

*A CATALOGUE OF SOME MANUSCRIPTS IN ANKOBÄRR  
MÄDḤANE°ALÄM CHURCH MUSEUM*

BY

WONDWOSEN ADMASU WOLDEHANNA

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES  
ADDIS ABABA UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE  
DEGREE OF MASTERS OF ARTS IN PHILOLOGY

MAY, 2011

ADDIS ABABA

**A CATALOGUE OF SOME MANUSCRIPTS IN ANKOBÄRR  
MÄDHANE 'ALÄM CHURCH MUSEUM**

**BY**

**WONDWOSEN ADMASU WOLDEHANNA**

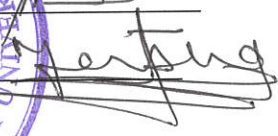
COLLEGE OF SOCIAL SCIENCE AND HUMANITY  
FACULTY OF HUMANITY

**Approved by Examination Board**

Advisor Mulugeta Seyum

Signature 

Examiner Mersha Alene

Signature 

**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: Wondwosen Admasu Woldehana

Date: 10-06-2011

Signature: 

Place: Addis Ababa University

Date of submission: May, 2011

<b>Table of content</b>	<b>Page</b>
Acknowledgment.....	i
Abstract... ..	ii
List of Tables.....	iii
Abbreviations and Acronyms.....	iv
Translation of Phonetic Symbols.....	v
1. Introduction.....	1
1.1. Background.....	1
1.2. Statement of the problem.....	6
1.3. Objectives of the study.....	7
1.3.1. General objectives.....	7
1.3.2. Specific objectives.....	7
1.4. Research questions.....	8
1.5. Research design and methodology.....	8
1.5.1. Research design.....	8
1.5.2. Data sources and collection techniques.....	8
1.5.3. Methods.....	8
1.6. Significance of the study.....	9
1.7. Review of Related Literature.....	10
2. Textual Analysis and Cataloguing.....	22
2.1. Biblical Books.....	22
2.1.1. መዝሙረ ዳዊት [Mäzmurä dawit] Psalter I.....	22
2.1.2. መዝሙረ ዳዊት [Mäzmurä dawit] Psalter II.....	25
2.1.3. መዝሙረ ዳዊት [Mäzmurä dawit] Psalter III.....	27
2.1.4. ወንጌላ ዮሐንስ [Wängelä yoḥnnəs] John .....	29
2.1.5. ወንጌላ ዮሐንስ [Wängelä yoḥnnəs] John II.....	31
2.1.6. ጳውሎስ [pawlos] Paul.....	34
2.2. Services Books .....	36

<b>Table of content</b>	<b>Page</b>
Acknowledgment.....	i
Abstract... ..	ii
List of Tables.....	iii
Abbreviations and Acronyms.....	iv
Translation of Phonetic Symbols.....	v
1. Introduction.....	1
1.1. Background.....	1
1.2. Statement of the problem.....	6
1.3. Objectives of the study.....	7
1.3.1. General objectives.....	7
1.3.2. Specific objectives.....	7
1.4. Research questions.....	8
1.5. Research design and methodology.....	8
1.5.1. Research design.....	8
1.5.2. Data sources and collection techniques.....	8
1.5.3. Methods.....	8
1.6. Significance of the study.....	9
1.7. Review of Related Literature.....	10
2. Textual Analysis and Cataloguing.....	22
2.1. Biblical Books.....	22
2.1.1. መዝሙረ ዳዊት [Mäzmurä dawit] Psalter I.....	22
2.1.2. መዝሙረ ዳዊት [Mäzmurä dawit] Psalter II.....	25
2.1.3. መዝሙረ ዳዊት [Mäzmurä dawit] Psalter III.....	27
2.1.4. ወንጌላ ዮሐንስ [Wängelä yoḥnnəs] John .....	29
2.1.5. ወንጌላ ዮሐንስ [Wängelä yoḥnnəs] John II.....	31
2.1.6. ጳውሎስ [pawlos] Paul.....	34
2.2. Services Books .....	36

## AKNOWLEDGMENTS

I would like to express my deeply felt gratitude to my advisor Dr. Mulugeta Seyoum who went through a great patience by tolerating the whole endeavor to read and comment my paper by devoting much of his valuable time.

I am eminently indebted to all my friends and relatives who patiently and diligently provide material and moral supports: Ato Ayele Menbere, Ato Gezahegn Negash, Ato Tedila Kutaye, Ato Asnake Menbere, Ato Moges Belayneh, Ato Mulatu Aklilu and W/ro Ruth Menbere. They share their valuable perspective and material incentives for accomplishing this paper very much indeed.

I am very much great full for the incessant collaboration of the following company: Merti Woreda Educational Office, The Ethiopian Orthodox Church Patriarch Office, The Northern Shoa Diocese Office, Northern Shoan Zone Administration Office, Ankobär Woreda Administration Office, Ankobär Loge Staffs, Ankobär Mädhane'aläm Church museum and National Archive Centers of Ethiopia Departments of Microfilm Library.

More over my deepest gratitude is to W/ro Misrak Menbere, my cherished spouse, this academic success resulted from her unreserved scarification and honest devotion which I can't express it with my words can recount.

## **Abstract**

Ethiopia is a home of enormous ancient written cultures. It is also a residence of southern Semitic written accounts. Gəʿəz scripts are the most dominant heritage of the country. Usually they are preserved by Ethiopian Orthodox Churches especially in each church yard commonly known as [*ʿqabet*]. Even if they are more of religious they contain many secular aspects which are useful for researchers.

The collection of Ankobärr Mädhane ʿAläm Church is the selected site for this study because it was one of the five churches established by the Shoan Kings in their capital during the Medieval Period. There are three kinds of scripts such as codices, scrolls and epigraphic in the collection. From the group of codices sixty nine vellum manuscripts are taken as the total population of this study and fifteen of them are as a subject of it. The study employed on focused group discussion and document analysis as primary data sources. It was for the purpose of achieving historical references about the selected collections of this study. It also engaged secondary tools such as cataloguing works of other scholars in the same locality. After gathering data the work of catalogue has conducted with the analysis of colophons. Based on this chapter one is an introduction, chapter two the body and chapter three summaries, conclusion and recommendation.

Based on the obtained major findings essential suggestions were forwarded to ameliorate the observed drawback by the researcher.

## **List of Tables**

1. Short notes about the line of Shoan Kings and Nobles [from °Aše Ləbnä Dəngəl upto Mənilək II).
2. EMMML catalogued manuscripts from Ankobärr Mädhane°Aläm Church Museum.
3. List of codexes in Ankobärr Mädhane°Aläm Church Museum.
4. List of manuscripts not incorporated in EMMML but in this catalogue work.
5. External description of the manuscripts of this study.
6. Internal description of the manuscripts of this study.

## 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 Calendar,

**BC:** Before Christ,

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

**NB:** Known be

**Eth:** Ethiopian

## Translations of Phonetic 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.

a) The consonants													
ʋ	h	ʃ	s	ʒ	č	ñ	ḵ	ʁ	d	ʒ	š	ḥ	k <sup>w</sup>
ʌ	l	ʃ	š	ɣ	ḥ	ʋ	w	ʒ	ḡ	ʃ	š	ḥ	g <sup>w</sup>
ʄ	ḥ	ʒ	q	ɣ	n	ʃ	ʃ	ɣ	g	ʒ	f		
ʋ	m	ʒ	q	ʒ	ñ	ʃ	z	ʃ	t	ʒ	p		
ʋ	ś	ʃ	b	ʒ	°	ʒ	ž	ʃ	č	ʒ	q <sup>w</sup>		
ʒ	r	ʒ	t	h	k	ʒ	y	ʒ	p	ʒ	ḥ <sup>w</sup>		
b) The vowels													
1.	2.	3.	4.	5.	6.	7.							
ä	u	i	a	e	ə or no vowel	o							
ʃ = bā	ʒ = bu	ʃ = bi	ʒ = ba	ʃ = be	ʒ = b, bə	ʃ = bo							

# CHAPTER ONE

## 1. Introduction

### 1.1. Background

Ethiopia is the country which keeps the art of the old method of preparing ink and manufacturing vellum alive. (Sergew, 1981: 35) It has been the uncontested writing medium almost for 1500 years until the 19<sup>th</sup> century when paper began partially to be used. Such writing material was probably introduced to Ethiopia by the Nine Saints who conducted to translate the whole Bible in to Gə'əz. (*ibid*) It has had its own logical evidences. Ethiopia had and still has many cattle so that it is rich in livestock in the whole continents of Africa. Sergew added that there are 200,000 manuscripts which were reputed to be owned by the 14,000 churches and monasteries of the country. Each of the monasteries and the thousands of churches has building in the yards known as 'əqabet (store -house) in which books and other church items are stored. (*ibid*)

Since time in the past the various aspects of conflicts that followed by war destroyed many churches and monasteries with their treasures and manuscripts. Futuh al Habasha out lines in the large number of cases in which beautiful churches were pulled down, their riches plundered. Today, only a short glimpse at the splendor of cultural life in medieval Ethiopia can be found in remote libraries of some island and mainland monasteries. (Tadesse, 1972: 301)

The manuscripts in those institutions have had dual contents which have not only religious but also secular values. A class of sources very important for the history of Abyssinia, for example, is the lives of these Saints who had some influences on the events and the development of the country. (Tadesse, 1972:113)

Now days, many indigenous and foreign scholars look for primary sources from these institutions. But many of the manuscripts from there have not been organized and well displayed for them. There were some beginnings on cataloguing and microfilming them. According to Macomber (1975:1), the project to establish an Ethiopian Manuscript Microfilming Library was first conceived by his Holiness, Abuna Tewoflos, the then Acting Patriarch of the Ethiopian Orthodox Church. By that time he was concerned about the irreparable loss and damage that the priceless treasure of the church have been suffering as a result of inadequate housing and improper care. The result of the project is serving as the richest platform for Ethiopian studies in general and the country's manuscript culture in particular and it is the hope of Ethiopisists that the project will resume its activity so that a comprehensive understanding of Ethiopia's history, culture and philosophy will emerge out of the plenty of written heritages across the country which is yet to be documented. Rita, (1994:201). For that to happen soon, the full cooperation of the custodians of these valuable manuscripts i.e. monasteries and ancient parishes is highly expected.

One of the most potential areas where Ethiopia's written heritage has long been preserved is the Shoan highlands. This seems to be well understood by the initiators of the EMMML project that the Ankobärr district of the Shoa province was taken as the principal area from which lots of manuscripts were copied. Macomber (1976: vi). Ankobärr was the capital city of the Ethiopian Empire at different stages in its long history, and the manuscripts from the area are accordingly older and more interesting, at least in general than the manuscripts from the modern capital. Darkwah (1966: 15) added that the students who seek to reconstruct the history of Shoa before the regime of Šahälä Šällase comes up against the problem of sources. It may be argued that as far as the possession of a written indigenous language is concerned.

These areas are very preferable by historians, as Munro (2002: 64) stated that an important area of stability that interested European governments was the

then Eastern Shoan province. As the century progressed a series of capable rulers were able to enlarge this small province in to substantial and stable kingdom of Shoa. Regarding the establishment of Ankobärr as a capital, Märəʿəd ʾÄzmach ʾÄməhä ʾIyäsus, moved the capital of Shoa from Doqaqit to Ankobärr, and remained the principal residence of the ruler of Shoa until Mənilək II 1878. According to Hərüy Wäldä Šällase the establishment of Ankobärr as the foundation to the Shoan Kingdom is as follows:

ስለ መርዕድ አብዬ የክርስትና ስሙ ቀዳሜ ቃል :: ከዚህም በኋላ ወደ አንኮበር ወጥቶ ከተማ በቆረቆረ ጊዜ በዚያ ትኖር የነበረችው አንኮ ላሞቿን ነድታ አገር ጥላ ወደ ከረዩ ገባች። እንደዚህም ታፍሮና ተፈርቶ ሸዋን ፲፮ ዓመት ከገዛ በኋላ በየካቲት ፲፪ ቀን ፲፯፻፺፯ ዓም አረፈና እርሱ በሠራው በሐር አምባ ቤተ ክርስቲያን ተቀበረ።

አብዬ ካረፈ በኋላ ልጁ አምነ ኢየሱስ በአባቱ አልጋ ተቀመጠ። ወዲያውም ሐር አምባን ትቶ አባቱ የቆረቆረውን የአንኮበርን ከተማ በሶስት እርከን ከፍሎ ማለፊያ ከተማ አደረገው።” (ገሩይ ወልደሥላሴ: 1928)

*Märəʿəd ʾÄzmac ʾAbbəyye or Qädame Qal was a pioneer to establish Ankobärr. He passed away on Yäkatit 12, 1937 E.C and buried at Härrʾämba church where it was constructed by him before.*

*ʾAməha ʾIyyäsus became a successor and seized the power. He left Härrʾämba then transferred the seat of government at Ankobärr soon which his father established it before. He also made it better town by accommodating three traced slopes. (Hərüy, 1982:18)*

On the other hand, Darkwah (1966: 15) stated that the first ruler and the founder of what was later to become the dynasty of these was Nägasi Kərəstos Wärädäqal commonly known as Nägasi born to a wealthy

proprietor of ሿÄngača, in one of the district of Mänz. ሿÄməḥa ሿIyyasus on coming to power in Mänz paid a visit to Gondär, where he was met by the Scottish traveler, James Bruce, in 1771. Bruce refered to ሿÄməḥa ሿIyyasus as the son of the governor of Shoa and explained that the Shoan prince had a commission from his father governor of Shoa, to detach Gušo, if possible, from his alliance with Powassen (EMML.19/A/6).

Märsə'ehäzän Wäldäqirqos added that the following articles:

ያገሩ ታሪክ አንኮበርን መጀመሪያ ለከተማነት የመረጣት መርዕድ አዝማች አብዬ ናቸው። ዳሩ ግን ገና ሳይመሠርቱት ስለሞቱ ልጃቸው መርዕድ አዝማች አምነ ኢየሱስ ከተማቸውን ከዚያ አድርገው አቀኑት። ከደግነታቸውም ብዛት የተነሳ ሕዝቡ ቸር አምነ ኢየሱስ የሚባል ስም አወጣላቸው። ቸር አምነ ኢየሱስ መጀመሪያ ከአንኮበር ፬ ኪሎሜትር ርቃ በምትገኝ እስቲት በምትባል ኮረብታ ላይ ትንሽ ከተማ ሠርተው ሥዕል ቤት ታቦተ ኪዳነ ምሕረትን ተክለው ተቀምጠው ከዚያ እየተመላለሱ አንኮበርን ማቅናት ጀመሩ። በአንኮበር ላይ ታቦተ ጊዮርጊስን ከተከሉ በኋላ ዋና ከተማቸውን በሾጣጣ ጉብታ ላይ አደረጉ። ከዚያን ጊዜ ጀምሮ እስከ አፄ ምኒልክ መጀመሪያ መንግሥት ድረስ አንኮበርን ዋና ከተማ ናት። (መርሰዔ ኃዘን: 1937:1)

*Regarding to the history of the country, Ankobärr was first chose as a city by Mär'äd ሿÄzmac ሿÄbyye. Even though he passed away before establishing the town, his son Mär'äd ሿÄzmac ሿÄməḥa ሿIyyäsus made it a permanent seat and established it well. Due to his benevolence the then people called him by the nick name of kind ሿÄməḥa ሿIyyasus. First he stayed at ሿEsttit four kilometers far from Ankobärr by establishing small town on the tip of the hill. He constructed the church of Covenant of Mercy then constructed Ankobärr from there. After constructing St. Gorge Church at Ankobärr,*

*he started to live on the steeped hill there. From this onwards up to the reign of Mənilək II Ankobärr served as a capital. (Märsə'eḥazän, 1937 E.C)*

Likewise Darkwah (1966: 30) stated that following his father examples, ሳሙኤል established military out posts in the provinces which he re-conquered from the Oromo to serve as bases for operations further a field. Thus he founded ጆስቲት and Ankobärr in the province of that name and built churches in both places (EMML.18/F/S).

Now it is located in the Sämen Shoa zone of Amhara Region 40km to the east of Däbrä Bərhan with a latitude 9°34'N, longitude 39°54'E and with elevation of 2,465 meters. It includes Qəduş Mika'el Church built by Śahälä Śəllase King of Shoa, Giyorgis church, Maryam Church and the focus of this research site Mädhane ʿAläm Church. Based on the Central Statistics Agency, Published in 2005, and the Ankobärr population was 1,114 male and 1,174 female total 2,288. A former capital, Ankobärr is the 2<sup>nd</sup> largest town in Ankobärr Wäräda next to the wäräda's capital Goräbela.

This specific research site at Mädhane ʿAläm Church is very near to the ancient palace of Shoan kingdom of Ankobärr. There is also a mini church museum in the yard built by the funding of W/ro Mäqdäs ʿAlämu the spouse of Dr Haylägäbrə'el Dañe. No doubt that the awareness of archival to make those manuscripts more access able and durable. Archival science is the theory and the study of the safe storage, cataloguing and retrieval of documents and items.

