

[SECOND TREATISE]

[The Treatise of Wäldä Həywat]

/p. 29, 1.1/ *In the name of God who created everything, who is almighty and all-provident, who is and will be before all centuries and for ever and ever, who is the only perfect essence, whose greatness is infinite, I wrote a book full of wisdom, of inquiry, of philosophy and of counselling, composed by a great scholar of our country⁽¹⁾ named *Wäldä Həywat*. — Let the blessing of his God and the science of the secrets of our blessed creator and the following of his just laws be with all the children of Ethiopia now and forever. Amen.

/p. 29, 1.9/ [CHAPTER I]

*You have heard what has been said of the ancients: "Give the wise man the opportunity and he will give [you] of his wisdom."⁽²⁾ Similarly I thought of writing what God taught me during my long life and what I examined with the rectitude of my intelligence, that this book serve as a guide in the counselling and the teaching of science to our children who come after us, as a stimulant for inquiry on the part of the wise, for understanding the works of God and for widening their wisdom. ¹⁵I do *not write what I have heard from the lips of men or what I have received from the doctrines of men unless it is what I have examined and know to be good; but I shall write the things which appear to me to be true after I have examined and known them in the eyes of God, from whom I asked in constant prayers and supplications that he show me the truth, and reveal to me his secrets and the way he created man as an intelligent being whom he placed among other creatures which live in this world. ²²O my brother, you who read this my book, know that I have written it in a great fear of God who absolutely guards me from telling lies; ²⁵I do not fear men, nor am I frightened by their faces, nor have I anything to do with those who write and teach falsehood and vanity. ²⁷If anyone asks me: "Is it only you who know the truth; ²⁸the others besides you, do they not know it also?"

²⁸I answer: "No, not I alone, but many have known and loved the truth as I do, ³⁰but *they did not dare teach /30/ it openly because they feared the curse of blind men and expulsion from their congregation.⁽³⁾ ²But the rest of the people did not know, because they have made no research, no inquiry in order to distinguish truth from falsehood, but they accepted and believed what they heard from their fathers without inquiry. *Hence the children

- (1) The words መምህር ዘብሔርጎ were written by a first hand instead of መምህር ብሔርጎ (29:5).
 (2) See Proverbs 9:9.
 (3) I.e. excommunication.

of Christians are Christians, the children of Mohammedans are Mohammedans, *the children of Jews are Jews; there is no reason for their faith other than this. *They have heard from childhood that the faith of their parents is true, ⁹and they have believed in it without⁽⁴⁾ examination or [proper] knowledge. ¹⁰All fight for their faith affirming it is the true one. ¹¹But it is not possible that all the faiths of men be true, ¹²because they disagree between themselves. It is possible, however, that all be false because falsehood is many, but truth is one."

/p. 30, 1. 16/ *CHAPTER II

[Examining Faith is the Gate of Wisdom and Knowledge is the Key to Wisdom]

¹⁶All justice and all wisdom are from God:⁽⁵⁾ without God all wisdom collapses. ¹⁷As the sun is the source of light, so is God the source of science, ¹⁸and as the spirit is the source of life, ¹⁹so is God⁽⁶⁾ the source of all truth. Whoever does not have from God thoughts which are pure and free of all coarseness of this world will not find wisdom and cannot understand the truth. ²⁰O my brother, lift up your mind to that perfect essence that created you with intelligence, ²¹and look at it with the eye of your intelligence, ²²and recognize the light of science which your creator has shown you. ²³Do not listen to the voice of those who speak ill of you and call you a denier of the creator if you reject the doctrine that they teach you; they do not know their creator; and there is no wisdom among them. ²⁴Do not believe what men teach you before you have examined all they teach you and have distinguished the true from the false, because men can lie and you do not know whether they teach you the *truth or falsehood.

²⁵Similarly do not believe what is written in books until you have examined it and found it to be right. ²⁶For books are written by men who are likely to write false things.

²⁷If you examine these books, you will soon find in them a /31/ shameful wisdom which does not befit our God-given reason with which we seek the truth. I do not mean all men and all books are always false, but I say it is possible they are false. *Therefore, you do not know whether they say the truth or not, unless you examine carefully what is said or written, that you may clearly know what you ought to accept and that you understand the work of God; for inquiry is the door through which we have access to wisdom and reason is the key God gave us, with which we can open this door and enter the hall of his secrets and share the treasures of his wisdom. Then, we ought to examine all that

- (4) The word ዘገታ has been added above the line (30:7).
 (5) See Ecclesiasticus 1:1.
 (6) In the MS ሕግዘሉብሔር instead of ገግዘሉብሔር (30:20).

men *teach us and that is written in books. ¹¹If we find [them] *33 v^o.
to be true, let us receive them most willingly; let us mercilessly
cast away falsehood and protect ourselves against it. ¹²Falsehood
does not come from the Lord, God of truth, ¹⁴but from the error
and deceit of men.

/p. 31. 1. 15/ CHAPTER III
[Examining Creation]

¹⁵The basis of all faith, of all science and of all truth is to be-
lieve there is a God who created all, directs all, a perfect and in-
finite essence, that is and will be forever. ¹⁶All the teachers of men
and the books of the whole world agree in this faith. ²⁰We too
should believe in it, and if we enquire about it, our reason teaches
us it is true and cannot be false. ²²We who live today, who were
not yesterday and tomorrow will disappear, (7) we were created
and likewise all that we see in this world is transitory and created:
how can it be created *without a creator? For each creature is *34 r^o.
finite and weak; it has no power to create from nothing. Therefore
there needs be one essence, that existed before all creatures,
without beginning or end, that created from nothing all that is
dense and thin, visible and invisible. ³¹After he has created all, he
does not forsake his creation, but he takes care of it and guides it
according to the necessity of each creature, and leads all accord-
ing to the way he created them; there is no error in him who cre-
ated all with great wisdom and placed all things in their respective
order as befits each singular creature and guarded them along the
ways by which they are perfected each day of their existence,
respecting the limit of their service /32/ determined by the law of
their nature. ¹Do not listen to the fools who say each day: "This
or that is not good; it would have been better if it had not been
created." ²All that God has created is very good in the way he
created it; in each creature * something useful is to be found *34 v^o.
which must seek for our usefulness; he has put things clearly in
front of the eyes of people in order that they seek and understand
the wisdom with which they were created and find the utility
which has been placed in them as the reason for their existence.
³How many things appeared as useless to our forefathers, which
later on were found to be useful or how many things appear use-
less to us whose usefulness will be found after us? In the same
way, everything is created to be of use to man or for the adorn-
ment of this world, the dwelling of man who is superior to all
other creations. ¹²For man is exalted above all creatures of this
world, and he is closer [than they] in intelligence to his creator;
all that is created in this world has been created to embellish
man's dwelling.

(7) Literally: "will be extinguished."

/p. 32, 1. 16/ CHAPTER IV

[Examining the Nature of the Soul]

¹⁶My brother, if I say "Man", understand thereby the soul
of man, his spiritual essence, the fine nature that thinks and
knows; ¹⁸do not [understand] his corporeal nature, because his
carnal nature is dust and cannot do *anything by itself; it falls *35 r^o.
like the dry trunk of a tree from which the soul departs. ²⁰It is
certain that we have a spiritual and rational soul, because we think
and we are intelligent; the coarse nature of our flesh cannot think
nor understand the same way our soul thinks and understands in
our flesh.

²²Because of a nature that is spiritual, I suspect that there are
other spirits, which surpass the spirit of man. ²³All people believe
they exist and it is good that they exist among God's creatures;
²⁷but because they are not visible to us and because our reason,
silent about this belief, teaches us nothing about them, we cannot
clearly know such a reality; but we are sure of the existence of
souls that are inferior to that of man, I mean the souls of tame and
wild animals. ³¹As far as we are concerned, because tame and
wild animals do not speak in human language, we cannot know
*the mental capacity of such animals, ³²whether they have the
knowledge of their creator or not; ³⁴but to me it seems they do not
have reason. ³⁵Hence the soul of tame and wild animals is com-
pletely distinct from the soul of man; (8) as the life of tame and
wild animals in the order of creation is superior to the life of plants
and trees /33/ that do not move themselves, but are born, grow
and die planted in one place, so is the soul of man superior to the
soul of animals; ⁴it is placed in the first order among the orders of
creation and is the closest to the creator. ⁵Again, we do not know
whether the soul of animals is mortal or immortal. ⁷The soul of
man is immortal. Its reason is its existence; now the reason of
our soul is a cloud of light which emanated from the existence
of God the creator, and it is not extinguished but it returns to
him; it is not possible that it be entirely destroyed. ¹⁰Hence eternal
life is a necessity for our rational soul, *otherwise the whole *36 v^o.
existence of man is empty, an apparition; God by creating man
would have shown himself to be a deceiver and not a wise [being].
¹³Then we ought to believe without hesitation that our life is
immortal; ¹⁵as it emanated in its splendour from the lap of the
creator, so will it go back to him, after this life. ¹⁶Our reason
demonstrates to us that it is so; and this demonstration delights
our spirit, confirms us in an imperishable hope, makes of our
whole life a thing of beauty; it is the basis of all good work and
of all truth.

(8) The word ሰብክ has been added above the line by the first hand (33:3).

²⁰As far as the other doctrines of men and of their children are concerned, it is not fitting that we believe them hastily without inquiry; we ought to accept them judiciously as we see that they agree with our reason after a considerable investigation; we should believe what our reason testifies [to be true;]⁽⁹⁾ we should not [believe] what our reason does not teach us to be true.

²¹Hence let us not⁽¹⁰⁾ be in a hurry to say it is false; ²⁶we do not know * whether it is true or false. Let us only say on this question: "We do not believe this thing because we do not know it." ²¹If there are people who tell us: "Why do you not believe what is written in books, as our predecessors did?" I shall tell them: "Books are written by people who are liable to write false things."

