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GRADUATE STUDIES OFFICE

FACULTY OF HUMANITIES

DEPARTMENT OF GE'EZ LANGUAGE AND LITETATURE

**CATALOGUE OF SOME SELECTED MANUSCRIPTS OF
DABRA SĔBĀH MĔKRA IYASUS CHURCH, NORTH
GONDAR, DABÄRQ**

MA.THESIS RESEARCH

BY:

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FEBRUARY, 2026

BAHIR DAR, ETHIOPIA

BAHIR DAR UNIVERSITY

FACULTY OF HUMANITIES

DEPARTMENT OF GĖ'EZ LANGUAGE AND LITETATURE

**CATALOGUE OF SOME SELECTED MANUSCRIPTS OF DABRA
SĖBÄH MĖKRA IYASUS CHURCH**

**A THESIS REPORT SUMMUTTED TO FACULTY OF HUMANITIES OF BAHIR DAR
UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIERMENTS FOR THE
DEGREE OF MASTER OF ART IN GĖ'EZ LANGUGE AND LITRATURE**

BY:

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FEBRUARY, 2026

BAHIR DAR, ETHIOPIA

DECLARATION

This is to certify that the Thesis entitled “Cataloguing of Some Selected Manuscripts of Dabra SəbāhMəkra Iyäsus Church, North Gondar, Däbarq”, submitted in partial fulfillment of the requirements for the degree of Master of Arts in Gə’əz Language and Literature of the Department of Gə’əz, Faculty of Humanities, Bahir Dar University, is a record of original work carried out by me and has never been submitted to this or any other institution to get any other degree or certificates. The assistance and help I received during the course of this investigation has been duly acknowledged.

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Student

Signature

Date

Tibebu Anteneh (PhD)

Advisor

Signature

Date

Approval of Thesis Defense Result

As members of the board of examiners, we examined this thesis entitled “Cataloguing of Some Selected Manuscripts of Däbra SəbāhMəkra Iyäsus Church, North Gondär, Däbarq” by Aweke Asrat Berihun. We hereby certify that the thesis is accepted for fulfilling the requirements for the award of the degree of “Master of Arts in Gə’əz Language and Literature”.

Board of Examiners

External examiner’s name

Signature

Date

Internal examiner’s name

Signature

Date

Chairperson’s name

Signature

Date

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Table of Contents

Content	Page
DECLARATION	ii
Approval of Thesis Defense Result.....	iii
ACKNOWLEDGEMENT	iv
Table of Contents.....	v
List of tables	viii
TRANSLITERATION (EAe vol.1, xx-xxi).....	ix
Abbreviations and Key Terms	x
ABSTRACT	xi
CHAPTER ONE.....	1
INTRODUCTION	1
1.1. Background Of The Study.....	1
1.2. Statement of the Problem	3
1.3. Objectives of the study.....	3
1.3.1. General objective	3
1.3.2. Specific objectives	4
1.4. Research Questions.....	4
1.5. Significance of the study.....	4
1.6. Scope of the Study.....	5
1.7. Limitations of the Study	5
CHAPTER TWO: REVIEW RELATED LITERATURE.....	6
2.1. The Concept of Cataloguing	6
2.2. Types of Catalogues.....	6
2.3. Historical Development of Cataloguing Practices.....	7
2.4. The Ethiopian Manuscript Tradition and Indigenous Custodianship.....	7
Unpublished works.....	8

2.5. Global and Local Documentation Initiatives	13
CHAPTER THREE: RESEARCH METHODOLOGY	15
3.1. Study area description	15
3.2. Study design	15
3.3. The Study Area and Sampling	16
3.3.1. Description of the Study Site	16
3.3.2. Sampling Technique and Selection Criteria	16
3.4. Data Source	17
3.5. Data analysis	17
3.6. Ethical consideration	17
CHAPTER FOUR	18
CATALOGUE OF MANUSCRIPTS OF DABRA SƏBĀH MƏKARA İYASUS CHURCH	18
MEC001	18
MEC 002.....	21
MEC003	26
MEC004	26
MEC005	27
MEC006	30
MEC 007.....	33
MEC008	38
MEC009	45
MEC 010.....	47
MEC 011	54
MEC 012	66
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS	71
5.1. Conculsion	71
5.2. Recommendation	72
5.3. Documentation and Future Research	72

5.4. Community Awareness and Security	73
Reference.....	74
Appendix	77

List of tables

Table	Page
Table 1: Number of manuscripts catalogued by Student.....	8
Table 2: Dabärq Māṣahfāt; pp41-49.....	14

TRANSLITERATION (EAe vol.1, xx-xxi)

Consonants

U	ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ
h	ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ
ᠠ	ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ
ᠡ	ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ	ᠦ

ᠠᠭ ᠠᠭ ᠠᠭ ᠠᠭ
 k^w ᠠᠭ ᠠᠭ ᠠᠭ

Vowels

ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ
u	I	A	e	ə					o

Numbers

1	2	3	4	5	6	7	8	9	10
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ
20	30	40	50	60	70	80	90	100	1000
ᠠ	ᠡ	ᠢ	ᠣ	ᠤ	ᠥ	ᠦ	ᠦ	ᠦ	ᠦ

Abbreviations and Key Terms

AACR2: Anglo-American Cataloguing Rules, Second Edition. This refers to the international standards used for organizing and accessing collections

A.L.A.: American Library Association. This refers to the historical codes used to establish cataloguing guidelines.

EMML: Ethiopian Manuscript Microfilm Library. A major project established in 1973 that microfilmed over 9,000 manuscripts across Ethiopia.

EMIP: Ethiopic Manuscript Imaging Project. A project focusing on high-resolution digital imaging and detailed codicological descriptions.

HMML: Hill Museum & Manuscript Library. The institution currently hosting the EMML collection and collaborating on digital integration.

MEC: An abbreviation used for the manuscripts catalogued in this specific study, likely standing for "Məkra IyÄäsus Church" (e.g., MIC001, MIC003).

MA: Master of Arts. This refers to the degree for which the thesis was submitted (MA in Gəʾəz Language and Literature).

PhD: Doctor of Philosophy. This title is used for the academic advisor of the study.

Codicological and Technical Terms

While not all are formal abbreviations, these recurring terms and symbols are essential for understanding the catalogue entries within the first three units:

ff. / Ff.: Folios (the leaves or pages of a manuscript).

ra / rb: Refers to the "recto" (front) side of a leaf, specifically column 'a' or column 'b' in two-column manuscripts.

va / vb: Refers to the "verso" (back) side of a leaf, specifically column 'a' or column 'b'.

ABSTRACT

Ethiopia possesses an ancient and continuous written culture preserved in Gə'əz parchment manuscripts, which serve as primary sources for theology, history, and philology. Despite their global significance, many collections in remote regions remain undocumented and are deteriorating due to poor storage conditions, environmental threats such as humidity and pests, and the risk of illicit trafficking. This study focuses on the previously unrecorded collection at Däbrä Səbāh Məkra Iyasus Church in Dabärq, North Gondar, which houses a repository of approximately 25 historic manuscripts. The primary goal of this research is to provide a systematic descriptive catalogue of 12 selected manuscripts from this church to ensure their long-term preservation and enhance their scholarly accessibility. Employing a descriptive-qualitative research design, data were gathered through direct physical observation, codicological inspection, and high-resolution photography. The analytical framework involved a systematic evaluation of codicological, paleographic, and textual features to characterize the material construction, chronology, and provenance of each codex. The findings reveal a diverse range of genres, including hagiographies (Gädl), miracles (Tä'ammər), and liturgical texts, with the majority of the collection exhibiting the 19th-century Gondarine scribal hand. While some manuscripts remain in fair condition, others are significantly damaged and require urgent conservation intervention. By documenting these "hidden" artifacts, this research fills a critical gap in the ecclesiastical heritage of North Gondar and provides a foundation for future preservation strategies. The resulting descriptive catalogue serves as a vital management tool for church administrators and a primary resource for scholars in the field of Ethiopian Manuscript Studies.

Keywords: *Catalogue, Codicology, Däbrä Səbāh Məkra Iyasus, Gə'əz Manuscripts, North Gondar.*

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Keeping records of the past through writing is a key sign of a lasting civilization. Ethiopia leads the way in this effort in Africa (Haile 2024). Many other places relied mostly on spoken stories. But the Ethiopian highlands built an advanced reading and writing culture. This turned the area into a lively meeting place for Mediterranean, Semitic, and African ideas. We can see this history in their parchment books. These sacred texts have held the country's cultural memories, laws, and religious identity for almost two thousand years. These physical objects are getting older. They form a fragile connection between Ethiopia's Solomonic past and its modern church life. Because of this, carefully recording these manuscripts is more than just schoolwork. It is a necessary step to save the culture.

Ethiopia is unique in sub-Saharan Africa. It has a very old and unbroken history of written culture, mostly kept in parchment manuscripts. At the center of this history is Gə'əz. It is an old language that people do not speak in daily life anymore. However, it is still the beating heart of the church services and studies in the Ethiopian Orthodox Təwāḥədo Church (EOTC). People call these manuscripts Brana. They hold more than just words. They are complex objects that bring together religion, history, and art. You can see this in their special bindings, paintings, and book structures (Akkerman 2025).

Scholars first started recording these treasures in the 17th century. This work created a bridge between Ethiopia and Europe. Hiob Ludolf and the Ethiopian monk Abba Gorgoryos worked together on a very important project. They gave the Western world its first real look at Gə'əz literature (Gelgelo, Debu et al. 2020). This early work paved the way for huge cataloging projects in the 19th century by scholars like Dillmann (1847) and Wright (1877). But these early scholars mainly looked at manuscripts that were already taken out of Ethiopia and kept in European libraries. This left a huge gap. They did not document the collections that were still sitting in their original local churches Goodyear 2020.

Haile, G. (2024). Reclaiming and Unlocking Ancient Heritage Knowledge from Ethiopia's Ancient Cultural Heritages. *Libri* 74(4): 349-367.

Inside Ethiopia, the EOTC has been the main guardian of this history for over a thousand years. Churches and monasteries are more than just libraries. They are places where people make things. Over time, they have perfected local skills like preparing parchment and decorating leather. However, this heritage is in real danger. Recent reports show that the environment is a major problem. Changes in humidity, bugs, and poor storage are causing these one-of-a-kind books to rot and break apart quickly (Goodyear 2020).

New projects have tried to use technology to stop these risks. In 1973, the Ethiopian Manuscript Microfilm Library (EMML) started a huge project. They put over 9,000 manuscripts on microfilm (Shelemay and Jeffery 1993). More recently, digital projects like EMIP and Ethio-SPaRe have focused on taking high-quality photos and looking closely at how the books were made (Delamarter, 2017; Bausi & Sokolinski, 2014). Even with these big efforts, many of Ethiopia's manuscripts are still hidden.

The Gondar region is well known for its art and history. But the specific collection at Däbrä Səbāh Məkra Iyasus Church in Dabärq has not been studied much. This church is located in an important area near the Simien Mountains. Still, its library was not included in the EMML or later digital projects. This means there is a big gap in our knowledge. The manuscripts at Däbrä Səbāh Məkra Iyasus do not have an official list or description. This makes them easy to lose and hard for researchers to find.

This study creates a detailed list of selected manuscripts from this church. I did more than just name the texts. I looked at how the books were built, including how the pages are gathered, the style of the covers, and the quality of the parchment. This thesis aims to connect this local collection to the wider history of Gondar manuscripts. By doing this work, I am helping to save the books and adding to the study of Ethiopia's written history.

1.2. Statement of the Problem

The parchment books of the Ethiopian Orthodox Tāwəḥədo Church are more than just old records. They are living, holy objects that represent the country's religious and mental identity (Heal 2025). However, this old history is in a very dangerous spot. For hundreds of years, the Church has used its own ways to protect these books. They use wooden boards, leather covers, and leather cases called mahdär. Even so, these old methods are not enough to stop modern problems from the environment and human activity of Tillya 2003.

The main problem is that we are missing records for many remote church collections. Big projects like the Ethiopian Manuscript Microfilm Library (EMML) and newer digital ones like Ethio-SPaRe have done great work, but they didn't go everywhere (Beyene, Tekle et al. 2022). Many of Ethiopia's written treasures stay hidden. Only the local priests know about them, and they are missing from the wider world of research. This is very clear in the North Gondar Zone. Because the land is rough and researchers usually focus on famous sites, many local collections—like the one at Däbrä Səbäh Məkra Iyasus Church—are basically invisible to scholars.

At Däbrä Səbäh Məkra Iyasus, the books face two big threats: they are physically rotting and nobody knows they exist. The collection has about 25 important books. Right now, they are kept in tight containers with no air. This causes micro-climate damage, such as mold from the humidity and bugs eating the pages. Also, there is a local custom of ritual concealment where the books are only taken out once a year. This makes it impossible to check on their condition. Without an official list, the collection is also at risk of being stolen. There is no descriptive fingerprint to identify these books if they ever showed up on the illegal art market.

Without a proper list that records both the stories and how the books were made like the page layouts, bindings, and art, this collection is at high risk. Because there is no documentation, we cannot study the unique Dabärq style of making books. Also, the local priests don't have the tools they need to manage or save them. This study steps in to provide the first full record of these manuscripts. It turns a hidden church collection into a documented part of Ethiopia's national history.

1.3. Objectives of the study

1.3.1. General objective

The general objective of this study is to provide a descriptive cataloguing of selected manuscripts from DäbräSəbähMəkra Iyasus Church, North Gondar Zone, Däbärq.

1.3.2. Specific objectives

- ✓ To provide a systematic descriptive catalogue of the collection
- ✓ To analyze the codicological and paleographical features of the manuscripts
- ✓ To evaluate the state of preservation and storage conditions

1.4. Research Questions

- ✓ The study tried to answer the following basic research questions:
- ✓ What are the primary textual and paratextual contents of the collection?
- ✓ What are the defining codicological and paleographic characteristics of these manuscripts?
- ✓ What is the current physical status of the manuscripts and the risks associated with their environment?

1.5. Significance of the study

This study fills an important gap in the books and research on Ethiopian manuscripts. It provides the first organized list of the Däbrä Səbāh Məkra Iyāsus collection. By writing down details about books that were never recorded before, this work helps us learn more about Gə'əz language, old handwriting, and the local styles of the Gondar area. It gives researchers a clear guide to a collection that the rest of the world's scholars didn't know about.

The priests and leaders at Däbrä Səbāh Məkra Iyāsus Church can also use this study to help manage their library. The list works as a legal and historical record like a fingerprint of what the church owns. This is very important for stopping theft and the illegal trade of these items. Also, by pointing out specific dangers like mold, bugs, and physical damage, the study gives the local people the proof they need. They can use this to ask for better storage areas and better ways to fix and protect the books.