In the eighteenth and early nineteenth centuries the Amharas of Shoa recaptured lands seized by the Oromos, during the period following the end of the wars between the Ethiopian state and the Muslim conqueror Imam Ahmed Ibn Ibrahim. Däbrä Bərhan was rebuilt and new settlements were gradually established. Ankobärr, an Oromo settlement was captured by the then ruler of Shoa ሳላማኤል, also known as Qädami Qal (1720 – 45) who got the title of Mär'əd

ʾÄzmach from the rulers of Gondär. Situated on the escarpment overlooking the Muslim lowlands to the east, Ankobärr was destined to become the most important settlement of Shoa in the 18<sup>th</sup>-century and in the nineteenth, prior to the establishment of Addis Ababa. The first ruler to make Ankobärr his capital was ʾÄməḥa ʾIyyäsus (1745 – 1775). As was the custom the construction of the town required the foundation of one or more churches, Rita (1994: 198-215)

Kings (Šahälä Šälase) third and last church was an ambitious enterprise, for which the king had requested craftsmen from Gondor. It was completed by Šahälä Šälase's son and successor, Ḥaylä Mäläkot (1847 – 1855), after the death of his father. It took seven years to finish the building, which was said to be very beautiful. Rita, (1994: 198-215)

Based on this concept cataloguing some selected manuscripts at Ankobärr Mädhäne ʿAläm Church Museum will bring those archives in life by enabling them safe as well as very accessible for historians and other researchers.

## **1.2. Statement of the problem**

A number of literatures aptly reveal that Ethiopia is the country which has plenty of ancient manuscripts. Most of these manuscripts belong to Ethiopian Orthodox Churches. The task of preserving the manuscripts was carried on further by a new institution, the Ethiopian Manuscripts Microfilming Library, established in September 1973. At first it was sponsored by the Ethiopian Orthodox Church and supported by finances. As Haile Gabriel (1984: 215) most of this manuscripts collected from different remote area churches and monasteries. Regarding his expedition, Count Gleichen reported. "Only last year he (the Emperor) had been to Zəway and had over hauled all the treasures there was nothing of much value. Whatever manuscripts Mənilək found on the expedition he brought to his elaborate scriptorium to be copied." Zəway and Ankobärr were believed to be the home land of different ancient manuscripts

which concealed from different Northern Ethiopia principalities in the case of religious expeditions of different epochs.

In Ankobärr Mädhane ʿAläm Church Museum there are a number of manuscripts. They have not been fully catalogued yet. Beyond this, as the index of library a number of manuscripts included in Ethiopian Studies EMML. (Getatchew, 1993, VI pp.475-503 & VIII pp.62-70)

These manuscripts in the targeted site, are not fully catalogued which means not available and safe. By doing so, it will enable them very accessible for researchers and provide awareness how to preserve them to the church museum administrator and workers. The manuscripts of this locality have very magnificent contribution for the study of medieval history of Africa. This specific cataloguing of them is a steep stone for the targeted study and other researchers. Accordingly it is helpful to conduct a catalogue work by using indigenous language and their translation as well as transcription of basic terms. It makes this work more available for researcher than the preceding works.

### **1.3. Objectives of the study**

#### **1.3.1. The general objectives of the study**

- ❖ Understand the way how to preserve those manuscripts in Ankobärr Mädhane ʿAläm Church museum.
- ❖ Examine the nature and type of manuscripts in the museum.

#### **1.3.2. Specific objectives.**

- ❖ To list out the type of manuscripts in the Ankobärr Mädhane ʿAläm Church Museum.
- ❖ To select fifteen manuscripts based on their content varieties and age.
- ❖ To identify and describe the content of each manuscripts.

- ❖ To provide clear and well-defined information about the physical condition of each manuscripts.
- ❖ To make uncover their information to who needs in engaging research on those manuscripts in the future.

#### **1.4. Research Questions**

- ❖ What are the types of manuscripts in Ankobärr Mädhane °Aläm Church Museum?
- ❖ Which are the best fifteen manuscripts regarding to their age and historical accounts?
- ❖ How do they will catalogue to make them accessible for other scholars?

#### **1.5. Research design and methodology**

##### **1.5.1. Research design**

This study has been exploratory; it has employed a qualitative research design. Thus, it would be analyzed qualitatively by explaining and studying the existing manuscripts in the museum.

##### **1.5.2. Data sources and collection technique**

This study has made use of primary data sources. These primary sources for the intended research would have been about fifteen Ankobärr Mädhane °Aläm Church Museum manuscripts. The researcher has conducted on searching for, selecting, reading, measuring and digitalizing those manuscripts. The rapport have been established with the officials of store house/ °*aqabet*/ and church administrators to get sufficient information as well as good cooperation for the sake of this research tasks. Essentially, the study has relayed on those selected fifteen manuscripts but other secondary sources have been used, these secondary sources have included other published catalogues, which were related directly or indirectly to the targeted manuscripts.

### **1.5.3. Methods**

The study employs catalogue works with the document analysis method that has compiled the catalogue of those fifteen original manuscripts. As *Macomber* (1975: i) indicated the initial and final page not only for each work contained in manuscripts, but also depending upon its size, for its principal division.

The dating of the manuscripts also related with the reign of each rulers and kings because many of the manuscripts donated by the kings and their vassals. Their names are also mentioned in the colophons as well as the end of each text. Also it has been given considerable attentions in the study even by using the chronology of rulers who donated the manuscripts and cross cheking with paleographical techniques. This helped to identify the era which the manuscripts were written.

### **1.6. Significance of the study**

The catalogue will provide valuable information to researchers on those fifteen previously undocumented Ethiopic manuscripts. Furthermore, the findings can offer though implicitly some general direction for the concerned government bodies and other Non-governmental organizations through raising awareness on how to preserve Ethiopian ancient manuscripts.

“Anybody who is somehow attached to that part of the world known as Ethiopia would certainly declare the fact that the country has something that is worth the attention of the scholarly world”, (Getatchew, 1980: 7). The revival of the ancient civilization is absolutely relying on those manuscripts. For instance Emperor Mənilək II believed that the long wars of the preceding centuries destroyed civilization in Ethiopia and he made it his mission to restore Ethiopia’s past cultural heritage. To this effect he issued orders to rebuild churches and patronized scribes in the entire empire, (Haile Gebriel, 1984: 3).

Generally, Philology beyond its comprehension has multi-dimensional uses to explore primary data for other disciplines. Campbel (2004: 369) stated that,

Philology uses anything which provides information helpful for interpreting the phonetic, phonemic and grammatical contents of the language which the written records represent so that this information can be put to use in unraveling further the history of the language involved. Cataloguing is a part of archival science, which is mainly used in this discipline. The preceding points should be the main rationale of employing the work of cataloguing the manuscripts at the targeted research setting.

### **1.7. Review of Related Literature**

The first catalogue of Ethiopia manuscripts preserved in the British Museum was published in 1847. It was the work of August Dillmann and contained description of 82 manuscripts. After him many scholars have presented catalogue of Ethiopian manuscripts. As it is described by Dillmann, (1983) in Hailemariam (2009) the following can be mentioned apart from the aforementioned catalogues of Ethiopian manuscripts.

1. A. Dillmann (1848). Two catalogues of the Ethiopian manuscripts in the Bodleian Library (Oxford) have been produced. In described thirty-five manuscripts in his catalogue *codicum manuscriptorium Bibliotheca Bodleiana oxoniensis, pars.VII. codices aethiopici* (Oxford)
2. Edward Ullendolff along with Stephen G. Wright and D.A. Hubbard (1961) Sixty- seven Ethiopian manuscripts in the Cambridge University Library were set forth in their catalogue of Ethiopian Manuscripts in the Cambridge University Library (Cambridge).
3. Edward Ullendolff (1951) described another sixty-six manuscripts in his catalogue of Ethiopia manuscripts in the Bodleian Library Volume II (Oxford).

4. Getatchew Haile and William F. Macomber (1975-1993). A catalogue of Ethiopian Mss Microfilmed Library, Addis Ababa and the Hill Monastic Microfilm Library vol. I-X. Collegeville Minnesota; they described almost 5,000 Ethiopian manuscripts.
  
5. Paulo Marrassini (1981), *I Manoscritte' Etiopici Della Bibliotheca Medicealorenzina* II part vol. 31, pp 69-72, Rome Napoli, he described 21 Mss.
  
6. Steve Dellamatr and Dämäkä Bərhäne, a catalogue of 23 previously un-catalogued Ethiopic Mss in England (*Journal of Semitic studies* supplement).

The largest collection of Ethiopian manuscripts in Britain is of course to be found at the British Library, whose holdings have been set forth in three catalogues. The first eighty-two in this collection were catalogued by August Dillmann in his catalogues *Codicum Manuscriptorum Orientalium qui in museo Britannico Astrvantur* (London, 1847). The largest numbers of manuscripts of the British library were catalogued by W. Wright in his catalogue of the Ethiopic manuscripts in the British museum *Acquired since the year 1847* (London, 1877). He provides information on four hundred and eight manuscripts, including some thirty-five which were acquired after 1847 and before the Maqdala expedition of 1868. Three hundred fifty were acquired by the Maqdalla expedition. The other catalogue is that of Stefan Steleyon who, in 1974, published his catalogue of Ethiopian manuscripts in the British Library acquired since the year 1877 (London), which details another hundred eight manuscripts (some twenty four of which he reckons to be from the Mäqdäla expeditions. This brings the total of the British Library Collection to just less than six hundred (598) manuscripts. These manuscripts looted by British expedition and other ways from different parts of Ethiopia including Ankobärr (pp. 6-7).

Ankobärr subsequently suffered two periods of great turbulence, the first during the struggle between the Shoan rulers and the newly crowned Emperor Tewodros, who was attempting to unify the country; the second, during the Italian fascist occupation. When Tewodros attacked and captured the capital, which was sacked and again set ablaze. His ramping soldiers looted the churches and carried off manuscripts, among other articles. As evidence of such activity, it is known that one manuscript now at the British Library, had belonged to Wäsän Sägäd, and may have been taken from his palaces either at Qundi, also sacked by Tewodros, or at Ankobärr. Found at Mäqdäla after Tewodros's suicide, it then became part of the British Museums Mäqdäla Collection, Rita (1994: 198-215)

Other collections are to be found in the Royal Library, Windsor castle and at the Chester Beally Lbrary in Dublin, Ireland. A description of the six sumptuous manuscripts at Windsor castle is to be found I Edward Ullendolff's The Ethiopic manuscripts in the Royal Library, Windsor Castle (*Rassegna Di studi Ethiopici* 12 (1945) 71-91. Beatty's fifty-three Ethiopian manuscripts were catalogued by E. Cerulli in his I manoscritte etiopici della chester Beatty Library in Dublino, Rome (1965), (Hailemarim, 2009:8).

The Shoan rullers and kings had dual spiritual and secular nature that enabled them to accommodate those precious manuscripts of the then time. As Hiruy stated that,

መርድ አዝማች አምነ ኢየሱስ ብዙ ልጆች ነበሩት ነገር ግን አልጋዬን ይወርሳል ብሎ ተስፋ የሚያደርገው አስፋ ወሰንን ነበር። በአምነ ኢየሱስ ዘመን ቢዛነ ወልድ የተባለ ሊቅ ከአዘዙ መጥቶ በመንዝ አውራጃ ኩራኩሬ የሚባል አገር ተቀምጦ ቅኔና የመጻሕፍትን ትርጓሜ ያስተምር ነበርና አምነ ኢየሱስ የእርሱን ዝና ስለሰማ ልጁን አስፋ ወሰንን ቅኔ ተማር ብሎ ወደ ቢዛነ ወልድ ሰደደው። አስፋ ወሰንም ከአራት አሽከሮቹ ጋር ሔዶ በትጋት እየተማረ ቅኔ አዋቂ ሆነ። አምነ ኢየሱስም በዘመኑ ተድላና ደስታ ስለበዛ ሐር አምባን እንደ እልፍኝ አንኮበርን እንደ አዳራሽ አድርጎ ፴፬ ዓመት ከገዛ በኋላ በጥር ፳፱ ቀን

በጊዜያዊነት ምሕረት አረፈና በአንኮበር በሠራው በቀዳስ ጊዮርጊስ ቤተ ክርስቲያን ተቀበረ። (ጎሩይ, 1928)

*Märʿəd ʾÄzmač ʾÄmähä ʾIyyäsus had many children but he hoped to be substituted by ʾÄsfa Wäsän. During the reign of ʾÄmähä ʾIyyäsus there was an intellectual called Bizanä Wäld came from ʾÄzäzo and taught Qəne /poem/ and commentary at Kurkure, Mänz. When ʾÄmähä ʾIyyäsus heard his fame, he sent his son ʾÄsfa Wäsän to learn Qəne /poem/ from Bizanä Wäld. ʾÄsfa Wäsän went to him with his four serevants and studied attentively and versed with of Qəne /poem/. The reign of ʾÄmähä ʾIyyäsus was very prosperous. So he used Ḥarʾamba as salon and Ankobärr as a hall for thirty-four years. He passed away on ፳፻ 29, 1767 E.C and buried at St. George church that he constructed it before. (፲፭፻፲፱, 1928, p. 27)*

The dating of the manuscripts also related with the reign of each rulers and kings because many of the manuscripts donated by the kings and their vassals. Their names are also mentioned in the colophons as well as the end of each text. So the following table indicates their chronology:

**TABLE 1. አኔ ልብነ ድንግል ጀምሮ እስከ አኔ ምኒልክ ስላሉት የሸዋ ቤተመንግሥት ነገሥታትና መሣፍንት በትውልድ ተራ አጭር ማስታወሻ/ short notes about the line of Shoan kings and Nobles from ʾAṣe Ləbna Dəngəl upto Mənilək II**

ተ.ቁ No.	ስም Name	የተወለዱበት ዘመን Date of birth	ግዛቱ Reign		የሞቱበት ዓም date of death	ዕድሜ በዓመት Age in year	መቃብሩ burial places
			ዓመት	ዓም			
1	አኔ ልብነ ድንግል	1488	32	1500-33	1533	45	ደብረ ዳሞ

	ጐላሼ ሌቤና ደንገል						Däbrä Damo
2	አቤቶ ያዕቆብ ጐÄbeto Ya'eqob	1514	-	-	1549	35	ዳሞት ጎጃም Damot Gojam
3	ሥግዑ ቃል Śəgəw Qal	1539	-	-	1591	69	መንዝ Mänz
4	ወረደ ቃል Wärädä Qal	1562	-	-	1629	67	መንዝ Mänz
5	ልብሰ ቃል Ləbsä Qal	1589	-	-	1655	66	ወኸዩ ሚካኤል Wäḵäyyu Mika'el
6	አቤቶ ነጋሢ ጐÄbeto Nägäsi	1624	19	1674-92	1692	69	ጎንደር ፊት አቦ Gondär fit ጐÄbbo
7	መ.አ. ስብስቱ Mär'əd ጐÄzmač Səbəste	1650	15	1694- 1708	1708	58	ይፋት ዐይኔ ማርያም Yəfat ጐÄyəne Maryam
8	መ.አ. አብዩ ጐÄzmač ጐÄbəyye	1675	25	1708-33	1733	58	ሐር አምባ ሚካኤል Här ጐÄmba Mika'el
9	መ.አ. አምነ አየሱስ Mär'əd ጐÄzmač ጐÄməḵä ጐÄyyäsus	1701	34	1733-67	1767	67	አንኮበር ጊዮርጊስ Ankobärr Giyorgis
10	መ.አ. አስፋ ወሰን Mär'əd ጐÄzmač ጐÄsfa Wäsän	1749	33	1767- 1800	1800	51	አንኮበር ማርያም Ankobärr Maryam
11	መ.አ. ወሰን ሰገድ Mär'əd ጐÄzmač Wäsän Säggäd	1764	15	1800- 1805	1805	41	ቁንዲ ጊዮርጊስ Qundi Giyorgis
12	ንጉሥ ማህለ ሥላሴ King Śahälä Śəllase	1788	34	1805-40	1840	52	አንኮበር ሚካኤል Ankobärr Mika'el
13	ንጉሥ ኃይለ መለኮት King Ḥaylä Mäläkot	1819	8	1840-48	1848	29	ደብረ በግዕድ Däbrä Bäḡəጐ
14	አዩ ምኒልክ ጐÄše Mənilək	1836	47	1857- 1906	1906	69	አዲስ አበባ ባዕታ Addis Abäba Ba'əta

(Märsə'ehazän, 1937: 10)

አጽማቸው በ፲፱፻፱ ዓም ፈልሶ ወደ አክሱም እንደ ሄደ ይተረካል። አንኮበርን ህፃን ዓመት የገዙት አዛዥ ወልደዓዲቅ ጥር ፲ ቀን ፲፱፻፩ዓም ሞተው ከዚያው ስለተቀበሩ መቃብር ቤታቸው ይታያል። የደጃች ወልደገብርኤል አባ ሰይጣን ልጅ የአቶ ሀብተማርያም መቃብር (ዘመኑ አልታወቀም) ከዚህ እንደሆነ ይነገራል። (መርሰዔ ኃዘን, 1937, ገፅ.3) በተጨማሪም ራስ ወሌ ብጡል አጋፋሪ ደስታ በልሁ የተቀበሩት በዚህ ደብር ሲሆን የደብሩ አለቃ የነበሩት አለቃ ክፍለ ጊዮርጊስ ግን አፅማቸው አይኖሩም አርፏል።

