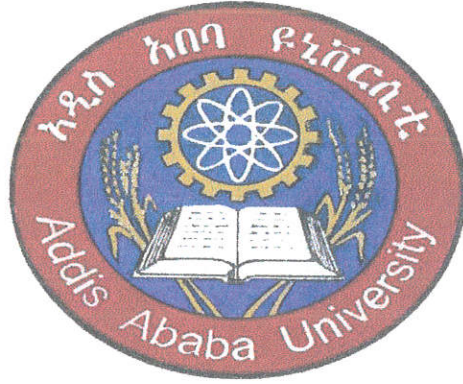


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JOURNALISM AND COMMUNICATION,
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PHILOLOGY
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IN BETÄ GOLƏGOTHA CHURCH OF LALIBÄLA
BY
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Church of Lalibäla

Addis Ababa University College of Humanities Language Studies,
Journalism and Communication, Department of Linguistics and
Philology

By: Yosef Täsfayä

Advisor: Taddälä Gädlie (PhD)

June, 2017
Addis Ababa

A Catalogue of 14 Selected Manuscripts in Betä Goləgotha
Church of Lalibäla

A Thesis Submitted in Partial Fulfillment of the Requirements for the
Degree of Master of Arts in Philology Addis Ababa University College
of Humanities, Language Studies, Journalism and Communication
Department of Linguistics and Philology

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Transliteration

The transliteration symbols are used in the order of classical Ethiopic scripts *EAE*.

a/ The Consonants							
ሀ	ሐ	ሰ	ሠ	ረ	ሪ	ሪ	ሪ
ለ	ላ	ሸ	ሻ	ነ	ሸ	ሸ	ሸ
ሐ	ሐ	ቀ	ቀ	ኘ	ኘ	ኘ	ኘ
መ	ሠ	በ	ቦ	አ	አ	አ	አ
ሠ	ሠ	ተ	ተ	ከ	ከ	ከ	ከ
ረ	ረ	ቸ	ቸ	ወ	ወ	ወ	ወ
b/ vowels							
Symbols	ä (አ)	u (ሁ)	i (ኢ)	a (አ)	e (ኤ)	ə (አ)	o (አ)
Sounds	በ = bǎ	ቦ = bu	ቢ = bi	ባ = ba	ቤ = be	ቦ = bə	ቦ = bo
Pronunciation							
Gə'əz	ቀተለ	ቀሙ	ሚጠ	ባአ	ሲሰየ	ይብአል	ኮነ
English	Qätälä	Qumu	Miṭi	Ba'a	Sesäyā	Yəbə'əl	Konä

Abbreviations

A.A.U	Addis Ababa University
BC	before Christ
BCE	before the era of Christ
C	century
cm	centimeter
Des	desinit 'it ends'
EAE	encyclopedia Ethiopic
EC	Ethiopian calendar
EMML	Ethiopian Manuscript Microfilm Library
EOTC	Ethiopian Orthodox Täwähädo Church
f	folio
ff	folios
HMMPL	Hill Monastic Manuscript Microfilm Project Library
IES	Institute of Ethiopian Studies
Inc	Incipit 'it begins'
MMMLP	Monastic Manuscript Microfilm Library Project
MS	manuscript
MSS	manuscripts
NALA	National Archives and Library Agency
n.d	No date of publisher
n.p.p	No place of publication
r	recto 'The front side of the page '
ra	recto 'The front side of the page column one'
rb	recto 'The front side of the page column two'
rc	recto 'The front side of the page column three'
[Sic]	[The Latin Adverb], to mean 'thus' placed in brackets to indicate that the Proceeding word, statements, etc.is correctly quoted, even though it is a Mistake]

v verso 'The reverse side of the page '

va verso 'The reverse side of the page column one'

vb verso 'The reverse side of the page column two'

vc verso 'The reverse side of the page column three'

Definition of Terms

Abbot	leader of monastery (monk)
Abbess	leader a Convent (nun)
Afä-Mämhər	mouse of a teacher
Andəmta	Ethiopian Orthodox Täwähədo Church scholars' commentaries
Convent	special residence of nuns
Gäbäz	chief treasury of church/store keeper of antiquities/
Qäsis	priest
Liqä diyaqon	arch deacon
Liqä kahənat	high priest
Mämhər	teachers of ecclesiastical scholarship
Märi Geta	lord who leads /the chief leader of all singers/
Monastery	special residence of monks or nuns

Abstract

This thesis is titled a catalogue of 14 selected manuscripts of Betä Goləgotha Church of Lalibāla. The study is aimed to list out and catalogue the 14 selected MS of Betä Goləgotha Church which are previously not catalogued and non-microfilmed by other scholars. To achieve this objective the researcher used the methods of Getatäččäw Ḥaile and William Macombers. Based on these methods catalogued the following 14 original MS of Betä Goləgotha Church. All of these primary manuscripts which are catalogued in this study are only religious in content. In addition to the 14 catalogued MSS, the study has stated all the lists of 86 Manuscripts of Betä Goləgotha Church.

Table of Contents	Pages
Acknowledgement	i
Transliteration	ii
Abbreviations	iii
Definition of terms.....	v
Abstract	vi
CHAPTER ONE	1
Introduction.....	1
1. Background.....	1
1.1 Life of Lalibäla	1
1.1.1 The Location of Lalibäla town... ..	3
1.1.2 The importance of cataloging	3
1.1.3 Church administration	4
1.1.4 Convent of Lalibäla	4
1.1.5 Traditional Schools in Lalibäla	5
1.2 Statement of the Problem.....	6
1.3 Objective of the Study.....	6
1.3.1 Genera objective	6
1.3.2 Specific objective	6
1.4 Significance of the study.....	7
1.5 Methodology of the study	7
1.6 Limitation of the study.....	7
CHAPTER TWO... ..	8
2.Review of Related Litrature... ..	8
CHAPTER THREE	10
3. Catalogue and Analysis of 14 Selected MSS of Betä Golägotha Church.....	10
MS.1 ‘አርባዕቱ ወንጌል’ /the Four Gospels/.....	11
MS.2 ‘ዜና ሥላሴ’ /The story of Trinit... ..	25

MS.3 ‘መዝሙረ ዳዊት’/Psalter/.....	30
MS.4 ‘አስልጥ-ጳውሎስ’ / Asləṭ Paulos/	33
MS.5 ‘ጸሎተ ዕጥን’/Şälotä ‘əṭan/Prayer of Incense/	36
MS.6 ‘መዋሥኦት’ /Mäwäśə’t/Ecclesiastical chants of the incarnation/	38
MS.7 ‘ቅዳሴ.1’ /Qəddasse/Missal.1/.....	41
MS.8 ‘ቅዳሴ .2’/Qəddasse /Missal.2/... ..	43
MS.9 ‘ተአምረ ማርያም’/Tä’amərä Marəyam/ Miracles of Mary/	45
MS.10 ‘ውዳሴ-ማርያም’ /Wəddasse Marəyam/Praise of Mary/.....	49
MS.11 ‘ጸመ ድጓ.1’ / Şomä-Dəg ^w a.1 /Antiphony for the fast/	51
MS.12 ‘ጸመ ድጓ.2’ /Şomä Dəg ^w a.2 /Antiphony of the fast/	53
MS.13 ‘ግንዘት’ /Gənzät/Funeral Service/	55
MS.14 ‘ሰዓታት ዘመዓልት’ / Sä‘atat zä-Mä‘alt/ ‘Horologium of the day’	58
CHAPTER FOUR.....	60
4. Concluion and Recommendaiton	60
4.1 Conclusion.....	60
4.2 Recommendation... ..	61
References	
Lists of MSS	
Plates of Betä-Goləgotha	

CHAPTER ONE

Introduction

1. Background of the study

1.1. Life of Lalibäla

Ethiopia joined the 21st century preserving her historical properties such as manuscripts, traditions, inscriptions, paleography, literatures, illuminated buildings, different kind of arts, etc. through her genuine wise men. Among them, king Lalibäla was the one who had performed immortal activities in the annuals of Ethiopian history.

King Lalibäla is one of the 11 emperors of Zag^we dynasty¹ who was born from his father king Jansäyyum and his mother Keriwäyna on February 16, 1120² in Roha latter by his name called Lalibäla. It is believed that after birth, Lalibäla was found surrounded by a swarm of bees. According to the tradition of Agäw societies, the swarm of bees had a prophesy message to be a powerful man³. When he was returned from Märto lä-Marəyam (Gojjam) where he was following up his traditional education, he married Mäsqäl Kəbra⁴ and reigned Ethiopia for 40 years (1165-1205)⁵.

When Lalibäla was succeeded by his brother Ḥarbe, he changed his capital into his holy place latter called Roha.

According to Afä-mämhər Alläbaččäw Rätta,⁶ under foot notes, there is an oral theory about the possession of the holy place of Lalibäla town. Before Lalibäla built the rock hewn Churches, the place was land tenure of a noble woman but when Lalibäla came to power (r.1165-1205)⁷, he bought it by his personal money from the noble woman. Today, some part of the town is called Qoyəta by the name of that woman.

According to Sərgəw Hablä Šəllasse, the Churches of Lalibäla have three categories.⁸

They are:

¹ Ḥərüy 1929 :50

² Sərgəw 1972 : 266

³ Sərgəw 1972 :265

⁴ Sərgəw 1972 :266

⁵ Ḥərüy 1921:50

⁶ Interview with Afä-Mämhər Alläbaččäw Rätta, dated on 12/10/2016

⁷ Ḥərüy 1929:50

⁸ Sərgəw 1972: 271

Group.1 (This group is located in the west)

- Betä Mädhane 'Aläm /house of Holy Savior of the world/, Betä Marəyam /house of Mary/Betä Mäsqäl /house of the Holy cross/, Betä Dänagəl /house of virgins/,Betä Goləgotha /house of Goləgotha/ and Betä Hawarəyat/ house of disciples/Qəranəyo/,this Church was closed for a long time, recently been renewed and opened again to service.

Group.2 (This group is located in the east)

- Betä Amanu'el /house of Emmanuel/,Betä Märqorewos /house of Merqorewos/,Betä Gäbrə'el /house of Gabriel/ and Betä Abba Libanos /house of Abba Lebanon/

Group.3 (This group is located in the north)

- Betä-Giyorgis /house of George/

This Church is the last and the only single group because, it is found alone in the southern area and it was the last work of king Lalibäla. This Church represents the Ark of Noah and it consisted of several symbolic expressions.⁹ Apart from these historical Churches, king Lalibäla contributed to Ethiopian tourism through the following heritages:

- Altars sparkled by patterns and ornaments/there are 4 altars prepared by the hands of king Lalibäla himself/Altars of Betä Goləgotha, Betä Mädhane 'Aläm, Betä Mäsqäl and Betä Giyorgis/.Specially the altar of Betä Mäsqäl was worked from one wood it is being visited in the Church of Betä Mäsqäl.
- Different crosses specially the golden cross (Afro Aygäba) of Betä Mädhane 'Aläm. The design of this cross represents the event of last supper of Jesus Christ.
- The show of beza-kulu celebration to memorize the birth of Jesus Christ and birth of king Lalibäla each year on January 7/Tahsas 29/.
- Inscriptions and icons (E.g. iconography of St. Marəyam, king Lalibäla, St. George and Gäbrä Mänfäs Qəddus as one. According to the locational oral theory, the age of this iconography is greater than four hundred years).
- And missal of Mark in languages of Greek-Arabic-Gə'əz in three columns. This MS is a possession of Betä Mädhane 'Aläm Church. (Today, it is preserved in museum).

Most of these MSS are not yet studied except some MSS which were microfilmed in EML and in HMML and the catalogue of 14 of 56 MSS of Betä Marəyam Church by qäsis Hailä Marəyam

⁹ Genesis 6:14-19

in 2009. Because of that, my cataloguing work in Betä Goləgotha Church will be an original contribution.

Because of the development of Ethiopian tourism and following that, a loss of the Ark of Betä Mädhane 'Aläm Church in 1993 and the loss of the golden cross, which is called 'Afro aygäba' in 1989, the treasures /Qesä-gäbäzočč/ of 11 Churches of Lalibäla could not believe any visitor and researcher to show MSS and other heritages.

When the Church administration considered the destructions of several heritages and the occurrence of fire accidents in different times such as in 1969 in Betä Goləgotha Church, in 1981 and 1985 in Betä Mädhane 'Aläm Church and others, Abba Gäbrä Iyäsus, the former Church leader, built a modern museum in 2008 and collected some earliest heritages of 11 Churches which survived from man-made and natural disasters and made them open for all visitors of the museum.

1.1.2 The Location of Lalibäla Town

According to Mängəstu Gobäze, the town of Lalibäla is located in Amhara region, in northern Wällo zone, the central town of Bugna wäräda/today Lasta wäräda/at about 645 kms away north of Addis Ababa siting at an altitude of 2,630 meters above mean sea level.

The town is located on 12⁰02 north and 39⁰02 East Latitude and longitude relatively. The physical landscape of the town is known by a corrugate topography on a top of the mountain of 'Abunä Joseph originating to 4,190 meters above mean sea level controls the area of Lasta wäräda. The water of the Täkkäze River and its streams also emanate from the eastern part of Lalibäla town...¹⁰

1.1.3 The Importance of cataloging

According to Bälay Worku, who catalogued some selected MSS of Hayq Estifanos monastery, Cataloging has various uses. For instance:

- It saves researchers' time.
- It will be comfortable for researchers to investigate where and what kinds of MSS are found including their contents from the prepared catalogues.
- It protects life of MSS from different man-made disasters like rats, termite, etc.
- It enables to control them from thieves and similar things.

¹⁰ Mängəstu Gobäze 2004:4

• And it uses as sources of review of literature for the present and the coming researchers¹¹

According to Bälay, a catalogue uses as tools to control MSS. In Betä Goləgotha Church, there were more than 100 MSS 48 years ago before they were destroyed by fire. Today also their amounts reached 86. If there were different scientific systems, or controlling mechanism during that time, today, we would know what kinds of MSS lost.

1.1.4 Church Administration

As qäsis Därsö Marägu, the salary payer of the Church informed me, the Church has 15 management officers; 15 preachers of Gospels; 147 priests; 80 mämhəran and mäsämməran /teachers and singers/; 274 deacons; 12 nuns who draw şäbäl or spiritual water for dedication ; 11 qärafiwočč /who prepare a wood of censer/; 22 cleaners; 74 securities; and 22 gardeners.

Totally, the Church has 672 different employees including the pensioners. In addition to that, the Church established elderly residence in 2008 and there are found 80 men and women elders. According to mämhər Wändəmmənāw Abbay, the secretary of evangelism of the Church has different permanent and temporary income generations, even though the backbone of the Church to maintain this man-power is entrance fee.

For instance, almsgiving, contributions of parish council from the believers, rent of hall, hotels' services/there are 3 hotels/, mills' services, sales of Church equipment/Nəwayä qəddəsət/, kinder garten, museum, car rent/there are 6 cars/, mobile-museum/,and etc.

1.1.5 Convent of Lalibäla

Even though the Church of Lalibäla is as a däbr when the priests sanctify and worldly men and women participate to worship God together, in addition, the Church is as a convent and the seal of the Church also says "Parish council of St. Lalibäla monastery/.convent/office" the seal is only in Amharic letter. This convent is found near Betä 'Amanu'el Church but, it does not include monks except 4-5 elderly Church fathers who lead the prayer of nuns in the convent. According to 'Emmahoy 'Aşädä Marəyam, the Abbess of the convent, there are found from 25-30 nuns. The convent is mainly supported by volunteers and the nuns produce weaving handicrafts. If the convent has bakery and blocket machineries, because of a shortage of finance, they are stopped.

The Church administration also supports it only per a year but it is not permanent budget¹².

¹¹ Bälay Worku 2010 :13

1.1.6 Traditional Schools

Traditional schools are places where different scholars and experts of calligraphy or manuscripts and other known persons will be emanated.

According to Sərgəw, there was a special school for calligraphy and book binding in Bägəmədər, and in Šäwa.

Bausi also wrote that the development of Ethiopian MSS in 20th Century was very high¹³.

According to Mämhər Gäbrä-ḥəywät Fantahun, a teacher of Holy Trinity Theological College, Ethiopian Orthodox Täwaḥədo Church has developed calligraphy in traditional schools. Even though this tradition is mainly known in Bägəmədər and Šäwa,¹⁴ it is found in all traditional schools. Accordingly, different traditional schools have different handwritings as their natures.

1. In Qəne-bet/qəne home/

- The students or the teachers write Gə'əz dictionary, agäbab/general rules of Gə'əz language/, 'Erba qəmmər/proclamations of Gə'əz verbs/, ways of Qəne, and etc.

2. In Aq^waq^wam-bet/aq^wq^wm home/

- Sänbätä-amin/madrigals of the Sabbaths for all the year/, wäräb, Lay bet and tach bet yətbähal/ rules/ will be written by hand.

3. In Zema-bet/chant home/

There are different rules in zema bet. E.g. Arəyam qumät yətbähal, Abiy səbḥatä nəgh yətbähal, Şom səbḥatä-nəgh yətbähal, Şom Mə'raf qumät, Anqäşä-haleta, etc. All these rules will be written in calligraphy.

4. In Tərg^wame-bet yətbähal /houses of commentaries/

The students write by their hands the analysis part only /ḥatäta/ out of the basic terms. Even today, this tradition is found in Ethiopian Orthodox Täwaḥədo Church. According to Gäbrä ḥəywät, this kind of traditional handwriting/calligraphy/ is called 'kərtas' or 'kərtäsa' or 'kəssäla'¹⁵

In Lalibäla Church too, there are two kinds of traditional schools. The first one is supported by the diocese of northern Wällo zone; and the 2nd is supported by the Church.

¹²Interview with Emahoy Asädä Marəyam dated on 03/01/2017

¹³Bausi 2014 :21

¹⁴Sərgəw 1972 :17

¹⁵Interview with Mämhər Gäbrä ḥəywät Fantahun dated on 04/01/17

1. These traditional schools that are budgeted and supported by the diocese are Bəluḅ kidan and Haddis kidan andəmta /traditional commentaries of New and Old Testaments/. These two disciplines have each 10 regular students and they have shelter, water supply, and 300 birr for each student per Month.

2. The numbers of traditional schools of Lalibāla Church that are supported by the Church administration are 5. These are Qəne bet, Zema bet, Aq^waq^wam bet, Qəddasse bet, and Zəmmare and Māwāsə't bet. Every school has each 10 regular disciples and their basic needs also are similar to old and new testaments.

Even though, the students use paper products, the preparation of ink and the pen (reed) will be traditional¹⁶.

1.2 Statement of the Problem

A Scientific catalogue of the earliest MSS which will be found in different religious and private institutions is one of the several activities of catalogers. As Sərgəw Hablä Śəllasse put his estimation, the EOTC will have 200,000¹⁷ Ethiopic MSS. Most of these MSS of the Land will be found in the religious institutions especially in Ethiopian Orthodox Təwəhədo Church. Among those historical Churches of the EOTC, Church of Lalibāla about the identification of the MSS is the one. Especially in Betä Goləgotha Church, there is different Ethiopic MSS. but, there is no evidence how they were preserved and who were the composers or the copyists and what kind of contents they have.

This thesis will have a small contribution by providing and cataloguing the unknown 14 of 86 MSS of Betä Goləgotha Church of Lalibāla.

1.3 Objective of the Study

1.3.1 General objective

The general objective of this study is to list out the 14 MSS who are found in Betä Goləgotha Church of Lalibāla which are not included in EMMML and HMML.

1.3.2 Specific objective

- To identify the problem that is related to the MSS of Betä Goləgotha Church of Lalibāla.

¹⁶ Interview with məmhər Wänddmənəw Abbay, the secretary of evangelism department of Lalibāla dated on 04/01/17

¹⁷ Sərgəw 1981: 35

- To list out the unknown and ancient MSS preserved in the Church of Betä Goləgotha by using the scientific cataloging method.
- To make general remarks about the MSS.

1.4 Significance of the study

It is believed that the study will have the following significance

- It will use as an additional document in the subject area.
- It will give general information about the manuscripts of Betä Goləgotha.
- It will serve as a basis for further studies.

1.5 Methodology of the study

In this study; primary sources are collected through field work. The researcher conducted documentations of the 14 manuscripts through digital ways, copy with hand, interview and observations of the necessary document are used. By using the above data gathering methods the data is analyzed by the cataloging methods of Getatččäw Həile and William Macomber.

1.6 Limitation of the study

Due to the unwillingness of the Church administration of Lalibäla and its restriction, the study did not include all the available MSS of Betä Goləgotha.

CHAPTER TWO

2. Review of Related Literature

Ethiopia was a rich country in ancient MSS since the beginning of the Axumite kingdom (1st.to 7th. C).¹⁸Most of the ancient MSS were destroyed by internal¹⁹ and external²⁰ invaders and different disasters²¹.

According to the estimation of Sərgəw Hablä Śəllasse, today, Ethiopian Orthodox Täwəhədo Church will have 200,000 Ethiopic (Gə'əz) MSS. Among them, 7,000 have been microfilmed.²²This study also observes the related works of some scholars who involved in Ethiopian MSS as below.

1. Cerulli, E. /1965/

Manuscritti etiopici Della Biblioteque Royale de Bruxelles, ANL-R="Accademia Nazionale dei lincei- Rendiconti" (1954) 516-521.

2. Cerulli, E.

I manuscritti etiopici Della Chester Beatty Library di Dublino, ANL-M= "Accademia Nazionale dei Lincei-Memorie" 11(1965) 277-324.

2. Rossini, C. /1912/

Manuscripti ethiopici della Missione Cattolica di cheren, RAL-R= "Real Accademia dei Lincei-Rendiconti" ser.V:13 (1904), and Conti Rossini,C. Notice sur les manuscrits ethiopiens de la collection d'Abbadie, JA="Journal Asiatique" serie X:19 (1912)

4. Dillmann, A. /1847/

/1847and1848/ He was the first cataloguer in Ethiopian manuscripts in 19th century, / Bodleian Library/Catalogus codicum manuscriptorum in Museo Britannico Asservanture pars tertia, codices aethiopicos amplectus London: the British museum, and it describes 78 items, including 4 wholly and 11 partly in Amharic/1847/

5. Dillmann, A./Oxford,1848/

Catalogus codicum manuscriptorum bibliothecae Bodleianae.Pars vii.Codices Aethiopici/.

6. Ullendorff, E. /1951/

¹⁸ Bausi 2014:37

¹⁹ Winslow Sean 2015:66

²⁰ Ethiopian Studies 1990:224

²¹ Sean Michael 2015 :67

²² Sərgəw 1981:35

In his Volume II described 68 Manuscripts (catalogues of Ethiopian manuscripts in the Bodleian Library) Oxford 1951

7. Getatččäw H̄aile and William, F. Macomber /1975-1993/

A catalogue of Ethiopian MSS microfilmed Library, Addis Ababa and the Hill Monastic MSS microfilm Library Collegeville, Minnesota/Vol.I-X/and it describes 5,000 manuscripts.

8. Getatččäw and William /Mutual Works/

Vol.V.Pro. No.1501-2000, Vol.VI.P.No.2001-2500, Vol. VII.Pro. No. 2501-3000

9. Getatččäw H̄aile /1975-1993/

Vol.IV.Pro.No.1101-1500, Vol.VIII.P.No.3001-3500, Vol.X.Pro.No.3501-4000, Vol.X Pro.No.4001-5000

10. Wright, W. (1877)

The British Museum Catalogue of the Ethiopic manuscripts in the British Museum acquired since the year 1847/London/

It has described 388 items, including 10 wholly or partly in Amharic.

11. William F. Macomber

Vol. I. P.No.01-300, Vol. II.P. No.301-700, Vol. III. P. No. 701-1100,

12. The theses of Aššännafi Mēnasse, Bälay Worku, Dästa Fəşum, H̄ailä Marəyam Ayalew

Samuel Täsfayä and etc. are some of recent works in Addis Ababa University in philology.

Among these cataloguers who are mentioned above, the works of Getatččäw H̄aile and William Macomber have played great roles in Ethiopian MSS.

- But Getatččäw H̄aile, William Macomber and the other scholars did not include in their works these 14 MSS that have been catalogued in this study.

CHAPTER THREE

3. Catalogue and Analysis of 14 Selected MSS of Betä Goləgotha Church

According to the database of the Church administration of Lalibäla, Betä Goləgotha Church has collected 86 MSS. Among them,

- ✓ The 15 have been catalogued in EMMML.
- ✓ The 10 of 86 MSS have been taken to the new Museum of the Church and they have been preserved there.
- ✓ The 2 of 15 MSS (Mäşəḥafä Enoch and Mäşəḥafä Ṭəmḳät) that were microfilmed in EMMML are not found in the lists of the 86 MSS of Betä Goləgotha.
- ✓ The 14 of 86 MSS have been catalogued in chapter three of this thesis.
- ✓ And the 57 of 86 MSS are not yet studied by others but all MSS have been given updated code numbers by the Church administration.

Therefore, as they are mentioned above, the amount of MSS of Betä Goləgotha excluding the lost MSS of Enoch and Baptism /Mäşəḥafä Henok and Mäşəḥafä Ṭəmḳät/, are 86 only.

Nevertheless, this chapter has presented 14 selected MSS of Betä-Goləgotha which were formerly un-catalogued.

In this chapter the researcher has given the beginning line 'incipit' (beginning') and the last line 'desinit' (ends). All are prepared folio by folio. For more realization of these MSS, the researcher cited some similar MSS which were microfilmed by Getatččäw Ḥaile, William F. Macomber (in EMMML and HMMLP) and some other scholars. All the dates are according to Gregorian calendar. Finally, there are short remarks at the end of each manuscript.