Looking at the bigger picture, this study shows why we must protect these books right where they are in the North Gondar Zone. It proves that making a list is the first step to saving this history. By recording the physical state and quire structure of these manuscripts, this research gives us a starting point for future repairs. It also makes it possible to add this local collection to big digital libraries like Beta maṣāḥəft or HMML. In the end, this work helps make sure these holy objects stay in good shape for church services and for students to learn from in the future.

1.6. Scope of the Study

Geographic and Institutional Scope

This study is strictly confined to the Däbrä Səbāh Məkra Iyāsus Church, located in the Dabärq District of the North Gondar Zone. While North Gondar contains numerous historically significant monasteries and parochial churches, this research focuses exclusively on this specific repository due to its unique, undocumented collection and its location within a historically significant transit corridor of the Amhara region.

Thematic Scope

Thematically, the research is delimited to descriptive cataloguing and codicological assessment. This involves the documentation of three primary areas:

1. Textual Content: Identification of the Gə'əz texts and paratextual marginalia.
2. Physical Anatomy: Analysis of the quire structures, sewing techniques, and binding materials.
3. Conservation Status: Evaluation of biological and environmental deterioration. The study does not aim to provide a full theological commentary on the texts or a chemical laboratory analysis of the parchment inks.

Quantitative Delimitation: While the church treasury reportedly houses approximately 25 manuscripts, this study is delimited to a representative sample of 12 selected manuscripts. These items have been selected based on their historical age, artistic significance and their state of physical urgency. This delimitation is necessary due to the restricted access protocols of the church and the time-intensive nature of performing detailed codicological measurements and condition reports for each volume.

Temporal Scope: The study focuses on the existing physical collection currently housed at the church. While historical context regarding the Gondarine period will be referenced to explain script styles and binding traditions, the research does not attempt to reconstruct the history of lost or looted items that are no longer part of the church's current inventory.

1.7. Limitations of the Study

Doing this study was difficult because of some practical and church related limits in the remote area. Däbrä Səbāh Məkra Iyāsus Church does not have electricity or modern buildings. This made it hard to take high-quality digital photos or spend a long time examining the books onsite. The lighting in the old storage rooms was also very poor. This made it tough to read the old handwriting on pages that were faded or damaged by soot. On top of that, these books are very holy, so there are strict rules for handling them. This gave me a limited amount of time to inspect them. Because of these limits, I focused my research on a sample of 12 manuscripts.

CHAPTER TWO: REVIEW RELATED LITERATURE

2.1. The Concept of Cataloguing

In information science a catalogue is much more than a basic list. It stands in for a whole collection to help people identify, find, and retrieve items (MacNeil 2016). Normal library cataloguing looks at data for everyday printed books. However, cataloguing manuscripts must capture the unique, hand-crafted details of a codex. As Idris notes (Hagler 1997) a catalogue for special collections acts as a bridge between the physical object and the researcher. It provides a deep history of the item's physical materials and its text.

2.2. Types of Catalogues

Most cataloguing systems are grouped by their size how much detail they show, and how a library uses them. In the past, library science created systems for mass-produced books. But when it comes to manuscripts, we need a more layered way to record information.

2.2.1. The Dictionary Catalogue

A dictionary catalogue is an alphabetical list where authors, titles, and subjects are all mixed into one sequence Cutter 1891. Cutter 1904) noted that this setup is built to be easy for the user. It lets a researcher find a specific item using a few different starting points. For Ethiopian studies, general library collections like the one at the Institute of Ethiopian Studies (IES) usually use this type.

2.2.2. The Classified (Systematic) Catalogue

A classified catalogue sorts items based on a specific subject or a ranked system. Examples include the Dewey Decimal Classification (DDC) or the Library of Congress (LC) system (Wang 2009). For manuscript collections, people often sort items by genre like Biblical, Hagiographical, or Liturgical instead of using subject codes. This lets scholars browse the collection based on how the books were used in the church or in literature Ranganathan, 1963.

2.2.3. Levels of Manuscript Cataloguing

When studying manuscripts, cataloguing is grouped by how much detail is given about the physical codex.

Inventory Checklist: This is a basic list that includes simple details like the shelfmark and title. It is mostly used for office records and to keep track of the collection where it is stored.

Short (Preliminary) Catalogue: Provides basic bibliographic data, including material (parchment), approximate date, and general dimensions.

Detailed (Descriptive) Catalogue: This is the highest professional standard, providing an exhaustive biography of the manuscript. It includes granular codicological data (quire structure, sewing, binding) and paleographic analysis, as popularized by the EML and Nosnitsin (2012) frameworks (Tanselle 2018).

2.3. Historical Development of Cataloguing Practices

The 19th century marked a paradigm shift toward standardized, user-centered cataloguing. Key to this transition was Charles Ammi Cutter's *Rules for a Dictionary Catalogue* (1876), which moved away from rigid, single entry systems to flexible, multi-access point records (Webb 2023). However, as library science moved toward the standardization of printed books, manuscript cataloguing diverged. Because manuscripts are unique and often fragile, their cataloguing requires a more holistic approach that prioritizes the physical state and the history of the object over mere title retrieval (Sabot 2025).

2.4. The Ethiopian Manuscript Tradition and Indigenous Custodianship

Ethiopia's manuscript heritage is estimated to include over 200,000 codices, primarily preserved within the ecclesiastical framework of the Ethiopian Orthodox Tāwāḥədo Church (Haile 2024). These manuscripts are traditionally housed in the *qəddəst bet* (treasure house) and overseen by the *aqqabä māṣahəft* (guardian of books).

The Church developed a robust indigenous technology for manuscript protection, including the use of seasoned wooden boards, hand-tooled leather bindings, and *mahdär* (protective cases) (Avery 1985). Despite these traditional safeguards, manuscripts in rural repositories like those in North Gondar face significant environmental threats including smoke damage from liturgical candles, moisture-related decay, and pest infestation necessitating modern intervention through systematic documentation (Helena, 2022).

Unpublished works

Few manuscripts are catalogued by students from Addis Ababa and Bahir Dar University as it can be seen in the table below.

Table 1: Number of manuscripts catalogued by Students..

Se r. #	Author	Year	Title	place	# of Mss catalogued
1.	Belay Worku	2010	Catalogue of some selected Manuscripts of Häyq Estifanos	AAU	13
2.	Daniel Tesfaye	2011	The Churches of St. Mary and St. Täklä Häymanot of Limu Kosa and their Manuscripts: A Catalogue of 12 Selected Manuscripts	AAU	12
3.	Aynekulu Mulugeta	2020	Catalogue of Hagiographical manuscripts of 'Ura Kidanä Məhrät Monastery	BDU	22
4.	Solomon Afework	2020	Catalogue of some selected manuscripts of Qəranəyo Mädhane 'alām church	BDU	13
5.	Yosef Tesfa	2017	A Catalogue of 14 selected manuscripts in Betä Goləgotha church of Lalibäla	AAU	14
6.	Samuel Tesfaye	2011	A Cataloging of some manuscripts in Däbrä Bərhan Šəllase Church	AAU	15
7.	Wondewossen Admasu	2011	A Catalogue of some manuscripts in Ankobärr Mädhane'alām church museum	AAU	15
8.	Wale Alemnew	2022	Catalogue of Tayru Giorgis church	BDU	12
9.	Desta Fitsum	2009	Catalogue of Some Selected Manuscripts of Däbrä Şəyon Church Ziway island (Tulu Guddo island)	AAU	12
10.	Hailemariam Ayalew	2009	Catalogue of some selected manuscripts in Betä Maryam church (Lalibäla)	AAU	14

Generally, Bahir Dar University and Addis Ababa University students did catalogue for 142 manuscripts in different churches and monasteries.

The other Indigenous scholars who conducted Catalogue of Ethiopic manuscripts were:

1. Abebe Fissiha:

Did a catalogue of Land tenure related microfilm from churches and monasteries of Tigray province recorded in 1992, 6 filios.

2. Admasu Jemberie¹:

Had catalogued a total of 302 manuscripts from five churches in East Goğğam (162 Mss of Dima Giyorgis, 58 Mss of Bəččäna Giyorgis, 29 Mss of Zäwäyənäm Kidanä Məhrät, 27 Mss of Yäräz Qəddus Mikaʾel and 26 Mss of Čälämit) which is registered in IES00196, IES00197 and IES00198 and found in NALA (Admasu, 1960). It was digitized in EMIP project.

3. Aklile birhan Wolde Qirqos:

He did the inventory for 201 manuscripts (Aklile berhan, 1945:67-102).

4. Amsalu Tefera:

He brought the list of 494 (472 vitae and 22 homilies) with a very clear description and with the information whether the vita or the homily was studied under academic circle or not. Otherwise, it was not a classic catalogue work (Amsalu, 2011: 99-222).

5. Daniel Ayana:

He did a catalogue of land tenure related microfilm from Goğğam churches and monasteries recorded, 18 folio (Daniel, 1984).

6. Ephraim Isaac:

He did the shelf list of 764 Mss in Jerusalem Patriarchate Library (Ephraim, 1984).

7. Haile Gabriel Dagne:

He catalogued 509 manuscripts which are found in Addis Ababa churches and monasteries that are registered in IES00421A, IES00421B and IES00421C. It was imaged by EMIP (Haile Gabriel, 1964).

8. Hiruy Wolde Sellase:

Hiruy (as cited in Amsalu 2011: 97), did inventory for 103 Mss with no description in 1920.

9. Kinefe Rigb:

He had catalogued 292 manuscripts (Kinefe- Rigb, 1975).

10. Mengistu Abegaz²:

He did a Catalogue of the Ethiopian manuscripts in the National Library of Ethiopia which

has 127 folios in 1970 (Mengistu, 1970).

11. Meley Mulugeta:

She had catalogued 213 Mss of the Ethiopian church archive collections (Meley, 2017).

12. Mersha Alehegn³:

He had catalogued and digitized 61 manuscripts of Däbrä Koreb wä Qäranäyo Mädhane ‘Alām monastery in East Goğgam under the project EAP (Mersha, 2011b).

13. Mers’e Hazen Wolde Qirqos:

He has brought the inventory of 530 manuscripts, of which 206 of them are vitas of Saints and Martyrs under the title “እስትግቡእ፡ ዘመጸሐፍተ፡ ግእዝ፡ ዘውእቲ፡ ፍሬ፡ ጳጣሁ፡ ወትጋሁ፡ ለአለቃ፡ ገብረ፡ መድኅን፡ ዘሐረር”. This is registered in IES00984, and imaged by EMIP. The printed version of this inventory is also documented in IES01133.

14. Sergew Hable Sellase:

He has 13 volumes dictionary, in his work lists of Saints and Martyrs are also included (Sergew, 1981). He was also an initiator of catalogue⁴.

15. Shumet Sishagne:

He did a catalogue of Land Tenure related microfilm from churches and monasteries of Gondar province recorded between January to July, 1988; 10 folios.

Published Catalogue Works

Many individual and institutions have been participated in the microfilming, digitizing and cataloguing activity of Ethiopian Manuscripts. Some of these are: -

16. August Dillmann:

He catalogued Ethiopic manuscripts in British Museum and Bodleian Library (Dillmann, 1847; 1848).

17. Cerulli Enrico:

He was an Italian scholar who has catalogued Ethiopic manuscript collections in Vatican museum (Cerulli, 2004).

18. Chaine

Ethiopic manuscripts which are known as D’Abbadie collection were catalogued by Chaine (Chaine, 1912)

19. Conti Rossini, Carlo:

He did Catalogue of manuscript collections of D'Abbadie (Rossini, 1914).

20. Getachew Haile and W.F. Macomber

EMML had microfilmed 9238 manuscripts, which is the largest collection so far (Amsalu, 2011:49-54). The above two scholars had catalogued a total of 5000 manuscripts under the project EMML. Macomber had catalogued from volume I-III (Macomber, 1975; 1976; and 1978) from project number 1-1100. On the other hand, Getachew had catalogued volumes IV, V, VIII, and X (Getachew, 1979; 1981; 1985; 1993) and EMIP volume I (Getachew et al, 2009). The rest three volumes (volume VI, VII, and IX) were catalogued by Getachew and Macomber in collaboration (Getachew & Macomber, 1982; 1983; 1987). Macomber also did catalogue of Ethiopic Mss in HMML (1978), in Jerusalem (1990) and in 1979 as well.

21. Hammerschmidt and Veronika Six

TANASEE is a project designed to digitize manuscripts of Ṭana Monastery and the surrounding which is led by Hammerschmidt. In this project a total of 182 Mss had been digitized and were catalogued in three volumes (Bausi, 2007). TANASEE 1 (Hammerschmidt, 1973) and TANASEE 2 (Hammerschmidt, 1977) had been catalogued by Hammerschmidt. The third, TANASEE 3 was catalogued by Veronika Six (Six, 1999). Additionally, Veronika Six did catalogue in 1989 and 1994 (Six, 1989; 1994). Both scholars in collaboration had also done cataloguing in 1983 (Hammerschmidt & Six, 1983)

¹ Amsalu (2011) has mentioned that Admasu Jemberie (Mälä'akä Bərhanat) was participated in collection of Manuscripts from Goḡgam for the project undertaken by UNESCO.

² DOI: <https://doi.org/10.15130/EAP432>

<http://www.menestrel.fr/?Ethiopian-National-Archives-and-Library-Agency-ENALA-3285&lang=en>

22. Pall Platt Thomas:

He had catalogued Ethiopic Mss in the Royal Library of Paris and in the library of British and foreign bible society.

23. Steve Delamarter and Demeke Berhane

These scholars, Delamarter & Demeke (2007) catalogued Ethiopic manuscripts found in Oxford University in a title under 'a catalogue of previously uncatalogued Ethiopic manuscripts in England'. On the other way, Delamarter catalogued few manuscripts among the 12,000 manuscripts which were collected in the project of EMIP. These manuscripts were collected in different places of the country and even from individuals.

24. S. Strelycin

The manuscripts known as Griaule's collections which are found in Paris (Strelcyn, 1954) and Accademia Nazionale Dei Lincei collections (Strelcyn, 1976) were catalogued in 1954 and 1976 respectively. And also, he had catalogued manuscripts of the British Library (Strelcyn, 1978) and John Rylands University library of Manchester collections as well (Strelcyn, 1974). Additionally, he had catalogued Wellcome's collections in 1972.

25. Turaeve, Boris:

He did catalogue of Ethiopic manuscript collections in Russian royal museum (Turaeve, 1954).