*Mär'äd 'Äzmač 'Äsfa Wäsän constructed the church of Mädhane 'Aläm between Giorgis and Maryam churches after five years of the construction of Maryam church. The distance of these churches from each other is not exceeding one hundred fifty meters. 'Äsfa Wäsän did not construct huge church then. After thirty two years his grand son King Šahälä Šälase imported carpenters and Masonmen from Gondär started to construct a massive church. Unluckily he passed away before completion of the church but his son Ḥayälä Mäläkot accomplished it after four years work. This has been constructed within seven years and it was very magnificent and full of classical architectures. According to the respondent 'Äläqa Gäbrä Mika'el it hit by thunder repeatedly.*

*A/ In 1898 Säne 28 E.C Thursday it was hit by thunder and began to burn but the then governor of Ankobärr 'Äzaž Wäldä Šadiq controlled the fire with his army.*

*B/ On 18<sup>th</sup> Säne 1929 E.C Friday, it was hit by thunder again and the church completely destroyed by fire. Now the Arc or Tablet is in the small church.*

*There is a huge church bell in the yard. It was donated by King Ḥayälä Mäläkot. It is still hang on the tree in the church yard. It is peculiar Ethiopian work of art and also giving services till now*

*which is very amazing. There is also a decree of Mənilək II on the Book of Synxсарy his command to erase one hearsay thought of a clergy man who wrote heretical articles on new Homily of ‘Ura’el while the Emperor was at ‘Enṭofo Town in 1876 E.C*

*Ras Mängäša Yohan s passed away on 5<sup>th</sup> Hədar, 1900 E.C, and buried in this church but in 1909 E.C his burial confined and exiled to ‘Äksüm. ‘Äzaž Wälddä Şadiq who governed Ankobaärr for thirty three years also passed away on 10<sup>th</sup> tər, 1901 E.C, and buried in his own mausoleum which still existing in the church yard. The son of Däjač Wälddä Gäbrə’el ‘Äbba Säyṭan, ‘Äto Habtä Maryam belived to be buried there but the date is unknown Märsə’e Həzän, (1937:3).*

*In addition Ras Wäle Bəṭul, ‘Ägafari Dästa Bäləhu also buried there. On the other hand the then church administrator ‘Äläqa Kəflä Giyorgis buried at Jerusalem.*

It was at the Ankobärr Mädhane ‘Aläm church, where Mənilək married his consort, Ṭayətu, in 1883. On Hamle 1928 (31 July 1936) Mädhane ‘Aläm was caught up in the fighting. The church was searched and in the confusion, materials, (probably including manuscripts) were looted. Rita, (1994:198-215)

In terms of the Ethiopian EMMML catalogue, the project to establish an Ethiopian microfilm library was first conceived in 1970 by his Holiness, Abuna Tewoflos, the then acting patriarch of the Ethiopian Orthodox church, (Macombere,1975, P:i). The principal area from which the largest manuscripts derived is the Ankobärr district [Wäräda] of the province of Shoa. Ankobärr was the capital city of the Ethiopian Empire at different stage in its long history, and the manuscripts from the area are accordingly, older and more interesting, at least in general, than the manuscripts from the modern capital [Addis Ababa], (Macomber, 1975, P.vi).

The number of manuscripts in the four libraries at the time of microfilming, as listed in the EMMML Catalogue, were include pre-1856\* 19 Total 34 manuscripts from Mädhane ʿAläm Church. It should be borne in mind that the absence of some basic texts from the EMMML catalogue may not necessarily mean that such texts were absent from the Ankobärr Church Libraries Rita, (1994:198-215)

Those manuscripts in Getatchew Haile’s and Macomber (1975) Ethiopian Manuscripts Microfilm Library catalogues include some manuscripts from Ankobärr Wäradä’s different churches museums. Regarding to this specific research site, Ankobarr Mädhane ʿAläm Church, 49 manuscripts in pieces microfilmed in volume VI and volume VIII which mentioned in the table bellow, (Getatchew, 1938)

**TABLE 2: EMML CATLOGUED MANUSCRIPTS FROM ANKOBÄRR MEDĤANE ʿALĀM CHURCH MUSEUM**

<b>No</b>	<b>EMML Pr No</b>	<b>VLUME</b>	<b>NAMEOF MANUSCRIPTS</b>	<b>REMARK</b>
1	2442	VI	Miracle of the virgin Mary	
2	2425	VI	Ritual for passion week	
3	2426	VI	The book of the mystery	
4	2427	VI	Snaxary for Mäskäräm	
5	2428	VI	Synaxary,part II	
6	2430	VI	Sinodicon	
7	2431	VI	Anqäṣä halleta or Degg <sup>wa</sup>	
8	2432	VI	Haymanotä ʿäbäw	
9	2433	VI	Mälke <sup>a</sup> Yohannəs Mätməq	

10	2434	VI	Four Gospels	
11	2435	VI	Four Gospels	
12	2436	VI	Book of Enoch	
13	2437	VI	Lectionary for the year	
14	2438	VI	Collection of chants for the year[mäwas <sup>c</sup> ät]	
15	2439	VI	Psalter	
16	2440	VI	’orit	
17	2441	VI	Devotional hymns and prayers	
18	2442	VI	Şoma degg <sup>w</sup> a	
19	2443	VI	Missal	
20	2444	VI	Mäşəḥafä həməmatu wä-zena səqlätu	
21	2445	VI	Miracle of Jesus Christ	
22	2446	VI	Suplications for the fast [mästäbqw <sup>ə</sup> ]	
23	2447	VI	Book of kings	
24	2448	VI	Sä’atat zä-lelit, zä-mä’alt	
25	2449	VI	Mə’əraf	
26	2450	VI	Psalter	

27	2451	VI	Mäşəḥafä həmamatihu mäşəḥafä dorho	
28	2452	VI	Zəmare	
29	2453	VI	Egzi'abəher nägsä	
30	2454	VI	Mäşəḥafä həmamatu	
31	2455	VI	Psalter	
32	2456	VI	Psalter with məzmurä Dəngəl	
33	2457	VI	Psalter	
34	2458	VI	Həmamatä Məsqäl	
35	2459	VI	Ra'əya Maryam Sər'atä Mänäkosat	
36	3062	VIII	Synaxary part I	
37	3063	VIII	Funeral ritual	
38	3064	VIII	Faith of the father	
39	3065	VIII	Miracles of the Marry	
40	3066	VIII	Chants	
41	3067	VIII	Isaiah	
42	3068	VIII	Psalter	
43	3069	VIII	Missal	
44	3070	VIII	Psalter	
45	3071	VIII	Psalter	
46	3072	VIII	Psalter	
47	3073	VIII	Horologium for the night	

			hours [Sä'atat]	
48	3074	VIII	Psalter	
49	3075	VIII	Psalter	

Only a few of the manuscripts in the Ankobärr churches were copied before the reign of ʾÄsfa Wäsän. Manuscripts at Mädhane ʿAläm containing the book of Enoch and parts of the Old Testament, Synodicon at Mädhane ʿAläm from 1716, the other Manuscripts refer to the Gonderian kings before the period of Mäsafənt at Mädhane ʿAläm there is a Synxary for the second part of the year made in the time of Bakafa, and Mə'əraf from that of Iyasu II. Only two Manuscripts, one each at Mika'el and Mädhane ʿAläm, were added during Haylä Mäläkot's short and strife-torn reign. During the period of Mənilək's rule the Ankobärr churches flourished again Mädhane ʿAläm gained six Manuscripts. Clearly the libraries were endowed mainly in the period of pre-Mənilək Shoan dynasty, and were re-vitalized during Mənilək's reign. Rita, (1994: 198-215)

As far as my observation of those ten volume catalogue (I-X) of EMMML the manuscripts of this church museum not all in all included in it because some manuscripts collected after the conducting of EMMML projects to the church museum. This background initiates the researcher to conduct catalogue work on the rest original fifteen manuscripts in the targeted church museum.

## CHAPTER TWO

### 2. Textual Analysis and Cataloguings

#### 2.1. Biblical Books

##### 2.1.1 መዝሙረ ዳዊት [Mäzmurä Dawit] Psalter I

SIZE = 25CMX18C.MX7C.M

No ff = 163

PEN-TRIAL= 4+0

PLACE = Ankobärr Mädhane °Aläm Church Meseum

COLUMNS = መዝሙረ: ዳዊት [Mäzmurä Dawit] Psalter

MATERIAL = vellum

DATE= UNKNOWN

BINDING = wood

NAME OF SCRIBE = ክፍለ: ጊዮርጊስ

-Copied by Käflä Giyorgis.

-Owner of the Manuscript Gäbrä Mika°el

ILLUSTRATION= -Illuminations at the initial of each chapter.

-Ornamental heading [f 96].

COLOPHONS = ወለጸሐፊሁ: ክፍለ: ጊዮርጊስ: ዝ መጽሐፍ: ዘገብረ: ማካኤል... (raf163)

SPECIAL FEATURES =Marigal notes written on pen trial about land grant

የዋሪን: ምድር: ብገዛ: ዳኛው: ጃን: ሸላሚው: ኦብይ: ነው: የሱ: እማኞች: ያቶ:  
ጉች: ልጅ: ወልደዋንስና: እርጉቱ: ናቸው: የኔ: እማኞች: ባለጁ: ሳልመኝና:

ባለጁ፡ ወንድም፡ አገኘሁ፡ ናቸው፡፡ የኔ፡ ዋስ፡ ሥጋ፡ አራጁ፡ ቀልቦ፡ ነው፡፡ የሱ፡  
 ዋስ፡ ባለጁ፡ ወንድም፡ አገኘሁ፡ ነው፡፡ የቅብቃብ፡ ዋሱም፡ ነው፡ 9 ዓመት፡ ነው፡  
 ቢወረስም፡ ነፍስም፡ ገሎ፡ ቢሄድ፡ ጥሎ፡ ቢሔድ፡ ብሩን፡ ቢሰጠኝ፡፡  
 የገዛሁትበትም፡ በዘመነ፡ ዮሐንስ፡ በወርሐ፡ ሠኒ፡ የጊዮርጊስ፡ ለት፡ ነው፡ ሰብል፡  
 መበያዩ፡ በዘመነ፡ ማቴዎስ፡ ነው፡ መም፡ ክፍሌ፡ ይህን፡ ዳዊት፡ ለመደኃኔ፡ ዓለም፡  
 ከወለተ፡ ሐና፡ ሲገዛ፡ ዳኛው፡ ደ፡ ወልደ፡ ትንሣኤ፡ እማኞቹ፡ መ፡ ኃይሉ፡ መ፡  
 ኃይለየስ፡ ደብ፡ ኅብተ፡ መስቀል፡ አባ፡ ወልደ፡ ዮሐንስ፡ ነባሪዎቹ፡ ደ፡ ማሩ፡ መ፡  
 ወልደ፡ ሥላሴ፡ ኃይሉ፡ መቃኑ፡ አይዳን፡ መገዛቱም፡ በ፬፡ ብር፡ ነው፡ በዘመነ፡  
 ማቴዎስ፡ ባለቃ፡ ተክለሥላሴ፡ አለቃነት፡ ተገዛ፡፡

*When I bought the land of Wari, the judge is Jan and the seller  
 ʾÄbäy. His witnesses are the son of ʾÄto Guči Wäldäwanäs and  
 ʾErgätu. My witnesses are The Iron Smith's Wändämʾägäñähu and  
 Qälbo the Bucher. He is also his guarantor for nine years even if he  
 alienate, depart from the country with being guilty on homicide or  
 return the money for me. I buy it on June Thirty during the year of  
 John. My harvesting time is in the year of Mathew. When Priest  
 Käfle bought this Psalter from Wälättä Hanna the judge was Däbtära  
 Wäldä Tənsaʾe, the eyewitnesses were Priest Haylu, Priest  
 Ḥayläyyäsus, Däbtära Ḥabtä Mäsqäl, ʾÄbba Wäldä Yohanäs,  
 observers: Däbtära Maru, Priest Wäldä Śälase Ḥayle Mäqanu. He  
 bought it by four Birr or Eth. Dollar in the year of John and the  
 sway of ʾÄläqa Täklä Śälase.*

-Partition of Psalters based on days: for Monday ፍካሬ Tuesday  
 [ብፀዓን], Wednesday [አኮነ], Thursday [ይኔይስ], Friday [ተፈሣሕኮ],  
 Sunday [ነቢያት] and Saturday [መኃልይ]

Inc: (ra1) ዘሰነይ: ተግሣጽ: በኩሉ: ፩ አርአያ: ፍካሬ: ዘጸድቃን: ወዘኃጥአን: መዝሙር:  
ዘዳዊት: ሃሌ: ሉያ: ብፁዕ: ብእሴ: ዘኢሓረ: በምክረ: ረሲዓን: ወዘኢቆመ: ውስተ: ፍኖተ:  
ኃጥአን...

*...The Psalm preached on Monday about the meaning of saint and devil personality. A one who does not led by the advice of evils and stand up on the way of devils was kind.*

Des: (raf145) ...ሰአልናክ: መሐሪ: ሰአልናክ: ፈጣሪ: ሰአልናክ: ከሐሊ: ሰአልናክ: ዘሰአልኩክ:  
ዘኢይትፈለጥ: ወዘኢትሌሊይ: የማንክ: ነቅዓ: ሕይወት... ዕቀቦ: ወአደገኖ: እምኩሉ:  
ሥራይ: ለገብረ: እግዚአብሔር:

*...Oh, since you are forgiver God, .we begged you. You tolerate all and not discriminate people. You are almighty Lord that your right is the spring of life, please save your servant from any evil.*

Inc: (raf146) ውዳሴሃ: ለእግዝእትነ: ማርያም: ድንግል: ወላዲተ: አምላክ: ጸሎታ: ወበረከታ:  
የሃሉ: ምስለ: ገብራ: ለዓለመ:ዓለም: አሜን: ፈቀደ: እግዚእ: ያግዕዘ: ለአዳም...

*The gratitude presented for our madam the virgin St. Marry. Her pray and sanction be with her servant for ever 'Ämen. Our Lord wishes to liberate Adam...*

Des: (raf163) ...ጸሎታ ወበረከታ የሃሉ ምስሌነ ወምስለ: ኩሎሙ: ቅዱሳን: ወሰማዕት:  
ለዓለመ: ዓለም: ኦ እግዝእትየ: ማርያም: ጸሎትኪ: ወስእለትኪ: ወምሕረተ: ፍቁር:  
ወልድኪ:የሀሉ: ምስለ: ገብርኪ: ለዓለመ: አሜን: ወለጸሐፊሁ: ክፍለ: ጊዮርጊስ: ዝ  
መጽሐፍ: ዘገብረ: ሚካኤል...

*...The pray and intercede of our Madam be up on with us and with all saints and martyred forever 'Ämen. My Madam Marry, you're pray, interceding as well as the pardon of your son be upon your slave and the scribe Käflä Giorgis for ever 'Ämen.*

## 2.1.2. መዝሙረ ዳዊት [Māzmurä Dawit] Psalter II

SIZE= 19 cm X 13 cm X 4 cm

No ff= 99

PEN-TRIAL= 3+0

PLACE= Ankobärr Mādḥane ʿAläm Church Museum

COLUMNS= f1 – f89 (1), f90 –f99 (2)

LINES= 18

MATERIAL= Vellum

DATE= unknown

BINDING= Wood and leather

NAME OF SCRIBE= unknown

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (∴)

COLOPHONS= no

Inc: (vaf1) ተግሣጽ፡ በኩሉ፡ አርአያ፡ ዘጸድቃን፡ ወዘኃጥአን፡ ፍካሬ፡ ዘጸድቃን፡ ወዘኃጥአን፡

መዝሙር፡ ዘዳዊት፡ ሃሌ፡ ሉያ፡ ብፁዕ፡ ብእሳ፡ ዘኢሐረ፡ በምክረ፡ ረሲዓን፡ ወዘኢቆመ፡...

*Warning for all, The Psalm, which preached about the meaning of saint and devil personality, A one who does not led by the advice of evils and stand up on the way of devils was kind.*

Des: (vaf89) ... ዓፀደ፡ ወይንዮ፡ ሊተ፡ አንጻርዮ፡ ዘይነብር፡ ውስተ፡ ገነት፡ ካልአን፡ ርእይዎ፡  
ቃለክ፡ አስምዓኒ፡ ጉይ፡ አንተ፡ ወልድ፡ እኑዮ፡ ወተመሰላ፡ ለወይጠል፡ ወእመ፡ አኮ፡ ከመ፡  
ወሬዛ፡ ሃዩል፡ ውስተ፡ አድባረ፡ ድኑነን፡፡

*...The grape yards are the sign of mine. They observed twice. Call me your voice. You the only son of mine escape as antelope and deer through the mountains.*

Inc: (raf90) ውዳሴ፡ ዘሰነይ፡ ፈቀደ፡ እግዚእ፡ ያግዕዞ፡ ለአዳም፡ ሕዙን፡ ወትኩዝ፡ ልብ፡  
ወያግብኦ፡ ኅበ፡ ዘትካት፡ መንበሩ፡ ሰአሊ፡ ለነ፡ ቅድስት፡

ሠረቀ፡ በሥጋ፡ እምድንግል፡ ዘእንበለ፡ ብእሴ፡ ወአድኃነነ፡ ለሔዋን፡...

