 3 on Lat. text. [14] Lat. *contemsit eam;* should we emend thus ይሰለቅ፡ ላዕሌሃ፡ [15] ወጠለቀጦ፡ A; Lat. adds *viro suo.* [16] ይትኤገለኒ፡ A; B omits. [17] A omits. [18] ወጕየ፡ A. [19] Lat. defective and corrupt; with አንዘክዎ፡ agrees Vulg. Gen. xxxix. 15 *tenebam* against Mass. וינס, LXX ἔφυγε. [20] A adds ዘንደገ፡ [21] ልብሰ፡ B. [22] ውስተ፡ A. [23] Lat. omits. [24] በቅድመ፡ A. [25] A B omit. [26] A adds ሀሎ፡ [27] LXX (Gen. xxxix. 23) adds ἐν ταῖς χερσὶν αὐτοῦ against Heb. and text above. [28] Emended with Lat. *in manus ejus* and Gen. xxxix. 22 from ቅድሜሁ፡ this confirms emendation in ver. 4. [29] Lat. *eorum quae fiebant in carcere* is an intrusion from Gen. xxxix. 22; same confused text found in Eth. Vers. of Gen. xxxix. 23 ዘይትገበር፡ በቤተ፡ ምቅሕ፡ what does this mean? ምስሌሁ፡ (=*penes eum*) seems an equivalent for δι' αὐτόν of LXX. [30] Better emend with Lat. *dirigebat ea* into ይሴርሖ፡ cf. ver. 12; LXX adds ἐν ταῖς χερσὶν αὐτοῦ. [31] Emended from መብሰላን፡ here both Eth. and Lat. (*cocorum*) follow an inappropriate rendering of שַׂר־הַטַּבָּחִים

Et adgressa est eum et tenuit eum intra domum ut faceret ei vim, XXXI
ut[1] dormiret cum ea, et clusit ostia domus et detinuit eum: et dimisit[2]
[Joseph] vestimenta sua (in manibus ejus) et frangens[3] ostium fugit foris
a facie ejus. Et vidit mulier quoniam contemsit eam, (et) mentita est[4] 10
adversus eum in conspectum domini ejus dicens: 'Servus tuus Hebreus
iste vim mihi molitus est facere, quem diligebas, ut dormiret mecum, et
factum est cum exaltassem vocem meam, fugiens foras dereliquit[5] vesti-
menta sua in manibus meis, qui(bus tenue)ram [ex imo ei vestimenta
sua], (et fregit ostium).' Et vidit Aegyptius vestimenta Joseph et ostium 11
fractum et audivit sermonem mulieris, suae et posuit Joseph in domum
vinculatorum in locum, in quo divincti regis[6] detinebantur. Et erat 12
illic in vincula, et dedit illi Dominus gratiam in conspectu principis
carceris et misericordiam in conspectu ejus, quia vidit quod Dominus
erat cum eo et omnia quae faciebat [Joseph], Deus dirigebat. Et [ideo] 13
dedit universa in manus ejus, et non erat sciens princeps carceris quid-
quam [eorum quae fiebant in carcere][7]; quia universa ea faciens erat
Joseph, et Dominus dirigebat ea. Et erat illic annis duobus. Et in 14
tempore illo iratus est Farao rex Aegypti super duos eunuchos suos,
id est, super (principem) vinifusorum[8] et super principem pistorum, et
posuit eos in carcerem in domum principis cocorum[9] in vinculatorio, in
quo et Joseph tenebatur. Et posuit princeps vinculatorum[10] Joseph ut 15
ministraret eis, et ministrabat in conspectu eorum. Et somniaverunt 16
viri[11] somnia, princeps vinifusorum et princeps pistorum, et indicaverunt

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[1] MS. et. [2] MS. demisit. [3] Emended with Eth. from aperiens; cf. ver. 11 ostium fractum. [4] MS. adds viro suo. [5] MS. dereliquid. [6] MS. reges. [7] Observe that Lat. in agreement with Eth. Vers. of Gen. xxxix. 23 differs from all other versions of Gen. xxxix. 23, as well as from Eth. text of Jubilees. For fiebant MS. reads fieban. [8] MS. vinifusores. [9] An inappropriate rendering; see note 31 on Eth. text. [10] MS. vinculorum. [11] See note 36 on Eth. text.

Gen. xl. 3; hence my emendation. [32] **ቤት:** A C D; Lat. *in*. [33] Lat. *princeps vinculatorum*; this agrees with *ἀρχιδεσμώτης* of LXX Gen. xl. 4, but it is a bad rendering of Heb. phrase (see note 31). [34] **ወይትለአኮሙ:** D. [35] **በቅድሜሁ:** B; **ቅድሜሁ:** C D. [36] Lat. *viri*, possibly due to a corruption of *ἀμφότεροι* into *ἄνθρωποι*. [37] **መዘርትሂ:** A. [38] **ሐበዝትሂ:** A.

17 ወበከመ: ፈከረ: ሎሙ:[1] ከማሁ: ኮኖሙ: ወ[2]ለሊቀ: መዘርት:[3] አግብኦ: ፈርዖን: ውስተ: ግብሩ:
18 ወለሐባዚሰ:[4] ቀተሎ: በከመ: ፈከረ: ሎሙ:[5] ዮሴፍ:: ወረስዖ: ሊቀ: መዘርት: ለዮሴፍ: በቤተ: ሞቅሕ: እመ:[6] አይድዖ: ዘይከውኖ: ወኢተዘከረ: ከመ: ያይድዕ: ለፈርዖን: ዘከመ: ነገሮ: ዮሴፍ: እስመ: ረስዐ::

ፍ ወበውእቱ: መዋዕል: ሐለመ: ፈርዖን: ሕልመ: ክልኤት: በአሐቲ: ሌሊት:[7] በእንተ: ነገረ:[8] ዐባር: ዘይከውን: ዲበ: ዅላ: ምድር: ወነቅሐ: እምንዋሙ:[9] ወጸውዖሙ: ለዅሎሙ: መፈክራነ: ሕልም:[10] እለ: ውስተ: ግብጽ:[11] ወረቀይት:[12] ወነገሮሙ: ክልኤሆሙ:[13] ሕልሞ: ወኢክህሉ:
2 አእምሮ:: ወ[13]እምዝ: ተዘከሮ: ለዮሴፍ: ሊቀ: መዘርት: ወነገረ: በእንቲአሁ: *ንበ:[14] ንጉሥ:[15]
3 ወአውፅኦ:[16] እም[17]ቤተ: ሞቅሕ: ወነገረ: በቅድሜሁ: *ክልኤሆሙ: ሕለሚሁ::[18] ወይቤ:[19] በቅድሜሁ: ለፈርዖን: ከመ: *ክልኤሆሙ: ሕለሚሁ:[18] አሐዱ: እሙንቱ: ወይቤሎ: ሰብዐቱ:[20] ዓመት:[21] *ይመጽኡ: ጽጋብ:[22] ውስተ: ዅሉ: ምድረ: ግብጽ: ወእምድኅረዝ:[23] ሰብዐቱ:[20] ዓመተ:[24]
4 ዐባር: ዘኢኮነ: ከማሁ:[25] ዐባር: ውስተ: ዅሉ: ምድር:: ወይእዜኒ: ይስራዕ: ፈርዖን: ውስተ: ዅሉ: ምድረ: ግብጽ: መኰንነ:[26] ወይዝግቡ: ሲሲተ: ለሀገረ: *ውስተ: ሀገር:[27] በመዋዕለ:[28]
*ዓመታት: ዘ[29]ጽጋብ: ወይከውን:[30] ሲሲተ: ለሰብዐቱ: *ዓመታት:[31] ዐባር: ወኢትትሐጕል:[32]
5 ምድር: እምቅድመ: ገጹ: ዐባር: እስመ: ኀያል: ይከውን: ጥቂ::[33] ወወሀቦ: እግዚአብሔር: ለዮሴፍ: ሞገሰ: ወምሕረተ: በቅድመ: *እዕይንቲሁ: ለ[34]ፈርዖን: ወይቤ: ፈርዖን: ለላእካዊሁ:
ኢንረክብ: ብእሴ:[35] ጠቢበ:[36] ወማእምረ: ዘ[10]ከመዝ: ብእሲ:[27] እስመ: መንፈሰ: እግዚአብሔር:
6 ምስሌሁ:: ወሤሞ: ዳግመ: ውስተ:[37] ዅሉ: መንግሥቱ: ወአኰነኖ: ውስተ: ዅሉ:[38] ግብጽ:
7 ወአጽዐኖ: ዲበ: ሰረገላሁ:[39] ካዕብ:[40] ዘፈርዖን:: ወአልበሶ: ልብሰ: ቢሶስ: ወአዕነቆ: ባዝግና:[41] ወርቅ: *ውስተ:[42] ክሳዱ: ወሰበኩ:[43] በቅድሜሁ:[44] *ኤል: ኤል:[45] ወ*አቢረር:[46] ወወሀቦ:

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[1] Lat. adds *Joseph.* [2] Lat. omits. [3] **መዘርትሂ:** A. [4] We should read **ወለሊቀ: ሐባዝት:** with Lat. *principem pistorum.* [5] **ሎቱ:** B, Lat. *ei*, but Gen. xl. 22 supports A C D. [6] Emended with Lat. *cum* from **እስመ:** [7] **ጊዜ: በሌሊት:** A. [8] **ነገር:** A; Lat. omits. [9] Lat. *de somno.* [10] B omits. [11] Lat. *regno suo*, corrupt for *Aegypto;* cf. Gen. xli. 8. [12] **ረቀይት:** A B. [13] Lat. omits. [14] **ለ** A D. [15] Lat. adds *Faraoni.* [16] **አውጽእዎ:** A B, but Lat. *ejecit* supports C D. [17] **እምነ:** A. [18] **ክልኤሆን: ሐላማሚሁ:** A. [19] Lat. *interpraetatus est.* [20] **ሰብዐት:** A. [21] **ዓመት:** A. [22] Same indefinite construction as in Gen. xli. 29. [23] Lat. omits wrongly; cf. Gen. xli. 30. [24] **ዓመት:** B. [25] **ዘከማሁ:** B. [26] Emended from **ኪደደ:** A, **ከየደ:** B, **ምክደደ:** C D, in accordance with Lat. *speculatores*, LXX Gen. xli. 34 *τοπάρχας*, Heb. פְּקִדִים; **መኰንነ:** only can claim to give the right sense. Possibly corruption arose early through confusion of פְּקִדִים and פְּקָדוֹן, or *σιτάρχας* and *σιταρχίας* (Rönsch). [27] A omits. [28] Read **በሰብዐቱ:** with Lat.? [29] **ዓመታት:** A. [30] **ወይኩን:** A. [31] **ዓመት: ዘ** A. [32] **ወኢይትሐጐል:** A. [33] Lat. adds *super omnem terram.* [34] **አዕይንት:** A. [35] **ብእሲ:** A. [36] **ጠቢብ:** A B.

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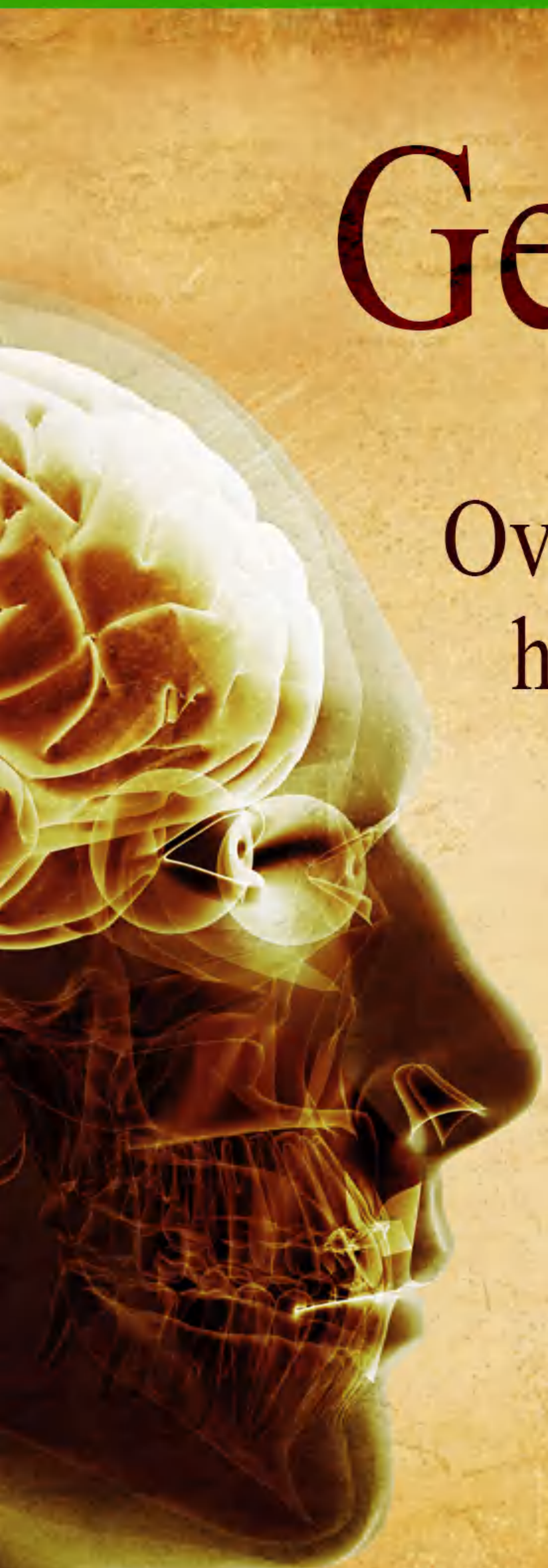

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ማዕተበ:[1] ውስተ: እዴሁ: ወአመበሎ: ዲበ: ዙሉ: ቤቱ: ወአዕበዮ: ወይቤሎ:[2] ኢየዐቢ: እምኔከ:
8 ዘእንበለ: መንበር:[3] ባሕቲቱ::[4] ወመበለ: የሴፍ: ውስተ: ዙሉ: ምድረ: ግብጽ: ወአፍቀርዎ:
ዙሎሙ: መኳንንቲሁ: ለፈርዖን: ወዙሎሙ:[5] ላእካዚሁ: ወዙሎሙ: እለ: ይገብሩ: *ግብረ:[6] ንጉሥ:
እስመ: *በርትዕ: የሐውር:[7] ወእልቦ: ትዕቢተ: ወአዕብዮ: ልብ: ወ*ኢ[8]ነሚእ: ገጽ: ወእልቦ: ነሚእ:
9 ሕልያን: እስመ: በርትዕ:[9] ይኴንን: ለዙሉ: አሕዛበ: ምድር:: ወተሠናአወት: ምድረ: ግብጽ:
በቅድሜሁ: ለፈርዖን: በእንተ: የሴፍ: እስመ: እግዚአብሔር: ምስሌሁ: ወወሀቦ: ሞገሰ:
ወምሕረተ: ላዕለ: ዙሎሙ: ዘመዱ: በቅድመ: ዙሎሙ: እለ: ያአምርዎ: ወለ[10]እለ: ይሰምዑ:
10 ስምዐ: ምስሌሁ: ወረትዐት: መንግሥተ: ፈርዖን: ወአልቦ: ሰይጣነ: ወአልቦ: እኩየ:: · ወጸውዕ:
ንጉሥ: ስሞ: ለየሴፍ: ስፋንጠፋንስ:[11] ወወሀቦ: ወለተ: ፉጢፋራን:[12] ብእሲተ: ለየሴፍ: ወለተ:
11 ሳውዕ: ዘኢሊዮጳሊስ:[13] ሊቀ: ዐቃብት::[14] ወበዕለተ: ቆመ: የሴፍ: ንበ: ፈርዖን: ወልደ: ሠላሳ:
12 ክረምት: አመ:[15] ቆመ: ንበ:[16] ፈርዖን:: ወበውእቱ: ዓመት: ሞተ: ይስሓቅ:: ወበጽሐ: በከመ:
ነገረ: የሴፍ: በእንተ: ፍካሬ: ክልኤ:[17] ሕልሙ:[18] ዘከመ: ነገሮ:[19] ወኮነ: ሰብዐቱ: ክረምት:[20]
ዘጽጋብ:[21] ውስተ: ዙሉ: ምድረ: ግብጽ: ወፈርየት: ምድረ: ግብጽ: ብዙኀ: አሐቲ:[22] መስፈርት:[23]
13 ዐሠርተ:[24] ወሰመንተ:[25] *ምእተ: መስፈረ::[26] ወአስተጋብአ: የሴፍ: ሲሲተ: ለሀገር: *ውስተ:
ሀገር:[27] እስከ: መልአ: ስርናየ:[28] እስከ: ሶበ: ይስእኑ: ኆልቆት: ወሰፈረ: እምነ: ብዝኁ::

፵፪ ወበአርብዓ: ወኀምስቱ: ኢዮቤልዉ:[29] በዳግም:[30] ሱባዔ: በዓመት: ካልእ:[31] ነሥአ: ይሁዳ:
2 ለጌር:[32] በሱሩ: ብእሲተ: እምነ: አዋልደ: አራም: ወስማ: ትዕማር::[33] ወጸልአ: ወኢሰከበ:
ምስሌሃ: እስመ: እምአዋልደ: ከናአን: አሙ: ወፈቀደ: ይንሣእ: ሎቱ: ብእሲተ: እምነገደ: አሙ:
3 ወኢአብሎ: ይሁዳ: አቡሁ:: ወውእቱ: ጌር:[34] በሱሩ: ለይሁዳ: እኩይ: ወቀተሎ: እግዚአብሔር::
4 ወይቤ: ይሁዳ: ለአውናን: እኁሁ: ባእ: ንበ: ብእሲተ: እኁከ: ወረስኦ: ናዕልተ:[35] ወአንሥእ:
5 ዘርአ:[36] ለእኁከ::[37] ወአእመረ: አውናን: ከመ: ኢኮነ: ዚአሁ: ዘርእ: ኀመ:[38] ዘ[39]እኁሁ: ወቦአ:
ቤተ: ብእሲተ: እኁሁ: ወከዐወ: ዘርአ: ውስተ: ምድር: ወአኩየ: ኮነ: በቅድመ: አዕይንተ:
6 እግዚአብሔር: ወቀተሎ:: ወይቤ: ይሁዳ: ለትዕማር: መርዓቱ: ንበሪ: ቤተ: አቡኪ: እንዘ:
7 ትመዐስቢ: እስከ: አመ: ይልህቅ: ሴሎም:[40] ወልድየ: ወእሁበኪ: ሎቱ: ብእሲተ:: ወልህቀ:
ወኢንደገት: ቤድሱኤል:[41] ብእሲተ: ይሁዳ: ሴሎምሃ: ወልዳ: ኀመ: ደውስብ: ወሞተት: ቤድ
8 ሱኤል:[41] ብእሲተ: ይሁዳ: በዓመት: ኃምስ: ዘዝሱባዔ:: ወበሳድስ: ዓመቱ:[42] ዐርገ: ይሁዳ:
*ይቅርጽ: አባግዒሁ:[43] በቴምናታ:[44] *ወነገርዋ: ለትዕማር: ናሁ: ሐሙኪ: የዐርግ: ይቅርጽ:
9 አባግዒሁ: በቴምናታ::[45] ወአንበረት: አልባስ: ምዕስብና*ሃ:[46] ወለብሰት: ግልባቤ:[47] ወ*ተሣለየት:[48]
10 ወነበረት: ውስተ: አንቀጽ: እንተ: መንገለ: ፍኖተ: ቴምናታ:: ወእንዘ: የሐውር: ይሁዳ: ረከባ:[49]
11 ወተሐዘባ:[50] ከመ: ዘማዊት:[51] ወይቤላ: እባእ: ኀቤኪ: ወተቤሎ:[52] ባእ: ወቦአ:: ወተቤሎ:

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[1] C D omit. [2] Lat. *dixit.* [3] Lat. *throno meo;* Gen. xli. 40 supports text.
[4] **ባሕቲት:** A B. [5] Lat. omits. [6] **ለ** A. [7] **በርቱዕ: ያሐውሩ:** A. [8] A omits.
[9] **በርቱዕ:** A. [10] **ወ** C D. [11] **ሳፋንጠፋስ:** A; Gen. xli. 45 צָפְנַת פַּעְנֵחַ; LXX

et 'Habirel,' et posuit anulum in manu ejus et praeposuit eum super omnem domum suam et magnificavit eum et dixit: 'Non te praecedam ego nisi throno [meo] tantummodo.' Et accepit potestatem Joseph in 8
totam terram Aegypti, et dilexerunt eum omnes principes Faraonis et servi ejus et omnes facientes opera regis, quoniam in veritate ambulabat et non erat in illum superbia et extol . . .

. . . (Ta)mar nurrum suam: 'Sede in domo patris tui vidua, quousque XLI. 6
crescat Selon filius meus, et dabo te illi in uxorem.' Et crevit et non 7
permisit Batsuae uxor Juda Selon filium suum accipere illam. Et mortua
*est Bethsua[1] uxor Juda in anno quinto septimanae[2] hujus. Et in anno 8
sexto hujus ascendit Judas, ut tonderet oves suas, in Tamnatam[3], et
indicatum est Tamar quia: 'Ecce socer tuus ascendit, ut tondeat oves
suas, in Tamnata.' Et abstulit a se vestimenta viduitatis suae et induit 9
se *vestes optimas[4] et ornavit se et sedit secus portam juxta viam
Tamnatae. Et cum advenisset[5] Judas, invenit eam et aestimavit eam 10

[1] MS. es bethsuae. [2] MS. septimanarum. [3] MS. tamnasar. [4] Eth. = velum. [5] MS. advenissent.

Ψονθομφανήχ. [12] **ፋጡፋራን:** A. [13] **ዘሒዮጳሊስ:** A; Gen. xli. 45 אֹן; LXX *Ἡλίου πόλεως.* [14] Emended from **መብስላን:** see note 31, p. 144. [15] B adds **ዕለት:** [16] **ቅድመ:** A. [17] **ክልኤት:** A. [18] **ሕልም:** A. [19] **ነገረ:** B. [20] **ሰብዐት: ክረምት:** A. [21] **ጽጋበ:** A. [22] **በአሐቲ:** C D. [23] **መስፈርት:** A. [24] **ዐሠርቱ:** B. [25] Emended from **ወሰመንቱ:** A, **ወሰማኒቱ:** B, **ወሰማኒት:** C, **ወ፰** D. [26] **ምእት: መስፋረ:** B. [27] B omits. [28] **ሠርናያ:** A; **ስርናይ:** B C. [29] **ኢዮቤላዊ:** A. [30] **ክዕበ:** B. [31] **ክልኤ:** A. [32] **ለሂር:** B. [33] **ታዕማር:** A. [34] **ኤር:** B. [35] **ኦዕልት:** B; **ንዑልተክ:** C; **ሞዕልወት:** D. Cf. Gen. xxxviii. 8 יַבֵּם אֹתָהּ; LXX *γάμβρευσαι αὐτήν.* [36] A adds **ክመ:** [37] A adds **ይኩን:** [38] **ክመ:** A C; **ዘእንበለ: ዳእመ:** A. [39] **ለ** C D. [40] **ሴሎ:** B C; Lat. *Selon;* LXX Σηλώμ; Heb. שֵׁלָה. [41] **ቤድሴሔል:** A; Lat. *Batsuae;* Gen. xxxviii. 12 בַּת־שׁוּעַ; LXX Σανά; Test. Judae 10 Βησσουέ. [42] **ዓመት:** B. [43] Gen. xxxviii. 12 עַל־גֹּזְזֵי צֹאנוֹ. [44] **ቤቴምኖት:** A; Lat. *Tamnatam;* LXX Θαμνά. [45] A C D omit through homeoteleuton; Lat. and Gen. xxxviii. 13 support text. For **የዐርግ:** B gives **ደርግ:** [46] A omits. [47] **ገላበቱ:** A; Lat. *vestes optimas* wrongly; Gen. xxxviii. 14 צָעִיף. [48] **ተሠጠየት:** C; **ሠጠየት:** D; LXX (Gen. xxxviii. 14) *ἐκαλλωπίσατο,* Syr., and Onk. support text, but Heb. is תִּתְעַלָּף = 'covered herself;' Vulg. *mutato habitu.* [49] **ረከበ:** A B, but Lat. supports C D. [50] **ወተሐዘበ:** A. [51] **ዘማዊት:** A. [52] Lat. *dixit.*

ሀበኒ:[1] ደነስየ: ወይቤላ: አልብየ: ውስተ: እዴየ: ዘእንበለ: ሕልቀት*የ:[2] ዘአጽባዕትየ: ወድጕልማ*የ:[3]
12 ወበትር*የ:[3] ዘውስተ: እዴየ:: ወትቤሎ: ሀበኒ: ኪያሆሙ:[4] እስከ: ሶበ: ትፈኑ: ደነስየ: ሊተ:[5]
ወይቤላ:[6] አነ: እፈኑ: ለኪ: ማሕስአ: ጠሊ: ወወሀበ: ኪያሆሙ:[7] ላቲ: *ወቦአ: ኀቤሃ:[8] ወፀነሰት:
13, 14 ሎቱ:: ወሖረ: ይሁዳ: ውስተ: አባግዒሁ: *ወይእቲኒ: ሖረት: ቤተ: አቡሃ::[9] ወፈነወ: ይሁዳ:
ማኅስአ: ጠሊ:[9] በእደ: ዖላዊሁ:[10] አይላማዊ: ወኀጥኣ:[11] ወተስእሎሙ: ለሰብአ: ብሔር:[12] *እንዘ:
ይብል:[13] አይቴ: ሀለወት:[14] ዘማዊት: *እንተ: ዝየ:[15] ወይቤልዎ: አልቦ: ዝየሰ:[16] ኀቤነ: ዘማዊተ::
15 ወገብአ: ወአይድዎ: *ወይቤ: ኀጣእክዋ:[17] ወ[18]ተሰአልኩ:[19] ሰብአ: ብሔርኒ: ወ[19]ይቤሉኒ: አልቦ:
16 ዝየሰ: ዘማዊተ:[20] ወይቤ:[21] ትንሣእ:[22] ከመ: ኢንኩን: ለስላቅ:: ወእንዘ: አእከለት:[23] ሠለስተ:
አውራኁ: ተዓውቀ:[24] ከመ: ፀንሰት:[25] ይእቲ: ወነገርዎ: ለይሁዳ: እንዘ: ይብሉ: ናሁ: ትዕማር:
17 መርዓትከ: ፀንሰት: በዝሙት::[26] ወሖረ: ይሁዳ: ቤተ: አቡሃ: ወይቤሎ*ሙ:[27] ለአቡሃ:[15] ወለአ
18 ኀዊሃ: አውፅእዋ: ወያውዕይዋ: እስመ: ገብረት: ርኩሰ: በውስተ: እስራኤል:: ወኮነ: ሶበ:
አውፅእዋ: ከመ: ያውዕይዋ: ፈነወት: ለሐሙሃ: ሕልቀት: ወድጕልማ: ወበትረ: ወትቤ: አእምርአ:
19 ዘመኑአ: ዝንቱአ:[28] እስመአ: ሎቱአ: ፀነስኩአ:: ወአእመረ: ይሁዳ: ወይቤ: ጸድቀት: ትዕማር:
20 እምኔየ: ወኢያውዕይዋ: እንከ:: ወበእንተዝ: ኢተውህበት: ለሴሎም: ወኢደገመ: እንከ: ቀሪቦታ::
21 ወእምዝ:[29] ወለደት: ክልኤተ: ደቀ: ፋሬስሃ: ወዛራሃ: በዓመት: ሳብዕ: ዘዝንቱ: ሱባዔ: ዳግም::[30]
22, 23 *ወእምዝ: ተፈጸመ:[31] ሰብዓቱ: ዓመት:[15] ዘሰምር:[32] ዘይቤሎ: ዮሴፍ: ለፈርዖን:: ወአእመረ:
ይሁዳ: ከመ: *እኩይ: ግብር:[33] ዘገብረ: እስመ: ሰከበ: ምስለ: መርዓቱ:[34] ወአስተሐሰመ: በቅድመ:
አዕይንቲሁ: ወአእመረ: ከመ: አበሰ: ወስሕተ:[35] እስመ: ከሠተ: ኀድነተ: ወልዱ: ወአንዘ: *ይላሑ:
24 ወይትመሀለል:[36] ቅድመ: እግዚአብሔር: በእንተ: አበሳ*ሁ::[27] ወነገርናሁ: በሕልም: ከመ:
25 ይሠረይ:[37] ሎቱ: እስመ: ተማህለለ: ጥቂ: ወእስመ: ላሐወ: ወኢገብረ: እንከ:: ወኮነ: ሎቱ:
ስርየተ: *እስመ: ተመይጠ:[38] እምኀጢአቱ: ወእምኢያእምሮቱ: እስመ: ዐቢየ:[39] አበሰ: በቅድመ:
አምላክነ: ወሱሉ: ዘይገብር: ከመዝ: *ሱሉ: ዘ[40]ይሰክብ: ምስለ: ሐማቱ: ያውዕይዎ: በእሳት:
26 ከመ: የዐይ:[41] ቦቱ: እስመ: ርኩስ: ወግማኔ: ኮነ: ላዕሌሆሙ፤ በእሳት: ያውዕይዎሙ:: ወአንተኒ:[42]
አዘዘሙ: ለውሉደ:[43] እስራኤል: ወኢይኩን: ርኩስ:[44] በማእከሎሙ: እስመ: ሱሉ: ዘይሰክብ:
ምስለ: መርዓቱ: ወምስለ: ሐማቱ: *ርኩሰ: ገብረ፤[45] በእሳት: ያውዕዩ: ብእሴ: ዘሰከበ: ምስሌሃ:

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[1] **ሀቤኒ:** A. [2] B omits; so also Lat., but Gen. xxxviii. 18 supports text. [3] Lat. omits, but Gen. xxxviii. 18 supports text. [4] **ኪያሁ:** A. [5] A trans. before **ደነስየ:** Lat. omits. [6] Lat. *dixit Judas.* [7] Gen. xxxviii. 18 omits. [8] Restored by means of Lat. *et coiit cum ea* = *καὶ συνῆλθεν αὐτῇ*; cf. Test. Judae 12 *συνελθὼν αὐτῇ* (*συνείληφεν*). [9] A B omit. [10] So Lat. and LXX, i.e. = רֵעֵהוּ, but Mass., Sam., Syr. Gen. xxxviii. 20 רֵעֵהוּ 'his friend.' [11] **ወኀጥኣ:** A B, but Lat. supports C D. [12] Lat. *loci illius;* Gen. xxxviii. 21 מְקֹמָהּ, but LXX *τοῦ τόπου* agrees with text. [13] **ወይቤሎሙ:** B. [14] **ሀሎት:** B. [15] B omits. [16] MSS. add **ዘማዊት: ወአልብዘ:** against Lat. and Gen. xxxviii. 21. [17] Trans. and emended with Lat. *dicens non*

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27 ወብእሲተኒ፡[1] ወያኅድግ፡ መዐተ፡ ወመቅሠፍተ፡ እምእስራኤል፡፡ ወለይሁዳኒ፡ ነገርናሁ፡ ከመ፡
ኢሰከቡ፡ ምስሌሃ፡ ክልኤሆሙ፡ ደቂቁ፡[2] ወ[3]በእንተዝ፡ ቆመ፡ ዘርኡ፡ ለካልእ፡ ነገድ፡[4] ወኢይሜረው፡፡
28 እስመ፡ በየውሀተ፡[1] አዕይንቲሁ፡ ሖረ፡ ወኀሠሠ፡ ሹነኔ፡ እስመ፡ እምፍትሐ፡ አብርሃም፡ ዘአዘዞሙ፡
ለውሉዱ፡ ፈቀደ፡ ይሁዳ፡ ያውዕያ፡ በእሳት፡፡

፵፪ ወበቀዳሚ፡ ዓመት፡ ዘሱባዔ፡[5] ሣልስ፡ ዘ*፵ወ፪[6] ኢዮቤልው፡ አኀዘ፡ ዐባር፡ ይምዳእ፡ ውስተ፡
2 ምድር፡ ወአበየ፡ ዝናም፡ ተውህቦ፡ ለምድር፡ እስመ፡ አልቦ፡ ምንተኒ፡ ዘይወርድ፡፡ ወዐብረት፡
ምድር፡ ወበምድረ፡ ግብጽ፡ ባሕቱ፡ ቦቱ፡ ሲሲተ፡ እስመ፡ አስተጋብአ፡ ዮሴፍ፡[7] ዘርአ፡ ለ[8]ምድር፡[9]
3 በ[10]ሰብዓቱ፡ ዓመት፡ ዘሠምር፡ ወዐቀቦ፡፡ ወመጽኡ፡ ግብጽ፡ ኀበ፡ ዮሴፍ፡ ከመ፡ የሀቦሙ፡ ሲሲተ፡
ወከሠተ፡ መዛግብተ፡[11] *ኀበ፡ ሀሎ፡[12] ስርናይ፡[13] ዘ[14]ቀዳሚ፡ ዓመት፡ ወ*ሤጦ፡[15] ለአሕዛበ፡[16]
ምድር፡[17] በወርቅ፡፡

4 *ወዐቢይ፡ ኮነ፡ ረኃብ፡ ውስተ፡ ምድረ፡ ከናአን፡ ጥቀ፡[18] ወሰምዐ፡ ያዕቆብ፡ ከመ፡ ቦቱ፡
ሲሲተ፡[19] ውስተ፡[20] ግብጽ፡ ወፈነወ፡ ዐሠርተ፡ ደቆ፡ ከመ፡ ይንሥኡ፡ ሎቱ፡ ሲሲተ፡ በግብጽ፡[21]
ወብንያምሃሰ፡ ኢፈነወ፡ ወበጽሑ፡[22] *ግብጸ፡ ዐሠርቱ፡ ደቀ፡ ያዕቆብ፡[23] *ምስለ፡ ዘየሐውር፡፡[24]
5 ወአእመሮሙ፡ ዮሴፍ፡ ወእሙንቱሰ፡ ኢያእመርዎ፡ ወተናገረ፡ ምስሌሆሙ፡[25] ዐጸብጺበ፡[26]
ወይቤሎሙ፡ *አኮኑ፡ ሰብአ፡ ዓይን፡ አንትሙ፡ ወ[21]መጻእክሙ፡ ታስተሓይጹ፡ አሰረ፡[27] ምድር፡
6 ወዓጸዎሙ፡፡ ወእምዝ፡[21] *ካዕበ፡ ፈትሖሙ፡[28] *ወአቀመ፡ ስምዖንሃ፡ ባሕቲቶ፡[29] ወተስዐተ፡
7 አኀዊሁ፡ ፈነወ፡፡[30] ወ[25]መልአ፡ አሕስሊሆሙ፡ ስርናየ፡[31] ወወርቆሙ*ሂ፡[32] ወደየ፡ ሎሙ፡[25]
8 *ውስተ፡ አሕስሊሆሙ፡[31] ወኢያእመሩ፡፡[21] ወአዘዞሙ፡ ከመ፡ ያምጽኡ፡ እኅዋሆሙ፡[33] ዘይ
9 ንእስ፡ *እስመ፡ ነገርዎ፡ ከመ፡ ሀሎ፡ አቡሆሙ፡ ሕያው፡ ወእኁሆሙ፡ ዘይንእስ፡፡[21] ወዐርጉ፡[34]
እምድረ፡ ግብጽ፡ ወበጽሑ፡ ምድረ፡ ከናአን፡ ወነገሩ፡ ለአቡሆሙ፡ ሹሎ፡ ዘከመ፡ ረከቦሙ፡
ወእፎ፡ ተናገረ፡ ምስሌሆሙ፡ መኰንነ፡ ብሔር፡ ዐጸብጺበ፡ ወ[35]አሐዞ፡ ለስምዖን፡ እስከ፡ ሶበ፡
10 ያመጽእዎ፡[36] ለብንያም፡፡ ወይቤ፡ ያዕቆብ፡ አምከንክሙኒኬ፡[37] ዮሴፍኒ፡[38] ኢሀሎ፡ *ወስምዖንሂ፡

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[1] A B put in nom. [2] ደቁ፡ A. [3] A B omit. [4] ለነገድ፡ A. [5] B adds ዘሡባዔ፡ [6] ፵፪ A; አርብዓ፡ አርባዕቱ፡ B. [7] B C add ከመ፡ የሀቦሙ፡ ሲሲተ፡ ወአስተጋብአ፡ ዮሴፍ፡ against A D and Lat. [8] በ B. [9] ምድረ፡ ግብጽ፡ A. [10] ዘ A. [11] መዛግብተ፡ ኀበ፡ ሀሎ፡ ስርናይ፡ Lat. *horrea in quibus erant frumenta* agree with LXX xli. 56 τοὺς σιτοβολῶνας and Onk. אוֹצָרַיָּא דִּי־בְהוֹן עִבּוּרָא, and thus imply אוצרות בר instead of the Mass. אֲשֶׁר בָּהֶם; Vulg. *horrea* and Syr. ܐܘܨܪܐ point in the same direction. The בַּר is actually found in the Sam. [12] ወእደ፡ ሀለወ፡ B. [13] ስርናየ፡ A. [14] በ D. [15] ሤጦ፡ A. [16] ለአሕዛብ፡ A C D. [17] ምድረ፡ C D. [18] Restored from Lat. and Gen. xli. 57. [19] So Mass. xlii. 1, against LXX πρᾶσις, and Vulg. *alimenta venderentur*. [20] B C add ምድረ፡ with Eth. Vers. of Gen. xlii. 1, against A B, Mass., LXX, and Vulg. [21] Lat. omits. [22] በጽሐ፡ A. [23] Restored from Lat. *in Aegypto decem filii Jacob;* cf. Gen. xlii. 5. [24] Cf. Gen. xlii. 5 בְּתוֹךְ

. . . in terra autem Aegypti erant panes, quoniam congregaverat Joseph XLII.
frumentum terrae septem annorum ubertatis et erat custodiens illud. Et 3
advenerunt Aegypti ad Joseph, ut daret illis escas, et aperiens horrea,
in quibus erant frumenta[1] *primi anni[2], vendebat illis[3] (auro). ⟨Convaluit 4
autem famis in terra Canaam valde⟩, et audivit Jacob quod esset frumen-
tum in Aegyptum, et misit decem filios suos, ut acciperent sibi escam,
et Beniamin non transmisit ⟨cum eis⟩. Et advenerunt ⟨in Aegypto
decem[4] filii Jacob⟩ (cum eo qui profiscebatur). Et cognovit eos Joseph, 5
et ipsi non cognoverunt eum, et appellavit eos[5] dure et dixit eis: 'Explorare
terram[6] venistis,' et inclusit eos. Et mittens arcessivit illos et accipiens 6
Symeonem ab ipsis ligavit eum, et novem fratres suos dimisit[7]. Et 7
implevit vasa corum (frumento) et pecuniam ipsorum reddidit illis (in
saccis corum et nescierunt). Et mandavit illis de fratre suo juniore ut 8
adducerent illum, (nam indicaverant ei quod pater corum vivus erat et
frater corum junior.) Et ascenderunt ⟨filii Jacob⟩ de terra Aegypti 9
et venerunt in terram Canaam et enarraverunt patri suo quaecumque
evenerant eis, et quomodo dure locutus est cum eis princeps terrae et
detinuit[8] Symeonem, quousque exhibeamus [illi fratrem nostrum] Beniamin.
Et dixit Jacob: 'Sine filiis me fecistis: Joseph non est et Symeon non 10

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[1] MS. adds dedit illis ut manducarent, but corruptly; Gen. [2] Emended with Eth. from in primo anno; after anno MS. adds quia. [3] Eth. = gentibus terrae; but this suspiciously resembles Eth. Vers. of Gen. xli. 56 ለሕዙ: ሰብኦ: ግብጽ: [4] Gen. xlii. 5 omits. [5] MS. adds joseph. [6] Eth. = vestigia terrae; see note 27 on Eth. text. [7] MS. demisit. [8] MS. detenuit.

הַבָּאִים. [25] A omits. [26] So I have corrected from Lat. *dure* and Gen. xlii. 7 קָשׁוֹת, LXX σκληρά. MSS. read ወተስእሎሙ: see ver. 9, where ዐጸብጸበ: is rightly given by A B. [27] So LXX Gen. xlii. 9 ἴχνη, here perhaps = *aditus*, a loose rendering of "עֶרְוַת הָא, or it supposes "עִקְּבוֹת הָא; Lat. omits. [28] Lat. *mittens arcessivit;* ካዕበ: which B C omit, may be corrupt for ለኤከ: = *mittens; arcessivit* is better than ፈትሖሙ: [29] Lat. varies greatly, *et accipiens Symeonem ab ipsis ligavit eum.* What the true text is, I cannot decide. For አቖሙ: A reads አቖሙ: and C D ዐቖሙ: [30] ወፈነዎ: A. [31] Lat. omits, but Gen. xlii. 25 supports text. [32] ሰ B. [33] እጕሦሙ: A. [34] Lat. adds *filii Jacob.* [35] ወወ A B. [36] Lat. *exhibeamus illi fratrem nostrum.* [37] እመኮንክሙኒኬ: A. [38] ወዮሴፍኒ: B C.

11 ኢሀሎ:[1] ወብንያምሃኒ:[2] ትነሥእዎ፤ ላዕሌየኬ:[3] *ኮነ: እከይክሙ::[4] ወይቤ: ኢየሐውር:[5] ወልድየ: ምስሌክሙ: እመቦ: ከመ: ደውየ:[6] እስመ: ክልኤተ: ወለደት: እሞሙ: ወአሐዱ: ተሐጕለ:
ወዘንተኒ:[7] ትነሥኡኒ፤ *እመቦ: ከመ: ፈጸነ:[8] በፍኖት: ወታወርዱ: ሊተ: ርስጓኒየ:[9] በሐዘን: ውስተ:
12 ሞት:: እስመ: ርእየ:[10] ከመ: ገብአ: ወርቆሙ: ለጹሉ:[11] በዕቈሪሁ:[12] ወ*በዝ:[13] ፈርሀ: ፈንቃት::[14]
13 ወዐባርኒ: በዝን: ወንየለ: በምድረ: ከናአን: *ወበጹሉ: ምድር: ዘእንበለ: በምድረ: ግብጽ:[13]
እስመ: ብዙኃን: እም[1]ውሉደ: ግብጽ: ዘገቡ: ዘርአሙ: ለሲሲት:[15] እምዘ: ርእይዎ: ለዮሴፍ:
14 ከመ: ደስተጋብአ: ዘርአ: ወይሠይሞ:[16] ውስተ: መዛግብት: ወየዐቅብ: ለዓመተ: ዐባር:: ወተ
15 ሴሰይዎ: ሰብአ: ግብጽ: በቀዳሚ: ዓመት: ዘዓባርሙ:: ወሶበ: ርእየ: እስራኤል: ከመ: ኀየለ:
ጥቂ: ዓባር: ውስተ: ምድር: ወአልቦ: ድኂነ: ይቤ:[17] ለውሉዱ: ሖሩ: ግብኦ: ወንሥኡ: ለነ:
16 ሲሲተ: ኢንሙት:: ወይቤሉ: ኢነሐውር፤ እመ:[18] ኢመጽአ: እጉነ: ዘይንእስ: ምስሌነ: ኢነሐውር::
17 ወርእየ: እስራኤል:[19] እመ: ኢፈነዎ: ምስሌሆሙ: ይትሐጐሉ: ሱሎሙ: እምቅድመ: ዐባር::
18 ወይቤ: ሮቤል: ሀበኒዮ:[20] ውስተ: እዴየ: ወለእመ: ኢያግባእክዎ: ለከ: ቅትል:[21] ክልኤተ: ውሉድየ:
19 ህየንተ: ነፍሰ: ዚአሁ: ወይቤሎ: ኢየሐውር: ምስሌከ::[22] ወቀርበ: ይሁዳ: ወይቤ:[23] ፈንዎ:
ምስሌየ:[24] ወለእመ: ኢያግባእክዎ: ለከ: እቡሰ: እኩን: በቅድሜከ: ሱሎ: መዋዕለ: ሕይወትየ::
20 ወፈነዎ: ምስሌሆሙ: በካልኤ: ዓመት: ዘዝ: ሱባዔ: በ[25]ሠርቀ: ወርኀ: ወበጽሑ: ብሔረ: ግብጽ:
ምስለ: ሱሎሙ: እለ: የሐውሩ: ወአምኃሆሙ:[26] ውስተ: እደዊሆሙ፤ ማየ: ልብን፤ ወከርካዕ፤
21 ወጤርቤንቶስ፤[27] ወጸቃውዐ: መዓር::[28] ወበጽሑ: ወቀሙ: ቅድመ: ዮሴፍ: ወርእየ: ብንያም:
እኁሁ:[29] ወአእመሮ: ወይቤሎሙ: ዝኑ: እኁክሙ: ዘይንእስ: ወይቤልዎ: ውእቱ: ወይቤ:
22 እግዚአብሔር: ይሣሀልክ: ወልድየ:: ወፈነዎ:[30] ውስተ: ቤቱ: ወስምዖንሃኒ:[31] አውጽኦ: ሎሙ:
23 ወገብረ:[32] ሎሙ: ምሳሐ: ወአቅረቡ: ሎቱ: *እምሓሁ: ዘአምጽኡ:[33] በእደዊሆሙ:: ወበልዑ:
በቅድሜሁ:[34] ወወሀቦሙ: ክፍለ: ለጹሎሙ: ወበዝን: መክፈልተ: ብንያም: እመክፈልተ: ሱሎሙ:

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[1] B omits. [2] **ወብንያምኒ:** A. [3] **ላዕሌይኬ:** A. [4] Lat. *et impletis malitiam vèstram;* Vulg. Gen. xlii. 36 *haec omnia mala reciderunt*, hence Vulg. and Jubilees presuppose רַע as originally in Gen. xlii. 36; LXX and Mass. (also Sam. and Onk.) agree *ἐγένετο ταῦτα πάντα*; Mass. הָיוּ כֻלָּנָה. [5] Gen. xlii. 38 לֹא־יֵרֵד. [6] **ደወየ:** C D. [7] **ወዘንቱኒ:** A. [8] Should be **ደውየ:** cf. Lat. *et fuerit illi infirmitas aliqua;* Gen. xlii. 38 וְקָרָאָהוּ אָסוֹן. [9] **ርእስየ:** B D; **ርስዕናየ:** C. So LXX *μου τὸ γῆρας*; Lat. *canos meos;* either rendering of Gen. xlii. 38 possible. Does this point to influence of Vulg. on Lat.? [10] Lat. *dixerunt.* [11] Em. from **ጹሉ:** A B C; D omits; should we read **ለእሉ:** with Lat. *illis?* [12] **በዕቈሪሆሙ:** C D; Lat. *cum vasis ipsorum.* [13] Lat. omits. [14] Lat. adds *Jacob.* [15] **ለሲሲተ:** A B; Lat. *in custodia.* [16] **ወይሠይም:** A. [17] **ወይቤ:** A. [18] **ለእመ:** A. [19] A adds **ከመ:** [20] **ሀበኒ:** B. [21] **ቅተል:** A. [22] **ምስሌክሙ:** A; Gen. xlii. 38 עִמָּכֶם. [23] **ወይቤሎ:** C D. [24] **ምስሌነ:** A B. [25] **ዘ** A. [26] **ወአምሓሆሙኒ:** A. [27] **ጤሬቤንቶስ:** A. [28] Possibly a corrupt transliteration of צָרִי Gen. xliii. 11. [29] **እሐዋሁ:** B. [30] **ወፈነዎሙ:** C. [31] **ስምዖንሂኒ:** A. [32] **ወገብሩ:** A. [33] **አመጓ: ዘአቅረቡ:** B. [34] **በቅድሜሆሙ:** A.

