



**ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES**

**Catalogue of Some Selected Manuscripts  
of Däbrä Şəyon Church Ziway island (Tulu  
Guddo island)**

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**Advisor Professor Paolo Marrassini**

**Addis Ababa, Ethiopia**

**June, 2009**

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Ethiopia  
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# Catalogue of Some Selected Manuscripts of Däbrä Şâyön Church Ziway Island (Tulu Guddo Island)

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Addis Ababa University

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Master of Arts in Linguistics (Philology)



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**Addis Ababa University**  
**School of Graduate Studies**

**Catalogue of some selected manuscripts of Debre  
Şiyon Church Ziway Island**

**By:**

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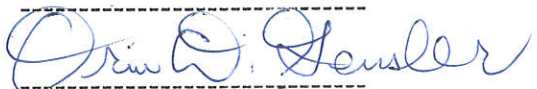

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## ABSTRACT

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For countries like Ethiopia, manuscripts are the main and reliable channels that transmit the knowledge and experience of the past to the present and the future. Ethiopia is rich in manuscripts, which are dispersed all over the country, in monasteries, churches, public and private collections. Even if the exact number of the manuscripts in Ethiopia (including Eritrea) is not known, some estimate it to be around 200.000 (excluding scrolls). In spite of the historical, theological, legal, linguistic, literary, etc . . . importance of these collections to the country, little work is done to exploit them. Therefore, there is a need to describe them and publish catalogues, and to invite scholars with varied interests to these forgotten treasures.

There is a monastery in Ziway Island (däbrä ş̣ōyon church) in which a people called Zay live. It is believed they migrated during the war of Yodit Gudit with the Ark of the covenant of Axum. The monastery is one of the main depositories collections of codices, written from 6<sup>th</sup>-8<sup>th</sup> C after the coming of the Nine Saints. However, individual scholars, and local and international projects did not give enough attention to the collection of Ziway Island, not even the UNESCO sponsored EMML project, although it did microfilm some from 8 Sep. 1969 to 12 Feb. 1970.

This paper seeks to fill this gap by focusing on the collection of Ziway Island (däbrä ş̣ōyon monastery) The monastery, located in East-south of Addis Ababa 160km far from Addis Ababa, is to believed to have been founded in 845 E.C, the people from Axum who migrated to Ziway Lake and lived there for 40 years during the war of Yodit Gudit.

It is also believed that after the death of Yodit Gudit, they left many Arks and manuscripts in the Island when some of them returned to Axum. According to the inventory of the monastery, it possesses around 40 manuscripts some of them damaged through time. The paper tries to list, describe and prepare a complete catalogue of 12 hagiographical manuscripts which happen to be the better preserved ones. I hope the study will invite secular as well as ecclesiastical scholars to utilize the treasure hid in them.

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## GLOSSARY

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Abba , Abunä: derived from ab, 'father' is an honorific title applied to religious leaders such as monks, abbots, bishops and patriarchs. It is frequently used as a prefix to the name of the religious fathers.

'Aṣe: (Usually translated as "Emperor") is the title of Ethiopian monarchs.

Gädl: literally means 'contending, [spiritual] struggle'. It is the most popular genre of Ethiopian hagiography, which is, in turn, one of the most important types of Gǝ'ǝz literature.

Mäṣh äf: A book, scripture, written document.

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## TRANSLITERATION

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In this paper, sources in Gǝʿǝz and Amharic languages are cited in the language in which they originated and their English translation is also given. In the translation, Ethiopian names of books, places, personalities, etc . . . , are given in transliteration for the sake of simplicity.

I have used the translation system of *Encyclopedia Aethiopia*, but some signs are not available in the computer I have used. So that I have employed some signs different but very close to the system of *Encyclopedia Ethiopia* I illustrate below with the consonant “m” as an example.

ᄠᄡ = mǎ	For geminate ᄠᄡᄡ ma
ᄠᄡᄡ = mu	
ᄠᄡᄡᄡ = mi	
ᄠᄡᄡᄡᄡ = mmǎ	
ᄠᄡᄡᄡᄡᄡ = me	
ᄠᄡᄡᄡᄡᄡᄡ = mǎ	
ᄠᄡᄡᄡᄡᄡᄡᄡ = mo	

Some Gǝʿǝz and Amharic sounds have no an equivalent in the English language so they are transferred as follows.

ᄠᄡ = h
ᄠᄡᄡ = ᄠᄡ/ᄠᄡ
ᄠᄡᄡᄡ = ᄠᄡ/ᄠᄡ
ᄠᄡᄡᄡᄡ = S
ᄠᄡᄡᄡᄡᄡ = Š
ᄠᄡᄡᄡᄡᄡᄡ = Š
ᄠᄡᄡᄡᄡᄡᄡᄡ = Č

Ÿ = Ě / ě

ħ = ' ,

0 = ' ,

π = Ž

ǧ = Ě / ě

π = T / t

π = Č

ħ = P

ħ = Š

θ = D / d

---

## ABBREVIATIONS

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EC.	Ethiopian Calendar
EMML:	Ethiopian manuscripts microfilm library
EOTC:	Ethiopian Orthodox Tewahido Church
IES:	Institute of Ethiopian Studies
V :	Verso
R :	Recto

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## CHAPTER ONE

### I. BACKGROUND OF THE STUDY

---

In Ethiopia, hard as well as soft writing materials were employed as medium of writing. In early times, stone was the main medium of writing and rarely iron. In the third and fourth century A.D., a variety of hard writing materials like stone, metal, clay and wood were used (Sergew 1981:7) Scholars relate the introduction of soft writing material to the coming of the Nine Saints to Ethiopia, in the second half of the sixth century. It is believed that in order to translate the Holy Bible into Ethiopic, the Saints required a reliable and abundant writing material. The old hard writing materials were undesirable because of their inconvenience, so that the saints set their eyes on the livestock of the country, in which Ethiopia is the richest in the whole continent of Africa. The Nine Saints had with them the knowledge of preparing vellum; consequently they contributed the knowledge and the country started, so the manufacturing of parchment /vellum (Ibid. 8).

Even though paper was introduced in Egypt in the eighth century A.D. (Sergew 1981:9), its use in Ethiopia is very recent, employed only at the end of 19<sup>th</sup> and mainly in the 20<sup>th</sup> century (Uhlig & Bausi 2007:741). In contradiction to this, some Ethiopian manuscripts of the Vatican and Bibliotheque Nationale of Paris have been written on paper prior to the nineteenth century, although their colophons indicate that they have been written outside of Ethiopia in Egypt, Jerusalem or Rome (Sergew 1981:9) Surprisingly, even though papyrus is available as a plant in Ethiopia and had been used as a writing medium in the nearest neighbouring countries, it did not become a means of medium of writing in Ethiopia. Rather Ethiopians preferred to use it for purposes other than writing, like building boats, or preparing raincoats from it (ibid 7)

In a country like Ethiopia, which is rich in livestock resource, employing parchment as a writing medium is justifiable. The custom of using parchment in producing manuscripts is still alive in Ethiopia, even a century after the introduction of paper (Balicka-Witakowska 2007: 749).

The art of producing manuscripts is vellum consuming. For example, for a Psalter about 20 sheep skins are needed (ibid.). To facilitate the shortage of vellum, skins of unclean animals are sometimes used. For instance, from one horse skin one can obtain approximately 16 leaves of a large size book (Sergew 1981:9). For ease of binding, a codex is divided into quires (ṭōrazat) and a single volume consists of 15-16 quires (Balicka-Witakowska 2007: 750; Wright 1877:ix). A quire in turn consists of five sheets or ten folios or twenty pages (Sergew 1981:23).

Apart from vellum consumption, the production of manuscript consumes the time of scribes and painters. The process of writing and painting is carried out only during daytime and without a desk or suitable chair. The production of a large manuscript takes about one and a half years, and a medium size manuscript might take half a year (Balicka-Witakowska 2007:751).

By calculating the minimum number of the manuscripts necessary for everyday service for 14,000 churches and monasteries in the country, the late Dr. Sergew (1981:35) estimated the number of manuscripts in Ethiopia to be about 200,000 (excluding scrolls). Apart from the manuscripts existing inside the country, there are several thousands of manuscripts in well known libraries and museums all over the world, especially in Europe (Uhlig & Bausi 2007:738). In four European libraries alone, there exist 3,034 Ethiopian manuscripts (including the collections Vaticano and Borgiani), the Bibliotheque Nationale de France with more than 1,000 manuscripts, the British library with at least 624 manuscripts (including the manuscripts of the India Office), and that of

the Staatsbibliothek PreuBischer Kulturbesitz, Orient Abteilung (Berlin) with 328 manuscripts (ibid 739).

The oldest Ethiopian manuscripts ever found are the Gospels (I, II, III) from 3nda Aba Gärimmä monastery (Uhlig & Bausi 2007:740). Scholars, however, have not yet arrived on agreement concerning the issue of their date. Their date ranges, according to different scholars, from the 6<sup>th</sup> to the 15<sup>th</sup> century (ibid; Uhlig 1990:40). Manuscripts produced from the 15<sup>th</sup>- 17<sup>th</sup> century onwards are preserved in considerable quantity. The main reasons for scarcity of manuscripts older than 16<sup>th</sup> century are the destruction by 'Aḥmād b. Ibrahim al-Gazi(Gragh), the international destruction of texts, the custom of burying manuscripts together with their owners, and poor preservation in monastic libraries (Uhlig & Bausi 2007:740)

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## II. STATEMENT OF THE PROBLEM

### (Review of Related Literature)

Unlike the manuscripts in Ethiopia, most of the Ethiopian manuscripts in Europe are catalogued (Ibid 738). The Vatican collection has been catalogued by Grebaut-Eugenius Tisserant (1935 & 1936), Van Lant School (1962) and Raineri (1993, 1994, 1998, 2000 & 2004). The Biblitheque Nationale collection was catalogued by Zotenberg (1877), Chaine (1912 & 1913), Grebaut (1938, 1941 & 1944), Strelcyn (1954), d'Abbadie (1890), and Conti Rossini (1914). The British collection has been catalogued by Dillmann (1847), Wright (1877), Strelcyn (1978), and Cerulli (1946). The Berlin collection, the fourth biggest manuscript collection in Europe, was catalogued by Dillmann (1878), Hammerschmidt and Six (1983) 1994, 2002, 2003, 2005, & 2006).

Ethiopian manuscripts that exist inside the country in the possession of churches, monasteries, libraries, museums, and private hands, let alone description and cataloging, are not yet fully registered by a concerned authority. However, some significant cataloging works have been accomplished as part of microfilming projects. The Berlin library preserved 183 items microfilmed from the library of island churches and monasteries of Lake Tana. This collection has been catalogued by Hammerschmidt (1973 & 1977) and Six (1999). Another very important microfilm collection is the collection of Ethiopian Manuscript Microfilm Library. So far, the library microfilmed 9,238 manuscripts, most of them from the churches and monasteries of Šewa and Wallo (Collegeville 1976:8; Uhlig & Bausi: 2007: 739); consequently the project lacks comprehensiveness. Among the manuscripts microfilmed, the first 5000 items have been catalogued by Macomber (1975, 1976 & 1978), Getachew (1979, 1985, 1987, 1993), and Macomber and Getachew (1981, 1982 & 1993). The pioneer microfilming task was undertaken

from 8 Sep. 12- 1969Feb. 1970 by the UNESCO mobile microfilm unit in Addis Ababa and Goğgam provinces.

The project microfilmed over 191 manuscripts in Addis Ababa and 177 manuscripts in Goğgam (MEFA 1970:2; Strelcyn 1974:2). Among the manuscripts microfilmed in Šewa, some manuscripts are from Ziway Däbrä Şöyon Church. The cataloguer himself said, "It is obvious that further study and research on the manuscripts will have to be undertaken" (MEFA 1970:6).

Individual scholars are also engaging in cataloging. Ato Demeqe Birhane, head of manuscript and archive centre the institute of Ethiopian Studies, is cataloging manuscripts owned by the Institute. Four philology students of Addis Ababa university (including me) \_\_\_\_\_ Desta Fitsum, Hailemaryam Ayalew, Belay Worku, and Ashenafi Minasse\_\_\_\_\_ are cataloging manuscripts of Däbrä Şöyon Church in Ziway Island, Betä Märyam Church in Lalibela, Hayq 3stifanos monastery, and Ye'ha Abba Afs'e Church, respectively.

In light of the immense quantity of manuscripts in the country, the work of cataloging accomplished so far is not more than a beginning. Manuscripts estimated to exist in Ethiopia are in hundreds of thousands, but the number of manuscripts catalogued are less than twenty thousand. Much remains to be done.

Manuscripts which are found on this island merit attention, because they are some of the oldest manuscripts in Ethiopia. It is believed that most of the manuscripts came from Axum in 842-845 E.C. The monastery owns about 40 manuscripts. Among them are a Bible from Genesis up to =Samuel II (kings II), Gospels (5 copy), hagiographies (vitas, acts, homilies, hymns, etc . . .), but this thesis deals with just 12

of them, including *vitas*, 'Gädl' and some Bible portions and tries to list, describe and prepare a complete catalogue of them.

Since Ethiopian hagiographical texts are among the most valuable sources for the reconstruction of social, political and religious history of the country (Nosnitsin 2005: 971), the preparation of the complete catalogue of 12 manuscripts of Däbrä Şöyon Church in Ziway Island will invite secular as well as ecclesiastical researchers to exploit the treasure hidden in them.

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## OBJECTIVES OF THE STUDY

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The broad objective of the study is to list, describe and prepare a complete catalogue of 12 hagiographical manuscripts of Däbrä Şəyon church in Ziway island. In line with this broad objective, the study has the following specific objectives. It tries:

- a) to describe the physical character of the manuscripts; like the type of writing materials, the size of the codex, number of quires, number of folios, number of columns,
  - b) To indicate the date of production and/or the date of copying of the manuscripts. If they are present, colophons help to answer questions related to date of copying, and in the absence of colophons, paleography will be employed. Usually the manuscripts do not explicitly indicate the time of their production, so, the burden of proof generally lies on internal evidence.
  - c) To show the individuals who have contributed, in one way or another, to the transmission of these texts the name of the proprietor person/institute, the name of the person who composed/translated, the name of a copyist, the name of the person who sponsored the work of copying.
  - d) To list the items and contents of the manuscripts. It is usual in Ethiopian bookmaking practice to bind more than one codex in a single binding. The full titles and the contents of each book shall be given in detail.
  - e) To mention any illustrations depicted in the manuscripts; their size and the concept they represent.
  - f) To make general remarks about the manuscripts, like damage to the parchment, erasures and replacements, strange signs, etc . . .
-

## SIGNIFICANCE OF THE STUDY

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Most written sources concerning Ethiopia's past are to be found in the churches and monasteries of the Ethiopian Orthodox Church. The main reasons for the concentration of codices in the churches and monasteries are because the subject of most of the manuscripts is religious, because for centuries priests were the only literate people, because churches and monasteries enjoyed the monarchy's protection. In spite of their value as sources of Ethiopian identity, little has been done to make use of them.

Hence listing, describing, and cataloging of manuscripts of Däbrä Şəyon church in Ziway Island:-

- Contributes to inviting scholars of varied interests to study the manuscripts owned by Däbrä Şəyon church.
  - Enables scholars to trace a codex either by author or by title, or by subject .
  - Helps as a lead for the Heritage Acquisition and Registration Office of the Culture and Tourism Ministry.
  - Draws the attention of young scholars to almost unknown Gə'əz sources.
  - Serves as a stepping stone for further studies, like microfilming.
  - Preserves the contents of the manuscripts, from damage in the future
-

## METHODOLOGY

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### **1. Source of Data**

The primary sources for the present study are hagiographical and other manuscripts of Däbrä Ş̣̣yon church in Ziway island. Other scholars; works concerning cataloging techniques and catalogues on Gð'ðz manuscripts are supplementary sources for the thesis.

### **2. Data gathering instruments**

In the study, only qualitative data gathering methods are employed. Informal interviews were conducted and discussions were made with traditional scholars of the Ethiopian Orthodox Tewahido Church, especially with those living in the island, and with modern scholars who have expertise on the area.

### **3. Data gathering procedures**

Literary sources were collected from the Däbrä Ş̣̣yon Church and library. The researcher read them, extracted the necessary information from them and discussed them with traditional as well as modern scholars.

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## CHAPTER TWO

### Discription of 12 manuscripts from Ziway Island

#### The Books of Moses

#### From Genesis to Leviticus

#### (Mäsh äfä 'Orit

#### Ms. I

The parchment, Gə'əz language:45 x 33.2cm.82 ff. All pages ff. 6 – 80 classified into two columns. Wooden boards and bound with leather: The parchment rebound. Four new unwritten parchments at the front and two new unwritten parchments at the end of the manuscript have been added (during rebinding) Black and red ink are used.

Ff. 6r–80r: Three books of Moses (Genesis, Exodus, and Leviticus)

Ff.6r–36rb: Book of Genesis . Gen 1:1

በቀዳሚ ገብረ እግዚአብሔር ሰማዩ ወምድረ ( In the beginning, God created the Heaven and the earth)

F.7r: The creation of the world and human being.Gen 1:1-31

ዛቲ መጽሐፍ እንተ ፍጥረተ ሰማይ ወምድር እምቅድመ ይትፈጠር እለ እመሕያው (This is the book of Genesis before the creation of man).

And the creation of Eve.Gen 2:19

ንግበር ቢጸ ሎቱ . . . ወረሰዖ ብእሲቶ . . . (let us make an help mate for him...made he a woman

Ff. 7ra–9ra: Generations of Adam and Eve:Gen 4:1

. . . ለሔዋን ብእሲቱ ወፀንሰት ወወለደት ቃየን . . . ለእገሁ አቤል . . . (Adam knew Eve his wife and she conceived and bare Cain...his brother Abel

F.8v The death of Adam.Gen 5:5

ወኮነ ከሉ መዋዕሊሁ ለአዳም ፱፻ ወ ፴ ዓመት ወሞተ (and all the days That Adam lived were nine hundred and thirty years and he died

Ff. 9rb–10rb: The description of the ark and Noah's flood .Gen 6:7

ወኮነ አይኅ ላዕለ ምድር ሻዕለት ወ፵ ሌሊት (and the rain was upon the earth forty days and forty night)

Ff. 10rb–11vb: Generations of Noah.Gen 7:13

ወባረኮ ለኖኅ ወለደቂቁ ወይቤሎሙ ብዝኅ ወተባዝኅ ( and God blessed Noah and his sons, and said unto them be fruitful and multiply)

F.11ra: The death of Noah .Gen 9:29

ወኮሎ መዋዕሊሁ ለኖኅ ሺ፻ ወ፶ ዓመት ወሞተ (and all the days of Noah were nine hundred and fifty years, and he died)

F.11 vb: The children of Noah.Gen 10:1

Ff. 12ra–19va: The generation, life and history of Abraham and his family.

