



**Addis Ababa University  
School of Graduate Studies**

**A Catalogue of Come Selected Manuscripts in  
Hayq St. Estiphanos Abune Iyäsus Mo'a Monastery**

**By**

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**January 2010**

**Addis Ababa**

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**A Thesis Submitted to the School of Graduate Studies of Addis  
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# Table of Contents

Table of Contents.....	I
Acknowledgement.....	III
Transliteration.....	IV
List of plates.....	V
Abbreviations.....	VI
Abstract.....	VIII

## **Chapter One**

1.1. Background of the Study.....	1
1.1.1. The Monastery.....	1
1.1.2. Geographical Location of the Monastery.....	4
1.1.3. The Convent.....	4
1.1.4. Administration.....	6
1.1.5. Developmental Activity.....	7
1.1.6. Traditional Church School.....	7
1.1.7. Clergy Training Institute.....	8
1.2. Statement of the Problem.....	9
1.3. Objectives of the Study.....	9
1.3.1 General Objective.....	9
1.3.2. Specific objective .....	10
1.4. Significance of the study.....	10
1.5. Methodology.....	10
1.6. Data Gathering Technique.....	11

## **Chapter Two**

2 Review of Related Literature.....	12
2.1. Manuscript tradition at Däbrä Hayq.....	12
2.2. Importance of Cataloguing.....	13
2.2.1. Philological .....	13
2.2.2. Theological.....	13
2.3. Some Printed Cataloguing .....	14

## **Chapter Three**

3. Selected Mss.....	17
3.1. MS-1 Gospel of John 1.....	17
3.2. MS-2 Gospel of John 2.....	20
3.3. MS-3 Psalter (Mäzmurä Dawit) 1.....	23
3.4. MS-4 Psalter (Mäzmurä Dawit) 2.....	26
3.5. MS-5 Psalter (Mäzmurä Dawit) 3.....	29
3.6. MS-6 Anaphora of St. Mary and Prayer of Peter.....	31
3.7. MS-7 Şomä Dəggwa 1.....	33
3.8. MS-8 Şomä Dəggwa 2.....	35
3.9. MS-9 Şomä Dəggwa 3.....	37
3.10. MS-10 Şomä Dəggwa 4.....	39
3.11. MS-11 Ziq .....	40
3.12. MS-12 Mälkéya Gubaýe.....	42
3.13. MS-13 Mə'raf.....	44

## **Chapter Four**

4. Conclusions and Recommendations.....	46
Plates.....	50
All Lists of Manuscripts in Däbrä Hayq Monastery .....	63
Bibliography .....	66

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Belay Worku

## TRANSLITERATION

### I. Consonants (those which are not in this list are not changed from the usual form)

h = ḥ

ś = ṣ

ṣ = ṣ̣

q = ḳ

č = č̣

ḷ = ḷ

ṅ = ṇ̇

ṇ = ṇ̣

ṅ = ṇ̇

ḥ = ḥ̣

ž = ẓ̌

ğ = ğ̣

ṭ = ṭ̣

ç = ç̣

ṗ = ṗ̣

ṣ = ṣ̣

ś = ṣ́

### II. Vowels

ā = ạ̄

u = ụ

i = ị

a = ạ

e = ẹ

ə = ə̣

o = ọ

## **List of plates**

Figure:1= The picture of the monastery

Figure:2= the internal part of the treasury

Figure:3= The wooden boards bound with leather

Figure:4= The wooden boards bound with leather

Figure:5= The wooden boards bound with semi leather

Figure: 6= an example of MSS without wooden board

Figure:7= an example of MSS without wood and other cover

Figure:8= an example of injured MSS

Figure:9= an example of folio before starting the MSS

Figure:10= an example of decorative folio all side.

Figure:11= An example of decorative folio one side

Figure:12= Unusual hand writing of down side

Figure:13= unusual hand writing of top side

Figure:14= an example of different handwriting in one column.

## DEFINITION OF TERMS AND LIST OF ABBREVIATIONS

### ABBREVIATIONS

A.A.U	Addis Ababa University
A.D.	<i>Anno Domini</i> , which is to say 'year of the Lord'
Ca.	<i>Circa</i> 'about'
CSCO	<i>Corpus Scriptorum Christianorum Orientalium</i>
Des.	<i>Desinit</i> 'it ends'
D.H	Däbrä Ḥayq St. Ḕstifanos Abunä Iyäsus Mo'a, monastery
E.C	Ethiopian Calendar
EMML	Ethiopian Manuscript Microfilm Library
E.O.T.C	Ethiopian Orthodox <i>Tewahedo</i> Church
Ff	Folios
G.	<i>Gädl</i> 'Vita'
H.G	His Grace
IES	Institute of Ethiopian Studies
Inc	<i>Incipit</i> 'it begins'
JES	Journal of Ethiopian studies
Mhr	Mämhər 'teacher'
Ms(s)	Manuscript(s)
r.	<i>Recto</i> 'the front side for the folio (page)'
Rev.	Reverend
S.	Sənkəsar 'lives of siants'
[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.	<i>verso</i> 'the back side of the folio (page)
Viz.	'Namely'

## **TERMS**

- Abbot: - master, teacher, a title give to the head of the monastery.
- 'Aqqabe Sä at: literally it means keeper of the time. In the early days it was the church dignitary attached to the court, who regulated the honorarium of court.
- Däbr: literally mean mountain but here the noun has the meaning of a church higher than a 'Gätär'. It is served by priests and also by monks.
- Gädl: a Gə'əz term which literally mean 'combat'. The equivalent Latin terms are "Vita". It refers to a Mss which contains the biography and miracles of a saint.
- Gädam: a separate kind of church served by monks, the celibate clergy, higher than a 'Däbr' in rank. The English term is 'monastery'.
- Hagiography: Literature treating the lives and legends of saints,
- Maggabe Béluy: a church title for those who studied and graduated the traditional commentary of the Mss of Old Testament.
- Mämhér: a church title with a meaning 'teacher instructor'. It can be given for church scholars who mastered at least one field of church schools. It is also given for church administrators.
- Year of Creation: a kind of calendar calculation since creation by the EOTC scholars. It is also called "year of the world" which comprises 5500 (B.C) is less by seven or eight years from that of Gregorian's (A.D)

## **Abstract**

This thesis describes, analyzes and study primarily 13 selected MSS of the ancient manuscripts, which are found in Däbrä Ḥayq St. Ḥeṣṥiphanos Abunä Iyyäsus Mo'a, monastery. The historical and philological significance of the manuscripts is investigated in terms of cataloging.

The cataloguing has been made in order to study the authenticity of the MSS, to list out unknown and ancient MSS using the scientific method and to give an extensive comment on the physical and substantial nature MSS. The research enclose MSS which are not previously cataloged by others scholars. It is made through critical and careful identification by the help of observing already published materials, microfilms, observing inventory records of the monastery's Q'esä-Gäbäz (Treasurer).

The study is significant for further studies. The primary materials the researcher uses are digital photographs of 13 MSS which are found in Däbrä Ḥayq. Where as other sources like interviews, in – depth investigation of the collections of (Ethiopian manuscripts microfilm Library and Hill Monastic Microfilm Library which are catalogues of numerous Ethiopian manuscripts available in IES and National Library).

The research answers questions related to the major importance and significance of cataloguing manuscripts with reference to Däbrä Ḥayq St. Ḥeṣṥiphanos Abunä Iyyäsus Mo'a, monastery. In this regard it is very useful to perform professional cataloging in many manuscript collection of Ethiopian Church.

# **CHAPTER I**

## **INTRODUCTION**

### **1. 1. BACKGROUND OF THE STUDY**

#### **1.1.1. THE MONASTERY**

Ḥayq St. Ḥstiphanos Abunä Iyäsus Mo'a Monastery is one of the ancient and historical monasteries found in Ethiopia. It was established during the reign of Dilna'od in 862 E.C. This outstanding monastery contains various MSS: for this reason, it contributes a lot to religious and historical researchers both from within and outside of the country.

The main objective of this research work is to find out the simplest way on how researchers find the parchment MSS from the monastery. In addition such kind of they know the content and availability of the MSS in advance. This saves the researchers time, energy and money.

Such kind of work is also helpful because it serves as a source of idea for researchers. The present and future researchers can use the catalogue as the beginning of their research, especially for the sake of reviewing literatures that are related to their work.

This research work is original because other researchers for many reasons did not research the manuscripts in the monastery. One of the major reasons is the refusal of the monks not to allow people entering the monastery and to have access to the manuscripts. This might be because they think some of the MSS will be lost.

In 1980s when one MS was lost, the house of the monks of the monastery was checked. During this time many other MSS were found

and they were all returned to the monastery. These Mss were not researched before. That is why the researcher believes that the research has its own uniqueness as it includes unknown things.

Däbrä Ḥayq St. Ḥṣṭiphanos Abunä Iyäsus Mo'a, also known as Däbrä Nägwä dägga<sup>w</sup>d, is a monastery located on the island of Lake Ḥayq in the old Amhara region (Ambassäl, Wällo).

According to the Acts of Abunä Iyäsus Mo'a, two churches were founded at this place, known as a worshiping area consecrated to a snake's cult before the coming of the saint. One church, built around the 10<sup>th</sup> AD by AṢe Dälnaod and metropolitan Abunä Sälama II (also known as Sälama Zä'Azeb 'Sälama from south') was dedicated to God the Father (therefore named ደብረ እግዚአብሔር አብ - Däbrä Ḥgzi'abher Ab). The other one, founded by "another king" in the 6362<sup>nd</sup> year of the creation of the world (862 A.D) and consecrated by the Metropolitan Bānyam, was dedicated to St. Stephen (ደብረ እስጢፋኖስ, Däbrä Ḥṣṭiphanos). Cruelly suggests correcting 6362 to 6662 (1167 AD) in order to restore a consistent chronology; but he himself underlined other chronological errors in the same text. The Acts of Iyäsus Mo'a are very incoherent as to dating, because their only objective is to place the foundation of D.H before the reign of the Zagwe dynasty.

The development of D.H began when Abunä Iyäsus Mo'a came to the Island around 1248 AD<sup>1</sup>. He offered his support to Yəkunno Amlak entered into many pacts with Iyäsus Mo'a. The Island was given exclusively to the monks (lay men and women were no longer allowed there) and the title of 'Aqqabe Säat was conferred on the head of the

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<sup>1</sup> Amsalu Tefera 2006:22.

community. The abbot of D.H. was attended by the Afä 'Aqqabe Säat', 'Spokes man of the 'Aqqabe Säat' and the Qesä gäbäz, 'administrator'.

D.H. became famous for its monastic school, where the youngsters of the area had to stay a few years to complete their formation. To testify to the influence of D.H. the author of the Acts of Abunä Iyäsus Mo'a enumerates the most famous pupils of the school and the disciples of Abunä Iyäsus Mo'a, Giyorgis of Sägla, Täklä Haymanot, Aron of Däbrä Daret and Hirutä Amlak of Daga.

According to the records preserved in Iyäsus Mo'a's Gospel (ms, EMM 1832), from the region of Yäkuno Amlak on words, the community of D.H. was richly endowed with lands. Though his predecessor wädäm Rädä confiscated them, AŞe Amdä Səyon, who enjoyed a close relationship to D. H.'s abbot Krəstos Täsfanä; confirmed these donations and increased them with new land. Some of these lands were redistributed to ecclesiastics for their support.

The relations between the rulers and the monastery become so close that the 'Aqqabe Säat Amməha Səyon stayed permanently at the court of aŞe Zära yaəqob in Däbrä Bərhan, forcing his community to elect a new abbot, Gäbrä Krəstos. After wards, the role of the 'Aqqabe Säat in the government of the empire become more and more significant, so that Abbot Täsfä Giyorgis belonged to the regency council of the young aŞe Əskəndər. The monastery also becomes a place of internment from 1400 to 1404 for Filippos, abbot of Däbrä Bizän and leader of the Sabbath party (*Ewostateans*). At this time, Abbot Säräqä Bərhan was a close of Dawit II. Another important prisoner was Graqn Ahmad Ĥarb Ar'ad b. Alib. Şabraddin, prince of Adal, detained in D.H during the reign of AŞe Löbnä Dəngəl. D.H was destroyed by the armies of Ahmed b. Ibrahim al-Gazi in 1532.

The soldiers seized gold, silver and other riches but also a number of manuscripts and they captured the 'Aaqqabe Säat Nägädä Iyäsus and killed him in 1535.<sup>2</sup>

Even after it had been plundered, D.H remained a functioning religious center throughout the 19<sup>th</sup> and the 20<sup>th</sup> cent. It is still famous for its rich library. The manuscripts are particularly well known for their marginal notes: the Gospels of Iyäsus Mo'a (Ms. EMMML 1832) and Krəstos Täsfanä.

### **1.1.2 Geographical Location of the monastery**

The geographical location of Däbrä Ḥayq St. Ǝstifanos Abunä Iyäsus Mo'a communal monastery is found in Amahara region, Southern Wällo Diocese in Tähulädäre wäreda and kebele 15 farmer Association. The monastery located at the middle of Lake Ḥayq and the distance 433.75 km far from the city of Addis Ababa and around 33.75 a way from the regional city of Dessi which again 3.75km far from nearby town, Ḥayq of Town. In addition to this 3.75 km of footpath leaving the main Tigray Road to East direction. Generally it is also 1950 meters above sea level, 88.7 meters at its deepest, 23.2 square km and the lake round 21.7km long. The weather condition of the monastery is Däga and Wäyna- Däga.

### **1.1.3 The Convent**

Tradition tells that the convent was established at the time of Abba Abunä Iyäsus Mo'a (1248-1292), during the reign of Emperor Yəkunno Amlak. However, the church of St. Stephen was consecrated as a monastery to serve only monks. In the event women were withdrawn from the island of the monastery. But upon pleading, elderly women inquired him to permit them a special place so that they could lead their

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<sup>2</sup> Encyclopedia Aethiopica, Vol. 2:25

life lives as nuns. Then Abba Iyasus Mo'a granted them a place and consecrated it for their convent<sup>3</sup>.