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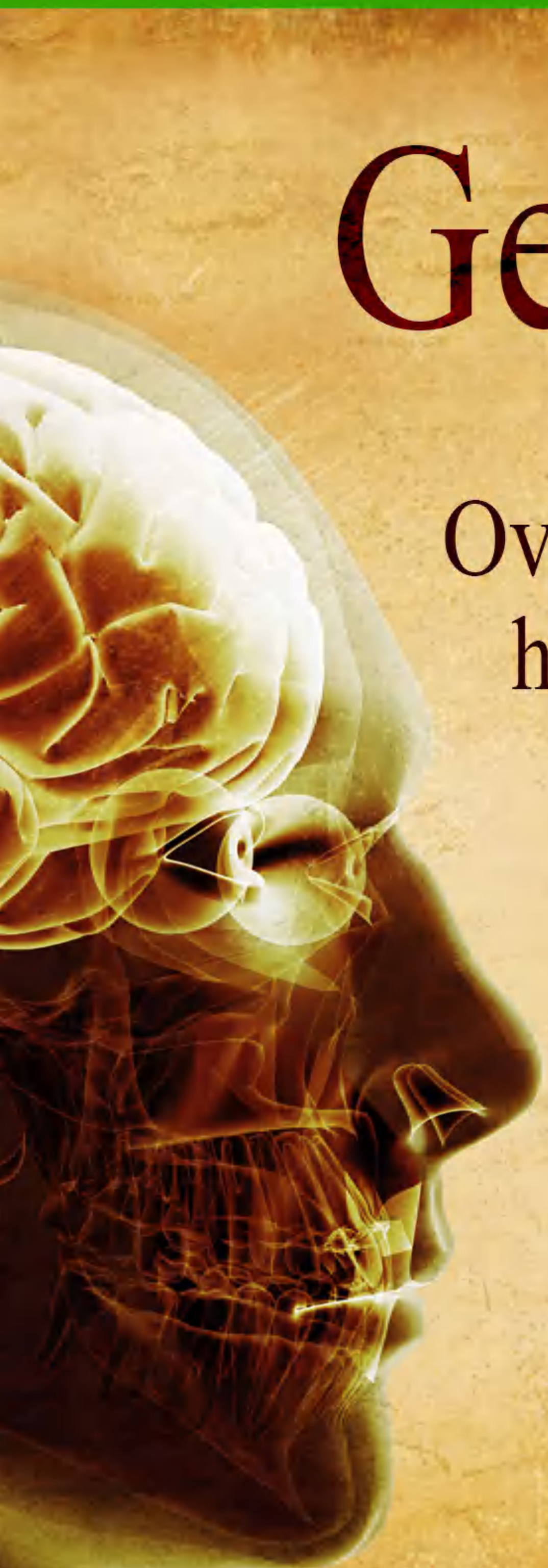

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ምንተኒ: ንዋየ: ወወርቀኒ:[1] ዘረከብነ: ቀዲሙ: ውስተ: አኅስሊነ:[2] *አሶጥነ: ደቂቅከ:[3] እምድረ:
5 ከናአን:: እፎ: እንከ: ንሰርቅ: ምንተኒ: *ንዋየ፤ ናሁ:[4] ንሕነሂ: ወአሕስሊነሂ: ፍትን: ወበንበ:[5]
ረከብከ: ጽዋዐ: ውስተ: ሐስለ:[6] አሐዱ: ብእሲ:[6] እምኔነ: ይትቀተል: ወንሕነሂ: ወአእዱገነሂ:[7]
6 ንትቀነይ: ለእግዚእከ:: ወይቤሎሙ: አኮ: ከማሁ: በንበ: ብእሲ: ዘረከብክዎ: ኪያሁ: ባሕቲት:
7 እነሥእ: ገብረ: ወአንትሙሰ: ተአትዉ:[8] በሰላም: ቤትክሙ:: ወእንዘ: ይፈትን: ውስተ: ንዋየሙ:
እምዘ: ይልህቅ: ቀደመ:[9] ወፈጸመ: በንበ: ዘይንእስ: ወተረከበ: ውስተ: ሐስለ: ብንያም::
8 ወሠጠጡ: አልባሲሆሙ: ወጸዐኑ:[10] ዲበ: አእዱገሆሙ: ወተመይጡ:[11] ሀገረ: ወበጽሑ: ቤተ:
9 ለዮሴፍ: ወሰገዱ: ሎቱ: *ዝሎሙ: በገጸሙ:[12] ውስተ: ምድር:: ወይቤሎሙ: ዮሴፍ:[13] እኩየ:[14]
ገበርክሙ: ወይቤሉ:[15] ምንተ: ንበል:[16] ወምንተ: ንትዋቀስ: እግዚእነ:[17] ረከበ: አበሳሆሙ:
10 ለአግብርቲ*ሁ፤ ናሁ:[18] ንሕነ: አግብርት:[19] ለእግዚእነ: ወአእዱገነሂ::[20] ወይቤሎሙ: ዮሴፍ:
እግዚአብሔር: አንሰ: እፈርህ: አንትሙሰ: ሖሩ:[21] አብያቲክሙ: ወእኁክሙ*ሰ:[22] ከመ: ይኩን:
ቅኑየ: እስመ: እኩየ: ገበርክሙ: ኢታእምሩኑ: ከመ: ያስተቀስም:[23] ብእሲ: ጽዋዎ:[24] በከመ: አነ:[25]
11 በዝ: ጽዋዕ: ወኪያሁ: ሰረቅክሙኒ::[26] ወይቤ: ይሁዳ: ላዕሌየ:[27] እግዚኦ: እትናገር: *ገብርክ:
ቃለ:[28] ውስተ: እዝነ: እግዚእየ፤ ክልኤተ: አንወ: ወለደት: እሙ: ለገብርክ: ለአቡነ: ለነ፤ አሐዱ:
ወፅአ:[29] ወተገድፈ:[30] ወአልቦ: ዘተረከበ:[31] ወውእቱ: ባሕቲቱ:[32] ተረፈ: እም[33]እሙ: ወገብርክሂ:
12 አቡነ: ያፈቅሮ: ወነፍሱኒ: እስርት:[34] እም[35]ነፍሰዝ:: ወይክውን: እምከመ: ሖርነ: ንበ: ገብርክ:
አቡነ:[36] ወ*እምከመ:[22] ኢሀሎ: ምስሌነ:[37] ወሬዛ: ይመውት: ወንቀጽዕ:[38] አባነ:[39] በሐዘን: እስከ:
13 ለመዊት:: ወእንበር:[40] አነ: *ገብርክ: ባሕቲ:[41] ህየንቴሁ: ለሕፃን: ገብረ: ለእግዚእየ: ወይሖር:
ወሬዛ: ምስለ: አንዊሁ: እስመ: *ተሀበይክዎ: እምእዴሁ: ለገብርክ: አቡነ:[42] ለነ:: ወለእመ:
ኢደግባእክዎ: ይኤብስ: ገብርክ: ለአቡነ: ዝሎ*ን:[6] መዋዕለ::

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[1] ወርቅኒ: A. [2] አሕሳሊነ: A. [3] ኢሰጥነ: ደቅክ: A; ኢሄጥነ: B. [4] ንዋይ: ነዋየነ: A. [5] ወውእይ: B. [6] B omits. [7] Gen. xliv. 10 omits. [8] ትኣትዉ: B; Gen. xliv. 10 תִּהְיוּ נְקִיִּם. [9] ቅድመ: B. [10] ወጸዐነ: B. [11] ተሠውጡ: B. [12] Gen. xliv. 14 omits. [13] A D omit, but Gen. xliv. 15 supports B C. [14] Contrast Gen. xliv. 15. [15] ወይቤሎ: A; ወይቤልዎ: C D; Gen. xliv. 16 supports A. [16] ንብል: A. [17] ዘእግዚእነ: B C. [18] ክ: ነየነ: A D; ክ: ነየ: C. [19] አግብርቲ: A. [20] C D add ለክ: [21] C D add ውስተ: [22] A omits. [23] Em. with Gen. xliv. 5, 15 from ያስተአድም: [24] ጸውዖ: B. [25] C adds እሰቲ: [26] ሰረቅመሙ: A. [27] Due to a mistranslation of בִּי (=δέομαι), cf. Gen. xliv. 18; hence for ላዕሌየ: which is here meaningless, read ብቍዐረ: =δέομαι. [28] B trans. [29] ወፅአ: A. [30] Contrast Gen. xliv. 28 וָאֹמַר אַךְ טָרֹף טֹרָף. [31] ዘረከቦ: A; Gen. xliv. 28 רְאִיתִיו. [32] ባሕቲት: A. [33] ለ A B C. [34] So Mass. Gen. xliv. 30; LXX ἐκκρέμαται less closely. [35] ምስለ: A. [36] So LXX, Syr., Vulg. against Mass., Sam. Gen. xliv. 30 אָבִי. [37] So Sam., LXX, Syr., Vulg. against Mass. and Onk. Gen. xliv. 31 which omit. [38] Stronger than הוֹרִידוּ Gen. xliv. 31. ወንቀጽዐ: C; ወነቅጸ: D, both wrong. [39] አቡነ: A D. [40] እነበር: A B, but Gen. xliv. 33 supports C D. [41] A trans. [42] Emend with Gen. xliv. 32 ተሀበየ: ገበርክ: እምእዴሁ: ለአቡነ:

ወርእየ፡ ዮሴፍ፡ ከመ፡ ልበ፡ ዝሉሙ፡ ዕሩይ፡ ብእሲ፡ ምስለ፡ ካልኡ፡ ለ[1]ሠናይ፡ ወስእነ፡[2] ተዐግሦ፡ ወነገሮሙ፡ ከመ፡ ውእቱ፡ ዮሴፍ። ወተናገረ፡ ምስሌሆሙ፡ በከመ፡[3] ልሳነ፡ ዕብራይስጥ፡ ወሐቀፈ፡ ክሳውዲሆሙ፡ ወበከየ፡ ወእሙንቱሰ፡ ኢያእመርዎ፡ ወእንዘ፡ ይብክዩ።[4] ወይቤሎሙ፡ ኢትብክዩ፡[5] ላዕሌየ፡ ወ[6]አፍጥኑ፡ ወአምጽእዎ፡ ለአቡየ፡ ኀቤየ፡ ወትረኢዩ፡ ዘ[7]ይነብብ፡ እሩየ፡[8] ወአዕይንቲሁኒ፡ ለእጉየ፡ ብንያም፡ ይረኢያ።[9] እስመ፡ ናሁ፡ ዝንቱ፡ ካልእ፡[10] ዓም፡[11] ዘዐባር፡ ወዓዲ፡ ኃምስቱ፡ ዓመት፡[12] ሀሎ፡ ወአልቦ፡ ማእረር፡ ወአልቦ፡ ፍረ፡ ዕፅ፡ ወአልቦ፡ ሐሪስ።[13] ፍጡነ፡[14] ረዱ፡ አንትሙ፡ ወአብያቲክሙ፡ ከመ፡[15] ኢትትሐጐሉ፡[16] በዐባር፡ *ወኢትተክዙ፡ በእንተ፡ ጥሪትክሙ፡[17] እስመ፡ ለሠሪዕ፡ አቅደመ፡ ፈንዎትየ፡ እግዚአብሔር፡ ቅድሜክሙ፡ ከመ፡ ይሕየዉ፡ ሕዝብ፡ ብዙኃን። ወዜንውዎ፡ ለአቡየ፡ ከመ፡ ዓዲ፡ ሕያው፡ አነ፡ ወእንትሙ*ኒ፡[18] ናሁ፡ ትረኢዩ፡[19] ከመ፡ ሠርዐኒ፡ እግዚአብሔር፡ ከመ፡ እንተ፡ አቡሁ፡ ለፈርዖን፡ ወከመ፡ እመብል፡[20] ውስተ፡ ቤቱ፡ ወዲበ፡ ዙሉ፡ ምድረ፡ ግብጽ። ወዜንውዎ፡[21] ለአቡየ፡ ዙሎ፡ ክብርየ፡ ወዙሎ፡ ዘመጠነ፡ ወሀበኒ፡ እግዚአብሔር፡ ብዕለ፡ ወክብረ። ወወሀቦሙ፡ *በቃለ፡ አፈ፡ ፈርዖን፡[22] ሰረገላተ፡ ወስንቀ፡ ለፍኖት፡ ወወሀቦሙ፡ ለዙሎሙ፡ አልባሰ፡ ኀብር፡[23] ወብሩረ።[24] ወለአቡሆሙ*ኒ፡[7] ፈነወ፡ አልባሰ፡ ወብሩረ፡ ወዐሠርተ፡ እእዱገ፡ ዘይወስዱ፡ ስርናየ፡ ወፈነዎሙ። ወዐርጉ፡ ወዜነዉ፡ ለአቡሆሙ፡ ከመ፡ ዮሴፍ፡ ሕያው፡ ወከመ፡ ውእቱ፡ ይሰፍር፡[25] ስርናየ፡ ለዙሉ፡ አሕዛበ፡[26] ምድር፡ ወይሜብል፡ ዲበ፡ ዙሉ፡ ምድረ፡ ግብጽ። ወኢአምነ፡ አቡሆሙ፡ እስመ፡ *ደንገፀ፡ በሕሊናሁ፡[27] ወእምዝ፡ ርእየ፡ ሰረገላተ፡ ዘፈነዎ፡ ዮሴፍ፡ ወተሐደሰት፡[28] ሕያዊት፡[29] መንፈሱ፡[30] ወይቤ፡ *ዐቢይ፡ ውእቱ፡ ለተ፡[31] እመ፡[32] ዮሴፍ፡ ሕያው፤ እረድ፡ ወእርአዮ፡ ዘእንበለ፡ እመት።

ወተንሥአ፡ እስራኤል፡ እምካራን፡ እምቤቱ፡ በሠርቀ፡ ማልስ፡ ወርኀ፡ ወሖረ፡ እንተ፡ ፍኖተ፡ ፶፬ ዐዘቅተ፡ መሐላ፡ ወሥዐ፡ መሥዋዕተ፡ ለአምላከ፡ አቡሁ፡ ይስሓቅ፡ እመ፡[33] ሰቡዐ፡ ለዝ፡ ወርኀ። ወተዘከረ፡ ያዕቆብ፡ ሕልመ፡ ዘርእየ፡[34] በቤቴል፡ ወፈርሀ፡ ወሪደ፡[35] ውስተ፡ ግብጽ። ወእንዘ፡ ይሔሊ፡ ይልእክ፡ ለዮሴፍ፡ ከመ፡ ይምጻእ፡ ኀቤሁ፡ ወኢይረድ፡[36] ውእቱ፡ ወነበረ፡ ህየ፡ ሰቡዐ፡ 2, 3

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[1] በ A. [2] ወስእኑ፡ A. [3] በ C D. [4] ይብኪዩ፡ B. [5] ኢትብኪዩ፡ B. [6] A B omit. [7] B omits. [8] ንሙት፡ B. [9] ይርእያ፡ A. From ወትረኢዩ፡ to ይረኢያ፡ em. from ወእርአዮ፡ ዘእንበለ፡ እመት፡ ወአዕይንቲሁኒ፡ ለእጉየ፡ ብንያም፡ እንዘ፡ ይረኢያ፡ with Gen. xlv. 12. [10] ካዕብ፡ B. [11] ዓመት፡ A. [12] ዓመት፡ A B; ዓም፡ C D. [13] ሐርስ፡ A. [14] A omits. [15] ወ B. [16] Gen. xlv. 11 פֶּן־תִּוָּרֵשׁ; LXX ἵνα μὴ ἐκτριβῇς; Vulg. *ne . . . pereas.* [17] A good rendering of the sense of Gen. xlv. 20 וְעֵינְכֶם אַל־תָּחֹס עַל־כְּלֵיכֶם. [18] ሂ B. [19] ትርእዩ፡ A. [20] እሜብል፡ A. [21] ዜነውዉ፡ A. [22] So also Syr. Gen. xlv. 21 ܠܡܐ ܕܦܘܡܗ ܕܦܪܥܘܢ against all other texts and versions. [23] ኀቡረ፡ B; cf. Gen. xlv. 22 חֲלִפוֹת. [24] ወብሩርር፡ A B. [25] ይሰፍር፡ B D. [26] አሕዛብ፡ A. [27] So LXX Gen. xlv. 26 ἐξέστη ἡ διάνοια; Heb. וַיָּפָג לִבּוֹ; B omits ሁ. [28] ተሐሰየት፡ A. [29] ወሐይወት፡ B C D. [30] ነፍሱ፡ A. [31] So LXX Gen. xlv. 28 μέγα μοί ἐστιν; Heb. רַב; Mass. and Sam. omit ለተ፡ against LXX, Syr., Vulg., Onk. [32] እስመ፡ B C D, but LXX εἰ supports A. [33] እም፡ A. [34] ዘሐለመ፡ C D. [35] ወረደ፡ B. [36] ወኢረድ፡ B.

4 ዕለተ: እመቦ: ከመ: ይርአይ: ራእየ: እመ: ይነብር: ወለእመ: ይመውር።[1] ወገብረ: በዓለ:[2]
ማእረር:[3] ቀዳሜ:[4] ፍሬ:[5] እምሥርናይ: ብሉይ: እስመ: አልቦ: ውስተ: ዙሉ: ምድረ: ከናአን:
ምልአ: እድ: ምንተ*ኒ:[6] ዘርአ: ውስተ: ምድር: እስመ: ዐባር: ውእቱ: ኮነ: *ለዙሉ: አራዊት:[7]
ለእንስሳ: ወለአዕዋፍ: ወለሰብእኒ።

5 ወአመ: *ዐሡሩ: ወሰዱሱ:[8] አስተርአየ: እግዚአብሔር: ወይቤሎ: ደዕቆብ: ደዕቆብ: ወይቤ:
*ነየ: አነ:[9] ወይቤሎ: አነኬ: አምላከ: አበዊከ: አምላከ:[10] አብርሃም: ወይስሓቅ፤ ኢትፍራህ: ወሪድ:
6 ግብጽ: እስመ: ውስተ: ዐቢይ: ሕዝብ: እሬስየከ:[11] በህየ። አነ: እወርድ: ምስሌከ: ወአነ:
እወስደከ: ወበዛቲ:[12] ምድር: ትትቀበር: ወዮሴፍ: ደነብር: እዴሁ: ዲበ: አዕይንቲከ፤ ኢትፍራህ:
7 ረድ: ውስተ: ግብጽ። ወተንሥኡ:[13] ውሉዱ: ወውሉደ: ውሉዱ: ወአጽዐኑ: አባሆሙ: ወንዋዮሙ:
8 ዲበ: ሰረገላት። ወተንሥአ: እስራኤል: እምዐዘቅተ: መሐላ: አመ: *ዐሡሩ: ወሰዱሱ:[8] ለዝ:
9 ወርኅ: ሣልስ: ወሶረ: ብሔረ: ግብጽ። ወፈነወ: እስራኤል: ቅድሜሁ: ኀበ: ዮሴፍ: ወልዱ:[14]
ይሁዳሃ: ከመ: ያስተሓይጽ:[15] ምድረ: ጌሴም:[16] እስመ: [ህየ:] ይቤሎሙ:[17] ዮሴፍ: ለአኀዊሁ:
10 ይምጽኡ: ከመ: ይኅድሩ: ህየ: ከመ: ይኩኑ: ቅሩበ:[18] ዚአሁ። ወይእቲ*ኒ:[19] ሠናይት: በምድረ:
11 ግብጽ: ወቅርብት: ኀቤሁ: ለዙሉ:[20] ወለእንስሳሂ።[21] ወዝ: አስማቲሆሙ: ለውሉደ:[22] ደዕቆብ:
12 *እለ: ሖሩ: ውስተ: ግብጽ: ምስለ: ደዕቆብ:[23] አቡሆሙ። ሮቤል: በኩሩ: ለእስራኤል:
13 ወዝ: አስማቲሆሙ: ለውሉዱ: ኤኖክ: ወፋሉስ: ወ*ኤስሮም:[24] ወከራሚ:[25] ፮።[26] ስምዖን:
ወውሉዱ: ወዝ: አስማቲሆሙ: ለውሉዱ: ኢያሙኤል: ወኢየሚን:[27] ወ*አዎት:[28] ወኢየኪም:[29]
14 ወ*ሳአር:[30] ወ*ሰውል:[31] ወልዱ: ለ*ከናናዊት:[32] ፯።[33] ሌዊ: ወውሉዱ:[34] ወዝ: አስማቲሆሙ:
15 ለውሉዱ: ጌድሶን:[35] ወ*ቀዓት:[36] ወ*ሜራሪ:[37] አርባዕቱ።[38] ይሁዳ: ወውሉዱ:[39] ወዝ: አስማ
16 ቲሆሙ: ለውሉዱ: ሴሎም:[40] ወ*ፋሬስ:[41] ወዛራ: ፭። ይሳኮር:[42] ወውሉዱ: ወዝ: አስማቲሆሙ:

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[1] ይረድ: A. [2] በዐለ: A B. [3] ማእረረ: A. [4] Em. from ቀዳሚ: of MSS. [5] B omits; A adds ስርናይ: [6] ሂ A. [7] B omits ዙሉ: and trans. ለአራዊት: to end of sentence. [8] ዐሡር: ወሰዱስ: B. [9] So Gen. xlvi. 3, but LXX *τί ἐστιν*. [10] C D omit. [11] እሠርዐከ: A B D; but Gen. xlvi. 3 (Mass., Sam., LXX) support C. [12] በዛቲ: A; ወበዘ: B; ኀበ: ዛቲ: C. [13] ወተንሥአ: C D. C adds ወተንሥኡ: D adds ውእቱ: [14] ወልደ: A. [15] ያስተኀይጽ: B. This implies לְרְאוֹת in Gen. xlvi. 28; so Onk. לְפָנָאָה with a different turn; Mass. stands alone in giving לְהוֹרוֹת; Sam. followed by Sam. Vers., LXX, Syr. gives לְהֵרָאוֹת. [16] ጌሤም: A. [17] ይቤ: B. [18] ቅሩበኒ: B. [19] ሰ B. [20] C adds እስራኤል: [21] ወእለሂ: እንስሳ: A; ወለነሂ: እንስሳ: B; ወለእለሂ: እንስሳ: C. [22] ደቂቀ: B. [23] B omits through homeoteleuton. [24] ኤሶሮም: A. [25] ወከራማ: A. [26] ኃምስቱ: B. [27] B omits. [28] Gen. xlvi. 10 אוֹהַד; LXX Ἀωδ. [29] ወኢያኪት: B. [30] Gen. xlvi. 10 צֹחַר; LXX Σάαρ. [31] Gen. xlvi. 10 שָׁאוּל; LXX Σαμουήλ. [32] Em. with Gen. xlvi. 10 from ፍኔሰዋት: A, ሲፍናዋት: B, ፈኒሳዊት: C D. [33] ሰብዓቱ: B. [34] ወአኀዊሁ: A B. [35] ጌዳሰን: A; Gen. xlvi. 11 גֵּרְשׁוֹן. [36] ቃዓደ: A; ቃአድ: B; Gen. xlvi. 11 קְהָת. [37] ሜራረ: A; ሚራረ: B. [38] A omits. [39] ወውሉደ: A. [40] ሰሎሞን: A; ሰሎም: B. [41] ፋራስ: B. [42] የሰክር: A.

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26, 27 ዐሠርቱ፡ *ወአሐዱ። ወኮነ፡ ዙሉ፡ ነፍስ፡ ዘራሔል፡ ዐሠርቱ፡[1] ወአርባዕቱ። ወወሊደ፡ ባላ፡ ላእክታ፡[2]
28 ለራሔል፡ ብእሲቱ፡ ለያዕቆብ፡ ዘወለደት፡ ለያዕቆብ፡ ዳን፡[3] ወንፍታሌም። ወዝ፡ *አስማተ፡
ውሉዶሙ፡[4] እለ፡ ቦኡ፡ ምስሌሆሙ፡ ውስተ፡ ግብጽ፤ ወ[5]ውሉደ፡ ዳን፡ ኩሲም፡[6] ወሳሞን፡[7]
29 ወአሱዲ፡ ወኢያክ፡ ወሰሎሞን፡[8] ስድስቱ። ወሞቱ፡ በዓመተ፡ ቦኡ፡ በግብጽ፡[9] ወተርፎ፡[10] ለዳን፡
30 ኩሲም፡[6] ባሕቲቱ። ወዝ፡ አስማቲሆሙ፡ ለውሉደ፡ ንፍታሌም፡ ኢያሲኤል፡[11] ወ*ጋሃኒ፡[12]
31 ወ*እሰአር፡[13] ወ*ሰሉም፡[14] ወ*ኤዉ።[15] ወሞተ፡ ኤዉ፡[15] በግብጽ፡ ዘተወልደ፡ እምድኅረ፡ ዓመተ፡
32, 33 ዐባር። ወኮኑ፡ ዙሎሙ፡ ነፍስ፡[16] ዘራሔል፡ ፷ወ፮።[17] ወዙሉ፡ መንፈስ፡ ዘያዕቆብ፡ ዘቦኡ፡ ውስተ፡
ግብጽ፡ ሰብዓ፡ መንፈስ፡ እሉ፡ እንከ፡ ውሉዱ፡ ወውሉደ፡ ውሉዱ፡ ዙሎሙ፡ *ሰብዓ፤ ወኃምስተ፡[18] እለ፡
34 ሞቱ፡ በግብጽ፡ *ዘእንበለ፡ ዮሴፍ፡[19] ወውሉድኒ፡ አልቦሙ። ወበምድረ፡ ከናአን፡ ሞቱ፡[20] ለይሁዳ፡
ክልኤቱ፡[21] ደቂ፡ ዔር፡ ወአውናን፡ ወአልቦሙ፡ ውሉደ፡ ወቀበርዎሙ፡ ደቂቀ፡ እስራኤል፡ ለእለ፡
ተሐጕሉ፡ ወተሠይሙ፡[22] ውስተ፡ ሰብዓ፡ ሕዝብ።[23]

፴፮ ወቦኡ፡ እስራኤል፡ ውስተ፡ ብሔረ፡ ግብጽ፡ ውስተ፡ ምድረ፡ ጌሤም፡[24] አመ፡ ሠርቀ፡ ወርኀ፡
2 ራብዕ፡ በካልኤ፡ ዓመት፡ ዘሱባኤ፡ ሣልስ፡ ዘ*፴ወ፮[25] ኢዮቤልዉ። ወመጽአ፡ ዮሴፍ፡ ይትቀበል፡
3 አባሁ፡[26] ደዕቆብሃ፡ ውስተ፡ ምድረ፡ ጌሤም፡[24] ወሐቀፈ፡ ኀሳደ፡ አቡሁ፡ ወበከየ። ወይቤሎ፡
እስራኤል፡ ለዮሴፍ፡ እሙት፡ ይእዜስ፡[27] *እምዘ፡ ርኢኩከ፡[28] ወይእዜኒ፡ ይትባረክ፡ እግዚአብሔር፡
አምላክ፡ እስራኤል፡ አምላክ፡ አብርሃም፡ ወአምላክ፡ ይስሓቅ፡ ዘኢከልአ፡ ምሕረቶ፡ ወሣህሎ፡
4 እምገብሩ፡ ደዕቆብ። ዐቢይ፡ ሊተ፡ ዘርኢኩ፡ ገጸከ፡ እንዘ፡ ሕያው፡ አነ፡ እስመ፡ አማን፡ ህልው፡
ራእይ፡ ዘ[29]ርኢኩ፡ በቤቴልኒ ይትባረክ፡ እግዚአብሔር፡ አምላኪየ፡[30] ለዓለመ፡ ዓለም፡ ወቡሩክ፡
5 ስሙ። ወበልዐ፡ ዮሴፍ፡ ወአንቄሁ፡ በቅድመ፡ አቡሆሙ፡ ኀብስተ፡ ወሰትዩ፡ ወይነ፡ ወተፈሥሐ፡
ደዕቆብ፡ ፍሥሓ፡ ዐቢየ፡ ጥቂ፡ እስመ፡ ርእዮ፡ ለዮሴፍ፡ እንዘ፡ ይበልዕ፡ ምስለ፡ አንቄሁ፡
ወይሰቲ፡[31] በቅድሜሁ፡ ወባረኮ፡ ለፈጣሬ፡ ዙሉ፡ ዘዐቀቦ፡ ወዐቀበ፡ ሎቱ፡ ፲ወ፪[32]ውሉደ።
6 ወወሀቦ፡[33] ዮሴፍ፡ ለአቡሁ፡ ወለአንቄሁ፡ ሀብተ፡ ከመ፡ ይኅድጉ፡ ምድረ፡ ጌሤም፡ ወውስተ፡

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[1] A omits through homeoteleuton. [2] **ለእክታ፡** B; **ለአኪታ፡** C D. [3] **ዳንሃ፡** A B. [4] **አስማቲሆሙ፡** A B. [5] B omits. [6] **ዙሲመ፡** A; Gen. xlvi. 23 חֻשִׁים; LXX Ἀσόμ. [7] **ወሰመን፡** A; Gen. xlvi. 23 omits this and three next names. [8] **ወስሎምን፡** A. [9] B trans. before **በዓመተ፡** [10] **ወተረፎ፡** A. [11] **ኢየሲኤም፡** A. [12] **ገሃኒ፡** B; Gen. xlvi. 24 גּוּנִי; LXX Γουνί. [13] **አሰአር፡** A; Gen. xlvi. 24 יִצְהָר; LXX Ἰσσααρ. [14] **ስሎም፡** A; **ሱሎም፡** C D; Gen. xlvi. 24 שִׁלֵּם; LXX Συλλήμ; but Sam. שלום and 1 Chron. vii. 13 support text, and Syr. ܫܠܡ points in same direction. [15] **ኤዉ፡** B; Gen. xlvi. 24 omits; C adds ፮. [16] A B omit. [17] **ዐሥራ፡ ወስድስቱ፡** B. [18] ፷ወ፮ A. [19] **ዘእንበለ፡ ደውስቡ፡** A; **እለ፡ ኢደውሰቡ፡** D. [20] MSS. ሞትዎ፡ [21] **ክልኤት፡** A. [22] **ወተሰምዩ፡** A. [23] **አሕዛብ፡** A. [24] **ጌሠም፡** B. [25] **አርብዓ፡ ወኃምስቱ፡** B. [26] **አቡሁ፡** A. [27] **ይእዜ፡** B; Gen. xlvi. 30 הַפָּעַם; LXX ἀπὸ τοῦ νῦν. [28] Gen. xlvi. 30 אַחֲרֵי רְאוֹתִי; LXX ἐπεὶ ἑώρακα; Vulg. *quia vidi*. [29] **እንተ፡** B. [30] **አምላክየ፡** B. [31] **ወሰትዩ፡** A. [32] **ዓሠርተ፡ ወክልኤት፡** B. [33] **ወወሀቦ፡** A.

ራሜሴና:[1] ወሶሎ: አድያማሃ: ሎሙ: ዘይኴንን:[2] በቅድሜሁ: ለፈርዖን:: ወነደረ:[3] እስራኤል: ወውሉዱ: ምድረ: ጌሤም: ምሥናይሃ:[4] ለምድረ: ግብጽ: ወእስራኤልሰ: ወልደ: ምእተ: ወሣላሳ: ዓመት: አመ: ቦአ: ውስተ: ግብጽ:: ወሴሰዮሙ: ዮሴፍ: ለአቡሁ:[5] ወ*ለ[6]እንዊሁ: 7
ወ[7]ጥሪቶሙ*ሂ:[6] ኀበውዘ: *በከመ: የአኽሎሙ:[8] ለሰብዐቱ: ዓመታት: ዐባር::[9] ወሐመት: ምድረ: 8
ግብጽ: *እምቅድመ:[10] ገጸ: ዐባር:[9] ወእስተጋብአ:[11] ዮሴፍ: ኩለንታሃ:[12] ምድረ: ግብጽ: ለፈርዖን:
በእኅል:[13] ወሰብአኒ:[14] ወእንስሳሆሙኒ:[15] ወሶሎ: አጥረየ: ለ[16]ፈርዖን:: ወተፈጸመ: ዓመታት: 9
ዐባር: ወወሀበ: ዮሴፍ: ለአሕዛብ: ዘውስተ: ምድር: ዘርአ: ወሲሲተ: ከመ: ይዘርኡ: ምድረ:[17]
በሳምን: ዓመት: እስመ: መልአ: ፈለግ: ዲበ: ኩሉ:[18] ምድረ: ግብጽ:: እስመ: በሟ[19]ዓመታት: ዐባር:[9] 10
ኢመልአ:[20] ወኢሰቀየ:[21] ዘእንበለ: ውሑዳት:[22] መካን:[22] ኀበ: ድንጋግ:[23] ፈለግ: *ወይእዜሰ:
መልአ:[24] ወዘርኡ:[25] ግብጽ: ምድረ: ወ*አረሩ:[26] *ብዙኀ: ሥርናየ:[27] በውእቱ: ዓመት:: ወውእቱ: 11

(Et labora)vit terra Aegypti a facie famis. Et possedit[1] Joseph totam XLV.
terram Aegypti Faraoni in esca, nam homines et jumenta et universa
adquisivit Pharaoni. Et consummati sunt [septem] anni famis, et dedit 9
Joseph populo terrae semina et escas, ut seminarent ⟨terram⟩ anno
octavo, propter quod fluvius ascenderat in omnem terram Aegypti. In 10
septem enim annis famis ⟨non⟩ ascenderat et non adaquaverant nisi
modica loca secus litus fluminis, (nunc autem ascendit) et seminaverunt
[in anno octavo] Aegyptii terram suam et collegerunt fructus bonos in
anno illo. Hic annus primus *septimanae quartae[2] quinto et quadra- 11

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[1] Possedit in late Lat.=acquisivit. [2] MS. septimanarum quinti.

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[1] ራሜሴና: B; ራሚሲቲና: C; ራሚሲኡ: D. [2] ዘይኴንኡ: B C. [3] ወነደሩ: A. [4] ምሥናዩሃ: B. [5] አበሁ: B. [6] B omits. [7] ወበ C D. [8] As Gen. xlvii. 12 has לְפִי הַטָּף and LXX *κατὰ σῶμα*, the above seems a corruption of በከመ: አካሎሙ: = *κατὰ σῶμα αὐτῶν*. For የ″ B reads ደአኽሎሙ: [9] ዓበር: B. [10] So Gen. xlvii. 13 מִפְּנֵי, but LXX *ἀπό*. [11] Gen. xlvii. 20 וַיִּקְנְוּ; LXX *ἐκτήσατο*; A reads ወአስተጋብኡ: [12] ኩላንተሃ: A. [13] ወበእኅል: A; B omits; Lat. supports C D. [14] Em. from ሰብእኒ: [15] ወእንስሳሆሙኒ: B; Lat. *et jumenta*. [16] Em. from ወ of B in accordance with Lat. *Pharaoni*. [17] Restored from Lat. *terram* and Gen. xlvii. 23. [18] ኩላ: B. [19] በሰብዓቱ: B. [20] Emended with Lat. *non ascenderat* from መልኡ: D. A B C omit abruptly, but A B C D prefix ወ to following verb. [21] ወኢሰቀደ: A; ወኢሰቀየት: C; ወኢሰትየ: D. [22] A puts in acc. [23] ደንጋጋ: A. [24] Lat. omits. [25] Lat. adds *in anno octavo*. [26] Em. with Lat. *collegerunt* from ፈረየት: [27] We should possibly, with Lat. *fructus bonos*, read ፍሬ: ሠናየ: B gives ብዙኀ: ሠናየ: A C D support text.

12 ዓመት፡ ቀዳሚ፡ ዘሱባዔ፡ ራብዕ፡ ዘ[1]*አርብዓ፡ መኃምስቱ፡[2] ኢዮቤሌው፡፡[3] ወነሥአ፡ ዮሴፍ፡
እምኵሉ፡[4] ዘፈርየ፡[5] ኃምስቶ፡[6] ለንጉሥ፡ ወ*ራብዕተ፡ እደ፡[7] ኀደገ፡ *ሎሙ፡ ለሲሲት፡[8] ወለዘርእ፡
13 ወረሰዮ፡ ዮሴፍ፡[9] ሥርዐተ፡ ለምድረ፡ ግብጽ፡ እስከ፡ ዛቲ፡ ዕለት፡፡ ወሐይወ፡ እስራኤል፡ በምድረ፡
ግብጽ፡ ፲ወ፯[10]ዓመተ፡ ወኮና፡ ኵሎን፡ መዋዕል፡ እለ፡ ሐይወ፡ ሠለስቱ፡ ኢዮቤልውስ፡[11] *ምእት፡
ወአርብዓ፡ ወሰብዓቱ፡[12] ዓመት፡ ወ*ሞተ፡[13] በዓመት፡ ራብዕ፡ ዘሱባዔ፡ ኃምስ፡ ዘአርብዓ፡ ወኃምስቱ፡[14]
14 ኢዮቤልውስ፡፡[15] ወባረኮሙ፡ እስራኤል፡ ለውሉዱ፡ ዘእንበለ፡ ይሙት፡ ወነገሮሙ፡ ኵሎ፡ ዘኮነ፡[16]
ይረክቦሙ፡[17] በ[18]ምድረ፡ ግብጽ፡ ወ[19]በ*ደኃሪ፡[20] መዋዕል፡ *ዘከመ፡ ይመጽእ፡ ላዕሌሆሙ፡
15 አይድዖሙ፡[19] ወባረኮሙ፡ ወ*ወሀቦ፡[21] ለዮሴፍ፡ ክልኤተ፡ መክፈልተ፡ በዲበ፡ ምድር፡፡ ወኖመ፡
ምስለ፡ አበዊሁ፡ ወተቀብረ፡ ውስተ፡ በዐት፡ ዘካዕበት፡ በምድረ፡ ከናአን፡ ቅሩበ፡ አብርሃም፡ አቡሁ፡
16 ውስተ፡ መቃብር፡ ዘከረየ፡ ለርእሱ፡ ውስተ፡ በዐት፡[22] ዘካዕበት፡[23] በምድረ፡ ኬብሮን፡፡ ወወሀበ፡[24]
ኵሎ፡ መጻሕፍቲሁ፡ ወመጻሕፍተ፡ አበዊሁ፡[25] ለሌዊ፡ ወልዱ፡ ከመ፡ ይዕቀቦ*ን፡[13] ወከመ፡ ያሐድሶን፡
ለውሉዱ፡[13] እስከ፡ ዛቲ፡ ዕለት፡፡

፴፮ ወኮነ፡ እምድኅረ፡ ሞተ፡ ያዕቆብ፡ በዝኁ፡ ውሉደ፡ እስራኤል፡ በምድረ፡ ግብጽ፡ ወኮኑ፡ ሕዝበ፡
ብዙኀ፡ ወኮኑ፡ ኵሎሙ፡[26] ዕሩያነ፡ በልቦሙ፡ ከመ፡ ያፍቅር፡ እኅው፡ እኅዋሁ፡[27] ወከመ፡ ይትራዳእ፡
ብእሲ፡ ምስለ፡ እኁሁ፡ ወበዝኁ፡ ፈድፋደ፡[28] ወበዝኁ፡[13] ጥቀ፡ ዐሠርተ፡[29] ሱባዔ፡ ዓመታት፡[30] ኵሎ፡[31]
2 መዋዕለ፡ ሕይወቱ፡ ለይሴፍ፡፡ ወአልቦ፡ ሰይጣን፡ ወአልቦ፡ ምንተኒ፡ እኩየ፡[32] ኵሎ፡ መዋዕለ፡
ሕይወቱ፡ ለዮሴፍ፡ እለ፡ ሐይወ፡ እምድኅረ፡ አቡሁ፡ ያዕቆብ፡ እስመ፡ ኵሎሙ፡ ግብጽ፡ ያከብ
3 ርዎሙ፡ ለውሉደ፡ እስራኤል፡ ኵሎ፡ መዋዕለ፡ *ሕይወቱ፡ ለዮሴፍ፡፡[33] ወሞተ፡ ዮሴፍ፡ ወልደ፡
*ምእት፡ ወዓሠርቱ፡[34] ዓመት፤ *ወዓሠርተ፡ ወሰብዓተ፡[35] ዓመተ፡ ነበረ፡ ምድረ፡ ከናአን፡ ወ*ዐሠርተ፡[36]
ዓመተ፡ ነበረ፡ እንዘ፡ ይትቀነይ፡ ወሠለስተ፡[37] ዓመተ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ ወሰማንያ፡[38] ዓመተ፡
4 እምታሕተ፡ ንጉሥ፡ እንዘ፡ ይኴንን፡ ኵላ፡[39] ምድረ፡ ግብጽ፡፡ *ወሞተ፡ ወ[40]ኵሎሙ፡ አኀዊሁ፡
5 ወኵላ፡ ይእቲ፡ ትውልድ፡፡ ወአዘዞሙ፡ ለውሉደ፡ እስራኤል፡ ዘእንበለ፡ ይሙት፡ ከመ፡ ይሰዱ፡[41]
6 አዕፅምቲሁ፡ በመዋዕል፡ አመ፡ ይወፅኡ፡ እምድረ፡[42] ግብጽ፡፡ ወአምሐሎሙ፡ በእንተ፡ አዕፅምቲሁ፡
እስመ፡ አእመረ፡ ከመ፡ ኢይድግሙ፡[43] ግብጽ፡[44] አውፅኦቶ፡ ወቀቢሮቶ፡[45] በምድረ፡ ከናአን፡ እስመ፡
ማከማሮን፡[46] ንጉሠ፡ ከናአን፡ እንዘ፡ የኀድር፡ ምድረ፡ አሱር፡ ተቃተለ፡[47] በቈላ፡ ምስለ፡ ንጉሠ፡
7 ግብጽ፡ ወቀተሎ፡ በህየ፡ *ወዴገነ፡ ድኅሬሆሙ፡[48] ለግብጽ፡ እስከ፡ አንቀጸ፡ ኤርሞን፡፡[49] ወስእነ፡
በዊአ፡ እስመ፡ ነግሠ፡ ካልእ፡[50] ሐዲስ፡[51] ንጉሥ፡[52] ለ[53]ግብጽ፡ ወኀየለ፡ እምኔሁ፡[54] ወገብአ፡ ምድረ፡
ከናአን፡ ወተዐጽወ፡[55] አንቀጸ፡[56] ግብጽ፡ *ወአልቦ፡ ዘይወፅእ፡[57] ወአልቦ፡ ዘይበውእ፡ ውስተ፡ ግብጽ፡፡

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[1] A omits. [2] ፴ወ፮ A. [3] ኢዮቤላው፡ A. [4] Emended with Lat. *de omnibus* from እምእክል፡ of MSS. [5] Em. with Lat. *quidquid natum est* from ዘዘርኡ፡ which gives wrong sense; cf. Gen. xlvii. 24. Lat. adds *in terra Aegypti.* [6] ኃምስቱ፡ A. [7] ራብዕት፡ እድ፡ A. [8] B trans. For ለሲሲት፡ MSS. give ለሲሰተ፡ [9] Lat. adds, against text and Gen. xlvii. 26, *omnibus Aegyptiis.* [10] ዐሠርቱ፡ ወሰብዐቱ፡ B; A omits. [11] ኢዮቤለውስ፡ A. [12] ፻ወ፴ወ፯ A. [13] B omits. [14] ወኀምስቱ፡ A. [15] ኢዮቤሌውስ፡ A.