ወይቤሎ እግዚአብሔር ለአብርሃም ባእ እምነ ምድር ( and the Lord said unto Abram get thee out of the country)

F.12rb–15: Names of kings with their kingdoms, and a battle between them. Gen 14:1

Ff. 15ra: Lot and Sodom. Gen 14:12

. . . ወሎጥስ ሀሎ ይነብር ውስተ አንቀጸ ሰዶም. . .( and Lot dwelt in the cities of the plain, and pitched his tent towards Sodom)

Ff.16ra–va: The destruction of Sodom and Gomorrah.Gen 19:23

ወአዘነመ እግዚአብሔር ላዕለ ሰዶም ወገሞራ እሳት ( Lord rained upon the Sodom and Gomorrah brimstone and fire

F.17ra: The birth of Isaac.Gen 21:2

ወጸንሰት ላራ ወወለደት ወሰመዮ ይስሐቕ (Sara conceived and bar, and called Isaac)

F.19va: The death of Abraham . Gen25:7

ወዝንቱ ውእቱ ሕይወቱ ለአብርሃም . . . ወሞተ አብርሃም ( and these are the days of the years of Abraham ...and he died)

Ff.19va-21ra: Life of Isaac and his family. Gen 25:11

Ff. 21rb–27ra: God's blessing upon Jacob and his life .Gen 28:14

ወይከውን ዘርዕክ ከመ ጥጻ ምድር (and thy seed shall be as the sand of the earth)

F.27 ra: Joseph and his brother's life with Jacob. Gen 30-37

Ff.28ra: The migration of Israel to Egypt.Gen 38:28

ወሴጥዎ ለዮሴፍ . . . ወወሰድዎ ለዮሴፍ ብሔረ ግብጽ (and they sold Joseph...and they took Joseph to Egypt)

Ff.29ra -36rb: Joseph's life in Egypt. Gen 39:1

F.29v: The dream of Pharaoh . Gen 41:1

F.30r - v: Joseph appointed over Egypt .Gen41:41

ወሴጥ ላዕለ ኩሉ ምድረ ግብጽ (Pharaoh has set him over all Egypt)

F.30va: Joseph's family life .Gen 41 :45

.ወወሀበ አስቴን . . . ትኩሮ ብእሲቱ . . . ወተወልዱ ለዮሴፍ (and he (Pharaoh)gave him for wife Asenath...bare unto him)

F.30rb-34va: Joseph met his brothers in Egypt and the hunger upon Israel and Egypt. Gen 42 :6

F.34ra: The migration of Jacob with his generation to Egypt .Gen 46:6

ወቦአ ያዕቆብ ብሔረ ግብጽ ወኩሉ ዘርኡ (Jacob and all his seed came into Egypt)

Ff.35ra-36v: The new land for the Israelites in Egypt[Goshen] and Jacob's death.Gen 47 :6

Ff. 37ra-61v: The second book of Moses : Book of Exodus. (ኦሪት ዘጸአት)

F.37ra: Names of Israelites who went to Egypt.Exod 1:1

ዝንቱ አስማቲሆሙ ለደቂቀ እስራኤል እለ ቦኩ ብሔረ ግብጽ . . .( Now these are the names of children of Israel,which came into Egypt)

The death of Joseph and the birth of Moses . . .

F.37ra: The Israelites, tasks begins.Exod 1:13

ወያስቆርርዎሙ ግብጽ ለደቂቀ እስራኤል(The Egyptians made the children of Israel to serve with rigour)

F.37ra: The flight of Moses from Pharaoh to the land of Midian.Exod2:15

F.37rb: There Moses established a family. Exod 2:22

Ff.38ra-45ra: A dialogue between God and Moses: And Moses with Pharaoh. Exod 3:4

F.38ra: God appears to Moses and his commandment . Exod 3:10

አነ እፈነከ ንቦ ፈርአን . . . ወታውጽእ ሕዝብዮ . . . (I will send thee unto Pharaoh, that thou mayest bring forth my people)

Ff.39rb-45ra: Dialogue of Moses and Aaron with Pharaoh to set the Israelites free from Egypt. Exod5:1

Different kinds of plagues from God upon Egypt. Exod 7:14

F.45vb: The passage of the Red Sea .Exod 14:22

ወቦኡ ደቂቀ እስራኤል ማዕከለ ባህር ላዕለ የብሰ (and the children of Israel went into the midst of the sea upon the dry ground)

Ff.46ra-61v: The journey from the Red Sea to land of Canaan. Joshua becomes Mose's helper . Exod 16:40

Ff.48ra-55vb: The Israelites reach Sinai and God's commandments. Exod 19:1

ኢታምልኩ አማልክተ...እስመ አነ እግዚአብሔር ( thou shall have no other gods...I am the Lord thy God)

Ff.51r-52r: The description of the Ark of the Covenant. Exod 25:26

Ff.56ra-57rb: Receiving the two tablets of the Law from God on Mount Sinai; the Ten Commandments: Exod 32 :15

F.56vb: The construction of the tabernacle. Exod 33:7

ወነስአ ሙሴ ደብተራሁ ወተከለ( and Moses took the tabernacle, and pitched it)

The dialogue in the tabernacle between God and Moses

ወነቦሶ እግዚአብሔር ለሙሴ ወተናገሮ ገጸ በገጽ (and God spoke unto Moses face to face)

F.57vb: Moses constructs two Tablets of stone. Exod 34:1

ወወቀረ ሙሴ ፪ ጽላት . . . ወሀለዉ ፪ ጽላት ውስተ እዲሁ (and he (Moses)hewed two Tablets of stone ...and took in his hand the two tablets of stone)

F.58va-60r: the design, materials and construction of the temple (holy place)and altar. Exod 36:38

Ff. 60v-6vb: The law of the clothing of the Levite and their services.

Exod 39:1

በዘይገብር አርን ከመ ይልበስ . . . በውስተ መቅደስ (made the holy garments for Aaron...to do service in the holy place) and completion of the tabernacle and all the law of the service in the tabernacle

F.61v: Conclusion of Exodus . Exod 40:38

ተፈጸመ በዝያ ኦሪት ዘፀአት [täfäšämä bäzyä 'orit z ä – šä'at]

F.62r-80v: The 3<sup>rd</sup> Book of Moses called Leviticus (ኦሪት ዘሌዋውያን)

The law of offering .Lev1-27

F.62ra: offering of animals. Lev 1:1-17

ለእመ ለሠዊዕ . . . ላህም ዘአምጽአ ለሠዊዕ ( of the sacrifice...bring cattle for the offering) and ወያምጽአ ... ደሞ ለሊሆሙ ካህናት ወይክዕዎሙ ውስተ ሞስዋዕ (and shall bring...sprinkle the blood round about upon the altar)

F.62va: law of offering of seeds . Lev 2:1

ያምጽእ ሰንደሌ ውእቱ ቁርባን . . . ወይወዲ ካህን ለዝንቱ ውስተ መስዋዕት . . . (when any will offer a wheat...and he shall bring it to priest an he shall take there out)

F.62vb: The law and offering of peace. Lev 3:1

ወእመስ መስዋዕተ መድኃኒት . . . ለእመ ንጹሕ . . . ለያምጽእ ቅድመ እግዚአብሔር (peace...he shall offer without blemish before the Lord)

Ff.63ra-667vb: Offering of sin. Lev 4:1

ለእመ አበሰ እም ውስተ ኩሉ ትዕዛዝ . . . ያምጽእ አበሳ ህየንተ አበሳሁ . . . (if a soul shall sin through ignorance ... let him bring for his sin,which he hath sinned)

Ff.64vb-67vb: The law and portion of Aaron and his children about offering. Lev 6:8

አዝዞሙ ለደቂቀ አርን . . . ከመዝ ውእቱ ሕጉ ለመስዋዕት - ከመዝ ውእቱ ሥርዓቱ (command Aaron and his sons ...This is the law of bunt offering)

Ff.68ra-68vb: The dietary laws (animal) for Israelites. Lev 11

ዝንቱ እንስሳ ዘትበልዑ እምወ-ስተ እንስሳ (These are the beasts which ye shall eat among all the beasts)

F.68vb: The Law of clean and unclean . Lev 12:1

ብእሲት እመ ፀንሰት ወወለደት ርኩስት ይእቲ . . . (If a woman have conceived seed, and born a man child:then she shall be unclean)

Ff. 70ra-71vb: A commandment and law of purification from evil. Lev 14:1

ወነበበ እግዚአብሔር ወይቤሎ ዝንቱ ውእቱ ለለምጽ በዕለተ ነጽሖ (and the Lord spake ,saying,this shall be the law of leper in the day of his cleansing) ]

Ff.71vb-72vb: Law of the ministry of Aaron in the tabernacle . Lev 16:1

ወነበበ እግዚአብሔር ለሙሴ በሎ ለአሮን በኩሉ ሰዓት ኢይባእ ውስጡ ለመንጦላዕት ይበውእ . . . ምስለ ላህም . . . (and the Lord spake unto Moses ,speak unto Aaron thy brother,that he come not at all time in to the holy place within the veil ... with cattle)

Ff.72vb-73ra: Further law of offering unlawful marriage . Lev 17

Ff.73ra-73va: The law of marriage between relatives. Lev 18:6

ብእሲ ኅበ ኩሉ ስብኡ ወሥጋሁ ኢይባእ ወኢይክስት ኃፍረቶ . . . ብእሲት ምስለ አመታ ኢታውስብ . . . (none of you shall approach to any that is near kin to him)

Ff.73vb-76rb: commandment of God (among the ten commandments). Lev 19:1-37

ወይትምሐል ስሞ በሐሰት . . . ወኢትንብብ አሙመ ላዕለ ጽሙም (and ye shall not swear by my name falsely... thou shall not curse the deaf)

Ff.76rb- 77va: The law of Festivals . Lev 23:1

ዝንቱ ውእቱ በዓላቲሁ . . . ለእግዚአብሔር ( these are the feasts of God)

Ff.77vb-79ra: The sabbatical year( farming ). Lev 25:1

ዘትዘርእ ገራህትከ ወበስድስት ዓመት ትገምድ ወይንከ ወታስተጋብኦ ፍሬሁ ወበሳብዕት ዕለት ዕረፍታ ለምድር ወታሰነብት ለእግዚአብሔር (six years thou shalt sow thy field ,and six year thou shalt prune thy vineyard ,and gather in the fruit thereof)

Ff.79ra-80vb: Further commandment of God . Lev 26:1

F 80vb: Conclusion of Leviticus

**Notes**

- 1) corrections in a later hand are visible
- 2) The beginning of each book is decorated with artwork.
- 3) Each folio has a page number (1,2,3. . .)
- 4) The name of the scribe is not mentioned

**Two Books of Moses (Numbers and Deutoronomy)  
and Book of Joshua, Judges and Ruth**

**Ms. II**

The parchment, Gə'əz language: 45x30cm: 90ff. All written pages have two columns: wooden boards but bound with leather. The parchment rebound. Four new unwritten parchments before and one new unwritten parchment after the manuscript have been added. Black and red inks 22 quires.

Ff.5ra-89vb: Two Books of Moses (Numbers and Deutoronomy) and book of Joshua, Judges and Ruth.

Ff.5ra-25vb: Book of Numbers (The 4<sup>th</sup> book of Moses) Num 1-36

(ኦሪት ዘጉልታ)

F.5ra: God's speech to Moses after the Israelites left Egypt . . . and the journey to Canaan.

ወነበበ እግዚአብሔር ለሙሴ በገዳመ ሲና . . . ዘወጽኡ እምድጎረ ግብጽ (and the Lord spake unto Moses in the wilderness of Sinai.... After they were came out of the land of Egypt)

Ff. 5ra-9ra: The census of each tribe of the Israelites and name of the firstborn of Israel. Num 1:2-54

ወኖልቆዎው ለኩሉ ተዐየኒሆሙ ለደቂቀ እስራኤል በበነገዶሙ ወበበ ቤተ አበዊሆሙ (take ye the sum of all the congregation of the children of Israel after their families by the house of their fathers)

F.8ra: The census of all the tribes of Israel. Num 4:1-48

ኮኑ አለ ተኖለቁ ሺ፫ ወ፭፫ ወ፹ . . . (that were numbered of them, were eight thousand and five hundred)

Ff. 8ra-10vb: The order of the tribes in their tents. Num 5:1

F.8vb: the Law of celibacy . Num 6:1

ብእሲ. አው ብእሲቲ ዘአዕበየ በባዕ ብፅዓት ከመ ያንጽሕ ርእሶ ለእግዚአብሔር እምነ ወይን ወእምነ ሜስ . . . ወመላጺ ኢይቅርብ ውስተ ርእሶ

(when either man and woman shall separate themselves to vow a vow of Nazarite, to separate themselves unto the Lord:He shall separate himself from wine and strong drink...there no razor come upon his head)

F-9rb: offerings for unclean . Num 6:9

Ff.10va-11vb: The law of offering of the 12 tribes of Israel . Num 7:11-89

ወነበሶ እግዚአብሔር ለሙሴ ወይቤሎ ፩፩ መልአክ ለለእለት ያብእ ቁርባኖ መልአክ በበዕለቶሙ ለመቅድሐ ምስዋዕ ( and the Lord said unto Moses, they shall( the Israelites) after their offering,each prince on his day for the dedicating of the altar)

F.11vb: The Law of the Levite . Num 8:5

ንስአሙ ለሌዋውያን እምነ ማዕከሎሙ ለደቂቀ እስራኤል . . . (take the Levite from among the children of Israel)

F.13va: The Law of Passover. Num 9:1

ከመ ይግበሩ ፋሲካ አመ ጊዜሁ አመ 14ወጃ ለሠርቀ ወርኅ ቀዳሚ ወፍና ሰርክ (let them keep the Passover at his appointed season,in the 14 days of this month)

Ff. 17vb-18vb: The law of tithing. Num 15:1

ወትገብሩ ፍሬ ለእግዚአብሔር ቁርባነ . . . አሥራተ እዴሃ (then shall he that offer his offering unto the Lord...offering two tenth)

Ff. 18vb-20ra: choosing the leaders of the 12 tribes of Israel . Num 17:1

ወነስሐ በጎቤሆሙ በትር ጸሐፍ ስም ዘአነ ዘሐረይክዎ ትሰርጽ በትሩ ( and take of every one of them a rod ...write thou everyman's name it shall come to pass, that the man's rob, whom shall I coose)

Ff.20ra-21ra: About the tabernacle and offerings of the priests and Levites and their portion .

ትነስኡ ኃጣይአ ካህናቲክሙ . . . ለአኃዊክ ሌዋዊያን እማዕከሎሙ ለደቂቀ እስራኤል . . . ከመ ይግበር ለደብተራ ዘመርጡል

( shall bear (Aaron and his sons) the iniquity of your priesthood ... and thy brethren also the tribe of Levi ... and minister before the tabernacle of witness) The law of the offering and portion of the Levites.

Ff.21ra-21vb: God's commandment for the Israelites. Num 19:1

ዘንተ ትዕዛዘ ለኩሉ ሕግ ዘአዘዘ እግዚአብሔር (this is the ordinance of the law which the Lord hath commanded)

Ff. 21vb-25rb: The Journey to Canaan and the death of Aaron and War with other nation. Num 20:1

. . . ዘከመ ኅለፈ ኦሮን ወበከዩ ቧ መዋዕል . . . (that Aaron was died,they mourned for thirtydays)

ወግዕዙ አፍአ . . . ወጎደሩ መንገሰ አረብ (set forward,and pitched in Obath)

ወቀተሎ ኩሎ ወለደቂቁ ወለኩሉ ህዝብ (and killed all and children and the people )

Ff.25v-26va: The census of Israelites. Num 26:1

Ff.27vb-28va: The Law of offerings and a gift. Num 28:1

ወበሎሙ ቁርባንዮ ወሀብትዮ . . . ለመዓዛ ሠናይ ዕቀቡ . . . (and say unto them(to the Israelies ) my offering,and my bread... for a sweet savour)

ለእመቦ ዘበጽዐ ለእግዚአብሔር ወለመኑ መሐሰ ፍሉጠ እምነ ነፍሱ ኢይንምን ቃሎ . . . ( if a man vow avow unto the Lord ,or swear an oath to bind his soul with a bond ; he shall not break his word ) Num 30:2

Ff.28va-30vb: The Journey to Canaan and War . Num 31:1

Ff.30vb-31rb: The division of the spoil . Num 34:1

Ff.31rb: The spoil of the Levites. Num 35:1

ወነበበ እግዚአብሔር ለሙሴ . . . የዐብዎሙ ለሌዋዊያን አድያሚሆሙ ይኩኖሙ . . . (and the Lord spake unto Moses ... that they (the Israelites) give unto the Levites of the inheritance of their possession)

Ff.31rb: The cities of refuge . Num 35:9

እለ ትሁቦሙ ስሱ አህጉር ምስካይ ይኩንክሙ ሰላሰ አህጉር ዘትፈልጥ . . . ይኩንክሙ ምስካይ

( and of these cities which ye shall give six cities shall ye have for refuge)

31Vb: Conclusion of book of Numbers

ዝ ውእቱ ትዕዛዝ ወኩነኔ ዘአዘዘ እግዚአብሔር . . . :: ተረጸመ በዝየ  
አሪት ዘጉልቁ

(these are the commandments and judgments , which the Lord  
commanded)

Ff.32ra-47vb: The 5<sup>th</sup> book of Moses (Deuteronomy) Deut 1-34

Ff.32-47: The story of the Israelites before they inherited the Promised  
Land; The journey of 40 years from Egypt through desert to Canaan;  
wars in the desert; dialogue between God and Moses; the  
commandments and laws which were received from God; about the death  
of Moses and the succession of Joshua who brought the Israelites to the  
Promised Land .

ዝንቱ ውእቱ ዘነገሮሙ ሙሴ ለደቂቀ እስራኤል . . . ወኮነ ህግ ዓም አመ ፲ወ፩ አመ  
ሠርቀ ወርኅ [zð-ntu w'ðtu zä-nägäromu Muse Lä-däqiqä 'ðsrrä'el . . . wä-  
konä 'arb'a 'am 'ama 'asru wä-'a h ädu 'amä särqä wärh]

F. 35ra:Joshua chosen as a leader of Israelites after Moses. Deut 1:1

ወአዘዘ ለኢየሱ . . . እስመ ውእቱ የዐዱ ቅድሚያ . . . ወውእቱ ያወርሶሙ ምድር . .  
. [wð-'az äzo Lä-'iyyäsu . . . 'ðsmä w'ðtu yä-'adu qðdmeyä . . . wä-w'ðtu  
yawärsomu mðdr . . . ]

F.36rb-47vb: Commandments of God

ወፍርህዎ . . . ወዕቀቡ ትዕዛዞ . . . ወኢታግብእ ርኩሰ ውስተ ቤትክ . . . ኢትብልዑ  
ርኩሰ . . . ግበሩ በዓለ ሰንበት ለእግዚአብሔር

[wä-frhwo . . . wä-'ðqäbu t'ðzazo . . . wä-'itgb'ð rðkus wðstä betkä . . .  
'itbl'u rðkusä . . . gðbäru bä'alä sänbät Lä-'3gzi'abher]

[ Due to misbinding, Deuteronomy is interrupted here and Joshua  
begins]

Ff.48ra-53rb: The Book of Joshua . Josh 1-24

ወኮነ እምድገረ ሞተ ሙሴ . . . ነበበ እግዚአብሔር ለኢያሱ . . . ተንሰኢ ወዕድዎ ለዝንቱ . . . እሁብክሙ . . . ምድረ ርስት ( and after the death of Moses ... that the lord spoke unto Joshua ... now arise go over ... which I do give to them ... the Land)

Ff.48va-49ra The spies to Jericho . Josh 2:1

Ff.49rb-51rb: The preparation of passage to Canaan . Josh 3:1

ወእምድገረ ሠሉስ መዋዕል . . . እምከመ ርኢክሙ ታቦተ ህጉ ለእግዚአብሔር . . . ወትልው ድገሬሃ . . .( and it came to pass after three days ... when ye see the Ark of the covenant of the Lord your God go after it)

Ff.51va-55rb: different cities are taken. Josh 6-8

F.53r: The kingdom of Ai is taken. Josh8:22

ወእምዝ ተመይጠ ወቀተልዎሙ ለሰብኢ ጋይ . . . (and turnd again, and slew the men of Ai)

Ff.53va 55rb: The five kings against Joshua. Josh 9:1

ወሶበ ሰምዑ ከሎሙ ነገሥተ አሞራውያን . . . ወከናኔዎን ተጋብኡ ጎቡረ . . . ከመ ይፅብእዎሙ ለኢያሱ . . . በደብረ ጌባል:: ( and it came to pass ,when all the kings which were on thise side Joshua in the hill,and in the valley , and in all caosts of the great sea over against Lebanon the Hittite , and the Amorite , the Canaanite , the perizzite, the Hivite and the Jebusite heard thereof) All countries are defeated.

F.56rb: The inheritance of Canaan to the 12 Tribes of Israel. Josh 11

ወወሀበ ኢያሱ ርስቶሙ ወመክፈልቶሙ በበነገዶሙ ወአኢረፈት ምድር እምነ ቀትል ( and Joshua gave it for inheritance unto Israel according to their divisions by their tribes and the land had rest from War

Ff.56rb-56Va: Names of thirty-one kings, who were defeated by Joshua and the Israelites. Josh12:1

ወንጉሠ ኢያሪኮ . . . ወንጉሠ ኩብሮን (and king of Jaricho ... and king of Hebron )

Ff. 56rb-57r: The remaining countries which are not part of the inheritance . Josh13:1

ወተርፈ ምድር ብዝነት . . . እንተ ተረፈት ( this is the land that remaineth )

Ff.57ra-61ra: The division of inherited countries to the 12 tribes of Israel.