Amsalu (2006:29) in his analysis of Gädlä Bəstawros explains that his mother Səyon Mogäsa joined the convent after her son- Bəstawros became a monk. The Gädl states the event as follows.

ወሶበ ሰምዐት እመ ከመ ለብሰ ልብሰ ምንኩስና በከየተ ብካየ መሪረ ...  
እንዘ ትበኪ ገዳመ ሐይቅ ወበጽሐት ነበ ጽንፈ ባሕር ሐረት ...  
ወተራከባ። ወይቤላ በእንተ ምንት መጻእኪ ነቤያ። ወአውሥኦቶ እመ  
ወትቤሎ አነ መጻእኩ እርአይ ገጸክ ወእኩን ከማክ። ወተፈሥሐ አቡነ  
ብእሴ እግዚአብሔር ብሰጣውሮስ ወአልበሳ ልብሰ ምንኩስና ወኮነት  
መነኮሳዩያተ። ወንደጋ ምስለ እለ ሀለዋ መነኮሳዩያት በአድያመ ባሕር።

*'When his mother heard that he wore the monastic garb, she wept bitterly ...and went to the monastery of Ḥayq, weeping and reached the border of the lake... And he met her. Then he said to her: "For what reason did you come to me?" she replied to him and said: "I came to see your face and to become like you". And our father, man of God Bəst'awros, rejoiced and he dressed her with the monastic garb, and she become nun, and then he left her with those who were at the coast of the lake. (Text and translation cited from Amsalu 2006:30).*

According to H.G. Abunä Athnatewos, the Nunnery was active for about two centuries after the wars of Ahmed, but at about 1750 E.C (1757/8 A.D), the nuns were forced to leave the island convent due to famine and shortage of land fertile for harvesting. Thus it was closed for more than two centuries.

The convent has reopened in 1992 E.C (2000) with the consecration of Kidanä Məhrät church by H.G. Abunä Athnatewos and two nuns came to the island and started leading prayerful and nunnery life. Gradually, other nuns joined them. Along with their devotional life, the nuns are trained in different fields such as:<sup>4</sup>

<sup>3</sup> Amsalu Tefera, 2006:29

<sup>4</sup> Cp. Amsalu, 2006: 30

1. Cultivating fruits and vegetables
2. Tailoring and embroidery,
3. Handicrafts and bee keeping,
4. Silk production,
5. Grinding mills,
6. Weaving and shop

The Nunnery has a monk assigned for the daily prayer services of the church and they invite extra monks from the monastery for occasions such as celebrating the Divine Liturgy etc. Currently, there are 30 nuns and the Abbess is called Emmahoy Səne Maryam<sup>5</sup>

#### 1.1.4. **Administration**

The church title of Ḥayq monastery is Mämhər and 'Aaqqabe Säat. But Mhr. Amdäsalase explains that the title of 'Aaqqabe Säat is no more used as a title, but the ceremonial function of the appointment is still preserved and the seal of the head also retains both titles. However, the contemporary abbots prefer to be called Mämhər, literally, 'teacher' or 'instructor'. Next in rank to the abbot, there are six elected high officials who serve the monastery with the titles: Afä-mämhər (lit – mouth of teacher), Qesä -- Gäbäz (Treasurer), Mägabi (Steward), Liqä rädayi (head of helpers), Liqä - Abäw (Head of fathers), the Liqä-Diyaqon (Arch Deacon); (cp. Haile Michael 2005: 39-46). After electing its head and the six officials, the community elects the 12 member Qarits to advise the abbot in the affairs of the monastery.

In addition to St. Stephen and Kidanä Məhrät churches for the monks and nuns respectively there is St. George church called Məṭ-Gäbäta, where priests serve along with monks. It is designed to serve the faithful

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<sup>5</sup> Interview with Emmahoy Ehta, dated on 21/06/2008

who are living in its surrounding areas. It has its own head among the priests and local parish council leads its administration.

Currently, there are sixty<sup>6</sup> monks and it has one new building located behind the church building and near to the Bethlehem. This building has two room (upstairs and ground) and an office is upstairs while the ground floor is serving as a treasure, which is full of ancient manuscripts and precious ecclesiastical articles. Under the new reorganization, the monastery is leading a communal life in both its spiritual and developmental activities.

#### **1.1.5. Developmental Activities**

Regular devotion is conducted in common while physical labor, and others activities are divided among members of the community according to their interest and capacity. Some are assigned to work the land producing fruit and vegetables while others are engaged in carpentry and some others in painting as well as few as scribes. Some are involved in fishing, bee and poultry farms.<sup>7</sup>

The community supplies its products to the Ḥayq Town market and to those who visit the monastery earning its revenue to sustain itself. Haile-Michael (2005:43) confirms that ‘the chief revenue of the monastery is derived from its land. Other means of income are donations of some charitable Christians.

#### **1.1.6. Traditional Church School**

The island monastery, since its foundation by Abunä Iyäsus Mo’a has been famous for its church school. Many monastic leaders and church scholars have graduated from this school. Numerous collections of the

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<sup>6</sup> Amsalu 2006:27

<sup>7</sup> Amsalu 2006:27-28

manuscripts and its rich library make the monastery important for Ethiopian studies. Hence, many call the monastery 'The first Ethiopian University' in the sense that many church scholars have attended school here and various collections of Mss are found there. Moreover, its instructors and graduates have been famous.

However, the monastery has lost much due to the destruction of its position in the wars of Ahmed (1527-1543) and later due to famine. In spite of the losses the monastery suffered, the traditional school continues until today at the North East side of St. Stephen church. Currently, there are more than 60 students attending three kinds of subjects taught namely<sup>8</sup>.

- Nəbab, bet 'Reading' of Holy scriptures,
- Qəne bet, poetry
- Qəddase bit 'Liturgy'

#### **1.1.7. Clergy Training Center**

Modern clergy training centers were first built in Ethiopia for the first time during the patriarchate of St. Tekle Haymanot. The schools were opened in five regional administrative areas.

Considering the incompatibility of the number of the Christian institutions in Wällo region and the clergy to serve them and need for installing ,one clergy-training center at Däbrä Hayq St. Eṣṭifanos Abunä Iyäsus Mo'a communal monastery was established by his grace Abunä Atenatewos.

The cost of running the clergy training center is at present covered by the E.O.T.C development commission but it is apparent that the clergy-

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<sup>8</sup> Amsalu 2006: 28

training center must be self-supporting to achieve the desired goal. However there is yet a lot more to accomplish and the most processing needs are the following:

- A clear and workable project or projects, which will lead the clergy training, center to start on its own.
- Campus library building compiled with essential MSS and periodicals.
- Additional Dormitory and classrooms
- Building for employee quarters
- Fence round the campus<sup>9</sup>

## **1.2 STATEMENT OF THE PROBLEM**

Along the course of the research, the researcher will answer questions related to the major importance and significance of cataloguing with reference to Däbrä Ḥayq St. Eṣṭifanos Abunä Iyäsus Mo'a, monastery selected manuscript collection. Such as:

- a) What is the importance of cataloging MSS?
- b) How many MSS are preserving in the monastery?
- c) How the datation of these is selected MSS?
- d) In what condition these MSS are found?

## **1.3. OBJECTIVES OF THE STUDY**

### **1.3.1. Main objective**

The main objective of his investigation is devoted to study and list out the ancient manuscripts, which are found in Däbrä Ḥayq St. Eṣṭifanos Abunä Iyäsus Mo'a, monastery.

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<sup>9</sup> Haile M. Hail 2005:8

### **1. 3. 2. Specific objective**

- To list out the unknown and ancient MSS preserved at the monastery by using the scientific method.
- To give an extensive comment and summary of the MSS.

### **1. 4. SIGNIFICANCE OF THE STUDY**

The researcher believes that this study is significant for the following purposes.

- The paper aims at description of selected MSS, which can help studying them.
- It also tries to give a general survey of Däbrä Hayq monastery.
- It will serve as a basis for further studies.

### **5. METHODOLOGY**

This research contains MSS that are not previously done by others. In this study, the researcher will collect data by the following methods: digital photographing of MSS and will attempt to catalogue the MSS based on the internal evidence to authenticate. In addition, interview will be one of the methods for gathering appropriate information of the manuscripts. The researcher realizes this through the following

- Reviewing Getatchew Haile's work and the work of other researchers on MSS of Hayq monastery.
- Having a look to MSS that are taken by micro films
- Observing inventory records of the monastery's Qesä-Gäbäz (Treasurer).
- Interviewing religious fathers in the monastery.

## **6. DATA GATHERING TECHNIQUE**

In order to achieve the goal of the study, the researcher will use both primary and secondary sources.

- 6.1. The primary sources (MSS) that the researcher will use found in Dabrä Hayq monastery of South Wällo.
- 6.2. Secondary Sources (literatures) written by others and interview

## CHAPTER II

### 2. REVIEW OF RELATED LITERATURE

#### 2.1 Manuscript tradition at Däbrä Hayq

At the age of 30, Abunä Iyäsus-Mo'a went to the Monastery of Däbrä Damo to the school of Abba Yohänni in 1241 AD in order to learn the ascetic life, monastic rules and the living tradition of the Orthodox Church. He stayed in Däbrä Damo for seven years devoting much of his time to learn, copy the books and he studied solitary contemplation. The most important art he acquired here was art of writing. He was an outstanding calligraphist. He copied many books including the four Gospels while he was at Däbrä Damo and he is renowned for having left a large collection of manuscripts when he died at Ḥayq in 1292. The gospel he wrote is the only illustrated manuscript of that time kept in Ethiopia. His own manuscript of the Gospel is kept at the monastery of Ḥayq<sup>10</sup> and it is one of the oldest Ethiopic language manuscripts ever known.

In the museum of the monastery, the first MS displayed is that of Gospel of Iyäsus Mo'a. It was considered as the earliest illustrated and written document that exists in Ethiopia<sup>11</sup>.

There are more than 200 MSS found at the monastery. The books narrate and justify the high standard education of the monastery and its academic excellence. Most of them are written inside the monastery. They are donations from the most important kings of the country.

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<sup>10</sup> It is also microfilmed (EMML- ....) and one copy is preserved at National Archives and Library Archives (no.....).

<sup>11</sup> However, Gospel of Abba Gerima is considered as the earliest MS supposed to be composed during the time of Axumite age. Cf. Dessie Keleb, 2008.....

## 2.2 Importance of cataloguing

Cataloguing of MSS has various uses. One can easily benefit from the catalogues. For instance, if one wants any Mss for research, then no need to go there. The researcher can investigate where and what kinds of Mss are found including their content from the prepared Catalogues. This saves the researcher's time. Moreover, cataloguing helps in controlling Mss from being stolen, being torn, eaten by rats and following up changes that happen from time to time.

In addition, it can also serve as source of literature review for other present and future researches. The other is that the person in charge of libraries or in religious institutions may feel a sense of responsibility and give a great care to them.

Generally, cataloguing has the following significance:

**Philological:** A catalogue by its nature describes and lists the content of the MSS, which shows its philological value. In doing so, it enables us to see the scribal techniques, physical description of the MSS, peculiar features of the MSS and also it identifies the marginal notes out of the MSS.

**Theological:** Although it is not discussed widely, cataloguing has theological value too. When one is talking about catalogues s/he may oblige to talk about ancient MSS. In most cases, Ethiopian MSS are more of religious in content. Therefore cataloguing such Mss will play a great role.

### 2.3 Some printed catalogues

There are various catalogues done on Ethiopic MSS. A catalogue of Ethiopian manuscripts microfilmed for the Ethiopian manuscript microfilm Library - EMMML<sup>12</sup> Addis Ababa and for the Hill monastic manuscript microfilm library - HMML<sup>13</sup> Collegeville, has the largest collection of Ethiopian MSS.

To mention some works; the Biblioteca Apostolica Vaticana.<sup>14</sup> Comprises two catalogues where as the Bodleian Library have the work of A Dilman<sup>15</sup>. The British Library and Museum British Library have the same series of catalogues especially in the Department of Oriental manuscript collection.<sup>16</sup> Cruelly<sup>17</sup> is the one of the most known European collectors for mass compilation of Ethiopian Manuscripts. The catalogue related to this work also makes reference to his work.

<sup>12</sup> Ethiopian Manuscript Microfilm Library EMMML was conducted on the basis of partnership between three institutes: the minister of culture, the Ethiopian Orthodox *Tewahedo* Church, and St. John Abbey and University of Collegeville, Minnesota

<sup>13</sup> The Hill Monastic Microfilm [i.e. manuscript] Library (HMML) is the only microfilm collection of medieval and renaissance manuscripts of most of the monasteries of Western Europe. The Hill Monastic Microfilm [i.e. manuscript] Library (HMML) collection covers materials from 29 countries, but so far has concentrated its collection in Austria, England, Ethiopia, Germany, Malta, Portugal and Spain.

<sup>14</sup> *Codices Aethiopici Vaticani et Borgiani, Barberiniani Orientalis 2, Rossiani 865*. Recenservnt Silvanvs Grebavt ... et Evgenivs Tisserant. [Roma] in *Bybliotheca Vaticana, 1935-1936*. 2 v. Ethopic and Latin. EMORY, ILL-UC, MICHIGAN BERKELEY, PENN STATE catalog under: Vatican. Biblioteca Vaticana.

<sup>15</sup> *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae*. Oxford: 1864-1909. Vol. 1, pt. 7. *Codices Aethiopici*. Digessit A. Dillman, 1848.