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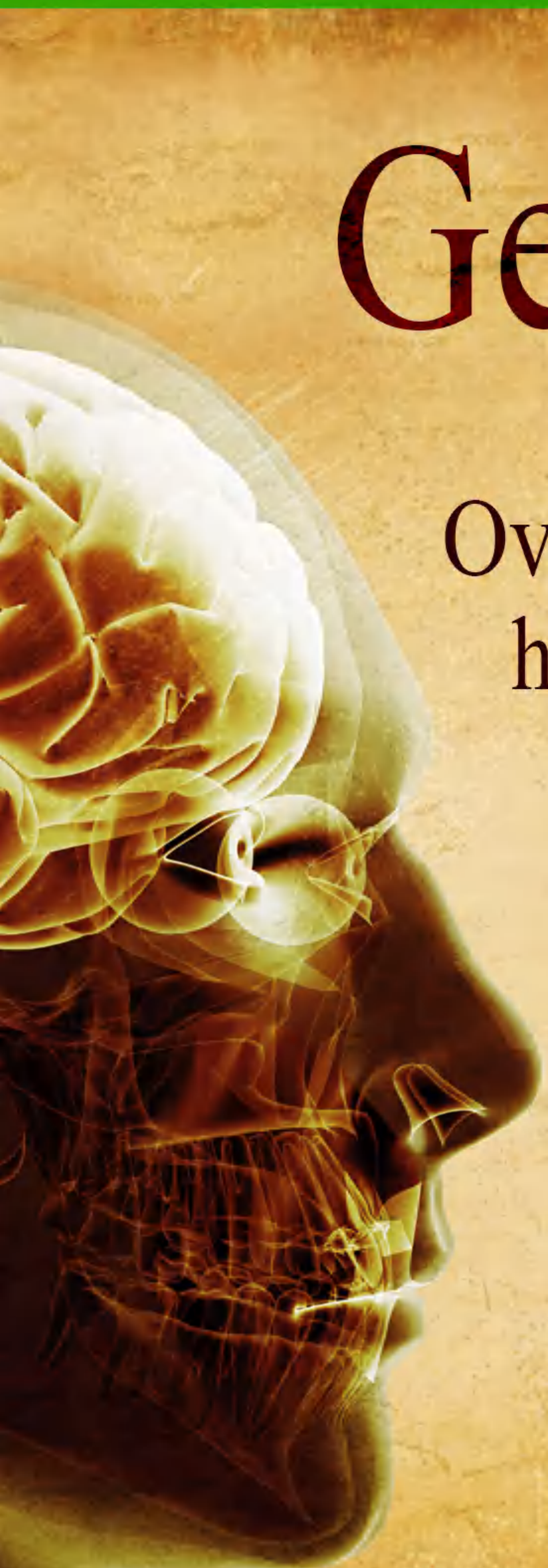

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8 ወሞተ፡ ዮሴፍ፡ በ*ዘአርብዓ፡ ወስድስቱ፡[1] ኢዮቤልው፡ በሱባዔ፡ ሳድስ፡ በካልእ፡ ዓመት፡ ወቀበርዎ፡
9 ውስተ፡ ምድረ፡ ግብጽ፡ ወሞቱ፡ ኵሎሙ፡ አኀዊሁ፡ እምድኅሬሁ፡፡ ወወፅአ፡ ንጉሠ፡ ግብጽ፡ ከመ፡
ይትቃተል፡ ምስለ፡ ንጉሠ፡ ከናአን፡ *በዘ፡[2] *አርብዓ፡ ወሰብዐቱ፡[3] ኢዮቤል*ዉ፡[4] በዳግም፡[5] ሱባዔ፡
በ[6]ካልእ፡ ዓመቱ፡ ወአውፅኡ፡ ውሉደ፡ እስራኤል፡ አዕፅምቲሆሙ፡ ለውሉደ፡ ያዕቆብ፡ ኵሎ፡
ዘእንበለ፡ አዕፅምተ፡ ዮሴፍ፡ ወቀበርዎ*ሙ፡[7] ውስተ፡ ገዳም፡ ውስተ፡ በዐት፡[8] ዘካዕበት፡ ውስተ፡
10 ደብር፡፡ ወገብኡ፡ ብዙኃን፡ ውስተ፡ ግብጽ፡ ወኅዳጣን፡ ተርፉ፡[9] እምኔሆሙ፡ ውስተ፡ ደብረ፡
11 ኬብሮን፡ ወተረፈ፡ አብራም፡[10] አቡከ፡ ምስሌሆሙ፡፡ ወሞኦ፡ ንጉሠ፡ ከናአን፡[11] ለንጉሠ፡ ግብጽ፡
12 ወዐጸወ፡[12] አንቀጸ፡[13] ግብጽ፡፡ ወሐለየ፡[14] እኩየ፡ ሕሊና፡[15] ላዕለ፡ ውሉደ፡ እስራኤል፡ ከመ፡
13 ያሕምሞሙ፡[16] ወይቤሎሙ፡ ለሰብአ፡ ግብጽ፡፡ ናሁ፡ ሕዝበ፡ ውሉደ፡ እስራኤል፡ ልህቁ፡ ወበዝኁ፡
እምኔነ፡ ንዑ፡ ንጥበብ፡[17] ላዕሌሆሙ፡ ዘእንበለ፡[18] ይብዝኁ፡ ወናሕምሞሙ፡[19] በቅኔ፡[20] ዘእንበለ፡
ይምጽአነ፡ ቀትል፡ ወእሙንቱኒ፡ *ዘእንበለ፡ ይጽብኡነ፡[4] ወእመ፡ አኮሰ፡ እሙንቱኒ፡[21] ይደመሩ፡[22]
ምስለ፡ ፀርነ፡[23] ወይወፅኡ፡ እምድርነ፡ እስመ፡ ልቦሙ፡ ወገጾሙ፡ ውስተ፡ ምድረ፡ ከናአን፡፡[11]
14 ወ*ሠርዐ፡[24] ላዕሌሆሙ፡ ሊቃነ፡ ግብር፡[25] ከመ፡ ያሕምምዎሙ፡ በቅኔ፡[20] ወሐነጹ፡ አህጉረ፡
ጽኑዓተ፡[26] ለፈርዖን፡ ጲቶሃ፡[27] ወ*ራምሴሃ፡[28] ወሐነጹ፡ ኵሎ፡ ጥቅመ፡ ወኵሎ፡[29] ዐረፋተ፡[30] ዘወድቀ፡
15 በሀገረ፡ ግብጽ፡፡ ወይቀንይዎሙ፡ በግፍዕ፡[31] ወመጠነ፡ ያሐስሙ፡[32] ላዕሌሆሙ፡ ከማሁ፡
16 ይበዝኁ፡ ወከማሁ፡ ይፈደፍዱ፡፡ ወያስተራኵስዎሙ፡ ሰብአ፡ ግብጽ፡ ለውሉደ፡ እስራኤል፡፡
፴፯ ወበሱባዔ፡ ሳብዕ፡ ዘሳብዕ፡[15] ዓመት፡ በዘ*አርብዓ፡ ወሰብዓቱ፡[33] ኢዮቤልዉ፡[34] መጽአ፡ አቡከ፡
እምድረ፡ ከናአን፡[35] ወተወለድከ፡ በራብዕ፡ ሱባዔ፡ በሳድስ፡ ዓመቱ፡ በዘ*አርብዓ፡ ወሰመንቱ፡[36]
2 ኢዮቤልው፡[37] ዘውእቱ፡ መዋዕለ፡ ምንዳቤ፡ ላዕለ፡ ውሉደ፡ እስራኤል፡፡ ወአዘዘ፡ ንጉሠ፡ ግብጽ፡
ፈርዖን፡ ትእዛዘ፡ ላዕሌሆሙ፡ ከመ፡ ይግድፉ፡ ውሉደሙ፡ ኵሎ፡ ሮሰ፡ ዘተወልደ፡[38] ውስተ፡ ፈለግ፡፡
3 ወነበሩ፡ እንዘ፡ ይገድፉ፡ ሰብዐተ፡ ወርኀ፡ እስከ፡ አመ፡ ዕለተ፡[39] ተወለድከ፡ ወኀብአተከ፡ እምከ፡[40]

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[1] ዝ፴ወ፯ A. [2] በዝ፡ A. [3] ፴ወ፯ A. [4] A omits. [5] ወዳግመ፡ A. [6] ዘ A. [7] A B omit. [8] በዓት፡ B. [9] ተረፉ፡ A. [10] ዐብራም፡ A; አብርሃም፡ C; እንበረም፡ D. [11] ከናአን፡ A. [12] ዓጸው፡ B. [13] አናቅጸ፡ B. [14] Lat. wrongly adds *rex Chanaam.* [15] B omits. [16] ያሕምምዎሙ፡ A. [17] ወንጥበብ፡ A; ንጠብብ፡ C D. Lat. faultily gives *adfligamus;* cf. Vulg. Exod. i. 10 *opprimamus*, but Heb. נִתְחַכְּמָה and LXX κατασοφισώμεθα support text. [18] Syr. Exod. i. 10 = ܥܕܠܐ or Mass. פֶּן־; LXX μήποτε. [19] Lat. *humiliemus* not so good, though we find the same twofold rendering of this word עִנָּה in Exod. (LXX) i. 11 κακοῦν and in i. 12 ταπεινοῦν. [20] Lat. *in operibus ipsorum* better; cf. Exod. i. 11 בְּסִבְלֹתָם. [21] A omits through hmt. The text is corrupt. Cf. Exod. i. 10. [22] ይደመሩ፡ A B; Lat. omits, but Exod. i. 10 supports text. [23] Emended with Lat. *inimicos nostros* and Exod. i. 10 from ፀር፡ of MSS. [24] So LXX Exod. i. 11 ἐπέστησεν; Vulg. *praeposuit;* Mass., Sam., Syr. use plural. [25] Em. from ገበር፡ A, ገባር፡ B C D with Lat. *operum* and Exod. i. 11 שָׂרֵי מִסִּים. [26] ጽኑዐተ፡ A B; Exod. i. 11 gives מִסְכְּנוֹת =

XLVI.

Et cogitavit[1] cogitationem pessimam (contra filios Israel) ut adfli- 12
geret eos. Et [in illo tempore] *dixit Aegyptiis[2]: 'Ecce populus 13
filiorum Istrahel multiplicatus est [valde] et plurimi facti sunt quam nos. Venite ergo, adfligamus[3] eos priusquam multiplicentur, et humiliemus[4] eos *in operibus ipsorum[5], ne forte occurrat nobis bellum, et tunc belli-
gerabunt et ipsi nos (et conjungentur) super inimicos ⟨nostros⟩, exeuntes
de terra nostra propter quod cor ipsorum et vultus eorum in terra[6]
Canaan est.' Et imposuit super eos rex executores operum, ut adfligant 14
eos *in operibus ipsorum[5]. Et aedificaverunt civitates munitas Faraoni
Phytom[7] et Rammasse [et Oon][8], et aedificaverunt omnem murum qui
erat dirutus in civitatibus Aegypti. Et redigerunt eos in servitutem 15
cum vi, et quantum eos humiliabant[9], multo plus multiplicabantur.
Et abominabantur Aegyptii filios Istrahel. 16

Et quadragensimo septimo jubeleo in *septimana septima anno[10] XLVII.
septimo ejus advenit pater tuus[11] de terra Canaan, et *genitus es[12] in
*septimana quarta[13] in anno sexto ipsius quadragensimo octavo jubeleo;
hoc est tempus tribulationis super filios Istrahel. Et decrevit Farao rex 2
Aegypti decretum super eos ut proicerent filios ipsorum omnes masculos,
qui nascebantur ⟨illis⟩[14], in flumine. Et erant proicientes[15] mensibus 3

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[1] MS. adds rex chanaam. [2] Emended with Eth. from dixerunt Aegyptii. From ver. 14 it is clear that it is the king that is speaking. [3] Seems due to Vulg. sapienter opprimamus, whereas Eth. = dolose agamus; and LXX Exod. i. 10 *κατασοφισώμεθα*; so Mass. [4] Eth.=adfligamus; see note 19 on Eth. text. [5] Eth.= servitute; see note 20 on Eth. text. [6] MS. tera. [7] MS. phytoni. [8] Seems due to LXX Exod. i. 11. [9] So LXX *ἐταπείνουν*; Eth.=malefaciebant. [10] MS. septimanarum septimi anni. [11] MS. suus. [12] MS. genuit. [13] MS. septimanarum quarto. [14] Mass., Syr., and Vulg. Exod. i. 22 omit, but Sam., followed by LXX and Onk., reads לעברים and Arab.=eis. [15] MS. prospicientes.

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granaries, but LXX renders as our text *ὀχυράς*. [27] Lat. *Phytoni*; ፈቶሃ: A; Exod. i. 11 פִּתֹם; LXX *Πειθώ*. [28] ራሜንሃ: A; ራሜስሃ: D; Lat. *Rammasse*; Exod. i. 11 רַעַמְסֵס; LXX *Ῥαμεσσή*. After *Rammasse* Lat. adds *et Oon*, and LXX Exod. i. 11 *καὶ Ὼν*. [29] Lat. omits. [30] አረፍተ: A; Lat. omits. [31] በግፉዐ: A B; ግፉዓ: C. [32] Lat. *humiliabant*; LXX Exod. i. 12 *ἐταπείνουν*,—both less good than our text as rendering יְעַנּוּ. [33] ፱ወኟ A. [34] ኢዮቤሌው: B. [35] ከናአን: A. [36] ፱ወኟ A. [37] ኢዮቤሌዎን: B. [38] ዘወልዶ: B. [39] እንተ: B. [40] እመከ: A.

4 *ሠለስተ፡ ወርኀ፡[1] ወነገሩ፡ በእንቲአሃ። ወገብረት፡ ለከ፡ ነፍቀ፡ ወለበጠታ፡[2] ፒሳ፡[3] ወ*አስፋ
ለጠ፡[4] ወአንበረቶ፡ *ውስተ፡ ሣዕር፡[5] ኀበ፡ ድንጋግ፡[6] ፈለግ፡ ወአንበረተከ፡ ውስቴታ፡ ሰቡዐ፡
መዋዕለ፡ ወእምከ፡[7] *ትመጽእ፡ በሌሊት፡[8] ወታጠብወከ፡ ወ*መዓልት፡[9] ተዐቅበከ፡ ማርያ፡
5 እኅትከ፡[10] እምነ፡ አዕዋፍ። ወበ*ውእቶን፡ መዋዕል፡[11] ወጽአት፡ ታርሙት፡[12] ወለተ፡ ፈርዖን፡
ከመ፡ ትትሐፀብ፡[13] በ[14]ውስተ፡ ፈለግ፡ ወሰምዐት፡ ቃለከ፡[15] እንዘ፡ ትበኪ፡ ወትቤ፡ ለዕብራዊያቲሃ፡[16]
6, 7 ከመ፡ ደምጽኣከ፡[17] ወ*አምጽኣከ፡[18] ኀቤሃ። ወአውፅአተከ፡ እምነፍቅ፡ ወ*መሐረተከ።[19] ወትቤላ፡
እኅትከ፡[10] እሖርኩ፡ ወእጸውዕ፡[20] ለኪ፡ አሐተ፡ እምነ፡ ዕብራዊያት፡ *እንተ፡ ተሐፅኖ፡[21] ወታጠብዎ፡[22]
8 ለኪ፡ ለዝሕፃን፡ *ወትቤላ፡ ሑሪ።[23] ወሖረት፡[24] ወጸውዐታ፡ ለእምከ፡ ለ*አዮክቤት፡[25] ወወህበታ፡
9 ዐስበ፡ ወሐፀነተከ። ወእምዝ፡ ልሂቀከ፡[26] ወሰዱከ፡ ለወለተ፡[27] ፈርዖን፡ ወኮንከ፡ ውሉዳ፡[28] ወመሀረከ፡
ዕብራን፡ አቡከ፡ መጽሐፈ፡ ወእምዘ፡ ፈጸምከ፡ ሠለስተ፡ ሱባዔ፡ አብኡከ፡[29] ውስተ፡ ዐጸደ፡[30]
10 መንግሥት። ወ*ሀሎከ፡[31] ውስተ፡ ዐጸድ፡[32] ሠለስተ፡[33] ሱባዔ፡ ዓመት፡[34] እስከ፡ መዋዕል፡[35] አመ፡
ወፃእከ፡ እምዐጸደ፡ መንግሥት፡ ወርሔከ፡ ለግብጻዊ፡ እንዘ፡ *ይዘብጦ፡ ለካልእከ፡[36] *ዘእምነ፡
11 ውሉደ፡ እስራኤል፡[37] ወ*ቀተልከ፡[38] ወነበእከ፡ ውስተ፡ ኆፃ።[39] ወበሳኒታ፡ ዕለት፡[40] ረከብከ፡
ፀ[41]እንዘ፡ ይትበአሱ፡ እምውሉደ፡ እስራኤል፡ ወትቤሎ፡ ለዝ፡ ዘይትኤገል፡[42] ለምንት፡ ትዘብጥ፡
12 እኅዋከ። ወተምዐዐ፡ ወተቈጥዐ፡ ወይቤ፡ መኑ፡ ሤመከ፡ መልአከ፡ ወመኰንነ፡ ላዕሌነ፡[43] ወሚመ፡[44]
ትቅትለኒ፡[45] ትፈቅድ፡ በከመ፡ ቀተልኮ፡ ትማልም፡[40] ለግብጻዊ። ወፈራህከ፡ ወጐየይከ፡ እምቅድመ፡
ዝንቱ፡ ነገር።

ፀፍ ወበሳድስ፡ ዓመት፡ ዘሱባዔ፡ ሣልስ፡ ዘ*አርብዓ፡ ወትስዓቱ፡[46] ኢዮቤልዉሳት፡[47] ሖርከ፡ ወነበርከ፡
*ውስተ፡ ምድረ፡ ምድያም፡[48] ፀ[49]ሱባዔ፡ ወዓመተ፡ አሐደ፡[50] ወገባእከ፡ ውስተ፡ ግብጽ፡ በሱባዔ፡

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[1] ፀአውራኀ፡ A. [2] Em. from ወለበበጠታ፡ A B; C D read ወገልበበታ፡ [3] ፓሳ፡ B. [4] አስፍልጦ፡ A. [5] Lat. omits, but Exod. ii. 3 supports text. [6] ድንጋጋ፡ A. [7] ወእመከ፡ A. [8] B trans. [9] ማዐልተ፡ A B. [10] እኅተከ፡ A. [11] ውእቶ፡ መዋል፡ B. [12] ተርሙታ፡ A. [13] ትትጎፀብ፡ B. [14] A omits. [15] ቃልከ፡ A. [16] A mistranslation of ἄβραις; so Syr. Exod. ii. 5; but Mass., Sam., LXX, and Lat. imply ἄβρᾳ. [17] ደምጽአከ፡ A; ደውፅአከ፡ B. [18] አምጸአከ፡ A; አምጽአከ፡ B. [19] ምሕረተከ፡ B. [20] Lat. adds *si vis*; so LXX θέλεις and Vulg. *vis*, against Heb. Exod. ii. 7. [21] Lat. owing to Vulg. omits, but Exod. ii. 7 Mass. מֵינֶקֶת, Sam., LXX, Syr. support text. [22] ወተጠብዎ፡ A. [23] A B C omit, but Lat. and Exod. ii. 8 support D. For ትቤ፡ of D, I have read ትቤላ፡ with Lat. and Exod. ii. 8. [24] Lat. omits, but Exod. ii. 8 supports text. [25] አዮክቤት፡ A. [26] ልሃቀከ፡ A. [27] Emended with Exod. ii. 10 from ቤተ፡ the Greek translator read לְבִית־ instead of לְבַת־, which the context requires. [28] ወልዶ፡ C; ወልዱ፡ D. [29] አበአከ፡ B. [30] A adds ቤተ፡ [31] ሀለውከ፡ B. [32] ዓፀድ፡ B. [33] ሠለስ፡ A; ለለስተ፡ B; ፀ C D. [34] ዓመት፡ A B. [35] መዋዕለ፡ A. [36] ይዘብጥ፡ ካልኦ፡ A. [37] Lat. omits, but Exod. ii. 11 supports text. [38] ጸለይከ፡ A. [39] ኖጽ፡ B. [40] B omits. [41] ከልኤተ፡ B. [42] ለዘይትኤገል፡ B; Lat. *perculiebat proximum suum*,

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2 ዳግም: በዓመት: ካልእ: በውስተ:[1] ፶[2]ኢዮቤልዉ::[3] ወእንተ: ታአምር:[4] ዘተናገረ:[5] ለከ: በደብረ: ሲና: ወምንተ: ፈቀደ: ይግበር: ምስሌከ:[6] መኩንን: መስቴማ: አመ: ትገብእ: ግብጸ:
3 በ*ፍኖት:[7] *ትትቄበሎ: በ[8]ምጽላል::[9] አኮሁ: በዙሉ: ኀይሉ: ፈቀደ: ይቅትልከ: ወ*ያድኅኖሙ:[10] ለግብጻዊያን: እምእዴከ: አመ: ርእየ:[11] ከመ: ተፈነውከ:[12] ትግበር: ዙነኔ: ወበቀለ: ላዕለ:
4 ግብጻዊያን:: ወባሕኩከ: እምእዴሁ: ወገበርከ: ተአምረ: ወመንክረ: ለዘ:[13] ተፈነውከ: ትግበር: በግብጽ: ላዕለ: ፈርዖን: ወላዕለ: ዙሉ:[6] ቤቱ: *ወላዕለ: አግብርቱ:[14] ወላዕለ: ሕዝቡ::
5 ወገብረ: እግዚአብሔር: ላዕሌሆሙ: በቀለ: ዐቢየ: በእንተ: እስራኤል: ወመሐጸሙ:[15] በደም፤ ወበ*ቈርዘዓት፤[16] ወበ*ትኔንያ፤[17] ወበጽንጽያ: ክልብ፤ ወ[6]በ*እኩይ:[18] ቍስል: ዘውእቱ: ይፈልሕ: ዐንጾዐንጾ:[19] ወ*እንስሳሆሙ: በሞት:[20] ወበ*እብዘ:[21] በረድ: በዝንቱ:[22] አጥፍአ: ዙሎ: ዘይሠርፅ: ሎሙ፤ ወ*በአንበጣ: እንተ:[23] በልዐት:[24] ተረፈ: ዘተረፎሙ: እምበረድ፤ ወበጽልመት፤[25] ወ[26]*በ
6 ሞተ:[27] በዙሮሙ: ዘሰብእ: ወዘእንስሳ፤ ወበ[28]ዙሉ: አማልክቲሆሙ: ገብረ: እግዚአብሔር: በቀለ: ወአውዐየሙ: በእሳት:: ወዙሉ: ተፈነወ: በእዴከ: ክመ: ትግበር: ዘእንበለ: ይትገበር: ወሀለወከ:
7 ትትናገሮ: ለንጉሥ: ግብጽ: በቅድመ:[29] ዙሎሙ: ላእካኒሁ: ወበቅድመ: ሕዝቡ:: ወዙሉ: ኀሥ: በቃልከ፤ ዐሥሩ:[30] ዙነኔ: ዐበይት:[31] ወጸዋጋት:[32] መጽአ: ውስተ: ምድረ: ግብጽ: ክመ: ትግበር:
8 ቦቱ:[33] በቀለ: ለ[34]እስራኤል:: ወዙሎ: ገብረ: እግዚአብሔር: በእንተ: እስራኤል: ወበ[35]ክመ: ሥርዐቱ: ዘ[12]ተኣየደ: ምስለ: አብርሃም: ክመ: ይትበቀል: ላዕሌሆሙ: በክመ: ቀነይዎሙ: በግፍዕ::
9 ወ*መኩንን:[36] መስቴማ:[37] ይትቃወመከ:[38] ቅድሜከ: ወይፈቅድ: ያውድቀ:[39] ውስተ: እደ:[6]

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[1] በውእቱ: A B. [2] ዘኃምስ: A; ኃምስ: B; Lat. *quinquagensimo.* [3] ኤዮቤሌው: A. [4] ተአምር: A. [5] ዘተናገረከ: A; ዘተነግረ: B. [6] B omits. [7] ፍኖት: B C D. [8] Emended provisionally from hopelessly corrupt text በኤሌት: A, በአላቴ: B, በዓለ: C, በዐልቴ: D; Lat. *in qua praeteristi eum.* The incident is built on Exod. iv. 24 וַיְהִי בַּדֶּרֶךְ בַּמָּלוֹן וַיִּפְגְּשֵׁהוּ; hence my emendation. [9] መጸልል: A. [10] ኢደድኅኖሙ: A. [11] ርእየከ: A. [12] A omits. [13] ለዝ: A; B omits. [14] Lat. omits, but Exod. viii. 11, 21 support text. [15] MSS. add ወቀተሎሙ: which I have omitted as a gloss with Lat. [16] ቈርናናዓት: A. [17] ትዓንያ: B; ትንንያ: C D; Heb. כִּנִּים; LXX σκνῖφες. [18] Exod. ix. 9 omits. [19] ዐንጾዐንጼ: B; with ቍስል: ዘ″: ይፈ″: ዐን″: = Exod. ix. 9 שְׁחִין פֹּרֵחַ אַבַּעְבֻּעֹת; cf. the less good LXX ἕλκη φλυκτίδες ἀναζέουσαι. [20] Lat. *in morte animalium ipsorum.* [21] ኦእባዝ: B. [22] Lat. omits. [23] Lat. *lucusta.* [24] በልዐታ: A. [25] ወበጽልመት: A. [26] A B and Lat. omit. [27] I have added በሞት: partly because of sense, and partly because Lat., though it omits *in morte*, yet reads the genitive *primitivorum*, which implies a governing noun. Possibly, however, for በሞት: it would be enough to read በ. [28] ወለ A. [29] ወበቅድመ: B C D. [30] ዓስሩ: B. [31] ዐበይት: A; ዐቢያት: B. [32] ወጸዋጋት: A B. [33] በዝንቱ: A. [34] በእንተ: D. [35] ወ B. [36] መኩንን: A B. [37] ማስቴማ: A. [38] ይትቃወመከ: B. [39] ያውድቃ: A; ያውደቀከ: B.

unum. Et quinquagensimo jubeleo in *septimana secunda[1] in anno secundo ipsius conversus es in Aegyptum. Et tu scis ipse quid[2] locutus 2
est tecum sub monte Sina et quid voluit facere tecum princeps Mastima, cum revertereris in Aegyptum, in via in qua praeteristi eum in refectione. Nonne in omni virtute sua quaesivit interficere te, ut erueret[3] Aegyptios 3
de manu tua, quia vidit quoniam missus es facere judicium et vindicare vindictam in Aegyptis? Et erui te de manu ejus et fecisti signa et 4
prodigia quaecumque missus es facere in Aegyptum et in Faraonem et in omnem domum ejus (et in servos ejus) et in omni populo ejus. Et 5
fecit Deus in eos[4] defensionem magnam super Istrahel et.percus(sit) eos in sanguine[5] et in ranis et scynifis et *muscis caninis[6] et in vulnere pessimo quod erant *(vesicae efflorescentes)[7] et in morte animalium ipsorum, et lapidibus grandinis perdidit universa nascentia eorum, et lucusta comedit quae derelicta erant de grandine, et in tenebris (et in morte)[8] primitivorum ipsorum hominum et animalium, et in omnibus diis Aegyptiorum fecit Dominus vindictam . . .

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[1] MS. septimanarum secundo. [2] MS. qui. [3] MS. eruerent. [4] MS. pa . . .
[5] MS. sanguinem. [6] MS. muscas caninas. [7] MS. . . . a . . . fe . . . vento.
[8] Context seems to require this addition; see note 27 on Eth. text.

ፈርዖን: ወይረድእ: ሥራየቲሆሙ:[1] ለግብጽ: ወይትቃወሙ:[2] ወይግብሩ: በቅድሜክ:: እኩየሰኬ:[3] 10
ኀደግናሆሙ: ይግበሩ: ወ*ፈውሳሰ:[4] ኢናበውሎሙ: ከመ:[5] ይትገበር: በእደዊሆሙ:: ወ[5]መሐ 11
ጸሙ: እግዚአብሔር: በቍስል: እኩይ: ወለእሉ:[6] ተቃውሞ: እለመ: አሕጕልናሆሙ: እምገቢር:[7]
ምንተሂ:[8] አሐይ:[9] ትእምርተ:: ወበዙሉ: ተአምር:[10] ወመንክር:[11] ኀፈረ:[12] መኰንን:[12] መስቴማ: 12
እስከ: ሶበ: ኀየለ:[13] ወጸርሐ: ሎሙ: ለግብጽ: ከመ: ይዴግኑ: ድኅሬክ: በዙሉ: *ኀይሎሙ:
ለ[14]ግብጽ: በሰረገላቲሆሙ: ወ[15]*በ[5]አፍራሲሆሙ: ወበዙሉ: ብዙኖሙ: ለአሕዛበ: ግብጽ:: 13
ወቀምኩ:[16] ማእከሌሙ: ለግብጽ: ወማእከሌሙ: ለእስራኤል: ወባሕናሆሙ: ለእስራኤል:

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[1] ሥረያቲሆሙ: B. [2] ወይትቃወሞሙ: B. [3] እከይሰኬ: A; እከየሰ: B.
[4] ፈውስሰ: A. [5] B omits. [6] ከመ: ኢክህሉ: B. [7] እምገቢረ: A. [8] ምንትሂ: B.
[9] አሐዱ: A; B adds ግብረ: [10] A puts in acc. [11] ኢንፍረ: A; ኢንፈረ: B C D.
I have omitted the negative as it conflicts with the sense. [12] A B put in acc.
[13] ንለየ: A. [14] ንይሎ: B. [15] A omits. [16] A B add ማእከሌክ: but C D add it, with ወ prefixed, after ለግብጽ:

እምእዴሁ፡[1] ወእምእደ፡ ሕዝቡ፡[2] ወአውፅኦሙ፡ እግዚአብሔር፡ እንተ፡ ማእከለ፡ ባሕር፡ ከመ፡
14 እንተ፡ የብስ። ወኵሎሙ፡ ሕዝበ፡[3] ዘአውፅኦ፡ ይዴግኑ፡ ድኅሬሆሙ፡ ለእስራኤል፡ ወረዎሙ፡[4]
እግዚአብሔር፡ አምላክነ፡ ማእከለ፡ ባሕር፡ ውስተ፡ መዓምቃቲሃ፡[5] ለቀላይ፡ በታሕቴሆሙ፡
ለውሉድ፡ እስራኤል፡ በከመ፡ ወረጢ፡ ውሉደሙ፡ ሰብኦ፡[6] ግብጽ፡ ውስተ፡ ፈለግ፡[7] *ምእተ፡ እልፈ፡[8]
ተበቅሎሙ፡ ወ*ዐሠርቱ፡ ምእት፡[9] ዕደው፡ ኀደላን፡ ወእለሂ፡[10] ይዳለጉ፡[11] ጠፍኡ፡ በእንተ፡ *አሐዱ፡
15 ጠባዊት፡[12] ዘገደፉ፡[13] ማእከለ፡ ፈለግ፡ እምውሉደ፡ ሕዝብከ። ወአመ፡ ዐሡር፡ ወረቡዕ፡ ዕለት፡[14]
ወአመ፡ ዐሡር፡ ወኀሙስ፡ ወአመ፡ ዐሡር፡ ወሰዱስ፡ ወአመ፡ ዐሡር፡ ወሰቡዕ፡ ወአመ፡ ዐሡር፡
ወሰሙን፡ ሀሎ፡ መኰንን፡[15] ማስቴማ፡[16] እሱር፡[17] ወ*ዕፀወ፡[18] እምድኅሬሆሙ፡ ለውሉደ፡[19]
16 እስራኤል፡ ከመ፡ ኢደስተዋድዮሙ።[20] ወአመ፡ ዕለት፡[21] ዐሡር፡ ወተሰዕ፡ ፈታሕናሆሙ፡[22] ከመ፡
17 ይርድእዎሙ፡ ለግብጽ፡ ወከመ፡ ይዴግኑ፡[23] ድኅሬሆሙ፡ ለውሉደ፡ እስራኤል። ወ*አጽንዐ፡[24]
አልባቢሆሙ፡ ወአንየሎሙ፡ ወ*ተንለየ፡[25] እምነበ፡ እግዚአብሔር፡ አምላክነ፡ ከመ፡ ይምሐጸሙ፡
18 ለግብጽ፡ ወ*ይወርዎሙ፡[26] ማእከለ፡ ባሕር። ወአመ፡ ዐሡር፡ ወ*ሰቡዕ፡[27] ዕለት፡ አሰርናሁ፡
ከመ፡ ኢደስተዋድዮሙ፡[28] ለደቂቀ፡ እስራኤል፡ በዕለት፡[29] አመ፡ ሀለዉ፡ ይስእሉ፡ ንዋየ፡ ወአልባሰ፡
እም*ነበ፡[30] ሰብኦ፡ ግብጽ፡ ንዋየ፡ ብሩር፡ ወንዋየ፡ ወርቅ፡ ወንዋየ፡ ብርት፡ ወከመ፡ ይማህርክዎሙ፡
19 ለግብጽ፡ ህየንተ፡ ተቀንዮ፡[31] እንተ፡ ቀነይዎሙ፡ በግፍዕ። ወኢያውፃእናሆሙ፡[32] ለውሉደ፡ እስራኤል፡
እምግብጽ፡ ዕራቆሙ።

ፎ፱ ተዘከር፡[33] ትእዛዘ፡ ዘአዘዝከ፡ እግዚአብሔር፡ በእንተ፡ ፋሲካ፡[34] ከመ፡ ትግበሮ፡[35] በጊዜሁ፡ አመ፡
*ዐሠሩ፡ ወረቡዑ፡[36] ለወርኃ፡ ቀዳማዊ፡ ከመ፡ ትጥብኖ፡[37] ዘእንበለ፡ ይምሰይ፡[38] ወከመ፡ ይብልዕዎ፡
2 በሌሊት፡ *አመ፡ ምሴት፡[39] ዘዐሡር፡ ወሐሙስ፡ እምጊዜ፡ ዕርበተ፡ ፀሓይ። እስመ፡ *በዛቲ፡
ሌሊት፡[40] ቀዳሜ፡[41] በዓል፡ *ይእቲ፡ ወቀዳሜ፡[30] ፍሥሓ፡[42] ይእቲ፡ አንትሙ፡[43] ትነብሩ፡ ትበልዑ፡[44]
ጸሰካ፡[45] በግብጽ፡ ወኵሎን፡ ንደላቲሁ፡[46] ለመስቴማ፡ ተፈነወ፡[47] ከመ፡ ይቅትል፡ ዙሎ፡ በኵረ፡

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[1] እምእዴሆሙ፡ B C D. [2] ሕዝብ፡ B D; ግብጽ፡ C. [3] ሕዝብ፡ B.
[4] ወወረዎሙ፡ A. [5] መዐምቅቲሃ፡ A. [6] ሰብኣ፡ B. [7] ፈላግ፡ A; ፈለገ፡ B.
[8] ምእት፡ እልፈ፡ B; ተምአተ፡ ፻፻ A; ፻፻–፻ C D. [9] ፲፻ A. [10] እለ፡ A; B adds ሠለስተ፡
[11] ይዳላጉ፡ A. [12] ፲ጠባዊት፡ A. [13] ዘገደፈ፡ B. [14] ዕለት፡ A.
[15] መኰንን፡ A B. [16] መስቲማ፡ B. [17] እሱር፡ B. [18] ዐጸዎ፡ A; ዕፀው፡ B.
[19] ለ A. [20] ኢደስተዋድይዎሙ፡ C D. [21] A omits. [22] ፈተሕናሆሙ፡ A.
[23] ይዴግንዎሙ፡ A. [24] ጸንዐ፡ B. [25] ተሐለየ፡ B. [26] ይውርዎሙ፡ C.
[27] ረቡዕ፡ B; ኀሙስ፡ C. [28] ኢደስተዋደዮሙ፡ A B; ደስተዋድይዎሙ፡ D. [29] በዕለት፡ A B.
[30] B omits. [31] ዘተቀንዮ፡ ወህየንተ፡ B. [32] ወአውፃእናሆሙ፡ A B D. [33] ተዝከረ፡ A.
[34] ፉሲክ፡ B; ጸሲካ፡ C D. [35] ትግበር፡ B C D. [36] ዐሡር፡ ወረቡዕ፡ B.
[37] ትጥባሕ፡ A. [38] ይምሲ፡ A; ይምሳይ፡ B. [39] እምሴት፡ B. [40] ዛቲ፡ ዕለት፡ C.
[41] ቀዳሚ፡ C D. [42] ፍሥሐ፡ B; ፍሥሕ፡ C. [43] ወእንትሙ፡ C D. [44] ትብልዑ፡ B.
[45] ጸሲክ፡ A; ፉሲካ፡ C D. [46] ኀይላቲሁ፡ B. [47] ተፈነዋ፡ A.

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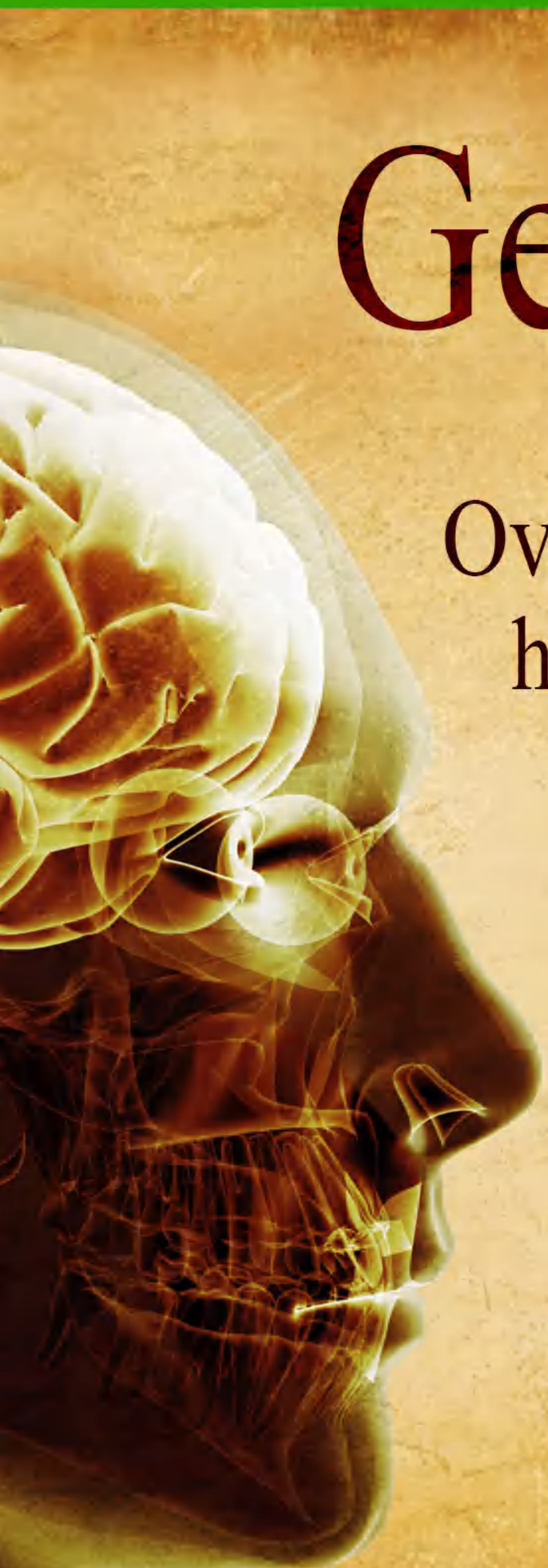

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9 ወሰነ፡ መዋዕል፡ እስመ፡ ለዓለም፡ ውእቱ፡[1] ሥሩዕ፡፡ ወብእሲ፡ እንዘ፡ ንጹሕ፡ ውእቱ፡[2] ወኢመጽአ፡[3]
ይግበሮ፡ በጊዜ፡ ዕለቱ፡ ለአብኦ፡ ቍርባን፡ ዘይሠምር፡ ቅድመ፡ እግዚአብሔር፡ ወለበሊዕ፡ ወለሰ
ቲይ፡ ቅድመ፡[4] እግዚአብሔር፡ በዕለተ፡ በዓሉ፡ ወይሠረው፡ ውእቱ፡ ብእሲ፡ ዘንጹሕ፡ ወቅሩብ፡
እስመ፡ ቍርባነ፡ እግዚአብሔር፡ ኢያብአ፡ በጊዜሁ፡ ኀጢአተ፡[5] ይነሥእ፡ ውእቱ፡ ብእሲ፡ ለ[6]ርእሱ፡፡
10 ከመ፡ ይኩኑ፡ ውሉደ፡ እስራኤል፡ እለ፡ ይመጽኡ፡ ወይገብሩ፡ ጳስካ፡[7] በዕለተ፡ ጊዜሁ፡ አመ፡ ዐሡሩ፡
ወረቡዑ፡ ለወርኅ፡ ቀዳማዊ፡ በማእከለ፡ ምስያታት፤[8] እም[9]*ሣልስታ፡[10] ለዕለት፡ እስከ፡ ሣልስታ፡[10]
ለ[2]ሌሊት፡ እስመ፡[11] ክልኤ፡ መክፈልታ፡ ለዕለት፡ ተውህበ፡ ለብርሃን፡ ወሣልስታ፡[12] ለምሴት፡፡
11, 12 ዝውእቱ፡ ዘአዘዘከ፡ እግዚአብሔር፡ ከመ፡ ትግበሮ፡ በ[2]ማእከለ፡ ምሴት፡፡[13] ወኢይከውን፡ ጠቢ
ሖት፡[14] በሹሉ፡ ጊዜ፡ ብርሃን፡ ዘእንበለ፡ በ[2]ጊዜ፡ ወሰነ፡ ምሴት፡[15] ወይብልዕዎ፡ በጊዜ፡ ምስየት፡[16]
እስከ፡ ሣልስተ፡[17] ሌሊት፡ ወዘ*ተርፈ፡[18] እምሹሉ፡ ሥጋሁ፡ እምሣልስተ፡[19] ሌሊት፡ ወከሓ፡[20]
13 በእሳት፡ ያውዕይዎ፡፡ ወኢይከውን፡ ያብስልዎ፡ በማይ፡ ወኢይብልዕዎ፡[21] ጥራየ፡[22] አላ፡ ጥቡሰ፡[23]
በእሳት፡ ይብልዕዎ፡[24] በአስተሐምሞ፡[25] ርእሶ፡[26] ምስለ፡ ንዋየ፡ ውስጡ፡ ወምስለ፡ እገሪሁ፡[27]
ይጥብስዎ፡[28] በእሳት፡ ወአልቦ፡ ሰቢረ፡ ዐጽሞ፡[29] እምውስቴቱ፡ ምንተ*ኒ፡[30] እስመ፡ ኢይትቀጠቀጥ፡[31]
14 እም[32]ውሉደ፡ እስራኤል፡ *ምንተሂ፡ ዐጽም፡፡[33] በእንተዝ፡ አዘዞሙ፡ እግዚአብሔር፡ ለውሉደ፡
እስራኤል፡ ከመ፡ ይግበሩ፡ ጳስካ፡[34] በዕለተ፡ ጊዜሁ፡ ወኢይከውን፡ ሰቢረ፡ ዐጽም፡ ምንትሂ፡[35] እምኔሁ፡
እስመ፡ ዕለተ፡ በዓል፡ ይእቲ፡ ወዕለት፡ እዝዝት፡ ይእቲ፡ ወአልቦ፡ ተዐድዎ፡[36] እምውስቴቱ፡ ዕለተ፡[37]
15 እምዕለት፡ ወእምወርኅ፡ ወርኃ፡[38] እስመ፡ በ[39]*ዕለተ፡ በዓሉ፡ ይትገበር፡፡[40] ወአንተኒ፡ አዝዞሙ፡
*ለውሉደ፡ እስራኤል፡[41] ከመ፡ ይግበሩ፡ ጳስካ፡[42] በመዋዕሊሆሙ፡[43] በሹሉ፡ ዓመት፡[44] ምዕረ፡
ለዓመት፡ በዕለተ፡ ጊዜሁ፡ ወይመጽእ፡[45] ተዝካረ፡[46] እምቅድመ፡ እግዚአብሔር፡ ዘ[47]ይሠምር፡

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[1] ዝንተ፡ A; Lat. omits. [2] B omits. [3] ወአምጽአ፡ B; Lat. *et non sciet.* [4] በቅድመ፡ B. [5] So Syr. Num. ix. 13 against Mass., Sam., LXX, Vulg., Onk., which would require ኀጢአተ፡ [6] በ A. [7] ፈሲከ፡ A; ጳሲካ፡ C D. [8] ምሴት፡ A. በማእከለ፡ መስያታት፡ = Exod. xii. 6 בֵּין הָעַרְבָּיִם; LXX πρὸς ἑσπέραν; and Lat. *ad vesperam* less good. [9] አመ፡ A. [10] ሣልስ፡ B. [11] እስከ፡ B. [12] ወሣልስት፡ B. [13] ምስያት፡ B; ምሴታት፡ D. [14] ጠቢሖቱ፡ A B. [15] ምሰያት፡ B; ምስያታት፡ D. [16] ምሴት፡ A. [17] Em. from ሣልስት፡ B C D, ሠለስቱ፡ A. [18] ተረፈ፡ A. [19] ሣልስት፡ A. [20] ወክሐ፡ B D; ካዕበ፡ C. [21] ወኢይበልዕዎ፡ B. [22] በጥራየ፡ B; ጥራዮ፡ C. [23] ጥቡ፡ A; ጥብሶ፡ C; ጥቡሶ፡ D. [24] Emended with Lat. *comedetis illud* from ብሱለ፡ A B. A C D add በእሳት፡ against B and Lat.; cf. Exod. xii. 11. [25] Lat. *diligenter* from Exod. xii. 11 בְּחִפָּזוֹן; LXX μετὰ σπουδῆς, see ver. 23. [26] ርእሰ፡ B. [27] So LXX Exod. xii. 9 ποσί and Vulg. *pedibus*, but Mass. כְּרָעָיו would require አገዳሁ፡ [28] ይጠብስዎ፡ A; ወይጠብስዎ፡ B; Lat. *assabitis.* [29] ዐጽም፡ A. [30] ሂ A. [31] To be rendered as in Lat. *non erit tribulatio*, for which the Greek probably was οὐ γὰρ ἔσται συντριβή. [32] Lat. *in.* [33] Seems to be an early Eth. corruption, and we should probably read በይእቲ፡ ዕለት፡ as in Lat. *in die hac.* If we retain text, ምንተሂ፡ should be taken adverbially = *ullo*

saecula est decretum. Et homo qui fuerit mundus et non ierit[1] facere 9
illud in die temporis ejus ut adferat oblationem acceptabilem in conspectu Domini, ut manducet et ut bibat in conspectu Domini in die festo ejus, *exterminabitur ille[2] homo (qui) mundus[3] et qui proximus est: quoniam oblationem Domino[4] non optulit in tempore ipsius, peccatum suum sumet homo ille. Et erunt venientes filii Istrahel et 10
facientes pascha in tempore suo, in quartadecima die mensis primi ad vesperas[5], a tertia autem ejus usque in tertiam noctis, quoniam duae[6] partes diei (datae sunt) in lumine et *tertia pars[7] in vespere. Hoc est 11
quod mandavit Dominus tibi ut facias illud in vespertino. Et non est 12
ut quis sacrificet in omni hora luminis nisi in vespertina, et ut manducent[8] illud horis vespertinis tertia noctis, et quod derelictum fuerit ex omnibus carnibus a tertia noctis, hoc in igne comburetur. Et non coquetur[9] in 13
aqua aut manducabitur[10] crudum, sed in igne assum: comedetis illud diligenter: caput ipsius cum interaneis et cum pedibus[11] ipsius assabitis[12] igne, et non erit quod frangatur ex omnibus ossibus ejus: et non erit tribulatio in filiis Istrahel in die hac. Propter quod mandavit Dominus 14
filiis Istrahel facere pascha in die temporis ejus, et non erit confringere in eo[13] omne os illius, quoniam dies festus est et dies praecepti: non est ut praetereatur de die in diem, de mense et mense, sed in tempore suo (perficiatur). Et tu manda filiis Istrahel ut faciant pascha in genera- 15
tionibus suis per singulos annos semel in anno in die temporis sui, et erit in testimonium in conspectu Dei acceptabile, et non *eveniet ab illo[14]

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[1] Emended with Eth. from sciet. [2] MS. exterminavitur et. [3] MS. inmundus. [4] Eth.=Domini, and so Num. ix. 13. Text due to Vulg., and likewise suum in next line. [5] Emended with Eth. from vesperam. [6] MS. duas. [7] MS. tiam partem. [8] MS. manducet. [9] MS. coquitur. [10] MS. manducavitur. [11] See note 27 on Eth. text. [12] MS. assavitis. [13] MS. ea. [14] Eth.=superveniet illis.