*The gratitude presented on Monday. Our Lord wishes to liberate Adam whose heart was full of sorrow and tiresome, to return back him his previous place. Oh St. Mary begs for us...*

Des: (vbf99)...ይሥረይ፡ ኅጢአተነ፡ በብዝኃ፡ ሣህሎ፡ ወምህረቱ፡ ስብሐት፡ ለኪ፡ ኦ ወላዲተ፡  
እግዚእ፡ ኩሎ፡ አኩቴት፡ ወክብር፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘለፈኒ፡  
ወለዓለመ፡ ዓለም፡ አሜን፡ ወልድኪ፡ ሣህሎ፡ ይክፍለነ፡ ሰአሊ፡ ለነ፡ ቅድስት፡

*...On his forgiveness and blessing to cure as from our sin you the mother of Lord you have to be thanks for Father Son and Holly Sprit too forever  
Ämen. Your son provides us his apology. Oh Mary supplicates for us.*

### 2.1.3. መዝሙረ ዳዊት [Māzmurä Dawit] Psalter III

SIZE= 25 cm X 10 cm X 7cm

No ff= 157

PEN-TRIAL= 2+2

PLACE= Ankobärr Mädhane ʿAläm Church Museum

COLUMNS= f1 – f140 (1), f141 – 157 (2)

LINES= 20

MATERIAL= Vellum

DATE= unknown

BINDING= Wood and leather

NAME OF SCRIBE= አለቃ፡ ተገኘ፡ ወርቁ፡፡ Tägāñä Wärqu

ILLUSTRATION= Illuminations and decorations, decoration on the leather binding.

SPECIAL FEATURES= nine dots be used (::) Special Number writing system

COLOPHONS= ኦ እግዝትየ፡ ማርያም፡ ዕቀብኒ፡ ለገብርክ፡ ሰይፈ፡ ማርያም፡፡

*Oh Lady Saint Mary keeps your servant Säyfa Maryam*

Inc: (raf1) ነፃ፡ ኅቤየ፡ ዳዊት፡ ንገሠ፡ እስራኤል፡፡ በዓለ፡ መዝሙር፡ ሠናይ፡ ወጥዑም፡ ቃል፡፡  
ታሰብወኒ፡ ነገረ፡ ወፍካሬ፡ ኩሎ፡ አምሳል፡ ከመ፡ እወድሳ፡ ለማርያም፡ ድንግል፡ እንዘ፡  
እጸርሕ፡ ወእብል፡፡ ለኩሎ፡ ፍካሬ፡ ዘጸድቃን፡ ወዘኃጥአን፡ መዝሙር፡ ዘዳዊት ፡፡ (illg),  
ብፁዕ፡ ብእሲ፡ ዘኢሆረ፡ በምክረ፡ ረሲዓን...

*The kings of Israelite and the owner of pleasant and good songs come to me, to tell me the meaning and examples of things and to thanks Marry*

*like this. A one who does not led by the advice of evils and stand up on the way of devils was kind.*

Des: (vaf140) ...ዓፀደ፡ ወይን፡ ሊተ፡ አንጸርዮ፡ እንዘ፡ ይነብር፡ ውስተ፡ ገነት፡ ካልአን፡ ርእይዎ፡ ቃለከ፡ አስምዓኒ፡ ጉይ፡ አንተ፡ ወልድዮ፡ ወተመስለ፡ ለወይጠል፡ ወእመ፡ አከ፡ ወሬዛ፡ ሀይል፤ ውስተ አድባረ፡ ድኑጎን።

*...The grave yards of mine that has been like in heaven observed by others. Listen me your words. You the only son of mine escape as antelope and deer through the mountains.*

Inc: (raf141) ውዳሴሃ ለእግዝእትነ ማርያም ዘይትነብብ በዕለተ ሰነይ ፈቀደ እግዚእ ያግዕዞ ለአዳም ጎዙነ ወትኩዘ ልብ ወያግብኦ ጎበ ዘትካተ መንበሩ ሰአሊ ለነ ቅድስት ሠረቀ በሥጋ እምድንግል ዘእንበለ ዘርአ ብእሲ ወአድሃነን።....

*The Psalm preached on Monday about the meaning of saint and devil personality. A one who does not led by the advice of evils and stand up on the way of devils was kind...*

Des: (rbf157) ...በብዝኃ ምሕረቱ ስብሐት ለከ ኦ ወላዲተ እግዚእ ኩሎ ጊዜ ይእዜኒ ወዘልፈኒ ለዓለም ወለዓለመ ዓለም አሜን ወአሜን ለይኩን ለይኩን ወልድከ ሣህሎ ይክፍለን ሰአሊ ለነ ቅድስት

*...You who born the Lord we have to thanks you always and forever  
Ämen. Saint Mary prays for us for having forgiveness from your son.*

**2.1.4. ወንጌል ዮሐንስ [Wängelä Yoħnəs] John I**

SIZE= 15.5 cm X 12 cm X3.5cm

No ff= 69

PEN-TRIAL= 2+0

PLACE= Ankobärr Mädhane ‘Aläm Church Museum

COLUMNS= 2

LINES= 18

MATERIAL= Vellum

DATE= unknown

BINDING= Wood covered with clothes

NAME OF SCRIBE= ዝመጽሐፍ፡ ዘወለተ፡ አብ፡

-Commissioned by Wälätä ‘Äb

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (::)

COLOPHONS= ዝመጽሐፍ፡ ዘወለተ፡ አብ፡ ዘወሀበሃ Sic [ዘወሀበቶ] ፡ ለገብረ፡ እግዚአብሔር፡

ከመ፡ ይኩኖ፡ ለመድኅኒተ፡ ሥጋ፡ ወነፍስ፡ ጸሐፊሁ፡ \_\_\_\_\_ ዘሰረቆ፡ ወዘፈሐቆ፡

ወጉዝ፡ ለይኩን፡ በሥልጣነ፡ ጴጥሮስ፡ ወጳውሎስ፡ ከመ፡ አርዮስ፡

*This book was given to Gäbrä ‘Egzi‘äbher by Wälätä ‘Äb to be cured his fleash and soul. The scriber (erased) \_\_\_\_\_. Anyone who will steal and erase it is condemoned by the authority of Peter and Poul as ‘Äryos.*

Inc: (raf1) ብስራት፡ አብ፡ ቅዱስ፡ ትሩፍ፡ ረድእ፡ ተናጋሪ፡ በመለኮት፡ ዮሐንስ፡ ወልደ፡

ዘብዴዎስ፡ ፍቁረ፡ እግዚእነ፡ አየሱስ፡ ክርስቶስ፡ እምኚ ወ፪ ሐዋርያት፡ ጸሎቱ፡ ወበረከቱ፡

የሃሉ፡ ምስሉ፡ ፍቅርቱ፡ ወለተ፡ አብ፡ ለዓለመ፡ ዓለም፡ አሜን ። ቀዳሚሁ፡ ቃል፡ ውኃቱ፡  
ወውኃቱ፡ ቃል፡ ነብ፡ እግዚአብሔር፡ ውኃቱ...

*The gossip of Father narrate by John with spirit who was one of the twelve's followers, the fan of our lord Jesus Christ and the son of Zäbdewos. His pray and blessing is upon with his fan Wälätä 'Äb forever 'Ämen. Before, there was a word. This word is God. ....*

Des: (rbf68) ...እምድሃረ፡ ዕርገቱ፡ ለእግዚእነ፡ ውስተ፡ ሰማይ፡ በሥጋ፡ በ፴፩ ዓመት፡ በ፲፱፩ ዓመተ፡ መንግስቱ፡ ለኔሮን፡ ነገሠ፡ ሮም፡ ...፪፻፺፰ወ፳፡ ወምዕራፋ፡ ወስብሐት፡ ለእግዚአብሔር፡ ለዓለመ፡ ዓለም፡ ዓሜን፡ Sic [አሜን] ወአሜን፡ ለይኩን፡ ለይኩን፡

*...It was written after 31 years of the ascending of our Lord Jesus Christ and 11 years the coronation of Nero the king of Rome. It has 298 pages and 20 chapters. Grace and thanks for Lord for ever 'Ämen.*

## 2.1.5. ወንጌል ዮሐንስ [Wängelä Yohñəs] John II

SIZE= 14.5 cm X 11 cm X 2 cm

No ff= 73

PEN-TRIAL= 2+1

PLACE= Ankobärr Mädhane ‘Aläm Church Museum

COLUMNS= 2

LINES= 19

MATERIAL= Vellum

DATE= unknown

BINDING= Wood

NAME OF SCRIBE= unknown

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (∴),

-Date partition for the pray of a Gospel of John,

-Marginal notes on the pen-trials about inventory lists of house utensels.

- አምሳሁን፡ ቤት፡ ያለውን፡ እቃችን፡ አራት፡ ጋን፡ ሶስት፡ ዶሮ፡ ጌዋንጫ፡ ወልደ፡  
አምላክ፡ ሸእንስራ፡ አባ፡ ወልደ፡ ማርያም፡ ቤት፡ ጀማስ፡ ሸድርስ፡ ሚክ፡ አቶ፡ ተክሌ፡  
ቤት፡ ሹሰታቴ፡ ጀድስት፡ ሹቡሐቃ፡ ሸአገልግል፡ ሹዳ በሬ፡ ሸእንስራ፡ ሸእንስራት፡  
ጌማሰሮ፡ ሹጣባ፡ ሸደቅ፡ ሹአልጋ፡ ሸገበታ፡ ምጣድ፡ ተነግጥሙ፡ ሸአፍላል፡ ሹቆጋ፡  
ሹየዱቁት፡ እቃ፡ ሹቁና፡ ሹወፊት፡ ሹአዲስ፡ እስራ፡ ሹምሳር፡ ሹየቃ፡ መጥረባ፡ ሹማጭድ፡  
ሹዋዳት፡

*Our utensils, which put in the home of 'Ämsahun, are 4 big jar, 3 pot, 6 cups, in Wäldä 'Ämlak's, one jar. In the home of 'Äbba Wäldä Maryam; 2 Mas, a book of Därsanä Mika'el. In the home of 'Äto Täkle; 3 big clay Bowl, 2 Clay bowl, 3 pail, 1 bowl made of grass, 3 plowing oxen for rent, 1 jar, 1 mini jar, 5 pots, 4 bowl, 1 seat, 2 beds, 1 table, 1 clay plate with cover for baking pan cake. 1 small pot, 2 Qoga, 1 powder container, 1 Plate and 1grass made goods used to separate powders, 1 new jar, 1 axe, 1 small axe, 1 sackle, 2 big bowls.*

መምሬ፡ ወልደ፡ ጸድቅ፡ ከመት፡ ወለተ፡ ማርያም፡ ያንኮበርን፡ ቦታ፡ ሲገዙ፡ በ፳ ብር፡ ዳኛው፡ አቶ፡ አብርሃም፡ እማኞቹ፡ አቶ፡ ወርቅነሀ፡ አቶ፡ ገለታ፡ አቶ፡ ወንድም፡ አገኘሁ፡ አቶ፡ ወልደ፡ ጸድቅ፡ እነዚህ፡ ናቸው፡ የነገር፡ አባቱም፡ የቅብቃብ፡ ዋሱም፡ አቶ፡ ደሳለኝ፡ ነው፡ በዘመነ፡ ሉቃስ፡ በወርቃ፡ የካቲት፡ ፩ ቀን።

*When Priest Wäldä Şadiq bought a plot of land at 'Änkobärr from Wälätä Maryam with eight birr, the witnesses were 'Äto 'Äbrəham, 'Äto Wärqənäh, 'Äto Gäläta Wändəm 'Ägäñähu, 'Äto Wäldä Şadiq. The guarantor was 'Äto Däsaläñ. It was on 1<sup>st</sup> Yekatit, in the year of Luck.*

መምህሬ፡ ወርቅነሀ፡ ሲናዘዙ፡ ለነፍስ፡ አባቱ፡ ወንጌሉን፡ ሰጥቻለሁ፡ አሉ፡ አውሳምባን፡ በሙሉ፡ አውራ፡ መንገድ፡ ድረስ፡ አያህሉሽና፡ ማሚቱ፡ ለሁለት፡ ያርጉ፡ ሶስት፡ ጨው፡ እየገበሩ፡ ላቻሜለሽ፡ የቀረውን፡ ምድራን፡ ግን፡ አቻሜለሽ፡ ልጆቿን፡ ታሳድግ፡ በርሷም፡ ሞት፡ የመጣ፡ ጊዜ፡ (illg).....

*Priest Wärqənäh inherited his bible for his chef Prest, All the land of 'äwsamba upto the high way equally shared for 'Äyahəluš and Mamite by paying a tribute of salt for 'Äčameläš. The rest plots of lands were given for 'Äčameläš to care their children. At the end of her live ....*

COLOPHONS= NO

Inc: (raf1) ብስራተ፡ አብ፡ ቅዱስ፡ ትሩፍ፡ ረድዕ፡ ተናጋሪ፡ በመለኮት፡ የሐንስ፡ ወልደ፡ ዘብዴዎስ፡ ፍቁረ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡ ምስሉ፡

ገብሩ:..... ቀዳሚሁ: ቃል: ውእቱ: ወውእቱ: ቃል: ገብ: እግዚአብሔር:  
ውእቱ: ወእግዚአብሔር: ውእቱ:.....

*The gossip of Father narrate by John with spirit who was one of the twelve's followers, the fan of our lord Jesus Christ and the son of Zäbdewos. His pray and blessing is upon with his fan Wälätä 'Äb forever 'Ämen. Before, there was a word. This word is God. ....*

Des: (vbf1) ... መልዓ: ስብከተ: ዮሐንስ: ወልደ: ዙብዴዎስ: ፍቁረ: እግዚእነ: ኢየሱስ:  
ክርስቶስ: ፩ እም: ፲ወ፪ ጸሐፊ: ዘበዮናናዊ: ለሰብእ: ሀገረ: ኤፌሶን: እምድገረ: ዕርገቱ:  
ለእግዚእነ: ኢየሱስ: ውስተ: ሰማይ: በሥጋ: በ፴ ዓመት: አመ: ፲ወ፫ በመንግሥቱ:  
ለኔሮን: ወልደ: አቅሎዴዮስ: ንጉሠ: ሮም:

*...These preach of John, the son of Zäbdewos and the admirer of our Lord Jesus Christ accomplished. It was written with Greek language after 30 years of ascending of the Lord and after 13 years of the coronation of Nero the son of 'Äqlodiyos king of Rome.*

### 2.1.6. ጳውሎስ [pawlos] Paul

SIZE= 23 cm X 15.5 cm X 4 cm

No ff= 40

PEN-TRIAL= 2ff pre + 0f post

PLACE= Ankobärr Mädhane °Aläm Church Museum

COLUMNS= 2

LINES= 20

MATERIAL= Vellum

DATE= unknown

BINDING= Wood

NAME OF SCRIBE= unknown

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (∴)

COLOPHONS= ጳውሎስ፡ ወበረከታ፡ የሃሎ፡ ምስለ፡ ንጉሥነ፡ ምኒልክ፡ ወምስለ፡ ንግሥትነ፡  
ወለተ፡ ሚካኤል፡ ወምስለ፡ ጸሐፊሁ፡ ኃጥእ፡ ወድኩም፡ ክንፈ፡ ሚካኤል፡ ለዓለመ፡ ዓለም፡  
አሜን፡፡ (f30vb)

*Her pray and blessing be upon our King Mənilək and Queen Wälätä Mika'el as well as the scribe Kənfä Mika'el.*

ኦ እግዚአቶሮ፡ ማርያም፡ ዕቀቢዮ፡ ለንጉሥነ፡ ምኒልክ፡ ወንግሥትነ፡ ወለተ፡ ሚካኤል፡  
ወጸሐፊሁ፡ ኃጥእ፡ ክንፈ፡ ሚካኤል፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ ዝንቱ፡ መጽሐፍ፡ ዘመድኃኔ፡  
ዓለም፡ ዘሀገረ፡ አንኮበር...

*Oh our lady Mary looks after our king Mənilək, our Queen Wälätä Mika'el and the scribe Kənfä Mika'el forever 'Ämen. This book belongs to the country of 'Änkobär.*

Inc: (raf1) ንጡፍ፡ ወጽሩይ፡ ሥሙር፡ ወኅሩይ፡ በኅበ፡ እግዚአብሔር፡ መልእክተ፡ መንፈስ፡ ቅዱስ፡ እምነበ፡ አቡነ፡ ጳውሎስ፡ ኅበ፡ ሰብ፡ ቆሮንቶስ፡ በረከተ፡ አምላክ፡ ትኩን፡ ምስለ፡ ንጉሥነ፡ ምኒልክ፡ ወምስለ፡ ንግሥተነ፡ ወለተ፡ ሚካኤል፡ አሜን፡ ...