<sup>16</sup> *Catalogue of Ethiopian Manuscripts in the British Library acquired since the year 1877*, by Stefan Strelcyn. London: Published for the British Library, 1978. xvi, 183p., [16]p. of plates, facsimils. LC. ; British Museum. Dept. of Oriental Printed Books and Manuscripts. *Catalogue of the Ethiopian Manuscripts in the British Museum acquired since the year 1847*, by W. Wright. [London] Printed by order of the Trustees, 1877. xiii, [2], 366p., xiii facsimils. British Museum. Dept. of Oriental Printed Books and Manuscripts. *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico Asservantur: pars Tertia, Codices Aethiopicos Amplectens*. Londini: Impensis Curatorum Musei Britannici, 1847. viii, 77p. Preface signed: A. Dillmann. Northwestern. Great Britain. Foreign Office. Abyssinia: (General Correspondence), 1808-1905, F.O.1 [S.l.: s.n., s.d.] <29 reels of microfilm> Michigan State. And Foreign Office Records: Confidential Print, Abyssinia (Ethiopia), 1846-1910 (inclusive). <2 reels of microfilm> "The records consist of 15 volumes (1-15 of 46 volumes) of the confidential print relating to Abyssinia (Ethiopia). ... The records constitute part of Public Record Office group Foreign Office class 401 (PRO FO 401)". CrI, Michigan State, Yale. Wright, W. *Catalogue of the Ethiopian manuscripts in the British Museum acquired since the year 1847*, London 1877.

<sup>17</sup> Cerulli, E. *I manoscritti etiopici della Bibliothèque Royale de Bruxelles*, ANL-R = "Accademia Nazionale dei Lincei - Rendiconti" 9 (1954) 516-521. Cerulli, E. *I manoscritti etiopici della Chester Beatty Library di Dublino*, ANL-M = "Accademia Nazionale dei Lincei - Memorie" 11 (1965) 277-324.

Another European library catalogue that has included the manuscript collection of Ḥayq St. ʿEṣṭīphanos Abune Iyāsus Mo'a Monastery is under the name of Chaîne<sup>18</sup>. This catalogue incorporates the collections of Antoine D'Abbadie. Conti Rossini's collection and its catalogue is also worth mention in giving few details about the manuscript collection and richness of the monastery of Ḥayq St. ʿEṣṭīphanos Abune Iyāsus Mo'a<sup>19</sup>. In Germany, Ernst Hammerschmidt made considerable effort for the cataloguing of Ethiopian manuscripts especially around Lake Tana. He also made some references to the manuscript collection of Ḥayq St. ʿEṣṭīphanos Abune Iyāsus Mo'a monastery.<sup>20</sup>

On the basis of different manuscript microfilming projects including those of the EMLL and HMML different scholars have succeeded in producing numerous catalogues. Among such philologists Getatchew Haile and William Macomber are the cases in point. Their works are available in major universities including Addis Ababa University. These catalogues made significant mentions concerning the manuscript

<sup>18</sup> Chaîne, M. *Catalogue des manuscrits éthiopiens de la Collection Antoine d'Abbadie*, Paris 1912 [234 mss., together with a *Supplément* to the Catalogue of the National Library of Paris, already published by Zotenberg, of 16 mss; usually the *Catalogue* by Conti Rossini is consulted, see below; not to be consulted the catalogue by A. d'Abbadie, *Catalogue raisonné des manuscrits éthiopiens appartenant à Antoine d'Abbadie*, Paris 1895]. Chaîne, M. *Catalogue des manuscrits éthiopiens de la Collection Mondon-Vidailhet*, Paris 1913 [113 mss]. Chaîne, M. *Catalogue des manuscrits éthiopiens des bibliothèques et des musées de Paris, des Départements et des collections privées*, ROC = "Revue de l'Orient Chrétien" série I, 9 (1914) 3-16, 247-265 [75 mss.] . Chaîne, M. *Les manuscrits éthiopiens de la Bibliothèque des RR. PP. Capucins à Toulouse*, "Aethiops" 1936

<sup>19</sup> Conti Rossini, C. *I manoscritti etiopici della Missione Cattolica di Cheren*, RAL-R = "Reale Accademia dei Lincei - Rendiconti" ser. V, 13 (1904) 233-255, 262-281 and Conti Rossini, C. *Notice sur les manuscrits éthiopiens de la Collection d'Abbadie*, JA = "Journal Asiatique" série X, 19 (1912) 551-578; 20 (1912) 5-72 and 450-494; série XI, 2 (1913) 5-64; 6 (1915) 189-238, 445-493; repr. as a separate volume Paris 1914.

<sup>20</sup> Hammerschmidt, Ernst, *Äthiopische Handschriften vom Tanasee. Teil I*, Wiesbaden 1973. Hammerschmidt, E. *Äthiopische Handschriften vom Tanasee. Teil II*, Wiesbaden 1977. Hammerschmidt, E. - V. Six, *Äthiopische Handschriften. I. Die Handschriften der Staatsbibliothek preussischen Kulturbesitz*, Wiesbaden 1983. Hammerschmidt, E. - V. Six, *Äthiopische Handschriften. 2. Die Handschriften der Bayerischen Staatsbibliothek*, Wiesbaden 1989. Hammerschmidt, E. - V. Six, *Äthiopische Handschriften. 3. Handschriften deutschen Bibliotheken, Museen und aus Privatbesitz*, Wiesbaden 1994.

collection of Ḥayq<sup>21</sup>. These catalogues have also incorporated specific information about the project identification numbers. Paulo Marrassini, in Italy he has made known catalogues of manuscript archives of Etnologia and the like<sup>22</sup>.

Edward Ullendorff is much known by his books on Ethiopia and Ethiopian and their relation with manuscripts. Berkeley, Michigan, Northwestern and in Cambridge have included numerous books catalogued properly<sup>23</sup>. In Uppsala, Sweden there is also a Ethiopian manuscript collection and catalogue, which comprises the manuscript collection of Ḥayq St. Ḥestiphanos Abune Iyāsus Mo'a monastery<sup>24</sup>.

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<sup>21</sup> Getatchew Haile, *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Monastic Manuscript Microfilm Library, Collegeville*. Collegeville, MN: Monastic Manuscript Microfilm Library, St. John's Abbey and University, 1975- (1993). Macomber, William F. *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Monastic Manuscript Microfilm Library, Collegeville*. Collegeville, MN: Monastic Manuscript Microfilm Library, St. John's Abbey and University, 1975- (1993). v. 9, 1987. v. 4, 8-9 by Getatchew Haile. v. 5-7 by Getatchew Haile and William F. Macomber. v. 3-8: Collegeville, MN: Hill Monastic Manuscript Library; Ann Arbor, MI: distributed by University Microfilms International. Includes indexes. Contents: v. 1. Project numbers 1-300.--v. 2. Project numbers 301-700.--v. 3. Project numbers 701-1100.--v. 4. Project numbers 1101-1500.--v. 5. Project numbers 1501-2000.--v. 6. Project numbers 2001-2500.v. 7. Project numbers 2501-3000.--v. 8. Project numbers 3001-3500.--v. 9. Project numbers 3501-4000.--v. 10. Project numbers 4001-5000. Columbia, Ill-Uc, Iowa, Minnesota.

<sup>22</sup> Marrassini, P. I manoscritti etiopici del Museo Nazionale di Antropologia e Etnologia dell'Università di Firenze. "Archivio per l'Antropologia e la Etnologia" 114 (1981) 205-232 and Marrassini, P. I manoscritti etiopici della Biblioteca Medicea Laurenziana di Firenze, RSE 30 (1984-86) 81-116; 31 (1987) 69-110

<sup>23</sup> Ullendorff, Edward. *Catalogue of Ethiopian Manuscripts in the Bodleian Library*. Oxford: Clarendon Press, 1951. 32p. "This catalogue contains serial nos. 36-101; nos. 1-35 will be found in vol. I (Dillmann's catalogue of 1848)." "The collection of Ethiopian MSS. in the Bodleian Library now contains just over one hundred items. Thirty-five of these had been catalogued by Dillmann in 1848 <Codices aethiopici> while the present catalogue, begun precisely a century later, describes a further sixty-six MSS. acquired in that interval."--Introd. Berkeley, Michigan, Northwestern, NypI. Ullendorff, Edward. *Catalogue of Ethiopian Manuscripts in the Cambridge University Library*. Cambridge, Eng.: Cambridge University Press, 1961.

<sup>24</sup> Uppsala universitetsbibliotek. Katalog über die äthiopischen Handschriften in der Universitätsbibliothek Uppsala: sowie Anhänge über äthiopische Handschriften in anderen Bibliotheken und in Privatbesitz in Schweden. Uppsala: Almqvist & Wiksell International, 1974. 192p. (Acta Bibliothecae R. Universitatis Upsaliensis, v. 18).

## CHAPTER III

### 3. SELECTED MSS

Däbrä Hayq St. Estifanos Abunä Iyäsus Mo'a monastery has a large collection of manuscripts. Some of them are microfilmed and catalogued under the EMLL project. A few of them are critically edited. Nevertheless there are many MSS, which are not yet studied. This chapter presents 13 selected MSS preserved in Däbrä Hayq monastery.

#### MS-1

##### **Title: Gospel of John**

It is the last of the four canonical gospels. This non-synoptic gospel is an account of the life and ministry of Our Lord Jesus Christ.

- For similar MSS see: William F. Macomber, 1976, vol. I1 EMLL, pr. No. 10, 33, 43, 47, 72, 98, 103, 120, 135, 136, 154, 170, 174, 196, 202, 214, 244, 271, 287, 292, 300. Getatchew, EMLL, pr. No. 380, 401, 676.

##### **Physical description**

Parchment, size 11.5x16.2cm 139ff. Two columns, twenty lines to a page, very fine handwriting. Binding of wooden boards bound with leather.

**Content:-** ff. 1ra – 139rb the Gospel of John

- (1) ff. 1ra – 8vb: Chapter 1 - The word of the God.
- (2) ff. 9rb-12va: Chapter 2 - Jesus' First miracle.
- (3) ff. 12vb-15vb: Chapter 3 - Born of the Spirit.
- (4) ff. 16vb-18va: Chapter 4 - The Samaritan lady

- (5) ff. 18va – 25ra: Chapter 5 - Healing at the pool
- (6) ff. 25ra-26rb: Chapter 6 - Feeding the five thousand.
- (7) ff. 26va-33va: Chapter 7 - Jesus goes to Judea.
- (8) ff. 33vb-35ra: Chapter 8 - the woman caught in Adultery.
- (9) ff. 35ra – 60vb: Chapter 9 - Jesus heals the man born blind
- (10) ff 60vb-72vb: Chapter 10 - The good shepherd
- (11) ff. 72vb -80ra: Chapter 11 - the death of Lazarus.
- (12) ff. 80ra-81ra: Chapter 12 - Jesus Anointed
- (13) ff. 81rb-82va: Chapter 13 - Jesus washes His disciples' Feet.
- (14) ff. 82vb-84vb: Chapter 14 - The Way the Truth and the Life
- (15) ff. 84vb-88va: Chapter 15 - The True Vine
- (16) ff. 89ra-104rb: Chapter 16 - Christ sends the Holy Spirit.
- (17) ff. 104rb – 113va: Chapter 17 - Jesus prays before the Arrest.
- (18) ff. 113vb-127vb: Chapter 18 - Jesus Arrested.
- (19) ff. 127vb-128ra: Chapter 19 - Jesus sentenced to Death.
- (20) ff. 128ra-131vb: Chapter 20 - Jesus Rises from the Dead.
- (21) ff. 131vb-139rb: Chapter 21 - Jesus appears to some Disciples

**Inc.** ብሥራተ ኦብ ትሩፍ ረድእ ተናጋሪ በመስኮት ዮሐንስ ወልደ ዘብዴዎስ ፍቁረ እግዚእነ ኢየሱስ ክርስቶስ ጸሎቱ ወበረከቱ የሃሎ ምስለ ፍቁሩ ገብረ ሥላሴ ለዓለመ ዓለም አሜን። *‘Gospel of the generous Father, the disciple, which speaks by the divine [power], John the son of Zebedee intimate disciple of our Lord Jesus Christ, May his prayer and blessings be with his beloved Gäbrä sällase, forever Amen’.*

**Des:** አርኬ፡ ሰላም ለልብክ ፍኖተ ርቱአ። በመርሆሙ ደርግ ለሕዋሳተ ውስጥ ወአፍአ። አፍቀራኒ ጥቁ ለረድዕክ ኢየሱስ ጥሎ። አኮነ በፍቅረ አምላክክ ሕብስተ መስቀል በልአ። ወአምሳሉ ወይን ሰትየ ለዕመየ ብሂአ። *‘Arke: Peace be to your heart, the orthodox path, which led the internal and external senses; [o]*

*Iyäsus Mo'a, love me too much your disciple; for by the love of your God he ate the bread of cross; and he drank the wine like for the bile'.*

**Colophon**

Donated to Ḥayq Ḥstifanos by Abba Sahelu and the scribe of the MS is Gäbrä Maryam. Gäbrä Íéllase commissioned the MS.

**Remarks**

1. The manuscript may be dated by reference to the time of Abba Sahelu, who died in 1950 E.C.
2. The bottom margin of the manuscript is damaged.
3. Coded by Ministry of Culture and Tourism - B4 – IV-12.

## MS 2

### Title: The Gospel of John

#### Physical description

Parchment, size 10.5x15, 76ff, two columns, binding of wooden boards, bound with leather and cloth, 19 lines to a page, written in black and red ink and divided for the days of the week. At the beginning of the Gospel, it has four folios injured by rodents.

#### Contents:

- ff1ra-4rb fully removed
- 1. ff-5va-9ra zä-Sänuy
- 2. ff-9va-18rb zä-Sälus
- 3. ff-18rb-37rb zä-Räbuýə
- 4. ff-37rb-51va zä – Hamus
- 5. ff-51va-63va zä-‘Aarb
- 6. ff-63va-70vb zä-Qädamit
- 7. ff-70vb-75vb zä-Ḫhud

<b>Inc.</b> ብሥራተ ኡብ ጎ	ሩፍ
በመለኮቱ ዮ	ሐንስ
ም «ስ» ለ ፍቁረ እግዚ	እነ ኢየሱስ
ሉ ጸሎቱ ወበረ	ከቱ [sic]የሀሉ
ምስለ ገብሩ[sic] ምስለ እ	ጉነ
ም አሜን[sic] ሣህ	ለማርያም

*‘Gospel of the generous father who speaks by the divine power John with Our Lord Jesus; may his prayer and blessings be with his servant with our brother, Amen, Sahlä Maryam’[sic].*

- There is a gap between one word and the sentences are not finished because the MS is heavily damaged.