MS.1 ‘አርባዕቱ ወንጌል’ /the Four Gospels/

A short content analysis of the four Gospels

The four Gospels are the ground of all religious, hymns, liturgies, prayers, canonical books and different Church scholars’ MSS. Both Gospels contained the life of Jesus Christ, his miracles, heavenly life and all the spiritual lives of Christianity. This MS which is found in Betä Goləgotha Church is too illustrated in ornaments and it was copied in Gə’əz language.

Physical analysis: material, parchment; language, Gə’əz; size, 30x26cm; ff 181; quire, 18; column, 2 and 3; lines, 21; ink, red and black; cover, wooden board with leather; and the date was 19th century.

For similar MSS see, Willam F. Macomber Vol. I, II EMMML. Pr. No. 27, 33, 43, 93, 103, 120, 135-136, 154, 170, 174, 202-203, 214, 244, 287, 292, 476, 490, 548, 565-566, 581, 678

The Gospel of Matthew

Content: (F.1ra-181vb, the Gospels of Matthew, Mark, Luke, and John)

1. Incipit: ‘ በ፲፱፻፵ ዓመተ ምህረት ታህሣሥ ፮ ቀን በአፄ ኃይለ ሥላሴ መንግሥተ [sic] መንግሥት በልዑል ራስ ካሳ መስፍንነት፣ በመምህር ኅዳይ መምህርነት፣ በመጋቢ አምባው መጋቢነት፣ በአበራ ወርቁ ግብዝና፣ እኔ ወይዘሮ ትበርሂ ቤተውልኝ ልጄን ደርሶ ዉቡን መጋቢ ተገኜን፣ አቁሜ፣ ደስታ [sic] ከደስታ ዘፈኩና መጋቢ ጌታሁን የገዛውን ቦታ መጋቢ [sic] ለመጋቢ ውቡ ስሸጥ በሰብዓ ሁለት ብር ተኩል ለመጋቢ ገዳሙ ያዘው እማኞች ብላታ አስማረ፣ ቁስ ዓለሙ ኃይለ ኢየሱስ ዘውዱ ተፈራ፣ ሰጠኝ ፈለቀ፣ ውዱ አከለሉ፣ አለቃ አስረስ ረዳ፣ አየለ ብርሌ ናቸው...’ (F.1ra-f.3vc)

In December 15, 1948, during the kingship of ፲፱፻፵ ስጊላሴ ስጊላሴ, the nobility of ras Kassa, in the teacherhood of teacher ፲፱፻፵ ስጊላሴ, and treasury/Qesägəbzəna/ of Abärra Worku, I Mrs ፲፱፻፵ ስጊላሴ Bitäwəlləñ, by standing my son Dārso Wubu and steward Tägäññä, When I sold per 72 and half birr to steward Wubu the place where Dästa Zäfäru and steward Getahun brought, and the witnesses of steward Gädamu Yazäw were bəlatä Asmarä, priest ‘Alämu ፲፱፻፵ ስጊላሴ-Iyesus, Zäwdu Täfärra, Säገäñ Fälläqä, Wudu ‘Aklilu, aläqa ‘Asräs Rädä, and ‘Ayyälä Bərəlle

2. Introduction (F.4ra-7vc)

‘በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ ዘለዓለም ንቀድም በረድኤተ እግዚአብሔር ሎቱ ስብሐት ወይትባረክ ስሙ ወይትሉዓል ዝከሩ...’

In the name of the Father, the Son, and the Holy Spirit, one God of ever, we brought forward by the blessing of God, glory to him and his name blessed be, and his commemoration elevated be’

3. Table of Contents of Matthew (F.7vc-12v)

4. Again different land agreements (F.11ra-11vb)

5. ‘በሥራተ ማቴዎስ ሐዋርያ ፩ እም፲ወ፪ ጸሎቱ ወበረከቱ ወሀብተ ረድኤቱ የሀሉ ምስለ ገብረ እግዚአብሔር ኃይለ ሥላሴ ለዓለም ዓለም አሜን ወአሜን ለይኩን ለይኩን...’ ‘Good news of the Apostle Mattheew, one of the twelve apostles. May his prayer and blessings be with the servant of God, HJaile Sélasse forever and ever Amen and Amen’. (F.13ra)

6. Chapter one (F.13ra-14rb)

‘መጽሐፈ ልደቱ ለእግዚእነ ኢየሱስ ክርስቶስ ወልደ ዳዊት ወልደ አብርሃም.አብርሃም ወለዶ ለይስሐቅ...’ ‘The book of the generation of Jesus Christ, the Son of David, and the Son of Abraham: Abraham was the father of Isaac...’

7. Chapter two (F.14rb-15ra)

‘ወተወለዱ እግዚእ ኢየሱስ በቤተ ልሔም ዘይሁዳ በመዋዕለ ሔሮድስ ንጉሥ ናሁ መሰግላን እምብሔረ ጽባሕ መጽኡ...’ ‘After Jesus was born in Bethlehem in Judea, during the time of King Herod, wise men behold, there came from the east to Jerusalem...’

8. Chapter three (F.15ra-15va)

‘ወበውእቱ መዋዕል በጽሐ ዮሐንስ መጥምቅ እንዘ ይሰብክ በገዳም...’ ‘In those days John the Baptist came preaching in the desert of Judea...’

9. Chapter four (F.16rb-16vb)

‘ወእምዘ ወሰዶ ለእግዚእ ኢየሱስ መንፈስ ኅብ ገዳም...’ ‘Then Jesus was led by the Spirit into the desert to be tempted by the devil...’

10. Chapter five (F.17va-18ra)

‘ወሶበ ርእየ ብዙኃን እሕዘበ ዐርገ ውስተ ደብር...’ ‘Now when he saw the crowds, he went up on a mountainside and sat down...’

11. Chapter six (F.19vb-21va)

‘ዑቁ ኢትግበሩ ምጽዋተኩሙ ለዓይነ ሰብእ...’ ‘Take heed that you do not your alms before men...’

12. Chapter seven (F.21va-22vb)

‘ኢትኮንኑ ከመ ኢትትኮንኑ...’ ‘You do not judge, or you too will be judged...’

13. Chapter eight (F.22vb-24rb)

‘ወእንዘ ይወርድ እምደብር ተለውዎ ሰብእ ብዙኃን...’ ‘When he came down from the mountainside, large crowds followed him...’

14. Chapter nine (F.24rb-25vb)

‘ወዐሪጎ ውስተ ሐመር ዐደወ ወበጽሐ ሀገሮ ወአምጽኡ ኃቤሁ ድውዮ...’ ‘And he entered into a ship, and passed over, and they brought him a sick man came into his own town...’

15. Chapter ten (F.25vb-27vb)

‘ወጸውአሙ ለ፲ወ፪ አርዳኢሁ ወወሀበሙ ስልጣን ዲበ መናፍስት ርኩሳን...’ ‘He called his twelve disciples to him and gave them authority to drive out evil...’

16. Chapter eleven (F.27vb-29ra)

‘ወሶበ ፈጸመ እግዚእ ኢየሱስ አገዘቶሙ ለ፲ወ፪ አርዳኢሁ ጎለፈ እምሆዩ ከመ ይምሀር ወይስብከ ውስተ አህጉሪሆሙ...’ ‘After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns...’

17. Chapter twelve (F.29ra-31rb)

‘ወበውእቱ መዋዕል ወፈረ እግዚእ ኢየሱስ በሰንበት እንተ ማዕከለ ገራውኅ...’ ‘At that time Jesus went through the grain fields on the Sabbath...’

18. Chapter thirteen (F.31rb-34ra)

‘ወበይእቲ እለት ወጸኦ እግዚእ ኢየሱስ እምቤት ነበረ መንገለ ባሕር...’ ‘The same day Jesus went out of the house and sat by the sea side...’

19. Chapter fourteen (F.34ra-35ra)

‘ወበውእቱ መዋዕል ሰምዐ ሔሮድስ ንጉሠ ገሊላ ነገሮ ለእግዚእ ኢየሱስ...’ ‘At that time Herod the tetrarch heard the reports about Jesus...’

20. Chapter fifteen (F.35rb-35va)

‘ወእምዝ መጽኡ ኃቤሁ ለእግዚእ ኢየሱስ ጸሐፍት ወፈረሳውያን እምአየሩሳሌም...’ ‘Then Pharisees and scribes came to Jesus from Jerusalem...’

21. Chapter sixteen (F.37rb-38vb)

‘ወመጽኢ ፈረሳውያን ወሰዱቃውያን እንዘ ያሜከርዎ...’ ‘The Pharisees and Sadducees came to Jesus and tested him by asking...’

22. Chapter seventeen (F.38vb-40ra)

‘ወእምድኅረ ስሱ መዋዕል ነሥአሙ እግዚእ ኢየሱስ ለጴጥሮስ ወለያዕቆብ ወለዮሐንስ እኑሁ’ ‘After six days Jesus took with him Peter, James, and John the brother of James...’

23. Chapter eighteen (F.40ra-41vb)

‘ወበይእቲ ሰዓት ቀርቡ ኅቤሁ ኦርዳኢሁ ለእግዚእ ኢየሱስ ወይቤልዎ መኑ እንጋ የዐቢ በመንግሥተ ሰማያት...’ ‘At that time the disciples came to Jesus and asked “Who is the greatest in the kingdom of heaven?”...’

24. Chapter nineteen (F.41vb-43rb)

‘ወኮነ እምዘፈጸመ ኢየሱስ ዘንተ ነገረ ተንሥእ እምገሊላ ወበጽሐ ውስተ ብሔረ ይሁዳ...’ ‘When Jesus had finished saying these things; he left Galilee and went into theregion of Judea...’

25. Chapter twenty (F.43rb-44vb)

‘ትመስል መንግሥተ ሰማያት ብእሴ ዘበዓለ ቤት ዘወጽእ ነግሀ ይትሀሰብ ገባእተ ለአጻደ ወይኑ...’ ‘For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vine...’

26. Chapter twenty one (F.44vb-47ra)

‘ወሶበ ቀርቦ ኢየሩሳሌም በጽሐ ኅብ ቤተ ፋጌ እንተ ገቦ ደብረ ዘይት ወእምዘ ፈነወ እግዚእ ኢየሱስ ፪ተ እምኦርዳኢሁ...’ ‘As they approached Jerusalem and came to Bethpage on the Mount of Olives, Jesus sent two disciples...’

27. Chapter twenty two (F.47ra-48vb)

‘ወተናገረ በምሳሌ እንዘ ይብል ትመስል መንግሥተ ሰማያት ብእሴ ንጉሠ ዘገብረ ከብካብ ለወልዱ...’ ‘Jesus spoke to them again in parables, saying “the kingdom of heaven is like a king who prepared a wedding banquet for his son”...’

28. Chapter twenty three (F.48vb-50vb)

‘ወእምዘ ነገሮሙ ኢየሱስ ለሕዝብ ወለኦርዳኢሁ እንዘ ይብል ዲበ መንበረ ሙሴ ነበሩ ጸሐፍት ወፈረሳውያን...’ ‘Then Jesus said to the crowds and to his disciples “the scribes and the Pharisees sit in Moses’ seat”...’

29. Chapter twenty four (F.50vb-53ra)

‘ወወጸአ እግዚእ ኢየሱስ እምቤተ መቅደስ መጽሐፍ ጎቤሁ አርዳኢሁ...’ ‘Jesus left the temple and was walking away when his disciples came up to him...’

30. Chapter twenty five (F.53ra-55rb)

‘አሜሃ ትመስል መንግሥተ ሰማያት አስሮን [Sic] አስሮን ደናግለ እለ ነሥአ መጎትቂሆነ ወወጽአ ውስተ ቀበለ መርዓዊ ወሐምስ እምውስቴቶን አብዳት እማንቱ ወሐምስ ጠባባት ወአብዳትስ ነሢአን መጎትቂሆነ ኢነሥአ ቅብአ ምስሌሆን ወጠባባትስ ነሥአ ቅብአ በገማዊሆን ምስለ መጎተቂሆን...’ ‘At that time the kingdom of heaven will be like ten [Sic] virgins who took their lamps and went out to meet the bride groom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise however, took oil in Jars along with their lamps ‘.....ወአልኩ አብዳት ይቤላሆን ለጠባባት ሀባነ እምቅብእክን እስመ መጎትቂነ ጠፍአ ወአውስአሆን ጠባባት እንዘ ይብላ እመቦ ከመ ኢየአክለነ ለነ ወለክን ሐራ ጎቤሆሙ ለእለ ይሰይጡ ወተሳየጣ ለክን...’ ‘The foolish ones said to the wise give us some of your oil; our lamps are going out. ‘no’ they replied, there may not be enough for both us and you .Instead, go to those who sell oil and buy some for your selves...’

‘እስመ ከመ ብእሲ ዘይነግድ ወጸውዐ አግብርቲሁ ወወሀቦሙ ይትገብሩ ወቦ ለዘ ወሀቦ ኅምስተ መከሊተ ወቦ ለዘ ክልኤ ወቦ ለዘ አሐደ ለለ አሐዱ በከመ ይክሉ ወነጊደ በጊዜሃ...’ ‘Again, it will be like a man going on a journey, which called his servants and entrusted his property to them. To one he gave five talents of money to another two talents and to another one talent...’

31. Chapter twenty six (F.55ra-58rb)

‘ወኮነ እምዘፈጸመ ኢየሱስ ዘንተ ኩሎ ነገረ ይቤሎሙ ለአርዳኢሁ...’ ‘When Jesus had finished saying all these things, he said to his disciples...’

32. Chapter twenty seven (F.58rb-61ra)

‘ወጸቢሆ ተማከሩ ሊቃነ ካህናት ወረባናተ ሕዝብ ከመ ይቅትልዎ ለእግዚእ ኢየሱስ...’ ‘Early in the morning, all the chief priests and the elders of the people came to the decision to put Jesus to death...’

33. Chapter twenty eight (F.61ra-f.62ra)

‘ወሠርክ ሰንበት ለጸቢሐ እሑድ መጽሐት ማርያም መግደላዊት ወካልዕታኒ ማርያም ይርአያ መቃበሮ...’ ‘After the Sabbath, at dawn on the first day of the week, Marጳyam Magdalene and the other Marጳyam went to look at the tomb...’

34. ‘መልዐ ጽሕፈተ ብሥራቱ ለማቴዎስ ሐዋርያ ወኮነ ዘጸሐፎ በምድረ ፍልስጥኤም በአስተሐምሞ መንፈስ ቅዱስ እብራይስጣዊ እምድጎረ እርገቱ ለእግዚእነ ዘበአጳሮግዮን ለኅብ ሰማይ በሳምኒት ዓመት በቀዳሚሁ ዓመተ ምሕረት እመንግሥተ አቅሎድዮስ ቁፋር ወስብሐት ለእግዚአብሔር በሰማያት ለዓለመ ዓለም አሜን...’

'Good news of Gospel written by Matthew the Apostle which was written in the land of Palestine after the ascension of the Lord in body to heaven by the helping of Holy Spirit of Hebrew and in the first year of the reign of Aqlodəyos Caesar is achieved. Glory be to God in heavens forever and ever Amen...'

The Gospel of Mark

35. Content: -The Gospel of Mark (F.62ra-90va)

36. Introduction for the Gospel of Mark (F.62ra-62va)

'በሰመ እግዚአብሔር ሕያው እስከ ለዓለም በኢየሱስ ክርስቶስ ቀዳማዊ ወመንፈስ ቅዱስ ማኅየዊ ዝንቱስ ማርቆስ ሐዋርያ ሊቀ ጳጳሳት ቅዱስ ወደንግል ወኮነ ስሙ ቅድመ ዮሐንስ...' 'In the name of the Father, immortal forever, in Jesus Christ who is the first ever and in the Holy Spirit, who is the savior before, the name of this disciple, Archbishop, holy and virgin Mark. And before, his name became John....'

37. Table of contents of Mark Gospel (F.62va-62vb)

38. Chapter one (F.62ra)

'ብሥራተ ኣብ ቅዱስ ማር ማርቆስ ወንጌላዊ ፩ እምፂወ፪ ኣርድዕት በረከተ ጸሎቱ ወሀብተ ረድኤቱ የሁ ምስለ ሱታፌሁ ኃይለ ሥላሴ እስከ ለዓለም ዓለም አሜን ወአሜን:: ቀዳሚሁ ለወንጌለ እግዚእ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር በከመ ጽሑፍ በመጽሐፈ ነቢያት ናሁ ኣነ እፌኑ መልእክየ...' 'Good news of father Mari, Mark the evangelist, one of the 72 disciples. May the blessing of his grace and the gift of his help be upon his participant, Hjaile Sílasse forever, and ever Amen and Amen. The beginning of the Gospel of our Lord, Jesus Christ and the Son of God, as it is written in the prophets behold, I will send my messenger.....'

39. Chapter two (F.63ra-64vb)

'ወቦአ ካዕበ እግዚእ ኢየሱስ ሀገረ ቅፍርናሆም እምድጎረ ጉንዱይ መዋዕል:: 'A few days later, when Jesus again entered Capernaum....'

40. Chapter three (F.64vb-67va)

'ወቦአ ካዕበ ምኩራብ ወሀሎ ህየ ብእሲ ዘየብሰት እዴሁ:: 'Another time he went into the synagogue and a man with a shriveled hand was there....'

41. Chapter four (F.67va-69rb)

'ወአኅዘ ካዕበ ይምሀርሙ ለሕዝብ በኅበ ባህር...' 'Again Jesus began to teach by the sea....'

42. Chapter five (F.69rb-71ra)

‘ወበጸሐ ማዕድተ ባሀር ኅበ አድያመ ጌርጌሴኖን...’ ‘They went across the sea to the region of the Gadarenes...’

43. Chapter six (F.71ra-72rb)

‘ወወጸአ እግዚእ ኢየሱስ እምህየ ቦአ ሀገሮ ‘ወተለውዎ አርዳኢሁ ወበሰንበት መሀሮሙ...’ ‘Jesus left there and went into his own country and his disciples followed him. And when the Sabbath day was come, he began to teach....’

44. Chapter seven (F.72rb-74vb)

‘ወእምዝ ተጋብኡ ኅቤሁ ጸሐፍት ወፈሪሳውያን ወጸአሙ እምኢየሩሳሌም...’ ‘The Pharisees and scribes who had come from Jerusalem came together...’

45. Chapter eight (F.74vb-76rb)

‘ወይእተ አሜረ ካዕበ መጽኡ ኅቤሁ ብዙኃን ሰብእ ወአልበሙ ዘይበልዑ...’ ‘During those days another large crowd gathered since they had nothing to eat...’

46. Chapter nine (F.76rb-78va)

‘ወይቤሎሙ አማን እብለኩሙ ሀለው ዝየ እምላይቀውሙ እለ ኢይጥዕምዎ ለምት...’ ‘And he said to them, ‘I tell you the truth, some who are standing here will not taste death...’

47. Chapter ten (F.78va-80va)

‘ወተንሢኦ እምህየ ሓረ ደወለ ይሁዳ...’ ‘Jesus then left that place and went into the region of Judea...’

48. Chapter eleven (F.80va-81vb)

‘ወአልጸቆ ኢየሩሳሌም ኅበ ቤተ ፋጌ በቢታንያ እንተ ገቦ ደብረ ዘይት...’ ‘And when he came to Jerusalem unto Bethpage and Bethany at the Mount of Olives....’

49. Chapter twelve (F.81vb-83vb)

‘ወእኅዘ ይመስል ሎሙ ወይቤሎሙ ብእሲአ ተከለ አጸደ ወይን...’ ‘He then began to speak to them in parables “A man planted a vineyard”...’

50. Chapter thirteen (F.83vb-85rb)

‘ወሰበ ወጽኦ እምኩራብ ይቤሎ ፩ እምአርዳኢሁ ኦ ሊቕ ርኢ ምንተ ይመስል ንድቁ...’ ‘As he was leaving the temple, one of his disciples said to him, “Look, teacher! what massive stones what magnificent buildings”...’

51. Chapter fourteen (F.85rb-88ra)

‘ወእስከ ሠንዶ መዋዕል ፋሲካ በዓለ መጸለት ወኅሠሠ ሊቃነ ካህናት ወጸሐፍት ይትመየንዎ...’ ‘Now the Passover and the feast of unleavened bread were only two days away, and the chief priests and the scribes sought how they might take him...’

52. Chapter fifteen (F.88ra-89va)

‘ወሶበ ጸብሐ ተማከሩ ሊቃነ ካህናት ወጸሐፍት ወረበናት...’ ‘Very early in the morning, the chief priests, with the elders, the scribes, and the whole Sanhedrin reached a decision...’

53. Chapter sixteen (F.89va-f.90va)

‘ወኅለፈት ሰንበት ወተሳየጣ አፈወ ማርያም መግደላዊት ወማርያም እመ ያዕቆብ::’ ‘When the Sabbath was over, Marayam Magdalene, Marayam the mother of James, and Salome bought spices...’

The Gospel of Luke

54. Content: - Gospel of Luke (90va-140vb)

55. Introduction (F.90va-91rb)

‘በስመ እግዚአብሔር ዘይትወሐድ በሕላዌ መለኮት ወይሴለሰ በአካላት...’ ‘In the name of God who conjoins in his existence of divine and becomes three in his body...’

56. Table of contents of Luke (F.91rb-92rb)

‘ዝ መጽሐፍ ዘነጋድራሰ ተአምራት ዘስሙ ኃይለ ሥላሴ ወብእሲቱ ወይዘሮ ትኩነሽ ዘሰማ ወለተ ሐዋርያት ዘተሳየጦ በንዋዩ ወወሀቦ ለደብረ ኅልጎታ እንተ ይእቲ መካነ አጽሙ ለላሊበላ ከመ ይኩኖ መርሐ ለመንግሥተ ሰማያት ወጸሐፊሁ ዘበኅበ ሕዝብ ትሑት ወበኅበ ሰብእ ምኑን ወልደ ጊዮርጊስ ወብእሲቱ ወለተ ማርያም ወስመ ብሔሩ ሰገነይት ስመ አቡሁ ተክለ ማካኤል ወስመ እሙ መስቀል ከብራ እግዚአብሔር ያሠኒ ንብረቶሙ በመንግሥተ ሰማያት እንተ ዘብርሃን ደብተራ አሜን...’

‘This is a book of nāgadras Hailä Šallasse and his wife is Mrs Təkuneshi, her baptism’s name is wälätä hawarəyat and that he bought it at his money and he gave it to the Church of däbrä Goləgotha, the place of the bone of Lalibäla to be guide to the kingdom of the heaven. And the copyist is polite at people, and who he despises at persons his name is wäldä Giyorgis, and his wife’s name is Wälätä Mariam and his country is Sägännäyt, his father’s name is Täklä Michael, and his mother’s name is Mäsqäl kəbra. May God refine their life in the kingdom of God which has a tent of light Amen.

57. Chapter one (F.93ra-95vb)

‘ብሥራተ ኣብ ቅዱስ ትሩፍ ሉቃስ ወንጌላዊ ፩ እምቺ ወጀ ኣርድዕት በረከተ ጸሎቱ ቅድስት ወሀብተ ረድኤቱ የሀሉ ምስላ ገብረ እግዚአብሔር ኃይለ ሥላሴ ለዓለመ ዓለም አሜን። ‘Good news of the holy and profitable in virtue Luke the evangelist, one of the 72 disciples may the blessing of his grace and the gift of his help be upon his servant of God HJaile Səllasse forever and ever Amen.

58. Chapter two (F.95vb-97vb)

‘ወኮነ በውኣቱ መዋዕል ወጽኦ ትዕዛዝ እምነበ ኣውግስጦስ ቄሳር ከመ ይጸሐፍ ኩሉ ዓለም...’ ‘And it came to pass in those days, that there went out a decree from Caesar Augustus, that the entire world should be taxed....’

59. Chapter three (F.97vb-100ra)

‘ወአመ ፲ወ፳ ዓመተ መንግሥቱ ለጢባርዮስ ቄሳር...’ ‘In the fifteenth year of the reign of Tiberius Caesar...’

60. Chapter four (F.100ra-102ra)

‘ወኮነ እግዚእ ኢየሱስ ምሉዕ እመንፈስ ቅዱስ ወተመይጠ እምዮርዳኖስ...’ ‘Jesus, full of the Holy Spirit, returned from the Jordan and was led by the spirit in the desert...’

61. Chapter five (F.102ra-104ra)

‘ወሀለው ኅቤሁ ሰብእ ብዙኃን ያጸምእዎ ቃለ እግዚአብሔር...’ ‘One day as Jesus was standing by the Lake of Gennesaret, the people pressed upon him to hear the word of God...’

62. Chapter six (F.104ra-106rb)

‘ወአንዝ ያንሶሱ እግዚእ ኢየሱስ ማዕከለ ገራውኅ በአለተ ሰንበት ወመሐው ኣርዳኢሁ ሰዊተ...’ ‘One Sabbath Jesus was going through the grain fields, and his disciples began to pick some heads of grain...’

63. Chapter seven (F.106rb-108va)

‘ወሶበ ፈጸመ እግዚእ ኢየሱስ ነገራቶሙ ለሕዝብ ቦኣ ቅፍርናሆም...’ ‘When Jesus had finished saying all this in the hearing of the people, he entered Capernaum...’

64. Chapter eight (F.108va-111rb)

‘ወእምዝ በሳኒታ ኣንሶዕወ እግዚእ ኢየሱስ ውስተ ኩሉ ኣሕጉር...’ ‘After this, Jesus traveled about from one town and village to another...’

65. Chapter nine (F.111rb-114ra)

‘ወጸውአሙ እግዚእ ኢየሱስ ለ፲፱ ወርቆት ሐዋርያት ወወሀበሙ ኃይል ወሥልጣነ...’ ‘When Jesus had called the twelve together he gave them power and authority...’

