

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
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ACATALOGING OF SOME MANUSCRIPTS IN
Däbrä Bərhan Səllase Church

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DECLARATION

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all source of materials used for the thesis have been duly acknowledged.

Name: Samuel Tesfaye

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Signature: 

Place: **Addis Ababa University**

Table of content

Page

Acknowledgment.....	i
Abstract.....	ii
List Figures.....	iii
Abbreviations and Acronyms	iv
Translation of Phonetics Symbols.....	v
1. Introduction.....	1
1.1. Background.....	1
1.2. Statement of the problem.....	4
1.3. Objectives of the study.....	5
1.3.1. General objectives.....	5
1.3.2. Specific objectives.....	5
1.4. Significance of the study.....	5
1.5. Limitation of the study.....	5
1.6. Review of Related Literature.....	6
1.7. Research design and methodology.....	8
2. Cataloguing	9
3. Conclusion and Recommendation.....	55
3.1. Conclusions.....	55
3.2. Recommendations.....	58
Bibliography.....	59
Appendixes.....	vi

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Abstract

This thesis portrays, investigate and study primarily 16 Manuscripts which are found in Däbrä Bərhan Səllase Church

The historical and philological significance of the Manuscripts examined in terms of cataloging. The cataloging has been made in order to list ancient Manuscripts using scientific method.

The research encloses manuscripts which are not previously done by other Researchers. The study employed through critical identification by the help of observing the published materials, microfilms and inventory documents of Däbrä Bərhan Səllase Church. The primary materials, the researcher uses are Interviews, digital photographs of the 16 manuscripts which are found in Däbrä Bərhan Səllase Church, Microfilms from IES and Ethiopia National Museum Library. After gathering data to the work of catalogue, analysis of Colophon and Marginal notes has conducted.

The study is significant for further studies. It answers the question related to the major importance of cataloging manuscripts with references to Däbrä Bərhan Səllase. In this regard it is important to perform scientific cataloging of Ethiopian church manuscripts.

Based on the major findings suggestion were forwarded to improve the observed by the researcher.

List of figures

- Fig – 1 Map of Debre Berhan
- Fig – 2 Site of Debre Berhan Sillase church
- Fig – 3 Gate of Debre Berhan Sillase church
- Fig – 4 Debre Berhan Silase church
- Fig -5 Location of apparition of light
- Fig – 6 picture of Christ with hareg
- Fig – 7 two column manuscripts

Abbreviations and Acronyms

ICES: International Conference of Ethiopian Studies

F: folio

FF: folios

V: *verso*, the back side

DES: *Desinit*, It ends

INC: *Incipit*, It begins

SIC: The preceding word is with erroneous

ILL: *Illegible*, not readable

OM: Omitted

S.L: *Supra lineam*, Written above

EMML: Ethiopian Manuscripts Microfilm Library

AAU: Addis Ababa University

MS: Manuscript

MSS: Manuscripts

St.: Saint

i.e.: *id est* (that is)

E.C.: Ethiopian Calender,

BC: Before Christ,

AD: *Anno Domini* (After the coming of Lord)

Translations of Phonetics Symbols

There are variations in transliterating the *fidāl* as there is no standardized system of transliteration for it. The researcher used EAE-Garamond system of transliteration.

I. Consonants

ʋ=h

ḏh=ḥ

ḡ= ḡ

ḥ= ḵ

ḥ= s

ḡ= ś

ḥ= š

ḡ= q

ḡ= č

ḡ= ñ

ḡ= °

ḡ =^c

ḡr= ž

ḡ = ḡ

ḡ = ṭ

ḡ= č

$\hat{x} = p$

$\hat{x} = \text{ɣ}$

$\hat{\theta} = \text{ɟ}$

II. Vowels

(To illustrate this using the consonant "L")

$\hat{x} = \text{ä}$

$\hat{\Lambda} = \text{lä}$

$\hat{x} = \text{u}$

$\hat{\Lambda} = \text{lu}$

$\hat{x} = \text{i}$

$\hat{\Lambda} = \text{li}$

$\hat{x} = \text{a}$

$\hat{\Lambda} = \text{la}$

$\hat{x} = \text{e}$

$\hat{\Lambda} = \text{le}$

$\hat{x} = \text{ə}$

$\hat{\Lambda} = \text{lə}$

$\hat{x} = \text{o}$

$\hat{\Lambda} = \text{lo}$

III. Labiovelar

$\hat{\Phi} = \text{q}^w \text{ä}$ $\hat{\Phi}^u = \text{q}^w \text{u}$ $\hat{\Phi} = \text{q}^w$ $\hat{\Phi} = \text{q}^w \text{e}$ $\hat{\Phi}^u = \text{q}^w \text{ə}$

$\hat{\gamma}^u = \text{h}^w \text{ä}$

$\hat{\eta}^u = \text{K}^w \text{ä}$

$\hat{\gamma}^u = \text{g}^w \text{ä}$

1. INTRODUCTION

1.1 Background of study

Däbrä Bərhan Səllase Church is one of the ancient and historical Parish churches found in Ethiopian Orthodox Täwāhədo Church. It was established during the reign of Emperor Zärəʿa yaʿəqob in 1454. He was reigned from 1434-1468; previously, this parish Church has been called as Däbrä Ebba and renamed as Däbrä Bərhan Səllase. The name Səllase is a Gəʿəz name that is equivalent to the English name Holy Trinity.

As commonly accepted by the tradition of Ethiopian Orthodox Church, an apparition of light was seen at Däbrä Ebba on Thursday, 38 days after the heretics (Ḥstifanos and his followers) were killed. Emperor Zärəʿa yaʿəqob, according to the clergy, then proclaimed the place should hence forth be called as Däbrä Bərhan rather than Däbrä Ebba. Däbrä Bərhan is located 130 kms away from the city of Addis abäba in the Dioces of North Shoa.

The Chronicle of Emperor Zärəʿa yaʿəqob presents an eye witness of an episode, and states that "... then (Emperor Zärəʿa yaʿəqob) came to the distinct of Ebba. At that place there was an apparition of our Lord Jesus Christ and of the light ... and it is memory of the apparition that he called Däbrä Bərhan." (Chronicle of Zärəʿa yaʿəqob, 1968).

It is believed that Emperor Zärəʿa yaʿəqob was the founder of the first church at Däbrä Bərhan Səllase where we have today the church of the Holy Trinity. The church was originally dedicated to Iyäsus (Jesus) and it was built at the same spot where we have today Sillasse (Trinity) Church.

It is also believed that the site is exactly where the light from the heavens miraculously came down on the day of Ḥstifanos and his follower were condemned. The chronicle says the following about the establishment of Səllase Church at Däbrä Bərhan:

... then he (Zarayaqob) crossed the river warari, and arrived at Eba, ... shortly after his arrival, there was an uprising of the children of Estifa,

who declared that they did not want prostrate themselves before our lady Mary not before the cross of her son... the king then had them judged, convoked all his court and the pilgrims who had returned from Jerusalem, and it was decided that they should undergo special tortures till they died. Their noses and tongues were cut off and they were stoned to death on the 2nd of the month Yekatit. Thirty eight days after their stoning, the 10th of megabit, the day of the cross, light appeared in the sky and remained visible in all the land for several days, which caused that our king talk fancy to his loyalty which he named Dabra Berhan. He built there a magnificent church which he placed under the innovation of our Lord Jesus Christ... all the inhabitants of the area without distinction brought straw from Gedam up to fatagar, ... Zarayaqob, who had from Queen Gera Baalte had the land of Iba made the vow to give it to this church for its priests and its services (Chronicle of Zarayaqob, 1968).

In addition to the Iyäsus Church, Emperor Zärä^oya^oqob is said to have constructed two other churches, namely Betä Mäsqäl and Betä Maryam. Of these three churches, Betä Iyäsus was the main Däbär while Betä Maryam was the king's private chapel (Sergew, 1968).

According to tradition that the piece of the True Cross on which Christ was crucified was brought to Ethiopia in the fifteenth century; and it is said Däbrä Bərhan Səllase was one of the places where it was kept before it was finally deposited in Gäšan Maryam. (Taklatsadiq, 1960).

According to the local traditions, the Iyäsus Church continued significantly a religious center. After the death of Emperor Zärä^oya^oqob, it was in a much weakened condition until it was destroyed by Imam Ahämäd Gəraññ.

Ahəmäd Gəraññ, who led the sixteenth century war on Ethiopian Church and became victorious, then ordered churches to be burned down together with their treasures; and their precious property to be taken away as war looties, The Church of Däbrä Bərhan Iyäsus was apparently one of these losses.

According to local informants, Aməḥa Eyyäsus (1745-1775) built a church on the exact location in Däbrä Bərhan Səllase where the former Iyäsus church had been erected by Emperor Zärəʿa yaʿəqob. This church, which they said was dedicated to Bäʿaläwäld, literally “the feast for the son (of God)”, was built just behind the present day Church of Səllase .

Much latter, Märəd Azmač Wäsän Sägäd (1808-1813) is believed to have reconstructed the town of Däbrä Bərhan Səllase together with the churches which had been destroyed since the wars of Ahəmäd Gəraññ . He built a new church on the old site of Zärəʿa yaʿəqob ‘s Iyäsus Church and dedicated it, for the first time, to the Holy Trinity, Səllase. According to informants, the following is said to have been inscribed on the *tabot*, the replica of the Ark of the Covenant In Gəʿəz language it reads that **ዝ፡ጽላት፡ዘ፡ወሰን፡ሰገድ** ‘This tabot belongs to Wäsän Sägäd . (Pankhurst, 1958).

Although it is said that it was Emperor Yohanəs IV (1868-1889), who opened new opportunities for Zärəʿa yaʿəqob’s town of Däbrä Bərhan Səllase, it was apparent that Yohanəs was motivated by his strong sense of history when he strongly advised, indeed instructed Mənilik II (1889-1913) to make Däbrä Bərhan Səllase his residence. Mənilik II is said to have made the following proclamation to Däbrä Bərhan .

Debre Berhan was always the town cherished by my fore bears and in a year’s time I will leave and choose this place as my residence and the capital of the kingdom. I, therefore, order those who possess lands within the area of the town and belonging to it to return to the government at once. (Pankhurst, 1962)

1.3 Objectives of the study

General objectives

- To study and list out the ancient manuscripts which are found in Däbrä Bərhan Səllase Church.

Specific objectives

- To identify the problem associated with Manuscript preservation in Däbrä Bərhan Səllase Church.
- To list out the unknown and ancient manuscripts preserved at the church by using the scientific cataloguing method.
- To give an extensive comments and summaries of the manuscripts.

1.4 Significance of the study

The research aims at description of selected Manuscript which can help studying them.

The followings are some of the significant points to conduct the study.

It will serve as a basis for further studies.

It will give general survey of Däbrä Bərhan Səllase Church.

It will serve as a document for policy maker

1.5 Limitation of the study

Due to the unwillingness of the head store keeper of Däbrä Bərhan Səllase Church (*Əqa bet*), the research will not survey all the available manuscripts of Däbrä Bərhan Səllase. The central focus was 16 un catalogued manuscripts.

1.6 Review of literature

A catalog describes data set attributes and indicates the volume on which a data is located. When a data is located; it can be referred to by name with out the user needing to specify where the data set is stored. Data sets can be catalogued; UN catalogued or re catalogued. All system-Managed data sets are catalogued automatically in a catalog.

It is a complete enumeration of items arranged systematically with descriptive details. The material, books or pamphlet contains such a list

According to Richard Pankhurst, (1958) Christian manuscripts cover a wide range of literature, including not only Bibles, religious service books, homilies, Biblical commentaries, and works on theology, but also writings on ecclesiastical and civil law, lives of saints, local as well as foreign, history, chronographic and medicine. The latter includes legal, historic, and other material. Many Ethiopian manuscripts, particularly those of the Christian tradition, are furthermore important in that their beginning or end pages were used to record details of marriages and marriage settlements, land deeds and sales, inventories of property, and other such interesting information. Cataloging is the Process by which the results of our examination of collections are recorded in the entries which make up our catalog.