**Des:** መልዓ ጽሕፈተ ብስራቱ ለዮሐንስ ሐዋርያ ፩ እም ፲፪ ሐዋርያት ዘጸሐፎ በዩናኒ. [sic] ለሰብእ ሀገረ ኤፌሶን እምድገረ ዕርገቱ ለእግዚእነ ውስተ ሰማይ በሥጋ በ፴ ዓመት ወበ፯ ዓመተ መንግሥቱ ለኔሮን ቁሳር ወስብሐት ለእግዚአብሔር ሣህሉ ወምሕረቱ የሀሉ ምስለ አቡነ ሣህለ ሚካኤል ለዓለመ ዓለም አሜን። *‘The Gospel written by John the Apostle, one of the 12 Apostles, which is written in Yonani to the people of city of Ephesus, after the ascension of Our Lord to heaven in body in the 37<sup>th</sup> year of Nero Caesar’s reign. And Glory be to God, His mercy and forgiveness be on our father Sahle Michael forever Amen’.*

**Remarks**

- (1) Some folios are erased and difficult to read.
- (2) f-6vb on chapter 2: verse 13 [Sic]
- (3) f.11ra the word which Jesus is circled by colors
- (4) f.15rb 1<sup>st</sup> line the word is written by pen as correction
- (5) f.34rb column two line nineteen has been corrected by the writer. The correction is made on the top of the line spacing
- (6) f.37va, column one, line eight the word is written as a correction by pen.
- (7) f. 37rb column two, line one ወይቤሉሙ ብእሱ ዘስሙ ‘and a man called .... said to them’ (ብእሱ) written as a correction by pen.
- (8) f.37ra column two line ten, the original word has been erased written ውእቱ ብእሱሆ ‘this man’. This is on the top line. Also the last four lines have been completely deleted.
- (9) f.38va, column two last three lines have been completely deleted.
- (10) f. 61ra, column 1 line eleven ወበጽሐ ጊዜሆ ‘and his time has come’, the word (ጊዜሆ) written by a pen as a correction.
- (11) f. 64ra, column two line eight ኅበ ሐና ‘to Hanna’ the word (ሐና) is correctly written by pen.

- (12) f. 66vb, column two line forty ወአለበሰው ልብ[sic] has been given a correction as ወአለበሰዎ ልብሰ 'and they caused him to wear a cloth' by pen; which seems a later correction.
- (13) f.67ra, column line eleven በንብ ነገረ ፈርሃ ፈድፋድ 'he feared this thing so much' the word ፈርሃ is a later correction.
- (14) f.64rb column two the parchment is damaged
- (15) f.74vb, column one line two ታቅረኒኑ[sic] has been corrected as ታፈቅረኒኑ 'do you love me?' by pen.
- (16) f.74vb, column two line five ወእመሰ ልቀ [sic] the word ልቀ is corrected to ወእመሰ፡ ልሂቀ 'If he grows' by pen. The correction has been written by the same pen and handwriting.

### Colophon:

The manuscript may be dated by its references to the 19<sup>th</sup> century. It declares the owner of the MS as follows: **ዝ መጽሐፍ፡ በአቡነ ሣህለ ሚካኤል ወአቡሁ ወልደ ሚካኤል ወእመ ወለተ ማርያም፡፡ በሠረቆ ወበፈሐቆ ውጉዝ ለይኩን፡፡** 'This book belongs to our father Sahlä Mikaël and to his father is Wäldä Mikaël and his mother Wälätä Maryam. May he who attempts to steal or spoil it be condemned!' We can be sure that Wäldä Mikaël was the *gäbäz* of the monastery during that era.

## MS 3

### Title- Psalter

Psalter, in classical Greek it meant the twang of the strings of a musical instrument; it's Hebrew, "to trim") means a poem of "trimmed" and measured from. The word shows us that a psalm was a poem of set structure to be sung to the accompaniment of stringed instruments.

For similar MSS see, William F. Macomber vol. I EMMML pr.No. 47, 66, 75, 81, 94, 95, 96, 99, 104, 107-114, 130, 156-159, 161-164, 169, 176-177, 183, 218, 219, 221, 222, 234-238, 253, 269, 298, Vol. II, 310-316, 320, 324-336, 337, 340, 342, 344, 347, 348, 352-354, 393, 396, 420, 436, 493, 507, 553, 590, 592. Getatchew Haile, EMMML Pr. No. 2046, 2047 2064, 2072, 2083, 1762, 1958. Antoine D'Abbadie, 3, 87, 105, 184.

### Physical description

Parchment, size 17.5x8, 179 ff. one column, 18 lines in one folio, 23 quires, and wooden boards on both sides with leather cover. The 150 psalms (mäzmuratä Dawit) of the Psalter are divide into the seven days of the week. One parchment has in the beginning, every 10 psalm there is the sign [. . .] by red and black ink.

- ff.1ra- 150va (mäzmuratä/mäzmurat zä Dawit) Psalms of David – for the days of the week.

(1) MONDAY (zä - sänuye) – Psalm 1- 30, ff1ra- 26vb

- f 1ra, Psalm 1= ፍካራ ዘጻድቃን ወዘኃጥኦን 'Treatise on the righteous and sinners'

- f 26vb, Psalm 30 ከያክ ተወክልኩ እግዚአ ወአይትኃፈር ለዓለም 'In You, O Lord do I put my trust: Let me never be ashamed forever'

(2) TUESDAY (Zä - säluse); ff: 27vb – 55vb

- f.27vb – Psalm 31 ብዑዓን፡ እለ ተጎደገ ሎሙ ኃጢአቶሙ ‘Blessed are those whose transgression is forgiven’.

- f 55rb – Psalm60 ስምዓነ አምላክህ ስእለትህ ‘Hear my supplications, O God’

(3) WEDNESDAY (zä - Rābue); ff55rb – 78ra

- f 55rb, psalm61- አኮነ ለእግዚአብሔር ትገኒ ነፍስህ ‘Does not my soul praises God?’

- f 78ra Psalm 80 ተፈሥሐ በእግዚአብሔር ዘረድክን ‘Rejoice by God who has helped us’

(4) THURSDAY (zä - Hamus) Psalm 81-110, ff78va – 112rb

- f 78va, psalm 81 እግዚአብሔር ቆመ ውስተ ማኅበረ አማልክት ‘God stood up in the congregation of the mightiest’.

- f 112rb, psalm 110 እገኒ ለከ እግዚአብሔር ልብህ ‘[O] Lord, I will praise you with all me heart’.

(5) FRIDAY (zä – ‘Arb) Psalm 111- 130, ff 113ra – 124ra

-f 113ra, Psalm 111 ብዑዕ ብእሰ ዘይፈርህ ለእግዚአብሔር ‘Blessed is the man who fears God’

-f 124ra, Psalm 130 – እግዚአብሔር አይትዔበየኒ ልብህ ‘Lord let not my heart be haughty’

(6) SATURDAY (zä – qädamit) Psalm 131- 150, ff 125vb –139rb.

- f 131 balm 125vb Psalm ተዘከር እግዚአብሔር ለዳዊት ወለኩሉ የውሀቱ ‘Lord, remember David and all his meekness

- f 139rb Psalm 150 ሰብአዎ ለእግዚአብሔር በቅዱሳን ‘Praise God in His sanctuary’.

(7) SUNDAY - (zä – ጭህድ) ff to 140Va – 151vb መኃልየ ነቢያት Mähäləyä näbiyat

- ff.152rb – 159ra መኃልየ መጎልይ ዘውእቱ ዘሰሎሞን (mähäləyä mähäləy zəwətu zäsälomon- ‘song of songs of Solomon’.

- ff 160ra – 174ra, ውዳሴ ማርያም wuddäse Maryam ‘praises of Mary’, for the days of the week:

a – Monday, ff – 160ra- 161va

b – Tuesday, ff – 161va – 162vb

c - Wednesday, ff-163ra – 165va

d - Thursday, ff – 165vb – 168rb

e – Friday ff – 168rb – 170va

f – Saturday, ff -170va – 172vb

g – Sunday, ff – 172vb – 174ra

- ff- 174rb - 179vb Anqäṣä bərhan ‘The Gate of Light’.

### Remarks

(1) f-57va line 31 (Səbəha) erased

(2) f-81rb line እግዚአብሔርን [Sic]

(3) f- 82vb – line 1 - aṣəmə egzio (aəmṣə) [Sic] እስመ እግዚአ

(4) f-82ra – line 24 – እስመ ዐብዮት ምሕረተክ «ላዕሌየ» [omit]

(5) f – 82ra – Psalm 88 line one ምሕረተክ «እሴብሐ» እግዚአ ለዓለም [omit]

(6) f- 119vb – Psalm 107 line 1 በጥቡልብየ [sic]

(7) f- 112ra – Psalm 110

A – Line 12 – ግብረ እደዊሁ ድቅ «ጽ» [Omit]

B – Line 15 መድኃኒተ «ኃ» [omit]

(8) f.307-f.21 – The word እስመ ኪያክ ተወክልኩ is deleted and written by pen.

-f.26 – next to, completely erased

- f.30 – The word እምእብቆሙ [sic] ላዕሌየ written by pen.

**Colophon:** - f- 179 – copyist of the Psalm Merawi kenfu by Hand writing and pencil but the date is unknown.

- The last three folios are torn out and have different sizes.

## MS 4

### Title: Psalter

### Physical description

- Parchment size 21x19.5cm 136 folios, 15 quires, both sides wooden cover with leather, 21 lines in one column bold and good handwriting.

- (A) MONDAY (zä - sänuy)– Psalm ff.1ra - 26vb  
- f1ra, Psalm 1 = ፍካሬ ዘጸድ ቃን ወዘኃጥአን  
- f 26vb, Psalm 30 ከያክ ተወክልኩ እግዚአ ወአይትኃፈር ለዓለም
- (B) TUESDAY (zä - sälus)– ff: 26vb – 42vb  
- f26vb – Psalm 31 ብፁዓን፡ እለ ተጎደገ፡ ለፊመ፡ ኃጢአቶሙ  
- f42vb – Psalm60 ስምዓኒ አምላክየ ስእለትየ
- (C) WEDNESDAY (zä - Räbue): ff 42vb – 56ra  
- f 42rb, Psalm 61- አኮኑ ለእግዚአብሔር ትገኒ ነፍስየ  
- f 56ra, Psalm 80 ተፈሥሐ በእግዚአብሔር ዘረድአነ
- (D) THURSDAY (zä - Hamus) Psalm 81-110, ff56rb – 72rb  
-f 56rb, Psalm 81 እግዚአብሔር ቆመ ውስተ ማኅበረ አማልክት  
- f 72rb, Psalm 110 እገኒ ለክ እግዚአ በኩሉ ልብየ
- (E) FRIDAY (zä – ‘Arb) Psalm 111- 130, ff 73va – 91va  
- f 73va, Psalm 111 ብፁዕ ብእሲ ዘይፈርሆ ለእግዚአብሔር  
- 91va, Psalm 130 - እግዚአ አይትጫበየኒ ልብየ
- (F) Saturday (zä - qädamit) Psalm 131 – 150, ff 91vb – 104rb  
- f 91vb ተዘከር እግዚአ ለዳዊት ወለኩሉ የውሀቱ  
-f 104r blm 150 ስብከዎ ለእግዚአብሔር በቅዱሳን
- (G) SUNDAY - (zä – Ehud) ff104rb – 117rb mähälyä näbiyat, ff118ra – 126ra መኃልየ መኅልይ ዘውእቱ ዘሰሎሞን mähälyä mähalyä zəwətu zäsälomon ‘Song of Songs of Solomon’.

(H) ff. 126ra – 136rb ውዳሴ ማርያም wəddase märyam and አንቀጸ ብርሃን

Anqäṣä béréhan in three column.

1. ff.126ra – 126rb column 2 line 16 zä – Sänuy
2. ff.126vb-127ra column 2 line 3 zä – Sälus
3. ff.128va – 128rb column 1 line 4 zä - Räbue
4. ff.128rb – 130vb column 2 line 2 zä-Hämus
5. ff.130rb-131vb column 1 lines 2. zä - ‘Arb
6. ff.131vb-132rb column 1 line 5. zä – Qädamit
7. ff.132va – 133va column 3 last line. Zä - ፤**hud**

**Remarks**

- I. ሰዓልናክ መሃሪ ሰዓልናክ ፈጣሪ ... ‘We begged you the Merciful, we begged you the creator’. It is part of the Morning Prayer composed in two columns and different handwriting.
- II. በ 1920 ዓ.ም. በአባ ወልደ አብርሃም ቦታ አባ ወልደ ጊዮርጊስ መላትና ደብተራ ወልደ ሥላሴ ተጣልተው ሲታረቁ አባ ወልደ ጊዮርጊስ 7 ዓመት ዋጅተው በ8ኛው ዓመት ለወልደ ሥላሴ ሊሰጡ ነው። የገምድ[sic] ዳኛው አባ ወልደ ሐና እማኞች መምራ ምሕረቱና ደብተራ ዘገዩ ደብተራ ገብረ ሕይወት ግዛው ደብተራ ለማ የአባ ወልደ ጊዮርጊስ ዋስ ደብተራ ለማ የወልደ ሥላሴ ዋስ ደብተራ ዘገዩ ደብተራ ወልደ ጊዮርጊስ [sic]ሰጥቷል። ‘In 1920 E.C. When Abba Wäldä Giyorgis Mulat and Däbtära Wäldä Səllasie reconciled after their quarel due to the land [lit. place] of Wäldä Abraham, it is agreed that Abba Wäldä Giyorgis will give to Wäldä Səllasie on the 8<sup>th</sup> year after he has used [the land]. The zəməd [sic] judge is abba Wäldä Hanna and the witnesses are məmməre Méhrätu and Däbtära Zägäyā, Däbtära Gäbrä Həyiwät Gézaw, Däbtära Ləmma. The guarantor of Abba Wäldä Giyorgis is Däbtära Ləmma. The guarantor of Wäldä Səllasie is Däbtära Zägäyā [and] Däbtära Wäldä Giyorgis’.

