

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
M.A. THESIS

**Title: The Churches of St. Mary and
St.Täklä Haymanot of Limu Kosa and
their Manuscripts: A Catalogue of 12
Selected Manuscripts**

By:

Daniel Tesfay

Advisor:

Izabela Orłowska (Dr.)

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Approved by Board of Examiners

Chairman, Department Graduate Committee

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TABLE OF CONTENTS

Acknowledgement-----	II
Table of contents-----	III
Abbreviations-----	IV
Symbols used for vowels and consonants-----	V
 CHAPTER ONE 	
1. Introduction	
1.1 Background of the study-----	1
1.2 Statement of the problem-----	3
1.3 Objective of the study-----	3
1.4 Significance of the study-----	3
1.5 Methodology; sources-----	4
1.6 Delimitation of the study-----	5
1.7 General description of the study-----	5
1.8 Review of related literature-----	6
 CHAPTER TWO 	
2. Description and Catalogue of the Manuscripts-----	11
2.1: The Miracles of Mary -----	12
2.2: The Four Gospels-----	34
2.3: Funeral Ritual-----	43
2.4: Lectionary for Palm Sunday and Passion Week-----	51
2.5: Missal-----	56
2.6: Combat of Abunä Täklä Haymanot-----	59
2.7: Common Antiphony-----	62
2.8: Antiphony for the Fast-----	65
2.9: The Collection of Chants-----	68
2.10: Chants, Collection-----	71
2.11: Antiphony for the year-----	74
2.12: Psalter -----	77
 CHAPTER THREE 	
3. Conclusion and Recommendation-----	80
3.1 Conclusion-----	80
3.2 Recommendation-----	81
Bibliography-----	
Appendix-----	

Abbreviations

F. =folio

Ff. = folios

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)

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)

E.C = Ethiopian Calendar

EMML =Ethiopian Manuscript Microfilm Library

Ms. =Manuscript

Mss. =Manuscripts

LK=Limu Kosa Manuscript

Terms

Abba = father, name given for religious priests who are virgins

Dājasmach= traditional title of Ethiopia

Desinit = last line

Däbr Aläka = head master of a church

Incipit = first line

Mälakä Bərhan = religious title of the Orthodox Church

Qes = priest

Weizero = title for a married woman

Symbols

Vowels

ä: stands for the first order of the Fidel

u: stands for the second order of the Fidel

i: stands for the third order of the Fidel

a: stands for the fourth order of the Fidel

e: stands for the fifth order of the Fidel

ə: stands for the sixth order of the Fidel

o: stands for the seventh order of the Fidel

Consonants

λ = '

Π = b

γ = g

ξ = d

κ = ħ

χ = x

ρ = y

ħ = k

λ = l

σ = m

ν = n

ω = ś

ϖ = č'

π = †

θ = '

λ = f

θ = d'

π = Z

κ = §

ω = w

φ = q

λ = r

ρ = s

† = t

κ = p'

† = č

ñ = š

Chapter one

1. Introduction

1.1. Background of the Study

Limu Kosa is a small town located north of Jimma. The name Kosa is derived from the Oromo word "Kusa" that means a place where people gather in a group. Kosa was founded by 'Däjazmach Wäldä Giyorgis Aboye', who was the governor of the Käffa region in 1873. The churches of St. Mary and St. 'Täklä Haymanot' are located in this town. St. Mary of Kosa was commissioned by 'Däjazmach Wäldä Giyorgis Aboye', in 1873. and the church of St. 'Täklä Haymanot' by 'Weizero Yäšimäbet', his wife in the same year. The church of St. 'Täklä Haymanot' is situated on the right before one reaches the town coming from Jimma and the church of St. Mary on the left of the town.

According to Jimma diocese, there are 270 Ethiopian Orthodox Churches in the region. Currently from these 270 churches 110 churches are giving service; the other 160 churches are closed, because of the shortage of priests and deacons. According to my informant, Jimma's diocese manager, 'Mälakä Birhan Alämu', when I interviewed him on 07/12/2010 in Jimma, many holy books and sacred furnishings are kept with individuals due to the lack of store house, and in order to protect them from robbers. The focuses of my attention are the two churches of St. Mary and St. 'Täklä Haymanot' of Limu Kosa.

On 09/12/2010 I met my informants, 'Däbr Aläka' of the two churches, 'Abba' Ishetu and 'Qes' Tesfaye; and they told me these two churches had faced many problems. There were attempts to burn the churches twice by extremists Muslims. St. Mary church was attacked twice in 2006 and 2007. In that accident five manuscripts (The Faith of the Fathers, Missal, the book of baptism and two psalms were torn into pieces and they are

now out of use (I saw them kept in a sack). Similarly two crosses and two manuscripts were stolen from the church of St. 'Täklä Haymanot' by looters. At that time three manuscripts were also damaged badly by the Muslim extremists who attacked the church. Currently the churches own 21 manuscripts, eight manuscripts belongs to the church of St. Mary and 13 to the church of St. 'Täklä Haymanot'.

The churches used to own, substantial land until 1974. Immediately after the revolution some of the land was taken by the 'Därg' regime; this was repeated in 1984 and affected the livelihoods of the churches and their priests. Near the town there is a governmental coffee plantation named Kosa Coffee Plantation. According to my informants most of the attendants of the churches are the workers of the plantation. They had tried to hire guards to protect the churches from the looters, but the attempts to loot did not stop. For fear of what may happen to the churches' many sacred furnishings were removed and placed in clergymen's homes ('Abba' Ishetu and 'Qes' Tesfaye). The manuscripts of both churches are gathered together in sacks that expose them to serious damage.

In September 2006 there was a bad situation in the region and many persons including priests and deacons were murdered by extremist Muslims. Because of this many priests and deacons left the region. To solve the shortage of priests and deacons Jimma's diocese built an institution in Jimma town to train priests and deacons from the natives who can speak the language of the region, Oromiffa. Though the diocese is trying to support the churches, it should be doing more than what has been done so far.

1.2. Statement of the Problem

In Saint Mary and St. 'Täklä Haymanot' Churches of Limu Kosa there are manuscripts and other sacred furnishings that are not adequately preserved. As far as I know, none have been catalogued. The manuscripts are not accessible to anyone except the clergy. They are not included in the EMMML catalogue and not made available to scholars. The churches need protection from concerned bodies. The manuscripts have to be kept safely and be protected from further damage.

1.3. Objectives of the Study

The objective of the study is to catalogue 12 selected manuscripts that are relatively legible, in St. Mary and St. 'Täklä Haymanot' churches of Limu Kosa. The goals are:

- To identify and describe the content of each manuscripts
- To provide clear and well-defined information about the physical conditions of each manuscripts
- To make these previously undocumented 'Gə'əz' manuscripts available to researchers.

1.4. Significance of the Study

The study focuses on cataloguing previously undocumented Gə'əz manuscripts that have historical and religious value. Three of the manuscripts under discussion were brought by priests, who had followed the Christian soldiers expanding into the region of today's Jimma. The churches were found in this area that remains predominantly Muslim. Most of the inhabitants are Oromo Muslims. Infact, there are also Christians who had come from different part of the country for employment and settled there. These people have lived in harmony for a long time. Though extremists of both religions have tried to spoil the peaceful relationships of the Muslim and Christian society, the social interaction within the society is still relatively peaceful. As mentioned

above the manuscripts have historic value. They contain agreements (land grants and full board provisions) between the scribe and the owners of the book in the marginal notes, and religious value and this inspired me to study and introduce the churches and their manuscripts.

1.5. Methodology

The primary sources for my research were 12 manuscripts of St. Mary and St. 'Täklä Haymanot' churches found in Limu Kosa. From the 21 manuscripts of the churches I chose 12 manuscripts that are relatively legible. The fieldwork included searching for, selecting, reading, measuring and cataloguing the manuscripts. My secondary sources are other published catalogues, which are related directly or indirectly to the 12 manuscripts. The conditions in which the manuscripts are kept in Limu Kosa expose them to damage from various elements. Fortunately, the dating of the manuscripts is mentioned in the text except for the two manuscripts: Antiphony for the Fast and Common Aniphony ('mä'raf'). And I used paleographical criteria to determine the approximate date of the two manuscripts (cross checking the kings and the owners mentioned in petition prayer in the texts). The title provide in the catalogue is as it is written in the manuscript. My examples for the format of the catalogue are the works of Paulo Marrassini, Getachew Haile, William F. Macombere and Stefan Strelcyn.

This study has three chapters. Chapter one is an introduction. It covers the background of the study, statement of the problem, objective of the study, significance of the study, methodology, and delimitation of the study, general description of the manuscripts and the review of related literature, history of Jimma in the 19th century and the review of existing catalogues. Chapter two is the body of the thesis: a description and the catalogue of the 12 selected manuscripts. Chapter three consists of conclusions and recommendation.

1.6 Delimitation of the study

From the two churches of Limu Kosa, I chose 3 manuscripts from St. Mary church and 9 from St. 'Täklä Haymanot'. The manuscripts found in St. Mary church are seriously damaged and very difficult to read. Thus I have described only 3 from St. Mary church and 9 from St. 'Täklä Haymanot', which have never been described or documented.

1.7 General description of the 12 manuscripts

More than half a million manuscripts of Ethiopia are found in about 20,000 monasteries and churches through out the country. Many of them have not been microfilmed or photographed. These manuscripts kept and preserved from generation to generation in churches and monasteries, and have been exposed to damage (Sergew 1975: 11).

According to Jimma diocese about 1100 manuscripts are present in Jimma area. And the two churches, St. Mary and St. 'Täklä Haymanot' are located in this region. These churches currently own 21 manuscripts. These manuscripts contain accords between the scribe and the owners of the books in addition to their religious content. The 12 catalogued manuscripts are the following:

1. Miracles of Mary
2. Four Gospels
3. Funeral ritual
4. Lectionary for Palm Sunday and Passion Week. Homilies on the Passion
5. Missal
6. Combat of 'Abunä Täklä Haymanot'
7. Common Antiphonary
8. Antiphonary for the Fast
9. The collection of Songs
10. Collections of chants

11. Antiphonary for the year

12. Psalter

The 12 manuscripts are of recent given the usual standard of manuscripts and the language of all is Gə'əz. From the 12 manuscripts of the present catalogue 9 of them (2.1, 2.2, 2.3, 2.4, 2.5, 2.7, 2.9, 2.10, and 2.12) have a leather case (mahdär). Manuscripts 2.7, 2.8, 2.10, 2.11, 2.12 have traditional musical notation; mss.2.1, 2.4, 2.5, 2.7, have a binding of stamped leather over wooden boards. The others are covered with wooden boards. These 12 manuscripts have 198 quires. The quires contain from 8-29 leaves. Mss. 2.1, 2.3, 2.5, 2.6, 2.7, 2.9 and 2.12 have two columns, and the other have three. In 7 manuscripts the scribe's name is mentioned, and 11 owners of the Mss. are mentioned.

1.8. Review of Related Literature

1.8.1. Reports of people who lived in the region

Marital De Salviac, (1901) the French missionary, wrote a book, "The Ancient People Great African Nation: The Oromo," translated to English by Ayele Kanno (2005). He wrote that the Gibe states were formed at different times. Limu-Ennarya, the first to be formed, came to existence around 1800, Guma in 1810, Gomma in 1820, and Jimma in 1830.

Herbert S. Lewis, (2001) wrote a book "Jimma Abba Jifar, An Oromo Monarchy: Ethiopia, 1830-1932. He wrote that Jimma Abba Jifar I occupies former territory of Enarea in the North West, Janjero in the East, and Kafa and Garo in the South and Central regions. He discusses by referring to other authors that over the past one hundred years have received different accounts of the number of Oromo groups that came to Jimma and how the kingdom formed. He explains that the kingdom was not formed by an agreement among a certain number of groups; rather, a

great many Oromo came to this general region and some of them were eventually swept into the Jimma monarchy.

According to Mohammed Hassen (1990), Abba Jifar I (1830-1855) established the kingdom of Jimma and built at least five palaces in different regions of Jimma. According to Lewis (2001), it was during the reign of Abba Jifar, in the year 1830 that Jimma became Muslim. Abba Jifar was referred to as a sultan and was the first Muslim King of Jimma. Mohammed (1990) explains that Abba Jifar was converted to Islam by Sheikh Abdul Hakim, who is known to have been a trader and preacher from Gondar. Lewis (2001), writes about another famous religious leader in Jimma, Abba Arabo. Today both Sheikh Abdul Hakim and 'Abba' Arabo are considered saints, and annually thousands of believers visit their shrines. Sheikh Abdul Hakim played significant role in the spread of Islam in Jimma.

According to Lewis (2001) Abba Jifar I died in 1855 after reigning 25 years, and Abba Jifar II followed as king. After Abba Jifar II became king, Gojjam forces came to the region and caused a great destruction in the neighbouring areas. By 1882 the rival Shoan forces of Menelik II, under the command of Ras Gobena, had come to this area and were clearly in a position, being armed with rifles, to defeat the kingdom of 'Abba' Jifar and its neighbours.

Bahru Zewde (1991), in his book, 'A History of Modern Ethiopia 1855-1991', writes how Christian states expanded their territory in the western side of the Gibe River (1882-1886). He explains the struggle of rival states of Gojjam and Showa that attempted to control the region, and states that it was Gojjam that had first established their ascenders of the region. He further states that 'Nəgus Täklä-Haymanot' of Gojjam was recognized, since 1881, as 'Nəgus' of Gojjam and Kafa which had a

general connotation for the South-West. The Oromo states south of the Gibe River had acknowledged Gojjam's over-lordship. They paid tribute and some of the subjects were recruited into the Gojjame army. The priests had followed the soldiers and began to spread Christianity in the region. And that is it how it started the history of the Ethiopian Orthodox Church Christians of Limu Kosa and the two churches (St. 'Täklä Haymanot' and St. Mary).

Lewis (2001) explains that 'Abba' Jifar agreed to pay an annual tribute to Menelik and to aid his forces in return for Jimma's continued internal autonomy. He managed to please Menelik, by enthusiastically aiding Menelik in his wars against Kullo (1889), Wolayta (1894), and Kafa (1897). 'Abba' Jifar dominates the historical memory of the people of Jimma today because of his 54 years reign, and remarkable personality,

The present Jimma is the largest city in southern Ethiopia located in the Jimma Zone of the Oromia Region. According to Central Statistical Agency (2007), this Zone has a total population of 120, 960, of whom 60,824 are men and 60,136 women. In the city one can observe that some buildings survive from the time of the Jimma kingdom, the Palace of 'Abba' Jifar situated a little out of town. The city is home to a museum, Jimma University, several markets, an airport, and Jimma Research Center, founded in 1968, which is run by the Ethiopian Institute of Agricultural Research. The Zone is inhabited different nations and nationalities adhering to various religions. Most of the time they live in harmony, though some times conflict stir up, by fundamentalists.

1.8.2 Catalogue of Ethiopian manuscripts.

Ethiopian manuscripts were mainly intended for church services. As such the manuscripts are kept in store rooms of churches with other implements and given out by the storekeeper whenever

needed.(Hailegebriel Dagne,1987). Among 200,000 codices which were reputed to be owned by the 14,000 churches and monasteries of the country, so far, over 7,000 manuscripts have been microfilmed (Sergew Hable Slasie, 1981).

The first catalogue of Ethiopia manuscripts preserved in the British Museum was published in 1847. It was the work of the great scholar August Dillmann and contained description of 82 manuscripts. After him many scholars have presented catalogue of Ethiopian manuscripts. Among them the following can be mentioned: Dillmann (BM) (1938). The largest collection of Ethiopian manuscripts in Britain is of course to be found at the British Library, whose holdings have been set forth in three catalogues. The first eighty-two in this collection were catalogued by August Dillmann in his *Catalogues Codicum Manuscriptorum Orientalium qui in Museo Britannico Astrvantur* (London, 1847). The largest numbers of manuscripts of the British Library were catalogued by W. Wright in his catalogue of the Ethiopic manuscripts in the British Museum acquired since the year 1847 (London, 1877). He provides information on four hundred and eight manuscripts, including some thirty-five which were acquired after 1847 and before the British expedition to Ethiopia in 1868. The catalogues are that of Stefan Strelcyn who, published two catalogues of Ethiopian manuscripts in the British Library acquired since the year 1877 (Paris,Manchester). They detail hundred eight manuscripts, some twenty four of which he reckons are from the Mäqdäla expeditions. This brings the total of the British Library Collection to just less than six hundred (598) manuscripts.

Other collections are to be found in the Royal Library, located of the Windsor Castle and at the Chester Beatty Library in Dublin, Ireland. A description of the six sumptuous manuscripts at Windsor castle is to be found in Edward Ullendorff's article 'The Ethiopic manuscripts in the

Royal Library, Windsor Castle' in *Rassegna di Studi Ethiopici* 12 (1945) 71-91. Beatty's fifty-three Ethiopian manuscripts were catalogued by Erico Cerulli in his *Imanoscritte Etiopici Della Chester Beatty Library in Dublino* (Rome, 1965).

The project to establish an Ethiopian microfilm library was first conceived in 1970 by His Holiness, 'Abunä Tewoflos', the then acting patriarch of the Ethiopian Orthodox Church, (Macombere 1975). After 1970 the two scholars, Getachew Haile and William F. Macomber, began to microfilm the Ethiopian manuscripts.

The manuscripts in Getatchew Haile's and William F. Macomber, *Ethiopian Manuscripts Microfilm Library catalogues* do not include manuscripts from Limu Kosa churches. Having examined the ten volume catalogue (I-X) of EMMML, I can say that the manuscripts of these churches are not included in it. This lack of information inspires me to prepare a catalogue of the manuscripts housed in those churches.