Most Ethiopian manuscripts are religious texts from the Christian faith. . These manuscripts were written on parchment (made from processed animal hides, usually goat or cattle) and decorated with ink drawings and ornamental designs

The first catalogue of Ethiopian manuscript preserved in the British Museum was published in 1847. It was the work of August Dillmann. It contains a description of 82 manuscripts (Dillmann (B.M) 1938). After Dillmann, there are a lot of catalogues done on Ethiopia Mss. Some of them are described below:

The largest collection of Ethiopian manuscripts found in British Museum library Dept, of oriental printed Books and manuscripts catalogue of the Ethiopic manuscripts.in the

library three catalogues set forth. The first eighty-two in this collection were catalogued by August Dillmann in his *Catalogues Codicum Manuscriptorum* largest numbers of manuscripts of 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 eighty manuscripts, including thirty –five which were acquired after 1847 and before the Mäqdäla expedition of 1868. Three hundred fifty were acquired by the Mäqdäla expedition.

Ullendorff, Edward. (1951) *Catalogue of Ethiopian manuscripts in the Bodleian library*. Oxford: Clarendon press, 1951. 32p. This Catalogue contains serial number. 36-101; number. 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 100 items. 35 of these had been catalogued by Dillmann in 1848 and 67 Ethiopic manuscripts in the Cambridge University Library were set forth by him in 1931 along with Stephen Wright and D.A. Hubbard in their catalogue of Ethiopic manuscripts in the Cambridge University Library (Cambridge) .

Also Edward Ullendorff, in 1951 described 66 MSS in his catalogue of Ethiopic manuscripts in Bodleian Library. Steve Dellamater and Demeke Berhane, (2005), a catalogue of 23 Ethiopic MSS in England (*Journal of Semitic Studies* supplement).

Chaine, M. (1912) *catalogue des manuscrits ethiopiens de la collection Antoine d'Abbadie*, Paris 1912 [234 MSS, together with a supplement to the catalogue of the National Library of Paris, published by Zotenberg, of 16 MSS

The Ethiopian microfilm library (EMML) established 1970 by his holiness Abunä Tewofelos, Mucomber (1975). Then Mucomber, William F.A (1975) catalogue of Ethiopian Manuscripts microfilmed for the Ethiopian manuscript microfilm library, Addis Ababa, and for the monastic manuscript microfilm library, Collegeville.

In the works of Getachew Haile and William F. Macomber. (1975) volume V project number 1501-2000 around MSS were catalogued from Däbrä Bərhan Səllase church ,So the researcher will try to catalogue about 15 un catalogued Mss.

1.7. Methodology

In this research the primary data source is employed. It is also explained the manuscripts under qualitative research. The main concrete undertaking of the research is MSS that are not previously done by others. In this study, the researcher collects data by the following methods: digital photographing of MSS Reliable indication for determining the approximate date is by paleographical criteria, and attempt to catalogue the MSS and available information on the issue will be supplemented by interviews.

Chapter 2

Cataloguing of 15 Manuscripts

In this Chapter, the researcher discusses features common to manuscript analysis. His basic argument is this: primarily in the body of the thesis consist a description and the catalogue of the manuscripts. The description focuses on the physical appearance of the manuscripts. It includes the date of the manuscripts based on paleography. The manuscripts listed according to their categories: first listed in the Holy Bibles, then Theological books, books of sermon, hymns books and Historical books accordingly.

After physical description has been made the different readings and colophons in the Manuscripts incorporated. The writings of the manuscripts are black and red colours. In this chapter, the red colours written in bold letter. Punctuation of the manuscripts also got great attention. The contents of the manuscripts pointed in section, the first section is pointed by Incipit (Inc.) it means 'it begins'. The last section is pointed in Desinit (Des.) it means 'it ends'. The English translation part is written after the vernacular language Gə'əz readings and then the comment of each manuscript written on remarks.

I. Holy Bible

1. መዝሙረ ዳዊት Mäzmurä Dawit (psalter)

Physical Description

Title: መዝሙረ ዳዊት Mäzmurä Dawit

Measurment: 18cmx15cm x 7cm

Language: Gəʿəz

Date:18th c

Material: Badely damage vellum

folio: 180

Lines to page: 17

Columns: one & two

Quires: 18

Binding: Damaged leather

Scriber: 1

Writing: legible

Owner:

ዘ: መጻሐፍ: ዘ:ገ/ጊዮርጊስ: ወሰን: ሰገድ: ወአቡሁ: ቴዎድሮስ: አስፋወሰን:
ወእሙ: ወለተ: ሚካኤል

This book belongs to the H/ Giyorgis Wäsän Sägäd . His father is Tewodəros Asfawäsän and his mother is Wälätä Mika’el.’

መዝሙረ ዳዊት Mäzmurä Dawit ff2^{ra}-180^{ra}

Inc. f 2^{ra} ፍካሬ: ዘጻድቃን: ወዘኃጥአን: መዝሙር: ዘዳዊት: ብፁዕ: ብእሱ: ዘኢሓረ:
በምክረ: ረሚዓን: ወዘኢቆመ: ውስተ: ፍኖተ: ኃጥአን:.....

‘Blessed is the man who does not walk in the council of ungodily, not stand in the way of sinners.....’

Dec.f180^r አጎወዮሰ: ሠናዖን: ወልሂቃን: ወኢሠምረ: ቦሙ: እግዚአብሔር: ወወጻእኩ:
ተአጎዘቱ: ለሕዝብ [III.]

Remark

f 118 Separated

f 176-180 damaged

2. መዝሙረ ዳዊት Mäzmurä Dawit (psalter)

Physical Description

Title: መዝሙረ ዳዊት Mäzmurä Dawit

Measurment: 25cmx17cm

Language: Gə'əz

Date: 20th c

Material: vellum

folio: 175+13

Lines to: a page 18 -23

Coloumns: one & two

Quires: 15 noumbered

Binding: wooden board covered with leather and lylon cloth.

Hand writing: ligible

Scriber: ፊቃደ: ማርያም Fäqadä Maryam (f153^v)

Different readings in the Manuscript

መዝሙረ ዳዊት Mäzmurä Dawit ff1^{va}-129^{rb}

አሎተ ሙሴ ሻሎተä muse ff 129^{va}-136^{ra}

አሎተ ምናሴ ሻሎተä Mənase ff136^{rb} -137^{vb}

አሎተ: ዳንኤል ሻሎተä Danə^{el} ff137^{vc} -139^{rb}

አሎተ: ፫ ደቂቅ ሻሎተä sälästu Däqiq ff139^{rb} -142^v

አሎተ: እግዝእትነ: ማርያም ሻሎተä ማርያም Məryam ff142^v-143^r

አሎተ: ዘካርያስ ሻሎተä Zəkəryās ff143^r- 143^v

አሎተ :ስምዖን ሻሎተä Səmə'on ff143^v - 143^v

መኃልያ: መኃልያ ዘሰሎሞን Məḥaləyā Məḥaləy Zä Solomon ff144^{rb} - 153^{vb}

ውዳሴ ማርያም Wəddase Məryam ff 154^{ra}-175^{rb}

Mainature: f1^v picture of Lady Mary

Colophon

f153^v ዝንቱ፡ መጽሐፍ፡ ጸሐፊሁ፡ ፈቃድ፡ ማርያም፡ ዘብሔር፡ አንኮበር፡ ሀገሪተ፡
 ነገሥት፡፡ በመዋዕለ፡ ተጽሕፎቱ፡ በ፲፻፵፻፲፮፡ ዓመተ፡ ምሕረት፡ አመ፡ ኮነ
 ፡ዓመተ፡ መንግሥቱ፡ ለዳግማዊ፡ ምኒልክ፡ ንጉሠ፡ ነገሥት፡ ዘኢትዮጵያ፡፡ ፵፱፻፳፫ተ፡
 ዓመተ፡ በዘመነ፡ ማቴዎስ፡ በመዋዕለ፡ ወልደ፡ ንጉሥ፡ ወዘአጽሐፍ፡ ጸሐፊ፡ ትእዛዝ፡
 አፈ፡ ወርቅ፡ ስብሐት፡ ለእግዚአብሔር፡

‘During 1913 A.D. in the 48 reginal commoration King Mənilik II; the year is Matthew This book is written by Fäqadä Səllase by the order of Şāḥafe Tə‘əzaz Afäwärq of Ankobär the country of the king .Glory to GOD.’

f175^v ፲፱፻፲፯፡ ዓመተ፡ ምህረት፡ የገብረ፡ ክርስቶስ፡ ይህ፡ ነው፡፡ ዘመነ፡ ማቴዎስ፡ ነው፡፡
 ፲፱፻፲፰፡ ዓመተ፡ ምሕረት፡ ዘመነ፡ ማርቆስ፡ ይህ ነው፡፡ ፲፱፻፲፯ ፡ዓመተ፡
 ምሕረት፡ ዘመነ፡ ዮሐንስ፡ የዕሤተ፡ ሕይወት፡ ይህ ፡ነው፡ ፡

‘In 1918 A.D. in the year of Mattew, it is the birth day of Gäbrä Kərəstos who pay tribute. In 1923 A.D the year is Mark. In 1925 A.D in the year of John, it is the birth day of ʾEsetä ʾHəywät .’

2.1 መዝሙረ ዳዊት Mäzmurä Dawit ff1^{va}-129^{rb}

Inc. f 1ra ተግሣጽ ለኩሉ ፡፩፡ ፍካሬ፡ ዘጻድቃን፡ ወዘኃጥአን፡ መዝሙር፡ ዘዳዊት፡
 ብፁዕ፡ ብእሲ፡ ዘኢሐረ፡ በምክረ፡ ረሢዓን፡ ወዘኢቆመ፡ ውስተ፡ ፍኖተ፡
 ኃጥአን፡፡.....

‘Blessed is the man who donot walk in the counsel of the sinful, nor stand in the way of sinners nor sit in the seat of the scornful.....’

Des.f 129^{rb}:ወመተርኩ፡ ርእሶ፡ ለጎልያድ፡ ወአሰሰልኩ፡ ፅዕሰተ፡ እምደቂቀ፡
 እስራኤል፡፡

2.2. ጸሎተ ሙሴ Şälotä Muse ff 129^{va}-136^{ra}

Inc. f 129^v መኅልዮ: ነቢያት: ወጸሎቱ: ለሙሴ: ንሴብሐ: ለእግዚአብሔር: ስቡሐ: ዘተሰብ[ሐ]:.....

‘Praise of the Prophet and Moses. Let us praise the God who is praised for ever’

Des.f136^{ra}:በኩሉ: መዋዕለ: ሕይወትዮ። በቅድመ: ቤተ: እግዚአብሔር
‘.... In all my life, I want to live in the House of the Lord ’

2.3. ጸሎተ ምናሴ Sälotä Mənase ff136^{rb} -137^{vb}

Inc. f 136^{rb} ጸሎተ: ምናሴ: ነቢይ ፡፤፯፡፤ እግዚአ: አኃዜ: ኩሉ: ዓለም: አምላኮም: ለአባዊን:

‘Prayer of Prophet Mənase O Lord; all the universe is in your hand. God of our Fathers.....’

Des. f 137^v:መጠን: ጸላይኩ: በሕይወትዮ: አዳሥዮ: ለእግዚአብሔር፤
‘.....In my life prayer , I pay Glory to God.’

2.4 ጸሎተ: ዳንኤል Šälotä Danə’el ff137^v -139^{rb}

Inc. f 137^v ጸሎተ: ዳንኤል: ነቢይ: ስብሐት: ዘእም አዛርያ፤ ይትባረክ: እግዚአብሔር: አምላክ: አባዊን ፡፤.....

‘Prayer of prophet Dan’el, praised from Az’arəya May Blessed God the Lord of our Fathers.....’

Des. f 139^{rb}..... :ስቡሐ: በኩሉ: ምድር: ወበኩሉ: ዓለም
‘.....praised in the univers and the earth.....’

2.5 ጸሎተ: ፫ ደቂቅ Šälotä sälästu Däqiq ff139^{rb} -142^v

Inc. f 143^v ጸሎተ፡ ስምዖን፡ ነቢይ፡ ፲፮፡ ይእዜ፡ ትሥዕሮ፡ ለገብርክ፡.....

‘Prayer of Sāmōn the prophet. Now give permission to your servant.

I saw the salivation’

Des. f 143^v:ወክብረ፡ ለሕዝብከ፡ እስራኤል።

‘This is the Glory of your people of Israel.’