- The copyist of the manuscript is Wäldä Mikael and donated for the monastery by Abba Amdä Maryam and still now he is serving in the monastery.

1. In the front side of the MS written Abba Amdä Maryam and Dawit by parker, on the same page written የዮሴፍ ወልደ አብ ዳዊት 'the Psalter of mhr. [lit. yänta] Wäldä Ab'.

2. f.lra-on the top side, f.40vb, f.74ra, f106ra, f118va-has decorative design.

3. f.50-the folio is sewed in both sides, 73vb- አድኅኖ ለገብርክ 'save your servant' is written two times.

4. f.133vb- ወእምዝ ነጽሕፍ ውዳሴሃ ለእግዝትነ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሀሉ ምስላ ገብረ ----- ለዓለሙ ዓለም አሜን።

'And then we write the praise of our Lady Mary the mother of God. Let her prayer and blessings are with the servant ..... for ever Amen.

5. It has only introduction of miracle of St. Mary

6. The code no. Given by ministry of culture South Wollo, B4-IV-03.

## MS 5

**Title:**- Psalter

### **Physical description**

Parchment, size 21x20 cm, 138 folios, 15 quires, both sides wooden cover with leather, 21line in one column.

- MONDAY (zä - sänuu) – Psalm 1– 30, ff1ra – 23vb
  - f.1ra, Psalm 1= ፍካሬ ዘጸድቃን ወዘኃጥአን
  - f.23vb, Psalm 30 ከያክ ተወክልኩ እግዚአ ወአይትኃፈር ለዓለም
- TUESDAY (zä - sälus); ff: 24va- 43rb
  - f.24va – Psalm 31 ብዑዓን እሰ ተኅድገ ሎሙ ኃጢአቶሙ
  - f.43ra – Psalm 60 ስምዓኒ አምላኪያ ስእሰትየ
- WEDNESDAY (zä = Räbue); ff44va-58ra
  - f. 44va, Psalm 61- አኮኑ ለእግዚአብሔር ትገኒ ነፍስየ
  - -f 58ra, Psalm 80 ተፈሥሐኩ በእግዚአብሔር ዘረድኤኒ
- THURSDAY (Zä - Hamus) Psalm 81 – 110, ff 58ra – 72vb
  - f 58ra, Psalm 81 እግዚአብሔር ቆመ ውስተ ማኅበረ አማልክት
  - -f 72vb, Psalm 110 እገኒ ለክ እግዚአ በኩሉ ልብየ
- FRIDAY (zä – ‘Arb) Psalm 111-130, ff73ra-91ra
  - f 73ra, psalm 111 - ብዑፅ ብእሰ ዘይፈርሆ ለእግዚአብሔር
  - f. 91ra, psalm 130 – እግዚአ አይትጫበየኒ ልብየ
- SATURDAY (zä- qädamit) Psalm 131-150, ff 91rb-104vb
  - F131rb, Psalm 91- ተዘከር እግዚአ ለዳዊት ወለኩሉ የውሀቱ
  - f 104vb Psalm 150 - ሰብሐዎ ለእግዚአብሔር በቅዱሳኑ

- SUNDAY – (zä -፻hud) ff104vb – 117vb (mähälēyā näbiyat)
- ff.118ra – 124ra [mähälēyā mähälēyāzə - wətu zä - Selomon]

(Song of Songs of Solomon)

ff.126va-138rb wəddase märyam and Anqes berehan by three column.

- a. ff.126va-126vb column 2 line 16 zä – Sänuye
- b. ff.126vb-127ra column 2 line 3 Zä-Säluse
- c. ff.127ra-128vb column 1 line 4 Zä – Rābue
- d. ff. 129va-131ra column 2 line 2. Zä – Hāmus
- e. ff.131ra-132va column 1 lines 2 Zä – ‘Äbrə
- f. ff.132va-133va column 1 line 5 Zä – Qdamit
- g. ff.133vb-134ra column 3 last line. Zä- ፻hudə

ff134rb-138rb The gate of Light ‘Anqä şä berəhän

#### Remarks

1. Every and each Psalms give biblical expirations by number eg  
(Psalm 1-luk 15)
2. f.54vb line 14 ሐመደዎ circled by red pen
3. f.56ra- ለውሐቱ አግዘነ (sic) in the above of the folio
4. f.61vb = on the have of the folio finish and write ለዓለም ሐመ and አቶ  
has signature and date but un readable.
5. Psalm 134 is not fines and stop – (ሰጠቀ ባህረ) Across the see

Psalm 147 only written like Dəgga<sup>w</sup>

6. Or other Yared books

The writer of MSS4 and MSS 5 is the same person, in this cases this two MSS are almost of the same time

## MS 6

**Title: Anaphora of st. Mary and Prayer of Peter, Mälkə'a Mikaəl,  
Mälkə'a Gäbrəl , Säyəfä Mäläkot.**

The Ethiopian liturgy is divided into two parts, the introductory part called preparatory section. And the Eucharistic part called Anaphora. Anaphora is the more solemn portion of the Liturgy, the central point of which is the great Oblation.

The Anaphora is officially fourteen, the basic one in normal use being that of the Twelve Apostles. In some ancient monasteries, about six other Anaphoras are used. Among the fourteen Anaphora's the anaphora dedicated to the veneration of the holy Virgin Mary is used mostly in the church.

### **Physical description**

Parchment 13x14.5 cm., 124ff, one column 13 lines in one folio, 10 quires, wooden boards in both sides with leather, one parchment has in the beginning and written only.

1. ff- 1ra-27vb Anaphora of St. Mary. It is used to the anniversary of St. Mary by the day of 1<sup>st</sup>, 3<sup>rd</sup>, 6<sup>th</sup>, 16<sup>th</sup>, 21<sup>st</sup> days of every Ethiopian month and from Nāhase 1-15.
2. ff.28ra-39va- Mälkə'a Mikaəl.
3. ff.39vb-47ra - Mälkə'a Gäbrəl
4. ff.47rb-50ra- Monday's praise of Mary  
ff.51rb-56vb - Tuesday's praise of Mary  
ff.57ra-76va - Wednesday's praise of Mary  
ff.77vb-83ra - Thursday's praise of Mary  
ff.83rb-92ra - Friday's praise of Mary

ff.92rb-101vb - Saturday's praise of Mary

ff.102ra-118rb – Sunday's praise of Mary

5. ff.119va-124vb- Säyəfä Mäläkot

**Remark**

(1) Truism Code no. B4-IV-016

(2) F.50ra line 12 corrections given by the copyist.

(3) ff.111vb-119ra Zäzä water [Sic]

Zä'amen and yedän inter by correction on the above of the statement.

Line 3 ከመ ማይ ውኅዝ ወይራል ጸርሕ ማዩ

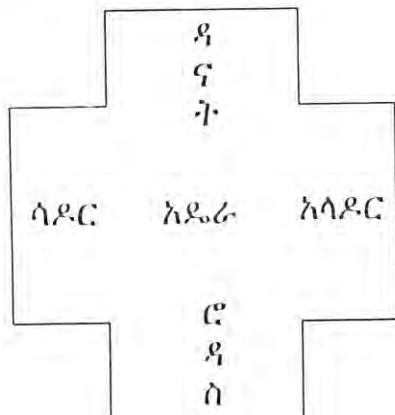
Line 10 ብሂለከ written on the top of the word.

Line 13 ወበጸጋ (ቀዳ) ማይ replace by ጸጋ

(4) F.57 line 3 አማኑኤል ታዳኤል ዝነቱ written on the top of the word.

f. 96- Line 1 አደታኤል ንጉሥኒ - written on the ape of the word.

2. f.124va



❖ The words inside the cross are the names of the five nails used during the crucifixion of our Lord Jesus Christ

## MS 7

### Title - **Ṣomä Dəgg<sup>wa</sup>**

- Antiphonary for the fasting of the year (Ṣomä Dəgg<sup>wa</sup>)
- It is one of the most important compositions of St. Yared, the Ethiopian Hymnologist, this particular text is used during the Great Lent, it comprises liturgical songs classified for the eight weeks of the Lent.

### Physical description

- Parchment 18 x 13, 148ff, two columns, 25 line, 8 queries, wooden board with leather stamp, the code given by cultural minister B4-IV-10. Dated in 1960 E.C.
- ff.1va-73vb Antiphonary for the fasting of the year (Ṣomä Dəgg<sup>wa</sup>) the middle part of parchment has tie in one line.
  1. Zä-wärädä, ff1ra-5vb
  2. Qəddəst, ff6ra -13va
  3. Məkurab, 13vb-22rb
  4. Məşəguý, 23va-33va
  5. Däbrä zäyt, 33vb-40ra
  6. Gäbr-Her, 40rb-46va
  7. Niqodimos, 46vb-53vb
  8. Hosa'əna, 54ra-60vb
  9. Sämune Həməmat 60ra-73rb
- A) ff.73vb -118va finishes the Ṣomä Dəgg<sup>wa</sup> and write Adəhəno ləgäbrəkä two times. How come??? [You should mention the contents (ff73-118)].
- B) ff118vb-125ra Ṣälotä nəbiyat in new parchment

C) ff.126ra-148vb Wəddäse märyam and Anqäṣä bərhan in three columns.

-Zä - Sänuṃ (of Monday) ff126ra-128vb

- Zä - Säluṣ (of Tuesday) ff129ra-131ra

- Zä -Räbue (of Wednesday) ff 131rb-133va

- Zä-Hämuṣ (of Thursday) ff.133vb -136vb

- Zä - Ƴarb (of Friday) ff137ra-139vb

- Zä - kədamit (of Saturday) ff139ra-141rb

- Zä - Ǝhud (of Sunday) ff141va-144ra

- **Inc:-** ይትባረክ እግዚአብሔር አምላክ እስራኤል አምላክያ ... *'Praised be Lord, the God of Israel, my God.....'*

- **Des:-** ወእምዝ ንጽሕፍ ውዳሴሃ ለእግዝትነ ማርያም ወበረከታ የሀሉ ምስለ ገብራ ለዓለመ ዓለም አሜን። *'And hereafter, we will write the praise of our Lady Mary, and let her blessings be with her servant, forever and ever amen'*.

#### Remarks:-

1. The code given by cultural minister B4-IV-10. Dated in 1960 E.C.
2. Decorative design in the 1<sup>st</sup> folio on the top of the MS.
3. Donated by märgeta Gäbrä Həywot Wəbshät at the end of the MS
4. The date of the copyist written at the back of the MS.
5. ff73vb- 118va finishes the Ṣomä Dəggwa and writes Adəhəno lägäbrəkä two times

## MS 8

**Title:** - ምልክት ልዩ

**Physical description-** Parchment, size 15x19.5, 137 ff, 15 queries, both side's wooden cover but it is broken and sewed.

1. One Column (Psalm)
2. Three columns Wəddäse Maryam
3. Two columns (The day of saints)
4. Sä'alnakä- it is a part of Sälotä kidan, column two, the style of writing the one is bold and the other is small on the folio lastly it says 'this Psalm is belong to yäneta Abba wäldä Ab.

ff 73b-finishes the Psalm and write Adəhəno lä-gäbrəke two times  
ff74a şelotə nəbiyat in new parchment

Ff26a-136b Wəddäse maryam and 'Anqä şä berəhän by three columns.

- Zä - şänuyə (Monday) ff 126ra-126vb column 2 line 16
- Zä - şälusə (Tuesday) ff 126ra-127va column 2 line 3
- Zä - 'ärbu (Wednesday) ff 127va-128rb column 1 line 4
- Zä - hämuse (Thursday) ff 128rb-130vb column 2 line 2
- Zä - ärbe (Friday) ff 131va-132vb column 1 line 2
- Zä - kədamit (Saturday) ff131vb-132rb column 1 line 5
- Zä - 'əhud (Sunday) ff132rb-133ra column 3 line.

ወእምዝ ንጽሕፍ ውዳሴሃ ለእግእዝትነ ማርያም ወበረከታ የሀሉ ምስሉ ገብራ ለዓለመ ዓለም  
አሚን።

- ff133rb-136vb 'Anqä şä berəhän by two columns
- f 137ra The festival of the Apostles, St. Mary and Lord Jesus

**Inc:-** በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሁዳ አምላክ ናሁ ወጠንኩ ጽሑፈ ዚቅ ዘእስተጋብእዎ ለቃውንተ ጎንደር እም ዮሐንስ እስከ ዮሐንስ ለዓለመ ዓለም አሜን ለይኩን ለይኩን። *'In the name of the Father, the Son, and the Holy Spirit one God amen. Behold I began writing [the book of] Ziq, which the scholars of Gondar are composed it from John to john forever and ever amen, leet it be let it be'*.

**Des: -** ወእምዝ ንጽሕፍ ውዳሴሃ ለእግዝእትነ ማርያም መበረከታ የሁሉ ምስለ ገብራ ለዓለመ ዓለም አሜን። *and hereafter, we will write the praise of our Lady Mary, and may her blessing be with her servant, forever and ever Amen.*

**Remarks:-**

1. f2vb line 11,5 lines are written by very small style
2. ff50ra the parchment is sewed.
3. ff64rb, lie 18-20 and ff.66va, line 15-18 are circled by pen.
4. The writer of the MSS 7 and 8 are the same when we see the use of the sentence and stile of the writing.

## MS 9

**Title:-** ምግል ደግሞ

**Physical description-** Antiphonary for the fasting of the year –  
Parchment, 18x13cm, 142ff, two column 24 line, wooden board and  
written by sine, the code given by cultural minister 134-IV-017.  
On the eve of the fast

በምግል ደግሞ 'in the eve of the fast'

1. Zä - wärädä
2. Qəddəst
3. Məkurab
4. Mäsaguə
5. Däbrä zäyt
6. Gäbr - Her
7. Niqodimos
8. Hosaəna
9. Sämunä Həmamət

### -Remarks

1 - ሌቲን ብዕር በዕለተ ቀዳሚት። ዝመጽሖና ዘተክሎሃይማኖት ዘኣጥረዮ በንዋዮ። ዘሰረቆ ወዘሌሀቆ ውጉዘ ለይኩን ኣሚን 'pen trial, on the day of Saturday. This book is belonging to Täklä Haymanot who bought by his money. The one who steal and ruin it, let he be condemned, Amen.'