Josh 14:19

ወወሀቦሙ . . . ደወሎሙ . . . በበነገዶሙ . . . :: ወወሀብዎ አህጉረ . . . ወነድቃ ለይአቲ ሀገር . . . ወዝንቱ ውእቱ ክፍሎሙ ለነገደ እስራኤል በበመክፈልቶሙ ( and gave them ... inheritance ... according to their tribes and gave them countries...These are the inheritance of Israel according to their divison)

F.61ra: Appointing cities of refuge . Josh20:1

ወግቡ ለክሙ አህጉረ ምስካየ . . . ( appoint out for you cities of refuge )

Ff.61rb-62vb: The cities of Levites . Josh21:2

ወወህቦሙ . . . ለሌዋውያን በትዕዛዝ እግዚአብሔር አሎንቱ አህጉረ . . . ( and gave unto Levites at the commandment of the Lord these cities and suburbs)

Ff.62vb-64vb: Joshua assembles the tribes and gives orders to the Israelites. Josh 23:1

ናሁ ረሳእኩ ወጎለፈ መዋዕልየ . . . ወአጽንዑ . . . ትዕቀቡ ወከመ ትገብሩ ከሉ ዘጽሑፍ ውስተ መጽሐፍ

( said unto them ,I am old and stricken in age ... and keep and do all that is written in the book of the law of Moses)

F.64vb: The death of Joshua and conclusion of the book of Joshua.

Josh24:1

እምድጎረ ሞተ ኢያሱ [’əmdh̥drä motä ’iyasu] ተፈጸመ በዝየ ኦሪት ዘሆሴዕ [täfäṣämä bä-zḍyā ’orit zä-hose’ə]

Ff.64ra-79ra: The Book of Judges .Jud 1-21

Wars, different practices of the tribes and the conquest of Canaan by the Israelites .

F.65: The evil deeds of the Israelites in the sight of God, and God’s punishment . Jud 2:4

F.66: The delivery of Israel by Deborah and Barak . Jud 4:1

ወተንስከት ዲቦራ ወሐረት ምስለ ባርቅ . . . ወጉየ (ባርቅ) በእግሩ ወዴገኖ ባርቅ . . . እስከ የሐልቁ አሕዛብ . . . (and Deborah went up with him ... so that Sisera lighted down , but Barak pursued him)

Ff.66vb-67ra: The song of Deborah and Barak . Jud 5:1

. . . ሰንቀው ማዕከሎሙ . . . ( then Deborah and Barak sang between them )

Ff.67ra-69va: The deliverance of Israel by Gideon . Jud 6:11

ወመጽኦ ቃለ እግዚአብሔር . . . ወኔዴዎን ከመ ያምስጥ እም ውስተ እደቂሆሙ . . . ወአድጎኖሙ ለአስራኤል እም እደ ምድያም

Ff.69ra-70ra: The conspiracy of Abimelech the son of Jerubbaal, the shechemites revolt . Jud9:1

F.70ra-70va: The evil of Israelite and punishment . Jud 10:6

ወደቂቀ እስራኤል ገብሩ እኩይ ቅድመ እግዚአብሔር . . . ወተምዐ መዓተ

( and there came an angel of the Lord ... tou shall sare Israel from the hand of Midianites)

Ff.71ra-72rb: The deliverance of Israel by Jephthah . Jud 11:1

ወአደወ የፍታሔ . . . ከመ ይትቃተሎሙ . . . ወቀተሎሙ ጳ አህጉር ( and Jephthah passed over ... to fight ... and he smote even twenty cities)

F.72va: The Ephraimites quarrel with Jephthah . Jud12:1

ወወድቁ እምነ ኤፍራም . . . ፬፻፲ ወ፳፻ . . . ( and there fell at that time of the Ephraimites fourty and two thousand)

Ff.72vb-75ra: The birth of Samson and the deliverance of Israel. Jud 13:1

ወናሁ ትጸንሲ ወትወልዲ ወልደ . . . :: ወወለደት ወልደ ወሰመየቶ ስሞ ሳምሶን . . . (now tou shall conceive and bear a son ... and the woman bore a son and called his name Samson)

Ff.75vb-76vb: The Danites, inheritance. Jud 18:1

የጎሥሥ ሎሙ ህዝበ ዳን ርስተ . . . እስመ ኢረከቡ . . . ርስተ በማዕከለ ብዙኃን . . . ( sought them an inheritance to dwell in ... had not fallen unto them among the tribes)

Ff.76vb-79ra: The Israelites quarrel with Benjamin. Jud 20:1

ወቆሙ ከሎሙ ሕዝብ ወከሎ እስራኤል . . . ፵፻፹ . . . እለ ይጸውሩ ከይናተ ደቂቀ ብንያም . . . ( and the chief of all the people, even the Israelies presented ... four hundred thousand)

ወአውደቆሙ . . . ለብንያም ቅድመ እስራኤል ( smote Benjamin before Israel)

Ff.79rb-79vb: The Book of Ruth . Ruth 1-4

Ff.80ra-91rb: [ Due to misbinding , Deuteronomy resumes here f.47vb]

Ff.80ra-82va: Different laws and ordinances

ወለእመቦ ዘተረክበ ብእሲ እንዘ ይሰክብ ምስለ ብእሲተ ብእሲ ይቅተልዎሙ ለክልኤሆሙ

[wä-Lä-'ömäbo zä-täräkbä b'ösi 'önzä yösäkäðb möslä b'ösitä b'ösi yðqtlwomu Lä-kðl'ehomu]

Ff.82va-85vb: curses for disobedience.

ርጉሙ ይኩን ዘያስተኣኪ [rgumä yðkun zä yastä'aki]

Ff.85ra-86rb: An exhortation to obedience

ወጸውዎሙ ሙሴ ለደቂቀ እስራኤል . . . ርኢክሙ ከሎ ዘገብረ እግዚአብሔር . . .

ላዕሴክሙ . . . ወዕቀቡ . . . ዝንቱ ኪዳን . . . [wä-şäw'ömu Muse Lä-däqiqä

'ösrä'el . . . r'ikðmu kulo zä-gäbrä 'ögzia<sup>h</sup>er . . . la 'ðlekmu . . . wä-

'ðqäbu . . . zðntu kidan . . . ]

Ff.85vb: Mercy promised to the penitent

ወስማ ቃሎ ወከሎ ዘአነ እኤዝዘከ . . . ወየሐድግ ለከ እግዚአብሔር ከሎ ኃጣይአከ

[wä-sðma qalo wä-kulu zä-'anä 'ö'ezzäkä . . . wä-yä-hädg Läkä

'ögzia<sup>h</sup>er kulu hätay'aka]

Ff.86rb-vb: Moses encourages the Israelites

ወፊጸመ ሙሴ ተናግሮሙ ለደቂቀ እስራኤል . . . ወኢትፍራህ ወኢትደንግጽ . . .

ወኢያሐድገከ [wä-itfrac wä-'itdängş . . . wä-'iya<sup>h</sup>ädgäkä]

Ff.86vb-87ra: The succession from Moses to Joshua.

ናሁ ቀርቦ መዋዕለ ሕይወትከ ወጸውኦ ለኢያሱ . . . :: . . . ወአዘዙ ሙሴ ለኢያሱ . . .

. ትባዕ ወጽኖ እስመ አንተ ታበውኦሙ ለደቂቀ እስራኤል ምድረ ርስት . . . [nahu

qärbä mäwa'ðlä höywätkä wä-şäw'ö Lä-'iyasu . . . wä-'azäzo Muse Lä-

'iyyäsu . . . tðba'ð wä-şðna'ð 'ðsmä 'antä tabäw'ömu Lä-däqiqä 'ösrä'el]

Ff.87ra-89rb: The blessing of the 12 tribes and the death of Moses.

ወሞተ መሳ ቁልጌሁ ለእግዚአብሔር በምድረ ሞአብ . . . [wä-motä Muse qul'ehu  
Lä-'3gziab her bä-mödrä Mo'ab . . . ]

Conclusion of Deuteronomy ተፈጸመ በዝዮ ኦሪት ዘጻግም [täfäsämä bäzyä  
'orit zä-dagm]

## **II. Note**

- 1) F.12 is torn out.
- 2) F.47vb: The next folio starts the Book of Joshua:Deuteronomy resumes at f 80ra .
- 3) F.64v: finishes: ተፈጸመ በዝዮ ኦሪት ዘሆሴዕ: [täfäsämä bä-zyä 'orit za-hose'ð] It is the book of Joshua: because the two names have equivalent meaning ( which means saviour ) .It is not the Book of Hosea
- 4) The Book of Ruth (ff. 79rb-79vb) has been damaged , it is hard to read:
- 5) Corrections by a later hand are visible:
- 6) The name of the scribe is not given

**BOOK OF SAMUEL**

**Ms. III**

The parchment, Gəʾəz language, 37×27cm: 62 folios: Two lined columns; new wooden boards; rebound: four new parchments at the front and two new unwritten parchments as the end of the manuscript are added; Black and red ink; unknown scribe; 17 quires.

Ff.5-62rb: The first two books of Samuel books of Kings .

F.5ra-vb: The birth of Samuel . 1Sam 1:20

ሀና ... ወወለደት ወልደ ወሰመየቶ ስሞ ሳሙኤል: ( Hannah ... and she bare a son, and called his name Samuel)

F.6ra: Samuel given to the Lord's House. 1Sam 1:28

ወአነ ወሀብኩዎ ለእግዚአብሔር ከሱ መዋዕለ ሕይወቱ (therefore I have lent him to the Lord ,as long as he liveth)

Ff.6vb-8va: The sin of the sons of Eli the priest before God. 1Sam 2:22

ወደቂቀ ኤሊ ካህን . . . አበሱ ላዕለ መስዋዕተ እግዚአብሔር ( and the sons of Eli the priest ... did evil on the sacrifice of God)

F.7va: God chooses Samuel . 1Sam 3:1

ወጸውዎ እግዚአብሔር . . . ለሳሙኤል (and God called ... Samuel)

Ff.8ra-9ra: God allows the Philistines to have victory over Israel. 1Sam4:1

ወተቃተሎሙ ለእስራኤል ወነትዑ እስራኤል . . . ወሞቱ በውስተ ቀትል: ( the Israel was smitten and they slew of the army in the field)

Ff.8va-10rb: The capture of the Ark by the Philistines . 1Sam 4:11

ወነሰቱ ታሶተ እግዚአብሔር ( and the Ark of God was taken )

F.9ra: The death of Eli. 1Sam 4:18

ኤሊ . . . ወተመይጠ ዘባኑ ወሞተ ( Eli ... and his neck broke ,and he died )

Ff.9rb-10ra: The miracle of the Ark over Dagon .1Sam 5:1

ወነሰእዋ ኢሎፍሊ ለታቦተ እግዚአብሔር . . . ወአቀምዋ ኅብ ዳግን . . .  
ወረከብዎ ለዳግን ወድቀ በገዱ ቅድመ ታቦተ እግዚአብሔር። (the Philistines brought the Ark into the house of Dagon .Dagon was fallen before theArk of the Lord)

God’s punishment of the Philistines.

F.10rb-vb: The return of the Ark. 1Sam 6:1

ወሊዋውያን ወሰድዋ ለታቦተ እግዚአብሔር (the Levites took the Ark of the Lord )

F.11rb: The offering of Samuel . 1Sam 7:9

ወገብረ መስዋዕተ እግዚአብሔር ( and offer it unto the Lord )

F.11rb: God against the Philistines on behalf of Israel. 1Sam 7:10

ወአንጉድጉደ እግዚአብሔር . . . ላዕለ ኢሎፍሊ . . . ( the Lord thundered ... upon the Philistines)

F.11vb: The Israelites’ desire for a king. 1Sam 8:1

Ff.12rb-13vb: Saul anointed as the 1<sup>st</sup> king of Israel .1Sam10:1

F.14ra: The prophecy of Saul, king of Israel . 1Sam 10:10

ወተነበየ በማዕከሎሙ ( and he prophesied among them ),

F.15rb: Saul against the Ammonites . 1Sam 11:11

ወቀተልዎሙ ለደቂቀ አጥን ( and slew the Ammonites )

the 1<sup>st</sup> offering of Saul, king of Israel .

ወሦዐ በህየ ( and there they sacrificed sacrifices)

Ff.15va-18va: The testimony of Samuel about Saul. 1Sam 12:1

ወይእኬኒ ንጉሥክሙ . . . ወተቀነዩ ለእግዚአብሔር ( now , behold the king ... serve the Lord with all your heart)

F.16va: The selection of a band of 3000 from Israel .1Sam 13:1

Ff.16vb-19va: The Israelites against the Philistines . 1Sam 13:5

ወቀተሎሙ ለአማሌቅ ( and slew the Philistines)

F.18va: The names of Saul’s kinsmen. 1Sam 14:49

Ff.19vb-20ra: Saul against Amalek. 1Sam 15:1

Ff.22ra-23ra: Saul’s disobedience and God’s punishment. 1Sam 15:11



Ff.23ra-24va: The anointing of David son of Jesse instead of Saul as king over Israel. 1Sam 16 : 1

ወቀብኦ በማዕከሉ አጎደሁ ( and anointed among his brothers )

F.23va: The departure of God’s Spirit from Saul. 1Sam 181:0

ወጎደጎ መንፈሱ እግዚአብሔር ( and left him the spirit of God ) David’s harp playing refreshes Saul

Ff. 23vb- 27vb: A War of Israel against Philistines through the hand of David. 1Sam 18:19

Ff.23rb-32va: The envy and quarrel of Saul over David. 1Sam 19:1

F.23va: David marries Saul’s daughter. 1Sam

ወወሀቦ ሜልካልሃ ወለቱ ( and gave him Michal )

Ff.29va: The death of Samuel. 1Sam 25:1

Ff.29va-31vb: David against Nabal; Abigail (Nabal’s wife) gives help to David and his troops; and Abigail becomes David’s wife. 1Sam 25 :2

Ff.33ra-33vb: The Philistines against Israel . 1Sam 28 :1

ወእምዝ ተጋብኦ ኢሎፍሊ . . . ይጸብኦሞ ለእስራኤል ( the philistines gathered ... to fight with Israel )

A woman who is familiar with evil spirits and the raising of Samuel from the death by this woman ( witch of Endor ).

F.35va: The death of Saul. 1Sam 31:4

F.35vb: Conclusion of the 1<sup>st</sup> book of Samuel (The 1<sup>st</sup> Book of the Kings) . 1Sam 31:13

ተፈጸመ በዝዩ ነገሥት ፩ [täfäšämä bäzyä nägäst ’a h ädu

Ff.36ra-60rb: The 2<sup>nd</sup> book of Samuel [ = second Book of Kings ]

2 Sam 1-24

(መጽሐፈ ሳሙኤል ካልዕ) mäṣh äfä Samu’el kal’፬]

F.36ra: David receives news of the death of Saul and his son Jonathan in the war between Israel and Philistines . 2 Sam 1:2

ወሞቱ ሳኦል ወዮናታን ወልዱ ( and Saul and Jonathan his son are also died )

F.36v: The grief of David for Saul and his son Jonathan . 2 Sam 1:11

ወበከየ ዳዊት ለሳኦል ወሎናታን ወልዱ (and David mourned and wept for Saul and Jonathan his son)

Ff.37rb-38ra: A battle between Saul's successor Abner and David in Gibeon. 2 Sam 2:1

ወወጽኦ ወልደ ሳኦል . . . ወተራከቡ እንተ ገባኑን . . . ወኮነ ቀትል ጽኑዕ  
( and the son of Saul came ... and met together by the pool of Gibeon ... and there was a very sore battle)

F.38ra-39ra: The list of David's children and wives . 2 Sam 3:1

F.39ra: The death of Saul's sons Abner and Ish-boshet: The reign of David over Israel for 40 years. 2 Sam 3:27

ወቀብአዎ ለዳዊት ይንግሥ ላዕለ ከሉ እስራኤል፤ ወኝ ዓመተ ነግሠ [wä-qäb'ðwo Lä-dawit yngs la'ðlä kulu 'ðsra'el, wä-'arb'a 'amätä nägsä]

F.39va: The list of David's children who was born in Jerusalem. 2 Sam5:14

F.39vb: The battle against the Philistines. 2 Sam5:17

F.40ra-va: The return of the Ark to Jerusalem from Aminadab's house where it had been kept after being returned from the Philistines: and the song of the Israelites . 2 Sam 6 :1

F.40va: The offering of king David before God. 2 Sam 6:18

Ff.40vb-41vb: The promise of God to David. 2 Sam 7:12

ወአቀውም ዘርከ እምድጎራክ ( and I will set up thy seed after thee)

F.42ra-va: The victory of David over the Philistines, Moab, Hadadezer and the Syrians; they become David's servants. 2 Sam 8:1

ወኮኑ . . . አግብርተ ለዳዊት እለ ያገቡኩ ጸባሕተ . . .  
( and they became David's servants , and brought gifts)

Ff.42va-43ra: The kindness of David to Johashan's (Saul's son) family . 2 Sam 9:1

ወአግባረ ምሕረተ ላዕሌሁ በእንተ ዮናታን . . . አቡሁ ( and David shew him kindness for Jonathan's sake )

Ff.43ra-44vb:Victory of Israel over the Ammonites and Syrians.

2Sam 10:11

F.44rb-vb: The evil deed of king David to Uriah . 2 Sam 11:4

F.44vb: The prophecy of Nathan about David's sin . 2 Sam 12 :1

F.45ra: The birth of Solomon from Bathsheba. 12:24

F.45rb-vb: Amnon's evil to his sister Tamar . 2 Sam 13:1

ወአፍቀራ አምኖን ወልደ ዳዊት (Amnon the son of David loved her )

F.46rb: Amnon is killed by Tamar's brother Absalom . 2 Sam13:29

F.46rb-vb: The flight of Absalom from his father David. 2 Sam 13:34

Ff.46vb-47va: Joab's artifice to bring Absalom home. 2 Sam 14:1

F. 48ra-50vb:The conspiracy of Absalom against his father David. 2

Sam 15:1

F. 51ra-vb: The battle between David and his son Absalom and death of Absalom. 2 Sam 17 :1

Ff.52ra-va: The grief of David for his son Absalom. 2 Sam 18 :34

ወደንገጸ ንጉሥ . . . ወበከየ ( and the king much mored ... wept)

Ff.52va-54va: The return of David to Jerusalem after the battle with Absalom. 2 Sam 19:20

Ff.55vb-56ra: The Israelites against the philistines . 2 Sam 21 :1-22

FF.56ra-58va: David's Psalm of thanksgiving . 2 Sam 22:1

Ff.58va-59rb: The number of David's mighty men . 2 Sam 23:8

ከሉሙ ሸወጂ ጽኑዓን [kulomu sälasa wä-säb'atu şnu'an]

F.59rb-60ra: The punishment of God upon Israel . 2 Sam 24:1

ወደገመ መዓተ እግዚአብሔር ( and again the anger of the Lord was kindled against Israel)

F.60rb: The construction of an altar by David and conclusion of the 2<sup>nd</sup> book of Samuel (The 2<sup>nd</sup> book of Kings) 2 Sam 24:21

ተፈጸመ በዝየ ነገሥት ፪ [täfäşämä bä-zyä nägäst käl'etu]

## II. Notes:

1. The parchment is not divided into chapters ; also mss I and II
2. A word ḥ appears after many words Like:- ለእግዚአብሔር ስሙ ስ  
ḥ = quotation marker
3. The parchment is titled the Books of the Kings of Israel.

## THE LAST TWO BOOKS OF THE KINGS

### Mäsh äfä Nägäst

#### Ms. IV

Parchment, Gə'əz language, 36x26cm, 66 folios. Two columns: new wooden boards: four new unwritten parchments at the front and one new unwritten parchment at the end of the manuscript are added. Black and red ink.