2.9 መኃልዮ፡ መኃልይ ዘሰሎሞን Mäḥäləyā Mäḥäləy Zä Solomon ff144^{rb} - 153^{vb}

Inc. f 144^r መኃልዮ፡ መኃልይ፡ ዝ፡ ውእቱ፡ ዘሰሎሞን፡ ይስዕመኒ፡ በስዕመተ፡ አፉሁ፡.....‘This is Songs of songs the Solomon: Let Him kisses me with the kisses of his mouth’

Des. f 153^{vb}:ተፈጸመ፡ ስባሔ፡ ስባሔያት፡ ዘይሰመይ፡ ሰርጸ፡ ሰሪን፡ ጥበብ፡ ባኅር : ወልደ፡ ብኩ ።

‘Concluded Glory of Glory the so called Säršä Särin wisdom of Baḡor, the Son of Bəku’

2.10 ውዳሴ ማርያም Wəddäse Marəyām ff 154^{ra}-175^{rb}

Inc. f 154^{ra} ውዳሴሃ፡ ለእግዝእትነ፡ ማርያም፡ ድንግል፡ ወላዲተ፡ አምላክ፡ ዘይትነበብ፡ በዕለተ፡ ሰነይ። ፈቀደ፡ እግዚእ፡ ያግዕዞ፡ ለአዳም፡.....

‘ A Hymn of praise for our Lady Mary, Virgin God bearer to be readen on Monday. God wished to set free Adam...’

Des. f 175^{rb} : ጸሎታ፡ ለማርያም፡ ወስእለታ፡ ያድኅነነ፡ እመዓተ፡ ወልዳ፡ ጸሎታ :ለማርያም፡ ወስእለታ፡ ሰብፀዕ፡ ጳጳስነ፡ አባ፡ ማቴዎስ፡ ያድኅኖ፡ እመዓተ፡ ወልዳ፡ ጸሎታ፡ ለንጉሠ፡ ነገሥት፡ ምኒልክ፡ ያድኅኖ፡ እመዓተ፡ ወልዳ፡ ጸሎታ፡ ... ለወለተ፡ ንጉሥነ፡ አስካለ፡ ማርያም፡ ያድኅኖ፡ እመዓተ፡ ወልዳ፡ ጸሎታ፡ ለማርያም፡ ለሀገሪትነ፡ ኢትዮጵያ፡ ይዕቀባ፡ እመዓተ፡ ወልዳ

‘prayer and intercession of Lady Mary redeem us from wrath of her Son, prayer and intercession of our Lady redeem his grace Abba Mathew from the wrath of her Son, prayer and intercession of Lady redeem our King of King Mənilik II redeem his daughter, her prayer, pray and forgive to our country Ethiopia protect from wrath of Lord’

Remark

Coloumns are Dawit one and Wəddase Maryam one

∴ The nine dots used in different places

3. ራእይ ኢሳይያስ Raʿəyə Isayəyas ‘Vision of Isaiah’

Physical Description

Title: ራእይ ኢሳይያስ Raʿəyə Is ayəyas

Measurement: 18cmx16cm

Language: Gəʿəz

Date: 19th c

Material: Parchment codex

folio: 141

Lines to a page: 21-28

Columns: two

Quires: 16

Binding: broken wooden board stamp leather, stiched

Hand writing: Small (deqiq) & ligible

Scriber: 𐌹𐌶𐌰𐌺𐌹𐌸 Zemicael (f73^{ra})

Different readings in the Manuscript

ራእይ ኢሳይያስ Raʿəyə Isayəyas ff4^{ra}-51^{va}

መጽሐፈ ኢዮብ MäṢəḥafä Iyob ff 51^{vb}-73^{ra}

ትንቢተ ሆሴዕ Tənbitä Hose ff 73^{rb}-80^{va}

ትንቢተ አሞጽ Tənbitä Amos ff 80^{va}-89^{vb}

ትንቢተ ኢዩኤል Tənbitä Iyuʿel ff 90^{ra}-94^{rb}

ትንቢተ ዮናስ Tənbitä Yonas ff 94^{rc}-103^{rb}

ትንቢተ ዘካርያስ Tənbitä Zäkaryas ff103^{rc}-141^{ra}

Colophon & Marginal note: ff1^{va},2^r,4^r,5^r,14^v,19^r,21^v,23^v,39^v,40^r,44^r,48^r

f 2^r reads table for callender

f 3^{ra} half folio በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: ፩: አምላክ: ናቀድም:

በረድኤተ: እግዚአብሔር: ዘአዘዙነ: አበዊነ: መምህራ [ኒነ]

In the name of the Father...one GOD we prioritize through the blessing of God as we ordered by our fathers and teachers'

f 5^{rb} in the upper margin

ገጽ Gäṣ 'page or the folia of the Manuscript.' አርእስት Arʾəst 'the space on the top of the folia.'

እቀለሙና እቀለሙ መሀከል ያለው ብራና ኅግግት 'The space between the lines is Ḥohəṭ.'

ምስማክ 'Məsmək is the empty space between the binding parts of the manuscript.'

ገጽ Gäṣ

ግልየት 'Gəlyät is the empty space of the left & right margin of the folia.'

ኅዳግ 'Ḥəddag is the bottom margin of the folia.'

f 5^{rb} between the columns

ያንድ ቀለም መሀከል ማኅፀን 'The space inside the letter is Maḥṣän.'

አራት ጥቁር አምስት ቀይ ነቁጥ 'Four black five red (points) is Näquṭ.'

ሁለት ጥቁር ነጥብ 'Two black points Näṭəb '.

ሁለት ጥቁር ሶስት ቀይ ሰረዝ 'Two black three red is säräz'

ዓምድ 'Amd 'Coloumn'

ሀውልት hawəlt 'The space between coloumns'

ግልየት Gəlyät

ኅዳግ Ḥəddag 'The bottom margin of the folia.'

f 5^{rb} at the lower Margin

ምስማክ Məsmək

ወስፌ Wäsfə 'Thin metal made uses for to pierce and line the folia'

Colophons:

f40^r ወአልቦ: እንተ: ከማየ: ወአይከውን: መበለተ: ውሉድየ: ይእዜኒ: ይመጽኑ: እሉ :
ክልዔሆሙ: ኅቡረ: ላዕሌኪ: በአሐቲ: ዕለት: ወትከውኒ: መበለተ: ወይመውቱ:
ውሉድኪ: ቁማ: እስከ: በሥዕለትኪ: ወበኃይለ: አባልኪ: ዝኩ: ብዙኅ: በዘቦቱ:
ተአመንኩ: በዝሙትኪ: አንቲሰ: ትቤሊ: አነ: እድኅን

‘No one will be a widow before me no one is died. My children are coming soon. These two would be come together against you. One day you will be a widow. Your children will be died. Stand up in your prayer and in your power.This is enormous and believe in this. I believe in your Adultry. You said that “I will be saved”.’

f48^r ወአምላክኪ: ክብርኪ: እስመ: አየዓርብ: ፀሐይኪ: ወአይኃልቅ: ወርኅኪ: እስመ:
እግዚአብሔር: ብርሃንኪ:

‘The Lord is your Glory. Your Sun never set. Since your Lord is your light. Your moon never ends.’

ff2^r- 3^r, 141vb ዓለም ከተፈጠረ እስከ ዛሬ ዘመኑን ቢቁጽሩት ፯ሺሕ ከ፫፫ ከ፲ ወ፯
የአ፣ወ፯ ዓመት ማቴዎስ ነው። ይህን በበ፲ወ፱ ዓመት ግደፍ በበ፲ወ፱ዓመት
ትገድፍ ከ፳፩ የወጣል ፲፱ አንቀጽ ንዑስ ቀመር ዓውደ አበቅቴ ነው። መንበር ፻
ከ፴፫ ነው አንቀጽ ለመንበር ነው። ማዕከላይ ቀመር ፸፯ ነው።[፯]አንቀጽ ፱
መንበር ነው።

‘If we count from the creation of the world till now.it is about seven thousand three hundred seventeen .The year is Mathew. Recount this with 19 years interval.if we recount with 14 years it remains 21. 19 article sub cycle is the 19 years cycle or Hypoctea from 100 years seat 33 years is article of a seat central calculation is 77 years. 29 years is the fourth article of a seat.’

f141^{vb} በአጋፋሪ ደግፌ ቤትና በደብተራ ገብረ ጻድቅ ቤት መካከል መንገድ ተቀዶ አጋፋሪ ደግፌ ከገብረ ጻድቅ መሬት ተቀብሎ መንገዱን ችሏል። ደግሞ መንገድ የቀረለት እንደሆነ መሬቱን መልሶ ሊሰጠው ነው። ይህንንም ሲነጋገሩ ማአል ዳኛው ወልደ ማርያም ነው አሚምቺ ደ ኃይለ መስቀል መምሬ ጠብቂ መምሬ ወልደ ሐዋርያት ደ ዋስ ደ ፈንታ ናላው ዳግመ [ill] በመካከሉ ሊወጡ ሊማስ ተፈጥሟል።

‘When a new road constructed between the house of Agafari Dägəfe and Däbtära Gäbrä Şadəq; Agafari Dägəfe recived a plot of land as a compensation from Däbtära Gäbrä Şadəq but if the Constraction failed the plot of land,would be returned . During this land transact the central judge was Wäldä Maryam and the witnesses were D. ሁላይ Mäsqäl, Priest ጥገኛ, Priest Wäldä ሐዋርያት and D. Wase Fanta Nalaw was a broker. The agreement was signed to construct the road. ’

3.1 ራእይ ኢሳይያስ Ra’əyā Isayəyas ff4^{ra}-51^{va}

Inc f 4^{ra} ራእይ: ዘርእየ: ኢሳይያስ: ነቢይ: ወልደ: አሞጽ: ዘርእየ: በእንተ: ይሁዳ: ወበእንተ: ኢየሩሳሌም: በመዋዕለ: አዝያን: ወኢዮአታም: ወአካዝ: ወሕዝቅያስ: ነግሡ: በይሁዳ: ስማዕ: ሰማይ: ወአጽምኢ: ምድር: እስመ: እግዚአብሔር: ነበበ: ስመዝ: ወይቤ: ውሰደ: ወለድኩ: ወአልኃቁ: እመንቱሰ: አለዉኒ: ሳሕምኒ : አእመረ: ዘአጥርዮ: ወአድግኒ: ቤተ: እግዚአ:.....

‘The vision of Isaiah the son of Amots,which he saw concerning Judah and Jerusalem in the days of Uzziah,Jotham,Ahaz,and Hezekiah,kings of Judah. Hear, O heavens, and give ear O earth: for the Lord hath spoken, I have nourished and brought up children,

and they have rebelled against me. The Ox knows his owner and the Ass his Master's crib ...'

Des.f 51^{va}:ይቤ: እግዚአብሔር: ወመጽኦ: አብድንቲሆሙ: ለእለ: ዓለዉኒ: ወዕዩሆሙ: ዘኢይነውም: ወእሳቶሙኒ: ዘኢይጠፍኦ: ወይከውኑ: አርአያ: ለኩሉ: ዘሥጋ: ተፈጸመ: ትንቢተ: ዘኢሳይያስ: በረከተ: አምላኩ: የሃለ: ምስለ: ፍቁሩ: ዘሚካኤል: ለዓለመ: ዓለም: አሜን: ወአሜን: ለይኩን ፡፡.....

The Lord Said and they shall go forth, and look upon the carcass of the men that have transgressed against me. For there worm shall not nap, both shall their fire be quenched, and they shall be an abhorring unto all flesh. Concluded the prophecy of Isaiah, Let the blessing of his Lord upon with the beloved Zämika’el. World without end Amen, Amen, Amen, let it is.’

3.2 መጽሐፈ ኢዮብ MäSəḥəfä Iyob ff 51^{vb}-73^{ra}

Inc. f 51^{vb} ወሀሎ: ፩: ብእሲ: ዘብሔረ: አውስጢድ: ዘስሙ: ኢዮብ: ወውእቱ: ብእሲ: ራትዕ: ወንጹሕ: ወጸድቅ:.....

‘There was a man in the nation of Awəstid whose name was Job and that man was perfect uprant and one that feared God, eschew evil.....’