*Net and wipe lovable and preferable by Lord the sign of Holly Sprit from our father Paul to the people of Corinthian. The blessing of his God is upon our king Mənilək and our Queen Wälätä Mika'el...*

Des: (vaf40) ...ሰላም፡ ለከ፡ ኦ እግዝእትዮ፡ ማርያም፡ እስመ፡ ረከብኪ፡ ሞገሰ፡ አምነ፡ በእግዚአብሔር፡ ጳልዩ፡ ወሰአለ፡ ኅበ፡ ፍቁር፡ ወልድኪ፡ ከመ፡ ይሥረይ፡ ለነ፡ ኃጣውኢነ፡

*...Oh my Lady Mary, peace being with you. You get grace from Lord. Please beg the Lord your beloved son to free us from our sin*

## 2.2. Services Books

### 2.2.1. መጽሐፈ ሰዓታት [Mäṣəḥafä Sä'atat] Horologium

SIZE= 19cmx17cmx6cm

NO ff= 12

PEN-TRIAL= 2+2

PLACE =Ankobärr Mädhane °Aläm Church Museum

COLUMAN=2

LINES=18

MATERIAL=Vellum

DATE=UNKNOWN

BINDING= Wood

NAME OF SCRIBE= -Copied by Wäldä Śälase.

- ወምስሰ: ጸሐፊሁ: ወልደ: ሥላሴ:

- *For the scribe Wäldä Śälase. (f24vb)*

SPECIAL FEATURS= -It has Melody Signs in each content of musical layric

-few folios are illegible such as [f48vb] and [f114ra]

ዳኛው: ደብተራ: ወልደ: ሐዋርያት: ዋሱ: መድኅኑም: ደብተራ: ወልደ:  
ሚካኤል: እማኞቹ: የደራፎ: መምራ: ወልደ: ሐዋርያት: መ: ተካ: ወልደ:  
ሚካኤል: ገብራ: የወይክላ: ልጅ: ናቸው::

*Däbtära Wäldä Häwaryat is a person in charge, Däbtära Wäldä Mika'el is gurantor and Priest Täkka Wäldä Mika'el, Gäbre the son of Wäykäla are eye witnesses.*

COLOPHONS = No

Inc: (raf1) አከትብ: ወእትነሣእ: በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: 3 አስማተ: ነሢእየ:  
እትመረገዝ: እመኒ: ወደቁ: እትነሣእ: ወእመኒ: ሐርኩ ውስተ ጽልመት እግዚአብሔር  
ያበርህ ሊተ ወያድኅኒ ...

*In the name of Father Son and the Holly Sprit I am crossing on my face.  
If I fall down I will rise with those three names in one soon. If I arrived  
through dusk God will torched and save me...*

Des: (raf114) ...ማርያም: ድንግል: እንተ: ረከብከ: ጥገሰ: እግዚአብሔር: ምስሌከ: ጸ---  
ወሰለሊ ጎበ: ፍቁር: ወልድከ: ኢየሱስ: ክርስቶስ: ከመ: ይስረይ: ለነ ጎጣውኢነ።

*Virgin Marry beg for us, you got the charisma since Lord is with you, and  
to your beloved son Jesus Christi for letting loose our sin...*

### 2.2.2. መጽሐፈ ክርስቲና [Mäṣəḥäfä Kərəstəna] Book of Baptism

SIZE= 21 cm X 13 cm X 2cm

No ff= 24

PEN-TRIAL= 2+2

PLACE= Ankobärr Mädhane ʿAläm Church Museum

COLUMNS= 2

LINES= 17

MATERIAL= Vellum

DATE= unknown

BINDING= Leather

NAME OF SCRIBE= unknown

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (∴), Classical pictures in the front two pentrials,

COLOPHONS= ዝመጽሐፈ፡ ክርስቲና፡ ዘመድኃኔ፡ ዓለም፡ ዘጸሐፎ፡ ተክለ፡ ኣብ፡ ድኩም፡

*This book of Baptism belongs to Mädhane ʿAläm Church and written by Tāklä ʿÄb.*

Inc: (raf1) በስመ፡ ኣብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ 1 ኣምላክ፡ መጽሐፈ፡ ክርስቲና፡  
ወመጽሐፈ፡ ጥምቀት፡ ቅዱሳት፡ ወይበል፡ መዝሙር፡ ዘኃ ወጸሎተ፡ ኣኩቴት፡ ወይዕጥን፡  
ወይሕትት፡ ኣስማተሆሙ፡ ለኣለ፡ ይጠመቁ፡ ወይበል፡ ዲያቆን፡ ጸልዩ፡ ወይበል፡ ካህን፡  
ዘንተ፡ ጸሎተ፡...

*In the name of Father, and Son, and Holly Sprit, and one God. These are Book of baptism, book of epiphany. Call their names by say and read Psalm 50 and do incensing. The Deacon should say Pray and the priest prays...*

Des: (vbf23) ...ንስእለክ፡ ወናስተብቁአክ፡ ኦኔር፡ ወመፍቀሬ፡ ሰብእ፡ ከመ፡ ትሚጦ፡ ለዝንቱ፡ ማይ፡ ንቦ፡ ቀዳሚ፡ ሥርዓቱ፡ ወይግባዕ፡ ዳግመ፡ ውስተ፡ ምድር፡ በከመ፡ ቀዲሙ፡ ለነሰ፡ ይከፀነን፡ ረዳኤ፡ ወባላሄ፡ ከመንሰብሕ፡ ወትረ፡ ለኦብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእኩኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

*...Oh kind and lover of people we thank you and beg you. We thank to father son and holly sprit for return back this water as a previous and to make it supportive for us as before and entered to the ground to thanks forever now and then 'Ämen.*

### 2.2.3. ፍትሐ ዘወልድ [Fəthä zäwäld] The Judgement of the Son

SIZE= 6 cm X 4 cm X 3cm

No ff= 22

PEN-TRIAL= 2+0

PLACE= Ankobärr Mädhane °Aläm Church Museum

COLUMNS= 1

LINES= 10

MATERIAL= Vellum

DATE= unknown

BINDING= Wood

NAME OF SCRIBE= ክንፈ፡ ሚካኤል Kənfä Mika'el

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (:::)

COLOPHONS= ...ቡርክት፡ በረከቶሙ፡ ወጸጋ፡ ረድኤቶሙ፡ ትኩን፡ ምስለ፡ ንጉሥነ፡ ምኒልክ፡  
ገብሩ፡ ወልደ፡ ጳዲቅ፡ ጸሐፊሁ፡ ኃጥኦ፡ ወድኩም፡ ክንፈ፡ ሚካኤል፡ ለዓለሙ፡ ዓለም፡  
አሜን፡ (f13v)

*His grace and bless be upon our king Mənilək and his servants Wäldä Şadiq  
and the scriber Kənfä Mika'el to forever °Āmen.*

Inc: (raf1) ፍትሐ፡ ዘወልድ፡ እግዚእ፡ እግዚአ፡ ኢየሱስ፡ ክርስቶስ፡ ወልድ፡ ዋህድ፡ ቃለ፡ ኡብ፡  
እግዚአብሔር፡ ዘበተክ፡ እምኔነ፡ ኩሎ፡ ማዕሠረ፡ ኃጣውኢነ፡ በሕማማቲክ፡ ማኅየዊት፡  
ወመድኃኒት፡ ዘነፋሕክ፡ ላዕለ፡ ገጸ፡ አርዳኢክ፡ ቅዱሳን፡...

*The judgment of the son, Lord Jesus Christ is the only son. The word of Lord, who vanish our sin your passion that become the cure and breathed it on your students...*

Des: (vaf21) ...እ.ንትገዘር፡ እንከ፡ ከመ፡ አይሁድ፡ ነአምር፡ ከመ፡ መጽአ፡ ዘይፌጽም፡ ኦሪተ፡ ወነቢያተ፡ ወዘኪያሁ፡ ይሴፍወ፡ ምጽአቶ፡ ኩሎሙ፡ አሕዛብ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሠረየ፡ እምይሁዳ፡ እምሥርወ፡ ዕሤይ፡ በሥልጣኑ፡ ዲበ፡ መትከፍቱ፡ ሎቱ፡ ስብሐት፡ ወአኩቴት፡ ዕበይ፡ ወባርኮት፡ ውዳሴ፡ ወማኅሌት፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ ዓሜን፡ Sic [አሜን]

*... Let us circumcise as a Jew. We know that he came to accomplish the old testaments. Infidels who have trust upon the second coming of him the mercy of Jesus Christ for Judah from the tribe of 'Esey hold the authority on his shoulder should be blessed thanks and bless for him now and forever 'Ämen.*

#### 2.2.4. ጸሎተ ዕጣን [Ṣəlotä ʿĪṭan]

SIZE= 23 cm X 16.5 cm X 6 cm

No ff= 78

PEN-TRIAL= 4+1

PLACE= Ankobärr Mädhane ʿAläm Church Museum

COLUMNS= 2

LINES= 16

MATERIAL= Vellum

DATE= unknown

BINDING= Wood

NAME OF SCRIBE= unknown

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (∴), ይህንን ጸሎተ ዕጣን የሰጠው መምራጃ፡ ግለሙ ነው። (f78r)

*-This Ṣəlotä ʿĪṭan was donated by Prist ʿÄlämu.*

COLOPHONS= ዘንተ ዕጣን ይኩን ለሥርየተ ኃጢአት ለገብርክ ተክለ ማካኤል (f49b)

- *this incense to be curifing of our sins for his servant Täklä Mikaʿel*

መድኃኔ ግለም አመኃፀንከ ነፍስየ ወሥጋየ አነ ገብርክ ተክለ ማካኤል (f68ra)

- *The savior of the world I give my soul and flesh for you to protect it, your servant Täklä Mikaʿel*

Inc: (raf1) በሰሙ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: ፩ አምላክ: ወእምዝ: ይበል: እግዚአ: መሐረን: ክርስቶስ: ፫ጊዜ: ወይበል: ስቡሕ: ወውዱስ: ዘሣረረ: ኩሎ: ዓለም: በአጋቲ: ቃል: ቅዱስ: ቅዱስ: ቅዱስ: እግዚአብሔር: ዘሀሎ: ወይሄሎ: ወትረ:...

*In the name of Father Son and Holly Sprit say three times Lord forgives us. Lord who created a world with a word and live forever Holy Holy Holy Lord...*

Des: (vbf77)...፵ወ፱: ሰማዕታት: ወኩሎሙ: ለባስያነ: መስቀል: ጻድቅ: ወኔራን: ወመልአክ: ዛቲ: እለት: ቡርክት: በረከቶሙ: ወትንብልና: ሣህሎሙ: ኦ ንጉሠ: ሰላም: ሰላማዊት: ኢየሱስ: ክርስቶስ: ሰላመክ: ሃበነ: ወአጽንዕ: ለነ: ሰላመክ: ወሥረይ: ለነ: ኃጣውኢነ: ወረስየነ: ድልዋነ: ንሑር: ወንዕቱ: ቤተነ: በሰላም::

*...All 49 martyrs who wear the garments of cross honest and kind. The angels commemorate on this day their blessed grace and plead and apology is upon us. The king of peace Jesus Christ firm your peace forgive our sin prepared us to arrive our residence peacefully.*

## 2.2.5. መጽሐፈ ቅዱስ Mäshäfä Qədase [Anaphora]

SIZE= 24 cm X 19 cm X 6 cm

No ff= 100

PEN-TRIAL= 4+3

PLACE= Ankobärr Mädhane °Aläm Church Museum

COLUMNS= 2

LINES= 20

MATERIAL= Vellum

DATE= unknown

BINDING= Wood covered with clothes

NAME OF SCRIBE= ወልደ መድኅን. Wäldä Mädhən

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (:::), has the symbol of anaphora's

COLOPHONS= ... በረከተ፡ ጸሎቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ወልደ፡ መድኅን፡ ወምስለ፡ ዓመቱ፡  
ወለተ፡ መድኅን፡ ወጸሐፊሁ፡ ወልደ፡ መድኅን ፡ (f43b)

*The grace of her supplicates be upon his fans Wäldä Mädhən, his servant  
Wäläta Mädhən and the scribe Wäldä Mädhən.*

Inc: (raf1) በሰንበት ዘንተ በል ተሣሃልክ እግዚአ ምድረክ ሃሌ ሉያ .... ይእተ ማርያም እምነ  
ወእሙ ለእግዚአን ሰአሊ በእንቲክነ ከመ ይምሐረነ ወይሣሃለነ ያስተረኢ ኅሩቱ በላዕሌነ  
ሠርዓ ሰንበተ ለዕረፍተ ዚክነ ፍሥሐ ወሰላም ለእለ አመነ...

*Say it on Sabbath. My Lord you forgive the world. Hale Luya. This Mary is  
our mother. She is the mother of our Lord. Supplicate for us to get*

*forgiveness from him. To display his kindness he made Sabbath for rest upon us. He also provides joy and peace for believer...*

Des: (vbf100)...ወተወከፍ፡ ስእለተነ፡ በውሱተ፡ ምሥዋዒክ፡ ቅዱስ፡ ከመ፡ መዓዛ፡ ሠናይ፡ ኃበ፡  
ቦኦ፡ እግዚእ፡ ኢየሱስ፡ ወፈነ፡ ላዕሌነ፡ ወላዕለ፡ ሕዝብክ፡ ሣህልክ፡ ወምህረትክ፡ በጸጋ፡  
ወልድክ፡ እስመ፤ ለክ፡ ስብሐት፡ ወኃይል፡ ለኩብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡  
ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ለይኩን፡ ለይኩን፡

*...On the sacrificed holly sanctuary accept our cry as good scent. Towards the presence of Jesus Christ on you people and us send your mercy and compassion. By the mercy of your son's donation, I impart thanks for your gratitude authority, for Father Son and holly sprit, now and forever 'Ämen.*

## 2.3. Book of Hymnology

### 2.3.1. ክሥተት [Kəstāt]

SIZE= 16cm x 11cm x 2cm

NO ff= 37

Pen trial= 2 + 1

PLACE= Ankobärr Mädhane °Aläm Church Museum

COLUMNS= 2

LINES= 19

MATERIAL=Vellum

DATE= UNKNOWN

BINDING= Wood and Leather

NAME OF SCRIBE= - Scriber Gäbrä Mika'el.

-Copied for Wäyzäro Manaläbəš the daughter of Bafäna

for Wayu Mädhane °Aläm.

-donated by °Älämwärq Hjäruy for Ankobärr Mädhane °Aläm Church.

ፀሐፊዮ: ገብረሚካኤል: አፅሐፊዮ: ወ/ሮ: ማናለብሽ: ወስመ: እማ: ወ/ሮ:  
ባፈና:

-the *scribe* is Gäbrä Mika'el. It commissioned by Wäyzäro Manaläbəš, the daughter of Bafäna, for Wayu Mädhane °Aläm.

COLOPHONS (NO 157-164) ዝንቱ: መጽሐፈ: ጥምቀት: ዘወይዘሮ: ማናለብሽ: እንተ:  
ይእቲ: ወለተ: ሚካኤል: ወስመ: እማ: ወይዘሮ: ባፈና: እንተ: ይእቲ:

ወለተ:ሥላሴ: ዘወሀበቶ: ለዋዩ: መድኃኔዓለም: ከመ: ይኩኖ: ለመድኃኒተ:  
ሥጋ: ወነፍስ: ምስለ: ጸሐፊሁ: ገብረሚካኤል: ለዓለመ: ዓለም: አሜን:  
ዘሠረቆ: ወዘፈሐቆ: በሥልጣነ: ጳጥሮስ: ወጳውሎስ: ወጉዝ: ለይኩን:።

*This book of baptism is belonged to Wayzaro Manaläbəs or Wälätä Mika’el the name of her mother is Bafäna or Wälätä Śälase donated for Wayu Mädhane ‘Aläm for blessing her soul and flesh the scriber Gäbrä Mika’el too, for ever ‘Ämen. Stealing or deleting is being condemned by the authority of Peter and Paul.*

Inc: (raf1) በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: ጆ አምላክ: ዝንቱ: መጽሐፈ: ጥምቀት:  
ይትነበብ: በ፲፩: ሰዓት: ሌሊት: ወያሥርቅ: ወይውግር: ዕጣነ: ወይጸሊ ወትረ ...

*We begin by saying In the name of Father, Son, Holly sprit and one God ‘Ämen. This Book of baptism always read at 05:00Pm preached by incensing ...*

Des: (raf37) ዘዕሩይ: ምስሌክ: በመለኮት: ይእዜኒ: ወዘልፈኒ: ወለዓለመ: ዓለም: አሜን:።

*...For the God who is being one through sacredness every time and forever ‘Ämen.*

### 2.3.2. ምዕራፍ [Mə'əraf] Common Antiphony

SIZE= 19cmx16cmx4cm

No ff= 77

PEN-TRIAL= 2+0

PLACE= Ankobärr Mädhane °Aläm Church Museum.