26. Ullendroff, E.:

He had catalogued Ethiopic manuscripts of Bodleian library (1951), Royal library in Windsor Castle (1953) and Cambridge University library with Stephen, S (1961).

27. William Wright:

He had catalogued Ethiopic manuscripts in the British Museum collected during the British Expedition at Mäqdäla in 1847 (Wright, 1877).

28. Zotenberg, H.

He did catalogue of ethiopic manuscripts with a title '*Catalogue Des Manuscrits (Gheez Et Amharique) de la bibliotheque nationale*' (Zotenberg, 1877).

1. 2.5 core Principles of Manuscript Cataloguing

2. Modern manuscript studies rely on six foundational principles to ensure scholarly accuracy and physical safety:

3. Uniformity: Using standardized entry formats (e.g., MEC 001–012) to allow for comparative analysis across different collections.
 4. Accuracy (Fidelity): Acting as a precise surrogate for the original object, documenting even scribal errors or specific physical damages (Cutter, 1904).
 5. Comprehensiveness: Adopting a holistic view that treats the manuscript as both a text and a material artifact (codicology, paleography, and paratext).
 6. Provenance: Tracing the biography of the book through colophons and ownership notes, which link the item to its specific historical and regional context.
 7. Conservation Awareness: Using the catalogue as a diagnostic tool to record the physical condition and urgency of preservation (Minnesota Historical Society, 1936).
- Accessibility: Transforming "hidden" or clandestine collections into visible, searchable resources for the global academic community (Hrycko, 2006).
 - 2.6 Taxonomy of Cataloguing Levels
 - Cataloguing exists on a spectrum of detail, depending on the research objectives:
 - Inventory (Checklist): A basic administrative list focusing on title and shelfmark for security purposes.
 - Short (Preliminary) Cataloguing: A summary including basic dimensions and material types, designed for quick scholarly navigation (Hrycko, 2006).

Detailed (Descriptive) Cataloguing: The gold standard of manuscript studies, providing an exhaustive analysis of quire structure, ink types, script styles, and condition assessments. This study adopts this detailed methodology, following the benchmarks set by the EMMML (Getatchew Haile, 1975-1993) and the EMIP projects.

2.5. Global and Local Documentation Initiatives

Recording Ethiopian manuscripts has grown a lot because of big projects between different countries. The Ethiopian Manuscript Microfilm Library (EMML) is still the most important part of this work. It recorded more than 9,000 items (Yenesew 2025).

In the 2000s, digital projects like Ethio-SPaRe, EMIP, and Beta maṣāḥəft changed the field. They used high-quality photos and added a lot of detailed information. But experts like Denis Nosnitsin say many hidden collections in far-away places like North Gondar are still missing from these digital groups. This leaves a big hole in the national record (Winslow 2015).

Thousands of manuscripts are now located outside of Ethiopia. They are kept in museums, schools, and private collections. The list below shows how many manuscripts are in other

countries and where they are:

Table 2: Dabärq Mäşahfät; pp41-49

No	Country	Mss		Country	Mss
1	France	1050	10	Denmark	5
2	Germany	>931	11	Canada	14
3	Jerusalem	871	12	Egypt	30
4	Italy	1292	13	Finland	6
5	USA	>1080	14	Russia	118
6	Sweden	134	15	Ireland	76
7	Australia	50	16	Norway	50
8	Belgium	41	17	Netherland	220
9	Poland	25	18	Spain	3
			19	Britain	929
		Total		>13,928	

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Study area description

The main location for this research is the Däbrä Səbāh Məkra Iyāsus Church. It is located in the Məkra Kābāle of the Däbärq Woreda. This is in the North Gondär Zone of the Amhara Region. Locals highly respect this old, round stone church. Church traditions say it dates back to the early Solomonic period. Some stories claim it was built during the 14th-century rule of Emperor Sayfa Ar'ad. Other accounts connect its spiritual roots to the monastic movement of Iyasus Mo'a. Even so, the building standing today tells a different story. The current structure and its indoor wall paintings, which include a central squared mäqdäs, actually show the building and art styles of the Gondarine era.

I chose this location for a few important reasons. First, there is a big gap in what we know about the area. Most researchers focus on the famous churches in Gondar city and have written a lot about them. However, places on the outskirts like Däbärq are often ignored. This means many of the country's manuscripts haven't been listed yet. Another reason I picked this church was because the leaders there were very helpful. They let me enter the qəddəst bet, or treasure house. This is a big deal because these rooms are usually closed to outsiders. Finally, the history at Däbrä Səbāh Məkra Iyasus is very important. The books and items kept there are direct proof of the religious and artistic traditions in North Gondar. Studying them gives us the facts we need to help save Ethiopia's church history.

3.2. Study design

Creswell (2007) explains that a researcher's choice of design depends on their own ideas and the specific methods used whether qualitative, quantitative, or mixed to solve a problem. For this study, I am using a descriptive-qualitative design along with some quantitative parts. I chose this because every manuscript is a unique, handmade object. A qualitative approach helps me interpret small details like the scribe's handwriting style, notes in the margins, and how the book was built. This follows the "holistic" method used in Ethiopian manuscript studies, which looks at a book as both a text to read and a physical object (Nosnitsin, 2012).

The quantitative part of my work makes sure the data is accurate. I record exact measurements of the pages in centimeters, count the number of quires, and check how many

lines are on each page. By combining these measurements with a close look at the writing styles and decorative patterns (haräg), I can create a full biography for each manuscript. I am using the analytical type of cataloging based on set rules. This method is very detailed and thorough. It involves listing and describing every single physical and textual part of the manuscript. Because of this, my work uses a qualitative research design focused on analytical cataloging.

3.3. The Study Area and Sampling

3.3.1. Description of the Study Site

The main location for this study is the Däbrä Səbäh Məkra Iyäsus Church. It is located in the Məkra Käbäle of the Däbärq Woräda, in the North Gondär Zone of the Amhara Region. I chose this site for three specific reasons. First, I wanted to fill a gap in what we know about this area. Most researchers have already studied the big church collections in Gondar city, but places further out like Däbarq haven't been looked at much. This makes them a "blind spot" in the national list of manuscripts. Second, the church leaders were very helpful and cooperative. They allowed me to enter the qəddəst bet, which is a room that is usually off-limits to visitors. Lastly, this site is very important for its history. As an old storage place for the Ethiopian Orthodox Täwəḥədo Church, it holds manuscripts that act as direct evidence of the religious and artistic traditions of North Gondar.

3.3.2. Sampling Technique and Selection Criteria

There are about 25 manuscripts in the church treasury, and I chose 12 of them to catalog in detail. I used specific rules to pick these books to make sure the study is useful and covers different types of item. First, I focused on "undocumented" books. These are manuscripts that have never been filmed by the EMMML or scanned by projects like Ethio-SPaRe. I also wanted to show the variety of topics in the library, so I picked different types of books. This includes prayer books (Mäṣḥafä Qəddase), stories of saints (Gädl), and Bible texts.

I also looked for variety in how the books were made. I chose manuscripts of different ages, those with different binding styles, and those with haräg (decorative art). Finally, I prioritized books that were in bad physical shape and needed urgent attention. By using this method, I can record the most important and unique parts of the church's collection before the books get any worse.

3.4. Data Source

Usually, you can get data from either primary or secondary sources. For this study, I took all the information directly from the manuscripts themselves. Since manuscripts are primary sources, and all the important details for the cataloging came from them, I used primary data sources. Because of this, my research relies entirely on primary data.

3.5. Data analysis

In this study, I use a framework that treats every manuscript as more than just a book with writing. Instead, I look at each one as a physical piece of history from the North Gondar region. By mixing exact physical measurements with a close look at the handwriting and extra notes, I can build a complete "biography" for every volume.

This detailed method helps bring the collection at Däbrä Səbāh Məkra Iyäsus out of hiding and makes it visible to other researchers. Finally, by using the Nosnitsin standards to organize and describe the books, I am providing a solid foundation. This will help with future efforts to protect the books and allow others to compare them to other manuscript traditions in Gondar. I checked and recorded the content of each manuscript carefully. My cataloging process followed five main steps: general description (type of book, where it is kept, and shelf number); physical description (size, number of quires and pages, condition, and the number of columns and lines); content description (the actual text, handwriting style, and the age of the book); the history of the manuscript; and the bibliography. I mostly used the cataloging rules set by Denis Nosnitsin because they are the most recent and detailed standards available.

3.6. Ethical consideration

I first got verbal permission from the abbot and the church council of Däbrä Səbāh Məkra Iyäsus Church. I explained the goals of my study to them very clearly. I made sure they understood that I was only collecting data for academic reasons and that I wouldn't be copying or printing the holy books to sell them. I respected the holy nature of the church archives and followed the monastery's traditional rules. I was allowed to read and check the manuscripts in person, but I could not take photos of whole books. Because of this, I only photographed specific parts like the bindings, colophons, and illuminations. This helped me keep my work respectful of their culture. I handled the books very carefully while the aqqabä mäṣaḥəft (guardian of books) watched over me. This made sure no damage happened and that I respected the church's job as the protector of its own history.

CHAPTER FOUR

CATALOGUE OF MANUSCRIPTS OF DABRA SEBÄH

MEKARA IYASUS CHURCH

This paper catalogs hagiographical manuscripts. The first paragraph gives codicological information. The second paragraph presents paleographic details, which show the age of the manuscript and the type of script. The third paragraph gives a general description of the manuscript's content. After that, the decoration found in each manuscript is described. In the last part, the colophons, extra notes, and other remarks of each manuscript are explained. All measurements are given in centimeters. The margins are also measured in centimeters and listed in this order: top, bottom, left, right, inter columnar space¹, and inter columnar space².

MEC001

DĒRSÄN MAHYÄWI

Parchment; only Gəʿəz; 27 x 17.5 x 5; two hundred two folios; two columns; sixteen lines to a page; fourteen quires (A+12+B); black and red ink; binding of two hard skins boards, the both backsides is covered with leather; margins: top 2.4; bottom 5; left 1; right 2; inter-column 1 (all data are for fol. 43r); two bi-folia are added at the end. The last one is very small.

Nineteen centuries (በ፲፱፻፶፯ is mentioned in the donation); one hand is visible; good handwriting; in a good condition; complete; Scribe: *unknown* (f. 196^{rb});

I. f. 9ra -196: Drsän mahyäwi

1. Ff. 9^{ra} -42^{vb}:which is read during the time of sleep.

Incipit: በስመ ኦብ ቅዱስ በስመ ወልድ ቅዱስ በስመ መንፈስ ቅዱስ ፩ እግዚአብሔር ጸባዖት ፍጹም ልዑል ዘመልዓ ሰማያት ወምድረ ቅድሳተ ስብሐቲሁ አአምን ወእንዘ አአምን እሰግድ ለኦብ ወወልድ ወመንፈስ ቅዱስ ዘይሄሉ ዘልፈ በሥላሴሁ እሰግድ ለኦብ ወወልድ ወመንፈስ ቅዱስ ሳህሉ ወምረቱ የሀሉ መስለ ገብሩ ገብረ ሚካኤል ለዓለመ ዓለም አሜን :: ድርሳነ ህማማቲሁ ወሞቱ ለእግዚእ ወአምላክነ ወመድኅኒነ ኢየሱስ ክርስቶስ መፍቀሬ ኩሉ ዓለም ወባላሄ ኩሉ ዓለም ዘይትነበብ በጊዜ ንዋም ::

Explicit :ዘዘበጡ አይሁድ ነባቤ አፉክ ወከመ ፀሐይ በተቦር ዘአስተራየ ገጽክ በተልዕኮክ ክርስቶስ እንተ ተሠመይክ መላክ አርዕየነ ገጽክ ወእስምዓኒ ቃለክ ነፍስየ ጥቀ ኅሠሠት ኪያክ:

1. Ff.42^{vb}-62^{vb}: that is read at midnight.

Incipit :ድርሳነ ሕማሙ ወሞቱ ለመድኃኔ ዓለም ማኅየዌ ኩሉ ዓለም ክርስቶስ ዘይትነበብ በጊዜ መንፈቀፈ ሌሊት ::I

Explicit: ኦ ዘኰሩከ ወአቁሰሉከ በበትር አለከደኑ ገጸከ በአጻብኢሆሙ በቤተ ሞቅሕ ክርስቶስ.....
ወአምላኪየ ዕቀበኒ ለገብርክ ለዓለመ ዓለም ::

2. Ff62 -92^{va}:which is read in the morning.

Incipit: ድርሳነ ሕማሙ ወሞቱ ለመድኃኔዓለም ወመቤዝዎ ኩሉ ዓለም ዘየትነበብ ጊዜ ነግህ ወጸቢሉ ተማከሩ ሊቃነ ካህናት ወረበናት ወጸሐፍት ከመ ይቅትልዎ ለእግዚአ ኢየሱስ ወወሰድዎ ውስተ አውደ ምኩናን::

Explici: ኦ እግዚእየ ኢየሱስ ክርስቶስ በብዛኃ ሣህልከ እደነኒ እምኃይለ ኢጋንንት እኩያን ወእምስየ ሰብእ ወመሰርያን ለዓመትከ ወለተ ማርያም ለዓለመ ዓለም አሜን::

3. Ff92^{vb}-121^{ra}: which is read at the third hour.

Incipit ድርሳነ ሕማሙ ለመድኃኔ ዓለም ወማህየዌ ኩሉ ዓለም ክርስቶስ ዘይትነበብ ጊዜ

፫ ሰአት ወበሙ ዘያለምድ ሎሙ መስፍን በበዓል ለሕዝብ የህዩ ሎሙ ፩ እምነ ሙቁሐን ዘኃረዩ::

Explicit: ኦ ዘይቤሉከ ወልደ እግዚአብሔር አኮ እለ ዘንጐጐከ ሕዝብ በሰጊድ ወአስተብርኮ ኀበ ሕይወትከ በሉ በቃለ እብራዊ ተሀውኮ ወይቤልዎ ለጲላሞስ እመ ለዝንቱ አሕየውኮ ፍቁረ ንጉሥ ወኢኮንከ አርኮ ::

4. 21^{rb}--145^{rb}: t h a t i s read at the time of the third hour.

Incipit:ድርሳነ ሕማሙ ወሞቱ ለመድኃኔ ዓለም ወማህየዌ ኩሉ ዓለም ዘይትነበብ ጊዜ ቀትር

Explicit: ክልኤቱ ፈያት ኀብረ ዘንጐጐከ ድኅረስ ፈጣሪ ሶበ ነጻሩከ ኃይለከ ፈያታዊ ስቁል ዘየማንከ በቃለ ንስሐ ጸርሐ ኀቤከ ተዘከረኒ እግዚአ በውስተ መንግስትከ :

5. 145^{rb}-172^{va} : which is Read this during the 9th Hour.