Des. f 73^{ra} ... :ኢዮብ: ዘስሙ: ኢዮብ: ወእምድኅረ: ባላቅ: ዘነግሠ: ለብሔረ: ቴማን: ወእምድኅሪሁ: አጸድ: ወልደበረድ: ዘቀተሎሙ: ለምድያም: በሐቅለሞዓብ: ወስሙ: ጊቱም: ወእለሂ: መጽኦ: ኅቤሁ :አእርክቲሁ: ኤልፋዝ: ዘእምደቂቀ: ንጉሠ :ቴማን: ወበልዳደስ: መስፍን: አውኬናዊ: ወሳፎር: ንጉሠ: አሜናዊ ፡፡ ፡፡ ዝ: መጽሐፍ: ዘሚካኤል: ዘጸሐፍክዎ: አነ: ከመ :ይኩን :መጽሐፈ: መድኃኒት

‘Eyobab whose name is Job after the reign of Balaq in the nation of Teman who follows Atsad the Son of Bered who killed Mediam in the desert of Moab whose name is Gitum. These people came to him; Elphaz the Son of king of Teman, Bildad the judge of Awkenawi; Safor king of Amenawi. This book is written by Mikael to be the book of remedy.’

3.3. ትንቢተ ሆሴዕ Tənbitä Hose ff 73^{rb}-80^{va}

Inc. f 74^r ዘሆሴዕ ነቢይ፡ ቃለ፡ እግዚአብሔር፡ ዘኮነ፡ ኅብ፡ ሆሴዕ፡ ወልደ፡ ብኤርም፡ በመዋዕለ፡ ያዝያን፡ ኢዮአታም፡ ወአካዝ፡ ወሕዝቅያስ፡ ነገሠተ፡ ይሁዳ፡ በመዋዕለ፡ ኢዮርብአም፡ ወልደ፡ ንጉሠ፡ እሥራኤል፡.....

‘ The Prophet of Hosea, The word of the Lord came in to Hosea, the son of Beerī in the days of Uzziah, Jotham, Ahaz, and Hezekiah, king of Judha, in the days of Jeroboam the son of Joash king of Israel ‘

Des.f80^{va}መነ፡ እንከ፡ ጠቢብ፡ ዘይሔልዮ፡ ለዝንቱ፡ ወየአምሮ፡ እስመ፡ ርቱዓት ፡ ፍናዊሁ፡ ለእግዚአብሔር፡ ጻድቃን፡ የሐውርዎን፡ ወኃጥአንሰ፡ ይሰዕንዎን፡ ተፈጸመ ፡ ዘሆሴዕ፡ በረከተ፡ አምላኩ፡ ትኩን፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ ወስብሐት፡ ለእግዚአብሔር

‘.....Who is the wise, and he shall imagine this things? Prudent and he shall know them? For the ways of the Lord are right and the righteous shall walk in them: but the sinners shall fall in.’

3.4. ትንቢተ አሞጽ Tənbitä Amos ff 80^{va}-89^{vb}

Inc.f80^{va} ቃለ: እግዚአብሔር: ዘኮነ: ኅበ: አሞጽ: በአቃሪም: ዘቴቁሄ፣ ዘርእየ: በእንተ: እስራኤል፣ ወበእንተ: ኢየሩሳሌም: በመዋዕለ: የዝያን :ንጉሠ: ይሁዳ፣ ወበመዋዕለ: ኢዮርብአም: ወልደ: ዮአሰ: ንጉሠ: እስራኤል:.....

‘The word of Amos who was among the herdmen of Tekoa, which he saw concerning Jerusalem in the reign of Uzziah king of Judah and in the reign of Jeroboam the son of Joash king of Israel.....’

Des.f89^{vb} ወእተክሎሙ: ውስተ ምድሮሙ፣ ወአልቦ: እንከ: ዘያወጽአሙ: እምድሮሙ: እንተ: ወሀብክዎሙ: አነ: ይቤ :እግዚአብሔር: አምላክ: ዘኩሉ: ይመልክ፣ ተፈጸመ: ዘአሞጽ: ነቢይ: በረከተ: አምላኩ: ትኩን: ምስሌነ :ወስብሐት: ለእግዚአብሔር፣

‘And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, says the Lord of all God Ended the prophet of Amos. Let the blessing of his God be upon us. Glory to God.’

3.5 ትንቢተ ኢዮኤል Tənbitä Iyu’el ff 90^{ra}-94^{rb}

Inc.f90^{ra} ቃለ: እግዚአብሔር: ዘኮነ: ኅበ: ኢዮኤል: ወልደ: ባቴኤል፣ ስምዑ: ዘንተ: ሊቃውንተ: ቤተ: እሥራኤል፣ ወአፅምዑ: ኩልክሙ: እለ: ትነበሩ: ውስተ: ምድር: ለእመ: ከዊነ: ከመዝ: በመዋዕለክሙ: በመዋዕለ: አበዊክሙ...

‘The word of God that came to Joel: the son of Pethuel. Hear this thing Scholars of the house of Israel, all the inhabitants of the land what has been in your days, or even in the days of your father?’

Des. f90^{rb} ወእትቤቀል፡ ደሞሙ፡ ወኢያነጽሕ፡ እስመ፡ አነ፡ እግዚአብሔር፡
ዘአጋድር፡ ውስተ፡ ጸዮን፣ ተፈጸመ፡ ዘኢዩኤል፡ ነቢይ፣ በረከተ፡ አምላኩ፡ የሃሉ ፡
ምስሌን፡ ወስብሐት፡ ለእግዚአብሔር፡

‘.....Judha shall dwell for ever, and Jerusalem from generation to generation .For I will revenge their blood that I have not cleansed for the Lord in Zion. Concluded the prophecy of Joel. The blessing of his Lord is upon us Glory to God.’

3.6 ትንቢተ የናስ Tənbītä Yonäs ff 94^{rc}-103^{rb}

Inc. f94^{rc} ወኮነ፡ ቃለ፡ እግዚአብሔር፡ ኅበ፡ የናስ፡ ወልደ ፡ አማቴ፡ ወይቤሉ፡ ተንሥእ፡
ወሐር፡ ኅበ፡ ነነዌ፡ ሀገር፡ ዓባይ፡ ወስበከ፡ ሎሙ፡ እስመ፡ ዓረገ፡ አክዮሙ፡ ኅቤዮ፡

‘Now the word of God came in to Jonah the son of Amittai said to him arise and go to Nineveh that great city and cry against it for their wickedness is come up before me...’

Des. f103^{rb} ወአንሰ፡ ኢይሕምህካኑ፡ ለነነዌ፡ ሀገረ፡ ዓባይ፡ ዘሀለዉ፡ ውስቴታ፡
ሰብእ፡ ፈድፋደ፡ ዘይበዝኑ፡ እም፲ቱወ፪ቱ፡ ዕልፍ፡ እለ፡ ኢፈለጡ፡ ፀጋሞሙ፡
ወየማኖሙ፡ ወእንስሳ፡ ብዙኅ፡ በረከተ፡ አምላኩ፡ የሃሉ፡ ምስሌን፡

‘...and should not I spare Nineveh, that great city ,where in more than one hundred thousand people that cannot discreen between their left and right sides ;and also much cattle. Let the blessings of his Lord be upon us.’

3.7 ትንቢተ ዘካርያስ Tənbītä Zākaryas ff103^{rc}-141^{ra}

Inc. f103^{rc} በካልዕ፡ ዓመተ፡ መንግሥቱ፡ ለዳርዮስ፡ በሳምን፡ ወርኅ፡ ኮነ፡ ቃለ፡ እግዚአብሔር፡
ኅበ፡ ዘካርያስ፡ ወልደ፡ በራክዩ፡ ወልደ፡ ሀዶ ፡ነቢይ ፡.....

‘In the eighth month of in the second year of Darius king, came the word of God in to Zechariah, the son of Berechiah, and the son of Iddo the prophet.....’

Des.f141^{ra}ወኢይትረከብ: እንከ: ይእተ: አሚረ: ከነናዊ: ውስተ: ቤተ:
እግዚአብሔር: ዘኩሎ: ይመልክ: ተፈጸመ: ዘዘካርያስ: ነቢይ: በረከተ: አምላኩ:
የሀሉ: ምስሌነ: ለዓለመ: ዓለም: ወስብሐት: ለእግዚአብሔር ❖

‘.....Every spot in Jerusalem and the Judha shall be hollies in to the Lord of hosts: and all they that sacrifice shall come and take of them and seat there: and in that day there shall be no more the canannite in the house the Lord of hosts. Ended the prophecy of Zechariah, Let the blessings of his Lord be upon us for ever. Glory is to God.’

Remark

Canticles of the prophet of the old and new Testaments incorporated.

There are 12 Colophons Appeare in the Manuscript

ff 52^{rb}-52^{va} are teared

ff58 -59 are sewed

f73^v empty

4. ወንጌል ዮሐንስ Wängelä yohannäs(Gospel of John)

Physical Description

Title: Wängelä yoḥannäs

Measurement: 14cmx10cm x 5 cm

Languge: Gəʿəz

Date: 19th c

Material vellum

folio: 110

Lines to a page 12-23

Columns: two

Quries: 10 numbered

Binding: well wooden binded

Scriber: unown

Hand writing: ligible

Wängelä yoḥannäs ff 3^{ra}-103^r

Inc. f 3^r ብስራተ: ኣብ: ቅዱስ: ትሩፍ: ረድእ: ተናጋሪ: በመለኮት: ዮሐንስ: ወልደ:
ዘብዴዎስ: ፍቅር: እግዚእነ: ኢየሱስ: ክርስቶስ: ኣሐዱ: እም: ዐሠርቱ: ወክልኤቱ:
ሐዋርያት: ጸሎቱ: ወበረከቱ: የሃሉ: ምስለ: ፍቁር : [ill.]: ለዓለመ: ዓለም: አሜን:
ወአሜን: ለይኩን:

'The Gospel of Generous,the disciple,which speak 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[ill.] for ever Amen.....'

Des f103^{rb}:መልክ: ጽሕፈተ: ብስራቱ: ለዮሐንስ: ሐዋርያ: ወልደ: ዘብዴዎስ:
ኣሐዱ: እምዐሠርቱ: ወክልኤቱ: ሐዋርያት፤ ዘጸሐፎ: በልሳነ: ዮናኒ : ለሰብኣ
:ሀገረ: ኤፌሶን፤ እምድገረ: ዕርገቱ :ለእግዚእነ: በሥጋ :ውስተ :ሰማይ: በሠላሳ:

ዓመት፣ ወበሰብዓቱ፣ ዓመተ፣ መንግሥቱ፣ ለኔሮን፣ ቁግር፡..... ፡ከዋክብተ፡
ሰማይ፡ እግዚአብሔር፡ በዘይጸሊ፡ በፍርሃት፡ እንበለ፡ ነጉርጓር፡ ወአቂመ፡ ልሳን።

‘.....The Gospel written by John the Appostle, Son of Zebedee one of from the twelve Apostles, in the language of Yonani, the nation of Ephesus after the ascension of our Lord to the heaven by body in the 37th year of Nero Caesar’s reign, is completed, and Glory be to God, his mercy and forgiveness the stars of heaven without fearing and ceasing.’

Rrmark

ff1^r-2^v empty

f 3^r Some words are erased

‘Your father’s heard Words of God and they bowed to Him. We shall see they said in their home their blessing upon his servant Mənilik forever Amen.

Remark

ff 1^r-2^v pen trial & damaged folio.

f 2^v ጳውሎስ ነች ተአምር ነች ‘It is Miracle of Paul’ written in blue ink

ff 2^v-3^r The Haräg decoration has been damaged with ink

ff 3^r, 51^r have missed letters and words

The epistle of Saint Paul is not addressed to whom about written.

5 መልእክተ ጳውሎስ Mäl'əktä pəwəlOs (The Epistle of Paul)

Physical Description

Title: መልእክተ ጳውሎስ Mäl'əktä pəwəlOs

Mesurment: 16 cmx11cm

Language: Ge'ez

Date: 19th c

Material: vellum

folio 51

Lines to a page: 10-16

Coloums: two

Quires: 5

Binding – wooden binde only front part

Hand writing: ligible

Scriber: 1

መልእክተ ጳውሎስ Mäl'əktä pəwəlOs ff3^{ra}-51^{rb}

Inc.f 3^{ra} ንጹሕ: ወንጡፍ: ጎሩይ: ወስሙር: በኅበ: እግዚአብሔር: መልእክተ: ጳውሎስ:
ኅበ: ሰብእ [ተሰሎንቄ]: በረከቱ: ወ[በ]ረከተ: አምላኩ: የሃሉ: ምስ [ለ]: ጳጳስነ:
ማቴዎስ: ወምስለ: ንጉሥ[ነ]: ምኒል[ክ]: ወምስለ: ኩ[ል]ነ: ሰማዕያን: ለዓለመ: ዓለም:
አሜን: ወዘንተ: ነገረ: እነግረክሙ:

‘Pure and Chosen and beloved with God Epistle of paul the Apostel to the Thessalonians his blessing and the blessing of his God be of God upon with our Bishop Mattew and with our king Mənilik II and with all of us hearers world with out end, Amen. I told you.....’