66. Chapter ten (F.114ra-116ra)

‘ወእምዝ ኅረየ እግዚእ ኢየሱስ ካልፀነ ሰብአ...’ ‘After this the Lord appointed other seventy...’

67. Chapter eleven (F.116ra-118va)

‘ወእንዘ ይጻሊ በውስተ አተቲ መካን ወፈጺሞ ጸሎተ ይቤሎ ፩ እምአርዳኢሁ እግዚእ መሀረነ...’ ‘One day Jesus was praying in a certain place’. When he finished, one of his disciples said to him “Lord teach us to pray...’

68. Chapter twelve (F.118va-121ra)

‘ወሶበ ተጋብኡ ኅቤሁ አእላፍ ሰብአ ብዙኃን እስከ ተካየዱ በበይናቲሆሙ...’ ‘Meanwhile, when a crowd of many thousands had gathered...’

69. Chapter thirteen (F.121ra-122vb)

‘ወበውአቱ መዋዕል መጽኡ ኅቤሁ ሰብአ ወዜነውዎ በእንተ ገሊላውያን...’ ‘Now there were some present at that time who told Jesus about the Galileans...’

70. Chapter fourteen (F.122vb-124rb)

‘ወኮነ ሶበ ቦአ ቤተ ፩ ብእሲ መልአኮሙ ለፈሪሳውያን ከመ ይምሳህ በኅቤሁ...’ ‘When Jesus went to eat in the house of a prominent Pharisee...’

71. Chapter fifteen (F.124rb-125va)

‘ወቀርቡ ኅቤሁ ኃጥአን ወመጽብሐን ይስምዕዎ...’ ‘Then the publicans and sinners drew near unto him to hear him...’

72. Chapter sixteen (F.125va-127rb)

‘ወይቤሎሙ እግዚእ ኢየሱስ ለአርዳኢሁ በምሳሌ በ አተዱ ባዕል ብእሲ ዘቦቱ መጋቢ...’ ‘Jesus told his disciples in parables ‘there was a rich man’...’

73. Chapter seventeen (F.127rb-128va)

ወይቤሎሙ እግዚእ ኢየሱስ ለአርዳኢሁ ናሁ ይመጽእ መንሱት አሌ ሎቱ ለውአቱ ብእሲ ዘያመጽአ ለመንሱት:: ‘Jesus said to his disciples “Things that cause people to sin are bound to come”...’

74. Chapter eighteen (F.128va-130rb)

‘ወመሰለ ሎሙ እግዚእ ኢየሱስ ካዕበ ከመ ይጻልዩ በኩሉ ጊዜ...’ ‘Then Jesus told his disciples a parable to show them that they should always pray...’

75. Chapter nineteen (F.130rb-132rb)

‘ወበዊእ እግዚእ ኢየሱስ ኢያሪሆ አንሶሰወ ወናሁ ረከበ ብእሴ ዘስሙ ዘኬዎሱ...’ ‘And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus...’

76. Chapter twenty (F.132rb-133ra)

‘ወእምዝ ኣሐተ ኣለተ እንዘ ይማህሮሙ ለኣሕዛብ በምኩራባቲሆሙ...’ ‘One day as he was teaching the people in the temple...’

77. Chapter twenty one (F.133ra-134va)

‘ወርእዩ እግዚእ ኢየሱስ ኣብዕልተ እለ ያበውኡ ሙብኣሆሙ...’ ‘As he looked up, Jesus saw the rich putting their gifts into the temple...’

78. Chapter twenty two (F.134va-137ra)

‘ወቀርቦ በዓለ መጻለት ዘስሙ ፋሲካ...’ ‘Now the feast of unleavened bread, called the Passover, was approaching...’

79. Chapter twenty three (F.137ra-139ra)

‘ወተንገሥኡ ኩሎሙ በምልዎሙ ወወሰድዎ ኅብ ጲላጦሱ...’ ‘Then the whole assembly rose and led him off to Pilate...’

80. Chapter twenty four (F.139ra-140vb)

‘ወበእሑድ ሰንበት ኣሌለዩ ገይሠ ወሓራ ኅብ መቃብር ወወሰዳ ውኣተ ኣፈዋተ ዘአስተዳለዋ...’ ‘On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb...’

‘ተፈጸመ ጽሕፈተ ብሥራቱ ለሉቃስ ጠቢብ እንተ ጸሐፎ በዮናኒ በሀገረ መኬዶንያ...’ ‘The good news of Gospel written by Luke the wise which was written in the Land of Macedonia at Yunnan is achieved...’

The Gospel of St. John

81. Content: - Gospel of John (F.141ra-179ra)

82. Introduction (F.141ra-141va)

‘በስመ እግዚአብሔር ዘይትወሐድ በመለኮት ወይሄለስ በካላት...’ ‘In the name of God who is fusing in his divine and becoming three in his body...’

83. Table of contents of John (F.141vb-142ra)

84. Chapter one (F.142ra-144ra)

‘ብሥራተ ኣብ ቅዱስ ትሩፊ ረድእ ተናጋሪ በመለኮት ዮሐንስ ወልደ ዘብዴዎስ ፍቁረ እግዚእ ቀዳሚሁ ቃል ውእቱ ወውእቱ ቃል ኅበ እግዚአብሔር...’ ‘Gospel of the profitable in apostleship, father, who speaks in divine, John the son of Zebedee, beloved of our Lord Jesus Christ’ In the beginning there was the word and the word was with God....’

85. Chapter two (F.144ra-145ra)

‘ወእመ ሣልስት እለት ከብካብ ኮነ ቢቃና ዘገለሉ...’ ‘On the third day a wedding took place at Cana in Galilee...’

86. Chapter three (F.145ra-146va)

‘ወሀሎ ኣሐዱ ብእሲ እምፈሪሳውያን ዘስሙ ኒቆዲሞስ መልአኩሙ ለአይሁድ...’ ‘Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews....’

87. Chapter four (F.146va-148vb)

‘ወአእሚሮ እግዚእ ኢየሱስ ከመ ሰምዑ ፈሪሳውያን ከመ በዝኑ ኣርዳኢሁ ለእግዚእ ኢየሱስ...’ ‘The Pharisees heard that Jesus was gaining and baptizing more disciples than John...’

88. Chapter five (F.148vb-150va)

‘ወእምድኅረዝ ኮነ በዓሎሙ ለአይሁድ ዐርገ እግዚእ ኢየሱስ...’ ‘Some time later, Jesus went up to Jerusalem for a feast of the Jews...’

89. Chapter six (F.150va-153va)

‘ወእምኅረዝ ሓረ እግዚእ ኢየሱስ ማዕድተ ባሕረ ገለሉ...’ ‘Sometime after this, Jesus crossed to the far shore of the sea of Galilee...’

90. Chapter seven (F.153va-155va)

‘ወእምድኅረዝ ኣንሶሰወ እግዚእ ኢየሱስ ውስተ ገለሉ...’ ‘After this, Jesus went around in Galilee...’

91. Chapter eight (155va -158ra)

‘ወእግዚእ ኢየሱስኒ ሓረ ደብረ ዘይት...’ ‘But Jesus went to the Mount of Olives...’

92. Chapter nine (F.158ra-159va)

‘ወእንዘ የጎልፍ እምሆየ ርእየ ብእሴ ዘዕውሩ ተወልደ...’ ‘And as he passed by, he saw a man blind from birth...’

93. Chapter ten (F.159va-161rb)

‘እማን እማን እብለከሙ...’ ‘I tell you the truth...’

94. Chapter eleven (F.161rb-163vb)

‘ወሀሎ ፩ ብእሴ ዘይደዊ ዘሰሙ አልአዛር...’ ‘Now a man named Lazarus was sick. He was from Bethany...’

95. Chapter twelve (F.163vb-165vb)

‘ወእምዝ ሓረ እግዚእ ኢየሱስ እምቅድመ ሰዱስ መዋዕል ዘፋሲካ ወበጽሐ ቢታንያ...’ ‘Six days before the Passover, Jesus arrived at Bethany where Lazarus lived...’

96. Chapter thirteen (F.165vb-167va)

‘ወእምቅድመ በዓለ ፋሲካ ኮነ የእምር እግዚእ ኢየሱስ ከመ በጽሐ ጊዜሁ...’ ‘It was just before the Passover feast, Jesus knew that the time had come...’

97. Chapter fourteen (F.167va-168vb)

‘ኢይደንግጽከሙ ልብከሙ...’ ‘Do not let your hearts be troubled...’

98. Chapter fifteen (F.168vb-170ra)

‘እነ ውእቱ ኃረገ ወይን ዘጽድቅ...’ ‘I am the true vine’

99. Chapter sixteen (F.170ra-171rb)

‘ወዘንተ ነገርከከሙ ከመ ኢትትአቀፉ...’ ‘All this I have told you so that you should not be offended...’

100. Chapter seventeen (F.171rb-172va)

‘ወዘንተ ነገረ ተናጊሮ እግዚእ ኢየሱስ አንሥአ አዕይንቲሁ ውስተ ሰማይ...’ ‘After Jesus said this, he looked toward heaven...’

101. Chapter eighteen (F.172va-174rb)

‘ወዘንተ ብሂሎ ወጽአ እግዚእ ኢየሱስ ምስለ አርዳኢሁ ማዕደተ ቁድሮሱ...’ ‘When Jesus the Lord had spoken

these words, he went forth with his disciples over the brook Cedron Valley...

102. Chapter nineteen (F.174rb-176ra)

‘ወሶቤሃ ነሥአ ጲሊጦስ ለእግዚእ ኢየሱስ ወቀሠ።...’ ‘Then Pilate took Jesus and had flogged him...’

103. Chapter twenty (F.176ra-177va)

‘ወበእሑድ ሰንበት መጽአት ማርያም መግደላዊት በጽባሕ ኅበ መቃብር...’ ‘Early on the first day of the week, while it was still dark, Marጳyam Magdalene went to the tomb...’

104. Chapter twenty one (F.177va-178vb)

‘ወእምዝ ካዕበ አስተርአዮሙ እግዚእ ኢየሱስ ለአርዳኢሁ በብሔረ ጥብርያዶስ...’ ‘Afterward Jesus appeared again to his disciples by the sea of Tiberius...’

Colophon:

‘ዝ መጽሐፍ ተጽሕፈ በሀገረ ወርወር እንተ ይእቲ ደብረ ሮሃ መካነ አጽሙ ለንጉሠ ነገሥት በ፶፫ ወ፳፫ ዓመተ ዓለም በ፲፫ ወ፱፫ ወ፳ ወ፩ ዓመተ ምሕረት በዘመነ ሉቃስ ወተፈጸመ በወርቃ ታህሣሥ ዘውእቱ አመ ሠነይ በሣልሳይ ዓመተ መንግሥታ ለንግሥተ ንግሥታት ዘውዲቱ ወለቱ ለምኒልክ ንጉሠ ነገሥት’

(This book was copied and finished in Wärwär that is today called the mountain of Roha, the resting place of the bone of the king of kings in the era of Luke in 1969, at the month of December on Monday at the third year of the reign of Zewäditu, queen of queens, and the daughter of Menelik, king of kings)

Remark:

- Church code number is ET-AM-LL-005-IV-14.
- The handwriting is very admirable and the copyist is a pedant to Gə’əz words and letters.
- The introduction part has 3 columns and the other also column 2.
- Each Gospel has introduction part, table of content and the main parts.
- There in the beginning of ff.7vc-12vb and in the end of ff.179ra-181vb, are found different land testaments which were written by purple pen and different signatures and stamps of the former Abbots of the Church. But the stamps are unread except one Abbot the so called ‘mämhər/teacher/ Wäldä Michael’. And the stamp said that ‘mämhər Wäldä Michael Liqä-kahənat zä-Wärwär’
- The chapters are not divided correctly and most of the chapters are not written at red ink and there is no chapter number.

MS.2 'ዜና ሥላሴ'/Zena Śəllasse/The story of the Trinity/

A short Content Analysis of Zena Śəllasse

Zena Śəllasse introduces about the nature of the Holy Trinity, the creature of the world, the falls of Devin, Adam and Eve, and the miracles of Holy Trinity. It has religious, educational, and historical contents. This MS which is found in Betä Goləgotha Church was copied in Gə'əz.

Physical analysis: material, parchment; language, Gə'əz; size, 27x21cm; ff, 88; quire, 11; column, 2; lines, 25 ink, red and black; 26; cover, wooden board; and the date provably between 19th to 20th.C.²³

For similar MSS see, William F. Macomber vol.I,III,EMML.pr.No.150,920,1052;and Getatččäw Hāile Vol.V, X.EMML.pr.No.1445, 4601,4212.

Content: (F.1ra-88va-The story of the Trinity)

- This MS is divided into 12 Months and it starts in March and ends in February as it is categorized below.

Incipit: 'በሰመ ኣብ ወወልድ ወመንፈስ ቅዱስ ኣሐዱ ኣምላክ ሰቡሕ ወውዱስ ንጽሕፍ ዜና ነገሮም ለቅድስት ሥላሴ...'
'In the name of the Father, the Son, and the Holy Spirit, one God, who completely is being praised we write the history of the situation of Holy Trinity...' (1ra-3ra)

1. (F.3ra-3ra) 'Introduction'

- ✓ (F.1ra-3ra) 'The falling of the Angels'
- ✓ (F.3-8) 'The falling of Adam'
- ✓ (F.8ra-9ra) Advice 'በሰመ ኣብ ወወልድ ወመንፈስ ቅዱስ ኣሐዱ ኣምላክ ናሁ ወጠንኩ ድርሳነ ኣብ ወወልድ ወመንፈስ ቅዱስ...' 'In the name of the Father, the Son, and the holy Spirit, I behold, started the homily of the Father, the Son, and the Holy Spirit...'

2 The divisions of the MSS in to twelve Months

- (F.3ra-f.8va) March (zä-Mägabit)
- (F.8va-f.9ra) April (zä-Miyazia)

²³ Uhlig, S., & Bausi, A. 2010: 104

- (F.9ra-f.10ra) May (zä-Gənbot)
- (F.10ra-11rb) June (zä-Säne)
- (F.11rb-17vb) July (zä-Ḥamle)
- (F.17vb-18vb) August (zä-Näḥase)
- (F.18vb-19rb) September (zä-Mäskäräm)
- (F.19rb-23va) October (zä-Ṭəqəmt)
- (F.23va-24rb) November (zä-Ḥədar)
- (F.24rb-25ra) December (zä-Taḥśās)
- (F.25ra-25va) January (zä-Ṭərr)
- (F.25va-f.41ra) February (zä-Yäkatit)

3. Miracles by holy Trinity (F.41ra-F.82vb)

(F.41ra) ‘ተአምሪሆሙ ለአብ ወወልድ ወመንፈስ ቅዱስ ሣህሎሙ ወምሕረቶሙ የህሉ ምስለ ገብሮሙ አቡነ ገብረ ማርያም ለዓለም ዓለም አሜን። ‘Miracles of the Father, the Son and the Holy Spirit, their mercy and forgiveness be with their servant, our father, Gäbrä Marəyam, forever and ever Amen’

4. (41ra-42va) ‘በእንተ አሐዱ መኮንን’ ‘About a governor’
5. (F.41va-42ra) ‘በእንተ አሐዱ መፍቀሬ ዝሙት’ ‘About a man who loves adultery’
6. (42va-f.43ra) ‘በእንተ አሐዱ ብእሲ ኔር’ ‘About a kind man’
7. (f.43va-f.45rb) ‘በእንተ አሐዳ ብእሲት በሀገረ ስማኤል’ ‘About a woman in the country of Ismael’
8. (F.45ra-46va) ‘በእንተ አሐዱ ብእሲ ባዕል’ ‘About a rich person’
9. (F.48va-49vb) ‘በእንተ አሐዱ ንጉሥ’ ‘About a king’
10. (F.49vb-50va) ‘በእንተ አሐዱ ቀሲስ’ ‘About a qäsis’ (presbyter)
11. (F.50va-51va) ‘በእንተ አሐዱ ካህን’ ‘About a’ (kahən) priest’

12. (F.51va-52ra) ‘በእንተ አተፎ ብእሲት በሀገረ ዝብራትያ’ ‘About a woman in a country of Zəbratəya’
13. (53ra-54vb) ‘በእንተ አተዱ መኮንን’ ‘About a ruler’
14. (F.55va-57ra) ‘በእንተ አተዱ ብእሲ በሀገረ ፋርስ’ ‘About a man in a country of Persia’
15. (F.57ra-57rb) ‘በእንተ ብዙኃን ሐራ’ ‘About the several soldiers’
16. (F.57rb-58rb) ‘በእንተ አተዱ ብእሲ ጻድቅ በሀገረ ሜድ’ ‘About a righteous man in a country of Med’
17. (F.58rb-59vb) ‘በእንተ አተዱ ብእሲ ዘይዜከር ሥላሴ በሀገረ ኤልማታ’ ‘about a man who had memorized the holy Trinity in a country of Elmata’
18. (59vb-60rb) ‘በእንተ አተፎ ብእሲት መካን’ ‘About a barren woman’
19. (F.60rb-60vb) ‘በእንተ አተዱ ካህን’ ‘About a kahən’/priest/
20. (F.6vb-61rb) ‘በእንተ አተዱ ቀሲስ’ ‘About a qäsis’ (presbyter)
21. (F.61rb-62ra) ‘በእንተ ብዙኃን ነጋድያን’ ‘About several merchandises’
22. (F.62ra-62va) ‘በእንተ አተዱ ብእሲ ዕውር’ ‘About a blind man’
23. (F.62va-63va) ‘በእንተ አተዱ ብእሲ ነዳይ’ ‘About a poor man’
24. (F.63va-65ra) ‘በእንተ አተዱ ብእሲ ሕሙም’ ‘About a sick man’
25. (F.65ra-66rb) ‘በእንተ አተዱ ብእሲ ሕሙም በደሴተ ቁልዝም’ ‘About a sick man in island of Qułzəm’
26. (F.66rb-66va) ‘በእንተ አተዱ ወሬዛ’ ‘About a youth’
27. (F.66va-67ra) ‘በእንተ ትዕግሥት’ ‘About longsuffering’
28. (F.68ra-68rb) በእንተ አተዱ ብእሲ ባዕለ ፀጋ’ ‘About a rich man’
29. (F.68vb) ‘በእንተ አተዱ ሰራቂ’ ‘About a thief’
30. 68vb-69vb) ‘በእንተ አተፎ ብእሲት ዘማዊት’ ‘About a woman who committed adultery’
31. (F.69vb-70va) ‘በእንተ አተፎ ብእሲት ኄርት’ ‘About a kind woman’
32. (F.70va-71va) ‘በእንተ አተዱ ብእሲ በሀገረ ፋርስ’ ‘About a man in the country of Persia’

33. (F.71va-72ra) ‘በእንተ አላቲ ብእሲት በሀገር ኪልቅያ’ ‘About a woman in a country of Cilicia’
34. (F.72ra-73va) ‘በእንተ አላቲ ደቂቅ’ ‘About a baby’
35. (F.73va-74ra) ‘በእንተ አላቲ ብእሲ በሀገር እንደገባጦን’ ‘About a man in a country of Endägäbaṭon’
36. (F.74rb-74vb) ‘በእንተ አላቲ ብእሲ በሀገር ድንጋፌ’ ‘About a man in a country of Dəngafē’
37. (F.74va-777ra) ‘በእንተ አላቲ ብእሲት በሀገር ጋይ’ ‘About a woman in a Country of Gay’
38. (F.77ra-77vb) ‘በእንተ አላቲ ኤጲስ ቆጶስ’ ‘About an Episcopos’
39. (F.77vb-78rb) ‘በእንተ አላቲ ብእሲት በሀገር ኤልማታ’ ‘About a woman in a country of Elmata’
40. (F.78rb-78vb) ‘በእንተ አላቲ ብእሲት ድንግል’ ‘About a virgin woman’
41. (F.78vb-79va) ‘በእንተ አብርሃም’ ‘About Abraham’
42. (F.79va-80ra) ‘በእንተ አላቲ ብእሲት ዘትጼሊ ወትረ’ ‘About a woman who had ever prayed’
43. (F.80ra-81ra) ‘በእንተ አላቲ ንጉሥ’ ‘About a king’
44. (F.81ra-rb) ‘በእንተ አላቲ ብእሲ በሀገር ጽዮን’ ‘About a man in a Country of Zion’
45. (F.81rb-82va) ‘በእንተ ሕዝቅያስ ንጉሥ’ ‘About Hezekiah, the king’
46. (F.82va-83ra) ‘በእንተ አላቲ ብእሲ ዲድቅ’ ‘About a righteous man’
47. (F.83ra-83rb) ‘በእንተ አላቲ ብእሲት ርኅርዶት’ ‘About a kind woman’
48. (F.83rb-83vb) ‘በእንተ አላቲ ካህን’ ‘About a presbyter’ (qäsis)
- 49.(F.83vb-84rb) ‘በእንተ አላቲ ብእሲት አብ ዘተናገራ’ ‘About a woman who the Father had spoken her’
50. (F.84rb-84va) ‘በእንተ በዊኦቶሙ ለአብ ወወልድ ወመንፈስ ቅዱስ ውስተ ጽርሐ መንግሥተ ሰማያት’ ‘About entering of the Father, the Son, and the holy Spirit into the hall of the heaven’ /ጳጥሐ’Ariam/
51. (F.84va-84vb) ‘በእንተ በኦቶሙ ውስተ ሀገር ጸቃውዕ’ ‘about their entering in to the country of ጸቃውዕ’
52. (F.84vb-85rb) ‘በእንተ በኦቶሙ ውስተ መንግሥተ ሰማያት’ ‘about their entering into the kingdom of heaven’ /’Ariam/

53. (F.85rb-88vb) 'በእንተ በአቶሙ ውስተ መንግሥተ ሰማያት' 'about their entering into the kingdom of heaven' /'Ariam/

Des.: 'ሣህሎሙ ወምሕረቶሙ የሀሉ ምስለ ነፍስ አቡነ ገብረ ማርያም ወነፍስ እሙ ወለተ ዐቢየ እግዚእ ወነፍስ አታቲሁ አስካለ ማርያም፣ ወለተ ሚካኤል፣ ወወለተ ጻድቃን ወነፍስ እኑሁ ወልደ ማርያም ለዓለም ወለዓለም ዓለም አሜን ወአሜን ::Their perfect mercy be with the soul of our father, Gäbrä Marəyam and the soul of his mother, Wälätä-'Abiyä-'əgzi' and with the souls of his sisters, 'Askalä Marəyam, Wälätä Michael, and Wälätä Şadqan, and with the soul of his brother, Wäldä Marəyam forever and ever, Amen and Amen.

Remark:

- The Church code number is AM-LL-IV-66.
- The MS has a good calligraphy /handwriting/.
- The calligraphy is very bulky.
- Its binding is going to undo.
- From f.85ra-f.87va is insertion in black ink about the failure of Eve, Adam's wife.
- The first 2 sequence folios and f.84 are empty.
- In f.88ra, there is a word of bequest with purple pen handwriting and stamp about farming.

MS.3 ‘ዳዊት’ /Mäzmurä-Dawit /Psalms/

A short content analysis of psalms

Psalter is the main prayer book in Ethiopian Orthodox Täwähädo Church and it uses for prayer, hymn, liturgy, religious educations, glory to God, funeral services and etc. psalter is one of the 46 of Old Testaments according to the count of EOTC .This MS of psalter which is found in Betä Goləgotha Church was copied in Gə’əz

Physical analysis: material, parchment; language, Gə’əz; size, 16x11.5cm; ff, 182; quire, 15; column, 1; lines, 19; ink, red and black; cover, wooden board with semi leather; and the date, provably between mid 16th to Mid 17th C²⁴

.For similar MSS see, William F.Macomber vol.I, II, EML pr.No.47, 66, 75, 81,94-96, 99, 104,107,114,130,157,159,161,164,169,176,177,183,218,219,221,222,234,238,253,269,298, Vol.II ,310,312-313,315-316,320,324-326,334,336,337,340,342,344,337,348,352,354,393,396,420, 436, 493, 507, 553, 590, 592, Getatččäw Hjaile and William F.Macomber.Vol.VI, EML Pr.No.2038, 2047, 2046, 2064, 2072, 2083, 2097, 2404, 2414-2415, 2418, 2421 Getččäw Hjaile Vol.Vpr.No.1762, 1958.

Content: (F.1ra-182vb-psalms)

- According to the Ethiopian Orthodox Täwähädo Church tradition, psalter is divided in to seven days of the week and this catalogue also follows that method.

1. Monday (Zä-Šänuy) psalm 01-30 (F.1ra-F.24ra)

Incipit: ‘ፍካሬ ዘጸድቃን ወዘኃጥአን መዝሙር ዘዳዊት ሃሌ ሉያ ብፁዕ ብእሲ ዘኢተረ በምክረ ረሲዓን ወዘኢቆመ ውስተ መንበረ መስተሳልቃን...’ ‘The version of the righteous and sinners blessed are the man that walks not in the counsel of the ungodly, nor stands in the way of sinners...’

- (f22va: psalm-30) ‘ኪያከ ተወከልኩ እግዚአ ወኢይትኃፈር ለዓለም...’ ‘In you, O Lord I do put my trust; let me never be ashamed...’

2. Tuesday (Zä-Šälus) psalm 31-60 (F.24va-51ra)

²⁴ Uhlig, S., & Bausi, A. 2010: 104

- (f.24va) psalm 31 ‘ብፁዓን እለ ተሐድገ ሎሙ ኃጢአቶሙ...’ ‘Blessed is whose transgression is forgiven...’
- (F.50va) psalm 60 ‘ስምዳኔ አምላኪየ ስእለትየ...’ ‘Hear my cry God...’

