

Supplement to AETHIOPICA
International Journal of Ethiopian and Eritrean Studies
10

Denis Nosnitsin and Dorothea Reule

The Ethiopic Manuscripts
of the Egyptian Monastery
of Dayr as-Suryān:
A Catalogue



Harrassowitz Verlag

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Harrassowitz Journals
nur zum persönlichen Gebrauch / keine unbefugte Weitergabe

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and Eritrean Studies
10

Edited in the Asien-Afrika-Institut
Abteilung für Afrikanistik und Äthiopistik
Hiob-Ludolf-Zentrum für Äthiopistik
der Universität Hamburg

Series Editor: Alessandro Bausi
in cooperation with Bairu Tafla, Ludwig Gerhardt,
Susanne Hummel, and Alexander Meckelburg

2021

Harrassowitz Verlag · Wiesbaden

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The publication of this volume was supported by European Union Seventh Framework Programme IDEAS (FP7/2007-2013) (project Ethio-SPaRe, ERC grant agreement 240720) and by Academies' Programme of the Union of the German Academies of Sciences and Humanities under survey of the Akademie der Wissenschaften in Hamburg (project Beta maṣāḥəft: Manuscripts of Ethiopia and Eritrea / Schriftkultur des christlichen Äthiopiens und Eritreas: eine multimediale Forschungsumgebung).

On the cover: images from manuscripts DS Ethiop. 1, DS Ethiop. 4, DS Ethiop. 6, DS Ethiop. 8, DS Ethiop. 9, DS Ethiop. 10, and DS Ethiop. 14.

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über <https://dnb.de> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the internet at <https://dnb.de>.

For further information about our publishing program consult our website <https://www.harrassowitz-verlag.de>

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Printed on permanent/durable paper.

Text typesetting from XML with the help of a script designed by Pietro Liuzzo

Plates and cover design: Eugenia Sokolinski

Printing and binding: docupoint GmbH

Printed in Germany

ISBN 978-3-447-11758-6

eISBN 978-3-447-39225-9

ISSN 2196-7180

eISSN 2748-3738

Acknowledgements

This cataloguing project has been carried out in the framework of the long-term project ‘Beta maṣāḥəft: Manuscripts of Ethiopia and Eritrea’ (<<https://www.betamasaheft.uni-hamburg.de>>) funded by the Union of the German Academies of Sciences and Humanities (<<https://www.akademienunion.de/>>), under the auspices of the Akademie der Wissenschaften in Hamburg (<<https://www.awhamburg.de>>). We are grateful to Professor Alessandro Bausi, the Principal Investigator of ‘Beta maṣāḥəft’ and the head of the Hiob Ludolf Centre for Ethiopian and Eritrean Studies (<<https://www.aai.uni-hamburg.de/en/ethiostudies/about.htm>>), who approved our proposed engagement in the monastery of Dayr as-Suryān, Egypt, and accommodated it into the work plan of the project.

Our work at Dayr as-Suryān has been organised by the Levantine Foundation (United Kingdom). We cordially thank Dr Yury Arzhanov (Ruhr-Universität Bochum) who gave us the initial idea of the undertaking and facilitated further contacts. We are very grateful to Elizabeth Sobczynski, the chief executive of the Levantine Foundation, and the head of the monastery Bishop Mattāʾus who kindly supported our work and made our stays in Dayr as-Suryān possible. We would also particularly like to thank the librarian of the monastery Fr ʾAmūn who assisted us, Professor Stephen J. Davis (Yale University) who encouraged us and shared valuable information, as well as Maher Wilson who provided the Arabic translation for a part of the catalogue. Alexandre Clément translated the Czech legend in MS DS Ethiop. 8.

The challenging task of publishing the catalogue from XML files was realised by Pietro Maria Liuzzo. The publication would not have been possible without his enthusiasm, intelligence, hard work, and patience. Our special thanks go to Professor Orin Gensler for his meticulous corrections, to Eugenia Sokolinski for editorial support and arranging the images, and to Francesca Panini for laying out the editorial section. Needless to say, all remaining mistakes are ours.

The expertise and support of other colleagues in ‘Beta maṣāḥəft’ contributed to our work in many visible and invisible ways. We would like to thank all those who have borne with us patiently while we were concentrating our efforts on the catalogue: Alessandro Bausi, Daria Elagina, Sisay Sahile Beyene, Eugenia Sokolinski, and Solomon Gebreyes.

As the book is the output of collaborative efforts in developing the cataloguing of Ethiopic manuscripts in TEI XML, which is still in its beginning, it is appropriate to thank the larger community of scholars who have

contributed to the development of the digital research environment: Ashlee Benson, Antonella Brita, Eliana Dal Sasso, Sophia Dege-Müller, Steve Delamarter, Wolfgang Dickhut, Augustine Dickinson, Andreas Ellwardt, Jacopo Gnisci, Susanne Hummel, Jonas Karlsson, Marcin Krawczuk, Magdalena Krzyżanowska, Ralph Lee, Mersha Alehegne Mengistie, Angela Müller, Vitagrazia Pisani, Jonah Sandford, Nafisa Valieva, Massimo Villa, and Anaïs Wion.

The Ethiopic Manuscripts of the Egyptian Monastery of Dayr as-Suryān: A Catalogue

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Introduction

1.1 Dayr as-Suryān: General information

Located in the area of Wādī an-Naṭrūn, southwest of the Nile Delta, Dayr as-Suryān (Arabic for ‘Monastery of the Syrians’)¹ is rightly considered one of the most important Egyptian monasteries. It was founded around 535 as a consequence of doctrinal discords in the neighbouring monastery of Dayr al-ʿAnbā Bīšūy and became the abode of Syrian monks in the early eighth century. In 931/932 the abbot Moses of Nisibis brought to Dayr as-Suryān a rich collection of Syriac manuscripts. Despite some periods of decline, over the subsequent centuries and until now Dayr as-Suryān has continued to play an important role in the life of the Coptic Church. The number of Syrian monks gradually diminished, the last one disappearing in the seventeenth century; only then did Dayr as-Suryān become an exclusively Coptic community. Today Dayr as-Suryān is one of four active monasteries in the area of Wādī an-Naṭrūn, along with the communities of Dayr al-Baramūs, Dayr al-ʿAnbā Bīšūy, and Dayr al-ʿAnbā Maqār.² In the nineteenth century, scholars began to reveal the role of Dayr as-Suryān as a site of intensive cultural production and accumulation of a huge patrimony. The monastery became famous for its large holdings of Syriac, Coptic, and Arabic manuscripts, old churches, and numerous historical artefacts.³ Like all of Coptic Egypt, Dayr as-Suryān has a long history of relations with the Ethiopian-Eritrean Highlands and the

- 1 Officially called Dayr as-sayyida al-ʿAḍrāʾ – as-Suryān, known also as the monastery of St Mary Deipara, of the Virgin Mary, sometimes referred to as the monastery of St John Khame, etc.
- 2 See map in Meinardus 1961, 117, and further relevant chapters.
- 3 It is well-known that the study of Syriac literature is to a very great extent based on materials from the library of Dayr as-Suryān. Studies of the monastery and its cultural heritage have generated much important research literature that cannot be considered here. For research history and preservation projects, see the bibliography in the catalogue of the Syriac manuscripts of Dayr as-Suryān, Brock and Van Rompay 2014; on the study of spectacular murals discovered in the old al-ʿAḍrāʾ/St Mary church, see ‘Dayr al-Suryan: New Discoveries’, *ClarCE* (2016), <<http://ccdlib.libraries.claremont.edu/cdm/singleitem/collection/cce/id/2137>> (K. C. Innemée) [accessed 31.03.2021]; on the cataloguing of the Coptic and Arabic manuscripts, see Davis 2018, and the new catalogues Davis 2020 and Davis 2021. On archaeological studies in Wādī an-Naṭrūn, see <<https://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-north-wadi-al-natron>> [accessed 31.03.2021].

Ethiopian Orthodox Church, which was formally subordinate to the Alexandrian Patriarchate until 1959.⁴

1.2 Background of the project

The involvement of the authors in the work at Dayr as-Suryān started in late 2017 when we were contacted by Elizabeth Sobczynski, the Chief Executive of the Levantine Foundation. She invited us to join the efforts being made in the study and preservation of the cultural heritage of the monastery, and proposed that researchers of the Hiob Ludolf Centre catalogue the collection of Ethiopic manuscripts preserved at Dayr as-Suryān. The manuscript catalogue presented below is the result of the study of the collection completed mainly during two research stays in Egypt⁵ and subsequent analytical work in Hamburg. Preliminary results were presented on 3 December 2019 at the symposium ‘Preserving and recording Christian manuscripts from the Deir al-Surian (Monastery of the Syrians)’, organised by the Levantine Foundation at the British Embassy in Cairo.

1.3 Dayr as-Suryān and the Ethiopian-Eritrean Highlands: Some historical insights

The history of the relations between the Ethiopian-Eritrean Highlands and Dayr as-Suryān has been recently summarised in the *Encyclopaedia Aethiopica*,⁶ an account to which there is not much to add. It is well-known that monks from the Horn of Africa frequently stayed at Egyptian monasteries, including those of the desert of Wādī an-Naṭrūn (also known as Scetis), on their way to Jerusalem, building semi-permanent communities. Some remained at the

- 4 Some historical events, institutions and cultural phenomena referred to below took place (or even have their roots) in the area where today the State of Eritrea is located, which was a key region in the relations between Egypt and Ethiopian-Eritrean Highlands. The contribution of Christian Orthodox culture in the territory of Eritrea to the collection of Dayr as-Suryān is significant. Keeping this in mind, we will refrain from systematic reference to Eritrea for the sake of simplicity, except where indispensable.
- 5 26 February–3 March 2018 and 3–9 February 2019 (the reports can be found at the site of ‘Beta maṣāḥəft’, <<https://www.betamasaheft.uni-hamburg.de/manuscripts/newresearch/dayrassuryan>> [accessed 31.03.2021] and of the Levantine Foundation, <<http://www.thelevantinefoundation.co.uk/?p=10>> [accessed 31.03.2021]).
- 6 ‘Dayr as-Suryān’, *EAe*, II (2005), 119a–120a (L. Störk), see also ‘Egypt, relation with: Ethiopian monks in Egypt’, *EAe*, II (2005), 243b–245a (O. Meinardus and Red.) and other related articles.

Egyptian monasteries for a longer time and a few settled in the neighbouring areas as hermits.⁷ This network started operating in early time,⁸ during the so-called Syrian period of the history of Dayr as-Suryān, and existed over many centuries, but concrete historical evidence is meagre. Ethiopic sources referring to Wādī an-Naṭrūn (in Ethiopic ᵑAsqetəs, Siḥat) are numerous, but they transmit mostly an idealised literary image of Egyptian monasticism and Egyptian monks, the models for the monastic movement in the Ethiopian-Eritrean Highlands.⁹ The role of Dayr as-Suryān in the intercultural contacts might well have been considerable but the evidence for the pre-modern period is mostly indirect.¹⁰ For instance, one of the remarkable polyglot manuscripts (containing, alongside texts in other Oriental languages, also Syriac and Ethiopic) is the pentaglot Psalter, MS Vatican, Biblioteca Apostolica Vaticana, Barberinianus Orientalis 2 (dated to the fourteenth century) that

- 7 Cp. numerous references to Ethiopians in Wādī an-Naṭrūn in Meinardus 1961; see also Meinardus 1962, and ‘Egypt, relation with: Ethiopian monks in Egypt’, *E Ae*, II (2005), 243b–245a (O. Meinardus and Red.).
- 8 If we ignore the early account of the fourth-century St Moses the Black, the first mention of Ethiopians present in Wādī an-Naṭrūn is believed to date from the year 1088 (Meinardus 1962, 63; Meinardus 1965, 31). In the late twelfth century, an Ethiopian community is said to have been established in the ‘cell of Pehōut’ at the monastery of John ‘the Short’ (Colobus) (ibid. and cp. ‘Egypt, relation with: Ethiopian monks in Egypt’, *E Ae*, II (2005), 243b–245a (O. Meinardus and Red.)). This settlement might have been a core of the Ethiopian monastery of St Elijah (Dabra ᵑElyās). It was still there after 1419 before it declined by 1442 (cp. Meinardus 1965, 31, 32, with further references, the note concerning Dabra ᵑElyās is found in MS Paris, Bibliothèque nationale, Éthiopien 46, fol. 118v, edited in Cerulli 1947, 388–389). An Arabic source mentions monks from the Ethiopian-Eritrean Highlands as present around Dayr al-ʿAnbā Bīṣūy in 1374 (see Youssef and Zanetti 2014, 157, 220 [we thank Martina Ambu for the reference]). Their presence in Wādī an-Naṭrūn continued for centuries until recent times.
- 9 See ‘Dayr as-Suryān’, *E Ae*, II (2005), 119a–120a (L. Störk); ‘Egypt, relation with: Ethiopian monks in Egypt’, *E Ae*, II (2005), 243b–245a (O. Meinardus and Red.). ᵑAsqetəs/ Wādī an-Naṭrūn features in many entries of the Ethiopic Synaxarion, in a number of the Miracles of St Mary, in some local hagiographic works (including such popular ones as the Acts of Takla Hāymānot). We should consider also the appearance of individual Wādī an-Naṭrūn monasteries in Ethiopic sources, such as Dabra ᵑAbbā Maqārəs (Dayr al-ʿAnbā Maqār), and Egyptian monastic figures associated with them or with the region (cp. Vivian 2008, Zanetti 2011 or Zanetti 2015).
- 10 The hypothesis of Delio Vania Proverbio on the origin of the Vorlage of the Ethiopic Book of the Rite for the Holy Week (*Maṣḥafa gabra ḥāmāmāt*) as being from the milieu of Dayr as-Suryān, sometime before 1347 (Proverbio 1998, 106–108), is penetrating but still requires tangible proof.

was manufactured possibly in the cosmopolitan milieu of Dayr as-Suryān.¹¹ As another indirect hint we can mention the fact that Yoḥannēs Kamā, the late fourteenth–early fifteenth-century abbot of the powerful monastery of Dabra Libānos (°Asbo) of Šawā,¹² chose the name ‘Kamā’ after St John Khame of Egypt (d. 859),¹³ a saintly figure closely associated with Dayr as-Suryān and venerated there.¹⁴ Perhaps it is not a coincidence that the Acts of Takla Hāymānot, the celebrated Ethiopian saint and founder of the Dabra Libānos monastery, were translated into Arabic during the tenure of the Coptic patriarch Gabriel VII (1525–1568), a monk and later the hegumenos of Dayr as-Suryān.¹⁵ The Ethiopian metropolitan °Abuna Krəstodolu (I) of the late sixteenth–early seventeenth century, a contemporary of King Šarḏa Dəngəl (r. 1563–1597), seems to have been from Dayr as-Suryān as he spent his last days there and was buried in the monastic chapel of the 40 Martyrs of Sebaste.¹⁶

- 11 Grébaut and Tisserant 1935, 859–861 (for a sample page, see Tisserant 1914, plate 80); it was discovered in 1635 in Wādī an-Naṭrūn in the monastery of Dayr al-°Anbā Maqār but it bears a subscriptio (partly reconstructed) that evidently mentions a Syrian monk, ‘Šalib Soryāwi’. Proverbio 2012 provides arguments that the manuscript could have been part of a larger project for the production of polyglot texts, encompassing the entire Bible (cp. Meinardus 1962, 64; Meinardus 1965, 31 speaking of the possible common liturgical services). Also for a few other polyglot manuscripts, including both Syriac and Ethiopic texts (cp. Nicelli 2015), Dayr as-Suryān could be naturally considered as the production place.
- 12 A contemporary of King Yəšhaq (r. 1414–1430), see Derat 2003, 129–130, 134, 154, 162, 190, 332–333, 338–339; ‘Yoḥannēs Kāma’, *EAE*, V (2014), 81b–82a (S. Ancel).
- 13 After the destruction of his monastery some time between 1340–1442, the monks settled at Dayr as-Suryān and brought the relics of the saint with them.
- 14 John Khame/ Yoḥannēs Kamā is commemorated in the Ethiopic Synaxarion on 25 Tāḥšās.
- 15 ‘Gabriel VII’, *CE*, IV (1991), 1133b–1135a (K. S. Samir); ‘Täklä Haymanot’, *EAE*, IV (2010), 831a–834b (D. Nosnitsin); Wadi 2012.
- 16 According to the internal monastic tradition, see Meinardus 1961, 251 and ‘Dayr as-Suryān’, *EAE*, II (2005), 119a–120a (L. Störk). Krəstodolu’s name prior to his consecration as metropolitan is said to have been *Qummuš* °Abd al-Masīḥ al-°Ambirī, and the tradition credits him with extensive improvements of the monastery’s buildings. Krəstodolu succeeded °Abuna Mārḳos II as metropolitan sometime between 1582 and 1588 and ended his tenure sometime at the beginning of the seventeenth century. Later, in the decree of 1624, King Susənyos announced his conversion to Catholicism and raised accusations against Krəstodolu (cp. ‘Krəstodolu I’, *EAE*, III (2007), 441a–b (E. Van Donzel)). In 1743 another monk from Wādī an-Naṭrūn was consecrated as the Ethiopian metropolitan Yoḥannēs III (d. 1761), and Dayr as-Suryān is a plausible sur-

Finally, a piece of tangible evidence for the Ethiopian presence at Dayr as-Suryān comes not from the written sources but from the monastery's museum, which keeps an old Ethiopian lectern dating probably to before the seventeenth century.¹⁷ This item could be used not only for reading but also for writing, and thus may be considered a proof for text production activities of the Ethiopians at Dayr as-Suryān.¹⁸ Regarding the issue of Syrian influences on Ethiopian culture, some scholars have pointed to a possible role of Dayr as-Suryān and the monasteries of Wādī an-Naṭrūn as a scene of contacts between the traditions, at least for the classical Solomonic (medieval) period in the history of Ethiopia.¹⁹

The report of Robert Curzon, Fourteenth Baron Zouche, about his encounter with Ethiopian monks at Dayr as-Suryān in 1837 is striking for its fine details and keen observations. He did not record the number of the monks but observed the rigorous and vivid life of the small community accommodated in what he called 'the college or consistory', in the south-eastern corner of the elongated monastic compound. He noted the fluid character of the community and the fact that it was composed (apparently entirely) of a few monks who came over from another nearby monastery that had declined.²⁰ This seems to

mise regarding the place of his monastic affiliation ('Yohānnās [III]', *E Ae*, V (2014), 71b–72a (O. Raineri)).

- 17 Meinardus 1964, 233, plate VIIB. The museum preserves a few other Ethiopian items (a traditional leather slipcase for carrying books, a hand cross [plate IVA, the one on the left side], an icon of St George; cp. also Meinardus 1965, 33–34, and recently Bigoul al-Suryany, Fr. 2016).
- 18 For more on the use of the lectern in Ethiopian book culture, see Nosnitsin 2020, 310–311 (a separate publication on the issue is in preparation).
- 19 'Syrian influences in Ethiopia', *E Ae*, IV (2010), 782b–784b (W. Witakowski), 784; and another summary of sources in Munro-Hay 2005, 156–162.
- 20 Curzon 1849b, 93–102 (retold in Meinardus 1961, 256–258). The account spread and proliferated through many subsequent editions of the book. Curzon does not say if an 'Abyssinian' community existed at Dayr as-Suryān before the newcomers settled there, but he is clearly more interested in synchronic observations than in history. The account includes some information on Ethiopian manuscript culture (shape of the Ethiopic codex, materials used, scribal instruments, the work of the Ethiopian scribe and painter). It remains not quite clear where Curzon made these acute observations on the work of the Ethiopian manuscript makers but it is unlikely to have been Dayr as-Suryān. Curzon does not make any direct statement as to whether he acquired any Ethiopic manuscripts at Dayr as-Suryān. The catalogue of his collection, Curzon 1849a, lists eleven Ethiopic manuscripts (one of them on paper). Today, all of Curzon's

be almost the only appearance of Dayr as-Suryān's Ethiopian community in travellers' reports of the eighteenth–twentieth century.²¹ Murād Kāmil, the renowned Egyptian Ethiopianist, is known to have worked at Dayr as-Suryān in 1951,²² but he does not mention any Ethiopians there. However, we know that one of those who stayed at Dayr as-Suryān was ʾAbuna Gabra Māryām Ḥayla Māryām, in 1951–1953, during the tenure of the capable and energetic Bishop ʾAnbā Tāʾufilus (in tenure 1948–1989). Later Gabra Māryām left for Jerusalem and was appointed there hegumenos of the Ethiopian monastery Dayr as-Sultān (in tenure 1953–1977).²³ The Museum of Dayr as-Suryān preserves the Ethiopian document of award, dated 1 Gənbot 1942 EC (= 9 May 1950 CE), that bestows the Star of Ethiopia upon ʾAnbā Tāʾufilus. This history still awaits study. Its beginnings may be hidden in the time of the Ethiopian-Italian war and Italian occupation 1936–1941, when the Coptic Church of Egypt did not recognise the Italian rule over Ethiopia.

At the time of our visits in 2018 and 2019 there was not a single monk from Ethiopia or Eritrea staying at Dayr as-Suryān, nor apparently at the neighbouring monasteries of Wādī an-Naṭrūn, though some had resided there until the recent past. In recent decades, interest in the historical islands of the Ethiopian coenobitic monastic culture in Egypt on the part of the Egyptian public and the local Coptic community seems to have been limited. To a certain degree, interest in Ethiopian monastic institutions was overshadowed by the formidable figure of the hermit Gabra Krəstos/ʿAbd al-Masīḥ al-Ḥabašī, who resided in the area until the early 1970s and is still immensely popular in Coptic Egypt,²⁴ and by some other Ethiopian hermits of his like. The publications of Otto Meinardus present Dayr as-Suryān as the most important ‘monastic colony’ of the Ethiopian pilgrims on their way to Jerusalem and

Ethiopic manuscripts are in the British Library (Strelcyn 1978, the items bequeathed by Darea, Baroness Zouche).

21 Just a few years later, Tischendorf 1846, 123–124 reports only some leaves with Ethiopic texts that he saw at Dayr as-Suryān. In the eighteenth–twentieth centuries the attention of competing collectors, bibliophiles and museums focused mainly on the old Greek, Syriac, and Coptic manuscripts of Dayr as-Suryān (see Meinardus 1961, 253–72; Brock and Van Rompay 2014, XV–XVIII).

22 Brock and Van Rompay 2014, XVIII.

23 Pedersen 1983, 141; cp. Meinardus 1962, 67; Meinardus 1964, 233; Meinardus 1965, 33.

24 Meinardus 1961, 154–156; Meinardus 1962, 69–70 and Watson 2000.

provide interesting data, but in the end the details are not many.²⁵ The catalogue below thus opens up an important historical source and represents the next step towards the reconstruction of the history of the Ethiopian community at Dayr as-Suryān and Wādī an-Naṭrūn as a whole. Still more information might be concealed in the archives of Dayr as-Suryān²⁶ and its neighbouring monasteries, as well as in Ethiopia and in Eritrea.

1.4 Overview of the collection

The Ethiopic collection of Dayr as-Suryān currently contains 24 items, catalogued below as MSS DS Ethiop. 1–24.²⁷ Five of them are bound parchment codices, and ten items are bound paper codices. Three further items are parchment quires without binding, and six are loose paper quires (or leaves), being parts of unfinished paper codices.²⁸

The oldest parchment manuscript is datable to the seventeenth century (MS DS Ethiop. 3); none of the paper manuscripts is older than the nineteenth century. The most recent manuscript (paper DS Ethiop. 23) was completed in the 1990s. Contrary to what one would expect in light of the picture presented by Curzon (above), the size of the Ethiopic collection is surprisingly small and the items are surprisingly recent — but it is more interesting than one would assume at a first glance. Some Ethiopic manuscripts could have perished, but

25 Meinardus 1961, 241–282; Meinardus 1962; Meinardus 1964 and Meinardus 1965, 33–34. As far as historical information is concerned, these publications largely rely upon the report in Curzon 1849b.

26 One more source, still untapped and hardly studied, is represented by some Ethiopian graffiti in the old church of Dayr as-Suryān dedicated to St Mary (we are grateful for this information to Martina Ambu, Université Paris 1 Panthéon-Sorbonne).

27 For general reference on the manuscript cultures of Ethiopia, Eritrea, and Egypt, as well as relevant terminology, the reader is invited to consult relevant chapters in the comprehensive Bausi et al. 2015.

28 Professor Stephen J. Davis kindly informed us of a number of Ethiopic fragments that have been spotted in some Arabic manuscripts of Dayr as-Suryān, and indicated the following shelfmarks: MSS 20, 84, 104, 160, 161, 179. MS 446 has a note in Ethiopic script, in the left margin on fol. 119r. We were able to retrieve all of these with the exception of MS 446; in all cases, they were remains of paper manuscript(s), written by no more than three hands, of an age no older than the nineteenth century. These fragments were used by the local craftsmen to reinforce the bindings and the leaves. Except for one manuscript that was written in two columns, we found nothing of significance among the fragments (the text on the fragments was the Gospel of John in most of the cases), and decided to concentrate on the codices.

the smallness of the collection becomes understandable if we consider the unstable nature of the Ethiopian community at Dayr as-Suryān. One paper and all eight parchment manuscripts were brought to Dayr as-Suryān from the Ethiopian-Eritrean Highlands.²⁹ Despite the small number, these books do feature interesting codicological peculiarities. The text block of MSS DS Ethiop. 1 and Ethiop. 2 is composed of quires of five double leaves, i.e. ten leaves (quinions),³⁰ and that of MS DS Ethiop. 4 predominantly of quires of six double leaves, i.e. twelve leaves (senions). The original binding of MS DS Ethiop. 3 is missing, its text block has been protected by a secondary binding made of discarded leaves of an Arabic manuscript. MS DS Ethiop. 8 was written by two scribes who worked in turns, in close cooperation (the same pair of scribes produced MS DS Ethiop. 12). The same mode of working can also be recognised in MS DS Ethiop. 15.³¹

With the exception of MS DS Ethiop. 7, all the remaining paper manuscripts were probably produced in Egypt, and they represent the most interesting aspect of the collection. For the reproduction of texts, Ethiopian monks in Egypt had no other recourse but to make use of paper, and thus to learn some relevant techniques that were uncommon in their native (parchment-based) manuscript culture. Some might have had difficulties with paper and pens and other instruments to which Ethiopian scribes were not accustomed. At the same time, some might have discovered the advantages of cheap and accessible paper, light and flexible bindings that could be decorated with imprinted ornaments or the names of the owner, and the possibility of obtaining a pre-bound text block that is nearly ready for writing. The result is a number of fine paper codices, such as MSS DS Ethiop. 6, 8, 9, 10, 11, 12. A *miṣṭāra* (ruler) was used for ruling the pages of such paper codices as MSS DS Ethiop. 8, 9, 10, 12, 16, 18, 19. MS DS Ethiop. 9 features Coptic decorative elements.

Most of the manuscripts contain liturgical prayers, Marian texts and some homilies reflecting the attempts of their owners at keeping up the religious life outside the Ethiopian-Eritrean Highlands. There is only one hagiographic

29 MSS DS Ethiop. 1-5, 13, 14, 15, and the paper manuscript MS DS Ethiop. 7.

30 Such manuscripts do occur, but the dominant quire type of the Ethiopian-Eritrean manuscript culture is considered to be the quaternion (quire of eight leaves, i.e. four double leaves).

31 This way of copying has been noticed elsewhere (cp. Kelly and Nosnitsin 2017, 425); it is different from the organised group work whereby scribes noted their names on the first leaves of the quires (cp. Nosnitsin 2020, 312–313).

composition in prose;³² hagiographic poetry is represented by some *malke*-hymns, among them, in MS DS Ethiop. 10, a *malke*-hymn for Filappos (d.1406), the abbot of the Dabra Bizan monastery in Eritrea,³³ which is unknown to us from any other source.³⁴ A number of manuscripts are linked, in one way or another, to Eritrean monasteries. Their literary tradition is less known to scholars, which may be the reason that a few texts (for instance, in MS DS Ethiop. 11) pose some difficulties for identification. The language of most of the texts is Gəʿəz (Ethiopic), but MSS DS Ethiop. 7 and Ethiop. 23 contain Tigrinya texts that may bring interesting testimony to the religious history of Eritrea. Many manuscripts contain minor notes in Arabic, shelf-marks and stamps of the holding institution; a couple of manuscripts (MSS DS Ethiop. 2, 4) contain minor bilingual notes.

Various personalities stand behind each manuscript; their one commonality is that one of the owners of each manuscript left Ethiopia or Eritrea and stayed at Dayr as-Suryān. The identity of Kəfla Māryām, the commissioner of the oldest MS DS Ethiop. 3, is not known. A noteworthy person is ʾAbuna Gabra Māryām (MSS DS Ethiop. 4, 21, 22) associated with the monastery of Māḥbara Šəllāse,³⁵ who is apparently identical with ʾAbuna Gabra Māryām Hayla Māryām of Jerusalem who was in Dayr as-Suryān in 1951–1953 (see above). The name Gabra Māryām occurs also in some other manuscripts (MSS DS Ethiop. 1, 3, 6, 8, 12, 15, 19), but the identification is less certain. Other attributions seem to confirm that most of the other owners come from the monastic milieu. Another remarkable person appears to be Gabra Mikāʾel of ʾƏndā ʾAbbonā (Dabra Ṭəllul) who owned MSS DS Ethiop. 5 and Ethiop. 9,

32 MS DS Ethiop. 11, ‘History of ʾAbbā Pāwli who was called Bulā’ (CAe 6265) (for the CAe-number, see below footnote 49). We thank Massimo Villa for his valuable help in the identification of this rare work.

33 ‘Filappos’, *E Ae*, II (2005), 539a–540b (D. Nosnitsin).

34 Some of the manuscripts accommodate collections of texts, and, if they were indeed copied in Egypt, one might wonder where the scribes could have obtained the exemplar manuscripts for copying. But this question goes beyond the framework of the cataloguing project.

35 Māḥbara Šəllāse may have been his monastery in Ethiopia. This is a famous monastic community located at the Sudanese border, known for its close relation to King Tewodros II (r. 1858–1869) and for its role in the liberation of Ethiopia from the Italian occupation in 1940–1941 (see ‘Maḥbārā Šəllāse’, *E Ae*, III (2007), 653a–654a (J. Persoon)).

possibly also MS DS Ethiop. 13, and commissioned MS DS Ethiop. 10.³⁶ Of the chain of owners of MS DS Ethiop. 4, Gabra Šəllāse of Dabra Bizan and Dayr al-Baramūs left Wādī an-Naṭrūn around 1935 and became a hermit in another region of Egypt.³⁷

On the whole, the Ethiopic collection of Dayr as-Suryān can be considered a good example of Ethiopian-Eritrean manuscript culture ‘migrated’ abroad, a phenomenon that has thus far not received due attention. The Ethiopic paper codices manufactured in Egypt appropriated features of the local manuscript culture without losing all characteristics of their original manuscript culture. These hybrid manuscripts have proved to be a true challenge for cataloguing; they are a product of work of at least two groups of manuscript makers, each using techniques of their own, and represent a tangible outcome of contacts between Egypt and the Ethiopian-Eritrean Highlands on the level of the manuscript cultures. Further detailed study of the collection is necessary to establish exactly who contributed (and in what way) to the manufacture of these manuscripts in nineteenth–early twentieth-century Egypt, which was marked by modernisation, intensifying contacts with western countries and an increasingly open and cosmopolitan cultural environment.³⁸

1.5 Principles of the cataloguing

A few words should be said about the background of the present cataloguing undertaking, which can be considered as experimental and displays a few innovative aspects, at least for the discipline of Ethiopian and Eritrean studies. One of our aims was to explore the ways and possibilities of converting XML manuscript descriptions into a catalogue ready for publication. For the cataloguing of the Ethiopic collection of Dayr as-Suryān, we have followed the

36 MS DS Ethiop. 5 provides information that we consider crucial for the identification of Gabra Mikāʿel.

37 Meinardus 1962, 69; at least two Ethiopian monks called by the same name Gabra Šəllāse seem to have been at Dayr as-Suryān. Bigoul al-Suryān, Fr. 2016, 134 provides some information on one more monk from the Horn of Africa, the priest ‘Mikael Barachi’ (Mikāʿel Barāki) from Eritrea who stayed at Dayr as-Suryān for an unknown period after November 1933. It is not clear whether he can be linked to any of the described manuscripts.

38 The production of Ethiopic manuscripts in Egypt was probably never prolific but has a long history, cp. the fragment of an Ethiopic paper manuscript recently found at the monastery of St Anthony, in the Eastern Desert, that has been dated to 1160–1265 by the radiocarbon method (el-Antony et al. 2016).

workflow of the project ‘Beta maṣāḥəft’ (in the following: BM).³⁹ During our stay at the monastery, we started the work by creating XML records for all manuscripts.⁴⁰ We catalogued exclusively in the XML records, with no intermediate descriptions in any other format, while continuously developing the BM specification of the TEI guidelines. The XML records have been accessible on <<https://betamasaheft.eu>>⁴¹ from the very beginning of the work so that anyone interested can follow our progress.

The inclusion of the descriptions in the digital research environment of BM has offered many advantages. The data were a substantial contribution to all repositories of BM; they were interlinked on multiple levels and now can be searched and filtered according to various parameters. One of the strengths of the digital research environment lies in the wealth of information it can accommodate; but this wealth may lead to a situation where smaller collections become less visible,⁴² can easily be overlooked and later (re)discovered only by chance. An important aim of the printed catalogue, even if it is basically a by-product of the online cataloguing project, is the same as that of any catalogue, i.e. informing the interested community of the existence of the specific manuscript collection. The catalogue offers enough information for anyone to form a good idea about each manuscript and the collection in general, and to identify materials potentially useful for individual research.⁴³ Actually, the publication of the printed catalogue marks not the end but the beginning of the study of the collection.

For a better understanding of the role of the catalogue, one has to consider also the fact that BM is a dynamic undertaking in constant development,

39 The project is developing a comprehensive digital research environment for the study of the Ethiopian and Eritrean manuscript tradition. For manuscripts, works, persons, places and other types of entities, authority files with a unique identifier used for univocal reference (see <https://en.wikipedia.org/wiki/Authority_control> [accessed 31.03.2021]) are created in TEI XML and made accessible through the live web application <<https://betamasaheft.eu>>. All links to BM provided in this catalogue have been last accessed on 31.03.2021.

40 On the procedure, see Reule 2018; on the opportunities and challenges of the method, see Liuzzo 2019, xxxix–xli, 31–32.

41 A list of all 24 Ethiopic manuscripts of Dayr as-Suryān can be viewed at <<https://betamasaheft.eu/institutions/INS0478DS/main>>.

42 By March 2021, BM encompassed 795 records for repositories of Ethiopian and Eritrean manuscripts.

43 A special group of users is represented by the monks of Dayr as-Suryān, who are entrusted with the task of keeping the manuscripts for further generations.

greatly benefiting from contributions of a large community of scholars. This applies also to the descriptions published below; we expect that their respective TEI XML records online will continue to be edited, corrected and improved in the future.⁴⁴ In fact, any reader of the catalogue wishing to contribute corrections or additions to the descriptions is welcome to do so. At the same time, the project's XML descriptive scheme is also gradually changing to accommodate new features. In view of the openness and a certain fluidity of the online descriptions, it is all the more important to provide a 'snapshot' of the research progress in the form of a printed catalogue.⁴⁵

The same XML records constitute the basis of both the web renderings and this catalogue,⁴⁶ but the reader should know in advance that the two outputs have some differences in content. For the purpose of the printed publication, due to space limits, some categories contained in the XML records had to be presented in a simplified summary form or excluded.⁴⁷ Free space gained in this way has been used for more extensive text quotations, historical commentary, and more visual material (see Plates).⁴⁸ Perhaps the most significant difference to a traditional printed analytical catalogue is the absence of bib-

44 Readers should keep in mind that we only had direct access to the manuscripts for a limited time and were not given permission to carry out a thorough digitisation of the Ethiopic collection, but could only take a restricted number of images per manuscript. Despite the cooperativeness of the monks, some technical and organisational problems slowed down the work. As a result, many questions concerning both the content and the material aspect of the manuscripts remain unresolved; they will require further research and another look at the physical manuscripts (for instance, compare MS DS Ethiop. 9, the identification of texts on fols 236r–268v could not be completed). MSS DS Ethiop. 22 and 23 could not be thoroughly foliated. The information on watermarks is fragmentary.