Des.f 51^{rb}: ወዘንተ: ሰማያሙ: አበዊሆሙ: ሰገዱ: ሎቱ: [....+....]: ንርአይ:
ወዘንተ: እንዘ: ይበሉ: አተዉ: ውስተ: አብያቲሆሙ: በረከቶሙ: ተሃሉ :ምስለ:
ገብሩ: ምኒልክ: ለዓለመ: ዓለም: አሜን።

6. መጽሐፈ ቀሌምንጦስ Mäsəḥafä Qälämentos (Epistel of Clement)

Physical Description

Title: መጽሐፈ ቀሌምንጦስ Mäsəḥafä Qälämentos

Measurement: 34cm x 29cm

Language: Gəʿəz

Date: 20thc

Material: vellum

folio: 126

Lines to a page: 24-29

Coloumns: Three

Quires: 17 noumbered

Binding: wooden board bind, cover with leather & lylon cloth

Hand writing: ligible, Bold and gulih

Scriber: ገብረ: መስቀል: በሬ ብዙ ዓለም Gäbrä Mäsqäl Bäre Bəzu Aläm (f 124^r)

Colophon:

f2^v and f124^v እኔ አቡነ ኤፍሬም የሰሜን ሸዋ ሀገረ ስብከት ሊቀ ጳጳስ ይህን ቀለሚንጦስ የሚባለውን መጽሐፍ በግል ገንዘቤ አጽፎ ለደብረ ብርሃን ቅድስት ሥላሴ ቤተ ክርስቲያን ሰጥቻለሁ

‘ Me Abba ’Efrem, the Arch Bishop of North Shoa Diocese has ordered the scriber to write this book of Clement in my own account and donated to Däbrä Bərəhan Holly Trinity church.’ (Written in blue Ink.)



አቡነ ኤፍሬም
የሰሜን ሸዋ ሀገረ ስብከት ሊቀ ጳጳስ
Abba Ephrem
North shoa Diocese Archbishop

Inc. f 3^{ra} በስመ፡ አብ ፤ ወይቤ፡ ቅዱስ፡ ቀሌምንጦስ፡ እምድጎረ፡ ዕርገቱ፡
 ለእግዚእነ፡ ወእምላክነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ውስተ፡ ሰማይ፡ ተፈልጦቱ፡
 እም፡ አርድእት፡ እስከ፡ ዓጽናፈ፡ ዓለም፡ ከመ፡ ይስብኩ፡ ዜና፡ ወንጌል፡ ቅዱስ፡ ...

‘In the name of the Father, our Lord Jesus Christ Ascended from Apostel and gone up to heaven, He sent the apostles to teach people and nation the news of Gospel to the world. After this said Clement....’

Des. f 124^{ra}ዝንቱ፡ መጽሐፍ፡ ዘተቀድሐ፡ በመካነ፡ ኢየሱስ፡ ደብረ፡
 ሃይማኖት፡ በመጋቤ፡ ሐዲስ፡ ወብሉይ፡ ^{ከአባ ኃይለማካኤል መጽሐፍ ውእቲ} ተፈጸመ፡ መጽሐፈ ፡
 ቀሌምንጦስ፡ በእደ፡ ገብሩ፡ ገብረ፡ መስቀል፡ በሰላም፡ እግዚአብሔር፡ አብ፡ አሜን፡፡
 አነሳስቶ፡ ላስጀመረኝ፡ አስጀምሮ፡ ላስፈጸመኝ፡ ክቡር፡ ምስጋና፡ ለእግዚአብሔር
 ፡ይግባው፡ አምላክን፡ ለወለደች፡ በድንግሌ፡ ሥጋ፡ በድንግሌ፡ ነፍስ፡ ለጸናች፡
 ለድንግል፡ ማርያምም፡ ክብር፡ ምስጋና፡ ይግባት፡ አሜን፡፡ ኦ፡ አበውዮ፡ ወአኃውዮ፡
 ኢትርስኡኒ ፡ በጊዜ ፡ ጸሎትክሙ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡
 ለይኩን

‘This book is copied in the Monastery of Däbrä Haymanot from Mägabi Hadis wäbélu, Abba Hāylä Mikā’el. The book of clement come finished by his servant Gäbrä Mäskäl by peace of GOD the Father.Glory to GOD, Glory to Lady Virgin Mary Amen. O! my fathers, my brothers remember me in your prayer for ever Amen.’

ዝንቱ ፡ መጽሐፈ፡ ቀሌምንጦስ፡ ተወጥነ ፡ በወርኃ ፡ ጥር ፳፯ ቀን ፡ በ፲፱፻፺፬፡ ዓ.ም
 ወተፈጸመ፡ በወርኃ፡ ሰኔ፡ ፬ ቀን ፲፱፻፳፬፡ ወተጽሐፈ፡ በትእዛዙ፡ [ብዕፁ] ወለ ፡ ቅዱስ፡
 አቡነ፡ ኤፍሬም፡ ዘደብረ፡ ብርሃን፡ ወአጽሐፎ፡ መ፡ ሃ፡ አበበው፡ ፈንቱ፡ ወልደ፡
 ገብርኤል ፡ በእደ ፡ ጸሐፊሁ፡ ገብረ፡ መስቀል፡ በሬ ብዙ ዓለም ፡ ለዓለመ፡ ዓለ
 ፡ አሜን

The writing of this book of Clement, was started on January 2002 A.D and completed on June 12, 2002. It was written by the order of his grace Abba Efreem the Däbrä Bərhan. The pro writer is Mägabe Haymanot Abäbaw Fänte and the writer is Gäbrä Mäsqäl Bäre Bəzu Aläm For ever and ever Amen.'

Remark

ff 1^r-2^r, 125^r-126^v empty

ff 2, 15, 17, 27, 30, 36, 50, 55, 79, 85, 96, 14 have been Sewed

f 3^r have hareg/Decorative

The Archbishop Titer stamp and cross sign nine dots appeare about 48 times in the above follio ff 42^{vb}, 71^{rc}, 71^{vc}, 124^r, 124^v.

II Theological Books

7 ተግሣጽ ዘዮሐንስ አፈወርቅ Tägśaṣ zä Yohānəs Afäwärq

Physical Description

Title: ተግሣጽ ዘዮሐንስ አፈወርቅ Tägśaṣ zä Yohānəs Afäwärq

Measurement 30cmx26cm x 8cm

Language: Gəʿəz

Date: 16th c

Material: vellum

folio: 140

Lines: 27-28

Coloums: Three

Quires: 16

Binding: wooden Board

Hand writing: ligible

Scriber: 1

ተግሣጽ ዘዮሐንስ አፈወርቅ Tägśaṣ zä Yohānəs Afäwärq ff2^{ra}-139^{rc}

Inc. f 2^{ra} በስመ: አብ: : ዘለዓለም: ንዌጥን :በረድኤተ: እግዚአብሔር: ወበሦነ:
ሁብቱ: ጸሐፍነ: ዜናሁ: ለአቡነ: ቅዱስ: ዮሐንስ: አፈ: ወርቅ: ሊቀ: ጳጳሳት:
ዘቀደስጥንጥንያ: ዘተረክበ :እመጽሐፈ: ክርታስ :ዘጸሐፎ: ጊዮርጊስ :ወልደ: አሚድ:
ወዓዲ : እመጽሐፈ: ስንክሳር: ወአቡሻክር: ወእመጽሐፈ: ዮሐንስ: መደብር:
ዘበትርጓሚሁ: ሠራዒ.....

‘In the Name of the Father.....in the help of and Grace of GOD ,we wrote the Chronicle of the Bishop of Constantine our Father John Chrososm which Giyorgis Wäldä Amid wrote from paper and then Yohānis Mädäbər wrote from synaxarium,callander and Comentary.’

Des. f 139^{rc} :ወይእዜኒ: ተተርጎመት: እምልሳነ: አረቢ : ለግዕዝ: በአፈ:
:እንባቆም: ወሚካኤል: በ፪፻፲፬፻ ዓመት: ምሕረት: ወእምልደተ: ክርስቶስ:

እግዚእነ፡ ወመድኃኒነ፡ በጊዮወጅዮ ፡ ዓመተ፡ ወእምዓመተ፡ ሰግዕታትኒ፡
በጊዮወጅዮጳወ፱፡ ዓመት፡ ወፍጻሜሃኒ ፡ ኮነ፡ በዕለተ፡ ሰኔይ ፡አመ ፡፫ ፡ለወርቃ፡
ነሐሴ፡ አሜን

‘During this time translated from Arabic language to Geez in the Month of the year ‘Enbaqom Mikael in the year 723A.D.In 1508 from the birth of Jesus Christ our Lord .Counted from the year of Martyrs is 1247 on Monday the 11th August Amen.’

III Books of Sermon

8 ዜና ሥላሴ Zena śəllase

Physical Description

Title: ዜና ሥላሴ Zena śəllase

Measurement: 32cmx24cm x 8cm

Language: Gəʿəz

Date: 20th c

Material: velum

folio: 118

Lines to a page: 23-24

Coloumns: two

Quires: 4-15

Hand writing: ligible

Binding: wooden board covered with leather & lylon cloth

Scriber: ተገኝ: በላይ Tägäḡ Bäləy (f113^{va})

Different readings in the Manuscript

ዜና ሥላሴ Zena śəllase 1^{ra} - 113^{va}

መልክዓ ሥላሴ Mälkä^{ca} Śəllase ff114^{ra}-118^{rb}

Colophon: F 113^{va} ለዝ መጽሐፍ ዘወሀቦ ለደብረ ብርሃን ቅድስት ሥላሴ። ይህንም መጽሐፍ ዘሩን ሰጥቶ ያጻፉኝ የንቡረ ዕድ በየነ ባለቤት ናቸው ስመ ጥምቀታቸው ሰላመ ድንግል ነው። ይህ መጽሐፍ በብራና እንዲጻፍ ያደረጉ እና የረዱኝ መምህራ ደስ አለኝ ናቸው። ይህንም ዜና ሥላሴ የጻፉት ተገኝ በላይ ወስመ ጥምቀታቸው ወልደ ኢየሱስ ይህ መጽሐፍ ግንቦት ፯ ቀን ፲፱ ፻፹፬ ዓመተ ምሕረት ተፈጸመ። አልቦ ንጉሥ።2000 ሁለት ሺህ ተጻፈ

‘This book was given to Däbrä Bərəhan Səllase. The wife of Nəburä Ǝd Bāyänä Whose Baptism name is Sälāmä Dəngəl gave me the first draft of this book and made me to write. This book is written in Parchment with the help of Priest Däsäläḡ. This Chronicle of Trinity was commissioned by

Tägäḡ Bälāy whose baptismal name was Wäldä Iyäsus. This book was finished on May 15, 1992 A.D There is no King. Witten in 2008'

8.1 ዜና ሥላሴ Zena śəllase 1^{ra} - 113^{va}

Inc. f 1^{ra} በስመ አብ.....ስቡሕ: ወእኩት: ንጽሕፍ: ዜና: ነገሮም: ጽሐፊቶሰ
ጠነ: ኢንክል: ፈጽሞ: በከመ: አክሀለነ: እግዚአብሔር: ነገረ: ውዳሴሆሙሰ:
ወኢይክሉ: ሰማይ: ወምድር: ክርታሰ: ወማየ: ባሕር: ቀለመ :.....

'In the name of the Father.....blessed, praised! We write their works, those evident that it is unseparable and we cannot finish it by any means evenif we use heaven and earth,oceans and all inks,but as the grace of God helped and empowered us.