It has the following too:-

- Lä - Amlak - yədällu
- Lä - iəllus - yədällu
- Lä - maheyawi - yədällu
- Lä - Iyäsus - yədällu
- Lä - krəstos - yədällu
- Lä - Mängəstu - yədällu
- Lä - əzəzu - yədällu
- Lä - əbäyu - yədällu

Lä – Həmamu – yədällu

Lä – Mäskälu – yədällu

2-In other place ብዕረ ዘፈተነ በዕሰተ ዕረቡ ኃጥዕ ወአባሰ. ሰናይነ ወእኩይነ ብዕር።  
'pen trial, on Wednesday, sinner, pen whether it is good and bad'. ዝ ጸመ  
ድጓ [sic]። ጸመ ድጓይቱ ምስክር ናት ኣትገኝም በሸዋም በጎንደርም እውነት ነው። 'This  
*Somä Dəggwa*: The *ṣomä Dəggwa* is a masterpiece [lit. a witness], it is  
difficult to find it whether in Šäwa or Gondär, it is true'.

**Miniature:** In the beginning it has decorative design (Haräg) on the  
topside and between the columns.

## MS 10

**Title:** Şomä Dəggwa

### **Physical description**

Antiphonary for the fasting of the year, Parchment, 23x22cm, 88ff one column 29 line, wooden board, paper cover in the beginning it has two free folios.

- It starts Ǝzl zäsānuy

(A) ff.1ra-64vb **Şomä Dəggwa** -Antiphonary for the fasting of the year – the middle part of the parchment is sewed in one line.

1. Zāwārädä 'The one who descended from heaven', ff1ra-6vb
2. Qəddəst 'the Holy', ff7ra-12va
3. Məkurab, 'Synagogue', ff12vb-17vb
4. Məşəguý, 'The sick person', ff18ra-25vb
5. Däbrä zäyt, 'mount of olive' - ff26va-31va
6. Gäbr -Her, 'The good servant' - 31vb-42rb
7. Niqodimos, 'Nichodimus' - 43va-48vb
8. Hosa'ena, 'Hosanna' 49ra-53rb
9. Sämünä Həməmat, 'Passion week' 53rb-65ra

(B) ff.65ra-88vb **Mästəgabə**.

Parchments binding with şomä Dəggwa column 2, 6 lines.

- Mälkə'a wəddase

### **Remarks:**

- The code of cultural and tourism B<sub>4</sub>-IV-25
- At the end of the MS some folios are lost

## MS 11

### Title:- Ziq

It includes different literary composition which is not primarily composed by st.Yared but inserted according to the day in which particular hymnological service is conducted. The manner of composition followed the tradition and pattern of St.Yared

### Physical description

- Parchment, 13x10cm, 157 ff.8 quires, one column, 16 line in one column, without wood and leather cover. The 1<sup>st</sup> folio unreadable in case of damage. The parchment is injured so the first and last folios are too able to read.
- 1. f.2ra Abba Gäbrä Hanna written in hand.
- 2. f.4vb the parchment has hole
- 3. f.6vb line 9 (ብዙአን) given correction
- 4. f.7ra line 6 Holy Spirit in circle
- 5. f.10rb both sides it has hole
- 6. f.12va-the last line written በላዕሊያ በጽላሎተ ምህረትክ 'on me, by your shadow of Mercy'.
- 7. f.18vb (ያውርድ) is written.
- 8. f.19ra in the above side (ወልደ እግዚብሔር)written.
- 9. f.25ra-b- both side it has hole
- 10.f.43va line 10 (አሰፀደ ብቀልት) is circled by the writer.
- 11.f.67vb it is bold and different hand writing for the other hand writing.

## MS 12

### **Title: Mälkə'a Gubaýe**

- It is the collection of mälks (poems) on the prophets, the Apostles and the various Martyrs.

### **Physical description**

- Parchment 88ff, 21.3x20cm, 8 quires, two column, 22 line in one column, wooden boards both sides broken for two and three, the wooden caver leather remove. It has two parchments in the beginning and unread statements.

- 1.ff.1ra-4vb mälkə'a Qusq<sup>w</sup>am
- 2.ff.5ra-9ra mälkə'a Maryam
- 3.ff.9rb-21vb mälkə'a Wédase Amlak
- 4.ff.21vb-31va mälkə'a Iyasus
- 5.ff.31vb-33rb Təmöhertä həbuýat
- 6.ff.33rb-36rb mälkə'a 'Arbayətu Énsəsa
- 7.ff.36rb-40rb mälkə'a Mikayel
- 8.ff.40va-41vb mälkə'a Gäbrýel
- 9.ff.41vb-43rb mälkə'a Arägawi
- 10.ff.43rb-47va mälkə'a Täklä Haymanot
- 11.ff.47va-50ra mälkə'a Iyäsus Moýa
- 12.ff.50ra-52vb mälkə'a Estifanos
- 13.ff.52vb-54vb mälkə'a Yohännés
- 14.ff.54vb-59ra mälkə'a Giyorgis
- 15.ff.59ra-64va mälkə'a Gäbrä Mänäfes Qəddus
- 16 ff.64vb-68ra mälkə'a Edom
- 17.f.68rb-73vb Lädadam fasikahu
- 18.ff.75ra-82rb mälkə'a Hann

19.ff.83va-88vb mälkə'a şəge

**Colophon:** the name of the copyist is Gäbrä Märyam but the date is unknown.

**Remarks:**

- The code of ministry of culture B20 – IV – 57.
- f. 82va line 19 (አንበራ) circles by pen.
- f.82rb column 2 line 1 instead of በከመ ሰገደ ለወልድከ. 'as he bowed down for your son; written በከመ ሰገደ ለከ. ዮሴፍ given correction by pen.
- The parchment is injured

## MS 13

**Title:** Mə'raf

It is common of the office for the whole year and composition of st.Yared is dedicated to the ordering and guiding of how to use the primary liturgical songs and Book of Psalms for the annual liturgical Year.

**Physical description:** Parchment, volume 19x24cm, 129 folios, and 9 quires. Three columns. Thirty-two lines to a page. Very fine handwriting, without leather cover (the back cover partly restored). Preserved in a double leather case with satrap.

1. ff.1ra-21vb praise to be song during ferial???[Funeral????] offices. ምዕራፍ ዘኩሱ መዋዕል እም ዮሐንስ እስከ ዮሐንስ። ቅዱስ እግዚአብሔር ቅዱስ ኃይል ቅዱስ ሕያው ዘኢይመውት .... 'Mə'raf of all times from Yohannés (the new year) to the Yohannés (the coming new year) Holy God, Holy the Almighty, Holy everlasting and immortal...'
2. ff22ra-37va E'vening office ምስባክ እምዮሐንስ እስከ ዮሐንስ
3. ff37vb-45vb morning office ምዕራፍ ዘነግህ
4. ff46ra-71rb Night office
  - a. ff46ra-52vb the proper night office ዘመድስ ወእስተምህር ወበኩሱ መዋዕል
  - b. ff.53ra-71vb morning office, forming part of the night office ምዕራፍ ዘስብሐተ ነግሕ
5. ff71vb-87ra Ferial???? office during lent ምዕራፍ ዘአጽዋማት
6. 87ra-95rb headings of psalms and canticles of the old and New Testaments to be sung at the different hours. ዘእርእስተ ምህሳ ወድጎሪሁ ሰትሩጽ እግዚኦ ...
7. ff95rb-110vb songs called aryam. ክስተት አርዖም ወደትፌሣሕ ሰላንዮ በጽድቀ ዚኸክ እግዚኦ

8. ff111ra-122va Wəddäse Maryam for the days of the week

ff-111ra-112rb Monday

ff-113va-114ra Tuesday

ff-114rb-116va Wednesday

ff-116vb-118vb Thursday

ff-119ra-120va Friday

ff-120vb-121ra Saturday

ff-121ra-122va Sunday

9. ff122vb-129rb ስምዔን እግዚአብሔር ጸሎትዎ ሃሴ ሱዎ ሃሴ ሱዎ ሃሴ ሱዎ

A- ff122rb-125ra O Lord hear my prayer *halle luyah* ...

B- ff125ra-129vb ኅርያም ሃሴ ሱዎ ስክብ ሃሴ ሱዎ ሰወልድ ሃሴ ሱዎ ስመንፈስ ቅዱስ ቀዳሚ  
ዚህ ግበሩ በዓስ በትፍሥሕት:: ‘*Aryam (A kind of service books, organized by St. Yared) halle luyah for the Father, halle luyah for the Son, halle luyah for the Holy Spirit, the first hymn, you may do festivity with happiness*’.

**Remarks:**

1. ff,1ra,3rb, decorative design on the top side
2. ff,3va,5rb,9rb,11ra, illuminated boarder design separating the main section of the MS.
3. ff,20vb, 23vb, 28ra, Ornamental band in black ink framing the two columns of script at the top and on both sides.
4. f.56ra – ዝ መጽሐፍ ዘተክስ ገዮርጊስ ‘This book is belong to Täklä Giyorgis’
5. f-129ra the bottom side of the ms written ፈተነ ብዕር ‘pen trial’ and same design by parker but it is difficult to explain.

## Chapter IV

### Conclusion and recommendation

The scientific way of studying and listing of selected manuscripts demanded a number of conditions. These include the existence of books to be selected, itemized and ready for descriptive analysis. Cataloguing is a scientific way of describing Mss, publication, etc... and preparing a well demonstrated production. Therefore this work as well facilitates such qualities especially for philological studies.

Cataloguing helps to provide a digital copy of a book and manuscript that were preserved for generations on library and archive shelves before it was carefully cataloged to make the world's books and human literary heritage easily discoverable. In systematic cataloguing marks, notations and other marginalia present in the original volume will appear in catalogue so that the reader may have an easy access to the importance and extra significance of texts. Catalogues serve as user guidelines by making literature, which is rare to find widely accessible; therefore work of cataloguing should be taken as a prominent program of higher institutes and the church itself.

In addition to this, safety to books and manuscripts which are ones catalogued must be regarded as an immediate work of the government, academic institutes, and the custodian of the manuscripts not to be misused by individual interests. The monastery of Däbrä Ḥayq St. Ḥestiphanos Abunä Iyäsus Mo'a Monastery communal monastery sometimes referred to as Däbrä Ḥayq St. Abuna Iyasus Mo'a. was one of the most important religious, political cultural and educational centers of

Ethiopia. The foundation was a turning point for the history of monasticism, evangelization, political system and education in Ethiopia.

Before Abune Iyasus Mo'a became the head of the church on the island, he was serving in the church of Saints Peter and Paul, which was located at the bank of the lake. He later on became the head of Ḥayq St. Ἐΰῥῑῑῑῑῑῑ church, which founded some 400 years earlier, (Gadle Abune Iyasus Mo'a). It was discussed widely that Abune Iyasus Mo'a was the founder and abbot of the St. Ἐΰῥῑῑῑῑῑῑ as a Monastery. He was one of the most eminent personalities of Ethiopian Monasticism; He stayed in Debra Damo for seven years devoting much of this time to the learning, copying books and studying solitary contemplation. Due to this, he is renowned for having left a large collection of manuscripts including his own manuscripts of the Gospel at Ḥayq. The gospel he wrote is the only illustrated manuscript of that time kept in Ethiopia. Abuna Iyasus Mo'a played a chief part in helping Emperor Yekuno-Amlak to obtain the throne. In reward to the prayer and support of the Abuna Iyasus Mo'a he endowed the monastery with privileges, by giving the office of 'Aqqabe sa'at (which is the first ecclesiastical position in the royal court)". The 'Aqqabe sa'at was an important office consulted on internal or external affairs of state. Abuna Iyasus Mo'a also managed to change the Church into the most important monastic school of church education some times suffered to as the first ideal university of the state. Many young students from among the local Christians and from far areas enrolled in to the school.

Däbrä Ḥayq Ἐΰῥῑῑῑῑῑῑ monastery was not only a spiritual center for monastic teaching and other ecclesiastical academic excellence but was considered the highest regarded literary and artistic production center of its time and the centuries after. The Museum and Library building is a

three level building that was specifically made to serve the purpose. The first floor of about 72 square meters is dedicated entirely for museum, the top level serves as offices and lower level is a mausoleum.

There are also several manuscripts and books arranged according to their chronology one of which is the gospel copied by Abune Iyasus Mo'a which is considered to be the earliest illustrated and written document existing in Ethiopia. Some historians claim based on this Gospel that was no written document before the 13<sup>th</sup> C, until the Gospel written by monastery narrate and justify the high standard of education and academic excellence of the place. Some were also gifts from the important kings of the country. This shows the monastery's importance in understanding the "medieval history" of the country. So that cataloguing the abundant manuscripts have several benefits:

Thus, the general ideas and remarks, of this paper (on few catalogued MSS) can be discussed in few words as follows:-

- Proper preservation of heritage. Most valuable and priceless manuscripts, kept in treasuries, by creating convenient document and philological archive for future researchers.
- Education for people who need the literary achievement of the place in the history of Ethiopia.
- Protection and promotion. The proper cataloging of manuscripts has enabled the treasure and responsible bodies of the monastery to have easy registration, inventory and control.
- Development of new posts has created new learning opportunities for the monastic community college students and cultural studies which may be conducted by the region or any one in the future.

- Along with the cataloging of the manuscripts of Däbrä Hayq there are issues which may compel us to think towards important measures of avoiding all treats that endanger the safety of Mss. These are mostly known as internal and external endangerments. Internal threats are ignorance, lack of knowledge of current problems, loss of tradition, and economic instabilities. External factors are the absence of national security for illegal trafficking and religious fundamentalism from both Christian denominations as well as non-Christian missions.
- Promoting national, historical, regional, and local wisdom in the educational setting of the technique of cataloging or making books available for cataloging.
- Preservation of indigenous knowledge through the movable and immovable heritages for once own development.