CHAPTER-TWO

2. Descriptions and catalogue of the manuscripts

This chapter consists of a catalogue of 12 previously undocumented manuscripts of St. Mary and St. 'Täklä Haymanot' churches of Limu Kosa. The following is a description of those manuscripts. It begins with a description of a physical condition of the manuscript. This includes the title, as it is given in the manuscript, binding, the material it was made of, the date (for manuscripts that are not given the date in the text dating is done based on the paleographical consideration i.e cross checking the names of kings and owners of the mss. mentioned in the petition prayer), number of leaves, lines to page, number of quires, legibility of hand writing and columns.

Finally, description of the content is presented; the brief description depends on the legibility of the text. As it is explained in the background of the study, these manuscripts are unfortunately not well preserved. As a result the inner edges of the manuscripts; upper and lower margins are stained with water to some degree. And due to this some of the books are presented folio by folio, section by section and others only with first line (incipit) and last line (desinit) of each section.

2.1: Manuscript from the church of St.Mary of LK.

1. Title: The Miracles of Mary (ተአምረ ማርያም)
2. Language: Gə'əz (ግእዝ)
3. Binding: stamped leather over wooden board covered with red cloth.
4. Material: vellum.
5. Date: 19th
6. Measurements: 30x23cm.
7. Number of leaves: 182, unnumbered
8. Lines to a page: 25 (rarely 26 lines)
9. Number of quires: 27
10. Legibility of hand writing: good
11. Columns: 2

This manuscript contains 135 sections. In each section there is petition prayer for king Menelik and the owner of the book. The last line (desinit) of all sections is the same through out the book.

1. Ff.7ra-12rb.

Incipit: በስሙ አብ ወወልድ ወመንፈስ ቅዱስ ጃ አምላክ

In the name of father, son and holy sprit (Introduction to the book)

Desinit: ፀሎታ ወበረከታ የሀሉ ምስለ ገብራ ምስለ ንጉሥ ምኒልክ ወምስለ ፍቅርተ እህተማርያም

Let her (Mary's) prayer and blessing be on king Menelik and beloved 'əhtä Maryam' (This desinit is similar through out the book)

2. Ff.12rb-194vb. ተአምረ ማርያም (Miracles of Mary)
3. Ff.14ra-15va.

Incipit: ወሀሎ ጃ ቀሲስ ዘስሙ ይስሐቅ በዝንቱ ደብር

About the priest whose name was Isaac who lived in a monastery

4. Ff.15va-16ra.

Incipit: ወሀሎ በመዋዕለ ሢመቱ ለአባ ሚካኤል ዘደብረ ምጥማቅ

About the anniversary of 'Abba' Michael of 'Däbrä Məṭmaq'

5. Ff.16ra-17ra.

Incipit: ወሀሎ ውስተ ፩ደብር ፩መነኮስ ጠቢብ ወኮነ ይጸላ በልቡ እንተ ዘይበልዑ
አሕመላት

How a wise monk wondered about the unhealthy food on which the monks were living.

6. Ff.17ra-20vb.

Incipit: ወሀለወት አሐቲ ብእሲት ዘትነብር ውስተ ደሴት ማዕከለ ባሕር

About the woman who lived in an island

7. Ff.20vb-21vb.

Incipit: ወሀሎ ፩ መነኮስ ዘያፈቅር ጸመ ወፀሎታ እምንዕሱ እስከ ርእስህ

About the pious monk whom our Lady Mary saved from the temptations of Satan

8. Ff.21vb-22ra

Incipit: ወሀሎ ወሬዛ ረድአሙ ለቅዱሳን ወበሐዘን በእንተ ሲሳይ

How our Lady Mary supplied provisions to the monks

9. Ff.22ra-23rb

Incipit: ወእንዘ ትትፈለስ እግዝእትነ ማርያም እምአዳም ውስተ ከርሣ ሴት ወሂኖስ

About geneology of our Lady Mary

10. Ff.23rb-24ra.

Incipit: ወኮነ አመ ፩ ወ፮ ለወርሐ ነሐሴ ወነበረ ፩ መፃፀፅ ውስተ አሐቲ ሀገር
እግዝእትነ ዘከመ አሕያወቶ

Our Lady Mary healed a paralytic man on the 16 'Näḥase' (= August)

11. Ff.24ra-25ra.

Incipit ወሀሎ ፩ መነኮስ ውስተ ደብረ እምነ አደባራት ዘሀገረ እስክንድርያ ወኮነ ያፈቅራ ለእግዚትነ ወልሕቀ ውእቱ መነኮስ ወረስአ ወደክመ ሐይሉ

About the old monk, who lived in the monastery of Alexandria and whom Our Lady Mary made young

12. Ff.25ra-26ra.

Incipit: ተብህላ ከመነዳይ ዘይፀውርዎ በዓራት ወኩለንታሁ ዓበቅ ወዝልጉስ ወአሐተ ዕለተ ፈተወ ይንሳእ ቀሩርባን

About the poor man with skin disease who was carried by the men in a bed

13. Ff.26ra-26vb.

Incipit: ተብህላ ከመሀሎ ደብር ዘመነኮሳት ወኮነ ልማደሙ ለመነኮሳት የሐውሩ ለለዓመት ኅብ ይግበሩ በዓለ ዓቢያ

About monks who celebrated an annual holy day concerning Virgin Mary in a monastery

14. Ff.27ra-32rb.

Incipit: ወሀሎ ፩ ብእሲ እምዘመደ ክርስቲያን ወይስመይ ሃና

Story of a man whose name was Hana (the nativity of our Lady Mary)

15. Ff.32rb-35rb.

Incipit: ኦ ከኡልኩሙ ማኅበረ ክርስቲያን ቅስቱ አዕዘነ አልባቢኩሙ ለሰሚዓ ተአምሪሀ ዘከመ አድሐነቶሙ ለኅጥአን እም ስሕተት በትንብልናሃ በልዋ ኦ ድንግል አፍጥኒ መጸኢአ

All of you Christians listen attentively the miracles of Mary (Homily on the need of praying to our Lady Mary)

16. Ff.35rb-37vb.

Incipit: ወመጽአት አሐቲ ብእሲት እምምድረ ምስር እንዘሀለወት እግዝትነ
በቤተልሔም

The Egyptian woman who came to our Lady Mary in Bethlehem to be
cured of her fever

17. Ff.37vb-39rb.

Incipit: ወሀሎ ብእሲ አባስ ዘይዘምር ዳዊተ ይቤለሊሁ እንዘ እጼሊ ጸሎትየ በውስተ
ጸማዕትየ

Homily on the importance of worshipping with hymns

18. Ff.39rb-45va.

Incipit: ወሀሎ ጅ ዲያቆን ዘይስዕን ለነገር እክዩ ወሐጣውዲሁ እንተ ኮነት ሎቱ ግብር
ሰናይ ያፈቅር ወያስተጥዕም በልሳኑ ወበአፋሁ ዘክሮታ ለእግዝትነ

About the sinful deacon whom Our Lady Mary healed

19. Ff.45va-48ra.

Incipit: ወሀለው በገዳመ አስቄጥከ ብዙሐን መነኮሳት እለ አልበሙ ሐልቄ አባ
መቃርስ ወአባ ዮሐንስ ከማ ወአባ ሙሴ

How the monks of 'Asqetkä', 'Abba Mäqars', 'Abba Yoħnnəs' and 'Abba
Muse', praised our Lady Mary when she appeared to them

20. Ff.48ra-49vb.

Incipit: ወሀሎጅ አረጋዊ እም ደቂቀ እስማኤል ዘረከበ በውስተ ቤቱ ሥዕለ እግዝትነ
The old man, relative of Ismael, found an icon of our Lady Mary in his
house

21. Ff.49vb-53vb.

Incipit: ወሀለወት አሐቲ መንፈሳዊት ድንግል ዘትትለአካ ለእግዝትነ ወትፈርሆ
ለእግዚአብሔር ወትዳውም ወትጽሊ ወትረ በእንተ ሙታን

About a spiritual virgin who served our lady Mary, feared of God, and
prayed for other people

22. Ff.53vb-57vb.

Incipit: ይቅትሉ ሕፃናተ ወሶበ ሰምዓተ እግዝእትነ በከየት እንዝትብል ኦ ወልድየ
እም እርአይ ቅትለተ ዚአከ

Our Lady Mary heard that children were being killed, and the Lady cried saying oh my son (How the Holy Family hid in the trunk of a sycamore tree)

23. Ff.57vb -59vb.

Incipit: በእንተ ዘከመ አስተርአየቶ ለቴዎፍሎስ ሊቀ ጳጳሳት ወዘከመ ተናገረቶ
ወአጽንዖቶ እምድከመ ፍኖት

How our Lady Mary appeared to patriarch Theophilus.

24. Ff.59vb-61rb.

Incipit ወሀሎ ፩ ብእሲ አይሁድዊ በውስተ ሀገር ቁስጥንጥንያ ሀገረ ንጉሥ ወቡቱ
ብእሲተ (sic) ክርስቲያናዊ ወያፈቅሮ

About the Jew from Constantinople who was possessed by an evil spirit

25. Ff.61rb-62va. Deliberately erased

26. Ff.62va-64rb.

Incipit: ወሀሎ ብእሲ ነጋዲ ዘስሙ ጥብርያኖስ በሀገረ ቅፍጥ (sic) እስመ ባዕል ጥቀ
በአግብርት ወአእማት በወርቅ ወብብሩር

About ‘Ṭəbrəyanos’, the rich merchant from ‘Q’ft’, who had many servants, gold and silver

27. Ff.64rb-67ra

Incipit: ወሰቦ ፈቀዱ አሐው ከመ ይትጋብኡ ውስተ መንበሊስ ነስኡ እም አባ ሪፍካ
ኅበ መንበሊስ ወሐረት ምስሌሆሙ

How the brothers (monks) when they wanted to gather in a place called ‘Mänbälis’ and one woman went with them

28. Ff.67ra-68ra.

Incipit: ወሀሎ ፩ ንጉሥ ዘይነብር ውስተ ባሕር ዘክቡር እም ነገሥታት ወአልቦቱ
ዘእንበላ ፩ ወልድ ቡሩክ

About the king who lived by the sea and had one child

29. Ff.68ra-68vb.

Incipit: ወሀሎ በምድረ ምስር ምኒት ዓቢይ ዘይሰመይ ደብረ ምጥማቅ

About a 'Däbrä 'Məṭmaq' monastery which was found in Egypt

30. Ff.68vb-69va.

Incipit: ወሀሎ ፩ ብእሲ በሀገረ ፊልጵስቶስ ዘስሙ ድምያኖስ

About 'Demyanos', the monk from Philippios

31. Ff.69ra-70rb.

Incipit: ወሀሎ ፩ ጳጳስ ብእሲ በሀገረ ሮሜ መፍቀሬ ንዋይ

About the bishop of Rome who loved money

32. Ff.70rb-71rb.

Incipit: ወሀሎ እግዚእነ ኢየሱስ ምስለ ወላዲቱ አመ ቦኡ ውስተ ምድር ምስር አመ ፳
ወ፬ ለግንቦት

When they arrived on May 24 to Egypt our Lord was with his mother

33. Ff.71rb-72rb.

Incipi: ወሀሎ ፩ ብእሲ ባዕል ግባር ውእቱ ወበዕለ-ሳ ኮነ እምነዋዬ ዓመፃ

About the Land Lord who used to oppress his neighbor

34. Ff.72rb-73vb

Incipit: ወሀሎ ፩ ብእሲ ኖላዊ አልህምት ወኮነ ብእሲ የዋህ ያፈቅራ አሐተ ዕለተ
ዘከመ አስትርአየቶ አመ በዓላ

How our Lady Mary appeared to the cattle herder who loved her

35. Ff.73vb-75va

Incipit: ወሀለው ሰብ ክርስቲያን በአሐቲ ሀገር ወርሕቅት እምኔሆሙ ቤተ ክርስቲያን በስመ ለእግዚእትነ ቅድስት ማርያም

About a church which was built by some Christians in the name of our Lady Mary

36. Ff.75va-76va

Incipit: ወሀለወት አሐቲ ብእሲተ ምስለ ሐማታ በደወለ ቃሕር

A woman who was living with her mother in-law in a place called 'Qahr'

37. Ff.76va-77va

Incipit: ወሀሎ ፩ መነኮስ ዘስዩም ላዕለ ደብር ወጥቃ ፈለግ

About the abbot of a Monastery near a river

38. Ff.77va-78va

Incipit: አነ እንጦንስ ዘደብረ ቀሳብታም ሐርኩ ወሰከብኩ ወኖምኩ ንስቲተ

'Enጥons' reports how he saw our Lady Mary in 'Däbrä Qwəsqwam'

39. Ff.78va-80rb.

Incipit: ወሀሎ ፩ መነኮስ ዘያፈቅራ ለእግዚትነ ወኢአበሰ እምንእሱ እስከ ርስዓኑ ወተመካሂ በአምላኩ

There was a monk who loved our Lady Mary and was a strong believer in God since his childhood

40. Ff.80rb-84ra.

Incipit: ወሀሎ ፩ ብእሲ ዘያፈቅራ ለእግዚትነ ሐጥአ ዘይገብር

About the man who didn't commit a sin, and loved Our Lady Mary

41. Ff.84ra-85ra.

Incipit: ወሀሎ ፩ ብእሲ ዘይኤሕዝ መራሐተ ቤተ ክርስቲያና ወያሩሐ ወትረ

About the man who was a keeper of a church

42. Ff.85ra-85vb.

Incipit: **ዘከመ አስተርአየቶ ለዮሐንስ አፈወርቅ እንዘ ሀለወ በቆስጠንጥንያ እምቅድመ ይንሣእ ቅስና ወሊቀ ጳጳስና**

How our Lady Mary appeared to 'Yohannēs Afāwārq' (John Chrysostom), while he was in the process to be coming bishop, in 'Qosṯänṯənya' (Constantinople)

43. Ff.85vb-87va.

Incipit: **ወጥቤ እግዝእትነ ኦ እግዚእየ _____(deleted) ወልደ እግዚአብሔር ከሎ በሰማይ ወበምድር**

On the Dormition of our Lady Mary

44. Ff.87va-89ra.

Incipit: **ወእምድሐረ ዝመጽአ ኅቤሃ ሰላስ ደናግል እለ ይትቀነያ ላቲ**

The three virgins who came to serve our Lady Mary

45. Ff.89ra-90ra.

Incipit: **ወአሐተ ዕለተ ወጽአ ፩ ብእሲ እምሀገረ አስቄጥስ ወርአያ ብዙሐነ መናፍስት ዘአልቦ**

How a man in 'Asqetēs' saw many demons

46. Ff.90ra-90vb

Incipit: **ወሀሎ ፩ ብእሲ ክርስቲያናዊ ዘይነብር በአሐቲ ሀገር እምአሐጉረ ጋዛ ዘይሰመይ ምኑተ ዲያቆን በጎበሀ ለምስር**

The Christian who lived in Gaza in a place called "the monastery of the Deacon."

47. Ff.90vb-91rb.

Incipit: **ወኮነ በዛቲ ሀገር ካዕቦ ዘይሰመይ ምኑተ ዲያቆን**

There was a man, chief of the Deacon, named 'ka'əbo'

48. Ff.91rb.-92ra.

Incipit: መሀሎ ፩ ብእሲ ዘያፈቅራ ለእግዝእትነ ወይገብረ በዓለ አመጽ ወ፩ ለኩሉ
ወርሕ

About the man who celebrates the 21th day in the name of Our Lady
Mary

49. Ff.92rb-94va.

Incipit: መሀለወት አሐቲ አረጊት በሀገረ ዘስማ ባበት ፈራሂተ እግዚአብሔር ይእቲ
ወታፈቅራ ወትሁብ ምጽዋተ ለነዳያን በስመ እግዝእትነ ቤተ ክርስቲያን

The pious old woman whom our Lady rebuked for giving to the church
what she was supposed to give to the church of our Lady Mary.