Des. f 113^{va}ተፈጸመ::በረከቶም: የሃሉ: ምስለ: አቡነ: ተክለ: ዮሐንስ: ወምስለ:
ጸሐፊሁ: ተገኝ: በላይ: ለዝንቱ: ዜና: ሥላሴ: ዘአጽሐፎ: አባ: ተክለ: ዮሐንስ: ወአነ:
እምድኅረ: ፈጸምኩ: ጽሕፈትየ: ሰላም ❖ ❖ ❖

'Completed.May their blessings are upon Abunä Täklä Yohānəs, and with the Comissoner of Tägäḡ Bälāy. This Chronicle of Trinity Comissioned by Abunä Täklä Yohānəs and I concluded my writings in peace.'

8.2 መልክዓ ሥላሴ Mälkä‘a Śəllase ff114^{ra}-118^{rb}

Inc. f 114^{ra} ሰላም: ለህላዊክም: ዘይመውዕ: ህላውያተ: ለረኪባ: ስም: ኅቡዕ: አመ: ወጠ
ንኩ:ተምኔተ: እምግብርክም: ሥላሴ: ሶባ: ረከበኩ: አስማተ:.....

'I Saluate you, Essence of being ever living,which surpasses any form of being,while I started to aspire to comprehend the mysterious Name, conquerer Name, when I found Names from your deeds.....'

Des.f118^{rb}.....ሀየንተ፡ ፩ዱ፡ ሥላሴ፡ እለ፡ ትፈድዩ፡ ቪተ፡ጸግወኒ፡ እምጸጋክሙ፡
ንዋየ፡ ገጽ፡ ትፍሥሕት፡ ወዲበ፡ ፲አሕጉር፡ ሀቡኒ፡ ሢመተ፡ ኦ፡ ሥሉስ፡ ቅዱስ፡ ዕቀብዎ፡
ለገብርክሙ፡ አነ ፡ ተክለ፡ ዮሐንስ፡ ለዓለሙ፡ ዓለም፡ አሜን ።

‘.....Søllasse you who give back three in place of one from your
grace, give me useful wealth, Give me authority over the ten nations
keep your servant Täklä Yohānəs forever Amen.’

Remark

ff 2 & 4 are empty

f 148^{rb} has Stamp of the parish church

9 ድርሳነ ማኅየዊ Dərsanä Maḥəyāwi

Physical Description

Title: ድርሳነ ማኅየዊ Dərsanä Maḥəyāwi

Measurement: 26cmx20 cm x 5 cm

Language: Gəʿəz

Material: velum

Date :20th c

folio: 116

Lines to a page: 15-19

Columns: two

Quires: 13

Binding: wooden board, covered with leather & lylon cloth

Hand writing: ligible

Scriber ገብረ: ሕይወት Gäbrä Həywät (f 104^{vb})

Different readings in the Manuscript

ድርሳነ ማኅየዊ Dərsanä Maḥəyāwi ff1^{ra}- 96^{vb}

መልክአ መድኃኔዓለም Mälkäʿa Määdəḥāniʿalām ff 98^{ra}-104^{vb}

9.1 ድርሳነ ማኅየዊ Dərsanä Maḥəyāwi ff1^{ra}- 96^{vb}

Inc. f1^{ra} በስመ: እግዚአብሔር: ጸባኦት: ፍጹም: ዘመልአ: ሰማይተ: ወምድረ:
ቅድሳተ: ስብሐተሁ:.....

‘In the name of God the Conquer, whose glory is full in heaven and earth?’

Des .f 96^{vb} :አ: እግዚአብሔር: ኢየሱስ: ክርስቶስ: ሥረይ: ኃጢአትየ: ወደምሰስ:
አበሳየ: ወጌጋይየ: ወአግርር: ፀርየ: ወጸላእትየ: ሊተ: ለአመትከ: እኅተ: ጊዮርጊስ:
ለዓለመ: ዓለም: አሜን: ወአሜን: ለይኩን: ለይኩን ፡፡ ግብረ: ዘወሀብከኒ: ፈጸምኩ

‘.....My Lord and My Saviour, Jesus Christ, Remit my sin and delete my transgression to your servant Eḥətä Giyorgis, and bring my enemies under my feet, for ever and ever Amen. I Conclude the task you assigned me.’

9.2 መልክ መድኃኔዓለም Mälkä’ä Määdəḥəni’äläm ff 98^{ra}-104^{vb}

Inc. f 98^{ra} ሰላም: ለዝክረ: ስምክ: ዘኢረከቡ: ተፈጻሚተ: ወመላእክተ: ሰማይ: ወምድር: እለ: ለመዱ: ስብሐተ: መድኃኔ: ዓለም: ተወከፍ: እንተ: አቅረብኩ: ንስቲተ:.....

‘Let me praise your name, that has no an end, Angeles of Heaven and Earth exprianced praise of your name. O! The Saviour of the World! Accept this little praise.....’

Des. f 104^{vb} : ኦ: እግዚእየ: ኢየሱስ: ክርስቶስ: በዝ: ቃልክ: ዕቀብነ: ወአድኅነነ: እመከራ: ሥጋ: ወነፍስ: ለአግብርቲክ: ዓምደ: ጽዮን: ገብረ: መድኅን: ወለአእማቲክ: እኅተ: ጊዮርጊስ: ፍቅርተ: ሥላሴ: ወለጸሐፊሁ: ገብረ: ሕይወት

‘.....O Lord Jesus Christ ,keep us and protect us and Save us by yourword from the suffering in flesh and Soul,your servant Amädä Şəyon ,Gäbrä Määdəḥəni , your maid servant Eḥətä Giyorgis ,Fəqərtä Səllasse and the Scriber Gäbrä Ḥəyot’

Remark

f1ra has Hareg/ Decorative

f 97^v picture of Jesus Crist crusiffication

Unumbered page, have image of Christ with the title ተኩርዖተ ርእሱ Tāk^wur‘otä R’əsu Christ with the thorn crown

In different place user the nine dots ❖

10 ድርሳን ሚካኤል Dərsanä Mikā'el /Homily [in Honour] of [the Arch Angel]
Mikā'el

Physical Description

Title: ድርሳን ሚካኤል Dərsanä Mikā'el

Measurement: 28cmx20cm

Language: Gə'əz

Material: vellum

Date :19th c

folio: 100

Lines to a page: 17-20

Colounms: two

Quires: 12 noumbered

Binding: wooden board covered with lylon cloth

Hand writing: ligible

Scriber: 1

Inc. f 3^{ra} በስመ: አብ: : አመ: አሁኑ: ወሰነዮ: ለኅዳር: በዛቲ: ዕለት: ተዝካረ:
በዓሉ: ለክቡር: መልአክ: ሊቀ: መላእክት: ወርእሰ: ሠራዊት፤ ሰማያውያን፤ መሐሪ:
ለዘመደ: እንለ: እመሕያው:

‘In the name of the Father.....on Nov. 12is the Commemeration of ArchAngel Michael, head of the heavenly Crowd, andsupplicant for the mercy of God to all humanity.....’

Des.f 100^{vb} ...: ፍጡነ: ይርከብነ: ሣህልክ: እግዚአ: ይሕ: ንበል: ኩልነ: ይሕ: እግዚአ:
ተሣላለነ: ይካ: ንጸርሕ: ኅቤክ: ነሐዩ: ኅቤክ: ንትመሐለል: ለዓለመ: ዓለም: አሚን

‘Let your mercy meet us soon. Let us say together, O forgives us. We are looking unto you; we are beging unto you, for ever and ever Amen!’

Remark

ff 1-2 empty

f 1^{vb} erased

f 3 has decoration of cross & hareg

IV. Hymens Book

11 ድን Dəggwā (Antiphonary for the year)

Physical Description

Title: ድን Dəggwā

Measurement: 17cmx12cm x 7 cm

Language: Gəʿəz

Material: vellum

Date: 19th c

folio: 151

Lines to a page: 12-23

Columns: two

Quies: 16

Binding: well wooden board binded

Hand writings ligible and with melody signs

Scriber: unown

Colophon:

f 1^r ቂስ ጥበቡ ወልደ ሃና ድን ደብረ ብርሃን

‘Priest ጥጌታ Wäldä ጁና Dəggwā Däbrä Bərəhan’ written in blue pen

f 151^v ዘጠና አንድ ዓመተ ምሕረት ቂስ ጥበቡ ወስመ ጥምቀቱ ገብረ ሐና ለደብረ
ብርሃን ቅድስት ሥላሴ ድን መጽሐፍ ሁለተኛ ምዕራፍ አቅርቤያለሁ እንዳይሸጥ
እንዳይለወጥ ውጉዝ ነው።

‘In 1999 Priest ጥጌታ, my baptisimal name Gäbrä ጁና I offered the second book of Dəggwā to Däbrä Bərəhan Səllase. It is condemened not to sell or exchange it.’

Inc. f 3^{ra} በስመ፡ አብ፡ ፡ ንዌጥን፡ በረድኤተ፡ እግዚአብሔር፡ መጽሐፈ፡ መዝሙር፡ ምልጣን፡ ዘሠርክ፡ በ፩፡ ብፁዕ፡ አንተ፡ ዮሐንስ፡ ዘሀለወክ፡ ታእምር፡ ወተሐውር፡ ቅድመ፡ እግዚአብሔር፡ ጸሊ፡ በእንቲአነ፡ ውስተ፡ ርእሱ፡ ዓውደ፡ ዓመት፡ ተጽሐፈ፡ ተዝካርክ፡ ባርከኒ፡ እንሣእ፡ በረከተከ፡

‘In the name of the Father...we start with the grace of God book of songs of Meltan of the evening of the evening:-with one Blessed you are John who is going to know and go before God.pray for us ,the memory ofyour name is written to be Commemorated on the dawn of each new year, bless me so that I may partake of your blessings.’

Des. f 151^v..... ፡ ኢጋሥሠ፡ አብ፡ በዲበ፡ ምድር፡ ወኢ፡ እመ፡ በሰማያት፡ መጽአ፡ ኅቤነ፡ ወለብሰ፡ ሥጋነ፡ አሐዱ፡ ውእቱ፡ እግዚአብሔር፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡

‘....On the earth He does not want Father, in the heaven he does not want mother He came to us took our flesh and become Incarnate, one God is Father, Son, and Holy Spirit.’

Remark

ff 1^r-2^v empty

f 1r ቄስ ጥበቡ ወልደ ሃና ድን ደብረ ብርሃን ‘ Priest Ṭəbäbu Wäldä Ḥana Dəggwa Däbrä Bərəhan’ written in blue ink.

12 ጸመ ድጓ / Ṣomä Dəggwa (Antiphony for the fasting of the year)

Physical Description

Title: ṢomäDəgwa

Measurement: 24cmx19cm

Language: Gəʿəz

Material: vellum

Date: 20th c

folo: 101

Lines to a page: 24-28

Coloumns: three

Quires: 11

Binding: wooden board & covered with lylon cloth

Hand writing: ligible

Scriber: one

Inc. f1^{ra} ምስባክ: ዘዘወረደ: በ፪: ዘወረደ: እምላዕሉ: አይሁድ: ሰቀሉ: ወሚመ: አያእመሩ: እግዚአ: ኩሉ: ዘየሐዩ: በቃሉ:

‘He who came down from above, the Jews crucified, but they did not know Him who gives life and sustains life to all by His words.’

Des.f 97^{vb}: ጸልዩ: ወሰኦሉ: የሀብክሙ: እግዚአብሔር: በፋክ: ጥሪት: ዘእምርጉቅ: ያስተርኢ: [ill]: ወማየ: የሐምጣ: ዘሣዕር: ዘይቀርፅ: ወዓይነ: ጸላዔ: ዘአይቀርብ: ወአያርጎጎቅ: እም: እግዚአብሔር: ወኢያወጽዕ: እምሰብእ: ጸልዩ: ወሰኦሉ: [ለእመ: ኮነ: ጉደሎ: አርእስት: ኅድግ: ወብሂለ: ሥውር]: :

‘.....Pray and beseech.so that God gives you treasure holy that shines from afar,which sweetens waters and enriches the grass,which the eyes of the enemy cannot approach, which will not separate you from Him and from people.’