45 On the issue of electronic cataloguing see Gippert 2015 and Liuzzo 2019, 1–46.

46 The XML records were laboriously transformed into a fully formatted PDF text by Pietro Liuzzo, whom we cannot thank enough. Not only has he patiently encouraged and accompanied us during this process, but his remarks and questions have greatly improved the overall quality of our manuscript descriptions.

47 For instance, in the XML records online, the full translation of minor notes that do not contain any essential information, scribbles, stamps of the library, scribal corrections, or recent minor notes in Arabic are gathered in the category 'Varia'. Some of the physical features were not included in the printed catalogue, such as the description of rubrication, the number and location of blank leaves, etc. In the printed description this information has been left out for the sake of brevity, but it can easily be checked online.

48 It is unlikely that the pictures of the manuscripts will be made public in the online database of BM in the near future due to copyright restrictions.

liographical references for literary works. Instead, the descriptions contain the ‘Clavis Aethiopica’ (CAe) reference numbers, also called ‘Clavis identifiers’ (see below), that will allow the reader to retrieve the bibliography from BM.⁴⁹ Place names and personal names mentioned in the descriptions also have no further references. They have been marked up in the XML records and the reader can easily access their respective records by clicking on the names, which are links both in the PDF version of this book and the pages in BM.

1.6 Cataloguing scheme

Below, the reader will find detailed explanations concerning all fields of the descriptive scheme, and clarification concerning its two main types (for composite and non-composite manuscripts).

Shelfmark

The consecutive shelfmarks that appear in the heading of each description (DS Ethiop. + number) have been assigned to each manuscript by the cataloguers. Most of the manuscripts also bear at least one or usually more pre-assigned Arabic shelfmarks testifying to the librarians’ attempts at creating internal inventories.⁵⁰ All Arabic shelfmarks noted in a manuscript have been placed in square brackets, beneath the main shelfmark, and are accompanied by the English translation.

49 In order to find the corresponding record in BM, the reader should open the Clavis Aethiopica (CAe) view, <<https://betamasaheft.eu/works/list>>, and type the CAe-number in the field ‘Clavis Aethiopica ID’. For example, to retrieve the BM record of the first work in MS DS Ethiop. 1, which is Psalter (ዳዊት 1) with CAe 2701, one should type in the field ‘Clavis Aethiopica ID’ the reference number 2701, click on the title of the result and follow the link. In the PDF version, all Clavis identifiers function as links to the page of the respective work record in BM.

50 We did not have a chance to consult any of these internal inventories. We received the manuscripts one by one as they were handed out to us, and had to keep the sequence of the ‘preservation items’ as given to us. This is the reason that we kept separate the MSS DS Ethiop. 17, DS Ethiop. 20 and DS Ethiop. 24, and MSS DS Ethiop. 18 and DS Ethiop. 19, even though each group was meant to be a single manuscript that was split up only by accident.

Title of the manuscript

A summary of the main content of the manuscript; all titles in English translation.

Essential physical features and dating

Writing support and form of the manuscript,⁵¹ outer dimensions (height × width × thickness of the volume) in millimetres, number of leaves,⁵² number of quires, number of ‘units’ for composite manuscripts (see below), dating.

Content

Main works

Individual works are marked with consecutive Roman numbers and presented as an itemised list. Arabic numbers refer to subparts of the works. Titles used in the catalogue identify the works as they are commonly known in the history of Ethiopic literature. The exact translation of the title is placed in quotation marks, whereas a descriptive English rendering is left without quotation marks. The title of each work (or its subpart) is followed by the Clavis identifier (CAe+digits) that corresponds to a fixed record in the online repository of BM. The reader is invited to look it up in the BM database in order to find further information about the work listed (see above footnote 49). The Clavis identifier is followed by an indication of incompleteness of the text, if this is the case, and to its language in case it is not the default Gəʿəz. Below, there may be some additional commentary concerning the identity, structure or content of the text. The incipits of the texts are quoted with all orthographic peculiarities. As a complete digital reproduction of this collection is not likely in the near future, comparatively lengthy textual excerpts have been included in the descriptions.⁵³

51 In all cases codices or leaves, no scrolls.

52 The cataloguers have foliated manuscripts for the sake of consistency whenever possible; any former foliation(s) (found in a few manuscripts) have been recorded but made no further use of.

53 In reproducing the Ethiopic text, we have kept punctuation signs as in the original, with some minor adaptations. Fuller quotations (including explicits) can be viewed in the BM database, as well as such features as the original line breaks and rubrication.

Colophon

A record concerning the process of the manuscript production, usually attending its completion, with the date of completion and/or the name of the scribe.

Additional notes

A wide range of smaller texts that have been judged as additional is recorded here, many of them transcribed in full or in part.

Binding

The description of the main structural features of the binding contains information on the boards, covering, number of sewing stations, presence of endbands, and occasionally references to other noteworthy features. Non-Ethiopian bindings are reported only briefly, their description requiring special expertise.

Quire structure

The quire structure is included for the parchment manuscripts only. It is based on the so-called ‘English collation formula’, slightly modified and extended with information on the quire boundaries, position of singletons and their respective ‘stubs’. The collation formula is very simple and fully transparent, and requires no recourse to additional literature.⁵⁴

Layout

Dimensions and shape of the text area(s), number of written lines, indication of the particular folium used for the probe in parentheses.

54 Flyleaf quires are marked as A and B; the Roman numeral marks the physical position of the regular text quire within the manuscript; the raised Arabic numeral refers to the number of leaves in the quire. Raised - or + followed by a digit refer to leaves that are missing in the quire or have been added to it. ‘S.l.’ stands for ‘single leaf’. The leaves within the quire are counted as 1, 2, 3, 4, etc.; the boundaries of the quire are indicated in terms of the folium numbers. Readers are also invited to consult the quire diagrams provided on the manuscripts’ pages on BM.

Ruling pattern

Provided only for parchment manuscripts. The formula that describes the ruling patterns follows the system presented in Muzerelle 1999.⁵⁵ For paper manuscripts, only occasional observations on the ruling system and instruments are provided.

Palaeography

Scripts and hands of the main texts, their dating and their main features.⁵⁶ Scribal hands are listed as ‘Hand 1’, ‘Hand 2’, ‘Hand 3’, etc. according to their physical location in the manuscript.

Decoration

Description of decorative elements such as ornamental bands, drawings, small designs, etc.

Other details

Selected information mainly concerning quire marks, features of the text block, presence of leaf string markers (small threads inserted in the edge or corner of a leaf), condition of the manuscript, traces of use, etc.

55 Ethiopic manuscripts are not characterised by a multiplicity of layout types, and, consequently, by many varying ruling schemes. The user needs first the information on the layout patterns; description of the ruling pattern (the foundation of the layout) is necessary for further studies and for the purpose of systematics and statistics. Muzerelle’s formula is applicable to manuscripts in many traditions. Very briefly explained, the main elements of the formula are as follows: in the string 1A-1A-1A1A/0-0/0-0/C (e.g. MS DS Ethiop. 1) for two-column layout, the elements 1A-1A refer to the outer vertical ruled lines, and 1A1A to the vertical ruled lines of the intercolumn margin. C refers to the type of the horizontal ruled text lines (passing through the gut margin). Multiple 0 stands for elements that lack in Ethiopic manuscripts.

56 Cp. Uhlig 1988, Uhlig 1990, ‘Palaeography’, *E Ae*, IV (2010), 101a–104b (S. Uhlig and A. Bausi), Bausi and Nosnitsin 2015. Nearly all of the manuscripts are recent, pertaining palaeographically to the span from the seventeenth century (only a single manuscript, MS DS Ethiop. 3) up to the mid-twentieth century, which is the most complex and the least studied palaeographic period. The catalogue proposes datings of the script, gives some observation on the quality of handwritings, in some cases identifies the scribal hands and offers their visual samples.

History

The field summarises all data on the history of the manuscript, reconstructs the chain of owners, and includes the proposed dating.⁵⁷

URL

Uniform Resource Locator of the description.

Description of composite manuscripts

The collection contains two so-called composite manuscripts (MSS DS Ethiop. 2 and Ethiop. 3), whose descriptions are organised according to a modified scheme.⁵⁸ After ‘essential physical features’, the reader will find the fields ‘binding’ and ‘quire structure’, two categories relevant for the entire manuscript. Thereafter each of the production units⁵⁹ is described separately, according to the same scheme as used for the non-composite manuscripts, starting with ‘content’ followed by ‘layout’, ‘ruling pattern’, ‘palaeography’, ‘decoration’ and ‘other details.’ The description concludes with ‘history’ which again concerns all units and the manuscript in its entirety.

1.7 Arabic inventory of the Ethiopic manuscripts of Dayr as-Suryān

The catalogue offers an Arabic-language inventory of the Ethiopic collection of Dayr as-Suryān in Arabic, translated by Maher Wilson. While not without precedent, such a catalogue part is unusual and requires a brief explanation. In including it into the catalogue, we have responded to the explicit request of the community of Dayr as-Suryān, the owner and keeper of the collection. The Arabic inventory will help the monastic librarians in safeguarding and administering the Ethiopic manuscripts, and facilitate Ethiopian and Eritrean studies in Arabic-speaking countries.

Furthermore, today Arabic is a modern language of scholarship, which is used for publications in the field of manuscript studies and studies of the

57 Almost every manuscript contains recent Arabic notes in pencil, of clearly secondary and non-original character; some of the manuscripts are accompanied by paper slips which contain some information on their history. Sometimes this information seems to be less certain or requires further checking (like the note referring to ‘Abd al-Masīḥ al-Ḥabašī in MS DS Ethiop. 6).

58 Cp. Andrist 2015, 516.

59 Cp. for this term Andrist et al. 2013, 59.

Christian Orient. By the inclusion of the Arabic inventory, we hope to facilitate the use of Arabic in recording and cataloguing the multicultural manuscript patrimony.

In the Arabic inventory, a manuscript description contains the following elements: shelfmarks, main content, format, material, dimensions, number of folia, number of quires, date, as well as the description of significant decorations, if any. We hope that this will allow all Arabic-speaking readers to identify manuscripts of interest quickly and easily, and to find whatever information they need in the English descriptions.

1.8 Indices

The book contains indices for persons, places, texts, subjects and languages attested in the manuscripts. Recurrent page numbers after a name refer to several occurrences of the name on the same page. The indices of persons and places list, next to the name, the person's or place's BM identifier;⁶⁰ the index of texts lists the Clavis identifier next to the titles. The subjects listed in the index of subjects correspond to BM subject keywords.

1.9 Photographic images

The catalogue includes 97 photos of 22 (out of 24) catalogued manuscripts. For each bound codex, the pictures display the front board, the spine and the upper edge. There are also pictures showing samples of most of the scribal hands attested in the manuscripts. A few other pictures show some selected material features or decorations for some of the manuscripts. In addition, the images for three manuscripts include photos made with the Dinolite Pro2 AD413T-I2V digital microscope (MS DS Ethiop. 1: figs. 7-15; MS DS Ethiop. 2: figs. 21-27; MS DS Ethiop. 3: figs. 35-41).⁶¹ The copyright for all images printed in the catalogue remains with the monastery of Dayr as-Suryān.

60 Readers can access the respective pages on BM by typing betamasaheft.eu/ in their browser and inserting the ID after the slash. In the PDF version, these identifiers function as links to the pages; also all page numbers in the indices function as links to the entities mentioned in the text in the PDF version.

61 The plans for preliminary study of the inks used in the manuscripts (according to the principles described in Rabin et al. 2012, conducted by D. Nosnitsin elsewhere) could not be realised and must await another chance.

1.10 Notes to the reader

Transliteration

The transliteration applied in the catalogue for Gəʿəz, Tigrinya and Amharic follows the system adopted for the Beta maṣāḥəft project,⁶² which uses -a for the transliteration of the so-called ‘first order’ of the Gəʿəz characters and -ā for the ‘fourth order’. The initial glottal stop ʾ is always transliterated.

The transcription for Arabic follows the principles of the Deutsche Morgenländische Gesellschaft (DMG),⁶³ but initial Hamza is always transliterated.

Editorial signs

- 1) [...] text destroyed (erased, washed out, damaged in any other mechanical way) and therefore unreadable
- 2) [...] text is present, but illegible
- 3) ... text omitted by the cataloguers
- 4) [abc] text added or reconstructed by the cataloguers (including the word dividers)
- 5) (sic) peculiar orthography
- 6) [abc̄] text added over erasure
- 7) [////] space left blank
- 8) ~~abc~~ letters or words cancelled by the scribe are struck through
- 9) {abc} text added above the line

Abbreviations

- 1) BM: Beta maṣāḥəft
- 2) CAe: Clavis Aethiopica
- 3) CE: Common Era
- 4) EC: Ethiopian Calendar
- 5) TEI: Text Encoding Initiative
- 6) XML: Extensible Markup Language

62 See <<https://betamasaheft.eu/Guidelines/?id=transliteration-principles>> [accessed 31.03.2021].

63 See Brockelmann et al. 1935.

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DS Ethiop. 1

(مسلسل ١٠٨٨٤؛ كتب مقدسة ١٩١٥)

[Serial Number 10884; Sacred Books 1915]

Psalter

Parchment codex, 195 × 130 × 52 mm, 132 fols, 14 quires, mid-eighteenth/ mid-nineteenth century.

Main works

I) Fols 1r–132ra: Psalter (ዳዊት ፡), CAe 2701.

I-1) Fols 1r–102r: ‘Psalms of David’ (መዝሙር ፡ ዳዊት ፡), CAe 2000.

Incipit: ረሲዕ ፡ ዘይገብር ፡ ሕስመ ፡ በርእሱ ፡ ኃጥእ ፡ ዘይኤብስ ፡ ላዕለ ፡ ፈጣሪ ፡ በርእሱ ፡ መስተሣልቅ ፡ ዘይስሕቅ ፡ በነወረ ፡ ቢጽ ፡ ፩ ፡ ፍካሬ ፡ ዘጸድቃን ፡ ወዘኃጥአን ፡ መዝሙር ፡ ዘዳዊት ፡ ሃሌ ፡ ሉያ ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢሓረ ፡ በምክረ ፡ ረሲዓን ፡ ወዘኢቆመ ፡ ውስተ ፡ ፍኖተ ፡ ኃጥአን ፡ ወዘኢነበረ ፡ ውስተ ፡ መንበረ ፡ መስተሣልቃን ፡

I-2) Fols 102r–112v: ‘Canticles of the Prophets’ (መሓልየ ፡ ነቢያት ፡), CAe 1828.

Incipit: መኃልየ ፡ ነቢያት ፡ ወጸሎቱ ፡ ለሙሴ ፡ ፩ ፡ ንሴብሐ ፡ እግዚአብሔር ፡ ስቡሕ ፡ ዘተሰብሐ ፡ ፈረስ ፡ ወመስተፅዕናን ፡ ወረወ ፡ ውስተ ፡ ባሕር ፡

I-3) Fols 112v–118v: ‘Song of Songs’ (መሓልየ ፡ መሓልይ ፡), CAe 2362.

Incipit: መኃልየ ፡ መኃልይ ፡ ዝውእቱ ፡ ዘሰሎሞን ፡ ፩ ፡ ይስዕመኒ ፡ በስዕመተ ፡ አፋሁ ፡ አዳም ፡ አጥባትኪ ፡ እም ፡ ወይን ፡

I-4) Fols 119ra–127vb: ‘Praise of Mary’ (ውዳሴ ፡ ማርያም), CAe 2509.

Incipit: ውዳሴ ፡ ዘእግዝእትነ ፡ ማርያም ፡ ዘሰኑይ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዞ ፡ ለአዳም ፡ ጎዘነ ፡ ወትኩዘ ፡ ልብ ፡ ወያግብአ ፡ ጎበ ፡ ዘትካት ፡ መንበሩ ፡ ሰአሊ ፡ ቅድስት ፡ ሰረቀ ፡ በሥጋ ፡ እምድንግል ፡ ዘእንበለ ፡ ዘርአ ፡ ብእሲ ፡ ወአድኃነ ፤ ለሔዋን ፡ እንተ ፡ አስሐታ ፡ ከይሲ ፤ ፈትሐ ፡ ላዕሌሃ ፡ እግዚአብሔር ፡ እንዝ ፡ ይብል ፡ ብዘኃ ፡ አበዝኖ ፡ ለሕማምኪ ፡ ወለባዕርኪ ፤ ሠምረ ፡ ልቡ ፡ ጎበ ፡ ፍቅረ ፡ ሰብእ ፡ ወአግዓዛ ፡ ሰአሊ ፡ ለ ፡ ቅ ፡

I-5) Fols 127vb–132ra: ‘Gate of Light’ (አንቀጽ ፡ ብርሃን ፡), CAe 1113.

Incipit: ውዳሴ ፡ ወግናይ ፡ ዘእግዝእትነ ፡ ማርያም ፡ ወላዲ (fol. 128ra) ተ ፡ አምላክ ፡ ቅድስት ፡ ወብፅዕት ፡ ስብሕት ፡ ወቡርክት ፡ [ከብርቲ ፡ ወልፅ] {ል}ት ፡ አንቀጽ ፡ ብርሃን ፡ መግርገ ፡ ሕይወት ፡ ወማኅደረ ፡ መለኮት ፡ ቅድስተ ፡ ቅዱሳን ፡

Additional notes

- 1) Fol. 132r: Ownership note in red stating that the owner of the manuscript was ʾAbuna Gabra Māryām from Gondar.
ዝመጽሐፍ ፡ ዘአቡነ ፡ ገብረ ፡ ማርያም ፡ ዘብዘብሔረ(sic) ፡ ጎንደር ፡
- 2) Fols 132ra–132rb: Erased note, the condemnation is still partly legible.
- 3) Fol. 132v: Ownership note in Arabic stating that the manuscript belongs to Dayr as-Suryān, dated to 1948 and signed by the priest ʾArsāniyūs.
وقف إلى دير السريان يكون محروم كل من يخرج القمص أرسانيوس ١٤/٤/١٩٤٨[...]
- 4) Fol. 132v: Content description in Arabic.
مزامير ونبوات سليمان وتسبيحة العذراء بالجئز

Binding

Ethiopian. Two wooden boards covered with reddish brown blind-tooled leather. Mitred blind-tooled turn-ins. Blind-tooled leather overback (possibly secondary, of somewhat different colour). A square mirror glued into the recession on the inner side of the front board. The endbands nearly intact. Two pairs of sewing stations.

Quire structure

14 quires. I¹⁰ (fols 1–10) – II¹⁰ (fols 11–20) – III⁶⁺⁴ (s.l. 3, 4, 7, 8/fols 21–30) – IV¹⁰ (fols 31–40) – V¹⁰ (fols 41–50) – VI⁸⁺² (s.l. 8, 3/fols 51–60) – VII⁸⁺² (s.l. 2, 9/fols 61–70) – VIII⁸⁺² (s.l. 3, 8/fols 71–80) – IX¹⁰ (fols 81–90) – X¹⁰ (fols 91–100) – XI¹⁰ (fols 101–110) – XII¹⁰ (fols 111–120) – XIII⁸⁺² (s.l. 3, 8/fols 121–130) – XIV² (fols 131–132)

Layout

- 1) Fols 1r–118v: 1 column (25 written lines)
text area 140 × 100 mm (fol. 2r)
- 2) Fols 119ra–132rb: 2 columns (26 written lines)
text area 145 × 100 mm (fol. 119r)

Ruling pattern

- 1) Fols 1r–118v: 1A-1A-1A1A/0-0/0-0/C
- 2) Fols 119ra–132rb: 1A-1A/0-0/0-0/C

Palaeography

Hand 1: Mid-eighteenth-/mid-nineteenth century script. Regular, fine; by a trained scribe.

Decoration

- 1) Fol. 1r: Fine ornamental band (interlaces).
- 2) Fols 7r, 14v, 20r, 29r, 35v, 40v, 48r, 57r, 61r, 63v, 68r, 78v, 89r, 91v, 96v, 102r, 112v, 118v: Pen-work text dividers after each group of ten Psalms and other texts, finely drawn up to fol. 57r (straight and wavy lines, black dots), simpler design starting from fol. 61r (red and black dotted lines).
- 3) Fols 118v: Monochrome drawing depicting St Mary, to the left, and St Ephrem the Syrian, to the right. St Mary performs a gesture of blessing with her right hand. Legend: **ዘክሎ ፡ ባረከቶ ፡ እግዝእትነ ፡ ለኤፍሬም ፡** 'How our Lady blessed Ephrem.'

Other details

Leaf string markers (coloured threads) inserted in the upper part of fols 1, 7, 13, 20, 29, 35, 48, 57, 63, 68, 78, 91, 96, 102, 112, 127. A loose red thread is placed between fol. 20 and fol. 21.

History

The manuscript can be dated palaeographically to the mid-eighteenth-/mid-nineteenth century.

It was owned later by ^ʾ*Abuna* Gabra Māryām from Gondar who brought it to Dayr as-Suryān.

URL: <https://betamasaheft.eu/DSEthiop1>

DS Ethiop. 2

(مسلسل ٧١٤؛ كتب مقدسة ٩٢٣)

[Serial Number 714; Sacred Books 923]

Gospel of John, Miracles of Mary

Parchment codex, composite, 155 × 110 × 28 mm, i-ii+84 fols, A+9 quires. Unit 1: second half of the nineteenth/early twentieth century. Unit 2: second half of the nineteenth/early twentieth century.

Binding

Ethiopian. Two wooden boards covered with light brown blind-tooled leather. Blind-tooled mitred turn-ins, textile inlays (floral motif). Leather patches covering the lacing holes. Two pairs of sewing stations. The endbands intact.

Quire structure

10 quires. A² (fols i-ii) – I¹⁰ (fols 1–10) – II¹⁰ (fols 11–20) – III¹⁰ (fols 21–30) – IV¹⁰ (fols 31–40) – V¹⁰ (fols 41–50) – VI¹⁰ (fols 51–60) – VII¹⁰ (fols 61–70) – VIII⁶ (fols 71–76) – IX⁸ (fols 77–84)

Unit 1 (fols ir–76v)

Main works

I) Fols 1ra–75ra: Gospel of John (ብስራተ ፡ ዮሐንስ ፡), CAe 2715.

Incipit: ብስራተ ፡ አብ ፡ ቅዱስ ፡ ትሩፍ ፡ ረድእ ፡ ተናጋሪ ፡ በመለኮት ፡ ዮሐንስ ፡
ወልደ ፡ ዘብዴዎስ ፡ ፍቁረ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክስሰቶስ(sic) ፡ ጸሎቱ ፡ ወበረከ
ቱ ፡ የሃሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ወጸሐፊሁ ፡ ኃጥእ ፡ ገብረ ፡ ኢየ
ሱስ ፡ ለዓለመ ፡ ዓለም ፡ አሜ ። ቀዳሚሁ ፡ ቃል ፡ ውእቱ ፡ ወውእቱ ፡ ቃል ፡ ኀበ ፡
እግዚአብሔር ፡ ውእቱ ፡ ወእግዚአብሔር ፡ ውእቱ ፡ ቃል ፡ ወከማሁ ፡ ቀዳሚሁ ፡
እምቀዲሙ ፡ ኀበ ፡ ውእቱ ፡ ወከሉ ፡ (b) ቦቱ ፡ ኮነ ፡ ወዘእንበሌሁሰ ፡ አልቦ ፡ ዘኮ
ነ ፡ ወዘሂ ፡ ኮነ ፡ በእንቲአሁ ፡ ቦቱ ፡ ሕይወት ፡ ውእቱ ፡ ወሕይወትሰ ፡ ብርሃኑ ፡ ለእ
ንላ ፡ እመሕያው ፡ ውእቱ ፡ ወብር (fol. 1va) ሃንሰ ፡ ዘውስተ ፡ ጽልመት ፡ ያበርህ ፡
ወያርኢ ፡ ወጽ[ል]መትኒ ፡ ኢይረክቦ ፡ ወኢይቀርቦ ። ። ።

II) Fols 76va–76vb: On the length of the day during the months of the year, CAe 5886, in Amharic and Gəʿəz.

Incipit: ሰኔ ፡ ሰአቱ ፡ ነግሡ ፡ ጄሰለሰት ፡ ጂቀትር ፡ አልቦ ፡

Additional notes

- 1) Fol. ir: Note on the chronology of life of ʾAbsādi of Dabra Māryām, indicating that 654 years passed from his birth in 1200 EC (=1207/1208 CE) to the year 41 ‘of Mercy’. The latter date could be interpreted as 1941 EC (=1948/1949 CE) but the resulting difference (741 years) does not match the span of 654 years. However, it cannot be excluded that the date 1200 is erroneous and a part of it is missing. The birth year of ʾAbsādi (mentioned in no other source) could be then calculated as 1941 – 654 = 1287 EC (= 1295/1296 CE). This date appears plausible, ʾAbsādi’s death

year is known to have probably happened in 1380/1381 CE (see Lusini 1993, 74, 89; ‘Absadi of Däbrä Maryām’, *EAE*, I (2003), 50 (G. Lusini)) [we thank A. Bausi for the suggestion].

በ፲፪ወ፪፻ አመተ ፡ ምህረት ፡ ተወልደ ፡ አቡነ ፡ አብሳኢ ፡ እምዘ ፡ ተወልደ ፡ እስከ ፡ ሻ፩ አ ፡ ም ፡ ት ፡ ፯፻፶፬ አመት ፡ ገብረ ።

- 2) Fols iv–iir: Note on chronology mentioning the mythical king Tewodros (see ‘Eschatology’, *EAE*, II (2005), 379a–382b, here 281b (G. Lusini)) coming in the year 7405, and the end of the world taking place in the year 7448 of the Era of the World (completion of the fourteenth 532-year cycle), i.e. 1912/1913 CE and 1955/1956 CE, respectively.

ንዌጥን ፡ ሐሳብ ፡ ትስብዕት ፡ በ፭ሽተ፭(፻)ዓመት ፡ ተሰብዓ ፡ እግዚእነ ፡ በዘመነ ፡ ዮሐንስ ፡ ወንጌላዊ ፡ በ፭ሽ ፡ ተ፭፻፩ዓመት ፡ ተወልደ ፡ እግዚእነ ፡ በዘመነ ፡ ማቴዎስ ፡ ወንጌላዊ[፡] በ፭ሽ ፡ ተ፭፻፴፩ዓመት ፡ ተጠምቀ ፡ እግዚእነ ፡ በዘመነ ፡ ሉቃስ ፡ ወንጌላዊ ፡ በ፭ሽ ፡ ተ፭፻፴፬ ዓመት ፡ ተሰቅለ ፡ እግዚእነ ፡ በዘመነ ፡ ማርቆስ ፡ መንጌላዊ ፡ በ፯ሽ ፡ ተ፬፻፭ ዓመት ፡ ይመጽእ ፡ ቴዎድሮስ ፡ በዘመነ ፡ ማቴዎስ ፡ ወንጌላዊ ፡ ወይነግሥ ፡ ሻመተ ፡ በ፯ሽ ፡ ተ፬፻፵፭ ዓመት ፡ ይመጽእ ፡ ሐሳዌ ፡ መሢሕ ፡ ወይነግሥ ፡ ፫ዓመተ ፡ ወያሠርቅ ፡ ፀሀየ ፡ በምዕራብ ፡ ወወርሀ ፡ በምሥራቅ ፡ ወይእኅዝ ፡ ፀሀየ ፡ በዕዴሁ ፡ በ፯ሽ ፡ ተ፬፻፵፰ዓመት ፡ የኃልፍ ፡ ዓለም ።

- 3) Fol. 1r: Arabic ownership note stating that this book belongs to ‘Abd al-Masīḥ al-Ḥabašī.

هذا الكتاب ملك القس عبد المسيح الحبشي

- 4) Fol. 75ra: Ownership note in red mentioning ʾAbbā Takla Hāymānot of Dabra Māryām of ʾAbsādi.

ዝመጽሐፍ ፡ ዘአባ ፡ ተክለ ፡ ሃይማኖት ፡ ሀገሩ ፡ ደብረ ፡ ማርያም ፡ ዘአባ ፡ አብሳኢ ፡

- 5) Fol. 75ra: Beginning of a condemnation note.

ዘአቡነ ፡ አብ[...]ዘወሀብዎ ፡ ዘሰረቆ ፡ ወዘፈሐቆ ፡

- 6) Fols 75rb–76ra: ‘Litany for Wednesday’ (ሊጦን ፡ ዘረቡዕ ፡), CAe 4859.

ከእኔ ፡ ናስተብቁኦ(sic) ፡ ለአምላክ ፡ ምሕረት ፡ ዘረዳእከ ፡ ለአብርሃም ፡ አመ ፡ ይቀትሎሙ(sic) ፡ ለነገስት ፡ ዘአድሐንኮ ፡ ለይስሐቅ ፡ እምነ ፡ መጥባሕት ፡ ዘመራሕኮ ፡ ለያዕቆብ ፡ በውስተ ፡ መንገድ ፡

- 7) Fol. 76vb: Recent ownership note stating that the manuscript belongs to Gabra ʾIyasus Walda Mikāʾel of Dabra Māryām.

ዝመጽሐፍ ፡ አባ ፡ ገብረ ፡ ኢየሱስ ፡ ወልደ ፡ ሚካኤ(sic)[፡] ደብረ ፡ ማርያም ፡

Layout

- 1) Fols 1r–76v: 2 columns (19 written lines)

text area 96 × 77 mm (fol. 11r)

Ruling pattern

1) Fols 1r–76v: 1A-1A-1A1A/0-0/0-0/C

Palaeography

Hand 1 (fols 1r–75v): Second half of the nineteenth-/early twentieth-century script. Careful, regular; by a well-trained scribe (name: Gabra ʾIyasus).

Hand 2 (fols 76va–76vb): Second half of the nineteenth-/early twentieth-century script. Careful but somewhat irregular; by a poorly trained scribe. Very similar or possibly identical to the hand of Additional note 4 in Unit 1 and Hand 3 in Unit 2.

Other details

Leaf string markers (differently coloured threads) inserted through holes in the upper outer corners of fols 5, 6, 9, 18, 32, 39, 44, 47, 69, 72.

Unit 2 (fols 77r–84v)

Main works

I) Fols 77ra–84rb: ‘Miracles of Mary’ (ተአምረ ፡ ማርያም ፡), CAe 2384.

I-1) Fols 77ra–80vb: Canon of al-Muʿallaqa (መጽሐፈ ፡ ሥርዓት ፡ ዘወጽአ ፡ እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡), CAe 1968.

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ዝቲ(sic) ፡ መጽሐፈ ፡ ሥርዓት ፡ ዘወጸአ ፡ እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ(sic) ፡ መዓልቃ ፡ ዘምስር ፡ ዘአንበሩ ፡ መምህራን ፡ ክቡራን ፡ መጋብያነ ፡ ሕግ ፡ ዘምሥጢር ፡ ርቱዓነ ፡ ሃይማኖት ፡ ዘትትናገሮሙ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል (77rb) ል ፡ ማርያም ፡ ዘልፈ ፡ ቦአመ ፡ ትትናገሮሙ ፡ በሕልም ፡ ወቦ ፡ አመ ፡ ትትናገሮሙ ፡ በራእይ ፡ ወቦ ፡ አመትትናገሮሙ ፡ ገሐደ ።

I-2) Fols 80vb–84rb: Miracle of Mary: The Story of the Cannibal of Qəmr, CAe 3615

Incipit: ተአምረሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ገብራ ፡ ወልደ ፡ ተክለ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ ፩ ብእሲ ፡ በሀገረ ፡ ቅምር ፡ ክቡረ ፡ ዘመድ ፡ ዘበስም ፡ ክርስቲያናዊ ፡ ወኃጢአቱ ፡ ዐቢይ ፡ ወፍዳል ፡ እምኃጣውአ ፡ ኩሉ ፡ ሰብእ ፡ ወባዕል ፡ ጥቀ ፡ ፈድፋድ ፡ ወኢይበልዕ ፡ ወኢ ፡ ሥጋ ፡ ላህም ፡ ወኢ ፡ እንስሳ ፡ አላ ፡ ይበልዕ ፡ ሥጋ ፡ ሰብእ ፡

Additional notes

- 1) Fols 84va–84vb: Note on the dates of Marian feasts.
 ወቦአለ : ይብለ[:] አመ : ፲ለመስከረም : ልደታ : ንሕነሰ : ንብል : ጥዩቀ : በከመ :
 መሀሩነ : አበዊነ : ሊቃውንት : አመ : ፩ለግንቦት : ልደታ : ወአመ : ጁሁ : ይት
 ጋብዑ : ኩሉ : ክርስቲያን : እምስራቅ : ወእምአራብ : እምሰሜን : ወእምፅራብ :
 ምደቡብ(sic) : ወይትዓዩኑ : በበደባትር : ወበሐይመታት : ወበሰቃልው : ወበአገ (b)
 ቦር(sic) : ወይእኅዙ : ገቢረ : በዓላ : ለድንግል : አመ : ጁወ፩ሂ : አመ : (ጁ)ወ፩ሂ :
 አመ : ጁወ፫ሂ :
- 2) Fols 84vb–84va: Donation note stating that this manuscript belongs to
 ʾAbuna Takla Hāymānot, who donated it to Dabra Māryām. The end of
 the note is accommodated in 84va. In the same hand as Additional note 2
 of Unit 2.
 ዛቲ : መጽሐፍ : ዘአቡነ[:]ተክለ : ሃማኖት(sic) : ዘወሐቦ : ለአቡነ : አብሳኢ : ዘደብ
 ረ : ማርያም : ከመ : ይኩን : መርሃ : ለመንግስተ : ሰማያት : እትርስኡኒ(sic) : ፩አ
 ቡነ : ዘበሰማያት : ሃበ : ፀሎትክም ።(sic)(a) ዘሰረቆ : ወዘፈፈሃቆ : ውጉዝ : ለይኩን :

Layout

- 1) Fols 77r–84v: 2 columns (9–12 written lines)

text area 92 × 79 mm (fol. 78r)

Ruling pattern

- 1) Fols 77r–84v: 1A-1A-1A1A/0-0/0-0/C

Palaeography

Hand 3 (fols 77ra–84rb): Second half of the nineteenth-/early twentieth-century script. Careful but irregular; by a poorly trained scribe.

History (Unit 1 and Unit 2)

Second half of the nineteenth-/early twentieth century. The main Text I (Gospel of John) of Unit 1 was written by Gabra ʾIyasus mentioned in the incipit, possibly before 1912/1913 (cp. Additional note 2 of Unit 1). The name of the original commissioner on fol. 1rb seems to have been erased, the name of Takla Hāymānot inserted over the erasure. Unit 2 was added not much later (Walda Takla Hāymānot is mentioned in the supplications on fols. 80vb, 84rb).

According to Additional note 2 of Unit 2, the manuscript was donated by Takla Hāymānot to Dabra Māryām in Eritrea, later it was in the possession of

Gabra ʾIyasus Walda Mikāʾel from the same monastery (cp. Additional note 7 of Unit 1). A recent Arabic note (cp. Additional note 3 of Unit 1) indicates that the book belonged to ʿAbd al-Masīḥ al-Ḥabašī.

URL: <https://betamasaheft.eu/DSEthiop2>

DS Ethiop. 3

(مسلسل ٦١٨؛ ٧١٢ م طقوس)

[Serial Number 712; Liturgy 618 M]

Harp of Praise, *Malkəʾ*-hymn to Gabra
Manfas Qəddus, *Malkəʾ*-hymn to the Sabbath

Parchment codex, composite, 250 × 185 × 40 mm, 102 fols, 14 quires. Unit 1: seventeenth century. Unit 2: seventeenth century.