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modo, or else emended ምንትሂ: *nullum*. Has בְּעֶצֶם הַיּוֹם הַזֶּה anything to do with the explanation? [34] ፋቢክ: A. [35] Emended from ምንተሃ: A B. [36] ተዐድዎት: B. [37] ዕለት: A. [38] ለወርኁ: A. [39] B omits; አመ: C D. [40] Lat. *tempore suo*. For በዓሉ: A reads በዓል: [41] ለሠሉዱክ: A. [42] ፋሲካ: A. [43] Lat. *in generationibus suis*. [44] ዓመተ: A. [45] ወይምጽእ: A. [46] ተዘካር: A B C; Lat. *in testimonium* supports D. [47] A omits.

ወኢይመጽኦሙ፡ መቅሠፍት፡[1] ለቀቲል፡ ወለ*ምሕፀት፡[2] በውእቱ፡ ዓመት፡ አመ፡[3] ገብሩ፡ ጾስካ፡[4]
16 በገዜሁ፡ *በዙሉ፡ በከመ፡[5] ትእዛዙ።[6] ወኢይከውን፡[7] ለበሊያቲ፡ በ[8]አፍአ፡ እምቤተ፡ መቅደሱ፡
ለእግዚአብሔር፡ ወበአንጻረ፡[9] ቤተ፡ *መቅደሱ፡ ለእግዚአብሔር፡[10] ወዙሉ፡[11] ሕዝበ፡[12] ማኅበ
17 ሮሙ፡[13] ለእስራኤል፡ ይግበርዎ፡[14] በገዜሁ። ወ[15]ዙሉ፡ ሰብእ፡ *ዘመጽአ፡ በዕለቲ፡[16] ይብልዎ፡[17]
በቤተ፡ መቅደሱ፡ ለአምላክከሙ፡ በቅድመ፡ እግዚአብሔር፡[18] ዘእም*ፍ[19]ዓመት፡ ወላዕለ፡ እስመ፡
18 ከመዝ፡ ተጽሕፈ፡ ወተሠርዐ፡ ከመ፡ ይብልዕዎ፡ በቤተ፡ መቅደሱ፡ ለእግዚአብሔር። ወ*እምከመ፡[20]
ቦኡ፡ ውሉደ፡ እስራኤል፡ ውስተ፡ ምድር፡ እንተ፡[21] ይእኅዙ፡ ውስተ፡ ምድረ፡ ከናአን፡ ወ*ይተ
ክሉ፡[22] ደብተራ፡ እግዚአብሔር፡ ማእከለ፡ ምድር፡ ውስተ፡ አሐዱ፡ እምኒ፡ ሠራዊቶሙ፡ እስከ፡
አመ፡ ይትኃነጽ፡ መቅደሱ፡ ለእግዚአብሔር፡ በደበ፡ ምድር፡ ወ*ይኩኑ፡ እንዘ፡[15] ይመጽኡ፡
ወይገብሩ፡ ጾስከ፡[4] *በማእከለ፡ ደብተራሁ፡ ለእግዚአብሔር፡ *ወይጠብኅዎ፡ በቅድመ፡ እግዚአብ
19 ሔር፡[23] እምዓመት፡ በ[8]ዓመት። ወበመዋዕል፡ አመ፡ ተሐንጸ፡ ቤት፡[24] በስመ፡ እግዚአብሔር፡
በምድረ፡[25] ርስቶሙ፡ ህየ፡ የሖሩ፡[26] ወይጥብሑ፡ ጾስከ፡[4] ምሴት፡[27] እንዘ፡ የዐርብ፡[28] ፀሐይ፡[29]
20 በሣልስታ፡[30] ለዕለት። ወደዐርጉ፡ ደሞ፡[31] ውስተ፡ ምኩደዳ፡[32] ለምሥዋዕ፡ ወሥብሖ፡ ደንብሩ፡
ዲበ፡ እሳት፡ ዘላዕለ፡ ምሥዋዕ፡ *ወይብልዑ፡ ሥጋሁ፡[33] ጥዑሰ፡ በእሳት፡ በውስተ፡ ዐጸደ፡ ቤት፡
21 ዘተቀደስ፡[34] በስመ፡ እግዚአብሔር። ወኢይክሉ፡ ገቢረ፡ ጾስካ፡ በእህጉሪሆሙ፡ ወ[35]በዙሉ፡ በሓው
ርት፡[36] ዘእንበለ፡ በ[8]ቅድመ፡ ደብተራ፡ እግዚአብሔር፡ ወእመ፡ አኮ፡ በቅድመ፡ ቤቱ፡[37] ኀበ፡ ኀደረ፡
22 ስመ፡ ዚአሁ፡ ውስቴቱ፡ ወ*ኢይስሕቱ፡ ደኃረ፡ እግዚአብሔር።[38] ወአንተኒ፡ ሙሴ፡ አዝዞሙ፡
ለውሉደ፡ እስራኤል፡ ይዕቀቡ፡[39] ሥርዐተ፡ ጾስከ፡[40] በከመ፡ ተአዘዘ፡ ለከ፡ ትንግሮሙ፡[41] ዓመቶ፡[42]
ለለዓመት፡ ወዕለቶ፡ ለዕለታት፡ ወበዓለ፡ ናእት፡ ከመ፡ ይብልዑ፡ ፍእተ፡ ሰቡዐ፡ ዕለተ፡ ከመ፡ ይግበሩ፡
በዓሎ፡ ወ[8]ከመ፡ ደብኡ፡ ቍርባኖ፡ ዕለተ፡ እምዕለት፡ በእላ፡[43] ሰቡዕ፡[44] መዋዕለ፡[45] ፍሥሓ፡[46]
23 ቅድመ፡ እግዚአብሔር፡ ዲበ፡ ምሥዋዐ፡ አምላክከሙ። እስመ፡ *ዛቲ፡ በዓለ፡[47] በውልዋሌ፡
ገበርክምዋ፡ አመ፡ ትወፅኡ፡ እምግብጽ፡ *እስከ፡ አመ፡ ትበውኡ፡[48] ውስተ፡ ገዳመ፡ ሱር፡ እስመ፡
በኀበ፡ ድንጋገ፡ ባሕር፡ ሰለጥክምዋ።

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[1] መቅሠፍት፡ A. [2] ማኅፀት፡ B; Lat. adds *eos*. [3] እመ፡ A. [4] ጾሲካ፡ A.
[5] Better read በከመ፡ ዙሉ፡ with Lat. *secundum universa*. [6] ትእዛዙ፡ A; ተአዘዙ፡ B.
[7] A B D add እንከ፡ [8] B omits. [9] ወበአንቀጹ፡ A; ወበአንጻረ፡ ቅድመ፡ ቤቱ፡ B; C D omit; Lat. *sed secus*. [10] C D omit. [11] ወዙሎ፡ A. [12] ሕዝቦ፡ B. [13] Lat. *filiorum*. [14] ይገብርዎ፡ B. [15] A omits. [16] Cf. 2 Chron. xxxv. 17. Lat. *quicumque praetermiserit in visitatione* corrupt. [17] ብልዕዎ፡ A; ይበልዩ፡ B.
[18] እግዚኡ፡ B. [19] ዕሥራ፡ B. [20] Lat. *quemadmodum*. [21] A adds ይበውኡ፡ ወ.
[22] Lat. *inhabitabunt in* is corrupt, possibly owing to confusing στήσωσι and οἰκήσωσι.
[23] Lat. omits. [24] ቤተ፡ A B. [25] በምድር፡ B. [26] Lat. *offerent*.
[27] ምስያት፡ B; በምሴት፡ C D. [28] ደዐርብ፡ A; ደዓርብ፡ B. [29] ፀሐየ፡ A.
[30] በተሥልስታ፡ A; በስልስታ፡ B; በትሥልስታ፡ C. [31] ደም፡ A. [32] መካየዳ፡ B.

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ፎ ወእምድኅረዝ: ሕግ:[1] አይዳዕኩከ: መዋዕለ: ሰንበታት:[1] በገዳመ: ሲና: እንተ: ይእቲ: ምእከለ:
2 ኤሎም:[2] ወሲና:: ወሰንበታተ: ምድርኒ: ነገርኩከ: በደብረ: ሲና: ወዓመታተ: አየቤሌዎኒ:[3]
ነገርኩከ:[4] ውስተ: ሰንበታተ:[5] ዓመታት:[6] ወዓመቶሰ: ኢነገርኩከ:[7] እስከ: አመ: ትበውኡ:[8] ውስተ:
3 ምድር: እንተ: ትእኅዙ:: ወታሰነብት: ምድር*ኒ:[9] ሰንበታቲሃ: በነቢሮቶሙ:[10] ዲቤሃ: ወዓመት:
4 ለአየቤል:[11] ያአምሩ:: በእንተዝ: ሠራዕኩ: ለከ: ሱባዔ: ዓመታት:[12] ወዓመታት:[13] ወአየቤ
ሌዎታት:[14] አርብዓ: ወተስዓቱ: አየቤሌዎታት:[15] *እምነ: መዋዕሊሁ:[9] ለአዳም:[16] እስከ: ዛቲ: ዕለት:
ወሱባዔ: አሐዱ: ወክልኤ:[17] ዓመታት:[12] ወዓዲ: አርብዓ: ዓመት:[12] ርሑቅ:[12] ለአእምሮ: ተእዛዛተ:
እግዚአብሔር: እስከ: አመ: የዐድዉ:[18] ማዕያተ: ምድረ: ከናአን:[19] ዐዲዎሙ:[20] ዮርዳኖስ: ገጸ:
5 ዐረቢሁ:: ወ*አየቤሌዎታት:[21] የኀልፉ: እስከ: አመ: ይነጽሕ: እስራኤል: እምጽሉፉ: አበሳ:
ዝሙት:[22] ወርዙስ: ወግማኔ: ወነጢአት:[1] ወጌጋይ:[1] ወ*የኀድር:[23] ውስተ: ዙሉ: ምድር: እንዘ:
ይትአመን: ወአልቦ: እንከ: ሎቱ: መነሂ:[24] ሰይጣነ: ወአልቦ: መነሂ: እኩየ: ወትነጽሕ: ምድር:
እምውእቱ: ጊዜ: እስከ: ዙሉ: መዋዕል::

6, 7 ወናሁ: ትእዛዘ: ሰንበታትኒ:[25] ጸሐፍኩ: ለከ: ወጹሉ: ፍትሓት:[26] ሕገረሁ:: ሰዱሰ: ዕለተ:
ትገብር: ግብረ: ወአመ: ሳብዕት: ዕለት:[1] ሰንበት:[27] ዘ[28]እግዚአብሔር: አምላክክሙ: ኢት
ግበሩ: ባቲ: ዙሎ: ግብረ: እንትሙ: ወውሉድክሙ: ወአግብርቲክሙ: ወእእማቲክሙ: ወጹሉ:[29]
8 እንስሳክሙ: ወነኪርኒ: ዘኀቤክሙ::[30] ወሰብእ: ዘይገብር: ምንተኒ: ግብረ: ባቲ:[31] ይሙት: ዙሉ:[32]
ብእሲ: ዘይጌምና: ለዛ: ዕለት፤ ዘይሰክብ: ምስለ: ብእሲት፤ ወዘሂ: ይትናገር: ነገረ:[33] ይግበር:[34]
ባቲ: *ከመ: ይግበር: ባቲ:[35] ገይሰ:[36] በእንተ:[37] ዙሉ:[28] ሠይጥ:[38] ወ*ተሣይጦ፤[39] ወዘሂ:[40] ማየ:
ይቀድሕ: ባቲ: ዘኢያስተዳለወ:[41] ሎቱ:[28] በ*ዕለት:[12] ሳድስት፤[42] ወዘ*ኒ:[43] አንሥአ:[44] ዘይጸውር:
9 ዙሎ: ከመ: ያውፅእ: እምደብተራሁ: ወእመኒ: እምቤቱ: ይሙት:: ኢትግበሩ: በዕለተ: ሰንበት:
ምንተ*ኒ:[43] ግብረ: ዘእንበለ:[45] ዘአስተዳለውክምዎ:[46] ለክሙ:[28] በ*ዕለት:[12] ሳድስት: ለበሊዕ:

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[1] A puts in acc. [2] ኤሊም: B. [3] አየቤሌውኒ: A. [4] B C D omit.
[5] ሰንበተ: A. [6] ዓመታተ: A; ዓመታትኒ: ዓመት: C; ዓመታትኒ: D. [7] ኢነገርናክ: B C D. [8] ትበውእ: B C D. [9] B omits. [10] ለነቢሮሙ: C; ወነቢሮሙ: D. [11] ለአየቤሌው: A. [12] A B put in acc. [13] A C D omit.
[14] ወአየቤሌውታት: A; ወአየቤልውሳታት: C D. [15] ፴ወ፱: አየቤሌታት: A.
[16] ለገዳም: B. [17] ወክልኤተ: B. [18] ደዐድዉ: A B; B adds ዕለተ: [19] ከናአን: A, and so generally. [20] ዓዲዎሙ: B. [21] አየቤውታት: A. [22] ዝሙት: ወአበሳ: C D.
[23] ይኅድር: A; ደሐድር: B. [24] መኑሂ: A. [25] ሰንበታተ: A B. [26] ፍትሐ: B.
[27] ሰንበተ: A; ሰንበታተ: B. [28] A omits. [29] ወጹሎ: B. [30] ዘኀቤክ: A C.
[31] A C omit. [32] ወጹሉ: D. [33] A D omit. [34] ምግባር: B. [35] A C omit.
[36] ገዩሰ: B; ገይሰ: C; A omits. [37] ወበእንተ: A B C D. [38] ሰዩጠ: A B.
[39] ተሳይጦተ: A; ተሣዩጦ: B. [40] ወአሂ: B. [41] ዘአአስተዳለወ: B. [42] ሰዱስ: A.
[43] ሂ: B. [44] B adds ዙሎ: [45] B C D omit. [46] ዘአደስተዳሎክምዎ: A.

ወለሰትይ:[1] ወለአዕርፎ: ወለአሰንብት: *እምዙሉ: ግብር:[2] በዛቲ: ዕለት: ወለባርኮ: እግዚአብሔር: እምላክከሙ: ዘወሀበክሙ: ዕለተ: በዓል:[3] ወ*ዕለተ:[4] ቅድስት:[5] ወዕለተ: መንግሥት:[6] ቅድስት:[6] ለዙሉ: እስራኤል: ዛቲ: ዕለት:[6] በመዋዕሊሆሙ:[7] በዙሉ: መዋዕል::[6] እስመ: ዐባይ: ክብር: እንተ: ወሀበ:[8] እግዚአብሔር: ለእስራኤል: ለበሊዕ: ወለሰቲይ: ወለጸገብ: በዛቲ: ዕለት:[9] በዓል: ወ*ለ[10]አዕርፎ: ባቲ: እምዙሉ: ግብር: ዘእምግብረ: እጓለ: እመሕያው: ዘእንበለ: ዐጢኣ:[11] ዕጣን:[6] ወለአብኦ: ቍርባኑ:[12] ወመሥዋዕተ: ቅድመ: እግዚአብሔር: ለመዋዕል: ወለሰንበታት:: *ዝግብር: ባሕቲቱ: ይትገበር:[13] በመዋዕሊ:[14] ሰንበታት: በቤቱ: መቅደሱ: ለእግዚአብሔር: እምላክከሙ: ከመ:[15] ያስተስርዩ: ዲበ: እስራኤል: መባኦ: ወትረ: ዕለተ: እምዕለት: ለ*ተዝካር:[6] ዘይሠጠው: ቅድመ: እግዚአብሔር: ወይትወኆፎሙ: ለዓለም: ዕለተ:[16] እምዕለት: በከመ: ተአዘዝከ::[17] ወዙሉ: ሰብእ: ዘይገብር: ባቲ:[18] ግብረ: ወዘሂ: የሐውር: መንገዶ: ወዘሂ: ይትቀነይ: ወፍረ: ወእመሂ: በቤቱ: ወእመሂ: በዙሉ: መካን: ወዘሂ: ደነድድ: እሳተ: ወዘሂ: ይዴአን:[19] ዲበ: ዙሉ:[11] እንስሳ: ወዘሂ: ይነግድ: በሐመር: ባሕረ: ወዙሉ: ሰብእ: ዘይዘብጥ: ወ*ይቀትል:[20] ምንተሂ: ወዘሂ: የሐርድ:[21] እንስሳ: ወያፈ:[22] ወዘሂ: አስገረ: እመሂ: አርዌ: ወያፈ: ወእመሂ: ዓሣ: ወዘሂ: ይጸውም: ወይገብር: ጸብኦ: በዕለተ: ሰንበት:: ወሰብእ: ዘይገብር: ዙሎ: ዘእምዝ: በዕለተ: ሰንበት: ይሠሥት: ከመ: ይኩን: ውሉደ: እስራኤል: እንዘ: ያሰነብቱ: በከመ: ትእዛዝተ: ሰንበታቲ: ምድር: በ[10]ከመ: ተጽሕፈ:[23] እምውስተ: ጽላት:[24] ዘወሀበኒ: ውስተ: እደዊየ: ከመ: እጽሐፍ:[25] ለክ: ሕገገ: ጊዜ: ወጊዜ: በበ: ኩፋሌ:[26] መዋዕሊሁ::

ተፈጸመ: በዝየ: ነገር:[27] ዘኩፋሌ: መዋዕል::

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[1] ወለሰቲይ: B. [2] ምግባር: B. [3] በዓለ: A. [4] ዕለት: C D. [5] ቅድስት: B C D. [6] A puts in acc. [7] በመዋዕሊክሙ: A. [8] ወሀቦሙ: A. [9] ዕለት: B. [10] B omits. [11] A omits. [12] ቍርባን: B. [13] ዘገብረ: A. [14] በመዋዕል: A. [15] ክመ: A. [16] ዕለት: A. [17] ትእዛዘከ: A; ትእዛዝከ: B; አዘዝኩከ: D. [18] A B omit. [19] ይዴግን: A B. [20] ይቅትል: A. [21] ያሐርድ: A. [22] ወያፍ: A. [23] ትጽሐፍ: B. [24] ጽላተ: ሰማይ: C. [25] እጸሐፍ: B. [26] ዙፋሌ: B. [27] Emended from ነገረ: This ending is not in B; C D give በዝየ: ተፈጸመ: መጽሐፈ: ኩፋሌ: መዋዕል:: አኰቴት: ይድሉ: ለእግዚአ: ዙሉ: ፍጥረት፤ ለንጉሠ: ነገሥት፤ ለዓለም: ወለዓለመ: ዓለም:: አሜን: ወአሜን::

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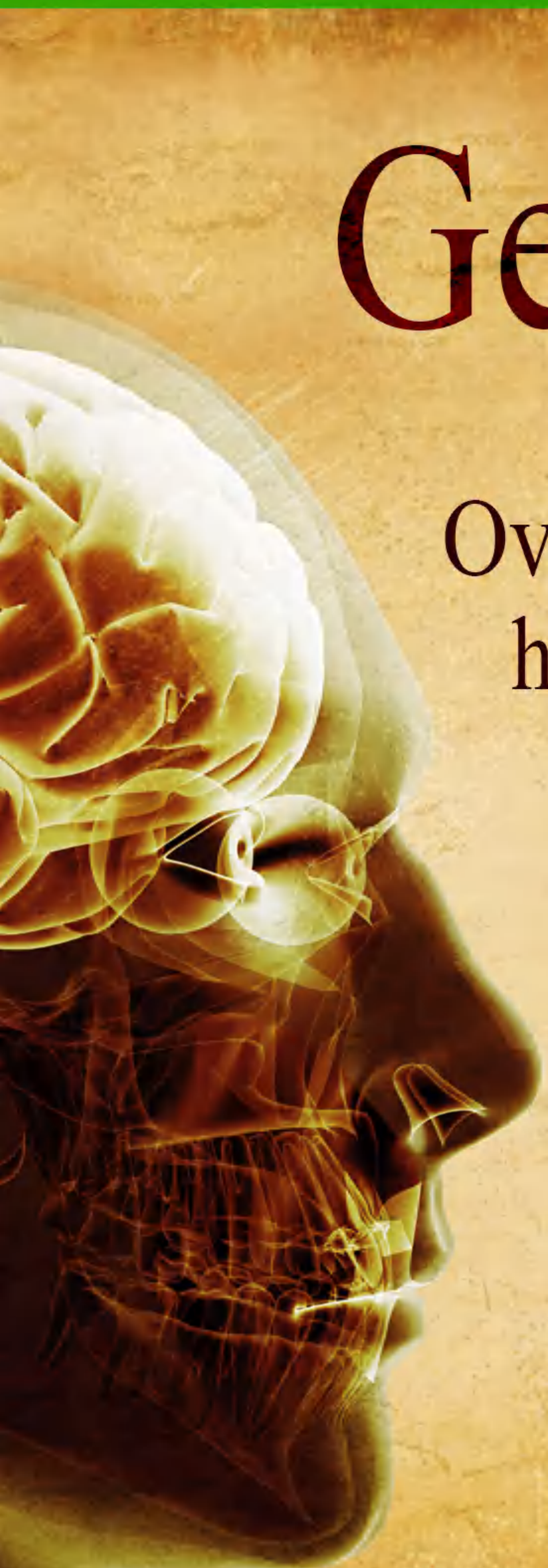

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APPENDIX II.

THE following Midrash, which I have reprinted from Jellinek's *Bet ha-Midrasch* iii. pp. 3–5, and which constitutes the latter half of the Midrash *Wajjissau*, deals with the war between Jacob and Esau, of which an account is given in the Book of Jubilees xxxvii–xxxviii. The Midrash follows the text of the latter in its main outlines, and frequently reproduces it word for word in the order in which it is found in the Ethiopic text. Its writer, however, has in some respects dealt freely with his materials, and imparted a far darker colouring to the character of Esau than is to be found in Jubilees. He was, moreover, acquainted with other forms of the tradition than that which he found in Jubilees, his main authority. To this latter fact he calls attention in three instances.

As in the former Midrash, I have added in the margin the parallels in Jubilees.

This Midrash is valuable, both as testifying to the Hebraic original of Jubilees, and as a help towards the criticism and emendation of the Ethiopic text; cf. for instance xxxviii. 2. Again, in xxxviii. 10 it confirms an emendation which I had already made on the strength of the Latin, i.e. **ወመንብዎመ፡** by means of Lat. (*cir*)*cumsederunt*, from **ኀመንደብዎመ፡** of MSS.; while in xxxviii. 12 it shows that the Latin Version has failed, while the Ethiopic Version has succeeded in giving the right rendering.

מדרש ויסעו

כתוב וילך אל ארץ מפני יעקב אחיו מִפני שטֵר חוב ויש אומרים מפני הבושה שאמרו רבותינו שבודאי לפי שפנה עשו כליו מפני יעקב והלך. לא שהסיר הקנאה מלבו אלא ויטרף לעד אפו ועברתו שמרה נצח. אף על פי שהלך לו באותו זמן לאחר זמן בֵּא עליו למלחמה. היא השנה שמתה לאה והיו יעקב ובניו יושבין באבילו׳ וקצת בניו היו מתנחמין להם. בא עליהם בחיל גדול עורכי מלחמה לובשי שריון של ברזל ונחשת והיו מזויינין כולן מגינים וקשתות וכידונים והיו ארבע אלף גבורי׳ והקיפו לבירה אחת שהיו חונים שם יעקב ובניו הם ועבדיהם ובניהם וכל אשר להם כי נתקבצו כולם לשם לנחם יעקב על אבילות לאה והם יושבים בשלוה ולא עלה על לִבם שיבא עליהם אדם להלחם עמם. ולא ידעו עד שדבקו׳ כל החיל לאותה בירה לבד יעקב ובניו היו שם ומאתים עבדים שלהם. כיון שראה יעקב לאשו שהחציף פניו לבא עליהם למלחמה להרג אותם

Jubilees xviii. 15.

Jubilees xvii. 14.

Jubilees
xxxvii. 17 בתוך הבירה. והיה מורה עליהם חצים. באותה שעה עמר יעקב על חומת הבירה והיה מדבר עם
עשו אחיו דברי שלום ריעות ואחוה ולא קבל ממנו עשו. מיד ענה יהודה ליעקב אביו עד מתי
xxxviii. 3 אתה מאריך עמו דברי שלומים ואהבה והוא בא עלינו כאויב לבושי שריונים להורגנו. כיון ששמע
xxxviii. 2 יעקב כן משך בקשתו והרג לאדורם האדומי ועוד משך קשתו והכה לעשו בכסא ימנית ואז
xxxviii. 5 נחלה מן החץ נשאוהו בניו והרכיבוהו על עיר והלך ומת שם בארודין. וי״א לא מת שם. ואז יצא
xxxviii. 6 יהודה ראשון ונפתלי וגד עמו לדרום הבירה וחמשי׳ עבדי׳ עמהם מעבדי יעקב אביהם. ולוי ודן
xxxviii. ואשר יצאו למזרח הבירה ונ׳ עבדים עמהם. ויצאו ראובן וישכר וזבולון לצפון הבירה ונ׳ עבדים
xxxviii. 8 עמהם. ויצאו שמעון ובנימין וחנוך בן ראובן למערב הבירה ונ׳ עבדים עמהם. ויוסף לא היה שם
כי כבר היה נמכר. באותה שעה החזיק יהודה למלחמ׳. נכנם החיל הוא ונפתלי וגד ולכדוהו
לאותו מגדל של ברזל וקבלו במגינם חלוקי אבנים שהיו מקלעים עליהם והשמש חשך עליהם מפני
קליעת אבנים ויורית חצים ובלסטריאות שהיו משליכים עליהם. ויהודה נכנם ראשון לתוך החיל
והרג מהן ששה גבורים ונפתלי וגד הלכו עמו אחד מימין ואחד משמאל והם היו משמרים אותו
שלא יהרגוהו החיל. וגם הם הרגו בחיל ד׳ גבורים כל אחד חרג ב׳ וגם נ׳ עבדים שהיו עמהם
עזרום וקרבו עמהם להלחם בם והרגו איש את אישו נ׳ הגבורים. ובכל זאת לא יכלו יהודה
ונפתלי וגד לטרוד החיל מדרום הבירה ולא הסיעום ממקומם. ואז נתחזקו למלחמה ויאספו כולם
וילחמו בם ויהרגו מהם איש אישו. ובכל זאת לא הבריחום ממקומם אלא עמדו החיל לקראתם
ערוכים למלחמה ברגליהם. ואז נתחזקו יהודה ואחיו ועבדיהם ונאספו יחדיו ונלחמו בם והרגו מהם
כל איש שנים מן החיל. וכיון שראה יהודה שהין אומדים החיל על עמדם לא יכלו להסיעם אזרו
חיל ועצת גבורה לבשתו ויהודה ונפתלי וגד נתחברו יחד ונכנסו תוך אנשי המלחמה והרג בהם י׳
גבורים ונפתלי וגד הרגו בהם ח׳ גבורים. נכיון שראו עבדיהם שנתחזקו יהודה ואחיו ונכנסו
לתוך עומק המלחמה נתחזקו גם הם לעמוד עמהם להלחם בם והיה יהודה מכה בחיל מן
ימינו ומן שמאלו מאה גבורים ונפתלי וגד היו הורגין אותם אחריו עד שטרדו כל החיל מדרום
הבירה מדת רים. כיון שראו החיל שהיו לקראת יהודה שנשתברו לפני יהודה ואחיו אז חרדו
ונאספו כולם למלחמה וערכו מלחמה עם יהודה ואחיו ועמדו על עמדם להלחם בם בזרוע חיל
וכן לוי ואותם שהיו עמו וכן ראובן ואותם שהיו עמו ושמעון ואותם שהיו עמו וכן עמדו שכנגדם
למלחמה ומסרו נפשם להלחם בם בחזקה. כיון שראה יהודה שנתחזקו ונתקבצו כל החיל למלחמה
ועשו בדרך אחד להלחם עמם ועמדו על עמדם לערוך עמהם מלחמה. תלה עיניו להקב״ה לעזור
להם לפי שיגעים היו מכובד המלחמה ולא היו יכולים להלחם בם. באותה שעה קבל הב״ה תפלתם
וראה בצרתם ועזרם והוציא רוח סערה מאוצרותיו ונשבה נגד פניהם ומלאה כל עיניהם חשך
ואפילה לא ראו להלחם. ועיני יהודה ואחיו היו מנהירות כי הרוח באתה להם מאחריהם והתחילו
יהודה ואחיו להרוג בהם ויפלו ההרוגים ארצה כאשר יפיל הקוצר קצירו ועומרי אלומותיו. ועשה
אותם גדישים שהרגו כל החיל שבא לפניהם לדרום הבירה. וראובן שמעון ולוי עמהם עמדו
למלחמה לקראת החיל שהיו לפניהם. ואחר שהרגו יהודה ואחיו כל אנשי החיל שהיו לקראתם
הלכו אצל אחיהם לעזור להם ורוח סערה ממלאה עיני שונאיהם חושך וראובן ושמעון ולוי כל

שעמהם נפלו בהם והרגו בהם והפילום ארצה גדישים גדישים עד שהרגו כל החיילי׳ שהיו לקראת
Jubilees xviii. 8. יהודה. וראובן ולוי שהיו נגד שמעון נפלו ארבע מאות גבורים עושים מלחמה וברחו שש מאות
xviii. 9, הנותרים גבורים הם וד׳ בני עשו רעואל יעוש יעלם קרח. ואליפז לא רצה לילך עמהם כי היה
יעקב אבינו רבו. ורדפו בני יעקב אחריהם עד ארוד״ין העיר והניחו לאביהם עשו מת מוטל
בארוד״ין והם ברחו להר שעיר למעלה עקרבים. ובני יעקב נכנסו ונחו שם בלילה ההוא ומצאו
לעשו מת מוטל וקברוהו מפני כבוד אביהם. ויש אומרים לא מת שם אלא יצא מארוד״ין חולה
xviii. 10. וברח עם בניו להר שעיר. למחר חלצו עצמם בני יעקב ורדפו אחריהם והלכו וצרו אותם בהר
xviii. 10. שעיר במעלה עקרבים. יצאו בני עשו וכל אותם אנשים שברחו ונפלו לפני בני יעקב ונשתטחו
xviii. 12, לפניהם ונתחננו להם עד שעשו עמם שלום ונתנום למס עובד׃
3.

תם מדרש ויסעו

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ADDENDA ET CORRIGENDA.

On page v, line 9, for 'Fürst' read 'Treuenfels in Fürst's Literaturblatt des Orients'
After 'Here' in note 15, p. 9, add 'Sam.'
After note 15, p. 11, add 'Sam., LXX, and Onk. support the text in reading **እምብእሲሃ፡** and thus imply מֵאִישָׁהּ in Gen. ii. 23.'
In note 21, p. 11, for 'So LXX, Syr., and Vulg.' read 'Mass. and Onk. support text by omitting (?) שניהם after והיו against Sam. (משניהם), LXX, Vulg., Ps.-Jon.'
To note 8, p. 13, add 'This implies תְּשׁוּבָתֵךְ. So LXX *ἡ ἀποστροφή σου*; Itala *conversio tua*; Syr. ܬܘܒܬܟ against Mass. and Sam. תְּשׁוּקָתֵךְ; Symm. *ἡ ὁρμή σου*. Aq. reads *ἡ συμμαχία σου*, which implies רְעוּתֵךְ.'
On p. 22, line 12, emend **ፍርሀተከሙ፡** into **ፍርሀተከሙ፡** and change **መረዓድከሙ፡** with A into **መረዓደከሙ፡**
To note 41, p. 26, add 'Text may be due to Eth. Vers.'
In notes 17–19, p. 35, for ולטעות read ולהטעות
To note 36, p. 42, add 'Sam., Syr., Vulg.' after 'Mass.'
In note 7, p. 50, for 'Mass. omits' read 'other authorities omit: text possibly due to Eth. Vers., which follows LXX.'
In note 19, p. 52, for 'and Sam. make' read 'makes,' and add at end, 'Sam. supports text save that for **ወይከውን፡** it would require **ወትከውን፡** and **እምኔሃ፡** for **እምኔሁ፡**'
In note 2, p. 62, add 'and Eth. Vers.' after 'LXX,' 'Syr.' after 'Sam.,' and 'Onk. and Arab.' after 'Vulg.' Text is probably due to Eth. Vers.
In note 6, p. 62, for 'omits' read 'Syr., Vulg. omit.'
In note 9, p. 64, expunge 'Onk.' and add at end, 'Onk. combines both readings.'
In note 13, p. 72, for **መምዕል፡** read **መሞዕል፡**
To note 12, p. 86, add 'The two next words agree with LXX and Eth. Vers. Gen. xxv. 11 against Mass., Sam., Syr., Vulg. This is probably due to Eth. Vers.'
In note 5, p. 87, add 'Eth. Vers.' after 'LXX,' and at end, 'This is prob. due to Eth. Vers.'
In note 10, p. 88, after 'Mass.' add 'Sam. and Syr.'; for 'supports' read 'Eth. Vers. support'; and at end of note add 'This is probably due to Eth. Vers.'
On p. 95 add note 40[a] on **ዕ″፡ ሕ″፡** 'Text = *nudas cervices*; so LXX and Vulg., which presuppose נִגְלַת instead of חֲלֻקַּת.' In line 9, p. 95, for 'branchia' read 'brachia'
To notes 20 and 39, p. 97, add 'This is probably due to Eth. Vers.'
On p. 97 add on **ሐበይከ፡** in xxvi. 34, note 47[a], 'So A D with Mass. xxvii. 40 תָּרִיד; but B gives **ዓበይከ፡** for **ዐበይከ፡** = Sam. חארר; but B is most probably corrupt, for **ሐ** and **ዐ** are constantly confounded in the MSS.; D corruptly reads **እምዕበይከ፡** Syr. strangely gives ܬܥܠܠ = *penitentiam egeris*; LXX *καθέλῃς* = תּוֹרִיד; Vulg. *excutias*.'
In note 30, p. 105, for 'omit **ወሐበግዐ፡**' read 'omit **ወሐልሀምት፡**' and for 'supports' read 'and Eth. Vers. support'
To note 42, p. 156, add 'Syr. supports **ሐቡሃ፡** but Mass. and Onk. give אבי, Sam. אביו; LXX omits.'
On p. 159 add note 23[a] on **ሴፍዮን፡** 'So Mass., Syr., Vulg., Onk.; but Sam., followed by LXX, gives צפון, and so Num. xxvi. 15.'
On p. 166 add note 22[a] on **ለዝሕግን፡** 'Syr. only supports the **ዝ** against Mass., Sam., LXX, Vulg., Onk.'

Biblical and Patristic Relics

of the

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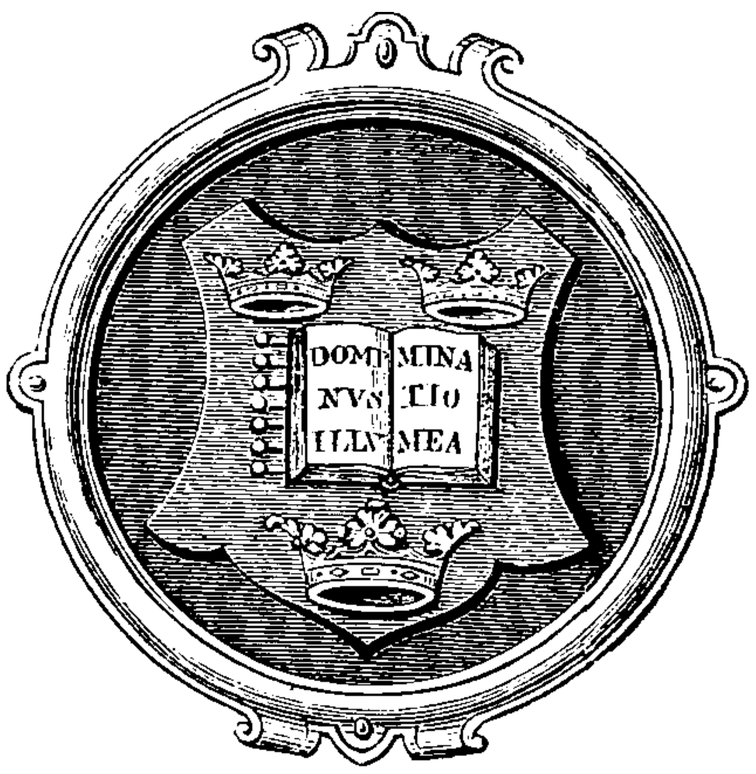

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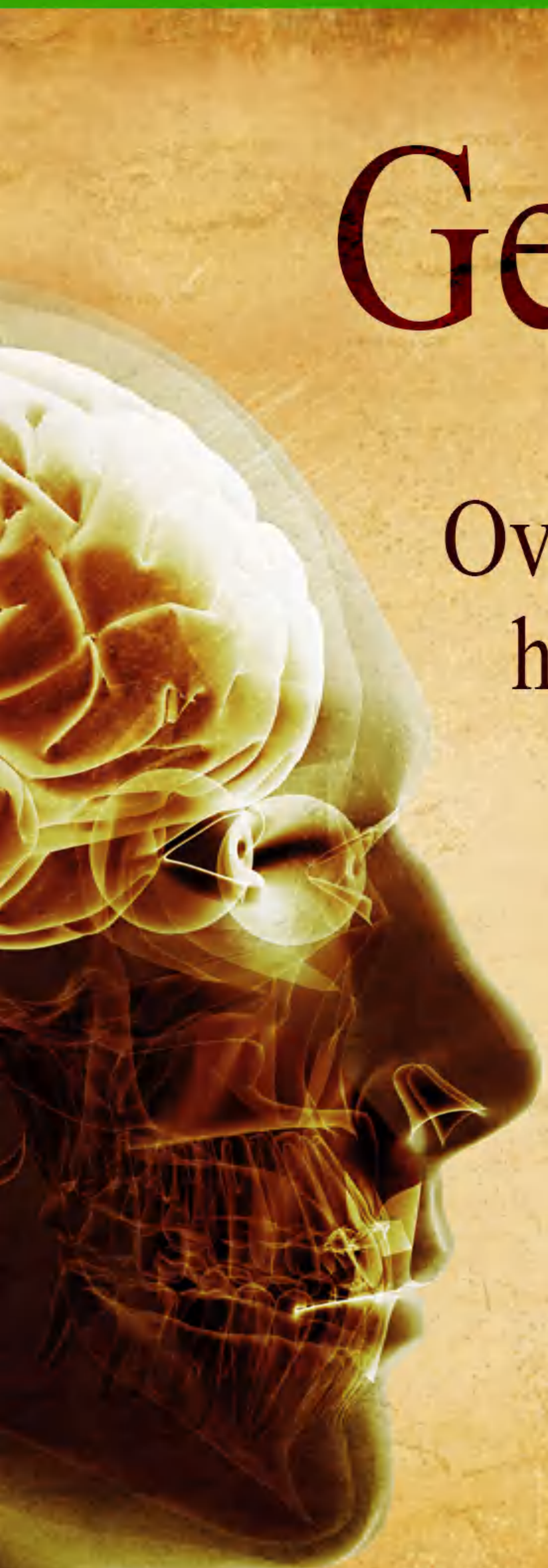

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JOB XXII. 3b–12:— PAGE

INTRODUCTION 39

THE SYRIAC TEXT WITH AN ENGLISH TRANSLATION . . 40

NOTES 42

NOTE ON THE GREEK TEXT REPRESENTED BY THE FRAGMENT OF JOB 44

FRAGMENTS OF ANCIENT HOMILIES:—

INTRODUCTION 47

THE SYRIAC TEXT 50

THE ENGLISH TRANSLATION AND NOTES 76

NOTE ON THE CEDARS WHICH NOAH PLANTED . . . 99

PASSAGES IN THE BIBLE QUOTED OR REFERRED TO IN THE HOMILIES 100

PALESTINIAN HANDWRITING. THE PERIODS TO WHICH OUR FRAGMENTS MAY BE ASSIGNED 102

THE PALESTINIAN VERSION, ANECDOTA OXONIENSIA, 1893. ADDITIONS AND CORRECTIONS 107

INDEX 111

ABBREVIATIONS 114

PREFACE

SHORTLY after the publication of the five fragments of Palestinian Syriac in a former volume of the Anecdota Oxoniensia[1], two more fragments were procured for the Bodleian Library by Professor Sayce. All the seven leaves had been discovered, with other writings, in an underground chamber beneath a synagogue in Cairo, when the site was cleared to make room for new buildings; and, as there seemed no probability of other fragments being offered for sale in the same quarter, it was proposed to publish the two additional fragments as an appendix to the first five. While preparing them for the press, with the co-operation of Mr. Stenning, I learned that Mrs. Bensly and Mr. Burkitt, on the occasion of a recent expedition to the Convent of St. Catharine, on Mount Sinai, had discovered and transcribed other inedited remains of the Palestinian literature. Mr. Stenning had also a small contribution to make of a few lines of Palestinian, which he discovered when he went with Mr. Cowley, last year, for researches in the same convent library. Our united labours, which have been carried on in a spirit of most cordial co-operation, have resulted in the following work. We have all assisted in overcoming the difficulties of transcription or of interpretation connected with the several fragments, but each contributor must be held responsible for those parts alone to which his initials are attached.