50. Ff.94va-95rb.

Incipit: መሀለወት በቁርባ ዐይነ ማይ ዘ አንቅዓ እግዚእነ ዘትሰመይ መጣርያ በስመ
እግዝእትነ ቤተ ክርስቲያን ቅድስት

Our Lady Mary appeared around the well of 'Mäṭarəya' at the time of the
celebration of the mass

51. Ff.95rb-96vb

Incipit: መሀለወት አሐቲ ብእሲት ፈራሂተ እግዚአብሔር ወመፍቀሪተ ነዳያን ዘስማ
ማርታ

About Martha, who had fear of God and supported beggars

52. Ff.96vb-97va.

Incipit: ወእንዘ ይሐንጹ ቤተ ክርስቲያን ዘደብረ ቀኑስቋም በስመ እግዝእትነ ቅድስት
ድንግል ማርያም

Those who constructed the church of 'Däbrä Q^wəsq^wam' monastery in the
name of our Lady Virgin Mary

53. Ff.97va-99ra. Not legible, erased by a different hand (different ink)

54. Ff.99ra-100va.

Incipit: ወሀሎ ፩ ንጉሥ ምስለ ወልዱ በሀገር ምስር ወውእቱ ተንባላታዊ ዕልው
በመዋዕሊሁ ለአባ እስክንድርስ

About the Egyptian king who was the oppressor at the time of 'Abba
'askindros'

55. Ff.200va-102rb.

Incipit: ወሀሎ ፩ ብእሲ ዘስሙ አውሎጊስ ወጸርጌ ዕብን

About Awlogis, the man who worked as a stone breaker

56. Ff.102rb-103vb

Incipit: ወሀሎ ፩ ብእሲ ከሀዲ ብሀገረ ቀ-ሱያ ወባዕል ጥቀ በንዋይ ወይጸልዕ ዘመደ
ክርስቲያን

About the wicked infidel from 'Qusəya' who hated Christians

57. Ff.103vb-104va.

Incipit: ወሀሎ ፩ ብእሲ ዕቡይ ዘአንበረ ውስተ ሰማይ አፈሁ ወአንሰሰወ ውስተ ምድር
ልሳኑ ዕቡዮ ዓይን ወስሱዓ ልብ

About a man who was greedy and spoke bad words

58. Ff.104va-106ra.

Incipit: ተአምር ዘገብረት ሎቱ እግዝእትነ ለዘርአ ያዕቆብ ንጉሥ

How our Lady Mary showed a miracle to Emperor 'Zära Ya'əqob'

59. Ff.106ra-106vb

Incipit: ወሀሎ ፩ ብእሲ ተንባላታዊ በሀገረ ምስር በኅረቤተ ክርስቲያን

How a Moslem from 'Məsər' became a Christian

60. Ff.106vb-107va

Incipit: ወሀሎ ፩ አላዊ በምድር ዓዳል ዘይሰመይ በድላይ አመ ነግሥ ልብነ ድንግል

The story of a man from 'Adal' called 'Bädlay' in the reign of king 'Ləbnä
Dəngəl'

61. Ff.107va-107vb.

Incipit: ስምዑ ከዓበ ንንጌረኩሙ ክብራ ለማሕሌት መንፈሳዊት ዘሐለዩ ክርስቲያን በቤተ ኣምሳኮሙ

Listen lets tell you about the glory of our Lady Mary (Christian hymn)

62. Ff.107vb-108ra

Incipit: ወእምድሕረ ዕርገቱ ለእግዚእነ መጽአ ቃልእ ፈያታዊ ዘቀተሎ ለፈያታይ እንዘ ሀሎ ንውመ ኅበ ማየ እግዚእትነ

Some robbers killed each other after Christ went to heaven by the well of our Lady Mary

63. Ff.108ra-108rb

Incipit: ወኮነ በሀገረ ጽዓድ ሰብእ ምስለ ዓረብ በበናቲሆሙ ወአሐቲኒ እም እንስተ ዓረብ ነሰአት ሠርንቲህ ዘወርቅ ወዘብሩር

About an Arab man who denied the Arab woman that she had given him jewelers up keep for her

64. Ff.108rb-109rb.

Incipit: መጽአት ብእሲት እንተ ያጽሕብዋ ኣጋንንት ወጸርሐት በዓቢይ ቃል ኅበ እግዚእትነ

A woman who was caught by daemons came and called our Lady Mary

65. Ff109rb-11-rb

Incipit: ተጋብፁ ብዙኃን ሕዝብ ውስተ ቤተ መቅደስ ወብዙኃን ድውያን መጽአ

A crowd of people and many disabled came to a temple looking for our Lady Mary

66. Ff.110rb-110va.

Incipit: ወሀሎ ፩ ወሬዛ ዘስሙ ቆዝሞስ በሀገረ ባርጦስ ወግዕዙ ሠናይ

About 'Qozmos' who lived in the land of Bartos

67. Ff.110va-117vb

Incipit: ወሀሎ ፩ ቀሲስ በምስር ዘስሙ ባርሶማ ዘያፈቅር ንዋይ

About the priest Barsoma who loved money

68. Ff.117vb-118ra

Incipit: ወሀሎ ፩ ብእሲ ሊቅ ወበዓል ወብዙሕ ንዋየ ወጥራቱ ወእክሉ ወኮነ ጌረ ወፈራሔ እግዚአብሔር ወይገብር ሠናይ

There was a wealthy and intellectual man who was kind and did good things

69. Ff.118ra-119ra.

Incipit: ወይእዜኒ እነግረክሙ ዘሰማዕኩ ቀደሙ በእዝንዩ ወከማሁ ርኤኩ በአዕይንትዩ ወሀለወት አሐቲ ዓማት በቤተ ኢጋዕዝቲህ

Let me tell you what I saw with my eyes and heard with my ears about a servant woman

70. Ff.119ra-119va.

Incipit: ወበውእቱ መዋዕል ነበረ ፩ ካሕን ዘስሙ ማቴዎስ

History of a priest whose name was Mathew

71.119va-120ra

Incipit: ስምዑ ማሕበረ ክርስቲያን እለ መጻዕኩም ትሰምዑ ጣዕመ ተአምሪህ ለድንግል

Listen Christians to the miracles of the virgin

72. Ff.120ra-120va.

Incipit: ወሀሎ ፩ መነኮስ በደብረ ጢሞና ዘስሙ ኤፍሬም አሥጋሬ ዓሣ ለመነኮሳት ደብር

About Efrem, the fisher man, who lived in 'Ṭimona' monastrey

73. Ff.120va-121ra.

Incipit: ተብህለ ከመሀሎ ፩ ውሑደ ሠናይ ዘኢያእአምሮ ለእግዚአብሔር

ወኢያአምን አበሳሁ

About a man who was unethical and didn't believe in God

74. Ff121ra-121va

Incipit: አመ ፲ ወ፯ ለየካቲት በዛቲ ዕለት ኮነ ተዝካር ለእግዝእትነ

Homily for the 16th of 'Yäkkatit', the day of the covenant of Mary

75. Ff.121va-122ra.

Incipit: ወሀለው ፫ መነኮሳት ቀሳውስት በሀገረ ጥልጥልያ

About the three monks who lived in 'Ṭəṭəlya'

76. Ff.122ra-122va

Incipit: ወይቤ እንጦንስ ዘደብረ ቁስቋም እስመ እነግር አነ ከመ

እግዝእትነ____(deleted)

"ፀጥጥና'of 'Däbrä Qwəsəsqwam' tells how our Lady Mary and her child appeared to him

77. Ff.122va-123va.Deleted by someone else (different ink)

78. Ff.123va-125rb

Incipit: ወሀለውት አሐቲ ሐመር እንተ ትመጽእ ውስተ ባሕር ወምልዕት አማንያነ ስብእ እንዘ የሐውሩ ውስተ ቤተመቅደስ

About the ship that was carrying a pious bishop and other pilgrims

79. Ff.125rb-126rb.

Incipit: አመ ፲ ወ፯ ለነሐሴ በዛቲ ዕለት ኮነ ዕርገተ ሥጋሃ ለእግዝእትነ ማርያም

Homily for the feast of the Ascension of our Lady Mary on the 16th of 'Nāḥase'

80. Ff.126rb-128ra. ወሀለውት አሐቲ ሐመር ዘየሐውካ ማዕበል ወነፋስ ዓውሎ በባሕረ በራንጥያ

About the ship that was attacked by a storm on the Sea of 'Bäranṭya'

81. Ff.128ra-129vb

Incipit: ወሀሎ ፩ ወሬዛ ዘይነብር ውስተ አሐቲ ሀገር ወሠናይ ውእቱ እምወራዙት ውኔር በፍኖቱ ወሕሩይ በሃይማኖቱ ንጹህ ውእቱ

About the poor pious young man who was better and more successful than his peers,

82. Ff.129vb-130vb

Incipit: ወኮነ ንጉሥ ንጌር ወመፍቃሬ እግዚአብሔር አርቃድዮስ በመዋዕሊሁ ለአብ ሊቀ ጳጳሳት አባ ዮሐንስ

There was a king whose name was 'Arqadiyos' at the time of patriarch John

83. Ff.130vb-132ra

Incipit: ወሀሎ ፩ ብእሲ አባ አብርሃም ሶርያዊ ሊቀ ጳጳሳት ዘሀገረ እስክንድርያ

History of patriarch 'Abrəham' of Alexandria from Syria

84. Ff.132ra-133rb. Deliberately deleted

85. Ff.133rb-134va.

Incipit: ወሀሎ ፩ ብእሲ መጋቤ ቤተ ክርስቲያን ዘመነኮሳት

About the priest who served as an administrator of the church of the monks

86. Ff.134va-135va

Incipit: ወሀሎ ፩ ብእሲ ከሐዲ ሊቀሳዕለ ኩሎ ሰራዊት

About the infidel ['kāhadi'] general

87. Ff.135va-136ra.

Incipit: ከመ ፲ ወ፯ ለነሐሴ አመ ፍልሠተ ሥጋሃ ለእግዚእትነ ማርያም

Homily for the feast of the assumption, on the 16th of 'Nañase' (Similar with No.79)

88. Ff.136ra-136va. Not legible

89. Ff.136va-137rb

Incipit: በስጊድ ስብሐት ለመዓዛ ስምክ

Adoring praise to Your name (Hymn to Christ)

90. Ff.137rb-139va

Incipit: ነቀድም ክብረ እግዚእነ ተፈሥሐ ማርያም ድንግል ፀጋ ወገሊና

Honor to God; rejoice, Mary, virgin in body and mind (Song of praise to the Virgin Mary)

91. Ff.139va-140rb.

Incipit: ተፈሥሐ ማርያም ለአዳም ፋሲካሁ

Rejoice, Mary, for Adam's pasch") Song of praise to the Virgin Mary

92. Ff.140rb-141rb

Incipit: በስመ ስላሴ ብሄልዩ ወጣንኩ ዘለኪ ውዳሴ ማርያም

Speaking in the name of the Trinity, I begin praise of Mary

93. Ff.141rb-142rb

Incipit: ነዓ ጊዮርጊስ ሰማዕተ ኢየሱስ ክርስቶስ

Come, George, martyr of Jesus Christ (Songs of praise to St. George)

94. Ff.142rb-142ra

Incipit: ኦ እግዚእነ በእንተ ኢየሱስ ርድኣነ

Oh Father, for the sake of Jesus help us (Hymn to God)

95. Ff.143ra-143vb

Incipit: ኦ ርኅርኅተ ገሊና

Oh tender -hearted (Hymn to the Virgin Mary)

96. Ff.143vb-144va

Incipit: ስብሐት ለኪ ማርያም በኑልቄ ርደቱ ለዝናም

Praise to thee, Mary, You are like pours from the heaven

97. Ff.144va-145vb

Incipit: ወሀሎ ፩ ብእሲ በሀገረ አፍርንጊ እም አድያመ አፍረንሳ ወያፈቅራ ለእግዚትነ

The story of a man in 'Afrängi', who loved our Lady Mary

98. Ff145vb-147rb.

Incipit: ወሀሎ ፩ ብእሲ ዘስሙ ቶማስ ወያፈቅር ለእግዚትነ

History of Tomas who loved Our Lady Mary

99. Ff.147rb-148ra.

Incipit: ወተሠይመ ጳጳስ ውስተ ሀገር ሮሜ ዘተረፈ ወሬዛ እምመዋዕለ ተንበለት

In the days of Islam expansion there was a young man who lived in Rome and became bishop

100. Ff.148ra-148vb.

Incipit: ወሀለወት አሐቲ ድንግል ምስለ እማ ወመጸአ ፩ ወሬዛ ወአማሰነ ድንግልናሃ

About the virgin girl who broke her vow to live in celibacy

101. Ff.148vb-149rb

Incipit: ተብሀለ ከመ ሀሎ ፩ ሕፃን ዘኮነ ያፈቅራ ለእግዚትነ ወአሐተ ዕለተ ይቤላ ለእሙ፤ ንዒ

It was said our Lady Mary appeared to a child who loved her

102. Ff.149rb-150ra.

Incipit: ወሶበ ተፈጸመ አዝማነ ንብረታ ውስተ ቤተ መቅደስ፤ ወሐሩ ኅቤሀ ካህናት ወሌዋውያን በኅብረቶሙ ወይቤልዋ ንዒ፤ ጸዒ

When our Lady Mary lived in a temple, priests and 'Lewawəyan' came and told her to go out of the temple

103. Ff.150ra-151rb.

Incipit: ወሀሎ በዝንቱ ደብረ ቃልሞን ዘቅዱስ አባ ሳሙኤል ብእሲ ዘይሰመይ ያዕቆብ ሐጺር

About 'Ya'əqob' (James) the Short of the monastery of 'Qaləmon' of 'Abba' Samuel

104. Ff.151rb-152rb

Incipit: ወሀሎ ፩ ብእሲ እንዘ ያፈቅራ ለእግዝእትነ ወይገብር በዓለ ለለጅ ወ፩ በበኩሉ ወርኅ

About the pious man who was tempted by Satan, and celebrated on the 21th day

105. Ff.152rb-152va

Incipit: ድርሳነ ዘደረሰ አባ ቂርሎስ ኤጲስ ቆጶስ ዘሀገረ ኢየሩሳሌም ቅድስት በእንተ ሥዕለ እግዝእትነ

The Homily of Cyril of Jerusalem about the glory of the icon of our Lady Mary

106. Ff.152va-152vb.

Incipit: ወሀሎ ፩ ንጉሠ ምስር ዘሰሙ ሰፎሮን

History of an Egyptian king whose name was 'Säforon'

107. Ff.152vb-153vb

Incipit: ስምዑ እንከ ንነግረኩሙ ተአምረ ወመንክረ ዘገብረ እግዚአብሔር ለንጉሥ መፍቀሬ እግዚአብሔር ዳዊት

Let's tell you what about wonderful things God had done for King David

108. Ff.153vb-154rb

Incipit: ወካዕበ ኮነ ፩ ብእሲ በሀገረ ቂሳርያ ወዝንቱ አይሁዳዊ ኮነ መሐሬ ለኩሉ ሰብእ

About the Jew in Caesarea who was helpful to all persons

109. Ff.154rb-155rb

Incipit: ወሀሎ ፩ መኩንን ዘይሰመይ ሚናስ በሀገረ ኒቅዮስ

The story of Menas who lived in 'Niqəyos'

110. Ff.155rb-155vb- blank

111. Ff.155vb-156va

Incipit: ወሀሎ ፩ ብእሲ ገባር ባዕል ውእቱ በንዋይ ወባሕቱ ብዕሉሰ ኮነ እምንዋየ
አመፃ

The farmer who became rich in an unlawful way

112. Ff.156va-158ra.

Incipit: ወሀሎ ፩ ብእሲ አይሁዳዊ በውሰተ ሀገር ቀኅተንጥንያ ሀገረ ንጉሥ ወበቱ ብእ
ሲተ (sic) ክርስትያናዊ ዘያፈቅሮ

In 'qʷstənjənya' (Constantinople) there was a Jew who had a Christian friend

113. Ff.158ra-159rb.

Incipit: ወሀሎ ፩ ንጉሥ በብሔረ ቀኅተንጥንያ ወብእሲቱ ሠናይት ወፈራሂተ
እግዚአብሔር

About a king of 'qʷstənjənya' (Constantinople) whose wife was beautiful and devoutly religious

114. Ff159rb-160ra

Incipit: ይቤ ጳውሎስ ዘይነግር ስብሐቲህ ለእግዚእትነ ማርያም ዘርአያ በሰማይ

Homily on how St.Poul saw our Lady Mary when he was taken to heaven

115. Ff.160ra-160vb

Incipit: ወኮነ ሎቱ ለአባ አሞኒ ቅዱስ ረድእ ዘስሙ አባ ብሐር ርአያ ለእግዚእትነ
ቅድስት ድንግል ማርያም

How 'Abba Bəħor', the disciple of Abba Amoni, saw our Lady Mary

116. Ff.160vb-161va

Incipit: ይቤ ጎርጎርዮስ ራእይ ሕቡአት እንዘ ያየደእ ስብሐቲሃ ለማርያም

The revelation of Gregory about our Lady Mary

117. Ff.161va-162va

Incipit: ወሀለወት አሐቲ ብእሲት ቅድስት ብእሲተ ጊዮርጊስ ሐዲስ ዘርአያ ለማርያም
በግዜ ቀብረ ብእሲሃ

About the wife of 'Giyorgis Hadis' how she saw our Lady Mary during her
hasband's burial

118. Ff.162va-163va.

Incipit: ወሀሎ በሀገረ ኢየሩሳሌም መንገል ሔኖን በቅሩብ ሳሌም በማዕድተ ዮርዳኖስ
እንተ ህያ ይነብር ደብር ዘስሙ ማሕው

About the monastery of 'Däbr Mañəw' found in Jerusalem

119. Ff.163va-164rb.

Incipit: ወሀሎ ፩ መኰንን ዘይደዊ ወልዱ ወእንዘ ሀለወት እግዝእትነ ዘከመ አሕየወቶ
በቤተልሔም

How our Lady Mary heald the son of an official while she was in
'Betälhem' (Bethlehem)

120. Ff.164rb-165rb

Incipit: ወሀለወት አሐቲ ብእሲት እንተ ያጽሕብዋ ብዙኃን አጋንንት

About a woman possessed by evil spirits

121. Ff.165rb-166vb

Incipit: ዘከመ አሕየወታ ዓይና ለብእሲት እግዝእትነ ቅድስት ድንግል ማርያም

How our Lady Mary restored the sight of a woman

122. Ff.166vb-168ra.

Incipit: ዘከመ አስተርአየቶ እግዝእትነ ለጢሞቴዎስ ሊቀ ጳጳሳት

How our Lady appeared to patriarch 'Ṭimotewos' (Timothy)

123. Ff.168ra-169ra.

Incipit: **ዘከመ አስተርአዮቶ ለ፩ እምንእሱ እንዘ ሀሎ ምስለ አባ ጢሞቴዎስ ሊቀ ጳጳሳት**

How our Lady Mary appeared to one who lived with patriarch 'Timotewos' (Timothy) since his child hood

124. Ff.169ra-170ra

Incipit: **ዘከመ ቀብዐት እገሪሆሙ በቅብዓ በረከት ወፈወሰት ለእንስሳ**

How our Lady Mary anointed the feet of animals

125. Ff.170ra-171ra

Incipit: **ወጸለየት እግዝእትነ ማርያም ወትቤ እግዚእየ ወአምላክየ ስፋሕ የማነከ ወባርክ ሳዕሌየ**

How Our Lady Mary prayed to Lord

126. Ff.171ra-171vb

Incipit: **ዘከመ አውፅአት ነፍሳተ እለ እምውስተ ደይን**

How Our Lady Mary healed a man who had evil spirit

127. Ff.171vb-173va

Incipit: **ዘከመ አስተርአያ ገብርኤል መልአከ ለእግዝእትነ ማርያም**

How Angel Gabriel appeared to our lady Mary

128. Ff.173va-175ra

Incipit: **ዘከመ የራ አዕይንቲሆሙ ለአይሁድ ወተከለለ ወሶበ ርእየ ተአምራተ ማርያም በቤተልሔም**

About the Jews who went to 'Betälhem' (Bethlehem) that could not see the miracles of Mary