Remark

ff 67^{ra}-69^{vc}, 98-99 empty

Ff 65^{va-b} Litany written in blue pen

Ff has stamp 2^r and 97^v

13 **ዝማሬ / Zəmmare**

Physical Description

Title: Zəmmare

Measurement: 21cmx17cm

Language:Gəʿəz with sign melody

Material: vellum

Date:19th c

folio: 92

Lines to a page: 26-28

Coloumns: three

Quires: 9

Binding: wooden broken & covered with lylon cloth

Hand writing: ligible, little lettes

Scriber: one

Colophon:

f 60^r ከግዕዝ መካከል እዝል መገኘቱ ወልድ ቅድመ ዓለም ከአብ የመወለዱ አገግ
ግዕዝ አብ ነ ዕዝል ወልድ ነው ተፈጸመ

‘The proceeding of Ezel from Gəʿəz symbolizes the birth of the Son from God the Father. Gəʿəz is the symbol of God the Father; Ezel symbolizes God the Son Finished.’

Inc. f1^{ra} በስመ: አብ... .. በዘንዜከር: ዝማሬ: እም: ዮሐንስ: እስከ: ዮሐንስ: በኩሉ:
መዋዕል: ለዓለመ: ዓለም: ምሕረቱ: ወግህሉ: የሃሉ: ምስለ: [ill.] ለዓለመ: ዓለም:
አሜን

‘In the name of the Father.....The hymens and songs from Jhon to Jhon in every year, may His blessings and gifts be upon us [ill.] for ever and ever, Amen.....’

Des. f 90^{rc}: ወተፈጸመ: ጽሑፊ: መዝሙር: ዘዳዊት: [፫]፻፺፮: ወግዕዝ:
ዘይትበሐል: እም: ዮሐንስ: እስከ: ዮሐንስ

‘.....finished the writing of psalm 147 David praised Ge’ez which is
said from John to John(sept.11-sept.11).’

Remark

Ff 2^r, 91^r – 92^v empty

F 90^{rc} has stamp

F90^{rc} the name of the Scriber is erased

V. Historical Book

14 **ገድለ አቡነ ኪሮስ Gädlä Abunä Kiros (vita of Abba Kiros)**

Physical Description

Title:Gädlä Abunä Kiros

Measurement: 14cmx11cm

Language:Gəʿəz

Material: Vellum

Date: 19th c

folio: 78

Lines to a page: 10-16

Colum: one

Quires: 10

Binding: wooden board & the back cover is half broken.

Handwriting: ligible

Scriber: ገብረ: ሥላሴ:Gäbrä sällase(f70^{rb})

Different readings in the Manuscript

ገድለ አቡነ ኪሮስ Gädlä Abunä Kiros ff2^{va}-70^{rb}

ድርሳን ዘ፬ እንስሳ Därsan zä Arbaʿətu Ənsəsa ff71^{ra}-78^{rb}

14.1 **ገድለ አቡነ ኪሮስ Gädlä Abunä Kiros ff2^{va}-70^{rb}**

Inc. f2^{va} በስሙ: አብ: : ዝንቱ: ገድል: ዘብፁዕ: ወቡሩክ: መስተጋድል: አባ:
ኪሮስ: እኑሁ: ለቴዎድሮስ: ንጉሠ: ሮም: ርቱዓ: ሃይማኖት: ዘፈጸመ: ገድሎ:
በሠናይ: አመ: ቿ: ለወርቅ: ሐምሌ: ጸሎቱ: ወበረከቱ: የሃሉ: ምስለ: ገብሩ: ለዓለመ:
ዓለም: አሜን:

In the name of the Father.....This work is that of the blessed and honoured spiritual fighter 'Abba Kiros, brother of Tewodosəyos King of Rome, righteous in his faith who fought his earthly life on July

16 .May his prayer and blessing be his servant for ever and ever
Amen.....’

Des.f 70^{rb}..... : ጸሐፍኩ፡ ዘንተ፡ መጽሐፈ፡ በብዙኅ፡ ምንጻቤ፡ እንዘ፡ ኢይበልዕ
: ወኢይሰቲ፡ ኅብስተ፡ ወምዘረ፡ ኢታቁመኒ ፡በዕለተ፡ ፍትሐ ፡ለእግዚእከ ፡አብ ፡
[ill.] ለገብርክ፡ ተክለ፡ ወልድ፡ ወጸሐፊሁ፡ ገብረ፡ ሥላሴ፡ ኢትርስዑ፡ በጸሎትክሙ፡
፩ዱ፡ አቡነ፡ ዘበሰማያት፡ ዘንተ፡ መጽሐፈ፡ ዘደብተራ፡ ተክለወልድ፡ ውእቱ፡ ዘሰረቆ፡
ወዘሴጦ፡ ውእቱ፡ ርጉመ፡ ይኩን፡ በአፈ፡ ኩሉ፡ መላእክት፡ ወሰብእ፡

‘.....I wrote this book with many suffering without having
and drink help me your servant Täklä wäld to stand in front of the
Judge,.The writer is (I)Gäbrä Səllase remember me at your prayers
and donot forget to prayone ur Father...prayer on my behalf. This
book belongs to Däbtära Täklä wäld and anyone steals or sells it; let
him be curced in the mouth of angels and humans.’

14.2 ድርሳን ዘ፬ እንስሳ Dərsan zä Arba^ctu ፻nsəsa ff71^{ra}-78^{rb}

Inc. f 71^{ra} በስመ አብ፡ :ድርሳን፡ ዘ፬፡ እንስሳ፡ ዘደረሱ፡ ርቱዓነ፡ ሃይማኖት፡
በእንተ፡ ኩሎሙ፡ መላእክት፡ ሕያዋነ፡ ሕይወት፡ እለ፡ ተፈጥሩ፡ እምእሳት፡ ወነፋስ፡
.....

‘In the name of the Father.....Homily of the Four Animals, wh was
written by the so fathers about the angels who are living and were
created from fire and wind.’

Des. f 78^{rc}:በጸሎቶሙ፡ ለ፬፡ እንስሳ፡ ፀዋርያነ፡ መንበሩ፡ [ill] ይብጽሐነ፡ ወትረ፡
ጸሎቶሙ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡ አሜን፡ ለይኩን፡
ወፈድፋደሱ፡ ለገብርክሙ፡ [ill.] ወለጸሐፊሁ፡ [ill.] ፡ የአምር፡ ምሳሌ፡ ወስውረ፡ ነገረ፡

ጠቢባን :በቅድስት: ቀዳሚሃ: ለጥበብ: ፈሪሃ: እግዚአብሔር: አእምሮስ: ሠናይት:
ለኩሉ: ዘይገብራ::

‘..... may the prayer of the four Animals who carry the thron of God reach upon us, Amen. And let their prayers be upon your servant and the Comissioner.the beginning of wisdom is the fear of God.’

Remark

f1^r – Empty

f 1^v pen trial

f 2^r has harge Decoration

ff 2^r, 70^r, 78^{rc} some words are erased.

VI Service Book

15 መጽሐፈ ግንዘት/ Mäṣəḥäfä gənzät (**Funeral services**)

Physical Description

Title: መጽሐፈ ግንዘት/ Mäṣəḥäfä gənzät

Measurement 32cmx27cm

Language: Gə'əz

Date: 18th c

Material: vellum

Folio: 161

Lines to a page: 24

Column: 3

Quires: 15

Binding: wooden board and leather

Handwriting: ligible

Commisioner: (f158^{rc}) መስቀለ: ቃል: ንግዲ. Mäsqälä Qal Nəgdi

Owner: f158^{rc} ዝ: መጽሐፍ: ዘ: ወልደ: ጊዮርጊስ: ወሰን: ሰገድ: ንጉሠ: ሸዋ: ወአቡሁ:
ቴዎድሮስ: አስፋወሰን: ወአጸሐፊሁ: መስቀለ: ቃል: ንግዲ:

'This book belongs to Wäldä Giyorgis Wäsän Sägäd, King of Shoa; His father is Tewodəros 'Asfawäsän, Commisioner Mäsqälä Qal Nəgdi

Different readings in the Manuscript

መልክዓ ሥላሴ mälkə'a səllase ff1^{ra}-3^{rb}

መጽሐፈ ግንዘት/ Mäṣəḥäfä gənzät ff4^{ra}-150^{vc}

Colophon: ff3^{va} – 3^{vc}, 160^{ra}-160^{vb} verval for Eccleceestical treasury

የደብረ ብርሃን የሥላሴ ዕቃ ታላቃ ወርቁ አለቃ ወርቃገኘሁ የተቀበሉት ፤ ጽላት
፩ ዓውድ ፤ የናስ ገሕል ፩ የብር ገህል ፩ የብር ዕርፈ መስቀል

'The head store of Däbrä bərəhan Səllase Church Aläqä wärq Agäğähu received the following holy Vessels from Aläqä Wärq 3 Tablets,1 Chalis,3 Bronze paten,1 silver paten,1 Cross Spoon.'

f 3^{va} በዘመነ [ማርቆስ] በአለቃ ገብረ [ኢያሱ] [አጋፋሪው] ሀብተ ሚካኤል የፍቅርተ ሥላሴ ምድር የመጻፍት ሰአታት ገባ።

'In the year of Mark, the Evangelist when Aläqä Gäbərə Iyasu was the head of the Church , Agafari Habtä Mikä'el granted to the land of Fəqartä Səllase to serve Zämä 'alt Sä'atat'

f160^{vb} በዘመነ ዮሐንስ በ፲፱፻፳፬ አመተ ምሕረት ባለቃ ተክሌ አለቅነት አጋፋሪው መሬ ካብትህ ይመር ሊቀ ዲያቆን መምሬ ኃይለ ማርያም ወይዘሮ ቆንዝት ላቶ ወጌሳ /ላቶ ወልደ ጻድቅ ለቡሎ ለወልደ አረጋይ ለገብረ ጻድቅ የማር ምድር ፩ ፬ ቀላድ በቾ ተክለዋቸው አዋጅ ሲነገርላቸው ዳኛው መሬ ሀብትህ ይመር አማኞቹ ደብተራ ተሰየንቴ አባ ሀብተ ሚካኤል ደግፌ ሞላ ፈንታ በላይነህ አቶ ዠማነህ አቶ ወልደ ሚካኤል ነባሪዎች መሬ ተክለ ማርያም ደ ኃይለ ማርያም ደ ሰርጤ ገብረ ዮሐንስ ናቸው የአዋጅ ነጋሪ አምስቱም ፮ ብር ሰጥተዋል።

' In 1912 the year of Jhon the Evangelist while the chief was Aläqä Täkäle, the Agafari was priest Kabtəh yəmār and the Archdeacon was priest ḥaylämarəyam :wäyzäro Qonḡit Donated 1:4 rope of land at Bäčo to 'Ato wägeso, 'Ato wäldə şadəq,Bulo wäldə Arəḡay,Gäbrəşadəq, it was a land rented for honey.when this decree announced the judge was priest Kabtəh Yəmār.witnesses were Däbtära Täsänyäte, Abba ḥabtämika'el, Dägəfe mola, Fanta Bälaynäh, Ato ḡämanäh,'Ato wäldä mika'el.priest Täḡälä Marəyam, D Särşä Gäbrä yohanəs also presented. They payed 5:00 Birr: for the Decree announcer.

15.1 መልክዓ ሥላሴ mälkäʿa səllasse ff1^{ra}-3^{rb}

Inc.f 1^{ra} ሰላም: ለህላዊክሙ: ዘይመውዕ: ህላዌያተ:: ለረኪብ: ስሙ: ኅቡዕ: አመ: ወጠንኩ: ተምኔተ:: እምግብርክሙ: ሥላሴ: ሶብ: ረከብኩ: አስማተ:.....
‘I Saluate for your conquerer Name. I want to get your Essence Name, it is you’re did to reveall your hidden names.....’

Des. F 3^{rb} ዘኢይደክም: ልማዱ: እም: [ill] Always he will not be tired .from[ill]

15.2 መጽሐፈ ግንዘት/ Mäṣəḥäfä gənzät ff4^{ra}-150^{vc}

Inc. f4^{ra} በስመ: አብ: ... : ነገር: ዘበእንተ: ሞተ: ቃለ: አትናቴዎስ: ወጸሎተ: :ማኅለፍተ: ነፍስ: ከመዝ: ትብል: አንተ: ውእቱ: እግዚአ: ባሕቲትክ: ዘኢትመውት: ዘፈጠርክ: ወገብርክ: ለእንላ: እመሕያው: ወንሕነሰ: ተፈጠርነ: እመሬት:፤.....

‘In the name of the Father...teaching of Athanasius about prayer of Death at the time of the separation of the soul from the Flesh. O God, you are Almighty, Living, who created all human beings. We are created from earth; you are the Almaghty Lord who cannot die you Created human being from Earth.....’