The large Estrangela type which has been used (dalath without diacritical point) is, to some extent, an imitation of the bold, distinct

[1] *The Palestinian Version of the Holy Scriptures*, Anecd. Oxon., Semitic Series, 1893.

character of the Palestinian script, although the forms of many of the letters are different. Each column represents the same amount of written text, and the MSS. are followed line by line. The regularity of the left-hand edge of the column has not been preserved, for, although this has been successfully accomplished in printing longer lines with smaller Estrangela, with our large type the necessary 'connecting lines'—i. e. the additional pieces of type put in to lengthen the words—would have disfigured the pages, without any real addition to the accuracy of the work.

We must not omit to acknowledge the kind assistance given by Dr. Neubauer, and the valuable suggestions made by Professor Margoliouth in reference to the text of the almost illegible leaf of *Wisdom*, and at the same time to thank the Delegates of the Clarendon Press for their liberality in publishing an unremunerative, if interesting, work.

G. H. GWILLIAM.

October, 1895.

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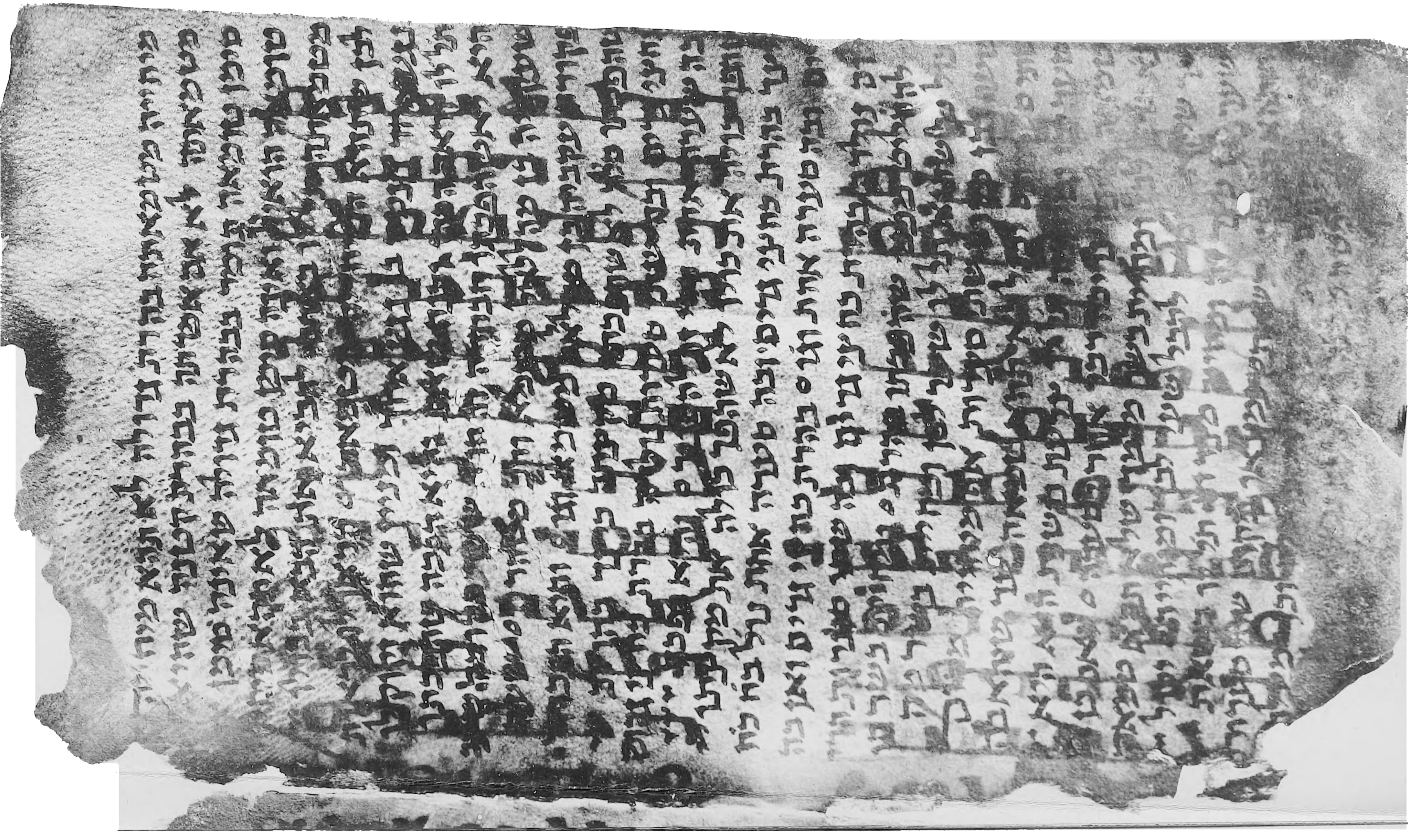
PLATE I.

EXODUS XXVIII. 1–5 a. MS. *recto.*

PLATE II.

EXODUS XXVIII. 5 b–12 a. MS. *verso.*



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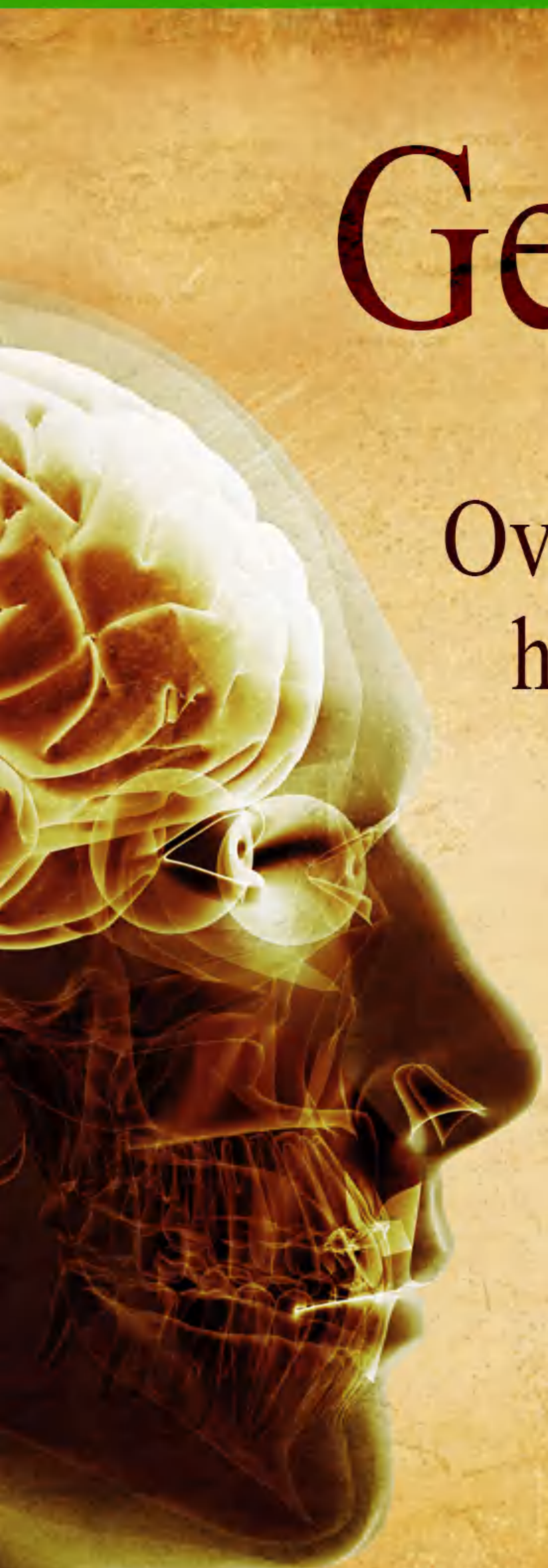

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INTRODUCTION

THE two leaves from which the following texts have been printed, and the leaf of *Numbers*, which has already been published, are connected in their present condition, though not, perhaps, in origin. (*a*) The parchment is of similar quality. (*b*) They were of the same size—about 9 in. × 8 in., allowing for the mutilation of the edges. (*c*) They were written in two columns, each about $2\frac{1}{2}$ in. wide. The *Exodus* leaf has 22 lines to each column; the other leaves seem to have contained as many. (*d*) The three leaves are covered with Jewish writing; and though the pages are not all parts of the same work[1], the hand may well be the same. If not, the writing is all of the same era, and that, the twelfth century, according to Dr. Neubauer's opinion after examination of the *Numbers* leaf. (*e*) All the leaves, as already stated, were obtained from the same place.

On these grounds one would be inclined to assign all alike to the same period, and to suppose that the *Exodus* and the *Numbers* leaves were once parts of a MS., which contained the Pentateuch in the Palestinian script and dialect, together with the book of *Wisdom*[2]. These arguments, however, are not sufficiently strong to counterbalance the evidence afforded us by the writing itself, and a careful comparison of the different hands in which these fragments were written clearly shows

[1] For details the reader is referred to Dr. Neubauer's *Catalogue of the Hebrew MSS. in the Bodleian Library*.

[2] There is nothing *a priori* to prohibit the supposition that *Wisdom* was bound up with the Pentateuch in a volume, to which two, or all, of our leaves belonged. We do not know what arrangement of books was adopted in the Palestinian Canon. Perhaps it was different from the Hebrew or LXX order. It would seem that the Canon included part, at least, of the Apocrypha. See also pp. 15, 16.

that a considerable period of time must have elapsed between the writing of at least two of them[1].

There can be no doubt that the four New Testament fragments (published in Anecdota Oxoniensia, *Semitic Series*, vol. i, part v) were rightly assigned 'to the best period of the style,' though probably this period should be placed rather in the sixth than in the seventh or eighth century. In like manner the *Numbers* fragment (published in the same volume) is to be assigned rather to the end of the sixth or to the beginning of the seventh century[2]. The two remaining fragments, which appear for the first time in this volume, present a marked contrast to each other in the style of their writing. Unfortunately the writing of the *Wisdom* fragment is exceedingly faint, but parts of it are sufficiently distinct for us to determine that its small but well-formed hand very closely resembles that of the *Numbers* fragment, and probably belongs to a period but little removed from that of the New Testament fragments.

In the *Exodus* fragment, however, the character of the writing appears to have completely changed; the distinctive characteristics of the different letters have almost disappeared, the up and down strokes are no longer clearly defined, and in place of a bold, square hand, in which each letter seems to stand out from its neighbours, we find an almost cursive hand, in which the thickly-formed letters have assumed a uniform sameness of character. If we are right then in ascribing the other fragments to the sixth and seventh centuries respectively, the *Exodus* fragment can hardly be earlier than the eighth or ninth century; and thus the Palestinian codices were already several centuries old at the time when, parchment being for some reason, perhaps on account of persecution, difficult to procure, they were broken up by the Jewish scribe.

G. H. G.

J. F. S.

[1] For remarks on the shapes of different letters see pp. 102 f.

[2] *Op. cit.*, Introduction, pp. viii, ix.

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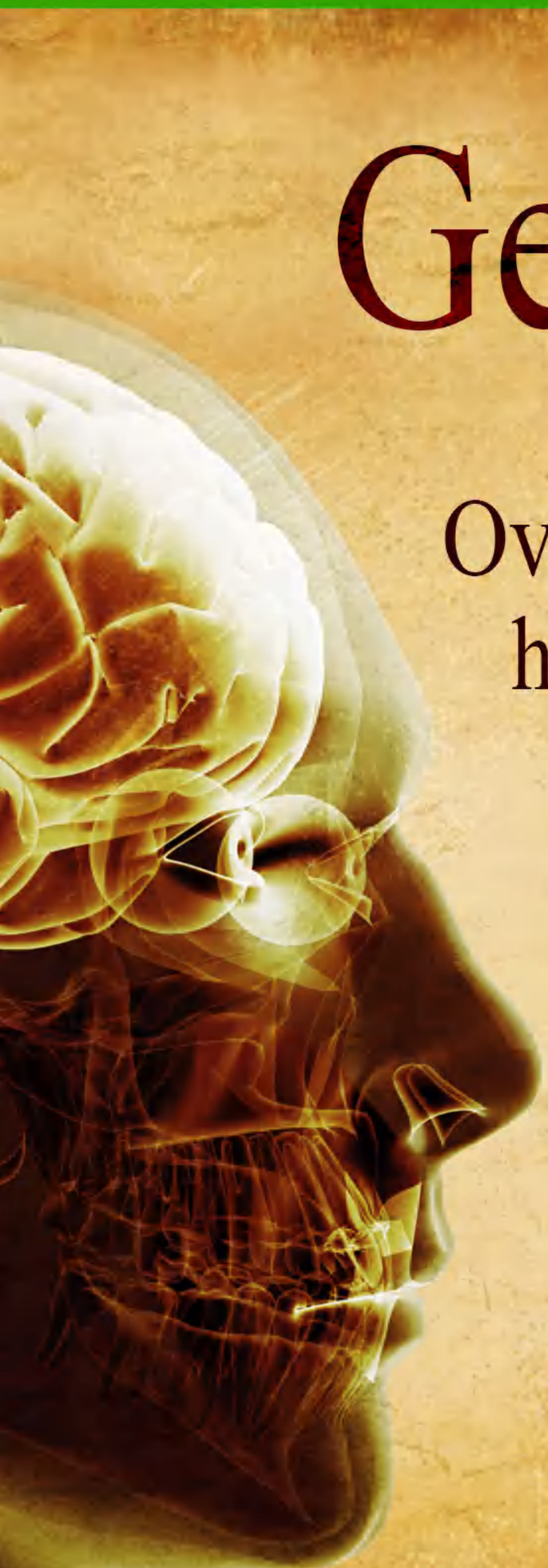

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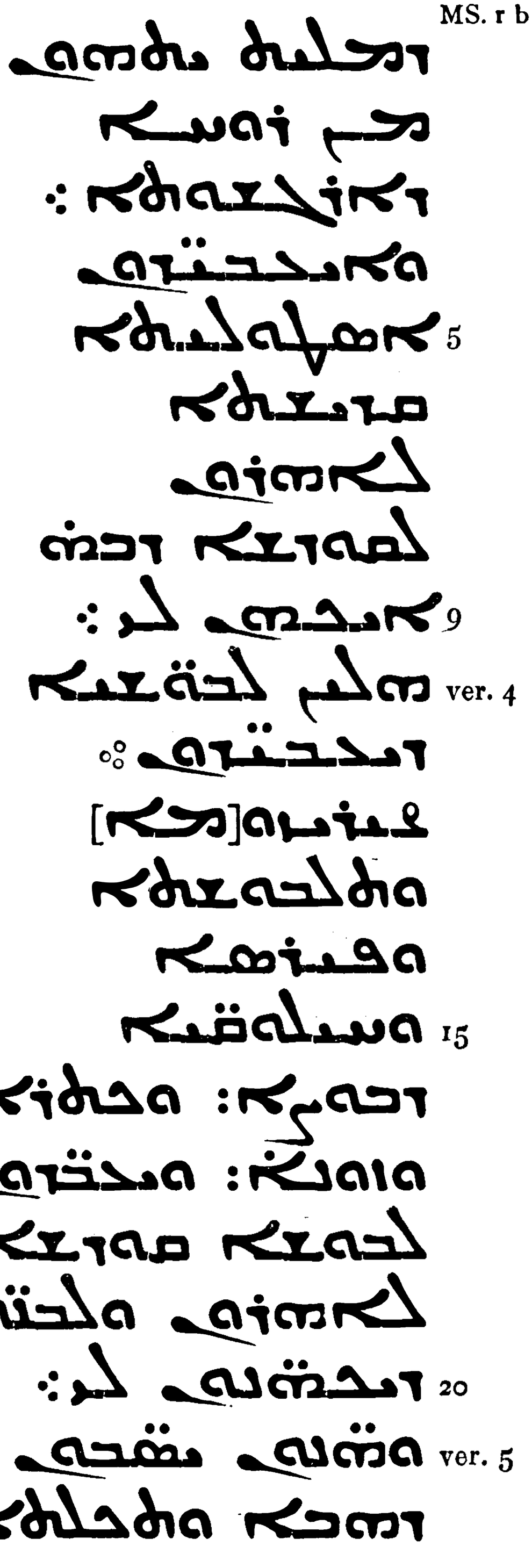
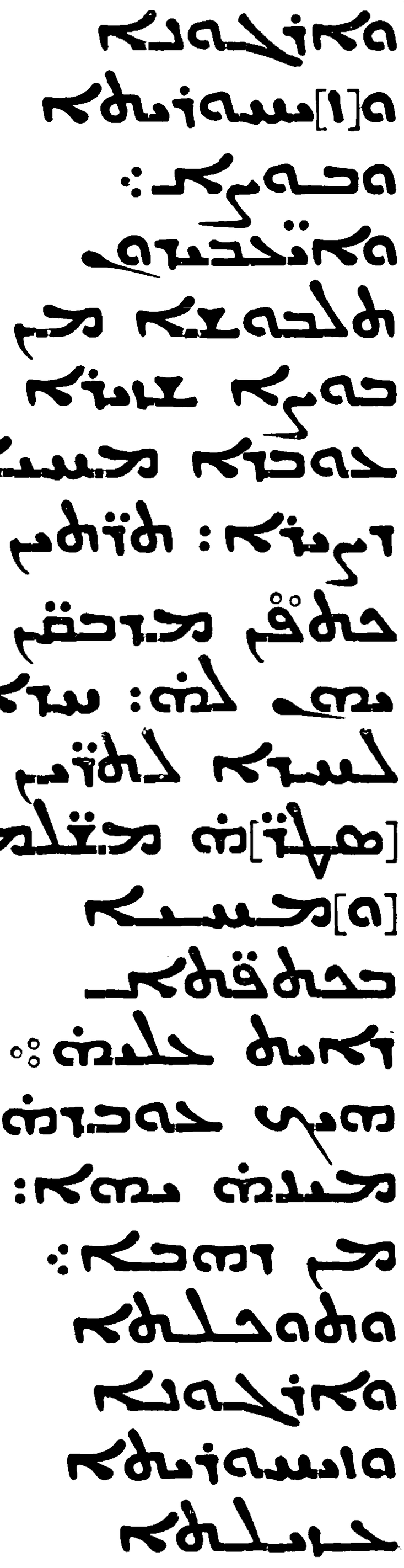
filled with the spirit
of intelligence; and
they shall make the
holy dress for Aharon,
for holiness, that in it
he may minister unto
me: These *are* the
garments which they
shall make; the girdle,
and the vestment, and
the robe, and the
tunics of fine linen;
and the headdress, and
the zone. And they
shall make the holy
clothing for Aharon,
and for his sons, that
they may minister unto
me: And they, let
them take gold, and

MS. r b



blue, and purple, and
scarlet, and fine linen :·
And they shall make
a vestment of linen
twisted, woven work of
the embroiderer ; two
shoulder-pieces shall be
fastened to it ; each to
each, to the two [sides]
thereof, completed :·
[And] the woven *work*
in the shoulder-pieces
which are upon it :·
Like the work thereof,
of it shall it be ; of
gold, and blue, and
purple, and scarlet
intertwined, and fine

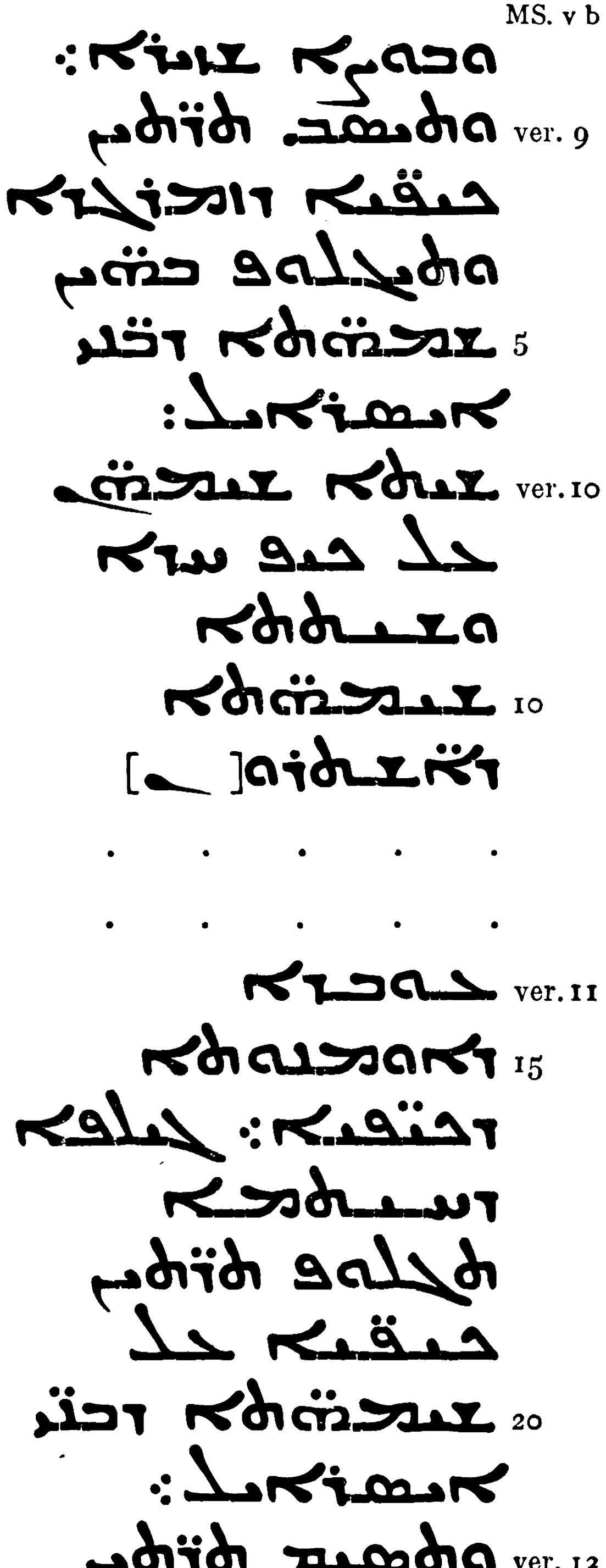
MS. v a



ver. 6 5 ver. 7 10 ver. 8 15 20

linen twisted: And
thou shalt take the
two stones of emerald,
and thou shalt engrave
on them the names of
the sons of Îsraîl: six
names of them upon
one stone, and the six
names which are left
. . . . .
. . . . .
the work of craft in
stones; *as* engraving
of the signet thou
shalt engrave the two
stones, according to
the names of the sons
of Îsraîl: And thou
shalt set the two

MS. v b



ver. 9 ver. 10 ver. 11 ver. 12

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to justify a general conclusion as to the character of the translation. Each new accession to our materials supports the opinion of the first editor. The version, in so far as it was made from the LXX, follows no MS. which is now extant[1]. It either represents a form of text, which has perished, or, more probably, depends on more than one Greek MS., and it may have been subjected to revision. It is significant that the Palestinian New Testament is also eclectic in character[2], while it is certainly remarkable that translations, which seem intended for the benefit of the Hebrew Christians, should be so much indebted to Hellenistic sources, so little to Hebrew and Aramaic.

In the following notes we have indicated, in addition to the readings which underlie the text, all the words and forms which may be described as Palestinian, with remarks on the more important of them. Since the publication of my Anecdoton in 1893, Schwally's *Idioticon des christlich palästinischen Aramaeisch* has appeared, and this valuable work must now be added to the authorities given on pp. xvii, xviii. By an omission Nöldeke's important article in the *Zeitschrift der Deutschen morgenländischen Gesellschaft*, Bd. xxii, was not included in that list. I take this opportunity of correcting the omission, as the *Beiträge zur Kenntniss der aramäischen Dialecte*, ii. (*Z D M G.* xxii. 443–527), will be found indispensable to every student. Some illustrations of Palestinian may also be found in the *Grammatik des Jüdisch-Palästinischen Aramäisch*, von Gustaf Dalman, 1894.

The list of the Remains of the Palestinian Version (pp. xvi, xvii) should now include the contents of the two Evangelistaria, similar in character to Adler's Vatican MS. The discovery of these codices in the library on Mount Sinai was announced by Mrs. Lewis after my Anecdoton was in print. This lady has in her possession a lectionary, containing passages from the *Pentateuch*, several from *Isaiah*, one from *Jeremiah*, some from the *Minor Prophets* and the *Hagiographa*, several from the *Pauline Epistles*, and one from *St. James*. The MS. is assigned to the eleventh or twelfth century.

G. H. G.

[1] If hereafter a large portion of the Palestinian Old Testament should be available, it might be found that Lucian was, more or less, followed throughout, and not in his recension of *Kings* only. As the variations between the Greek Texts are not numerous in the Pentateuch, it is difficult to arrive at any certain conclusion as to the relation of a particular Text to the Palestinian Version, from the few fragments at present extant, but this, at least, may be affirmed, that the readings of the fragments are, in the main, those of Lucian. See the summary given on p. 32, with the references to authorities on Lucian's work.

[2] *Op. cit.*, note by Mr. Bennett, pp. xx–xxiii.

NOTES TO EXODUS.

xxviii. 1. ܠ݂ *passim*] Palestinian. ܨܬ] We read ܬ after ܨ; for the height, cf. the same letter in ܫ݂ l. 5. The last letter is defaced by a hole, but must be ܬ. In *Hier.* ܨ݂ܬ is used in *Pe.* and *Pa.* as in *Edess.*; for the *scr. pl.*, cf. l. 19 n.

In the proper names which follow, there is a mixture of Hebrew and Greek forms. *Aharon* returns to the Hebrew spelling; *Îsraîl* (as in the Peshitto *passim*) is the Greek rather than the Hebrew form; *Abiud* is from LXX, *Heb.* being *Abîhû*; *Elîazar* represents Ἐλεάζαρ, *Heb.* being *El'azar*; *Ethĕmar* may be Îthamar, the Ἰθάμαρ of LXX, and the *Hebrew* אִיתָמָר; the dotted ܝ (it is written without a dot in the other names) perhaps represents the Î. Many of the proper names of the O. T. would be in daily use amongst those for whom the Palestinian translations were made, and thus would acquire conventional forms, so that critical inferences from them are now somewhat precarious.

l. 4. So LXX (A; B καὶ ἐκ τῶν υἱῶν); *Heb.* and *Pesh.*, 'with him from the midst of the sons.'

l. 6. ܢ preform. of fut. tense, *Palest.*; sometimes (e. g. ver. 6) written ܢ݂. On the form ܠ݁ with ݁, see p. 56, l. 11 n. 'That *they* may be;' the ἱερατεύειν in LXX is naturally taken of all, as the context seems to require, but the Hebrew has the verb in the singular.

ver. 2. ܠܘ] *Palest.*, double preformative, and ܘ in ultimate; for the latter, cf. p. 12, ll. 4, 11, and *Palest. Vers.*, 2 Tim. i. 11, note on p. xxxiv.

ll. 12, 13, we restore from ver. 3, but with hesitation, for part of the end of the first word can be traced, and it does not quite give ܐ݂ܠ݂ . . . But the parchment is much defaced.

ll. 15, 16. The very words of *Pesh.*, but not necessarily borrowed, as they well represent *Heb.* and LXX.

ll. 17, 18. These two lines of rubric were written in red, and though they do not show up in the photograph, we were able with Mr. Stenning's assistance, to decipher them in the MS., and can print them without hesitation. There is no break here in the Hebrew. At the end of ver. 5, where in *Heb.* the ס occurs, our

text has only the ⁘ closing the sentence. In editing the fragment of *Numbers* in a former publication, we found two blank or illegible lines, which happened to correspond to the ס, and might be intended to mark the same division as in the Hebrew text. The present place does not confirm that view. It is more probable that the translator followed some division of the Greek text. Compare the division on p. 26, and see p. 22.

ver. 3. ܡܫܟܢ *Palest.* As in Chaldee (exx. in Turpie's *Chaldee Manual*) *scriptio plena* is common, but the usage is inconsistent.

l. 22. Τῇ διανοίᾳ is thus translated in *Hier.*, e. g. Matt. xxii. 37, Luke x. 27, but Deut. vi. 5 ap. *Land* has ܒܟܠ ܠܒܟ.

Page 12, l. 1. ܗܠܝܢ ܓܒܪܐ . . . ܗܘ] *the very men* whom; but the proper force of ܗ is, in many passages, superfluous; see Col. iv. 18 n., *Palest. Vers.*

l. 3. Our translator read ἐνέπλησα as B, but omitted σοφίας as A. The ܘܐܡܠܝ is a clear connection with the LXX, against *Heb.* and *Pesh.*

l. 5. ܣܛܘܠܐ is the Greek word στολή, and though it occurs elsewhere, its presence here, followed by the clause 'for holiness . . . me,' is a reminiscence of the στολὴν . . . εἰς τὸ ἅγιον, ἐν ᾗ ἱερατεύσει μοι. *Heb.* different.

ll. 4, 9, 11. *Palest.* forms of verbs. At the end of l. 9, and in some other places, we restore stops, which have faded in the MS.

Minister] lit. *be a priest*, as r a 6, and so l. 20 infra.

ver. 4. ܠܚܕܡܐ] Pl. emph. the same in *Palest.* as in *Chald.* We restore ribbui. LXX στολαί, as last verse; our text follows the *Heb.* in using a general term, *clothes, garments.*

Girdle] LXX περιστήθιον, which well represents the *Heb.* Our translator employs a Greek word, not that of the LXX text, but *perizoma.* Perhaps this was more commonly used than peristethion: several instances are cited in *Thes. Syr.* It is here written with the inverted *p.* There is a trace of the right hand stroke of the ס of our restoration.

Ephod, LXX ἐπωμίς, is represented by a general term, which we may render *vestment.* The lines (12, 13) containing these two words are written over letters which are in part legible in the photograph—probably there was an error.

Robe] The translation uses a term from a root *to spread*, and in *Palest.* form. In *Hier.* ܡܨܢܦܬܐ is *veil;* the Edessene form is ܡܨܢܦܬܐ. We might render *mantle.* So the Hebrew, but the LXX more specifically ποδήρης.

ܣܕܝܢܐ *Palest.* In *Hier.* it is written ܣܕܝܢܐ, but this in *Chald.* means *shirt*, according to *Levy* s.v. The letter after ܫ, probably from a stroke showing through, looks like ܥ, which would give an impossible form.

For the last term (l. 17) the LXX ζώνη is transliterated. It is almost certain

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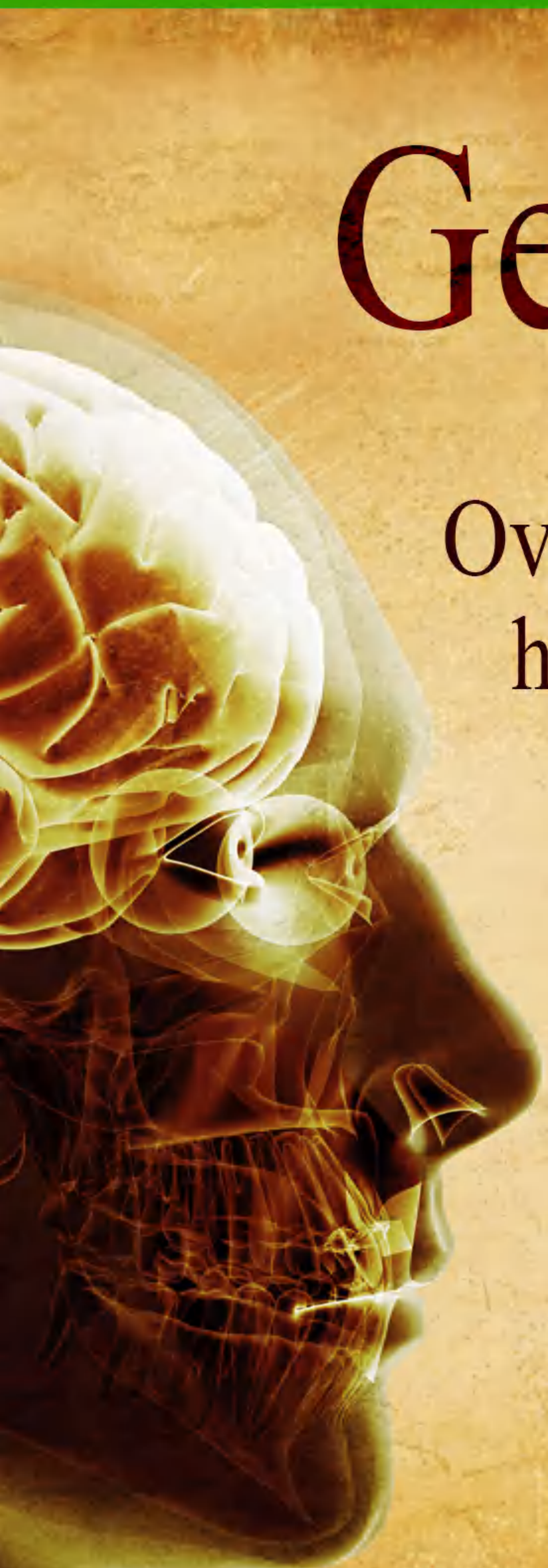

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this is awkward. The down stroke after *mem* (see Plate) has not the pointed shape of *yud*, and does not rest on the line. It either shows through, or is part of a letter now written over, as in ll. 12, 13, p. 12. The translation seems here rather to support the *Alex.* ἐξηρτισμέναι than the *Vat.* ἐξηρτημέναι. A stop is required at the end of the line, but is not legible in the MS.; the first letter of l. 13 is almost certainly ◦, beginning a new sentence. Another stop is required at the end of l. 15, while one occurs, no doubt in error, at the end of l. 18, where it is superfluous.

At the end of l. 14 will be seen the elongated olaph, examples of which were found in the former fragments.

ll. 16, 17, exactly, and baldly, represent the *Heb.* במעשהו ממנו יהיה, but would also stand for the LXX, and perhaps the translator read κατὰ τ. ποίησιν αὐτοῦ ἐξ αὐ.

Gold] Here (see above) the *Alex.* text is distinctly supported, for B has χρυσίου καθαροῦ. The ◦: at the end of the line is certainly in the MS., but seems superfluous.

l. 19. ܕܗܒ] Here with *Palest.* spelling, above (l. 22, ver. 5) in the usual form.

ver. 9. ܫܡܫ, ܐܒܢ, ܨܦܝܐ, *Palest.* forms. Here ܥܒܕ, but l. 10 the *Palest.* spelling ܥܒܕܘܗܝ; so l. 7. ܨܦܝܐ is the *emphatic* in force as well as form, in the examples from *Hier.* (*Thes. Syr.* s. v.), and here LXX also has τοὺς λίθ., intended, perhaps, to represent the את, which in this place is hardly more than the sign of the accusative. We render as *emph.*, but see ver. 6 n.

Page 14, l. 3. The Syriac word is the Greek σμάραγδος, and is written variously (*Thes. Syr.* s. v.), but here almost certainly as we give it, although the parchment is defaced.

l. 4. The LXX is not literally followed, for it has τοὺς δύο λίθους, λίθους σμ. Our '*in* them' represents B rather than the *Alex.* ἐπ' αὐτοῖς.

ver. 10. ܫܡܗ *Palest.* spelling, *et inf.*, varied from ver. 9.

l. 11. The end of this line has perished. The position of the ◦ leaves a small space unaccounted for after the ܐ, but it is improbable that there was another letter. There is a similar space at the end of l. 14, where probably ܐ was written, but the elongation is not now visible. ll. 12, 13 have perished.

ll. 16, 17. *Palest.* spelling.

l. 19. ܥܠ as in *Pesh.*, corresponding to the ἐπὶ τ. ὀνόμ. Perhaps both *Pesh.* and LXX are here to be rendered 'according to,' as *Heb.* עַל is in *R.V.*; *A.V.* 'with.'

'Engrave' once, as B; A διαγλύψεις τ. δ. λίθ. διαγλύψεις.

The Greek readings supported by this fragment of *Exodus* are sometimes of the Alexandrine type, sometimes of the Vatican, but in most cases they will be found to be identical with those adopted by Lucian; see p. 16, n. 1, and p. 32.

WISDOM IX. 8b—X. 2.

INTRODUCTION.

THE following verses from the apocryphal book of the *Wisdom of Solomon* are inscribed on a single palimpsest leaf, written in double columns, each of which contains 22 lines. The upper writing of this, as of the other leaves in the Bodleian Library, is by a Jewish hand[1]. Unfortunately the lower half of each side has been so carefully erased that it is impossible to make out more than a few words here and there. This applies more especially to the *recto* side, on which the under-writing throughout is very faint. The first eight or ten lines, however, on the upper part of each side have been fairly well preserved, and after a prolonged examination, I at length succeeded in obtaining the results here given. I should mention that Mr. Gwilliam first examined the leaf, but afterwards entrusted me with its decipherment, handing over, at the same time, the results of his examination, which are embodied in the following text. My thanks are due to him and especially to Professor D. S. Margoliouth, who identified the lines, which I had deciphered, with Wisdom ix. 8 ff. and thus put it in my power to make out what remained. With the additional help of the LXX Version, I had no difficulty in making a few slight corrections in the part already deciphered, and in supplying some of the missing words. Owing to the condition of the MS. it was impossible to apply the re-agent to the lower half of each side, and the blank spaces must therefore remain.

The writing is small and regular, and in that respect resembles the *Numbers* fragment; since, however, many of the letters are closely allied in form to those of the earlier New Testament fragments, the leaf

[1] See p. 9, and note.

probably occupies a position half way between the New Testament and the *Numbers* fragments. The date would therefore be about the end of the sixth century.

The fragment is remarkable for the exceeding closeness with which it follows the text of the LXX, as opposed to that of the Peshitto. The only clear case of a different reading is in ix. 14, where our version agrees with the Peshitto in reading *αὐτῶν* for *ἡμῶν*.

The importance of the leaf consists in the fact that it affords us positive evidence as to the translation of, at any rate, this apocryphal book into Palestinian Syriac. It seemed, indeed, at first sight, more than probable that this leaf formed part of the same MS. as that from which the *Numbers* fragment was taken, but on closer examination, one is forced to the conclusion that the two hands are not identical. See further the note on the relative ages of this, and the other two Old Testament fragments, p. 102.

That our leaf really formed part of a continuous version and not of a lectionary, may be concluded from the fact that chap. ix is immediately followed by chap. x. The break between the chapters is so distinct that it is inconceivable that both, or parts of both, should be included in the same *lection*, nor should we expect to find a heading to the chapter inserted as here. The presence of this heading is interesting as showing that the division into chapters was already in existence at the time of the translation.

J. F. S.

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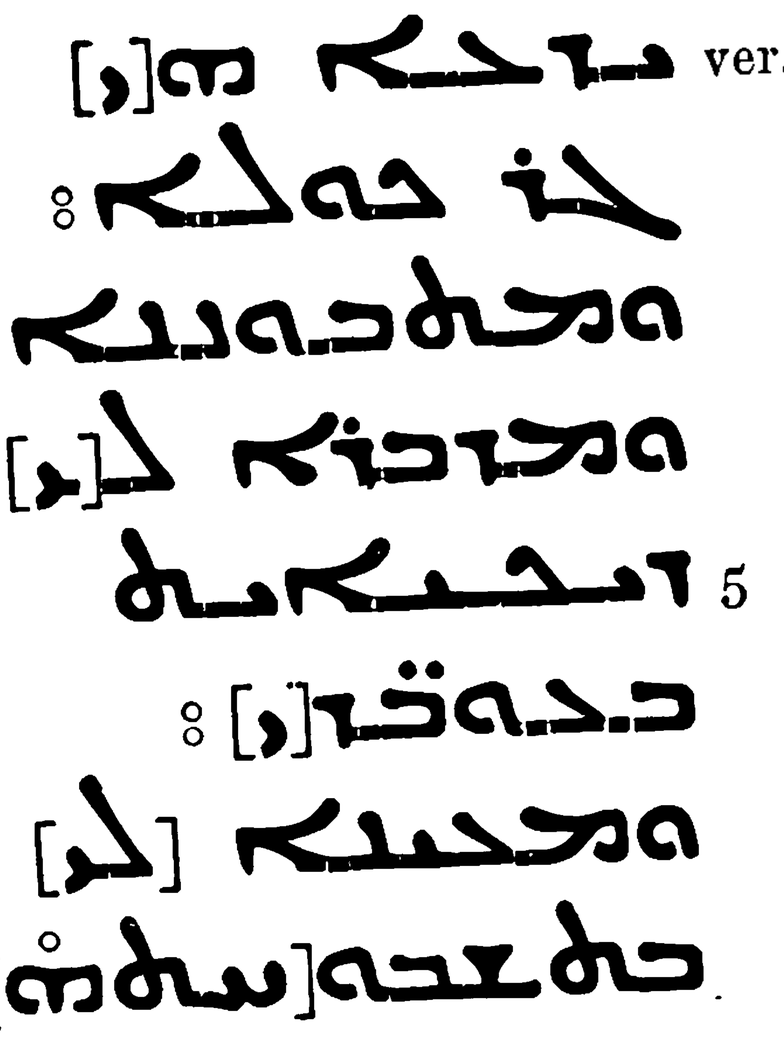
For she knoweth everything, and she comprehendeth, and leadeth [me] purely in [my] works, and guardeth [me] by [her] glory :

MS. r b

ver. 11



their devices: For the body which *is* corruptible weigheth down upon the soul, and the earthly tabernacle which *is* from the [earth], upon the heart whose musing *is* [upon many things]:

. . . . .

. . . . .

[but] the things that *are* in heaven who [hath searched out]? and thy counsel who [is able] [to know, unless] thou hast given wisdom and hast sent the spirit of thy holiness from [the heights]:

MS. v a

ver. 15

ver. 17

And in this manner were set straight the paths of those who *were* upon the earth, and what is acceptable unto thee did the sons of men learn, and by thy wisdom, they were saved:

. . . . .

Beginning of chapter.

. . . . .

She [preserved] him who was formed [as a father] to the world, and who as a solitary one [was created], and delivered [him] from [his] sin, of . . . . . and gave [him] power that [he should rule] over all things:

MS. v b

ver. 18

5

x. 1

11

15

ver. 2

20

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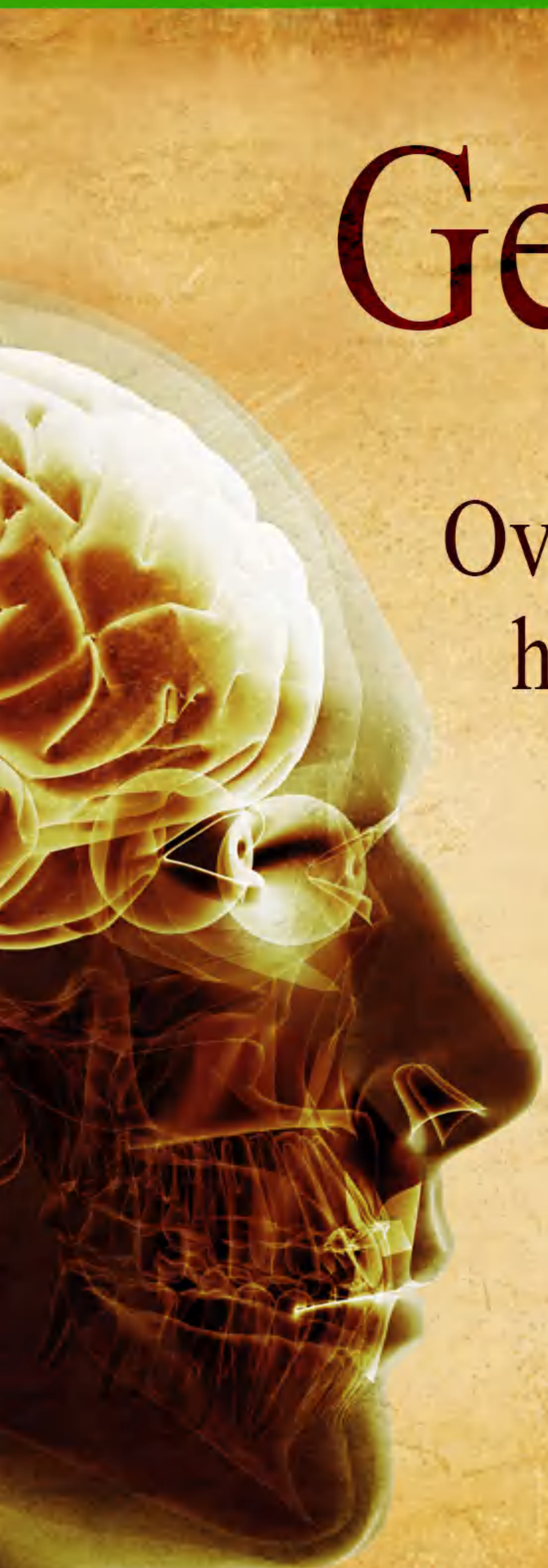

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ver. 14. ܡܚܝ̈ܠ ܕ̈ܡܚ̈ܐ] LXX ἐπίνοαι ἡμῶν; so Vulg.; *Pesh.* ܕ̈ܡܚ̈ܐ. Elsewhere the plural form is ܡܚ̈ܐ, Luke ii. 35, xxiv. 38. ܡ̈ܚ̈ܐ as opp. to LXX ἡμῶν, the only case in this fragment in which the *Palest.* presupposes a different text to that of the LXX.

ver. 15. ܕ̈ܡܚ̈ܐ] LXX φθάρτον; Vulg. *quod corrumpitur; Pesh.* ܡܚܠ. The word occurs frequently in this sense, e.g. Matt. vi. 19, 20, Luke xii. 33.

