

Epistula Constantini imperatoris ad ecclesiam Alexandrinam (CPG no. 8517)

- 0 **ቆስጣንጢኖስ ፡ ዐቢይ ፡ ግሩም ፡ ለእንተ ፡ ሳዕሌ ፡ ኩሉ ፡ ዘእሌክሳንድርያ ፡ ቤተ ፡ ክ** Σ, f. 78va
ርሱቲያን ፡ ||
- 1 **ፍሥሓ ፡ አኃው ፡ ፍቁራን ፡ ፍጽምተ ፡ እምኃቤ ፡ መለኮት ፡ እንተ ፡ ትሔሊ ፡ ነሣእ**
ኖ ፡ ሞገሥ ፡ ከመ ፡ እምኩሉ ፡ ሁ-ከ-ት ፡ አንፊስነ ፡ አሐተ ፡ ወክያሃ ፡ ናአምር ፡ ሀይ
- 2 **ማኖተ ፡ || አልቦ ፡ እንክ ፡ እምይእዜ ፡ ለሰይጣን ፡ ይክህል ፡ | ዲቤነ ፡ እምኃቤ ፡ ዘኮነ ፡** Σ, f. 78vb
እኩየ ፡ ተመንጊኖ ፡ ደፈረ ፡ ወእመሰረቱ ፡ ተሰሰለ ፡ ኑፋቄ ፡ ሕሊና ፡ ኑፋቄያት ፡ ወሀ
<ከ>ክ ፡ ዘኮነ ፡ ወበእንተ ፡ እሌ ፡ ኢይኃብሩሂ ፡ ዘይቀትል ፡ ሥራይ ፡ ዘእምኃቤ ፡ እግ
- 3 **ዚአ ፡ ብሔር ፡ ትእዛዝ ፡ አስተርአየ ፡ ዘበ ፡ አማን ፡ እንታክቲ ፡ ብርሀት ፡ ከመ ፡ ኩል** Σ, f. 79ra
ነ ፡ ለስሙ ፡ ንሰገድ ፡ ወከመ ፡ | ንእመን ፡ || ከመዝ ፡ እንክ ፡ ይኩን ፡ በተዛካረ ፡ እግዚ
አ ፡ ብሔር ፡ አጎበርኩ ፡ ጸውያ ፡ ውስቴ ፡ ኒቂያስ ፡ ሀገር ፡ መብዛጎቶሙ ፡ ለኢጲስቆ
- 4 **ጳሳት ፡ ምስሌነ ፡ በከመ ፡ ከመዝ ፡ አሐዱ ፡ እምኔክሙ ፡ ከመ ፡ ቢጽክሙ ፡ ከዊንየ ፡**
ፈድፋድ ፡ እንዝ ፡ እትፊሣሕ ፡ አነሂ ፡ በእንተ ፡ አማን ፡ ኃሣሥ ፡ ተወስፍኩ ፡ || ተዛል
ፈ ፡ እንክ ፡ ኩሉ ፡ ወጥ<የ>ቀ ፡ ተሐተ ፡ መጠኔ ፡ ኑፋቄ ፡ ወእማእኮ ፡ ኑፋቄ ፡ ሕሊ
- 5 **ና ፡ በምክንያት ፡ ታመሰል ፡ ትለድ ፡ ወትምሕከነ ፡ ለመለኮት ፡ ዕብያ ፡ || ሚመጠን ፡ ወ**
ዕጹብ ፡ በእንተ ፡ መድኃኒት ፡ ዚአነ ፡ በእንተ ፡ ተሰፋነ ፡ ወሕይወትነ ፡ ዘኢይዳሎ ፡ ። ። Σ, f. 79rb
እሌ ፡ ፀርፉ ፡ መቃርንተ ፡ ዘእምኃቤ ፡ እግዚአ ፡ ብሔር ፡ የሰተነፍስ ፡ መጸሕፍት ፡ ወ
ለቅድስትኒ ፡ | ሃይማኖት ፡ እንዝ ፡ ይነቡ ፡ ወየአምኑ ፡ ይእመኑ ፡ || ሠለስቲ ፡ ምእት ፡
<እ>ንክ ፡ ወፈድፋድ ፡ ኢጲስቆጳሳት ፡ በተዓቅቦ ፡ ወጥብብ ፡ መንክራን ፡ አሐተ ፡ ወኪ