Binding

Bound in Egypt. Both boards are made of leaves of discarded Arabic paper manuscripts containing theological and geographical texts glued together (or of cardboard, with the manuscript leaves glued onto the cardboard). Leather quarter cover. The spine of the text block is lined with textile. The endbands intact.

Quire structure

14 quires. I⁸ (fols 1–8) – II⁸ (fols 9–16) – III⁶ (fols 17–22) – IV⁶ (fols 23–28) – V⁶ (fols 29–34) – VI⁸ (fols 35–42) – VII⁸ (fols 43–50) – VIII⁸ (fols 51–58) – IX⁸ (fols 59–66) – X⁸ (fols 67–74) – XI⁸ (fols 75–82) – XII⁸ (fols 83–90) – XIII¹⁰ (fols 91–100) – XIV² (fols 101–102)

Unit 1 (fols 1r–100v)

Main works

- I) Fols 1ra–99ra: ‘Harp of Praise’ (አርጋኖን ፡ ውዳሴ ፡), incomplete, CAe 1146. The beginning is missing; the text begins in the second sentence of ‘Harp of Praise’, for Tuesday (አርጋኖን ፡ ውዳሴ ፡), CAe 1146, see Leander 1922, 34. A significant text portion is missing between fol. 16vb, ending with ወአምላኪ, and fol. 17ra, beginning with ተ ፡ ርከሳ ፡ (cp. Leander 1922, 56–57). Another portion of the text is missing between fol. 90vb, ending with ከመ ፡ ይስረይ ፡ ሊተ ፡ ዘ፡ ወአም, and fol.

91ra, beginning with ወኢትደዩ ፡ ባሕርዮክሙ ፡ (cp. Leander 1922, 156–164).

I-1) Fols 1ra–20vb: ‘Harp of Praise’, for Tuesday (አርጋኖነ ፡ ውዳሴ ፡), incomplete, CAe 1146.

Incipit: ፍኖት ፡ ይቁም ፡ ቅድመ ፡ ገጹ ፡ ለወልድኪ ፡ ከመ ፡ ይኩን ፡ መስተም
ሕረ ፡ በእንተ ፡ ኃጣውእየ ፡ ተዝካረ ፡ ረኃብ ፡ ወጽምእ ፡ ዘረከበ ፡ በብሔረ ፡ ግብ
ጽ ፡ ይቁም ፡ ቅድመ ፡ ገጹ ፡ ለበኩርኪ ፡ ከመ ፡ ይኩን ፡ መስተሰርየ ፡ በእንተ ፡ ጌጋ
የ ፡

I-2) Fols 20vb–32vb: ‘Harp of Praise’, for Wednesday (አርጋኖነ ፡ ውዳሴ ፡), CAe 1146.

Incipit: አቀድም ፡ አእኩቶቶ ፡ ለእግዚአብሔር ፡ በእንተ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ወበእንቲአኪ ፡ እስመ ፡ ተሰምዐ ፡ ዜና ፡ ውዳሴኪ ፡ ውስተ ፡ ኩሉ ፡
ዓለም ፡ በከመ ፡ ተነበይኪ ፡ በመንፈስ ፡ ቅዱስ ፡ እንዝ ፡ ትብሊ ፡ ናሁ ፡ እምይእ
ዜስ ፡ ያስተበፅዑኒ (sic) ፡ ኩሉ ፡ ትውልድ ፡ አማንኬ ፡ ይደልወኪ ፡ አስተብፅዖ ፡
እስመ ፡ ኮንኪ ፡ ወላዲቶ ፡ ለአኃዜ ፡ ኩሉ ፡ ዓለም ፡ አማንኬ ፡ ይደልወኪ ፡ አስ
ተብፅዖ ፡ (fol. 21ra) እስመ ፡ ኮንኪ ፡ ሙዓእ ፡ ለፀሐየ ፡ ጽድቅ ፡

I-3) Fols 32vb–53ra: ‘Harp of Praise’, for Thursday (አርጋኖነ ፡ ውዳሴ ፡), CAe 1146.

Incipit: ወአንቲሂ ፡ ካዕበ ፡ አእግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘበዕብ
ራእስጢ [፡] ማሪሃም ፡ እሙ ፡ (fol. 33ra) ለገባሬ ፡ መላእክት ፡ ወወላዲቱ ፡ ለመ
ስተጽዕነ ፡ ኪሩቤል ፡ ሰአሊ ፡ በእንቲአየ ፡ ከመ ፡ እትበላሕ ፡ በጸሎትኪ ፡ እመናስ
ወ ፡ ዓለም ፡ ዘክቡድ ፡ መዋግዲሁ ፡ እማዕበለ ፡ ባሕር ፡ ዘያሰጥም ፡ አድንግል ፡ ወላ
ዲተ ፡ አምላክ ፡ አሰሰሊ ፡ ጸአተ ፡ ኃጢአት ፡ እንተ ፡ ኃደረት ፡ ላዕሌየ ፡ ወይኩን ፡
ጸሎትየ ፡ ውክራ ፡ በመዓዛ ፡ ጸሎትኪ ፡ ከመ ፡ መዓዛ ፡ ጽንሐሕ ፡ ዘሱራፌል ፡ ወከ
መ ፡ ጼና ፡ ዕጣን ፡ ዘኪሩቤል ፡

I-4) Fols 53ra–78va: ‘Harp of Praise’, for Friday (አርጋኖነ ፡ ውዳሴ ፡), CAe 1146.

Incipit: አእግዝእትየ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘበዕብ
ራይስጢ ፡ ማሪሃም ንዲ ፡ ዝየ ፡ ምስለ ፡ ኩሎሙ ፡ ማኅበረ ፡ ነቢያት ፡ ከመ ፡ ታለ
ብውኒ ፡ ኃይለ ፡ ቃል ፡ ዘወፅአ ፡ እምአፋሆሙ ፡ ለሱብሐተ ፡ ዚአኪ ፡ አድ (b)
ንግል ፡ ንዲ ፡ ኀቢየ ፡ ምስለ ፡ ኩሎሙ ፡ ማኅበረ ፡ ሐዋርያት ፡ እለ ፡ ሰበኩ ፡ ትስ
ጉተ ፡ ቃል ፡ እምኔኪ ፡ ለኩሉ ፡ አጽናፈ ፡ ዓለም ፡ ወሐረሱ ፡ ምድረ ፡ አሕዛብ ፡
በዕርፈ ፡ መስቀሉ ፡ ለወልድኪ ፡ ወዘርኡ ፡ መዝገበ ፡ ቃሉ ፡ ውስተ ፡ ኩሉ ፡ ገጽ ፡
ምድር ፡

I-5) Fols 78va–90vb: ‘Harp of Praise’, for Saturday (አርጋኖን : ውዳሴ :), incomplete, CAe 1146.

Incipit: እትጋይ : በዕበይኪ : አወለተ : ዳዊት : ወእሰግድ : ታሕተ : መከየደ : እገርኪ : ወእትመሀልል : ቅድመ : ገጽኪ : አወለተ : ሃህል ፤ ግሩር : አነ : ለነ ግሠ : ወልድኪ : አወለተ : (b) ምሕረት ፤ ለይረድ : ላዕሌየ : ጠለ : ምሕረቱ : ለፍቁርኪ : ከመ : ጠለ : አርምንኤም : ዘይወርድ : ዲበ : አድባረ : ጽዮን ፤ ከማሁ : ይረድ : ላዕሌየ : ጠለ : ምሕረቱ : ለወልድኪ : ወይጎፅብ : እምነ : አባልየ : ጥልቀተ : ኃጢአት ፤ ያጥልሲ : አዕጽምትየ : ወይቀድስ : ምክራብ : ሥጋየ ፤

I-6) Fols 91ra–97ra: ‘Harp of Praise’, for Sunday (አርጋኖን : ውዳሴ :), incomplete, CAe 1146.

Incipit: ወኢትደዩ : ባሕርየክሙ : ቅድመ : አሕርው ፤ አላ : ይኩን : መክፈልትየ : ምስለ : እለ : ይቤ : በእንቲአሆሙ : እስመ : ኩሉ : ዘበልዐ : ሥጋየ : ወዘሰትየ : ደምየ : ኢይጥዕሞ : ለሞት : ወእመኒ : ሞተ : የሐየ : ለዓለም ፤ እሴፎ : ኦድንግል : ከመ : ኢይኩን ፤ ፍሉጠ : እመርዓ : በግቡ : በእንተ : ዘኢለበስኩ : ልብሰ ፤ መርዓ : ዘውእቱ : ሜላተ : ጽድቆሙ : ለቅዱሳን ፤

II) Fols 97rb–99ra: ‘*Malkəʾ*-hymn to Gabra Manfas Qəddus’ (መልክአ : ገብረ : መንፈስ : ቅዱስ :), CAe 5068.

Incipit: ሰላም : ለዝክረ : ስምክ : ከመ : ፀሐይ : ምውቅ : ዘያበርህ : ወትረ : እስከነ : ምዕራብ : ወሰርቅ : ገብረ : መ : ሥጋክ : ዘተሰርገወ : በሰቅ : ክድነኒ : ሞገሰ : ስምክ ፤ ከመ : ልብሰ : ሜላት : ስውቅ : በብሔረ : መርቄ : ሰይል : ለነዳይ : ዕሩቅ ፤ ሰ : ለሰእርተ : ርእ (fol. 97va) ሰክ : ወለርእ(ስ)ክ : ዘተደለለ : ወልፍጽምክ (sic) : ሰ : ለገጽክ : ከመ : አስካለ : ወይን : ዘተብህለ ፤ ገ : መ : አቡየ : እስእለክ : ስኢለ : ከመ : እንግር : ዝክረ : ስምክ : አምጣነ : በየ : ክሂለ : በአይነ : ልብየ : አንጦልዕ : ፊዳለ ፤

Additional notes

- 1) Fol. 1r: Short ownership note in Arabic stating that the manuscript belongs to Dayr as-Suryān, in a good hand.

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- 2) Fols 99ra–99rb: Beginning of the Gospel of John, CAe 5920. John 1:1-6, probably copied as an apotropaic text. The last four lines, which contained some rubricated words, are erased.

Incipit: ቀዳሚሁ : ቃል : ውእቱ : ወውእቱ : ቃል : ኀበ : እግዚአብሔር : ውእቱ : ወእግዚአብሔር : ውእቱ : ቃል : (b) ወከማሁ : ቀዳሚሁ : እምቀዲሙ : ኀበ : እግዚአብሔር : ውእቱ : ወኩሉ : ቦቱ : ኮነ : ወዘእንበሌሁሰ : አልቦ : ዘኮነ : ወኢምንትኒ : ወዘሂ : ኮነ : በእንቲአሁ : ቦቱ : ሕይወት : ወሕይወትሰ : ብርሃኑ : ለእኋለ :

እመሐያው ፡ ወብርሃንስ ፡ ዘውስተ ፡ ጽልመት ፡ ያበርህ ፡ ወያርኢ ፡ ወጽልመትኒ ፡
ኢይረከቦ ፡ ወኢይቀርቦ ፡ [[...]]

- 3) Fols 99va–100vb: Register of the Church feasts for the entire year, CAe 6011. Beginning with the commemorations of the Apostles, the text is written with many orthographic peculiarities and mistakes. Some of the variants of the names indicate Tigrinya as the probable mother tongue of the scribe, e.g. Bartolomayos (sic for Bartolomewos, commemoration on 1 Maskaram), Yowostātewos (sic for ʾEwostātewos, commemoration on 18 Maskaram) and Pantaḷayon (sic for Pantaḷewon, commemoration on 6 Təqəmt), and some others. The first indication of the month of Ḥamle is a mistake, it should have been Sane.

ሠረቀ ፡ መስከረም ፡ አመ ፡ ጀበርተሎምዮስ ፡ ሐዋርያ ፡ አመ፤፪ ፡ ለጥቅምት ፡ ማቴ
ዎስ ፡ ሐዋርያ ፡ አመ ፡ ፲ወ፰ ፡ ለኅዳር ፡ ፊልጶስ ፡ ሐዋርያ ፡ አመ ፡ ፲ወ፩ ፡ ለታኅሳስ ፡
እንድርያስ ፡ ሐዋርያ ፤ አመ ፡ ጀለጥር ፡ ዮሐንስ ፡ ወልደ[] ፡ ነገድኅድ ፡ አመ ፡ ፲ለ
የካቲት ፡ ያዕቆብ ፡ ወልደ ፡ እልፍዮስ ፡ አመ ፡ ጁለመጋቢት ፡ ማትዮስ ፡ ሐዋርያ ፡ አ፲
ወ፯ ፡ ለሚያዝያ ፡ ያዕቆብ ፡ ሐዋርያ ፡ አመ ፡ ፴ ፡ ለሚያዝያ ፡ ማርቆስ ፡ ሐዋርያ ፡
አመ ፡ ጅወ፯ ፡ ለግንቦት ፡ ቶማስ ፡ ሐዋርያ ፤ ሠረቀ ፡ መሥከረም ፡ አመ ፡ ጀአውደ ፡
ዓመት ፡ ዮሐንስ ፡ ራጉ (b) ኤል ፡ ወኤዮብ(sic) ፡ ወበርተሎምዮስ ፡ ሐዋርያ ፡ አመ ፡
፭ገብረ ፡ መንፈስ ፡ ቅዱስ ፡ አመ ፡ ጅመሴ ፡ ወዘካርያስ ፡ አመ ፡ ፲በአተ ፡ ሥዕላ ፡
አመ ፡ ፲ወ፪ሚካኤል ፡ አመ ፡ ፲ወ፭ ፡ እስጢፋኖስ ፡ አመ ፡ ፲ወ፯ ፡ መስቀል ፡ አ፲ወ፰እሌ
ኒ ፡ ወአባ ፡ ዮዎስጣቴዎስ ፡ አመ ፡ ጅወ፩[///]አመ ፡ ጅወ፯ ፡ መድኃኔ ፡ ዓለም ፡ አጅወ፱ ፡
በዓለ ፡ እግዚኅ ፡ ፡ ፡ ሠረቀ ፡ ጥቅምት ፡ አመ ፡ ፯እንጠልዮን ፡ አመ ፡ ፲ወ፪ማቴዎስ ፡ ሐዋ
ርያ ፡ አ፲ወ፬ገብረ ፡ ክርስቶስ ፡ ወልደ ፡ ንጉሥ ፡ አመ ፡ ጅወ፪ሉቃስ ፡ ሐዋርያ ፤ አመ ፡
ጅወ፭ ፡ አባ ፡ አቢብ ፡ ፡ ሠረቀ ፡ ኅዳር ፡ አመ ፡ ፯ ፡ ቀስቋም ፤ አመ ፡ ፯ ፡ ጊዮርጊስ ፡ (fol.
100ra) አመ ፡ ፰ ፡ ፬ እንስሳ ፤ አመ ፡ ፲ወ፫ ፡ አእላፍ ፡ መላእክት ፡ አመ ፡ ፲ወ፰ ፡ ፊልጶስ(sic)
፡ ሐዋርያ ፤ አመ ፡ ጅወ፬ ካህናተ[] ፡ ሰማይ ፡ ፡ ሠረቀ ፡ ታኅሳስ ፡ አመ ፡ ፫በአታ ፡ ቤተ
መቅድስ ፡ ወፋኑኤል ፡ መልአክ ፡ አመ ፡ ፬እድርያስ(sic) ፡ ሐዋርያ ፡ አመ ፡ ፲ወ፰ አባ ፡
ሰላማ ፡ አመ ፡ ፲ወ፱ ቅዱስ ፡ ገብርኤል ፡ አመ ፡ ጅወ፪ ድስቅዮስ ፡ አመ ፡ ጅወ፰ ፡ ጌና ፡ አመ ፡
ጅወ፱ ፡ ልደተ ፡ ክርስቶስ ፡ ሠረቀ ፡ ጥር ፡ አመ ፡ ፩ ፡ እስጢፋኖስ[]አመ ፡ ፫ ፡ አባ ፡ መጣ
እ ፡ አመ ፡ ፬ዮሐንስ ፡ ወልደነጎድኅድ ፡ አመ ፡ ፯ግርዘት ፡ አመ ፡ ፲ወ፩ጥምቀት ፡ አመ ፡ ፲ወ፭ቅ
ዱስ ፡ ቂርቆስ ፡ አመ ፡ ጅወ፩ አስተርእዮታ (b) ሠረቀ ፡ ይካቲት(sic) ፡ አመ ፡ ፲ያዕቆ
ብ ፡ ሐዋርያ ፡ ወልደ ፡ እልፍዮስ ፡ አመ ፡ ፲ወ፯ኪዳነ[]ምሕረት ፡ ሠረቀ ፡ መጋቢት ፡
አመ ፡ ፭ገብረ ፡ መንፈስ[]ቅዱስ ፡ አመ ፡ ጅማትያስ ፡ ሐዋርያ ፡ አመ ፡ ፲መስቀለም ፡ አመ ፡
፲ወ፫ ፡ አርብአ ፡ ሐራ ፡ አመ ፡ ጅወ፱ ፡ ትስብዕት ፡ ዘዜነዋ ፡ ገብርኤል ፡ ሠረቀ ፡ ሚያ
ያ(sic) ፡ አመ ፡ ፯ያእቆብ ፡ ሐዋርያ ፡ እቤተ ፡ ክህነት ፡ አመ ፡ ፴ሁ ፡ ማርቆስ ፡ ሠረቀ ፡ ግን
ባት(sic) ፡ አመ ፡ ፩ልደታ ፡ ለ[///]አመ ፡ ፲ወ፱ ፡ እይግዚእ(sic) ፤ አመ ፡ ጅወ፬ ደብረ ፡ ምጥ
ማቅ ፡ አመ ፡ ጅወ፯ቶማስ ፡ ሐዋርያ ፡ ፡ [///](fol. 100va) ሠረቀ ፡ ሐምሌ ፡ አመ ፡ [...]ሐን[...]
ዊ ፡ በዘተረከበ ፡ ርእሶ ፡ አመ ፡ ፭ጶራቅሊጦስ ፡ አመ ፡ ፰ ፡ ተአምረ ፡ እግዚእትነ[///]ዘቤ
ተ ፡ ምህጻብ ፡ አመ ፡ ፲ወ፯ ፡ አበ[]ገሪማ[]አመ ፡ ፭ ሕንጻተ ፡ ቤተ(sic) ፡ አመ ፡ ጅወ፭ በአ

ተ : ከሪምት(sic) ። ሠረቀ : ሐምሌ : አ : ጀታዴዎስ : ሐዋርያ : አ[] ጅጁጥሮስ :
 ወጳውሎስ : ወሰቀኤል : መልአክ : [...]ርቱ : ናትናኤል : ሐዋርያ : አ : ፲ወ፰ : ያእ
 ቆብ[]፤ ሐዋርያ : ኤጲስ : ቆጶስ : አ[] ጃወጃኡራኤል : መልአክ : አ : ጃወጂ : አባ
 [] ሰላማ : አ : ፴ሁ[] ሱርዮል : መልአክ ። ሠረቀ : (b)[///]ነህሴ : አ : ፩ደርግል(sic)
 c) : አ : [...]ቀኝረታ : ማ[...]ማ[...]ረ : በኩርር : አ : ፲ወ፫ ደብረ : ታቦር : አ : ፲አ
 ውጂ ፍልሰተ : [////]እምአሰራ : ወሰለሳ[] ደብረ : ዕቆና : አ : ጃወ፬ ነ[...] [] ተክለ :
 ሃይማኖት : አ ፴ሁ[] እንድርያስ : ሠረቀ : ጳጉሜን : አ : ፫ ሩፋኤል : መልአክ :
 ወመልክ : ጸዴቅ : ወንጉሥ : ዘርአ : ያእቆብ ።

Layout

- 1) Fols 1r–99r: 2 columns (16–21 written lines)

text area 128 × 145 mm (fol. 6ra)

Ruling pattern

- 1) Fols 1r–99r: 1A-1A-1A1A/0-0/0-0/C

Palaeography

Hand 1 (fols 1ra–99ra): Seventeenth-century script.

Decoration

- 1) Fols 20va, 32vb, 53ra, 78va: Pen-work divider before the sections of Text I ('Harp of Praise') for Wednesday, Thursday, Friday and Saturday (one to three red and black dotted lines).

Other details

Fols 20, 53, 78: Leaf string markers (coloured threads) inserted in a pricking hole or holes in the upper margins. On fol. 32, a large hole in the upper part of the margin is visible, which was probably used for a leaf string marker that got lost.

Unit 2 (fols 101r–102v)

Main works

- I) Fols 101v–102v: 'Malkə'-hymn to the Sabbath' (መልአክ : ሰንበት :), incomplete, CAe 2889.

Incipit: ሰላም : ለዝክረ : ስምኪ : ፀዳለ : ምሥራቅ : ወምዕራብ : ሰሜን : ወደ
 ቡብ : ሰንበተ : ክርስቲያን : ቅድስት : መርአተ : በግዑ : ለአብ : በመአልት : ወበ
 ሌሌት(sic) : በልሳነ : ንባብ : ይትፈሥሑ : ብኪ : አሕዛብ : ወሕዝብ : ሰላም : ለስ
 እርተ : ርእሰኪ : ሰም : ዘጸለሎ : አመ : አክበረኪ : ወልድ : በቃለ : ወንጌል : አል
 ሂሎ : ሰንበተ : ክርስቲያን : ቅድስት : ሀገር : ትፍሥሕት : ወተሃህሎ : ስእርት
 የ : አምሳለ : ጊሚ(sic) : ሶበ : ይትረአይ : በቀሎ : ዕፍረተ :

Additional notes

- 1) Fol. 101r: Partly legible note, probably in Amharic.

ቀሰማት : ክፈረ : ሻሁ : አፈረ : መስክ : ሸብ : መስተካራን : [...]ል : ብጫ :
 ቀ[...]ቀም :

Layout

- 1) Fols 101v–102v: 1 column (21–24 written lines)

text area 185 × 126 mm (fol. 101v)

Ruling pattern

- 1) Fols 101v–102v: 1A-1A/0-0/0-0/C

Palaeography

Hand 2 (fols 101v–102v): Seventeenth-century script. Irregular, crude; by a poorly trained scribe. Resembling Hand 1.

Other details

Unit 2 is composed of only one crudely prepared parchment bifolium, attached to the text block after quire 13 as quire 14.

History (Unit 1 and Unit 2)

Unit 1 can be dated palaeographically to the seventeenth century. It originates possibly from northern Ethiopia or Eritrea, cp. Additional note 3 of Unit 1. The name of the original commissioner was Kəfla Māryām (included in the supplications and erased throughout, but still legible on fol. 20vb), a later owner was ʾAbrəhām (cp. fols 13rb, 16rb). At a later time, the name of ʾAbbā Gabra Māryām was added in the margins of some folia (cp. fol. 51r).

Unit 2 was produced in the seventeenth century, slightly later than Unit 1. The hand of the text in Unit 2 is of inferior quality, but not much different from the hand of Unit 1, and belongs to the same period.

URL: <https://betamasaheft.eu/DSEthiop3>

DS Ethiop. 4

(مسلسل ١٠١٨٦؛ مسلسل عام ١٦؛ ترقيم قديم ٢١١٥)

[Serial Number 10186; Common Serial Number 16; Old shelfmark: 15 2 A]

Psalter

Parchment codex, 164 × 114 × 63 mm, i-ii+194 fols, A+17 quires, late nineteenth/early twentieth century.

Main works

I) Fols 1r–193ra: Psalter (**ዳዊት** :), CAe 2701.

I-1) Fol. 1r: ‘The psalms of David resemble a garden...’ (**መዝሙረ : ዳዊት : ትመስል : ገነተ** :), CAe 5884.

Incipit: (fol. 1r) **መዝሙረ : ዳዊትሰ : ትመስል : ገነተ ። ወታስተጋብእ ። ኩሎ ። አቅማሐ ። ወጽጌያተ ።**

I-2) Fols 1r–148v: ‘Psalms of David’ (**መዝሙረ : ዳዊት** :), CAe 2000.

Incipit: **፩ ተግሣጽ ። ለኩሉ ። ፍካሬ ። ዘጸድቃን ። ወዘኃጥአን ። መዝሙር ። ዘዳዊት ። ብፁዕ ። ብእሲ ። ዘኢሐረ ። በምክረ ። ረሲዓን ። ወዘኢቆመ ። ውስተ ። ፍኖተ ። ኃጥአን ።፤ (fol. 1v) ወዘኢክበረ ። ውስተ ። መንበረ ። መስተሳልቃን ።፤**

I-3) Fols 149r–164r: ‘Canticles of the Prophets’ (**መሓልየ ። ነቢያት** :), CAe 1828.

Incipit: **መኃልየ ። ነቢያት ። ወጸሎቱ ። ለሙሴ ። ንሴብሐ ። ለእግዚአብሔር ። ስፈረስ ። ወመስተፅዕነ ። ወረወ ። ውስተ ። ባሕር ።፤**

I-4) Fols 164r–172r: ‘Song of Songs’ (**መሓልየ ። መሓልይ** :), CAe 2362.

Incipit: **መኃልየ ። መኃልይ ። ዝውእቱ ። ዘሰሎሞን ። ፩ ይስፅሚ ። በስፅመተ ። አፋሁ ። አዳም ። አጥባትኪ ። እምወይን ።፤ ወመዓዙ[] ። ፅፍረትኪ ። እምኩሉ ። አፈው ።፤**

I-5) Fols 173ra–186vb: ‘Praise of Mary’ (**ውዳሴ ። ማርያም**), CAe 2509.

Incipit: (fol. 173ra) ውዳሴሃ : ለእግዝእትነ : ማርያም : ድንግል : ወላዲተ : አም
ላክ : ዘይነበብ(sic) : በዕ : ሰኑይ : ፈቀደ : እግዚእ : ያግዕዞ : ለአዳም : ኅዙነ : ወት
ኩዝ : ልብ :

I-6) Fols 186vb–193ra: ‘Gate of Light’ (አንቀጽ : ብርሃን :), CAe 1113.

Incipit: ውዳሴ : ወግናይ : እሙ : ለአድናይ : ቅድስት : ወብፅዕት : ስብሕት :
ወቡርካት : ክብርት : ወልዕልት : አንቀጽ : ብርሃን : መዓርገ : ሕይወት :

Additional notes

- 1) Fol. ir: Arabic note describing the content of the manuscript and stating that it was donated by Gabra Māryām to Dayr as-Suryān in 1951.
كتاب يحوي ال ١٥٠ مزمورا + صلوات سليمان السبعة + طلبات العذرى باللغة الجتر هدية
من القمص عبد مريم الحبشي السرياني الأحد الثالث من كيهك ١٦٦٨ ٢٢ ديسمبر ١٩٥١
وقف دير السريان
- 2) Fols iv–iiv: Prayer with *asmāt* and some Amharic words, mentioning Hayla Gabraʾel. The larger part of the text on fol. iv is erased. Written in a crude hand with many mistakes, poorly readable.
በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ጀአም[[...]] (fol. iir)ተዋደድ : ፍቀሩ :
ምስለ : ኩሎሙ : ክርስቲያን : አብይ : ወንዑስ : ልሂቅ : ወሸማግሌ : ንጉሥ : ወመ
ኩንን : ኤብናቶ : ወእንለመውቲ : ወይዘሮ : ...
- 3) Fol. 1r: Recent donation note in Ethiopic and Arabic, written in a crude hand, stating that the manuscript was donated to Dayr as-Suryān by Gabra Māryām of Māḥbara Šəllāse in 1944 EC (=1951/1952 CE).
ዝዳዊት : ዘአባ : ንብረማርያም وقف دير السريان من القمص عبد مريم الحبشي
ረ : ሥላሴ : ዘወሐቦ : ለደብረ : ሶርያን : አስቀጥጢስ : አባ : ንብረ : ማርያም : ፲፱
፵፬፻ :
- 4) Fol. 79r: Arabic note stating that the manuscript belongs to ʿAbd at-Ṭālūt. Written in very large characters.
يخص هذا الكتاب القمص عبد الثالث
- 5) Fol. 141r: Note in Arabic and Ethiopic containing only the name of ʿAbd at-Ṭālūt, respectively Gabra Šəllāse, with the names of the monasteries of Baramūs in the Arabic and Dabra Bizan in the Ethiopic part.
القمص عبد الثالث الحبشي بالبرموس አባ : ንብረ : ሥላሴ : ደብረ : ቢዘን : ቅድስት :
- 6) Fol. 141v: Note in Arabic stating that the manuscript is made of gazelle leather.
هذا الكتاب مصنوع من جلد الغزال

- 7) Fol. 142v: The omitted verse, Ps. 142:12, is added in the upper margin, its place in the text is marked by a *tamallas*-sign (tie-mark).
በእንተ ፡ ስምክ ፡ እግዚአ ፡ አሕይወኒ ፡ በጽድቅክ ፡
- 8) Fol. 155r: The omitted verse, Isa. 38:12, is added in the upper margin, in pencil and in ink, in two different hands; the place in the text is marked by a *tamallas*-sign (tie-mark). Correction in the same hand as Additional note 5.
ወጽዓት ፡ ወኃለፈት ፡ እምነየ ፡
- 9) Fol. 157r: The omitted verse from Text I-5 ('Praise of Mary'), for Tuesday is added in the upper margin, the place is marked by two *tamallas*-signs (tie-marks).
ያስተርእኢ ፡ ጊሩትክ ፡ በላዕሌየ ፡
- 10) Fol. 172v: Supplication note for Gabra Šəllāse.
ተማሕፀንኩ ፡ አነ ፡ ገብርኪ ፡ ገብረ ፡ ሥላሴ ፡ ቢዘን ፡ አእግዚእትየ ፡ ቅድስት ፡ ማርያም ፡ ድንግል ፡ ወላዲተ ፡ [...]ወላዲተ ፡ መለኮት ፡ [...]ዘውእቱ ፡ አበ ፡ ብርሃኖትን (sic) #
- 11) Fols 172v, 173r, 174r, 176v, 179r, 182r, 184r, 185v, 186v, 194v: Short notes consisting mainly of the name of (Hayla) Gabraʾel, written in an unskilled hand, with many errors.
- 12) Fol. 186v: Written in a crude hand in the upper margin.
አንቀጽ ፡ ብርሃን ፡
- 13) Fol. 193r: Note in the hand of Hayla Gabraʾel.
ለገብርክ ፡
- 14) Fol. 193v: Supplication to St Mary and Solomon, written in the hand of Hayla Gabraʾel.

Binding

Ethiopian. Two wooden boards covered with light brown blind-tooled leather. Blind-tooled mitred turn-ins, textile inlays. Leather patches covering the lacing holes. Two pairs of sewing stations. The endbands intact.

Quire structure

18 quires. A⁰⁺² (s.l. 1, 2/fols i–ii) – I¹² (fols 1–12) – II¹⁴ (fols 13–26) – III¹² (fols 27–38) – IV¹² (fols 39–50) – V¹² (fols 51–62) – VI¹² (fols 63–74) – VII¹² (fols 75–86) – VIII¹² (fols 87–98) – IX¹² (fols 99–110) – X¹² (fols 111–122) – XI⁸⁺² (s.l. 3, 8/fols 123–132) – XII¹² (fols 133–144) – XIII¹⁰⁺¹ (s.l. 7/fols 145–155) – XIV¹⁰ (fols 156–165) – XV¹⁰ (fols 166–175) – XVI¹⁰ (fols 176–185) – XVII⁸⁺¹ (s.l. 2/fols 186–194)

Layout

- 1) Fols 1r–172v: 1 column (19 written lines)
text area 97 × 89 mm (fol. 46r)
- 2) Fols 173ra–193ra: 2 columns (26 written lines)
text area 102 × 81 mm (fol. 186r)

Ruling pattern

- 1) Fols 1r–172v: 1A-1A-1A1A/0-0/0-0/C
- 2) Fols 173ra–193ra: 1A-1A/0-0/0-0/C

Palaeography

Hand 1: Late nineteenth-/mid-twentieth-century script. Careful but not very regular; by a mediocre scribe.

Decoration

- 1) Fols 1r, 10r, 19v, 29v, 42r, 51r, 58v, 69v, 82v, 92r, 99r, 114v, 130r, 134r, 141v, 149r, 173r, 176v, 179r, 183r: Unfinished ornamental bands with crosses, interlaces, geometric and floral motifs and lateral pendants.
- 2) Fols ir, iiiv: Drawings of two crosses on each of the folia.
- 3) Fols 172v: A European printed devotional image is glued on the folium, depicting St Mary with Child, with a quote in Latin (S. of S. 2:16) ‘Dilectus meus mihi et ego illi qui pascitur inter lilia (Cant. 2-16).’ Legends in Ethiopic, in a crude hand, are added above the image, **ሥሕለ : ፍቁር : ወልዳ : ወላዲተ : አምላክ :** and in the upper part of the image **ማርያም : ወላዲተ : አምላክ :**. A note in the bottom part mentions ʾIsāyāyyās: **ተማሕፀን[...] : ለገብርኤል : ኢሳይያስ.** Three crosses have been drawn in the upper part of the image.

History

The manuscript can be dated palaeographically to the late nineteenth/early twentieth century.

It passed through the hands of several owners: Hayla Gabrəʾel, Gabra Šəllāse/ʿAbd at-Ṭālūt of Dabra Bizan and Dayr al-Baramūs, possibly ʾIsāyāyyās, and

finally Gabra Māryām/°Abd Maryam of Māḥbara Šəllāse, who donated it to Dayr as-Suryān in 1951.

URL: <https://betamasaheft.eu/DSEthiop4>

DS Ethiop. 5

(مسلسل ٧١٥؛ ٦١٨ ح طقوس)

[Serial Number 715; Liturgy 618]

Canticle of the Flower, Lament on the Virgin

Parchment codex, 125 × 90 × 45 mm, i-iv+92 fols, A+11 quires, late nineteenth/mid-twentieth century.

Main works

I) Fols 1r–67r: ‘Canticle of the Flower’ (ማኅሌተ : ጽጌ :), CAe 1834.

The first word of each stanza is rubricated, the stanzas are not numbered with the exception of stanza 51 which is numbered 50. The text ends with stanza 157, which is not attested in all manuscripts.

Incipit: ጽጌ : አስተርአየ : ወረዖ : እምአጽሙ ፤ ለዘአምሐኪ : ጽጌ : ለገብርኤል : ምስለ : ሰላሙ ፤ ወበእንተዝ : ማርያም : ሶበ : ሐወዘኒ : መዓዛ : ጣዕሙ ፤ ለተአምርኪ : አሐሊ : እሙ ፤ ማኅሌተ : ጽጌ : ዘይሰመይ : ስሙ ፤ ሰላምኪ : (fol. 1v) ማርያም : አብቁለት : ዕፀ : ትእምርት ፤ ወአውጽአት : ጽጌ : በአፈ : ምውት ፤ መሐርኪያ : ፍቅረ : ዚአኪ : ለአሐቲ : ብእሲት ፤ እንዘ : ትብሊ : ኢትጐጐረ : ለአንብቦ : ዛቲ : ጸሎት ፤ ትኤድመኒ : ሊተ : እምኩሉ : ስብሐት ፤ አሐዱ : ብእሲ : ገዳመ : ዘወረፈ ፤ ጊዜ : አ (fol. 2r) ንበበ : ሰላምኪ : በክመ : ይለምድ : ወትረ ፤

II) Fols 67r–91v: ‘Lament on the Virgin’ (ሰቆቃወ : ድንግል :), CAe 2285.