ܐ̈ܕ[ܡ] ܐ̈ܒ̈ܐ] If the text is rightly restored, βρίθει is left untranslated, and we have a double rendering of γεώδες. The alternative reading ܐ̈ܒ̈ܐ gives no sense. ܐ̈ܒ̈ܐ presumably is *Hier.* for ܐ̈ܒ̈ܐ, *Thes. Syr.* col. 2020, and ܐ̈ܕ = *Heb.* סְבָה.

ܐ̈ܕ ܡ̈ܚ̈ܐ] Here again the first part of the line is missing, but the above gives a suitable rendering of the Greek πολυφρόντιδα, i. e. *the heart that museth on many things;* Vulg. *multa cogitantem;* cf. Grimm, '*viel und unablässig denkend*,' *nicht* '*sorgenvoll*,' (Schleusner.)

ܐ̈ܕ from rt. ܕ̈ = *sollicitudo*, Luke viii. 14; it is found in *Syro-Hex.* Job xi. 8, &c. = φρόντις.

ll. 14–22 are very faint, but are just decipherable in a strong light.

ver. 17. Though the infinitive rarely occurs in this dialect, the presence of the ܠ supports the reading adopted here; cf. ܡ̈ܚ̈ܠ and ܡ̈ܚ̈ܠ, Nöld. p. 505.

ver. 18. ܐ̈ܒ = הָאֹכֵן, Nöld. p. 485; the more usual form is ܐ̈ܒ. Cf. however, 1 Thess. iv. 14 emended reading.

ܐ̈ܕ̈ܚ̈ܠ] שְׁבִיל occurs twice in Hebrew; cf. *Syr.* ܐ̈ܚ̈ܠ, *Arab.* سبيل = *via*. For the ܐ, which is especially common in *Palest.* nouns after the initial consonant, cf. Nöld. p. 458, &c.; other examples are ܐ̈ܒ̈ܐ, ܐ̈ܚ̈ܐ, ܐ̈ܡ̈ܚ̈ܐ, ܐ̈ܕ̈ܐ.

ܡ̈ܚ̈ܐ] Possibly we should read ܡ̈ܚ̈ܐ; the word is very faintly written. ܡ̈ܚ̈ܐ would be an instance of the intransitive form of the perf. Peal, cf. ܡ̈ܚ̈ܐ cited by Nöldeke; also ܡ̈ܚ̈ܐ, which occurs together with ܡ̈ܚ̈ܐ. Cf. further, the intransitive forms in ܐ, ܐ̈ܒ̈ܐ *they were bright*, ܐ̈ܕ̈ܐ *they were able*.

ܐ̈ܒ̈ ܐ̈ܚ̈ܐ] Here possibly ܐ̈ܒ̈ = δή. LXX ἐσώθησαν,—this verb is generally rendered by ܐ̈ܚ̈ܐ in *Palest.*, e.g. Matt. xix. 25, xxiv. 13, John v. 17, &c.; cf. also John iv. 42 ܡ̈ܚ̈ܐ ܐ̈ܒ̈ܐ *salvator mundi;* so *Pesh.* here; Vulg. has an addition, (*nam per sapientiam sanati sunt quicumque placuerunt tibi, Domine, a principio*).

x. 1. [ܐ]ܒ̈ ܐ̈ܒ̈] Possibly a variation of the more usual ܐ̈ ܐ̈ܒ̈.

[ܡ̈ܚ̈ܐ]] Restored by Mr. Burkitt, cf. ix. 11.

ܐ̈ܕ̈ܚ̈ܐ] According to Nöld. this root is always used in the Gospels to express the idea of sin; so ܐ̈ܚ̈ܐ *a sinner*, ܐ̈ܕ̈ܚ̈ and not ܐ̈ܚ̈ *to sin*.

l. 17. In this line we require a word corresponding to the Greek ἰδίου. The writing is very faint, but I am inclined to read ܐ̈ܒ̈ܐ.

3 KINGS II. 10 b–15 a AND IX. 4, 5 a

ACCORDING TO THE RECENSION OF LUCIAN

IN THE

PALESTINIAN SYRIAC DIALECT

FROM MS. ARAB. 588 IN THE LIBRARY OF SAINT CATHERINE ON MOUNT SINAI

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A comparison with these latter, inclined me to assign an early date to these few fragments, a view which is borne out by the fact that the rest of the palimpsest in this MS. viz. the Syriac Apocrypha is certainly early—probably sixth century. Further, the state of the vellum and the character of the writing all point to a date not later than the seventh—possibly the sixth century.

On comparing the subjoined fragments with the Massoretic text and with that of the chief versions, it at once became clear that the MS. differed considerably from the ordinary text. At first, indeed, I could only conclude that the verses formed part of some Palestinian version which had been expanded after the manner of a Targum, and that—owing to their apparent want of connection—they were taken from a lectionary and not from a complete text. The true solution of these difficulties, however, was first discovered by Mr. Burkitt, who pointed out that the verses in question were really a literal translation of Lucian's revision of the LXX, as published in Lagarde's edition (*Librorum Vet. Test. Canonicorum*, pt. 1, p. 329). In this edition 3 Kings i. 1=1 Kings ii. 12 (Hebrew text), whilst ch. ii. 1–14 (Lucian) forms an addition which is not found in the Hebrew or LXX. This addition is inserted between vv. 35 and 36 of 1 Kings ii. (Hebrew), the ordinary narrative being resumed at ver. 15=1 Kings ii. 36 (Hebrew).

The verses, therefore, are of twofold importance. On the one hand they form the oldest direct witness to the Lucianic text that we possess, with the exception of the quotations in the Antiochene fathers, and on the other, they present us with an invaluable clue as to the connection of the Palestinian Bible with another text of the LXX besides that of the Codex Vaticanus.

Further light on this subject is afforded us by the other two O. T. fragments. In *Exodus* our text agrees three times (vv. 3, 7, 9) with Lucian and B against A, four times (vv. 1, 3, 7, 8) with Lucian and A against B, and *once* (ver. 9) with Lucian against A, B. On the other hand, it follows A, B *once* (ver. 4, ζώνην) against Lucian (ζωστῆρα), and *twice* (vv. 6, 8) stands alone. In *Numbers* it agrees *twice* (v. 6, 7) with Lucian and B against A, *once* (iv. 46) with Lucian and A against B, and *once* (iv. 49) with Lucian against A, B, but supports A, B *four* times against Lucian (iv. 47, 49; v. 4, 7). There would thus seem to be—relatively—considerable ground for supposing that our version, like the Old Latin, was based on MSS. agreeing closely with those followed by Lucian. On the latter's recension, cf. Field, *Origen's Hexapla*, p. lxxxiv. seq.; Driver, *Notes on Samuel*, p. l. seq.; Buhl, *Canon and Text of the O. T.*, p. 140.

afterwards he
also built cities.
And when David
was still alive,
he commanded
Solomon, saying
. . . . . .

μετὰ ταῦτα ᾠκοδό-
μησε τὰς πόλεις
ταύτας. καὶ ἐν τῷ
ζῆν ἔτι τὸν Δαυιδ
ἐνετείλατο τῷ
Σολομῶντι λέγων
. . . . . .

MS. v
ver. 1
ver. 1

. . . and I sware
unto him by the
Lord, saying, I
will not slay thee
by the sword.
Now also thou
shalt not hold
him guiltless, for
thou art [a wise
man and wilt
know] what [thou
shouldst do] to
him, [and wilt
bring down] his
grey hairs with
blood to Sheol.
And the king
called Shimei
and said to him,

. . . *καὶ ὤμοσα*
αὐτῷ κατὰ τοῦ κυ-
ρίου λέγων, Εἰ θανα-
τώσω σε ἐν ῥομ-
φαίᾳ. καὶ νῦν μὴ
ἀθωώσῃς αὐτόν, ὅτι
ἀνὴρ φρόνιμος σύ,
καὶ γνώσει ἃ ποιή-
σεις αὐτῷ, καὶ κα-
τάξεις τὴν πολιὰν
αὐτοῦ ἐν αἵματι εἰς
ᾅδου. καὶ ἀποστεί-
λας ἐκάλεσεν ὁ βα-
σιλεὺς Σολομῶν τὸν
Σεμεει υἱὸν Γηρα
καὶ εἶπεν αὐτῷ,

MS. v b
. . . . 11
ver. 14
15
[ ]
[ ]
[ ]
20
ver. 15
[ ]

		MS. v[1]
David thy father in the uprightness of his heart [and] in seemliness, that he	Δαυιδ ὁ πατήρ σου ἐν ὁσιότητι καρδίας καὶ ἐν εὐθύτητι, τοῦ	ver.
should do according as [I commanded him, and my statutes and my judgements thou wilt keep, also] I will establish	ποιειν κατα παντα ἃ ἐνετειλάμην αὐτῷ, καὶ τὰ προστάγματα μου καὶ τὰς ἐντολάς μου φυλάξῃς, καὶ ἀναστήσω	] 5 ver.
. . . . .	. . . . .	. . . . .

[1] The lines given on this page were taken from the top of the right-hand column of another of the four leaves described on page 31.

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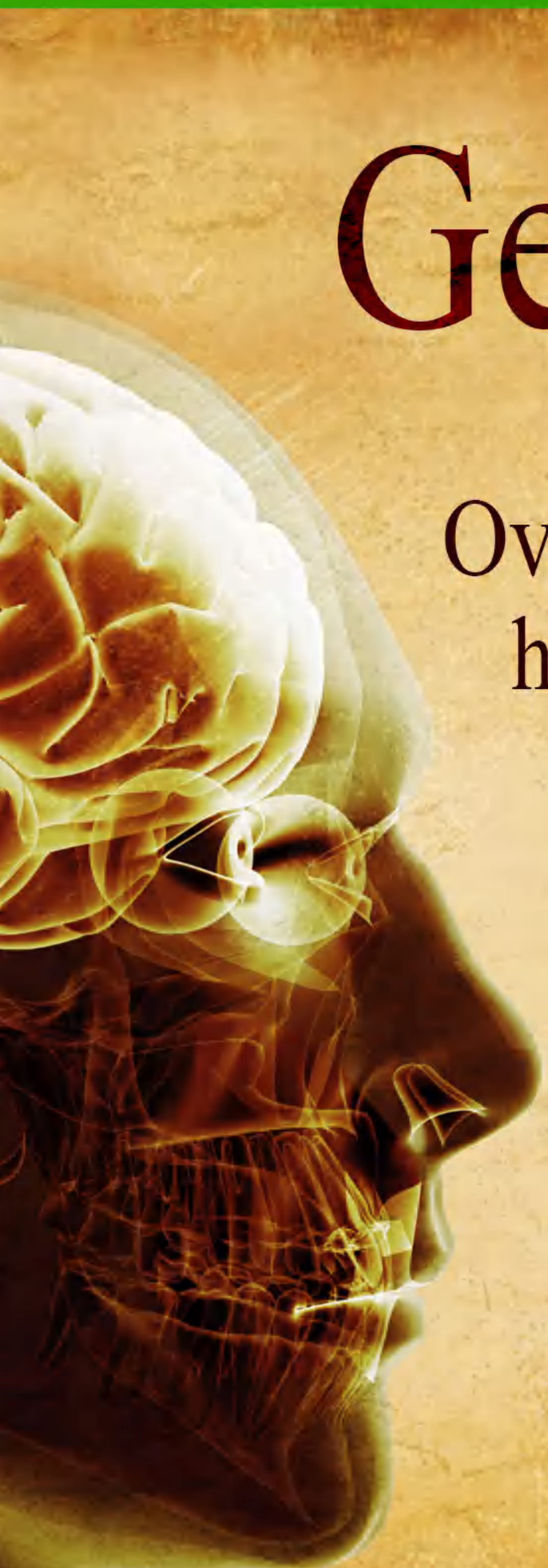

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form with *alef* belongs rather to the Galilean than to the Judaean dialect; אדם occurring in the Jer. Targ. and in Sam., whilst Targ. Onk. prefers דם.

ܫܐܠ] *Heb.* שְׁאוֹל; the ܫ was probably pronounced like ܣ, cf. the form of the impf. 1 sing. ܐܫܐܠ, ܐܣܐܠ = *ettel*, Nöldeke, p. 468.

ver. 15. The commencement of this verse has been curtailed, but without affecting the sense.

ix. 4, 5. In this extract it is noteworthy that our version follows Lucian in omitting the *καί* before *τοῦ ποιεῖν* (the *Heb.* has simply לַעֲשׂוֹת), and in reading *ἐνετειλάμην αὐτῷ* (so also the LXX) for the *Heb.* צִוִּיתִיךָ. These few lines are taken from the top of a right-hand column.

ܫܡܝܢ] The root is not found in Syriac; we may however compare the *Rabbinic* ישרות from ישר, cf. *Heb.* יֹשֶׁר, which is here represented by ܫܦܝ. We should rather expect some such word as ܫܠܡܘܬ to correspond to the *Heb.* בְּתָם־לֵבָב.

ܫܦܝ] Lucian and LXX *ἐν εὐθύτητι*; *Heb.* וּבִישֹׁר; *Pesh.* ܫܠܡܘܬܐ. The root ܦܐ has the primary meaning of *trivit, fricuit:* from this is formed the adj. ܦܝܐ = *laevis, purus;* cf. *Heb.* שְׁפִי *a bare height.* In Rabbinic and Aramaic we find it used in a still further derived sense = *tranquillus, pacatus.* Here apparently the substantive must mean *seemliness, propriety.* The ܐ at the beginning is certainly desiderated.

ܘܠܐ ܐܬܬ] The omission of the *καί* before *τοῦ ποιεῖν*, and the reading of *αὐτῷ* for *σοι* has the effect of making the first part of the verse refer to David and not to Solomon. The confusion no doubt arose from an error on the part of the original translators who took the indefinite לעשׂות as referring to David, and then read לְךָ for לוֹ in order to preserve the sense.

ܐܬܬܐ = ܐܢܐ ܗܘ. Cf. John vi. 31, where we find ܐܢܐ ܗܘ.

ver. 5. ܠܐ ܐܬܝܡ] For the order, cf. Nöldeke, p. 512, who points out that the participle (representing the Greek *present*) should rather follow than precede the personal pronoun; cf. Ps. lxxxii. 2 ܐܠܗ ܘܐܬܝܡ (*Land*), but *Pesh.* ܐܬܝܡ ܐܠܗ ܘ.

THE LXX TEXT

OF

JOB XXII. 3b-12

IN THE

PALESTINIAN SYRIAC DIALECT

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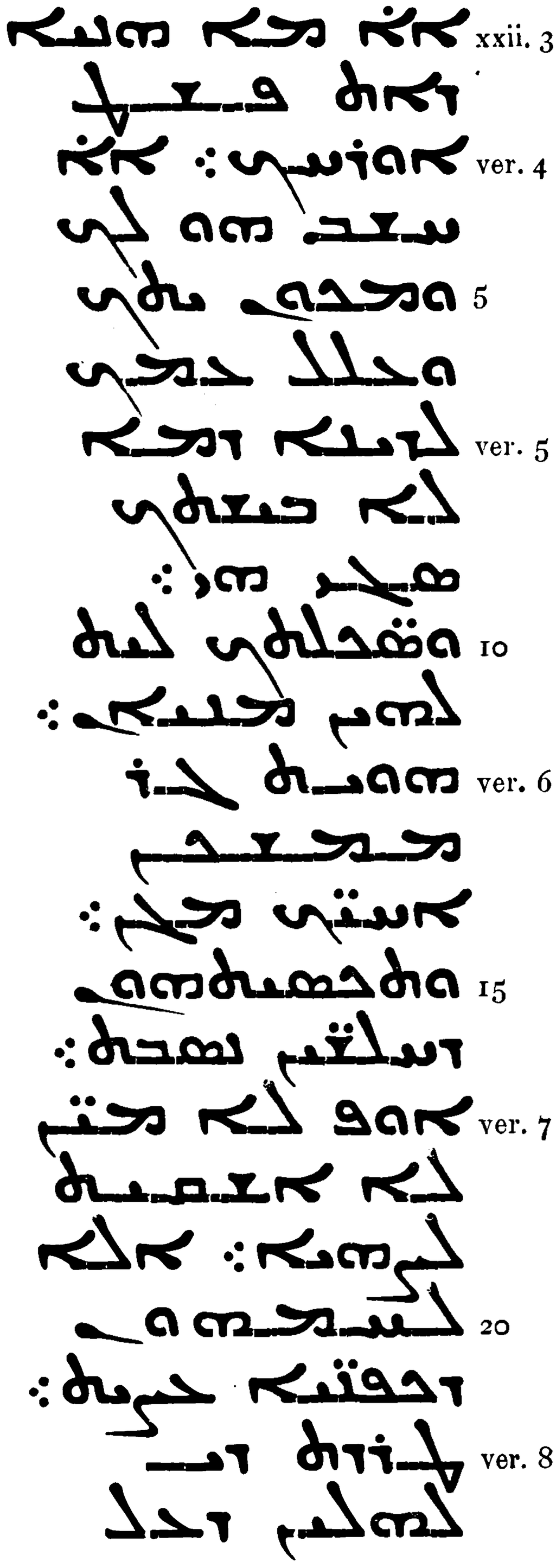
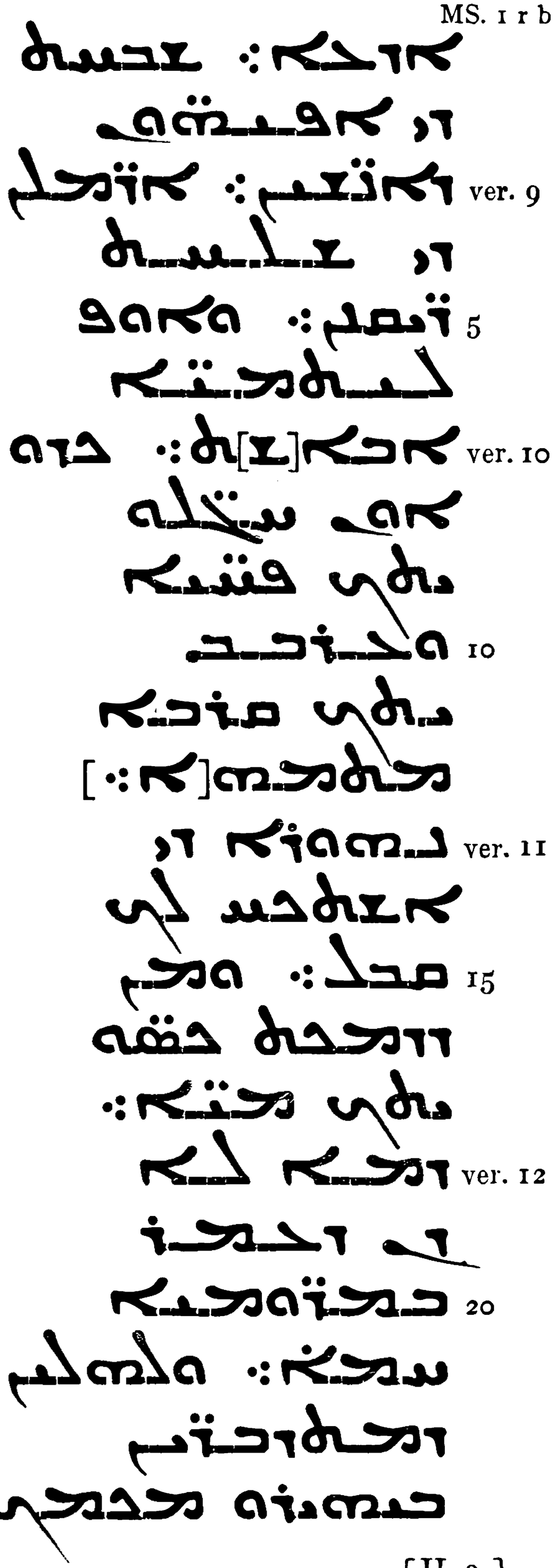
MS. 1 r a

or what profit that
thou dost make straight
thy way? or doth He
take account of thee
and reprove thee and
enter with thee into
judgement? Is then not
thy wickedness great?
and *as for* thy sins
there is not to them
a number! For thou
wast exacting pledges
of thy brothers for
naught, and the rai-
ment of weak ones
thou hast taken. More-
over water thou gavest
not to drink to the
thirsty, but the bread
of the hungry thou
didst oppress. Thou
didst thrust out those
which *were* upon the



earth, and thou didst
show respect unto the
faces of individuals.
Widows thou didst
send away empty, and
moreover the orphans
thou didst evilly en-
treat. Now therefore
there have encircled
thee snares, and there
hath confused thee
alarming war. The
light was found for
thee darkness, and
when thou wast asleep
the waters covered
thee. Doth not He that
dwelleth in the heights
see, and those that
conduct themselves
with pride hath He
not humiliated?

MS. 1 r b



ver. 9 · 5 · ver. 10 · 10 · ver. 11 · 15 · ver. 12 · 20

NOTES TO JOB.

xxii. 3. ܐܘܣ] The def. ܐܝܣܐ occurs in *Land* 177, 194 (*Schwally* 26).

ܐ̈ܦܠ = ἁπλώσῃς (or ἁπλώσεις).

ver. 4. ܝܟ = ἐλεγχεῖν, as in Matt. xviii. 5 and *Targ. Jerus.* (נָכַח); the Edessene is ܟ̣ܢ̣ܥ.

ܡܚܠܠ, participial form, as in Bibl. Aramaic and the Targums; see Num. iv. 47; Nöld. pp. 503, 504.

ver. 5. ܐܦ corresponds to the Edessene ܐܦܐ and ܘܡ (*Schwally* 49).

ܐܝܟ ܗܘ] ܐܝܟ as predicate is undeclined in Palestinian, e.g. Luke iv. 25, 27 (Nöld. p. 508).

ܡܢܝܢ ܕܡܣܬ] For the spelling of *minyán* compare ܡܢܝܢ *Land* 223 &c. ܡܣܬ Luke xii. 7 *Hier.* is the pass. part. fem. plur.

ver. 6. ܒ] See *Schwally* 103.

ܠܡܫܩܝܢ] As the word in the Greek corresponding to this is γυμνῶν, it would be tempting to derive it from ܫܩܐ *to strip* or *skin* (Matt. xxvii. 28; Luke x. 30 *Hier.*) But both in Matt. xxv. 36 seq. and in John xxi. 7 γυμνός is rendered by ܥܪܛܠ &c.; it is therefore more probable that ܫ̈ܩܐ has here the ordinary sense of 'weak.'

ܘܠܡܫܩܝܢ ܕܐܢܫܐ] It would of course be impossible for the second noun to remain in the absolute state in Edessene Syriac. Another instance in *Palest.* occurs in ver. 8 of this fragment; see Nöld. p. 507.

ver. 7. An instance of the pleonastic use of ܠ noticed in *Schwally* 47.

ver. 8. ܕܚܙܝܬ ܐܦ̈ܘ] ἐθαύμασας . . . πρόσωπον; comp. 2 Kings v. 1 *Pesh.*, where ܡܚܙ ܠܐܦ = τεθαυμασμένος προσώπῳ = נשא פנים; and Jude 16 (Pococke's version), where ܕܡܬܚܙܝ ܠܐܦ̈ = θαυμάζοντες πρόσωπα. ܡܚܣܡ, probably for ܡܟܣܡ *held in honour*, occurs in 1 Thess. iv. 10 (see this Series, vol. i, part v, p. xli).

ܕܬܡܢ] Greek τίνων.

ver. 9. ܕ̈ܐܡܠܟ] The *Seyâmé* over the ܐ is no longer visible.

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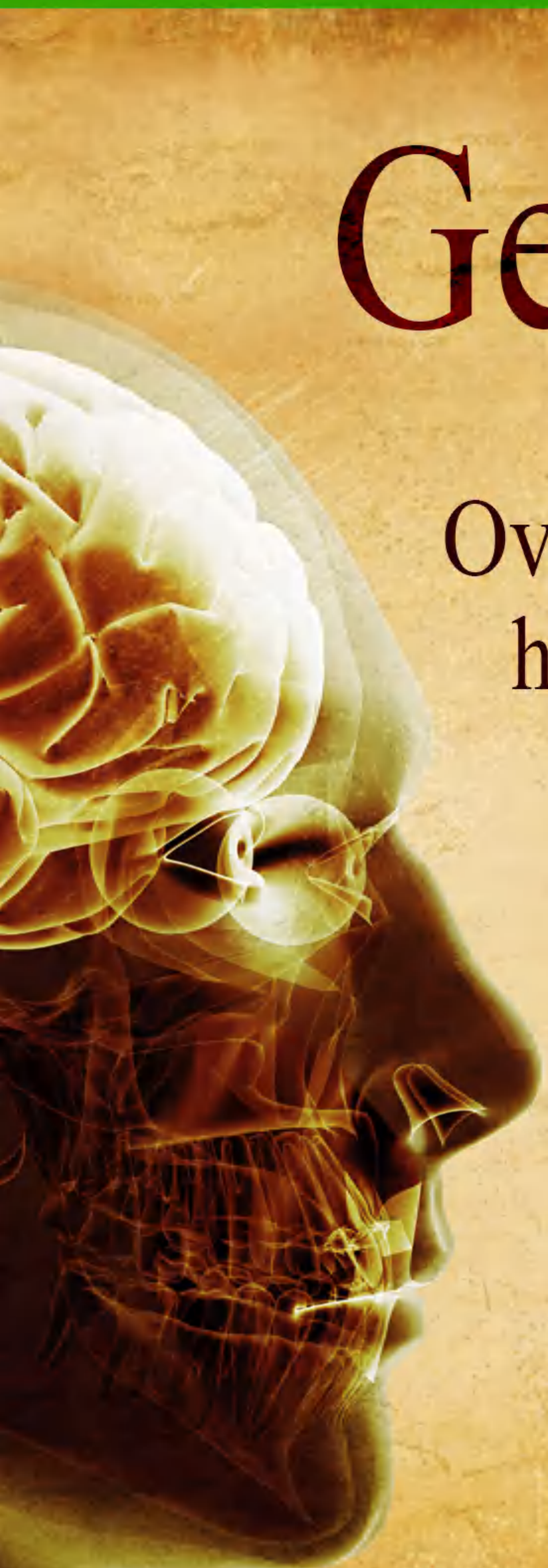

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NOTE ON THE GREEK TEXT REPRESENTED BY THE FRAGMENT OF JOB.

The reader is aware that the original LXX text of Job passed over some 300 lines of the Hebrew, but that in the Hexapla these missing lines were supplied from the version of Theodotion. Owing probably to the influence of the Hexapla, these interpolations are found in all our Greek MSS. (including B ℵ), in St. Ambrose, and in the Memphitic version, but not in the Thebaic, nor the genuine Old Latin (i.e. SS. Cyprian and Lucifer, the Speculum and Priscillian). The text of the Hexapla, which contains these interpolations under asterisk, is represented by the Syro-Hexaplar version, the Latin version made by St. Jerome, and some cursives[1].

The fragments of Job xxi. 1–9, printed in Land's *Anecdota*, iv. 223, the only passage of the Palestinian Aramaic of Job hitherto published, do not cover any of the interpolated verses. Fortunately however the page here printed begins with Job xxii. 3 b, which has a place in the text without any critical sign, though it is omitted by the Thebaic, and given under asterisk in *Syr.-Hex.* and *Colb.* 1952. It is therefore evident that the Palestinian version, like codd. ℵ B A C &c., contained the interpolations from Theodotion.

As far as the fragment goes Syr. Palest. differs from B five times, from ℵ* six times, from A six times. The following readings deserve notice:

ver. 3 (the interpolated line). *ἀπλώσῃς* with ℵ^{ca} A (C) ·[against B ℵ*]. The reading of B ℵ* must be wrong, as the Heb. is תַּתֵּם.

ver. 6. *γάρ* with A [against B (δέ), and ℵ syr-hex theb, which omit].

ver. 8. The clauses are transposed in Syr. Palest. and *Jerome* in accordance with the Hebrew, but in no other authorities.

ܐܦܩܬ, *thou didst thrust out*, seems to correspond to *ἀπῴκισας*[2] with Parsons 254 and theb [against *ᾤκισας* B ℵ C, while A has *ἐκόμισας*, which is given as an alternative in *Syr.-Hex.* under the form *ἐκοίμισας*].

τοὺς ἐπὶ τῆς γῆς with B ℵ* theb syr-hex *Jerome* [against ℵ^{ca} A C and nearly all other authorities, which have *πτωχούς* for *τούς*].

ver. 9. *καὶ ὀρφανούς* with A memph [against *ὀρφ. δέ* theb rell].

ver. 11. *σκότος* with B C [against ℵ A (*εἰς σκότος*)].

ver. 12. *μὴ οὐχὶ . . . ἐφορᾷ* with B ℵ C [against A, which has *μὴ . . . οὐκ ἐφ.*].

[1] Especially *Colb.* 1952; see Field's *Hexapla*, ii. 1–3.

[2] One might almost conjecture that the reading of Syr. Palest. corresponds to *ὤσας*.

FRAGMENTS

OF

ANCIENT HOMILIES

IN

PALESTINIAN SYRIAC

FROM A MS. IN THE LIBRARY OF SAINT CATHERINE
ON MOUNT SINAI

TRANSCRIBED BY

AGNES BENSLY

WITH TRANSLATION AND NOTES BY

G. H. GWILLIAM

AND

F. CRAWFORD BURKITT

PLATE III.

MS. OF HOMILIES 9 *verso*[1]. MS. OF HOMILIES 4 *verso*.

NOTE.

Col. a, of fol. 5 r, measures in Mrs. Bensly's tracing (referred to on page 47) $7\frac{1}{4}$ in. × $2\frac{7}{8}$ in. It will be seen from the size of the columns in the accompanying illustration, that the photographs were reduced in size by about one-third.

[1] In the left-hand facsimile, for 9 *recto* read 9 *verso*.

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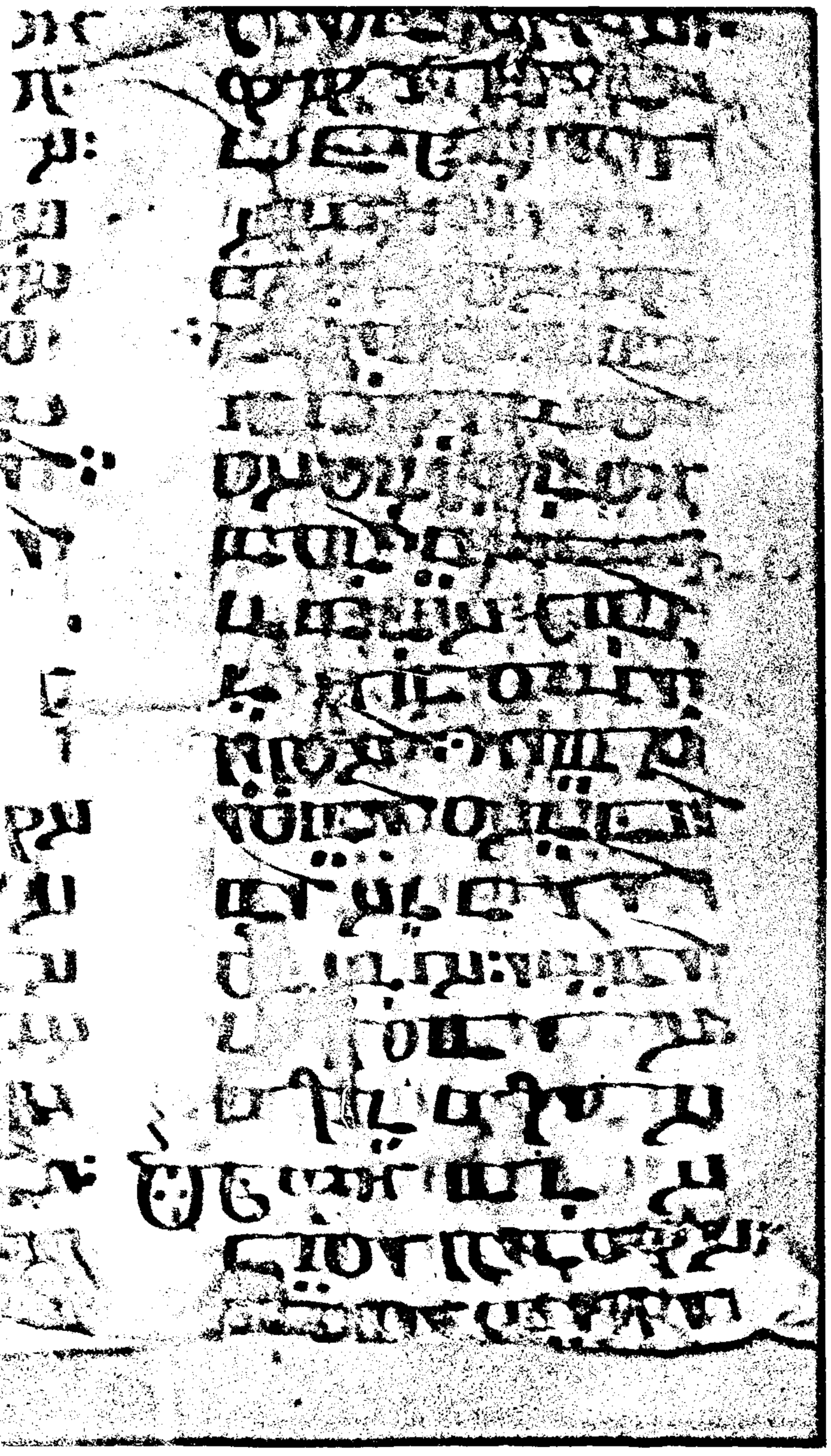

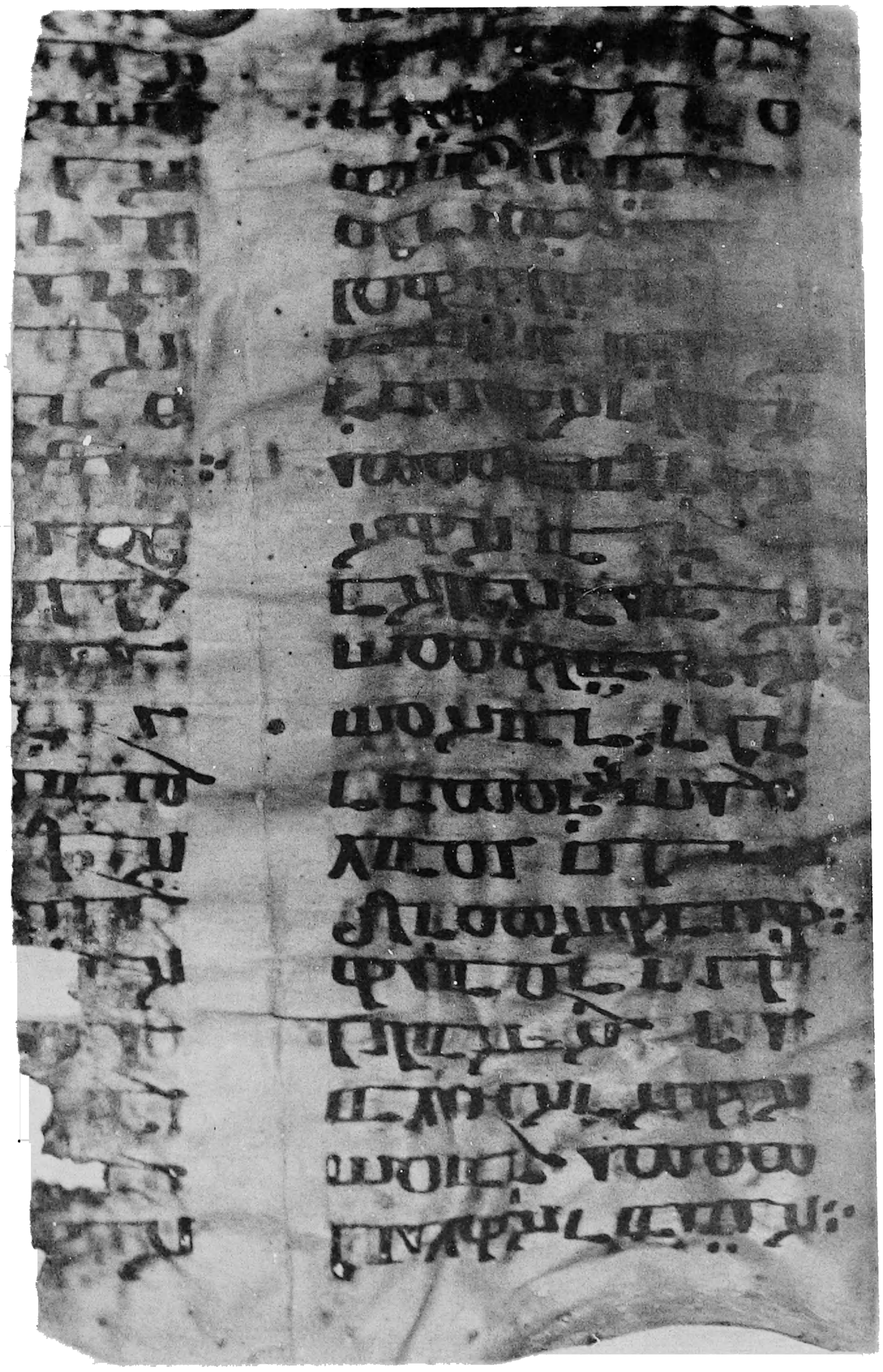

INTRODUCTION

In January, 1893, I accompanied my husband, the late Professor R. L. Bensly, to the Convent of St. Catherine on Mount Sinai; I myself understood next to nothing of Oriental languages, but I shared with the other travellers the privilege of seeing and handling the treasures of the library, and thus I acquired a certain familiarity with the appearance of early writings. Half hidden in the binding of a late Arabic MS. I noticed some ancient vellum leaves written over in Palestinian Syriac; I took the book to my husband, who at once recognized the value of the discovery. We obtained permission from the Librarian to further examine the binding, and we finally detached fourteen leaves. Professor Bensly was at the time too much occupied to examine them fully, but he recognized in them fragments of an ancient Homily on St. Peter. Under his direction I copied the twenty-six legible pages[1], obtained photographs of nearly all, and made a careful tracing of one—5 r. He intended to send a notice of them, on his return to England, to the *Deutsche Morgenländische Gesellschaft;* but of course nothing has been done. The leaves were written on both sides in two columns in a large clear hand, but had been so much cut down to make them fit into the binding, that only one column of each page can be properly read. I found (*a*) six leaves forming a kind of quire,—the sixth of these too much damaged to be deciphered,—the others marked in my transcript 1, 2, 3, 4, 5. (*b*) Another quire of six leaves marked in my transcript 7, 8, 9,

[1] Mrs. Bensly copied the Palestinian characters in a sort of rough facsimile, which Mr. Burkitt has retranscribed, comparing the photographs where possible, and dividing the words. The photographs show that Mrs. Bensly's copy was carefully executed, and is very accurate. Mr. Burkitt states that the vellum of the MS. (where not stained) was very white and fine, and the writing extremely distinct, except where the letters from the other side of the leaf showed through the vellum.—G. H. G.

10, 11, 12. (*c*) Two separate leaves marked 13, 14 in my transcript. After completing my copy, I carefully bound the original fourteen leaves in a separate little volume, which I returned to the Librarian. It is now No. 3 among the Palestinian Syriac MSS. of the convent library. Mrs. Lewis, of Cambridge, very kindly took photographs of the MS. for me at the same time, one of which is reproduced in this volume, whereby the reader will be able to form some estimate of the age and general appearance of the document.—A. B.

I have little to add to Mrs. Bensly's account, except to mention that no column of the writing is complete. Foll. 1–5 (6) contain 20 lines of writing in a column, and are mutilated at the top; foll. 7–12, 13, 14 contain 21 lines, and are mutilated at the bottom. The original number of lines in a column seems to have been 24, as it is difficult to see how more than four lines can be wanting between 2 v a and 2 v b, where the text is a continuous quotation from Matt. xxiii. 3. In 9 v b, 10 r a we have a continuous quotation from Matt. xiv. 26–28, but apparently somewhat curtailed. According to this, the Homily which begins on 3 r b starts at line 8 from the top, after a title in red, which is now unfortunately illegible.

As to the arrangement of the leaves, foll. 1–5 and 7–12 were found in that order, the two groups have the same external characteristics of margin &c., and they are connected in subject. Foll. 13 and 14 join group 7–12, and as fol. 13 appears to be the exordium of a Homily, I suppose they are the outside conjugates of the quire containing 7–12. Whether the original gatherings consisted of five or four pairs of conjugate leaves it is now impossible to say; but most Oriental books are bound in gatherings of five pairs, so very likely a whole leaf intervenes between 13 v b and 7 r a, and between 12 v b and 14 r a. Certainly the transitions in both cases are very abrupt.