Incipit:ድርሳነ ሕማሙ ወሞቱ ለመድኃኔ ዓለም ወማህየዌ ኩሉ ዓለም ክርስቶስ ዘይትነበብ በጊዜ፱ ሰአት ጸርሐ ኢየሱስ በዓቢይ ቃል ወይቤ ኤሎሄ ኤሎሄ ኤልማስ ሰበቅታኒ ዘበትርጓሜሁ አምላኪየ አምላኪየ ነጽረኒ ወለምንት ኃደገኒ::

Explicit: ኦ ቅንዋተ እደዊከ ወእገሪከ ወዘእንግድአከ ቀኖተ ተኮርኦዎተ ርስከሂ ወገጽከ ጽፍዐተ ቅስፈተ ዘባንከሂ አዲ ወዘገቦከ ርግዘተ ተዘከረከ መሐርኒ ሊተ እስመ ሄር ወመሐሪ ወርህሩኅ አንተ ለሐጥዕ ገብርክ ገብረ ሚካኤል:

6. 172^{va}-192^{va}: which is Read in the evening.

Incipit: ድርሳነ ህማሙ ወሞቱ ለመድኃኔ ዓለም ወማህየዌ ኩሉ ዓለም መፍቅሬ ሰብእ ክርስቶስ ዘይትነበብ በጊዜ ሰርክ ፈጸመ እግዚእ ኢየሱስ ፭ ሰአተ በሕይወቱ ወበሞቱተሰቂሎ ዲበ ዕፀ መስቀል፡፡

Explicit: ስብሐት ለከ አምላኪየ በኅልቁ ብዙኅ ተኩርአትዎከ ስብሐት ለከ አምላኪየ በኅልቁ ብዙኅ ተቀስፎትከ ስብሐት ለከ አምላኪየ በኅልቁ..... ለገብርክ ገብረ ሚካኤል ወምስለ ጸሐፊሁ፡፡

7. Ff192^{va} -195^{vb}: ሻ lot wäsflät that is used for both the body and the soul to God.

Incipit: ጸሎት ወስዕለት ኀበ እግዚአብሔር ዘትበቂዕ ለሥጋ ወነፍስ ወተድኅን እምሲኦል ሕያዋን ሰበ የጼልዩ በዛቲ ጸሎት ያወጽኡ አበዊሆሙ ወእማቲሆሙ እስከ ፪ ነፍሳት በአሐቲ ጊዜ ፡፡

Explicit: ሰላም ለከ እግዚእየ ኢየሱስ ክርስቶስ እዚአ አጋዕዝት በዕንቲኦነ ሰመርክ ከመ ይቀንውከ በዓቢይ ቅንዖት ሰልፈንከ ከመትቀበነ ዘከመ አሕመምከ ንሕምም ምስሌከ አግብርቲክ እስመ ረሰይከ ንኩን ሱታፌከ ከማሁ አስተሳትፈኒ እመንግስትከ ምስለ ኩሎሙ ቅዱሳን ወሰማዕት አግብርቲክ ለገብርክ ገብረ ሚካኤል ለዓለመ ዓለም አሜን ለይኩን ለይኩን፡፡አካዕ ቤቃ ክስብኤል ታዖስ አልፋ ቤግ ኢየሱስ ኩነኒ ኃይልየ ወጸወንየ ለገብርክ ገብረሚካኤል ኦ እግዚእየ ኢየሱስ ክርስቶስ ዘተአምር አበሳሁ ለሰብእ ዘአፍኣ ወዘውስጥ አውሎጊሶን፡፡

Donation

Ff.196va-196vb

ዝ መጽሐፍ ዘምቃራ ኢየሱስ ዘወሀቡ አባ ግብረ ሚካኤል ጓንጉል ወለአቡሁ አቡሁ ሰም ጥምቀቱወልደ ኪዳን ወስመ እሙ ሰሰን ወስመ ጥምቀታ ወለተ ተክለኃይማኖት ወስመ ብዕሲቱ በወሰና ወስመ ጥምቀታ ወለተ ማ ህርያም ወስመ ቡህ እንደሻው ወስመ ጥምቀቱ አፅመ ጊዮርጊስ ወስእመ እማ ውጥን ወለተ ሥላሴ ወውሉዱ ሞላ ወልደ ትንሳኤ, ምትክ ወለተ ሕ ይወት ከመ ይኩኖሙ መርሐ ለመንግስተ ሰማያት በ፲፪፻፶፯ ዓመተ ምሕረት በዘመነ ዮሐንስ ገባ ፡፡ ዘሰረቆ ወዘፈሐቆ በስልጣነ ጴጥሮስ ወጳውሎስ ውጉዝ ለይኩን ፡፡

This book belongs to Məqara Iyäsus Church. It was a gift from Abbä Gäbrä Mikael Guangul.

His father mäşḥäf səmə is Wolədə Kidan.

His mother mäşḥäf səmə is Wälätä Tāklä ḥaymanot.

His wife name is wesena and her mäşḥäf səmə is Wälätä Maryam.

His brother name is Endäsaw his mäşḥäf səmə is Aşəmə Giyorgis.

her mother name is Witin and her mäşḥäf səmə Wälätä šəlasie.

His children are: Molla his mäşḥäf səmə is Wəldä Tənsae and Mitike her mäşḥäf səmə Wälätä Həywät. The goal was for the book to be a path to the Kingdom of Heaven. It was given to the church in 1956 E.C., during the Year of John.

The curse says: "If anyone steals this or erases the writing, let them be excommunicated by

the authority of Peter and Paul."

Varia:

The registration number Eth-AM-N12-NDME-2018 -027 is written in ff, 1r with blue pen.

it is very attractive and it is not damaged from ff.9r up to ff.195r but it does not have haräg or decoration.

Between ff.62v and ff.63r, one folio is removed.

it is difficult to get or find one topic from

MEC 002

The Gädlä Mäb'a şayon

Parchment; only Gə'əz; 19 x 14 x 4.3; sixty eight folios (fol. 19^v ;70v , 134v,158v are blank); two columns; seventeen lines to a page; twenty-three quires (A+8+B); black and red ink; binding of two wooden boards ,the two backside is covered with leather; margins: top 1.8; bottom; left 1; right 2.5; inter-column1 (all data are for fol. 31^r);a folio is added at the end.

One hand is visible; good handwriting; in a bad condition it needs maintenance; scribe: Unknown

I. Ff.7^{rb}-120^{vb}: The Gädlä Mäb'a şion

1. Ff.7^{rb}-28^{va}:which is Read every month.

Enclipt:በስመ አብ ወልድ መንፈስ ቅዱስ አሁዱ አምላክ ንጽሕፍ እንከ ድርሳነ ለተዝካረ መድኅን ዘይትነበብ ለለወርኑ በገጸ ኩሉ መካን በቤተ ቅድስት ክርስቲያን ዘከሰተ ሎቱ ለመብዓ ጽዮን..... ለመድኅነ ረድኤቱ የሀሉ ላዕለ ገብሩ ገብረ ማርያም ወላዕለ ዓመቱ ወለተ ሚካኤል ለዓለመ ዓለም አሜን፡፡

Explicit :በከመ ሐወጸ ለመብዓ ጽዮን ከማሁ የሀወያ ጸጋሁ ለአምላክነ ለፍቄሩ ወልደ ትንሳኤ ወለፍቅርቱ ወለተ ኪዳን ለዓለመ ዓለም አሜን፡፡

2. Ff.28^{vb}-63^{ra}: After that, he started to celebrate His feast days just like the Sunday Sabbath.

Incipit: ወእምዝ አጋዘ ያክብርያክብር በዓላቲሁ ከመ እሁድ ሰንበት ልደቶሂ ወግዝረቶሂ ወኩሉ በዓላቲሁ ለእግዚአብሔር እምኩሉ ምግባረ ሠናይ ያፈደፍድ ለእግዚአብሔር

Explicit: ወለነኒ ያድኅነነ እምሰይጣን መስሕት በኃይለ ጸሎቱ ለመብዓ ጽዮን ይቀበን ለም ስሁታን ፍኖተ ጽድቅ ሕይወቶን ለዓለመ ዓለም አሜን፡፡

3. Ff.63^{ra}-73^{ra}: From then on, he started to honor His feast days just like he did for the Sunday Sabbath.

Incipit: ተዓምር ዘገብረ እግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ በእደ ገብሩ መብዓ ጽዮን..... ለዓለመ ዓለም አ፡፡ዘለዓም ንጉሥ ንቀድም በረድኤተ እግዚአብሔር ወበረድኤተ ሥምረቱ ንጽሕፍ ዘነተ

መጽሐፈ ቅዱስ ዘይደሉ ለአንብቦቱ እምኦሪተ::

Explicit:ወየሀበነ ሞገስ በዝ ዓለም ወበዘ ይመጽእ ዓለም :: አሜን ወእግዚነ ይፌጽም ለነ በሰላም::

4. Ff.8^{rc}-24^{vc}:Bäſltä hošaſna bäsärk

Incipit: በዕለተ ሆሣዕና በሠርክበስመ ኦብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን::

በዕለተ ሆሣዕና በሠርክ ቅድመ ወንጌል ዘ፫ ወ፳ ወ፳ ተፈሣህኩ እስመ የቤሉኒ ቤተ እግዚአሔር ነሐውር ወቆማ እገሪነ ውስተ አዕፃድኪ ኢየሩሳሌም ::

Explicit:ከመ ወልደ እጓለመሕያው መጽአ ከመ ይተለአከዎ ዘእነበለ ከመ ይተለዓኩ ወየሀብ ነፍሶ በእንተ ቤዛ ብዙኃን::

5. Ff.24^{vc}-29^{ra}: And at the first hour of the night on Monday

Incipit: በ፩ ሰዓተ ሌሊት ዘሰኑይ ዘሶፎንያስ ነቢይ :: ቃለ እግዚአብሔር ኀበ ዘሶፎንያስ ወልደ ኩስ ወልደ ኀድሊያ አምራዊ ዘሰዴቅያስ በመዋዕለ ዮስያ::

Explicit:ወእንዘ ያንሶሱ ውስተ ገሊላ ይቤሎሙ እግዚእ ኢየሱስ ለወልደ እጓለመሕያው ያገብእዎ ውስተ እደ ሰብእ ወይቀትልዎ ወይትነሣእ አመሣልሥት ዕለት ::

6. Ff.29^{vb}-52^{vb}: :On Monday morning, the reading from Old Testament.

Incipit: በሰኑይ ዘጽባሕ ኦሪት ዘልደት በቀዳሚ ገብረ እግዚአብሔር ሰማየ ወምድረ ምድርስ ሀለወት እምትካት ወኢታስተርኢ::

Explicit:ወአመርኢከዎሙ ለኦብርሀም ወለይስሐቅ ወለያዕቆብ ወኩሎሙ ነቢያት በመንግሥተ እግዚአብሔር ወለከሙስ የወፅኡከሙ አፍአ ወየመጽኡ እምጽባሕ ወእምራዕብ አምደቡብ ወእምሰሜን ወይረፍቁ በመንግሥተ እግዚአብሔር ወይከውኑ ደኃርት ቅድመ ወቀደምት ድኅረ::

7. Ff.52^{vb}-57^{ra}: At the 3rd hour of the night on Tuesday.

Explicit:ወከማሁ ሊተነ ያድኅነነ እሞተ ኀሣር ወእምሳተ ደይን መሪር ወይባርክነ ለወለተ ማርያም -----
-----ሣህሉ ወምሕረቱ ላዕለ ኩልነ ይድኅርለዓለመ ዓለም አሜን::

8. Ff.65^{rb}-67^{ra}:second miracle

Incipit: ተዓምር ዘገብረ እግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ በእደ ገብሩ መብዓ ጽዮን በረከቱየሃሉ ምስለ ፍቁሩ አመቱ ኢየሱስ ለዓለመ ዓለም አሜን::

Explicit: ወኮነ ከመዝ ፅፁብ ነገረ ለነኒ የሃበነ መዋዓ ወያህብጠነ መና ህቡአ ወያድኅነኒ ለአመትከ ወለተ ማርያም ኃጥእ በጸሎቱ ለጽዮን መብዓ ለዓለመ ዓለም አሜን።

9. Ff.67^{ra}-68^{ra} third miracle

Incipit: ተዓምር ዘገብረ እግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ በእደ ፍቁሩ መብዓ ጽዮን ዲቤየ መንፈሶ ይህረም ለፍቁሩ ዘሚካኤል ሕሙም ከመ ያድኅኖ ሰይጣን ርጉም ለዓለመ ዓለም አሜን።

Explicit: በከመ በፃዕኪ ከመ ይትመዓዕ ለዕሌኪ እግዚአብሔር ወአምዝ መጠዋ ደቂቃ ወሐረት እንዘ ትትፌሳሕ ወከማሃ አስተፍሥ ለአመትከ ወለተ ሚካኤል ለዓለመ ዓለም አሜን።

10. Ff.69^{ra}-71^{ra}: fourth miracle

Incipit: ተዓምር ዘገብረ እግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ በእደ ገብሩ መብዓ ጽዮን ጸሎቱ ይዕቀቦ ለገብሩ ገብረ ኪዳን እምኩሉ ኃዘን ወእመሥገርቱ ለሰይጣን ለዓለመ ዓለም አሜን።

Explicit: ከመ ታርኢ መንክራቲክ በዲበ ኅብስት ዘተዝካርክ ይትባረከረ መንግስትክ ሣህለክ ወምህረትክ ይዕቀቦ ለገብረክ ወልደ ማርያም ለዓለመ ዓለም አሜን።

11. Ff.71^{ra}-73^{ra}.fivht miracle

Incipit: ተዓምር ዘገብረ እግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ በእደዊሁ ለአቡነ ተክለ ማርያም ጸሎቱ ወበረከቱ የህሉ ምስለ ገብሩ ገብረ ማርያም ለዓለመ ዓለም አሜን።

Explicit: ወተደመረ ምስለ ደቂቁ ከማሁ ይደምሮ ምስለ እለጽድቁ ለገብሩ ወልደ ትንሣኤ በሐዳስ ንድቁ ለዓለመ ዓለም አሜን።

12. Ff.71^{ra}-80^{va}: Listen, my fathers and brothers, you who love Christ.

Incipit: ስምዑ አበዉየ ወአኃዉየ እለታፈቅርዎ ለክርስቶስ ዕበየ ታአምሪሁ ዘገብረ ወሶበ ተጽሕፈ ኩሉ ይነዉኅ ነገር ::

Explicit: ዘጸሐፎ ወዘአጽሐፎ ለዝንቱ ድርሳነ ሞትየ ወሕማም ዘርኑቅ ወዘቅሩብ መሐልኩ ለክ እነ ኢየሱስ ዘገብረ ሊተ ለኃጥዕ ወባሕቱ ይትባረክ ስሙ ለመድኅን ለዓለመ ዓለም አሜን።

13. Ff.80^{va}-86^{vb} Listen to Mädhñ said: Anyone who remembers me by giving bread or a drink..

Incipit: ስምዑኬ ዘይቤ መድኅን ዘገብረ ተዝካርየ በኅብስት አዉ በጽዋዕ ወዘይሁብ ማኅቶተ ለቤተ-ክርስቲያንየ አዉ ዘጸሐፎ ለዝ መጽሐፈ ሞትየ.....