Ff.5ra-67rb: The last two books of Kings (1<sup>st</sup> Kings and 2<sup>nd</sup> Kings )

Ff.5ra-31vb: The 3<sup>rd</sup> book of Kings . መጽሐፈ ነገሥት ቀዳማዊ (1<sup>st</sup> Kings )

F.5ra: King David grows old. 1 Kin 1:1

ወጎለፈ መዋዕሊሁ ( now king David was old )

F.5ra: The conspiracy of Adonijah Absalom's brother against his father David. 1 Kin<sub>ገ</sub>1:5

ወይቤ አነ እነግሥ ( and saying I will be king )

Ff.5rb-6rb: Nathan prevails upon David to make his son Solomon the next king of Israel. 1 Kin<sub>ገ</sub>1:30

አንተ መሐልክ . . . ወልድክ ሰሎሞን ይነግሥ እምድኅሬዬ

( you swear ... Solomon the son will reign after me )

F.6rb: The anointing of Solomon as king of Israel . 1 Kin<sub>ገ</sub>1:39

ወቀብኦ ሰሎሞን ( anointed Solomon )

Ff.6vb-7rb: The last words of David and his death. 1 Kin<sub>ገ</sub>2:1-10

ወበጽሐ መዋዕሊሁ ለዳዊት . . . ወአዘዙ ሰሎሞን . . . ወሰከበ ዳዊት ምስለ አበዊ

(now the day of David drew nigh ... and he charged Solomon ... so David slept with his fathers )

F.7rb-vb: Adonijah asks King Solomon for wife. 1 Kin<sub>ገ</sub>2:13

F.8ra: The death of Joab the servant of Adonijah . 1 Kin<sub>ገ</sub>2:34

F.8rb: The wisdom of Solomon from God. 1 Kin<sub>ገ</sub>3:1

ወወሀቦ እግዚአብሔር ለሰሎሞን አእምሮ ጥበብ ( and God gave to Solomon an understanding heart )

F.9ra: The punishment of the Israelites by Solomon . 1 King<sub>3</sub>

Ff.9vb-10ra: The offering of Solomon and appearance of God to Solomon . 1 King<sub>3</sub>:15

መስዋዕተ ገብረ ሰሎሞን . . . ወአስተርአዮ እግዚአብሔር ለሰሎሞን ( and offered peace offering ... and the Lord appeared to Solomon )

Ff.10ra-va: The wise judgment of Solomon between two women. 1King<sub>3</sub>:16

Ff.10vb-11rb: The name of 12 officers who provided food for King Solomon. 1 King<sub>4</sub>:7

ወሴሞ ሰሎሞን ፲ወ፪ ላዕለ እስራኤል ( and Solomon had twelve officers over all Israel )

F.11va: Marriage of King Solomon to a woman from Pharaoh's house. 1 King<sub>5</sub>

Ff.11vb-13vb: The construction of the temple. 1 King<sub>6</sub>:1

ወሐነጸ ቤተ ወፈጸመ ( and he built the house and finished it )

Ff.14ra-16va : Dedication of the temple and the coming of the Ark to the temple . 1 King<sub>7</sub>:8

F.17rb-vb: Visit of the queen of Sheba to Solomon. 10:1

ወርእየት ንግሥተ ሳባ ከሉ ጥበቢሁ ለሰሎሞን ( and the queen of Sheba had seen all Solomon's wisdom )

F.18ra-va: The gifts of the Israelites to Solomon. 1 King<sub>10</sub>:14

ያመጽኑ . . . አምን ነዋዩ ወርቅ ( they brought ... vessels of silver )

F.18va: The number of Solomon's wives and concubines . 1 King<sub>11</sub>:3

Ff.18vb-19ra: Solomon's worship of Baal and the punishment of God. 1 King<sub>11</sub>:1-8

F.19ra-rb: The adversaries of Solomon, who were sent by God.

1 King<sub>11</sub>:14

ወአቀመ እግዚአብሔር ሠይጣነ (ጠላት) ላዕለ ሰሎሞን ( and the Lord stirred up an adversary unto Solomon )

- F.19va: Rebellion of Jeroboam (Solomon's servant) . 1 King 11:26
- F.20ra: The flight of Jeroboam from Solomon to Egypt: and the death of Solomon. 1 King 12:2
- Ff.20rb-22ra: The reign of Rehoboam over all of Israel. 1 King 12:43  
 ወነግሠ ሮብዓም ( and Rehoboam reigned) Jeroboam rebels against Rehoboam .
- F.22va: The reign of Jeroboam over Israel and his worship of Baal. 1 King 12:25  
 ወገብረ ኢየርብዓም በዓለ . . . ( and Jeroboam ordained a feast
- Ff.22vb-24ra: the rebuke of an unnamed prophet to Jeroboam.
- F.24rb-va: The kingdom of Rehoboam Solomon's son over Judah in Jerusalem and his death . 1 King 14:21  
 ወሰከበ ሮብዓም (son of Solomon) ምስለ አባቶሁ ( and Rehoboam slept with his fathers )  
 His successor Abijam in his stead. 15:1  
 ወነግሠ አብያ ወልዱ ላዕለ ይሁዳ አመ ፲፱፰ ዓመት እንዘ ይነግሥ ኢየርብዓም ( now in the eighteenth year of king Jeroboam, reigned Abijam over Judah)
- F.24vb: The death of Abijam . 1 King 15:8
- F.24vb-24rb: The reign of Asa, son of Abijam, over Judah for 11 years. 1 King 15:9  
 አመ ፳፱ ዓመቲሁ ለኢየርብዓም ንጉሥ አስራኤል ነግሠ አላ ለይሁዳ ፵፱ ዓመት ( and in the twentieth year of Jeroboam king of Israel reigned Asa over Judah )
- F.25rb: The death of Asa and the reign of his son (Jehoshaphat) in his stead over Judah. 1 King 15:23
- F.25rb-va: The reign of Baasha over Israel after Jehoboam's son Nadab: and the destruction of Jeroboam's kingdom, and Baasha's death. 1 King 15:33
- F.25va-26ra: The reign of Elah son of Baasha over Israel for 20 years. 1 King 16:7

F.26ra: The reign of Zimri for 7 years over Israel. 1 King 16:10

ወዘንበሪ . . . ወቀተሎ ለባአስ ወነግሠ ህየንቴሁ ( and Zimri ... killed him and he reigned in his stead )

F.26rb: The reign of Omri over Israel after Zimri's death. 1 King 16:23

F.26rb: The division of Israelites over the choice of king ( between Tibni and Omri) . 1 King 16:21

F.26v: The death of Omri and the rule of his son Ahab in his stead over Israel and death of Jehoshaphat Asa's son, king of Judah. 1 King 16:28

F.27ra: The reign of Jehoram son of Jehoshaphat over Judah. 1 King

F.27ra: The reign of Ahob over Israel for 22 years

አመ ፪ ዓመተ መንግሥቱ ለኢዮሳፍጥ ንአሠ ይሁዳ ነግሠ አክአብ . . . ለእስራኤል በሰማርያ ጅወ፪ ዓመተ [’amä kl’etu ‘amätä mängstu Lä-’iyosaft nḡgusä yḡhuda nägsä ’ak’ab . . . lä-’ḡsra’el bä-sämarya ’ḡsrrä wä-kl’etu ‘amätä]

Ff.27rb-29vb: The prophecy and deeds of Elijah during the reign of Ahab. 1 King 17-19

F.30ra-vb: Deeds of the prophets Elijah and Elisha . 1 King 19:1

Ff.30vb-31va: The conspiracy of Jezebel, Ahab's wife, concerning the king Syria Ben-hadad and death of Ben-hadad. 1 King 19:10

Ff.31va-32vb: The relation between Elijah and Ahab. 1 King 20:17

Ff.32rb-35vb: Syrians against Ahab (Israel) and Ahab's victory and the death of Ahab. 1 King 22:1-40

ወሰከበ አክአብ ምስለ አበዊሁ፤ ወነግሠ አካዝያስ ወልዱ ህየንቴሁ (so Ahab slept with his fathers ,and Ahaziah his son reigned in his stead)

F.35vb: The death of Jehoshaphet king of Judah and conclusion of the 3rd book of Kings.

ተፈጸመ በዝየ ነግሥት ሣልሳይ [tä-fäṣämä bä-zyä nägäst salsay]

Ff.35ra-64ra: The 4th Book of Kings. መጽሐፈ ነገሥት ካልዕ (Second Kings )

F.35ra-35va: Starts with the death of Ahab king of Israel . 2 King 1:1

እምድገረ ሞተ አክሐብ ( after the death of Ahab) continues with the reign of Ahaziah son of Ahab; the prophecy of Elijah.

F.35vb: Death of king Ahaziah; his brother Jehoram reigns over Israel.

2King1:17

ወኢዮራም ወልደ አክሐብ ነግሠ ለእስራኤል ( now Jehoram the son of Ahab reigned over Israel )

F.36ra-va: Elisha accompanies Elijah from Bethel to Jericho: and the departure of Elijah from Elisha. 2King2:1

መጽኢ ሰረገላ ዘእሳት . . . ወአርገ ኤልያስ ( there appear a chariot of fire ... and Elijah went up )

Ff.36va-37ra: The succession of the prophet Elisha after Elijah. 2Kin2:2

F.37ra-38rb: Kings of Israel, Judah and Edom allied against Moab. 2

King3:9

ወቀተልዎሙ ለሞሐብ ( and smote the Moabites

Ff.38rb-40rb: The miracles and acts of Prophet Elisha throughout Israel.

2King4:1

Ff.40va-42va: A great famine over Samaria for 7 years and a battle with

Syria. 2King6-7

ወኮነ ዐቢዮ ረሀብ ውስተ ሰማሪያ [wä-konä 'abiyä rähab wöstä sämariya]

Ff.43ra-46vb: The reign of Jehu and the reign of his son. 2King9-10

Ff.46vb-47va: The reign of Athaliah, Ahaziah's mother. 2King11:1

ወነግሠት በላዕለ ምድር ( and she reigned over the land )

Ff.47vb-48va: The reign of Jehoash over Jerusalem (Judah) for 40 years.

2King12:1

His successor Amaziah (his son)

F.49ra: The reign of Jehoash, son of Jehoahaz over Israel for 16 years.

2King13:1

F.49rb: The death of Prophet Elisha in the reign of Jehoash. 2King13:20

ወሞተ ኤልሳሳ ወቀበርዎ በውእቱ ዓመት ( and Elisha died , and they buried him )

F.49va: The miracle of Elijah's dead body. 2King13:21

F.49va: The reconquest of part of Israel which had been taken by the Syrian king Ben-Hadad in the reign of Jehoash . 2 **king**13:22

F.49va: The reign of Amaziah son of Joash . 2 **king**14:1

ወነግሠ አሜስያስ ወልደ አ.ዮአስ ንጉሠ ይሁዳ . . . ፳፱ ዓመታት ነግሠ በአ.ዮሩሳሌም ( and reigned Ameziah son of Joash king of Judah ... reigned for 29 years )

F.50ra-rb: The war between Israel and Judah at the time of Jehoash and Amaziah: and the death of Jehoash, his successor Jeroboam ( his son) . 2 **king**14:8

ወነግሠ አ.ዮራም ወልዱ ህዩንቴሁ

( and Jeroboam his son reigned his stead )

F.50va: The reign of Azariah son of Amaziah over Judah for 52 years.

2 **king**15:1

ነግሠ በአ.ዮሩሳሌም ፮፱ ዓመታት ( he reigned for 52 years in Jerusalem )

F.50vb: The reign of Zachariah son of Jehoash over Israel and death of Jeroboam. 2 **king**14:29

ወሰከበ አ.ዮርብዓም ምስለ አበጂሁ . . . ወነግሠ አዛርያ ወልዱ [wä-säkäbä 'iyorb'am mðslä 'abäwihu . . . wä-nägsä 'azarya wäldu]

F.51ra: The death of Azariah and his successor Jotham in his stead.

2 **king**15:7

ወነግሠ አዛርያ ወልዱ ህዩንቴሁ [wä-nägsä 'azarya wäldu hōyāntehu]

F.51ra: The reign of Zachariah son of Jeroboam (Jehoash's son) over Israel for 7 months. 2 **king**15:7

F.51ra: The reign of Jehu and four generation of his descendantes (Jehoahaz, Jehoash, Jeroboam and Azariah). 2 **king**15:12

F.51rb: The death of Zachariah . 2 **king**15:10

ሰሎም ወቀተሎ (Shalum smote him ... and reigned in his stead for 30 days) Reign of Shallum and Shallum's successor.

ወነግሠ ሰሎም ህዩንቴሁ ፱ መዋዕል [wä-nägsä sälom hōyāntehu sälasa mäwa'ðl]

F.51rb: The reign of Menahem after Shallum over Israel, for 10 years.

2 King15:17

ነግሠ ምናሑም ለአስራኤል ፲ ክረምተ በሰማርያ ( Menahem reigned over Israel for ten years in Samaria )

F.51va: The death of Menahem and his son Pekahiah in his stead and the reign of Pakahiah over Israel for 2 years. 2Kin15:21

F.51v: The death of Pekahiah by Pekah son of Remaliah over Israel for 20 years. 2 King15 :25

F.51vb: Hoshea son of Pekahiah kills pekah and becomes king of Israel. 2 King15:30

F.52ra: The reign of Jotham son of Azariah over Judah for 13 years.

2 Kin15:32

ነግሠ ዮአታም ወልደ አዛርያስ ንጉሠ ይሁዳ ፲፬ኛ ክረምተ  
( Jotham reigned for 13 years

F.52rb: The death of Jotham and the reign of his son Ahaz over Judah for 16 years. 2 King15:36-16:1

Ff.52rb-53ra: Ahaz’s offerings Baal and his partnership with Tiglath-pileser, king of Assyria. 2 King16:4-7

ወለሐከ ሐዋርያተ ንጉሠ ፋርስ . . . ወተቀበልዎ ለቴልንልቴልፌልሶር ( and sent messengers to Teglath –Pileser )

F.53ra: The death of Ahaz and the reign of his son Hezekiah. 2 King16:19

F.53ra: The wicked reign of Hoshea over Israel for 9 years and the capture of Israel by Assyria. 2 King17:1

Ff.53 rb- 54vb: The mixed worship of Israel . 2 Kin17:7

Ff.54vb-58va: The reign of Hezekiah son of Ahaz over Judah for 29 years. 2 king18:1

F.55ra-rb: The capture of Samaria and Judah by Shalmaneser and Sennacherib kings of Assyrian. 2 Kin18:9-37

ወአርገ ስልምናሶር ላዕለ ሰማርያ ወአግረሮሙ በሣልስት ዓመተ መንግሥቱ ለአዝቅያስ . . . ወአመ ፲፬፬ ዓመተ መንግሥቱ ለአዝቅያስ ወአረገ ሰናክሬም ንጉሠ

ፋረስ ላዕለ ይሁዳ (it came to pass in the fourth year of king Hezekiah that Shalmaneser king of Assyria came up against Samaria ... now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria came up against over Judah )

F.55rb-58va: The war between Israel and Assyria and the appearance of prophet Isaiah. 2 **King**19:1-37

F.58va: The death of Hezekiah and the reign of his son Menasseh over Judah. 2 **King**20:1

Ff.58va-59rb: The reign of Menasseh over Judah for 55 years in Jerusalem. 2 **King** 21:1

አመ ይነገሥ ፩ወ ጎምስተ ክረምተ ነገሠ በኢየሩሳሌም

( he reigned 55 years in Jerusalem )

F.59rb: The death of Menasseh and his successor Amon (his son) in his stead.

ወነገሠ አሞጽ ወልዱ ህየንቴሁ ( and Amon his son reigned in his stead )

F.59rb: The reign of Amon over Judah for 2 years. 2 **King**21:19

F.59va-61vb: The reign of Josiah the son of Amon over Judah for 31 years. 2 **King**21:25

Ff.61vb-62ra: The death of Josiah and the reign of Jehoahaz his son over Judah for 30 months. 2 **King**23:30

F.62ra: The reign of Jehoiakim son of Josiah over Judah 11 years.

2 **King**23:31

F.62rb: The death of King Jehoiakim and the reign of Jehoiachin (his son) for 3 months. 2 **King**24:6

F.62va: The battle between Babylon and Jerusalem. 2 **King**24:10

ዐርገ ናቡ-ከደነጾር ንጉሠ ባቢሎን ውስተ ኢየሩሳሌም

(Nebuchadnezzar king of Babylon came up against Jerusalem )

Ff.62va-63rb: The destruction of Solomon's temple and capture of Jerusalem by Nebuchadnezzar king of Babylon. 2 King 25:8

F.62vb: The reign of Zedekiah uncle of Jehoiakim over Judah 11 years. 2 King 24:17

ወአንገሥ ንጉሠ ለናታንያን እጉሁ ለአቡሁ . . . ወወለጡ ስሞ ሴዴቅያስ

( made Mattaniah his father's brother king in his stead ... and changed his name to Zedekiah )

Ff.63va-64ra: The last king of Judah Gedaliah appointed by Nebuchadnezzar.

F.64ra: Conclusion of the 4<sup>th</sup> Book of Kings . 2 King 25:22

ተፈጸመ በዝዩ ነገሥት ፬ [täfäšämä bäzyä nägäst 'arbaፀtu]

[ F.64ra: The list of the kings of Israel and years of their kingdom.

F.64ra-rb: The list of the kings of Judah ( the divided kingdom )

F.64va: The list of the kings of Israel ( the divided kingdom )

F.64vb: the list of prophets of Israel.

ወእለሰ ኮኑ ነቢያተ በመዋዕለ ነገሥተ እስራኤል

[wä-'äläsä konu näbiyatä bä-mäwa'älä nägästä 'äsrä'el]

Ff.64vb-65ra: The list of the priests of Israel from Saul to Hezekiah.

ወካህናት እለኮኑ በመዋዕለ ሳዖል . . . እስከ ሕዝቅያስ [wä-kahnat 'älä konu

bä-mäwa'älä sa'ol 'äskä h äzqyas]

F.65ra-rb: The translation of some Hebrew words]

ትርጓሜ ነገረ ዕብራይስጥ ኤሎሄ ብሂል አምላክ [Trg<sup>w</sup>'ame nägärä 'äbrayst

'elohe bähil 'amlak]

## II. Notes

1. F.8: is out of order: it continues about King David after his death:
2. F. 21: is torn out.
3. Ff. 19-24: are mixed up (mabe occurred at the time of rebinding)
4. F. 24va: Abijah king of Judah: the parchment says he reigned for 7 years, but the bible says 3 years.
5. F. 25vb: The year of Elah: the parchment listed for 20 years ነግሠ ፳ ዓመተ the bible says for 2 years
6. F. 26ra: The year of Zimri's kingdom; The parchment says 7 years (፯ ዓመተ) but the Bible says 7 days.
7. F. 26r: the name Zimri: the parchment calls him ዘንበሪ.
8. F. 50vb (51va) (59rb) The number 50 appears several time as 5 in combinations ፭: ወነግሠ አዛርያ ወልዱ ፭ ወ ፪ ዓመተ which means 52 years. The writer meant that the number 5 appears and the numeral 2 together making 52
9. F51ra: The same person Joash is sometimes ዮአሲ , sometimes ኢዮአሲ
10. F.51ra: The year of Zachariah's kingdom: the parchment says 7 month ፯ አውራህ but the Bible has 6 months.
- 11 F. 52ra: The years of Jotham's kingdom: the parchment lists ነግሠ ፲፱ ዓመተ (13 years), the Bible lists 16 years. The Bible has the name Jotham, but the parchment calls him ዮአታም.
12. F. 59va: The year of Josiah's when he came up to the throne: the parchment listed he was 80 years old, but the Bible says he was 8 years old.
13. F. 62ra: The years of Jehoahaz's kingdom: the parchment lists 30 months, but the Bible lists 3 month.

# THE GOSPEL OF ST. MATTHEW, MARK, LUKE AND JOHN

[Wängel]

Ms. V

Parchment, Gə'əz language, 34x27 cm, 143ff. Two columns: Wooden boards. Two unwritten new parchments added at the beginning; black and red ink . It has 20 quires.

Ff. 3ra-142rb: The gospel of St. Matthew, Mark, Luke and John, the disciples of Jesus.