All the leaves doubtless belong to the same MS. of Homilies from the exact similarity of writing and style, but I doubt whether leaves 13, 7–12, 14, which treat of St. Peter, form part of the Homily which begins on 3 r a, and treats of the Flood. Very likely they are by the same author, as the thought in 5 v b—Ararat regarded as Christ the Rock on which the wandering Ark of the Gentiles finally rests—is akin

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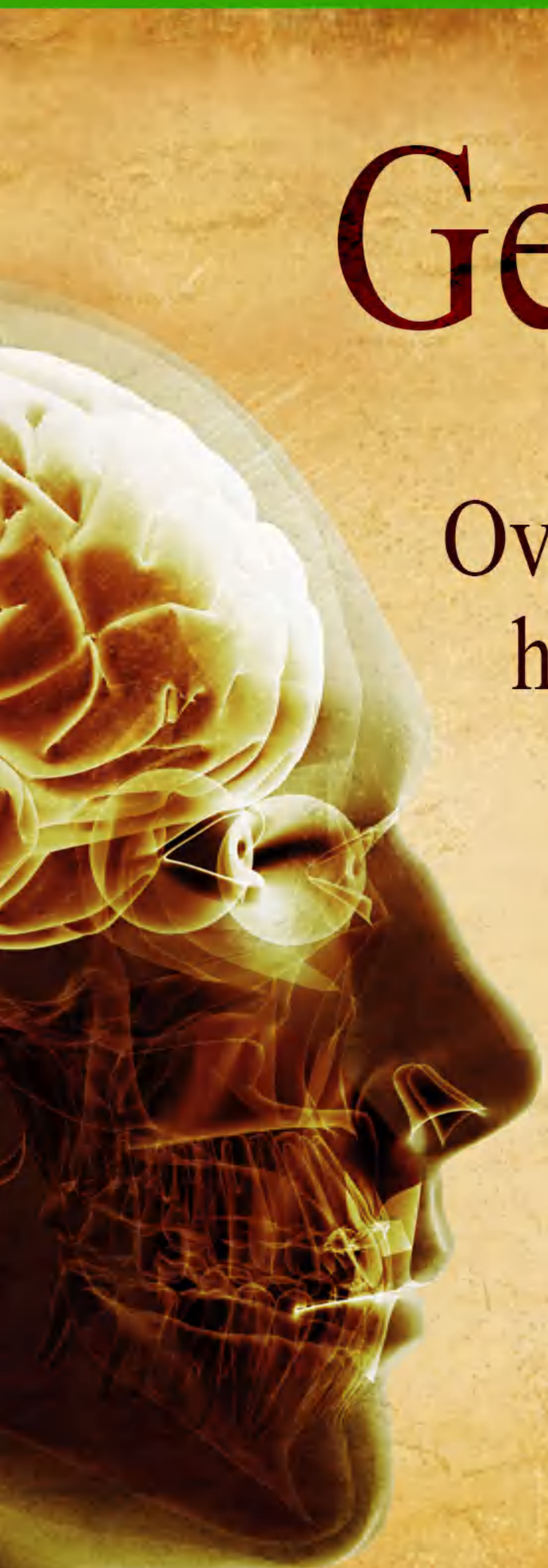

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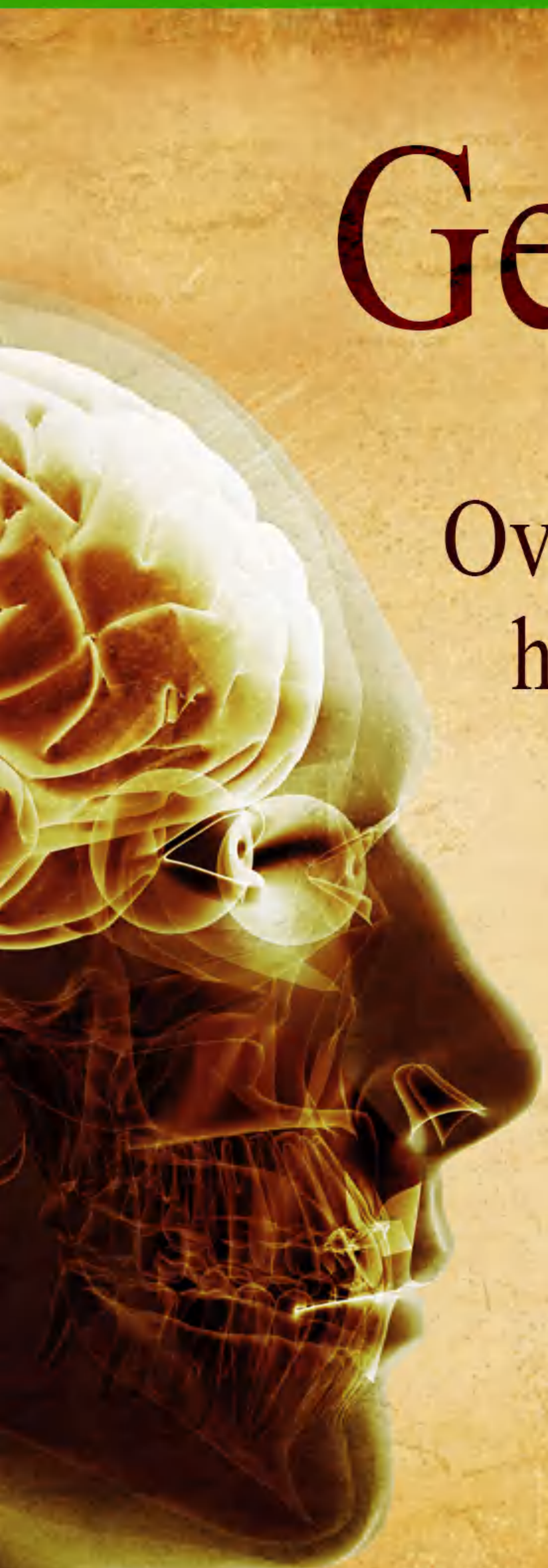

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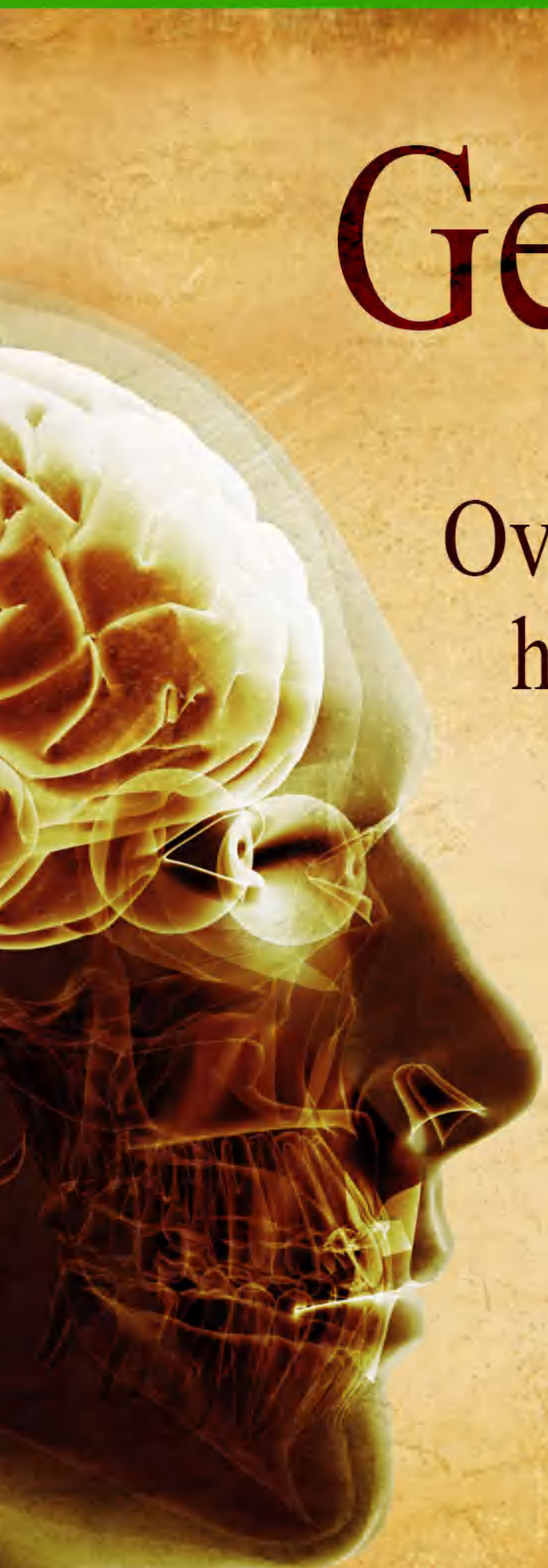

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ولم يكن لهم ثمر ولا حصاد ولا
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يصلح لعمل شيء ولا
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وكان يوحنا يعظ ويقول: توبوا
فقد اقترب ملكوت السموات
وكان يقول: يا أولاد الافاعي
من أراكم أن تهربوا من الغضب
الآتي: اصنعوا ثمرا يليق
بالتوبة ولا تبتدئوا
تقولون في أنفسكم: لنا
ابراهيم أبا
فإني أقول لكم
إن الله قادر أن يقيم
من هذه الحجارة
أولادا لابراهيم:
والآن قد وضعت
الفأس على أصل
الشجر فكل شجرة
لا تصنع ثمرا
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وتلقى في
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MS. 9 v

MS. 101

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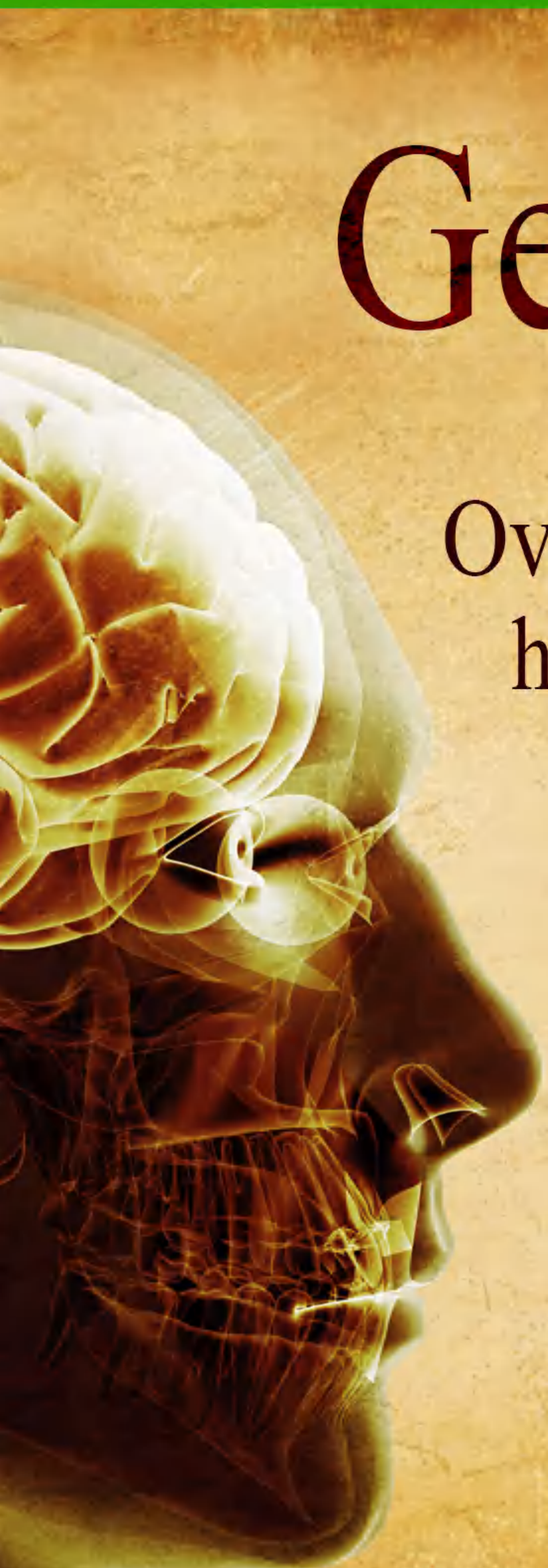

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MS. 141

ϩⲱⲃⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲣⲁⲛ ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲙⲁ ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲙⲁⲩ ⲛⲁⲓ ⲛⲉ ⲡⲉⲕⲛⲟⲩ

MS. 14 v

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TRANSLATION AND NOTES TO HOMILIES.

MS. 1 r a

. . . he said . . . at first 'feed my sheep,' which *is*, that these *are* the men; and the ewes, they *are* the women; and the lambs, they *are* the young boys and the little girls. Lo, thou seest the priest of the people! With what care the Lord instructed Petros! He said not to him one time,

Page 50, l. 5. See John xxi. 15 sq. There can be no doubt that ; is the letter lost after ܐ, and the line may be fitly restored by reading ܐ̈ܡܪ ܠܗ [or ܡܪܢ] ܝܫܘܥ *Jesus* [or *Our Lord*] *said to him.*

l. 6. ܡܥܒܠܐ fem. of ܡܥܒ (or ܡܥܒܠ)=ܡܒܥܒ; cf. קַמָּא, Targ. and Jud. Aram., *Schwally.*

ll. 7, 9. ܐܡܥ, 10. ܒܥ, 8. *et inf.* def. pl. termination ܐ, *Palest.*, et saepe.

ܗ ; ܗ=*id est;* in *Edess.* usually *when, after;* also ; ܗ ܗ ܘ=*wie*, Nöld. p. 488.

l. 12. ܠܟܟ *dim.* (*Thes. Syr.* 1474) young boys.

l. 15. ܡܥܠ *Hier.* The dot might be to indicate the vowel (Nöld. p. 451), but here may be used to distinguish the participle. The preterite, l. 21, has no point, but preterites in ܝ (see 2 r, ll. 14, 17) have upper dot which, of course, indicates the sound, like the dot on final ܐ in such a form as ܐ̈ܡܥ, and thus it seems to stand for ê as well as ô or å. So in the case of ܠ, the dot may be *Raphé*, see l. 23, but in ܐ̈ܘܠ, 3 v, l. 8, must have another force, perhaps to indicate *Pael.*

ܠ/ et saepe, *Palest.*

l. 17. ܡ̄ܗ rare in *Edess.*, *Thes. Syr.* 3506; common in *Palest.*

l. 20. *p* not *ph*. The sound of π in the Greek name not modified by the prefixed ܣ.

The use of this and other proper names (e.g. 13 r, l. 3, p. 60), in Greek form, in preference to the Semitic forms of the writer's vernacular, helps to prove, if proof were needed, that our fragments are translations from the Greek. See also p. 17, note to Exod. xxviii. 1.

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against their brother Môshê, Mariam was smitten with leprosy, and was unclean outside the camp, until Môshê sent and offered an offering to the Lord on account of her.

MS. 2 r a

. . . that she murmured . . . befel (?) her thus. And unless Môshê [had offered?] she had not been cleansed. So all those who murmur against the priest of the congregation,

l. 17. حنوزا according to the transcript, the photograph being illegible. The word is not found in *Schw.*, *Buxt.*, or *Levy*. In *Thes. Syr.* حنوزا *morbus quidam* is quoted from *Causa Causarum*, Bodl. MSS., and the root حنز, *to bore*, gives the derivation, from the disease eating away the flesh; but it is remarkable to find this rare form instead of some modification of צרעת *Heb.* or סגידרת *Targ.*

l. 19. For the form of the first word see Num. v. 3, *Palest.*

l. 21. عمنا Num. v. 2, 4, *Palest.* 'send away.' Excommunication has been already intimated in the preceding lines, and the repetition is awkward; but we have no authority, except the context, for rendering 'he sent [outside] and offered.' The offering is not mentioned, but may be implied in Num. xii. 15.

l. 22. We write Môshê as *Targ.* and *Heb.*, but there is nothing to show that the pronunciation was not 'Mûshê' as in *Pesh.*; comp. Μωυσῆς. On ا with dot see 1 r a, l. 15 n.

Page 52, l. 6. There is no photograph of this page, and the transcript gives صحلا. This, as a verb, does not occur in *Syr.* or *Chald.* The meaning 'befel' is very suitable, and, if there is not a mistake in the MS. (cf. ll. 7, 8, where a verb seems to have dropped out), صحلا may possibly stand for صحيا, see Wright's *Comp. Gram. Semit. Lang.* c. iv, p. 53, and compare the interchange of ا‌ـلـ and ا‌ـيـ in *Hier.* with the comment in *Thes. Syr.* col. 417; but صحيا occurs just below (l. 17) and in *Hier.* several times (*Thes. Syr.* s. v.) and in the sense of 'befall' takes ل. But strokes showing through the leaf may have caused a mistake of ا for ى in the transcript. صحنا would give a suitable meaning '. . . [because] she murmured, the Lord [punished] her thus.'

l. 7. ا‌ـحـه لا *Hier.*, as John xv. 22.

l. 8. On 3rd fem. with ملا see Nöld. pp. 448 and 494, and cf. 1 r a, l. 23.

l. 9. هصبي, also هصبيم, hardly, if at all different from صبي or صبيم, *Thes. Syr.* 1005 and 1681; صم (l. 23) has a similar force in *Hier.* These and وب (l. 22) are all *Palest.* forms.

l. 12. حسمة, see 1 Thess. i. 1 n.

many stains of sins were in their bodies, and many chastisements befel them; and if they *were* not repenting for their wickednesses, and turning again unto the priest, and *he* praying for them *there was no hope for them*:—but if it were not so, [their sins] *were* not forgiven . . .

Col. b

There seems here to be an allusion to divisions, [ا]ڦڪ, l. 10. At l. 15 begins a reference to Paulos (spelt with ع). As [ا]ڡحڪ occurs in l. 18, and twice ڡحه, which may well be ڡحڦڪڪا *to the Corinthians*, the quotation is doubtless from such a passage as 2 Cor. x. 8.

MS. 2 v a

ll. 15, 16. thy priest . . . is written . . . ll. 17, foll. . . . on the seat [of Môshê] sit the [scribes] [and] the Pharisees [every] thing [therefore that] they shall say [unto you] do.

Col. b

[and observe; but according to their work ye shall not be doing,] for those [say] and do not; and they bind grievous burdens upon men, and they, with one of their fingers,

ll. 13–17. (i) Construction: ڡڪ is used as an indeclinable collective in *Palest.*; see Nöld. p. 508. For ڡڡ and ڡڪا in the singular, comp. *Schwally* 24. In this passage, the dot on final ڡ of the verbs certainly indicates the vowel, see 1 r a, l. 15. It is not quite certain that the first word of l. 14 has *ribbui*, for the points may show through from ڡڡحڡ on the other side. (ii) Terms: ڦ *stains*, as נתמא Jer. ii. 22 *Targ.*, Buxt. 1109; Levy has ניתמא (sic) *blutrother Fleck;* see also Michaelis ap. *Cast.* 442. ڡڡا *Hier.* saepe, but in *Edess.* 'foolish.' ڡڪ *Palest.* ڡڪڡا *Palest.* pl.; מרדותא has the meaning 'punishment' in *Jerus. Targ.* (Levy s.v.).

ll. 18–24. For the construction of the long hypothetical sentence, with rhetorical omission of the obvious conclusion, compare Luke xiii. 9.

l. 18. *Chald.* תהא, *Syr.* ڡڡ, see also *Schw.;* so 3 v, l. 8, ڡڡ, but the form in the text seems to be from a form ڡڡ.

Page 53. See Matt. xxiii. 3, 4. The quotation begins on col. a, line 17.

Col. b, l. 10. ڡ often with ا *prosth.* in *Hier.*

are not willing to move them. Obey the Lord, ye sheep of the Messiah, according to that which was commanded you, honour the priest.

Give my money to the money-changers, and I will come and collect my money with the increase thereof.

MS. 3 r a

. . . also . . . napkin; that that which I am teaching, I may do. And from me and from you let us lift up praise to the Holy Trinity, to the Father, and to the Son, and to the Spirit of Holiness, for ever and ever, Amen.

ooooooooooo

Other *Palest.* forms in this col. are:—l. 7. the termination ـلا; l. 14. ـلاه; l. 23. the participle in ـب, see Nöld. p. 503.

l. 12. Palestinian *Palp.*, which in this place in *Hier.* is read ـلاحدح.

l. 13. ـَـ is possibly to be read with *ribbui*, see 2 r a, l. 14 n., and the *imper.*, l. 18 *inf.* For the form, with o in penultimate, and, in ـَـ, final ـع, see Nöld. p. 495. ـَـ *obey*, see *Bernst.* 527, 8.

l. 16. The M'shîchâ. We transliterate the proper names, but this may be an appellative. It is used in Syriac for Μεσσίας and Χριστός.

l. 19. Lit. *Him the priest;* on ـلاه, which often thus emphasizes the def. acc., see *Palest. Vers.*, note on Col. iv. 18; cf. 10 v b, l. 4, 'in eo ipso die,' and Nöld. p. 511, Schw. 42.

l. 21. Matt. xxv. 27; Luke xix. 23. The τραπεζίται, see *Thes. Syr.* 1526; here with ـد for the π.

Page 54, l. 6. Cf. Luke xix. 20 .ـهدبه, exactly σινδών; in *Hier.* ـهبـع as *Chald.*, in *Edess.* ـهبـلا.

l. 8. The context favours the *first* person. ـلا, *more Palest.*, stands for *first* or *third*, see Nöld. p. 499, and cf. 7 r a, l. 2.

l. 9. The first letter of ـهـد is certain from the photograph. The form is the 1 plur. fut. *Aph.*, as in Heb. xiii. 15, *Pesh.*

ll. 19, 20. The second ؛ is superfluous, unless the expression means *discourse taken, translated from one by Mar-Io.* The very same expression occurs in the only colophon remaining of the St. Petersburg Homilies (frag. 8), translated by Land, iv. 177 '*ex* (*iis qui sunt*) *domini Iohannis.*' ـهـن, as in compound names, like ـهـنمـهـد *Mariab*, final ـب contracted with the following initial ـب.

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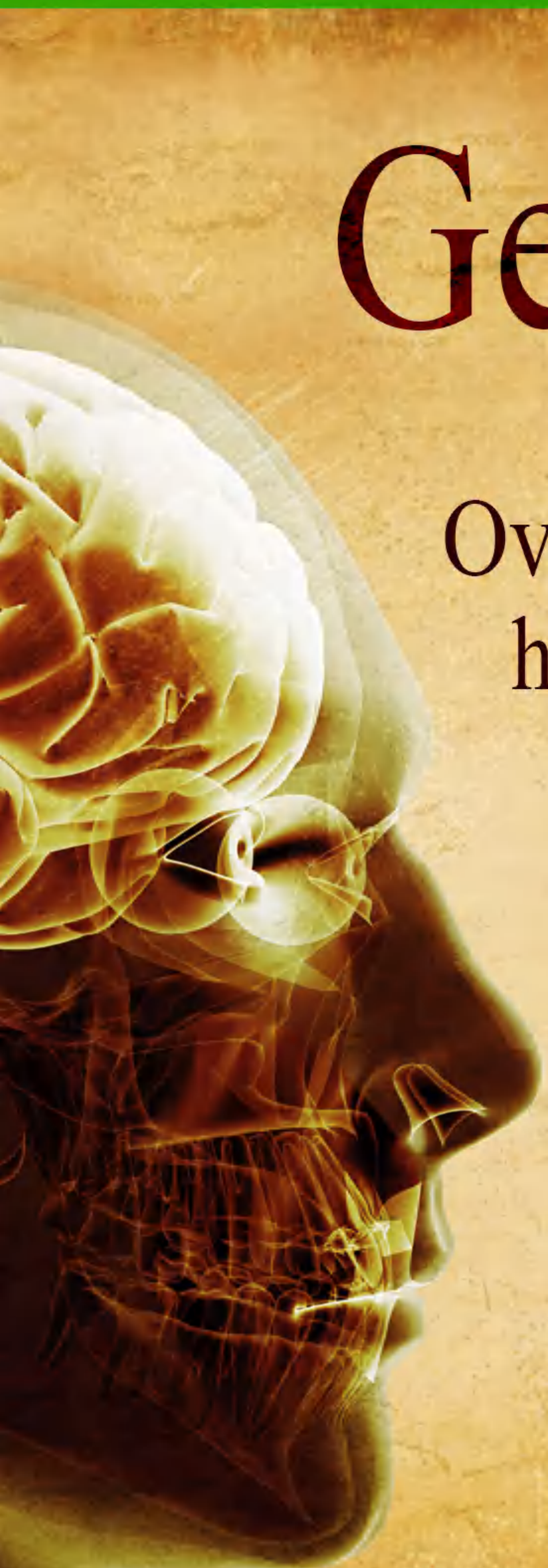

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And men were prolonging their sins. And it is written that they were saying: 'He that is able to act wickedly, let him act wickedly; and to do violence, let him do violence. And the one that is able to do evil, let him not spare. For God doth not look upon what we are doing, and waters of a flood are not coming upon us.'

MS. 4 r a

who *was* saying . . . 'Plant cedars, and when they shall be grown up, make thee the ark from them.' See then how the Lord willeth that men should turn back and should live. And they would not turn back. Therefore said the Lord to Noach, 'Plant cedars.' Thus he maketh known

l. 19. 'Spare' seems to be the meaning here. The verb usually means 'endure;' with ﬧ in *Edess.* 'to be compassionate;' see *Palest. Vers.*, note on 2 Tim. ii. 3.

l. 21. *Aph.* participle, cf. *Thes. Syr.* 913; in this sense, and conjugation, *Palest.*

l. 22. ﬧ (passim) *Hier.*

l. 23. Cf. מַיִין *Chald.;* it is here used as a collective with *sing.* verb. 5 v, l. 6, we have the usual ﬧ with *pl.* verb.

l. 24. ﬧ, cf. ﬧ Mark ix. 21 *Hier.*

Page 56, col. a, l. 5. We may fill up the half line with ﬧ *was* saying *to him.*

l. 8. ﬧ *Hier.*, the Greek κιβωτός, but spelt in *Edess.* ﬧ (ﬧ).

l. 9. ﬧ *Edess.* 'to wither,' *Palest.* and *Jerus. Targ.* 'to see,' *Neo-Syr.* 'to guard' (=Ar. حمى); cf. 1 r, l. 15.

l. 11. ﬧ. In *Palest.* writing the prefix of the imperf. is sometimes written ﬧ after the particle ﬧ, e.g. ﬧ (*sic*) Matt. xvii. 22; ﬧ Tit. ii. 4. It is somewhat surprising to find ﬧ here in an open syllable; possibly the orthography ﬧ represents the pronunciation *dĭĕθûβûn* (four syllables) as opposed to *dīθûβûn.* Comp. Nöld. p. 468.

l. 14. ﬧ *Hier.* saepe.

l. 17. ﬧ appears to have the same force here as in *Neo-Syr.*, sic, sane, cf. *Thes. Syr.* s. v.

the repentance which he gave. Did *he* not, while the cedars *were* growing and Noach preaching that men should repent from their wickednesses, [allow them time]?

Col. b

The subject is continued; see *ark*, ll. 14, 20; *Noach*, l. 19; *years*, l. 21.

MS. 4 v a

. . . ll. 22 foll. . . . to the earth . . . all . . . in which *is* breath.

Col. b

. . . and his sons and the wives of his sons into the ark. And the Lord opened the sluices of heaven and of earth, giving water forty days and forty nights. See the mercies of the Lord, how he prolongeth his mercies, and longsuffering over the sons of men: was it difficult for God that quickly should the ark be made?

l. 19. The place, or chance, of repentance.

l. 20. صلا *nonne*, see *Thes. Syr.* 1984.

l. 22. See 2 r a, l. 18. The form here must be explained as ملا, l. 11 *sup.*

Page 57, col. b. See Gen. vii. 11 seq. l. 8. *Palest.* def. pl. l. 9. *Palest.* spelling. l. 10. Giving water] The *part.* refers to 'the sluices.'

l. 13. *Palest.* spelling; here سعده, cf. 4 r, l. 9, and the ملاحة ib. 13, instances of the irregularity of *Palest.* spelling.

l. 15. The interrogative ضم, with prefix as the *Heb.* and *Chald.* ם; comp. Nöld. p. 472.

l. 17. *Lit.* 'prolongation of spirit.' רוח is a noun of the same form as אַחְסָנָא (Dalman, p. 137) and the familiar (*H*)*aggâda.*

l. 19. Here (cf. 4 r, l. 20) *num;* it has both meanings.

l. 20. The next column shows that the subject is the rapidity of the consummation. For معا حلا *difficult for*, comp. Exod. vi. 9 *Targ.*, and the Arabic عزّ على and صعب على.

l. 21. A half line blank in the midst of a sentence, perhaps from an erasure.

l. 22. حذو *Hier.* adv. *quickly*, vid. *Thes. Syr.* s. v.

MS. 5 r

. . . that quickly should the word be fulfilled upon Sodôm, because its inhabitants prolonged their sins as a long rope, and as the thong of a calf their robberies. Quickly came down upon them fire and brimstone; and it consumed the living and the dead, and overturned the earth. But the Lord said to Noach, that he should plant cedars, and should make an ark; and when he made

MS. 5 v

Col. a, with col. b of 5 r, contained an account of the deluge.

ll. 11–20. [. . . when the waters had] ceased . . . from . . . the earth, the [ark] rested [on] the mountains [of Ararat;] and they came out . . . Noach . . . and his sons [and the wives of] his sons. . . . the ark . . .

Col. b

. . . and it rested, after the waters had ceased, upon the

Page 58, col. a, l. 6. ◌ in the last syllable of fut. of intrans. verb is *Palest.*

l. 10. ܫܡ, see 2 r a, l. 14.

l. 14. ܫ݂ܘ *Hier.*, cf. Matt. xxiii. 25. The : seems to be an error for •:; the latter is put at the end of l. 16, where the sense does not require it; see also 13 r, l. 17 n. See Is. v. 18; the quotation is not from *Pesh.*, which has ܫܘܠ and ܫܘܬܐ, and represents the *ἁμαρτίαι* and *ἀνομίαι* of LXX. The extant fragments of *Palest.* Isaiah do not, unfortunately, include v. 18; see *Palest. Vers.* p. xvi. Notice the def. state in a comparison.

l. 17. The stop detaches the following verbs from the ܐ; they refer to the *fire* of l. 16. ܐ, *Land* (171. 19) has ܐ, in *Targ.* גופריתא, *Buxt.*, *Levy*; *Heb.* גפרית, but *Syr.* and *Chald.* ܓ, whence كبريت; see Gen. xix. 24.

l. 19. ܬ *Palest.* def. pl., et saepe. ܐ is a *Palest.* contraction for ܐ; comp. the sinking of ◌ to ◌ in the *Aph.* of ܐ and similar verbs, Nöld. pp. 464, 502: so ܐ *Land* 171. 15.

Page 59, col. a, l. 19, here, as 5 r, l. 16, •: seems unnecessary. See Gen. viii. 18.

Col. b, l. 5. See Gen. viii. 3, 4. l. 8. ◌, see 2 r a, l. 9 n.

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is the body wherewith the Lord was clothed) I build my Church; and the gates of Sheôl shall not have lordship over it. Keep patient, and I will show thee whether concerning Petros this [was] said . . .'

Col. b

The expansion of the argument probably began at l. 7. 'And Peter . . .' As we read at ll. 19, 20, 'also . . . disci[ples] . . .' we may suppose that the promises to all the disciples are cited against the supremacy of Peter.

MS. 13 v a

ll. 16, 17. . . . Sheôl . . . and denied . . .

Col. b

. . . the Church upon it; but it is our Lord Jesus, the Messiah, who goeth down amongst the dead, and hath lordship over death, and cutteth the bands of Sheôl, and breaketh the bars of iron, and leadeth captive captivity,

l. 17. ܡܪܐ *Hier.* denominative from ܡܪܝ *lord*, see Mark x. 42. In *Edess.* ܐܬܪ Ethpa., *Thes. Syr.* 2209.

The ⁝ concludes the sentence which began in l. 5, ∴ ll. 8, 14 being subordinate, though often used as the final stop, e.g. 5 v b, l. 20, and especially 3 r a, l. 17; see too *Palest. Vers.*, Introd. p. viii.

l. 18. Cf. 4 v b, l. 17, but here with ܠ. The places cited in Lexx. give the accusative.

l. 19. Cf. ܐܚܘܝ, *mihi demonstra*, Aphraates, ap. *Thes. Syr.* 3114.

Page 61, col. a. The argument is, no doubt, that as Peter denied our Lord, the Church could not be built upon him as a rock.

Col. b, ll. 1–7 are set back in the MS.

l. 5. In the absence of a diacritical point, we take this, like the following, as a participle. ܚܡܝ in *Heb.* and *Chald.* form; cf. Ps. xvi. 10.

ll. 8, 9. Cf. Ps. cvii. 16, and the v. l. (*θανάτου* or *ᾅδου*) in Acts ii. 24.

l. 10. ܐܓܪ in *Edess.* a workman, so *Chald.* נַגָּרָא, but this is the *Chald.* and *Talm.* נַגָּרָא a bolt. ܦܣܘ *Hier.* spelling, also in *Chald.*, see Levy s. v.

l. 11. Cf. Ps. lxviii. 18.

l. 12. Cf. 1 Tim. iii. 16.

and goeth up in glory. And I will show you, my beloved, from the New Testament and the Old. The Scripture saith concerning Îsraîl, that they were drinking from the rock which was following. He said . . .

MS. 7 r a

they (?) said that I shall not be building upon another foundation. Other foundation a man is not able to lay outside that one which is laid, the which is our Lord Jesus, the Messiah.

Behold I have made thee know from the New Testament that that Rock was the Messiah. And again hear the prophet, how he prophesieth and saith, 'Behold I lay in Zion a stone of stumbling and a rock of offence . . .'

l. 13. On ـ of 1st pers., see 3 r a, l. 8 n. l. 17. Cf. 1 Cor. x. 4.

l. 21. ܕܚܠ often in *Harkl.* 'follow,' in *Hier.* this seems the usual meaning.

Page 62, col. a, l. 1. The reading ܐܚܕܐ is certain, but the plural seems unsuitable. Is the dot, which might serve as a stop, intended to delete the ܐ (so Luke xxi. 24, *Syr. Sin*)? See 1 Cor. iii. 11 and cf. Rom. xv. 20.

l. 2. ܐܡܐ, see Nöld. p. 503.

l. 3. ܐܫܐ, cf. *Chald.* אושא, and part. ܡܫܐܐ Matt. vii. 25 *Hier.*

l. 4. ܣܦܝ 2 Tim. i. 15, and often in *Palest.*

l. 5. ܡܠ as *Heb.* and *Chald.*, for *Syr.* ܐܡܬ. ̣ here very subordinate, but l. 10 as a full stop.

l. 7. ܡܫܡ *Aph.* pass. part. for *Edess.* ܫܡ or ܡܐܫܡ. l. 19. *Aph.* act. part.

l. 14. ܠܐܡ, with the adverbial termination, often in *Land;* see Nöld. p. 485.

l. 15. *Palest.* form of imperative.

l. 20. ܕܝ *Palest.* as the *Chald.* form. The words, although cited from 'the prophet,' are taken from Rom. ix. 33, yet with some differences from *Pesh.* The transcript has ܕܝ ܕܘ ; the photograph, though almost illegible, seems to show ̇ after ܕ, but it is conceivable that the strokes are taken off from the other side. As ̇ with *stat. constr.* is unsuitable, we read ܕܝ ܐ̄ܠ.

l. 21. The second word is restored from Rom. *l. c.;* cf. Matt. xiii. 41 *Hier.* (*Land*, iv. 117).

MS. 7 v b

to him before all. 'If thou art a Jew and as the nations art living, how art thou compelling the Gentiles that they should become Jews?' After I have built my barns, and gathered my fruits, and given thee the keys: after I have prepared the fold and gathered the sheep—O Petros, thou wast convicted of fault by Paulos thy colleague. How do men say that upon Petros . . . I have built [the Church, which . . .]

MS. 8 r a

is not shaken. Hear how he saith that when our Lord Jesus was, He and his disciples, in the ship; and our

Page 63, col. b, l. 1. The *Palest.* form of the preposition.

l. 2. *Palest.* spelling, but also in ancient *Pesh.* MSS.

l. 3. The abs. state in *Hier.* is generally written ܒ݁ܫ (e.g. John xviii. 35). In l. 7 the plural form is one of those read in *Hier.*, cf. *Thes. Syr.* s. v.

l. 4. ܠܥܠܡ *gentilis* is cited in *Thes. Syr.* 223; this adverb seems to be *Palest.*

l. 6. אנם *Heb.* and *Chald.*; the *Syr.* usage seems almost exclusively *Palest.*, see *Thes. Syr.* s. v.

l. 7. ܐܝܬ in *Palest.* form.

l. 8. The context alone can here decide between the 1st and 2nd persons; in l. 10 the person must be the first, and in the other lines, the thought, 'I have built,' 'gathered,' is parallel to 'I will build my Church,' 13 r a.

l. 9. On the use of ܐܰܪ̈ܥܳܐ in pl., see *Thes. Syr.* s. v.

l. 10. *Hier.* as *Chald.* פירא.

l. 11. In *Edess.* 'key' is ܡܦܬܚܐ; *Hier.* ܡܦ is used as Ar. مِفْتَح, and Heb. מִפְתֵּחַ.

l. 13. In the *Hier.* of John x. 16 ܘܢܠ occurs, our text has the *Edess.* ܘܢܐ.

l. 16. ܡܟܚܝ often for ἐλεγχόμενος, e.g. Heb. xii. 5.

l. 21. Or *hath been built*, if the lost syllable be ܠ.

Page 64, col. a, l. 1. *Hier.* Ethpalp., as used in Matt. xi. 7; cf. 2 v b, l. 12.

l. 2. 'He,' i.e. the Evangelist, Matt. viii. 23 sqq.; Mark iv. 37 sqq.; Luke viii. 22 sqq.

l. 7. ܗܘ ܠܗ ܐܡܪ, as Luke viii. 23; another instance of the idiomatic ܠܗ occurs in l. 10.

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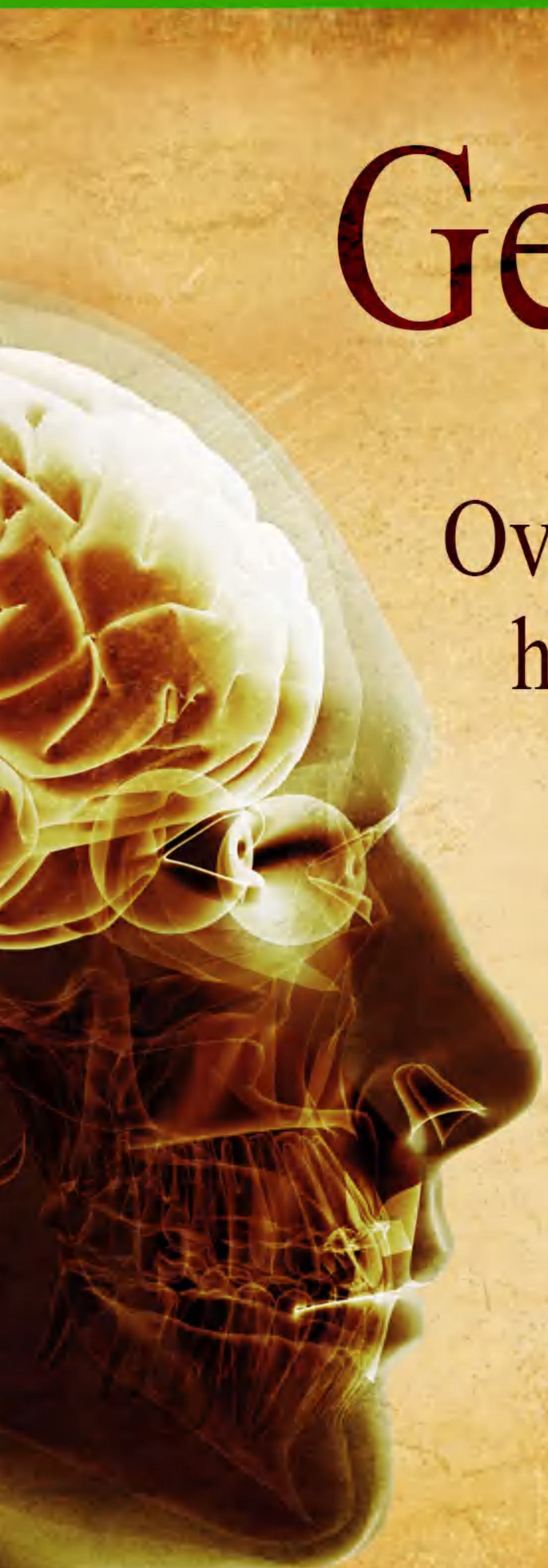

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For behold the Lord,—Him that was awakened from the lower part of the ship, and that did calm the sea and the storms thereof,—behold Him rising from amongst the dead, from the depth of the earth, and shattering thy might, and scattering thy dominions.

And wherefore said he 'Arise,' and not . . .

MS. 9 r a

he said, 'Thou wilt not kill them, lest Thy people forget Thy Law.' Because whenever the enemy of a man is arising, he also is armed, and his sleep fleeth away, and

l. 9. *Ethpe.* of ܚܕܐ (as of similar verbs, *Duval*, § 210) has in *Edess.* double ܠ (*Thes. Syr.* 2842), but ܠ for ܠܠ is a frequent *var. lect.* in ancient *Pesh.* MSS.

l. 10. The verb in *Pa.* is used in Acts xix. 16 for ἰσχυσε; cf. Matt. xxv. 26 *Hier.* for the adjective, *Land* 194. 12. 19; *Edess.* ܡܚܠܠ lowly, and ܡܚܕܠܠ footstool.

l. 11. ܫܒܩ *be still* in Targ., see *Buxt.* 2332. 'Im jüd. Aram., ruhig sein,' *Schw.* 93; cf. Matt. viii. 26 *Hier.* But here the verb must have a transitive force, to be read in *Pa.*

l. 12. ܡܫܬܐ, see Nöld. p. 511.

l. 16. ܐܬܪ̈ܐ is found for τὰ ἐπίγεια in John iii. 12 *Hier.*, but the form in our text is the same as *Chald.* ארעיתא *under*, see examples in *Buxt.* 2270, and for its use as substantive, Levy, i. 69.

l. 17. The last syllable of the second word is not clear. The transcript has ܒܗ, the photograph looks like ܒܘ, but the tail of the last letter may be from a fold in the vellum. There can be little doubt that we should read the *Pa.* ܡܫܒܪ, *Heb.* משבר.

l. 18. The *Ethp.* occurs in *Hier.*, John xvi. 32.

l. 19. *Palest.* for *Edess.* ܡܚܝܠܐ. l. 20. ܚܕܐ *Palest.* for *Edess.* ܚܕܬܐ.

Page 66, col. a, l. 1. See Ps. lix. 12, LXX.

l. 3. ܡܥܡܐ frequent in *Palest.* for λαός; the verb occurs in *Edess.*

l. 4. ܫܥܘܬܐ frequent for the *Edess.* ܫܥܝܬܐ. For the vowel in the first syllable, cf. ܫܠܡܘܢ Σολομών. See *Schw.* 109.

l. 6. ܟܕ ܗ in *Hier.*=when (see also 1 r a, l. 7 n.) and ܗ ܟܕ=whatsoever, see *Thes. Syr.* 1984; ܗ ܟܕ here=what [time] soever that.

he becomes careful of his enemy. On this account said the Spirit of Holiness, 'Thou wilt not kill them, *even* Satana and his Dominions, lest those who believe in Thee should forget it . . .'

MS. 9 v b

the Church of the Gentiles; it is our Lord Jesus the Messiah, who came into the world.

But if thou shalt say that on Petros it was built, hear the voice of the gospel, how it saith that when the disciples were in the ship in the sea, our Lord Jesus came in the fourth watch of the night walking upon the waters towards the disciples; and when they saw him walking upon the waters, they were afraid, and began crying out from fear. [And He said to them, 'It is I; be not afraid.' Said]

l. 10. Lit. *clad with a weapon;* the phrase occurs in St. Ephraem ap. *Thes. Syr.* 1888.

l. 11. *Palest.* spelling for ܫܢܐ and שנה.

l. 12. ܐܬܝ in *Edess.* takes ܥܡ, see *Thes. Syr.* s. v.

l. 14. See Matt. xii. 31 *Hier.* l. 18. ܒܥܠܡܐ, see Nöld. p. 511, as before.

Page 67, col. b. Perhaps ܐܣܬܘܬܐ *foundation* preceded, and the ܗܘ of l. 2 was in agreement with it—*the foundation*, &c., *that is our Lord.*

l. 8. The last letter of the first word is inserted, but perhaps *a pr. m.* 'Evangelist' would be more suitable than 'Evangel,' but the latter is the sense in which it seems to be found, see *Thes. Syr.* s. v., 2 Tim. i. 10 *Palest.*

l. 9. ܗܘ emphatic, 'how *it* saith;' see Matt. xiv. 24–26.

l. 14. ܟܠܗ *Hier.*, def. pl. as in *Chald.*

l. 19. The first word seems to have the intransitive vocalization, such as is found in the Biblical Chaldee; comp. Nöld. p. 492.

l. 20. The *Aph. part.* as several times in *Hier.*, see *Thes. Syr.* s. v.

l. 22 f. Fol. 9 v, like the rest of the pages (from 13 r, see p. 85) containing this Homily, is complete at the top but defective at the bottom. The context and the quotation suggest the restoration which is enclosed in brackets. It extends the column to 24 lines, this being probably the length of a column before mutilation; see MS. 2 v (p. 53), and *Introd.* p. 48.

MS. 10 r a

to Him Petros, 'If it be Thou, my Lord, tell me that I may come unto Thee walking upon the waters.' And the Lord said to him, 'Come.' And when he came walking upon the waters, he saw the storm, and was afraid, and he began sinking. And he cried out and said, 'Lord Jesus, help me.' And the Lord Jesus stretched out his hand, and took him, and said to him, 'O little of faith, wherefore didst thou doubt?' And then ceased [the wind] . . .

Col. b

The argument about the foundation of the Church is continued, for we have—

ll. 9, 15. the Church; l. 13. foundation; l. 16. upon the f[oundation]; l. 18. Messiah.

MS. 10 v a

l. 17. . . . preaching; l. 18. . . . be crucified.

l. 20 appears to be blank. With l. 21 begins, no doubt, the argument which is continued in col. b.

Col. b

that there might be fulfilled the word of the prophet, who

Page 68, col. a, l. 1 f. See Matt. xiv. 28–32.

l. 4. *Hier.* form of 1st pers. fut. Another dialectic form occurs in أسلا l. 7 (Nöld. p. 497), which cannot be the *Aph.*

l. 12. In *Edess.* and in *Hier.* (Luke v. 7) the root is لحد; as the reading is certain from the photograph, the form is from the root ממע, which occurs in the Targums. In Onkelos it is intransitive in the Peal; comp. Dalman, p. 39.

l. 13. Cf. 9 v b, l. 20. Instances of both forms of *Aph.* are cited in *Thes. Syr.*

l. 21. لحيم (see *Bernst.*, *Schf.*, s. v.) is *local* in the examples cited; here it seems to be used of *time*—'thereupon.'

Page 69, col. b, l. 2. A good instance of the elongation of a final letter, the stroke being hardly distinguishable from final ـه when the writing becomes indistinct; so ـــه Tit. ii. 3 *Palest. Vers.*, &c. 'The Prophet,' see Amos viii. 9.

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Col. b

ll. 6–11. [She] supposed [that He was] the gardener, [and said,] They have taken away [the Lord], and [I] do not [know] where [they have] laid Him. ll. 12, 13 . . . said . . . Mariam. l. 15. Rabbo[ni] . . .

MS. 11 v b

placed, and the Lord that He was risen, and the word which was spoken to him by the Lord, who said, 'I arise on the third day. Go before me unto Gelîlâ, and there ye shall see me.' And the Lord came to the house wherein they were gathered together, and said, 'Peace unto you.' He said to them, 'There has been given to me power in the heaven, and in the earth, and under the earth.' Wherefore was [? He ? it] not . . .

MS. 12 r a

death and Satana, in the world, when He willed. And when He willed, He came unto the world, and went down under the earth; and *was* obtaining lordship over them. And He took the dominion from them. O Petros, after

Page 70, col. b. Cf. John xx. 13, 15, 16. The Homilist appears to confuse Mary's speech to the Angels with the words she spoke to our Lord.

Page 71, col. b, l. 4. ܘܠ. The Homilist appears to be speaking of Peter's incredulity with regard to Mary's tidings.

l. 7. On 10 v, l. 18, the numeral had *ribbui;* another instance of the inconsistency of *Palest.* MSS.; cf. Mark xvi. 7.

l. 12. See John xx. 19. l. 17. See Matt. xxviii. 18.

l. 20. ܗܠ often in *Hier.*, *μή, μήτι,* corresponding to *Edess.* ܐܦ̈, ܡ̈.