3. Wednesday (zä-Räbu‘) psalm 61-80 (F.52ra-72ra)

- (F.52ra) psalm 61 ‘አኮኑ ለእግዚአብሔር ትገኔ ነፍሰየ...’ ‘Truly my soul waits upon God...’
- (F.72ra) psalm 80 ‘ተፈሥሐኑ በእግዚአብሔር ዘረድኣኒ...’ ‘Sing aloud unto God our strength...’

4. Thursday (zä-፲Hamus) psalm 81-110 (F.73ra-101va)

- (F.73ra) Psalm 81 እግዚአብሔር ቆመ ውስተ ማኅበረ አማልኮት...’ ‘God stands in the congregation of the mighty...’
- (F.101va) ‘እገኔ ለከ እግዚአ በኩሉ ልብየ...’ praise you the Lord with my whole heart...’

5. Friday (zä-‘Arb) Psalm:-111-130(F.103-120va)

- (F.103) psalm 111 ‘ብፁዕ ብእሲ ዘይፈርሐ ለእግዚአብሔር...’ ‘Blessed is the man who fears the Lord...’
- (F.120va) psalm 130 ‘እግዚአ ኢይትኤበየኔ ልብየ...’ ‘my heart is not proud, O Lord; my eyes are not haughty...’

6. Saterdag (zä-Qädamit) psalm 131-150(F.121ra-135ra)

- (F. 121) psalm 131 ‘ተዘከሮ እግዚአ ለዳዊት ወለኩሉ የዋሃቱ...’ ‘Lord remembers David and all his afflictions...’
- (135ra) psalm 150 ‘ሰብሕዎ ለእግዚአብሔር በቅዱሳኑ ሰብሕዎ በጽንዕ ኃይሉ...’ ‘Praises God in his sanctuary; praise him in the firmament of his power...’

7. (F.135ra-F.135va)

- (F.135ra) ‘ንዑስ እኔ እምአኃውየ ወወሬዛ በቤተ አቡየ...’ ‘I am a little among my brothers, I am a youngest among the house of my father...’
- (F.135va) ‘ወአሰሰልኩ ፅዕለተ እምደቂቀ እስራኤል...’ ‘I have removed the disgrace from my people...’

8. Sunday (zä-Ehud) (mäḥaləyā nābiyat) songs of prophets (F.135ra-F.149ra)

9. (F.149va-158va) song of songs/mäḥaləyā mäḥaləy zä-Solomon/

10. (F.159ra-187vb) Wədasə Marəyam and gate of light in three columns

- ✓ (F.159ra-160va) Monday (zä-Šānuy)
- ✓ (F.160va-163ra) Tuesday (zä-Šālus)
- ✓ (F.163ra-166ra) Wednesday (zä-Rābuʿ)
- ✓ (F.166ra-169ra) Thursday (zä-Ḥamus)
- ✓ (F.169ra-171va) Friday (zä-ʿArb)
- ✓ (F.171ra-173va) Saturday (zä-Qādamiṭ Sānbät)
- ✓ (F.173va-174va) Sunday (zä-Sānbätä-Christian)

11. (F.172ra-177vb)-Gate of light (ʿAnqāšā bərhan)

Remark:

- Church code number is AM-LL-IV-04.
- The oldest Church code number is Ω/σλ.06.
- The handwriting is very compressed slim.
- The handwriting has dimmed specially from f.1ra-f.8ra and all the red ink is unreadable.
- Two folios in the beginning, and two folios in the end, are empty.

MS.4 'አስልጥ-ጳውሎስ' / 'Asləṭ Paulos/Pau/

A short content analysis of 'Asləṭ Poulos/ Paul/

It is used for daily readings (passages) during the service of Horologium of night and day hours that were collected from New and Old Testaments. Most of its reading was taken from the epistles of Paul. As we understand its name, 'Asləṭ' means 'be fast'. Therefore, it is used to simplify the spiritual services. This MS which is found in Betä Goləgotha Church was copied in Gə'əz.

Physical analysis: material, parchment; language, Gə'əz; size, 19x14cm; ff, 26; quires, 5; column, 1; lines, 16; ink, black and red; cover, wooden board; and the date provably between mid 17th to 2nd half of the 18th C.²⁵

Content: (Ff. 1va-25ra-'Asləṭ Paulos)

1. **Incipit:** 'አሴብሕ ጸጋኪ ኦ ምልዕተ ጸጋ ወአትጋይይ ለኪ ኦ ምልዕተ ወዳሴ...' 'Oh highly favoured, I praise your grace, oh praiseful and I beseech for you...' (F. 1va-2vb)
2. (F. 3ra) ደ.ዲ 'ጳውሎስ ዘተሰሎንቄ... ወዘንተ ነገረ ንነግረከሙ ቢቃለ እግዚአብሔር ንሕነ እለ ሕያዋን እምጽአተ እግዚእነ ኢንበጽሐሙ ለምውታን...' (A deacon shall say) 'Paul of Thessalonians... according to the Lord's own word, we tell you those we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep...'
3. (f.3ra-4rb) ደ.ዲ ንፍቅ 'ወከማሁ አንትሙኒ ወራዙት ተኮነኑ ለእለ ይልሀቁከሙ...' (A second deacon shall say) 'The epistle of John 'likewise, younger, submit yourselves unto the elder...'
4. (F.5ra Acts) ደ.ካ ንፍቅ 'ወጊዜ መንፈቀ ሌሊት ጸለዩ ጳውሎስ ወሲላስ ወሰብሕዎ ለእግዚአብሔር ወተጎድዓ መዋቅሀቲሆሙ...' (A second priest shall say) '...and at midnight Paul and Silas prayed, and sang praises unto God and immediately all the doors were opened...'
5. (f. 6ra) ደ.ካ 'ወንጌል ዘማቴዎስ: አሜሃ ትመስል መንግሥተ ሰማያት አስርነ ደናግለ ጠባባተ እለ ነሥኣ መንትቂሆን...' (A priest shall say) Gospel of Matthew: 'then shall the kingdom of heaven be likened unto ten virgins who took their lamps...'
6. (f. 7ra) ምንባብ ዘእሁድ: ደ.ዲ 'ኦሪት ዘሌዋውያን ወነበቦ እግዚአብሔር ለሙሴ ወይቤሎ ንግሮሙ ለቤተ እስራኤል አክብሩ በዓላቲሁ ለእግዚአብሔር...'

Reading for Sunday: A deacon shall say 'Octateuch of Leviticus

²⁵ Uhlig, S., & Bausi, A. 2010: 104

‘And the Lord talked unto Moses, saying, speak unto the children of Israel, and say unto them, those are my appointed feasts, the appointed feasts of the Lord, which you are to proclaim as sacred assemblies...’

7. (f. 8vb) ይ.ዲ ንፍቅ ህየንተ ሐዋርያ: ‘ዘኤርምያስ ነቢይ በረከተ አምላኩ ትኩን ምስለ ገብሩ ዘወልደ ማርያም ለዓለመ ዓለም አሜን...’ (A second deacon shall say): ‘Instead of an apostle: of Jeremiah the prophet, the blessing of his God be with his servant zä-Wäldä Marəyam forever and ever amen...’

8. (.f. 9ra) ይ.ካ ንፍቅ ግ.ሐ ‘ወቦአ ጳውሎስ በከመ ያለምድ ወነበረ ይትዋቀሱ...’ (The second priest shall say): Acts: ‘And Paul, as his manner was, gone in unto them, and three Sabbath days reasoned with them out of the scriptures...’

9. (f. 9va) ይ.ካ ወንጌል ዘዮሐንስ: ‘ወእምዝ ኮነ በበዓሎሙ ለአይሁድ ዐርገ ኢየሱስ ኢየሩሳሌም...’ A priest shall say Gospel of John: ‘After this, there was a feast of the Jews, and Jesus went to Jerusalem...’

10. (f. 11vb) ምንባብ ዘእሁድ: ይ.ዲ ‘ንጹሕ ወጽኖይ ወንጡፍ ወሥሙር በኃይለ እግዚአብሔር መልእክተ ጳውሎስ ኅዝ ሰብአ ቆርንቶስ...’ ‘Reading for Sunday’ A first Deacon shall say ‘clean, pure and spread beloved through the power of God, epistle of Paul unto the Corinthians...’

11. (F.11vb-14va) ምንባብ ዘኢሁድ: ‘reading for Sunday’

12. (f. 17ra) ‘ጸሎት በአሐዱ ሰዓተ ሌሊት’ ‘prayer for the one hour of the night’

13. (f.18vb) ‘ጸሎት በ5ቱ ሰዓተ ሌሊት’ ‘prayer for the five hour of the night’

14. (f. 19va) ‘ጸሎት በ6ቱ ሰዓተ ሌሊት’ ‘prayer for the six hour of the night’

15. (f. 20ra) ‘ዘኢሳይያስ ነቢይ’ ‘of Isaiah the prophet...’

16. (f. 21ra) ‘ዘኤርምያስ ነቢይ በረከተ አምላኩ የሁሉ ምስሌን...’ ‘of Jeremiah the prophet, the blessing of his God be with us...’

17. (f. 23vb-25ra) ‘The ፯ቱ ሰዓተ ሌሊት ኦሪት ዘጸአት ወኮነ እምድኅረ ፬፻ ወ፴ ዓመት...’ ‘The seven hours of the night, Octateuch of Exodus: ‘At the end of the four hundred and thirty years it became...’

Colophone: ‘ዘወሀቦ ለደብረ ኅልጎታ ይኩኖ መድኃኒተ ሥጋሁ ወነፍሱ ለገብሩ ወልደ ትንሣኤ ለዓለመ ዓለም አሜን...’

በእንተ ቅድሳት [Sic] it is given to Däbrä Goləgotha to be a remedy for the soul and body of his servant, Wäldä Tənsä’e, forever and ever Amen. About sanctification [Sic]

Remark:

- Church code is AM-LL-IV-65.
- The oldest Church code is '᠒/ᠰᠢ 31'
- The calligraphy is Guəlh.
- In the end of the manuscript, there in the end of the MS were attached a folder of short size folios which held 6 folios whose title saying 'Sunday's reading'.
- The reverse side of folio 26 is empty.

MS.5 ‘ጸሎተ ዕጣን’/Sälotä ‘ətan/Prayer of incense/

A short content analysis of Sälotä ‘ətan

Şälotä ‘ətan is a collection of Holy Bible and different religious MSS such as psalter, hymns, prayers, liturgies, different compositions of Church scholars and etc. It is used to worshiping God and it also uses to prayer at every morning upon the ark of God according to Ethiopian Orthodox Täwähädo Church. It is performed by priests including bishops and Patriarc. This MS which is found in Betä-Golgotha was copied in Gə’əz language.

Physical analysis: material, parchment; language, Gə’əz; size, 19x15cm; ff,52;quire, 6; column, 2; lines, 16; ink, red and black; cover, wooden board with leather and the date was 19th C.

For similar MSS see, William F. Macomber. Vol. I, II, EMMML. Pr. No. 448, 532, 556, 575, 627, 661, 704, 824, 847; Getatččäw Hjäile and William F. Macomber Vol. IV, V. EMMML. pr. No. 1327, 1329, 1349, 1629, 1865; Getatččäw Hjäile. Vol. VII, EMMML. pr. No. 3461, 3492

Content: (Ff. 1ra-52va)-prayer of Incense)

Incipit: (f. 1ra) ‘በሰመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ ጸሎተ መጽሐፈ እጣን ዘያነብ ቀሲስ ጊዜ ቦላ ቤተመቅደስ...’ ‘In the name of the father, the Son, and the Holy Spirit one God Amen. A prayer of Incense that the priest reads...’

1. Introduction: (F1ra-6vb)/Asrəqot/ ‘proclamation of the day, the night, the moon, and the sun’
2. (f. 6vb-7ra) ጸሎተ ሠለስቱ ደቂቅ... /Şälotä şälästu däqiq/ ‘the prayer of the three children...’
3. (f. 7vb-8va) ኅብ ባረኩ አናንያ ወአዛርያ ወሚሳኤል.../ḥabä baräku Ananəya wä-Azarəya wä-Misa’e/ ‘to the blessed by Hananiah, Mishael, and Azariah...’
4. (F, 8vb-9va) ‘በሰመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ እጣዚአብሔር ይምሐረኒ...’ ‘In the name of the Father and the Son, and the Holy Spirit amen, God shall forgive us...’
5. (f. 9va-10vb) ነአኩቶ ለገባሬ ሠናያት ላዕሌኒ...’ We praise God, the maker of all the good things for us...’
6. (f. 10vb-11va) ‘ወካዕበ ናስተባቆዕ ዘኩሎ ይዕኅዝ እጣዚአብሔር...’ ‘Again, we beggar God, who comprises the whole...’
7. (f. 11va) ‘ፍትሐት ዘወልድ’ /Fəthat zä-wäld/ prayer of obsolution by the Son of God/
8. (f. 15ra-27ra) ‘መዝሙራት’ /different psalms/
9. (f. 27ra) ‘ንስእለክ እጣዚአ ወናስተባቆኅ...’ ‘We beggar and intercede you...’

10. (f. 39rb) ‘ወበእሑድ ሰንበት ያዕርግ ዕጣነ ወይበል ዘንተ ከመ ናእርፍ...’ ‘On sabbath of Sunday, let he offer incense and let him say this to our rest...’

11. (f. 44rb) ‘አንብሮተ እድ በተስአቱ ሰዓት’ /Anbərotä-‘əd / ‘putting hand on the nine hour’/

12. (f. 45rb) ‘zä-mänfäqä-lelit’/ of midnight/

13. (f. 47rb) ‘ርኑቀ መዓት ወብዙኃ ምሕረት ወዳድቅ...’ ‘Longsuffering, full of compassion, and righteous...’

14. (f. 48va) ‘ጸሎተ ቡራኬ’ / ‘አ ሥሉስ ቅዱስ...’ / ‘prayer of blessing’: ‘Oh the three who iis the holy...’

15. (f.49va-51rb) ‘ወዕቀብሙ በርትዕት ሃይማኖት...’ ‘You shall feed them by the right faith...’

Colophon:

‘ ዝ መጽሐፍ ዘቅዱስ ሚካኤል ላሊበላ ዘመሀበ ጀኔራል አባተ በዛ ዘሰረቆ ወዘፈሀቆ ውጉዝ ለይኩን በስልጣነ ጴጥሮስ ወጸውሎስ...’ ‘This MS is belonging to St. Michael /Lalibäla/ which was given by General Abatä Bäza. The one, who steal and ruin it, be condemned, Amen.’ (f. 52va)

Remark:

- Church code number is AM-LL-IV-61.
- The handwriting is good but the division of the chapter is not clear.
- It is ordered by General Abatä Bäza.
- The date is written on the black pen.
- The binding is untying.
- 3ff in the beginning and 3 ff in the ending are empty and the catalogue started from the written folio.
- On the empty’s sides of the entrance and the end of the ff, there is a testator word and stamp and the giver of the MS at blue pen in a testator word saying “remember me at your prayer”.
- Even If the copyist used both red and black ink, most of the ff is written in black ink.

MS.6 ‘መዋሥኢት’/Mäwäsä’t/ Ecclesiastical chants of the incarnation/

A short content analysis of Mäwäsä’t

It is a collection of different religious MSS such as the four Gospels, the hymns of St. Yared, psalms, hagiographies, and different compositions of Church scholars and etc. It is used when the member of Christians died during funeral services and for the memorial of 3rd, 7th, 12th, 30th, 40th, and 80th days, half of the year (the 6th month), and each years of the dead believers. Mäwäsä’t uses only for prayer to God about the souls of Christians. Ecclesiastical chants of the incarnation must be found only in Gə’əz language in EOTC.

Physical analysis: material, parchment; language, Gə’əz; size, 18x4cm; ff, 51; quire, 8; column, 2; lines, 19; ink, red and black; cover, wooden board; the date probably between mid 17th to mid 19thC.²⁶

For similar MSS see, William F. Macomber, Vol. I, II; EMLL. Pr. No. 2, 127, 211, 249, 371, 483, 525, 559, 608, 618, 668, 696; Getatččäw Hjäile and William F. Macomber, Vol. VI, EMLL. Pr. No. 2006, 2024, 2091, 2122, 2212, 2253, 2263, 2470; Getatččäw Hjäile Vol. VIII; EMLL. Pr. No. 3017, 3118, 3198, 3432, 3438, 3463, 3464

Content: (1fra-51vb) መዋሥኢት-mäwäsä’t ‘Ecclesiastical chants of the incarnation’

1. **Incipit:** (f.1ra) ‘መዋሥኢት እምዮሐንስ እስከ ዮሐንስ መዝሙር ዘ፲ወ ዕቱ እግዚአመኑ ዮሀድር ውስተ ጽላሎትከ’ ‘Ecclesiastical chants from John till John, songs of the 14 ‘who shall abide in your tabernacle’
2. (f.1rb) ‘መዋሥኢት ዘዘካርያስ’ /mäwäsä’t/ ‘Ecclesiastical chants of Zacharias’
3. (f.2ra) ‘መዋሥኢት ዘኤልሳቤጥ’ /mäwäsä’t/ ‘Ecclesiastical chants of Elisabeth’
4. (f.3va) ‘መዋሥኢት ዘእስጢፋኖስ’ /mäwäsä’t / ‘Ecclesiastical chants of Stephen’
5. (f.3va-4rva) ‘መዋሥኢት ዘቤተ ክርስቲያን’ /mäwäsä’t/ ‘Ecclesiastical chants of church’
6. (f.5va) ‘መዋሥኢት ዘመስቀል’ /mäwäsä’t/ ‘Ecclesiastical chants of the exaltation of the cross’
7. (f.6va) መዋሥኢት ዘኤሌኒ /mäwäsä’t/ ‘Ecclesiastical chants of Elena’
8. (f.7ra) ‘መዋሥኢት ዘጻድቃን’ /mäwäsä’t/ ‘Ecclesiastical chants of righteous’
9. (f.7ra-7vb) ‘መዋሥኢት ዘሰማዕት’ /mäwäsä’t/ ‘Ecclesiastical chants of the witnesses’
10. (f.9ra) ‘መዋሥኢት ዘገብረ ክርስቶስ’ /mäwäsä’t/ ‘Ecclesiastical chants of Gäbrä Kərəstos’
11. (f.9ra-10va) ‘መዋሥኢት ዘእስጢፋኖስ’ /mäwäsä’t/ ‘Ecclesiastical chants of Stephen’
12. (f.12rb) ‘መዋሥኢት ዘፈላስያን’ /mäwäsä’t/ ‘Ecclesiastical chants of the emigrants’

²⁶ Uhlig, S., & Bausi, A. 2010: 104

13. (f.12rb-13ra) ‘መዋሥእት ዘቫቲ እንስሳ’/mäwaśə’t/ ‘Ecclesiastical chants of the four living creatures’
14. (f.14ra) ‘መዋሥእት ዘሚካኤል’ /mäwaśə’t/ ‘Ecclesiastical chants of Micha’el’
15. (f.15rb) ‘ዘአላፍ’ /mäwaśə’t/ ‘Ecclesiastical chants of the a’əlaf’
16. (f.16ra) ‘መዋሥእት ዘሚናስ’ /mäwaśə’t/ ‘Ecclesiastical chants of Minas’
17. (f.16vb) ‘መዋሥእት ዘካህናተ ሰማይ’/ mäwaśə’t/ ‘Ecclesiastical chants of the priests of heavens’
18. (f.16vb-18ra) ‘መዋሥእት ዘካህናት’ /mäwaśə’t/ ‘Ecclesiastical chants of priests’
19. (f.18vb) ‘መዋሥእት ዘመርቆሬዎስ’ /mäwaśə’t/ ‘Ecclesiastical chants of Märqorewos’
20. (f.19va) ‘መዋሥእት ዘናግራን’ /mäwaśə’t/ ‘Ecclesiastical chants of the Nagran’
21. (f.19ra) ‘መዋሥእት ዘጴጥሮስ’ /mäwaśə’t/ ‘Ecclesiastical chants of Peter’
22. (f.20ra) ‘መዋሥእት ዘ፫ደቂቅ’ /mäwaśə’t/ ‘Ecclesiastical chants of the three children’
23. (f.21rb) ‘መዋሥእት ዘገብርኤል’ /mäwaśə’t/ ‘Ecclesiastical chants of Gäbrə’el’
24. (f.22rb-23rb) ‘መዋሥእት ዘሃና’ /mäwaśə’t/ ‘Ecclesiastical chants of Hana’
25. (f.23va) ‘መዋሥእት ዘልደት’/mäwaśə’t/ ‘Ecclesiastical chants of the nativity’
26. (f.24va) ‘መዋሥእት ዘሀጻናት’ /mäwaśə’t/ ‘Ecclesiastical chants of the children’
27. (f.25va) ‘መዋሥእት ዘአስጢፋኖስ’ /mäwaśə’t/ ‘Ecclesiastical chants of Stephen’
28. (f.25va-f.28rb) ‘መዋሥእት ዘሊባኖስ’ /mäwaśə’t/ ‘Ecclesiastical chants of Lebanon’
29. (f.28rb-30va) ‘መዋሥእት ዘኤጲፋንያ’ /mäwaśə’t/ ‘Ecclesiastical chants of the Epiphany’
30. (f.30vb) ‘መዋሥእት ዘቃናዝ ገሊላ’ /mäwaśə’t/ ‘Ecclesiastical chants of the Cana of Galilee’
31. (f.31ra) ‘መዋሥእት ዘማኅበር’ /mäwaśə’t/ ‘Ecclesiastical chants of the congregation’
32. (f.32ra) ‘መዋሥእት ዘትሰብእት’ /mäwaśə’t/ ‘Ecclesiastical chants of the incarnation’
33. (f.33rb) ‘መዋሥእት ዘሆሣእና’ /mäwaśə’t/ ‘Ecclesiastical chants of the Hosanna’
34. (f.34rb) ‘መዋሥእት ዘሰንበተ ክርስቲያን’ /mäwaśə’t/ ‘Ecclesiastical chants of the Christian Sabbath’
35. (f.34rb-36rb) ‘መዋሥእት ዘፋሲካ’ /ክሊሑድ-አርብ/ /mäwaśə’t/ ‘Ecclesiastical chants of Easter from Sunday to Friday’
36. (f.37ra) ‘መዋሥእት ዘርከበ ካህናት’ /mäwaśə’t/ ‘Ecclesiastical chants of the synod’
37. (f.37vb) ‘መዋሥእት ዘጸአተ ግብጽ’ /mäwaśə’t/ ‘Ecclesiastical chants of the Exodus of Egypt’
38. (f.38ra) ‘መዋሥእት ዘእርገት’ /mäwaśə’t / ‘Ecclesiastical chants of the ascension’
39. (f.39ra) ‘መዋሥእት ዘጸራቅሊጦስ’ /mäwaśə’t/ ‘Ecclesiastical chants of P̄äraqlitos’

40. (f.39vb) ‘መዋሥኢት ዘአባ ገሪማ’ /mäwaśə’t/ ‘Ecclesiastical chants of Abba Gärima’
41. (f.42.ra) ‘መዋሥኢት ዘሐዋርያት’ /mäwaśə’t/ ‘Ecclesiastical chants of the apostles’
42. (f.42vb) ‘መዋሥኢት ዘቂርቆስ’ /mäwaśə’t/ ‘Ecclesiastical chants of Qirqos’
43. (f.43vb) ‘መዋሥኢት ዘደናግል’ /mäwaśə’t/ ‘Ecclesiastical chants of virgins’
44. (f.44va) ‘መዋሥኢት ዘማኅበር’ /mäwaśə’t/ ‘Ecclesiastical chants of the congregation’
45. (f.44va-46vb) ‘መዋሥኢት’ /mäwaśə’t/ ዘደበረ ታቦር ‘Ecclesiastical chants of däbrä Tabor’
46. (f.47rb) ‘መዋሥኢት ዘአብርሃም’ /mäwaśə’t/ ‘Ecclesiastical chants of Abraham’
47. (f.48ra) ‘መዋሥኢት ዘመልክ ጺዴቅ’ /mäwaśə’t/ ‘Ecclesiastical chants of Melchizedek’
48. (f.48va) ‘መዋሥኢት ዘዮሐንስ’ /mäwaśə’t/ ‘Ecclesiastical chants of John’
49. (f.50rb) ‘መዋሥኢት ዘሰንበተ ክርስቲያን’ /mäwaśə’t/ ‘Ecclesiastical chants of Sunday Sabbath’
50. (f.50vb) ‘መዋሥኢት ዘእግዛኢትን ማርያም’ /mäwaśə’t/ ‘Ecclesiastical chants of our lady, Marəyam’
51. (f.51ra) ‘አዝል ጸሎተ ሙሴ’ /‘əzl ‘prayer of Mosses’

Desipit: ‘ተፈጸመ መዋሥኢት አመ ፩ ለሚያዝያ በዘመነ ዮሐንስ በ፲፪ ወ ፳፻ ወ ፱ [Sic] ዓመተ ምሕረት ወጸሐፊሁ ቀኝ ጌታወልደ ገብርኤል ይትባረክ እግዚአብሔር ዘአፈፀመኒ በሰላም’

‘Mäwaśə’t/ Ecclesiastical chants/ has been finished at April one 12864 [Sic].The copyist also is qäñ-geta /the right lord/ Wäldä Gäbrə’el.Glory be to God who helped me to finish with peace’

Remark:

- Church code number is AM-LL-IV-40.
- In the end folio, there is ፬/ሚ 14.
- The MS started by pattern.
- This MS has very good handwriting, new vellum and new binding and the calligraphy is Räqiq.
- If the date is written in the MS, but it is not clear because, it said በ፲ ወ ፪ ወ ፳፻ ወ ፱ or 12804 [Sic].