—²¹Again, if men tell me: "Why do you not believe?" I say to them: "Tell me,⁽¹¹⁾ why do you yourselves believe? ²²No cause is required for not believing, but [a cause] is required for believing.

²³What reason did you find out for /34/ believing all that is written? ²⁴There is no other cause except the following: because you have heard from men's lips that what was written in books was true.

²⁵Do you not understand that those who tell you that what is written in books is true do not know whether they are true or false, but just as you heard it from them, they *too heard it from their fathers? ²⁶Similarly men believe in the words of men which can be false but not in the words of God. God did not speak to you otherwise than with the voice of your reason." ²⁷If there are people who tell us: "No, God spoke to men and revealed the truth to them," ²⁸I say to them: "How do you know that God spoke to men and revealed the truth to them? Have you not heard it from the lips of men who have testified about things they in turn have heard from others? You always have to believe in the words of men that may be false, in such a way that you give your assent without knowing whether what you believe in is true or false. ²⁹Instead, enquire; do not say, in your heart, 'We stand firm in our faith which cannot be false;' but hold on [to this:] men lie in matters of faith, because in no way do they agree and they do not demonstrate to us what we should believe, but they fill with doubts our heart in *its inquiry. ³⁰One tells you, 'Believe in the faith of Alexandria;' ³¹another tells us, 'Believe in the Roman faith;' ³²a third one tells us, 'Believe in the faith of Moses;' a fourth one tells us, 'Believe in the Islamic faith of Mohammed;' ³³similarly the Indians have another faith; ³⁴and so the Homerites, the

(9) አደቅ ወቅቱ should be added after ከመ (33:24).

(10) አ should be added (33:25).

(11) In the MS, ነገሩኒ instead of ንግሩኒ (33:32).

Sabaeans and others. All of them say, 'Our faith comes from God.' ²²But how can God who is just in all things, reveal this faith to this people, that one to another, and how can all these different faiths come from God?

²³"Which one of these faiths is the true one that we should believe in? Tell me⁽¹²⁾ if you know, because I myself do not know. That I may not be misled in my faith, I believe nothing except what God demonstrated to me by the light of my reason."

²⁴If there are people who tell me: "If you do not believe, God's judgement will fall upon you," I say to them: "God cannot order me * to believe in falsehood, /35/ nor can he judge me for not believing in a faith that does not appear to me to be true; for he himself gave me the light of reason that I may discriminate between good and evil, true and false. ²⁵This reason never demonstrates to us that all those faiths of men are true, but it teaches us that they proceed from men's error, not from God. ²⁶For this reason, I rejected them."

²⁷Whoever does not agree with me may follow his faith and believe what he wants, believe in those things which are written in books, saying these books were written by the spirit of God and hence cannot be false; ²⁸but let these believers know that I also write this book feeling that the spirit of God is with me, inducing me to write the truth ²⁹and protecting me from any falsehood in my book; for I write after a long period of inquiry, prayer and purification of my heart *before God; I do not write anything which does not agree with our reason, but only what is in the heart of all men. ³⁰Therefore it is not possible that what I write be false. ³¹Moreover I do not write this book to offend the faithful, but to direct the wise and the intelligent towards an inquiry which will enable them to search for and find truth; for to examine anything that is good is wisdom and praise to our creator who gave us a rational soul and intelligence with which we may enquire about him. ³²A faith without inquiry is not demanded by God and does not befit the nature of a rational creature. ³³Hence it is not fitting that we believe in the faith of our fathers before we enquire and come to know that their faith is true. God did not give reason only to our fathers, ³⁴but to us also and a greater one than to them. ³⁵How can we know that the faith of our fathers is true unless we examine it or understand it from beginning to end? ³⁶Hence we always need to walk in the light of reason

(12) In the MS, ነገሩኒ instead of ንግሩኒ (34:29).

which is the light of God. Now, this light, which does not lie, in the first place teaches us that there is a God who created all and is almighty. ²²We ought to believe in him, and worship him with love and admiration. Moreover our reason teaches that God who created all did not abandon his creation after he drew it out of nothingness, ²³but as he made all with great wisdom, so /36/ does he watch over all with great attentiveness, direct all, lead all, think all, adorn all; it is fitting that we thank him always with our whole heart and trust in his mercy, and that we pour forth prayers day and night so that he protect us, bestow benefits upon us, grant us all we need in our lives, enlighten our reason that, knowing his holy will, we perform and fulfil it carefully all the days of our service in this world; ²⁴and [it is fitting] that we beg him in the sorrow of our heart to forgive us our sins and overlook our iniquity which unknowingly we ²⁵committed during our youth, and that we come to ourselves again, turn back to him and approach him with a pure thought for he loves us. ²⁶Although I am little, humble and wicked in his sight, my creator does not look down upon me for all that; his infinite greatness embraces all, big and small. There is not a worm from among the tiny worms of the earth, nor a tree from among the grass of the field which does not come under his care. ²⁷How then will he not always take care of me who am his rational creature? ²⁸As a father teaches his children, so God teaches us his creatures. For him nothing is difficult and, even if he must think of many things, he directs this world with great care: all things are done by his blessed will, and he ²⁹can direct at the same time thousands and thousands, myriads and myriads of worlds without fatigue or weakness; the government of all these is as nothing to him.

/p. 36, 1. 23/ CHAPTER VII
[Work and Cooperation]

³⁰Moreover reason teaches me that my soul ³¹is created rational that it may know its creator, praise him, thank him at all times, and serve [him] according to that service that the creator destined for it, ³²investigate and understand his will in all the things it does, worship him without deceit as long as it will be in this life and in this body. ³³After this life, it goes back to its creator who treats it according to his exalted and blessed will. As long ³⁴as I am in this service, I should enquire and know the will of God about me, that I may fulfil and perfect my work, ³⁵because God created me rational for that purpose. ³⁶Moreover, since God did not create me only for myself, but placed me in the midst of other created [men] who are equal to me, I should live with them in love and cooperation, and I should not hate them or do any

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evil to them. ³⁷God ordered me /37/ to serve together with them and to love my brethren who serve ³⁸with me and to help them as much as I can, as I myself desire to be loved and served by all men. This doctrine of our reason is certain, because man cannot come to existence, grow and serve by himself without the help of other men; thus is the will of our creator manifested who placed men in this service that they may unite, love, help one another in obtaining all that each one of them needs for his life. ³⁹That faith, which our reason opens to us, is greater than all hidden secrets which are useless for making our lives more beautiful or cultivating the nature of our creation: let us therefore persevere in [following] this [nature] in order to obtain a great reward in the sight of God and of men.

/p. 37, 1. 13/ CHAPTER VIII
[The Greatness of the Creation of Man]

⁴⁰The work of God is great in each creature, his thought is very deep, his wisdom is ineffable: to us, however, nothing is revealed except a few things from his plan; ⁴¹we cannot understand all his ways in which he created and directed all his creatures; it is not fitting that we say to God: "Why did you act this or that way," for as it is not fitting that the pot ask the potter: "Why did you make me this shape?" ⁴²likewise is it not fitting that the creature ask the creator: "Why did you make me as I am?" ⁴³We should worship him and all his holy ways which we cannot know; for our reason teaches us that God is wise and that his plan cannot be deceived; as he created all things with great wisdom, we should believe and confess that all he has created is good, as it is required for the adornment of this world and the completion of the needs of each creature. ⁴⁴We see many creatures which seem useless or corrupt, or created without design or wisdom, or lacking the usefulness that their creation would demand: this is because we do not understand the wisdom of the creator who created all things that they may be good and ⁴⁵useful in the way he created them; ⁴⁶besides, we do not understand the excellence of creation. We should admire and praise the creator in all his work, even if we do not understand, and thank him, because he created us and placed us among these beautiful and admirable creatures, and made us superior to them all; he gave us the reason and the science of which he has not endowed the other creatures besides us and made us lord and reign over all creatures; if God had not created other things /38/ inferior to us, we would not have known our superiority. ⁴⁷As therefore we are

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(13) See Romans 9:20.

superior to animals and trees of the fields, we should thank our creator who has exalted us, crowned[us] with glory and splendour, made us lord over the work of his hands, set all things under our feet:⁽¹⁴⁾ for man is the king of this world, commands to all, reigns over all; ⁵the other creatures obey him and serve him, or fear and flee from his face; ⁷there is no king for man *except God alone. ^{42 r°.} Therefore man should adore the one who placed him and exalted him over all his works, and should serve him with all his heart and fulfil the will that he showed him through the light of his reason, by which the good and the evil become apparent. For as we know the creator through the light of our reason, so by the same reason do we know his will [which is] above us ¹³and understand that he is our Lord, and we, the work of his hands, and that he may treat us as he pleases. ¹⁵Hence we need to thank him every day for the benefits he has endowed us with, and bow down our heads if he chastises us and [subjects us to] trials, and pray to him that he lighten our service and turn our heart towards him through science and love of him.

/p. 38, 1. 19/ CHAPTER IX

[Law and Judgement]

¹⁹In times of affliction and illness, with which it pleases God to try us during this service, we ought to be patient and to pray him that he strengthen us in our trust in him, and humble ourselves under his holy *hand. ²²If there are people who say: "While God is merciful and forgiving, why does he punish us and become angry at his creatures?" ²⁴I say to them: "God does not punish us on account of his wrath, for God is a perfect essence, nor does he become really angry, neither is there anyone who can make him angry, neither is his felicity ever disturbed, ²⁷but it is we who bring punishment upon ourselves, when we violate the laws that the creator set up for us and for all his creation. ²⁹And on account of this destruction of laws, the punishment set by the wisdom of the creator for each creature within its limit falls upon us. ³¹As a person who burns his hand at fire hurts himself without God who created fire being to blame, likewise he who violates the laws imposed on each creature incurs a penalty equal to [the gravity of] the law that has been transgressed. ³⁴This equality of punishment with the transgression of law has been decreed by the kind decision of God; it is required in order to make this world good and to maintain *all creatures within their limits /39/ in which they were created. ^{43 r°.} Therefore God does not chastise us on account of his wrath, but it is our deeds, which violate the laws of our creation, that bring punishment upon us.