**Plates:1**

**The picture of the monastery**



Plates: 2  
The wooden boards bound with cloth



**Plates: 3**  
**The wooden boards bound with leather**

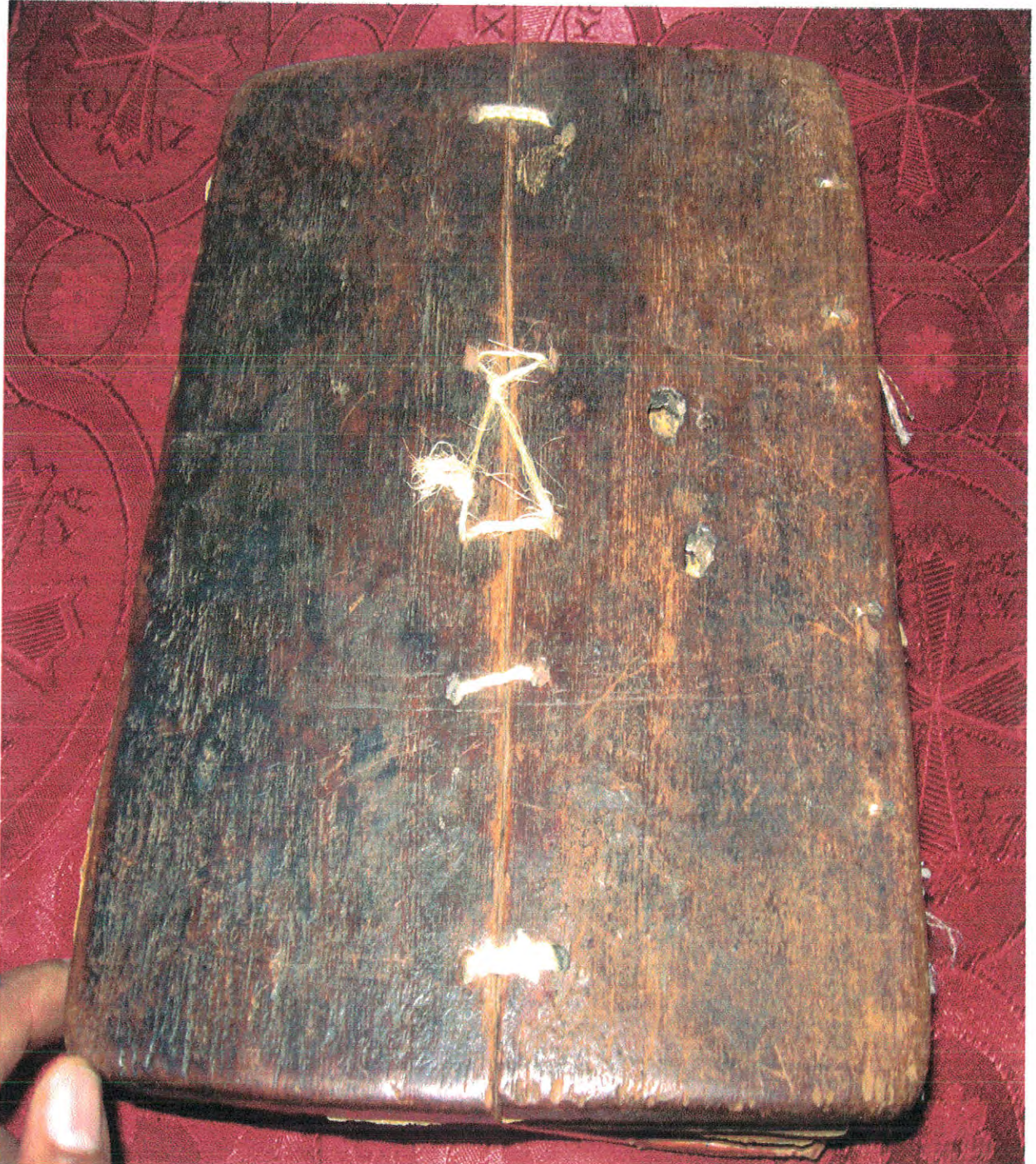


**Plates: 4**  
**The wooden boards bound with semi leather**



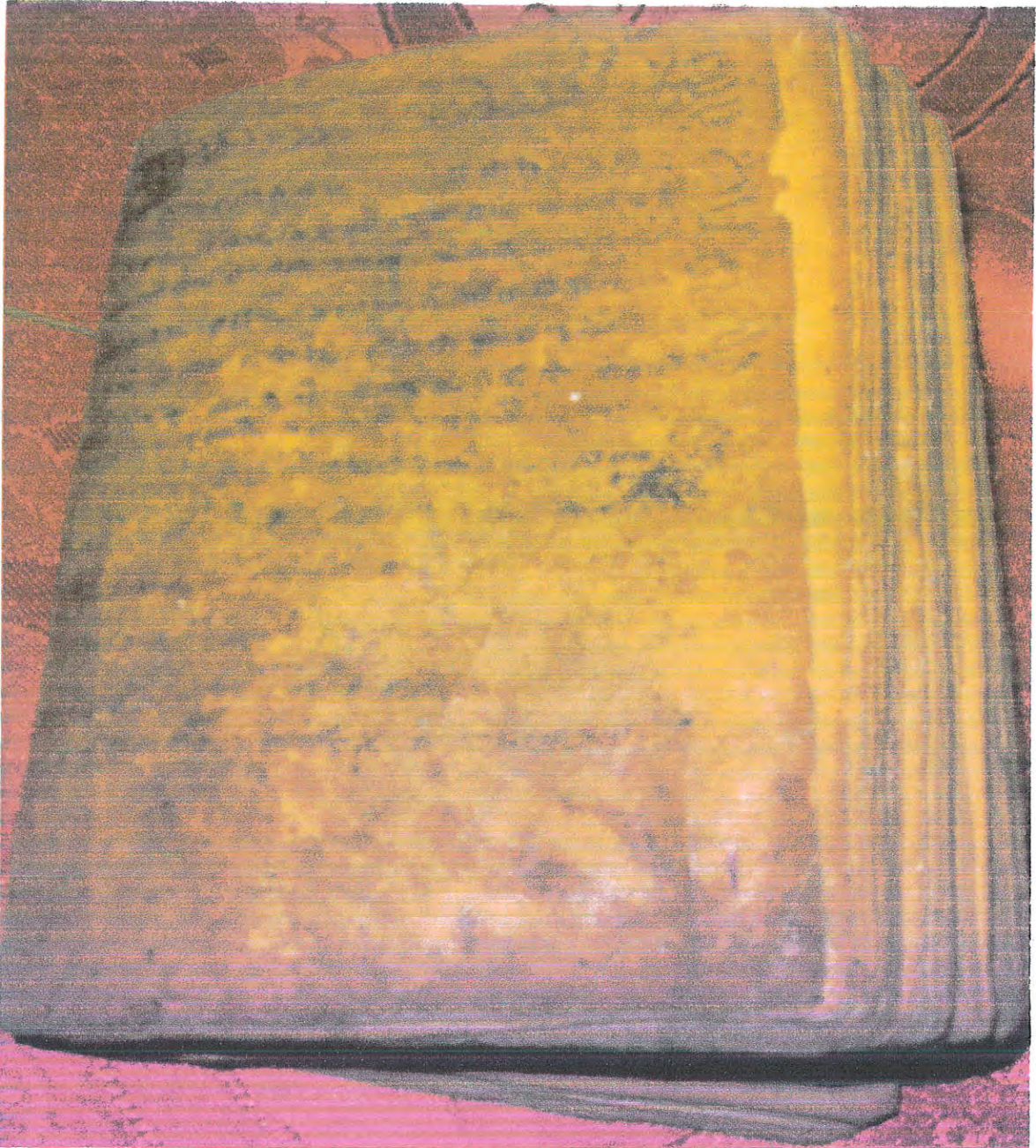
Plates: 5

An example of broken wooden boards



**Plates: 6**

**An example of MSS without wood and other cover**



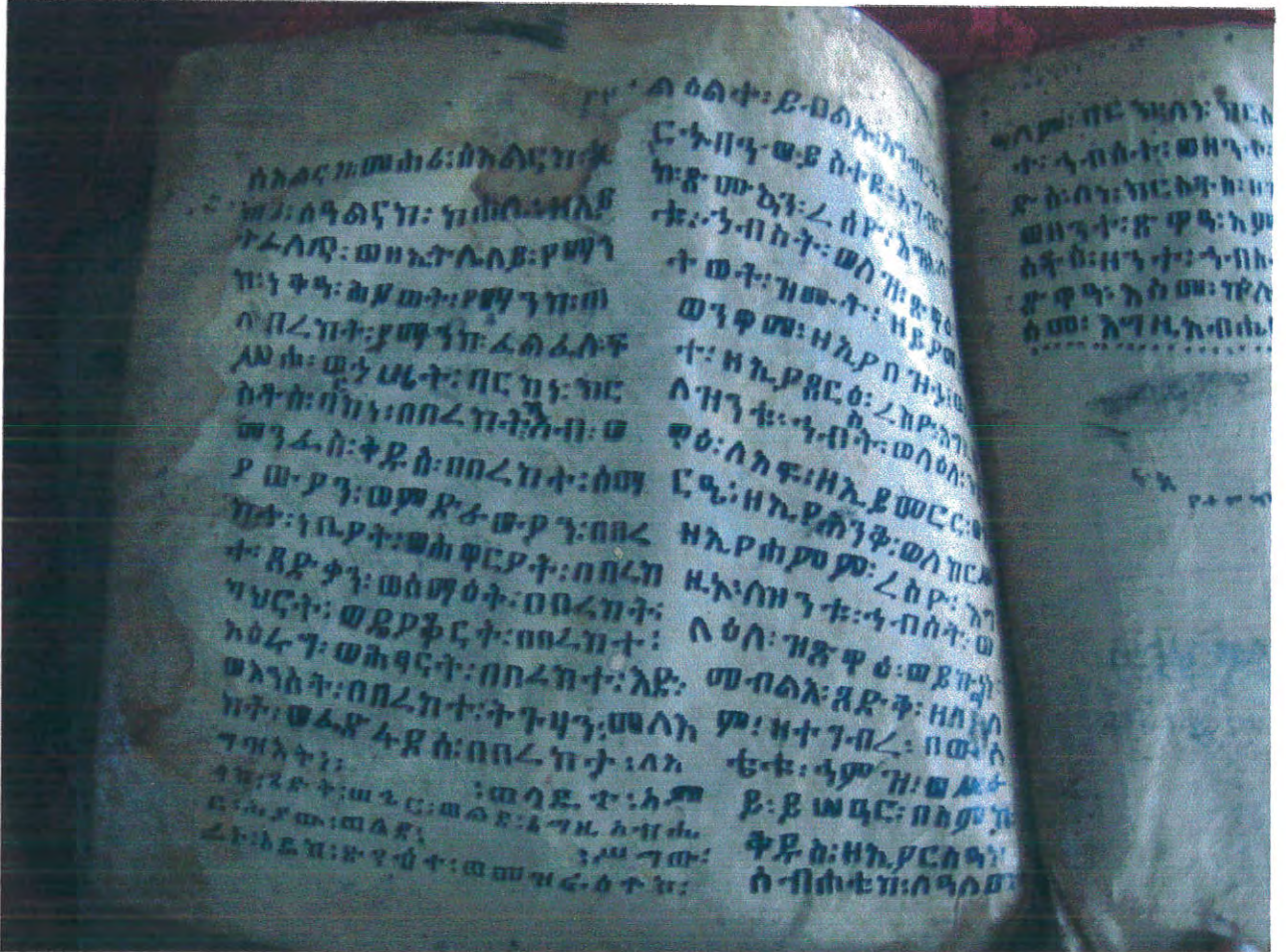
Plates: 7

An example of injured MSS



Plates: 8

An example of folio before starting the MSS



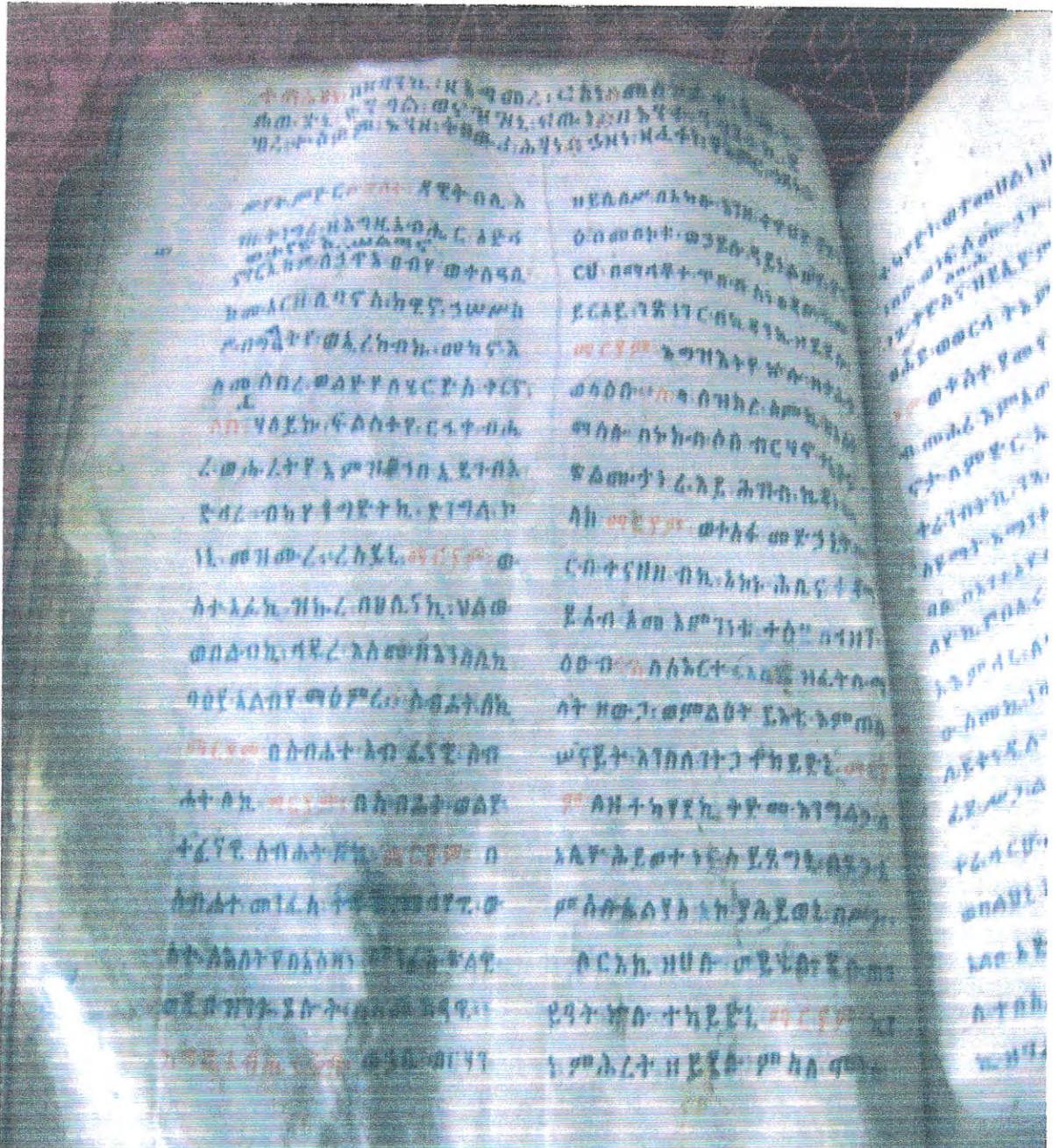
Plates: 9

An example of decorative folio on all sides



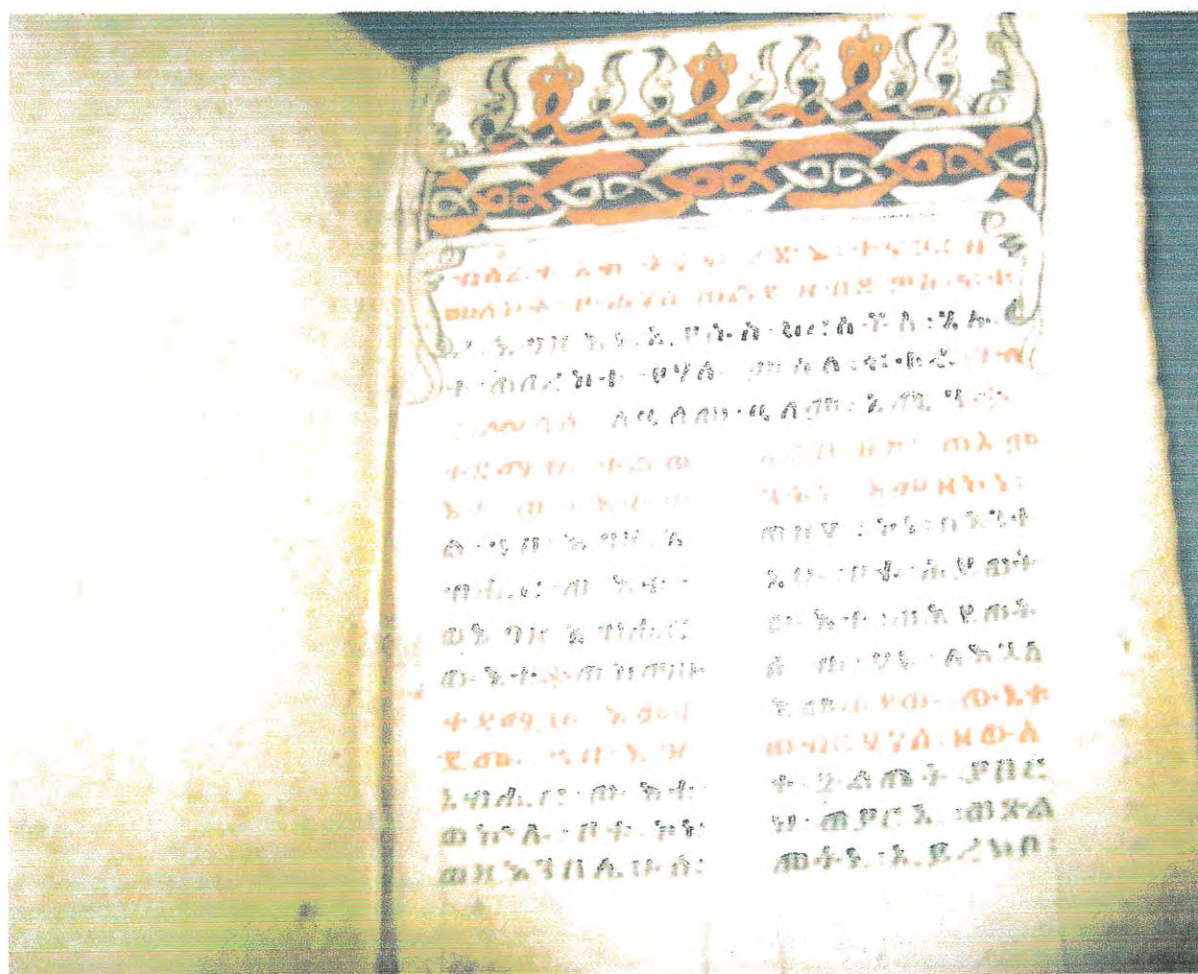
Plates: 10

Unusual handwriting on the top margin



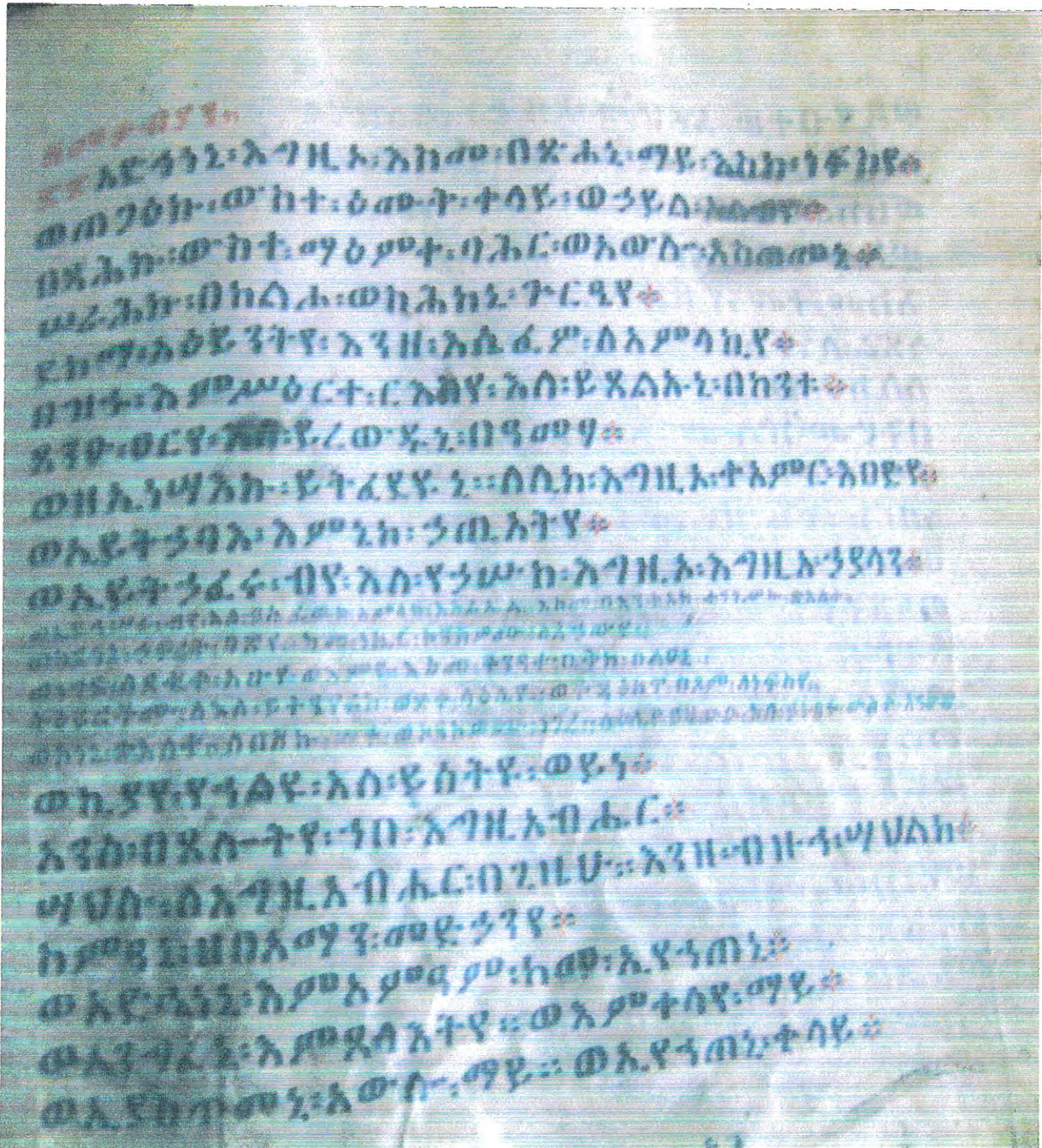
Plates: 11

An example of decorative folio on one side



Plates: 12

An example of different handwriting in one column



The list of MSS in Hayq St. Estiphanos Abune Iyäsus Mo'a Monastery

ቀን 05/09/04

በሐይቅ ትዳሰ አሰጠፋኛስ አቡነ ኢየሱስ ሞሁ አንድነት ገዳም ውስጥ የሚገኙ የብራና መጻሕፍት ዝርዝር

ቁጥር	የትዳሰት መጻሕፍት ዝርዝር በየአርዕስቱ	የብራና ቁጥር
1.	ወንጌል ወንጌል የሐንሰ ተንሰ በአይጥ የተሰለጠ	6
2.	ያዩት ተልልት 3 ትንሰ 4	7
3.	ተለምረ ማርያም አንዲ ገሰሰሐል	0
4.	ሃይማኖት አዘው	2
5.	ገድል አሰጥፋኛስ 2ኛው ዘገናኛሰ ዘገናኛሰ ጋር የተጠረዘ	2
6.	ጸው ድን	2
7.	ሰጥኛሰ	2
8.	ግብረ ስግግራት	2
9.	አርክ	2
10.	ግንዘት	4
11.	ግዕድ	2