Incipit: በክመ : ትቤ : በወንጌል : ኀለዉ : ፎቱ : ወፎቱ : ጉቡዓን : በስምየ ፤ እሂሉ : ነዋ : ማዕ (fol. 67r) ከሌሆሙ : ነዋ ፤ በእንተ : ንግደትክ : ደብረ : ቍስቋም : አስተፋጥን : ነዓ : ተምኔትየ ፤ ደብረ : ቍስቋም : ዘበእኮ : ኢየሱስ : አቡየ ፤ በስመ : እግዚአብሔር : ሥሉስ : ሕፀተ : ግጻዌ : ዘእልቦ ፤ ሰቆቃወ : ድንግል : እጽሕፍ : በቀለመ : አንብዕ : ወአንጠብጥቦ ፤ ወይሌ : ወላህ : ለይበል : ለዘአንበቦ ፤ ከማሃ : ኃዘን : (fol. 68r) ወተሰዶ : ሶበ : በኩለሂ : ረከቦ ፤ ርእዮ : ለይብኪ : ዓይነ : ልብ : ዘቦ ፤

Additional notes

- 1) Fols 91r–91v: Ownership note stating that the manuscript belongs to Gabra Mikāʾel from the monastery ʾĒndā ʾAbbonā in Ḥamāsen, Eritrea (the same secondary hand added the name Gabra Mikāʾel to the concluding supplication of the main text).

አቡነ ፡ ገብረ ፡ ሚካ (fol. 91v) ኤል ፡ ለዓለመ ፡ ዓለም ፡ አሚን ፤ ዝመጽ ሐፍ ፡ ዘአባ ፡ ገብረ ፡ ሚካኤል ፡ እንዳቦና ፡ ሐመሴን ፤ ፤ ፤ ፤ ፤

Binding

Ethiopian. Two wooden boards covered with reddish brown blind-tooled leather. Blind-tooled mitred turn-ins, textile inlays. Leather patches covering the lacing holes. Two pairs of sewing stations. The endbands intact.

Quire structure

12 quires. A⁴ (fols i–i) – I⁸ (fols 1–8) – II⁸ (fols 9–16) – III⁶⁺² (s.l. 3, 6/fols 17–24) – IV¹⁰ (fols 25–34) – V⁶⁺² (s.l. 3, 6/fols 35–42) – VI⁸ (fols 43–50) – VII⁸ (fols 51–58) – VIII⁸ (fols 59–66) – IX⁶⁺² (s.l. 3, 6/fols 67–74) – X⁸ (fols 75–82) – XI⁸⁺² (s.l. 3, 8/fols 83–92)

Layout

- 1) Fols 1r–91v: 1 column (11 written lines)

text area 82 × 66 mm (fol. 63r)

Ruling pattern

- 1) Fols 1r–91v: 1A-1A/0-0/0-0/C

Palaeography

Hand 1: Late nineteenth-/mid-twentieth-century script. Careful but not very regular; by a mediocre scribe.

Decoration

- 1) Fols 11v, 22r, 31r, 53v, 61v: A cross is drawn with pencil on the pages where stanzas 27, 51, 72, 125, 126 and 145 of Text I (‘Canticle of the Flower’) begin.

Other details

Parchment repairs on fol. 23 and fol. 26. A hole in the parchment on fol. 46.

History

The manuscript can be palaeographically dated to the late nineteenth/mid-twentieth century.

The owner of the manuscript was Gabra Mikāʿel from the monastery of ʿĒndā ʿAbbonā (Dabra Ṭəllul, Dabra ʿAbuna ʿAbrānyos) in Eritrea (cp. Additional note 1).

URL: <https://betamasaheft.eu/DSEthiop5>

DS Ethiop. 6

(مسلسل ٧١٧؛ ترقيم قديم ٢٣ ب طقوس)

[Serial Number 717; Old shelfmark: Liturgy 23 B]

Gospel of John

Paper codex, 182 × 127 × 25 mm, i+120 fols, late nineteenth century/first half of the twentieth century, possibly before 1950/1951.

Main works

I) Fols 9r–99rb: Gospel of John (ገሰሰራተ : ዮሐንስ :), CAe 2715.

No daily readings are marked except for Monday (fol. 9r, the indications **ዘሠኑይ** written in the main Hand 1 and repeated in a recent secondary hand).

Incipit: ገሰሰራተ : አብ : ቅዱስ : ትሩፍ : ረድእ : ተናጋሪ : በመለኮት : ዮሐንስ : ወልደ : ዘብዴዎስ : ፍቁረ : እግዚእነ : ኢየሱስ : ክርስቶስ ፤ ፩እም፤ ወ፪ሐዋርያ ት : ጸሎቱ : ወበረከቱ : የሃሉ : ምስለ : ገብሩ : ወልደ ። [[...]] ማርያም : ቀዳሚሁ : ቃል : ውእቱ : ወውእቱ : ቃል : ኀበ : እግዚአብሔር : ውእቱ : ወእግዚአብሔር : ውእቱ : ቃል ፤ ወከማሁ : ቀዳሚሁ : እምቀዲሙ : ኀበ : እግዚአብሔር : ውእቱ ፤ ወቦቱ : ከሉ : ኮነ ፤ ኮነ :

Additional notes

- 1) Fol. ir: Ownership note in Arabic, dated to 1948 and signed by the priest ʿArsāniyūs, stating that this manuscript belongs to Dayr as-Suryān and condemning those who would take it away.

- وقف دير السريان يكون محروم كل من يخرج منه وقفته القمص ارسنيوس ١٤/٧/١٩٤٨
- 2) Fol. 6v: Pencil note in awkward Arabic stating that the manuscript belongs to °Abd Maryam from Dayr as-Suryān.
هذا الكتاب تعلق الراهب عبد مريم احد رهبان دير السيده بالسريان
 - 3) Fol. 99v: Note in Arabic mentioning the Coptic Orthodox Patriarchate of Egypt.
بطريكةخانه الاقباط الارثودكس بمصر المحروسة بطريكةخانه الاقباط الارثودكس بمصر المحروسة
 - 4) Fol. 99v: Note in Arabic mentioning the name of °Abd al-Masīḥ al-Ḥabašī with a question mark, written below Additional note 3.
عبد المسيح الحبشي ؟ في مصر المحروسة
 - 5) Fol. 110v: Short supplication in Tigrinya. The number 43 at the beginning may refer to the year 1943 EC (= 1950/1951 CE).
{Ḥī} ሃይማኖት ፡ እስከ{ን}ድርጅ ፡ መንግሥቲ ፡ ኢ{ት}ዮጵያ ፡ ይፅቀበልና ፡ አሜን ፡
ወአምላክ(sic) #

Binding

Bound in Egypt. Red leather cover with imprinted decorations (a gilded frame, a medallion in the centre). Endbands.

Layout

- 1) Fol. 9r: 1 column (18 written lines)
- 2) Fols 9r–99r: 2 columns (18 written lines)

text area 122 × 90 mm (fol. 10r)

Palaeography

Hand 1: Late nineteenth-/first half of the twentieth-century script. Careful, slightly irregular; by a good scribe.

Decoration

- 1) Fol. 9r: Ornamental band in black and red, anthropomorphic motif (face) in the middle, zoomorphic and geometric motifs, crosses.
- 2) Fol. 98vb: Text divider made of three black-and-red crosses, red dotted lines.

Late nineteenth century/first half of the twentieth century, possibly before 1950/1951 (cp. Additional note 5). Part of the original owner's name was erased from the incipit, and another word was inserted in a secondary hand, to indicate the name of the new owner as Walda Māryām. The name appears also in a supplication added to the end of the main work in the same hand. Walda Māryām might be identical with ʿAbd Maryam mentioned in the Arabic note Additional note 2 (Gabra Māryām in Ethiopic). The name of the Ethiopian hermit ʿAbd al-Masiḥ al-Ḥabašī is mentioned with a question mark in Additional note 4, but this might be a recent speculative addition.

URL: <https://betamasafeft.eu/DSEthiop6>

(مسلسل ٧١٢؛ ٦١٨ ب طقوس)
[Serial Number 712; 618 B Liturgy]

Book of the Hours, Nicene Creed, *Sabbata faḡur* poems, and other texts

Paper codex, 210 × 160 × 30 mm, i+89+ii fols, first half of the twentieth century, possibly 1927/1928.

I) Fols 1r-50r: 'Book of the Hours' (መጽሐፈ ፡ ሰዓታት ፡), incomplete, CAe 3575.

A version of the work similar to Tasfā Gabra Šöllāse 1954/1955, but with omissions. A small portion of the text at the beginning is missing. The beginning of the text corresponds to Tasfā Gabra Šöllāse 1954/1955, 6.

Incipit: ነሢዕየ ፡ ማዕተብ ፡ ለወልደ ፡ እግዚአብሔር ፡ አኣትብ ፡ በሥላሴ ፡ ለእመኔ ፡ ወደቁ ፡ አቲብየ ፡ እትነሣእ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ኃይለ ፡ መስቀሉ ፡ ዕትመርገጐዝ ፡፤ ሃሌ ፡ ሃሌ ፡ ሃሌ ፡ ሊዖ ፡ አኣትብ ፡ ወእትነሣእ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡

II) Fols 50r–51r: Nicene Creed (ጸሎተ ፡ ሃይማኖት ፡), CAe 3308.

Incipit: ጸሎተ ፡ ሃይማኖት ፡ ነአምን ፡ ፩አምላክ ፡ እግዚአብሔር ፡ ሉብ ፡ አኃዜ ፡
ኩሉ ፡ ገባሬ ፡ ሰማያት ፡ ወምድር ፡ ዘያስተርአኦ ፡ ወዘ (fol. 50v) ኢያስተርአኢ ፡ ወነ
አምን ፡ በ፩ እግ[...]እ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልደ ፡ አብነ ፡ ግዛሩ ፡ ዘህልው ፡
ምስሌቃሁ ፡ እምነ ፡ ቅድዳመ ፡ ይትፈጠር ፡ አለም ፡ ብርሃን ፡ ዘፀረምብርን ፡ አም

ላክ ፡ ዘእምአምላክ ፡ ዘበአማን ፡ ዘተወልደ ፡ ወአኮ ፡ ዘተገብረ ፡ ዘእሩይ ፡ ምስለ ፡ አብ ፡ በመለኮቲ ፡

III) Fols 51r–67r: Explications to the treatise *ʿAmmāstu ʿa^cmāda māšīr* (‘The Five Pillars of Mystery’), incomplete, CAe 5400, in Tigrinya.

Possibly incomplete, some leaves between fol. 66 and fol. 67 appear to be cut away (stubs are visible).

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ኢልና ፡ ንምእመናን ፡ ንዓቢይ ፡ ንንእሸቶ ፡ ጥቅም ፡ ዚከውን ፡ ካብ ፡ ብዙሃ ፡ ሓደቶ ፡ ካብ ፡ ነዊሃ ፡ ሓዲር ፡ ስለዝበልናዮ ፡ ግን ፡ ሓዲር ፡ አኩሃን ፡ አብ ፡ ቅዱሳት ፡ መጻሕፍት ፡ ዘሎ ፡ ምሥጢር ፡ ዘይጐደለ ፡ እዩ ፡ ፎተ ፡ አእማይ ፡ ምስጢር ፡ ናይ ፡ ፺መዓልቲ ፡ (fol. 51v) ስነ ፡ ፍጥረት ፡ ንጽሕፈልኩም ፡ አሎና ፡

IV) Fols 67r–68r: ‘Register of the Great and Minor Feasts’ (**ቁጽር ፡ በዓላት ፡ ዘዓቢይ ፡ ወዘንኡስ ፡**), CAe 5407, in Tigrinya and Gəʿəz.

Incipit: ቁጽር ፡ በዓላት ፡ ዘዓቢይ ፡ ወዘንኡስ ፡ ሠረቀ ፡ መስከረም ፡ ፩ቅዱስ ፡ ዮሐንስ ፡ በርተሎሜዎስ ፡ ኢዮብ ፡

V) Fols 68v–69v: ‘For the sake of your Trinity...’ (**በእንተ ፡ ሥላሴክ ፡**), CAe 1191.

Incipit: በእንተ ፡ ስላሴክ ፡ እግዛእ ፡ በእንተ ፡ በእንተ ፡ እግዛእ ፡ ተ ፡ በእንተ ፡ ኅላዌዊክ(sic) ፡ እግዛእ ፡ ተሣሃለኒ ፡

VI) Fols 69v–72v: ‘Pray for us, Mary, pray for us, Mary, to your Good Son, Saviour of the World...’ (**ሰአሊ ፡ ለነ ፡ ማርያም ፡ ሰአሊ ፡ ለነ ፡ ማርያም ፡ ኀበ ፡ ወልድኪ ፡ ኄር ፡ መድኃኔ ፡ ዓለም ፡**), CAe 4960.

Possibly incomplete, some folia may be missing since stubs are visible between fol. 71 and fol. 72.

Incipit: ተዓብዮ ፡ ነፍስየ ፡ ለእግዚአብሔር ፡ በል ፡ ቪጊዜ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ ሃሌ ፡ ሉያ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ሥላሴ ፡ ብሂልየ ፡ ወጠንኩ ፡ ዘለኪ ፡ ውዳሴ ፡፤፤ ማርያም ፡ እኅቱ ፡ ለሙሴ ፡ ሰአሊ ፡ ለነ ፡፤፤ ማርያም ፡ ወልኪ ፡ መድኃኔ ፡ ዓለም ፡ ንዒ ፡ ንዒ ፡ ማርያም ፡ ዘትኅበሪ ፡ በአርያም ፡

VII) Fols 72v–73v: ‘*Səbhata fəqur*’ of St George’ (**ሰብሐተ ፡ ፍቁር ፡ ዘጊዮርጊስ ፡**), CAe 4957.

Incipit: ሰአል ፡ ለነ ፡ ጊዮርጊስ ፡ ሰማዕተ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ነአ ፡ ነአ ፡፤፤ ጊዮርጊስ ፡ እንተ ፡ ትሰርር ፡ በፈረስ ፡

VIII) Fols 73v–75v: ‘*Səbhata fəqur*’ of Gabra Manfas Qəddus’ (**ሰብሐተ ፡ ፍቁር ፡ ዘገብረ ፡ መንፈስ ፡ ቅዱስ ፡**), CAe 5689.

Incipit: ሰአል : ለነ : ገብረ : ሕይወት : ነአ : ነአ : ገብረ : መንፈስ : ቅዱስ : ተጽ
ኢነክ : በዝባነ : መብረቅ :

IX) Fols 75v–78v: ‘Litanies’ (ሊጦን ፣), incomplete, CAe 3188.

Litanies for the days of the week. The text is divided into portions for the days of the week (after the part for Monday: ዘሰሉስ, ዘረቡዕ, ዘሐሙስ, ዘአርብ, ዘቀዳም).

Incipit: ዘሊቃውንት ፡ ልጦን (sic) ፡ ዘስኑይ ፡ ወካዕበ ፡ ናስተበቃዕ ፡ ዘኩሎ ፡ ይእ
ኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እንዘ ፡
ነአኩት ፡ እስመ ፡ ዓቀባነ ፡ በኑኃ ፡ ሌሊት ፡ ወአብጽሐነ ፡ እምጽልመት ፡ ውስተ ፡
ብርሃን ፡ እሙስና ፡ ውስተ ፡ ዘኢይማስን ፡ እምእያምሮ ፡ ውስተ ፡ አእምሮ ፡ አማ
ን ፡

X) Fols 78r–82r: ‘Covenant of the Morning’ (ኪዳን ፡ ዘነግሠ ፣), CAe 1716.

Incipit: ኪዳን ፡ ዘነግሠ ፡ ኪዳን ፡ ዘነግሠ ፡ ቅዱስ ፡ እግዚአብሔር ፡ ቅዱስ ፡ ኃይል ፡
ቅዱስ ፡ ኃይል ፡ ዘኢይመውት ፡ ዘተወልደ ፡ እማርያም ፡ እምቅድስት ፡ ድንግል ፡
ተሣሃለነ ፡ እግዚአ ፡

XI) Fols 82v–85r: ‘Supplications’ (መስተብቃዓን ፣), CAe 4711.

Litanic prayers called here ዘአርያም ፣, starting with the part called in the modern Missal መስተብቃዓን ፡ ዘይበቃዕ ፡ በጸሎት ፡ በእንተ ፡ ኩሉ ፡ ግብር ፡ ፣, see *Maṣḥafa qaddāse* 1969/1970, 275.

Incipit: ዘአርያም ፡ ዘአርያም ፡ ናስተበቃዕ ፡ ዘኩሎ ፡ ይእኅዝ ፡ እግዚአብሔር ፡
አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እንዘ ፡ ነአኩቶ ፡ (fol. 82v)
በኩሉ ፡ ወበውስተ ፡ ኩሉ ፡ እስመ ፡ ከደነነ ፡ ወረድአነ ፡ ሰቄነ ፡ ወአብጽሐነ ፡ እስ
ከ ፡ ዛቲ ፡ ሰዓት ፡

XII) Fols 85r–85v: ‘*Malke*’-hymn to Mary’ (መልክአ ፡ ማርያም ፣), incomplete, CAe 2891.

Only a few initial lines are present in the manuscript.

Incipit: መልክአ ፡ ማርያም ፡ ሰላም ፡ ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ ኃዋዝ ፡ እምነ ፡
ክልበኔ

XIII) Fols 85v–88r: ‘Congregation of the Faithful’ (ማኅበረ ፡ ምእመናን ፣), incomplete, CAe 2733.

Incipit: ማኅበረ ፡ ምእመናን ፡ ማኅበረ ፡ መዕመናን[፣] ወመዕመናት ፡ እለ ፡ ኪያ
ከ ፡ ተአመኑ ፡ ለነሢአ ፡ ሥጋከ ፡

Colophon

- 1) Fol. 73v: Short colophon written in the main hand (Hand 1), mentioning only the day of the week (Tuesday), followed by a Tigrinya note stating that the manuscript was owned by Barhe.

ተፈጸመ ፡ በዕለተ ፡ ሠሉስ ፡ እዚ ፡ መጽሐፍ ፡ ናይ ፡ በርሂ ፡ እዩ ፡ ፡

- 2) Fol. 88r: Short colophon written in pencil in a very crude recent hand, poorly visible, probably added later. It states that the text was written by ʾAbuna Pāwlos of Dabra Bizan in the year 1920 of the Era of Mercy (=1927/1928 CE).

ዝሰጸታት ፡ ዘአቡነ ፡ እውሎስ ፡ ዘደብረ ፡ ቢዘን ፡ ዘጸሐፉ በእዲዑ[፡] በ፲፱፻፳፯ዓመተ
[፡] ምሕረት[፡]

Additional notes

- 1) Fol. iv: Ownership note stating that the manuscript belongs to *Halaqā* Barhe. The name is not written clearly (the ink of the second and third characters is smeared).

ዝመጽሐፍ ፡ ዘኅለቃ ፡ በሬሂ(sic)

- 2) Fol. iv: The name of the monk Būlus al-Ḥabašī, in Arabic.

الراهب بولس الحبشي

Binding

The binding is made of two rectangular pieces of soft whitish leather glued together, wrapping the text block above the blue synthetic cover. The overback is made of brown leather. The slit-braid Ethiopian endbands are intact.

Layout

- 1) Fols 1r–88r: 1 column (22 written lines)

text area 170 × 115 mm (fol. 34r)

Palaeography

Hand 1 (fols 1r–88r): Late nineteenth-/early twentieth-century script. Careful but not very regular; by a mediocre scribe (name: Pāwlos of Dabra Bizan).

Other details

The manuscript is a re-utilised industrially produced Italian notebook. For writing, the notebook has been turned upside down. The title ‘Quaderno’ now appears inverted at the end (fol. iiv).

History

First half of the twentieth century, possibly 1927/1928. The first colophon identifies *Ḥalaqā* Barhe as the owner. According to the second colophon, the manuscript was completed in 1927/1928, the owner and the scribe was ^o*Abuna* Pāwlos of Dabra Bizan.

URL: <https://betamasaheft.eu/DSEthiop7>

DS Ethiop. 8

(مسلسل ٧١٨؛ ٥٠٩ ب طقوس)

[Serial Number 718; Liturgy 509 B]

Anaphora of Our Lady Mary by Cyriacus of Behnesa,
Liturgical prayers, *Malkə*^o-hymn to Gabra Manfas Qəddus

Paper codex, 137 × 95 × 14 mm, i+64+ii-iii fols, 1854–1861.

Main works

I) Fols 2r–40r: Anaphora of Our Lady Mary by Cyriacus of Behnesa (አኩቴተ : ቀኅርባን : ዘቅዱስ : ህርያቆስ : ዘሀገረ : ብህንሳ :), CAe 1099.

On fol. 13v, the words ተላህዮ : ዘልሕቂ : ከመ : አዋልደ : ዕብራውያን : እለ : ያገዛፋ : ክሳዶን :, part of *Maṣḥafa qəddāse* 1969/1970, *Qəddāse Māryām*, § 39 and included in the text on fol. 13r, are written above on the page and between black lines. Half of fol. 31r and all of fol. 31v are left blank.

Incipit: አኩቴተ : ቁርባን : ዘእግእትነ : ማርያም : ወላዲተ : አምላክ : ዘደረ (ሰ) : ሳቲ : አባ : ሕርያቆስ : ሊቀ : ጳጳሳት : ዘሀገረ : ብህንሳ : ጸሎታ : ወበረከ ታ : የሃሉ : ምስለ : ገብራ : ገብረ : ማርያም : ለዓለመ : ዓለም : አሜን : ጐሥዓ : ልብዩ : ቃለ : ሠናዩ : ጐሥዓ : ልብዩ : ቃለ : ሠናዩ : ወዓነ : አዩድዕ : ቅዳሴሃ : ለማርያም : (fol. 2v)

II) Fols 40r–41v: ‘I praise your grace, you, full of grace...’ (እሴብሕ : ጸጋኪ : አምልኢተ : ጸጋ :), CAe 3064.

Incipit: እሴብሐ : ጸጋኪ : አምልዕተ : ጸጋ : ወእትጋነይ : ለኪ ፡፡ አምልዕተ : ውዳሴ : ተዘርከሩ : በልሌሊት : ንጽሐ : ድንግልናኪ :

III) Fols 41v–44r: ‘Absolution of the Son’ (ፍትሐት : ዘወልድ ፡), CAe 1398.

Incipit: ፍትሐት(sic) : ዘወልድ : እግዚእ : ኢየሱስ : ክርስቶስ : ወልድ : ዋህድ : ቃለ : እግዚአብሔር : አብ : ዘበትከ : እምነ : ኩሎ : ማዕሰረ : ሰይጣን : ኃጣዊን : በሕማማቲክ : ማሕየዊት : ወመድኃኒት : ዘ (fol. 42r) ነፋህክ : ላእለ : ገጸ : አርዳኢ ሁ : ቅዱሳን : ወላዕካኒክ : ንጹሃን : ወትቤሎሙ : ንሥኡ : መንፈስ : ቅዱስ : ለእለ : ኃደግሙ : ኃጢአት : ይትኅድግ : ሎሙ :

IV) Fols 44r–45v, 48r: ‘Book of the Consecration’, Liturgy of Catechumen: General absolution (መጽሐፈ : ቅዳሴ ፡), CAe 1960.

Incipit: ወእለ ፡ ተልዕኩ ፡ በሃቲ ፡ ፊለት ፡ ቀሲስ ፡ ወዲያቆን ፡ ወካህናት ፡ ላዕለ ፡ ልዑካን ፡ ወለእለ ፡ ኩሎ ፡ ሕዝብክ : ይኩኑ : ፍቱሐነ : ወግዑዛነ : እምአፈ : ሥሉሥነ : ቅዱስ : አብ ፡ ወወልድ : ወመንፈስ : ቅዱስ ፡ (fol. 44v) ወእምአፈ : ቤተ : ክርስቲያን : ቅድስት : አህቲ : ጉባዔ ፡

V) Fols 46r–46v: ‘O Lord, you had mercy upon your earth...’ (ተሣሃልክ : እግዚአ : ምድረክ ፡), incomplete, CAe 5893.

Fols 46r–47v constitute a loose bifolium placed between fol. 45 and fol. 48. The text breaks off at the end of fol. 46v. Fol. 47 is blank.

Incipit: ተሣሃልክ : እግዚአ : ምድረክ : ሃሌ : ሉያ : ስማዕ : ጸሎተነ : ወስእለተነ : ወስራይ : ኩሎ : ኃጢአተነ : ስማዕ : ጸሎተነ : ወስዕለተነ : ዘስማዕኩ : ጸሎት : ወስዕለት : ለዕዝራ : ተወከፍ : ምህላነ : ሰላመክ : ሀበነ : እማእ(ከ)ሌነ : ኢትርኃቅ : ወሚጥ : መዓተክ : እምነነ : ሃሌ : ሉያ ፡

VI) Fols 48r–52v: ‘*Malkəʾ*-hymn to Gabra Manfas Qəddus’ (መልክአ : ገብረ : መንፈስ : ቅዱስ ፡), incomplete, CAe 5068.

Incomplete at the end.

Incipit: ሰላም : ለዝክረ : ስምክ ከመ : ጸሃይ : ምውቅ : ዘያበርህ : ወትረ : እስከነ : ምእራብ : ወሰርቅ : ገብረ : መንፈስ : ቅዱስ : ሲጋክ : ዘተሰርገወ : በስቅ : (fol. 48v) ክድንኒ : ሞገሰ : ስምክ : ከመ : ልብሰ : ሚላት : ስውቅ : በብኄረ : መርቄ : ሰይለ : ለነዳይ : ዕፋቅ : ሰላም : ለስእርተ : ርእሰክ : ወለርእክ : ዘተደለለ : ወለፍጽ ምክ : [[...]]

VII) Fols 53r–61r: ‘Pray for us, Mary, pray for us, Mary, to your Good Son, Saviour of the World...’ (ሰአሊ : ለነ : ማርያም : ሰአሊ : ለነ : ማርያም : ኀበ : ወልድኪ : ኄር : መድኃኒ : ዓለም ፡), CAe 4960.

Incipit: ሰአሊ : ለነ : ማርያም : ተዓብዮ : ነፍስዮ : ለእግዚአብሔር : ፫ ጊ : በል : ሰአ : ለነ : ብዕዕት : አንቲ ፡ መንግሥተ : ጽድቅ : ዘትሜንኒ : ማርያም : መን

በረ : ስላቅ : ታቦትነ : አንቲ : እንተ : ወርቅ : ሰአሊ : ለነ : እፎኑ : ድንግል : ቫነገ
 ሥታተ : ምድር : ተንሥኡ : ሕዝበኪ : ትሐታነ : ከመ : ይፅብኡ : መላእክት :
 ኅቡረ : ተጋብኡ :

Additional notes

- 1) Several unclear words on the inner cover.
ጄብ : ጉድባ : ሃሜ[[...]] : ል
- 2) Fol. ir: Arabic ownership note in pencil stating that the manuscript belongs to Dayr as-Suryān, dated 1948 and signed by the priest °Arsāniyūs.
 وقف دير السرين يكون محروم كل من يخرج عنه وقفه القمص ارسانيوس ١٩٤٨/٤/١٤

Binding

Bound in Egypt. Cardboard, reddish leather. Two pairs of sewing stations. Endbands.

Layout

- 1) Fols 2r–61r: 1 column (11 written lines)
 text area 98 × 55 mm (fol. 18r)

Palaeography

Hand 1 (fols 2r [lines 1–3], 2v–13r, 15r–20r, 21r–22v, 24r–26r, 28r–30v, 32r–32v, 35r–36v, 37r–52v, 61r): Nineteenth-century script. Irregular, crude; by a poorly trained hand. The handwriting shows some variations in the hues of the inks, the appearance of the script (e.g. slant and thickness of the strokes) and quality of the execution (diminishing after c. fol. 45).

Hand 2 (fols 2r, 13r–14v, 20r–20v, 22v–23v, 26r–27v, 31r, 33r–34v, 36v, 53r–61r): Nineteenth-century script. Somewhat irregular, hasty; by a skilled scribe. Hand 1 and Hand 2 alternate throughout the manuscript, occasionally on the same page (fols 2r, 13r, etc.), without discontinuities in the content.

Decoration

- 1) Fols 1v: Printed devotional image of European origin showing eight Czech saints (around St Mary with Child in the centre), glued onto the page. Legend: Svati patronové Čeští Stůjte při nás! Památka ze

st. Boleslavi. ‘Holy Czech Patrons, stand by us! Memento from Stará Boleslav.’

- 2) Fol. 2r: Crude ornamental band in black and red.
- 3) Fol. 61r: Crude black-and-red dotted text divider at the end of the last text.

Other details

Two *miṣṭāras* (rulers) were used for ruling; one for all text folia, and another one, of slightly different shape, only for fols 46–47.

Watermarks ‘Hess & Co’ and a floral pattern visible on fols 32, 35, 36, 39, 40, 43.

History

1854–1861. The Coptic patriarch Cyril IV (in tenure 1854–1861) and the Ethiopian metropolitan ʾAbbā Salāmā (in tenure 1841–1867) are mentioned in a supplication on fol. 6r. The name of Gabra Māryām, probably the commissioner, is mentioned in the supplications (e.g. fol. 2r and fol. 6v). The manuscript was copied by two scribes who wrote short portions of the text in turns.

URL: <https://betamasaheft.eu/DSEthiop8>

DS Ethiop. 9

(مسلسل ٧١٠؛ رقم ٥٠٩ أطقوس)

[Serial Number 610; 509 A Liturgy]

Anaphora of Our Lady Mary by Cyriacus of Behnesa, Prayer of Our Lady Mary on Mount Golgotha, Hymns, Anaphora of Basil, Teaching of Mysteries, *Malkə*-hymns, Miracles of Mary

Paper codex, 143 × 110 × 44 mm, i-iv+275+v fols, 1928–1942.

Main works

I) Fols 2v–53v: Anaphora of Our Lady Mary by Cyriacus of Behnesa (አኩቴተ፡ ቊርባን፡ ዘቅዱስ፡ ህርያቅስ፡ ዘሀገረ፡ ብህንሳ፡), CAe 1099.

Incipit: በስመ፡ አብ[፡] ወወልድ፡ ወመንፈንስ(sic)፡ ቅዱስ፡ ፩አምላክ፡ አኩቴተ፡ ቊርባን፡ ዘእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ዘደረሰ፡ አባ፡ ሕርያቅስ፡ ዘሀገር(sic)፡ ብንህሳ(sic)፡ ጸሎታ፡ ወበረከታ፡ የሃሉ፡ ምስለ፡ ንብራ፡

ጎብተ : ማርያም : ለዓለመ : ዓለም ፤፤ አሚን : ጐሥዓ : ልብዩ[]ቃለ ። ሠናየ ።
ጐሥዓ : ልብዩ ቃለ : ሠናየ : ጐሥዓ : ልብዩ ፤፤ ቃለ : ሠናየ ፤፤

II) Fols 54r–111r: The prayer of Our Lady Mary which she prayed at Golgotha on 21 Sane (ጸሎት : ዘእግዝእትነ : ማርያም : ዘሰኔ : ጎልጎታ :), CAe 2246.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩ አምላክ : ዛቲ : ጸሎት :
ዘእግዝእትነ : ቅድስት : ድንግል : ወንጽሕት : እሙ : ለብርሃን ፤፤ ማርያም : ወላ
ዲተ : አምላክ ፤፤

III) Fols 111v–112r: Hymn Following Communion, CAe 5899.

Incipit: ቅዱስ : ቅዱስ : ሥሉስ : ዘኢ[ይ]ትነገር : ሀበኒ : ከመ : [እ]ንሣእ : ለህይወ
ት ፤፤ ዘንተ : ሥጋ : ወደም : ዘእንበለ : ኮነኔ : ሀበኒ : እግበር : ፍሬ : ዘያሰምረከ :
ወከመ : አስተርኢ : ወስብሐቲከ : ወእህየው : ለፀከ : እንዘ : እግበር : ዘዚአክ :
ፈቃደ : በተአምኖ : ወእጼውእ ፤፤

IV) Fol. 112r: ‘We have asked you, o Merciful One, we have asked you, o Creator...’ (ሰአልናክ : መሐሪ : ሰአልናክ : ፈጣሪ : ሰዓልናክ : ከሀሊ :), incomplete, CAe 6205.

The text breaks off at the end of fol. 112r. Fols 112v–113r are blank.

Incipit: ሠዓልናክ : መሃሪ ። ሠአልናክ : ፈጣሪ ። ሠአልናክ : ከሐሊ ። {ዘ}ሰአ
ሉክ : ትሁብ : ኢትከልእ : ወኢትፈልጥ : ወኢትሌሊ ። የማነከ[] ነቅዓ : ሕይ
ወት ። የማነከ[] ነቅዓ : ፈልፈለ : ሕይወት[]

V) Fols 114r–163r: ‘Anaphora of Basil’ (አኩቴተ : ቀሩርባን : ዘባሰልዮስ :), incomplete, CAe 1098.

Incipit: ጸሎተ ። አኩቴት : ዘቅዱስ : በሰልዮስ : ይካ ። ነክኩቶ ፤፤ ለገባሬ :
ሠናየ ላዕሌነ : እግዚአብሔር : መሕዐረ : አቡሁ ፤፤ ለእግዚእነ : ወአምላክነ ፤፤

VI) Fols 163r and following: ‘Teaching of Mysteries’ (ትምህርተ : ኅቡአት :), CAe 2444.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ፩አምላክ ፤፤ ። ፤፤ በዕንተ :
ት{ም}ህርተ : ኅብአት : ቅድመ ፤፤

VII) Fol. 177v: ‘O Lord, you had mercy upon your earth...’ (ተሣሃልከ : እግ
ዚአ : ምድረከ :), incomplete, CAe 5894.

Only the first lines; the text breaks off at the end of fol. 177v.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ(sic) : ቅዱስ : ፩ አምላክ ፤፤ ፫ጊዜ ።
ተሰሐልከ : እግዚአ : ምድረከ ። ሃሌ : ሉያ : ይእቲ : ማርያም : እምነ : ወእሙ :
ለእግዚእ (fol. 178r)

VIII) Fols 178r–205r: ‘*Malkəʾ*-hymn to Mary’ (መልክአ ፡ ማርያም ፡), CAe 2891.

Incipit: ሰላም ፡ ሰላም ፡ ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ ሐዋዝ ፤፤ እምነ ፡ ከልበኔ ወቀኡ ስጥ ፡ ወእንምነ ፡ ሰንበልት ፡ ምዑዝ ። ማርያም ፡ ድንግል ፡ ለባሲተ ፡ ዐቢይ ፡ ትእዛዝ ፤፤ ይሰቅዮኒ ፡ ለለጽባሁ ፡ ወይነ ፡ ፍቅርኪ እዚዝ ፤፤ ከመ ፡ ይሰቅዮ ውጉዝ ፡ ለሠናይ ፡ እርዝ ፤፤

IX) Fols 205r–234v: ‘*Malkəʾ*-hymn to Jesus’ (መልክአ ፡ ኢየሱስ ፡), CAe 2839.

Incipit: ሰላም ፡ ለዝክረ ፡ ስምክ ። ስመ ፡ መሐለ ፡ ዘኢይሔሱ ። ዘአንበረ ፡ ቅድመ ፡ እግዚአብሔር ፡ በአትሮንሱ ፤፤ ኢየሱስ ፡ (fol. 205v) ክስርስቶስ ። ለዳዊት ፡ በባህርየ ፡ ከርሡ ። አክሊለ ፡ ስምክ ፡ እንዘ ፡ ይትቁፀል ፡ በርሱ ፤ አህጉረ[፡]ፀር ፡ ወረሰየ ፡ ኢያሱ ፤፤

X) Fols 236r–268v: ‘Miracles of Mary’ (ተአምረ ፡ ማርያም ፡), CAe 2384.

X-1) Fols 236r and following: Canon of al-Mu^callaqa (መጽሐፈ ፡ ሥርዓት ፡ ዘወጽአ ፡ እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡), CAe 1968.

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ጀአምላክ ፡ ዝንቱ ፡ መጽሐፈ ፡ ሥርዓት ፡ ዘወጽአ ፡ እመንበረ ፡ ማርቆስ ፡ ሐዋርያ እመካነ ፡ ማልቃ ፡ ዘምስር ፡ ዘንበሩ ፡ መምህራን[፡] ክቡራን ፡

X-2) Fols 260r–268v: Four Miracles of Mary, CAe 3993.

X-2-1) Fols 260r–263v: Miracle of Mary: unidentified miracle, CAe 3993.