(14) See Ps 8: 5-6 (LXX and Hebr.).

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⁵We must understand that God is just and remains faithful to his justice in all his works and with all creatures, and equates punishment with men's sin. While man conceives sin in his heart and performs it with his evil will, he does not know that from that very moment he is worthy of a punishment equal to the sin committed. ⁸This punishment is not remitted, but sooner or later it will come at the right time; man forgets the sin he committed and does not record the debt contracted in it, but God's justice does not remit it until he has equated punishment with sin. ¹²Therefore when chastisement reaches us, we should humble ourselves with a pure heart and turn back to our creator with [our] *whole will and always praise him; for his name is blessed and praised in all things he brings us to bear, and every punishment of his is just; he acts with justice and righteousness in all his dealings with us; there is no injustice in him. ^{43 v°.}

/p. 39, 1. 17/ CHAPTER X
[The Prison House of Angels]

¹⁷If there are people who say that God's justice in this world does not equate punishment with men's sin, because we see evil and depraved men live amid pleasures, while the humble and the just are hard pressed with all kinds of calamity, the strong threaten and oppress the poor with violence, while the poor weep and have none to help them, and cry out to God who does not help them — ²³moreover we see children get sick before they are conscious of doing evil; ²⁴all these show to us that God's justice in the world is not perfect—²⁵I say to them: "As far as this [problem] is concerned we should adore God's will in silence, because we cannot understand why he punishes men who seem just to us, but we *know with certainty that God is just in all he does, that there is no injustice in him, and that he cannot chastise men unless there is a just cause. ³⁰Therefore when he punishes us, let us not grumble, but humble ourselves and worship God who chastises us that he may save us, not that he may lose us, and chastises us in order to purify us from the sins we have committed, and turn us towards him and render us worthy of the reward that he prepared for us in his wisdom, or that he provide well for the beauty of the creature and the direction of this world. For the whole universe is interconnected; ³⁶if something /40/ is distorted, the other things connected with it suffer." ^{44 r°.}

³⁷There are people who say: "The souls of men are angels that have sinned in the sight of God; therefore they deserve a judgement according to the sins they have committed. ⁴⁰And the body of man is a prison for them in which they are enchained until they have satisfied for their penance in it." ⁴¹God has created

thousands and thousands of angels, as the *ancient wise men *44 v^o. said and these angels have sinned in their thought and have deserved a punishment; for this reason, they are enchained in the body of men until their penance is fulfilled. Later on they will return to their creator and to their spiritual service and, if they sin once more, they are enchained again; as long as they are in the body of men they remember nothing of their previous existence, lest they break their chain and slay their flesh spurred by the love of their previous existence. ¹³God created for the sinful angel this beautiful prison, the body of man, and the angel himself gives life to the body in which he is enchained until he leaves it; on that day his prison is destroyed lest it be used by another, on account of the dignity of the one who was enchained in it. ¹⁶Moreover because the sins of angels were not altogether equal, but the sin of one was greater while the sin of another was less, they are bound in the flesh of men according to *their sins: one remains in this body *45 r^o. for a few days, the other for many years.

²²Those who sinned a little are freed or die as children; those who committed more sins die in their adolescence or in their old age; ⁽¹⁵⁾ ²⁴those who committed still more sins than these and keep on adding to them in this life, are imprisoned during many years for a miserable existence and the duration of their life is long and painful. ²⁷These wise men, therefore, said these things, and to confirm their doctrine, they added the following: "Had not our soul done wrong in its early existence, it would not have been punished in this world, because God cannot punish it except for its sin." ³¹As for me, after I examined this doctrine, I found it exceeded the limits of our intelligence; we cannot know whether it is true or false.

/p. 40, 1. 34/ CHAPTER XI

[The Teaching of Zār'a Ya'eqob]

²⁴The doctrine which my master /41/ the wise Zār'a Ya'eqob *45 v^o. uttered was much superior to this, *for the temptations and afflictions that befall men in this world are a test by which they are made worthy of the recompense which their creator prepared for them; no reward is due the man who did not serve and no wages, him who was not tested by a time of temptation. ²⁵As silver is tested in a furnace so that it be purified and cleaned, ²⁶so is man tested by affliction and temptation. *He who is patient in time of temptation and always blesses God during his affliction and worships him praising and adoring him and who serves him at all times is worthy of an everlasting reward. But he who does not know the

(15) In the MS, በግርዛት (40:24).

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lordship of the sovereign God and denies him in times of temptation and curses him in times of trial, that man is chastised as are also an obstinate son and a servant who does not want to recognize his master.

Prayer

¹³I adore you, O my Lord and king, and I praise you, my God, at all times; I trust in you; I adore your holy will; you are my God and my Lord. As the eyes of the slaves are fixed on their *master's *46 r^o. hand, my eyes are lifted up to you; ⁽¹⁶⁾ do with me as you please, for your will is just for all eternity. ¹⁷As I adore your sovereignty, I ask and entreat you with all my heart, not to lengthen or make difficult the days of my temptation that the foolishness of many [men] who are grateful to you if you treat them well, but curse you if you probe them does not enter my heart. Strengthen my soul and affirm it lest it totter. ²¹do not say to you, do not tempt me, but make me accept the fight and be patient, as becomes your rational creature if it pleases you to tempt it; uphold me, lest I falter or repudiate you in any way; make me praise you always, when you do good to me with your blessing, when you tempt me with your holy will; you are indeed my Lord and my God before [all] centuries and for [all] centuries.

/p. 41, 1. 28/ CHAPTER XII

[The Use of Prayer and of Blessing]

²⁸As regards prayer, we should always pray to God our creator so that we may get what is necessary for our lives, and that he grant us science and wisdom: thus will we render our work good; *prayer is fitting and necessary to the essence of our rational soul. *46 v^o. ³¹If there are people who say: "Prayer is not necessary, for God knows all our needs; ³²after he created us with those needs, he must give us all that is required for them without praying for that purpose," ³³I say to them: "Prayer is not meant to remind God of our needs, which he knows better /42/ than we do; but prayer is meant to make us worthy of receiving God's favour, and to know from whom we receive what is necessary for our life, ³⁴and realize that everything is from the Lord our God, and that we express our gratitude to him, praise him, and always be near him in our thought and praise: ³⁵God created us for our glory; he is in no need of anything from us. In this respect men differ from animals; for animals do not know from whom they receive what they need. Men know that *God the creator listens to their prayers and gives the one who prays what he prays for. ¹⁰Prayer⁽¹⁷⁾ brings together

(16) See Ps 122:2 (LXX), 123 (Hebr.).

(17) The word ጸሎት is added in the margin (42:10).

and unites our spirit with our creator and praises him; it teaches us that God creates all, is almighty, the source of all action and of all grace; that we ourselves are created, poor, miserable, bereft of all goods, and weak, having no other help than God alone. ¹⁸Therefore, without prayer the soul of man falls from its elevated order, and is numbered among the orders of animals which have no reason and is reduced to their share; it is not worthy of the blessing of its creator ¹⁹because it has repudiated him, ignored him, refused to come near him; it stayed away from the source of all blessing, preferred malediction, an enemy to the giver of life so that, expelled into darkness, it fell where the sun of justice does not shine; it did not want to remain in its creator as a branch in the trunk of a tree; and just as branches cut off from the stem ²⁰have no life, so our spirit cannot live unless it is close⁽¹⁸⁾ to its creator, and dwells in him, in prayer, thanksgiving and constant adoration.”

*47 v°.

/p. 42, l. 26/ CHAPTER XIII

[Social Life]

²¹If a person approaches his creator in this way and remains as if he were elevated with him in his prayer and his thanksgiving, he should not stay aloof from his fellow man, because God ordered men to unite and cooperate with their neighbours. ²²God did not create man that he be busy only with himself, but he created him with the need for the society of [other] men.” ²³For man cannot live by himself; one is in need of the other. ²⁴All men should help one another; ²⁵whoever breaks away from the company of men, abrogates the law of his creator. ²⁶Therefore do not praise /43/ those who isolate themselves from men that they may live as hermits in country caves. ²⁷They have ignored the will of the creator who ordered that each and every man help ²⁸one another; now a solitary man is useless to human society as if he were already dead; God does not accept the service of such a man who refuses to walk through the path he would have led him by and does not want to serve in the well-determined service that he had imposed on him.

*48 r°.

²⁹Moreover God created all men equal just like brothers, sons of one father; our creator himself is the father of all. ³⁰Therefore, we should love one another and observe this eternal precept which God engraved upon the Tables of our heart and which says: Love your fellow men as yourself, and do to them what you wish others to do to you; do not do to them that which you do not want to be done to you; observation of this primary precept is the perfection

(18) In the MS ይቅርብ (42:24).

of all our deeds and of all justice. ³¹Do not think that the doctrine of fools who say the following is good: “The word ‘fellow man’ is confined only to relatives, or our neighbours, or ³²our friends, or members of the same faith.” Do not say the same as they do; for all men are our fellow men whether they are good or evil, Christians, Mohammedans, Jews, pagans: all are equal to us and our brothers, because we are all the sons of one father and the creatures of one creator. ³³Therefore we ought to love one another, and to behave well with all as much as we can and not to inflict evil on anyone. ³⁴We ought to bear patiently the ignorance and sins of men, and forgive them the error through which they made us suffer, because we ourselves are sinners and wish that our sins be remitted. ³⁵If there are people who say: “What shall we do to those who do wrong to us?” I may say to them: “We ought to avoid their evil as much as possible and not to answer evil by evil, because vindication belongs only to God the judge of ³⁶all; if we cannot avoid the malice that they have contrived against us except by knocking them down, then and only then is it permitted to preserve our life and existence by all means possible and to prevent their violence with our strength, their design with our designs, their deceit with our deceit, /44/ their spear with our spear; for God gave us reason and strength that we preserve our life and escape from the nets and oppression of wrongdoers. ³⁷If we cannot attain this we should be patient and should leave our anxieties to God, and let him judge us and vindicate us, and beg him to save and free us from the oppression of men. ³⁸Unless we are forced in this way, we should not afflict any man with any injury in word or deed; we ought scrupulously to keep away from ³⁹all lie, calumny, evil speech, theft, adultery, beating, ⁴⁰murder, from any action from which a damage or a loss for our fellow man may result; all these go against the order of the creator, destroy all the laws of nature, extinguish the love and harmony of which all men have an equal need.”