12.	መጽሐፈ መንስሳት አንዱ በአይጥ የተሰለ	2
13.	ሥርዓተ ቤተ ክርስቲያን	2
14.	አርጋኛን	2
15.	ድን	3
16.	ዝግረ ሞዋላትና ምዕራፍ	1
17.	ናጥሐ ነገስት	1
18.	ሰንከሳር	2
19.	ከፋሊ ከጻን	1
20.	ተለምረ ኢየሱስ	2
21.	መጽሐፈ ስሎሞን	1
22.	ሰብስቦች	1
23.	መጽሐፈ ተርጉሰኛ የሐንሰ	1
24.	አሪት ከጻኛው ጋር ዘጋር ድርሳን አስተጋብሎት ይገኘዋል	3
25.	መጽሐፈ ኤርግያሰ	1
26.	አስተዋጽኦ ዝግረ	1
27.	ገድል አረጋዊ	2
28.	ምዕራፍ	1
29.	ውዳሰ አምላክ በፈተኛው ምዘገባ 2 እውን 1 የተገኘው	1
30.	ካግሥ	2
31.	ላኩ ማርያም	1
32.	ገድል ቅዳሳን	5
33.	ማር ደሰሐት	1
34.	ቤና አዘው	1
35.	አረጋዊ መገረሳዊ	3
36.	ገድል ሐዋርያት/3ኛው ያልተገለጸ	3
37.	መለከለ ገዳን	3
38.	ጠባብ ጠባብ	1
39.	ገድል አሲብ	1
40.	ቅዳሴ	2

41.	ቅርንጫፍ ወንጌል	1
42.	ጸሐተ ለጣን	2
43.	ለበይቲና ደቂቀ ነቢያት	1
44.	ነገረ ማርያም	1
45.	መጽሐፈ ማሰጥር	1
46.	መርሐ ለውር	1
47.	ድርሳኝ ኡራሊል	1
48.	ድርሳኝ መሳእከት	2
49.	መጽሐፈ ክርስቲና	1
50.	ራዕዮ ሮሐንስ ለንጹ ሃተበላ	2
51.	መጽሐፈ ጥምታት	1
52.	ለውሎሳ	1
53.	ገድለ ስግድታት 5ኛው ከገድለ ለስጠፋጥስ ጋር የተጠረዘ	5
54.	ገድለ ለቡን ለየሱስ ጥፀ	1
55.	ድርሳኝ ሰንበት ከገድለ ቅዳሳን ጋር ከተራቁ 32 ጋር የተያያዘ	1
56.	ለስተጥጽኦ መዝሙር 19ኛው ለከተ የሌለው	1
57.	ገድለ ለባ ገድርጊስ	1
58.	የአባጅ ገብረ መንፈስ ቅዱስ ገድለ	1
59.	የመግለጻት ሰግታት	1
60.	ጸሐተ ባስልዩስ	1
61.	ምዕራፍ ለስተጥጽኦ	1
62.	ሰባቱ መልዕክታት ግ/ሐርያትና ራዕዮ ሮሐንስ	1

ቀደም ስለ ከመጠቀም ላይ ተሰብስቦ ለውጥ በቅርብ የተመዘገቡ የብሪት መጻሕፍት

ተ.ቁ	የመጻሕፍቱ ስም ዘርዘር	ብዛት
1.	ገድለ ሰግሶታት	1
2.	አዊት	5
3.	መልክ ገባሊ	1
4.	ውዳሴ አምሳክ	1
5.	ምዕራፍ	2
6.	ጸመ ደገ	3
7.	ወንጌል የገረገሰ	2
8.	ጸልተ ዕዋጎ	1
9.	መጽሐፈ ባርቶሎ	1
10.	ትዳሴ ማርያምና ፀሎተ ጴጥሮስ	1
11.	መዋሲት	1
12.	ባህሪ ሀሳብ / ግግሮ የተገኘበል/	1
13.	የታላ ትምህርት	1
14.	መጽሐፈ ዜጎ	1

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