Explicit:ለኒኒ ዓብዓነ ዉስተ ሕይወት ለአመተ ወለተ ማርያም አርክዕከ በኃጢአት ምዉት ወለገብረ ማርያም ኃጥዕ ወስሑት ለዓለመ ዓለም አሜን፡፡

14. Ff.86^{vb}-87^{rb}: After that, our father Tāklä Maryam went to the land of Damot.

Incipit: ወእምዝ ሓረ አቡነ ተክለ ማርያም ሀገረ ዳሞት ኃበ ተዝካረ መስቀል ክብራ ብፅዕት ይቤ ለሊሁ በቃሉ እንዘ አሐዉር በፍኖት ርኢኩ ሰብአ ብዙኃነ በምሥዖጥ ዘወርወር በጻሕኩ ህየ፡፡

Explicit:ወሊተኒ የሐዉጸኒ በምሕረቱ ለፍቁሩ ገብረ ኪዳን ወልደ አመቱ ሳሕሉ ወምሕረቱ ወኒሩቱ ያዕርፍ ዉስተ ቤቱ ለዓለመ ዓለም አሜን፡፡

15. Ff.87^{rb}-99^{rb} And on that day, many people were born.

Incipit: ወበዉዕቱ ዕለት ተወልዱ ብዙኃን ሰብእ ኃቤሁ ወኮኖ አብ ዘመንፈስ ወኃሠሠ በጺሒቕ ፩ መነኮስ እንዘ ይብል ሰዓሎሙ ለመነኮሳት

Explicit:ወእምዝ ነሥዓኒ እምዴየ ወተለዓለ ሰማየ ሎቱ ሰብሐት ለዓለመ ዓለም አሜን፡፡

16. Ff.99^{rb}-102^{rb}: Then, on the 27th of Mägabä, my Lord arrived.

Incipit: ወእምዝ አመ ፳፬፻ ለወርኅ መጋቢት መጽአ እግዚእየ ወአምላኪየ ኢየሱስ ክርስቶስ ምስለ ወላዲቱ ድንግል ወምስለ መላእክቲሁ ቅዱሳን በሌሊተ እሁድ

Explicit:ወእምዝ አዕረፈበሰላም ጸሎቱ ወበረከቱ የሃሉ ምስለ ገብሩለዓለመ ዓለም አሜን፡፡

17. Ff.102^{rb}-106^{vb}:My brothers, please don't think that the story of this holy man's struggle is a lie.

Incipit: ኦ ኀዉየ ኢይምሰልክሙ ሐሰተ ገድለ ዝንቱ ጻድቕ አቡነ መብዓ ጽዮን ከመ ኢይኩን ዝንጋዔ ጸሐፍነ ኩሎ ዘሰማዕነ ወዘርኢነ ወእሙራተሰ ነገረ ኀደግነ ለሊሁ የአምር እግዚአብሔር ምንተ የሐፅፃ ገድል ለዘዉህደ ለዘእግዚአብሔር ምህሮ

Explicit:ወብፁዕ ብዕሲ ዘአፍቀሮ ወአልዓለ እምድር ዝከሮ ኦ ኀዉየ ይሰምር ለክሙ ዘሰምሮ ለዓለመ ዓለም አሜን፡፡

18. Ff.106^{vb}-116^{vb}: The spiritual vision that God showed to Äbba Tāklä Maryam.

Incipit: ራዕየ ነገር ዘአባ ተክለ ማርያም ዘክሰቱ ሎቱ እግዚአብሔር በከመ ከፈሎሙ አብያተ ለኩሎሙ ቅዱሳን ፩ በግዕ በከመ አዘዞ ለበግዕ በእበያቲሁ ዘዘዚአሁ

Explicit:ይቀበነ እመከራ ሥጋ ወነብስ ለገብሩ ኃይለ ማርያም ወለጸሐፊሁ ኃጥዕ ወምስኪን ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡

19. Ff.116^{vb}-121^{ra}: Then after that, he saw our Lord sitting on His throne.

Incipit: ወእምዝ ርዕዮ ለእግዚእን እንዘ ይነበር ዲበ መንበሩ ልዑል ወትነበር እሙ በየማኑ ወይዜምሩ ቅድሜሁ ጎራ ሰማይ ወይቀዉም መብዓ ጽዮን ታዕተ እግሪሁ

Explicit:ተፈጸመ በዝየ ተአምራቲሁ ለመድኅን ዘተነበረ በእደ መብዓ ጽዮን ሣህሉ ወምህረቱ ለእግዚእ ወለጸሐፌ ቃላቲሁ ኃጥዕ ወርኩስ ገብሩ ገብረ ማርያም ይቀድሱ ወያንጽሐ በሥጋ ወነፍስ ለዓለመ ዓለም አሜን፡፡

20. Ff121^{ra}-124^{rb}:The miracles of our Lord Jesus Christ are shown or made known.

Incipit: ክሡታት ተአምራሁ ለእግዚእን ኢየሱስ ክርስቶስ በረከቱ ትጎድር በላዕለ ገብሩ ወልደ ዓቢየ እግዚእ ለዓለመ ዓለም አሜን፡፡

Explicit:ተማኅፀንኩ እነ ገብርክ ወልደ ማርያም ዘሐለየ በሕሊናሁ ዘንተ ኃዘናተ ወሕማማተ እምእመናን ሎቱ ስብሐት ለዓለመ ዓለም አሜን፡፡

21. I.Ff124^{rb}-136^{vb}: Peace be to the mention of Your Name, which has no end.

Incipit: ሰላም ለዝክረ ስምክ ዘኢረከቡ ፍጻሜተ መላእክተ ሰማይ ወምድር እለ ለመዱ ስብሀተ መድኃኔ ዓለም ተወክፍ እንተአቅረብኩ ንስቲተ ዘሰተይክ በእንቴአየ ክርቤ ወሐሞተ በሞተ ዚእክ ከመትቅትል ሞተ፡፡

Explicit:አምላክ ምድር ወሰማት አምላክ ባሕር ወቀላያት ወአምላክ ኩሉ ፍጥረት አምላኮሙ አንተ ለአበዉ ቀደምት አምላኮሙ ለመላእክት አምላክ ነቢያት ወሐዋርያት አምላክ

Decorations:

Miniatures

There are sketches of Hāräg on the first leaf, f.7r, and f.14v.

Varia

The registration number Eth-AM-N12-NDME-2018-021 is written on f.1r in blue pen.

The word "ዘ ሚያዚያ" is written at the top margin of f.38v.

The word "ኅዳር" is written at the top margin of f.80v.

The words "ታኅሣሥ እና ዘቀዳም" are written at the top margin of f.89v.

The word "ዘእሁድ" is written at the top margin of f.145

The letter "x" is on the left margin of f.86v.

Some words were deleted on f.120va and f.121rb.

Some text cannot be read because of water damage.

There is also deleted text on f.120vb, f.137r, and f.121rb.

MEC003

The June Golägota

Parchment; only Gəʾəz and; 21 x 12.5 x 6; thirty-five folios; two columns; twelve lines to a page; five quires (A+4+0); black and red ink; binding of two hard wooden boards, only the one backside is covered with leather; margins: top 1.5; bottom 2.5; left 0.5; right 1.2; inter-column 0.6 (all data are for fol. 37^r); three-folio are added at the beginning.

Three hands are visible; good handwriting; in a bad condition; Scribe: unknown

I. Ff. 7^{ab} -64^{vb}: ሥላሳና ሥላሳና of our Lady Mary.

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ጸሎት ወስዕለት ዘእግዝእትነ ማርያም ወላዲተ አምላክ
.... ዘጸሐፉ አባ ኪሮስ ረድኦ ዮሐንስ ጸሎታ በረከታ የሃሉ ምስለ ገብራ ለዓለመ ዓለም አሜን::

Explicit: ወፈጸሙ እግዚእነ ኢየሱስ ክርስቶስ ነገሮታ ለእሙ ወወሐባ ሰላም ወኦርገ ወስተ ሰማያት በዓቢይ
ሰብሐት ወይኢሁን አተወት ቤታ በሰላም እንዘ ተክኩቶ ለእግዚአብሔር ወትብል

Decoration Ef.7r

Varia:

The registration number Eth-AM-N12-NDME-2018-022 is written on ff.1r with blue pen.

The text is faded and the Church persons are not used the manuscript continuously for prayer also the cover the folio are damaged by insects.

The half of the first hardboard broken and also the skin is removed.

There is the picture which drowned with blue pen from ff.6v. unreadable text is found from ff.8va.

MEC004

Mahle täšge and sqoqawä dängəl

Parchment; only Gəʾəz; 15 x 12 x 6; one forty seven folios (fol., 60v, 61r, 62v, 63r, 64v are blank); two columns; fifteen lines to a page; five quires (A+23+0); black and red ink; binding of two hard only wooden boards; margins: top 1; bottom 2.5; left 1.5; right 1; inter-column 1 (all data are for fol. 22^v); two bi-folia are added at the beginning.

I. Single hand is visible; good handwriting; in a good condition; Scribe: unknown

II. Ff. 9^{ra} -59^{rb}:Mahle tsge : Peace be to the mention of your name, which is like the green plants and flowers of Paradise.

Incipit: ሰላም ለዝክረ ስምኪ ሐመላማለ ጽጌ ገነት

በአፈ ሙሴ ነቢይ በመዝሙረ ዳዊት ንጉስ ሰዓሊት ምሕረት....

Explicit:እስዕለኪ እግዝትእየ ማርያም በአንቃዕድዎ ልብ አነ ከመ አግብርት ግእዛነ

III. .Ff,65^{rb}-85^{ra}sqoqawä dängəl:.

Incipit: ኃበ ሃለዉ ፪ቱ ወ፫ቱ ጉቡዓን በስምየ አንሠ ምስሌሆሙ ህየ በእንተ ኪዳን በላዕሌየ አስተፋጥን ተምኔትየ ደብረ ቁስቋም ዘበእኩ ኢየሱስ አቡየ

Explicit:ኃበ ሀሎዉኩ ጎየትየ ርሐቀ ብሔረ ወሐረትየ እምዝ ኃበ እይገብዕ ድጎረ ብካየ ንግደትኪ እሙ ኮነኒ መዝሙረ ረስይኒ ወትረ ማርያም ወስተ አፉኪ ዝኩረ በሕሊናኪ ህልወ ወበልብኪ ሕዱረ እስመ ዘእንበሌኪ ባዕድ አልብየ ማዕምረ

Decoration:

Simple ornamental bands 9^r and 65^r,

Varia:

The registration number Eth-AM-N12-NDME-2018-018si written in ff.1r with blue pen.

the two back sides of boards are not covered with skin.

the wordማጎሌተ ጽጌ written with blue pen from ff.8v.

ወዮሴፍ አረጋዊ ዘይጸዉር ስንቀኪ is written on the upper margin on ff.68v.

The word ትእምርተ is written on the bottom of the margin under ff.47ra.

አፉየ ሥመር is rounded

MEC005

Nägärä maryam

Parchment; Amharic and Gəʿəz only in the additional notes; 17 x 13 x 4; one hundred fourteen folios (fol.45^{rb}, 70^v 133^{rb},134^v,152^r are blank); two columns; sixteen lines to a page; twenty-three quires (A+13+0); black and red ink; binding of two hard wooden boards, only the backside is covered with cloth; margins: top 1.5; bottom 4; left 2; right 1; inter- column 1 (all data are for fol. 54^r);a bi-folia is added at the beginning.

Single hand is visible; bad handwriting, in bad condition; Scribe: is not mentioned

I. Ff. 5^{rb}-44^{vb}: . Nägärä maryam

Incipit: በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕፍትን ኢንዲጂምሩ በኦብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም ሠራዊ ለአጠይቆ አካላት

፫ቱን ፩ አ፩ን ሶስት ብለን እንጀምራለን፡፡

Explicit: ከዚህ አስከትሎ ምስጢረ ስጋዌ መማር ማስተማር ይገባል፡፡ እኛንም ጌታችን ስለወደደን አንድነቱን ፫ነቱን ምላሐት ስፋት ርቀቱን ካለመኖር ወደመኖር ካለማወቅ ወደ ማወቅ አ.....

II. Ff. 46^{va}-69^{rb} . Məsträ slase

Incipit: በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕፍትን ኢንዲጂምሩ በኦብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም ሠራዊ ለአጠይቆ አካላት

፫ቱን ፩ አ፩ን ሶስት ብለን እንጀምራለን፡፡

Explicit: አስጀምሮ ላስጨረሰን እኛንም ጌታችን ስለወደደን ካለማወቅ ወደ ማወቅ ካለመኖር ወደመኖር አምጥቶ የፈጠረን አምላክ ይክበር ይመስገን፡፡ ፪ኛም ክብር ስገደት ምስጋና ገዥነት ይገባዋል፡

1. Ff. 71^{ra}-106^{vb}:

Incipit: በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕፍትን ኢንዲጂምሩ በኦብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም ሠራዊ ለአጠይቆ አካላት

፫ቱን ፩

Explicit: እኛንም ጌታችን ስለወደደን ካለማወቅ ወደማወቅ ካለመኖር ወደመኖር አምጥቶ የፈጠረን አምላክ ይክበር ይመስገን፡፡ ሁ፪ኛም ክብር ስግደት ምስጋና ገዥነት ይገባዋል በእዉነት ለማለት ያበቃን አምላክ ይክበር ይመስገን፡፡ ፫ተኛም እንደ ኃጢአታችን ብዛት እንደ ሰዉነታችን ክፋት ችሎ ታግሶን.....

2. .Ff. 107^{ra}-133^{ra} :

Incipit: በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕፍትን ኢንዲጂምሩ በኦብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም ሠራዊ ለአጠይቆ አካላት

፫ቱን ፩ አ፩.....