COLUMN =3

LINES=24

MATERIAL= vellum

DATE= Unknown

BINDING= Wood

NAME OF SCRIBE= መምራ: ገብረ ሐና Copied by Mämære Gäbrähanna

COLOPHONS = NO

SPECIFIC FEATURS= Stamps of the church

Inc: (raf1) ምዕራፍ: በኩሉ: መዋዕል: እምዮሐንስ: እስከ: ዮሐንስ: ዘኔና: ቅዱስ: እግዚአብሔር:  
ቅዱስ: ኃያል ...

*The Christmas pray that preached from John to John. God is blessed;  
powerful, eternal and born from our madam St. Marry. Oh our Lord  
forgives us...*

Des: (vbf76)... ኢየሱስ: ክርስቶስ: ያጽንዕነ: በርትዕት: ሀይማኖት: ውስተ: አሚን: ዚአሁ:  
ይጸግወን: ሣህሎ: ወምሕረቶ: ይስረይ: ነጢአተነ: በብዝኃ: ምሕረቱ: ሰአሊ...አቡነ:  
ዘበሰማያት: ::

*... Jesus Christ strength us with this well deserved religion he embrace us  
with him. He gave us his mercy and for give as our sin upon his  
compassion ... our father in the heaven.*

### 2.3.3. ጸመ ድን [Ṣomä Dəgg<sup>w</sup>a]

SIZE= 26cmx21cmx4cm

No ff= 35

PEN-TRIAL= 3+3+5

PLACE= Ankobärr Mädhane °Aläm Church Museum

COLUMN =3

LINES=29

MATERIAL= vellum

DATE=Unknown

BINDING= wood

NAME OF SCRIBE= Unknown

ILLUSTRATION = Illumination on (ff 1 and 45) [ሀረግ: አለው: (f1, f45v)]

COLOPHONS = NO

Inc: (raf1) መጎተው: ዘድራረ: ጸም: በ፪: ዘወረደ: እምላዕሎ: አይሁድ: ሰቀሎ: ወሚመ:

ኢያክመሩ: እግዚአ: ኩሎ: ዘያሐዩ: በቃሎ...

*...Psalm for the eve of first fasting day. On second: the Jews hang who descended from heaven. No one knows him that he able to heal by his words.*

Des: (vaf55) ወያውጎዝ: ማዮ: ዳበ: ባሕር: ወሄላ: ለምድር: ክረምተ: ወሐጋዮ: ወይከውን:

ሰላም: በመዋዕሊሁ::

*...river water flow on the sea, the ground spring in winter and summer, his reign will become peaceful.*

### 2.3.4. ድርሳነ ዮሐንስ አፈወርቅ [Dərsanä Yoḥānəs ʾĀfawärq]

SIZE= 19.5 cm X 13.5 cm X 3 cm

No ff= 36

PEN-TRIAL= 1+0

PLACE= Ankobärr Mädhane ʿAläm Church Museum

COLUMNS= 2

LINES= 24

MATERIAL= Vellum

DATE= unknown

BINDING= Wood

NAME OF SCRIBE= - ዘሊባኖስ ቀርሼ ወአቡሁ ጎዳነ ሞአ. ወልደ፡ ማርያም፡

*-by Zälibanos Qärši the son of Həṣsanä Moʾä*

*-by Wäldä Maryam*

ILLUSTRATION= Illuminations and decorations

SPECIAL FEATURES= nine dots be used (:::), two blank folios (f3 and f25), two types of calligraphy

COLOPHONS= ዝ መጽሐፍ፡ ዘጸሐፊሁ፡ ዘሊባኖስ፡ ቀርሼ፡ ወአቡሁ፡ ጎዳነ፡ ሞአ፡ (f4rb)

ወተጽሐፊ፡ ዝንቱ፡ መጽሐፍ፡ በጂ ዓመተ፡ መንግሥቱ፡ ለዳዊት፡ ዘተሰይመ፡ ልብነ ድንግል፡  
ወአጽሐፊቶ፡ ሶፍያ፡ በእንተ፡ ፍቅሩ፡ ለዮሐንስ፡ ባሕርየ፡ ስን፡ ዘምስለ፡ ምታ፡ እኅዮ፡ ሠርፀ፡  
ማርያም፡ ይባፀ፡ ውስተ፡ ኢየሩሳሌም፡ በፍሥሐ፡ ወበሰላም፡ ወበዝ፡ ዓለም፡ ያድጋኑ፡  
እምሐዘን፡ (f24b)

*This book was written by Zälībanos Qārši the son of Həṣṣanā Moʿā This book was written during the seventh year's coronation of King Dawit or his coronation name was Ləbnä Dəngəl. The commissioner was Sofiya with for her brother in-law Śārṣä Maryam to arrive peacefully Jerusalem and save from the sorrow of this world as well as to express the love of John.*

**ዝ መጽሐፍ፡ ዘሠርፀ፡ ወልድ፡ ዘመስቀል፡ ጸሐፊሁ፡፡ (f24vb)**

*This book belongs to Śārṣä Wäld Zämäsqäl and written by \_\_\_\_\_*

**...የሐንስ፡ ወኪያየ፡ ኦብጽሐኒ፡ ለዘኩሎ፡ ተአምር፡ ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡ ምስለ፡ ገብሩ፡ ወልደ፡ ሥላሴ፡ ኃብተ፡ ማርያም፡ ዘጸሐፊሁ፡ ወልደ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡፡ (f36rb)**

*...John also shares to me since you know everything. His praying and blessing be upon his servant Wäldä Śälase Həbtä Maryam and the scriber Wäldä Maryam to forever ʾĀmen.*

**Inc: (raf1) ኦ ዘበኩሉ፡ ጊዜ፡ ወሰላት፡ በሰማይ፡ ወበምድር፡ ይሠግዱ፡ ሎቱ፡ ወይሴባሕ፡ ክርስቶስ፡ አምላክን፡ ጌር፡ ርኅቀ፡ መዓት፡ ወብዙኃ፡ ምሕረት፡ ዘያፈቅር፡ ጸድቃን፡ ወይሠሃል፡ ገጥአን፡ ወጸወዒ፡ ኩሎ፡ ኀበ፡ መድኃኒት፡ በእንተ፡ ተስፋ፡ እንዘ፡ ንጸንሐ፡ በእንተ፡ ዝንቱ፡ ተወክፍ፡ እምነን፡...**

*Oh you ever live in the sky and the world everyone in it bow down and thanks you. Our God Christ is very kind free from evil merciful and love kind people full of forgiveness call all towards the hope of savior as we look at him he received from us...*

**Des: (raf4) ...ጸልዩ፡ በእንተ፡ ዛቲ፡ ሰሙን፡ ከመ፡ እግዚእ፡ ያፈጽማ፡ በሰላም፡ ወያሰስል፡ እምነን፡ ተቃርኖቶ፡ ለጸላዒ፡ ወያድኅነን፡ ወድኅን፡ ነፍሳቲን፡ ወይምሐረን፡... ወያፈጽመን፡ ዛተ፡ ፋሲካ፡ በሰላም፡ ወያርእየን፡ ብርሃን፡ ትንሣኤ፡ በፍሐ፡ Sic [በፍሥሐ] ወበሐሴት፡ ወይስረይ፡ ለን፡ ኃጣውኢን፡፡**

*...Pray for this week our lord to reach us peacefully, to separate our enemy from us and save our soul as well as to forgive our sin and to reach us for this Easter. He also cures us from our sin joyfully.*

Inc: (raf5) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ አምላክ፡ ድርሳን፡ ዘደረሰ፡ ዮሐንስ፡ አፈወርቅ፡ ሊቀ፡ ጳጳሳት፡ ዘሀገረ፡ ቁስጥንጥንያ፡ ዘተብህለ፡ በእንተ፡ ክብሩ፡ ለዮሐንስ፡ መጥምቅ፡ ከመ፡ ጽሑፍ፡ በወንጌል፡ ማቴዎስ፡ ምንትነ፡ መጻእክሙ፡ ትርእዩ፡ ገዳመ፡...

*In the name of Father, the Son and the Holy Spirit and one God the author of this book was Yohānēs ʾĀfāwārḳ who was the arch bishop of Constantinople. He narrates about the grace of John Baptist. As it was written in Mathew; why you come and what do you intended to observe in the monastery...*

Des: (vbf23) ...ወእግዚአብሔር፡ ያስተጋብዳን፡ ውስተ፡ መንግስቱ፡ ዘለዓለም፡ በጸጋሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወበምሕቱ፡ Sic [ወበምሕረቱ] ለሰብእ፡ ዘሎቱ፡ ምስለ፡ አቡሁ፡ ወምስለ፡ መንፈሱ፡ ቅዱስ፡ ፩ አምላክ፡ ዘሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡፡

*...Lord collects us in his empire through his mercy. Thanks are for him, his father and the Holy Spirit and one God forever ʾĀmen.*

Inc: (raf24) ተአምሪሁ፡ ለቅዱስ፡ ዮሐንስ፡ መጥምቅ፡ ካህን፡ ወነቢይ፡ ዐቢይ፡ እኑሁ፡ ለእግዚእነ፡ ወሰባኬ፡ ንሰሐ፡ ለእለ፡ ይነስሁ፡ ጸያሄ፡ ፍኖት፡ ለእለ፡ የሐውሩ፡ ኅበ፡ ፍኖተ፡ ወንጌል፡ መንገሉ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አምላክ፡ ሰላም፡ ወፍሥሐ፡...

*The miracles of Saint John: Baptist, priest, prophet, elder, the brother of our Lord, preacher for who wants to confess and facilitator. He preached for all who traveled on the way of peace and joyful God our Lord Jesus Christ bible...*

Des: (rbf36) ...እስመ፡ ኮነ፡ ጸያሔ፡ ፍኖት፡ ዘይወስድ፡ ኅበ፡ ንሰሐ፡ መንገሉ፡ ክርስቶስ፡ ዮሐንስ፡ ውእቱ፡ በበንስቲት፡ ምክንያት፡ አኮ፡ ጽድቅ፡ ነገርከ፡ አመ፡ ትቤሉኒ፡ ሊተ፡ ርእዩ፡ ዮም፡ አጋውዮ፡ አልቦ፡ እምሰብእ፡ ዘይገብር፡ ኃጢአተ፡ ከማየ፡ ወከማሃ፡ ለእግዚእትነ፡ ዓመተ፡

የሐንሰ፡ ወከያን፡ አብጽሐን፡ ለዝ ኩሉ፡ ተአምር፡ ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡  
.....አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡

*...John became the facilitator of the way to exceed towards Christ. Within few points you are untruth. You see my brothers no one who did evil than me. As our lady 'Ämätä Yoḥänəs, please reached us for all these miracles. His pray and beg and grace is upon with us 'Ämen.*

## CHAPTER THREE

### 3. SUMMARY, CONCLUSION AND RECOMMENDATION

#### 3.1 SUMMARY OF FINDINGS

The purpose of this study was on the cataloguing of some manuscripts at Ankobärr Mädhane ʾAläm church Museum on the title of “*CATALOGUE OF SOME MANUSCRIPTS IN ʾANKOBÄRR MÄDḐHANE ʾALEM CHURCH MUSEUM*”. Ankobärr was one of the seats of Shoan Dynasty and served as a capital during the medieval period of Ethiopian history since the establishment of Addis Ababa. During this period the role of Ethiopian Orthodox Church in the socio-political affairs was very magnificent that leads to church and state seems inseparable. These resulted from some of the then kings and rulers had dual religious and secular natures. A number of manuscripts written and compiled in the then period were reserved in the church yard store house locally known as [ʿəqabet].

Ankobärr Mädhane ʾAläm church is among the five churches established by the Shoan Kings and still served as the archival centers of different manuscripts and other historical accounts. The targeted manuscripts which selected for this study were chosen from this site.

The study employed on focused group discussion of a group of clergymen from the targeted church which conducted casually. These group discussion members were a set of the church administrator or [Gäbäz], the church librarian [ʿəqabet] and two other clergymen of the targeted church. The study also engaged secondary tools such as books and proceedings journals such as EMMML Catalogues Volume VI & VIII, and ICES [International Conference of Ethiopian Studies] respectively. These accounts consist of helpful information about the targeted church and the manuscripts in it. Moreover the study mainly relies on document analysis and cataloguing on the selected

manuscripts based on their vital regarding to the intended objectives of the study.

These focused group discussion and document analysis as well as secondary documents enriched on results or findings of the study. Thus the following major findings were obtained from the results: In this church library there are three types of scripts or written accounts. The first one is codices which are made of parchments of animal skins such as goats, sheep and horses. They are also bound by wood and some of them covered with leathers. They are sixty-nine in numbers. These codices are listed under the following table:

**Table 3: List of Codexes in Ankobarr Madhane Aläm church Museum**

<b>R.No.</b>	<b>Lists of the Codexes</b>	<b>Quant.</b>	<b>Remark</b>
1	Miracles of the Virgin Marry [Tä'ämmärä Maryam]	2	
2	Ritual for passion week[Gəbrä həmatat]	1	
3	The book of the mystery [Mäşəhəfä Məştir]	1	
4	Synaxary [Sənkсар]	3	
5	Synodicon [Sinodos]	1	
6	Deggwa [ʼÄnqäşä Halleta]	1	
7	Four Gospels [ʼÄrbaʼətu Wängel]	3	
8	Book of Enoch [Mäşəhəfä Henok]	1	
9	Lectionary for the year [Gəşşawe Şərʼat]	1	
10	[Şomä Dəggwa]	6	
11	Miracle of Jesus Christ[Tä'ämmärä ʼIyyäsus]	1	
12	Kings [Mäşəhəfä Nägäst]	1	
13	Common Antiphonary [Məʼəraf]	2	

14	Psalter [Mäzmurä Dawit]	15	
15	Collection of chants for the year called [Zəmmare]	2	
16	Collection of hymns for the year [°Egzi°abəher Nägsä]	1	
17	The passion of Christ [Həmmamatä Mäsqäl]	1	
18	Funeral ritual [Gənzät]	1	
19	The Faith of the Fathers [Haymanotä °Äbäw]	2	
20	Isaiah [Mäşəḥäfä °Isayas]	2	
21	Missal [Mäşəḥäfä Qəddase]	2	
22	Horologium [Mäşəḥäfä Sä°atat]	2	
23	John [Wängelä Yoḥänəs]	2	
24	[Kəstät]	1	
25	[Mäşəḥäfä Qedär]	1	
26	[Mäşəḥäfä Mänäkosat]	1	
27	Paul [pawlos]	2	
28	[Mäşəḥäfä Təmçät]	1	
29	[Mäwas°ət]	1	
30	[Dərsanä Maḥyäwi]	3	
31	[Mäşəḥäfä °Orit]	1	
32	[Şälotä °Eṭan]	1	
33	[Dərsanä Mädḥane °Aläm]	1	
34	[Dərsanä Yoḥänəs °Äfawärq]	1	
35	[Fəṭḥä Zäwäld]	1	
<b>TOTAL</b>		<b>69</b>	

The other two Codexes such as the Miracle of Jesus Christ [Tä'amärä 'Iyäsus] and [Därsanä Maḥyāwi] which were written on the Arabian Paper or [Luḫh] also reserved in the church library displays with these parchment Codexes.

The second types of scripts are a few scrolls which used for pray and other religious services. The last one was an epigraphy that chiseled on copper plates. It was believed to be used for protecting thunders. All these three types of scripts display in the church library.

The main intention of the researcher is only focused on the manuscripts which were written on vellum or parchment so those sixty-nine manuscripts were taken as the total population of this study. The subjects of this study were the selected fifteen manuscripts among the total population of the study. To select these fifteen manuscripts first the researcher used clustering sampling method based on their title similarity. This sampling method was selected because of some of the manuscripts are similar and their group differ in frequency. For instance the frequency of Psalter [Mäzmurä Dawit] is fifteen since it was individual prayer books in the Ethiopian Orthodox Church tradition. To overcome this problem the researcher used clustering sampling method rely on their similarity first and grouped those sixty-nine manuscripts in to thirty-five cluster groups. Then fifteen manuscripts selected among cluster groups by using purposive sampling subsequent to focused group discussion depend on their originality and essential for this study.

These selected fifteen manuscripts or subject of the study assessed based on the following main criteria such as size, number of folios, place, number of columns, number of lines per page, materials made from, date, binding material, name of the scribes and donor, illustration, colophons, incipit and desinit of each sub contents. Moreover the paleography of the manuscripts also used in the study for the purpose of cross checking of dating based on the study of (Ulugh, 1990, pp.87-102) Paleography models. It enables the

researcher the orthography of each manuscript alike with the reign of king described in it.

After selecting the subject manuscripts secondary data also assessed from the Libraries. Most of those Manuscripts of the study area previously included in the EMLL Catalogue works. To keep on the originality of the study, the researcher used this cataloguing work more peculiar than before works for the following two main purposes. First of all EMLL catalogue has very available microfilmed references of the whole contexts of those manuscripts but it was preserved in limited setting and these catalogue with out the references became ambiguous for the user. Regarding to this study it is mandatory to make it specific to avoid vagueness for the users of the catalogue works since it was spread lonely. This imposed the researcher to use meaningful context on each incipit and desinit as well as in colophons descriptions than the EMLL Catalogue. The next one is the types of characters or alphabet used in this catalogue is different from the EMLL Catalogues. In EMLL catalogues only international phonetic description used by [EAE-Garamond] fonts. It is communicable for any scholar who had phonology and phonetics background. It is hardly possible to communicate for other users. This creates a gap for others who need to use it. To prevail over it the researcher uses [Gə'əz] alphabets in advance to keep indigenoussness of the language as well as to be used the catalogue by home scholars who had a gap for phonetic transcription.