A short content analysis of missal.1

According to Ethiopian Orthodox Täwähädo Church, missal is a worshipping MS. It is used to present glories to God during the time of sacraments. Even though, scholars shaped it, the beginner of the service was Jesus Christ himself (see, Matthew 26:26). According to the history of the EOTC; all missals are compositions of different scholars except the liturgy of the Lord.

Both MSS of missals that are found in Betä Goləgotha Church where copied in Gə’əz Language.

Physical analysis:material,parchment; language, Gə’əz; size, 28x20.5 cm; ff,134; quire,15; columns,2; line, 24; ink, red and black; cover,wooden board with leather; and the date was 19thC.

For similar MSS see, William F.Macomber.Vol.I, II.EMML pr.No.34, 52, 83,122,172-173,206, 209,217,245,261-263, 293,-294,318,331,366,389,394,395,399; and Getatččäw Hāile.Vol.IV

EMML, pr.No.1153, 1157, 1159-1162, 1168, 1182, 1324, 1357, 1367, 1421,-1422

Content: (F.1ra-134va-Missal)

1. Introduction: ‘ኪዳን፣ ሊጦን፣ መስተ-ብቅዕና ዘይነግሥ’ / ‘Kidan, Liṭon, Mästäbəqu‘and Zä-yənägəs’ (F.3ra-25rb)

Incipit: (f.3ra) ኪዳን፣ቅዱስ እግዚአብሔር ቅዱስ ኃያል ቅዱስ ሕያው ዘኢይመውት ዘተወልደ እማርያም እምቅድስት ድንግል ተሳላላኝ እግዚአ...

Matins: ‘Holy God, holy mighty, holy immortal undies who were born from St. Marəym, virgin have mercy on us...’

2. (f.26ra-44rb) ‘ሥርዓተ ቅዳሴ’ /Śəratä Qəddasse ‘ordinary of missal before the Anaphora’

3. (f.49rb-54rb) ‘ቅዳሴ ሐዋርያት’/Qəddasse hawarəyat /nä’akutäkä/ ‘anaphora of the apostles’

4. (f.55rb-57rb) ‘ቅዳሴ እግዚአ’ /Qəddasse ‘əgzi’ /nä’akutäkä/ ‘anaphora of the Lord’

5. (f.57va-f.65vb) ‘ቅዳሴ ማርያም’ /Qəddasse Marəyam /G^wos’a/ ‘anaphora of St. Mary’

6. (f.66ra-73rb) ‘ቅዳሴ ዮሐንስ ወልደ ነጎድጓድ’ /Qəddasse Wäldä Nägodg^wad /ḥabekä/ ‘anaphora of St. John, son of thunder’

7. (f.73rb-77rb) ‘ቅዳሴ ዮሐንስ አፈወርቅ’ /Qəddasse Yohannəs afäwärq /nahu nəzennu/ ‘anaphora of St. Chrysostom’

8. (F.77va-82va) ‘ቅዳሴ ኤጲፋንዮስ’ /Qəddasse ‘Epifanəyos /‘abiy/ ‘anaphora of St. Epiphanius’

9. (F.82va-83vb) ‘ቅዳሴ ዲዮስቆሮስ’ /Qəddasse Diyosqoros/’əmገədmä-‘Aläm/ ‘anaphora of Dioscorus’

10. (f.84ra-90ra) ‘ቅዳሴ ፫፻’ /Qəddasse Šälästu Mə’t/gərum/ ‘Anaphora of the three hundred eighteen scholars’

- 11.(f90ra-94va) ‘ቅዳሴ ያዕቆብ’ ዘስሩግ /Qəddasse Ya‘əqob zä-Sərug /tänsə’u/ ‘anaphora of Jacob of Serough’
12. (f94va-98vb) ‘ቅዳሴ ጎርጎሬዎስ ዘኩሲስ’ /Qəddasse Gorgorewos zä-Nusis /nä’akuto lägäbare śānayat la‘əlenä/ ‘anaphora of Gregory of Nusis’
13. (f98vb-105va) ‘ቅዳሴ ባስልዮስ’ /Qəddasse Baslyos /Hələw ‘əgzi’o/ ‘Anaphora of Basil’
14. (f.105va-113va) ‘ቅዳሴ አትናቴዎስ’ /Qəddsse Atnatewos / ‘asämə‘läkəmu/‘anaphora of Athanasius’
15. (f.113va-115vb) ‘ቅዳሴ ጎርጎሬዎስ ካልዕ’ /Qəddasse Gorgorewos kalə/ nə’akutäkä/ ‘anaphora of Gregory II’
16. (f.116ra-120vb) ‘ቅዳሴ ቁርሎስ’ /Qəddasse Qerəlos /ḥabekä/ ‘anaphora of Cyril’
17. (F.123ra-130vb) ‘Prayer in the curtain’
18. (f.131ra-133rb) ‘Şälotä fätəto’
19. (F.133rb-134va) ‘List of the givers of the manuscripts’

Colophon:

ዝ ቅዳሴ ተጽሕፈ በዘመነ መንግስቱ ለቀዳማዊ ኃይለ ስላሴ ንጉሠ ነገሥት ዘኢተዮጵያ መጋቢት ፱ቀን [Sic] ፲፬፻፶ ወ፶ ወ፶ ዓመተ ምህረት በጊዜ ፲ቱ ሰዓት ወመንፈቀ ሰዓት ወዘአጽሐፎ ለዝንቱ መጽሐፍ ማኅበረ ጽዋዕ ዘቅዳሴ ሚካኤል ቄስ ገዳሙ ዘውዴ ፣መርጊታ ምትኩ ይትባረክ አቶ እንደሻው ወንድ አጥር፣አቶአ ሰፋ ወ/ጊዮርጊስ (ሙሴ)፣አቶ አዳነ መለሰ፣አቶ ኢቃኔ ይመር፣አቶ መንግስቱ ዘውዴ.

‘This missal is copied at the reign of Ḥailä Śəllasse I, king of kings of Ethiopia on March 18, 1967, 4:30 hour. It is ordered by a congregation of chalice of Micha’el to copy. They are: priest Gädamu Zäwde, märi-geta Mətəku Yətbaräk, Ato Endäšaw Wändatər, and Ato Asäffa Wäldä Giyorgis/Muse/ (The leader of the chalice), Ato Adanä Mäläsä, Ato Aqane Yəmär, and Ato Mängəstu Zäwde.’

Remark:

- Church Code number is AM-LL-IV-22.
- The oldest Church code number is ፬/፵=20.
- The first 2 subsequent ff are empty.
- The colophon is copied in Amhariic

MS.8 ‘ቅዳሴ .፪’ /Qəddase/Missal.2/

For short analysis and similar MSS of this manuscript, see MS.7 or the last Missal.1

Physical analysis: material, parchment; language, Gə’əz; size, 21x17.5cm; ff, 128; quire, 16; columns, 2; lines, 17; ink, red and black; cover; A new wooden board; and the date provably is between 19th to 20th. C.²⁷

Content: (F.1ra-126vb-missal)

1. (f.1ra-34va) ‘ኪዳን ዘነግሠ [ዘነገሮ] ዘነገሮሙ: ‘ቅዱስ እግዚአብሔር ቅዱስ ኃይል ቅዱስ ሕያው ዘኢይመውት ዘተወልደ እማርያም እምቅድስት ድንግል ተሣሃለኑ...’

Matins for the morning that he told them: ‘holy God, holy mighty, holy immortal undies who was born from St. Marəyam, have mercy on us...’

2. Introduction (f.1ra-12va) ኪዳን፣ሊጦን፣መስተብቁዕ ዘይነግሥ (Kidān, Liṭon, Mästäbəqu’ and Zä-yənägəs)

3. (f.15ra-34ra) ‘ጸሎተ መንጦላዕት’ /Şälötä-mänṭola‘ət ‘a prayer in the curtain’

4. (F.34.va-42va) ‘ቅዳሴ ሐዋርያት’ / Qəddasse hawarəyat /nä’akutäkä/ ‘anaphora of the apostles’

5. (f.42va-45va) ‘ቅዳሴ እግዚአ’ / Qəddasse ‘əgzi’ /nä’akutäkä/ ‘anaphora of the Lord’

6. (F.45va-55ra) ‘ቅዳሴ ማርያም’ / Qəddasse Marəyam /g^wos‘a/ ‘anaphora of St. Mary’

7. (F.55ra-64va) ‘ቅዳሴ ዮሐንስ ወልደ ነጎድጓድ’/Qəddasse wäldä nägodg^wad /ḥabekä/ ‘anaphora of John, son of thunder’

8. (f.64va-70rb) ‘ያዕቆብ ዘስሩግ’/Qəddasse Ya‘əqob zä-Sərug /tänsə‘u/ ‘anaphora of Jacob of Serough’

9. (F.70ra-77va) ‘ቅዳሴ ኤጲፋንዮስ’/Qəddasse ‘Epifānəyos ‘anaphora of St. Epiphanius’

10. (F.77va-79va) ‘ቅዳሴ-ዲዮስቆሮስ’/Qəddasse-Diyosqoros/ əmqədmä‘Alem‘Anaphora of Dioscorus’

11. (f.79va-87vb) ‘ቅዳሴ ፫፻ Qəddasse sälästu Mə‘t /gərum/ ‘anaphora of the three hundred scholars’

²⁷ Uhlig, S., & bausi, A. 2010: 104

- 12.(F.87vb-98vb) ‘ቅዳሴ አትናቴዎስ’ /Qəddasse Atnatewos/’asämə ‘läkəmu/ ‘anaphora of Athanasius’
13. (F.98vb-104rb) ‘ቅዳሴ ዮሐንስ አፈወርቅ’ /Qəddasse Yohans Afäwäraq /nahu nəzennu/ ‘anaphora of John Chrysostom’
14. (F.104rb-113rb) ‘ቅዳሴ ባስልዮስ’ /Qəddasse Basləyos /həlləw ‘Egzi’o/ ‘anaphora of Basil’
15. (f.113rb-118vb) ‘ቅዳሴ ኅርኅሬዎስ’ /Qəddasse Gorgorewos zä-Nusis/ nä’akutäkä/ ‘anaphora of Gregory of Nuisis’
16. (f.118vb-125ra) ‘ቅዳሴ ቄርሎስ’ /Qəddasse Qerəlos /ḥabekä/ ‘anaphora of Cyril’
17. (f.125vb-126vb) ‘ቅዳሴ ኅርኅሬዎስ ካልዕ’ /Qəddasse Gorgorewos kalə/’Nä’akutäkä/ ‘anaphora of Gregory II’

Des: ‘ገዑ ብልዑ ዝ ኅብስት ሥጋዬ ውእቱ ለዘበእንጉጉኣኩሙ ይትፈተት ወይትወሀብ...’ ‘Come and eat; this is my body it will be broken and will be given about you...’

Remark:

- Church code number is ‘AM-LL-IV-21.
- The oldest Church code number is ቤ/ሜ=48.
- It has good binding and good handwriting.
- The calligraphy is bulky and bold color.
- Ff.13-14 & ff.27-28 are empty.
- From f.6ra-12va is black ink.
- The notation and the initial of the titles of the manuscript is written by red ink.

MS.9 ‘ተአምረ ማርያም’/Tä’ammərä Marəyam/ Miracles of Mary/

A short content analysis of miracles of St. Marəyam

It is a collection of the miraculous works of St. Marəyam by different Saints, the mother of God. It is read in EOTC at every church and every morning throughout the year. It will be found in Gə’əz or Amharic or both Gə’əz and Amharic Languages in different Churches. This MS which is found in Betä Goləgotha was copied in Gə’əz only.

Physical analysis: material, parchment; language, Gə’əz; size, 24.5x17.5cm; ff, 109; quire, 11; columns, 2; lines, 17; ink, red and black; cover, wooden board with cloth and the date seems recently.

For similar MSS see, William F. Macomber. Vol. Vol. I, II, III, EMMML pr. No. 22, 76, 142, 193, 213, 228, 296-297, 492, 499, 543, 547, 583, 593, 598, 604, 613, 682-683, 701, 712, 730, 760, 774, 777, 793, 797
Content : (F.1ra-f.108rb-miracles of Mary)

1. **Incipit:** ‘በሰመ ኦብ ወወልድ ወመንፈስ ቅዱስ ኦሐዳ አምላክ ዝንቱ መጽሐፍ ዘይትነበብ እምቅድመ ያንበቡ ተአምሪሃ ለእግዝእትነ ቅድሳት ድንግል በ፪ ማርያም ወላዲተ አምላክ...’ (f.1ra)

‘In the name of the Father, the Son, and the holy spirit, this book will be read before they read the miracles of our Lady, virgin in both side St. Marəyam, the mother of God...’

2. (f.1ra-9ra) ‘መቅድመ በዓላት’ ‘preface for holydays’
3. (f.9ra-14rb) ‘መቅድም ዘዘወትር’ ‘preface for everyday’
4. (f.14va) ‘በእንተ ኦሐዳ ብእሲ ንኔር’ ‘About a man who was a kind’
5. (f.16vb) ‘በእንተ ኦሐዳ ብእሲ ዘያፈቅራ ለእግዝእትነ’ ‘About a man who had loved our Lady’
6. (F.17vb) ‘በእንተ ኦሐዳ ብእሲ ኦብራዊ’ ‘About a Jewish man’
7. (f.22ra) ‘በእንተ ኦሐዳ መነኮስ’ ‘About a monk’
8. (f.23rb) ‘በእንተ ኦሐዳ ብእሲ እምጳጳስ ሮሜ’ ‘About a man one of the bishops of Rome’
9. (f.24va) ‘በእንተ ኦሐዳ መነኮስ’ ‘About a monk’
10. (f.26va) ‘በእንተ ሰሎሜ’ ‘About Salome’
11. (F.27vb) ‘በእንተ ኦሐዳ ብእሲ ፈራኔ እግዚአብሔር’ ‘About a man who was respecting God’
12. (f.29ra) ‘በእንተ ኦሐዳ ሰዓሊ’ ‘about a man who was an illustrator’
13. (f.30vb) ‘በእንተ ስዕል እግዝእትነ ማርያም’ ‘About an icon of our Lady, Marəyam’

14. (f.30vb) ‘በእንተ ልደቱ ለእግዚእነ’ ‘About the Nativity of our Lord’
15. (f.32va) ‘በእንተ አሐዱ ወሬዛ ዘስሙ ዘካርያስ’ ‘about a younger the so called Zachariah’
16. (f.34va) ‘በእንተ ክልኤቱ አንስት’ ‘about the two women’
17. (f.35va) ‘በእንተ ክልኤቱ አረባውያን’ ‘About the two Arabian’
18. (f.37rb) ‘በእንተ አሐዱ ብእሲ ዘሀሎ ብዙኃት አልህምት’ ‘About a man who had several cows’
19. (f.38vb) ‘በእንተ አሐዱ ደብር ዘሀሎ በሀገረ ፅርፅ’ ‘About a Mountain which is found in the country of Şar‘(Greece)’
20. (f.40rb) ‘በእንተ አሐዱ ቀሲስ’ ‘About a priest’
21. (f.42rb) ‘በእንተ አሐዱ ብእሲ ዘደሴተ ቆላስይስ’ ‘About a man of the island of Cyprus’
22. (f.43vb) ‘በእንተ አሐዱ ዕውር’ ‘About a blind’
23. (f.45rb) ‘በእንተ አሐዱ ብእሲ በሀገረ ፅኢድ’ ‘About a man in a country of Şə’id’
24. (f.47va) ‘በእንተ አሐዱ ነዳይት ወለት’ ‘About a girl who was a poor’
25. (f.49va) ‘በእንተ ክልኤቱ ፍቁራን አኃው’ ‘About the two loved brothers’
26. (f.50vb) ‘በእንተ ተአምረ ኢየሱስ በሀገረ ናይን’ ‘About the miracle of Jesus in the country of Nain’
27. (f.52va) ‘በእንተ አሐዱ ብእሲ መስተጋድል’ ‘About a man who was a battler’
28. (f.53rb) ‘በእንተ አሐዱ ሀገር’ ‘About a country’
29. (f.55ra) ‘በእንተ አሐዱ ቀሲስ ዘስሙ ታግ’ ‘About a priest the so called Tag’
30. (f.57rb) ‘በእንተ ተአምረ ኢየሱስ በምድረ አስቃላን’ ‘About miracles of Jesus in a land of Asqalon’
31. (f.88vb) ‘በእንተ አሐዱ ብእሲ በሀገረ አፍርንጊ’ ‘About a man of ina country of Afringi’
32. (f.60va) ‘በእንተ አሐዱ ኤጲስ ቆጶስ’ ‘About an Episcopos’
33. (f.61vb) ‘በእንተ አሐዱ ቤተክርስቲያን’ ‘About a church’
34. (f.63va) ‘በእንተ ተአምረ ኢየሱስ በዘርዳ መልጶጶን’ ‘About a miracle of Jesus through seed of spinach’

35. (f.65rb) ‘በእንተ ኣሐቲ እሙ-ምኔት’ ‘About an Abbess’
36. (f.69ra) ‘በእንተ ኣሐዱ ብእሲ በሀገረ ፊንቄ’ ‘About a man in a country of Finqe’
37. (f.70ra) ‘በእንተ ኣሐዱ ብእሲ በሀገረ ሮሜ ዘስሙ ኣንስጣስየስ’ ‘about a man in a country of Rome the so called Anstatous’
38. (f.71ra) ‘በእንተ ጽራተተ መስቀል በመልዕልተ መስቀል እንዘ ይብል ኣምላኪየ ኣምላኪየ’ ‘About louds of the cross on the cross, saying ‘my God, my God, why hast you forsaken me?’
39. (f.73ra) ‘በእንተ ኣባ ሣሙኤል ዘደብር ቅዱስ’ ‘About Abba Samuel of the holy mountain’
40. (f.78rb) ‘በእንተ ኣሐዱ ብእሲ በሀገረ ቅምር’ ‘About a man in a country of Qəmr’
41. (f.79vb) ‘በእንተ ኣሐቲ ብእሲት በሀገረ ሳምር ዘስማ ኣፎምያ’ ‘About a woman in a country of Shamir’
42. (f.82va) ‘በእንተ ትንሣኤሁ ለእግዚእነ’ ‘About the eastern of our Lord’
43. (f.84rb) ‘በእንተ ኣሐቲ ብእሲት ፅንስት ለወሊድ’ ‘About a woman who was a pregnant’
44. (f.85rb) ‘በእንተ ኣሐዱ ከልብ ዘአስተየቶ እግዚእነ’ ‘About a dog which drank by the hand of our Lady’
45. (f.86ra) ‘በእንተ ኣሐዱ መነኮስ ነዳይ’ ‘About a poor monk’
46. (f.88vb) ‘በእንተ ኪዳነ ምህረት’ ‘About new covenant’
47. (f.93vb) ‘በእንተ ኣሐዱ ብእሲ መስገሬ ዓሣ’ ‘About a man who was a fisher’
48. (f.94vb) ‘በእንተ ኣሐዱ ኃጥእ ዘይገብር ተዝካራ’ ‘About a sinner who would commemorate the memorial of our lady’
49. (f.95vb) ‘በእንተ ተጋብአተ ሐዋርያት’ ‘About the congregation of the apostles’
50. (f.99va) ‘በእንተ ዕርገተ ሥጋሃ ለእግዚእነ ውስተ ሰማይ’ ‘About the ascension of the flesh of our lady to the heaven’
51. (f.102va) ‘በእንተ ኣሐቲ ሀገር ቅሩብ ምስር’ ‘About a country that is recent to Məsr’
52. (f.105rb) ‘በእንተ ኣሐቲ ብእሲት ዘትሰመይ ሃና’ ‘About a woman the so called Hanna’

Colophon:

‘ጸሎታ ወበረከታ የሀሉ ምስለ አጽሐፊሃ ወልደ ኢየሱስ ወምስለ ፀሐፊሃ ወልደ ማርያም ወምስለ ኩሎሙ ካህናቲሃ ዘጎልጎታ ትኩኖሙ ሀገፋ ወወልታ አመ ይመጽእ እግዚእነ በዝ ሐተታ አሜን። ‘Her prayer and her blessing be with Wäldä Iyäsus the copyist; with Wäldä Marəyam who ordered the MS to be copy and with all the priests of Goləgotha to be shield when our Lord come by this investigation Amen’

Remark:

- Church code numbers are AM-LL-IV-43 and AM-LL-IV-80
- The MS is very new and bold calligraphy.
- The content of the miracles is small.
- F.89vb, 96vb and 106rb have patterns.
- F.19ra, f.26rb, f.31vb, f.38rb, f.44vb, f.51vb, f.58rb, f.64vb, f.71ra and f.82vb are miracles of Jesus Christ.
- The MS included the miracles of Jesus Christ.

MS.10 ‘ውዳሴ-ማርያም’ /Wəddasse Mariam/Praise of Marəyam/

A short content analysis of Praise of Marəyam

According to Ethiopian Orthodox Täwahədo Church tradition, Wəddasse Marəyam is a composition of St. Ephrem of the Syriac and it is the greatest prayer in EOTC. It has contained the respects and glories of St. Marəyam about her motherhood for God, about the words of prophecies, historical and symbolical analysis of St. Marəyam. According to the Church, when somebody decided to be a deacon or priest or Märi-Geta, he should save in his mind all the praises of St. Mary/wəddasse Marəyam/ word by word. This MS which is found in Betä Goləgotha Church was copied in Gə’əz.

Physical analysis: material, parchment; language, Gə’əz; size, 11.8x8; ff, 33; quire, 5; columns, 1; Lines, 18; Ink, red and black; cover, wooden board; and the date probably between mid 19th to 20th C.²⁸

For similar MSS see, William F. Macomber Vol.III.EMML pr.No.1005, 1019,1041,1066,1073, 1075; Getatččäw Hjaile Vol.IV,X EMMML pr.No.1254, 1363-1364,4028, 4107; Getatččäw Hjaile and William F. Macomber Vol.V, EMMML pr.No.1675, 1739, 2346

Content: (F.2ra-f.32va praise of St.Mary)

1. Incipit: (f. 2ra) ‘ውዳሴሃ ለእግዛእትነ ማርያም ድንግል ወላዲተ አምላክ ዘይትነቡብ በእለተ ሠኑይ ፈቀደ እግዚእ ያግዕዞ ለአዳም ኅዙነ ወትኩዘ ልብ...’

‘A praise of our lady, the virgin Marəyam, the mother of God, which is read on Monday ‘the Lord wanted to liberate Adam who was mourned and vexed...’

2. (f.2ra-3ra) ዘሠኑይ/ ‘ፈቀደ እግዚእ ያግዕዞ ለአዳም...’ zä-Šänuy/ of Monday/ ‘he had wanted to save Adam...’

3. (f.3ra-6va) ዘሠሉስ/ ‘እክለለ ምክህነ ወቀዳሚተ መድኃኒትነ...’ zä-Šälus/ of Tuesday/ ‘you are our crown of froud, and our first remedy...’

4. (F.va-11ra) ዘረቡዕ/ ‘ኩሉ ሠራዊተ ሰማያት ይብሉ ብፅዕት አንቲ ሰማይ...’ Zä-Räbu/ of Wednesday/ ‘all the hosts of the heavens say ‘oh the sky, you are blessed’

5. (f.11ra-15ra) ዘሐሙስ/ ‘ዕፀ እንተ ርእየ ሙሴ በነደ እሳት ውስተ ገዳም...’ (አሪት ዘፍጥረት ምዕራፍ 3:2) Zä-Hamus / of Thursday/ ‘a wood /bush/ that Mosses had seen it in a flame of fire in the desert...’ Exodus 3:2

6. (f.15ra-18ra) /ዘዐርብ/ ‘ቡርክት አንቲ እምአንስት ወቡሩክ ፍሬ ከርሥኪ...’ /zä-‘Arb /of Friday/ ‘you are blessed from the women and your womb’s fruit is blessed...’

7. (f.18ra-20ra) ዘቀዳሚት/ ‘ንጽሕት ወብርሀት ወቅድስት በኩሉ...’ zä-Qädamit /of Saturday/ ‘she is clear, shining and holy...’

²⁸ Uhlig, S., & Bausi, A. 2010: 104

8. (f.20ra-22rb) ዘእሑድ / 'ተሰመደኪ ፍቅርተ ኦ ቡርክት እምአንሰት...' /zä-'əhud /of Sunday/ 'Oh blessed, among women you are said beloved'

9. (f.22va-33ra) 'አንቀጸ ብርሃን' / Anqäṣä-bərhan /gate of light/ 'you are holy, favored, thanked, and blessed...'

Des: 'ክርስቲያን አስቀድሞ የሥላሴን አንድነት አውቆ ያልተጠመቀ እጸድቃለሁ ሊል [Sic] አይበል'::

'First of all, a Christian, who is not baptized in knowing the oneness of Trinity, to say [Sic] shall not say 'I will justify'

Remark:

- Church code number is AM-LL-IV-30.
- The former code number of the church is ቤ/ሜ= 19.
- The calligraphy is bulky.
- In the middle of f.10ra, there is one deleted line at black ink.
- አንቀጸ-ብርሃን/A gate of a light is written at black ink.
- There is pen scribbled handwriting around the manuscripts.

MS.11 ‘ጸመ ድገ’ .፩ /Ṣomä-Däg^Wa.1 /Antiphony for the fast/

A short content analysis of Ṣomä-Däg^Wa

Ṣomä-Däg^Wa /Antiphony for the fast/ is a composition of St. Yared that was collected from New and Old Testaments and thier commantaries. It focuses on the lent.The general contents of Ṣomä-Däg^Wa are about truthfulness, loving brothers /all human biengs/, celebration of Sabbath, holy Church, humility, fast, prayer, almsgiving, kindness, love, peace and etc. Ṣomä Däg^Wa is found only in Gə’əz language in the EOTC.The notations of Ṣomä-Däg^Wa are Gə’əz, ‘Araray and ‘əzl hymns.