Ff. 3ra-49rb: The gospel of St. Matthew the Apostle. Mat 1-28

**ወንጌል ዘማቴዎስ**

F. 3ra-vb: The generations of Jesus Christ. Mat 1:1

**መጽሐፈ ልደቱ ለእግዚእነ . . . ወልደ ኦብርሃም**

( the book of the generation of Jesus Christ ... son of Abraham ) )

Ff. 3vb-4vb: The birth of Christ . Mat 1:25

**ወለደት ወልደ ዘበኩራ** ( she had brought forth her first born)

F.4va: The migration of Jesus and his mother Mary to Egypt. Mat 2:13

F.4vb: The slaying of children of Bethlehem by King Herod (seeking Jesus) Mat 2:16

F.5ra: The return of Jesus from Egypt to Jerusalem after the death of King Herod. Mat 2:21

Ff.5rb-6ra: The appearance and preaching of John the Baptist in Judah at the river Jordan . Mat 3:1

F.5vb: The baptism of Jesus by John . Mat3:16

**ወተጠምቆ እግዚእ ኢየሱስ** ( and Jesus baptized )

F.6r: The temptation of Jesus by Satan . Mat 4:1

Ff.6va-10vb: Beginning of the Sermon on the Mount. Mat 4:17

F.10vb: The 1<sup>st</sup> miracle of Jesus upon a leper. Mat 8:1

F.11ra-b: The sermon and miracles of Jesus in Capernaum. Mat 8:5

**ወበዊእ ቅፍርናሆም** ( and He came in Capernaum )

F.12ra-vb: The sermon and miracle of Jesus in Gergesenes and the witness of Satan that Jesus is the Son of God. Mat 8:28

**እለ አጋንንት . . . ጸረሁ . . . ኢየሱስ ወልደ እግዚአብሔር** ( possessed with devils ... cried out ... Jesus son of God )

F.12vb-14rb: Selection of the disciples . Mat8:10

F.13ra-14ra: The teaching of Jesus in the house of Peter (Simon) to the people gathered around it. Mat 8:14

F.14va: List of the 12 disciples of Jesus. Mat 10:1

**ወሶበ ውእቱ አስማቲሆሙ** ( now the name of the 12 apostles )

Ff.14vb-16rb: Jesus gives to his disciples the power to preach, heal the sick, rise the dead and cast out the Satan. Mat 10:5

**ድውያነ ፈውሱ ወሙታነ አንስኦ** ( Heal the sick and raise the dead )

Ff.16rb-17va: The question of John's disciples and the answer of Jesus, whether He is Son of God or not. Mat 11:1

Ff.17v: Reproof of the disciples by the Pharisees. Mat 12:1

F.18ra-va: Jesus' miracle in synagogue upon a person whose hand had withere. Mat12:9

Ff.18va-22rb: The blasphemy against the Holy Spirit and the sermon of Jesus with parables. Mat 12:31

F.22rb-vb: The conspiracy and death of John the Baptist. Mat 14:1

F.23r: Jesus feeds 5000 people during his teaching. Mat 14:19

F.23va: Jesus walks on the water. Mat14:26

**እንዘ የሐውር ዲበ ባሕር** ( walking on the sea )

Ff.23vb-25va: The sermon and miracles of Jesus in Gennasaret, and the Pharisees complain about the disciples. Mat 14:34

**ወበጽሑ ብሔረ ነንሴሬን** ( they came into the land of Gennasaret )

Ff.25vb- 26ra: The teaching and miracles of Jesus at Tyre and Sidon. Mat 15:21

ወሐረ ውስተ ደወለ ጢሮስ ወሲዶና ( then Jesus went thence ,and departed into the coast of Tyre and Sidon)

F.26ra: A sermon of Jesus in Gelilee. Mat 15:29

Ff.26va-27ra: The teaching of Jesus at Magdala and complaint of Pharisees. Mat 15:39

ወበጽሑ ብሔረ መንዳን . . . ወመጽኡ ፈሪሳውያን ( and came into the Magdala ... and the Pharisees came

F.27rb-28ra: The appearance of Jesus in Caesarea and a dialogue with his disciples. Mat 16:13

F.28ra: The manifestation of Jesus' divine power and a dialogue of Jesus with Moses and Elijah. Mat 17:1-13

F.28rb: The witness of God about Jesus .

ዝንቱ ውእቱ ወልድየ [zntu w'ətu wäldyä]

Ff.28va-29ra: A sermon and miracle of Jesus. Mat 17:14

Ff.29ra-30vb: A teaching of Jesus to his disciples in Capernaum .

Mat 17:24

F.30vb-32vb: The sermon and miracles of Jesus at Jordan with a parable, and His temptation by Pharisees. Mat 19:1

ወመጽኡ ፈሪሳውያን . . . እንዘ ያሜክርዎ ( the Pharisees also came ... tempting Him )

Ff.32vb-33vb: A journey of Jesus into Jerusalem with the disciples.

Mat 21:1

F.33va: The healing of a blind man before reaching Jerusalem.

Mat 21:14

Ff.23vb-44vb: The entry of Jesus to Jerusalem with ass and his last teaching before death . Mat 21:23

F.43vb: Disciple Judas agrees with Pharisees to give Jesus for death.

Mat 26:15

F.44ra: Last supper of Jesus with his disciples. Mat 26:20

F.44rb: Last prayer of Jesus in the garden of Gethsemane about his death, the soldiers take Jesus to the court. Mat 26:36

F.49vb-49vb: The judgment of the Pharisees upon Jesus. Mat 27:1

F.47vb: The death of Jesus: Mat 27:45

ወወጽአት ነፍሱ ሰቤሃ ( yielded up the ghost )

F.48va: the resurrection of Jesus. Mat 28:1

[F.49v: psalm of David from the bible psalm 68 quoted.]

F.50r: unwritten parchment

F.50v: Picture of St. Matthew, and the names of the persons who had the manuscripts written.

ፍሬ ጽዮን ወበእሲቱ ማርያም [fðre şðyon wä-b'ðsitu maryam]

Ff.51ra-72vb. The gospel of St. Mark ወንጌል ዘቅዱስ ማርቆስ Mar 1-16

F.51a The ministry of John the Baptist . Mar 1:2

ቃለ አዋዲ ዘይሰብከ በገዳም ዮሐንስ ያጠምቅ ( the voice one crying in the wilderness )

F.51rbv: The baptism of Jesus by John . Mar 1:9

F.51v: A picture of St. Mark, and the name of the persons who had the manuscript written . ዘአጽሐፉ [zä-'aş h äfu]

F.52ra: The witness of God the Father about His Son (Jesus) Mar 1:11

ውእቱ ወልድየ ( thou art my beloved son )

F.52ra: 40 days in the desert after Jesus' baptism. Mar 1:12

F.52ra: Jesus starts his sermons in Galilee. Mar 1:15-20

ወሰበከ ወንጌል ( and he preached the Gospel) He chooses his disciples

Ff.52rb-53ra: A sermon of Jesus in synagogue and casting out devile.

Mar 1:12

F.52ra: Jesus heals Simon, Peter's wife's mother. Mar 1:29

F.52rb: Jesus heals a men that were sick of divers diseases .

Mar1:32-44

F.52va-55va: The sermon and miracle of Jesus in Capernaum and in synagogue. Mar 2:1

F.54ra: Selection of the 12 Apostles, and the list of their names.

F.55va: A journey on the sea with a boat (Jesus and His disciples) and the fear of the disciples because of the waves . Mar 4:35

Ff.55va-56vb: The teaching and miracles of Jesus in Gerasenes. Mar 5:1

Ff.56vb-56rb: A sermon and miracles of Jesus in synagogue .

መሐረም በመክራብ [mä h äromu bä-mukrab]

Ff.57va-58ra: The conspiracy and death of John the Baptist by Herod's wife. Mar 6:1

F.58rb-va: Jesus feeds 5000 people from 2 fishes and 5 loaves of bread. Mar 6:42

F.58vb: Jesus walks on the water. Mar 6:48

Ff.58vb-59ra: A sermon and miracles of Jesus in Gennesaret. Mar 6:53

Ff.59ra-vb: The Pharisees reprove the disciples of Jesus , and Jesus' sermon there. Mar 7:3

ለምንት አያሐውሩ . . . በከመ አዘዙነ . . . ጸሐፍት ( why walk not ... according to the tradition of the elders )

Ff.59vb-60vb: A sermon and miracles of Jesus in Tyre and Sidon.

Mar 7:24

Ff.60vb-61ra: Jesus' teaching to the disciples. Mar 8:27

F.61r: A sermon of Jesus in Caesarea. Mar 9:31

Ff.61vb-62rb: A sermon and miracles of Jesus in Capernaum. Mar 9:33

Ff.62rb-64ra: The preaching and miracles of Jesus at Jordan. Mar 10:1

F.64ra: Journey to Jerusalem . Mar 11:15

Ff.64va-67vb: Jesus' cast out the merchants from the temple, and last sermon of Jesus before his death in Jerusalem.

Mar 12:1

F.68ra-va: The last supper of Jesus in the garden of Gethsemane .

Mar 14:3

F.69ra-70rb: Jesus is taken to the court and accused by priests.

Mar 14:34

ወወሰድዎ . . . ኅበ ሊቀ ካህናት ( and they led Jesus away to the high priest)

F.70rb: The crucifixion of Jesus . Mar 15:23

ጊዜ ይሰቅልዎ ( when they had crucified him)

F.21ra: Jesus buried. Mar 15:4

F.22rb: The resurrection of Jesus . Mar 16:1

F.72rb: The Ascension of Jesus to heaven. Mar 16:19

ዓርገ ውስተ ሰማይ ( He was received up into heaven)

[F.72vb: The contents of the gospel of Mark ]

በእንተ ዘጋኔን . . . [bä-'öntä zä-ganen]

F.73r: unwritten parchment

F.73v: A picture of St. Luke the Apostle.

F.74ra-112rb The Gospel of Luke. ወንጌል ዘሉቃስ ... Lukel-24

F.74r: Narration about the father and mother of John the Baptist and about John's birth. Lukel:5

ኤልሳቤጥ ወትወልድ ወልደ ( Elisabeth shall bear thee a son )

Ff.74va-75ra: The annunciation of St. Gabriel to Mary about Jesus' birth. Lukel:31

ወናሁ ትጸንሲ. ( behold ,thou shall conceive )

F.75ra: Meeting of Mary and Elizabeth. Lukel:39

F.25ra: The witness of Elizabeth about Mary the mother of God. Lukel:42

ቡርክት አንቲ እምአንስት ወቡሩክ ፍሬ ክርስኪ. ( blessed art thou among women ,and blessed is the fruit of thy womb )

F.75ra: Praise of Mary . Lukel:46

ተአብዮ ነፍስዮ ለእግዚአብሔር ( my soul doth magnify the Lord )

F.75rb: The birth of John the Baptist. Lukel:56

F.75va: The prophecy of Zekariah (John's father) about the ministry of John and Jesus . Lukel:67

Ff.75vb-76rb: The time comes for Mary to deliver her son Jesus, and the visit of the three wise men. Luke2:7

F.76rb: The circumcision, and name 'Jesus' given to the child. Luk 2:21

ወሰመዮሙ ስም ኢየሱስ ( His name was called Jesus )

F.76va: The prophecy of Simon the elder. Luke2:29

ብርሃን ተከስተ ለአሕዛብ ( a light to lighten the Gentiles )

F.76vb: Jesus growth into a boy . Luke2:40

F.77ra: Young Jesus with the elders and priests. Luke2:46

[questioning and answering them]

F.77rb: The appearance and preaching of John the baptist . Luke3:1

F.77va: The baptism of Jesus by John. Luk3:21

ተጠምቀ ኢየሱስ ( that Jesus also baptized )

and the witness of God the Father upon Jesus and the appearance of the Holy Spirit, symbolized by a white Dove.

F.78ra-va: The list of the generations starting from Jesus going back to Adam. Luke3:24

Ff.78va-79ra: Continues Jesus' life after baptism . Luke4:1

ወተመደጠ እምነ ዮርዳኖስ ( return from Jordan )

He dwells 40 days in the desert.

ወወሰደ መንፈስ ገዳም ( was led by the spirit)

and the temptation of Satan.

ወያሜክሮ ሰይጣን ( being tempted of the devile )

F.79ra:vb: The 1<sup>st</sup> sermon and miracles of Jesus in Nazareth. Luke4:16

Ff.49vb-80rb: A sermon of Jesus in Capernaum. Luke4:30

F.80rb: Selection of 12 Apostles. Luke5:1

F.80va: Healing of a sick man. Luke5:12

F.81ra: The complaint of pharisees about the disciples; sermon and healing by Jesus Christ. Luke5:21

F.81va-vb: The list of the 12 Apostles' name. Luke6:14

Ff.81vb-83rb: Sermon and miracles of Jesus in the desert. Luke6:17

F.82va: A sermon with a parable. Luke6:39

ወመሰለ ለሙ ( and He spoke a parable unto them )

Ff.83rb-84ra: A sermon and miracles of Jesus in Nain city. Luke7:1-17

F.83rb: The meeting of Jesus with John's disciples. Luke7:18

F.84ra-84va: Jesus eats in the Pharisees house and teaches there.

Luke7:36

Ff.84va-85rb: A sermon and miracles of Jesus in the country on the next day. Luke8:1

F.85rb: Journey through the sea with a boat. Luke8:22

Ff.85rb-86va: The teaching and miracles of Jesus in Gergesenes.

Luke8:26

Ff.86vb-89rb: A sermon and miracles of Jesus in Bethsaida; and

He feeds 5000 people from 2 fishes and 5 loaves of bread. Luke9:10

F.87va: The manifestation of Jesus' divinity, the appearance of Moses and Elijah and the witness of God the Father about His Son.

Luke9:28

Ff.88ra-89va: Preparing the disciples to preach the gospel. Luke10:1

F.89vb: The Parable of Jesus about a good Samaritan. Luke10:33

F.90ra: Jesus with Martha and Mary, Lazarus' sisters: Luke10:38

F.90rb: Jesus tells the disciples how to pray the Lord's prayer. Luke11:2

ሶሰ ትጼልዩ (when ye pray )

Ff.90va-91rb: A dialogue of Jesus with Pharisees. Luke11:14

F.91rb-va: The teaching of Jesus about the history of the Queen

of Sheba and King Solomon, and prophet Jonah and the people of Nineveh: Luke11:29

Ff.91vb-92va: Jesus' rebuke of the Pharisees. Luke11:42

Ff.92va-95rb: Jesus orders his disciples to flee from Pharisees. Luke12:1

Ff.95rb-96rb: The sermon of Jesus in synagogue and casting out of devils. Luke13:10

F.95vb: Anger of Pharisees at Jesus, because of healing a sick man on the Sabbath. Luke13:14

ወተምኡ ሊቃነ ካህናት ( and the ruler of the Synagogue answered  
with indignation)

Ff.95va-96rb: The teaching of Jesus concerning the kingdom of God.

Luke13:18

Ff.96va-97vb: Parable of a great supper. Luke14:1

Ff.97vb-98ra: Pharisees questioning and Jesus' answer about His deeds  
on the Sabbath day. Luke15:1

F.984a-va: The parable of the prodigal son. Luke15:1

F.98va: A parable of a rich man and Lazarus. Luke16:1

Ff.99ra-100ra: Sermon and miracles of Jesus in Galilee and Samaria

Luke17:11

F.100ra-va: A sermon about the coming of the kingdom of God.

Luke17:20

Ff.100va-101ra: A parable about how to pray. Luke18:1

F.101ra-103ra: A sermon about Eternal life. Luke18:19

F.103va: A sermon and healing by Jesus in Jericho and visiting of  
Zachaeus's house. Luke19:1

F.103vb: Parable about the kingdom of God . Luke19:11

Ff.104va-105ra: A journey to Jerusalem. Luke19:28

F.105ra: casting out the merchants from the temple of God. Luke19:45

ወሰደደ ከሎ እስ ይሰይጡ . . . ( and cast out of them that sold  
therein )

Ff.105ra-108ra: Last sermon of Jesus in Jerusalem: Luke20:1

Ff.108ra-109ra: The last supper of Jesus with his disciples. Luke22:14

F.109ra: Last prayer of Jesus before death. Luke22:39

ወሐረ እንዝ ይዴሊ ( and He came out to pray )

F.109va: Jesus is taken to be crucified. Luke22:54

አኃዝዎ ወወሰድዎ ( then took Him , and led him )

F.110ra: The crucifixion of Jesus. Luke23:33

F.110va: The death of Jesus. Luke23:46

ጊዜ ስሱ ሰዓት ሞተ ( He gave up the ghost)

F.110vb: Jesus buried. Luke23:53

F.111ra: The resurrection of Jesus . Luke24:1

F.112rb: The Ascension of Jesus to heaven. Luke24:51

Ff.112v-113r: unwritten folios.

F.113v: A picture of John the Apostle .

Ff.114ra: 142rb: The gospel of John the Apostle .John 1-21

F.114ra: Starts with the nature of Jesus Son of God: John 1:1

ቀዳሚሁ ቃል . . . ወእግዚአብሔር ውእቱ ( in the beginning was  
the Word ... and the Word was God)

F.114rb-vb: The witness of John the Baptist about Jesus according to  
John the Apostle. John 1:14

ወዮሐንስ ሰማዕቱ በእንቲአሁ . . . ( John bare witness of Him)

F.115ra-rb: The disciples follows Jesus. John 1:44

ወተለውዎ ለእያሱስ ( and they followed Jesus )

F.115rb-vbi: A marriage ceremony in Cana and the miracle of Jesus  
through the intercession of his mother Holy Mary. John 2:1

Ff.115vb-116ra: The journey of Jesus to Jerusalem on the day of the  
Passover and casting out the merchants from the temple of God and

Sermons of Jesus around Jerusalem. John 2:13

F.116rb-va: Jesus' teaching to Nicodemus. John3:1

Ff.116vb-117rb: The teaching and baptism of John the Baptist  
in Judah. John 3:25

ወሀሎ ዮሐንስ ያጠምቅ . . . ( and John was baptizing in )

F.117rb-118va: The appearance of Jesus in Samaria and a dialogue  
between Jesus and the Samaritan woman. John 4:7

Ff.118va-126vb:Sermons and miracles of Jesus in Jerusalem and Galilee  
John 5-6

Ff.120ra-121ra: A sermon and miracles of Jesus at the sea of Tiberias  
(Galilee) and feeding of 5000 people. John 6:1

- Ff.126vb-129ra: Teaching and miracles of Jesus beyond the Jordan river up to Bethany. John 7-12
- F.129ra: A journey to Jerusalem and the last sermon of Jesus before his death. John 12:12
- F.130rb: The Last supper of Jesus with his disciples. John13:1
- Ff.130vb-135va: Jesus washes the disciples' feet and teaches them at the supper. John 13:5  
 ወአሐዘ ይኅፅብ እግረ አረዳኢሁ . . . ( and began to wash the disciples feet )
- F.135va: The soldiers take Jesus to the court of Jews. John 18;12
- F.138ra: The crucifixion of Jesus. John 19:17
- F.138rbi: Holy Mary is given to John the Apostle by Jesus. John 19:25  
 ነስአ . . . ወአተው ቤቶሙ ( took her ... unto his own home )
- F.138va: The death of Jesus . John 19:30
- Ff.138vb-139ra: Jesus buried. John 19:42
- F.139ra: The resurrection of Jesus . John 20:1
- F.139rb-va: A dialogue between Jesus and Mary Magdalene after rising from death. John 20:1
- F.139vb-142rb: The appearance of Jesus among the disciples after rising from death. John 20:19  
 ወቀርቦ ማዕከሎሙ ( and came Jesus and stood in the midst)
- F.140rb: The disciples return to their former work. John 21:3  
 አነ አሐውር አሰግር ( I go a fishing
- F.142rb: conclusion of the gospel of John .John 21:25  
 [Ff.142v-143rb: A glory to God by the writer]

## II. Notes

1. The verses of the Gospels are numbered continuously by verse – number ,with no indication of chapter divisions.
2. F 95 missed a word ምክራብ miss “ራ” “ምክብ” (a synagogue)
3. The parchment has been some what damaged by rain.

4. This is the 5<sup>th</sup> gospel manuscript which came from Axum around 845 E.C.
5. The parchment is decorated with design at the beginning of each gospel.
6. Page numbers appears at the bottom of the parchment in pencil.
7. A title often appears at the top of the parchment [bä-'əntä mäsale].
8. The scribe has added some lines that are not present in the Gospel itself; such additions are given here in [ square ]

## HOMILY OF ABBA GERIMA

Gädlä Abbunä gärima

Ms.VI

Parchment, Ge'ez language, 53ff; 16.3x13.9cm. rebound; two new unwritten parchments at the front ( but not at the end ); two columns; new wooden boards. Black and red ink. 9 quires. Composed by St. John Chrysostom ( Ge'ez 'Afäwärc ) of Aklema: [ዘደረሰ ቅዱስ ዮሐንስ አፈወርቅ ዘአቅሌማ በእንተ ዕቡዩ ወክብሩ ለቅዱስ ይስሐቅ . . . [Zä-däräsä qðdus Yohans 'afäwärc zä-'aqlemma bä-'ðntä 'ðbäyu wä-kbru lä-qðdus ysähq]

Ff.4r-50ra: The life and work of St. Yishaq ('Abunä gärima)

ገድለ አቡነ ይስሐቅ [gädlä 'Abunä Yshäq]

F.4ra: Beginning of the homily.