The manuscripts which selected for this study were peculiar. They were not incorporated in the EMLL and other Catalogue works. Perhaps they collected in the targeted church museum after conducting EMLL cataloguing work. These manuscripts listed in the following table:

**Table 4: Lists of manuscripts not incorporated in EMMML but in this Catalogue work:**

R.No.	Lists of Manuscripts	Remark
1	Psalter [Mäzmurä Dawit] I	
2	Horologium [Mäşəhäfä Sä'atat]	
3	[Kəstät]	
4	[Şomä Dəggwa]	
5	Common Antiphonary [Mə'əraf]	
6	Psalter [Mäzmurä Dawit] II	
7	Missal [Mäşəhäfä Qəddase]	
8	[Mäşəhäfä Təmçät]	
9	[Şälotä 'Eṭan]	
10	[Dərsanä Yoḥänəs 'Äfawärq]	
11	Paul [pawlos]	
12	Psalter [Mäzmurä Dawit] III	
13	John [Wängelä Yoḥänəs] I	
14	John [Wängelä Yoḥänəs] II	
15	[Fəṭhā zäwäld]	

**NB:[\*\*]** -Common Antiphonary [Mə'əraf] the Microfilm Number EMMML 2449 stands for it in the catalogue but the Microfilm of EMMML 2449 is for Collection of chants for the year called [Zəmmare] instead.

-I have used Roman Numbers to indicate similarity of the manuscripts rather than their serieseness.

### 3.2. CONCLUSION:

According to the findings obtained in this study, those selected fifteen manuscripts assessed in depth based on the seated criteria. These criteria used as tools for identifying external and internal description of the targeted manuscripts of the study. First the external descriptions of the manuscripts were listed as follows:

**Table 5: External Description of the Manuscripts of this Study**

Lists of MSS	Size per cm <sup>3</sup>	No. ff	Pen trial	No. of Column	Lines per Folio	Binding	Illustration	Remark
[Mäzmurä Dawit] Psalter I	3150	163	4+1	1&2	21	Wood	No	
[Mäzmurä Dawit] Psalter II	988	99	3+0	1&2	23	Wood & leather	No	
[Mäzmurä Dawit] Psalter III	1785	157	2+2	1&2	19	Wood & leather	No	
[Wängelä Yoħnäs] John I	651	69	2+0	2	18	Wood	No	
[Wängelä Yoħnäs] John II	319	73	2+1	2	19	Wood	No	
[pawlos] Paul	1426	40	2+0	2	20	Wood	No	
[Mäşəħäfä Sä'atat] Horologium	1938	112	2+2	2	18	Wood	No	
[Mäşəħäfä Kərəstəna] Book of Baptism	546	24	2+2	2	17	Leather	Classical picture	
[Fətəħä zäwäld] The Judgement of the Son	72	22	2+0	1	10	Wood	No	
[Şälotä °Eṯan]	2277	78	4+1	2	16	Wood	No	
[Mäsəħäfä Qədase] Anaphora	2736	100	4+3	2	20	W00d	No	

[Mə'əraf] Common Antiphony	1216	77	2+0	3	24	Wood	No	
[Kəštāt]	352	37	2+1	2	19	Wood& Leather	No	
[Šomä Dəggwa]	14196	35	3+3 +5	3	29	Wood	No	
[Dərsanä Yoḥänəs 'Äfäwärq]	789.5	36	1+0	2	24	Wood	No	

Even though the external description easily identified from the manuscripts by observing the physical condition of them, internal description needed assessment and comparisons with other sources.

For instance the dating of manuscripts should be assessed at least in two ways. The first one is eliciting written dates in the manuscripts content directly or indirectly. Some of the manuscripts of this study describe the then kings and governors even church administrators. Others describe the completion date of the scribe. Coincidentally these date copied by other scribes as it is when other manuscripts written latter. To keep away from this mess paleography of each manuscript were checked for accuracy of the study.

The next internal descriptions were written in the colophons which were written in the pen trial and the margin of manuscripts. Some of them were written in the *Supra Lineam*. These are useful accounts but need brief descriptions for utilizing. These need background knowledge about the seating and the issue they were written for. These internal descriptions of the study listed in the following table:

**Table 6: Internal Description of the Manuscripts of This Study:**

<b>R.No</b>	<b>List of Manuscripts</b>	<b>Colophons and Date</b>	<b>Remark</b>
1	[Mäzmurä Dawit] Psalter I	-Copied by Käflä Giyorgis.  -Owner of the Manuscript Gäbrä Mika'el.  -Land transaction by purchase during the church administration sway of 'Äläqa Täklä Šälase	
2	[Mäzmurä Dawit] Psalter II	-Ornamental headings and decorations	
3	[Mäzmurä Dawit] Psalter III	-Scriber 'Äläqa Tägäna Wärfu  -Decorative binding of leather	
4	[Wängelä Yoħnəs] John I	-Decoration and ornamental headings.	
5	[Wängelä Yoħnəs] John II	-inventory of house hold utincels.  -letter of inheritance of Priest Wäldä Šadiq  -land transaction of Priest Wärfənäh	
6	[pawlos] Paul	-Pray for King Mənilək and his spouse.	
7	[Mäşəħäfä Sä'atat] Horologium	-Copied by Wäldäa Šälase.  - Documents concerning transaction	
8	[Mäşəħäfä Kərəstəna] Book of Baptism	-Classical pictures.  -Decoration	
9	[Fəthä Zäwäld] The Judgement of the Son	-Decoration  -Pray for king Mənilək and his Vasall Wäldä Šadiq	
10	[Šälotä 'Eṯan]	-Pray for Täklä Mika'el	

11	Mäşəhäfä Qədase [ Anaphora]	-Has Melody signs -Pray for Wäldä Mädḥən and Wälätä Mädḥən	
12	[Məʿəraf] Common Antiphonary	-Copied by Mämməre Gäbrä Hanna -Stamp of the church	
13	[Kəstät]	-Copied for Wäyzäro Manaläbəş the daughter of Bafäna for Wayu Mädḥane ʿAläm. -Donated by ʾÄlämwärq Ḥərüy to Ankobärr Mädḥane ʿAläm church. - Scriber Gäbrä Mikaʿel.	
14	[Şomä Dəggʷa]	-Ornamental headings.	
15	[Dərsanä Yoḥänəs ʿÄfawärq]	-it was written during the reign of King Ləbnä Dəngəl -It has two different hand writing -it is written by two scribes.	

In the nutshell, these fifteen manuscripts catalogued specifically by inferring the contents of every *incipit* and *desinit* (initial and destination) of the texts.

### 3.3. RECOMMENDATION

Based on the findings obtained and the conclusion drawn the following suggestions are forwarded to improve the convenience of all the manuscripts in Ankobärr Mädḥane ʿAläm church museum and the neighboring other four churches. The researcher believed that the following measures had better to ameliorate the accessibility of these manuscripts:

- ❖ Appropriate training should be given for the church librarian and other clergymen on how to conserve those manuscripts to keep them save.
- ❖ Short description of every manuscript should be prepared and attached on the shelves to give available information for visitors and users.
- ❖ Establishing collaborative works with stake holders should be essential to accommodate and use all the resources of this sector.
- ❖ Upgrading the mini-library into archive research center of the targeted area should be very supportive for researchers.
- ❖ Digitalization of all manuscripts of the targeted areas should be conducted for the safeguard of this non renewable wealth's of the country from any disasters.
- ❖ World wide promotion work should be established and spread over for the sake of awareness raising and invitation of tourists and scholars who need primary sources for their study which relate with the targeted manuscripts.

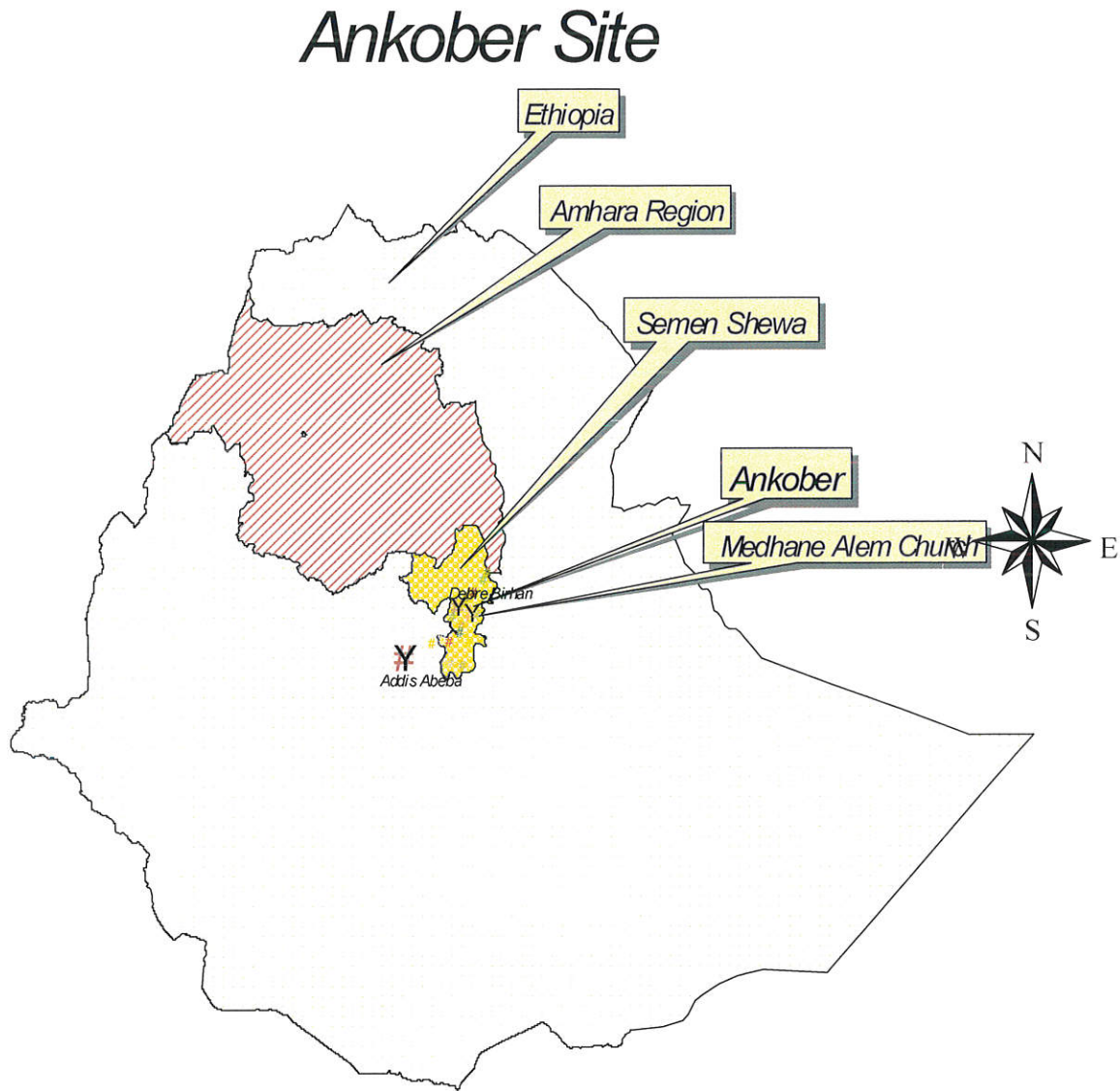
## Reference

- Campbel, Lele. (2004). *Historical Linguistic*. Edinburg: 22 George Square,  
Published by Edinburg University Press.
- Darkwah, Henery Kofi. (1966). *The Rise of Kingdom of Shoa 1813-1889*.  
(Doctorial desertation). University of London Library: Photography  
Department, UK.
- Getatchew Haile (1980.) "A note on writing history from forgotten documents".  
*North East African Studies.St. John University: Miscellanea 1, IES,*  
Addis Ababa University.
- \_\_\_\_\_.(1993). *A catalogue of Ethiopian Manuscripts Microfilmed*  
*Library, Addis Ababa and the Hill Monastic Manuscripts Microfilm*  
*Library: Vol.I-X, Collegeville, Minnesota.*
- Hailegebriel Dagne. (1984). "The Scriptorium at the Imperial Palace and the  
Manuscripts in Addis Ababa Churches". *Proceeding of the 8<sup>th</sup>*  
*International Conference of Ethiopian Studies .Vol.2.* Huntingdon:  
UK. Published by Elm publications.
- Hailemariam Ayalew. (2009). *A catalogue of some selected manuscripts in*  
*Beta'Mariam Church, Lalibela.* Addis Ababa University. MA Thesis.  
Unpublished.
- Heruy Woldesilasse. (1928). *Amharic History of Ethiopia from Queen Sheba to*  
*H.S.* AAU: Addis Ababa, Ethiopia. Unpublished
- Mers'ehazen Woldeqirqos. (1937). *Visit to the Tombs of the Kings of Shoa in the*  
*City of Ankobarr.* AAU,;Addis Ababa, Ethiopia. *EMML 3764.*
- Macombere, William F. (1975). *A catalogue of Ethiopian manuscripts microfilmed*  
*for the EMML Addis Ababa and for the Monastic Manuscripts Microfilm*  
*Library.* Vol. I, Collegeville, Minnesota.

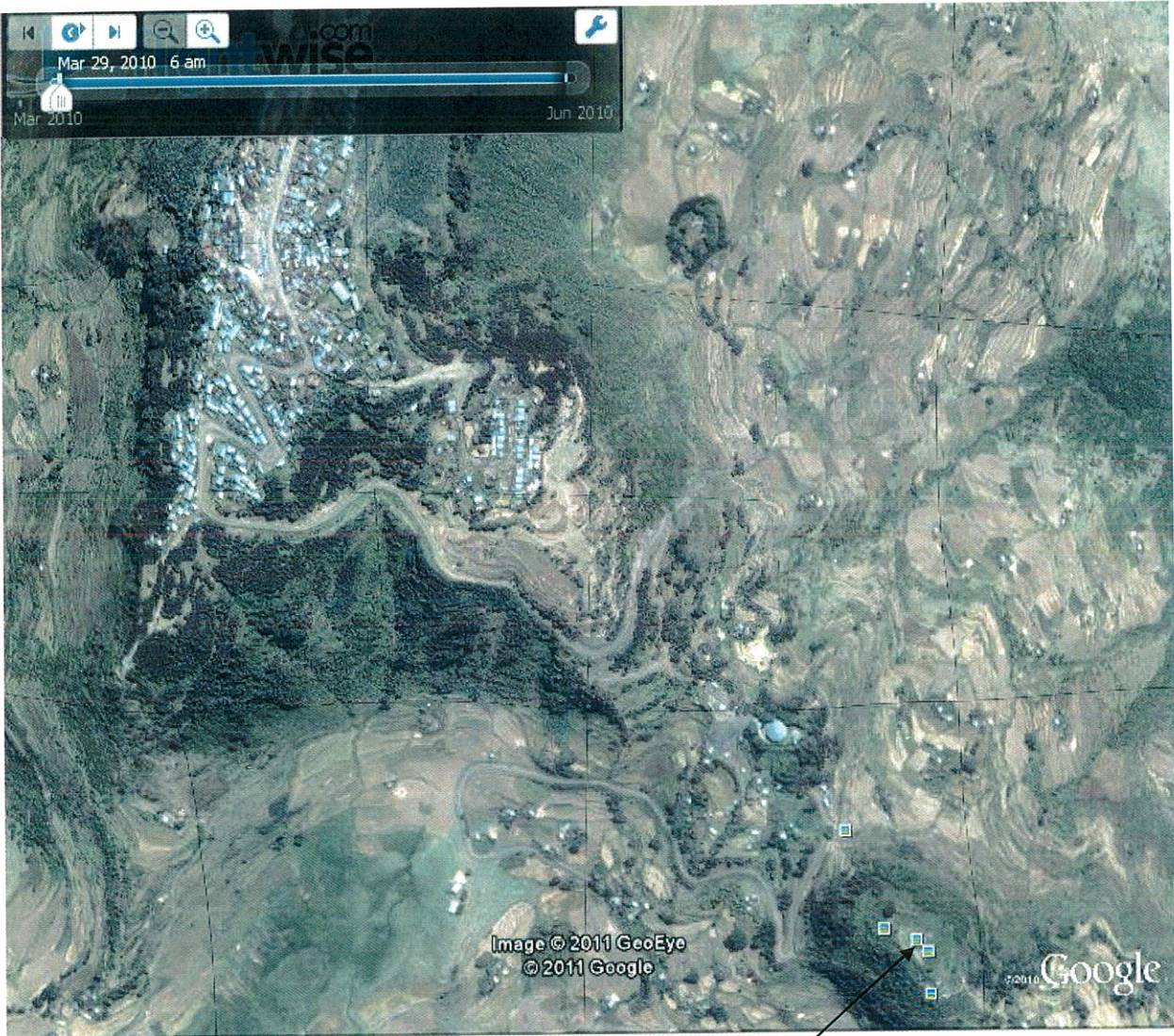
- Rita Pankhurst. (1994). "In Quest of Ankobar's Church Libraries". *Paper of the 12<sup>th</sup> International Conferences of Ethiopian Studies*. Michigan State University: the Red Sea Press Inc. (p198–216)
- Sergew Hableselassie. (1965). "Preservation of Ethiopian manuscripts in the Ethiopian church", *papers prepared for the seminar of Ethiopian Studies*, Addis Ababa: Haile Selassie I University, Faculty of Arts.
- \_\_\_\_\_. (1981). *Book making in Ethiopia*. Printed in the Netherlands: by Karstens Drukkers. B.V Leiden.
- Stuart C. Munro-Hay. (2002). *Ethiopia the unknown land: a cultural and historical guide*. 6 Salem Road: London, Published by Towns and Co.Ltd.
- Tadesse Tamrat. (1972). *Church and State in Ethiopia 1270 – 1527*. Ely house: London. Oxford University Press.
- Uhlig, Siegbert. (1990). *Introduction to Ethiopian Paleography*. Stuttgart: Franze. Stiner Verlag.