129. Ff.175ra. -176rb

Incipit: **ወሀሎ ፩ መነኮስ ሮማዊ ዘስሙ የድ በደብረ ኩራዛ**

History of 'Od, the Roman monk from the monastery of 'Däbrä Kuraza'

130. Ff.176rb-177ra

Incipit: በአሐቲ ሀገር ካዕበ ዘትሰመይ ወሀሎ ብእሲ ክርስቲያናዊ ዘስሙ ዮሴፍ

About Joseph from a place called 'Ka'əbä'

131. Ff.177ra-177va

Incipit: ወሀለወት አሐቲ አረጊት በሀገረ እንተ ስማ ሰባተ ወፈራሂተ እግዚአብሔር ይእቲ ወታፈቅራ ለእግዝትነ ወትሁብ ምዕዋተ ለነዳያን ወለምስኪናን

The pious old woman from a place called 'Säbbatä' loved Our Lady Mary, and donated material to beggars and the poors

132. Ff.177va-178vb

Incipit ወሀለወ ፩ ተንባለት ወይነግድ በሀገረ ጽርዕ በባሕረ ኢያሪኮ በሐመር

About a Moslem merchant, who traded in 'Şar'ə'

133. Ff.178vb-179rb.

Incipit: ወሀሎ ፩ ብእሲ ዕቡይ ዘአንበረ ውስተ ሰማይ አፋሁ ወአንሶሰወ ውስተ ምድር ልሳኑ ዕቡዮ ዓይን ወስሱዓ ልብ ወስጡም ውስተ ባሕረ ኃጢአት

About the man who was greedy, evil-minded and sinful (similar to No.57)

134. Ff.179rb-181ra.

Incipit: ወሀሎ ፩ ብእሲ ዘስሙ ጴጥሮስ በዋርስ ወሐነጸ ቤተ ክርስቲያን በስመ እግዝእትነ

About Peter Bäwars, who built a church in the name of our Lady Mary

135. F.181ra- Colophon

ወይዘሮ ማንአለብሽ ጋረደው ተሰነዓው ከመ የሀብዎ ምግብ ለኛ ዓመት ለዘይትበሀል ስሙ አፈወርቅ ወስመ ጥምቀቱ ወልደ ሰማያት

Formal agreement, 'Manaläbiš Garädäw' agreed to grant full board, provisions for three years to 'Afäwork', his baptism name 'Wäldä Sämayat'

N.B

Ff.1r-6v. - blank

F.181rb-182vb blank

F.134 – Image of St. Mary with her Son, Jesus

Stamps (15 in number) written on it 'Maxətäm zä-wäyzero Yäšimäbet'
(Stamp of Mrs. 'Yäšimäbet') in different folios of the book on Ff.3, 17,
34,38,43,49,59,78,85, 90,109,112,132,135 and 145

The book is written in black and red, dominantly black

The last line for all sections is similar through out the book that is
petition prayer for king Menelik and owner of the book

The size of the Gə'əz fidel (letter) is big (special feature of the book)

2.2: Manuscript from the church of St.Mary of Limu Kosa.

1. Title: Four Gospels (አርባዕተ ወንጌላዊያን)
2. Language: Gə'əz (ግእዝ)
3. Binding: covered with wooden boards with additional leather case
4. Material: vellum
5. Date: 19th
6. Measurements: 34x23.5
7. Number of leaves: 179
8. Lines to a page: 21 (rarely 22, 23 and 24 lines)
9. Number of quires: 19
10. Legibility of hand writing: good
11. Columns: 3

The manuscript contains the Four Gospels: Mathew, Mark, Luke, and John.

1. Ff 3ra- 12rc.

Incipit; በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ዘለዓለም ንቀድም በረድኤተ እግዚአብሔር

In the name of the Father, Son and the Holy Spirit, we begin with the help of God (Introduction to the Four Gospels)

2. Ff. 12rc- 19rb.

Incipit: ብስራተ አብ ማቴዎስ ሐዋርያ ፩ እም ፲ ወጀሐዋርያት በረከቱ ትኩን ምስለ ገብሩ ወልደ ጊዮርጊስ ለዓለመ ዓለም አሜን (መቅድመ ማቴዎስ)

The Gospel of Mathew one of the 12 Gospels let his blessing be on his slave 'wäldä Giyorgis', Amen (Introduction to Mathew).

3. Ff.19rb-20ra. Chapter one

Incipit: መጽሐፈ ልደቱ ለኢየሱስ ክርስቶስ ወልደ ዳዊት ወልደ አብርሃም ወልደ ለይስሐቅ

The genealogy of Jesus Christ, the son of David, the son of Abraham

Desinit: እግዚአብሔር ወነሥኦ ለማርያም ፍርኅቱ ወኢያአመራ እስከ አመወለደት ወልደ ዘበኩራ ወጸውኦ ስም ኢየሱስሃ

Mary had brought forth her first born Son, and God called His name Jesus.

4. 20ra -21ra. Chapter two

Incipit: ወተወልደ ኢየሱስ በቤተልሔም ዘይሁዳ በመዋዕለ ሂሮድስ ንጉሥ

Jesus was born in Bethlehem of Judea in the days of Herod the king.

Desinit: ከመይብዓሕ ወይትፈም ዘተብህሉ በነቢይ ከመ ናዝራዊ ይስመይ ወልደየ

The prophets said "He shall be called Nazarene"

5. Ff. 21ra- 21vb. Chapter three

Incipit: ወበ ውእቱ መዋዕል በጽሐ ዮሐንስ መጥምቅ እንዘ ይሰብክ

In these days John the Baptist came to preach

Desinit: መጽኦ ቃል እምሰማይ ዘይብል ዝንቱ ውእቱ ወልደየ ዘአፈቅር ዘቦቱ ሠመርኩ

A voice came from heaven, said "This is my beloved son, in whom I am well pleased"

6. Ff. 21vb-22vb. Chapter four

Incipit: ወእምዝ መንፈስ አዕረጎ ለኢየሱስ ገደመ ከመይትመክር

Jesus was led up by the spirit into the wilderness to be tempted

Desinit: አሕዛብ እምገሊሳ ወእምግሥሩ አህጉር ወእም ኢየሩሳሌም ወእም ይሁዳ ወእምዕደተ ዮርዳኖስ

There were a lot of people from Galilee, Decapolis, Jerusalem, and Judea and beyond Jordan

7. Ff. 22vb-24rc. Chapter five

Incipit: ወርእዮ ብዙኃን አሐዛቦ ዓርገ ውስተ ደብር ወነቢሮ

Seeing the crowd, Jesus went up on a mountain

Desinit: ኮነኪ አንት ሙስ ፍጹማነ ከመ አቡክሙ ሰማያዊ ፍጹም ውእቱ

You should be perfect; just like your father in heaven is perfect

8. Ff. 24rc -25vb. Chapter six

Incipit: ዑቁ ምጽዋተክሙ ኢትግበሩ ለዓይነ ስብእ ከመ ታስተርእዩ ለሙ

Do not do your charitable deeds before men, to be seen by them

Desinit: እስመ ጊወምሶ ትሐሊ ለእርሳ የአክላ የአክላ ለዕለት ለዕለት እከያ

Do not worry about tomorrow, for tomorrow will worry about its own things

9. Ff. 25vb -26vb. Chaptr seven

Incipit: ኢትኩንነ ከመ ኢተትኩነነ

Do not judge so you will not be judged

Desinit: እስመይሚህሮሙ ከመ ዘሥልጣን ነቦ ወአኮ ከመ ጸሐፍቶሙ

For he taught them as the one with authority, not as the scribes said

10. Ff. 26vb -28ra. Chapter eight

Incipit: ወእንዘ ይወርድ እምደብረ ተለውዎ ሰብእ ብዙኃን

When he had come down from the mountain, great crowd followed him.

Desinit: ይትቀበልዎ ለአየሱስ ወሰቦ ርእይዎ አስተባብደዎ ይህልፍ እምደወሎሙ

The people came out to meet Jesus

11. Ff. 28ra -29va. Chapter nine

Incipit: ወዓሪጎ ውስተ ሐመር ዓደወ ወበጽሐ ሐገር

He got in to a boat, crossed over, and came to his own place

Desinit: አስተበቀሳዎ እንከ ለበዕለ ማዕረረ ያውጽዕ ከመ ይፈኑ ገበረ ለማዕረሩ

Pray the lord for the harvest to send out laborers in to his harvest

12. Ff. 29va-31ra. Chapter ten

Incipit: ወጸውዖሙ ለ፲ ወ፪ አርዲአሁ ወወሀቦሙ ኅብስተ ሕይወት

He had called his twelve disciples and gave them the bread of life

Desinit: በስመ ረድእ አማን እብለክሙ ኢያሐጉል አሰቦ

The one who believes in the disciple, will not lose his reward

13. Ff. 31ra-32rb. Chapter eleven

Incipit: ወኮነ እምዘ ሠለጠ ኢየሱስ አዝዘቶሙ ለ፲ ወ፪ ሐዋርያት

Jesus finished commanding His twelve disciples

Desinit: not legible

14. Ff. 32rb-34rb. Chapter twelve

Incipit: በውእቱ መዋእል ኅለፈ ኢየሱስ በሰንበት

At that time Jesus went to spend Sabbath

15. Ff. 34rc-36vb. Chapter thirteen

Incipit: ወበይእቲ ዕለት ወጸአ ኢየሱስ እምቤት ነበረ መንገለባሕር

Jesus went out of the house and sat by the Sea

16. Ff. 36vb-37vc. Chapter fourteen

Incipit: ወበውእቱ መዋዕል ስምዓ ሂሮድስ ንጉሥ ነገሮ ለኢየሱስ

At that time Herod heard the report about Jesus

17. Ff. 37vc-39rc. Chapter fifteen

Incipit: ፈሪሳውያን ወእምዘ ቀርቡ ኅበ ኢየሱስ እለ መጽሐ እምኢየሩሳሌም

'Färisawəyan' (Pharisees) who were from Jerusalem came to Jesus

18. Ff. 39rc-40va. Chapter sixteen

Incipit: **ወመጽኡ ፈሪሳውያን ወሰዱቃውያን እንዘ ያሚክርዎ ወሰኦልዎ**

How 'Färisawəyan' (the Pharisees) and Sāduqawəyan (Sadducees) came, and testing him asked that he would show them a sign from heaven

19. Ff. 40va-41vb. Chapter seventeen

Incipit: **ወእምድነረ ስሱ መዋዕል ነሥኦሙ ኢየሱስ ለጴጥሮስ ለያዕቀብ ወለዮሐንስ**

After six days Jesus took 'P'eṯəros' (Peter), Ya'əqob' (James), and Yoḥannəs John

20. Ff. 41vb-43ra. Chapter eighteen

Incipit: **ወይእቲ ሰዓተ ቀርቡ ኅቢሁ ኦርዳኢሁ ለኢየሱስ**

At that time the disciples came to Jesus

21. Ff. 43ra-44vc. Chapter nineteen

Incipit: **ወኮነ እምዘ ፈጸመ ኢየሱስ ዘንተ ነገረ ተንሥኦ**

At the end Jesus addressed them and departed

22. Ff. 44vc-45ra. Chapter twenty

Incipit: **እስመ ትመስል መንግሥተ ሰማያት ብእሴ ባዕለ ቤት ዘወጽኦ በሌሊት**

For the kingdom of heaven is like a land owner who went out early in the morning

23. Ff. 45ra-47va. Chapter twenty one

Incipit: **ወቂሪሶ ኢየሩሳሌም በጽሐ ቤተ ፋን ኅቦ ደብረዘይት**

They drew near Jerusalem, and came to 'Betä fage', at the Mount of Olives

24. Ff. 47va-49rb. Chapter twenty two

Incipit: **ወኣውሥኦ ኢየሱስ ከዕሶ ወነገረ በምሳሌ እንዘይብል ትመስል መንግሥተ**

ሰማያት ወለአርደአሁ

Jesus answered and spoke to his disciples in parables

25. Ff. 49rb-50vc. Chapter twenty three

Incipit: **ወእምዝ ነገሮሙ ኢየሱስ ለሕዝብ ወለአርደአሁ**

Jesus spoke to the crowd and to his disciples

26. Ff. 50vc-52vb. Chapter twenty four

Incipit: **ወወጸአ ኢየሱስ እምቤተ መቅደስ ሐረ ወቀርቡ**

Jesus went out and departed from the temple

27. Ff. 52vb-54rc. Chapter twenty five

Incipit: **አሚሃ ትመስል መንግስተ ሰማያት ዐሥርነ ደናግለ**

The kingdom of heaven shall be likened to ten virgin

28. Ff. 54rc-57rb. Chapter twenty six

Incipit: **ኩሎ ነገረ ይቤሎሙ ለአርዳአሁ**

Jesus told everything to his disciples

29. Ff. 57rb-59vb. Chapter twenty seven

Incipit: **ወጸቢሐ ተማከሩ ሊቀ ካህናተ ወሊቃናተ ሕዝብ ይቀትልዎ ለኢየሱስ**

When morning came all the chief priests and elders of the people plotted against Jesus to sentence him to death

30. Ff. 59vb-60rc. Chapter twenty eight

Incipit: **ወሠርክ ሰንበተ ለጸቢሀ እኅድ መጽአት ማርያም መግደላዊት**

After the Sabbath as the first day of the week began to dawn, Mary Magdalene arrived

31. Ff. 61ra-87vc. Gospel of Mark (Chapter 1-16)

32. Ff. 61ra -62ra.

Incipit: ብስራተ ኦብ ማርቆስ ሐዋርያ ፩ እም ፲ወ፪ ሐዋርያተ በረከቱ የሃሉ ምስለ
ፍቅሩ ወልደጊዮርጊስ ለዓለም ዓለም አሜን (መቅድመ ማርቆስ)

Mark one of the 12 Gospels let his blessing be on his beloved wäldä
Giyorgis, Amen (Introduction to Mark)

33. Ff. 62ra-87vc.

Incipit: ቀዳሚሁ ለወንጌላ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር በከመ ጽሑፍ ውስተ
ነቢያት (ምዕራፍ ፩)

The beginning of the Gospel of Jesus Christ, the son of God (Chapter 1)

Desinit: በየማነ እግዚአብሔር አቡሁ ወወጸአሙ እሙንተ ስበኩ በኩሉሄ እንዘ እግዚእ
ይረድዕ ወይጸንዕ ቃሉ በተአምር ዘይትሉ አሜን (ምዕራፍ ፲ ወ፮)

They went out and preached the words Of Jesus, may it become true.

Amen (chapter 16)

34. Ff. 90ra-138rc. Gospel of Luke (Chapter 1-24)

35. Ff. 90ra-90rb.

Incipit: ብስራተ ኦብ ሉቃስ ሐዋርያ ፩ እም ፲ወ፪ ሐዋርያተ በረከቱ የሃሉ ምስለ
ፍቅሩ ወልደጊዮርጊስ ለዓለም ዓለም አሜን (መቅድመ ሉቃስ)

The Gospel of Luke one of the 12 Gospels let his blessing be on his
beloved ‘wäldä Giyorgis’, Amen (Introduction to Luke)

36. Ff.90rb.- 138rc

Incipit: እስመ ብዙኃን እለወጠኑ ይንግሩ ወይምሐሩ በእንተ ግብር ዘአምኑ
በላዕሊነ (ምዕራፍ ፩)

In as much as many have taken to their hand to set in order a narrative
of those things which have been fulfilled among us (Chapter 1)

Desinit: ዘልፈ እንዘ ይባርክሙ ወይሴብሐዎ ለእግዚአብሔር አሜን (ምዕራፍ ፳ ወ፱)

They were continually in the temple praising and blessing God, Amen
(Chapter 24)

37. Ff.139ra-179rc Gospel of John (chapter 1- 21)

38. Ff.139ra-139rb

Incipit: ብስራተ ኦብ ዮሐንስ ሐዋርያ ፩ እም ፲ወ፪ ሐዋርያተ በረከቱ የሃሉ ምስለ
ፍቅሩ ወልደጊዮርጊስ ለዓለም ዓለም አሜን (መቅደመ ዮሐንስ)

The Gospel of John one of the 12 Gospels let his blessing be on his
beloved 'Wäldä Giyorgis', Amen (Introduction to John)

39. Ff.139rb-179rc.

Incipit: ቀዳሚሁ ቃል ውእቱ ቃል ወውእቱ ቃል ኅብ እግዚአብሔር ሀለወ (ምዕራፍ ፩)

In the beginning there was the word, and the word was with God and the
word was God (Chapter 1)

Desinit: እግዚእ ኢየሱስ ወዞ ወገዕዳትኒ ብዙኃን ግብረት ዘገብረ እግዚእ

ኢየሱስ ወዞ ተጽሐፊ ኩሉ በበአሐዱ እምኢያዓመር ዓለም ጥቀ መጻሕፍቲሁ ዘተጽሕፊ
አሜን (ምዕራፍ ፳ ወ፩)

There are also many other things that Jesus did; the books that would be
written, Amen (chapter 21)

40. F.179rc. Colophon

ደጀዝማች ወልደ ጊዮርጊስ ከመ ይህብዎ ምድረ ርስት ዘይከውን _____(deleted)
ለዘይሰመይ ገብሩ ገብረ እግዚአብሔር ወኮኑ አለቃ ገብረ መድህን ወአለቃ ገብረ
ክርስቶስ ሰማዕተ

'Däjäzmač Wäldä Giyorgis' granted a land (the amount is deleted) to
'Gäbru Gäbrä 'ægziabher', witnesses by 'Aläqa Gäbrä Mädhän' and 'Gäbrä
kərəstos'

N.B

Ff. 1ra - 2vc - blank

F.12v - blank

Ff.13r-17r. - Index of the Four Gospels

Ff.17v-18v -blank

F.60v. content of the Gospel of Mark

Ff.88ra-88vb - content of Gospel of John

F.89rv. - blank

F.138v. - content of Gospel of Luke

The book is written in black and red, dominantly black

Ff.71r, 102v and 178r - Stamps, 'Maxətäm zä-Wäldä Giyorgis', (The stamp of 'Wäldä Giyorgis') is written on it

A name of Jesus is written in red ink.