Explicit: እኛንም ስለወደደን ካለማወቅ ወደማወቅ ካለመኖር ወደመኖር አምጥቶ የፈጠረን አምላክ ይክበር ይመስገን፡፡ ሁ፪ኛም ክብር ስግደት ምስጋና ገዥነት ይገባዋል በእዉነት ለማለት.....

III. Ff135^{ra}-141^{ra}:

Introduction

Incipit: በስመ ኣብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕትን ኢንዲጀምሩ በኣብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም ሠራዊ ለአጠይቆ አካላት ፫ቱን ፩ አ፩ን

Explicit: እስከዚህ ድረስ መቅድም ነዉ መቅድመ ሃይማኖት ነዉ:: ከዚህ አስቀድሞ ምስጢረ ሥላሴ ይማር ዘንድ ይገባል:: መቅድመ ኩሉ ንሰብክ ሥላሴ እንዳሉ::

IV. Ff141^{rb}-154^{vb}: The Mystery of the Holy Communion

Incipit: በስመ ኣብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕፍትን ኢንዲጀምሩ በኣብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም ሠራዊ ለአጠይቆ.....

Explicit: እኛንም ጌታችን ስለወደደን ካለማወቅ ወደማወቅ ካለመኖር ወደመኖር አምጥቶ የፈጠረን አምላክ ይክበር ይመስገንአሜን :: ሁ፪ኛም ክብር ስግደት

V. .Ff.155^{ra}-204^{vb}: Məsträ təmqaṭ

Incipit: ስመ ኣብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ብሎ መጻሕፍትን ኢንዲጀምሩ በኣብ ስም ወላዲ በወልድ ስም ተወላዲ በመንፈስ ቅዱስ ስም

Explicit: እኛንም ጌታችን ስለወደደን ካለማወቅ ወደማወቅ ካለመኖር ወደመኖር አምጥቶ የፈጠረን አምላክ ይክበር ይመስገን:: ሁ፪ኛም ክብር ስግደት ምስጋና ገዥነት ይገባዋል ...

VI. .Ff.205^{ra}-226^{vb}: Fəḳare Iyāsus

Incipit: በስመ ኣብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ኅዳጠ እጽሕፍ እፍካሬ ኢየሱስ.... የሁሉ ምስለ ገብሩ ለዓለመ ዓለም አሜን ገብረ ክርስቶስ

Explicit: የሰማነዉን ቃል ከነሱ ጋር ያኑረነ እግዚአብሔር አስጀምሮ ላሰፈጸመን አምላክ ምስጋና ይገባዋል:: አምላክ ይክበር ይመስገን..... ኃይለ ሥላሴን ገብረ ክርስቶስን ወለተ ማርያምን ነፍሳቸዉን ይማርልን::

Additional note

VII. Ff.227^r-228^v: Fätinä wärəq

The Testing of Gold or The Refining of Gold

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ፤ አምላክ ጸሎት በእንተ ሕማመ ቁርጻት ለካህናት ስምክ በደፌል ስምክ በሄርዲያኖስ ስምክ በፊልሞኖስ ስምክ በኪሮስ ስምክ በኩርኩርያኖስ ስምክ በጢሮስ ስምክ ወጢርጢያኖስ ስምክ በጎይቡ ስምክ ወኩስት ስምክ

በእንተ ክርስ ሪጐጸጐጽ ገበዋተ ወያጠዊ----- ጀር ጀር ጀር ዘርዘር አርጋሊ በረድ ወነፋስ ከማሁ

Incipit: አቁም ለዝንቱ ቁርጻት ለገብርክ እገሌገብረ ክርስቶስ

Donation:

ዘአጳፎ መምሕ(ህ)ሬ ኃይለ ሥላሴ ዘጸሐፊሁ ገብረ ክርስቶስ

Decoration; simple (f.5ra, 205ra)

Varia:

The registration number Eth AM N12 NDME-2918-019 are written in ff.1r with blue pen.

It does not have attractive decoration but there is very simple decoration from, 5r, 145r.

157r is very small and it is found between two quires.159ra and 160vb is thawed with something.

One ff, is avoided between 188v and189r228v is unreadable wide whole is found ff.17r and18v. the word ነገረ written on the upper margin of (5r). ነገረ ማርያም is written on the first page or1r with blue pen'

MEC006

Gəbrä həmamato

Parchment; Gə'əz and Amharic only in the additional notes; 36 x 30 x 8; one hundred seventy five folios (fol. 160^v is blank); three columns; twenty nine lines to a page; twenty- three quires (A+22+0); black and red ink; binding of two hard wooden boards, the both backside is covered with leather; margins: top 4; bottom 6.5; left 2; right 1.5; inter-column 6 (all data are for fol. 51^r);a bi-folia is added at the end.

Three hands are visible; good handwriting; in a good condition; complete; Donor: ; Scribe: unknown.

I. Ff.5^{ra}-145^{vc}:Gəbrä həmamato

1. Ff.5^{ra}-8^{rc}: The Introduction

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ አሜን:

በ፫ቱ ሰዓተ ሌሊት ዘሠሉስ ዘሚኪያስ ነቢይ በረከተ አምላኩ ትኩን ምስለ ፍቅርቱ ዕርገተ ኪዳን ለዓለመ ዓለም አሜን::

Explicit:ወእስከ ሰኑይ መዋዕለ ፋሲካ በበዓለ መጸለት ወኃሠሡ ሊቃነ ካህናት ወጻሐፍት ይትመየንዎ ወይእኅዝዎ ወየቀትልዎ ወይቤሉ ኣኮ በበዓል ከመ ኢይትህወኩ ሕዝብ ::

2. Ff.57^{ra}-84^{vb}: The text is read on Tuesday morning.

Incipit: በሠሉስ ነግህ ዘይትነበብ ኦሪት ዘፀአት ወበሣልስ ወርኅ እምዘ ወፅኡ ውሉደ እስራኤል እምድረ ግብጽ በዝ ዕለት መጽኡ ውስተ ገዳመ ሲና.....

Explicit:ወእምዝ አዘዘ ንጉሥ ለወዓሊሁ ይእስርዎ እደዊሁ ወእገሪሁ ወያፅእዎ ውስተ ጸናፌ ጽልመት ውስተ ብካይ ወሐቀየ ስነን :: እስመ ብዙኃን ጽውዓን ወጎዳጣንጎሩያን::

3. Ff.84^{vb}-88^{va}: At the 3rd hour of the night on Wednesday

Incipit: በ፫ ሰዓተ ሌሊት ዘረቡዕ ዘአሞጽ ነቢይ ኣሌ ለክሙ እለ ትፈትውዋ ለዕለተ እግዚአብሔር ኣኮኑ ጽልመት የኣቲ ወኢኮነ

Explicit:እለ አእመሩ በኅበ ሀሎ ይእኅዝዎ::

4. Ff.88^{va}-102^{vb}:which is read on Wednesday morning.

Incipit: በጽባሕ በረቡዕ ዘይትነበብ ኦሪት ዘፀአት ወአንስኡ ትዕይንቶሙ ኩሎ ደቂቀ እስራኤል እምጎዳም ዘሲና በቤተ ትዕይንቶሙ በቃለ እግዚአብሔር:

Explicit:ወእንዘ ብክሙ ብረሃርሃን እመኑ በብርሃኑ ከመ ትኩኑ ውሉደ ብርሃን::

5. Ff.102^{vb}:At the 1st hour of the night on Thursday.

Incipit: በ፩ ሰዓተ ሌሊት ዘሐሙስ ዘሕዝቅኤል ነቢይ ወወሰደኒ ዓፀደ ጸናፌ ጽባሐዌ ዘቅድመ ጥኅተ ሰሜናዌ ወኣብኣኒ ወናሁ ኤክሴድሬ ኃምስቱ ኅበ አጳሊጹ ወኅበ ዲወሪዞንጦስ ኑኑ ምእት በእመት ራኃቡ ፶ በዕመት ወጽሑፍ ከመ ዓፀደ ውሳጤ:

Explicit:ወሐዊሮሙ ረከቡ በከመ ይቤሎሙ ወሶበ ኮነ ጊዜሁ ረፈቀ እግዚእ ኢየሱስ ወ፲ ወ፪ አርዳኢሁ ምስሌሁ

6. Ff.108^{va}-138^{ra};which is read on the morning of Holy Thursday.

Incipit: በጸሎተ ሐሙስ ነግህ ዘይትነበብ ተግሣጽ ዘዮሐንስ አፈወርቅ ዛቲ ይእቲ እንተ ትቀርብ ኅበ ዝንቱ ማእድ መፍርህ ንቅረብኬ ኩልነ

Explicit:እስመ ማሰነ ፍኖቶሙ ለአሕዛብ ወኃለፈ ግርማሆሙ ወሠራዓ

ኪዳኖም ወኢትረስይዎም ከመ ዕደው ለሐወት ምደር ወተኃፍረ ሊባኖስ አመ ኮነ ሳሮን ...

7. Ff.139^{ra}-145^{ra}; At the 11th hour of the night on Friday

Incipit: በ፲ ወ፩ ሰዓተ ሌሊት ዘዓርብ ዘኤርምያስ ነቢይሔር ውስ እስከ ናሁ እነ እፌኑ ለክሙ አራዊተ ዘይቀትል ዘአልቦ ዘየኃድግ ዘይትሜጠውክሙ ይቤ እግዚአብሔር.....

Explicit:አባ ጸድቅ ወዓለምስ ኢያእመሩክ ወአንስ ባሕቱ

አእመርኩክ ወእሉሂ አእመሩክ ከመ አንተ ፈነውከኒ ወነገርክዎሙ ስመክ ወዓ.....

8. Ff.145^{ra}-159^{rc}: At the 3rd hour of the night on Friday

Incipit: በ፫ ሰዓተ ሌሊት ዘዓርብ ዘሕዝቅኤል ነቢይ ወኮነ ቀለ እግዚአብሔር ኀቤየ ወይቤለኒ ወልደ እጓለእመሕያው ቤተ እስራኤል ነበሩ ውስተ ምድርሙ::

Explicit:ወካይቦ ከሕዶ ጴጥሮስ ወበሣልስ ነቀወ ደርሆ ሶቤሃ::

9. Ff.161^{ra}-264^{vb}: which is read at dawn or what should be read at sunrise.

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ በዐርብ(በዓርብ) ዘይትነብብ በጊዚ ጽባሕ ኦሪት ዘዳግም ወይቤሎሙ ሙሴ ለደቂቀ ...

Explicit:ወድኀነ ደሞ ንጹሕ በይአቲ ዕለት ወአእኩትዎ ለእግዚአብሔር ኬልቅዩ ወበእሲቱ በእንተ ወለቶሙ ሶስና ምስለ ኢዮአቄም

10. Ff.264^{vb}-297^{rb}:Mähləyā Mäḥaly, which is Solomon's

Incipit: መሐልየ መሐልይ ዘውእቱ ሰሎሞን ይስዕመኒ በስዕመተ አፉሁ አዳም አጥባቲኪ እምወይን ወመዐዛ ዕፍረትኪ እምኩሉ አፈው::መ

Explicit:ወበዝየ ተፈጸመ ራእየ ዮሐንስ አቡ ቀለምሲስ ዘውእቱ ብሂል ዘርእየ በሕይወቱ ራእየ ወተጽሕፈ ለአቡነ ዮሐን ገብረ እግዚአብሔር ስረዩኒ ወባርኩኒ ለዓለመ ዓለም አሜን ወአሜነ ለይኩ ለይኩን::

11. Ff.297^{rb}-341^{ra}:which is read after the reading of our Father Qälämsis.

Incipit: ዘኢሳይኤያስ ነቢይ ይትነብብ እምድሕፊው ለአቡነ ቀለምሲስ እንተ እግዚአብሔር ወኢያእመርናክ አምላክ እስራኤል ማሕየዊ ለይትኃፈሩ ወይኀሠሩ ኩሎሙ እለይተቃወምዎ ወይሑሩ ተኃፈርሙ::

Explicit:ሊቃውንት ክቡራን ወአንበርዎሙ በኢየሩሳሌም ሀገር ቅድስት በኩሉ አህጉር እለ የዐውድዋ በጸጋ ወበሣህል ወፍቅረ ሰብእ በእግዚነ በሰማያት ለዓለመ ዓለም አሜን::

12. Ff,342^{va}-345^{rc}: The Image of Marəyam Dngəl.

Incipit: ሰላም ለኪ ማርያም ድንግል ዘመኣዛ አፉኪ ኮል፡፡

Explicit: በሐማም ወሞት እስከ በጸሐክ ይእዜኒ ተወከፍ ነግሀ ወሰርክ ስብሐታተ ዘናቄርብ ለክ፡፡

Donation notes:

ዝ መጽሐፍ ዘዝማም ገብሬ ወይዘሮ ዓፀዴ ዘወሀብዎ ሊታቦተ ኢየሱስ ዝ መጽሐፍ ዘምቃራ ዘሰረቆ ዘፈሐቆ በልሳነ ጴጥሮስ ወጳውሎስ ውጉዘ(ግዝትያድርገው) ለይኩን፡፡

Zəmam Gäbre and Woizäro ረፍሳድ own this book. They gave it to the Tabot Jesus. This is the book of Məqara. Anyone who steals it or rubs out the words should be cursed by the words of Petəros and Pawlos.

Varia:

The registration number Eth-AM-N12-NDME-2018-024 is written on ff, 1r with blue pen.

unreadable notes are written with pen on F158^v of back guard leaf

Ff.9^{rc} and 10^{vc}, 19^{rc} and 20^{va} have two wholes.

between Ff.12^v and 13^r, one folio is removed until the end.

Ff.73^r and 74^v is thawed by gimate

The text is faded and the Church is not used the manuscript continuously for prayer also the cover the folio is damaged by insects.

The manuscript is rich in marginal notes on the upper sides of the margins and the central spaces of the two columns. Therefore, from ff 213^r to 216 except for the following folios 219^v, 248^v others are contained marginal notes.

Pen trial is found at 219^r

The title of the text was written in a blue pen at the first folio in the verso part. Ff.341^{rb} is unreadable clearly for any one.

There are unclear picture from 1^r-3^r. There are unclear picture from 1^r-3^r.

MEC 007

The Book of Gənzät

Parchment; Gəʿəz and Amharic only in the additional notes; 30. x 22x 6; one hundred niteen folios (fol. 19^v is blank); two columns; twenty-six lines to a page; twenty-three quires (0+14+0); black and red ink; binding of two hard wooden boards, only the one backside is covered with leather; margins: top 3; bottom 4.5; left 1.3; right 3; inter-column 1.4 (all data are for fol. 35^r); a bi-folia is added at the beginning.