X-2-2) Fols 263v–265r: Miracle of Mary: unidentified miracle, CAe 3993.

X-2-3) Fols 265r–267r: Miracle of Mary: unidentified miracle, CAe 3993.

X-2-4) Fols 267v–268v: Miracle of Mary: unidentified miracle, CAe 3993.

XI) Fols 268v–270r: ‘*Malkəʾ*-hymn to St George’ (መልክአ ፡ ጊዮርጊስ ፡), incomplete, CAe 3100.

Only three stanzas.

XII) Fols 270r–273r: ‘We have asked you, o Merciful One, we have asked you, o Creator...’ (ሰአልናክ ፡ መሐሪ ፡ ሰአልናክ ፡ ፈጣሪ ፡ ሰዓልናክ ፡ ከህሊ ፡), CAe 6205.

Additional notes

- 1) Fol. iir: Ownership note stating that the manuscript belongs to Gabra Mikāʾel, it was given to him by ‘his brother’ Ḥabta Māryām (possibly a

monk). ʾĒndā ʾAbbonā and Dabra Bizan are called ‘Second Scetis’ (Dabra Ṭəllul is the second name of ʾĒndā ʾAbbonā, here ʿĒddābbonā). The note is written in the inks of two colours, possibly in two hands.

ዝመጽ ሐፍ ፡ ዘአባ ፡ ገብረሚካኤል ። ዘወሀቦ ፡ አባ ፡ ሀብተ ፡ ማርያም ፡ እህሁ^(sic) ፡
 ዕዳቦኛ ። ደብረ ፡ ጥሉል ፡ ወደብረ ፡ ቢዜን^(sic) ፡ መድልወ ፡ አልባብ ። ዳግሚት ፡ አስ
 ቀጥስ ። መድል^(sic)[፡] ወአልባብ ።

Binding

Bound in Egypt. Cardboard covered with reddish leather.

Layout

- 1) Fols 2v–273r: 1 column (12 written lines)

text area 104 × 64 mm (fol. 116r)

Pages with the text area decorated with frames or ornamental bands have a smaller number of written lines.

Palaeography

Hand 1: Twentieth-century script. Careful but somewhat irregular; by a skilled scribe.

Decoration

- 1) Fols ivr, ivv, 2v, 3r, 5v, 6r, 33v: Double-lined frame carefully drawn around the text area.
- 2) Fol. 1v: Carefully executed design of a Coptic cross in a frame.
- 3) Fol. 2v: Fine uncoloured Coptic ornamental band (interlaces).
- 4) Fols 54r, 114r: Coloured Coptic ornamental bands (interlaces).
- 5) Fols 163r, 177v, 205r: Crude bichrome ornamental bands in black and red.
- 6) Fol. 236r: Crude uncoloured ornamental band.

Other details

Ethiopic numerals, probably quire marks, on fols 53v, 54r, 113v, 114r, 235v, 236r, 273v (each repeated three times, in the upper margin of the folium).

A *miṣṭāra* (ruler) was used for ruling.

Watermarks visible on fols 34, 188, 236, 263, 264, 265, always in the right margin of the verso-side.

History

Probably 1928–1942. The Coptic patriarch John XIX (in tenure 1928–1942) is mentioned in supplications together with the metropolitan Pētros (fol. 5v) and the metropolitan Qerāillos of Ethiopia (in tenure 1929–1950) (fol. 124r). The manuscript was likely produced sometime in 1928–1942. The identity of Pētros is not certain. He might be identical with Pētros IV of Ethiopia (in tenure 1882–1917), in which case his name might have been copied from the exemplar manuscript. The original commissioners of the manuscript were Ḥabta Māryām (possibly a monk of ʿĒndā ʿAbbonā Dabra Ṭəllul), mentioned in supplications throughout (e.g. fols 2v, 53v), and Walatta Māryām. Her name has been erased in a supplication on fol. 204v and replaced by that of Gabra Mikāʿel. Ḥabta Māryām probably owned the manuscript and later gave it to Gabra Mikāʿel (cp. Additional note 1 and MS DS Ethiop. 5).

URL: <https://betamasaheft.eu/DSEthiop9>

DS Ethiop. 10

(٦٧٥ طقوس)

[675 Liturgy]

Liturgical prayers, Teaching of Mysteries, *Malkəʿ*-hymns

Paper codex, 144 × 107 × 30 mm, 144+i fols, 1930 to the mid-twentieth century.

Main works

I) Fols 1v–5v: ‘Hours of Qʿəsəsqʿām’ (ሰዓታት : ዘቀኅቂም :), incomplete, CAe 5891.

An excerpt from the ‘Book of the Hours’ (መጽሐፈ : ሰዓታት :), CAe 3575. The rubricated beginning (up to and including the word በዘኪያ ረምሞ :) is added in a very crude, later hand.

Incipit: {ከሱሎሙ : ሠራዊት : መላክት : አእላፍ : እለ : ይሠርፍ : በአክናፍ : እምጽንፍ : እስከ : ጽንፍ : እንበለ : ድካም : ወሀፍ : ይሴብሐኪ : ማርያም : በዘ ኪያረምሞ : (sic) } አፍ(sic) : አእላፈ : አእላፋት : መላክት(sic) : ወትእልፊት : አእላፋት : ሠራዊት : መናብርት : ወሥልጣናት : ኢጋዕዝት : ወኃይላት : ይዌድሱ

Incipit: በስመ : እግዚአብሔር : አብ : ዘሕላዊሁ : ዋሕድ : እንዘ : ውእቱ : ህል
ው : በመንፈስ : ቅዱስ : ወወልድ : ውዳሴ : መልዕክ : አጽሕፍ : በሥምረትክ :
ፊድፋድ : ርድዓኒ : ለፈጽሞ : ምስለ : ጎሩያን : አንጋድ : አዳዴ : ፊልጶስ : በው
ዑይ : ነድ ። ። ሰላም : ለፅንሰትክ : በብስራተ : መልአክ : ብርሃን : ወለልደትክ :
ሰላም : በወርቃ : ታስሪን : ፊልጶስ : ሰማዕት : ዘደብረ : ቢዘን :

VIII) Fols 91v–109v: ‘*Malkeʾ*’-hymn to ʾAbrānyos of Dabra Ṭəllul’ (መልአክ : አብራንዮስ : ዘደብረ : ጥሉል :), CAe 4919.

Incipit: በስመ : እግዚአብሔር : አብ : ገባሬ : ዓለማት : ዘክሂሉ : ወበስመ : እግ
ዚአብሔር : ወልድ : አኃዜ : ዓለማት : በቃሉ : ወበስመ : እግዚአብሔር : መን
ፈስ : ቅዱስ : ቀዳሴ : ዓለማት : ኩሉ : አብራንዮስ : እንብብ : ስብሐቲክ : ለዘይረ
ትእ : ወይደሉ : ልስሐተ : ልሳንዩ : ይቀስሙ : አጋእዝት : እሉ ። ሰላ ለጽንሰትክ :

IX) Fols 110r–126v: ‘*Malkeʾ*’-hymn to the Saviour of the World’ (መልአክ : መድኃኔ : ዓለም :), CAe 2883.

Incipit: ሰላም : ለዝክረ : ስምክ : ዘኢረከቡ : ተፍጻሜተ : መላእክተ : ሰማይ : ወም
ድር : እለ : ለመዱ : ስብሐተ ፤ መድኃኔዓለም : ተወከፍ : እንተ : አቅረብኩ : ንስ
ቲተ : ዘሰተክ : በእንቲኦን : ኪርቤ : ወሃሞተ ፤ በሞተ : ዚአክ : ከመ : ትቅትል :
ሞተ ፤ ሰላም : ለስእርተ : ርእሰክ : መልእልተ : መስቀል : ዘአጽነኑ ፤

X) Fol. 127r: ‘Prayer Against the Disease of *Budāʾ*’ (ጸሎት : በእንተ : ህማመ : በዱ :), CAe 5185.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ጸሎት : በእ
ንተ : ህማመ : በዱ :

XI) Fols 127v–129v: ‘Prayer of the Great ʾAsmāt’ (ጸሎተ : አስማት : ዓበ
ይት :), CAe 5186.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ወትብል : በት
ሐት : ቃል : እሎንተ : አስማተ : ዓበይተ : ወክቡራተ : ኤኮስ : አሜዕ : ለኪ :
ኢንካ : ካዜእ :

XII) Fols 129v–134r: ‘*Səbhata fəqur*’ of St George’ (ስብሐተ : ፍቁር : ዘጊዮር
ጊስ :), CAe 4957.

Incipit: ነፃ : ነፃ : ነፃ : ጊዮርጊስ : እንዘ : ትስርር : በፈረስ : ወነፃ : ፍቁርዩ : ዘል
ዳ : ንጉሥ : ነፃ : ፍቁርብ : ለክ : ስብሐተ : ወጋዳ : ጊዮርጊስ : ኮከበ : ልዳ : ሰማ
ዕተ : አብ : ወወልድ : ነኦ : ጊዮርጊስ : ዘርቡል : ፍልስጥኢማዊ : ኮከብ : እምሕለ
ክ : በአብ : እምበረከትክ : ለኩሉ : ሓብ :

XIII) Fols 134v–ir: ‘*Malkeʾ*’-hymn to St Michael’ (መልአክ : ሚካኤል :), CAe 2835.

Incipit: በሰመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ሰላም : ለገነከረ :
 ስምክ : ሰመ : ልዑል : ዘተሳተፈ ። ወለደ : ያሬድ : ሂኖክ : በከመ : ጸሐፊ ። ሶበ :
 እጼውዕ : ስመክ : ከሲትየ : አፈ ። ረዳዔ : ምንዱባን : ሚካኤል : በከመ : ታለ
 ምድ : ዘልፈ : ለረዲኦትየ : ነአ : ሰፊሐክ : ክንፈ ። ሰላ ለሰጸርተ : ርእሰክ : ዘኢ
 ይጤየቅ : ግዕዛ ።

Additional notes

- 1) Fol. 10r: Ownership note mentioning Gabra Mikāʾel of Dabra Bizan and ʾĒndā ʾAbbonā (here spelled ʿĒndā Bonā).

ዝመጽሐፍ : ዘአባ : ገብረ : ሚካኤል : ደብረ : ብዜን : ወዕንዳ : ቦኖ :

Binding

Bound in Egypt. Cardboard covered with black textile, leather quarter cover. The spine is decorated with an imprinted gilded cross. The gilded title of the book in Arabic, صلوات, and the name of the owner ميخائيل الحبشي ('head priest Michael the Abyssinian') are imprinted on the spine below the gilded cross.

Layout

- 1) Fols 1r–109v: 1 column (12 written lines)

text area 102 × 66 mm (fol. 82r)

- 2) Fols 110r–ir: 1 column (14 written lines)

text area 105 × 73 mm (fol. 135r)

Palaeography

Hand 1 (fol. 1v): First half of the twentieth-century script. Irregular, crude; by a poorly trained scribe. The hand only added the incipit of Text I ('Hours of Qʿəsqʿām').

Hand 2 (fols 1v–5v, 134v–ir): First half of the twentieth-century script. Careful but not very regular; by a mediocre scribe.

Hand 3 (fols 11r–91v): First half of the twentieth-century script. Fine, regular; by a trained scribe (name: Ḥāyla Māryām).

Hand 4 (fols 91r–134r): First half of the twentieth-century script. Careful, somewhat irregular; by a trained scribe (name: Gabra Šəllāse).

Decoration

- 1) Fol. 126v: Simple bichrome ornamental band (red, black lines) at the end of the text.

Other details

A *miṣṭāra* (ruler) was used for ruling; a row of text pricks is visible on some folia (e.g. fols 9–11).

Watermarks visible on fols 120, 129.

History

From 1930 to the mid-twentieth century. ‘Our King’ (ገገሥት) Ḥāyla Šəllāse I (r. 1930–1974) is mentioned on fol. 30r. The text of the manuscript was written in Egypt by several scribes: the unnamed scribe of Hand 2, Ḥāyla Māryām of Hand 3, Gabra Šəllāse of Hand 4. The name of Gabra Mikāʾel, probably the commissioner and owner, is mentioned in the supplications. He might be identical to ʾAbuna Gabra Mikāʾel from Eritrea, associated with Dabra Bizan and ʾEndā ʾAbbonā (Dabra Təllul), who is mentioned in Additional note 1. However, the Arabic name imprinted on the spine (head priest Michael ‘the Abyssinian’), likely refers to yet another person.

URL: <https://betamasaheft.eu/DSEthiop10>

DS Ethiop. 11

(مسلسل ٧١١؛ ٢٤٥ م طقوس)

[Serial Number 711; 245 M Liturgy]

Marian texts, Anaphora of Our Lady Mary by Cyriacus
of Behnesa, Homilies, History of St Paul the Hermit

Paper codex, 213 × 170 × 43 mm, 280+i-v fols, 20 March 1920.

Main works

I) Fols 1ra–57vb: ‘The Book of the Nativity of Mary’ (መጽሐፈ ልደታ ለማርያም ፤), CAe 1941.

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ መንፈስ ፡ ቅዱስ ፡ ጀአምላክ ፡ ንዌጥን ፡ በረድኤ
ተ ፡ እግዚአብሔር ፡ ልዑል ፡ ወበሠናይ ፡ ሀብተ ፡ ጽሒፈ ፡ ድርሳነ ፡ ልደታ ፡ ለእ
ግዝእተ ፡ ኩልነ ፡ ቅድስት ፡ ወንጽሕት ፡ ወድንግል ፡ በ፪ኤ ፡ ማርያም ፡ አመ ፡ ጀለ
ግንቦት ፡ ዘሠርዓ ፡ አብ ፡ ቅዱስ ፡ ወትሩፈ ፡ ምግባር ፡ ዘያበርህ ፡ ለኩሉ ፡ በጸጋ ፡

መንፈስ ፡ ቅዱስ ፡ ወክቡር ፡ በኀብ ፡ እግዚአብሔር ፡ ወሰብእ ፡ አቡነ ፡ ቅዱስ ፡ ወክ
ቡር ፡ ያዕቆብ ፡ ሐዋርያ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘኢየሩሳሌም ፡ ዘበጸጋ ፡ እግዚአብሔር ፡
ተጸውዓ ፡ እኅሁ ፡ ለእግዚእነ ፡ ወውእቱ ፤ ይነግር ፡ ቦቱ ፤ ዘከመ ፡ ልደታ ፤ {ኮነ ፡}
ለእግዝእት ፤ ኩልነ ፡ ቅድስት ፡ ወንጽሕት ፡ ማርያም ፡ ወላዴተ ፡ አምላክ ፤ አመ ፡
፩ለግንቦን{ት} ፡ በሰላመ ፤ እግዚአብሔር ፤

II) Fols 58ra–85vb: ‘Canticle of the Flower’ (ማኅሌተ ፡ ጽጌ ፡), CAe 1834.

Incipit: ጽጌ ፡ አስተርዓየ ፡ ሠሪዎ ፡ እምዓፅሙ ፡ ለዘአምኃኪ ፡ ጽጌ ፡ ለገብር
ኤል ፡ ምስለ ፡ ሰላሙ ፡ ወበእንተዝ ፡ ማርያም ፡ ሶበ ፡ ሐወዘኒ ፡ መዓዛ ፡ ጣዕሙ ፤
ለተአምርኪ ፡ እሐሊ ፡ እሙ ፡ ማኅሌተ ፡ ጽጌ ፡ ዘይሠመይ ፡ ስሙ ፡ ጽጌ ፡
አስተርአየ ፡ ሠሪዎ ፡ በደመና ፡ ተፀውረ ፡ በማኅፀና ፡ ማርያም ፡ ድ{ን}ግል ፡ ማር
ያም ፡ ዓፈ ፡ ብርሃና ፡

III) Fols 86ra–103vb: Anaphora of Our Lady Mary by Cyriacus of Behnesa (አኩቲተ ፡ ቊርባን ፡ ዘቅዱስ ፡ ህርያቆስ ፡ ዘሀገረ ፡ ብህንሳ ፡), CAe 1099.

Incipit: አኩቲተ ፡ ቊርባን ፡ ዘእግዝእትነ ፡ ማርያም ፡ ዘደረሰ ፡ ላቲ ፡ በመንፈስ ፡
ቅዱስ ፡ አባ ፡ ሕርያቆስ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘሀገረ ፡ ብህንሳ ፡ ጸሎታ ፡ ወበረከታ ፡
የሃለ ፡ ምስለ ፡ ገብራ ፡ ወልደ ፡ መርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ጐሥዓ ፡
ልብየ ፡ ቃለ ፡ {ሠናየ ፡} ጐሥዓ ፡ ልብየ ፡ ቃለ ፡ ሠናየ ፡ ጐሥዓ ፡ ልብየ ፡ ቃለ ፡
ሠናየ ፤ ወእነ ፡ አየድዕ ፡ ቅዳሴሃ ፡ ለማርያም ፡

IV) Fols 104ra–123vb: ‘Miracles of Mary’ (ተአምረ ፡ ማርያም ፡), CAe 2384.

IV-1) Fols 104ra–110va: Canon of al-Muḥallaqa (መጽሐፈ ፡ ሥርዓት ፡ ዘወ
ጽእ ፡ እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡), CAe 1968.

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምልክ ፡ ዝንቱ ፡ መጽ
ሐፈ ፡ ሥርዓት ፡ ዘወጽእ ፡ መንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡ ዘም
ስር ፡ ዘእንበሩ ፡ መምሕራን ፡ ሊቃነ ፡ ጳጳሳት ፡ ክቡራን ፡ መጋብያን ፡ ምሥጢር ፡
ርቱዓነ ፡ ሃይማኖት ፡ ዘትትናገሮሙ ፡ ዘልፈ ፡ እግዝእትነ ፡ ማርያም ፡ ወቦ ፡ እመ ፡
ትትናገሮሙ ፡ በሕልም ፡

IV-2) Fols 110va–114rb: I worship thee... (እሰግድ ፡ ለኪ ፡ እሰግድ ፡ ለኪ ፡ እሰ
ግድ ፡ ለኪ ፡ ወእዌድሰኪ ፡), CAe 3058.

Incipit: እሰግድ ፡ ለኪ ፡ እሰግድ ፡ ለኪ ፡ ወእዌድሰኪ ፡ ኦእግዝእትየ ፡ ማርያም ፡
ድንግል ፡ ወላዴተ ፡ አምላክ ፡

IV-3) Fols 114rb–123vb: Miracles of Mary: unidentified miracles, CAe 3993.
Several miracles of St Mary possibly followed by one or more minor
texts.

Incipit: ተአምረሃ : ለእግዝእትነ : ቅድስት : ድንግል : በ፪ኤ : ማርያም : ወላ
ዲተ : አምላክ ፤፤ ጸሎታ : ወበረከታ : ወምሕረተ : ፍቁር : ወልዳ ፤፤ የሃሉ : ምስ
ለ : ኩልነ : ውሉደ : ጥምቀት : ለዓለመ ዓለም : አሜን ፤፤ ወሀሎ : ፩ብእሲ :

V) Fols 124ra–143rb: ‘Homily on the Four Living Creatures’ (ድርሳን : ዘ፬እን
ስሳ ፤), CAe 1651.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ዝንቱ : ድር
ሳን : ዘ፬እንስሳ : መንፈሳውያን : ወብርሃናውያን : እለ : እንበለ : ሥጋ : ዘሠርዖ :
ወጸሐፎ : ብፁዕ : ወቅዱስ : ወንጹሕ : ዮሐንስ : አፈ : ወርቅ : በእንተ : ዕቦየ : ክብ
ሮሙ : ለእሙንቱ መንፈሳውያን : ወተዝካሮሙ : ዘውእቱ : አመ : ቼለጎዳር : በረ
ከቶሙ : ትዕቀብ : ለጸሐፊሁ : ኃጥእ : ወጊጉይ : ገብረ : ዚአሆሙ : ወልደ : ማር
ያም : ወምስለ : ኩሎሙ : ጻድቃ : ለቤተ : ክርስቲያን : ለዓለመ : ዓለም : አሜ
ን ፤፤

VI) Fols 143ra–158rb: Homily on the glory of the 24 Heavenly Priests by
Cyril, Bishop of Jerusalem (ድርሳን : በእንተ : ክብሮሙ : ለ፳፬ : ካህናተ : ሰማ
ይ ፤), CAe 4958.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ ድርሳን : ዘሠርዖ :
አብ : ቅዱስ : ቄሮሎስ : ኤጲስ : ቆጶስ : ዘኢየሩሳሌ : ም : ወውእቱ :

VII) Fols 158ra–178rb: ‘Homily on the Honourable Angel Michael’ (ድር
ሳን : በእንተ : መልአክ : ክቡር : ሚካኤል ፤), CAe 5898.

Incipit: ድርሳን : በእንተ : መልአክ : ክቡር : ሚካኤል : በስመ : አብ : ወወልድ :
ወመንፈስ : ቅዱስ : ፩አምላክ : ንቀድም : በረድኤተ : እግዚአብሔር : ልዑል :
ወበሠናይ : ሀብቱ : ጽሒፈ : ድርሳን :

VIII) Fols 179ra–203rb: Homily on the Archangel Michael by Theodosius
of Alexandria for 12 Ḥedār (ድርሳን : በእንተ : ዕቦየ : ወክብሩ : ለሚካኤል ፤),
CAe 5900.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ድርሳን : ዘብ
ፁዕ : ወቅዱስ : ሊቀ : መላክእት : ሚካኤል : ዘደረሰ : ሊቀ : ጳጳሳት : አባ : ቴዎ
ዶስዮስ : በመንፈስ : ቅዱስ : በእንተ : ዕቦየ : ወክብሩ : ለውእቱ : መልአክ : መሐ
ር : ሚካኤል : ሊቀ : መላክእት : ወበእንተ : ተአምር : ዘገብረ : ምስለ : ዱራታዎ
ስ : ወቴዎብስታ : ብእሲቱ : አመ : ፲ወ፪ለጎዳር : በረ (b) ኩቱ : ትኩን : ምስሌነ :
ወምስለ : ጸሐፊሁ : ኃጥእ : ወጊጉይ : ወልደ : ማርያም : አሜን : አሜን : ይቤ :
ሠናይ : ውእቱ : ዘይቤ : ዳዋት(sic) : መዘምር : ሰብሕዎ : ለእግዚአብሔር : ኩል
ክሙ : መላክእቲሁ ፤፤ ሰብሕዎ : ለእግዚአብሔር : እምሰማያት ፤፤ ይሴብሕዎ :
በኦርያም ፤፤ ወዓዲ : ይቤ : ዘይሬሰዮሙ : ለመላክእቲሁ : መንፈስ : ወለእለ : ይት
ለዓክዎ : ነደ : እሳት ፤፤

IX) Fols 203ra–241va: Homily on the construction of a church of the Archangel Gabriel at Naglon (Naqlūn) (ድርሳነ : ገብርኤል :), CAe 5901.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ንዌጥን : በረድኤት : እግዚአብሔር : ወበሠናይ : ሀብቱ : በጽሑፈ(sic) ፤ ድርሳነ : ወበእንተ : ሕንፃ : ቤተ : ክርስቲያን ፤ ዓዲ : ለሊቀ : መላእክት : ገብርኤል : ዘደብረ : ነግሎን : ዘብሔረ : ግብፅ ፤ ወበእንተ : መንክራቲሁ : ዘከሠተ : በውስቴታ ፤ በላዕለ : ዕድዊሁ :

X) Fols 242ra–256ra: Homily on the Massacre of the Innocents and on the Magi for 3 Tərr, ascribed to John Chrysostom (ድርሳነ : ሕፃናት :), CAe 4959.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ድርሳነ : ሕፃናት : ዘጸሐፎ : ብፁዕ : ወቅዱስ : ዮሐንስ : አፈ : ወርቅ : በእንተ : ሰብአ : ሰገል : ዘመጽአ : እምሥራቅ : ከመ : ይስግዱ : ለክርስቶስ : ወበእንተ : ሕፃናት : ዘቀተሎሙ : ሄሮድስ : በእንተ : እግዚእነ : ኢየሱስ : ክርስቶስ : አመ : ፫ለወርኃ ጥር : ወጉልቆሙ : ፤ ፲ወ፬፻፲ ወ፵፻ : በረከተ : ጸሎቶሙ : ወአስ (b) ተብቀኦቶሙ : የሃሉ : ምስለ : ጸሐፊ : ዝንቱ : ዜናሆሙ : ገብረ : እግዚአብሔር : ወልደ : ማርያም : ወምስለ : ኩሎሙ : ወሉደ(sic) : ጥምቀት : ለዓለመ : ዓለም : አሜን : ይቤ : ንዑ : ይእዜ : ኀበ : ዝንቱ : ገድል : ዘኩነ : በዛቲ : ዕለት : ወናርኅቅ : እምኔነ : እኮየ : ለሄሮድስ : መናፍቅ : ዘአዘዘ : በቀቲለ : ሕፃናት : ዘእንበለ : ዘመን : ዘኩነ : ሰማዕተ : አመ : ቀዳሚ : መዋዕሊሆሙ : በእንተ : እግዚእነ :

XI) Fols 256ra–276ra: ‘History of ʾAbbā ʾPāwli who was called Bulā’ (ዜናሁ : ለአባ : ጳውሊ : ዘተሠምየ : ቡላ :), CAe 6265.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ፩ አምላክ : ንቀድም : በረድኤት : እግዚአብሔር : ልዑል : ወበሠናይ : ሀብቱ : በጽሑፈ : ዜናሁ : ለብፁዕ : ወለቅዱስ : ዘዓቢይ ፤ (fol. 256rb) ወልዑል : እምቅዱሳን : ወቀዳሚሆሙ : ለመናንያን : ወባሕታውያን : አባ : ጳውሊ : ዘተሠምየ : ቡላ : ርእስ : ባሕታውያን : ዘእስክንድርያ : ዘመነ : እምድኅሬሆሙ : ለእሙንቱ : ብፁዓን : ኤልያስ : ነቢየ : እግዚአብሔር : ወዮሐንስ : መጥምቀ : መለኮት : ጸሎቱ : ትዕቀቦ : ለገብረ : እግዚአብሔር : ወልደ : ማርያም : ወለኩልነ : ሕዝበ : ክርስቲያን : ለዓለመ : ዓለም : አሜን : ይቤ : ትዕቀቦ : ለገብረ : እግዚአብሔር : ወልደ : ማርያም : ወለኩልነ : ሕዝበ : ክርስቲያን : ለዓለመ : ዓለም : አሜን :

Colophon

- 1) Fol. 276ra: The colophon contains the date 1 Maggābit 1912 EC, the year of John (= 20 March 1920 CE). Therefore, the words ጳጳስነ : ቅዱስ : አባ : ቄርሎስ, ‘our saint bishop ʾAbbā Cyril’ must refer to the Coptic patriarch

ተፈጸመት፣ ዛቲ፣ መጽሐፍ፣ አመ፯፣ ወ፩፣ ለመጋቢት፣ በ፲ወ፱፻ወ፲ወ፪ቱ፣ ዓመተ፣ ምሕረት፣ በዘመነ፣ ዮሐንስ፣ ወንጌላዊ ፤ በመዋዕሊሁ፣ ለጳጳስነ፣ ቅዱስ፣ አባ፣ ቄርሎስ ፤ በብሔረ፣ መስር(sic) ፤

Bound in Egypt. Cardboard, reddish leather. Endbands. One imprinted border and a silver imprinted cross in the centre on each board. The name of the owner (Yūsuf Nağadahu al-Ḥabašī) imprinted on the spine, يوسف نجده الحيشي.

1) Fols 1ra-276ra: 1 column (17 written lines)

Palaeography

Decoration

- 1) Black-and-red dotted dividers and ornamental bands throughout, separating the individual works.

Watermarks visible on numerous leaves, i.e. on fols 9, 70, 138, 169, 198, 216, 244, 272, 280.

20 March 1920. According to the colophon, the writing was completed on 1 Maggābit 1912 EC, the year of John (= 20 March 1920 CE), during the tenure of the Coptic patriarch Cyril V (1874–1927). The manuscript was copied in Egypt by the scribe Walda Māryām. The owner or commissioner of the manuscript might be the person whose name is imprinted on the spine,

يوسف نجده الحبشي, which could be interpreted as the Arabic translation of an Ethiopian name, such as Yosef ʾAggazaw ('the Abyssinian').

URL: <https://betamasaheft.eu/DSEthiop11>

DS Ethiop. 12

Collection of *malkəʾ*-hymns and prayers

Paper codex, 117 × 82 × 20 mm, i-ii+96+i-iv fols, c.1840–1880.

Main works

I) Fols 1r–22v: 'Malkəʾ-hymn to Takla Hāymānot' (መልአክ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡), CAe 2930.

Incipit: ሰላም ፡ ለፅንሰትክ ፡ ወለልደትክ ፡ እምከርሥ ፡ አመ ፡ ፳ወ፬ ለወርኅ ፡ ታሕሣሥ ፡ ተክለ ፡ ሃይማኖት ፡ በኩሉ ፡ ወበውስተ ፡ ኩሉ ፡ ውዳሰ ፡ ናሁ ፡ ወጠንኩ ፡ ወእቤ ፡ እምስብሐቲክ ፡ ሐዲስ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ሰላ ፡ ለዝክረ ፡ ስምክ ፡ ዘጥንተ ፡ ፊደሉ ፡ መስቀል ፡ ስም ፡ ክቡር ፡ ወስም ፡ ልዑል ፡ ተክ ፡ ሃ (fol. 1v) ይ ፡ ማቴዎስ ፡ በዓለ ፡ ቀዳማይ ፡ ወንጌል ፡

II) Fols 24r–37r: 'Pray for us, Mary, pray for us, Mary, to your Good Son, Saviour of the World...' (ሰአሊ ፡ ለነ ፡ ማርያም ፡ ሰአሊ ፡ ለነ ፡ ማርያም ፡ ኀበ ፡ ወልድኪ ፡ ኄር ፡ መድኃኔ ፡ ዓለም ፡), CAe 4960.

The text is an excerpt from the initial part of the prayer, with some omissions.

Incipit: ሰአሊ ፡ ለነ ፡ ማርያም ፡ ተአብዮ ፡ ነፍስዮ ፡ ለእግዚአብሔር ፡ በል ፡ ፫ ጊዜ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ሥላሴ ፡ ብሂል(ዮ) ፡ ወጠንኩ ፡ ዘለኪ ፡ ውዳሴ ፡ ማርያም ፡ እሐቱ ፡ ለሙሴ ፡ ሰአሊ ፡ ለነ ፡ ማርያም ፡ ብፅዕት ፡ አንቲ ፡ ወንግሥተ ፡ ጽድቅ ፡ ዘትሜንኒ ፡ ማርያም ፡ መንበረ ፡ ስለቅ ፡ ታቦትነ ፡ አንቲ ፡ (fol. 24v) እንተ ፡ ወርቅ ፡

III) Fols 38r–43v: "'Səbbāta fəqur" of St George' (ስብሐተ ፡ ፍቁር ፡ ዘጊዮር ጊስ ፡), CAe 4957.

Incipit: ነፃ ፡ ጊዮርጊስ ፡ ነፃ ፡ ጊዮርጊስ ፡ ነፃ ፡ ጊዮር(sic) ፡ እንዘ ፡ ትሰርር ፡ በፈረስ ፡ ወነፃ ፡ ፍቁርዮ ፡ ዘልዳ ፡ ንጉሥ ፡ ሰአል ፡ ለነ ፡ ገዮ ፡ ናቁርብ ፡ ለክ ፡ ስብሐተ ፡ ወጋደ ፡ ለጊዮርጊስ ፡ ኮከበ ፡ ልዳ ፡ ከመ ፡ ታኀሂ(sic) ፡ እመ ፡ ቅሠፍት ፡ ወእዳ ፡ ሰአ ፡ ለ ፡ ጊዮ ፡ ዘርግብ ፡ ፍልስጥኤማዊ ፡ ኩኩብ ፡ እሥእለክ ፡ በአብ ፡ እበረ (fol. 38v) ከትክ ፡ ለኩልነ ፡ ኃብ ፡

IV) Fols 44r–59r: ‘Covenant of the Morning’ (ኪዳን ፡ ዘኅምላክ ፡), CAe 1716.

The text has been copied with omissions and transposition of some passages. The passage (ኪዳን ፡ ዘኅምላክ ፡) ዘነገረሙ ፡ እግዚእነ ፡... is attested only in some manuscripts. The beginning of the work and the text until fol. 45v (from ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ ሥሉስ ፡ to ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ ሥሉስ ፡ እግዚአብሔር ፡ ሕያው ፡ ተሠሐለነ ፡ ስብሐት ፡ ለአምላክነ ፡) correspond to Dillmann 1866, 46, first paragraph. The following text on fols 45v–48v (from ርቱዕ ፡ ይደሉ ፡ አጽንዑ ፡ ሕሊና ፡ to ወመንከር ፡ ስምዕክ ፡ ወበእንተ ፡ ዝንቱ ፡ ንህነ ፡ አግብሮቲክ ፡ ንሢብህክ ፡ እግዚአ ፡) corresponds to Dillmann 1866, 48, second paragraph to p. 49, end of the first paragraph. The further text on fols 48v–54r corresponds to Dillmann 1866, 46, last paragraph to p. 48, end of the first paragraph (from ኪያክ ፡ እግዚአ ፡ ለገባሬ ፡ ኩሉ ፡ ለዘኢታስተርኢ ፡ አምላክ ፡ to ለትውልደ ፡ ትውልድ ፡ ዘኢየሀልቅ ፡ ዓለም ፡ ዓለል (sic) ፡ ዓሜን ፡). The ultimate part on fols 54r–59r (from ንሣልሥ (sic) ፡ ለክ ፡ ዘንተ ፡ ቅዱስ ፡ ስብሐተ ፡ ዘወሀብ ከነ ፡ to the end) corresponds to Dillmann 1866, 49, beginning of the second paragraph to the end of the edited text.

Incipit: ኪዳን ፡ ዘኅምላክ (sic) ፡ ዘነገረሙ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድሐኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአሰርቱ ፡ ወክሌቱ (sic) ፡ አርዳኢሁ ፡ ድኅረ ፡ ትንሳ[...]]ኤሁ ፡ ቅድመ ፡ እርገቱ ፡ በሰጋ ፡ ለመድሀኒነ ፡ ዘመላ ፡ ሰማያተ ፡ ወምድረ ፡ ቅድሳተ ፡ ስብሃቲሁ ፡ ጸሎቱ ፡ ወበረ[ከ]ቱ ፡ የሃሉ ፡ ምስለ ፡ ... (fol. 45v) ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ ሥሉሥ ፡ እግዚአብሔር ፡ ሕያው ፡ ተሠሐለነ ፡ ስብሐት ፡ ለአምላክነ ፡ ርቱዕ ፡ ይደሉ ፡ አጽንዑ ፡ ሕሊና ፡ ልብክሙ ፡ ይካ ፡ ጸጋሁ ፡ ለእግዚአብሔር ፡ የሃሉ ፡ ምስሌክሙ ፡ ይሕ ፡ አዕኩትዎ ፡ ለአምላክነ ፡ ይሕ ፡ ርቱዕ ፡ ይደሉ ፡ ይካ ፡ ለክ ፡ ለአብ ፡ ዘኢይማሰን ፡ ምድኃኔ ፡ ነፍሱን ፡ ወመሰረተ ፡ ጥባባት ፡ ዓቃቤ ፡ አልባቢን ፡ ዘእንተ ፡ ውሥጦ ፡ ዓይኑ ፡ አብራህክ ፡ ለነ ፡ በጽልመተ ፡ ሕሊናን ፡ በዘኢአክ ፡ እእምሮ ፡

V) Fols 62r–80r: ‘*Malkəʾ*-hymn to the Saviour of the World’ (መልክአ ፡ መድኃኔ ፡ ዓለም ፡), CAe 2883.