በስመ አብ ወወልድ . . . ፩ አምላክ ( In the name of the Father and the Son ) prayer of the writer.

F.4rb: Homily of St. Yishaq.

ድርሳን በእንተ ዕቡዩ ወክብሩ ለቅዱስ ይስሐቅ (Homily about the glory of St. Yishaq )

F4vb: His parents' names .

ወሀሎ አሐዱ ብእሲ ዘስሙ መስፍያኖስ ንጉሥ ወስመ ብእሲቱ ሰፍነግያ ( and there was a man, whose name is, King Mesfyanos, and his wife name is Sefnegya ) They had not children.

ወአልቦ ውሉደ [wä- 'albo wludä]

F.5rb: They prayed for a baby and the mother conceived

እንዝ ትብል ሀበኒ ውሉደ ( by saying give me a baby) ጸንሰት ወወለደት  
ወልደ ( then she conceived and bare) Called him Yishaq.

ወሰመየቶ ስም ይስሐቅ [wä-sämä yäto smo ysh äq]

Ff.6vb-7rb: Yishaq became a monk; left his father's kingdom:

ወሀደገ መንግሥቶ [wä-hädägä mängsto] Other saints joined with him.

አባ ሊቃኖስ፣ አባ ይምአታ፣ አባ ጽሕማ፣ አባ ጉባ ወአበ አፍጼ ፯ ቅዱሳን . . . ወነበሩ  
አሐደ ቤት በጸሎት

[abbä Liqanos, 'abbä yðm'ata, 'abbä ሻhðma 'abbä guba, wä-'abbä 'afše  
säbātu qðdusan . . . wä-näbäru 'ah ädä bet bä-፻älot]

Ff.8va-19rb: A serpent was king of Ethiopia.

ሀሎ ዐቢይ ከይሲ ወንጉሥ ውእቱ ላዕለ ብሔረ ኢትዮጵያ ( There was a great  
serpent , who was a King , in Ethiopia ) They prayed together to kill the  
serpent and to set the country free. God accepted their prayers after 40  
days. And God killed the serpent: ወአውረደ ዐቢየ መብረቀ እምሰማይ ላዕለ  
ውእቱ አርዌ ርጉም ወዘበጠ እግዚአብሔር በሰይፈ እሳት ወረሰዮ ፲ወጀ ክፍለ . [wä-  
'awrädä 'abiyä mäbräqä 'ðmsämay la'ðlä w'ðtu 'arwe rgum wä-zäbä፹ä  
'3gzi'abher bä-säyfa 'ðsat wä-räsäyo 'asärtä wä-kletä kðflä . . .] the nine  
saint lived together ወነበሩ ፱ ውስተ ፩ መካን [wänäbäru täs'atu wðsta  
'ah ädä mäkan]

F. 19v: The death of the serpent.

ወቀተሎ እግዚአብሔር ለአርዌ ምድረ

F.19v-21r: Dialogue between Jesus and nine Saints.

መነ አንተ እግዚአብሔር፡፡ ወይቤሎሙ አነ ውእቱ ኢየሱስ አምላክክሙ ( Who are you our lord, and He said I am Jesus your God) ] They came to Ethiopia.

F.2av Kaleb became king of Ethiopia. ዘስሙ ካሌብ ንጉሥ ወአንገሥ ላዕለ ኢትዮጵያ [Zä-smu kaleb nōgus wä-'angäso la'ፀla 'ityopiya].

F.22r-23r: Miracles of the Nine Saints

ይገብሩ ተአምረ [ . . . yōgäbru tä'amrä] ወመንክረ [wä-mänkrä]

F.23r: The Nine Saints went apart in different directions.

Then St. Yishaq went to Medera.

ወሐረ ቅዱስ ይስሐቅ . . . [wähorä qፀdus yፀshaq] እንተ ስማ መደራ . . . [ 'ፀntä sma määdära]

There he dwelt a long times.

ወነበረ በህዩ ብዙኃ መዋዕለ [wä-näbärä bähyä bzuhä mäwa'ፀlä]

Ff.23ra-31v. Miracles of St. yishaq .

F.26r: St. Yishaq wrote a Gospel message.

Ff.31ra-33vb: Acts begin under the name of Abba Gerima (due to misbinding) .

ከመ ይገበሩ ተዝካሮ ለአባ ገሪማ . . . . [Kämä ygbäru Lā - 'abbä gärimma]

Ff. 34ra: Acts resume under the name of St. Yishaq.

F.35rb-Vb: His fathers' death.

ወሶበ ሞተ አቡሁ [Wä-sobä motä 'abuhu] Became a king: ወነግሠ ን ግመተ [Wä-nägsä säbatä 'amätä] He left the kingdom: ወወጸአ ወሐረ በሌሊት [Wä-wäፃ'a wä-h orä bä-lelit]

Ff.36rb-42vb: Acts begin( due to misbinding) under the name of Abba Gerima:

F.39vb-40r: King Gebre Meskel met Abba Gerima.

Ff.41ra-42vb: God spoke to Abba Gerima.

አነ እሁብከ መንግሥተ ሰማያት [’anä ’ðhubäka mängstä Sämayat] God gave blessing to the Saint’s Acts ዘገብረ ተዝካረከ . . . [Zägäbrä täzkaräkä] . . . ወዘአጽሐፊ መጽሐፊ ገድልከ . . . ወዘጸለየ በዕለተ ተዝካርከ . . . [wäzä-’aşh äfä mäşh äfä gädllkä . . . wäzä-şäläyä bä’ðlätä täzkarkä . . . ]

Ff.43ra-47vb: The Acts continues under the name of Yishaq ( due to misbinding) ኅብ ቅዱስ ይስሐቅ [h äbä qdus ysh äq

Ff.48rb-53ra:Changed the name of St. Yishaq to Abba Gerima by Abba P äntälew on: ወይቤሎ አባ ገረምካኒ ወበእንተዝ ተሰምየ ገሪማ ወይቤሎ አባ ገሪማ [wä-ybelo ’abbä g ärämkäni wäbä- ’ðntäz täsämyä g ärima wäybelo ’abbä g ärima]

F.51r: Abba Gerima disappeared from his brothers

ወዘንተ ብሂሎ ተሰወረ . . . ወኢርእይዎ ዳግመ ወፈጸመ ገድሎ አመ ፲ወ፯ ለሰኔ ( and, after he sayed that , he disappeared ... then they did not see him again ,and he fulfilled his Act on 17<sup>th</sup> Sene (June)

Ff.51v-53: The writer’s message to the reader ተዘከሩ ዘሠርዓ ሎሙ [täzäk äru zäsär’a lomu] God’s blessing of the writer ወይክፍለነ መንግሥቶ በትንብልናሃ ለእግዝእትነ ማርያም . . . ወበሚካኤል ወገብርኤል . . . በጸሎተ ኩሎሙ . . . ይመሐረነ . . . አሜን

[wä-ykflänä mängsto bä-tðnblnahä La-’ðgzi’ðtnä maryam . . . wä-bä-mika’el wä-gäbr’el . . . bä-şälotä kulomu . . . ym h äränä . . . ’amen] Praise

to God ስብሐት ለካብ . . . ለወልድ ዘወሀቦ ሥልጣነ . . . ለመንፈስ ቅዱስ ዘአውረሰ መንግሥተ ሰማያት . . . አሜን:: [sbh ät lä-’ab . . . lä-wäld zä-wähäbo sltanä .

. . Lä-mänfäs qdus zä-’awräso mängstä sämayat . . . ’amen].

### Notes

1. F.3: this is actually a continuation of F. 35 (misbound) .
2. Ff. 31r-33r: Ff.36r-42r: have been mixed up during rebinding.
3. The name 'Abbä gärima which was given to St. Yishaq is due to his miracles. [Ge'ez gärima " surprise, marvel]

## HOMILY OF ABBA SAMUEL

Gädlä 'abbä Samu'el

Ms. VII

Parchment, Ge'ez language, 18.9×15cm., 147ff, two new parchments at the front, two new parchments at the end of the manuscript. It is rebound. Two columns, wooden boards 22quires, black and red ink.

Ff.4ra-131: The Acts of Abba Samuel [Gädlä abunä Samu'el]

አቀድም በረድኤተ እግዚአብሔር ወበሠናይ ሀብቱ በጽሑፈ ... ገድል ወዜና  
ሠናይ ዘአቡነ ጻድቅ አባ ሳሙኤል።

[‘aqädm bäräd’etä ’ ፊጊ’ab her wäbä sänay häbtu bäshifä ... gädl  
wa-zena sänay zä-’abunä S adiq ’abba Samu’el]

F.3v: starts with theology: the three-body one-nature issue .

F.4rb: His death on December 12 E.C. ( year unmentioned )

ወአከረፈ አመ ፲፬፻ ለወርሐ ታኅሣሥ  
[Wa-’a’ōräfä ’amä 12 lä-wärhä tahōsas]

Ff.3rb-5 ra: General introduction to the Acts of Abba Samuel .

F.6r:- Blessing of God the Father.

አቀድም አከተተ ለእግዚአብሔር ( first of all , I praise God )

F.6va-10rb: The writer’s prayer.

ነአ ኅቤየ ኦ እግዚአን ኢየሱስ ( O Lord Jesus Christ , come to me )

F.10rb: Preface to the Acts of Abba Samuel.

ንግባእኩ ንበ ተዝካረ ውዳሴሁ ለጸድቅ . . . ( Let us start the praie of the saint) Greetings

ሳሙኤል ሐራ . . . ሳሙኤል ቃለ ወንጌል . . . ( Samuel troop ... Samuel a word of Gospel )

Ff.15va-17rb: The writer's thanksgiving to Abba Samuel.

ኦ ብእሴ እግዚአብሔር እትፌሣኸ . . . ( O man of God , I rejoice by you )

F.17ra: Birth of Abba Samuel's parents, and birth of Abbae Samuel.

ወዝንቱ ብእሴ እግዚአብሔር ተወልደ በሀገር እንተ ስማ አክሱም

( And this man of God was born in Axum)

F.18rb: He starts to study religious books and becomes a deacon.

ወእምድኅረ ዝንቱ ተሰይመ ዲያቆን: ( and he appointed as a deacon)

F.18rb-19ra: Day -to-day life of the child .

Ff.19rb-20rb: Miracle of God upon his Mother preventing her death.

Ff.20vb-28rb: Life of the saint before celibacy .

Ff.28 rb-30ra The 1<sup>st</sup> Act of Abba Samuel .

ወበ ፩ እምነ መዋዕል . . . ( Once up on a time..)

Ff.30ra-34va= The second Act of Abba Samuel.

ወበ ፩ እምነ መዋዕል [wäbä 'ahädu 'ömnä mäwa'ö]

F.30: He joins monastic life.

ወሐረ ውስተ ገዳም ( and he went to desert )

Ff.34va-38va: 3<sup>rd</sup> Act .

Ff.38va-40vb= 4<sup>th</sup> Act; 5<sup>th</sup> Act 41ra-43rb; 6<sup>th</sup> Act 43rb-46va; 7<sup>th</sup>. Act 46va-48va, 8<sup>th</sup> Act ff.48va-49vb; 9<sup>th</sup>Act F.49vb-54va; 10<sup>th</sup> Act ff.54rb-564a; 11<sup>th</sup> Act ff.56rb-59vb; 12 Act ff.59vb-60vb; 13<sup>th</sup> Act ff.60vb-61va;14<sup>th</sup> Act ff. 61vb-62rb; 15<sup>th</sup> Act ff.62rb-63vb; 16<sup>th</sup> Act ff. 63rb-65rb; 17<sup>th</sup> Act ff.65rb-66rb; 18<sup>th</sup> Act Ff.66rb-69rb; 19<sup>th</sup> Act ff.69rb-73vb; 20<sup>th</sup>.Act ff.73vb-74vb; 21<sup>st</sup> Act ff. 74vb-76va; 22<sup>nd</sup> Act ff. 76v-78va; 23<sup>rd</sup> Act ff. 78ra-80ra; 24<sup>th</sup> Act ff.80ra-81rb; 25<sup>th</sup> Act ff.81rb-82vb; 26<sup>th</sup> Act ff.82vb-84va; 27<sup>th</sup> Act ff.84va-85va; 28<sup>th</sup> Act Ff. 85va-86vb; 29<sup>th</sup> Act

Ff.86vb-88ra; 30<sup>th</sup> Act ff. 88ra incomplete. 31<sup>st</sup> Act ff. 91rb-92rb; 32<sup>nd</sup> Act ff. 92rb-93rb; 33<sup>rd</sup> Act ff. 93rb-93vb; 34<sup>th</sup> Act ff. 93vb-95rb; 35<sup>th</sup> Act ff. 95rb-96rb 36<sup>th</sup> Act ff.96rb-97ra; 37<sup>th</sup> Act ff. 97ra-98ra; 38<sup>th</sup> Act ff. 98ra-101rb; 39<sup>th</sup> Act ff. 101rb-103ra; 40<sup>th</sup> Act Act ff. 103ra-vb; 41<sup>st</sup> Act ff. 103vb-105ra; 42<sup>nd</sup> Act ff. 105ra- 106rb; 43<sup>rd</sup> Act ff. 106rb-108rb; 44<sup>th</sup> Act ff. 108rb-110rb;45<sup>th</sup> Act ff. 110rb-111va 46<sup>th</sup> Act ff. 111va-12vb; 47<sup>th</sup> Act ff. 112vb-114ra; 48<sup>th</sup> Act ff. 114ra-118vb; 49<sup>th</sup> Act ff. 119a-120rb; 50<sup>th</sup> Act ff. 120ra-121ra; 51<sup>st</sup> Act ff. 121ra-122rb; 52<sup>nd</sup> Act ff. 122ra-124rb; 53<sup>rd</sup> Act ff.124rb-129va .

Ff.129va-136ra: praise of Abba Samuel.

ንግባእኩ ንብ ዝክረ ውዳሴሁ ለጸድቅ . . . ( Let us come back to the praie of the saint )

Ff.136ra-137rb: Departure of the saint from this world.

F.136vb: The death of Abba Samuel on 12 December .

Ff.136ra-139vb: Conclusion of the Acts .

ተፈጸመ በዘየ ገድል ለቅዱስ [täfäsämä bä-zöyā gädl lä-qdus . . . ] and blessing arising from the Acts of the Saint.

እሎቱ ወበረከቱ . . . አሜን [sälotu wä-bäräkätu . . . 'amen].

F.139: An Act which is continued from f. 136vb.

Ff.139va-140ra: Ascension of his soul to heaven .

Celebration in heaven ወወረዱ መላዕክት (and the angels came down) ወነስኦ እግዚአብሔር ወሐቀፈ በእዴሁ ( and God took him and embrased with his Hand ) Greetings between the saints and Abba Samuel.

Ff.140ra- 143: Acts but not clear ( misbinding, out of order) .

F.144ra: Life in heaven of Abba Samuel after death. ወሰደኒ ውስተ አርያም .

( and the angel came down ) በህየ ርኢክዎ ለወልድ ፍቁር . . . ( there I saw beloved Jesus ) ጳወ፬ ካህናተ ሰማይ ( twenty four priests of heaven) and dialogue with God .

Abba Samuel is given grace from God.

F.142: Act with no beginning (may be torn out) , but it seem an act continued from F. 142vb .

## Varia

Marginalia in a later hand: Ff. 4v-18v, page numbers from 4-30 are given at the top of parchment.

Corrections : F.15rb: ትገበር ; መምህሩ; f.30vb: ተ አቡሁ ጸሎቱ; f.44ra: ይጥዕም; f.45rb: ሳደ; f.50ra: ያዳር; f.51ra: በረ; f. 53va: እም; F.55ra ይ; f.55va: ልቡ; f. 56va: ገ; f. 58va: ይ; f.58va አቡነ ; f.75rb: እገገ; ውስ; f.76ra: አሰ; f.76va: ወጸገዐ ; f. 78vb: እኛ; f.79rb: እምሀ; f. 81rb: ከሀሉ; f.85va: ዘቀዳሚት ( a title which is written at the top of the manuscript). F.87 between ra and rb ዘ.ል; f.8ra: 16ኛ ገድለ ሳሙኤል like f.85; f.93rb: አሜን, ርክ; f.105ra ዋሊ; f. 120 ra መን; f.137rb: እም; f.130vb: ፍና; f.13ra: አንቀ

## Notes

1. The parchment is partly erased on some folios: f. 89v; f. 135r; f.136v; 139r;
2. Greek word : f. 10vb: ደያስጳራ
3. Page numbers given on ff. 4va-18va, from page 4-30 but inconsistently.
4. Missing letters: f. 38vb= ምሌሁ instead of ምስሌሁ ሰ , omission አሜ□ አሜ(?) ( ? omitted )
5. Added in pencil f. 89r 16ኛ ገድለ ሳሙኤል at the top of the parchment.
6. No logical beginning or end ff. 89r.; 90r, 91rb ( due to misbinding )
7. Unusual starting formula for each of the Acts of 'Abba Samuel ስምዑ ካዕብ . . በጃ እምነ መዋዕል . . ስምዑ ካዕብ እነግረክሙ . . .
4. The name of the scribe not mentioned:
5. Contradiction regarding his death date f. 4: Dec. 12 f.139: Dec. 3 .

**ACTS OF THE 12 APOSTLES**

**Gädlä h äwaryat**

**Ms. VIII**

Parchment, Ge'ez language; 34x23cm, 172ff. two columns; new wooden boards, black and red ink: unknown composer **ዝንቱ መጽሐፈ ሥርዓቶሙ ለሐዋርያት ወባዕዳንሂ ቫወጀ አርድእት ንዑሳን**: [Zəntu mäṣḥ äfä sḍr'atomu Lā-h äwarōyat wäba 'ədanḍhi säb'a wä-kḍletu 'ard'ət nḍ'ussän].

F.2ra-172rb: The Acts, teaching and death of the 12 Apostles, with the 72 disciples:

**ዛቲ መጽሐፍ ዘአስተጋብኡ ቦቱ ግብረ አርድእት ኅሩያን . . . ለእግዚእነ ኢየሱስ እለ ሰበኩ ውስተ ዓለም . . .**

[zati mäṣḥ af zä-'astägab'u botu gḍbrä 'ard'ə h ruyan . . . Lā-'əgzi'ənä 'iyäsus . . . 'əlä säbäku wḍstä 'aläm . . .]

F.1v: Names of the manuscripts which came from Axum to Ziway Island in 842-45E.C.

Ff.2ra-12vb: Introduction to the Lives of the Apostles and the Acts of St. Peter the Apostle in Rome .

**ንቀድም በአኩቲተ እግዚአብሔር . . . ወስብኩቱ ለብፁዕ ጴጥሮስ - ሊቀ ሐዋርያት . . . እለ ሀገረ ሮምያ . . .** [nḍqädm bä'akotetä 'Əgzi'abher . . . wä-sḍbkātu Lā-

bḍs u'ḍ P eṯros Liqä h äwaryat . . . 'əlä hägärä romya

Ff.13ra-16vb: Other Acts, teachings and death of Peter:

**በስመ አብ ወወልድ . . . ዝንቱ ስምዑ ለጴጥሮስ . . . ዘፈጸመ ገድሎ በሀገረ ሮምያ**

[bäsəmə 'ab wä-wäld . . . zəntu sm'ü Lă- P eṭṭros . . . za-fäšämä gädlo bā-hägärä roməya] Peter was crucified by the order of Emperor Nero ከመ ትስቅሉኒ ቁልቁሊተ . . . [kämä təsqəḥuni qulqulitā]

Ff.16vb-17vb: The Acts and teachings and death of St. Paul in the reign of Emperor Nero.

Ff.17vb-25vb: A message from Dionysios to Paul's disciple Timothy in Rome about life of Peter and Paul, after they were killed.

በስመ ኣብ ወወልድ . . . ድርሳን ፍናዌ መልእክት ዘቅዱስ ዲዮናስዮስ . . .