After each statment the period (:: ::) is doubled (special feature of the book)

Ff.179v- blank

F.141r- Images of the twelve disciples

F.141v – Image of Mathew with one person

F.142r - Image of th Trinity, and owner of the book and his wife

F.142v – Image of the last supper

2.3: Manuscript from the church of St. Täklä Haymanot of LK.

1. Title: Funeral Ritual (**መጽሐፈ ግንዘት**)
2. Language: Gə'əz (**ግእዝ**)
3. Binding: covered with wooden board with additional leather case
4. Material: Vellum
5. Date: 19th
6. Measurement: 23x20
7. Number of leaves: 146, unnumbered
8. Lines to a page: 20 (rarely 21 and 22 lines)
9. Number of quires: 21
10. Legibility of the hand writing: good
11. Column: 2

The manuscript contains different prayers and homiles for particular classes of persons.

1. Ff.3ra-4ra.

Incipit: በሰመ እግዚአብሔር ነገረ ዘበእንተ ሞት ቃለ አትናትዮስ ወጸሎት በእንተ ማኅለፍተ ነፍስ

In the name of God, the words of 'Atənatəyos' (St. Athanasius) are told due to dead body (Sermon and Prayer)

2. Ff.4ra-7ra

Incipit: ጸሎተ እግዝእትነ ማርያም

Prayer of our Lady Mary

3. Ff.7ra-13va.

Incipit: ጸሎተ ዕጣን

Prayer of incense (given while burning incense)

4. Ff.13va-14ra

Incipit: ጸሎተ በእንተ ጸዕረ ሞት

Prayer for the dying

5. Ff.14ra-18rb

Incipit: ጸሎተ መንገድ ሰማይ እመ ኢያዕቅፍዋ መላእክት ጽልመት ወኢያቀውምዋ ውስተ ጸባብ አንቀጽ ለነፍስ ገበርክ እገሌ

Prayer for the passage to into Heaven

6. Ff.18rb-19va.

Incipit: አርእስተ ምንባባት ዘይትነበብ ላዕለ እሙታን በስመ እግዚአብሔር አብ አሜን መጸሐፊ ፍትሐት በእንተ እለ ኖሙ ካህናት

Prayer, read for priests who are dead in the name of God, Amen (for the absolution of priests)

7. Ff.19va-20ra

Incipit: አስማት ዘነገሮ እግዚእነ ለእንድርያስ

Names that our Lord told 'Indriyas' (St. Andrew)

8. Ff.20ra-21ra.

Incipit: ጸሎት ላዕለ በድን ንስእለክ እግዚአ ወነነሥሥ እምነ ኂሩትክ ኦ መሐረን

Prayer: oh God we beg You to cherish us

9. Ff.21ra-24va.

Incipit: ወካዕበ ናተበቀሩ በእንተ ነፍስ ዲገ ለእለ አበሱ እግዚአብሔር አብ

For the peace of the soul and forgiveness of the sins

10. Ff.24va-25ra

Incipit: በስመ ድርሳን በእንተ ግብአተ ነፍስ ውስተመሬት ደናግከ ወአግባእናከ ውስተ ቀዳሚ ፍጥረትክ

Prayer of the return of the dead body in to where it was before (death)

11. Ff.25ra-26rb.

Incipit: በስመ ዛቲ መጽሐፍ ዘወጽአት ምኢየሩሳሌም ለመድኃኒተ ነፍስ ወሥጋ

Book from Jerusalem for the salvation of the soul and flesh

12. Ff.26rb-29ra.

Incipit: ድርሳን በእንተ ግብአተ መሬት

The homily for the burial

13. Ff.29ra-31vb.

Incipit: ድርሳን በእንተ እለ ኖሙ ካህናት ወዲያቆናት ውስተ ቤተ ክርስቲያን

The homily for the priests and deacons who died in the church

14. Ff.31vb-34ra.

Incipit: እግዚአ ሐያላን

God of powerfuls

15. Ff.34ra-36va

Incipit: እግዚአ መናፍስት

God of souls

16. Ff.36va-38ra.

Incipit: ወካዕበ ነሐሥሥ ምሕረትከ

We need Your mercy

17. Ff.38ra-41rb

Incipit: በስመ ጸሎተ ንስሐ ዘወሀቦ እግዚአብሔር ለጴጥሮስ

Penitential prayer given by the Lord to 'P'etəros' (Peter)

18. Ff.41rb-43rb

Incipit: ዝውእቱ ዘይትነቡብ ላዕለ አንስት እለ ይወልዳ

Funeral prayers for women who have died during child birth

19. Ff.43rb-47va.

Incipit: በእንተ ብእሲት ኃጥእት እንተ ቀብአቶ እፍረተ ለእግዚእነ

Funeral for of the sinner woman who anointed our Lord

20. Ff.47va-52rb.

Incipit: ወታስተብቀሥቦ በእንተ ሰላም ወበእንተ ጳጳሳት ወበእንተ ማኅበር ወበእንተ እለኖሙ

Prayers for peace, bishops and the dead (Intercessory Prayers)

21. Ff.52rb-58ra

Incipit: ወካዕበ ናስተብቀሥቦ በእንተ ንዑስ ክርስቲያን

Prayers for neophytes

22. Ff.58ra-83va. Scriptural readings for particular types of persons.

23. Ff.58ra-61ra

Incipit: ግንዘተ መነኮሳት ወትብል ጸሎተ አኩቴት ወያዕርግ ዕጣነ ወያነብብ ዛቲ

Funeral prayer for monks and prayers of thanks

24. Ff.61ra-65va

Incipit: ግንዘተ መነኮሳይያት

Funeral prayer for nuns

25. Ff.65va-69ra

Incipit: ግንዘተ ዐበይት አንስት

Funeral prayer for adult women

26. Ff.69ra-73vb.

Incipit: አርእስት ምንባባት ንዑሳን አዋልድ

Funeral prayers for young girls

27. Ff.73vb-75ra.

Incipit: ዝውእቱ ዘይትነበብ ሶበ ይመውቱ ሕፃናት

Funeral prayers for young boys

28. Ff.75ra-79rb.

Incipit: አርእስተ ምንባባት ዘይትነበብ በላዕለ ዕደው ወራዙት ወይትበሀል ጸሎተ አኩቴት ወጸሎተ ዕጣን

Reading headings that is read for youngsters and called Prayer of incense and thanks

29. Ff.79rb-83vb.

Incipit: ግንዘተ ዘዲያቆናት ወትበል መቅድመ ኩሉ ሃሌ ሉያ

Funeral prayer for deacons

30. 83vb-89ra.

Incipit: ጸሎተ ንስሐ እምድኅረ ወንጌል ወታነብብ ለኩሉ ንስእለክ እግዚአ ወናተበቀሩዓክ በእንተ ኩሎሙ አበዊነ ወአኃዊነ

Penitential prayer after reading Gospel it is read for all fathers and brothers

31. 89ra-91va.

Incipit: ጸሎተ እምድኅረ ወንጌል እግዚእነ ወአምላክነ አልዓለነ አዕይንቲነ ወሕሊናነ

Prayer after Gospel; Our Lord opened our eyes and consciousness

32. Ff.91va-93ra.

Incipit: አስማተ ቅንዋተ መስቀል

Names of the nails of the cross

33. Ff.93ra -94ra.

Incipit: ወእንዘ ይወጽእ ውስተ ቤት

When the dead leaves the house

34. Ff.94ra -95va.

Incipit: ለ፪ቱ ምዕራፍ

For the second station

35. Ff.95va- 98ra.

Incipit: ለ፫ቱ ምዕራፍ

For the third station

37. Ff.98ra-100ra.

Incipit: ለ፬ቱ ምዕራፍ

For the fourth station

38. Ff.100ra-101vb.

Incipit: ለ፭ቱ ምዕራፍ

For the fifth station

39. Ff.101vb-102va.

Incipit: ለ፮ቱ ምዕራፍ

For the sixth station

40. Ff.102va-103va.

Incipit: ለ፯ቱ ምዕራፍ

For the seventh station

41. Ff.103va-110va

Incipit: ጸሎት ዘትበቀኑ ለሥጋ ወነፍስ ወታድሕን እምሲኦል

Prayer that profits body and soul, and saves from Sheol

42. Ff.110va-117ra.

Incipit: ድርሳነ ግብአተ መሬት.

Homily for burial

43. Ff.117rb-122ra.

Incipit: በእንተ ኤጲስ ቆጶሳት ዘሞቱ ሰቆቃ ወሥርዓት

Mourning prayers for bishop

44. Ff.122ra-138va. Commemorative services in the days after burial

45. Ff.122ra-125ra

Incipit: ዝውእቱ ዘይትነበብ አመ ሳልስት ዕለት

For the third day

46. Ff.125ra-128va.

Incipit: አመ ሰብዑ ዕለት

For the seventh day

47. Ff.128va-132rb.

Incipit: አመ ፲ ወጀ ዕለት

For the twelfth day

48. Ff.132rb-134vb.

Incipit: አመ ፲ ወ፫ ዕለት

For the thirteenth day

49. Ff.134vb-138va.

Incipit: አመ ፵ ዕለት

For the fortieth day

50. Ff.138va-143va.

Incipit: በራኬ አባ ሳሙኤል

Blessing of 'Abunä' Samuel

51. F.143vb.-Marginal note by different hand in Amharic

ወይዘሮ የሺእመቤት ለአቡነ ተክለ ሃይማኖት ቤተ ክርስቲያን ያበረከቱት መጽሐፍ ነው

ይህ መጽሐፍ በተሰጠ ጊዜ አለቃ ገብረሐይወት የቤተ ክርስቲያናችን አለቃ ገበዝ ነበሩ

The book was donated by 'Yäši'ämäbet' to the church of 'Abunä Täklä Haymanot' when 'Aläqa Gäbrä Həywät' was head master of our church

N.B

F.1r. - Pen trial

F.1v. - Sketch drawings of one person (name is not mentioned)

F.2rv. - blank

Ff.139-143 – the text is stained with water

Ff. 144- 146-blank

F. 129r- Image of St. Michael

2.4: Manuscript from the church of St.Täklä Hayamanot of LK.

1. Title: Lectionary for Palm Sunday and Passion Week. Homilies on the Passion Week (ግብረ ሐማማት)
2. Language: Gə'əz (ግእዝ)
3. Binding: stamped leather over wooden board with additional leather case
4. Material: Vellum
5. Date: 19th
6. Measurements: 38x30cm
7. Number of leaves: 263
8. Lines to a page: 31 (rarely 32 and 33 lines)
9. Number of quires: 29
10. Legibility of hand writing: good
11. Columns: 3

The text is divided according to the days of the week, beginning from Monday to Sunday.

1. Ff.4ra-4va.

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ሕ አምላክ ዘለዓለም ንጉሥ ንቀድም በረድኤተ እግዚአብሔር

In the name of Father, Son and Holy Sprit we begin with the help of God (Intoductory prayer)

2.Ff.4va-10vc

Incipit: በስመ ሰንበት ወበዕለተ ሆሣዕና ሰርክ

For the eve of Palm Sunday

Desinit: ሰዓተ ዐሠርቱ ወአሐቲ ሰዓተ እምእሁድ ሆሣዕና ሰርክ

For the eleventh hour of Palm Sunday

3. Ff.10vc-45vb. **ዘሰነ-ይ**

For Monday (11 short prayers)

Incipit: **በቀዳሚ ሰዓተ ሌሊት ዘሰነ-ይ**

For Monday for the third hour of the night

Desinit: **በ፲ ወ፩ ሰዓት ዘሰነ-ይ**

For Monday, the eleventh hour of the day

4. Ff.45vb-75rc. **ዘሰለ-ስ**

For Tuesday (10 short prayers)

Incipit: **በቀዳሚ ሰዓተ ሌሊት ዘሰለ-ስ**

For Tuesday, the first hour of the night

Desinit: **ሰለ-ስ ሰርክ በዓሠርተ ወ፩ ሰዓት**

For Tuesday, the eleventh hour of the day

5. Ff.75rc-107vc **ዘረቡ-ዕ**

For Wednesday (10 short prayers)

Incipit: **በቀዳሚ ሰዓተ ሌሊት ዘረቡ-ዕ**

For wensday, the first hour of the night

Desinit: **በ፲ ወ፩ ሰዓት ዘረቡ-ዕ**

For Wenseday, the eleventh hour of the day

6. Ff.107vc-139va. **ዘሐሙ-ስ**

For Thursday (9 short prayers)

Incipit: **በ፩ ሰዓት ሌሊት ዘሐሙ-ስ**

For Thursday, the first hour of the night

Desinit: **በ፱ ሰዓት ዘሐሙ-ስ**

For Thursday, the ninth hour of the day

7. Ff.139va-151vc. Liturgical direction

Incipit: **ወእምድሬሁ ሥርዓተ ገጽበት እግር**

For the washing of the feet

Desinit: not legible

8. Ff.151vc-159ra Liturgical direction

Incipit: **በጊዜ ቁርባን**

For the mass

Desinit: not legible

9. Ff.159ra-167rb.

Incipit: **ወካዕበ ከደ (sic) ጴጥሮስ ወበሳልስ ነቀወ ሶቤሃ**

The story of peter's rejection of Jesus before the cock crowed three times

Desinit: not legible

10. Ff.167rb-199rb. **ዘዓርብ**

For Friday (10 short prayers)

Incipit: **በዓርብ ተሰዓቱ ሰዓት**

For Friday, the first hour of the night

Desinit: **በዓርብ በ፲ ወ፩ ሰዓት እምዕለት ዓርብ**

For Friday, the eleventh hour of the day

11. Ff.199rb-205vc

Incipit: **ወይ በል ካህን በስሙኑ ሕማማት**

Liturgical direction for priests (prayers during worship)

Desinit: not legible

12. Ff.205vc-213va. **ዘቀዳሚት**

Incipit: በሰንበተ አይሁድ ታነብብ ዘንቱ ወእምድኅረሁ መዝሙር ዘ፻

For Saturday morning, you read this and then read the 50th Psalm

(Liturgical direction)

Desinit: not legible

13. Ff.213va-220rb

Incipit: በ፫ቱ ሰዓት

For Saturday, the third hour of the night

Desinit: not legible

14. Ff.220rb-225vc

Incipit: በ፮ቱ ሰዓት

For Saturday, the sixth hour of the day

Desinit: not legible

15. Ff.225vc-231rc.

Incipit: ዮሐንስ መጥምቁ

‘Yohannəs Mäṭəməqu’ (John the Baptist)

Desinit: washed out completely, not legible

16. Ff.231rc-241ra

Incipit: ወአሜህ በመኃትው ፋሲካ

For the eve of Easter

Desinit: not legible

17. Ff.241ra-249rb

Incipit: በሰንበተ አይሁድ በጊዜ ቁርባን

For Saturday, the mass

Desinit: not legible

18. Ff.249rb-261rc.

Incipit: በሰንበት ሰርክ

On the Sunday

Desinit: ተፈጸመ ግብረ ሕማማት በሰላም እግዚአብሔር ኦብ አሜን

This is the end of Lectionary for Palm Sunday and Passion Week in the peace of God, Amen

19. F.261rc- Marginal note

ተጽሕፈ ለክብርተ ወይዘሮ የሺእመቤት ወጸሐፈሁ አለቃ ገብረሐይወት

The book was copied by 'Gäbrä həywät' for 'Yäsi'əmābet'

N.B

Ff.1ra -3v blank

Ff.113b. - Sketch drawings of one person (name not mentioned)

Ff.45vc, 53rv, 61rv, 71rv, 81rv, 167rb, 205vc and 225 – stained with water and difficult to read

Ff.261v-263v. blank

It is written in black and red, dominantly black

In each days of the week and parts of the days the name of the owner is mentioned

After each statement Red Crosses (+++) are used as a period (special feature of the book)

2.5: Manuscript from the church of St.Täklä Haymanot of LK.

1. Title: Missal. (መጽሐፈ ቅዳሴ)
2. Language: Gə'əz (ግእዝ)
3. Binding: Stamped leather over wooden boards with additional leather case
4. Material: Vellum
5. Date: 19th
6. Measurements: 30x22cm
7. Number of leaves: 112, unnumbered
8. Lines to a page: 24 (rarely 25 lines)
9. Number of quire: 10
10. Legibility of Handwriting: not good
11. Columns: 2

The manuscript contains 14 Anaphoras: Anaphora of the Apostle, Anaphora of our Lord Jesus Christ, Anaphora of John the son of Thunder, Anaphora of our Lady Marry, Anaphora of the 318 Orthodox Fathers, Anaphora of the Athanasius, Anaphora of Basil of Caesarea, Anaphora of Gregory, Anaphora of Epihanius, Anaphora of John chrysostom, Anaphora of Patriarch Cyril, Anaphora of James Särug, Anaphora of Dioscarus and Anaphora of the second Gregory.

1. Ff.10ra-29rb. ቅዳሴ ሃዋርያት (Anaphora of the Apostle)

Incipit: ነአኩተክ እግዚአብሔር ወልድክ እግዚነ ኢየሱስ

We give you thanks, Oh Lord.