Incipit: ሰላም ፡ ለዝክረ ፡ ስምክ ፡ ዘኢረከቡ ፡ ተፍጻሜተ ፡ መላእክተ ፡ ሰማይ ፡ ወምድሮ ፡ እለ ፡ ለመዱ ፡ ስብሐተ ፡ መድኃኔ ፡ ዓለም ፡ ተወክፍ ፡ እንተ ፡ አቅረብኩ ፡ ንስቲተ ፡ ዘሰተይክ ፡ በእንቲአየ ፡ ክርቤ ፡ ወሐሞተ ፡ በሞተ ፡ ዚአክ ፡ ከመ ፡ ትቅትል ፡ ሞተ ፡ ሰላም ፡ ለሰእርተ ፡

VI) Fols 80v–87v: ‘*Malkəʾ*-hymn to the Sabbath’ (መልክአ ፡ ሰንበት ፡), CAe 2889.

The supplication at the beginning of the work is added in a different, possibly slightly later Hand 2.

Incipit: በአብ ፡ ፈናዊ ፡ ወወልድ ፡ ፀተፈናዊ ፡ ወበመንፈስ ፡ ቅዱስ ፡ ማህያዊ ፡
 ወበማርያም ፡ ወላዲቱ ፡ ወሚካኤል ፡ መልአክ ፡ ምክሩ ፡ ወገብርኤል ፡ ዜናዊ ፡ ትስ
 ብእቱ ፡ በእንተ ፡ ሰማዕታት ፡ መዋዕያን ፡ ወበእንተ ፡ ጸድቃን ፡ ቡሩካን ፡ ወበእን
 ተ ፡ ደናግል ፡ ወመነኮ (fol. 81r) ሳት ፡ ፍጹማን ፡ አእግዚእየ ፡ ኢየሱስ ፡ ክርስቶስ ፡
 ዕቀበኒ ፡ እመከራ ፡ ሥጋ ፡ ወነፍስ ፡ ለገብርክ ፡ ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡
 አሜን ፤ ፤ ፤ ሰላመ(sic) ፡ ለዝክረ ፡ ስምኪ ፡ ጸዳለ ፡ ምስራቅ ፡ ወምእራብ ፡ ሰሜ
 ን ፡ ወደቡብ ፡ ሰንበተ ፡ ክርስቲ

VII) Fols 89r–95r: ‘The angels are praising Mary...’ (**ይዌድስዋ ፡ መላእክት ፡ ለማርያም ፡**), CAe 3108.

Incipit: **ይዌድስዋ ፡ መላእክት ፡ ለማርያም ፡ በውስተ ፡ ውሳጤ ፡ መንጠላእት ፡**
ወደብልዋ ፡ በሐኪ ፡ ማርያም ፡ ሐዳስይ ፡ ጣእዋ ፡ ይቤላ ፡ መላክ ፡ ለማርያም ፡
ወተወ(ከ)ፈዮ ፡ ለቃል ፡ ኀቤኪ ፡ ይመጽእ ፡ ወበማህጸነ ፡ ዚአኪ ፡ የሐድር ፡ እፎ ፡
ቤተ ፡

Binding

Bound in Egypt. Cardboard covered with blind-tooled leather. Endbands.

Layout

- 1) Fols 1r–22v: 1 column (13 written lines)
 text area 87 × 55 mm (fol. 1r)
- 2) Fols 24r–37r: 1 column (13 written lines)
 text area 90 × 57 mm (fol. 24r)
- 3) Fols 38r–55r: 1 column (13 written lines)
 text area 85 × 55 mm (fol. 38r)
- 4) Fols 56r–59r: 1 column (13 written lines)
 text area 87 × 57 mm (fol. 56r)
- 5) Fols 62r–80r: 1 column (11 written lines)
 text area 95 × 65 mm (fol. 62r)
- 6) Fols 80v–87v: 1 column (11 written lines)
 text area 88 × 57 mm (fol. 87r)

7) Fols 89r–95r: 1 column (11 written lines)

text area 88 × 58 mm (fol. 95r)

Palaeography

Hand 1 (fols 1r–80r, fols 81r–95r): Nineteenth-century script. Irregular, almost crude; by a mediocre scribe. Parts of the text were written probably at different times, hence some variation in the hues of the inks, appearance of the script (e.g. slant and thickness of the strokes) and quality of the execution (diminishing after fol. 45). The hand seems to be very similar or identical to Hand 1 of MS DS Ethiop. 8.

Hand 2 (fols 80v–81r): Nineteenth-century script. Regular, somewhat hasty; by a skilled scribe. The hand is very similar or identical to Hand 2 of MS DS Ethiop. 8.

Other details

Watermarks visible on some leaves, i.e. on fols 5, 63, 83, 91, 93. On fol. 88, a watermark of crescent with three stars.

A *miṣṭāra* (ruler) was used for ruling.

History

C.1840–1880. Parts of the manuscript were written in Egypt over a period of time, later gathered, trimmed and bound together. The name of Gabra Māryām, probably the commissioner and owner (possibly also the scribe of Hand 1), is mentioned in the supplications (e.g. fols 22v, 37r). The main Hand 1 may be the same as Hand 1 of MS DS Ethiop. 8, and Hand 2 the same as Hand 2 of MS DS Ethiop. 8 (cp. the description and dating of MS DS Ethiop. 8, above).

URL: <https://betamasaheft.eu/DSEthiop12>

DS Ethiop. 13

(مسلسل ٧١٩؛ ٧١٩ ه طقوس؛ ٦١٨ ه طقوس)

[Serial Number 719; 719 H Liturgy; 618 H Liturgy]

The Book of *Ziq* of G^wandar

Parchment codex, 115 × 90 × 14 mm, i-ii+38 fols, A+4 quires, second half of the nineteenth/early twentieth century.

Main works

I) Fols 1r–32r: ‘The Book of Ziq of G^wandar’ (መጽሐፈ : ዚቅ : ዘገብንደር :), incomplete, CAe 1979, in Gəʿəz.

The text is an unfinished compilation of short excerpts from the *Maṣḥafa ziq za-G^wandar*, beginning with chants *Za-ba^catā salām* (cp. ʿĀmda Ṣəyon Tasammā 1970, 8a) and *Salām* for John the Baptist (cp. ʿĀmda Ṣəyon Tasammā 1970, 10b). The text ends with short chants for the feasts of John the Baptist, Ṣəge, Q^wəsq^wām, and St George of Lydda. The last month indication is for Həḏār (with no text). Spaces for rubricated dates and section incipits have been left empty in the second half of the manuscript.

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ : ን[ቀ]ድም : [[...]]ዝቅ : ዘወጽኦ : እምገብንደር : እምዮሐንስ : እስከ : ዮሐንስ ፤ ለገበዋቲክ ሙ : መዋ : [[...]]ኒ : ሕፃን : ነቢየ : ልዑ[[...]]መ : ተሐውር : ቅድመ : እግዚአብሔር : ከመ : ትጺሕ : ፍኖቶ ፤ ሰላ : ለአብ : ገባ[ሬ] : ኩሉ : ሃቲ : ይእቲ : ትንቢቶሙ : ለነቢያት : ስብከቶሙ : ለሐዋርያት : እሞሙ : ለሰማእት : ወእኅቶሙ : ለመላእክት ፤ ዓዲ : ግዛዩ : አርያ : ሃሌ : ሉያ : ለአብ : ቃለ : ዓዋዲ : ዘይሰብክ : በገዳም : ሃሌ : [[...]]ጺሑ : ፍኖቶ : ለ[ል]ዑል : ሃሌ : ሉቅዱስ : ዮሐንስ : ከቡር : ወንባዊ : እመኑ :

Additional notes

- 1) Fol. iv: Crude ownership note in pencil stating that the manuscript belongs to Gabra Mikāʿel.

መጽሐፍ : ዘአባ : ገብረ : ሚካኤል :

- 2) Fol. iir: Recent Arabic ownership note written upside down, stating that this manuscript belongs to Miḥāʿīl al-Ḥabašī, signed by Buṭrus Zaḥārī (the last word is barely legible).

هذا الكتاب يخص القمص مخائيل الحبشي كاتب العبد الخاطي بطرس زخارى

Binding

No boards. The text block is protected only by two initial leaves and two final leaves that are left blank. The quires are held together by the sewing. One pair of sewing stations.

Quire structure

5 quires. A² (fols i–ii) – I¹⁰ (fols 1–10) – II¹⁰ (fols 11–20) – III⁸ (fols 21–28) – IV¹⁰ (fols 29–38)

Layout

- 1) Fols 1r–38v: 1 column (11–14 written lines)

text area 83 × 70 mm (fol. 4r)

Ruling pattern

- 1) Fols 1r–38v: 1A-1A/0-0/0-0/C

Palaeography

Hand 1: Second half of the nineteenth-/early twentieth-century small script of chant manuscripts. Careful but not very regular; by a trained scribe. Musical notation is added in tiny script above the written lines, probably by the same scribe.

Decoration

- 1) Fols 3v, 6r, 11r, 20v, 23r: Pen-work dividers separating the chants (red and black dots, black dots starting from fol. 23r).

Other details

The text contains musical notation (not reproduced above).

History

The manuscript can be dated palaeographically to the second half of the nineteenth/early twentieth century. The quires are possibly a part of an unfinished manuscript. Additional note 1 mentions Gabra Mikāʿel, Additional note 2, in Arabic, mentions Miḥāʿil al-Ḥabašī as the owner.

URL: <https://betamasaheft.eu/DSEthiop13>

DS Ethiop. 14

(ጻፋ)

[940]

Psalter

Parchment leaves, 185 × 134 × 5 mm, 8 fols, 1 quire, second half of the nineteenth/early twentieth century.

Main works

- I) Fols 1r–8v: ‘Psalms of David’ (መዝሙር : ዳዊት :), incomplete, CAe 2000.
 Only the portion Pss. 1-6 and 8-17. The original numeration of the Psalms is not consistent. Number 1 is used twice; Pss. 5, 6, 8, 9, 11 have no numbers. A recent numeration with Western Arabic numerals, in pencil, is added to all Psalms.
 Incipit: ፩፡ፍካሬ : ዘጸድቃን : ወዘኃጥአን : መዝሙር : ዘዳዊት : ሃሌ : ሉያ ። ብፁዕ : ብእሲ : ዘኢሓረ : በምክረ : ረሲዓን ። ወዘኢቆመ : ውስተ : ፍኖተ : ኃጥአን ። ወዘኢነበረ : ውስተ : መንበረ : መሥተሣልቃን ። ዘዳዕሙ : ሕገ : እግዚአብሔር : ሥምረቱ ። ወዘሕጎ : ያነበብ : መዓልተ : ወሌሊተ ።

Binding

No binding. Holes in the centre folds of the leaves are made for two pairs of sewing stations. The quire is held together with tacketts (twisted strips of parchment) on both sides.

Quire structure

1 quire. I₆₊₂ (s.l. 1, 7/fols 1–8)

Layout

- 1) Fols 1r–8v: 1 column (25–27 written lines)
 text area 83 × 70 mm (fol. 4r)

Ruling pattern

- 1) Fols 1r–8v: 1A-1A/0-0/0-0/C

Palaeography

Hand 1: Second half of the nineteenth/early twentieth-century script. Careful but irregular; by a mediocre scribe.

Decoration

- 1) Fol. 1r: Fine ornamental band, geometric motifs (probably unfinished, only yellow has been applied).

History

The manuscript can be dated palaeographically to the second half of the nineteenth/early twentieth century. The quire, probably part of an unfinished book, originates from Eritrea, according to the Arabic description on a paper slip.

URL: <https://betamasaheft.eu/DSEthiop14>

DS Ethiop. 15**Lament on the Virgin**

Parchment leaves, 135 × 94 × 3 mm, 10 fols, 2 quires, beginning of the twentieth century to c.1953.

Main works

I) Fols 3r–9r: ‘Lament on the Virgin’ (ሰቆቃወ : ድንግል :), incomplete, CAe 2285.

A part of the work, see Hayoz 1956, 154–169 stanzas xxv–(liv).

Incipit: [ጽ]ላሎተ : ዕዕ : እምሳማ ፤፤ ፈያታውያ {ን :} ሶበ : በጽሐኪ : በግርማ ፤፤
እምት[ህ]ዝብተ : ሞት : ማኅመሚ : ለወልድኪ : ንጉሠ : ራማ ፤፤ እፎኑመ : አእ
ይትኪ(sic) : ማያተ : ዓንብዕ : እዝነማ ፤ አእይንትየ : ፪ኤ : ይጽለማ ፤፤ ይጽብበ
ኒ : እግዝ (3rb) እትየ : ከመ : ጸበበኪ : ዓለም : በምልዑ : አመ : አገቱኪ : ፈያ
ት : ልብሰ : ወልድኪ : ይንሥኡ ፤፤ ዓይንኪ : ዘርግብ : ነጻፍጸፈ : አንብዕ : ይክ
ዑ ፤ ነጺሮ : ዕርቃኖ : ለሕፃንኪ : በግዑ ፤ እሰከነ : አግብዓ : ለኪ : ፩እምካልዑ ፤
እንዘ : ያነከር : እምሂና : ልብሰ : ወአደሞ : መልከዑ ፤፤

Binding

No binding, no sewing stations. The quires are held together with tacketts.

Quire structure

2 quires. I⁴ (fols 1–4) – II⁶ (fols 5–10)

Layout

1) Fols 3r–3v: 2 columns (13 written lines)

text area 92 × 75 mm (fol. 3v)

- 2) Fols 4r–9r: 1 column (16–22 written lines)

text area 102 × 75 mm (fol. 7r)

Ruling pattern

- 1) Fols 3r–3v: 1A-1A-1A1A/0-0/0-0/C

- 2) Fols 4r–9r: 1A-1A-1A1A/0-0/0-0/C

Palaeography

Hand 1 (fols 3ra–3rb, 3va–7va, 8vb–9ra): Twentieth-century script. Careless, hasty; by a mediocre scribe (name: Walda Takla Hāymānot).

Hand 2 (fols 3rb, 7va–8vb): Twentieth-century script. Careful, somewhat irregular; by a mediocre scribe, but writing better than the scribe of Hand 1. The script is upright to slightly left-sloping, the letters of smaller size as compared to Hand 1.

Other details

A long cut across fols 4, mended. The initial folia 1r–2v and last folia 9v–10v, are blank; the ultimate leaf 10 is not ruled.

History

Beginning of the twentieth century to c.1953. The two quires are part of an unfinished manuscript commissioned by Gabra Māryām (mentioned in a concluding supplication on fol. 9rb), who was possibly Gabra Māryām of Māḥbara Šəllāse, see MS DS Ethiop. 4 and especially MS DS Ethiop. 21. The text was copied by two scribes who wrote portions of the text in turns. The scribe of Hand 1 was named Walda Takla Hāymānot.

URL: <https://betamasaheft.eu/DSEthiop15>

DS Ethiop. 16

(٩٤١)

[941]

Excerpt from the Canon of al-Mu^callaqa

Paper leaves, 130 × 95 × 2 mm, 8 fols, first half or around the middle of the twentieth century.

Main works

I) Fols 1r–6v: Canon of al-Mu^callaqa (መጽሐፈ ፡ ሥርዓት ፡ ዘወጽአ ፡ እመንበ ረ ፡ ማርቆስ ፡ ሐዋርያ ፡ እመካነ ፡ መዓልቃ ፡), incomplete, CAe 1968.

The text has some omissions and revisions, the leaves are in disorder, fol. 5v is left blank. The beginning corresponds to Tasfā Giyorgis 1963/1964, 19 § 42, and the end to Tasfā Giyorgis 1963/1964, 20 § 48. Cp. the translation, Budge 1923, l–lii (starting from ‘whosoever is weak shall sit down. And before they read the Miracles...’)

Incipit: [ወዘደ]ክመ ፡ ነቢሮ ፡ ያጽምፅ[፡] ወእምቅድመ ፡ አንብቡተ ፡ ተአምረሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ድንግል ፡ ይበርክ(sic) ፡ ሊቀ ፡ ጳጳሳት ፡ ለእመ ፡ ኢሀሎ [፡] ሊቀ ፡ ጳጳሳት ፡ ይበርክ(sic) ፡ ጳጳስ ፡ ወለእመ ፡ (fol. 1v) ኢሀሎ ፡ ጳጳስ ፡ ይበርክ(sic) ፡ ኤጲስቆጶስ ፫ ወለእመ[፡] ኢሀሎ ፡ ኤጲስቆጶስ[ስ] ፡ ይባር[ክ ፡] ቀሲስ ፡ ዝዮዓቢ ፡ ምስፌቀ(sic) ፡ ወምዕራብ ፡ ሰሜነ ፡ ወደቡብ ፡ ወእምዝ ፡ ያውርድ ፡ ሊቃ ፡ ጳጳሳት ፡ አክሊለ ፡ እምዲብ ፡ ርእሱ ፡ ወይሥግድ ፡ ቅድመ ፡ ታቦታ ፡ ወሥዕል ፡፤፤

Binding

No binding, no sewing stations. Loose bifolia gathered in a quire.

Layout

1) Fols 1r–6v: 1 column (10 written lines)

Palaeography

Hand 1: Twentieth-century script. Careful but not very regular; by a mediocre scribe.

Other details

A *miṣṭāra* (ruler) was used for ruling.

Watermark partly cut, visible on fol. 1 reading ‘ER PAPER’ followed underneath by the number 3 (or mutilated 8) 70, and on fol. 7, ‘STER PAPER’.

History

The manuscript can be dated palaeographically to the first half or around the middle of the twentieth century. The quire is probably part of an unfinished manuscript, begun in Egypt.

URL: <https://betamasaheft.eu/DSEthiop16>

DS Ethiop. 17

(፡፻፳፭)

[1938]

Anaphora of Our Lady Mary by Cyriacus of Behnesa

Paper leaves, 173 × 135 × 3 mm, 11 fols, possibly 1897–1927.

Main works

I) Fols 1r–11v: Anaphora of Our Lady Mary by Cyriacus of Behnesa (አኩቴተ : ቀኅርባን : ዘቅዱስ : ሀርያቆስ : ዘሀገረ : ብህንሳ :), incomplete, CAe 1099.

The initial part of the work is missing. The beginning of the text corresponds to *Maṣḥafa qəddāse* 1969/1970, *Qəddāse Māryām*, 112 §40 (see also Euringer 1937, no. 43γ).

Incipit: ሰማያዊ : እምሰማየ : ሰማያት : ዘበሰለ : ኦድንል(sic) : አኮ : ለዮሴፍ : ዘተፍህርኪ : ለተቃርቦ : አላ : ከመ : ይእቀብኪ : ንጹሐ : እስመ : ከማሁ : ኮነ : ወሶበ : ርእየ : ንጹሐ : ዚአኪ : ለሊሁ : እግዚአብሔር ። አብ : ፈነወ : ሀቤኪ : መልአክ : ብርሃኖዌ : ዘስሙ : ገብርኤል : ወይቤለኪ : መንፈስ : ቅዱስ : ይመጽእ : ላእሊኪ : ወኃይለ : ልዑል : ይጽልለኪ : መጽአ : ኃቤኪ : ቃል : እንዘ : ኢይትፈለጥ : እምህጽነ : አቡሁ : ፀንሰኪዮ :

Binding

No binding, no sewing stations. Loose bifolia not gathered in quires. Traces of tackets still visible.

Layout

1) Fols 1r–11r: 1 column (18–20 written lines)
No ruling; written area is of an irregular shape.

text area 145 × 130 mm (fol. 1r)

Palaeography

Hand 1: Late nineteenth-/early twentieth-century script. Irregular, crude; by a poorly trained scribe. The same hand as Hand 1 of MS DS Ethiop. 20 and Hand 1 of MS DS Ethiop. 24

Decoration

1) Fols 6v, 7r, 7v, 8v: Crude text dividers in black.

History

Possibly 1897–1927. The names of Gabra Həywat and ʾAbbā Ḥabta Šəyon are mentioned in the concluding formula on fol. 11r. MSS DS Ethiop. 17, DS Ethiop. 20 and DS Ethiop. 24 belong together as parts of an unfinished manuscript begun in Egypt. See the description and the dating of MS DS Ethiop. 20.

URL: <https://betamasaheft.eu/DSEthiop17>

DS Ethiop. 18

(፲ ገ ለ)

[618 A]

Harp of Praise

Paper leaves, 173 × 125 × 13 mm, 54 fols, first half of the twentieth century, probably around the middle.

Main works

I) Fols 1r–52v: ‘Harp of Praise’ (**አርጋኖኑ ፡ ውዳሴ ፡**), incomplete, CAe 1146.

Portions of the work for Thursday and Friday, cp. Leander 1922, 105–110, 117, 118–138.

I-1) Fols 1r–14v: ‘Harp of Praise’, for Thursday (**አርጋኖኑ ፡ ውዳሴ ፡**), incomplete, CAe 1146.

The text from the beginning to **ወአንቲሰ ፡ አኮ ፡ ባሕቱቶ**(sic) ፡ (fol. 9v) corresponds to Leander 1922, 105–110. On fols 10r–11v it continues with a portion [**ዕ**]ብራዊያን ፡ እምስብእ(sic) ፡ ኢየሩሳሌም ፤ በከመ ፡ ጽሑፍ ፡ ዘደል(sic) ፡ ፡ ተፈሥሒ ፡, etc., corresponding to Leander 1922, 117. The rest from [**ብር**]ሃን ፡ እንተ ፡ ታጸድል ፡ ዲበ ፡ ርእሶሙ ፡ ለኅሩያን ፡ ሐዋርያት ፤

to መመጽኦ : እምዘርእ : ዳዊት : በሥጋ[:]ሰብእ ፤ corresponds to Leander 1922, 118–119.

Incipit: [ው]ቁረተ : ወአግለፉ : በወርቅ : ዘእምጋሩሄም : ወንጉሥ : ጢሮስ : ኪረም : ረድኦ : በዕመወ : ቁድሮና ፤ ወንግሥተ : ሳባኒ : በዕመወ : ጳውቂና ፤ በቀለተ ፤ ወፀበረተ : አሥዓለ : ውስተ : አናቅጼሃ : ወኪሩበ : አሥዓለ : ውስተ : ደቢራ ፤ ወአዕማደ : ብርት : አቀመ : መንገለ : ኤላማ ፤ ወሰመዮን : በለዝ : ወያቁም : ወገብረ : ሥነ : ሕንጼሃ : ለቤተ : መቅደስ : ዘንኩር : ለልብ : ወአዳም : ለእርእይ ፤

I-2) Fols 14v–52v: ‘Harp of Praise’, for Friday (አርጋኖነ : ውዳሴ :), incomplete, CAe 1146.

The text from the beginning to በእንተ : ኃጣውእየ : ወለቃለ : ስእለተ : ከናፍሮየ : ኦሆ : በልኒ ፤ ወኦሆ : እበሌየ(sic) : ለወልድ, corresponding to Leander 1922, 119–138.

Incipit: ኦእግዝእትየ : ቅድስት : ድንግል : ማርያም : ወላዲተ : አምላ[ክ] : ዘበዕብራይስጢ : ማሪሃም : ዓዲ : ዝየ : ምስለ : ኩሎሙ : ማኅበረ : ነቢያት : ከመ : ታለብውኒ : ኃይለ[:]ቃል[:] ዘወፅኦ : እምአፉሁ : ለሰብሐተ : ዚአኪ : ኦድንግል[:] ንዒ : ኀቢየ : ምስለ : ኩሎሙ : ማኅበረ : ሐዋርያት : እለ : ሰበኩ : ትስጉተ : ቃል : እምኔኪ : ለኩሎ : አጽናፈ : (fol. 15r) ዓለም :

Binding

No binding, no sewing stations. Loose quires.

Layout

1) Fols 1r–52v: 1 column (13 written lines)

text area 177 × 127 mm (fol. 1r)

Palaeography

Hand 1: Twentieth-century script. Irregular, crude; by a poorly trained scribe. Most probably the same hand as Hand 1 of MS DS Ethiop. 19.

Decoration

1) Fol. 14r: Coloured ornamental band (black, red, green and yellow).

Other details

On some quires, the quire number is added in large Western Arabic numerals in red ink in the upper right corner of the first folium of the quire.

A *miṣṭāra* (ruler) was used for ruling.

Watermarks visible on fols 9, 17.

History

First half of the twentieth century, probably around the middle. The loose quires of MSS DS Ethiop. 18 and DS Ethiop. 19 probably belong together as parts of an unfinished manuscript begun in Egypt. See the description of MS DS Ethiop. 19.

URL: <https://betamasaheft.eu/DSEthiop18>

DS Ethiop. 19

(፡፻፺፻)

[939]

Harp of Praise

Paper leaves, 175 × 125 × 40 mm, 108 fols, first half of the twentieth century, probably around the middle.

Main works

I) Fols 1r–104v: ‘Harp of Praise’ (**አርጋኖን ፡ ውዳሴ ፡**), incomplete, CAe 1146.

Portions of the work for Tuesday and Wednesday corresponding to Leander 1922, 34–103.

I-1) Fols 1r–51r: ‘Harp of Praise’, for Tuesday (**አርጋኖን ፡ ውዳሴ ፡**), incomplete, CAe 1146.

The leaves fols 6–9, are in disorder, the correct sequence would be 6, 8, 7, 9. The first few lines of the portion for Tuesday are missing, the beginning corresponds to Leander 1922, 34.

Incipit: ፍኖት ፡ ይቁም ፡ ቅድመ ፡ ገጹ ፡ ገጹ ፡ ለወልድኪ ፡ ከመ ፡ ይኩን ፡ መስቀተምሕረ[፡] በኢ [ን]ተ ፡ ኃውእየ ፡ ተዝካረ ፡ ረኃብ ፡ ወጽምእ ፡ ዘረከብኩ ፡ እ ፡ በበሔረ ፡ ግብጽ ፡ ይቁም ፡ ቅድመ ፡ ገጹ ፡ ለበኩርኪ ፡ ከመ ፡ ይኩን ፡ መስተ[ስ]ረየ ፡ በእንተ ፡ ጌጋየ ፡ ፈልፈለ ፡ አንብዕ ፡ ዘውሕዝ ፡ እምአዕይንትዩኪ ፡ ወአንጠብጠበ ፡ ሳዕለ ፡ መላትሐ[፡] ፍቅርኪ ፡ ይቁም ፡ ይእዜኒ ፡ ቅድመ ፡ ገጹ ፡

I-2) Fols 51r–78v: ‘Harp of Praise’, for Wednesday (**አርጋኖን ፡ ውዳሴ ፡**), CAe 1146.

Incipit: **ዘረቡዕ ፡፤ አቀድም ፡ አእኩቶቶ ፡ ለእግዚአብሔር ፡ በእንተ ፡ እግዚእ ፡
ነ ፡፤ ኢየሱስ ፡ ክርስቶስ[፡] ወበእንቲአኪ ፡፤ እስመ[፡] ተሰምፀ(sic) ፡፤ ዜና ፡
ውዳሴ (fol. 51v) ኪ ፡ ውስተ ፡ ኩሉ ፡ ዓለም[፡] በከመ ፡፤ ተነበይኪ ፡ በመንፈስ ፡
ቅዱስ ፡፤ እንዘ ፡፤ ትብሊ ፡ ናሁ ፡ እምይእዜስ ፡፤ ያስተበፀፁኒ(sic) ፡ ኩሉ ፡ ትው-
ልድ ፡፤**

I-3) Fols 78v–104v: ‘Harp of Praise’, for Thursday (**አርጋኖን ፡ ውዳሴ ፡**), incomplete, CAe 1146.

The text ends with **ወበልብስ ፡ ቅዱሳት ፡፤ ተሰርገወ ፡፤ ወአልባስ ፡ ወርቅ ፡ ዘግብር ፡ በአዕናቀኑ ፡ ተሞጥ[ሐ]**, corresponding to Leander 1922, 103.

Incipit: **ወእንቲሂ ፡ ካዕበ ፡ አእግዝእትዩ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ዘበዕ(ብ)
ራይስጢ ፡ ማሪሃም ፡ እሙ[፡] ለገባሬ ፡ መላእክት ፡ ወወላዲቱ ፡ ለመስተጽዕኑ[፡]
(fol. 79r) ኪሩቤል ፡ ሰኣሊ ፡ በእንቲእየ ፡ ከመ ፡ እትበላሕ ፡ በጸሎትኪ ፡ እመናስወ
[፡] ዓለም ፡ ዘክቡድ ፡ መዋግዲሁ ፡፤ እማዕበለ ፡ ባሕር ፡ ዘያስጥሞ ፡ አድንግል ፡
ወላዲተ ፡ ት[ዐ]ምእላክ ፡ አሰሰሊ ፡ ጸኣተ[፡]ኃጢአት ፡ እንተ ፡ ኃደረት ፡ ላዕሊየ ፡
ወይኩን[፡] ጸሎትኪ ፡ ከመ ፡ መዓዛ ፡ ጽንሐሕ ፡ ዘሱራፌል[፡]**

Binding

No binding, no sewing stations. Loose bifolia not gathered in quires.

Layout

- 1) Fols 1r–54v, 75r–92v: 1 column (15 written lines)

text area 135 × 70 mm (fol. 1r)

- 2) Fols 55r–74v, 93r–104v: 1 column (13 written lines)

text area 140 × 94 mm (fol. 55r)

Palaeography

Hand 1: Twentieth-century script. Irregular, crude; by a poorly trained scribe. The characters **ሰ** and **ሰ** are nearly indistinguishable, both written as **ሰ**. The scribe executed the word divider **፡** in a peculiar way. He interpreted as a dot the last letter-element protruding to the right (cp. such letters as **ኒ**, **ዳ**, **ተ**, **ኪ**, but also **ም**), and therefore added only one dot, above or below. However, he had to make two dots after such letters as **በ**. The hand is probably the same as Hand 1 of MS DS Ethiop. 18.

Decoration

- 1) Fol. 12v: Crude ornamental band.
- 2) Fol. 24v: Crude ornamentation on the upper part of the folium in red and blue.
- 3) Fol. 78v: Crude ornamental band in black, red, yellow and green.

Other details

Ruling is poorly visible, probably carried out with a *miṣṭāra* (ruler).

History

First half of the twentieth century, probably around the middle. The commissioner was Gabra Māryām, mentioned in supplications on a few folia. The loose leaves of MSS DS Ethiop. 19 and DS Ethiop. 18 probably belong together as parts of an unfinished manuscript started in Egypt.

URL: <https://betamasaheft.eu/DSEthiop19>

DS Ethiop. 20

Anaphora of Our Lady Mary by Cyriacus of Behnesa

Paper leaves, 175 × 130 × 1 mm, 3 fols, most likely 1897–1927.

Main works

I) Fols 1r–3r: Anaphora of Our Lady Mary by Cyriacus of Behnesa (**አኩቴተ : ቍርባን : ዘቅዱስ : ህርያቆስ : ዘሀገረ : ብህንሳ**), incomplete, CAe 1099.

A part of the beginning, cp. *Maṣḥafa qaddāse* 1969/1970, *Qaddāse Māryām*, 108–109 §§ 8–24 (cp. Euringer 1937, nos. 11–29). Copied with mistakes and omissions; the leaves are misplaced. The text on fol. 1r corresponds to *Maṣḥafa qaddāse* 1969/1970, *Qaddāse Māryām*, 108 §§ 11–12. The text on fols 1v–2v corresponds to *Maṣḥafa qaddāse* 1969/1970, *Qaddāse Māryām*, 108 §§ 13–24. The text on fol. 3r corresponds to *Maṣḥafa qaddāse* 1969/1970, *Qaddāse Māryām*, 108 §§ 8–10. The entire text precedes the part in MS DS Ethiop. 17.

Incipit: በእንተ : ብጽእት : ወፍሰሕት : ወስብሕት : በኩሎ : ቡርክት : ወንጽሕት : አእግዝትነ : ወላዲተ : አምላክ : ማርያም : ድንግል : ወበእንተ : ኩሎሙ : ቅዱሳን : ሰቡሐን : መንፈሳውን(sic) : ሊቃነ : መላእክት : ሰማያውያን : ሚካኤል : ወገብርኤል : ሰራኤል : ወኪሩቤል : ኃይላት : ሰባኬየ(sic) : ወጸያሄ : ፍኖ

ት ፡ ዮሐንስ ። መጥምቅ ፡ ወበእንተ ፡ ኩሉሙ ፡ ቅዱሳን ፡ ስቡሆን ፡ ወላእካን ፡ ማቴ
 ምስ ፡ ወማርቆስ ። ሉቃስ(sic) ፡ ወዮንስ(sic) ፡ እንድርርዖስ(sic) ፡ ወፊልጶስ ፡ ወበርተ
 ሉሜምስ(sic) ፡ ቶማስ ፡ ወያዕቆብ ፡ ወልደ ፡ እልፋዖስ ፡ ታዴምስ ፡ ወስምኦን ፡ ፲ወ
 ፪ቱ ፡ ሐዋርያት ፡ ወበእንተ ፡ ኩሉሙ ፡ ቅዱሳን ፡ ስቡሐን ፡ ወላእካን ፡ ማቴምስ ፡
 ወማርቆስ ፡ ሉቃስ(sic) ፡ ወዮሐንስ ፡ ፬ወንጌላውያን ።

Binding

No binding. The leaves are held together with a tacket.

Layout

- 1) Fols 1r–3r: 1 column (14–20 written lines)
 Written area is of an irregular shape.

text area 145 × 130 mm (fol. 2r)

Palaeography

Hand 1: Late nineteenth-/early twentieth-century script. Irregular, crude; by a poorly trained scribe. The same hand as Hand 1 of MS DS Ethiop. 17.

History

Most likely 1897–1927. ʾAbbā Qerellos, mentioned as አባ ፡ ቂርሎስ ፡ ስህገር ፡ አባይ ፡ እለ ፡ እስክንድርያ ፡ on fol. 2r, might be Patriarch Cyril V (in tenure 1874–1927). The identity of Bishop Sērābāmōn, mentioned on fol. 2r (ወዲ በ ፡ ርእስ ፡ ሀገር ፡ አበዊን ፡ ብፁእ ፡ ጳጳስ ፡ አባ ፡ ስራባሞን ፡), is uncertain. He could be Yuḥannā al-ʾAsnāwī, a head of Dayr as-Suryān who was consecrated the bishop of the Sudan with the name Ṣarābāmūn in 1897. The text also mentions ʾAbuna Ləqʾās (sic for Luqās?) on fol. 1v, who is difficult to identify. A later dating, to the time of the Coptic patriarch Cyril VI (in tenure 1959–1971), is less probable. MSS DS Ethiop. 20, DS Ethiop. 17 and DS Ethiop. 24 belong together; they are probably parts of an unfinished manuscript begun in Egypt.

URL: <https://betamasaheft.eu/DSEthiop20>

DS Ethiop. 21

(٦٩٤ حبشی)

[694 Ethiopic]

Psalms of David

Paper codex, 482 × 354 × 30 mm, 126 fols, 1951/1952.

Main works

I) Fols 3r–125v: ‘Psalms of David’ (መዝሙረ : ዳዊት :), CAe 2000.

Incipit: (fol. 3r) ፍካሬ : ዘጸድቃን : ወዘኃጥአን ፤ መዝሙር : ዘዳዊት ፤ ሃሊ
 ሉያ ፤ ብፁዕ[:] ብእሲ : ዘኢሐረ : በምክረ : ረሲዓን ፤ ወዘኢቆመ : ውስተ :
 መፍኖተ ኃጥአን ፤ ወዘኢክረ : ውስተ : መስተሣልቃን ፤

Colophon

1) According to the colophon, the manuscript was written by Gabra Maryām of Māḥbara Səllāse during the tenure of ʿAnbā ʾTāʾufīlus. The date mentioned, the year 44 according to the Era of Mercy, probably means 1944 EC (= 1951/1952 CE). In the text, there is a number of mistakes, many word dividers are omitted; the character ስ cannot be well distinguished from ሰ (see below).