[bä- səmə 'ab wä-wäld . . . dṛsan fənawe mäl'əkt zä-qəḥdus dəyonasyos

F.24ra: The Commemoration day of Peter and Paul

ኩሎሙ ቅዱሳን ሐዋርያት ኣመ ፭ ለወርሐ ሐምሌ ይገብሩ በዓለ . . . ይትገበር ተገካርሙ . . . ለጴጥሮስ ወጳውሎስ::

( all Apostles make a feast on 5<sup>th</sup> Hamle, make commemorations for Peter and Paul )

Ff.27ra-35rb: The Acts, and teachings of Bertholomew in Helwan. (həlwān) .

Ff.33rb-25ra: Acts teaching and death of Bertholomew in Nismaofin (Nəsmā'ofin)

በስመ ኣብ ወወልድ . . . ስምዑ ለቅዱስ በርተሎሜዎስ . . . ሰበ ሐረ በርተሎሜዎስ ገበ ንሰማኦፊን [bäsəmə 'ab wä-wäld . . . səmə'ü lä qəḥdus . . . sobä h orä h äbä nəsmā'ofin]

F.35ra: He was killed by Agrippos on September 1<sup>st</sup> E.C.

ወእኒረፈ ኣመ ፩ ለወርኃ መስከረም . . . [wä-'aḥrāfa 'amāahdu Lă-wär h ä mäskäräm]

Ff.35ra-45ra: The Acts and teaching of St. Matthew in the country of priests .

በስመ ኦብ ወወልድ . . . ዝንቱ ስምዑ ለማቴዎስ . . . በውስተ ብሔር ካህናት  
[bäsəmə 'ab wä-wäld . . . zəntu sm'ü Lä-matewos . . . bäwəstä bəherä  
kahənat]

Ff.42rb-44ra: End of Matthew's life.

ወዝንቱ ተፍጻሜተ ስምዑ ለማቴዎስ ከመ ፲ወ፪ ለወርኃ ጥቅምት [wä-zəntu  
täfšametä sm'ü Lä-matewos 'amä 'əsrä wä-kl'etu Lä-wärhä təqəmt

Ff.44rb-47vb: The Acts and teachings of Luke in Rome .

ዝንቱ ስምዑ ለቅዱስ ሉቃስ ወንጌላዊ . . . zəntu smu Lä-qədu Luqas  
wängelawi]

F.44va: Luke wrote the Acts of St. Peter .

ወኮነ ጸሐፊሁ ለብፁዕ ኢፕሮስ . . . wä-konä šähäfehu Lä-bəšu Pe trəs

F.47r: He was killed on Oct. 22 E.C.

Ff.48vb-54vb: The Acts and teachings St. Philip in 'afraqiya(may be  
Africa) country.

ዝንቱ መጽሐፈ ስብከቱ ለፊልጶስ . . . በውስተ ሀገረ ኦፍራቂያ . . . (this is  
the book of Philip in Afraqiya )

Ff.48vb-52va: Peter's and Philip's acts and teaching in Afraqiya

Ff.52va-54vb: Final acts and death of St. Philip in Afraqiya. ወኮነ እንዘ  
ይበውእ ፊልጶስ ውስተ ሀገረ ኦፍራቂያ [wä-konä 'ənzä yəbäw'ə filpos wəstä  
hägärä 'afraqiya] and he was crucified on Nov. 18 ወሶበ ፈጸመ ገድሎ ሠናይ  
ከመ ፲ወ፰ ለወርኃ ጥቅምት [wä-sobä fäšämä gädlu sänay 'amä 'əsrä wä-  
səmntu Lä-wärhä təqəmt].

Ff.55ra-77rb: The Acts and teachings of St. Andrew

ዝንቱ ስብከቱ . . . ለእንድርያስ ሐዋርያ . . . (This is the preaching of  
Andrew)

Ff.62vb-75ra: The Acts and teachings of Andrew and Bertholomew in  
Bartos .

. . . ዝንቱ ግብሮም ለጄ አርድእት ቡሩካን እንድርያስ ወበርተሎሜዎስ በውስተ ሀገር ባርቶስ . . . (This is the the Acts of blesseds Andrew and Bertholomew ... in Bartos)

Ff.66va-67va: Acts and teachings of Andrew and Bertholomew starting from Macedonia to Bartos.

F.67va: They reach to Bartos .

Ff.67va-75ra: Acts and teachings of Andrew and Bertholomew in Bartos.

Ff.75ra-77rb: Acts, teachings and death of St. Andrew .

ወፈጸመ ገድሎ አመ ፬ ለወርኃ ታኅሣሥ ( and he finished his Act on 4<sup>th</sup> Tahsas ( December).

Ff.77ra-92vb: The Acts, teachings and death of St. John the Apostle, son of Zebedee in Asia.

ፍኖቱ ለቅዱስ ዮሐንስ ወልደ ዙብዴዎስ . . . ወፍልሰቱ እምዝንቱ ዓለም . . . በጎገረ እስያ ( a journey of St. John son of Zebedee ... and his day of pass away from this World ...in Asia )

Ff.77vb-88va: A Journey to Asia

ወሐርኩ ፵ ዕለተ እስከ በጻሕኩ ጎበ እስያ ( and I travelled 40 days up to Asia )

Ff.88va-92vb: The Acts and teachings of St. John in Betmos island and his death.

ዝንቱ ረፍቱ ለዮሐንስ . . . በውስተ ደስያ በጥሞስ አመ ፬ ለወርኃ ጥር . . . (This is the day of John's death ... in Betmos island )

F.93 The Acts, teachings and death of Jacob son of Elphiyas in Jerusalem on Feb. 10 E.C.

Ff.94ra-104rb: The Acts, teachings and death of Matthias on March 8<sup>th</sup>, when he went to the country of cannibals (the country who eat a flesh of person).

ወሰበከ በሀገረ በላዕተ ሰብእ . . . ወፈጸመ ገድሎ አመ ፰ ለወርኃ መጋቢት (and he preached in the country of cannibals and he finished his Act on 8<sup>th</sup> Megabit (Murch) Then he died in Aflawon city.

ወአእረፈ ውስተ ሀገር እም አሀገር ይሁዳ ዘትሰመይ አፍላዎን (and he died in the city of Judah ,called Aflawon)

Ff.104va-109rb: The Acts and teachings of St. Jacob, Son of Zebedee (brother of John) in Alexandria.

ዘንቱ መጽሐፈ ግብሩ ለቅዱስ ያዕቆብ ወልደ ዘብዴዎስ እጉሁ ለዮሐንስ (This is the book of the Act of St. Jacob, son of Zebedee, brother of John the Apostle)

Ff.104rb-105rb: A journey to Alexandria with Peter.

Ff.105va-107vb: Acts and teachings of St. Peter and Jacob in Alexandria.

ወለሐዋርያትሰ ተንስኡ ኅቡረ (The Apostles went out together)

Ff.107vb-109vb: The Acts, teachings and death of Jacob the Apostle on April 17<sup>th</sup> E.C. by Herod.

Ff.109va-113vb: The Acts, teachings and life of St. Mark the Apostle in Alexandria.

F.113vb: Death of Mark in the reign of Emperor Tiberius on April 27.

ወኮነ ረፍቱ ለቅዱስ ማርቆስ . . . በብሔረ ግብጽ . . . ወርኃ ሚያዝያ ፳ወ፯ በመንግሥቱ ለጥብርያዶስ ንጉሥ . . .

[wä-konä räftu Lä-qôdus marqos . . . bäbh er gôbş . . . wärh ä miyaziya 'ôsra wä-säbatu bä-mängstu Lä-tbryados.

Ff.114ra-129vb: The Acts and teachings of St. Thomas in India.

ዘንቱ መጽሐፈ ስብከቱ ለቅዱስ ቶማስ . . . ውስተ ሀገረ ህንደኬ

( This is the book of the preaching of St. Thomas ... in India)

Ff.114va-116ra: A journey to India with St. Peter and St. Matthias.

Ff.115ra-128vb: The Acts, teachings and death of St. Thomas in India.

ወገድሉ ዘፈጸመ አመ ፳ወ፯ ለወርኃ ግንቦት ( and the Act he finished on 27<sup>th</sup> Ginbot (May) )

Ff.130ra-133rb: The Acts and death of St. Taddeus the Apostle in Syria.

ወፈጸመ ስምዑ አመ ፪ ለወርኃ ሐምሌ (and he finished his Act on 2<sup>nd</sup> Hamle( July))

Ff.130ra-133rb: A journey to Syria and Acts with Peter there.

Then Taddeus died.

Ff.133va-136rb: The Acts and teachings of St. Simeon who was called Judas son of Keleyopa in Judah and Samaria.

Ff.134ra-135ra: A journey to Samaria and Acts and teachings with Peter and Apostles .

Ff.135ra-136rb: The Acts, teachings and death of Simeon in Jerusalem.

Ff.136ra-140rb: The Acts and teachings of Jacob the Apostle of Jesus in Jerusalem **ዝንቱ ስብከቱ ለያዕቆብ ሐዋርያሁ ለኢየሱስ**

[zǝntu sǝbkātu Lā-ya'ǝqob h äwarǝyahu Lā-'iyäsus . . .

Ff.137va-140rb: Final Acts and death of Jacob in Jerusalem.

**አመ ፲ወ፰ ለወርኃ ሐምሌ ( on 18<sup>th</sup> Hamle( May) )**

Ff.140va-153rb: Acts and teachings of Andrew.

Ff.141va-153rb: A journey to the country of the cannibals.

Ff.153ra-172rb: The teaching and Acts of Thomas in India.

F.172r: Death of Tomas in India.

F.172r: Conclusion and blessing of the Acts and teachings of all the Apostles and their death.

**ተፈጸመ በዝዩ ገድል ዘ፲ወ፪ ሐዋርያት ወፎወ፪ አርድኢት ጸለዩ . . . ንህነ ጸመውነ ወተቀሰፍነ . . . በእንተ ስምክ ምንት አሰብነ . . . ወይቤሎሙ ኢየሱስ ደኃሪት ዕለት አለፈ ማህደት . . .**

[täfäṣämä bäzǝyā gädl zä- 'asärtu wä-kletu h äwaryat wä-säb'a wä-kletu 'ard'ǝt ṣäläyu . . . nǝhnä ṣamäwnä . . . wä-täqäsäfnä . . . bä-'ǝntä sǝmkä mǝnt 'asäbnä . . . wä-yibelomu 'iyäsus dä h ärit 'ǝlä't 'aläfä mahǝdät . . . ]

**Varia**

Marginalia with a later hand.

- ff. 3, 4, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 23, 24, 25, 26, 27, 29, 31, 32, 34, 36, 37, 38, 42, 43, 44, 46, 48, 52, 53, 55, 62, 67, 75, 77, 97, 99, 102, 105, 108, 111, 112, 114, 122, 123, 128, 130, 135, 138, 142, 143, 146, 151: all **ይሬ**

**Notes:**

- Correction with a later hand: f. 3va: ኢጳጳስ f.5ra: ትገብእ; f. 16va: ዕዳኒ; f. 22va: ለቤተ; f. 24va: አጎተ; f.43va: ይሄሉ; f. 68vb: ጽንጻዋት;
- The manuscript states the day for the reading of each of the Act.  
Eg. አመጸወጀ ለወርኃ ጥቅምት  
Ff. 2, 27, 35, 44, 48, 55, 77, 88, 93, 94, 104, 109, 114, 130, 140, 153, Each parchment starts with the apostles Commemoration date:
- Decoration at the beginning of each of the Apostles' Act.
- The Acts of Two of the Apostles (Andrew and Thomas) are given twice; the repetitions are given.

**BOOK OF ARGANON**  
**Mäshäfä 'arganon (hymns)**  
**Ms. IX**

Parchment, Ge'ez language; 23x19.6cm: 98ff., no columns; new wooden boards; the parchment rebound (according to the priest), four new unwritten parchments at the front and four new unwritten parchments at the back of the manuscript; 15 quires; Black and red ink; unknown composer:

Ff.5r-94v: Hymns to Holy Mary:

ሰላም ለኪ ኦ እግዚአቲላ . . . (Greeting to You O my Lady)  
ተፈሥሐ ኦ እግዚአቲላ (rejoice O my Lady)  
እዌድሰኪ (I praise You)

Ff.5v – 6v: The hymns present epithets of Mary which connect her with various Old Testament figures, from Adam to Malachi. (The prop last prophet)

ለአዳም ... ወስምረተ መባዕ ለአቤል . . . ጽርጎ ንጽሕት ዘምልክያስ  
(Mary, the fulfillment of Abel's sacrifice ... a pure temple of Malachi )

Ff.6v-9v: First Hymn, presenting more epithets of Mary, now drawn from both Old and New Testament.

ሰላም ለኪ ኦ እግዚአቲላ . . . ዘመድ ዘኤልሳቤጥ ወዮሐንስ::  
(Greeting to You O my Lady ... relative of Elisabeth and John)

F.8: The Hymn connecting Mary with a good aroma.

ሰላም ለኪ . . . ኦ ጽጌ ሮማን . . . ወጽጌረዳ ምዕዘት . . .  
(Greeting to You O my Lady ... O rose bloom aroma ... and a smell sweat of rose bloom)

Ff.9v-14v: the 2<sup>nd</sup> hymn to Holy Mary.

ካዕበ እሳለመኪ እንዘ እብል ሰላም ለኪ ( secondary I greet You by saying greeting to You)

Ff.14v.17: Third hymn to Holy Mary.

ስልሰ (third)

Ff.17r-21r: Hymn which is prayer of the writer.

ተመየጢ ጎቤየ በሣህል ወበምህረት . . . እስመ ሞአተኒ ሥጋ አባዲት . . .

(Come back to me with peace and compassion ... because the desire of flesh is defeated me)

Ff. 21r – 26r: Fourth Hymn to Holy Mary.

Ff.26r – 27r Fifth hymn to Holy Mary.

Ff.28r – 30r: Sixth hymn to Holy Mary.

F.30r-37v: Seventh hymn to Holy Mary.

F.37r: Prayer of the writer to God

እገይስ ጎበ አምላኪያ . . . አንተ ከ-ነኒ ረዳኝያ ( I hurry in the morning

to my God ... You be my helper )

F. 38r: Introduction to hymns to Holy Mary. [second collection]

በስመ አብ ወወልድ . . . ዝንቱ መጽሐፈ ማርያም (In the name of the

Father and the Son ... this is the book of Mary)

Ff. 38r – 45r: The opening of the hymn change from

ሰላም ለኪ (greeting to You) to ተፈሥሐ ኮ እግዝእትየ (rejoice O

my Lady)

Ff.45v-47v: Third Hymn to Holy Mary.

Ff.47r- 50r: Fourth hymn to Holy Mary.

Ff.50r-57r: Fifth Hymns to Holy Mary.

Ff.57r-62r: Sixth hymn to Holy Mary.

Ff.62r-64r: Seventh hymn to Holy Mary.

Ff-64v-67v: The opening of the hymn changes to

እኤምሐኪ ኮ እግዝእትየ ( I greet O my Lady )

Ff. 67v – 70v: The opening of the hymn changes to

እዋድሰኪ. (I Praise you)

Ff. 70v – 72r: The opening of the hymn changes to

እባርክኪ. ኦ እግዝእትዮ ( I bless You O my Lady )

Ff.72r-74r: The opening of the hymn changes to

አሌዕ ለኪ. ኦእግዝእትዮ ('ale'ə läki 'o 'əgz'ətyä )

Ff.74r-79r: The hymns of Holy Mary on Sunday

ዘእሁድ of the Sunday አዑባዮኪ. ኦ እግዝእትዮ O my Lady ,I make You  
great

Ff.79v-82r: The opening of the hymn changes to

አከብረኪ. ኦ እግዝእትዮ ( I honor You O my Lady )

Ff.82r-84v: The opening of the hymn changes to

እገኒ ለኪ. ኦ እግዝእትዮ ( O may Lady , I bow down to You )

Ff.85v-87v: The opening of the hymn changes to

እዜምር ለኪ. ኦ እግዝእትዮ ( I sing to You O my lady )

Ff.87r-89v The opening of the hymn changes to

እሴብሐኪ. ኦ እግዝእትዮ ( I praise You, O my Lady )

Ff.90v-91v: The opening of the hymn changes to

አስተበዕዐኪ. ኦ እግዝእትዮ ['astäbäs'aki 'o 'əgz'ətyä]

Ff.92r-93r: The opening of the hymn changes to

አስተበቁዐኪ. ኦ እግዝእትዮ ['astäbäqu'aki 'o 'əgz'ətyä]

Ff.93-94v: Final hymns to Holy Mary

## Varia

Marginalia in later hand: F. 11r ጸጸሀሚ ፣ F.12v :ኦ ፣ F.17r: ምንባብ ዘሰሉስ ፣ F.27r: ምንባብ ዘረቡ፣ F.30r:ተ ፣ F.45v: ዘሐሙስ፣... Ff.47,55, 62,67,70, 71,77,78,85.

## Notes

1. Words are erased here and there:
2. Correction in a later hand: F.19v, F.26v, F.27r.
3. The hymns are marked as readings for the days of the week in a later hand, e.g. F 17r: ምንባብ ዘሰሉስ “reading for Tuesday see varia above.
4. Two writers’ names are appear (God-name) አሣእነ ማርያም [’asa’ðnä maryam] and ሐራ ክርስቶስ *h ära kðrstos*]
5. The 1<sup>st</sup> few pages are torn out.
6. The hymns numbered in the manuscript itself .The sequence of hymn-number is 1-7; then the number ing begins again with 3 and continues to 7. Thus: 1-7, 3-7 .the manuscript thus seems to contain two collection of hymns; in the second collection, hymn 1 and 2 have been lost.

## RጐTU‘A HAIMANOT

### Ms. X

Parchment, Gጐʽoz language: 36x23.9cm; 141ff. two columns, wooden boards. Many different homilies by different people: Two new unwritten parchments at the front and two new unwritten parchments at the end of the manuscript are added; rebound: Black and red ink. 18 quire

Ff.3ra-9va: Homily of rጐtu‘a haimanot to be read on the week of Easter.

ድርሳን ዘበዓለ ፋሲካ [dጐrsan zä-bä‘alä fasika]

Ff.9va-14vb: A reading on the 2<sup>nd</sup> day after Easter.

Ff.15ra-18rb: A reading on the 3<sup>rd</sup> day after Easter by Father Theophilos.

ድርሳን ዘሠሎስ ፋሲካ . . . በእንተ ሐዋርያት ወበእንተ ፈያታዊ ዘየማን።

[dጐrsan zä sälus fasika . . . bä’ጐntä häwaryat wä-bä’ጐntä fäyatawi zä-yäman]

Ff.18va-22va: A reading on the 4<sup>th</sup> day of Easter by Father Theophilos Bishop of Kefpisiyas

ድርሳን ዘረቡፅ ፋሲካ . . . ዘቴዎፍሎስ ኤጲስቆጶስ ዘብሔረ ቀፍጲሲያስ [qäfpisiyas]

Ff.22va-28ra: Homily about Easter by John, Bishop of Constantinople, which is read on the 5<sup>th</sup> day after Easter.

Ff.28ra-30rb: Homily of “Los of Pis” which is read on the 6<sup>th</sup> day after Easter.

በእንተ ሕማማቴሁ ለክርስቶስ (about the passion of Christ)

Ff.30va-37ra: Two homilies of Theophilos Bishop of Axum about Easter

ዘስመኑን ፋሲካ [zä-sämunä fasika]

Ff.38ra-42va: Homily of St. George the Martyr by Andrew (not the disciple Andrew but a person who knew St. George personally)

ድርሳን በእንተ ቅዱስ ጊዮርጊስ [dōrsan bā-'ōntä qōdus giyorgis]

Ff.42va-53va: Homily of Holy Mary, from her birth up to Jesus' birth.

መጽሐፈ ልደታ ለማርያም [mäṣḥ äfä Lōdäta Lā-maryam]

Ff.53vb-57va: Homily of Theophilos about good deeds.

Ff.57va-63rb: Homily of rōtu'a haimanot which is read on the 40<sup>th</sup> day after the rising of Jesus from death.

ድርሳን በበዓለ ግ [dōrsan bā-bä'alä 'arb'a]

Ff.63rb-68va: Homily of Father Theophilos, Bishop of Axum, which is read on the 40<sup>th</sup> day after the rising of Jesus from death.