This MS which is found in Betä Goləgotha was copied in red and black ink

Physical anaysis: Material, parchment; language, Gə’əz; size, 19x14cm; ff, 73; quire- columns, 2; lines, 25; ink, red and black; cover, wooden boerd with semi leather, and the date probably between mid of 17th to the mid of 19th C.²⁹

For similar MSS see, William F.Macomber vol.I,II,III EML pr.No.62, 71, 84-85,102,181,212, 225,230,232,250,270,480,484,500,587,698,725; Getatččäw Hjaile Vol.IV EML pr.1244, 1255; Getatččäw Hjaile and William F.Mcomber Vol.V EML pr.No.1618, 1634

Content: (f.6ra-72vb-Antiphony for the Fast with notation)

1. Incipit: (f.6ra-f.17ra) ‘ጸመ ድገ ዘዘወረደ: ‘ዘወረደ እምላዕሉ አይሁድ ሰቀሉ ወሚመ ኢያአመሩ እግዚአ ኩሉ ዘየሉዩ ቢቃሉ...’ Ṣomä-Däg^Wa zä-zäwäradä: ‘Antiphony for the fast of zä-zäwäradä: ‘Jewish had crucified whom that descended from the above, and how did not they know the Lord of the whole who saves at his word...’
2. (f.17ra-23vb) ‘ጸመ ድገ ዘቅድስት’ /Ṣomä-Däg^Wa zä-Qədəst/ ‘Antiphony for the fast of Holy’
3. (f.24ra-31rb) ‘ጸመ ድገ ዘምኩራብ’ /Ṣomä-Däg^Wa zä-Mək^Wrab/ ‘Antiphony for the fast of Synagogue’ (Act 18:7)
4. (f.31rb-38ra) ‘ጸመ-ድገ ዘመጸጎዕ’ /Ṣomä-Däg^Wa zä-Mäṣag^Wə/ ‘Antiphony for the fast of the sickly’ (Gospel of John 5:5)
5. (F.38ra-49ra) ‘ጸመ ድገ ዘደብረ ዘይት’ /Ṣomä-Däg^Wa zä-Däbrä Zäyt/ ‘Antiphony for the fast of the Mount of Olives’ (Matt. 24:3)
6. (F.49ra-55va) ‘ጸመ ድገ ዘገብር ጌር’ /Ṣomä-Däg^Wa zä-Gäbr ሓር/ ‘Antiphony for the fast of faithful Servant’ (Matt. 25:21)
7. (F.55va-63va) ‘ጸመ ድገ ዘኒቆዲሞስ’ /Ṣomä-Däg^Wa zä-Niqodimos/ ‘Antiphony for the fast of Nicodemus’ (Gospel of John 3:5)

²⁹ Uhlig, S., & Bausi, B. 2010:104

8. (f.63va-.66va) ‘ጸመ ድጓ ዘሆሣዕና’ /Ṣomä-Däg^{wa} zä-Hosaanna/ ‘Antiphony for the fast of Hosanna’

9. (f.66va-70ra) ‘ጸመ ድጓ ዘሰሙነ ሕማማት’ /Ṣomä-Däg^{wa} zä-Sämunä Ḥəməmat/ ‘Antiphony for the fast of the Passion Week’

10. (f.70ra-72vb) ‘አንቀጻ ሃሌታ’ /Anqäṣä Haleta/ ‘gate of notations’

Colophon:

‘ዝ ጸመ ድጓ ዘሰገላታ ቅዱስ ማካኤል ዘወሀቦ ነጋድራስ ታፈረ መ [Sic] ዘሰረቆ ወዘፈሀቆ ውጉ [Sic] በሰልጣነ ጴጥሮስ ወጳውሎስ ውጉዘ ለይኩን አባ [Sic] በአባ ቢተውልኝ የገባ’ ‘This Ṣom Däg^{wa} belongs to St. Michael of Betä Goləgotha. It is given by Nägadräs Taffärä .May he who attempts to steal or spoil be condemned. It was inserted during the time of abba Bitäwələñ’ [Sic]

Remark:

- Church code number is ET-AM-LL-005-IV-36.
- At the round of the Manuscript and its footnote, there is different pen handwriting.
- In f.72ra, there is found a beautiful English handwriting at black ink saying ‘Volde Giyorgis’.
- The calligraphy is Rāqiq.
- This catalogue starts from the 6th folio.
- There are 6 empty folios among them, the 5 are in the beginning and the others are in the ending.

MS.12 ‘ጾመ ድጓ’ .፪ /Ṣomä Dæg^wa.2 /Antiphony of the fast/

For its short analysis and similar MSS, see MS-11 or the last Ṣomä Dæg^wa. 1

Physical analysis: Material, parchment; language, Gə’əz; size, 16.5x13cm; ff; 72; quire, 8; columns, 2; lines, 22; ink, red and black; cover, wooden board and the date Probably mid 17th to 2nd.half 18th C.³⁰

Content: (f.1ra-f.72rb ጾመ ድጓ) ‘Antiphony of the fast with notation’

1. (f.3ra-13ra) ‘Ṣomä-Dæg^wa zä-Zäwäradä’ ‘Antiphony for the fast of the descended’

Incipit: ‘ዘወረደ እምላዕሉ አይሁድ ሰቀሉ ወሚመ ኢያሌሚሩ እግዚአ ኩሉ ዘየሐዩ ቢቃሉ...’

‘Jewish had crucified the Lord of the whole whom that saves through his word who descended from the above, how did not they know...’

2. (f.13ra-f.19rb) ‘Ṣomä-Dæg^wa zä-Qədəst’/Antiphony for the fast of the Holy/

3. (f.19vb-f.27vb) ‘Ṣomä-Dæg^wa zä-Mək^wrab’ /Antiphony for the fast of Synagogue/

4. (f.27vb-f.35vb) ‘Ṣomä-Dæg^wa zä-Mäṣag^wə’ /Antiphony for the fast of Sickly/

5. (F.35vb-f.45ra) ‘Ṣomä-Dæg^wa zä-Däbrä Zäyt’ /Antiphony for the fast of the Mount of Olives’

6. (f.45ra-f.51rb) ‘Ṣomä-Dæg^wa zä-Gäbrəher’ /Antiphony for the fast of the faithful Servant/

7. (f.51rb-f.59rb) ‘Ṣomä-Dæg^wa zä-Niqodimos’/Antiphony for the fast of Nicodemus’

8. (F.35vb-f.45ra) ‘Ṣomä-Dæg^wa zä- Hosaanna’ /Antiphony for the fast of the Hosanna’

9. (F.62vb-f.66vb) ‘Ṣomä-Dæg^wa zä-Sämunä Həməmat’ /Antiphony for the Fast of the Passion Week’

10. (f.66vb-f.70vb) ‘አንቀጸ ሃሌታ’ /Anqäṣä-Halleta/gate of the tones’

Colophon:

የጎልጎታ ጾመ ድጓ ነው [የጎልጎታ ጾመ ድጓ ነው] በስልጣን ጴጥሮስ ወጳውሎስ ውጉዝ ላይኩን

‘This is Antiphony belongs to Goləgotha: This Antiphony belongs to Goləgotha. May he who attempts to steal or spoil be condemned.

በዐቢይ ዜማ (ጽ) በጸለየ አዛርያስ አራራይ በጎረየ (ኖ) በመዳልው(ቁራ)በህንጻሃ (ሮን) በዘገብርኤል ግእዝ አቡን ቦል’

³⁰ Uhlig, S., & Bausi, A. 2010: 104

'Bä-'Abiy Zema (ṣə) Bä-Şälläyā Azariah, 'Araray; bä-haräyā (and), bä-mädaləw (qura);
bä-hənṣəha (Ron), bäzä-Gäbrə'el, gə'əz'abun bäl'

Remark:

- Church code number is ET-AM-LL-005-IV-34.
- The oldest code number of the church is ፳/፱ 13.
- The calligraphy is Guəlh.
- All the binding is falling.
- The 1st, 2 and the end 2; (4) folios are empty.
- The first folio which has a pattern is expunged.
- The round of the manuscript is sprawled by purple pen.

MS.13 ‘ግንዘት’ /Gənzät/Funeral Service/

A short content analysis of Gənzät

Gənzät /Funeral Service/ is a collection of different religious MSS especially from the four Gospels, 150 Psalms of David, different compositions of ecclesiastical scholars, books of prayers, and etc. In EOTC, Gənzät is only a common prayer MS which is being brought to God about the souls of Christians when members of Christians died. In addition to that, it is used for memorial prayers for 3rd, 7th, 12th, 30th, 40th and 80th days and half of the year (6th Month) of the dead men and each year of the died believers. Most of its ideas had been taken from the book of Justice/Fəṯha-Nägäst/.

This MS which is found in Betä Goləgotha was copied in Gə’əz language.

Physical analysis: Material, parchment; language, Gə’əz; size, 26.5x23cm; ff, 118; quire, 11; columns, 2; line, 21-23; Ink, red and black; cover, wooden board; and the date was 20th C.

For similar MSS see, William F.Macomber Vol.I, II EMMML.Pr.No.152,198,205,290,291,302, 303,333,433,447,460,470,541,546,567,614; Getatččäw Hjaile and William F.Macomber Vol.VI, VII.EMML pr. No.2057, 2252, 2260,2393,2518,2622,2651,2791,2793, 2908; Getatččäw Hjaile Vol.VIII, EMMML pr.No.3063, 3097, 3102, 3161, 3193,3201,3298,3424, 3425, 3426, 3471, 3460

1. **Content:** (F.1ra-f.118vb,funeral service)

2. **Incipit:** ‘በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ኢሉዱ አምላክ ነገር በእንተ ቃለ አትናቴዎስ ዘማኅለፍታተ ነፍስ ከመዝ ትብል አንተ ውእቱ ባህቲትክ ዘኢትመውት...’ (f.1ra) ‘In the name of the Father, the Son, and the Holy Spirit, things about the word of Athanasius for the passed over of souls: As you say that, ‘you are alone immortal...’

3. (f.9vb) ‘Introduction to the prayer’

4. (f.10ra –17rb) ‘ግንዘት በእንተ ኩሉ ፍጥረት’ /Funeral service about all the beauty of the creation/

5. (f.17rb) ‘ጸሎተ ንስሐ’ /Prayer of confession/

6. (f.18rb) ‘ጸሎት ሶበ ይተከረይ ምድር’ /prayer when a tomb will be dug/

7. (f.18va) ‘ጸሎተ እግዝእትነ ማርያም’ /prayer of St. Marəyam/

8. (f.20rb-24vb) ‘ተግሣጽ’ /Admonition/

9. (f.25ra) ‘ኪዳን’ /Matins/

10. (f.66vb) ‘ግንዘት ዘመነኮሳት’ /Funeral service about monks/

11. (f.49va) ‘ግንዘት ዘካህናት’ /Funeral service bout priests/

12. (f.42ra) ግንዘት ዘዲያቆናት’ /Funeral service about deacons/

13. (f.44ra) ‘ግንዘት ዘእበው’ /Funeral service about fathers/

14. (f.46va) ‘ግንዘት ዘህጻናት’ /Funeral service about children/

15. (f.49ra) ‘ግንዘት ዘሰሙነ ሕማማት’ /Funeral service about the Passion Week/

16. (f.50ra) ‘ግንዘት ዘአንስት’ /Funeral service about women/
17. (f.50vb) ‘ግንዘት ዘመነኮሳዩያት’ /Funeral service about nuns/
18. (f.52va) ‘ግንዘት ዘዐቢይት አንስት’ /Funeral service about matured women/
19. (f.54vb) ‘ግንዘት ዘአዋልድ ንዑሳት’ /Funeral service about little girls/
20. (f.56vb) ‘ግንዘት ዘመንገድ ዘኩሎሙ ምውታን’ /funeral ritual for the way of all dead/
21. (f.70rb) ‘ግንዘት ዘግብአተ መሬት’ /Funeral ritual about the final entrance into the tomb/
22. (f.72ra) ‘ጸሎተ ንስሐ’ /Prayer of confession/
23. (f.73vb) ‘ጸሎት በእንተ ግብአተ መሬት’ /Prayer about the final entrance into the tomb/
24. (f.74rb) ‘ድርሳን ዘአባ ሰላማ’ /Homily of Abba Selama/
25. (f.76va) ‘ግንዘት ዘዕለት’ /Funeral ritual for a day/
26. (f.79ra) ‘ግንዘት ዘ፫ ዕለት’ /Funeral ritual for 3rd day of the dead/
27. (f.80vb) ‘ግንዘት ዘ፯ቱ ዕለት’ /Funeral ritual for the 7th day of the dead/
28. (f.82vb) ‘ግንዘት ዘ፲ወ፪ እለት’ /Funeral ritual for the 12th day of the dead/
29. (f.84ra) ‘ግንዘት ዘ፴ ዕለት’ /Funeral ritual for the 30th day of the dead/
30. (f.85vb) ‘ግንዘት ዘይትነበብ በ፵ዘወ፳ወ፹ ዕለት ወመንፈቀ ዓመት’ /Funeral ritual for the 40th, 60th, 80th days, and the mid-year of the dead/
31. (f.90ra) ‘በእንተ እለ ኖሙ’ /about those who aslep (the dead/
32. (f.90rb) ‘ካልዕ ጸሎት’ /another prayer/
33. (f.92ra) ‘ድርሳን ዘቅዱስ ያዕቆብ ዘስሩግ’ /Homily of St. Jacob of Serough/
34. (f.105vb) ‘ጸሎተ ንስሐ’ /Prayer of confession/
35. (f.118ra) ‘ቡራኬ ዘአቡነ ሣሙኤል’ /Blessing of Abba Samuel/
36. (f.113ra) ‘ከስተት ኦርያም’ /Revelation of heaven/
37. (f.116va) ‘መዋሥእት ዘካህናት’ /Ecclesiastical chants of priests/

Colophone:

በመጋቢ ገብሩ መጋቢነት በቆሰ ቢተውልኝ ግብዝና በ፲፱ወ፱፻፲ወ፯ ዓመተ ምሕረት በታኅሣሥ በ፲ ቀን ተጻፈ የመጽሐፍ ስሟ ወለተ ወለተ ሥላሴ

‘During the stewardship of the steward Gäbru, and the time of the treasury of priest Bitäwällä, it was copied in 1917 E.C, in the Month of December 18, and her baptism’s name is Wälätä [wälätä] Śällasse’

Remark:

- Church call number is 'AM-LL-IV-60.
- The date is written on folio 26vb by pen.
- Column 2 of folio 26 is empty.
- On the last 2 ff, there are different agreements of a bequest of land between different nobles with signatures and stamp.
- In the 1st folio, there are different agreements of reconciliations with signatures and stamps by different parties.
- The colophon of this MS is written in Amharic.

MS.14 ‘ሰዓታት ዘመዓልት’ / Sä‘atat Zä-mä‘alt/ ‘Horologium of the day’

A short content analysis of Sä‘atat

According to Ethiopian Orthodox Täwähädo Church, Sä‘atat is used to praise the Almighty God and his Mother, St. Marəyam in the Church at the night hours. It is a spiritual composition of Abba Giorgis Zä-Gasəčča, one of the genone Ethiopian scholars. It is used during the time of Christian Sabbath, fasting times, and different monthly and anually Christian holydays. The time that the service will be brought is at mid-night hours/ The service is bieng presented from year to year specially in monasetries. Sä‘atat is divided into two. Sä‘atat Zä-Lelit/ Horologium of the night/ and Sä‘atat Zä-Mä‘alt/ Horologium of the day/ Sä‘atat Zä-Lelit/ Horologium of the night/ is full and it includes all kinds of services and Sä‘atat Zä-Mä‘alt also is not ful and it is short. This MS which is found in Betä Goləgotha was copied in Gə‘əz language.

Physical analysis: material: parchment; language: Gə‘əz; size, 18.5x13.5cm; ff, 80; quire, 9; columns; 2; lines, 18; ink, red and black; cover, wooden board with semi leather. The date probably from mid 17th to mid 19thC³¹

For similar MSS see, William F. Macomber Vol. I EMMML pr. No. 224; Getatččäw Hjaile and William F. Macomber Vol. VI EMMML pr. No. 2448; Getatččäw Hjaile Vol. VIII, IX. EMMML pr. No. 3315, 3329, 3345, 3346, 3361, 3368, 3926, 3955, 4016, 4083, 4105.

Content: (F. 1ra-80ra - sä‘atat zä-mä‘alt)

1. **Incipit:** (f. 1ra-8vb) ሰዓታት ዘመዓልት ዘአባ ጊዮርጊስ ሃሌ ሃሌ ሃሌ ሉያ ሃሊ ሃሊ ሃሊ ሉያ [ሃሊ]

‘(Sä‘atat Zä-Mä‘alt) ‘horologe for the day: of Abba Giorgis, Alle, Alle, Alle, and Alleluia

Alli, [Sic] Alli, [Sic] Alli [Sic] luia’ [Sic]

2. (f. 9ra) ‘ዘሠለስቱ ሰዓት መኑ ዘደመር’ ‘for the three hour: ‘who is who has mixed’

3. (f. 17vb-27va) ‘ትግሁ እንከ አኃውዮ’ ‘My brothers then be diligent’

4. (f. 27vb-37ra) ‘ኖላዊ ዘመዓልት ሀላዊ ዘሌሊት’ ‘Shepherd of the day keeper of the night’

5. (f. 37ra-52va) ‘ዘሠርከ ሀየኒ እዴከ ትመርሐኒ’ ‘For the Morning: ‘There too your hand shall hold me’

6. (f. 52va-60ra) ‘መዝሙር ዘንዋም’ ‘Hymn for the asleep’

7. (f. 60ra-66rb) ‘ሰላምታ’ /Greeting/

8. (f. 66rb-71va) ‘ተአምረ ማርያም’ /Miracles of St. Marəyam/

9. (f. 71va-80ra) ‘ተአምረ ኢየሱስ’ /Miracles of Jesus/

Desinit: ‘ወለሊሁ ዓቅብ’ [Sic] የአቅብ ወርቀ መባኦ ወአስከሬን ኃቢሁ ይነብር [Sic] ዘአስተጋብኦ ቦቱን ከመ የሀብዎሙ ለነዳያን በረከቱ ወሀብተ ረድኡቱ የሀሉ ምስለ ገብኩ ለ [Sic] ጊዮርጊስ...’ ‘He too preserves [Sic] his

³¹ Uhlig, S., & Bausi, A. 2010: 104

small vow the gold and he puts box near himself which he had collected to give to poors. His helper and blessing be with his servant, for [Sic] Giorgis'

Remark:

- Church code number is AM-LL-IV-69.
- The previous church code is 'Ⲛ/ⲁⲗ= 29.
- The size of the calligraphy is .very wide or bulky.
- From folio 1ra-37ra is bold and from f.37ra-folio 80ra is abstract.
- The copyist has inserted different words on the top of the following ff those are f.1va.f.3ra-f.3rb,f.4va-f.4vb,f.5ra,f.6ra,f.11ra,f.12vb,f.13vb,f.26ra,f.32va,and ,f.35va,f.38va,f.41va,f.42va,f.48vb,f.51vb,f.54rb,f.54va,f.55va,f.62rb,f.65va,f.66ra,f.67va and f.68ra.
- It partially, saying Alli [Sic], Alli [Sic], Alli [Sic], luia [Sic]'but it is not correct.

CHAPTER FOUR

4. Conclusion and Recommendations

4.1. Conclusion

The rock hewn Churches of king Lalibäla which consist of more than 672 employees and different kinds of heritegs have been a tourism center in Ethiopia. Among the tangible and intangible heritages which have been visiting are different kinds of crosses; icons, illustrated MSS, wall-sculptures, Altars, and the show of Beza kulu/ on the memorial celebration of birthday of Jesus Christ on January 7/Tahsas 29/every year and etc.

Even though king Lalibäla had passed in putting his outstanding works, because of negligents of the clergies and the Church administration, there were destroyed several un-substituted heritages and MSS by man-made and natural disasters.

Today, there are coming some changes in the Churches of Lalibäla through the awareness of the following academic institutions and other legal bodies. Eg EMMML and HMML, culture and tourism minster, national museum etc.

When the adimistration remembered the losts of the ark of Mädhane 'Aläm in 1993 and the golden cross in 1989, that was returned from Belgium in 2001 /both are found/ and the destractions of different movable properties by fire,

- It Bulilt a modern museum.
- It put trained man-power in the museum.
- It selected more ancient heritages and MSS from the 11 Churches and preserved them in the Museum.
- It does a simple counting system each year.

After some microfilm works of the MSS of Lalibäla by EMMML and HMML, a catalogue of 14 of 56 MSS of Betä Maräyam Church by qäsis Hjäilä Maräyam 'Ayalew in 2009, And a catalogue of 14 of 86 MSS by this researcher in Betä Goləgotha Church in 2017, may become good beginnings in the Churches of Lalibäla. So, these catalogues will be as model works for the future.

In Betä Goləgotha Church, besides MSS, there are inscriptions, spiritual materials, and arts of buildings, symbolical expressions, colorful sculptures, iconographies, and etc. that invite

scholars to different studies. According to the evidence of the Church, in Betä Goləgotha, there are found 86 MSS.

- Even though, 15 of 86 MSS have been microfilmed in EML, the 2 MSS /MS of Enoch and MS of baptism/ are not found in the lists of MSS of Betä Goləgotha.
- The 10 of 86 MSS were taken to the new Museum.
- And the 14 of 86 formerly none-catalogued MSS have also been catalogued in this study. And the other MSS are found in uncomfortable preservation in the temple.

This catalogue will have little contribution to fill the gap of the MSS of this Church because the MSS have religious, economical, historical and theological values.

Religious value: All the MSS which are catalogued in this study will have religious value because; all of them are religious MSS.

Social and economical value: These MSS will have social and economical value. When we see the dialogue of the 10 virgins in the Gospel of Matthew 25:1, there are mentioned Oil, Oil Market and the customers (The 10 virgins). And the next paragraph, number 14, we find a lending of money, his 3 servants who were borrowed from himself, and the moneys that were transferred to them and the profit which were gained by their efforts.

Therefore, these points show economical transactions and social relationships between the seller and the buyer (See MS: 1 No 91)

Historical value: The praise of Marəyam (ወዳሴ ማርያም) is a prayer's book. When we see the beginning of the prayer of Thursday, it says "You are a wood that Moses had seen in the desert in a flame of fire". This part of prayer takes us to the history of the Israelites and the life of Moses (Exodus 3: 2). It will also have historical value.

Theological value: when we investigate the above paragraph as EOTC, (Exodus 3:2) besides the historical value, the falem of the wood /bush/ has held Divine mystry and it will also have theological value (See MS: X No 9)

4.2. Recommendations

- All tourism offices that set up in region have to give an attention to researchers like the tourism office of northern Wällo Zone which appreciated me in moral and facilitated materials the study wants.
- Tourism Minster should encourage the religious institutions which have collected MSS to build museums for heritages like Lalibäla, Axum, and Däbrä Libanos etc.