2. Ff.29rb-39rb. ቅዳሴ እገዢ (Anaphora of our Lord Jesus Christ)

Incipit: ነአኩተክ አምላክ ቅዱስ ፍፃሜ ነፍስነ

We give thanks, Holy God, the perfecter of our souls

3. Ff.39rb-45ra. ቅዳሴ የውሃንስ ወልደ ነጌድጓድ

(Anaphora of John the son of Thunder)

Incipit: ኅቤከ እግዚአ ኣንቃእደነ ኣእይንተነ

We look up towards you

4. Ff.45ra-65rb. ቅዳሴ እግዝትነ ማርያም (Anaphora of our Lady Mary)

Incipit: ጌሥዐ ልብዩ ቃለ ሠናዩ ጌሥዐ ልብዩ ቃለ ሠናዩ ጌሥዐ ልብዩ ቃለ ሠናዩ

My heart overflows with a heavenly speech

5. Ff.65rb-74va. ቅዳሴ ዘሰለስቱ ምዕት (Anaphora of the 318 Orthodox Fathers)

Incipit: ግሩም እምግሩማን

The most wonderful of all

6. Ff.74va-83vb. ቅዳሴ ዘአትናትዮስ (Anaphora of the Athanasius)

7. Ff.83vb-89vb. ቅዳሴ ዘቀርሎስ (Anaphora of Patriarch Cyril)

8. Ff.89vb-93rb ቅዳሴ ዘባስልዮስ (Anaphora of Basil of Caesarea)

Incipit: እግዚአ መሐረነ

Oh Lord have mercy on us.

9. Ff.93rb-98va ቅዳሴ ዘጌርጌርዮስ (Anaphora of Gregory)

Incipit: ነአከሓቶ ለገባሬ ሠናያት

We give thanks to the doer of good things.

10. Ff.98va-102rb ቅዳሴ ዘኢጵፋንዮስ (Anaphora of Epiphanius)

Incipit: ዐቢይ ውእቱ እግዚአብሔር

God is great

11. Ff.102rb-104vb. ቅዳሴ ዘዮውሃንስ አፈወርቅ (Anaphora of John Chrysostom)

Incipit: ናሁ ንዜኑ

Behold we proclaim

12. Ff.104vb-107ra. ቅዳሴ ዘያዕቆብ (Anaphora of James Särug)

Incipit: ተንሥኡ በፍርሃተ እግዚአብሔር

Stand up in the fear of God

13.107ra- 109vb. ቅዳሴ ዘዲዮስቆርስ (Anaphora of Dioscarus)

Incipit: እምቅድመ ዓለም ወእስከ ለዓለም ሀሎ እግዚአብሔር በመለኮቱ

God exists forever in his diginity

14. Ff.109vb-111vb. ቅዳሴ ዘከለልዕ ጉርጉርዮስ (Anaphora of second Anaphora of Grogory)

Incipit: ነአኩተከ እግዚአ ወንሴብሐከ

We give you thanks, Oh Lord, and we glorify you

15. F.111vb. -marginal note

ዝንቱ መጽሐፍ ጸሐፊሁ አለቃ ተደላ ስላሴ ወተጽሕፈ ለደጀዝማች ወልደ ጊዮርጊስ
The book was copied by 'Aläka Tädla Sälase' for 'Däjazmač Wäldä Giyorgis'

N.B

Ff.1r-10v. – blank,

F.46r. - drowing of St. George

F.112 - blank

Ff.74va-89vb. – the text is partially washed out

It is written in black and red, mainly black

2.6: Manuscript from the church of St. Täklä Haymanot of LK.

1. Title: Combat of 'Abunä Täklä Haymanot' (ገድለ አባ ተክለ ሃይማኖት)
2. Language: Gə'əz (ግእዝ)
3. Binding: stamped nilon cloth over wooden board
4. Material: vellum
5. Date: 19thc
6. Measurement: 31x22c
7. Number of leaves: 126, unnumbered
8. Lines to page: 23 (rearely 24, 25 and 28)
9. Number of quires: 14
10. Legibility of Hand writing: good
11. Column: 2

The manuscript addresses the life of 'Täklä Haymanot' additoinal Genealogy of 'Abunä Täklä Haymanot', and the homily on the translaton of the body of 'Abunä Täklä Haymanot' and his miracles

1. Ff.5ra-85vb. His life

Incipit: በስመ እግዚአብሔር ሥሉስ ዘኢተሌልዩ ዋሕድ በኢተፈልዩ ክድኑ መለኮት እምተሐልዩ ወጎሩመ ሠልጣን እምተመ ኪስዩ ንጽሕፍ ገድለ ጸማሁ ለአቡነ ቅዱስ ብፁዓዊ ተክለ አብ ተክለ ወልድ ተክል መንፈስ ቅዱስ ዘውእቱ አባ ተክለ ሃይማኖት

In the name of Trinity of God we write the combat of saint father 'Täklä Haymanot' (Introductory prayer to Abuna 'Täklä Haymanot')

Desinit: ወእምዝ እምድጎረ ፱ አውሩጎ አመጽ ወ፱ ለታጎሣሥ ተወልደ ቅዱስ ወኮነ ዓቢይ ፍሥሐ በይእቲ ዕለተ ውስተ ቤቱ ለፀጋዘአብ

He was born after 9 month on 'Taxəsas' 24 (January 2) and eventually became saint, which his father became happy (The life of Saint 'Täklä Haymanot')

2. Ff.85vb-87rb. Genealogy of Saint 'Täklä Haymanot'

Incipit: ወኮነ ጥንተ ሙሉዱ ለዝንቱ ቅዱስ ሀገረ ኢየሩሳሌም

His Genealogy stems from holy Jerusalem

Desinit: ዘይትነብብ በዕለተ ፍልሰቱ እመ ፲ ወጀ ለወርኅ ግንቦት ትንብልናሁ ይዕቀብን እምኩሉ መንሱት ወያ ዕድወን እምት ውስተ ሕይወት ምስለ አቡነ ጴጥሮስ ኖላዊ አባግዕ ወአባግዕት

The homily on the assumption of the body of 'Abunä Täklä Haymanot' that is read on 'Ginbot' 12 (May 20)

3. Ff.87rb-131rb. ተአምረ አባ ተክለ ሃይማኖት (Miracles of Abba Täklä Haymanot)

4. Ff.87rb-96rb.

Incipit: ወኮነ በምድረ ሙገር በእሐቲ መካኑ ለአቡነ ተክለ ሃይማኖት በዕለተ ተዝካሩ ለአቡነ ተክለ ሃይማኖት መጽአት አሐቲ ብእሲት

In a place called 'Mugär' a woman came to Abunä 'Täklä Haymanot' in his 'Täzkar' (Memorial Day)

Desinit: not legible

5. Ff.96rb-107vb the text washed out completely

6. Ff.108ra-115vb.

Incipit: ወኮነ በምድረ ሙገር በዕለተ ተዝካሩ ለአቡነ ተክለ ሃይማኖት እንተ ይእቲ ዕለት ዕረፍቱ ፩ ብእሲ አኅዘ ከመይሕርስ ገራኅቶ

About a man who lived in a place called 'Mugär' plowed his land during the 'Täzkar' (Memorial Day) of 'Abunä Täklä Haymanot'

Desinit: not legible

7. Ff.115vb-122vb.

Inccipit: ሰልሰቱ መነኮሳይት

The story of the three nuns

Desinit: ተፈጸመ መጽሐፈ ገድለ አባ ተክለ ሃይማኖት ምስረቱ ወሃገሉ ጸጋሁ
ወሰላሙ የሀሉ ገብሩ ወልደ ጊዮርጊስ ወምስለ ከሉሎሙ ደቂቁ ለዓለመ ዓለም አሜን

This is the ended the book of combat of 'Abunä Täklä Haymanot' and the
petition prayer for the owner

8. F.122vb –Marginal note

ተጽሕፈ መጽሐፈ ገድለ አባ-ነ ተክለ ሃይማኖት ለወልደ ጊዮርጊስ ወጸሐፊሁ ኃይለ
ማርያም

The book, 'Gädlä Abba Täklä' Haymanot' (combat of Täklä' Haymanot') was
copied by 'Haylä Maryam' for 'Däjazmač Wäldä Giyorgis'

N.B

F.1-4r.-blank

Ff.5ra. – docarative quadrilateral design

Ff.123 - 126 -blank

The book is stained with water and somehow difficult to read

Names of 'Wäldä Giyorgis' and his wife are mentioned in each section.

Stamps, 'Maxätäm zä Wäldä Giyorgis', is placed in the first and the last
pages (there are 12)

Name of St. 'Täklä Haymanot' is written in red ink

2.7: Manuscript from the church of St. Täklä Haymanot of Lk.

1. Title: Common Antiphonary (ጽሑፍ)
2. Language: Gə'əz (ግእዝ)
3. Binding: Stamped leather over wooden boards with additional leather case
4. Material: Vellum
5. Date: Approximately, 19thc (Marginal note: the book was copied by 'Tädla Səläse' for 'Yäši'əmābet')
6. Measurements: 15x13
7. Number of leaves: 124, unnumbered
8. Lines to a page: 19 (rarely 20 and 21 lines)
9. Number of quires: 16
10. Legibility of handwriting: not good
11. Columns: 2

The manuscript contains collection of hymns and chants for different occasions. It also contains excerpts from various scriptures.

1. Ff. 3ra-17rb:

Incipit: በእንተ ትምህርት ሕቡአት

The mystagogical catechesis

2. Ff.17rb-34vb – The text washed out completely (not legible)
3. Ff.35ra-42rb. ክስተት ዘኣርያም (The Event of Aryam)
4. Ff.42rb-49vb. ውዳሴ ማርያም (The Praise of Mary)
5. Ff.42rb-43vb. ውዳሴ ማርያም ዘሰኑይ (The Praise of Mary of Monday)
6. Ff.43vb-44vb. ውዳሴ ማርያም ዘሰሉስ (The Praise of Mary on Tuesday)

7. Ff.44vb-45va. **ውዳሴ ማርያም ዘረቡዕ** (The Praise of Mary on Wednesday)

8. Ff.45va-46vb. **ውዳሴ ማርያም ዘሐሙስ** (The Praise of Mary on Thursday)

9. Ff.46vb-47vb. **ውዳሴ ማርያም ዘዓርብ** (The Praise of Mary on Friday)

10. Ff.47vb -48vb. **ውዳሴ ማርያም ዘቀዳሚት** (The Praise of Mary on Saturday)

11. Ff.48vb -49vb. **ውዳሴ ማርያም ዘሰንበት** (The Praise of Mary on Sunday)

12. Ff.49vb-72rb.

Incipit: **ምዕራፊ ዘመድስ ዘጸም ወአስትምህሮ**

Praise during fast and the teachings

13. Ff.72rb-103vb.

Incipit: **ምዕራፍ ዘአጽዋም**

Praise during fasting

14. Ff.103vb-114vb

Incipit: **ዘአርእስተ ምሕላ**

Main prayer

15. Ff.114vb-123vb.

Incipit: **ክስተት ዘይትበሀል በጥምቀት**

Kəstāt which is read at Epiphany

16. Ff.123vb-124va.

Incipit: **ጸሎተ ሃይማኖት ዘሐዋርያት**

Prayer of the disciples

17. F.124vb. Marginal note

ዝንቱ መጽሐፍ ተጽሕፈ ለክብርተ ወይዘሮ የሺእመቤት ጸሐፊሁ አለቃ ተድላ ስላሴ

ወኮነ አባ ሃይለ ኢየሱስ ሰማዕተ

It was copied by 'Tädla Sälase' for 'Yäši'ämäbet' (a witness name is given as 'Abba Haylä Iyäsus')

N.B

Ff.1ra-2v-blank

F.4 -stamp, name of the owner is written on it, and an illustration of dragon

Ff.34 -49- the text is stained with water

The text is supplied with Ethiopian musical notation which are placed above the text .The musical notation supports the reader how to sing religious Song

2.8: Manuscript from the church of St.Mary of LK.

1. Title: Antiphonary for the fast (ጸመ ድን)
2. Language: Gə'əz (ግእዝ)
3. Binding: covered with over wooden boards
4. Material: vellum
5. Date: Approximately, 16thc (Marginal note: the book was copied by 'Aläqa Yosef' during the reign of 'Śärd`ä Dəngəl')
6. Measurements: 26x24cm
7. Number of leaves: 101, unnumbered
8. Lines to a page: 31(rarely 30 and 32 lines)
9. Number of quires: 15
10. Legibility of hand writing: not good
11. Columns: 3

The manuscript contains Antiphonary for the Lent fast divided into sections

1. Ff. 5ra- 8rc. መቅድም (Forward)

Incipit: በስመ እግዚአብሔር ዘይሄለስ በአካላት ወይትወሓድ በመለኮት ተጽሕፈ ዝንቱ መዝገብ ዓቢይ

In the name of the Trinity of the God, in physical and in spirit, this big document is written (Introductory Prayer)

2. Ff. 8rc-23va. Psalms to be read in the days of Fasting on Sunday

Incipit: በመኅትወ ድራረ ጸም በ ፪ ዘወረደ እምላዕላ ኣይሁድ ሰቀሉ ወሚመ ኢየሁዳ እግዚአ ኩሉ ዘያሕዩ በቃሉ

The crucifixion of Jesus Christ by the Jews (to be read on 1st Sunday)

3. Ff.23va. -33vb

Incipit: **ዘቅድስት ሰንበት**

The blessed Sunday (Praise to be read on the 2nd Sunday)

4. Ff. 33.vb -44rc.

Incipit: **ዘምኩራብ**

Praise to be read on the 3rd Sunday

5. Ff. 44rc.-54rb.

Incipit: **ዘመፃገብ**

Praise to be read on the 4th Sunday

6. Ff. 54rb - 70vb

Incipit: **ደብረ ዘይት**

Praise to be read on the 5th Sunday

7. Ff.70.vb -75rb

Incipit: **ገብርኤር**

Praise to be read on the 6th Sunday

8. Ff.75rb - 86va

Incipit: **ኒቆዲሞስ**

Praise to be read on the 7th Sunday

9. Ff.86va-95vc

Incipit: **ዘሆሣዕና**

Praise to be read on the 8th Sunday

10. F.95vc. – Marginal note

ተጽሕፈ. በመዋዕሊሁ ንጉሥነ ሠርፀ ደንግል ወጸሐፈሁ አለቃ ዮሴፍ

The book was copied by 'Aläqa Yosef' during the reign of 'Särd'ä Dəngəl'

N.B

F.1ra- Pen trial ፊ.ጥገ ሰዕር

Ff.1rb.-4v. - blank

Ff.35r-95v the text is washed out partially

Ff.96-101-blank

F.171 -The text is supplied with Ethiopian musical notation. The musical notation supports for the reader how to sing religious Song.It is written in red ink, but partially washed out.

The book is written in black ink

2.9: Manuscript from the church of St. ‘Täklä Haymanot’ of LK.

1. Title: Mäwasət. The collection of chants (መዋስዕት)
2. Language: Gə’əz (ግእዝ)
3. Binding: covered with wooden board and additional leather case
4. Material: vellum.
5. Date: 19thc.
6. Measurement: 17x14cm.
7. Number of leaves: 103, unnumbered
8. Lines to a page: 25 (rarely 26 and 27 lines)
9. Number of quires: 11
10. Legibility of handwriting: good.
11. Columns: 2

The book contains collection of chants, and excerpts from various scriptures. Christ is the main subject. It also includes ‘Abunä Täklä Haymanot’s’ life history and Genealogy.

1. Ff.3ra-74vb.

Incipit: መዋስዕት እምዮሐንስ እስከ ዮሐንስ ፲ ወ፱ እግዚአ መኑ የኅድር ውስተ ጽላሎትከ ዓቢየ ነቢየ ዮሐንስሃ አስአልነ ያስተምሕር በእንተኣነ ሣህልከ ይኩን ላዕሌነ

‘Mäwas’ət’ from ‘Yohannəs’ (John) up to ‘Yohannəs’ (John) (from the beginig to the end of the year); God is with you great prophet ‘Yohannəs’ (John).