Des.f159^{vc} : ይእዜነ: ወዘልፈነ: ወለዓለመ: ዓለም: ለይኩን: ለይኩን: ‘.....Now and then for ever and ever Amen.’

Remark

Marginal part of the ms is badely dameged
Some words are not readable
ff 15, 16, 19, 88, 92, 135, 161 are sewed
160ra badely damaged

Chapter Three

Conclusion and Recommendation

Conclusion

This Chapter aims to provide a complete account of this thesis summary and possible remedies and recommendations

Catalogue is a directory of information about data sets, files, or a data base. A catalogue usually describes where a data set, file or data base entity is located and may also include other information like

The material, books or pamphlet contains such a list Christian manuscripts cover a wide range of literature, including not only Bibles, religious service books, homilies, Biblical commentaries, and works on theology, but also writings on ecclesiastical and civil law, lives of saints, local as well as foreign, history, chronographic and medicine. The latter includes legal, historic, and other material.

Many Ethiopian manuscripts, particularly those of the Christian tradition, are furthermore important in that their beginning or end pages, Marginal note or Colophons were used to record details of marriages and marriage settlements, land deeds and sales, inventories of property, and other such interesting information.

August Dillmann was the first cataloger of Ethiopian manuscript preserved in the British museum. After Dillmann, There are a lot of catalogues done on Ethiopia Mss

Däbrä bərəhan Səllase church was one of the Prominent place in Ethiopia history, center of Church education & the tradition of Book making.

Emperor Zärə'āyā'əqob was the founder of the first church at Däbrä bərəhan where we have today the church of the Holy Trinity. The church was originally dedicated to Iyäsus, "Jesus", and it was built, at the same spot where we have today séllasse (Trinity) church.

Zärə'āyā'əqob's chronicle says the following about establishment of the Səllase church at Däbrä bərəhan the present building of the Səllase church was later put up by the order of Mənilik II and on the exact spot where märəd Azmač wäsän sägäd had built it.

In the reign of Emperor Zärə'āyā'əqob (1434-1468) Däbrä Bərəhan Səllase was one of the most prominent centres of education. One of the most important factors which made the Emperor Zärə'āyā'əqob very well known in Ethiopian history was his role in the translation of many religious books. Numerous translations of ancient Christian works were made from the Geez, Greek, Arabic and Coptic.

Däbrä Bərəhan was probably an important educational center from the very beginning. Səllase church began to be an important centre of Church education & the tradition of Book making since the days of Sahälä Səllasse and Mənilik II

Now Books (manuscripts) are placed in steel box. The total Manuscripts I examined in this paper was only 16 Manuscripts. In these manuscripts, the scribes took different related readings from various manuscripts. In the 16 Manuscripts around 29 different readings are incorporated. The manuscripts (codices) of Däbrä Bərəhan Səllase church is bound manuscripts which are chiefly written in Gə'əz, some of the manuscripts have colophons and marginal notes in Amharic. Most of the manuscripts are dated from 16th – 21st century.

Texts are written in black and red ink on parchment; the manuscripts are bound in Traditional style reminiscent. The quires of the manuscripts are sewn with unsupported link – stitch and then rough – hewn wooden boards, covered in leather.

Even if the head of Däbrä Bərəhan Səllase Church the treasury hindered me to survey all the Mss. I saw manuscripts in the Steel box, some manuscripts are placed in cases made of leather, which exposed them to be worn out the shoulder or hung on pegs in walls.

Recommendation

The researcher forwarded the following recommendations for the mitigation of the aforementioned problems:-

-The Manuscripts have to be kept and registered, by convenient documents and Archive for researchers.

-The North shoa Dioces shall teach the Däbrä Bərəhan Səllase Preists and Decons the proper cataloging of manuscripts.

-The Church Officials have to give special attention to the very urgent need of registering, control, inventories and cataloging the manuscripts.

-The Däbrä Bərəhan Səllase Parish Church has to organize Museum and Libraries

-The placement of the manuscripts needs urgent attention due to the cold weather of Däbrä Bərəhan. Because extremely harsh and damage the Manuscripts.

-The transcription of documents, manuscripts and other related materials are inviting for Scholars and researchers.

-Qualified Professionals and expertise have to be assigned to the treasury.

-The reasercher promoting the Techniques of book making and cataloging.

-Promoting and preservation of indigenous Knowledge through movable and tangible heritage.-

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Map of Debrä Berhan District in Ethiopia.

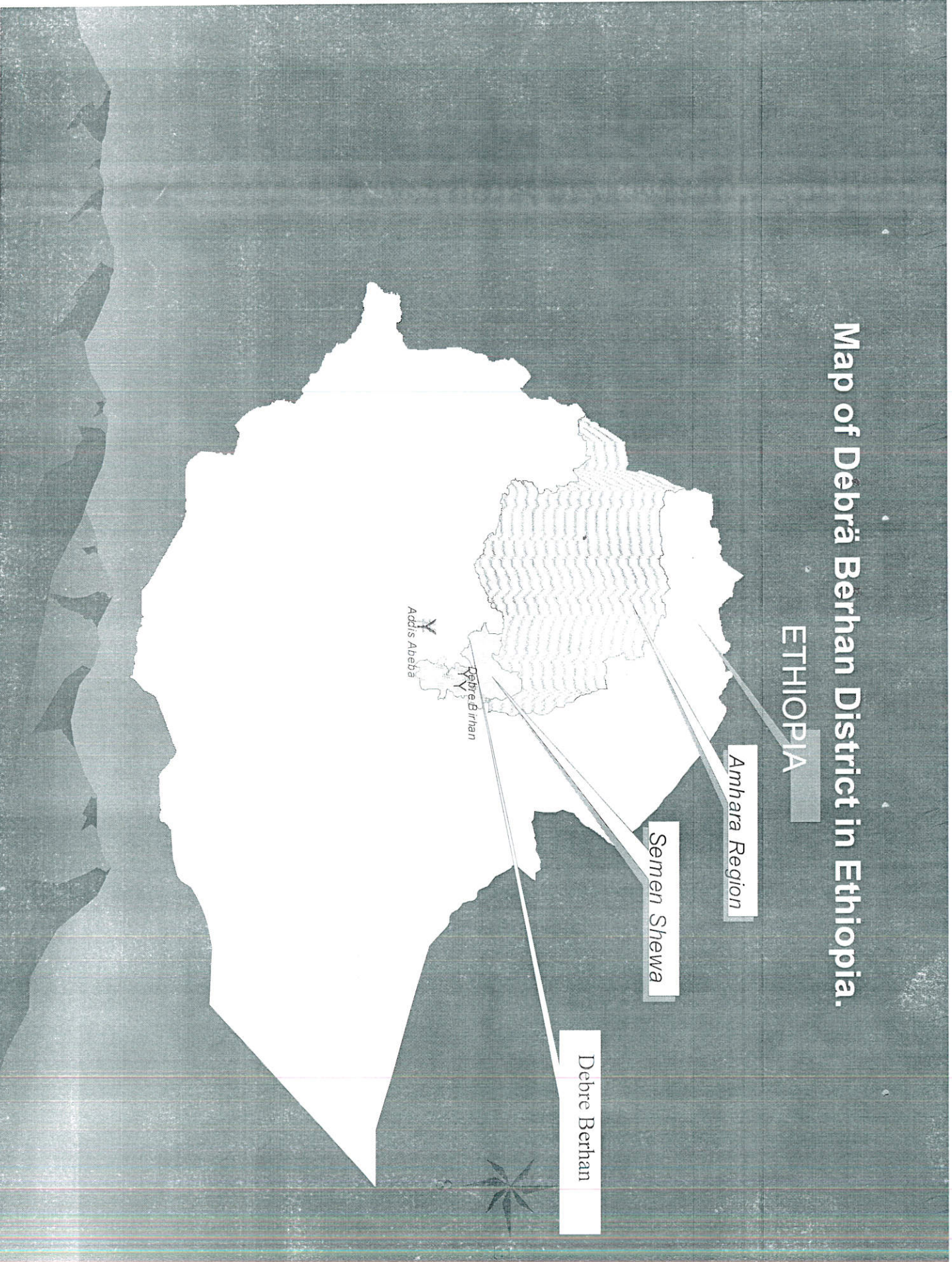
ETHIOPIA

Amhara Region

Semen Shewa

Debre Berhan

Addis Abeba
Debre Berhan



F19-2



Däbrä Berhan Sellase
Church

F.9-3





Site of Däbrä Berhan Sellase Church Apparition of light

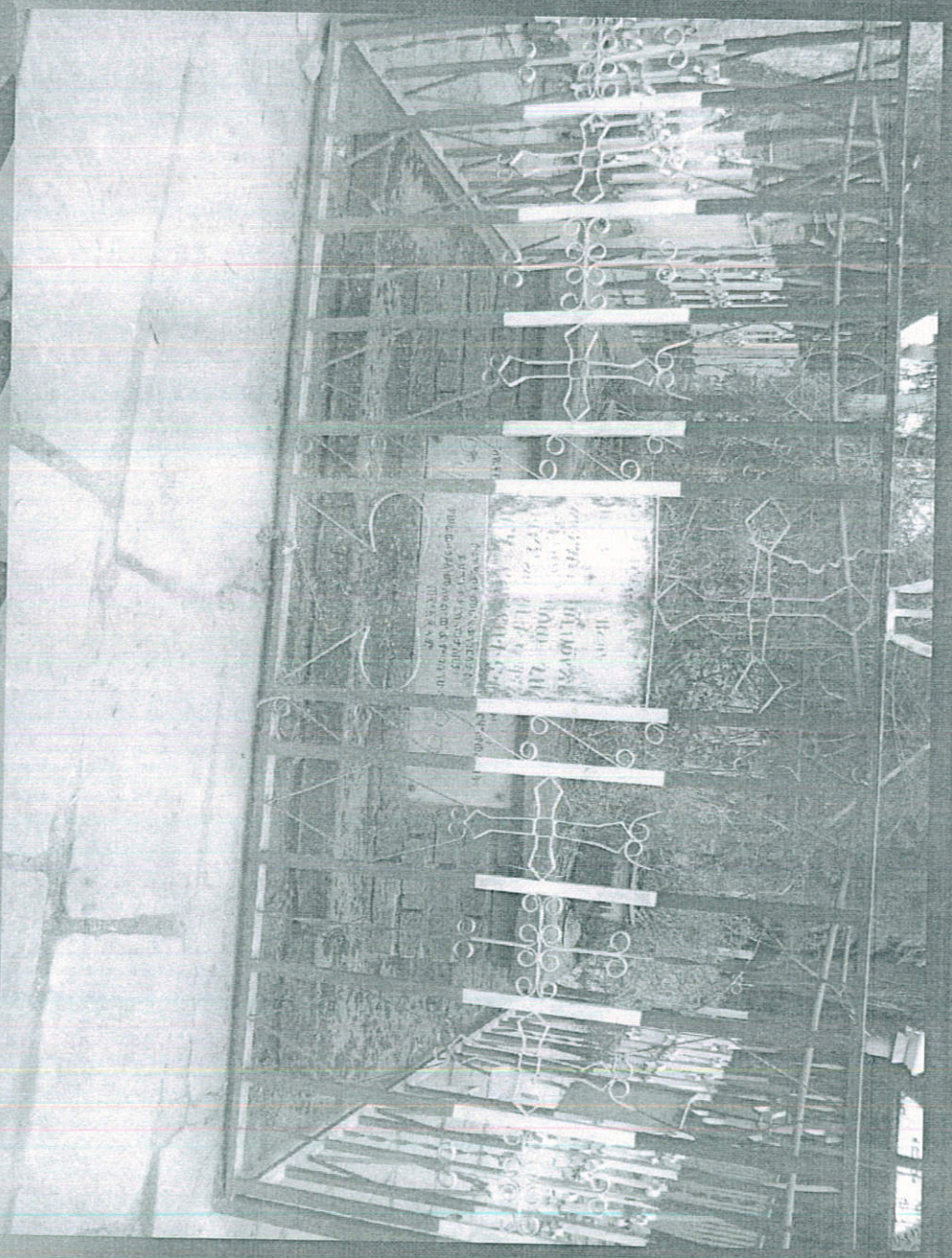




Fig.-6 : Two Column Manuscript