Hand; two hands are visible; good handwriting; in a good condition; complete; Scribe: unknown

I. Ff.5^{ra}-209^{ra}: Gənzät

1. Ff.5^{ra}-9^{rb}:

The introduction.

Incipit: በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ንጽሕፍ መቅድመ ግንዘት ዘአስተጋብዕነ እምሲኖዶስ ወእምፍትሐ ነገስት ወእምዝንቱ መጽሐፍ በበሥርዓቱ ወበበመትልዉ ቀዳሜ ኩሉ ጊዜ ፀዓተ ነፍስ ዘቃለ አትናቴዎስ ማኅለፍተ ነፍስ

Explicit: መፍትዉ ትኩኑ ንቁሐነ ወትጼልዩ በኩሉ ጊዜ ወለእመ ተጸዋዕከሙ ብልዑ በዓቕም ወበፈሪሃ እግዚአብሔር መፍትዉ ትጼልዩ ለዕለ አፍለሱ እምዓለም

2. Ff.9^{rb}-99^{ra}: About the Departure of the Soul or the Exit of the Soul.

Incipit: በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ጸሎት በእንተ ፀአተ ነፍስ

Explicit: እእምሩ አንክሩ አኃዊነ ከመ በእንቲአከሙ ይትኃደግ በከመ ኃጢአትከሙ ዘአሰፈዎሙ እሙንቱ ኩሉ ዘተሰአነከሙ.....

3. Ff.99^{ra}-143^{ra}: The prayer for showing the dead or the service for revealing the deceased.

Incipit: ከስተት ዘሙታን እስመ አልቦ በዉስተ ዘይዜከረከወበሲአልኒ መኑ የእምነከ ወበጽሐኒ መሣግረ ሞት ሶበ ተመንደብኩ ጸዋዕከዎ ለእግዚአብሔር

Explicit: ወእበዊነ ቅዱሳን ሮማዉያን መክሲሞስ ወደ ማቴዎስወጻድቅአባ ሙሴ ፵ወ፱ቱ ሰማዕታት በረከቶሙ ወጸጋ ረድኤቶሙ የሃሉ ምስለ ፍቁሮሙ ለዓለመ ዓለም አሜን::

4. Ff.143^{ra}-149^{rb}; Gənzät zä Qäsawust.

Incipit: ግንዘት ዘቀሳዉስት ወይቁሙ ካህናት ወይጥዕን ዕጣነ ወይትቀዩ በዜማ ኃዘን ተዘከሮ እግዚአ ለዳዊት ወለኩሉ የዉሃቱ ዘከመ መሐለ እግዚአብሔር ወበጽዓ

Explicit: ስብሐት ወይኒዝ ወለመንፈስ ቅዱስ ማኅየዊ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን::

5. Ff.149^{rb}-161^{ra}: Gənzät zä Male Monks

Incipit: ግንዘት ዘመኮሳት እደዉ ወትብል እግዚአ መሐረነ ወጸሎተ አኩቴትወተዓርግ ዕጣነ ዘንተ በል ስምዑኒ ወእንግርከሙ ደቂቅየ ፈሪሃ እግዚአብሔር እምሐርከሙ

Explicit: ወትብል ፫ ጸዋትወ ወጸሎተ ሃይማኖት ፍትሐ ዘወልድ ርኅቀ መዓት እባርከከ እግዚእነ

ወእምላክነ ወጸሎተ ንስሐ በል፡፡

6. Ff.161^{ra}-165^{rb}: Gənəzät zä Young Men Elders

Incipit: ግንዘት ዘወራዙት አበዉ ወትብል መዝሙር ወጸሎተ አኩቴት ወቅዱስ ወዘ፯ ተሣሃለኒ በል

Explicit: ወትብል ርትቀ መዓት አብስልዋጥ በዜማ እባርከከ ድርሳን ዘያዕቆብ ዘሥሩግ ወዘአባ ሰላማ ወጸሎተ ንስሐ በል

7. Ff.165^{rb}-169^{rb}: Gənəzät zä Male Children

Incipit: ግንዘት ዘዕደዉ ሕፃናት ወትብል እግዚአ መሐረነ ጸሎተአኩቴት ወዘ፯ ተሣሃለኒ ወብል በጊዜ ዕጣን ረዳኤ ኩነኒ ወይትግድፈኒ.....

Explicit: እ እግዚእነ ኢየሱስ ክርስቶስ በል ለከ ስብሐት ምስለ አቡከ ወመንፈስ ቅዱስ ማኅየዊ ለዓለመ ዓለም አሜን፡፡

8. Ff.169^{rb}-175^{ra}; Gənəzät zä Nuns

Incipit: ግንዘት ዘመነኮሳይያት ወትብል ጸሎተ አኩቴት ወየዓርግ ዕጣነ ወይብል ዘንተ እስከ ማዕዜኑ ትረስዓኒ እግዚአ ትረስዓኒ ለግሙራ

Explicit: ፵፩ ጊዜ ወአቡነ ዘበሰማያት ወፍትሐት ዘወልድ ጸሎተ መቃብር ወጸሎተ ቡራኬ

9. Ff.175^{ra}-181^{ra}: Gənəzät zä Adult Women

Incipit: ግንዘት ዘአበይት አንስት ወትብል እግዚአ መሐረነ ጸሎተ አኩቴት ወቅዱስ ወመዝሙር ዘ፯ ወትዓርግ ዕጣነ ወትብል ጸሎተ ዕጣን ዘ፻፪(ዘ፻፫)ትባርኮ ነፍስየ ለእግዚአብሔር

Explicit: ወትብል እባርከከ ወ፫ ጸዋትወ ወጸሎተ ሃይማኖት ወጸሎተ ንስሐ

10. Ff.181^{ra}-184^{vb}: Gənəzät zä Young Girls

Incipit: ግንዘት ዘአዋልድ ንዑሳት ወትብል እግዚአ መሐረነ ወጸሎተ አኩቴት ወቅዱስ ወመዝሙር ዘ፯ ወትዓርግ ዕጣነ ወትብል ወአንበሩኒ ዉስተ አዘቅት ታሕተ

Explicit: ከመ ትንሣእ መክፈልተ ወርስተ በመንግስተ ሰማያት አምላክነ እሰመ ለከ ስብሐት ምስለ ወልድከ ኄር ወመንፈስ ቅዱስ ማኅየዊ ዘዕሩይ ምስሌክ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን

11. Ff.184^{vb}-187^{ra}: That which is read on the third day

Incipit: ግንዘት ዘይትነብብ በሣልስት ዕለት ወበል እግዚአ መሐረን ወጸሎተ አኩቴት ወመዝሙር ዘ፯ በል::

Explicit:እስመ ለከ ክብር ስብሐት ምስለ አቡከ ኄር ወመንፈስ ቅዱስ ማኅየዊ ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን

12. Ff.187^{ra}-191^{ra}: That which is read on the 7th day

Incipit: ግንዘት ዘይትነብብ በ፯ ዕለት ዕለት ወትበል እግዚአ መሐረን ወጸሎተ አኩቴት ወመዝሙር ዘ፯ በል

Explicit:ሥረይ ለነ አበሳነ ዘገበርነ በፈቃድነ ወዘእንለ ፈቃድከ ዘገበርነ በእዕምሮ ወእመሂ ዘእበለ አእምሮ ወጸሎተ ንስሐ በል

13. Ff.191^{ra}-194^{va}: That which is read on the 12th day

Incipit: ግንዘት ዘይትነብብ በ፲ወ፪ ዕለት እግዚአ መሐረን ወጸሎተ አኩቴት ወቅዱስ ወመዝሙር ዘ፯ በል::

Explicit:በጸሎት እንዘ ናስተበቀሳ ኅቤከ ኦ መሐሪ ተሣሃለነ ወከልለነ ወበወልታ ዚአከ በዝየኒ ወበዘይመጽዕ ዓለም በ፩ ወልድከ በል

14. Ff.194^{va}-198^{va}: which is read on the 30th day

Incipit: ግንዘት ዘይትነብብ በ፴ ዕለት እግዚአ መሐረን ወጸሎተ አኩቴት ወቅዱስ ወመዝሙር ዘ፯ በል::

Explicit:ወተሣሃለነ አምላከመናፍስት ወእግዚአ ኢጋዕዝት እስመ መዝገበምሕረት ወኒሩት ወሣህል ወዕረፍት ለዓለመ ዓለም አሜን::

15. Ff.198^{va}-203^{ra}: Which should be read on the 40th, 60th, and 80th days, as well as at the six-month and one-year anniversaries.

Incipit: ግንዘት ዘይትነብብ በተፍጻሜተ ፵ዕለት ወ፷ዕለት ወ፹ዕለት ወበመንፈቅ

ወበዓመት ወበክሉ ተዝካረ ሙታን ኦ እግዚአ መሐረን ኦ እግዚአ መሐከነ ኦ እግዚአ ሰረይ ኃጢአተነ

Explicit:እለምዓለምአሥመሩከክሉከሡትበቅድሜከእስመአንተዘልብ ወዘምግባር በ፩ ወልድከ በል

16. Ff.203^{va}-209^{ra}: My fathers and brothers, do not think that this book is untrue or a lie..

Incipit: ኦ አበዉየ ወአጋዉየ ኢይምሰልክሙ ዝንቱ መጽሐፍ ሐሰት ዉእቱ ወዘተረከበ እምሰብእ አላ ከመ ሥጋዉ

ወደሙ መብልዓ ጽድቅ ወስቴ ሕይወት ይቤ ክርስቶስ ዘተጠምቀሂ ወዘተቀብረ ቦቱ ኢይመዉት አላ ወይረክብ ሕይወተ ዘለዓለም የሐዩ

Explicit: ዘወሀብከ ሥልጣነ ለካህናት ይዕስሩ ወይፍትሑ ማዕሰረ ኃጢአት ከማሁ ትኩን ፍትሐተ በሰማይ ወበምድር በአፉሁ ለመንፈስ ቅዱስ..... ለዓለመ ዓለም አሜን

17. Ff,209^{ra}-236^{vb}: ṣälotä ṡtan that Qäsis reads when he enters to Betämäqdäs

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ንጽሕፍ ጸሎተ ዕጣን ዘያነብቦ ቀሲስ ጊዜ ቦአ ቤተ መቅደስ::

Explicit: ወበእንተዝ ሰምዓኒ እግዚአብሔር ወአጽምአኒ ቃለ ስዕለትየ ይትባረክእግዚአብሔር ዘኢከልዓኒ ጸሎትየ ወኢያርሐቀ ሣህሎ እምኔየ::

Donation Ff.236^{vb}:

ዝ መጽሐፍ የአይቶ ጣቃየ ዘወሀቦ ለምቃራ ኢየሱስ መድኃኔ ዓለም ጤና ይስጥልኝ እንሆ በረከት ወረታዎ ከልጅ ጋራ ከዘመድ ጋራ ፍቅር ሳይጨርሱእዳይሄድ እንሆ በረት እንሆ ለፍስዎ ዋጋ ይሁንልዎ::

ዋጋዉ አስራ ሁለት ብር ከአንድ ጨዉሻጩ ቄስ ዉባየ መድኑ ደብተራ ንጉሤ ዳኛዉ ቸኸሎ የገብርኤል ገበዝ ነዉ::

Ayto Taqayä owns this book and gave it to Maqara Jäsus Mädaḥane Sälem . Greetings. Here is the blessing: May your heavenly reward remain with you throughout your life with your children and relatives. May this gift serve as a ransom for your soul.

The book was purchased for twelve Birr and one block of salt. The sellers were Priest Wubayä Mädnü and Däbtära Nägusse; Dañaw Čäkulo is the custodian of the Church of Gäbriel.

Colophon 4.Ff.237^{ra}:

ዘሰረቆ ወዘፈሐቆ በስልጣነ ጴጥሮስ ወጳውሎስ ዉጉዝ ለይኩንለ::

Anyone who steals this book , let them be cast out by the power and authority of Peter and Paul.

Varia

The registration number Eth-AM-N12-NDME 2018-028 is written on ff, 4v with blue pen

The back side of the hard board is separated from authors quires with one quire.

ኃለጊዮርጊስ is written between lines on ff.193^{rb}.

the phrase በምላክ ሞት ላዕሌየ is written upper of ff.56^{vb}.

ff.1^v, 2^r, 3^r have unreadable text.

the phrase ዝመጽሐፍ ዘምቃራ ኢየሱስ is written on the upper margin from ff.5^{ra}.

the word ግንዛታ is written with blue pen ff.4^v.

the ff.17rb and 18vb are thawed by something.

Quire marks: for 14 quires, from a total of 14, are written in the upper margins of folios. 5r:

፩ 21^r: ፪, 37^r: ፫, 53^r: ፬, 69^r: ፭, 85^r:፮, 101^r: ፯, 117^r:
፰, 137^r:፱, 157r:፲, 173r:፲፩, 189r:፲፪, 205r:፲፫, but quire 14 ff, 221r is not written.