Desinit: መዋስዕት ዘመድኅኔዓለም ተጽሕፈ በኅይለ መንፈስ ቅዱስ በሰላመ እግዚአብሔር ወበእሊታ ለእግዛትነ ተፈጸመ

This book of chants was written with the help of God and was finished in the day of our Lady Mary

2. Ff.74vb-100vb. Life history and Genealogy of 'Abuna Täklä Haymanot'

3. Ff.74vb-98ra

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ በስመ አብ አውሎግሶን ስብሐተ ነገር ውእቱ በሉኪ አብሐኒ ፍቁራኒሁ ለአብ ጌራን ወመተንብላን ከመ እግዚአብሔር አብ ያበርህ አዕይንተ ልበዩ ከመ እዜኒክሙ ንስቲተ እምትፋፋተ ገድሉ ለቅዱስ ክቡር ውጌር ተክለ አብ ተክለ ወልድ ተክለ መንፈስ ቅዱስ ተክለ ሃይማኖት

In the name of the Father, the Son and the Holy Spirit and in the name of 'Awlogson' let me tell you with the help of God about St. 'Täklä Haymanot's combat

Desinit: አቡነ ተክለ ሃይማኖት በኃይለ አምላኩ መሐላሁ ዘተካየድ ወተመሐለ ምስለ አቡክሙ ይኩኖ አምላክ ወጀኢሆሙ አጽንዑ ኪዳነ ወመሐላ በደብረ ሊባኖስ

'Abunä Täklä Haymanot' with help of God made promise to 'Yəkuno Amlak' in 'Däbrä Libanos' monastrey

4. Ff.98ra-101vb.

Incipit: በስመ እግዚአብሔር ንጽሕፍ መጽሐፈ ልደቱ ለአቡነ ተክለ ሃይማኖት ወልደ እግዚአብሔር በፀጋ ወወልደ አዳም በሥጋ አዳም ወልደ ለሴት ወሴት ወልደ ለሃኖስ... ዘካርያስ ወልደ ለዘርዓ ዮሐንስ ዘውእቱ ፀጋ ዘአብ ወፀጋዘአብ ወልደ ለአቡነ ተክለ ሃይማኖት

In the name of God we write the genealogy of 'Abunä Täklä Haymanot'; God created Adam, Adam begot Set, Set begot Hinos... 'Zäkaryas' begot 'Zär'a- Yoħanəs', 'Zära-Yohanəs' begot 'd'ägaz'ab', 'd'ägazä'ab' begot 'Abunä 'Täklä Haymanot'

Desinit: not legible

5. F.101vb. Marginal note

መጽሐፈ መዋስዕት ተጽሕፈ ለደጀዝማች ወልደ ጊዮርጊስ

This book of chants was written with the help of God and was finished in the day of our Lady Mary

2. Ff.74vb-100vb. Life history and Genealogy of 'Abuna Täklä Haymanot'

3. Ff.74vb-98ra

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ በስመ አብ አውሎግሶን ስብሐተ ነገር ውእቱ በሉኪ አብሐኒ ፍቁራኒሁ ለአብ 'ኔራን ወመተንብላን ከመ እግዚአብሔር አብ ያበርህ አዕይንተ ልበየ ከመ እዜኒክሙ ንስቲተ እምትሩፋተ ገድሉ ለቅዱስ ክቡር ውኔር ተክለ አብ ተክለ ወልድ ተክለ መንፈስ ቅዱስ ተክለ ሃይማኖት

In the name of the Father, the Son and the Holy Spirit and in the name of 'Awlogson' let me tell you with the help of God about St. 'Täklä Haymanot's combat

Desinit: አቡነ ተክለ ሃይማኖት በኃይለ አምላኩ መሐላሁ ዘተካየድ ወተመሐለ ምስለ አቡክሙ ይኩኖ አምላክ ወጀኢሆሙ አጽንዑ ኪዳነ ወመሐላ በደብረ ሊባኖስ

'Abunä Täklä Haymanot' with help of God made promise to 'Yəkuno Amlak' in 'Däbrä Libanos' monastrey

4. Ff.98ra-101vb.

Incipit: በስመ እግዚአብሔር ንጽሕፍ መጽሐፈ ልደቱ ለአቡነ ተክለ ሃይማኖት ወልደ እግዚአብሔር በፀጋ ወወልደ አዳም በሥጋ አዳም ወልደ ለሴት ወሴት ወልደ ለሂኖስ... ዘካርያስ ወልደ ለዘርዓ ዮሐንስ ዘውእቱ ፀጋ ዘአብ ወፀጋዘአብ ወልደ ለአቡነ ተክለ ሃይማኖት

In the name of God we write the genealogy of 'Abunä Täklä Haymanot'; God created Adam, Adam begot Set, Set begot Hinos... 'Zäkaryas' begot 'Zär'a- Yoħanəs', 'Zära-Yohanəs' begot 'd'ägaz'ab', 'd'ägazä'ab' begot 'Abunä 'Täklä Haymanot'

Desinit: not legible

5. F.101vb. Marginal note

መጽሐፈ መዋስዕት ተጽሕፈ ለደጀዝማች ወልደ ጊዮርጊስ

This book was copied for 'Däjazmač Wäldä Giyorgis'

N.B

Ff.1r -2v blank.

Ff.3-64- the text is stained with water

Ff.102- 103- blank

Red Cross (+) is used as a period after statment

The name of Jesus is written in red ink

2.10: Manuscript from the church of St. 'Täklä Haymanot' of LK.

1. Title: Collection of Chants. (ዝማሬ)
2. Language: Gə'əz (ግእዝ)
3. Binding: covered with broken wooden board.
4. Material: vellum
5. Date: 19thc
6. Measurements: 20x17cm
7. Number of leaves: 125
8. Lines to a page: 20
9. Number of quires: 12
10. Legibility of hand writing: not good
11. Columns: 3

The manuscript contains collection of chants divided by sections

1. F.2r. Marginal note

ዝንቱ መጽሐፍ ተጽሕፈ. ለክብርተ ወይዘሮ የሺመቤት ወጸሐፊሁ ተድላሥላሴ

This book was copied by 'Tädla Səläse' for 'Yäšimäbet'

2. Ff. 3ra - 6vc.

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ንጽሕፍ ዝማሬ ዕዝል
ወአራራይ ወግዕዝ በኩሉ መዋዕል እምዮሐንስ እስከ ዮሐንስ ኅብስት እስመ ለዓለም
ምሕረቱ ወተፈነወ ዮሐንስ ከመ ይሰብክ ምጽአቶ ለክብር ወከመ ይሰብክ ጥምቀተ

In the name of the Father, Son and the Holy Spirit we write from the time of 'Yohannəs' to 'Yohannəs' (John to John) about 'əzəl', 'Araray', and 'Gə'əz' (chants) and 'Yohannəs' (John) was sent to preach about baptism

Desinit: እምቅድስት ድንግል ብሑተ ልደት በተድላ መለኮት ወኅብስተ ሕይወት
ኅብስተ መድኃኒት ዘወረደ እምሰማያት በዘይሰረይ ኃጥኦት ወመንፈስክ ቅዱስ እግዚአ

Jesus our savior was born in spirit from our Lady Mary to diminish our Sin

3. Ff.7ra - 27rc.

Incipit: እስመ ለዓለም ምሕረቱ

Mercy for our world

Desinit: not legible

4. Ff.27rc. - 48vb. ሻወላጭ /ጸዋዕ/

Incipit: እስመ አልቦ ነገር ዘይሠአኖ ለእግዚአብሔር

Nothing is impossible for God

Desinit: not legible

5. Ff.48vb – 98vb. መንፈስ (Spirit)

Incipit: ዝማሬ ዘፋሲካ በግዕ ንጹሐ ተጠብሐ ዘሐመ ወሞተ በእንቲእን ሃሌሉያ ሃሌ ሉያ ሃሌሉያ

Easter chants: innocent sheep (Jesus) was killed for the sake of us
haleluya, haleluya

Desint: not legible

6. Ff.98vb - 121vc. The text is washed out completely (not legible)

N.B

Ff.1ra-2v. blank F122r - 125v blank

Ff.7- 48-the text is stained with water and washed out partially

F86r. Pentrial ፈቲነ ብዕር

Ff. 85, 86 and 121 -Stamp, with the name of the owner, 'Maxetäm zä-wäyzäro Yäšimäbet'

The text is supplied with Ethiopian musical notation and written in red ink. The text is written above the main text, very small in size and difficult to identify the symbols.

The Manuscript is written in black and red, but dominantly black ink

2.11: Manuscript from the church of St. Täklä Hayəmanot of LK.

1. Title: Antiphonary for the year (ድገ)
2. Language" Gə'əz (ግእዝ)
3. Binding: Covered with wooden board with additional leather case.
4. Material: vellum
5. Date: 19thc
6. Measurements: 24x22.
7. Number of leaves: 128
8. Lines to a page: 26 /rarely 27 lines/
9. Number of quires: 12
10. Legibility of the hand writing: not good
11. Columns: 3

This manuscript contains Antiphonary for the year and Antiphonary for the Lenten fast.

1. Ff. 3ra -74vc

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ጸሐፍነ እንከ ማሕሌተ ያሬድ ዘይድመጽ ከመ ነገድጓድ ዘቃለ ሐይሉ ወጣዕመ ዜማሁ.

In the name of the Father, the Son and the Holy spirit we wrote Yared's thunder and influential melody

Desinit: እግዚአብሔር ወሰርዐ ሰንበተ በዕረፍት ሠርዐለነ ሰንበተ ለዕረፍት ወፍተፈ ሰብአ ክርስቶስ

God created Sunday at His break time and Jesus assign Sunday as a day of rest to us

3. Ff. 75ra -95vc.

Incipit: የም ፍስሐ ኮነ በእንተ ክርስቲያን ወተንስኦ በሃልስት ዕለት ቀደሳ ወአክበራ እም ኩሎን መዋዕል አልአለ አማን ተንሥኦ እምነ ሙታን መዝሙር በ፩ ይትፈሃሕ ሰማይ ወትትሐሳይ ምድር

Today Christians became happy because Jesus stood up from the dead after three days (hymn praising Jesus)

Desinit: በሰላም ንቀም ቅድሚክ እግዚእነ

We stand in peace in front of you

4. Ff. 95vc – 125vc. ጸመ ድን (Antiphony for the fast)

Incipit: በአኩቴት አብ ወወልድ ወመንፈስ ቅዱስ ጸሐፍነ እንከ ቅኔ ደብተራ ዘመዓልት ዘመዋዕለ አጽማዋም ዘማሕትወ ድራር ጸም በ፪ ዘወረደ እምላዕሉ አይሁድ ሰቀሉ ወሚመ ኢያእምሩ እግዚእነ

In the name of the Father, the Son and the Holy Spirit we wrote about ‘Qəne’; In the beginning of the fast Jesus was crucified by the Jews and they didn’t know that He is the Savior of the world

Desinit: አክሊል በትእምርተ መስቀል ሰላም በ፫ ኩሉ ነገራ በሰላም ሰላማዊት ይብልዋ ቅድስተ ቅዱሳን ወጥዕምት እግዚእትነ ድንግል ማርያም

Hymn in honor of our Lady Mary

5 .F.125vc. Marginal note

ዝንቱ መጽሐፍ ተጽሕፈ ለደጆዝማች ወልደጊዮርጊስ ቅዱስ ብፁዓዊ አቡነ ተክለ ሃይማኖት በረከቱ የሃሉ ምስለ ፍቅሩ ወልደጊዮርጊስ ለዓለም ዓለም ወአሜን ለይኩን ለይኩን

This book was copied for ‘Wäldä Giyorgis’ and let the blessing of father ‘Täklä Haymanot’ be on ‘Wäldä Giyorgis’, Amen

N.B

F.1r. - blank

F.1v - Pentiral /ፊጥረት ብዕር/

F.19vbc. - blank

The edge of the book is badly damaged

F.19r. - Stamp, the name of the owner ('Maxätäm zä-Wäldä Giyorgis')

The book is written in black ink

The text is supplied with traditional Ethiopian musical notation written in red ink above the main text. It is very small in size and difficult to identify one from the other due to the damage of the book.

2.12: Manuscript from the church of St. Täklä Haymanot of LK.

1. Title: Psalter (ዳዊት)
2. Language: Gə'əz(ግእዝ)
3. Binding: covered with wooden board and additional leather case
4. Material: vellum
5. Date: 19thc
6. Measurement: 16.5x13.5cm
7. Number of leaves: 125, unnumbered
8. Lines to a page: 21 (rarely 22, 23, 24 and 25)
9. Number of quires: 10
10. Legibility of hand writing: good
11. Columns: 2

The book contains 151 psalms of David, Songs of Song of Solomon and personal prayer to St. Mary

1. F1ra.

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ዘለዓለም

In the name of Father, Son and Holy Spirit (Introductory prayer)

2. F1ra-F2rb.

Incipit: ነጻ ኅቢየ ዳዊት ንጉሠ እሥራኤል በዓለ መዝሙር ሠናየ ወጥዑ ቃል

David the King of Israel, you are eloquent and you have pleasant melody, come to me

3. Ff.2rb-116rb. 151 መዝሙራተ ዳዊት (Psalms of David)

4. F.2vab. Directory of Psalms that should be read at different occasions

5. Ff.3ra-23vb.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ሰነይ

Psalms of David to be read on Monday.

6. Ff.23vb-45ra.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ሠሉስ

Psalms of David to be read on Tuesday.

7. Ff.45rb-65va.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ረቡዕ

Psalms of David to be read on Wednesday.

8. Ff.65va-82ra.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ሐሙስ

Psalms of David to be read on Thursday

9. Ff.82ra-97va.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ዓርብ

Psalms of David to be read on Friday

10. Ff.97va-112rb.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ቀዳሚት

Psalms of David to be read on Saturday.

11. Ff.112rb-113vb.

Incipit: መዝሙረ ዳዊት ዘይትነበብ በዕለተ ሰንበት

Psalms of David to be read on Sunday.

12. Ff.114ra-121va.

Incipit: መኃልዮ መኃልይ ዘሰለሞን

Ecclesiastical Song of praise

13. Ff.121vb -122rb.

Incipit: ሰአሊሊነ ቅድስት ድንግል ማርያም

Oh Virgin Mary intercede on our behalf

14. F.122rb- Marginal note

ዝንቱ መጽሐፍ ተጽሕፈ ለክብርተ ወይዘሮ የሺመቤት

This book was copied for Wäyzäro (Mrs.) 'Yäšimäbet'

N.B

F.1 – Pen trial

Ff.123 - 125 - blank

The book is written in black and red, but dominantly in red ink

The text is supplied with traditional Ethiopian musical notation. It is written in black ink above the main text and can be identified clearly.

CHAPTER -THREE

3. CONCLUSION AND RECOMMENDATION

3.1 Conclusion

This paper has presented a catalogue of 12 previously undocumented manuscripts, out of 21 manuscripts found in the churches of Saint Mary and Saint 'Täklä Haymanot' of Llimu Kosa.

On the basis of my research it can conclude that the manuscripts are relatively of recent date. They are religious in content. However, they contain notes that can be of interest to historians. These notes include agreements between the scribe and the owner of the book, notes about who copied the manuscript and for whom it was copied, rewards given to the churches and land grants. The land grants can be useful for historian study.

One of the important findings from the study was the role of the commissioners, 'Däjazmač Wäldä Giyorgis' and Wäyzäro Yäšimäbet', in founding of the two churches and the ten manuscripts (those under discussion). The manuscripts contain images that are religious in content (Saints, Angels, Disciples) as well as they contain many images of the commissioners. From these images one can learn about the traditional illustration style of that time. The entire mentioned above can be used for further study, and I hope this catalogue will contribute in introducing the two churches and their manuscripts to scholars. Meantime the manuscripts should be kept safely and protected from further damage.

Until now the manuscripts have not been well preserved and are in a bad condition. They are also not stored in boxes in store rooms as in other Ethiopian Orthodox Churches. They are not accessible to the public and scholars. The residents of the town (the believers) know very little about the churches and their manuscripts and other sacred furnishings. The

local priests are also not aware of the importance of cataloguing. Even the diocese does not have enough awareness about the importance of cataloguing. Though the diocese supports the churches in assigning priests and deacons, it knows very little about the churches' heritage. The churches are not only robbed periodically by outsiders, but also unethical priests who were serving in the churches.

3.2 Recommendations

I recommend bringing about change interms of the bad handling of the manuscripts. I would like to suggest the following, which might contribute to reach solution. The manuscripts should be kept safely in places where protected. The manuscripts have to be placed in well prepared boxes or something else that can protect them from damage; probably a store house should be built. It is important to teach the public about the value of the manuscripts and other sacred furnishings of the churches. This may help to increase the concern of the public to protect the heritage from further damage.

_The Ethiopian Orthodox church should become more aware the importance of cataloguing manuscripts for the diocese, and the diocese for the head masters of the church ('YädäbrAläka'). This in turn would create comfortable condition for researchers.

_AAU (philology department) should teach (in fact there are individual instructors who tried to do that) scholars how to catalogue Ethiopian manuscripts, especially Philology students.

_Universities and religious institutions should work together in preserving Ethiopian manuscripts (manuscripts should be catalogued and microfilmed).

_Scholars should be encouraged to join the field of Philology.

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Appendix

Figure 1. Image of trinity and below the owner of the book and his wife

Figure 2. Image of the last supper

Figure 3. Image of Mathew and one person

Figure 4. Image of Mary and Jesus, and above Saint Michael and saint Gabriel

Figure 5. Image of Saint Michael.

Figure 6 . Image of the twelve disciples

Figure 7. drawing of Saint George

Figure 8. an example of the broken boards

Figure 9. one of the stamped leather over wooden bindings

Figure 10. One of the over wooden bindings

Figure 11. An example of stamps, name of the owner written on it

Figure 12. an example of washed away texts.

Figure 13. An example of water stained texts

Figure 14. A photograph of saint Tekle Haimanot church



M. 7. 1.
...
...



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Figure - 1



Figure 1

Figure 2

The illustration depicts a scene of religious devotion. The central figure, likely a deity or a saint, is seated on a throne, holding a child. This figure is surrounded by a group of people, including men and women, who appear to be in a state of prayer or offering. To the left, a woman is seated at a table, holding a large bowl, possibly offering food or a ritual object. The table is laden with various dishes, including what appears to be a large pot or bowl, and several smaller vessels. The background shows a simple architectural setting with a doorway. The style is reminiscent of traditional Indian folk art or a woodcut print.