*48 v°.

*49 r°.

*49 v°.

/p. 44, l. 15/ CHAPTER XIV

[The Use of Love]

⁴¹As a mouse spoils with its teeth fine vestments of great value, but is not nourished with them, likewise the [human] tongue that destroys a good name with calumnies, gets no advantage from the calumny: ⁴²a good name is more valuable than fine cloth and all possessions. ⁴³Just as hail destroys the corn, but as soon as it falls loses its violence, ⁴⁴so does calumny which falls from the mouth of men: at the same time it disgraces one's fellow man and ruins the calumniator. ⁴⁵As fire burns the house of the builder, ⁴⁶man's anger burns his own entrails. ⁴⁷O my son! do not be angry in any way whatsoever lest you regret it bitterly; never

let the sun set on your anger.⁽¹⁹⁾ ²⁴But turn back from your error with ease, and if you have sinned against your neighbour, do not delay to *come to yourself again; get up at once and repair with goodness the evil you have inflicted upon him; reconcile yourself with him that peace may reign and God bless you; be a peace-loving man with all and let not an evil word come from your mouth ²⁵Be kind and console the troubled and the sad, and God will give you a good reward. Remember to give alms: if you have bread, share it with your brothers who are hungry, and God will fill you with his goods; ²⁶if you have the power, liberate your oppressed brothers, and God will liberate you and will not unleash the rod of sinners in your heritage;⁽²⁰⁾ ²⁵if you are wise, have pity on those who lack science, and God will permit you to understand his mysteries and will open to you his secret wisdom. ²⁶If /45/ you can, try to please all men; for the Lord our God is love.⁽²¹⁾ ¹He who always loves⁽²²⁾ his friend and pleases him is with God and *God is with him.⁽²³⁾ ⁴Mutual love embellishes man's entire life; it makes all our afflictions easier to bear; it adds flavour and sweetness to our whole life; it makes this world the kingdom of heaven. ⁶But our love is not to be only words or mere talk, but something real and active.⁽²⁴⁾ Let us not be like the Christians of our country, who teach the love of Jesus Christ with their lips but do not have love in their heart; they throw insults and curses at one another, and fight about their faith. This kind of love is not from God, it is useless. ¹²Let us not [pretend to] love one another like those hypocrites whose lips speak of justice and love, but with viper's venom under their tongue,⁽²⁵⁾ whose heart is always meditating hatred and enmity. Let us not love one another like those who love⁽²⁶⁾ their relatives, their friends, those who share their faith, but hate the aliens and those who do not belong to their *faith; their love is not perfect; we ought to know that all men are equal by creation and all are sons of God; we err if we hate them on account of their faith because each man should believe what seems true to him. ²²Faith cannot be strengthened or made to appear right in the heart of men by force and excommunication, but by science and doctrine; ²³as we should not hate men because

*50 r°.

*50 v°.

*51 r°.

*Let's not
biblical
reference*

of their science, ²⁴so should we not hate them because of their faith.

/p. 45, l. 25/ CHAPTER XV
[The Customs of a Country]

²³In all your relations with men consult your heart before God and do to your fellow men what you would like them to do to you; do not do to your fellow men what you would not like to be done to you; for this love and this mutual charity is the principal precept God gave us and engraved on the Tables of the hearts of all men. ³¹My brother, if *you wish to see good days, live with men in love and peace; in order to obtain this, the saying of the earlier [philosophers] is important: If you are at home, live according to the customs of your home land; ²⁴if /46/ abroad, follow the local customs. It is a great wisdom to live in peace with all and to avoid quarrels between you and them and endless evil speaking. ²Do not regard as impure anything except what is opposed to the laws that God imposed on all creatures; but anything that does not destroy the law of creation is pure, perfectly pure in its nature. ⁶Although all is pure according to the goodness of its nature, it is not the same thing among all men; there are customs which according to the usage of one country are good, but among others are not so. ⁹If you do not observe the customs of the country in which you live, you destroy charity, and bring quarrels and evil speech [upon you.] Do not do anything which is not good according to the customs [of the country where you are,] ¹¹do not say there is something evil in what you do, but praise the customs of the country *in which you are, and associate with the men of that country, and pray God that he deal favourably with all according to their nature, customs and usages. ¹⁵Do not leave the wisdom God taught you, ¹⁶but hold to what the light of your reason showed to you, and follow the customs of men while you live with them. Keep your heart and your spirit pure, improve your actions from day to day, that you may find favour in the sight of your creator who wills you to be perfect.

*51 v°.

*52 r°.

/p. 46, l. 21/ CHAPTER XVI
[Respect for Parents]

²¹Child and young man, respect and love your parents, for a time will come when you want the respect⁽²⁷⁾ and filial piety of your own children: ²³fear God who orders you to respect your father and your mother. ²⁴Keep this precept with great care and love your parents with all your love, do not grieve them for any reason, let them not curse you in their hearts, and may God in listening to them not reject you. ²⁷Help them, please them *in all

*52 v°.

(27) The word $\lambda\text{-}\eta\text{-}\lambda$ has been added above the line by a second hand (46:22).

(19) Ephesians 4:26.
(20) See Pss 15: 5-6 (LXX), 16 (Hebr.); 72:26 (LXX), 73 (Hebr.); 118:57 (LXX), 119 (Hebr.); 142:5 (LXX), 141 (Hebr.).
(21) See 1 John 4:8.
(22) The word $\omega\text{-}\eta\text{-}\lambda\text{-}\mu\text{-}\rho\text{-}\rho\text{-}\epsilon$ has been added above the line (45:3).
(23) See *Ibid*, vv. 12, 15.
(24) 1 John 3:18.
(25) See Ps 139:3 (LXX), 140:3 (Hebr.).
(26) In the MS, $\lambda\text{-}\eta$ instead of $\lambda\text{-}\Delta$ (45:15).

things, and when you will rely on the help of your children, young or grown up, for care and food in your old age, God will reward you. ²⁸If you were hard and unkind to your parents and elders, God will order that you be ill-treated in your old age and your children, young and grown up, will take vengeance on you just as you had sinned against your elders. ²⁹Then you will weep bitterly and be sorry uselessly.

³⁰There was an /47/ old blind man; one day he quarrelled with his son; his son was cruel. ³¹While they were quarrelling, this son, full of anger, held his father's leg and pulled it over stones and thorns; his father was weeping and crying in a weak voice. ³²When they reached a well-known place, the old man cried out and said to his son: "Let go of me for a while and listen to what I say;" [the son] relaxed his grip and said: "Speak!" ³³The old man crying bitterly said the following: ³⁴"During my youth ³⁵I quarrelled with my father just as you did⁽²⁸⁾ with me today; in my anger I hit him and dragged him to this place. God the avenger gives me back today the evil I deserved. ³⁶But you, leave me now and do not make your penalty greater than mine; it will not be remitted, but it will fall back upon you." ³⁷This story teaches us that God pays everyone according to his deserts and takes vengeance upon those children who do wrong to their parents and elders. *53 r°.

³⁸My son, be strong and patient towards their infirmity and their rough character; do not grieve them in any way, but please them as much as you can, that they bless you from the joy of their heart ³⁹and that God add his blessing to theirs, and preserve you from bad days, protect you and make you happy on earth and help you on your sick bed in your old age. ⁴⁰Listen to the advice of elders; do not spurn their wisdom; do not neglect them in their presence lest they complain about you, ⁴¹but respect them always with a humble tone of voice and an affable behaviour; keep only this in your mind: examine everything closely, deliberate and persist in your good [endeavour.] *53 v°.

/p. 47, 1. 27/ CHAPTER XVII
[The Use of Education and its Fruit]

⁴²Do not become disheartened with having to go on learning and do not give it up during all your life; do not ever say: "I have learned a lot; I have enough knowledge." ⁴³Even if you learn the teachings of all men, there are many things you do not know. Take into consideration many doctrines in order that you be acquainted with many efforts [to reach truth:] do not confine yourself to one doctrine, this would be laziness. Rather look at the bee which collects [honey] from the flavour of the field: it does not stop at

(28) The word *ἄνθρωπος* has been added above the line (47:9).

one flower or at one field, but it goes from one to another, gathers from all /48/ flowers and produces two elements, which are honey and wax, one gives pleasure when ⁴⁴*drunk during the day, the other serves as a torch at night while it gives light. ⁴⁵In the same way, if you gather wisdom from all doctrines you can obtain two elements: the honey of good deeds which is sweet and uplifts your heart, the wax of your doctrine which brings forth the light of your intelligence, that it will serve as a lamp for the blind of the earth and the illiterate and will expel darkness from the heart of those who sleep in the night of ignorance and are in the darkness of their foolishness.⁽²⁹⁾ *54 r°.