(fol. 125v) ዝመጽሐፍ : ዘአባ[:] ገብረ : ማርያም[:] ማኅበረ : ሥላሴ[:] ጎጃም :
 ዘጽሐፍ(sic)[:] ለገዳም : ሶርያን : ይጽሐፍ[:] ሰሞ : እግዚአብሔር : ውስተ : መጽ
 ሐፍ(sic) : ሕይወት : በረተ(sic) : ዳ(b){ዊ}ት : ይድር : በላዕሌሁ[:] ምስለአሁ(sic) :
 {እንዘ : }ጳጳሰነ[:]አባ : ቱ{ዎ}ፍሎስ : ዘመንበረ : አባ : ዮሐንስ : ካማ : ወምስለ : ደቂ
 ቂ : ኩሎሙ : ማኅበረ : {ገዳም : } ሶርያን : ለዓመ : ዓም : አሜን ። ። ፤፻፵፭ : አቂ
 ጥሰ(sic)

Binding

Light brown hardcover binding, leather quarter cover.

Layout

1) Fols 1r–125v: 1 column (21–30 written lines)

text area 382 × 243 mm (fol. 12r)

2) Fol. 125v: 2 columns (9 written lines)

text area 382 × 243 mm (fol. 125v)

Palaeography

Hand 1: Twentieth-century script. Careful but irregular; by a poorly trained scribe (name: Gabra Māryām of Māḥbara Səllāse). Written in large (c.1 cm high) letters. The scribe distinguishes the characters ሰ and ሰ only in the beginning of the text and further writes both as ሰ. The same hand as Hand 1 of MS DS Ethiop. 22.

Other details

The text block is a large-format notebook made of industrially produced paper.

History

1951/1952. According to Colophon 1, the text was copied by Gabra Māryām of Māḥbara Səllāse for the community of Dayr as-Suryān, in 1951/1952, during the tenure of ʿAnbā Tāʿuḥilus (1948–1989), in ʿAsqetəs (Wādī an-Naṭrūn, possibly referring to Dayr as-Suryān).

URL: <https://betamasaheft.eu/DSEthiop21>

DS Ethiop. 22

(ፕ፩፩)

[749]

Teaching of Mysteries, Supplications

Paper codex, 420 × 332 × 11 mm, i-iv+20+i-iv fols, 1951/1952.

Main works

I) Fols 2r and following: ‘Teaching of Mysteries’ (ትምህርተ ጥብኣት ፡), CAe 2444.

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ጀአምላክ ፡ በእንተ ፡ ትምህርተ ፡ ጥብኣት[፡] ቅ[ድ]መ ፡ ዘትትነገረ ፡ (sic) እምጽርስ ፡ ፎራ ፡ ለምእመናን ፡ ጥብኣት ፡ ትምህርተ ፡ ህብኣትሰ[፡] ከመዝ ፡ ንግር ፡ ዘቅድመ ፡ ሀሎ ፡ ወይሄሉ ፡ ዘመጽአ ፡ ዘሐመ ፡ ወሞተ ፡ ወተቀብረ ፡ ወተንሥአ ፡ ፃዕረ ፡ ዘሞት ፡ ፈትሐ ፡ ወዘእመታን ፡ ተንሥአ ፡ ፤ ጀኢኮነ ፡ ባሕቲቲ ፡ ከዊኖ ፡ ሰብእ ፡ ዘ[እ]መንፈስ ፡ ቅዱስ ፡ ሥጋሁ ፡ ለኣዳም ፡ ምሰለ ፡ ነፍሱ ፡ ዘኢጋደ (b) ገ ፡ ነፍሱ ፡ ውሰተ ፡ ሞት ፡ ዘበመንፈስ ፡ ለኣዳም ፡ ፀወኖ ፡ ወኣሕየዎ ፡ ፪ ፡ ፤

II) ‘Supplications’ (መስተብቀኣን ፡), CAe 4711.

Binding

Brown hardcover binding.

Layout

1) Fols 2r–20v: 2 columns (20 written lines)

text area 305 × 250 mm (fol. 2r)

Palaeography

Hand 1: Twentieth-century script. Careful but irregular; by a poorly trained scribe. Written in very large letters. The scribe hardly distinguishes the characters ስ and ስ and writes both as ስ. The same hand as Hand 1 of MS DS Ethiop. 21.

Other details

The text block is made of industrially produced paper.

History

1951/1952. The manuscript was copied by the same scribe who copied MS DS Ethiop. 21, Gabra Māryām of Māḥbara Səllāse, and probably at the same time and place (Wādī an-Naṭrūn, i.e. possibly at Dayr as-Suryān).

URL: <https://betamasaheft.eu/DSEthiop22>

DS Ethiop. 23

(፡፻፺፻)

[937]

Canonical and liturgical texts in Tigrinya

Paper codex, 285 × 220 × 20 mm, 170 fols, probably ca 1994.

Main works

I) *Hāhu* Syllabarium, CAe 5914.

II) Fol. 1r: Prayer of Penance, CAe 5908, in Tigrinya and Gəʿəz.

Incipit: ጸሎተ ፡ ንስሐ ፡ ናይ ፡ ንስሐ ፡ ጸሎት ፡ ም ፡ ንዓለም ፡ ኩሉ ፡ ዝነገዘ ፡
ጐይታና ፡ እግዚአብሔር ፡ አብ ፡ ናይ ፡ ነፍሰናን ፡ ናይ ፡ መንፈሰናን ፡ ናይ ፡ ሥጋ
ናን ፡ ቊስሊ ፡ እትፍውሶ ፡ ንስኻ ፡ እኻ ።

III) Fols 1r–9r: Collection of prayers, CAe 5909, in Tigrinya.

Incipit: ብአቦ ፡ ስም ፡ ብወዲ ፡ ስምን ፡ ብመንፈስ ፡ ቅዱስ ፡ ስምን ፡ ሐደ ፡ አም
ላክ ፡ አሜን ። በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ፡
አሜን ። እግዚአብሔር ፡ ነመስግነክ ፡ አሎና ፡ እግዚአብሔር ፡ ነክብረካ ፡ አሎና ፡ እግዚአብሔር ፡ ብአ
ኻ ፡ ንእመን ፡ አሎና ።

IV) Tigrinya translation of *Maṣḥafa qəddāse* (Missal), CAe 5910.

IV-1) Fols 12r and following: Foreword

In English (machine typed) and Tigrinya, concerning the Tigrinya translation of the Preparatory Service (*Śar'āta qəddāse*).

IV-2) Fols 1r and following: Tigrinya translation of *Maṣḥafa qəddāse* (Missal), *Śar'āta qəddāse*, CAe 5910, in Tigrinya.

IV-3) Fols 122r and preceding: Tigrinya translation of *Maṣḥafa qəddāse* (Missal), *Nāy 'amānəyān qəddāse*, CAe 5910, in Tigrinya.

IV-3-1) Foreword

In English and Tigrinya, on the two folia preceding fol. 66.

IV-3-2) Fols 66r–122r: 'Liturgy of the Faithful' (ናይ ፡ አማንያን ፡ ቅዳሴ ፡)

In Gə'əz, with Tigrinya translation.

Incipit: ናይ ፡ አማንያን ፡ ቅዳሴ ፡ አብዚ ፡ ይጅመር ፡ ዲያቆን ፡ ዓኡ ፡ ንኡስ ፡ ክር
ስቲያን ፡ ዘይተጠመቕኩም ፡ ወጹ ። ካህን ፡ አብዚ ፡ ብድጋም ፡ ዝብሎ ፡ አሎ ፡
ዲያቆን ፡ ተንሥኡ ፡ ለጸሎት ። ንጸሎት ፡ ተንሥኡ ፡

V) Fols 1–24r: Canon of the Coptic Orthodox Church of Egypt, CAe 5911, in Tigrinya and Gə'əz.

The text is a collection of the Statutes of the Coptic Church approved on 2 June 1985 (a monthly feast of Gabra Manfas Qəddus, corresponding to 25 Gənbət). The statutes were issued in Arabic and English. The translator, ²*Abuna* Maqāryos, used for his translation the Arabic version (he added English words to the Tigrinya text, to clarify some terms). The text contains 89 chapters (ዓንቀጽ), or statutes. The last one concerns the procedure of making changes in the Canon (the stages marked **ሀ**, **ለ**, **ሐ**, **መ**).

Incipit: በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : አሐዱ : አምላክ : አሜን ።
 ዓንዲ : ሕጊ : ናይ : ግብጺ : ኦርቶዶክስ : ቤተ : ክርስቲያን : ሲኖዶስ ። ንናይ :
 ግብጺ : እስክንድርያ : ኦርቶዶክስ : ቤተ : ክርስቲያንን : ናይ : ሓውርያ : ማር
 ቆስ : ሃገረ : ስብከትን : ኩሉ : መግኅዳደሪ ።... ቀዳማይ : ክፍሊ : መእታዊ : (መ
 ቅድማት) ዓንቀጽ : (፩) ናይ : እስክንድርያ : ኦርቶዶክስ : ናይ : ግብጺ : ቤተ :
 ክርስቲያን : ሓዋርያዊት : ቤተ : ክርስቲያን : እያ : ርክባ : ከአ : ምስተን : ናይ :
 ምብራቅ : (oriental orthodox) ኦርቶዶክስ : ብእምነትን : (fol. 2r) ምሥጢራተ :
 ቤተ : ክርስቲያንን : ልማድን : (ecclesiastical tradition) ምሳኣ : ርክብ (ኅብረት :
 ዘለወን : እይ

Additional notes

- 1) Fol. 24v: Arabic description of the contents of the manuscript, stating that Text V (Canon of the Coptic Orthodox Church of Egypt) was translated into Tigrinya in 1994, by *ʿAnbā* Makāriyūs.

لائحة الكنيسة القبطية مترجمة من اللغة العربية إلى لغة الإريترية على يد الأنبا مكاريوس ١٩٩٤

Binding

Modern reddish hardcover binding.

Layout

- 1) 1 column (18–26 written lines)

Palaeography

Hand 1: Twentieth-century script. Careful, regular; by a trained scribe (name: Petros Gabra Šəllāse). Script of two sizes has been employed, to distinguish the Gəʿəz text from its Tigrinya translation.

Other details

The manuscript has no thorough foliation, only partial foliations of the single texts. The first five leaves, containing Text I (*Hābu* Syllabarium), are unnumbered. The next leaves, containing part of Text II (Prayer of Penance) are foliated fols 1–5. The next leaves, containing the continuation of Text II (Prayer of Penance), are foliated fols 1–9. Three unnumbered leaves, containing Text IV-1 (Foreword to the Tigrinya translation of *Maṣḥafa qəddāse*), follow. The leaves are then foliated fols 1–122, containing Text IV-2 (Tigrinya translation of *Maṣḥafa qəddāse*) and Text IV-3-2 (‘Liturgy of the Faithful’), followed by fols 1–24 with Text V (Canon of the Coptic Orthodox Church of Egypt).

History

Probably c.1994. The manuscript belonged to ʾAbbā Ṭēṭros Gabra Šəllāse (also known as ʾAnbā Makāriyūs); it contains various texts and accomodates his personal documents. In the foreword (fols 121r–122r), Ṭēṭros Gabra Šəllāse indicates that he finished the first part of Text IV (Missal in Tigrinya) on 21 Sana 1975 EC (= 29 June 1983 CE), in Washington, DC. The last work contained in the manuscript, Text V (Canon of the Coptic Orthodox Church of Egypt) refers to the Statutes issued by the Coptic Church in 1985, while Additional note 1 mentions the year 1994.

URL: <https://betamasaheft.eu/DSEthiop23>

DS Ethiop. 24

Anaphora of Our Lady Mary by Cyriacus of Behnesa

Paper leaves, 170 × 130 mm, 2 fols, perhaps 1897–1927.

Main works

I) Fols 1r–2v: Anaphora of Our Lady Mary by Cyriacus of Behnesa (አኩቴተ : ቀሩባን : ዘቅዱስ : ህርያቆስ : ዘሀገረ : ብህንሳ :), incomplete, CAe 1099.

A part of the Anaphora corresponding to *Maṣḥafa qəddāse* 1969/1970, *Qəddāse Māryām*, 110–112 §§ 24–40 (cp. Euringer 1937, nos. 28–43γ). The text immediately precedes the part of the Anaphora in MS DS Ethiop. 17.

Incipit: ዘከመኪ : ወሠምረ : መአዛ : ዚአኪ : ወአፍቀረ : ስነኪ : ፈነወ : ሀቤኪ : ወልደ : ዘያፈቅን : ይበ(sic) : ዲያቆን : ውስተ : ጽባህ : ነጽሩ : ገኔጽር : ቅዱስ : እግዚአብሔር : አብ : ዘሠምረ : ኪያኪ : ቅዱስ : ወልድ : ዋህድ : ዘጋደረ : ውስተ : ከርሥኪ ። ቅዱስ : ወልድ : ዋህድ : ጳራቅሎጦስ ። መንፈስ : ጽድቅ : ዘቀደሰኪ : ወአጽንኦኪ : ይበ(sic) : ዲ : አውሥኡ : ይበ(sic) : ሕዝብ : ቅቅቅ : ይበ(sic) : ካህን : አድንግል : ምል{ዕተ} : ውዳሴ ።

Binding

No binding. A thread inserted in the centre fold at the bottom may be a remnant of a tacket.

Layout

- 1) Fols 1r–2v: 1 column (15–19 written lines)
Written area is of an irregular shape.

text area 140 × 110 mm (fol. 2r)

Palaeography

Hand 1: Late nineteenth-/early twentieth-century script. Irregular, crude; by a poorly trained scribe. The same hand as Hand 1 in MS DS Ethiop. 17 and Hand 1 in MS DS Ethiop. 20.

History

Perhaps 1897–1927. See the dating of MS DS Ethiop. 20. MS DS Ethiop. 24 very probably constitutes one production unit with MSS DS Ethiop. 20 and DS Ethiop. 17. All are parts of an unfinished manuscript begun in Egypt.

URL: <https://betamasaheft.eu/DSEthiop24>

Inventory in Arabic

د س أثيوبي # ١

(مسلسل ١٠٨٨٤، كتب مقدسة ١٩١٥)

سفر المزامير

كتاب مخطوط على رَقّ، ١٩٥×١٣٠×٥٢ مم، ١٣٢ ورقة، ١٤ ملزمة، منتصف القرن الثامن عشر / منتصف القرن التاسع عشر.

زخرفة:

ورقة ١١٨ ظ: رسم أبيض وأسود يصوّر القديسة مريم، إلى اليسار، والقديس أفرام السرياني، إلى اليمين. القديسة مريم تحرّك يدها اليمنى علامة البركة. العنوان:

ሀክመ ፡ ባረከቶ ፡ እግዚእትነ ፡ ለኤፍሬም ፡

‘كيف باركت سيدتنا أفرام’

صور ١-١٥.

د س أثيوبي # ٢

(مسلسل ٧١٤، كتب مقدسة ٩٢٣)

إنجيل يوحنا، معجزات مريم

كتاب مخطوط على رَقّ، مُركّب، ١٥٥×١١٠×٢٨ مم، ١-٢ + ٨٤ ورقة، أ + ٩ ملازم. الوحدة الأولى: النصف الثاني من القرن التاسع عشر / أوائل القرن العشرين. الوحدة الثانية: النصف الثاني من القرن التاسع عشر / أوائل القرن العشرين.

صور ١٦-٢٧.

د س أثيوبي # ٣

(مسلسل ٧١٢، ٦١٨ م طقوس)

أرغانون مريم، ترنيمة ملكاً لجبرة منفس قِدّوس، ترنيمة ملكاً للسبت

كتاب مخطوط على رَقّ، مُركّب، ٢٥٠×١٨٥×٤٠ مم، ١٠٢ ورقة، ١٤ ملزمة. الوحدة الأولى: القرن السابع عشر. الوحدة الثانية: القرن السابع عشر.

صور ٢٨-٤١.

د س أثيوبي # ٤

(مسلسل ١٠١٨٦، مسلسل عام ١٦، ترقيم قديم ٢١١٥)

سفر المزامير

كتاب مخطوط على رَقٍّ، ١٦٤×١١٤×٦٣ مم، ١-٢ + ١٩٤ ورقة، أ + ١٧ ملزمة، أواخر القرن التاسع عشر / أوائل القرن العشرين.

زخرفة:

ورقة ١٧٢ ظ: ثَمَّة صورة تعبدية طباعية أوروبية مُلصَّقة على الورقة، تصوّر القديسة مريم مع الطفل، مع اقتباس باللاتينية (نشيد 2: 16)

'Dilectus meus mihi et ego illi qui pascitur inter lilia'

ضاف فوق الصورة هذه العناوين بالاثيوبية، بخط غير مُتَقَن:

ግዕዝ : ፍቁር : ወልደተ : አምላክ :

وفي الجزء العلوي من الصورة:

ማርያም : ወልደተ : አምላክ

. ثَمَّة مذكرة في الجزء السفلي تذكر إسمائاس:

ፋማሕፀን[...] : ለገብርኤል : አሳይያስ :

وقد تم رسم ثلاثة صلبان في الجزء العلوي من الصورة.

صور ٤٢-٤٦.

د س أثيوبي # ٥

(مسلسل ٧١٥، ٦١٨ ح طقوس)

نشيد الزهرة، رثاء على العذراء

كتاب مخطوط على رَقٍّ، ١٢٥×٩٠×٤٥ مم، ١-٤ + ٩٢ ورقة، أ + ١١ ملزمة، أواخر القرن التاسع عشر / منتصف القرن العشرين.

صور ٤٧-٥٢.

د س أثيوبي # ٦

(مسلسل ٧١٧، ترقيم قديم ٢٣ ب طقوس)

إنجيل يوحنا

كتاب ورقي مخطوط، ١٨٢×١٢٧×٢٥ مم، ١ + ١٢٠ ورقة، أواخر القرن التاسع عشر / النصف الأول من القرن العشرين، رُبَّما قبل عام ١٩٥٠/١٩٥١.

صور ٥٣-٥٦.

د س أثيوبى # ٧

(مسلسل ٧١٢، ٦١٨ ب طقوس)

الأجبية (كتاب الساعات)، قانون الإيمان النيقاوى، مع قصائد وغيرها من النصوص
كتاب ورقى مخطوط، ٢١٠×١٦٠×٣٠ مم، ١ + ٨٩ + ٢ ورقة، النصف الأول من القرن
العشرين، رُبما عام ١٩٢٧/١٩٢٨.
صور ٥٧-٦١.

د س أثيوبى # ٨

(مسلسل ٧١٨، ٥٠٩ ب طقوس)

أنافورا للسيدة مريم من تأليف قرياقوس البهناوى،
صلوات طقسية، ترنمة ملكاً لجيرة منفس قدوس
كتاب ورقى مخطوط، ١٣٧×٩٥×١٤ مم، ١ + ٦٤ + ٢-٣ ورقة، ١٨٥٤-١٨٦١.
زخرفة:

ورقة ١ ظ: صورة طباعية تعبديّة أوروبية الأصل تبين ثمانية من القديسين التشيكيين (حول
القديسة مريم مع الطفل في الوسط)، مُلصقة على الصفحة.
صور ٦٢-٦٦.

د س أثيوبى # ٩

(مسلسل ٧١٠، رقم ٥٠٩ أ طقوس)

أنافورا للسيدة مريم من تأليف قرياقوس البهناوى، صلاة للسيدة مريم على جبل
الجلجثة، تراتيل، أنافورا لباسيليوس، تعليم الأسرار، تراتيل ملكاً، ومعجزات لمريم
كتاب ورقى مخطوط، ١٤٣×١١٠×٤٤ مم، ١-٤ + ٢٧٥ + ٥ ورقة، ١٩٢٨-١٩٤٢.
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- Maṣḥafa ziq za-G ʿandar*
CAe 1979: 46, 70
- Maṣḥafa šəʿāt za-waṣʿa ʿəm-manbara*
Mārḡos ḥawāryā ʿəm-makāna
maʿālləqā
CAe 1968: 6, 31, 38, 51, 71
- Mastabq ʿəʿān*
CAe 4711: 24, 34, 60, 72
- Mazmura Dāwīt*
CAe 2000: 1, 14, 48, 59, 70, 72
- Mazmura Dāwīt təmassəl gannata*
CAe 5884: 14
- Miracle of Mary: The Story of the Cannibal of Qəmr
CAe 3615: 6
- Miracle of Mary: unidentified miracle
CAe 3993: 31, 31, 31, 31, 38
- Nicene Creed
CAe 3308: 22, 69
- On the length of the day during the months of the year
CAe 5886: 4
- Prayer of Penance
CAe 5908: 61
- Quṣṣar baʿālāt za-ʿābiy wa-za-nəʿus*
CAe 5407: 23
- Register of the Church feasts for the entire year
CAe 6011: 11
- Saʿali lana Māryām saʿali lana*
Māryām ḥaba waldəki ḥer
madḥāne ʿālam
CAe 4960: 23, 27, 42

- Sa'alnāka maḥari sa'alnāka faṭāri*
sa'alnāka kahali
 CAe 6205: 30, 31
- Sa'ātāt za-Q wəsḡ wām*
 CAe 5891: 33
- Salām laki dāḡəmit samāy*
 CAe 2814: 34
- Šalota 'asmāt 'abbayt*
 CAe 5186: 35
- Šalot ba'ənta həməma budā*
 CAe 5185: 35
- Šalot za'əḡzə'ətəna Māryām ba-*
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- Saqoqāwa dāngəl*
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- Səbhata fəqur za-Gabra Manfas*
Qəddus
 CAe 5689: 23
- Səbhāta fəqur za-Giyorgis*
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- Sənkəssār*
 CAe 2375: xvi
- Ta'amməra Māryām*
 CAe 2384: 6, 31, 38, 67, 69
- Tasāhālka 'əḡzi'o mədraka*
 CAe 5893: 27
- Tasāhālka 'əḡzi'o mədraka*
 CAe 5894: 30
- Təmhərtə həbu'āt*
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- Tigrinya translation of *Maṣḥafa*
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 CAe 5910: 62, 62, 62
- Wəddāse Māryām*
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- Yəwəddəsəwwa malə'əkt la-Māryām*
 CAe 3108: 44
- Zenāhu la'abbā Pāwli za-tasāmya*
Bulā
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Plates



Fig. 1 ms DS Ethiop. 1: front board.



Fig. 2 ms DS Ethiop. 1: the inner side of the front board, the mirror inserted in the middle.



Fig. 3 MS DS Ethiop. 1: spine.



Fig. 4 MS DS Ethiop. 1: the upper edge.

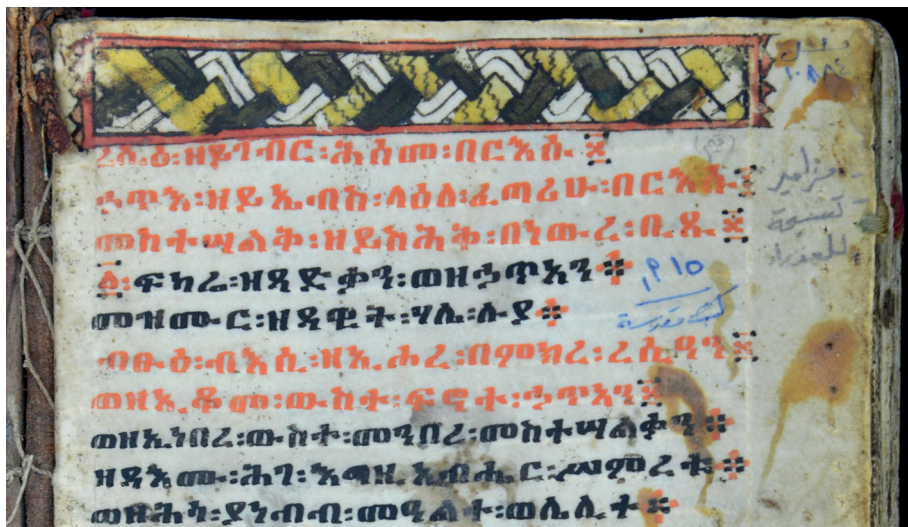


Fig. 5 MS DS Ethiop. 1: fol. 1r, incipit, ornamental band.



Fig. 6 ms DS Ethiop. 1: fol. 118v, explicit of the Song of Songs, drawing.



Fig. 7 MS DS Ethiop. 1: sewing thread, first pair of sewing stations.



Fig. 8 MS DS Ethiop. 1: sewing thread, second pair of sewing stations.



Fig. 9 MS DS Ethiop. 1: sewing of the headband.

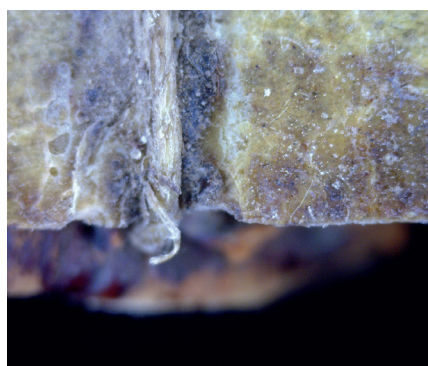


Fig. 10 MS DS Ethiop. 1: sewing of the tailband.



Fig. 11 MS DS Ethiop. 1: leather on the upper edge of the spine, thread of the headband sewing.



Fig. 12 MS DS Ethiop. 1: parchment repair, fol. 41.

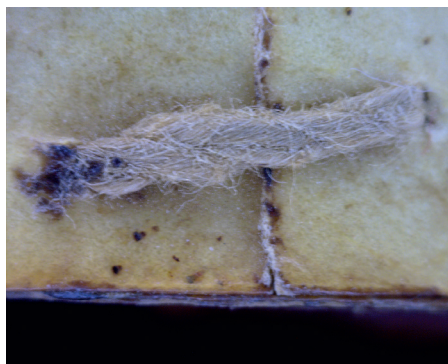


Fig. 13 MS DS Ethiop. 1: parchment repair, fol. 41.



Fig. 14 MS DS Ethiop. 1: leaf string marker.



Fig. 15 MS DS Ethiop. 1: leaf string marker.



Fig. 16 MS DS Ethiop. 2: front board.



Fig. 17 MS DS Ethiop. 2: spine.



Fig. 18 MS DS Ethiop. 2: upper edge.



Fig. 19 MS DS Ethiop. 2: fol. 1r,
incipit.

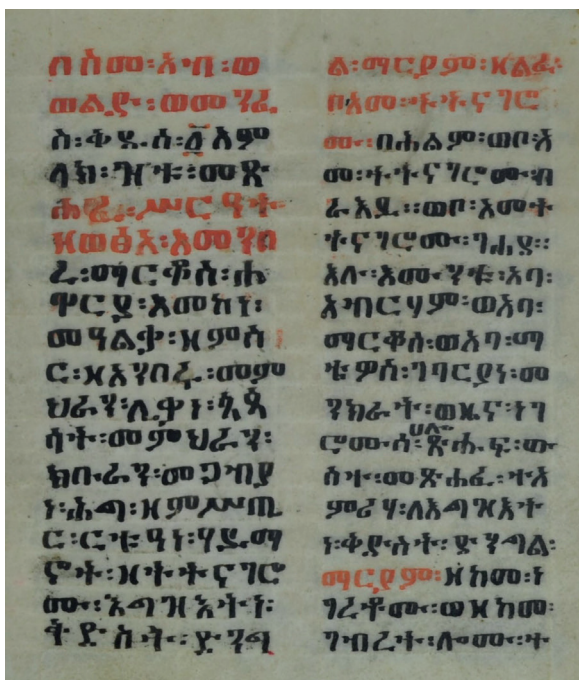


Fig. 20 MS DS Ethiop. 2: fol.
77r, incipit.



Fig. 21 MS DS Ethiop. 2: sewing thread, upper sewing stations.



Fig. 22 MS DS Ethiop. 2: sewing thread, second sewing station.



Fig. 23 MS DS Ethiop. 2: sewing thread, third sewing station.



Fig. 24 MS DS Ethiop. 2: thread of the headband sewing.

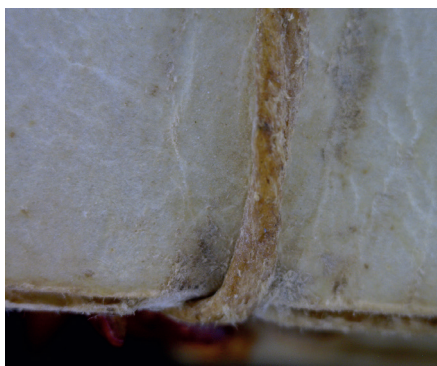


Fig. 25 MS DS Ethiop. 2: thread of the tail-band sewing.



Fig. 26 MS DS Ethiop. 2: leaf string marker.



Fig. 27 MS DS Ethiop. 2: leaf string marker.



Fig. 28 MS DS Ethiop. 3: front board.



Fig. 29 MS DS Ethiop. 3: spine.



Fig. 30 MS DS Ethiop. 3: upper edge.



Fig. 31 ms DS Ethiop. 3: front board inside, first text page.

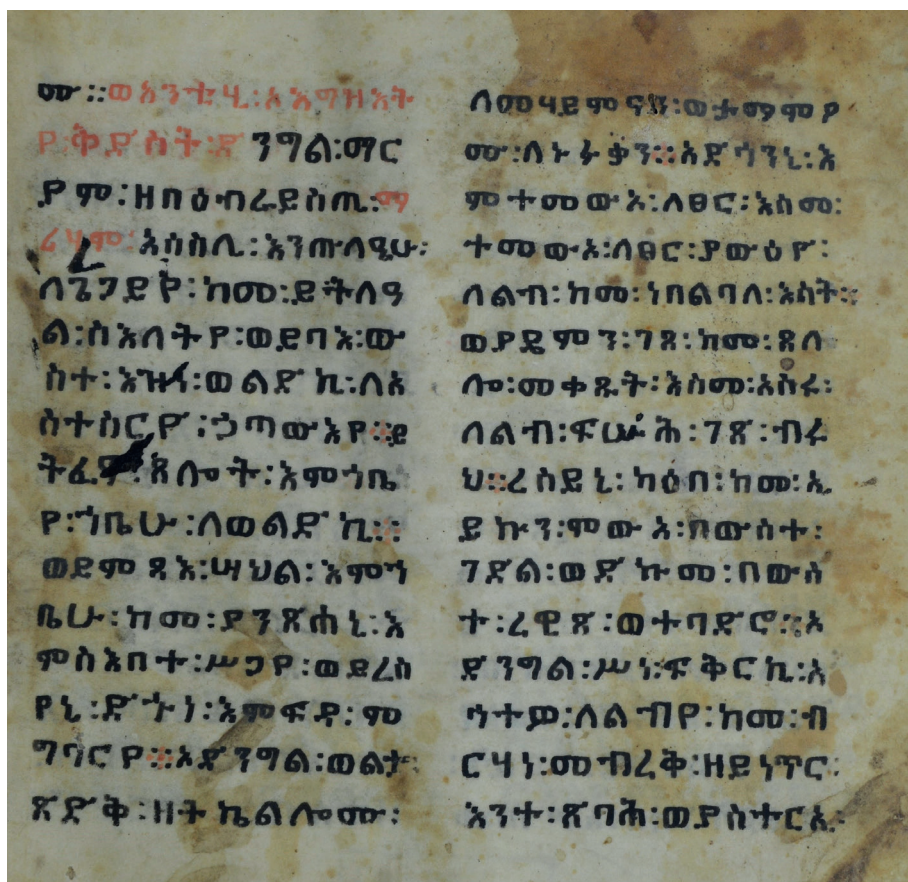


Fig. 32 MS DS Ethiop. 3: fol. 2r, text.

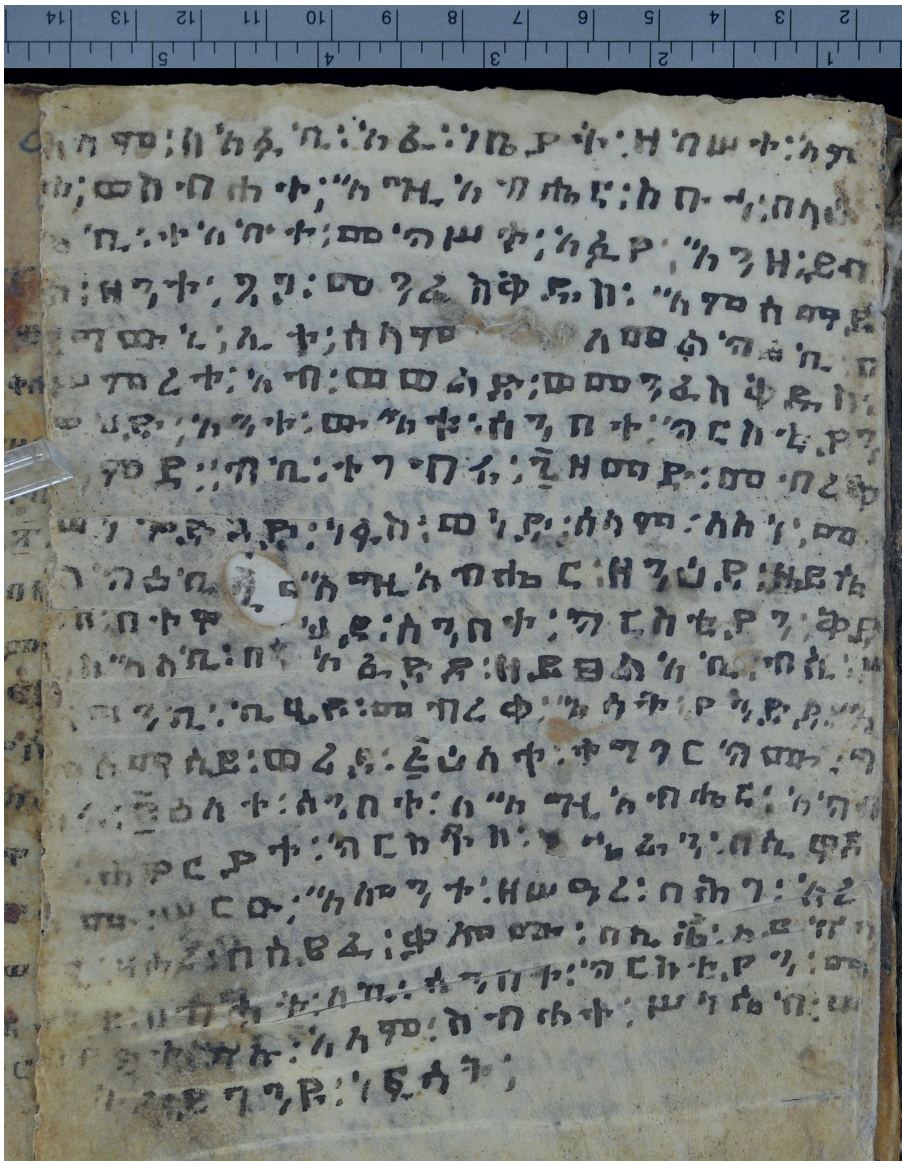


Fig. 33 MS DS Ethiop. 3: fol. 102v.



Fig. 34 MS DS Ethiop. 3: discarded leaf of an Arabic manuscript on the inner side of the back board.



Fig. 35 MS DS Ethiop. 3: thread of the headband sewing (left and right), textile of the lining (middle).

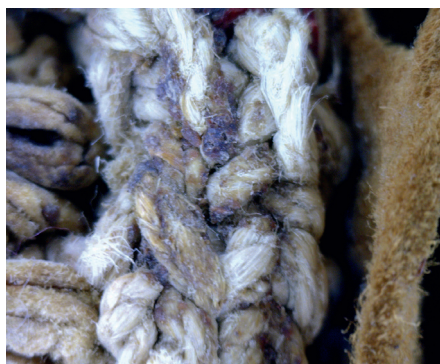


Fig. 36 MS DS Ethiop. 3: tailband, view from above.



Fig. 37 MS DS Ethiop. 3: main sewing between fols 8 and 9.



Fig. 38 MS DS Ethiop. 3: main sewing between fols 12 and 13.



Fig. 39 MS DS Ethiop. 3: leaf string marker.



Fig. 40 MS DS Ethiop. 3: leaf string marker.



Fig. 41 MS DS Ethiop. 3: leaf string marker.



Fig. 42 MS DS Ethiop. 4: front board.



Fig. 43 MS DS Ethiop. 4: spine.