Figure- 2





Figure-4



Figure - 6

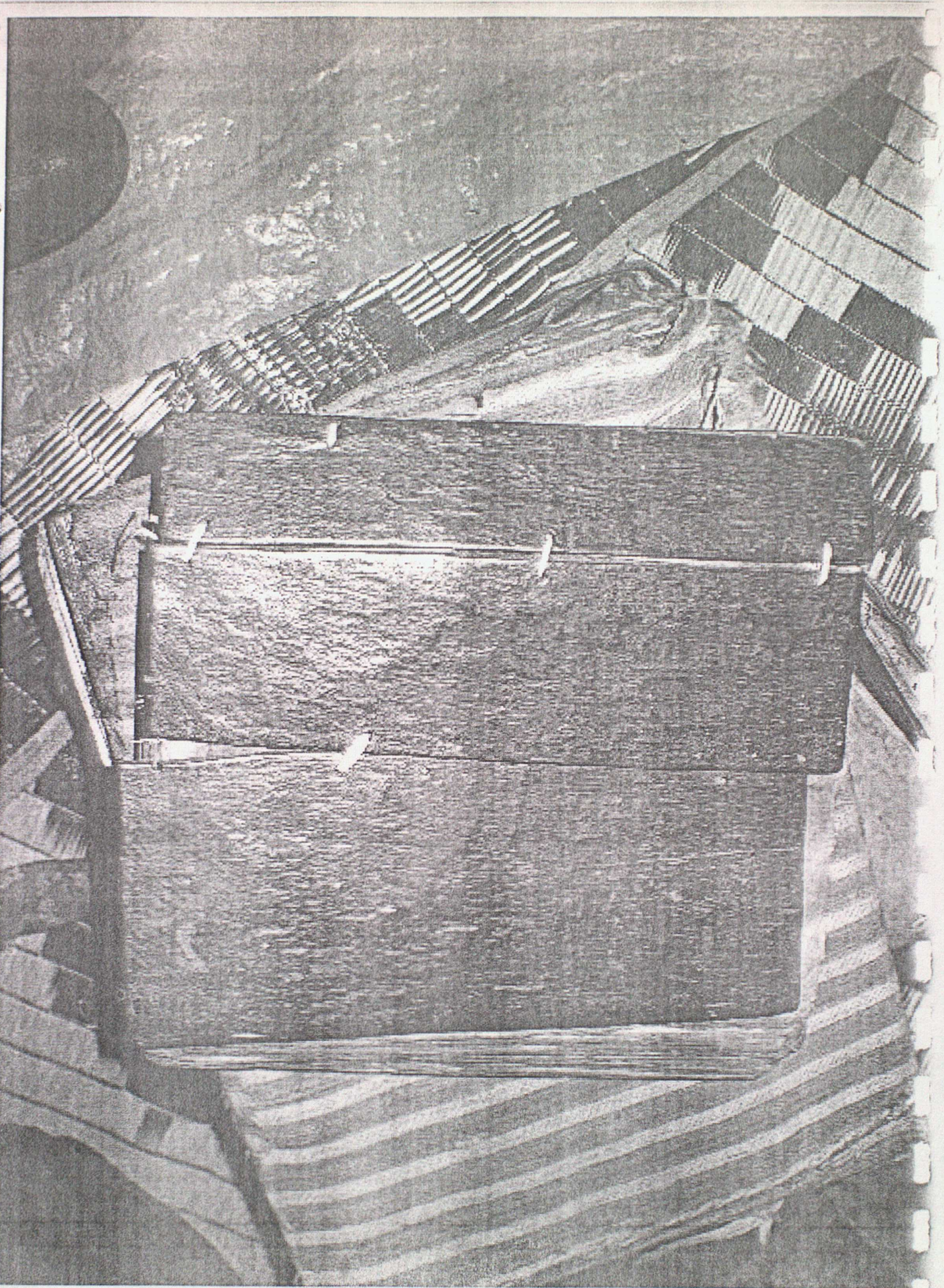


Figure-8

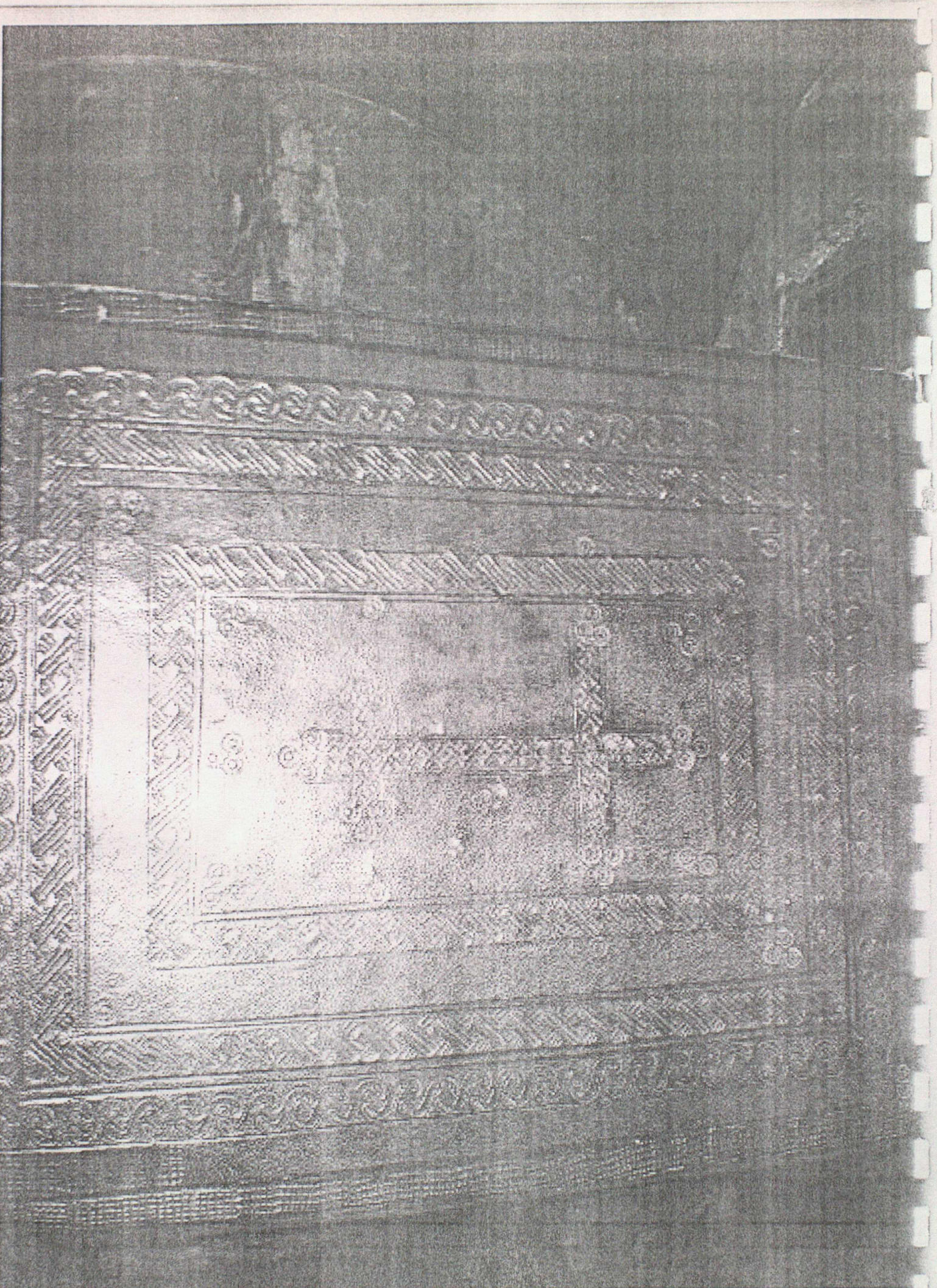


Figure-9

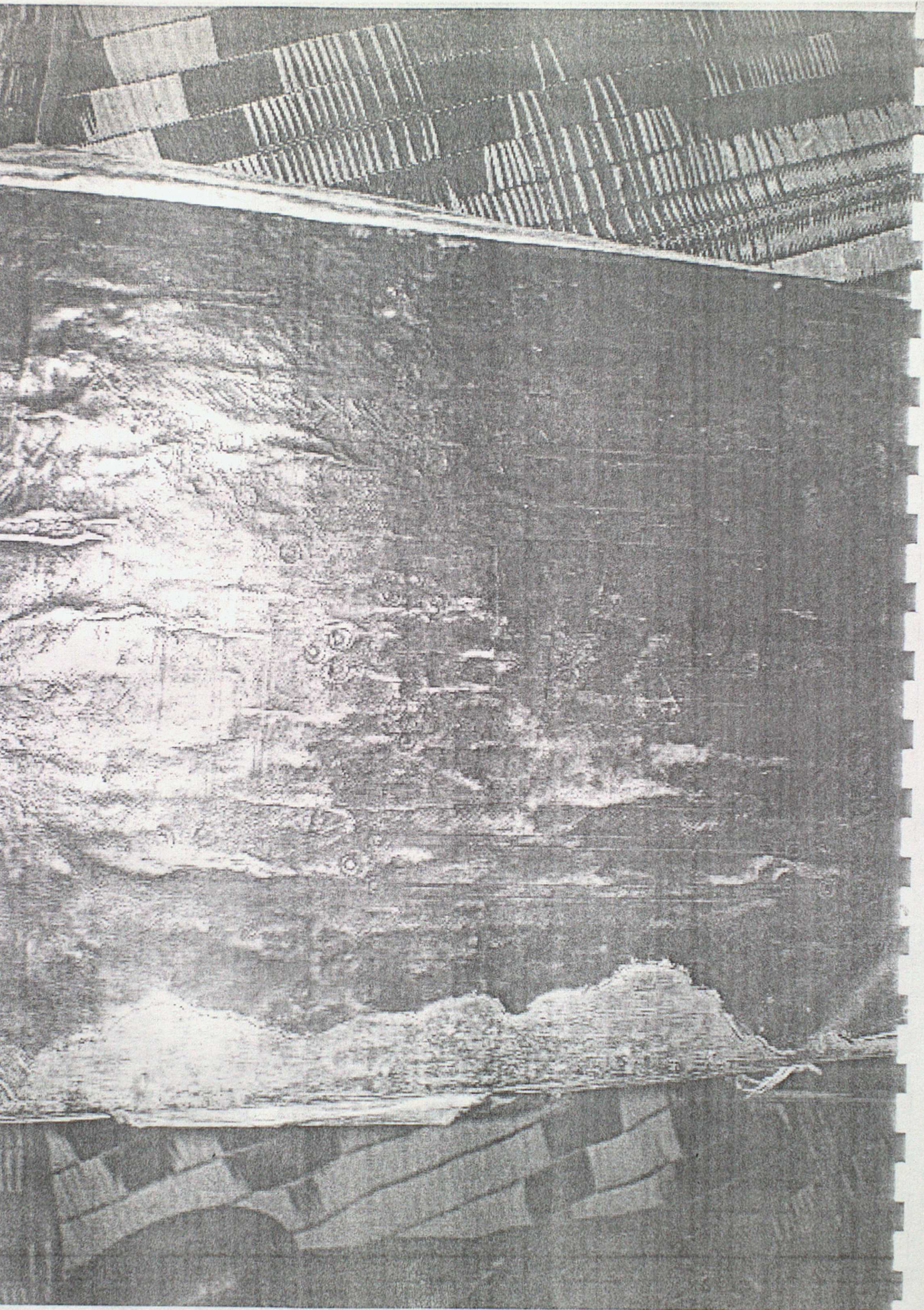


Figure-10

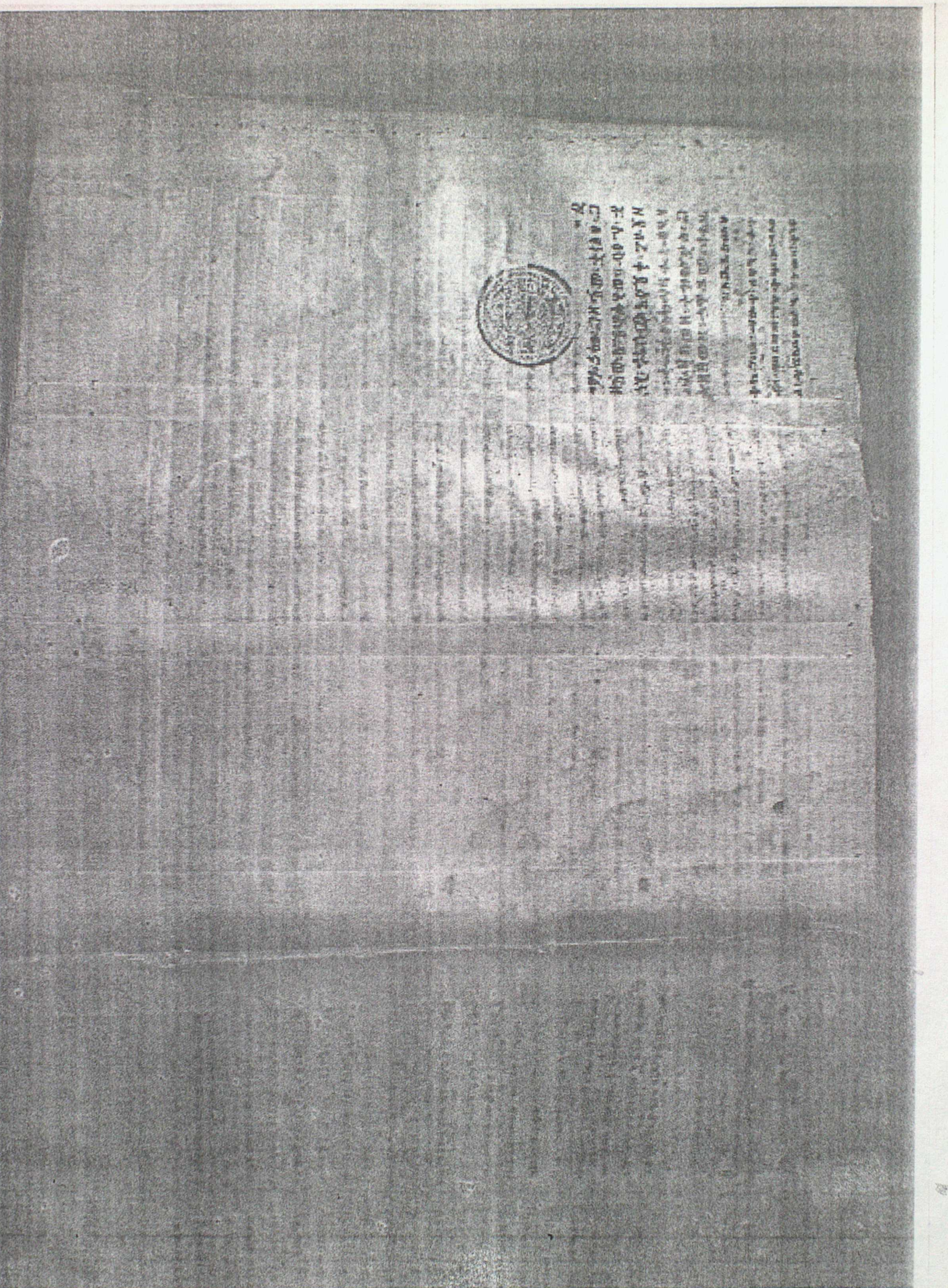


Figure-12



Figure-13

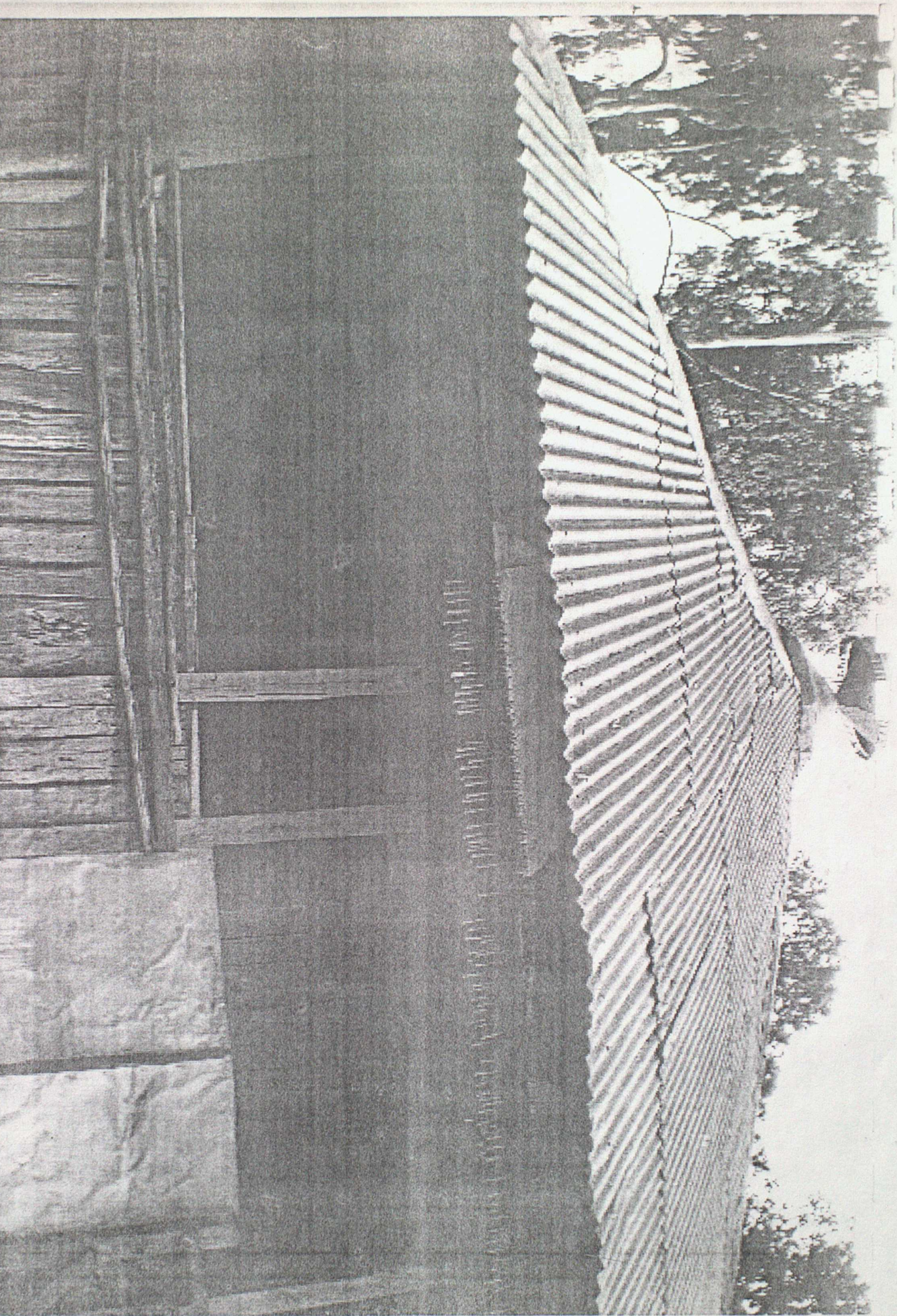


Figure-14