/p. 48, 1. 10/ CHAPTER XVIII
[The Importance of Handicraft]

⁴⁶Love to work with your hands as much as your life allows, and be expert in this work that you may gain a profit from it; do not be ashamed to work with your hands, because it is God's precept; without work of their hands all human creatures perish and their whole life is destroyed. Do not say: "Hard work is suitable to the poor and the workers, the blacksmiths and the builders, to the sons of artisans, not to the sons of important and noble persons;" such a thought is born from a proud heart. ⁴⁷Are not the ⁴⁸*needs of our life equally exacting for each single person? *54 v°.
As the needs of our life are not satisfied except through handwork, likewise work is imposed on each one so that he will fulfil his needs; do not say: "I have all I need to be able to eat and drink without work;" this springs from vicious laziness and destroys the order of the creator who said: You shall eat from the fruit of your work.⁽³⁰⁾ ⁴⁹He who lives on the work of another man while he has himself the ability to work is a thief and a plunderer. ⁵⁰Acquaint yourself with manual labour in your childhood; carefully avoid laziness, for an idle person is not worthy of God's grace. ⁵¹Do your work so that at the right time you may provide for your own needs, and those of your family and the poor you help. ⁵²Let not your heart be beaten down if the fruit of your work is wasted or lost, but persevere in your work and pray to God that he bless this fruit and multiply it. ⁵³Do not exhaust yourself as animals with no power of thinking, ⁵⁴but lay out your work wisely so that you will increase ⁵⁵*usefulness and profit, and lessen fatigue. ⁵⁶If God makes your work prosper and you gather its fruit, thank him with all your heart and rejoice with all your family: *55 r°.

(29) See Ps 106:10 (LXX), 107 (Hebr.).

(30) See Genesis 3:19.

eat, drink, celebrate a feast of joy and enjoyment, and persevere in your work so that you may add fruit /49/ to the fruit already found in your work, and profit to the profit already gained. Never say: "I have enough;" do not say either: "This small amount is enough for my life; why should I labour uselessly?" This utterance stems from a hopeless laziness. Acquire as much as you can without dishonesty; enjoy all the goods you have acquired by the sweat of your brow, and be like the creator: "as our creator created from nothing by his power and wisdom all the goods of this world that we see so you also produce by your own effort and wisdom from your work some good fruit for your life and that of your fellow man.

/p. 49, 1. 10/ CHAPTER XIX

[Avarice and Drunkenness]

¹⁰Do not be avaricious at any time in your life, because an avaricious man is *doubly poor: he is poor on account of what he does not possess as yet, and he is poor on account of what he possesses. ¹²Indeed he behaves as one who has nothing: he does not eat, nor enjoy what he has but he locks up his riches and lives in poverty even though his possessions are great. This is a great madness and a bitter chastisement which God brings upon harsh people: ¹⁶they do not get pleasure out of their wealth, nor do they give pleasure to their fellow man; they render their own riches useless during a long stretch of time. ¹⁸Hence God as it were absorbed their prudence and made them servants so that they work and gather without knowing for whom they work and gather; they serve foreigners and their enemies without getting any benefit out of their effort. ²²Keep away from their foolishness, be wise with your own self, enjoy your possessions as long as you live; do not hoard goods for the others or for the generation that follows you: *for the share that God gave you on earth is that you eat, drink, and enjoy yourself in this life, ²⁷when you die there is nothing for you to take along; ²⁸all that you accumulate is of no use for you. ²⁹Therefore if you are wise do not abstain from the fortune God your creator gave you: eat, drink, enjoy yourself. ³¹But do not ever go beyond the limit of your needs, because excess over and above the limit of this measure ruins one's health and extinguishes one's enjoyment. ³³Never drink to the point of drunkenness, because drunkenness destroys reason and that intelligence which distinguishes us from irrational animals; it ruins our nature, lowers it to that of tame and wild animals; drunkards do not deserve to be counted among human beings.

*55 v°.

*56 v°.

/p. 50, 1.1/ CHAPTER XX

[Food and Fasting]

Choose the food that is useful for your life and prepare it with wisdom, cleaning it carefully that it be fresh and healthy; *for God gave us reason and created taste in food so that we seek it, enjoy it, and thank our creator for giving us innumerable good things. Let us not be like those fools who think that God prevented us from eating the food he has created for the life of mankind; let⁽³¹⁾ them fast and keep away from the gifts of their creator; that way they pay the penalty for their own foolishness: because they did not want to understand the wisdom of God, they have fallen into contempt. ¹⁰Do not take into great consideration the statement of those who tell you: "We ought to fast," but say [to them:] "I shall do likewise," because it is fitting to seem to agree with them. ¹²You do well if you eat when you are hungry, and drink when you feel thirsty; such is the will of God your creator, who created you with the desire to eat and to drink. ¹⁵There is nothing forbidden in the entire creation and of all [different types of] food not a single one is forbidden except only what endangers our life; *there is no prohibition of eating on any day of our life, but our necessity of eating is equal on all days. Those who established the laws of fasting did not examine or understand God's wisdom.

*56 v°.

*57 v°.

/p. 50, 1. 21/ CHAPTER XXI

[Taking Care of One's Health]

²¹Do not desire to wear precious clothes, this is vanity: put on clean and white clothes; do not wear dirty clothes which ruin one's health, produce scabs and leprosy on the skin of the body. ²⁴Wash your clothes more than is strictly required; for God has created water in abundance. ²⁵Do not lie down or sleep on the ground, or on leaves or on damp grass, because it is harmful to one's health and produces scabs on the skin of the body: in an elevated and cold region lie down and sleep on a bed which is about two fathoms high; in the valleys, [let the bed] be about three or four [fathoms above the ground] or even more; strive after purity of your body and soul, do not be like irrational animals, do not resemble them, for God has given you *reason for all these things. Therefore as you are superior to them in intelligence, so be superior to them in your way of living: build yourself a spacious house full of light, do not dwell in a den like hyenas. Be happy with the good things God has given you, do not be avaricious or /51/ lazy; but take good care of your food, clothing, dwelling and of your whole living condition.

*57 v°.

(31) It seems one should read ገደገሙ instead of ገደገሙ (50:7).

/p. 51, 1. 3/ CHAPTER XXII

[Helping One Another]

¹Do not be harsh towards your fellow man: if your possessions are great, give out much; if you have only a little, share it with those who are needy and who are poorer than you, and God's blessing will dwell upon you: he has created together rich and poor, strong and weak, so that we may help one another and strengthen ourselves with mutual charity. ²Distinguish the weak from the lazy among the poor: to the weak give what you have in your hands, but to the idle ones say: "Go and work, that you may live from the fruit of your work;" do not heed the cry of the idle ³even if they tell you that they are dying of hunger; it is the will of the creator that one who does not want to work should be hungry and perish in poverty. ⁴It is better for you to throw your possessions into the sea rather than to give them to a lazy person, lest he be confirmed in his laziness; drive him away without mercy for he violates God's law.

*58 r^o.

/p. 51, 1. 17/ CHAPTER XXIII

[Backbiting, Adultery and Theft]

¹As a plague that wipes out the human race, as a snake full of venom, so is calumny that comes from the mouth of a man. ²Be careful not to tell calumnies; for many evils and countless calamities are born from calumny. Even if the words are pleasing to your ears, ³do not listen to a person who speaks ill of his brother, because you yourself do not want men to speak ill of you. ⁴Therefore you must avoid calumny; for, to say the truth, calumny is a theft since our tongue robs our fellow man of his [good] name; just as we should condemn a thief because he steals the property of his fellow man, likewise should we punish severely a backbiter who robs and ⁵slays his neighbour's good reputation: keep watch over your mouth and your tongue, even when you talk with friends for your tongue is more dangerous than all your enemies. When the words come out from your mouth, they sound soft; but afterwards they catch fire like a flame among dry reeds, and no effort of yours can put it out. ⁶You ought to weigh all your words on the scales of your wisdom before they come out from your heart; otherwise, once you will have uttered them out of your ignorance, your regret will be useless. Remember that a word is not better than silence, but that silence is better than all words, and that a talkative person cannot live in peace on earth.

*58 v^o.

⁶There was once a man who went to one of the ancient wise men /52/ and said to him. "O wise man, tell me what I should do in order to live in peace with all men?" ⁷This wise man answered nothing, but placed one of his hands on his mouth and the other on his genitals. ⁸With this he came ⁹with three reasons which bring people into quarrel with one another: ¹⁰one is the tongue which utters shameful and stupid things, calumnies, insults and it brings an unlimited number of quarrels. ¹¹The second reason which leads men to fight between themselves is the genitals which greatly favour fornication and result in death and wars. The third is the hand which reaches out for the neighbour's property. ¹²If you are wise, keep a close guard over your mouth⁽²²⁾ and your tongue, and do not say things which will not benefit you, do not talk too much nor in haste. ¹³Guard your hands and prevent them from reaching at all for a single property of your fellow man. ¹⁴Stealing is a great sin and it brings great disgrace. ¹⁵As you would not wish to lose any of your property,⁽²³⁾ so do not destroy any of your fellow man, do not waste the fruit of his work, lest he, lamenting your works, curse you and invoke God who will ¹⁶punish you; if you have lost or destroyed some of your neighbour's possessions, willingly or not, or if it is found out that in some way you are indebted to your neighbour, do not hesitate, but give him immediately as much as you owe him, lest you be punished together with robbers. If you do not fear men's judgement, you cannot escape God's judgement in any way. ¹⁷Keep your genitals with great care; otherwise a great evil will invade you: there is no peace for the fornicator and no mercy [for him] from God or from men. Do not cast your eyes on the wife of [another] man in order to desire her, lest you fall into a net of affliction. ¹⁸For a man his wife is enough, and for a woman, her husband. ¹⁹Run away from adultery which leads nowhere: what is sweet in the beginning is the poison of the snake in the end. Do not indulge into the concupiscence of your flesh which draws you to the wife of [another] man or to the husband of another ²⁰woman; it is a great theft and deserves condemnation.

*59 r^o.*59 v^o.*60 r^o./p. 52, 1. 34/ CHAPTER XXIV
[The Holiness of Marriage and the
Uselessness of Monastic Life]

¹If you lack a wife, look for one, and if /53/ you lack a husband, marry one: such is the precept of the creator, who created man and woman with the desire for marriage. ²Do not be like those fools who declare that marriage is impure, do not praise

(32) The words ὀφθαλμοὶ ἡγῆν have been added above the line (52:11.)