Page 72, col. a, l. 4. Cf. ܘܐܢܚܐ ܗܘ ܕܢܚܬ ܠܬ Eph. iv. 9.

l. 6. The first word, in this form, is anomalous, but cf. ܡܚܐܡ ܚܕܐ, Mark x. 42 *Hier.*, ܐ inserted to indicate participle. We may correct here, and read ܡܚܐ, which suits the context; the one act of descending resulting in permanent dominion. ܡܚܐ, with this meaning, occurs on 13 v b, l. 6.

that thou didst receive the keys of heaven and the Lord was seen by thee after He rose from amongst the dead, thou didst let go of the keys, and thy wage is agreed with thy Master, when thou saidst to Him, 'Behold we have let go of everything, and have come [after Thee; what then shall be to us?' And said to him]

Col. b

the Lord, [Ye shall be] sitting [on] twelve thrones, and judging [the] tribes of Israîl.

HEAD OF A CHAPTER.

And after [all] these [signs, O] Petros [, thou wentest] away again to [the former(?)] catching of fish. [Wast thou] ashamed of [Me, O] Petros [, who didst say,] We have forsaken [everything], and we have come [after Thee?] What [didst thou] forsake, [O] Petros? . . .

MS. 12 v a

l. 6. Israîl . . . ll. 11–21. '. . . when [they said,] By Beel [Zebûd] the prince [of the devils] He [casteth out]

ll. 14, 16. Again (cf. p. 58, l. 14) the punctuation seems wrong; at l. 14 only a subordinate division is required, and at l. 16 no stop is legible.

l. 17. Cf. Matt. xx. 2 *Hier.;* here the *pass. part.*, but no point to indicate it.

l. 18. ܡܪܢܐ, *fem.* in form, appears to be used as an abstract. Land (*Vocabulary*, p. 221) has 'ܡܪܢܐ κυρία (מרוא *Targ. Talm.*, ܡܪܢܐ *Edess.*) Is. xl. 10. Pl. (a ܡܪܢ) ܡܪܢܗܘ *domini ejus*, p. 183. 8, 9, 10, 12;' but in none of these passages is the plural necessary, and the form may be taken as in our text; comp., however, the *Heb.* אדנים 'master,' which is treated like a sing. (e.g. Is. xix. 4).

ll. 20, 21. Matt. xix. 27.

Page 72, col. b, l. 8. See 8 v a, l. 16 n.

l. 16. Cf. 12 v b, l. 17.

Page 73, col. a. There is no photograph of this page, but Mrs. Bensly's transcript of it was revised by me at Sinai.—F. C. B.

l. 11 foll. Cf. Matt. xii. 24, 27.

devils. [Then (?)] I said [to them], If I [by Beel] Zebûd [cast out] devils, [your sons] by what [do they cast] them [out]?' . . .

Col. b

that they see you sitting in the kingdom of heaven;—while the Lord saith to them, 'O Îsraîl, were not these from thee? How did they believe in Me? and thou! thou didst deny Me!'—and they are to be judged by you; and ye are to inherit the promises, and they to inherit the plagues, which are for ever. O Petros, after that thou wast ashamed of Me, that forsakest thy rod and thy hook, and I gave to thee this promise . . .

ll. (12 and) 18. '*Belzebud*' is found in Irish MSS. of the Vulgate, Matt. x. 25.

l. 13. ܙܒܕܒ . . . must be a misspelling in the MS. for ܙܒܕܒ[ܘ]; comp. ܒܥܠܙܒܘܒ (*sic*) in *Syr. Curet.*, Matt. xi. 2, and ܘ for ܘܗܝ in *Palest. Talm.* and *Jer. Targ.*; see Dalman, 163 c, and 34.

Page 73, col. b, l. 1. Cf. Luke xiii. 28.

l. 2. This form of *part.* is more frequent in *Hier.* than ܡܫܠܡ, but it also occurs in *Edess.*, see *Thes. Syr.* 1645.

l. 4 foll. The text seems to be correct, but the argument is obscured by interchange of pronouns. We take ܟܕ ܡܡܠܠ ܡܪܝ (while the Lord saith) as a circumstantial clause, and 'these' (l. 7) as referring to the Apostles, who were from the ranks of Israël; the latter being addressed (l. 7) in the singular, but spoken of (l. 10) in the plural, when the Apostles are addressed.

l. 10. See Luke xxii. 30. l. 11. The *part.* with a *fut.* force, so below.

l. 13. For ἐπαγγελία, Luke xxiv. 49 *Hier.*, in *Edess.* 'an agreement;' see also *Schw.* s. v.

l. 14. ܙܚܠ of physical suffering in *Hier.*, e. g. Matt. iv. 24, in *Edess.* of shame and disgrace, and so perhaps here. The verb in *Neo-Syr.* is 'to curse.'

l. 17. Compare 12 r b, l. 16 n.

l. 18. ܡܫܕ *part.*, though without upper point; cf. 13 v b, l. 5, and n.

ܡܫܠܘ, with ʾ in the final syllable, *more Palest.*

l. 19. Here the *Edess.* form; in *Hier.*, Matt. xvii. 27, ܙܒܢܠ.

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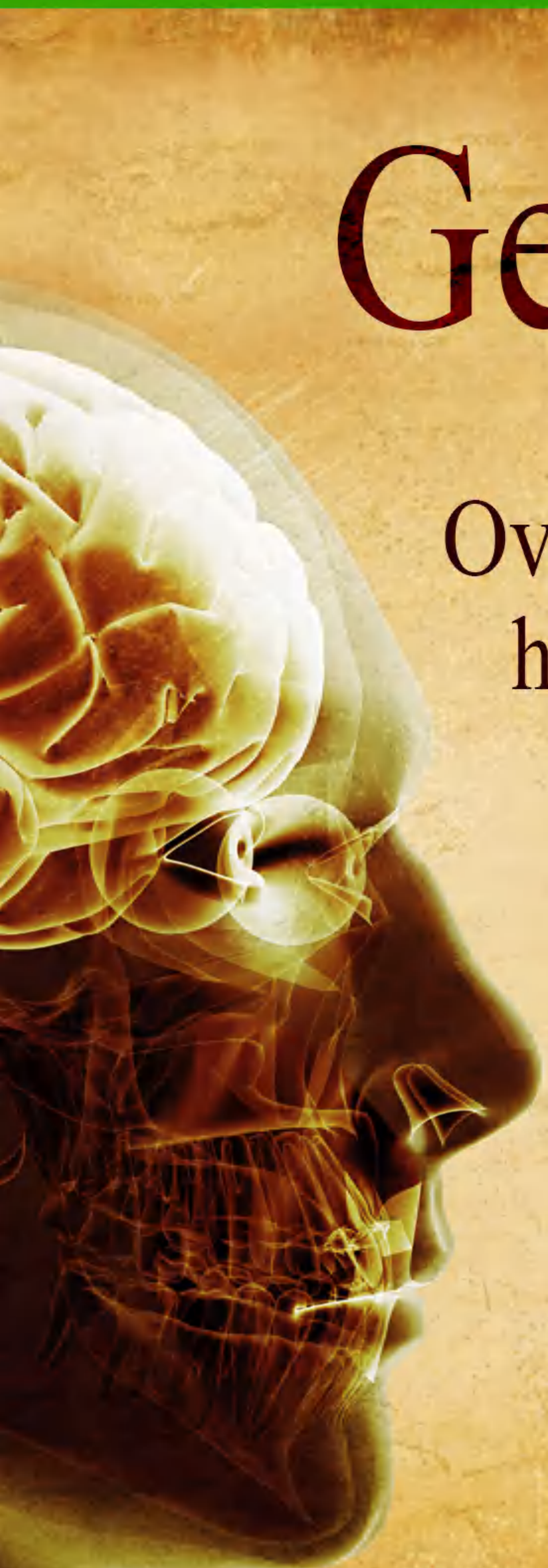

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Col. b

taste the fishes which I have broiled for thee, and the fishes which thou wast catching, and see and [in Me] believe, Petros! And He gave to him of the bread and of the fish. The bread, that which is His Godhead from heaven; as He said, 'I am the Bread, which from heaven cometh down;' and the fish is the Body wherewith the Lord was clothed from Mariam.

And if any one shall say to you, 'Thou art regarding . . .'

l. 20. For *αἰγιαλός*, Matt. xiii. 48 *Hier.* Our passage shows that the word assumed this form in *Palest.*, see remark in *Thes. Syr.* 706, and Nöld. p. 513.

Page 75, col. b, l. 1. See John xxi. 9.

l. 2. According to *Schw.* ܠܐ in this sense is neither *Edess.* nor *Targ.* He compares *Heb.* צלי = *Arab.* صلى, and Luke xxiv. 42 *Hier.*

l. 4. We might almost take the verb as *first* person (but cf. l. c. ver. 10, and col. a, ll. 6, 15, 16), because the Homilist interprets the fish as the Body of the Lord, not the Body which is the Church, which might be symbolised by the fish caught by the Apostles.

ll. 5, 6, 7. There is no photograph of this page, and the readings of the transcript here, and ll. 10, 17, are not clear. l. 7 may be regarded as certainly what we give. In l. 6, the first letter of the second word is missing, and in the place of the stop the transcript has a broken ܗ; for the Greek vocative in *Palest.* see Luke xxii. 34, John xiv. 9.

l. 10. The last letter of ܐܠܟ̈ܐ is in the transcript ܡ; we read ܐ.

l. 12. See John vi. 51.

l. 17. Transcript has ܗܕ; we read ܕܗ.

l. 20. Transcript has ܠܚܕ *a fish;* we read ܠܟܘ *to you,* Thou, &c.

Note on the Cedars which Noah planted.

This seems to be rather a Jewish than a Christian legend. In the *Visio Pauli* ('Apocalypse of Paul'), where we should naturally expect to meet such a detail, it is not found, though the rest of the preaching of Noah is very similar to our Homily, e. g.

> Et deprecatus sum homines tempore illo dicens: Penitemini, ueniet enim diluuium aquarum super nos. Ipsi autem inridebant me et subsanabantur uerba mea; et iterum dicebant mihi: Sed tempus hoc est eorum qui possunt ledere (*sic*) et peccare libenter uolentes cui possibile est fornicari non pauca: deus enim hoc non aspicit et non agnoscit que aguntur a nobis omnibus et prorsus non est aque diluuium ueniens in hunc mundum.
>
> (M. R. James, *Visio Pauli*, in Texts and Studies, ii. 3, p. 41.)

The passage here quoted (corresponding to fol. 3 v b of the Homily) is found only in the full Latin version of the *Visio Pauli*, being absent from the Syriac version as well as Tischendorf's Greek. The quotation in this Palestinian work thus affords another proof of the excellency of the recently discovered Latin text.

The only Christian reference to the planting of Cedars by Noah that I have found is in the Description of Paradise by Moses bar Kepha (Magn. Bibl. vett. patt., Paris, 1644, vol. i. p. 32). He says: 'But Jacob of Edessa says that Noah . . . planted in the country of the Sodomites those Cedars from which he constructed the Ark.'

The Cedars appear however in Jewish traditions[1]. Onkelos has קדרום for 'Gopher-wood' in Gen. vi. 14, and in a Midrash on Genesis[2] we read: When Noah planted the Cedars and cut them down for the building of the Ark, the people said to him: 'What is this Ark for, oh old man?' He answered: 'Because the Eternal will bring the Flood over the world.' 'This flood,' said the people mocking among themselves, 'this flood only concerns the house of this man.'

[1] Jacob of Edessa may have derived his information from Jewish sources.

[2] *Midrash Bereshith r. Par.* 30, quoted by A. Wünsche on Matt. xxiv. 37.

PASSAGES IN THE BIBLE QUOTED OR REFERRED TO IN THE HOMILIES.

Old Testament.

Genesis vii. 11 seq.=MS. 4 v, ll. 5–13; viii. 3, 4=MS. 5 v, ll. 5–7.
Numbers xii. 1–end=MS. 1 v, ll. 6–24.
Amos viii. 9=MS. 10 v, ll. 4–6.
Isaiah v. 18=MS. 5 r, ll. 8–14; also MS. 3 r b as restored.

Psalms lix. 12=MS. 9 r, ll. 1–4; lxviii. 18=MS. 13 v, ll. 11, 12; cvii. 16=MS. 13 v, ll. 9, 10.

In all these cases the writer clearly refers to the passages given, but it is also evident that he often merely cites from memory, his object being, not so much to give the *ipsissima verba* of the various texts, as to support his argument by giving the general sense of the passages. Hence it follows that we are unable, at any rate from these few references, to form any judgement as to the particular MS. or MSS. of the LXX used by our author.

New Testament.

St. Matthew viii. 23 seq.=MS. 8 r, ll. 3–20; xii. 24, 27=MS. 12 v, ll. 11–21; xiv. 24–32 = MS. 9 v, 10 r; xvi. 18 = MS. 13 r, ll. 1–17; xix. 27 = MS. 12 r, ll. 20, 21; xxiii. 3, 4 = MS. 2 v, ll. 5–12; xxv. 27 = MS. 2 v, ll. 20–24; xxvii. 51, 52 = MS. 10 v, ll. 7–10; xxviii. 18 = MS. 11 v, ll. 15–20.

St. Mark iv. 38, 39 = MS. 8 v, ll. 7–13; xvi. 7 (cf. Matt. xxviii. 7) = MS. 11 v, ll. 8–10.

St. Luke viii. 2 = MS. 11 r, ll. 2–5; 22 seq. = MS. 8 r, ll. 3–20; xiii. 28 (?) = MS. 12 v, ll. 1–4; xix. 23=MS. 2 v, ll. 20–24; xxii. 30 (?)=MS. 12 v, ll. 12–14; xxiv. 7=MS. 11 v, ll. 5–7.

St. John vi. 51=MS. 14 v, ll. 11–14; xix. 25=MS. 11 r, ll. 8–11; xx. 1, 5 (?)= MS. 11 r, ll. 12–21; xx. 19 = MS. 11 v, ll. 11–15; xxi. 3 seq., 9 seq. = MS. 14 r and v; xxi. 15=MS. 1 r, ll. 5–7.

Romans ix. 33=MS. 7 r, ll. 15–20; xv. 20=MS. 7 r, ll. 1–3.

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PALESTINIAN HANDWRITING.

THE PERIODS TO WHICH OUR FRAGMENTS MAY BE ASSIGNED.

THE time has not yet come for an adequate discussion of the characteristic features of the Palestinian script at various epochs, and for a formal arrangement of the extant documents, in order of antiquity; but it will be allowed that some conclusions have already been reached in regard to the age of these MSS., such as have been stated in a previous publication[1]. These conclusions, though perhaps in a measure provisional, will afford a basis for further observations on the shapes of individual letters. Roughly speaking we can distinguish four stages through which the writing has passed[2], viz. those illustrated respectively by

(*a*) the four *New Testament* (*Pal. Version*, Plates) fragments—an exceedingly fine, bold hand.

(*b*) *Wisdom*, *Numbers*, *Land*, *Tables I*, *II*, *IV*, and *VI*[2], of which the *Wisdom* fragment and *Table VI* especially are very little later than those of (*a*); the others, however, show distinct traces of belonging to a later period, though the writing is still bold and firm and preserves all the chief characteristics of the different letters.

(*c*) *Exodus* and *Land*, *Table III*. This hand is considerably later than the above, and though regular, is wanting in those finer distinctions which characterize the earlier writing.

(*d*) *Land*, *Tables V* and *VII*, and generally all the later MSS. In these the characteristic evenness and regularity of the writing is no longer observed, and some of the letters have in consequence greatly changed from their original form.

ר In (*a*) the left leg is a thick perpendicular stroke joined at the top to the right leg by a thin horizontal stroke. At the point where it joins the right leg, this thinner line breaks off upwards into a curve, which gradually thickens at the end.

[1] *Palestinian Version*, Introduction; see also Dr. Land, *Anecdota* [*Otia*] *Syriaca*, vol. iv.

[2] Besides the Plates in this and the preceding *Anecdoton*, excellent illustrations will be found in Land, and in *Catalogue of Syriac MSS. in the British Museum*, vol. iii, Plate XVIII of which gives a most accurate representation of the recto of *Land*, *Table VI*.

The right leg, unlike the left, is not straight but assumes a curved form, the stroke being of the same thickness as the left leg.

In (*b*) the form is practically the same, but the right leg tends to lose its curve and to become a straight sloping stroke ר.

In (*c*) and (*d*) the main outline is preserved but the varying thickness of the strokes is not marked, and the curve of the right leg has entirely disappeared.

ל In (*a*) at the beginning of a line the upper stroke, which is thickened at the top, is almost perpendicular, and can only be distinguished from ל by the thin stroke or tail which is drawn along the line to the right, and finishes with a thickened end; cf. *Palest. Vers.* p. 15, l. 20, as shown in the Plate.

In the middle of a line or word, the upper stroke slopes somewhat downwards from left to right, and further, the top is not on the same level as that of the ordinary letters, whilst the down stroke itself is continued a little below the line. The tail is now below the line, parallel to the bottom line of the preceding letter. From the point where the upper stroke and the tail meet, the latter is continued upwards until it joins the following letter, which has in consequence to be produced a little below the line, e.g. כתיבה, *ibid.* p. 9, l. 9; so *Land VI* and Wright, Plate XVIII.

In (*b*) at the beginning of a line the upper stroke is generally higher than the following letters. In the middle of a line or word, the upper stroke has the same slope as in (*a*), but the tail, instead of being parallel to the line, now slopes downwards—in some cases also it is longer.

In (*c*) and (*d*) the upper stroke, the tail, and the connecting line are all written with uniform thickness, whilst the last is now written on the line and causes no change in the following letter. The tail slants downwards, and has no extra thickening at the end.

נ In (*a*) the right leg is written with a thick down stroke, having, like *nun*, a fine cross stroke at the top, and curving slightly to the right at the bottom; from this springs a thin upward stroke, which joins the left leg rather more than half-way up. The latter is also a thick down stroke, curving slightly to the left at the bottom.

In (*b*) the thin connecting stroke tends to get lower and lower down the left leg, and in some cases is scarcely higher than the line. ה or ה.

In (*c*) and (*d*) the connecting stroke has become absorbed in the line, and the two legs are merely straight perpendicular strokes, such a figure as (ד) roughly drawn.

N.B. The N. T. fragments *Wisdom*, *Land*, *Tables I* and *II*, all give the oldest form. In *Numbers* and *Land*, *Table IV*, we still get a connecting stroke, raised

slightly above the line, whilst in *Exodus* and *Land, Table III*, the two legs are merely joined by the line itself[1].

ܒ initial and medial. In (*a*) the thick down stroke has usually a slight slope from left to right, but in many cases is quite perpendicular, whilst the thick short head projecting to the left of the main stroke, is above the level of the ordinary letters. This form is also preserved in *Wisdom*, and *Land, Table VI.*

In (*b*) the top of the letter curves round into a half-loop, the top of the loop being on a level with the ordinary letters, e.g. ܒ, whilst the down stroke is more slanted than in (*a*).

In (*c*) and (*d*) the half-loop has become merely a short head, but the slope of the down stroke is preserved.

ܢ final. In (*a*) this letter assumes the following form:—Starting from the left a small semicircle or ܘ of medium thickness is first described, of which the lower part is below the line; the thickness of the centre stroke is caused by the drawing of a thick down stroke on top of the right-hand side of the semicircle. At the point where this stroke meets the line a fine curved stroke branches off to the right below the line and forms a tail, e.g. ܢ ܢ.

In (*b*) the tail is no longer a fine curve but is straightened out and thickened, thus forming merely a prolongation of the middle down stroke; the semicircular curve does not go below the line ܢ.

ܠ had at first a stroke like the descending stroke of ܝ, and about twice as high. In some later hands, the upper stroke, instead of being carefully thickened, has a second, roughly drawn into it, and the same may be observed in the case of some other letters, as ܝ and ܟ. In this is found one of the most constant and characteristic differences between the earlier, and carefully executed, and the later, and roughly written hand.

ܣ in the oldest hands presents much the same form as in Edessene Estrangela, but it was afterwards written with less slope, and with a hooked top, assuming ultimately such a form as ܤ.

ܥ In (*a*) the thick down stroke is at times almost perpendicular, at times slightly sloped; the loop which springs from the top curving to the left and joining the down stroke about half-way. This loop is of medium thickness throughout.

In (*b*) the tendency to slope the down stroke is more pronounced, while

[1] Cf. *Land*, § 10, p. 213, who erroneously takes ܥ as the earlier form. The form exhibited in *Table VI* = Wright, Plate XVIII, seems to vary between (*b*) and (*c*).

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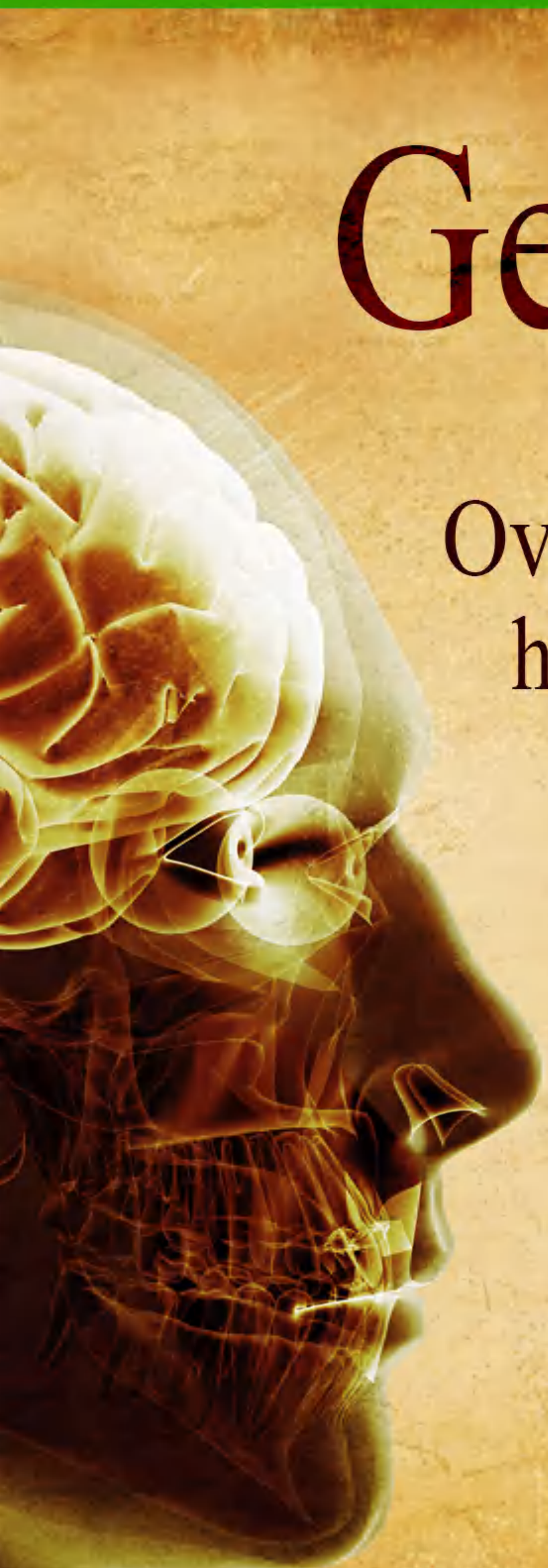

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MSS. of great antiquity, such as the *Codex Curetonianus*, when they have been carefully preserved, retain their whiteness in a remarkable degree, and fineness of texture would seem everywhere to be a property of the material employed in the earliest times[1].

These independent observations confirm the opinion which Mr. Burkitt has expressed, as to the great antiquity of his own fragment (pp. 39, 49 *sup.*), and the somewhat later, though still early date of the MS. of the *Homilies*.

It should perhaps have been more clearly pointed out in the above discussion, that the material at our disposal for judging the different forms of the letters, is by no means equally divided. For the period represented by the *New Testament* fragments we possess, in the Bodleian Library, four palimpsest leaves in a splendid state of preservation, in which the under writing or Palestinian Syriac is, for the most part, particularly clear and legible; this is due in a large measure to the peculiar reddish-brown colour assumed by the writing, which prevents it from being confused with the later upper writing. The *Wisdom* fragment, on the other hand, is exceedingly faint and has quite lost its colour; here our only means of judging its age, are (*a*) the regularity and evenness of the writing, and (*b*) the forms of the individual letters. The *Exodus* fragment has, at any rate, one point of contact with those of the N. T., viz. its colouring, which enables us, in this case also, to clearly distinguish the two writings. The absence of any appeal to the writing of the small *Kings* fragment, is due to the fact that these verses were only transcribed, since any attempt at photographing them would have proved futile. The fragment, however, is probably one of the oldest that has yet come to light; the writing, it is true, was neither so large, nor so bold as that of the N. T. fragments, but it was remarkably regular and well formed, nor could any traces of later forms be detected by the transcriber.

G. H. G.
J. F. S.

[1] See Scrivener's *Plain Introduction*, 4th ed., by E. Miller, vol. i. p. 23.

THE PALESTINIAN VERSION, ANECDOTA OXONIENSIA, 1893.

Additions and Corrections.

[In the *Introduction* to our former publication (p. xi), we confessed that a few words and letters still remained uncertain. Mr. Stenning, who has now acquired considerable familiarity with Palestinian Syriac MSS., has lately made a fresh collation of the Bodleian Fragments, and suggests a number of emendations. It will be seen that many of these relate to diacritical points and stops, which do not affect the sense; but we have to thank him for several readings, which are distinct improvements on those which we edited.—G. H. G.]

Page 8, l. 6. ܕ] ܕ, as in 1 Thess. i. 2, p. 11, l. 13, and note. On close examination, the diacritic point over the *resh* is clearly decipherable; the phrase ܕ ܒ̈ ܟ̈ corresponding in each case to the Greek *πάντοτε*. Nöldeke (p. 489, foot-note) takes ܕ as an abbreviation of ܕܝ; hence ܕ ܒ̈ ܟ̈ = *πάντοτε*. The double occurrence of ܕ *not* ܕ in this old fragment rather points to the former being the original reading, which was afterwards misread as ܕ. The etymology of ܕ, however, must remain uncertain; cf. Schwally, p. 71.

l. 8. ܒ̈ܟ̈ܬ̈ܐ] ܒ̈ܟ̈ܬ̈ܐ: ; so the Greek *ἐν ταῖς προσευχαῖς*.

l. 10. ܡ̈ܫ̈ܠ̈ܡ̈[ܐ]ܝ ܡ̈ܫ̈ܠ̈ܡ̈ܝ. This may either represent the *act.* or *pass.* partcp. Pael, the latter being the most suitable, corresponding to *πεπληρωμένοι*. ܡ̈ܫ̈ܠ̈ܡ̈ should also have *seyâmé*.

ll. 16, 19. :

l. 22. ܐ̈ܙ̈ܠ̈] ܐ̈ܙ̈ܠ̈. The ordinary Palest. Syriac form of the imperative would be ܐ̈ܙ̈ܠ̈, cf. v. 17 (as emended) ; but the ʾ is regularly omitted in the imperf. and imperat. of this verb, though preserved in the perf. and partcp., cf. ܐ̈ܙ̈ = ܐ̈ܙ̈, ; Nöld. p. 466.

Page 9, l. 4.] ܒ̈ = *and through* (i. e. *by the agency of*) *Nipha*. The writing is not very clear, but Mr. Gwilliam now, with Mr. Burkitt, accepts this reading. ܒ̈ would presumably correspond to the Greek *διά*, which was either read by the scribe in his text, or more probably, is an explanatory gloss of his own.

l. 5. ܘܐܦ ܕܥܕܬܐ (*and also the Church*)] ܕܒܟܢܫܬܐ *and* [*those*] *who* [*are*] *in the congregation.* The writing is very faint, but there cannot be any doubt that the word is the same as in 1 Thess. i. 1, and l. 10 as amended.

l. 6 end. Point ·: l. 9. Add *seyâmé*, ܚܕܝܐ.

l. 10. Read ܘܐܦ ܕܒܟܢܫܬܐ (*that also in the Congregation*) as l. 5.

l 11 end. Point ·:

l. 13. Read ܡܢ ܐܠܗܐ, and in note on p. xxx delete the second clause.

l. 15. Read ܐܬܚܕܘ, the usual *Hier.* form of the 2nd plur. imperat. Omit ܐܦ *also.*

l. 21. Read ܕܝܕܝ *of* my hand, as if they had *τῆς χειρός.*

Page 10, l. 1. In ܠܗ omit the final ܝ. l. 3. Read ܠܐܬܚܕܘ and delete note.

l. 4. ܕܐܦ] ܐܦ.

l. 8. ܘܗܝ] ܘܝ = *δέ*; so p. 13, l. 13, and *pass.* ܗܝ, at least in these fragments, is only used as a demonstrative pronoun; 'but' is always expressed by ܘܝ.

l. 11. Delete brackets and read ܒܫܒܥܬܐ.

l. 12. ܕܒܝܬܐ] ܕܒܝܬܐ, and on p. 11, l. 2. Other plural formations of this type are ܒܝܬ̈ܐ, ܒܝܘ̈ܬܐ, ܕܪ̈ܐ; cf. Nöld. p. 477.

l. 13. ܕܡܬܚܙܐ] ܕܚܙܐ; cf. 2 Tim. ii. 6 and n. l. 16. Read ܒܫܒܥܬܐ.

Page 11, l. 2. See note to p. 10, l. 12. ll. 5 and 10. Point with ·:

l. 11. ܡܬܩܒܠܝܢ with *seyâmé.* l. 13. ܕܐ] ܠܐ.

l. 14. ܕܥܒܕܝܢ] ܥܒܕܝܢ = *ποιούμενοι*, and correct note p. xxxii.

l. 18. Read ܢܬܟܠܡ, and trans. 'because we cease not remembering . . .'

l. 22. [ܘܐܬܚ]ܙܝ] ·: ܘܐܬܚܙܝ, the *Hier.* form.

Page 12, l. 2. Add *seyâmé.*

l. 4. ܕ[ܐ]ܡܪܘ] ܕܐܡܪܘ, and l. 6. delete brackets.

l. 16. Delete brackets, and read ܕܚܠ; so in ver. 8 ܘܚܠ, ܚܠ. The root is frequently used to translate *ἀθετεῖν* as in ver. 8, and cf. Luke x. 16 etc., *Thes. Syr.* col. 2954; but here the Greek has *πλεονεκτεῖν.*

l. 18. ܘܡܢܩܡ] ܘܢܩܡ and trans., 'an avenger is He . . .' The reading suggested by Schwally (*Idioticon*) ܘܡܢܩܡ is out of the question; the choice lies between ܘܡܢܩܡ and ܘܢܩܡ. The latter, which I have adopted, is probably a substantive corresponding to the Greek *ἔκδικος.* For the form cf. Titus i. 12, marg. ܡܣܟܢ. According to Nöldeke, p. 473 f., *nomina agentis* of this type are of frequent occurrence in this dialect; cf. ܦܩܕܢ, ܒܥܬܡ.

l. 19. ܕܡܪܝ] ܡܪܢ *the* Lord, and alter note. l. 20. ܕܡܬܚܡܝܢ] ܡܬܚܡܝܢ.

Page 13, l. 1. Read ܐܬܬܝܗܒ.

l. 3. ܕܚܢܢ] ܠܢ, i. e. *ἡμᾶς*, and not *ὑμᾶς* as the Pesh. Alter note on Greek text, p. xxii.

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l. 18. Read ܡܨܩܡ ܠܩܛܠܝܡ, as the Greek, *μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις*; ܨܒ in the *Aph.*, followed by ܕ or ܠ, 'to look intently at,' so, 'to consider,' 'pay heed to.' Mr. Gwilliam accepts the second word, but is uncertain as to the first; see his note *ad loc.*

l. 19. ܘܡܬܘܒܝ, or ܘܡܬܘܒܝܡ.

l. 21. ܘܚܫܒܢ] Mr. Gwilliam would read ܘܚܫܒܥ; but there is probably no ܐ, merely a prolongation of the ܥ.

Page 21, l. 2. ܠܚܫ̈ܐ: ; delete brackets. l. 3. ܘ for ܡ, and l. 19.

l. 4. ܘܡܩܛܪܝܡ. l. 5. ܕܬܬܡܨܝܡ.

l. 6. ܕܡܚܫܐ] ܕܡܚܫܡ; cf. Schwally, p. 44, who suggests this emendation.

l. 8. ܡܚܫܒܢܐ (not ܐ)=*ὁ νοῦς*, from the root ܚܫܒ. The word apparently only occurs here in Palest. Syriac. l. 9. ܡܚܫܒ̈ܬ:.

l. 10. Read ܡܣܬܟܠܬܢܐ. This usually means 'thought,' while ̄ܣ̄ܟ̄ would express *ἡ συνείδησις* better, if it could be read.

l. 11. ܡܬܬܘܒܝ. l. 14. ܕܬܬܡ.

l. 15. Read ܡܡܪܝܪ ܡܚܫܒܝܡ ܗܘ and trans. *are denying* (om. *Him*) *for that they are hateful*, or *defiled*, as l. 9, but here for *βδελυκτοί*.

l. 18 end. Add ܗܘ *they*.

l. 21. [ܡ]ܫ[ܚܫܒ] (?) ܡܫ̈ܒ, with similar meaning; the line is almost illegible.

l. 22. ܩܫܝܫ̈ܐ *πρεσβύτας*; om. *their*. The end of the line is obscure, but we should doubtless read ܢܗܘ, 'let them be,' which is required by the alteration of the next line.

Page 22, l. 1. ܢܗܘܢ ܚܩܨܝܡ = *νηφαλίους, σεμνούς*. ܢܗܘܪ, literally *lucidus*, is found in the Talmud in the sense of *μνήμων*, and is here used of *clearness* of the brain, as opposed to the confusion produced by drunkenness.

l. 2. ܡܢܬܡ. Add : at the end of this line, and line 5.

ll. 7 and 14. ܡܢ. l. 11. ܡܡܠܬ̈ܐ. l. 15. ܡܚܩܛܠ ܒܟ:.

l. 17. ̈ܠ̈ܟ̈ܬ̈ܐ:. ll. 18 and 20. ܘܢ ܩܫܝܫ.

l. 19. ܚܬܗܘܢ, with the same meaning.

ll. 21, 22. ܘܢ ܗ: ܡܬܩܫܝܫ ܡܬܡܡ: ܗܘܢ[ܚܫ].

Page 23, l. 3. ̈ܚ̈ܬ̈ܗܘܢ, see p. 22, l. 19, corr. l. 5. ܡܚܫܒܐ.

l. 7. ̈ܒ̈ܚ̈ܠ who are young (i.e. women). Greek *τοὺς νεωτέρους*.

l. 9. ܕ[ܚ]ܐ ܘܢ. l. 10. ܡܬܩܫܝܫ.

l. 16. ̈ܣ̈ܟ̈ܗ̈ܕ̈ܐ=*σεμνότητα*; cf. ver. 2, where *σεμνούς* is rendered by ̈ܩ̈ܫ̈ܝ̈ܫ̈.

l. 19. Read [:]ܗ̈ܕ or [ܐ]ܗ̈ܕ; there is only space for one letter at the end.

Page xli. On ̈ܐ̈ܠ̈ܦ, cf. *Schwally*, s. v.

J. F. S.

INDEX.

Many of the Palestinian forms and idioms in this Anecdoton have been discussed and tabulated in *Palestinian Version*, pp. xxiv–xxvi. A few, which are of common occurrence, though mentioned in the Notes, are omitted here. The words are given in alphabetical order according to the spelling of the MSS., without regard to derivation.

ا

Absolute state of noun for definite, Job xxii. 6, 8.

اطلعا Job xxii. 9.

اوم 3 Kings ii. 14.

اهه Homilies 14 r a, 15.

اهطلعا Homilies 7 v b, 4.

اهفو with ه, Homilies 13 r a, 18.

اهفعة وس Homilies 4 v b, 17.

اهه Homilies 7 r a, 3, 4.

امعتهسا Homilies 1 r a, 11.

امسا Homilies 10 r a, 7.

اله لا Homilies 2 r a, 7.

امعنة (ة sic) Homilies 7 r a, 1.

ام and participle, 3 Kings ix. 5.

اتعم Job xxii. 8.

افعا Homilies 5 r a, 19.

ارس Homilies 10 r a, 13.

اقام, اقما Homilies 4 r a, 6, 20.

افعهم Homilies 12 v a, 13.

افعطلة Homilies 8 v b, 16.

افعا Homilies 12 r a, 15.

افقو Homilies 5 v b, 7.

الحسة Homilies 8 v b, 9.

ب

Beel Zebub (بعل زبوب) Homilies 12 v a, 13, 18.

بهتس Homilies 4 v b, 22; 5 r a, 5.

بنوا Homilies 1 v b, 17.

ت

تحس Homilies 2 v b, 23.

تمالا Homilies 14 r a, 20.

تسعنا Homilies 5 r a, 17.

ث

ثا Wisdom ix. 9.

ثعما Homilies 13 v b, 21.

ثنكه Homilies 9 v b, 19.

ثه Wisdom ix. 18 n.; Job xxii. 9 n.

ثلاهحم Homilies 4 r a, 11.

ثطلعا Wisdom ix. 11.

ثعا Job xxii. 5, 12; Hom. 4 r a, 20.

ه

ه as suffix, Exodus xxviii. 7, and see n.

هوا Homilies 4 r a, 17.

ⲙⲟⲟⲩ participle, Homilies 3 r a, 21.
ⲙⲉⲙⲟⲟⲩ with participle, Wisdom ix. 9.
ⲙⲟⲟⲩ (point on ⲗ), Wisdom ix. 9.
ⲙⲟⲟⲩ Wisdom ix. 18; Homilies 2 r a, 9.
ⲙⲟⲟⲩ Homilies 5 v b, 22.
ⲙⲟⲟⲩ Job xxii. 3.

ⲛ

ⲛⲥⲁϩⲙⲁ Exodus xxviii. 4.
ⲛⲥⲁϭⲙ Job xxii. 6.

ⲝ

ⲝⲁⲗⲁ Homilies 5 v b, 11.
ⲝⲁⲗⲁⲧⲁ Homilies 1 r a, 12.
ⲝⲱⲗ Job xxii. 8.
ⲝⲱⲗⲁ Homilies 11 r a, 14.

ⲟ

ⲟ (1st pers. sing.) 3 Kings ii. 13; Homilies 3 r a, 8, etc.
ⲟⲩ (3rd fem. ending) Homilies 2 r a, 8.
ⲟⲩϫⲙ Homilies 14 r a, 13.
ⲟⲩⲛⲟ Job xxii. 12.
ⲟⲩⲱⲗ Homilies 7 v b, 3.
ⲟⲩⲱϣⲙ Homilies 7 v b, 7.
ⲟⲩⲁⲓⲁⲕⲧⲟⲥ Homilies 2 v b, 12.
ⲟⲩⲥⲟϥ Homilies 3 v b, 19.
ⲟⲩⲟϩ (? read ⲟⲩⲟϩⲟ) Wisdom ix. 18 and n.
ⲟⲩⲛⲟⲩ Homilies 13 r a, 17.
ⲟⲩⲛⲟⲩⲗ 3 Kings ix. 4.
ⲟⲩⲣⲁ 3 Kings ii. 11 and n.

ⲣ

ⲣⲉ Job xxii. 10.
ⲣⲉϥⲁⲓⲁ Homilies 9 r a, 5, 6.
ⲣⲟⲟⲩ Homilies 5 r a, 24.

ⲥ

ⲥⲁⲗⲁ Homilies 11 r a, 19.
ⲥⲁϫⲙ Homilies 4 v b, 15.
ⲥⲁϩⲙⲉ Homilies 2 r a, 13.
ⲥⲁⲗⲁ Exodus xxviii. 4.

ϣ

ϣⲁ pleonastic, Job xxii. 7.
ϣⲁⲓ Wisdom x. 1.
ϣⲁⲗⲁⲩ Homilies 8 r a, 13.
ϣⲁⲗⲉ Homilies 1 v b, 15.

ϥ

ϥⲁ Homilies 1 r a, 7.
ϥⲁⲓⲁⲗ Hom. 13 v b, 6; 12 r a, 6 (?).
ϥⲉϥⲁ participle, Hom. 5 v b, 24; 14 v b, 21.
ϥⲉⲓⲁⲗ Wisdom ix. 15.
ϥⲉⲙⲉϩ Homilies 10 v b, 13.
ϥⲓⲥⲁ Exodus xxviii. 8.
ϥⲓⲧⲁ Homilies 5 v b, 9.
ϥⲟⲟⲩ Job xxii. 4.
ϥⲟⲟⲩⲟ Job xxii. 12.
ϥⲙ ⲥⲁⲗⲟⲙ 3 Kings ii. 10.
ϥⲙ ⲟ Job xxii. 11; Hom. 7 v b, 12.
ϫⲙ ⲟ with point, Homilies 3 r a, 21.
ϫⲙ ⲟⲟⲩ Homilies 5 v b, 19; 7 r a, 8; 13 r a, 10.
ϫⲓⲗ Job xxii. 5.
ϫⲓⲙ Homilies 7 r a, 7.
ϫⲓⲥⲁ Wisdom ix. 11.
ϫⲉϫⲉⲗ Homilies 12 r a, 17.
ϫⲕⲁⲥⲁ Homilies 7 v b, 11.
ϫⲣⲉⲥⲙ Homilies 9 v b, 20.
ϫⲧⲟⲩⲟⲩ Homilies 2 r a, 16.
ϫⲧⲟⲩⲱⲗ Homilies 12 r a, 18.
ϫⲧⲱⲙ Homilies 1 v b, 12 and n.
ϫⲱⲗ ⲙⲁⲛ Homilies 2 r a, 6 and n.
ϫⲱⲗⲉ Homilies 11 r a, 6.

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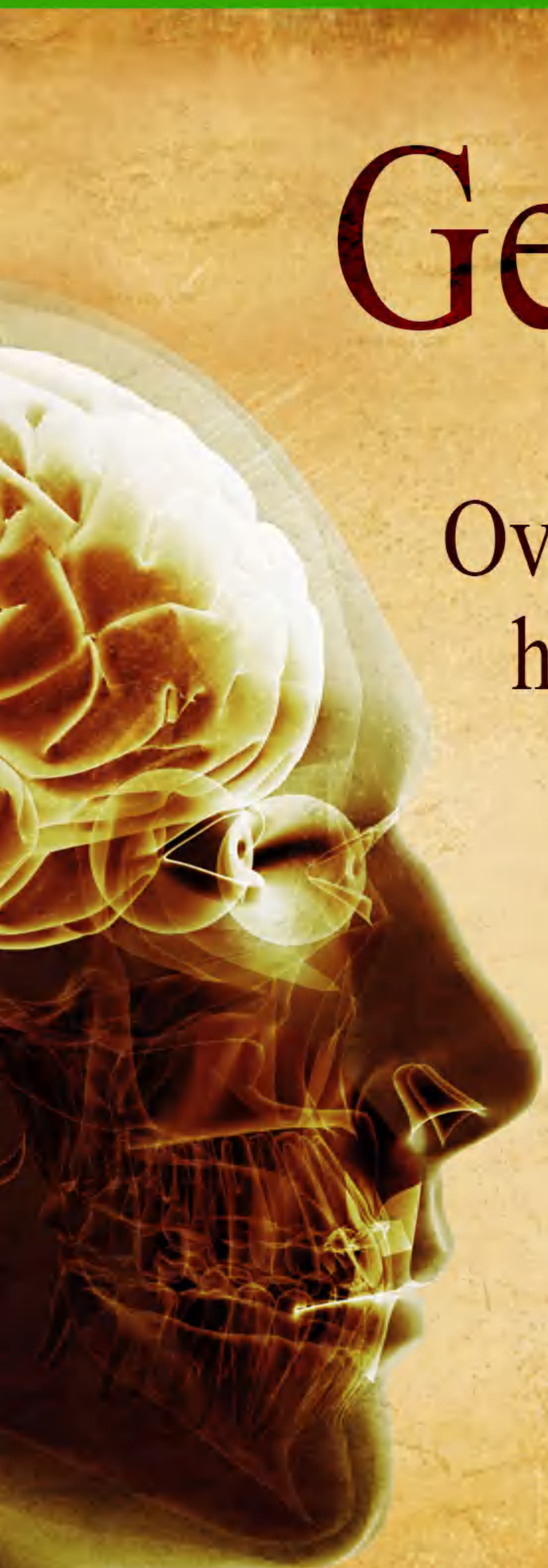

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ABBREVIATIONS.

Bernst. = Lex. Chrestomathiae Kirschianae accommod. a G. H. Bernstein.
Buxt. = Buxtorfii Lex. Chald. Talmud. et Rabb.
Cast. = Castelli Lex. Syr. ed. Michaelis.
Dalman = Grammatik d. Jüdisch-Palästinischen Aramäisch, G. Dalman, 1894.
Duval = Grammaire Syriaque par R. Duval.
Land = Anecdota [Otia] Syriaca iv, J. P. N. Land, 1875.
Levy = Chaldäisches Wörterbuch von J. Levy.
Nöld. = Nöldeke in ZDMG. xxii, pp. 443–527.
Palest. Vers. = The Palestinian Version (Five Fragments), G. H. Gwilliam, 1893.
Schf. = Schaafii Lexicon Syr. Concordantiale.
Schw. = Idioticon d. christ. palästinischen Aramaeisch, F. Schwally, 1893.
Thes. Syr. = Thesaurus Syriacus, R. Payne Smith.

Hier. is sometimes = *Palest.* in citations of words and forms from texts, which are in the same dialect as the *Jerusalem* Syriac Lectionary, preserved in the Library of the Vatican.

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