Fig. 44 MS DS Ethiop. 4: upper edge.



Fig. 45 ms DS Ethiop. 4: fol. 172v, European devotional image.

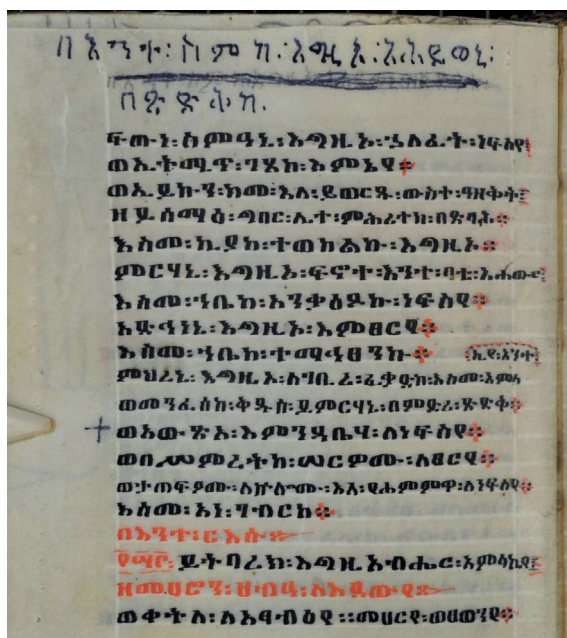


Fig. 46 ms DS Ethiop. 4: fol. 142v, omitted line added above.



Fig. 47 MS DS Ethiop. 5: front board.



Fig. 48 MS DS Ethiop. 5: spine.



Fig. 49 MS DS Ethiop. 5: upper edge.



Fig. 50 MS DS Ethiop. 5: inner side of the front board, endbands.

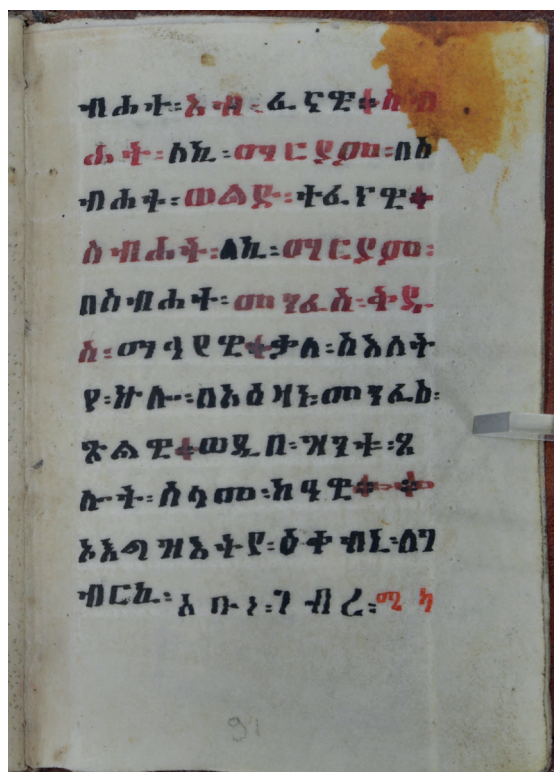


Fig. 51 ms DS Ethiop. 5: fol. 91r, explicit.

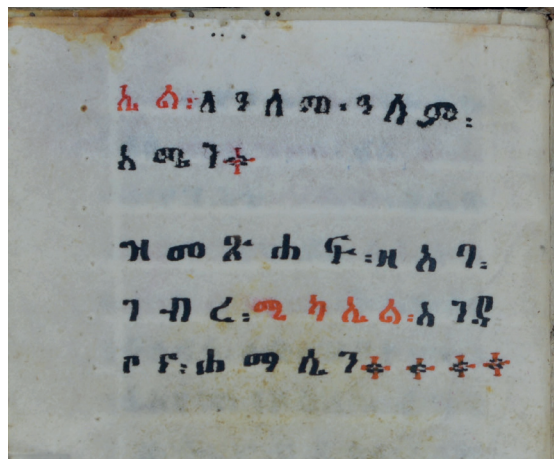


Fig. 52 ms DS Ethiop. 5: fol. 91v, ownership note.



Fig. 53 MS DS Ethiop. 6: front board.



Fig. 54 MS DS Ethiop. 6: spine.



Fig. 55 MS DS Ethiop. 6: upper edge.



Fig. 56 MS DS Ethiop. 6: fol. 9r, incipit.



Fig. 57 MS DS Ethiop. 7: front board.



Fig. 58 MS DS Ethiop. 7: spine.



Fig. 59 MS DS Ethiop. 7: upper edge.

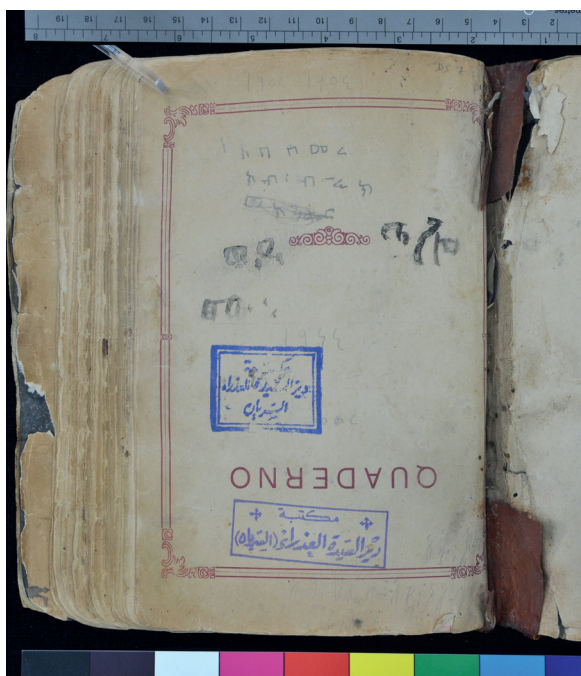


Fig. 60 MS DS Ethiop. 7: fol.
iiv.

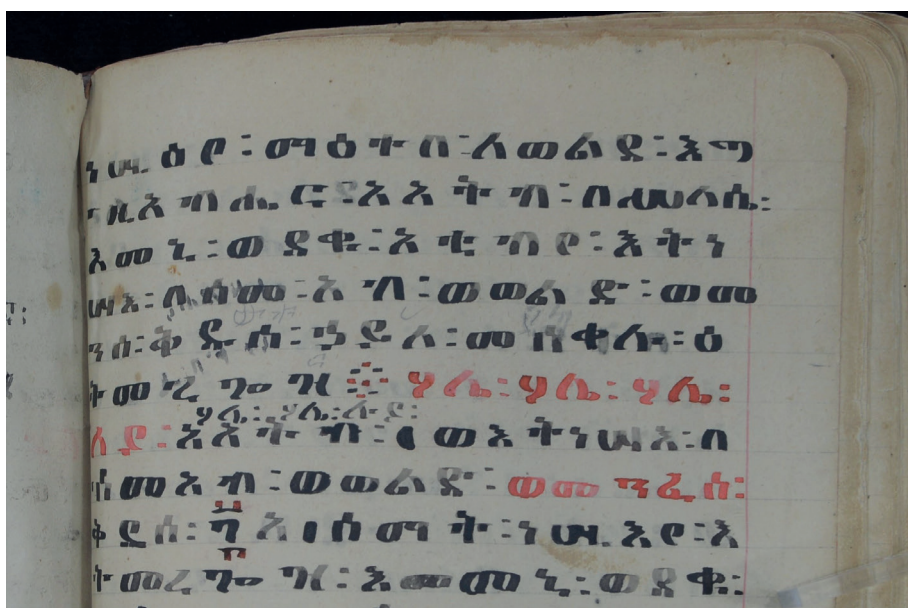


Fig. 61 MS DS Ethiop. 7: fol. 1r, text.



Fig. 62 MS DS Ethiop. 8: front board.



Fig. 63 MS DS Ethiop. 8: spine.



Fig. 64 MS DS Ethiop. 8: upper edge.



Fig. 65 MS DS Ethiop. 8: fols 1v–2r, European devotional image, incipit, Hands 1, 2.

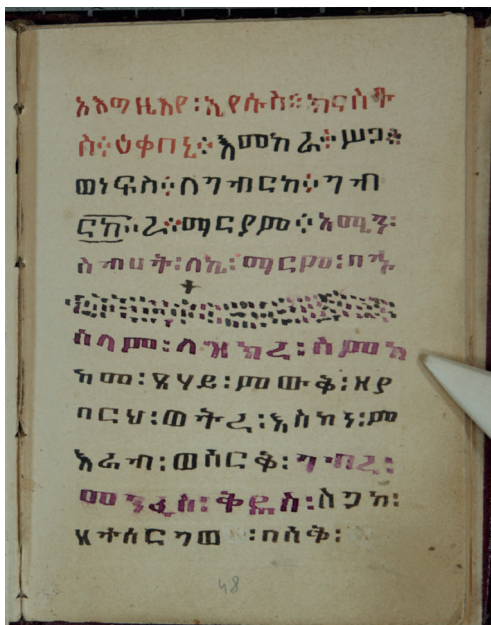


Fig. 66 MS DS Ethiop. 8: fol. 48r, text, Hand 1.

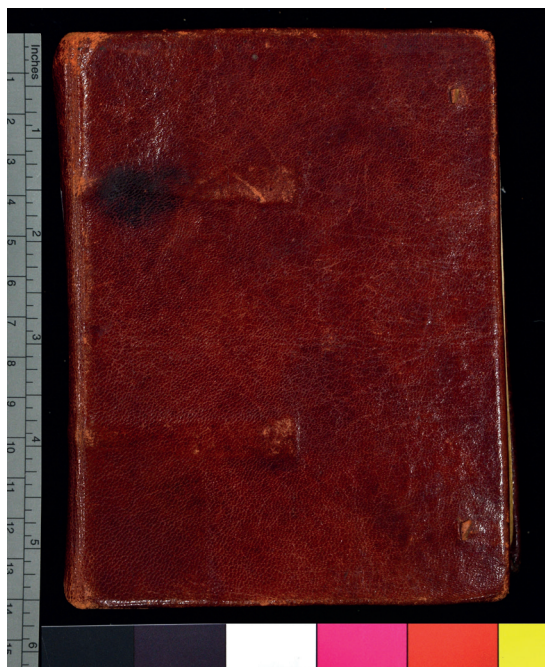


Fig. 67 MS DS Ethiop. 9: front board.



Fig. 68 MS DS Ethiop. 9: spine.



Fig. 69 MS DS Ethiop. 9: upper edge.

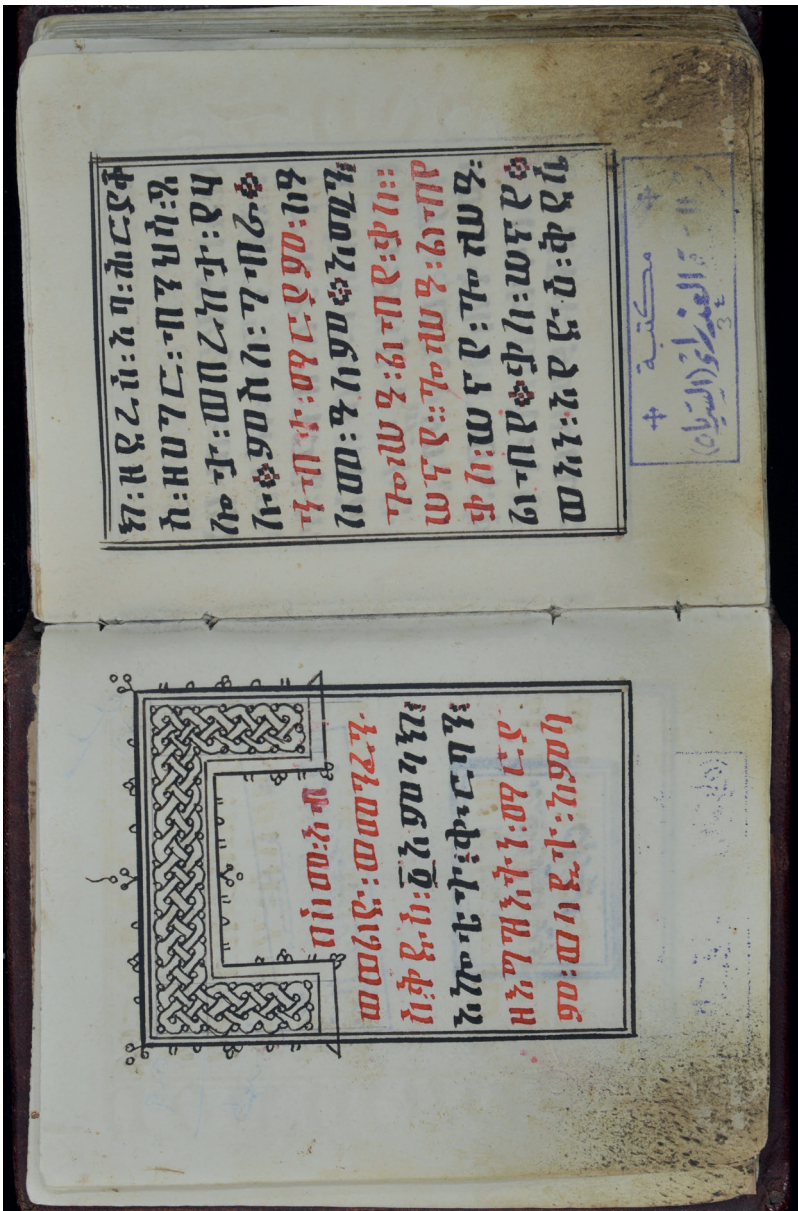


Fig. 70 MS DS Ethiop. 9: fols 2v–3r, ornamental band, frames, incipit.

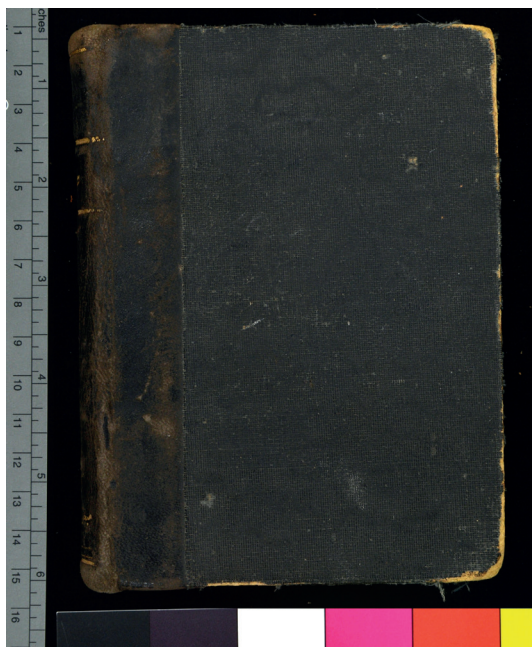


Fig. 71 MS DS Ethiop. 10: front board.



Fig. 72 MS DS Ethiop. 10: spine.



Fig. 73 MS DS Ethiop. 10: upper edge.

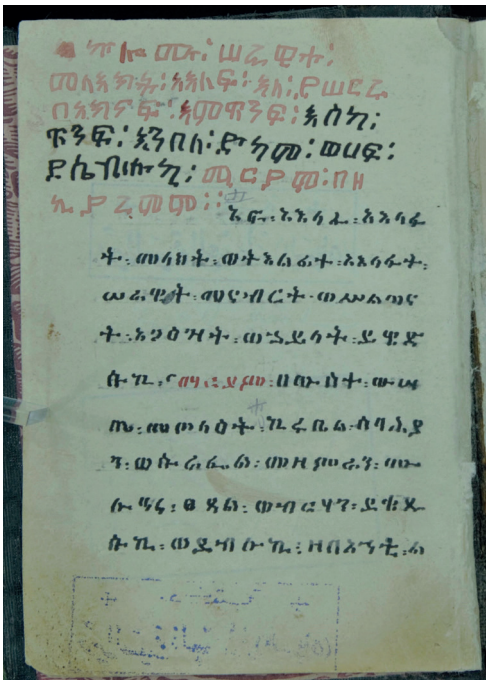


Fig. 74 MS DS Ethiop. 10: fol. 1v,
Hands 1, 2.

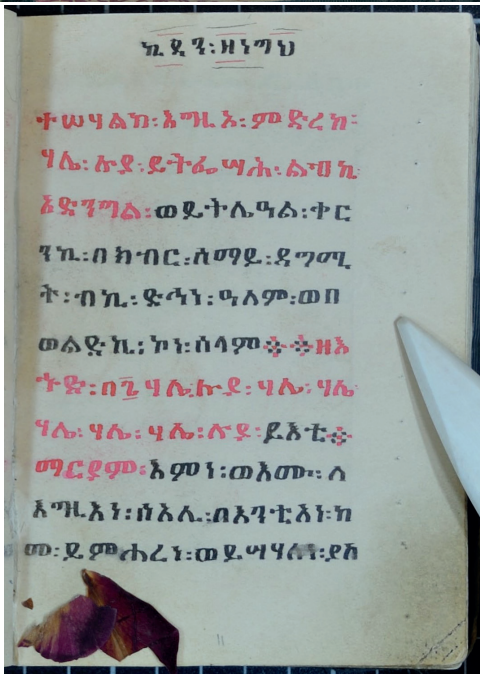


Fig. 75 MS DS Ethiop. 10: fol. 11r,
Hand 3.

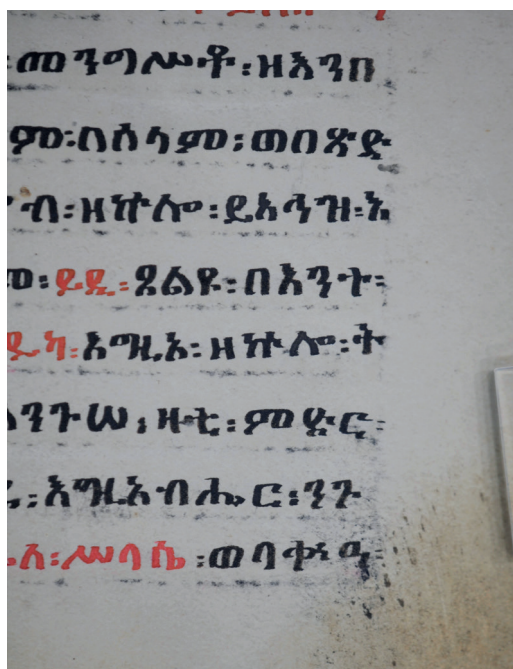


Fig. 76 ms DS Ethiop. 10: fol. 34r,
Hand 3, traces of *miṣṭāra*.

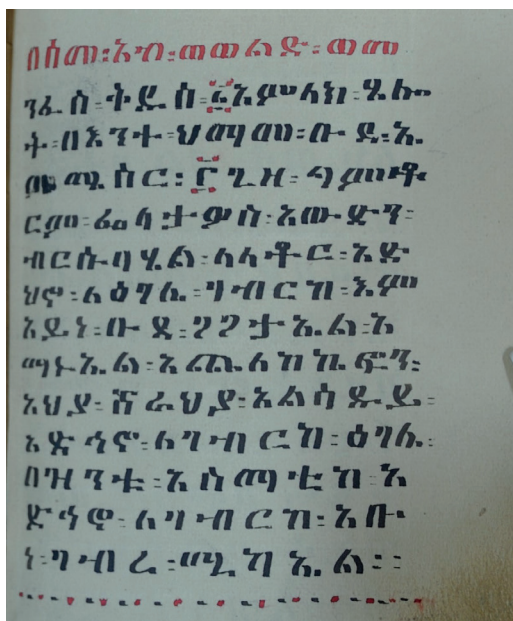


Fig. 77 ms DS Ethiop. 10: fol. 127r,
Hand 4.

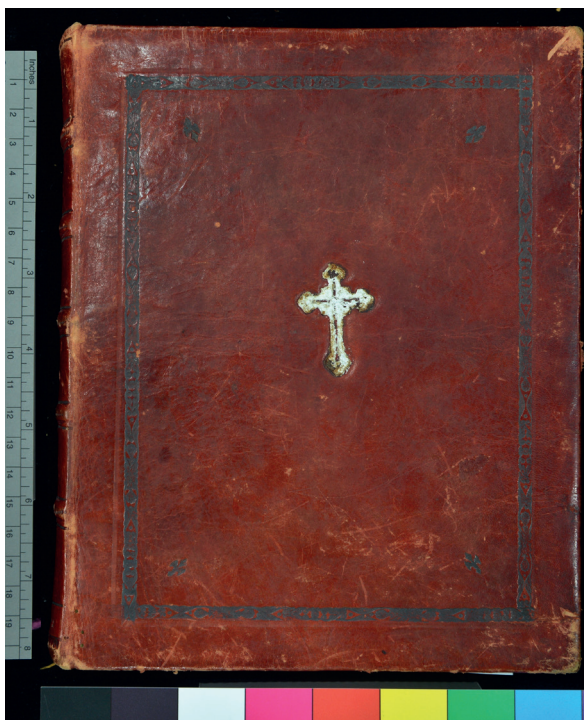


Fig. 78 MS DS Ethiop. 11: front board.



Fig. 79 MS DS Ethiop. 11: spine.



Fig. 80 MS DS Ethiop. 11: upper edge.



Fig. 82 MS DS Ethiop. 12: front board.



Fig. 83 MS DS Ethiop. 12: spine.



Fig. 84 MS DS Ethiop. 12: upper edge.

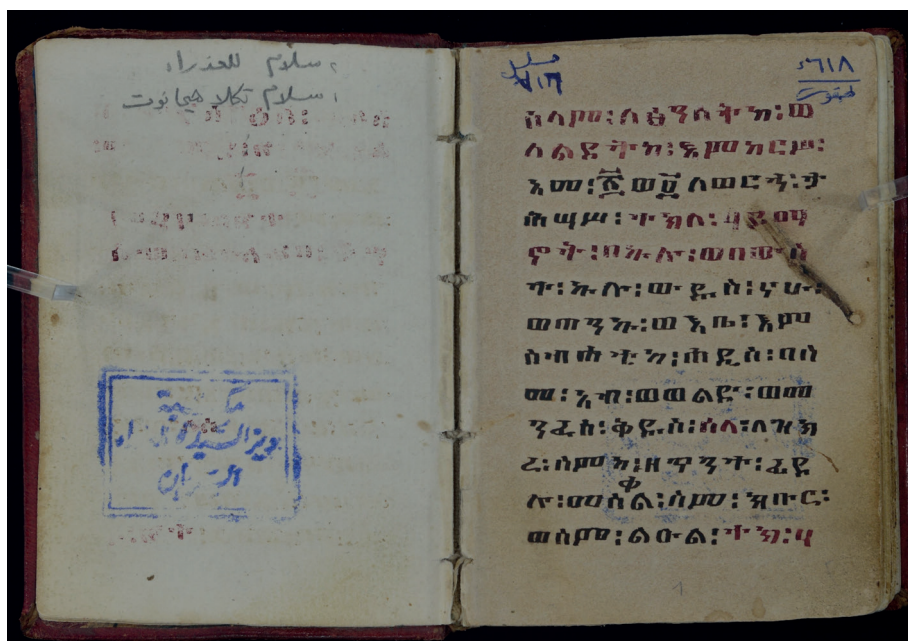


Fig. 85 MS DS Ethiop. 12: fols iiv–1r, stamp of the library; incipit.

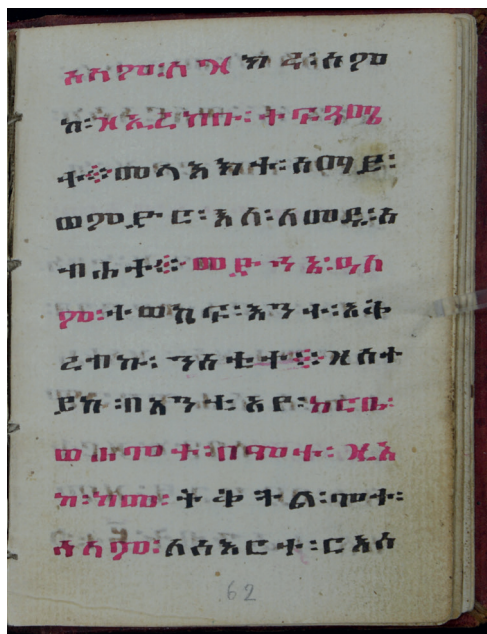


Fig. 86 MS DS Ethiop. 12: fol. 62r.

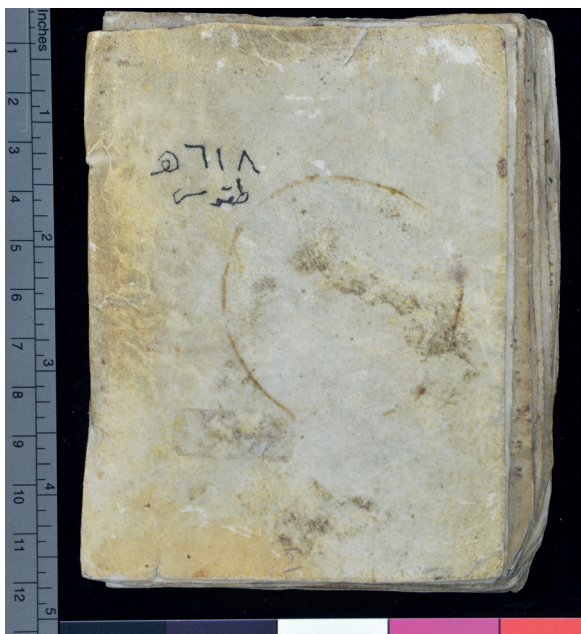


Fig. 87 ms DS Ethiop. 13: front parchment cover.

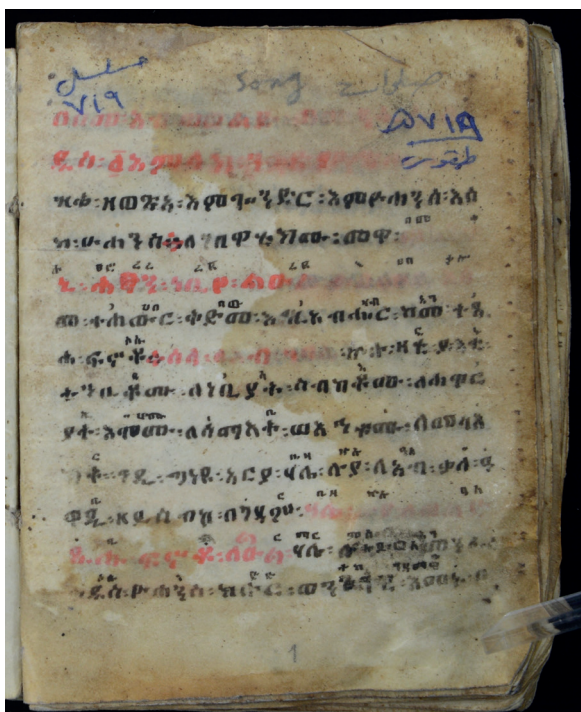


Fig. 88 ms DS Ethiop. 13: fol. 1r, incipit.

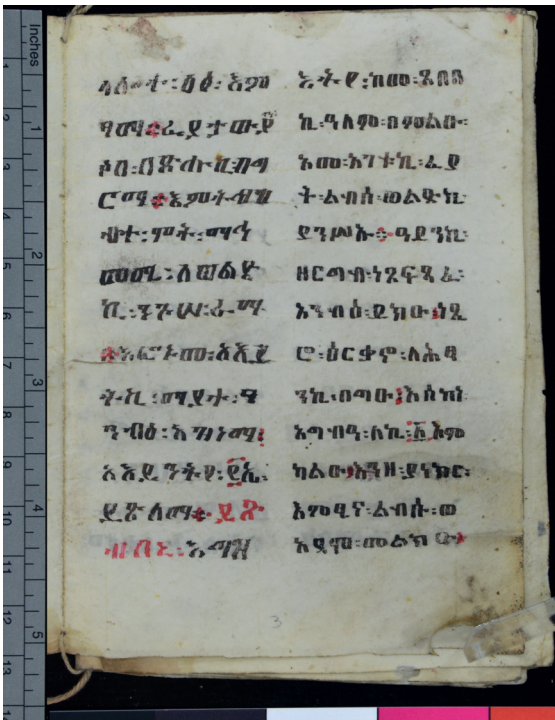


Fig. 90 MS DS Ethiop. 15: fol. 1r,
text.

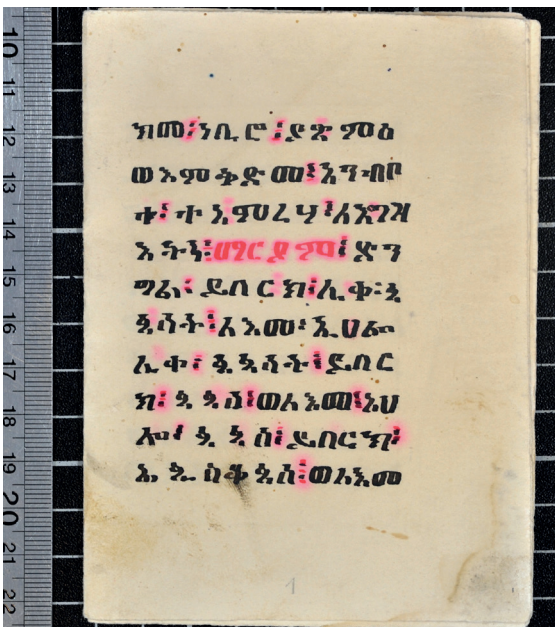


Fig. 91 MS DS Ethiop. 16: fol. 1r,
text.

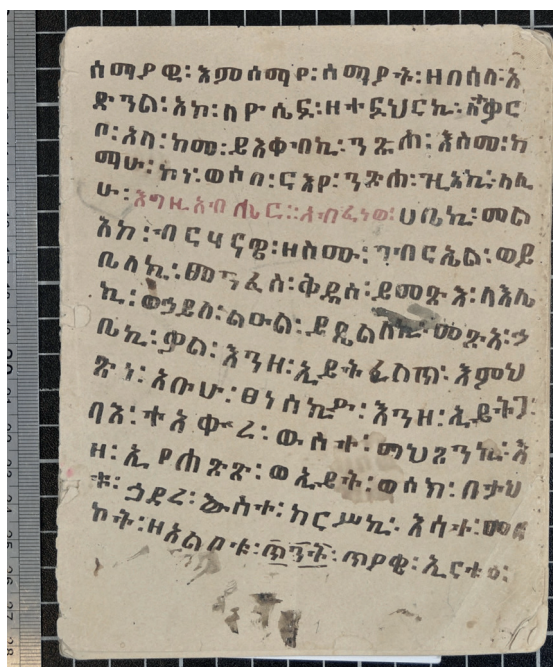


Fig. 92 MS DS Ethiop. 17: fol. 1r,
text.

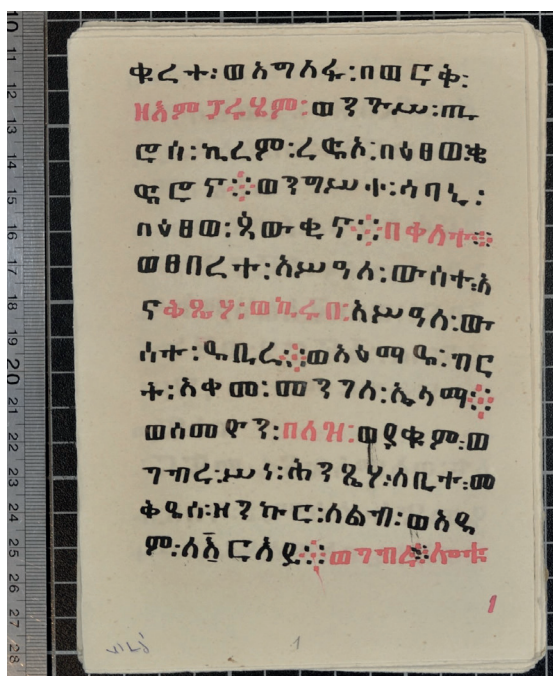


Fig. 93 MS DS Ethiop. 18: fol. 1r,
text.

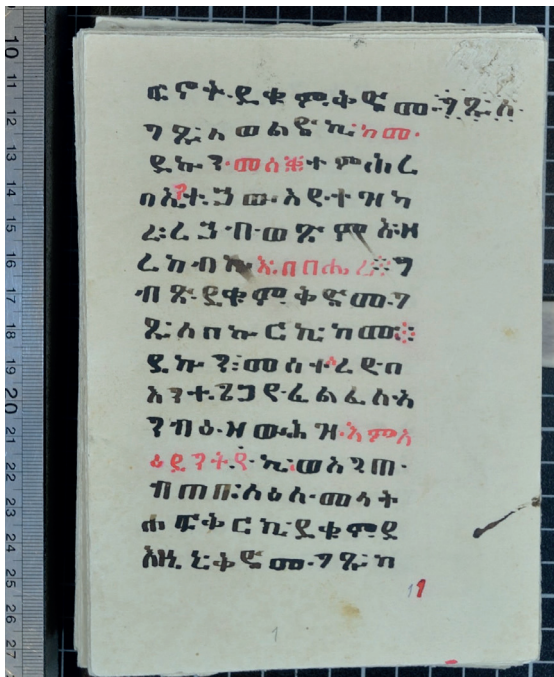


Fig. 94 MS DS Ethiop. 19: fol. 1r,
text.

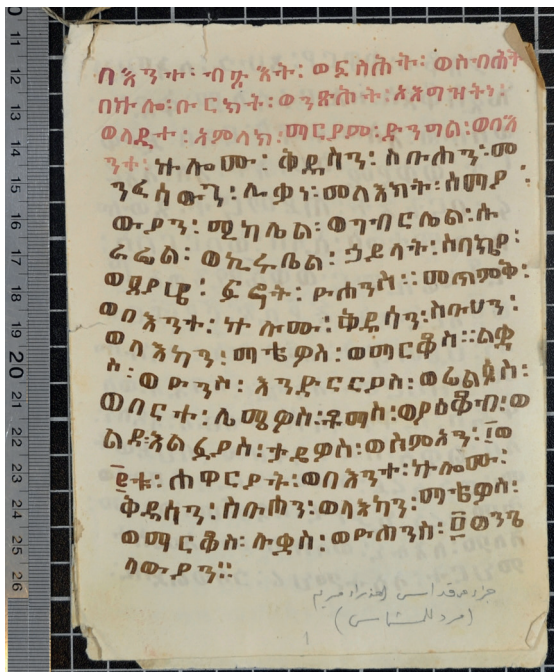


Fig. 95 MS DS Ethiop. 20: fol. 1r,
text.



Fig. 96 MS DS Ethiop. 21: fol. 125v, explicit, colophon (Hand 1 of Gabra Märyām of Māḥbara Šölläse).

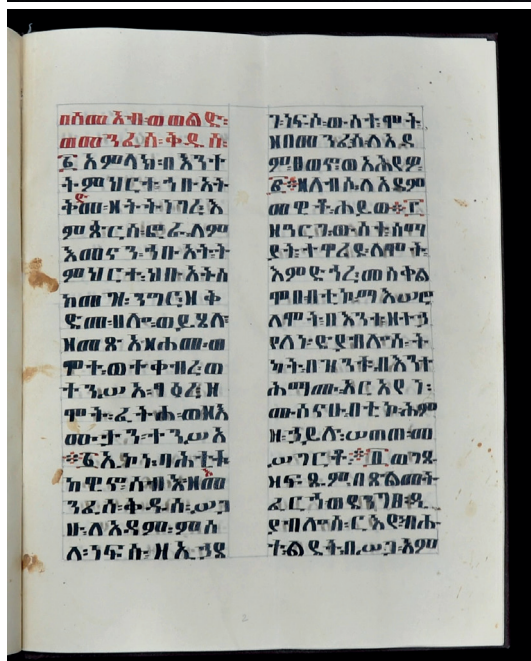


Fig. 97 MS DS Ethiop. 22: fol. 2r, incipit (Hand 1 of Gabra Märyām of Māḥbara Šölläse).