(33) The word ἡγάγε has been added above the line (52:17).

those who become monks at an early age; for monastic life destroys the order of the creator and opposes the creation of our nature. Marriage is a great and holy thing and it shows the wisdom of the creator in a greater light than the other works of his hands. Therefore I decided to write this. Marriage is the most beautiful and the greatest of all the mysteries of nature; more than them all it helps mankind and its entire life; it manifests the creator's wisdom and renders glory to him who has deserved so well by instituting the mystery of marriage. Some people did not recognize its goodness, but despised it and depreciated it like dirt: all men are shallow-minded and liars because they break the [proper] equilibrium with their deceit: while *they honour things to be despised, they despise things to be honoured. ¹⁵As a green tree that bears fruit is better than a dry withering tree, so also marriage is better than monastic life; but men break the [proper] balance, when they give greater importance to monastic life than to marriage. ¹⁶Do not listen to them, but consider that in marriage man is a creator like his creator and fulfils the plan of the sovereign God and his sublime wisdom. If marriage were less holy than monastic life, God would not have ordered men to enter into married life: ¹⁷could the creator not have led men to generate children by another way than marriage? He did not will monastic life, but he created man and woman so that they unite in marriage. We should not consider the order of the creator as impure or regard it as below the level of men. ¹⁸Monastic life is man-made, while marriage comes from a law of nature and the will of the creator who instituted it, confirmed it, adorned it, rewarded it with a delight which is the most pleasant of all delights of this world, and attracted men to this *matrimonial state by a secret power which no one could resist, lest men's life be destroyed and their race perish. ¹⁹All the ways of God are just and straight, and all his wisdom is admirable. ²⁰Men, due to their ignorance, instituted monastic life, a violation of the primary law of our nature, and invented a way of life that they themselves cannot follow. ²¹For a monk goes beyond the path God created for him, and in no way can achieve the plan which his creator did not wish for. ²²Because of this we daily see monks /54/ burn with the concupiscence of the flesh, and waste away, and commit sins against nature. ²³But you, follow the law which your creator imposed on you; do not seek to be a monk in your early age; do not like or praise monastic life or those who were successful in keeping virginity, because they are opposed to the order of the creator and destroy it. ²⁴But in due time marry a woman; when you have reached the right age and your flesh has shown to you the need for *marriage, do not delay, but marry as soon as possible, lest you commit sins against nature or lose the reward that your creator set for you in marriage or

*60 v^o.*61 r^o.*61 v^o.

miss its joys. ¹⁰Keep away from fornication and do not go from one woman to another; nor should a woman desire husband after husband; this is a fornication of no avail which exceeds the order that the creator imposed on men. ¹¹Do not desire to marry a noble and beautiful wife, lest pride overcome her; mutual love in marriage does not agree with the pride of a wife; nor should a woman wish to marry a strong and proud husband, ⁽³⁴⁾lest he look down upon her and go to another woman. ¹²Love is more valuable than great riches and all the honour of this world. ¹³As a woman reaches the nubile age before man and ages quicker, it is advisable that you marry a woman who is eight or ten years younger than yourself. ¹⁴After marriage, *husband and wife, you should love one another with all your heart; for you are not two, but one flesh, ²⁵and from that time on you should not desire another man or another woman, ²⁶but please each other as far as possible with mutual help and perfect love; plan well your way of living together and make your matrimonial state pleasant and delightful. ²⁷This pleasure is licit; it is pure ⁽³⁵⁾ and acceptable to God who sanctified marriage and the conjugal act. ²⁸By his great wisdom he placed in our body this instrument which provokes the drive for the conjugal act: it is a marvellous thing which transcends our understanding. ²⁹Therefore we should not soil it with acts against nature, but we should admire it and consider it as holy within the plan our creator led us through, which is the marriage of one [man] with one [woman,] and we should be grateful to God who prepared these drives for us in /55/ the mortal body. ³⁰What tongue can utter or what hand can write the wonders of our creator? ³¹As he drew from the earth corn with a pleasant taste and a life-giving power, so that our life be strengthened as we seek the pleasantness of the food, ³²likewise he implanted in the dust of our body an admirable instrument for procuring delights which are greater than all pleasures and for increasing mankind, which surpasses all works of creation. ³³When we look for this pleasure in the way allowed to us, we increase the number of human beings similar to us: ³⁴All the works of God are admirable and great is his ineffable wisdom. ³⁵But man, however full of admiration, did not understand this if he behaved like animals and became similar to them, nay worse and more depraved than them, as he searched for this pleasure against nature, or despising this wisdom of the creator, refused to walk according to his law. ³⁶My brother, do not stray from the way in which God leads you, but remain

*62 r^o.*62 v^o.

(34) In the MS, ብእሲ, instead of ብእሲ (54:16).

(35) In the MS, ብወሕ instead of ብወሕ (54:28).

with one wife in the order of marriage. ¹⁸Keep yourself from fornication and from seminal flow against nature and from a dead *monastic life; ¹⁹for all these are outside the path of nature and the will of the creator, ²⁰Draw near your wife marvelling at and praising your creator, and when you sleep with her, ⁽²⁶⁾ do not seek the pleasure of the conjugal act for you alone, but render it also pleasant for your wife and do not deprive her of the portion of pleasure that God gave her: therefore do not be hasty, but linger a little until she will also be gratified by the act, so that her pleasure will not remain less than yours or be weakened. ²³If you do not make it a gratifying act for her, she will suffer pain and despise you, and your marriage will not receive God's blessing. ²⁴Do not listen to those who say that the conjugal act is filthy and that one finds in it a destructive odour and a darkness that has no utility; those who speak such things deny their creator. But do not engage in sexual intercourse too frequently and without discretion lest you be weakened by it, ²⁵our nature is limited and it is not fitting if we exceed this limit.

*63 r^o.

/p. 55, l. 31/ CHAPTER XXV
[The Disadvantage of Divorce]

¹Love makes all things beautiful: persevere in it and do not be like many husbands who love *their wives or like many wives who love their spouses only for a short time; then they come to hate their marriage; ²the one becomes a burden to the other /56/ and they wish for another marriage which appears as better to them, or repelled by marriage they want to separate: do not be like them, because they commit a great error. ³Strengthen your heart and stand firm by the first marriage with which God united you [to your wife] and which is more valuable for you than another marriage. ⁴The fickleness of our nature makes man believe that another woman would be better for him, and makes a woman believe that another husband would be better. This is an error: do not submit to this concupiscence of yours, which is evil and can do nothing else but render your life bitter and burdensome and lead you to fornication. ⁵Persevere in this marriage [in which you live] and prepare yourselves for it as well as you can. There is no use in replacing a wife with another wife or a husband with another husband: but it is to your interest that you beautify your *first marriage entered upon by the will of God. ⁶Let not your concupiscence separate what God has united, ⁷lest the punishment that God has imposed on those who do not want to follow the path he leads them by fall upon you. ⁸Here is what happened these days to one of my foolish relatives.

*63 v^o.*64 r^o.

(36) In the MS, ገሊክ instead of ገሊግ (55:19).

This man married in his early youth and lived in peace with his wife for about ten years. ¹⁹One day his eye fell on another woman and he said in his heart: "She is more valuable than my wife." And he went [ahead in his project,] repudiated his first wife, married the second. ²¹But she behaved terribly; so, after a few days, they quarrelled. ²²When he wanted to dismiss her also, she went to the governor of our region and falsely accused [her husband.] After a long trial, this man was thrown into jail and lost all the goods that were in his hands. ²³Two years later, he married yet a third wife, who was inclined to anger and very talkative. One day when he wanted to strike her, ²⁷she anticipated him and threw a splinter of wood at him; it flew and fixed itself in his right eye and ruined it. This man, deprived of one eye, still lives with this woman who tortures him day and night: we laugh at him, but he is [now] patient and he answers: "I brought this agony on myself: my first wife was good, but I did not want to live in peace with her; I married a second wife who took away all my wealth; the third ruined my eye; if I marry a fourth one, she will kill me."

*64 v^o.

³⁰Do not imitate him; ³⁶do not believe that if /57/ you dismiss a wicked wife you will find a good one. It will be of greater usefulness for you to get used to the one that God gave you and to improve her by your counselling, your example and your kindness; for kindness makes one's entire life pleasant, while a bitter nature ruins everything.

/p. 57, l. 5/ CHAPTER XXVI
[The Way of Living]

¹Be patient among yourselves about your difficult character and your hidden defects, *because in the whole world there cannot be found a man or a woman without vice. ²A wise man put it thus: "If a man was without vice he would not die, *because he would not be a man." ³O man, remember that a woman is weak by nature and less intelligent than man. ⁴Therefore bear patiently with the harshness of her nature and the loquacity of her tongue; let her anger pass away, not giving it too great importance, and never quarrel with her: ⁵if you get used to this type of life, it will be easy for you. ⁶As to you, O woman, please your husband, as much as you can; give him delight by your food and drink, and by taking good care of his house and life; your husband cannot love you unless you love him; if you love him, he cannot hate you.

*65 r^o.

⁷There was a man whose wife was lazy and unkind. So the husband disliked her and began going to another woman; then the wife became jealous; she went to *a doctor and said: "My

*65 v^o.

husband hates me; give me a medicine that will make him love me." He said: "I shall prepare it for you, but [first] go and get me three pieces of hair from the mane of a lion; I need them for the potion."²⁸ While she was going away she asked herself: "How can I approach⁽³⁷⁾ a lion and yet avoid that he devour me?" Then she took a sheep with her and went to a field; the lion came out seeking to devour her: she threw the sheep to it and ran away. The lion, having found food to eat, did not chase her. On the next day, she did the same thing and for many days she repeated the same action, because jealousy for her husband had taken hold of her.²⁹ As the lion saw that the woman was bringing her food, it no more turned against her, but became familiar with her; when she came with the sheep, it received her with delight swishing its tail and, like a dog, it licked her hand and played with her.³⁰ Then the woman plucked three pieces of hair from its mane and brought them to the doctor.³¹ She said to him: "Here, I have brought to you what is needed for the medicine."³² He said: /58/ "How did you manage *to pluck them?" When she had narrated to him all she had done, he said to her: "Go, do to your husband what you did to the lion, and your husband will like you; do you think that your husband is wilder than the lion? As you won the love of the lion by giving it food, so you can with the love of your husband."³³ Then she went and began to follow the doctor's advice; she pleased her husband in all things and was patient; after a few days the husband thought in his heart and said: "Why should I love other women more than my wife; she is good and helps me more than they do?" Then he turned to her and loved her very much.