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- _____ (n.d). Mäzmurä Dawit/*Psalms* /.unpublished manuscript
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- _____ (n.d). Šälötä 'əṭan /*Prayer of incense*/.unpublished manuscript
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- _____ (n.d). Tä'ammrä Marəyam /*Miracles of Mary* /.unpublished manuscript
- _____ (n.d). *Wəddasse Marəyam / Praise of Mary*/.Unpublished manuscript
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- _____ (n.d). Šomä-Dəg^wa .2/*Antiphony of the fast with notation*/. unpublished manuscript
- _____ (n.d). *Funeral Service /Gənzät*/.unpublished manuscript
- _____ (n.d). *Horologium of the day /Sä'atat zä-mä'alt*/.unpublished manuscript

List of manuscripts of Betä Goləgotha Church of Lalibäla

All manuscripts of Betä Goləgotha Church of Lalibäla are the following:

1. MSS found in the temple of Betä-Goləgotha (76)
2. MSS found in the museum of the Church (10)
3. MSS microfilmed in EMLL (15),
4. And the 14 selected catalogued MSS(14)

No	Names of manuscripts	Codes of manuscripts	Centuries of calligraphy	Places where the MSS will be found	Catalogued or un-catalogued	Microfilmed or none microfilmed
1	Isaiah	AM-LL-IV-1	-	In Betä-Goləgotha church	-	-
2	Psalter	AM-LL-IV-2	-	In Betä-Go	-	-
3	Psalter	AM-LL-IV-3	-	In Betä-Go	-	-
4	Psalter	AM-LL-IV-4	-	In Betä-Go	Catalogued by this researcher	-
5	Psalter	AM-LL-IV-5	-	In Betä-Go	-	-
6	Psalter	AM-LL-IV-6	-	In Betä-Go	-	-
7	Psalter	AM-LL-IV-7	-	In Betä-Go	-	-
8	Psalter	AM-LL-IV-8	-	In Betä-Go	-	-
9	Psalter	AM-LL-IV-9	-	In Betä-Go	-	-
10	Psalter	AM-LL-IV-10	-	In Betä-Go	-	-
11	Psalter	AM-LL-IV-11	-	In Betä-Go	-	-
12	Gospel	AM-LL-IV-12	-	In Betä-Go	-	-
13	Gospel	AM-LL-IV-13	-	In Betä-Go	-	-

14	Gospel	AM-LL-IV-14	18 th . Century	In Betä-Go	Catalogued by this researcher	-
15	Commentary of the Gospels /ḥaddisat/	AM-LL-IV-15	-	In Betä-Go	-	-
16	Cyril	AM-LL-IV-16	-	In Betä-Go	-	-
17	The faith of the fathers	AM-LL-IV-17	17 th . Century	In Betä-Go	-	Microfilmed by EMML
18	The faith of the fathers	AM-LL-IV-18	-	In Betä-Go	-	-
19	John Chrysostom	AM-LL-IV-19	-	In Betä-Go	-	-
20	Missal	AM-LL-IV-20	17 th .Century	In Betä-Go	-	Microfilmed by EMML
21	Missal	AM-LL-IV-21	-	In Betä-Go	Catalogued by this researcher	-
22	Missal	AM-LL-IV-22	-	In Betä-Go	Catalogued by this researcher	-
23	Missal	AM-LL-IV-23	-	In Betä-Go	-	-
24	Missal	AM-LL-IV-24	-	In Betä-Go	-	-
25	Missal	AM-LL-IV-25	-	In Betä-Go	-	-
26	Acts of Lalibäla	AM-LL-IV-26	18 th .Century	In Betä-Go	-	Microfilmed by EMML
27	Acts of Lalibäla and Yəmraha	AM-LL-IV-27	-	In Betä-Go	-	-
28	Mälkä'a guba'e	AM-LL-IV-28	-	In Betä-Go	-	-
29	Mälkä'a guba'e	AM-LL-IV-29	-	In Betä-Go	-	-
30	WədasəMarəyam /Praise of Mary/	AM-LL-IV-30	-	In Betä-Go	Catalogued by this researcher	-
31	Dəg ^w a/Antiphony of the year/	AM-LL-IV-31	17 th .Century	In Betä-Go	-	Microfilmed by EMML

32	Dəg ^w a/Antiphony of the year/	AM-LL-IV-32	-	In Betä-Go	-	-
33	Dəg ^w a/Antiphony of the year	AM-LL-IV-33	-	In Betä-Gol	-	-
34	Şomä Dəg ^w a antiphony of the fast/	AM-LL-IV-34	-	In Betä-Go	Catalogued by this researcher	-
35	Şomä Dəg ^w a/Antiphony of the fast/	AM-LL-IV-35	-	In Betä-Go	-	-
36	Şomä Dəg ^w a/Antiphony of the fast/	AM-LL-IV-36	-	In Betä-Go	Catalogued by this researcher	-
37	Mə'raf/Common antiphony/	AM-LL-IV-37	-	In Betä-Go	-	-
38	Zəmmare/Ecclesiastical chants/	AM-LL-IV-38	-	In Betä-Go	-	-
39	Zəmmare/ecclesiastical chants/	AM-LL-IV-39	-	In Betä-Go	-	-
40	Mäwaśə't /ecclesiastical chants/	AM-LL-IV-40	19 th . Century	In Betä-Go	Catalogued by this researcher	-
41	Tä'ammərä Marəyam /Miracles of Mary/	AM-LL-IV-41	-	In Betä-Go	-	-
42	'Acts of the disciples	AM-LL-IV-42	-	In Betä-Go	-	-
43	Tä'ammərä-Marəyam	AM-LL-IV-43	-	In Betä-Go	Catalogued by this researcher	-
44	Book of monks and image of Lalibäla	AM-LL-IV-45	-	In Betä-Go	-	-
45	Acts of Nä'akuto lä'ab	AM-LL-IV-46	17 th . Century	In Betä-Go	-	Microfilmed by EMMML
46	Acts of Nä'akuto lä'ab	AM-LL-IV-47	19 th . Century	In Betä-Go	-	Microfilmed by EMMML

47	Dərsanä Micha'el/ Homily of Micha'el/	AM-LL-IV- 48	-	In Betä-Go	-	-
48	Acts of T/ Haymanot and Gäbrä-Mämfäs Qəddus	AM-LL-IV- 49	17 th .Century	In Betä-Go	-	Microfilmed by EMML
49	Dərsanä Micha'el/ Homily of Michael	AM-LL-IV- 50	18 th . Century	In Betä-Go	-	Microfilmed by EMML
50	Dərsanä Micha'el/ Homily of Michael	AM-LL-IV- 51	-	In Betä-Go	-	-
51	Tä'ammrä Iyäsus/Miracles of Jesus	AM-LL-IV- 52	18 th . Century	In Betä-Go	-	Microfilmed by EMML
52	Tämmə Iyäsus/Miracles of Jesus	AM-LL-IV- 53	-	In Betä-Go	-	-
53	sinaxarium	AM-LL-IV- 54	19 th .Century	In the church	-	Microfilmed by EMML
54	Sinaxarium	AM-LL-IV- 55	-	In Betä-Go	-	-
55	Funeral-ritual with qedär/gənzät/	AM-LL-IV- 56	-	In Betä-Go	-	-
56	Funeral ritual gənzät/	AM-LL-IV- 57	-	In Betä-Go	-	-
57	Funeral ritual /gənzät/	AM-LL-IV- 58	-	In Betä-Go	-	-
58	Funeral ritual/gənzät/	AM-LL-IV- 59	19 th . Century	In Betä-Go	Catalogued by this researcher	-
59	Book of incense/ Şälotä 'əṭan/	AM-LL-IV- 60	-	In Betä-Go	-	-
60	Book of incense/ Şälotä-'əṭan/	AM-LL-IV- 61	19 th .Century	In Betä-Go	Catalogued by this researcher	-

61	Book of incense/ Şälotä-'əṭan/	AM-LL-IV- 62	-	In Betä-Go	-	-
62	Gəbrä Həməmat/passion week/	AM-LL-IV- 63	-	In Betä-Go	-	-
63	Acts of T/ Haymanot	AM-LL-IV- 64	-	In Betä-Go	-	-
64	Asləṭ Paulos/Some selected epistles of Paul/	AM-LL-IV- 65	-	In Betä-Go	Catalogued by this researcher	-
65	Asləṭ Paulos/Paul/Some selected epistles of Paul/	AM-LL-IV- 67	-	In Betä-Go	-	-
66	Zena-Şəllasse /story of the Trinity/	AM-LL-IV- 66	19 th .Century	In Betä-Go	Catalogued by this researcher	-
67	Sä'atat zä-Mä'alt /Horologium for the day hours/	AM-LL-IV- 68	-	In Betä-Go	Catalogued by this researcher	-
68	Sä'atat/ Horologium/	AM-LL-IV- 69	-	In Betä-Go	-	-
69	Sä'atat/Horologiu m/	AM-LL-IV- 70	-	In Betä-Go	-	-
70	Paolos ḥaddisat/ epistles of Paul/	AM-LL-IV- 71	-	In Betä-Go	-	-
71	Şər'atä-Betä- Christian/ordinary of the Church/	AM-LL-IV- 72	-	In Betä-Go	-	-
72	Nägs	AM-LL-IV- 73	-	In Betä-Go	-	-
73	Maḥəletä-şəge Song of the flower/	AM-LL-IV- 74	-	In Betä-Go	-	-
74	Wəddasse'Amlak/ Praise of God/	AM-LL-IV- 75	-	In Betä-Go	-	-

75	Sälamta /Collection book of greeting	AM-LL-IV- 36	-	In Betä-Go	-	-
76	Aximaros	AM-LL-IV- 76	-	-	-	-
77	/Dəg ^w a /Antiphony of the year/	Lal-2002-3	19 th .Century	In museum	-	Microfilmed by EMMML
78	Fətha Nəgäst/The code of the kings	Lal-2002 - 15	-	In museum	-	-
79	Wəddasse Marəyam /Praise of Mary/	Lal-2002-29	-	In museum	-	-
80	Homily of Michael	Lal-IV-2002- 28	-	In museum	-	-
81	Acts of Täklä- Haymanot	Lal-IV-2002- 26	-	In museum	-	-
82	Tä'ammərəä Marəyam/Miracle s of Mary	Lal-IV- 2002-13	18 th .Century	In museum	-	Microfilmed by EMML
83	Missal	Lal-IV- 2002-21	-	In museum	-	-
84	Salter	Lal-IV- 2002-30	-	In museum	-	-
85	'Abu-šakir /Ethiopian calendar/	Lal-IV-2002- 16	-	In museum	-	-
86	The four Gospels	Lal-IV-2002- 18	15 th . Century	In museum	-	microfilmed by EMML
87	Enoch	No	18 th . Century	No	-	Microfilmed by EMML
88	Məşəhafä-ṭəmṣät /Baptismal ritual/	No	17 th .Century	No	-	Microfilmed by EMML

Plates of Betä-Goləgotha

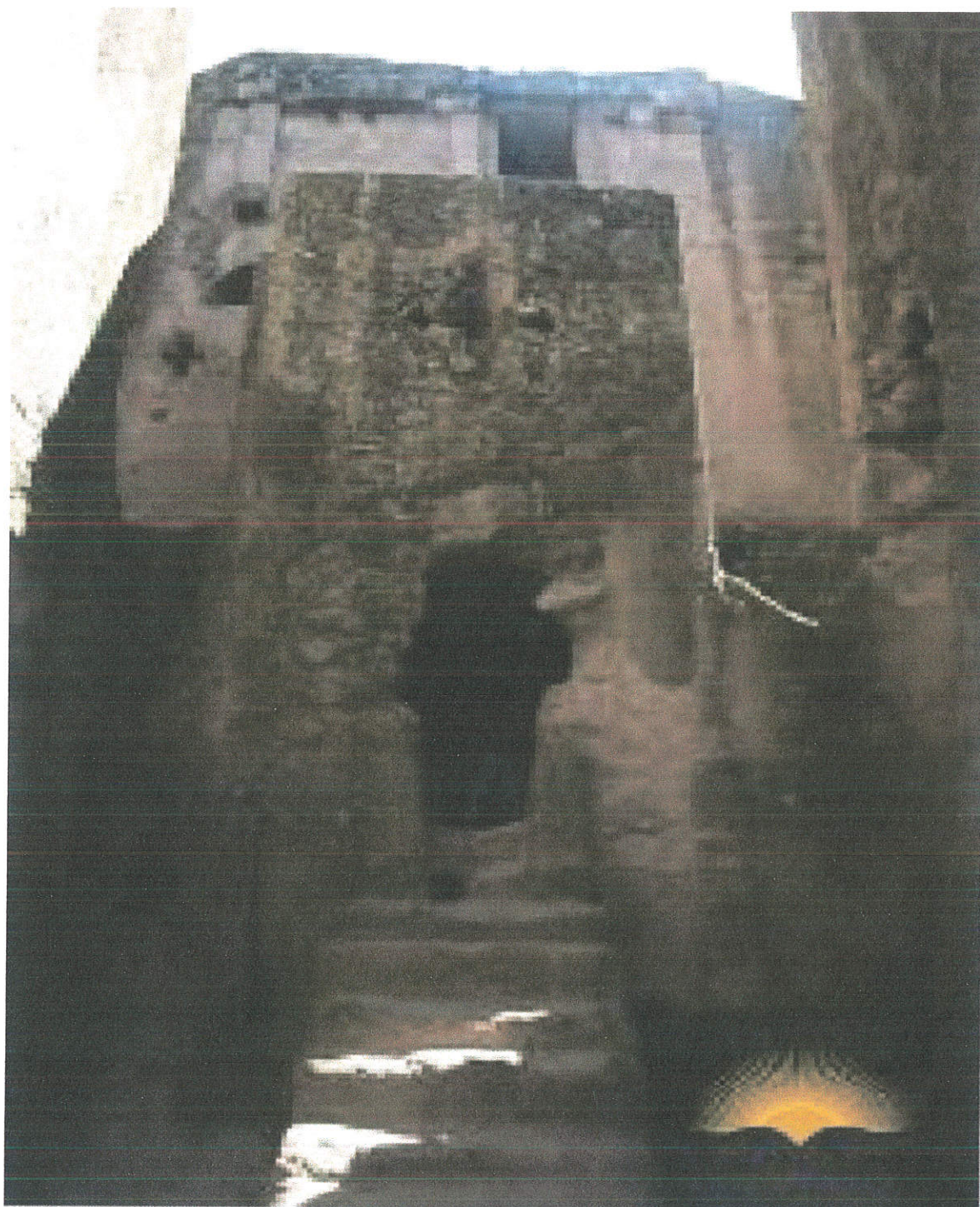


Fig.1The western part of Betä Goləgotha Church/the symbol of tomb of Adam/



Fig.2 The internal part of Betä-Goləgotha church



Fig.3. More than four hundred years old icon of Bêtä Goləgotha

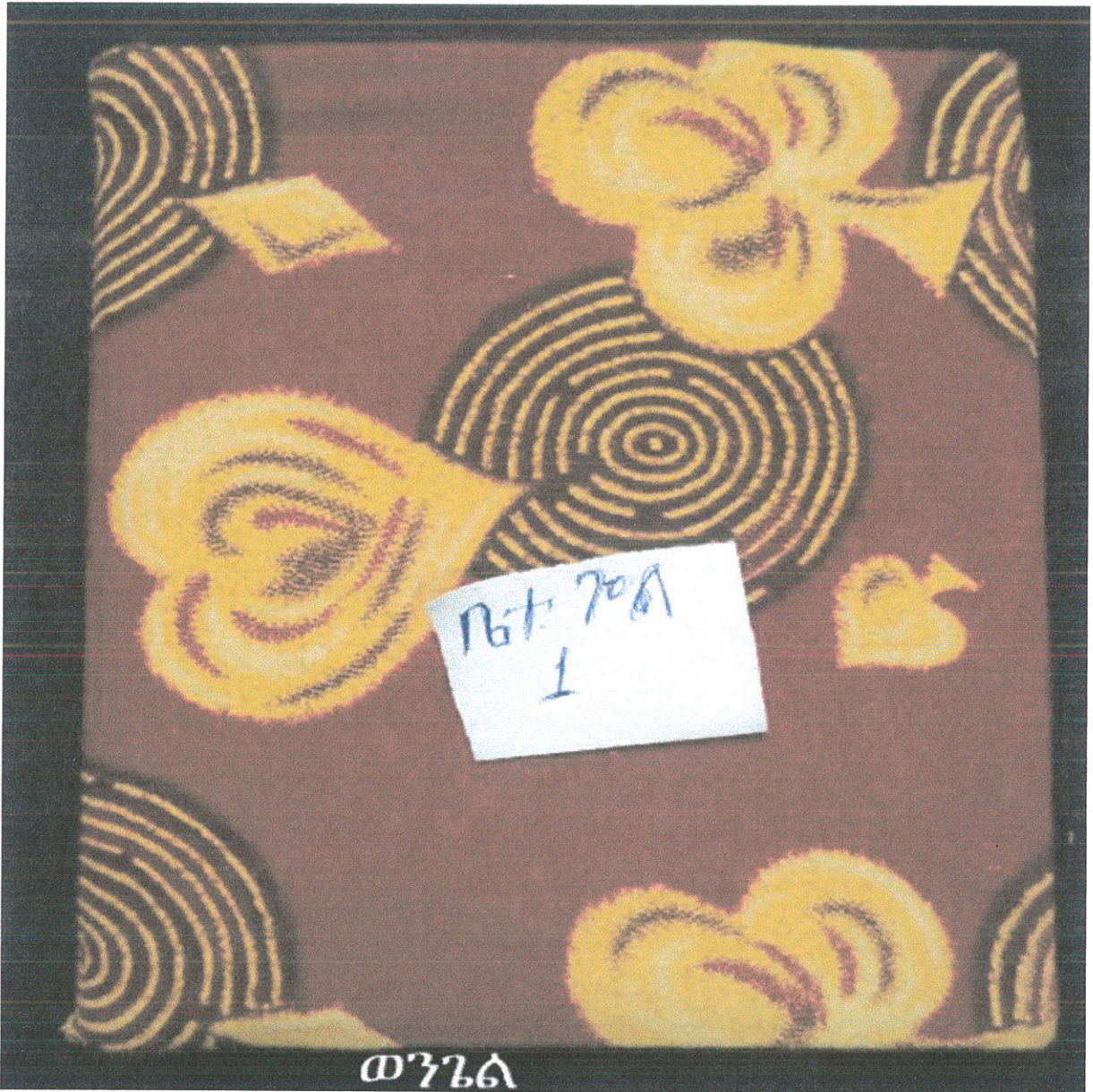


Fig.4.አርባዕተ ወንጌል/the four Gospels/it is covered with wooden board, leather and cloth/



Fig.5 ዜና ሥላሴ/Zena Sallasse/It is covered with wooden board and cloth.

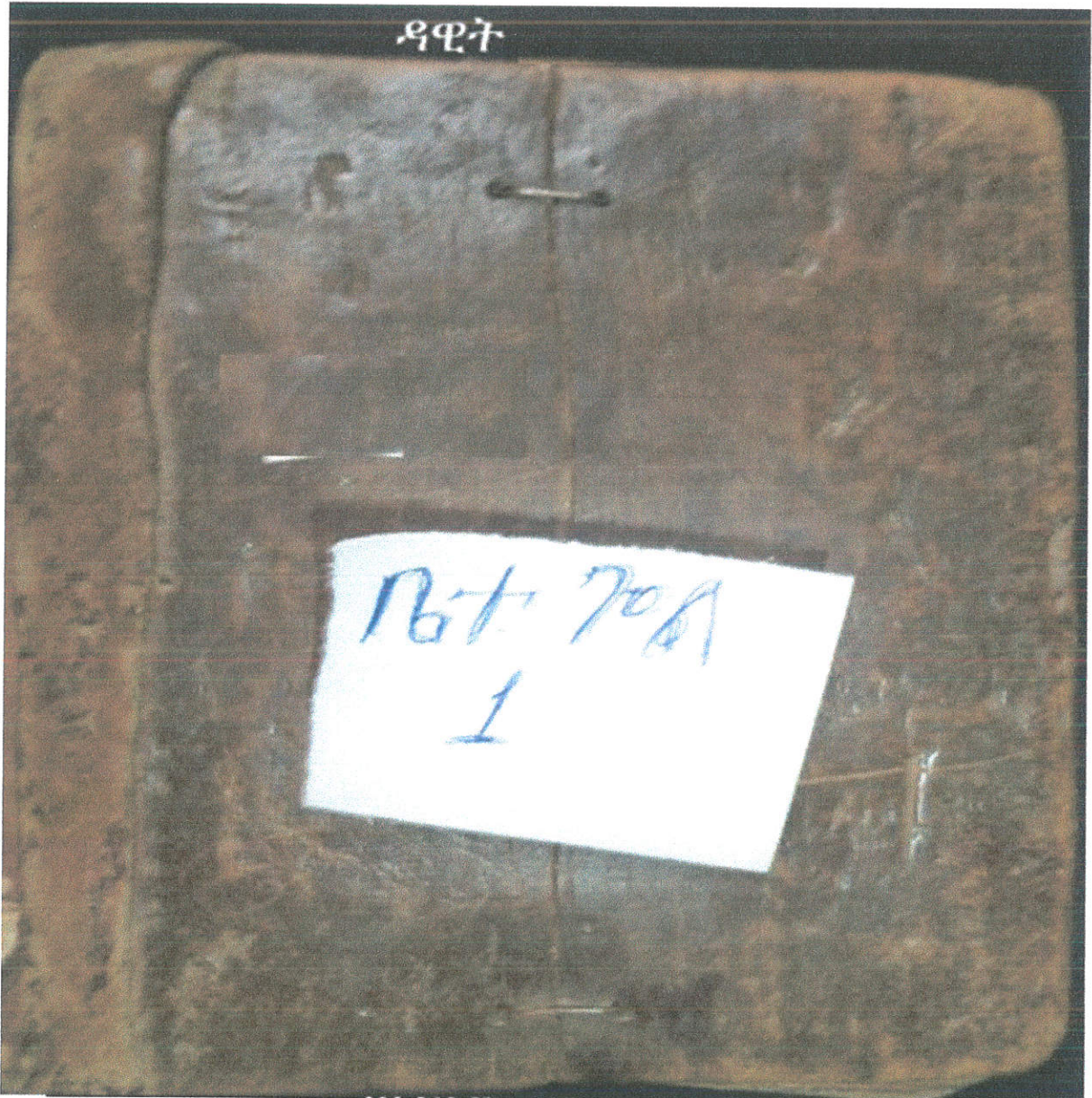


Fig.6 ዳዊት/Mäzmurä-Dawit/Psalter/It is covered with wooden board and semi leather

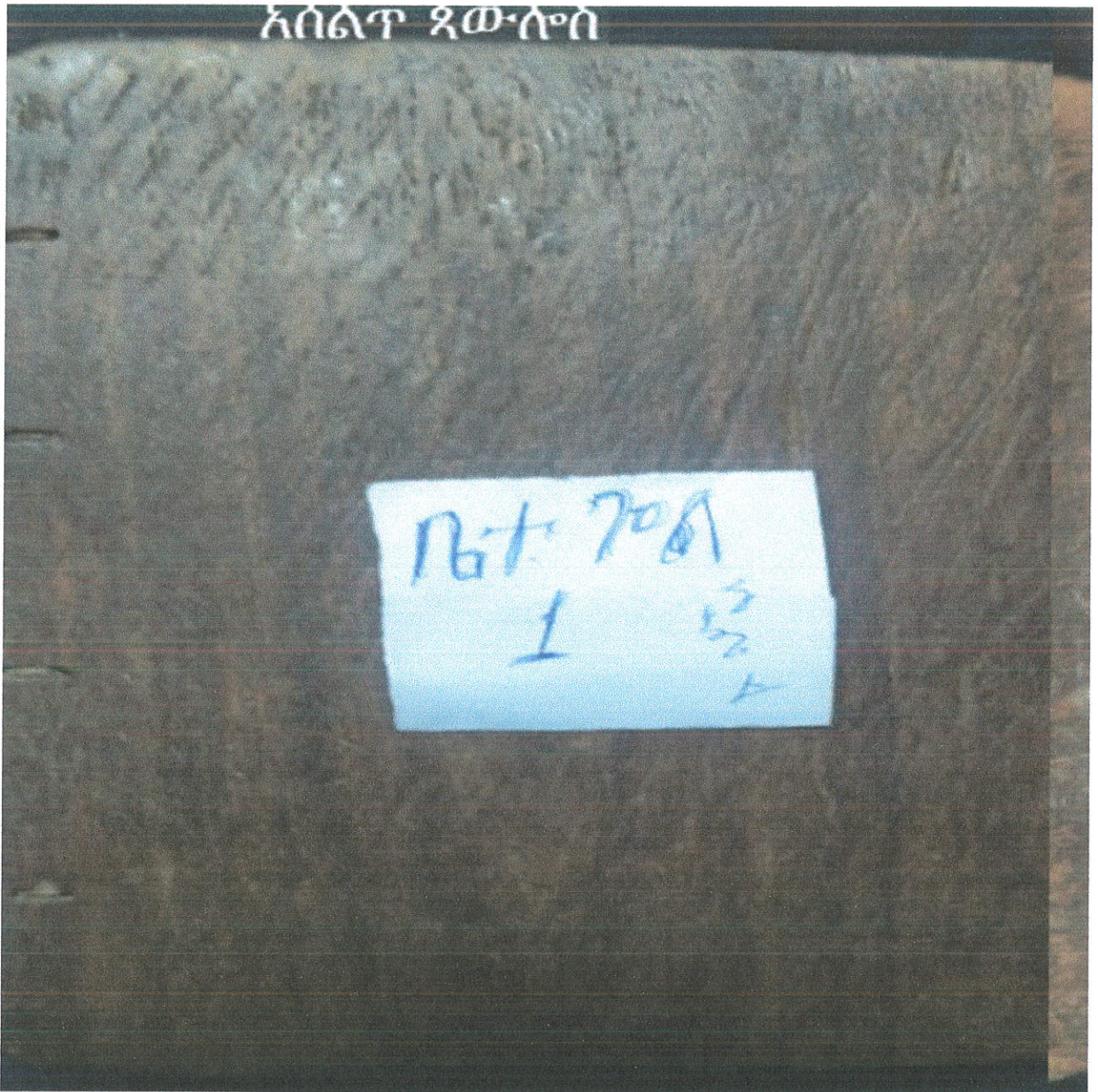


Fig.7 አሰልጥ ጳውሎስ/Aslät-Paulos/Paul/ It is covered with wooden board

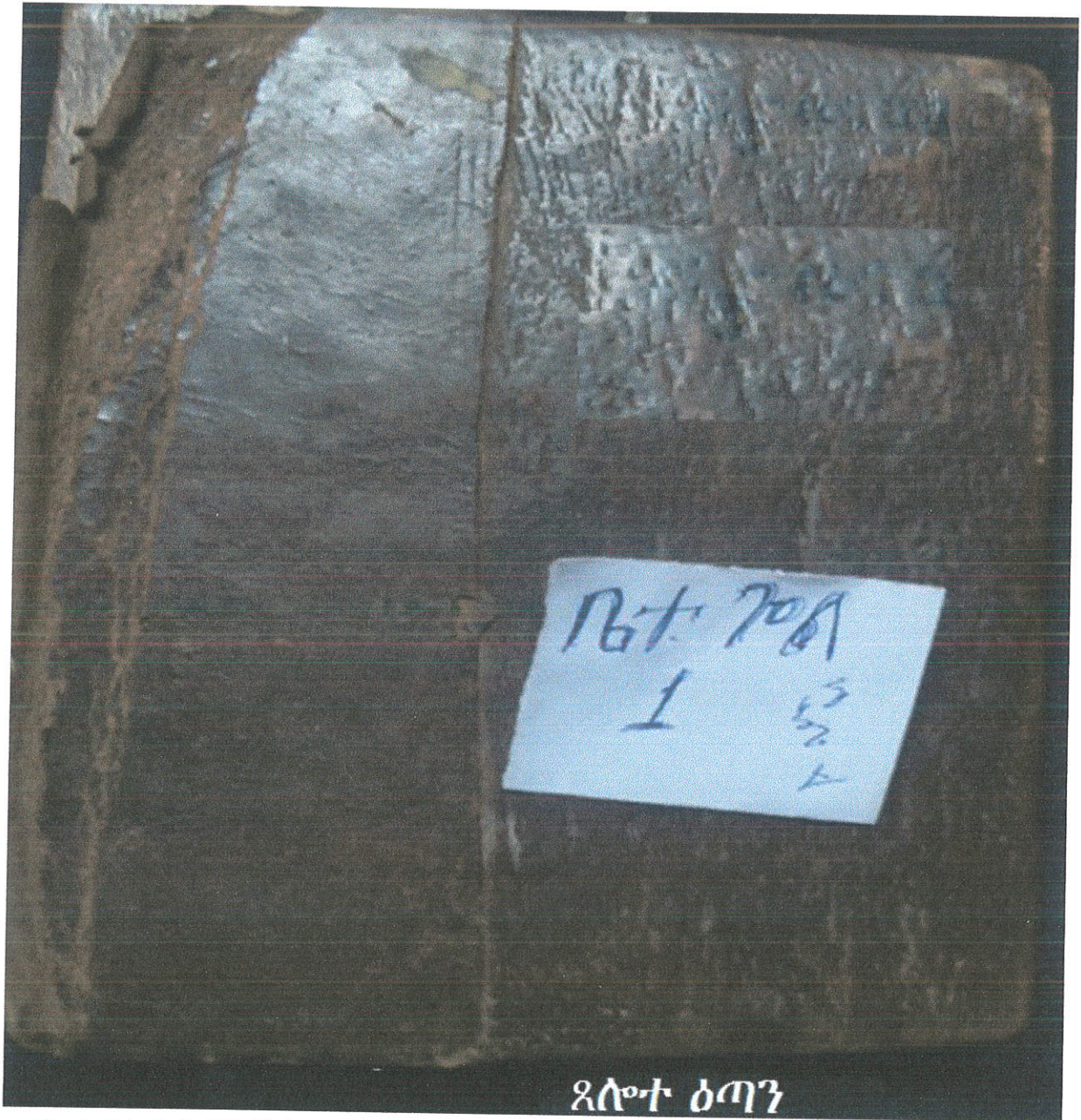


Fig.8 ጸሎተ ዕጣን/ Şälotä 'əṭan/ It is covered with wooden board and Leather.