Ff.68va-81rb: Homily of rōtu'a haimanot on the 50<sup>th</sup> day after Jesus rising from death . (day of Pentecost)

በበዓለ ሃ [bā-bä'alä hämsa]

Ff.81vb-87vb: Two Homilies of John, Bishop of Axum, about St. Michael.

Ff.87vb-88vb: Homily of father Luyanos, Bishop of Axum, about the holy fathers.

Ff.89ra-90vb: The construction of Holy Mary's church.

Ff.91ra-102ra: Homily of Father Basil of Caesarea about the construction of Holy Mary's church.

በእንተ ሕንጻ ቤተ ክርስቲያን ለማርያም [bä'öntä h nṣa betä kōrstiyan Lämāryam]

Ff.102ra-109vb: Homily of Father Minas of Axum about holy Apostles.

ዘበእንተ ቅዱሳን ሐዋርያት [zä-bä-'öntä qəḍusan h äwaryat]

Ff.109vb-116ra: The 2<sup>nd</sup> homily of Father John of Ethiopia, about the 5 wise and 5 foolish virgins and the Good Shepherd ( Matthew,chapter 25)

Ff.116ra-119rb: Homily of Father Isaac, Bishop of Ethiopia, from the Gospel of Luke.

ወአስተርጎሙ ምሳሌ ዘነበበ እግዚእነ በጎሰ ሉቃስ ወንጌላዊ  
[wä-'astärgomä mḍsale zä-näbäbä 'əgzi'önä bä-häbä Luqas wängelawi]

Ff.119va-120vb: Homily of Sawiros, about Holy Mary.

Ff.120vb-122ra: Homily of Father Cyril, about Holy Mary.

Ff.122ra-125va: Homily of rətu'a haimanot about Holy Mary.

Ff.125vb-127ra: Homily about the temptation of Jesus by Satan.

Ff.127ra-130vb: Homily about Fasting.

Ff.130vb-138ra: Homily of rətu'a haimanot about fasting

Ff.138ra-139ra: Homily about John the Baptist.

## Notes

1. F.28ra: The writer's name: and country ሎስ ዲስ[Los P'is ]to be an abbreviation of the name ቲዎፍሎስ (Theophilos) and ቀፍጲሲያስ [Qefpisyas] see f. 18va: ቲዎፍሎስ ዘብሔረ ቀፍጲሲያስ [tewoflos zä-bḍh erä qäfpisyas]

## READINGS FOR THE MONTH OF FASTING

(MōnbAb zä-wärhā ṣom)

### Ms. XI

Parchment, Gəʾəz language, 36x24.1cm, 166ff, two columns; new wooden boards. The composer is unmentioned: The parchment has been rebound in 1945; two new unwritten parchments at the front and two new parchments at the back of the manuscript; Red and black ink.

Ff.5va-6vb: The similes of Holy Mary mother of God related to Old Testament figure

ሀገረ እግዚአብሔር ( Country of God )

Ff. 6vb-7va: The incarnation of Jesus:

ዘሀሎ በግዕር ርጉዝ [zähälo bäg'ə rguz]

Ff.7va: Continues the similes of Holy Mary.

ዕፀ ጳጦስ ይእቲ ( she is a burnt bush )

F.8va: The nature of Trinity.

አቡዮ ፀሐይ አነ (ወልድ) ብርሃኑ ( My Father is Sun , so am I Light )

F.9rb: The power of the Holy Spirit over the Apostles before they went out to preach the gospel to the world according to Jesus.

አነ እራንዎ ለክሙ . . . ( I will send you )

Ff.9va-11ra: The life of the Israelites after the return from Egypt and God's help in the desert.

Ff.11va: The birth of Jesus, who is of one substance with the Father and the Holy Spirit.

Ff.12ra-13ra: Temptation and its consequences.

ወመንሱት ኢይረክበክሙ ( and a temptation will not get you )

F.13ra-vb: The homilies of the holy fathers.

F.13vb: Continues with Holy Mary's delivery Jesus.

F.14ra: The birth of Jesus.

ወእምዝን በጽሐ እለተ ወሊዶታ . . . (and the day were accomplished that she should be delivered)

F.14va: Blessing of the day on which Jesus was born, by the writer.

አ ቡርክት ዕለት . . . (O a blessed day)

F.14vb: Herod slays children of Jerusalem at the time of Jesus' birth.

F.14vb: The migration of Jesus and His mother to Egypt.

F.15ra: The circumcision of Jesus on the 7<sup>th</sup> day.

ወበጌ ዕለት አዕረግዎ ለኢየሱስ (on the 7<sup>th</sup> day they took Jesus to)

F.15rb: The witness of Anna daughter of Fannuel (unknown person)

Ff.15va-17ra: The childhood of Jesus.

እንዘ ይትላዕይ ምስለ ኣብያጺሑ ሕጻናት (when He was playing with children, His friands)

F.17v: unwritten parchment:

Ff.18ra-29ra: Homily of rፀtu'a haimanot about the baptism of Jesus.

F.29ra-34va: Homily of rፀtu'a haimanot about the relationship of prayer with good deeds, alms and fasting.

Ff.34va-37vb: Homily to be read in the 1<sup>st</sup> week of the great Fast.

በቅድስት ሰንበት . . . ( on the holy Sabbath)

Ff.37vb-40va: Homilt to be read on the 2<sup>nd</sup> week of the great Fast.

በካዕበ ሰንበት ( on the second Sabbath )

Ff.40vb-42vb: Homily to be read on the 3<sup>rd</sup> week of the great Fast.

Ff.42vb-45vb: Homily to be read on the 4<sup>th</sup> week of the great Fast.

Ff.45vb-49va: Homily of rፀtu'a haimanot to be read on the 5<sup>th</sup> week of a great Fast.

Ff.49va-52va: Homily of rፀtu'a haimanot to be read on the 6<sup>th</sup> week of the great Fast.

Ff.52vb-55vb: Homily of rፀtu'a haimanot to be read on the 7<sup>th</sup> week of the great Fast ( week of Palm Sunday).

Ff.55va-67vb: Homily of rፀtu'a haimanot which concerns the conscience of man and good deeds.

Ff.63va- 64ra: The incarnation of Jesus with the annunciation of St. Gabriel to Holy Mary.

Ff.68ra-80vb: Homily of r̥tu'a haimnaot to be read on the day of the Last Supper about washing of the disciples' feet.

Ff.81ra-87vb: Homily of r̥tu'a haimanot about the betrayal of Peter on the day of Jesus crucifixion.

Ff.88ra-94va: Homily of r̥tu'a haimanot to be read at the 3<sup>rd</sup> hour on crucifixion day.

ዘይትነበብ በዕለተ ኦርብ ስቅለት በጊዜ ቩ ሰዐት [zä-ytnäbäb bä'älätä 'arb s̥qlät bä-gize sälästu sä'at]

Ff.94va-106ra: Homily to be read on the 8<sup>th</sup> week of great Fast (which is week of resurrection)

ድርሳን በዓቢይ ዕለት እንተ ይእቲ ትንሣኤ ( Homily on the great day, that is Resurrection )

Ff.106ra-111vb: Homily about the ascension of Jesus into heaven on the 40<sup>th</sup> day after resurrection.

Ff.112ra-125rb: Homily about Pentecost to be read on the 50<sup>th</sup> day after resurrection of Jesus.

ዘወረደ ላዕለ ሐዋርያት . . . ( which is descended unto Apostles )

Ff.125va-129vb: Homily of 12 Apostles to be read on 5<sup>th</sup> July .

ዘገወጀ ሐዋርያት ዘይትነበብ ኦሞ ጅ ለወርኅ ሐምሌ

[zä'asärtu wä-kl'etu h äwaryat Zä-ytnäbäb 'amä 'amstu Lä-wärhā h ä mle]

Ff.130ra- 135vb: Homily about transfiguration of Jesus' divine power on the mount, to be read on 13<sup>th</sup> Nahase.

ኦሞ ተወለጠ ራእዩ ለኢየሱስ ( as changed Jesus' face )

Ff.136ra- 152va: Homily about the ascension of Holy Mary to heaven, to be read on 16<sup>th</sup> Nahase.

Ff.152vb-151rb: Homily of r̥tu'a haimanot about four animals (types of angles), to be read on 8<sup>th</sup> H̥dar.

ድርሳን ዘአርባዕቱ እንስሳ [dðrsan zä- 'arba'ðtu 'ðnsðsa]

Ff.161rb- 164vb: Homily of the angel Michael to be read on the feast of St. Michael in Hðdar.

ዘይትነበብ በበዓለ ሚካኤል ዘኅዳር . . . [zä-ytnäbäb bä-bä'alä Mika'el zä-hðdar]

### Notes

1. Ff. 3ra-6rb: hard to read, damaged over the years.
2. Ff. 3ra-15va: Because of the damage to the beginning of the manuscript, it is hard to identify whom the homily is about: but it seems to be about Jesus' birth' this is because ,starting the next homily up to f 125va ,the text concerns Jesus' life up to his ascension to heaven.
3. Ff.34va-45vb, ff. 94va- 152va, ff. 162rb-164vb: The composer of the homilies is unmentioned.
4. The “great” Fast ( Ge'ez 'abiy Şom) refers to the 40 days of Lent plus two additional weeks ( one at the beginning, one at the end).Each of this 8 weeks is given a name week-name , which is related to the teachings of Jesus. For example the first week (mentioned here) is called በቅድስት ሰንበተ ጾዎ on the holy Sabbath of the Fast.
5. F.54ra: uses the Greek word *ἡσπέρρα* [diyasporrä]
6. The conclusion of the homily of St. Michael is torn out.

## HOMILY ABOUT THE FINDING OF THE CROSS

### Dōrsan zä-kämä täräkbä mäsqäl

#### Ms. XII

Parchment, Gə'əz language, 36X24.1cm; 143ff, two columns, wooden boards. Many different homilies composed by different people: Two new unwritten parchments at the beginning and one new unwritten parchment at the end of the manuscript are added: The parchment rebound: Black and red ink , 19 quires.

Ff.1-141: Many different Homilies.

Ff.3ra-7rb: Homily of the finding of the cross by Queen Helena.

ድርሳን ዘከመ ተረክበ ዕፀ መስቀል

Ff.7ra-13vb: Homily of St. Minas Bishop of Axum about the 76 disciples, about the Saints and about the 318 the church fathers who gathered at the Nicaean Council in 318 E .C.[ 325 A.D ]

ድርሳን ዘቅዱስ ሚናስ ኤጲስ ቆጶስ ዘአክሱም በእንተ . . .

[dōrsan zä-qōdus Minas 'episqopos zä-'axsum bā-'ōntä . . .]

Ff.13vb-15rb: Homily of Cyril of Alexandria about Saints.

ድርሳን ዘቁርሎስ . . . ለቅዱሳን [dōrsan zä-qerlos . . . Lā-qōdusan]

Ff.15rb-17ra: Homily of Abba Minas, Bishop of Axum, about St. Abba Yohani

በእንተ ቅዱስ አባ ዮሐን [bā-'ōntä qōdus 'abbä Yohāni]

Ff.17rb-21vb: Homily of Father John, Bishop of Constantinople, about the 4 Animals (types of angels)

በእንተ እበዮሙ ለ፬ እንስሳ እለ በሰማያት [bā-'ōntä 'ōbāyomu Lā-'arba'ōtu 'ōnsōsa 'ōlā bā-sāmayat]

Ff.22ra-25va: Homily of the angel Michael.

በበዓለ ሚካኤል [bā-bā'alā Mika'el]

Ff.25va-28va: Homily of St. Diratyos (d̄ratyos) about St. Minas the Martyr.

**ድርሳን ዘብፁዕ ድራትዮስ . . . በእንተ ሚናስ ሰማዕት**

[d̄rsan zä-b̄ፁu'ፀ d̄ratyos . . . b̄ä-'ፀntä Minas säma'ፀt]

Ff.28va-33rb: Homily about 24 priests in Heaven in relation to the 4 kinds of Animals ( types of Angles) and St. Michael and Gabriel.

**ድርሳን . . . ለእሱንቱ ጳወ፬ ካህናተ ሰማይ** [d̄rsan . . . Lä'ፀluntu 'ፀsra wä-'arba'ፀtu kahnatä sämay]

Ff.33va-34vb: Homily of St. Peter and Mark, the Apostles.

Ff.34vb-39rb: Two homilies of Father Jacob about the birth of Christ and the annunciation of St. Gabriel to Holy Mary.

**በእንተ ስብከተ ጌና** [b̄ä- 'ፀntä s̄ፀbkätä gena]

Ff.39vb-40vb: Homily of Father Frumentius Bishop of Axum.

**ድርሳን ዘቅዱስ ፍሬምናጦስ** [d̄rsan zä-q̄ፀፊus F̄ፀremnäፁos]

Ff.41ra-43rb: Homily of Basil about the angel Gabriel.

Ff.43rb-45vb: Homily of Father Jacob about Joseph the elder.

Ff.46ra-51rb: Homily of r̄ፀtu'a häimanot about the birth of Christ.

**ዘደረሰ ርቱዓ ሃይማኖት** [zä-däräsä r̄ፀtu'a häymanot]

Ff.51rb-53vb: Homily of Theophilos, Bishop of Axum, about birth of Christ.

Ff.53vb-56rb: Homily of Father Jacob about birth of Christ.

Ff.56rb-61rb: Homily of r̄ፀtu'a häimanot about St. Stephen the Martyr.

Ff.61va-64vb: Homily of Father Samuel about Abba Metä'ፀ (**መጣዕ**)

**በእንተ አባ መጣዕ** [b̄ä-'ፀntä 'abbä mäፁa'ፀ]

Ff.65ra-66rb: The canon of the 12 Bishops (unnamed) after the deposing of Nestorius.

**ዘደረሰ ፲ወ፪ ኤጲስ ቆጶሳት** [zä-däräsu 'asärtu wä-kl'etu 'episqoposät]

Ff.63ra-74va: Homily of r̄ፀtu'a häimanot which is read on the feast of Epiphan.

**ድርሳን በበዓለ ኤጲፋንያ** [d̄rsan b̄ä- b̄ä'alä 'epifanya]

Ff.74va-76va: Homily of Father Theophilos, Bishop of Axum, which is read on the feast of Epiphany.

Ff.76va-77vb: Homily of Father Athanasius, Bishop of Alexandria, about the incarnation of Christ.

**በእንተ ተሰግዖቱ ለእግዚአብሔር ቃል** [bä-ðntä täsägwotu Lä-ðgziabh er qal]

Ff.77vb-83vb: Homily of Abba Minas, Bishop of Axum, about Holy Mary.

Ff.84 ra-86vb: Homily of Fast by Theophilos Bishop of Axum.

Ff.87ra-95rb: Homily of r̥tu‘a häimanot about the Holy Fast.

**ዘቅድስት ጾም** [zä-qðdst şom]

Ff.95ra-100ra: Homily of Father Ephrem about Sunday “second Sabbath”

**ድርሳን በካዕብ ሰንበት** [dðrsan bä-ka‘ðn sänbät]

Ff.100ra-108ra: Homily of Father Gregory of Antioch about love of God in relation to the history of the prodigal son.

**በእንተ ዘጎርተመ ወልድ ነጊዶ ርሑቅ** [bä-ðntä zä-härtämä wäld nägido r̥huq]

F.108rb: Homily of r̥tu‘a häimanot on the days of Fasting.

**ዘደረሰ በመዋዕለ አጽዋም** [zä-däräsä bä-mäwa‘ðlä ‘aşwam]

Ff.108va-110va: Homily of Father Jacob which is read on the 6<sup>th</sup> week of Fasting.

**ዘይትነብብ በሳድስ ሰንበተ ጾም::** [zä-yðtnäbäb bä-sads sänbätä şom]

Ff.110va-114rb: Homily of r̥tu‘a häimanot for the week of Palm Sunday.

**በበዓለ ሆሳዕና** [bä- bä‘alä hosa‘ðna]

Ff.114r: Homily about the Holy cross

**ድርሳን ዘቅዱስ መስቀል** [dðrsan zä-qðdus mäsqäl]

Ff.115ra-121rb: Homily but unknown writer and also unknown about whom it was written.

Ff.121rb: Homily of r̥tu‘a häimanot about St. Michael .

Ff.121rb-124rb: Homily of the cross ( continued from F. 114)

Ff.124va-134vb: Homily of Holy Mary:

Ff.134vb-140rb: Homily of Father Ephrem which is read on the 5<sup>th</sup> day after Palm Sunday ( the day of Last Supper)

ዘይትነብብ በጸሎተ ሐሙስ [zä-yðtnäbäb bä-ṣälotä h ämus]

### Notes

1. The title of the manuscript reads “Homily about the Finding of the Cross”; but actually it is a collection of full of different homilies, only two of which deal with the Cross.
2. In each homily, at the top of the homily the name of the saints or angles about whom the homily was written is given.

ዘሚካኤል . . . ዘማርያም [zä-Micha’el . . . zä-maryam]

3. Ff.34rb and 46ra: Homilies about the birth of Jesus

ድርሳን ዘበዓለ ጌና: [dðrsan zä-bä’alä gena]

The word genna (ጌና) “birth” is taken directly from Greek (cf. Ge’ez gäna).

4. Many homilies have the word ‘ርቱዐ ሃይማኖት’ (rðtu’a häimanot). This is a title for a writer whose name is not mentioned explicitly.
5. F.108rb: The homily breaks off here (unfinished)
6. Ff.115ra-121rb: The homily seems to be about the revelation of John the Apostle; the writer is unknown.
7. The homily of St. Michael breaks off here and the homily about the Holy cross resumes from f .114.

## CHAPTER THREE

### Summary

In this paper the researcher has presented a catalogue of 12 manuscripts from the biggest island (Tulu Guddo) among the five Islands in Ziway Lake.

Despite difficulties in getting access to the manuscripts, the researcher succeeded in getting permission to see them. According to the history of Ethiopia the Axumite migrated to Ziway Island, because of the War of Yodit Gudit. They brought with them to Ziway an unknown number of manuscripts and wrote others there on the Island.

The parchment itself is a witness for the age of the manuscripts. In addition, this in the first folio (verso) of the homilies of the 12 Apostles, the titles of the manuscripts which came from Axum are listed. These are manuscripts of the Old Testament (Genesis – Levitus, Numbers – Deuteronomy – Ruth, 1 and 2 Samuel, 1 and 2 Kings), five manuscripts of the four Gospels, Gädlä Häwaryat, Gädlä Kaleb, Gädlä Qəḍusan, Gädlä 'Abba Samu'el, Gädlä 'Abba Gärima, rətu'a häymanot, Dərsan Homily of the Apostles, Homily of Kaleb, Homily of Saints, Homily of Abba Samuel, Homily of Abba Gerima, rətu'a häymanot, and other Homiles.

There is no other evidence which gives information about the numbers of the manuscripts that came from Axum. In addition to this, according to the priest, the migrants wrote other manuscripts at Ziway. The manuscripts which exist on the island have been damaged due to rain and lack of care.

Therefore, to preserve the manuscripts at all, the government or the constituted authorities should give attention and priority to these treasures of the church, and the country.

## RECOMMENDATION

In this thesis the researcher has been concerned to introduce to others scholars some of the manuscripts available on ziway Island.

Although the manuscripts have been damaged, the church has tried to rebind the manuscripts. The researcher recommends other ways to preserve keep them, as follows.

- The manuscripts should be photocopied or microfilmed. So that visitors will not handle the original.
- The manuscripts are not in a safe convenient place for scholars to access easily. They should be microfilmed and made available throughout Ethiopian museums.
- There should be concern about how to direct the church museum.
- Researchers should be given full access to the manuscripts.
- Fewer and fewer people, including the priests want to live on the island. Thus there are fewer people to care for the manuscripts.

Concerning this the manuscripts were rebound by Abuna Lukas the Archbishop of Arsi with the cooperation of the National Museum in 1940-45 E.C. But during rebinding the folios were partly mixed up and some were omitted.

In addition to this, new names were given to them which do not always reflect the contents of the manuscripts, during rebinding. .

Finally the manuscripts should be studied thoroughly by competent scholars.

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## **DECLARATION**

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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 sources of materials used for the thesis have been duly acknowledged.



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Desta Fitsumbirhane Abay

June 2009

## **CONFIRMATION**

This thesis has been submitted for the examination with my approval as thesis advisor.

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Prof. Paolo Marrassini

June 2009

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