/p. 58, 1. 11/ CHAPTER XXVII
[The Advice and Fruit of Marriage]

¹Therefore, you, my children, husbands and wives, love one another; let there be no quarrelling amongst you; but renew your love and your joy by comforting one another and by finding relaxation between yourselves: never break your faithfulness nor your oath, lest you be punished together with fornicators; remain in mutual love, hope in God *and pray him that he give you a good progeny; for "[sons] are a bounty from God, he rewards with descendants."⁽³⁸⁾ This is the first desire of marriage, the first way in which God orders that man and woman unite, namely that they generate children.¹⁹ That is why those who by any means attempt to draw out the fetus prematurely commit a great sin

(37) In the MS, አቅርብ (57:24).

(38) Ps 126:3 (LXX), 127 (Hebr.). Literally: "the fruit of the womb."

and are condemned together with murderers. See to it that for no reason you join the company of those who commit this crime:
²¹they violate all justice and all mercy.

/p. 58, 1. 25/ CHAPTER XXVIII
[The Method of Bringing up Children]

²⁵Thank God for having given you children, be happy in them and love them as a part of your own selves: bring them up with great care and wisdom; see to it that you provide them with everything necessary for their life; guide them from childhood in the way in which God wants them to walk; teach them what they should know and do; do not give them bad *example; let them not learn how to do evil by your example; give them an example of prudence and good conduct so that they may be prudent and behave well.³² As long as your children are young, let not their angry and enflamed character irritate you, because they cannot as yet distinguish the good from the bad.³³ Be patient and strengthen your heart; you yourselves were brought up the same way, so you must educate your children with all /59/ patience without lassitude. Leave aside anger and throw out indignation, and do not be like those fools who get angry at their children and hit them each time they break a pot by accident or pour out a glassful of water without their fault, but keep silent if they act in an evil way.³⁴ Bear with your children if by accident they damage unwittingly some of your belongings.³⁵ But chastise them and beat them if you see in their hearts malice, pride, disobedience, anger, slothfulness, or if *they speak evil, calumniate, curse, or if they fornicate or do something similar:¹⁰ then chastise them, rebuke them, beat them in the right time, lest they become accustomed to do evil on account of your silence.¹² Unless you punish them in their childhood, they grow up in their malice and once they reach adulthood, they will no longer listen to your warnings.

¹⁴There was a robber who roamed in the countryside; he pillaged and killed passers-by.¹⁶ The king, having heard this, sent his soldiers. They caught him and brought him in chains to the king, who sentenced⁽³⁹⁾ him to death.¹⁸ As they took him to the place where he was to be beheaded, the old father of this robber was following him in tears. When this robber caught sight of his father, he asked to say a few words to him before his death.²¹ Once he got close to his father, he tried to hit him, but he failed to do so with his hands⁽⁴⁰⁾ tied together; ²²so he began to inflict upon him

(39) In the MS, መፈተሐ (59:17).

(40) In the MS, አደጭ seems to be written instead of አደጭ (59:22).

a horrible bite with his teeth. ²³All the people around him *shouted: "Really this bandit deserved death since he wanted to kill even his father." ²⁵But he told them: "It is not I who deserve death, but my father deserves [it;] when in my childhood I began stealing corn and grain, he praised me when he should have punished me, and accustomed me to robbery. ²⁸For this reason, I became a bandit until I reached this hour of my death. Had my father punished me at the appropriate time, I would not have come to this condemnation." ³⁰Having said this, he was beheaded; but all those who had children understood the seriousness of the matter.⁽⁴¹⁾ *68 r^o

³¹You also should fear for your children and bring them up in the fear of God and in the knowledge of what they should do. ³³When you admonish your children, do not admonish them with anger or with words of curse or imprecations, but with words /60/ of wisdom and counselling so that they understand the chastisement is for their own benefit and utility. ³Always teach them and instruct them with (words of) doctrine, *maxims, stories and examples of other men so that they may keep from doing evil and learn to do good. ³Teach them how to write, [acquaint them with] knowledge and books, instruct them in manual work and in all that will be of use to them, and do not be burdened by this or be depressed; ⁷for all the work you have performed, all the hardship you have suffered, all the patience you have sustained in bringing *68 v^o

(41) Literally: "feared." A well known story in Ethiopia, although in some popular versions of it the son reproaches his father for not having punished him when he stole the first egg, whereas in other popular versions of it, the son reproaches his mother for not having punished him in his childhood, bites her nipple and speaks directly to her rather than to the people around him. This story goes back to Aesop: "A schoolboy stole his classmate's writing tablet and took it to his mother, who instead of reproving him praised him. Another time he brought her a stolen cloak, for which she praised him still more highly. When he grew up to be a young man he ventured on more serious thefts. But one day he was caught in the act, whereupon his hands were tied behind his back and he was led off to execution. His mother went with him beating her breast, and he said that he wanted to whisper something in her ear. The moment she went up to him, he took the lobe of her ear in his teeth and bit it. She reproached him for his unfilial conduct; not content with the other crimes he had committed, he had now done grievous bodily harm to his mother. 'The time when you should have reproved me,' he said, 'was when I committed my first theft and brought you the tablet I had stolen. Then I should not have ended up in the hands of the executioner.'" *Fables of Aesop*. Translated by S.A. Handford, p. 172, No. 168, "Spare the rod and spoil the child." Harmondsworth, Penguin Books, 1954. The original Greek text can be found in *Αἰωατῶν* *ἡθῶν* *συνταγῆς*. *Fabulae Aesopicae Collectae. Ex Recognitione Caroli Halmii*, No. 351. Sumptibus et typis B.G. Teubneri, 1852. *Fables choisies (d'Esop.) Texte grec. Avec notice, commentaire et lexique par Emile Chambry*, no 296. Paris, Victor Lecoffre, 1900.

up your children will be taken into account by God; he will give you a great reward; your children will render your old age happy and will bury you⁽⁴²⁾ in peace and in an eternal hope. ¹¹If you neglect the education of your children, they will be wicked; God's judgement will fall upon you; in your old age you will cry bitterly on account of their malice; your children will not listen to you, they will neglect you as in their childhood you neglected their education, their learning and their training. ¹⁶Protect yourself from this blow while there is still time, and pray *God that he make your children wise and put them on the right way, and instruct them with all good works; pray that you yourself enjoy a fruitful old age and find rest in it. *69 r^o

/p. 60, i. 20/ CHAPTER XXIX

[Time and Culture]

²⁰The life of man on earth is temptation and hardship, and only patience and wisdom prepare well for it. ²¹One who is patient has more value than one who is powerful and a wise man is preferable to an angry man. In all difficulties make use of patience, because although patience is bitter when it is exercised, it turns out later to be more pleasant than honey and sugar. ²⁴Never forget there is a time for everything, that all things that are not done in their proper time bring about misery and a great affliction, and that the science of the time for everything is a great wisdom of a greater value than all other doctrines. ²⁷Accustom yourself to this wisdom; ²⁸live with men according to your time and the customs of your country, and do not say like all the foolish old men who always repeat: "Former days were good, present days are bad." Every period has its evil and its good simultaneously; if we look at the history of the world, we always *find a period worse than ours. ³³They asked one of the wise men: "What is time?" He answered: "Time is you: if you yourselves are good, time is also good; if you yourselves are evil, time is also evil." *69 v^o

³³Be /61/ good, and time will be good to you; do not rail at the customs of your times, but let time pass with its own wisdom; a generation comes and another generation passes away. ³Each age follows the wisdom that God showed to it; no one can prevent it from following the path by which the Lord of all times leads it. ³Organize what you have to do according to the usages of your time and adapt it to them; pray God that he lead along the right path those who will come after you. ³Do not be grieved on account of the malice of your times, nor be angry against the malice of your countrymen, but keep them at bay and let all things

(42) Literally: "will bring down your grey hair into the pit."

go their way with a serene mind. ¹⁰Laugh at the perversity of those who act with malice; ¹¹if you rebuke a perverse person in a severe way *he will hate you and pursue you with his ignominy; ¹²if you amuse yourself with a tactful laughter, he will be ashamed and will abandon his perversity. *70 r^o.

/p. 61, 1. 14/ CHAPTER XXX
[Suggestions for a Prudent Life]

¹⁴Do not trust everyone who comes to you; for he who trusts everyone he meets is foolish. ¹⁵Examine everything and hold on to what is good. ¹⁶Beware once for all of your enemies, but a thousand times of your friend, for he discloses your secrets. Your secret is bound to your heart as long as it is in your heart; once it is spoken out from your mouth, you are bound to the bond of your listener. ²⁰Do not trust in men's gifts, but trust in your prudence, your action and the fruit of your work. ²¹Above all, trust in the gifts and favours of God; do not trust your friends, ²²because tomorrow they will be your enemies. Rely on the work of your hands, which should not exceed your power. Love those who are associated with you and who are close to you and act as if you trusted them; but in reality trust no one absolutely; and in all society [you take part in], search⁽⁴³⁾ first of all an escape by which you can keep out of men's⁽⁴⁴⁾ traps, *should they wish evil for you. ²³Be alert; all men who appear good to you are not really so, and all those who once did good to you will not always do so. Beware not to fall into men's traps; fear God and do not force any evil upon them, ²⁴nor pay back evil with evil to those who harmed you, but let God take care of your worry /62/ and leave men's malice come back upon the heads of those who do it. ²⁵Never say within your heart: "My enemies have done evil to me, so I too will pay back evil to them." *This is vain; it will not help you to live with people; it leads to quarrels and enmities without end; it is better that you hide in your heart all the injustices men perpetrated against you. *70 v^o.