0 GREEK TEXT, *Athanasius Werke*, III: Erster Teil: 1-2, ed. OPITZ (cit. n. 22), 52-54 ('Urkunde' 25): Κωνσταντίνος
1 Σεβαστός τῆ καθολικῆ Ἀλεξανδρέων ἐκκλησίᾳ. | Χαίρετε, ἀγαπητοὶ ἀδελφοί. τελείαν παρὰ τῆς θείας προνοίας
2 εὐλήψαμεν χάριν, ἵνα πάσης πλάνης ἀπαλλαγέντες μίαν καὶ τὴν αὐτὴν ἐπιγινώσκωμεν πίστιν. | οὐδὲν λοιπὸν
τῷ διαβόλῳ ἔξεστι καθ' ἡμῶν· πᾶν ὃ, τι δ' ἂν κακοτεχνησάμενος ἐπεχειρήσεν, ἐκ βάρων ἀνήρηται· τὰς διχο-
3 νοίας, τὰ σχίσματα, τοὺς θορύβους ἐκείνους καὶ τὰ τῶν διαφωνιῶν ἴν' οὕτως εἴπω θανάσιμα φάρμακα κατὰ θε-
οῦ κέλευσιν ἢ τῆς ἀληθείας ἐνίκησε λαμπρότης. ἕνα τοιγαροῦν ἅπαντες θεὸν καὶ τῷ ὀνόματι προσκυνούμεν
4 καὶ εἶναι πεπιστεύκαμεν. | ἵνα δὲ τοῦτο γένηται, ὑπομνήσει θεοῦ συνεκάλεσα εἰς τὴν Νικαίᾳ πόλιν τοὺς πλεί-
στον καὶ αὐτὸς τὴν τῆς ἀληθείας ἐξέτασιν ἀνεδεξάμην. | ἠλέγχθη γοῦν ἅπαντα καὶ ἀκριβῶς ἐξήταστα, ὅσα δι
5 ἄμφιβολίαν ἢ διχονοίας πρόφασιν ἐδόκει γεννᾶν, καὶ φεισάσθω ἡ θεία μεγαλειότης, ἡλίκαι καὶ ὡς δεῖνὰ περὶ
τοῦ ἡμετέρου σωτήρος, περὶ τῆς ἐλπίδος καὶ ζωῆς ἡμῶν ἀπρεπῶς ἐβλασφήμουν τινὲς τάναντία ταῖς θεοπνεύ-
στοις γραφαῖς καὶ τῆ ἀγία πίστει φθεγγόμενοι τε καὶ πιστεύειν ὁμολογοῦντες. | Τριακοσίων γοῦν καὶ πλειόνων
ἐπισκόπων ἐπὶ σωφοροσύνῃ τε καὶ ἀγχινοία θαυμαζομένων μίαν καὶ τὴν αὐτὴν πίστιν, ἢ καὶ ταῖς ἀληθείαις ἀκρι-
βῆς τοῦ θείου νόμου πέφυκε πίστις, εἶναι βεβαιούντων, μόνος Ἄρειος ἐφωράθη τῆς διαβολικῆς ἐνεργείας ἡττη-
μένος καὶ τὸ κακὸν τοῦτο πρῶτον μὲν παρ' ὑμῖν, ἔπειτα δὲ καὶ παρ' ἑτέροις ἀσεβεῖ γνῶμῃ διασπείρας.

CRITICAL APPARATUS: 1,1 መለኮት ፡ እንተ ፡ ትሔሊ ፡] (τῆς θείας προνοίας) Σ | ነሣእኖ ፡ ሞገሥ ፡] Σ; fortasse ነሣእ
ኖ ፡ <ለ>ሞገሥ ፡ con. | 2 ሁ-ከ-ት ፡] con.; ሁ-ካት ፡ Σ | 2,2 ወሀ<ከ>ክ ፡] con.; ሀካክ ፡ Σ | 4,2 ወጥ<የ>ቀ ፡] con.; ጥ
ውቀ ፡ Σ | 5,2 <እ>ንክ ፡] con.; አንክ ፡ Σ

PUNCTUATION: 0,1 ቆስጣንጢኖስ ፡ ... ሳዕሌ ፡] rubrum Σ | 1,1 ፍሥሓ ፡ # ፡ # Σ | 2 ሀይማኖተ ፡ # ፡ # Σ | 2,3 ሥራይ ፡ #
Σ | 5 ንእመን ፡ # ፡ # Σ | 3,2 ሀገር ፡] # ፡ # Σ | 4 ተወስፍኩ ፡ # ፡ # Σ | 4,3 ዕብያ ፡ # ፡ # Σ | 4 ዘኢይዳሎ ፡ # ፡ # Σ
6 ይእመኑ ፡ # ፡ #

ESSENTIAL COMMENTARY: 0,1 ሳዕሌ ፡] *lā'le* 'to', as usual in this manuscript, there is a remarkable frequency of e-
endings in prepositions, also in the nominal form; cf. A. BAUSI, *Ancient features of Ancient Ethiopic*, Aethiopia: Inter-
national Journal of Ethiopian and Eritrean Studies 8 (2005) 149-169, esp. 156. | ዘእሌክሳንድርያ ፡] *za-'Eleksāndaryā*
'of Alexandria', as usual in this manuscript, the ancient Greek-based Ethiopic form for the name of Alexandria is pre-
served, cf. BAUSI – CAMPLANI, *New Ethiopic Documents* (cit. n. 20), 228-230. | 1,1 ፍሥሓ ፡ # | *fāssāhā* 'Greetings' is im-

Constantine (Qoṣṭānīnos), the great, the venerable, to the universal Church of Alexandria 0
(ʿĪleksāndāryā).