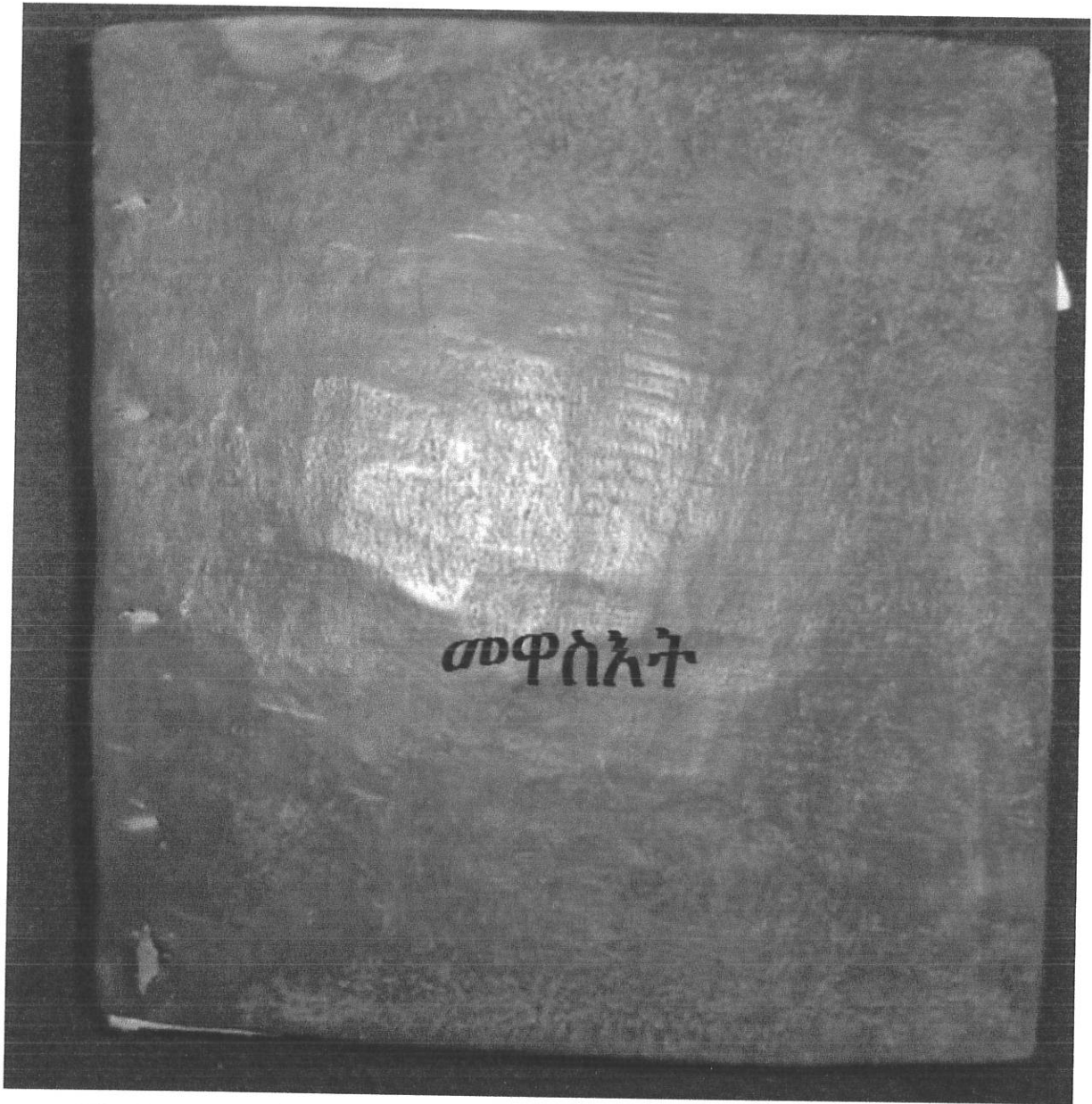


Fig.9 መዋሰኛት /Mäwasä'it is covered with wooden board.

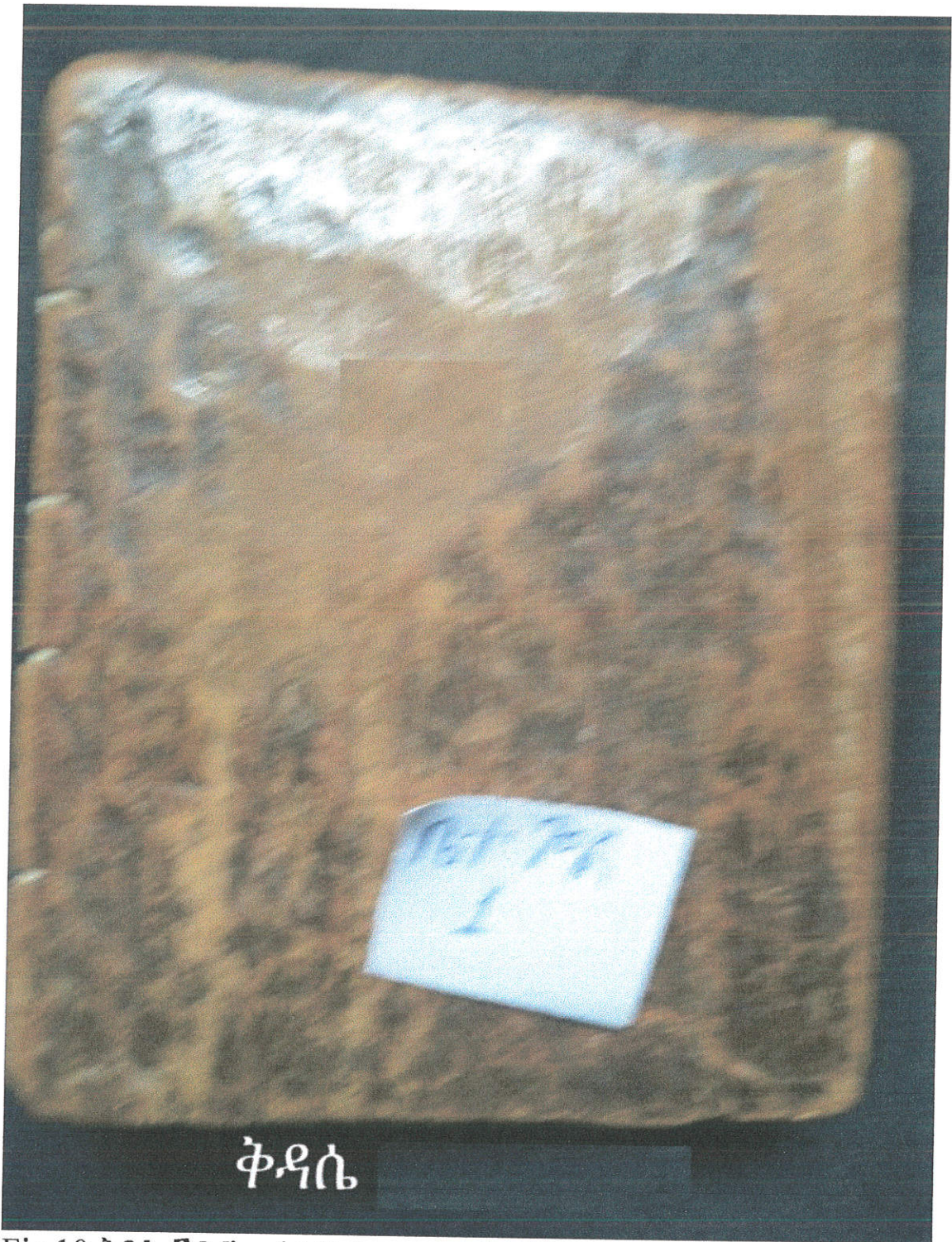


Fig.10 ጳጳሳዊ ፩/Missal.1/It is covered with wooden board and old leather.



Fig.11 ቅዳሴ.፪/Qaddasse.2/It is covered with unique and new wooden board.

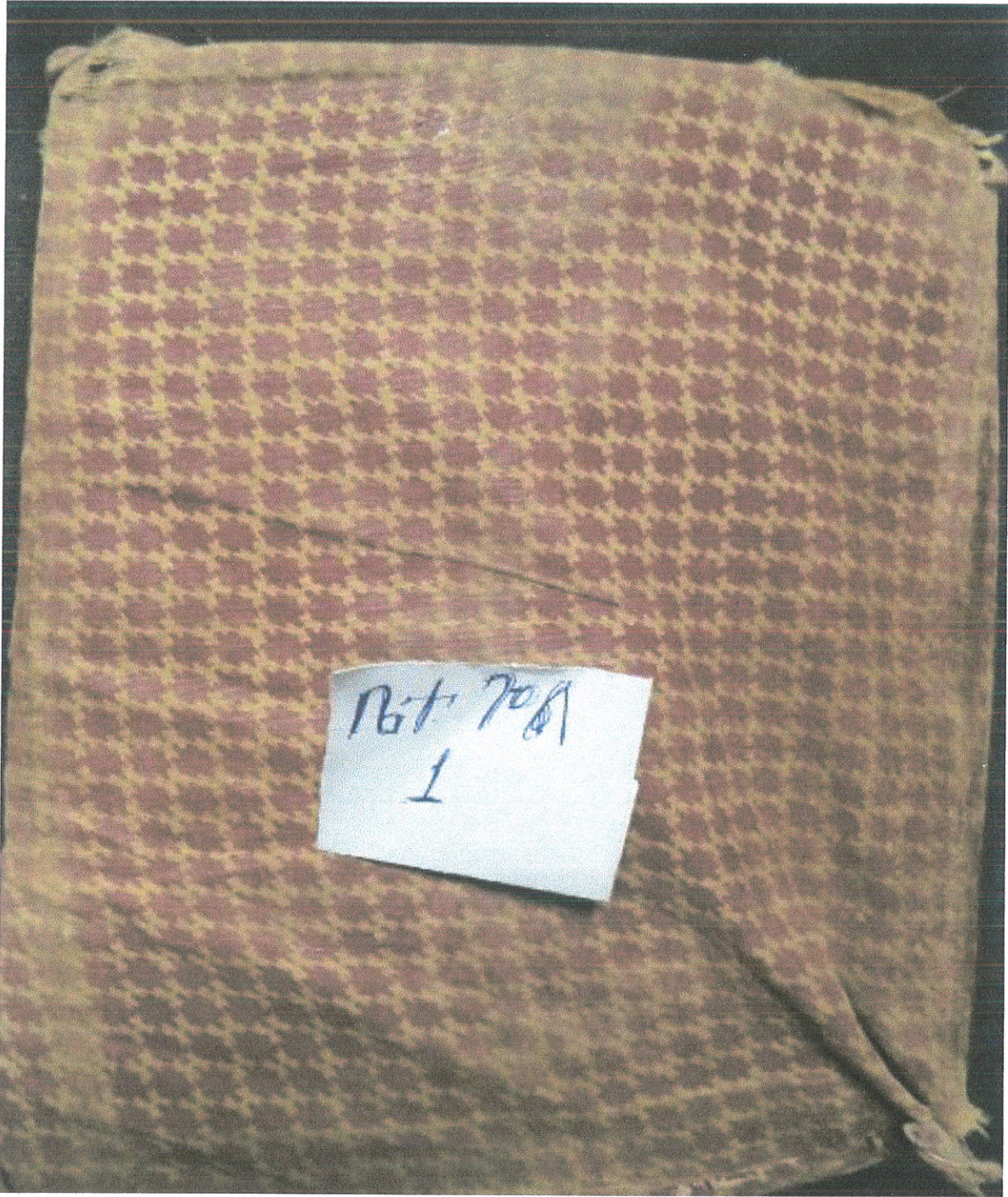


Fig.12 ተአምረ ማርያም/Tä'ammärä Marəyam/It is covered with wooden board and cloth.



Fig.13 ወዳሴ ማርያም /Waddasse-Marayam/ It is covered with wooden board.

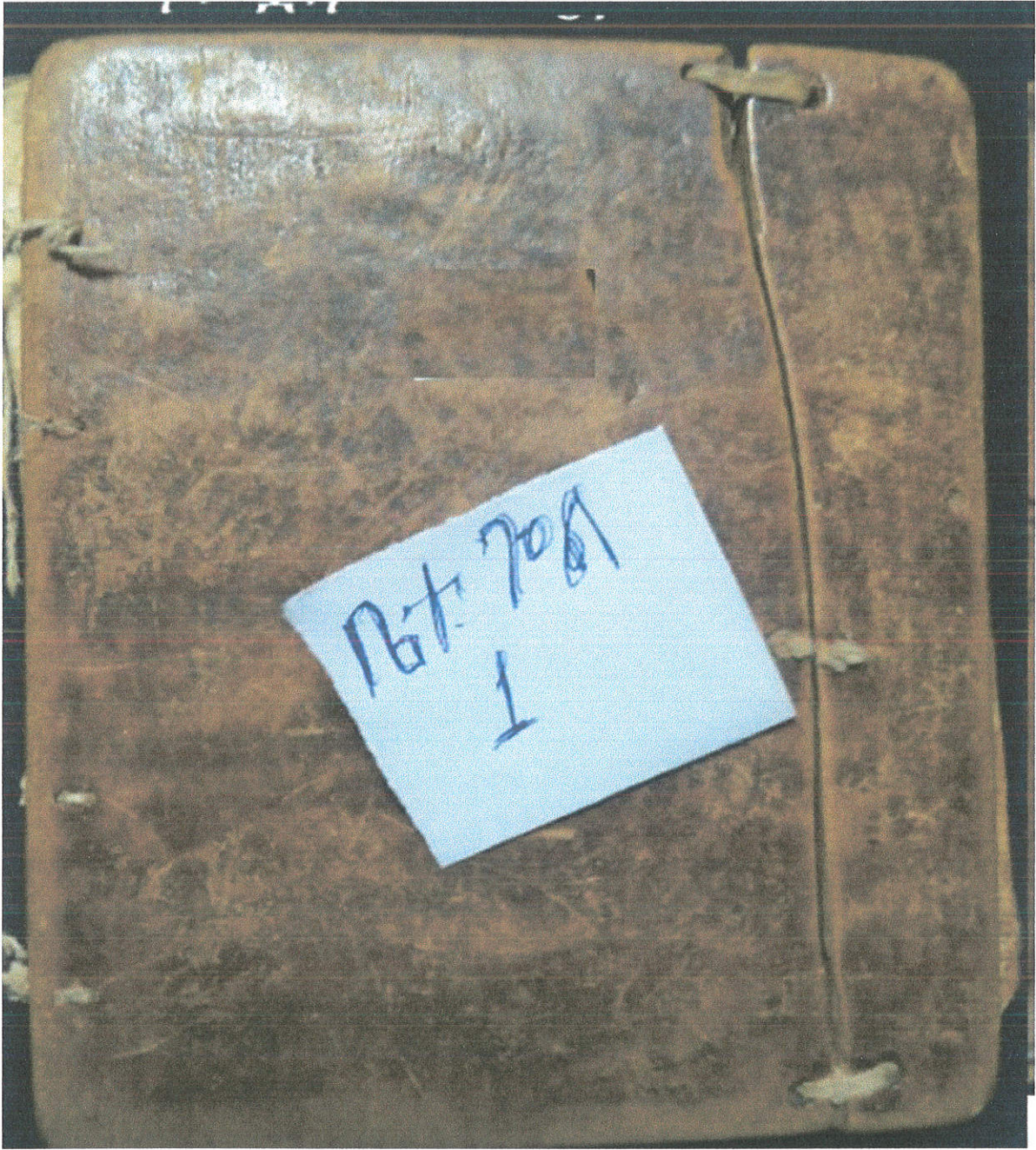


Fig.14 𐌸𐌰𐌿 𐌳𐌺𐌰.𐌲 /Şomä-Dæg^wa.1/ It is covered with wooden board.

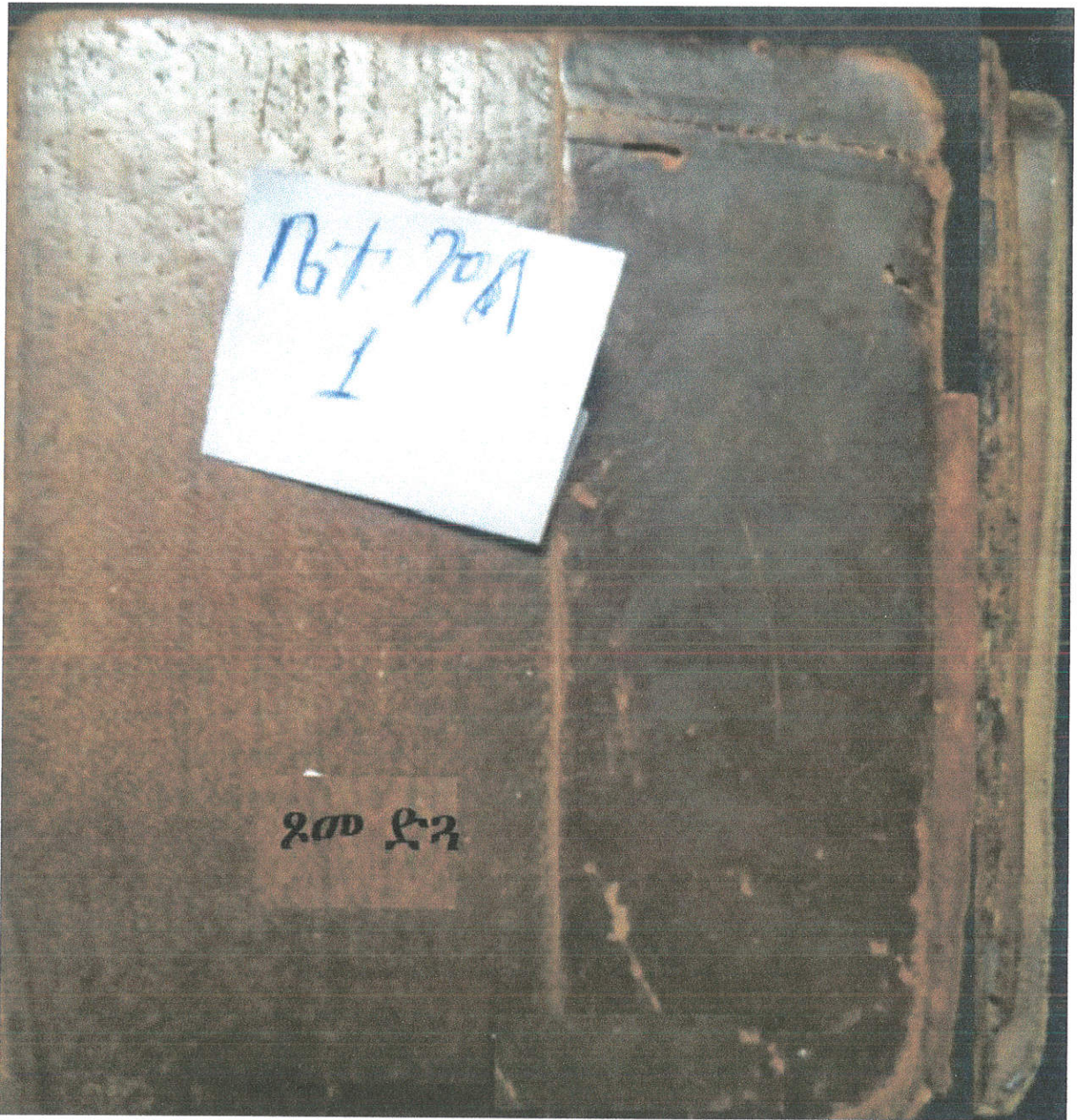


Fig.15 ጸመ ድን.፪ /ጸመ ድን^wa.2/It is covered with wooden board and semi leather.



Fig.16 ገጽ /Gənzät/It is covered with wooden board.

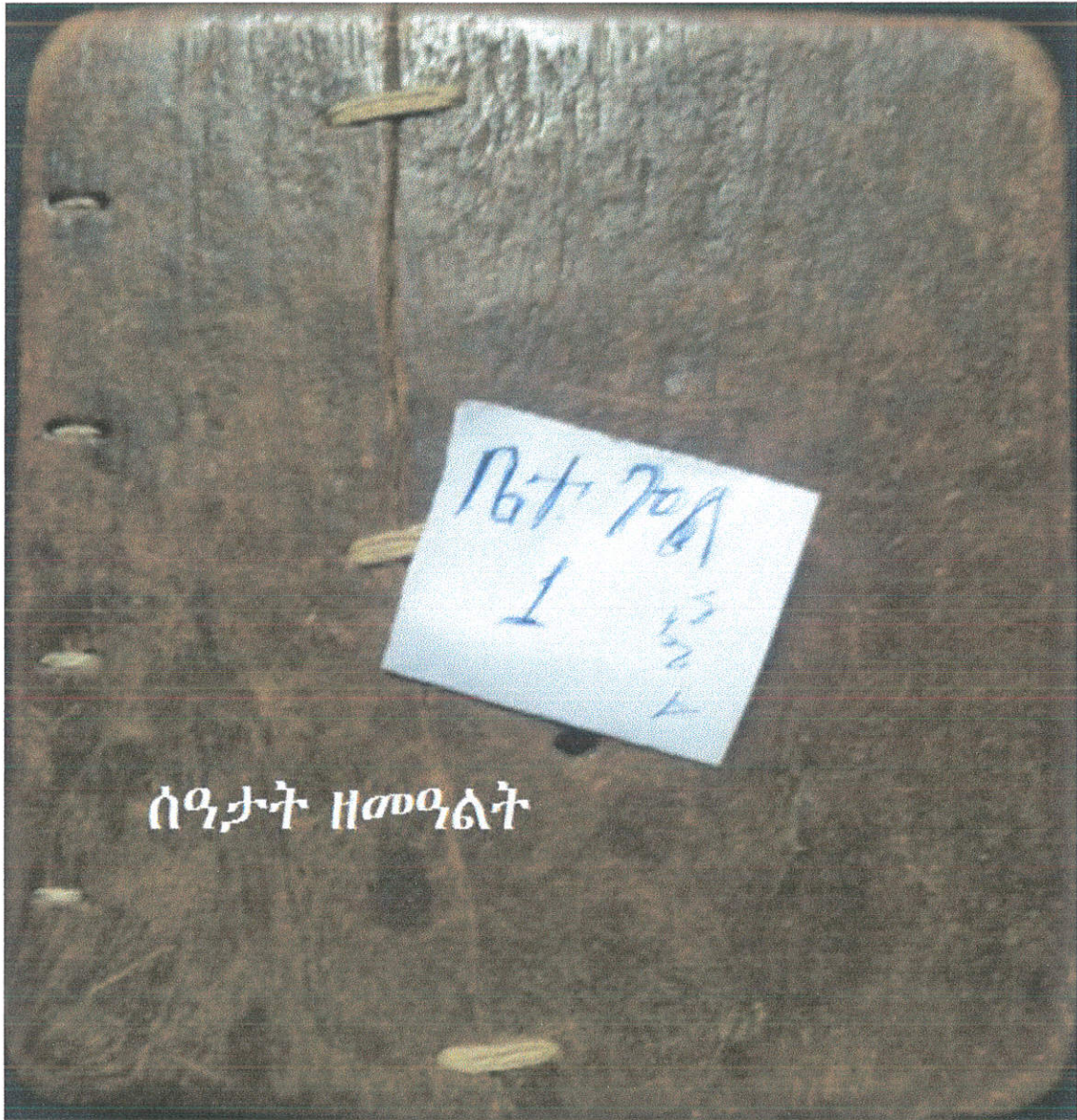


Fig. 17 ሰዓታት ዘመዓልት/Sä'atat zä-Mä'alt/ It is covered with wooden board and semi leather.