(43) The word $\omega\gamma\mu\mu\omega$ is added above the line (61:27).

(44) The words $\lambda\sigma\sigma\mu\gamma\text{-}\phi\sigma\sigma\text{-}\Lambda\delta\text{-}\Omega\lambda$ has been added in the margin, apparent by a second hand (61:28).

/p. 62, 1. 8/ CHAPTER XXXI
[Pride and Anger]

*Control the anger that is born in your heart; for anger extinguishes prudence; it is not in harmony with the will of God who ordered all men to live together in *this world and to help and love one another. Angry people cannot live together in peace; they quarrel daily, wish one another evil, come to blows, kill themselves. ¹³Do not imitate them; but plan your life well and with wisdom, far [from the society of men] lest you act with injustice or violence because the sweetness of life is found in a remote and humble existence. Therefore keep away from all pride; let not your heart be haughty and do not spend your time in the company of vain and noble people. ¹⁴Do not seek to excel, but be of an even temper and disengaged from the fretting of men, and you will find a great peace with yourself. ²⁰Like a man who walks down below on the street does not fear a fall, ²¹but he who goes out alone on the roof is afraid of falling and his fall and fracture are proportional to the height [of the roof;] ²²likewise dishonour does not attain a man who lives far from the assemblies of men; ²³he who searches for glory and prominence among men will be affected by disgrace, stained by insults; the jealousy and hatred of *all men will turn against him. *71 r^o.

/p. 62, 1. 26/ CHAPTER XXXII
[Appointments]

*Do not seek to exercise authority over men, because to govern is a burdensome duty and those who do govern find a severe judgement. ²⁰If you are to preside over men do not weigh down your hand upon them nor oppress them with force or violence, but be just towards all: the great and the common folk, the rich and the poor; do not fear the face of men, but administer justice without wrath or passion. ²²Do not subject them to a bitter servitude or service, but take care of them as if they were your children; they will not fear but love you; you will find peace among them and favour in the presence of God. ²³If you inflict injustice on those who are subject to your power, fear: for they cry out to God in their hearts and curse you; /63/ God hears immediately their cry. Behold, he prepared an unavoidable judgement against you; it will fall upon you at its right time; you will be unable to guard yourself from it even with great penance; then you will look for one who would stand by you, but you will not find him; and you will cry out to God, but he will not *hear you. *Never say: "Today I enjoy myself, I do all I desire; later on, come what may;" a judgement which is more bitter than death. *72 r^o.

will come upon you, you will regret [your deeds] in vain, in vain will you speak, like the unjust King Antiochus who did evil through the pride of his heart and whom God punished with a great chastisement; while his body was rotting with worms like an impure corpse and he was near death, he said: "Now, I remember the wrong I did to the children of Israel;"⁴⁵ and he died from the bitterness of his sickness and of his sadness; ¹²for God's condemnation did not cease pursuing him.

If you do evil against others, fear; because God will send you a strong sanction; the heavy burden you had imposed on many others will be yours to carry all by yourself; it will weigh you down severely and you will be unable to take it off your back.

/p. 63, l. 18/ CHAPTER XXXIII

[The Reward of Good Work]

¹As evil deeds are accompanied by punishment from God, so also good works are ^{*}accompanied by reward. ²⁰Therefore do not fail to behave well with all; God will accept, count, measure, store with him all the good you have done, in order to give it again to you in due time. ²³You may forget the good you do, but God never forgets. ²⁴So, do not cease doing good to all as much as you can. ²⁵When you see people who are sad, comfort them; when you see people who are hungry, feed them; when you see people who are naked, clothe them: be of help to everyone according to his needs; make joy and happiness shine in their heart, even if it is for but an hour; console those who are in affliction, visit the poor over and over again, relieve them from their suffering, share their sorrows, cure them and help them in every way possible, so that you receive help and comfort in the days of your sickness and sadness. *72 v°.

/p. 63, l. 34/ CHAPTER XXXIV

[Happiness and Hope]

²When you ^{*}fall ill, bear with patience even your great affliction, and do not lose courage; ³trust in God who sees and takes into account the suffering of your sickness, and will reward you well /64/ for your patience. Even if he does not pay you in this life, he will reward you after your death when you come to him. Do not fear to depart from life, because death is a liberation: when it will please God to release you from this prison so that you may go to him, thank him; it is a greater advantage to you that you be liberated from this shameful servitude, and fly free and *73 r°.

bright like an angel to the bosom of your creator; there you will know and understand all the mysteries of this world and the beauty of the order of heaven and earth; ⁹you will enjoy perfect bliss, and possess perpetual and infinite beatitude. ¹⁰Do not love the absurdities of this world — a world in which you must remain until your ^{*}term of servitude and trial is completed; it is not right for you to leave this world by your own will; this depends on the will of God, who imposed this servitude upon you. ¹⁴If the time for your liberation has come ¹⁴and it pleases God to release you from your prison, adore him with great humility, thank him, and go to him in joy and confidence. Behold, he will reward you with a life which surpasses all life in this world. Pray to him that he grant you a quiet death and that he may take you away from this world in peace and confidence in him; fear none of the things that frighten the wicked who did not want to follow the path the creator had traced for them in this world, who refused to perform the service fixed for all men, and who did not understand God's works nor follow the natural law that reason taught them. *73 v°.

²²But you, my brother, who accept and approve my counseling do not be afraid at the hour of death, ²³for it is better for you to go to your creator. ²⁵Oh! why do you fear death, when you know that the immortal soul has a greater value than the ^{*}mortal flesh? Is not freedom more valuable than servitude, joy than sadness, life than death? Likewise, it is better for the soul to be liberated from the prison of the body than to be bound to it. ³⁰As a man freed from prison sees the light of the sun which gives him delight and heat, likewise our soul, come out of the body, will contemplate God's light and will burn with love for its creator; turning back it will glance⁽⁴⁶⁾ at the loss of this world and say with astonishment: "How could I love that /65/ ignoble servitude? How did I fear a death which brought me into this beatitude for ever and ever?" Amen. *74 r°.

/p. 65, l. 3/ CHAPTER XXXV

[Conclusion]

^{*}Behold, I have written these few things, with the help of God. ⁴⁰My brother who have read this book of mine, if you are wise, you too write down the things God taught you. ⁴²Do not be like a lamp that is put under a tub,⁽⁴⁷⁾ but raise up the light of your wisdom; ^{*}teach and counsel the sons of our country, that wisdom may flourish and sin and ignorance of the right way of behaving *74 v°.

(46) The word ተረክ has been added above the line (64:33).

(47) See Matthew 5:15; Mark 4:21.

45) 1 Maccabees 6:12.

may disappear from our land. *These men did not know the mighty arm of our creator; had they known it, they would have been ashamed of striving after what is futile. In fact in our day our foolish countrymen, moved by jealousy, have quarrelled among themselves about the institutions of their faith; but they have failed to recognize the order of their creator.

O Lord, we know no other [God] but you, ¹²and we invoke your name and no other; we have not abandoned your doctrine for the doctrine of men, for your precept is the light on earth. ¹³Give us peace, since you have given us all; delight us with the dew of your blessing, and protect us that we may worship you in truth and justice. Because yours are glory and honour, now, and for all eternity, world without end. Amen.

END OF THIS BOOK⁽⁴⁸⁾

APPENDIX

Numbers in the *gə'əz* text rendered by words in the English translation

The Fisaḡwos

p. 1, 1. 11: 3, 1.	p. 25, 1. 15: 3.
p. 4, 1. 18: 2, 1.	p. 31, 1. 3: 2.
p. 7, 1. 6: 500.	1. 10: 1.
1. 20: 2.	p. 32, 1. 6: 30, 40.
p. 10, 1. 11: 4, 1.	p. 36, 1. 18: 12.
1. 12: 40, 40.	p. 37, 1. 13: 2.
p. 12, 1. 1: 3.	1. 17: 2.
1. 6: 2.	p. 38, 1. 7: 12.
p. 16, 1. 8: 2.	1. 17: 3.
1. 18: 2.	p. 39, 1. 1: 3.
p. 19, 1. 16: 1.	1. 12: 1.

The Book of the Philosophers

fol. 1 r ^o . (p. 1), col. a, 1. 17: 1, 369.	fol. 5 v ^o . (p. 10), col. b, 1. 10: 4.
1. 11: 1, 21: 2, 200.	fol. 6 r ^o . (p. 11), col. b, 1. 2: 3.
1. 20: 2.	fol. 8 r ^o . (p. 15), col. b, 1. 12: 3.
fol. 1 v ^o . (p. 2), col. b, 1. 1: 1.	1. 16: 1.
fol. 3 r ^o . (p. 5), col. b, 1. 2: 3.	1. 22: 5.
fol. 4 r ^o . (p. 7), col. b, 1. 1: 3.	fol. 8 v ^o . (p. 16), col. a, 1. 11: 3.
1. 9: 3.	1. 15: 1.
1. 14: 3.	1. 22: 1.
1. 17: 2.	col. b, 1. 10: 1.
1. 21: 2.	1. 22: 1.
fol. 4 v ^o . (p. 8), col. a, 1. 8: 3.	fol. 9 r ^o . (p. 17), col. a, 1. 8: 1.
fol. 5 r ^o . (p. 9), col. a, 1. 14: 10.	1. 11: 1.
col. b, 1. 23: 2.	col. b, 1. 11: 1.

(48) The words ተገደመ ዝነገቱ መጽሐፍ have been added by a second hand (65:19).