Greetings, beloved brethren. We received a perfect grace from the provident divinity, so that re- 1
lieved from every turbulence we acknowledge one and the same faith. || No longer then will it be 2
that Satan have any power upon us, since he dared, being every devil devised, and from its founda-
tion he was completely overthrown: any division of mind, schisms, sedition; and also for those who
disagree, a deadly charm: an order coming from God appeared, according to the truth, the splen- 3
did, so that we all prostrate ourselves to his name and believe. || But to attain this end, by admoni-
tion of God, I summoned at the city of Nicaea (Nīqiyās) most of the bishops with us; like, thus, one 4
among you, rejoicing exceedingly in having become like your neighbour, I too undertook investigat-
ing on the truth. || Everything then was discussed and accurately examined, as far as it seemed to 4
produce division or occasion of discord. And may the majesty of God pardon us, how enormously
and fearfully, concerning our salvation, concerning our hope and our life, inconveniently some
blasphemed, uttering and declaring to believe things contrary to the Scriptures that are inspired by
God and also to the holy faith. While three hundred and more bishops remarkable for their 5
prudence and wisdom were confirming that there is one and the same faith, the one proved with

LATIN TEXT, MS Verona, Codex LX (58), *Athanasius Werke*, III: Erster Teil: 1-2, ed. OPITZ (cit. n. 22), 52-54 (‘Ur- 0
kunde’ 25): Epistula Constantini de synodo nicaena. Constantinus pius catholicae orthodoxorum ecclesiae per
Alexandriam. | Gaudete fratres dilectissimi. Perfectam gratiam accepimus a divina providentia, ut omni epore 1
liberati unam et eandem cognoscamus fidem. | diabolo iam nihil adversus nos licebit; omnia enim <quae> ex- 2
cogitans machinatus est funditus peremta sunt; discordias, schismaticas, conturbationes, illa dissensionum ut
ita dicamus venena mortifera per iussionem dei exorta veritatis claritas vicit. unum itaque nomen cuncti adora- 3
mus et esse credimus. | ut vero hoc fiat, dei commonitione convocavi in nicaena civitate plurimos episcopo-
rum, quibus<cum> et ego ipse tamquam unus ex vobis conservus ut aestimo admodum mirabiliter gaudens sus- 4
cepi et ipsius veritatis examen. | dicta igitur sunt omnia et diligenter examinata, quaecumque dubieta<te>s
<et> discordiam generaba<n>t, et parcat divina: maiestas qualia et quam saeva de nostro salvatore, de spe et vi- 5
ta nostra indecenter maledicebant quidam contraria divinis loquentes scripturis et credere se confitentis. | tre-
centis itaque episcopis et amplius castitate atque sollertia mirabilibus unam eandemque fidem, quae etiam divi-
nae legi convenit, suadere adfirmantibus solus Arrius dissensit iniquitate diabolica victus et hoc malum pri-
mum apud vos, deinde apud alios impia mente seminavit.

mediately followed by a punctuation mark and then separated from ‘beloved brethren’. | መለኮት ፡ እንተ ፡ ትሔሊ ፡] 1
malakot ʿanta təhelli (instead of the conventional *təhelli*, with *təhelli* being the by far predominant form in the *Ak-*
sumite Collection), literally ‘a thinking divinity’; the Ethiopic version has inverted the relationship between τῆς θείας
and πρνοίας, the first being interpreted as a substantive and the second one as an adjective, rendered with a relative
verb. Note that the spelling *həllinā* of the noun from the same root as *təhelli* has 22 occurrences against 184 of *həllinā*
in A. DILLMANN, *Lexicon linguae aethiopicae*, Lipsiae 1865; yet, *həllinā* occurs for the first time only on col. 181,
which is probably evidence that Dillmann only later decided how to standardize the orthography of this lemma. 2
አንፊሰኑ ፡] *ʿanfisəna*, ‘(we being) relieved’, a probable case of nominative gerund, against the usual form expected
(*ʿanfisəna* vs *ʿanfisana*): also this phenomenon is not unusual in the manuscript. | 2,3 እሌ ፡] *ʿalle*, ‘those who’, as
usual in this manuscript (cf. above), *e*-endings also frequently appear in the plural form of the relative pronoun,
which is exceptional; cf. BAUSI, *Ancient features* (cit. above), 160-161. | 3,2 አኅበርኩ ፡ ጸውዖ ፡] *ʿahbarku ṣawwə* ‘o I
summoned’, the expression is a perfect calque of the Greek, where the main verb in the perfect *ʿahbarku* renders
συν- and the following infinitive *ṣawwə* ‘o the verb καλέω. Interestingly enough, a similar construction with the cor-
responding verb አበረ ፡ (*abbara* < *habbara*) in the gerund is current in Amharic, cf. W. LESLAU, *Reference Grammar*
of Amharic, Wiesbaden 1995, 365-366. | 3 ምስሌን ፡] *məsləna* ‘with us’, as against μεθ’ ὧν of the Greek. 4,5
ሃስተኅፍሱ ፡] *yastanaffəs* ‘is inspired’, here translated with the plural as requested by the agreement; as usual in this
manuscript, there is a high frequency of *ʿasta*-forms with the imperfect prefix *yasta*- instead of *yāsta*-, cf. BAUSI, *An-*
cient features (cit. above), 161-162.