# ANNEX

## A. Map of Ankobärr District in Ethiopia.

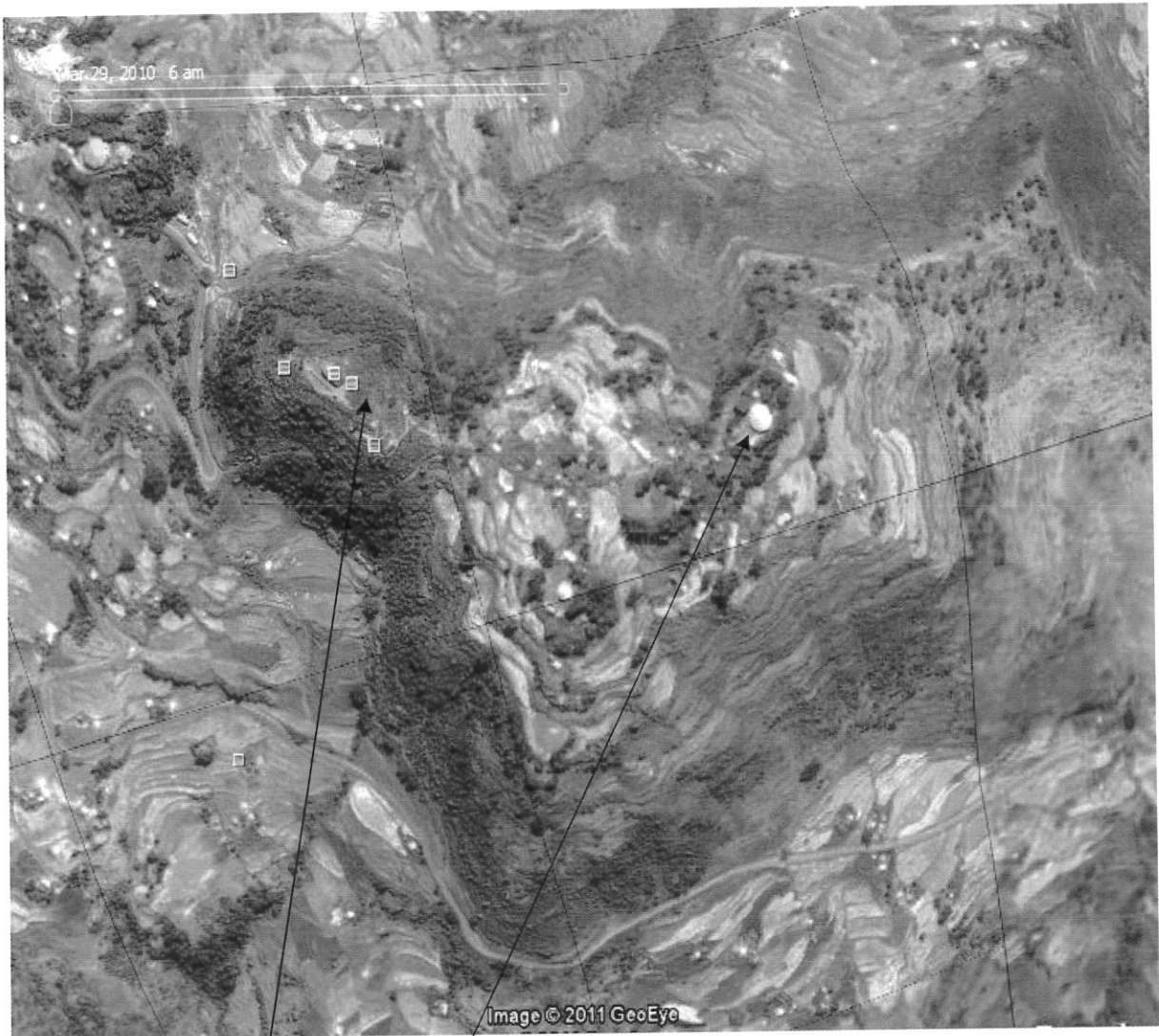


C. Map of Goräbela the capital of Ankobärr District



Ankobärr Palace

**D. Map of Ankobärr Mäddane VÄläm Church and Church Museum.**



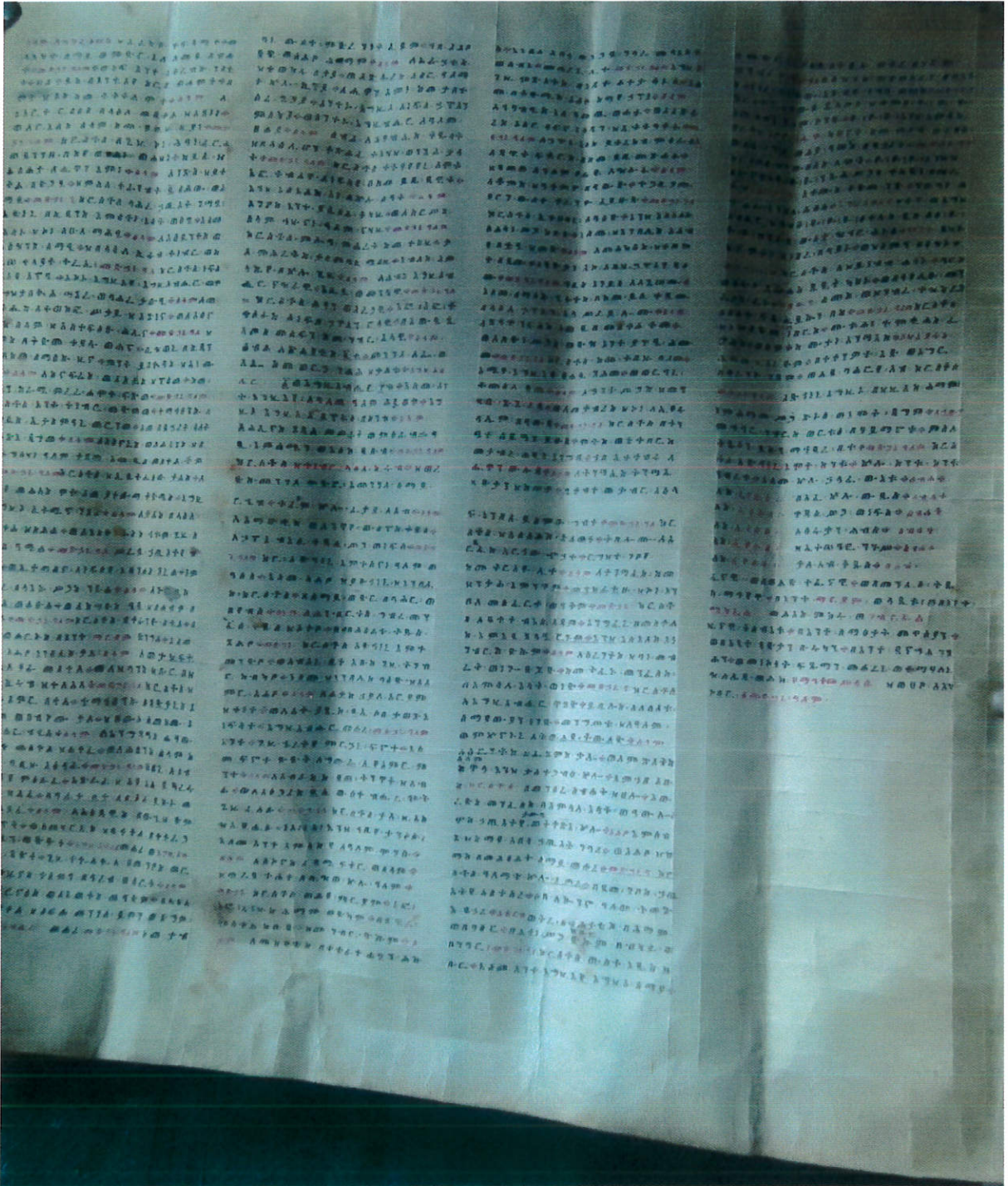
Ankobärr Palace

Mäddane VÄläm Church

E. Codices Illumination



# F. Scrolls.



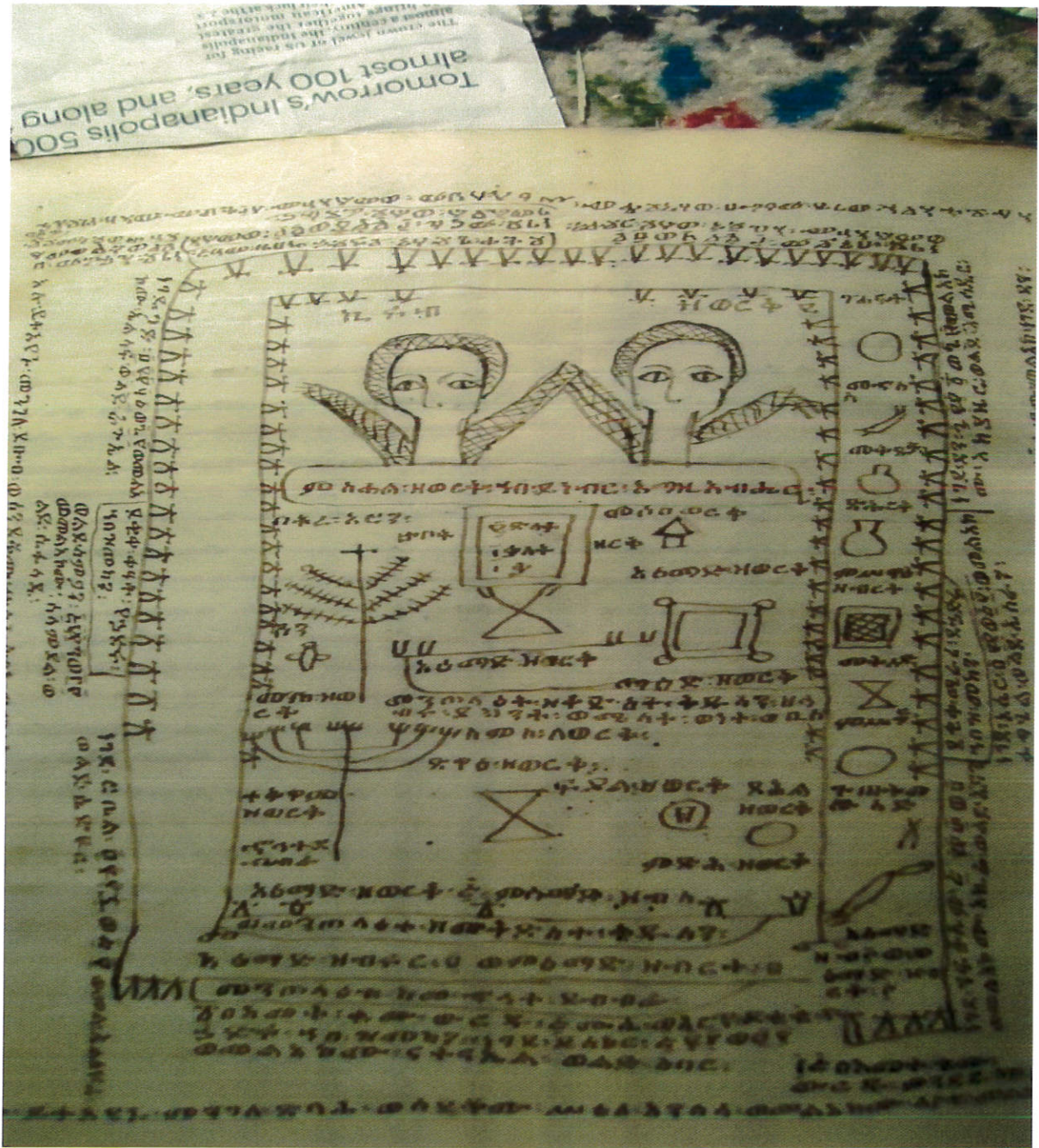
**G. Epigraphy.**



## H. Classical Picture of St. George



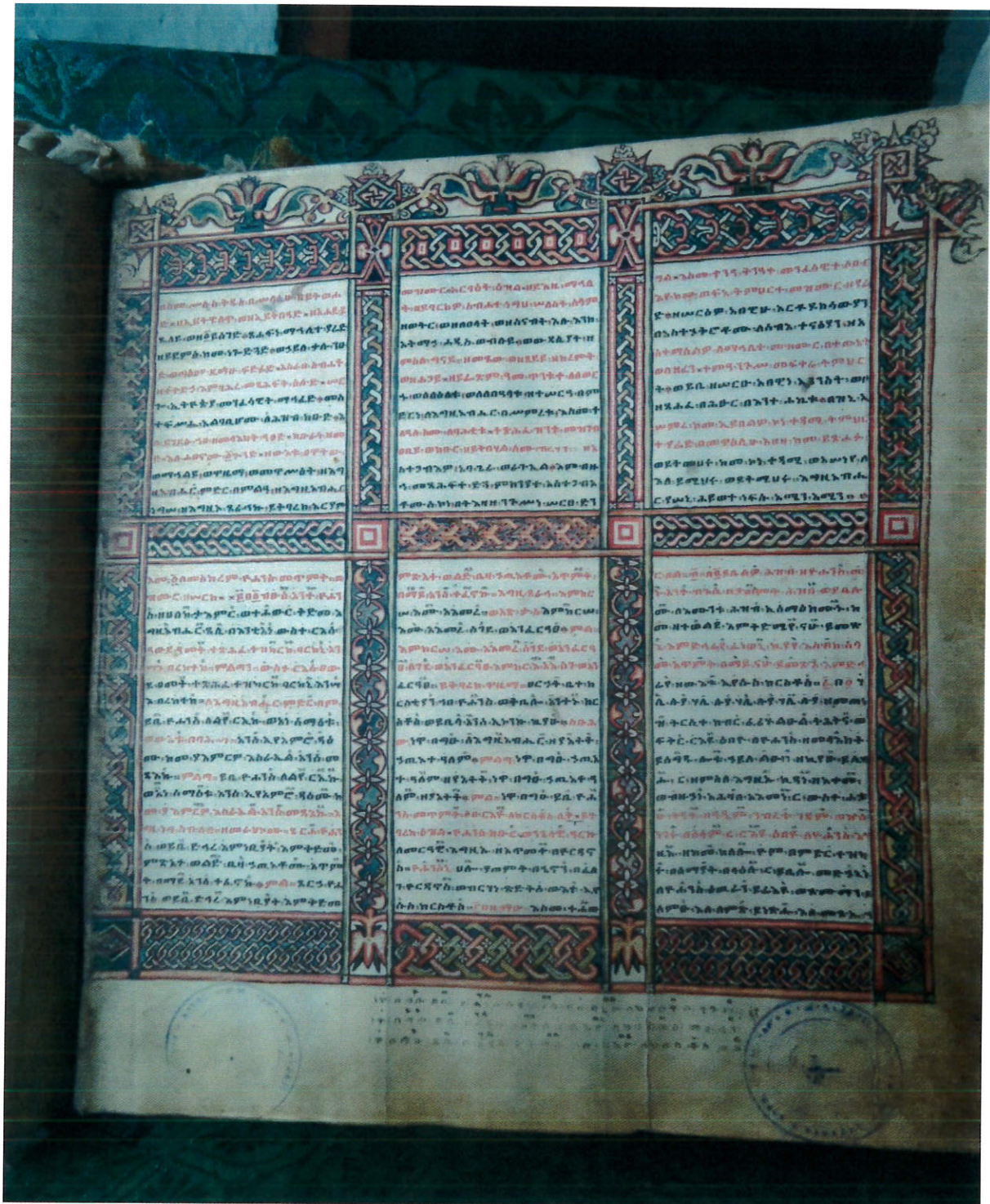
# I. Map of Old Testament Temple or Tabernacle



J. Stamps of the Emperor Menilek II.



# K. Decorative Borders of Codex.



## L. Selected Manuscripts For the Study