MEC008

The Content of the Miracles of Mary

Parchment; only Gəʾəz; 27 x 20 x 5; ninety folios (fol. 19^v is blank); two columns; fourteen lines to a page; eleven quires (a+11+0); black and red ink; binding of two hard wooden boards, the both backside is covered with leather; margins: top 3; bottom 6; left 2; right 3.5; inter-column 1.5 (all data are for fol. 24^r); a bi-folia is added at the beginning Two hands are visible; in a good condition; complete; Scribe: unknown

I. Ff.9ra-133rb: miracle of marry

1. Ff. 9ra-24rb:

Introduction

Incipit: በስመ ኣብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ዝንቱ መጽሐፍ ሥርዓት ዘወጽእ እምንበረ ማርቆስ ሐዋርያ እመካነ ማልቃ ዘምስር

Explicit: እስመ ይእቲ ጥንተ መድኃኒትኩሙ ቅድመ ስዕላ ስግዱ ዘኢሰገደ ላቲ ይደምሰስ እምቅዋሙ ወኢይትወቅ ዝክረ ስሙ ወይብሉ መላእክተ ሰማይ አሜን ወአሜን ለይኩን ለይኩን

2. Ff.24rb-33ra:1 Miracle we begin, by the help of God, to write her miracles.

Incipit: በስመ ኣብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ንቀድም በረድኤተ እግዚአብሔር ዲሒፈ ተአምራቲሃ ለእግዝእትነ ቀድስት ድንግል በ፪ ማርያም ወላዲተ አምላክ በረከተ ረድኤታ ወኃይለ ጸሎታ ወትንብልናሃ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን ::

Explicit: ሶበ ጸሐፊ ደቅስዮስ ተአምሪሃ ዕሉደ ወዮምኬ ተዝካራ አግሃደ ወሀበቶ ልብስ ወመንበረ አሃደ ገብሬኤል አብሰራ ዜና ፍሥሐ ብዑደ በድንግልናሃ ጸኒሰ ወወሊደ ወልደ

3. Ff.33ra-34vb:2 Miracle A miracle was told, that there was a certain monk who had no clothes, nor garments, nor food.

Incipit: ተአምራሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ተብህለ ከመ ሀሎ ፩ መነኮስ ወአልቦቱ አልባስ ወአራዝ ወሲሳይ

Explicit:አኮኑ ብእሲ ሶበ ሐኒጸ ቤት አፍተዎ ኩሎ ፻፩፻፶ ያቀድም አስተዳልዎ እስከለኪ ሀብኒ መንፈስ ጥበብ ወአለብዎ መንከራትኪ ማርያም ሶበ ፈቀድኩ ዜንዋ ወለሠናይትኪ ረትዓኒ እትልዎ

4. Ff.34vb-36vb:3 Miracle A miracle: And there was a certain laboring man (worker) who loved Our Lady.

Incipit: ተአምራሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ወሀሎ ፩ ብእሲ ገባራዊ ዘያፈቅራ ለእግዝትነ

Explicit:ሶበ ወመበኪ ዘልፈ ሰላመ መልአክ ብስራታዊ ፍቁርኪ ገባራዊ ከመ ባርኪዮ ቅድመ ማርያም መጽሐፍዊ ባርከኒ እግዝእትየ ምስለ ወለድኪ ናዝራዊ በበረከቶሙ ለይሁዳ ወሌዊ

5. Ff.36vb-39ra:4 miracles: And there was a certain man in the city of Äkmim.

Incipit:ተአምራሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ ወሀሎ ፩ ብእሲ በሀገረ አክሚም

Explicit:ዕብራዊ ብፅዕ ዉስተ ምድረ አክሚም ዘልህቀ እንዘ ይሴብሐ ሰመኪ ሶበ ሰገደ ወወድቀ ከመ አስተራዕኪዮ ቅድመ ወተናበብኪዮ ጽድቀ ማርያም አስተርእይኒ ኀበ ረሰይኩ ምርፋቀ ዉስተ ሕሊናየ ዘልፈ ያስተሐምም ጥቀ

6. Ff.39ra-42vb:5 Miracle A miracle was told, that there was a certain man, a monk, within a certain monastery

Incipit: ተአምራሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ብህለ ከመ ሀሎ ፩ መነኮስ ብእሲ ዉስተ አሐቲ ደብር

Explicit:ለድምያኖስ ዘተመድኪ ዲበ መልዕልተ ደብር ነዋኀ ዘፀሐፍኪ ስሞ ኀበ አምደ ወርቅ ቀይህ ምስራቀ ፀሐይ ብሩህ ማርያም ጽባሐ ፀሐፊ ስመ ዚአየ ዲበ ልብስኪ ንፁሐ ወበልብሰ ወልድኪ ካዕበ ዘበደም ንዙ

7. Ff.42vb-46vb :6 Miracle A miracle was told, that there was a certain A Patriarch in the city of Romæ.

Incipit: ተአምራሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ብህለ ከመ ሀሎ ፩ ሊቀ ጳጳሳት በሀገረ ሮሜ

Explicit:አመ እዴሁ መተረ ነሢአ መጥባሕተ ማሕመሜ አባሰ ካህነ ፎሜ ከመ ፈወስኪዮ ማርያም እህቱ ሰሎሜ ፈዉሲ ቁስለ ነፍስየ ወጸግዉኒ ሱላሜ ጊዜ ተዘመኩ ስመኪ ቀዋሜ

8. Ff.46vb-49rb: 7 Mirac A miracle: And there was a certain monk whose name was

yəsaq

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ ወሀሎ ፩ መነኮስ ዘስሙ ይስሐቅ

Explicit: ይስሐቅ መነኮስ እምድህረ ፅሕቀ ወተመነየ ገፀኪ ልኅየ በዕለተ እርዕየ ከመ ትቤሊዮ ሎቱ እስከ ፈድፋደ ተአሥየ በልኒ እግዝእትየ ተፈሥሐ ቀኅልዔየ እምድኅረ ዕለታት ሰላሣ ትሄሉ ምስሌየ

9. Ff.49rb-52vb:8 miracles: And there was a certain man who feared God.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ ወሀሎ ፩ ብእሲ ፈራሄ እግዚአብሃር

Explicit: ዘአትለዉያ ማርያም ወነሣእኪያ ጽሚተ ለወለት አሐቲ እንተ ለብሰ ሜላተ ከመ አሣዕነኪ ዕፁር ወምርጉዘኪ ሕይወተ ኀበ ሐርኪ እግዝእትየ አትልዉኒ ሊተ ብፁዕ ገብር ዘይተሉ እግዝእተ

10. 52vb-56va: 9 A miracles: And there was a certain man, a painter.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ ወሀሎ ፩ ብእሲ ሠዓሊ

Explicit: ምስለ ዓራቱ ዘእፅ አመ ኀቡረ ተነጽሐከመ ረዳእኪዮ ቅድመ ወባላሕኪዮ አሜሃ ለዘሠዓለ ብእሲ መካነ ብካይ ወፍስሐ ቅረብኒ እግዝእትየ እንዘ ትሰርገዊ ንፁሐ ሶበ አኅጉሎትየ ጽሕቀ ለሐሰት አቡሃ

11. Ff.56va-58va:10 Miracle A miracle: And there was an image of Our Lady, the Holy Virgin.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ ወሀለወት ሥዕለ እግእዝትነ ቅድስት ድንግል

Explicit: አፀደ ወይን ማርያም ዘጣዕመ ፍሬሃ አዳም ወስነ ፅኔሃ ልምሉም ኀበ ተቀብረ ወልድኪ ኢየሩሳሌም ዘሰአልኪ በተማህፅኖ ነጋዲ ሕሙም ከመ አብጻሕኪ ለሰዲም አብጽሕኒ ዮም

12. Ff.58va-63ra: 11 A miracle of Mary: There was a certain young man whose appearance was very handsome...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን፡፡ ወሀሎ አሐዱ ወሬዛ ዘሠናይ አርአያሁ

Explicit:አድኅንኒ እግዝእትየ ወባልሕኒ እምእዳ አመ ኢያሠልጥ ወርቀ ወብሩር ፀዓዳ

13. Ff.63ra-65ra:12 A miracle of Mary: There were two women the names of Our

Lady Mary...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን ወሀለዋ ፪ቲ አንስት አስማተ እግዝእትነ ማርያም

Explicit:.....ገብርኪ እግዝእትየ ዘኢየአምር ተግባረ ዉስተ መቅደስኪ እፈቱ ኃዲረ

14. Ff.65ra-68vb: 13 A miracle of Mary: There were two women who were reciting the names of Our Lady Mary...".

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን ወበአሐዱ እመዋዕል ሐሩ ሰብእ ኃበ ምድረ ሪፍ

Explicit:.....ፀርኪ

እግዝእትየ ለለሰምኡ ወአሙ ሲሳየ ሐርገጽ ለይኩን ወይዘርዘር ዓፅሙ

15. Ff.68vbvb-71ra: 14 A miracle of Mary: There was a mountain in the land of the Greeks, and its height was about half a mile.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:ወሀሎ ደብር በሐገረ ፅርዕ ወኑኑ መጠነ መንፈቀ ምዕራፍ

Explicit:.....አፍልሲ ክብረ ፀርየ በጽንዓ እዴኪ ዛቲ አኮኑ ምክህየ ወዝክርየ አንቲ

16. Ff.71ra-74vb: 15 Miracle ተአምር

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን

Explicit:.....ተወከፊ ቃለ አፉየ ወጽራንየ ለብዊ ወኃበ ስእለትየ ካዕበ እዝነኪ ጽልዊ

17. Ff.74vb-77rb: 16 A miracle of Mary: There was a certain man in the Island of Qolassius who was very wealthy...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀሎ አሐዱ ብእሲ በደሴተ ቈላስይዩስ ባዕል ጥቀ

Explicit:.....ስሐትኒ ምስለ ትፍሥሕት ወምስለ ጥዲና አሃሉእስከ አመ ይብል ድህረ ተፈፀመ ኩሉ

18. Ff.77rb-81rb: 17A miracle of Mary: There was a certain man in the land of Upper Egypt ...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምሰለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን ወሀሎ አሐዱ ብእሲ በሀገረ ጽኢድ

Explicitንጉሥ በዕለተ መርዓ ይበልዕ ማዕዶ በማየ ንጽሕኪ ዘሐፀበ እዶ

19. Ff.81rb-85ra: 18 A miracle of Mary: There was a certain poor woman whose husband had died...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምሰለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀለወት አሐቲ ብእሲት ነዳይት ዘሞታ ምታ

Explicitርኅርኅተ ምግባርማርያም ወጸበለ ኩሉ አፈዉ ቅድመ ሠናይኪ ወርኅራኒኪ ቅድዉ አሥምሮ ምኑን ወላህይ ሕሰዉ

20. Ff.85ra-87rb: 19A miracle of Mary: There was a certain man who was an exceedingly great spiritual strive...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምሰለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀሎ አሐዱ ብእሲ መስተጋድል ፊድፋደ

Explicitመልዕልተ ምስሐል ከመ ይጼልል ኪሩብ ጸልልኒ እግዝእትየ ከንፈኪ ዘላህብ

21. Ff.87rb-89ra: 20 A miracle of Mary: There was a certain city called ገጸህ

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምሰለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀሎ አሐቲ ሀገር ዘትሰመይ እልክሱስ ብእሲ ቀሲስ አረጋዊ ዘስመ

Explicitእግረ እድዋንየ ረስዬ ፅቡሰ ወዲበ ፀርየ ፈንዊ ተፅናሰ

22. Ff.89ra -91rb: 21 A miracle of Mary: There were two brothers in a certain city called Dälga...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምሰለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀለዉ ፪ቱ አኀዉ ዉስተ አሐቲ ሀገር ዘትሰመይ ደልጋ

Explicitተገደፍኩኑ እምቅደመ አዕይንትኪ እንጋ አስመ ተዳደቀኒ ሊተ ለዘመን ጹጋ

23. Ff. 96vb-99ra:23 miracles about one person who lived in ʾäfrägeya and become his leg stone.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን ወሀሎ አሐዱ ብእሲ በብሔረ አፍርንጌ ዘእብን እግሩ

Explicitዉስተ ትፍሥሕትየ ኢትዮስሒ ኀዘነ ከመ ይቶስሑ ምስለ ማይ ወይነ

24. Ff.99ra-101rb: 24 A miracle of Mary: There was a certain man, a Bishop , whose name was Märqorewos

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን::ወሀሎ አሐዱ ብእሲ ኤጲስ ቆጶስ ዘስሙ መርቆሬዎስ

Explicitለወልድኪ መምህረ ሕግ ኢይርሣዕ ተግሣጾ ከመ ዘይሬኢ በመጽሐት ገጾ

25. Ff.101rb-104vb: 25 A miracle of Mary: There was a certain woman in the city of ḥartalom...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን::ወሀለወት አሐቲ ብእሲት በሀገረ ሐርተሎም

Explicitከመ ወሀበ አስትዓ በጊዜ ነሥአ ሰቂማ ጸጋ መንፈስ ቅዱስ ሀብኒ ማርያም እምራማ

25.Ff.104vb-112vb: 26 A miracle of Mary: There was a woman in the land of Carmel named Sofyia. She was a very good person.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን::ወሀለወት አሐቲ ብእሲት በብሔረ ቀርሜሎስ ዘስማ ሶፍያ ዘሰናይ ግዕዛ

Explicitይሥዓር ኃጢአትየ ለስእለትኪ በድምፃ ከመ ምክረ ባዕድ ተስእረ በኖፃ

26. Ff.112vb-114vb: 27 A miracle of Mary: There was a certain evil man in the land of Finqi, whose name was Barok, a perverse man...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን::ወሀሎ አሐዱ ብእሲ እኩይ በሀገረ ፊንቂ ዘስሙ ባርክ ጠዋይ

Explicitዕቀብኒ እግዝእትየ ከመ ኢይገብር ጌጋየ ወለእመኒ ጌገይኩ ምሕረትኪ ብየ

27. 114vb-117rb: 28A miracle of Mary: There was a certain Deacon whose name was Anastatios in the city of Rome...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀሎ አሐዱ ዲያቆን ዘስሙ አንስጣስዮስ በሀገረ ሮሜ

Explicitከመ አብሰርኪዮ ዘያሥተፌስሕ ነገረ ብስራተ ሰላም አስምዕኒ ወትረ

28. Ff117rb-124va: 29 A miracle of Mary: There was a monk who lived in the Monastery of Saint Samuel zä Qälämon.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀሎ አሐዱ መነኮስ በደብረ ሳሙኤል ዘቀልሞን

Explicitስቁረ ገቦ ፀርየ ወዘጸላእትየ ከርሠ ነሢኦኪ ማርያም መጥባሕተ ሐዲሰ

29. Ff. 124va-128va: 30 A miracle of Mary: There was a certain man in the land of Qəmer ...

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀሎ አሐዱ ብእሲ በሀገረ ቅምር

Explicitምንትኑ ለእጓለ እመሕያዉ ሠናይ እንበለ ፍቅርኪ ማርያም ባህርይ

30. Ff.128va-131ra: 31 A miracle of Mary: There is a story about a man who was a thief. He used to rob and steal from churches.

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ተብህለ ከመ ሀሎ አሐዱ ብእሲ ሠራቂ ወቀሣጤ ቤተ ክርስቲያን

Explicitማርያም እግዝእትየ ዘአጥረይክኒ እምከርሥ አዕዳለ ብርሃን ወአኮ ዘማዕስ

31. Ff.131ra-133rb:32 Miracle two females who lives with marry

Incipit: ተአምሪሃ ለእግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ ጸሎታ ወበረከታ የሃሉ ምስለ ገብራ ገብረ ማርያም ለዓለመ ዓለም አሜን:: ወሀለዋ ፪ቲ አንስት ምስለ እግዝእትነ ቅድስት ድንግል ፪ማርያም ወላዲተ አምላክ

Explicitኢይክይሉ ጥንቁቀ ፈጽሞ ለለ፩ ፩ዱ እስመ ከመ ጥፃ ብዙኅ ኢዉሱን ፍቅዱ

32. Ff.134va-174va: Mäṣḥafä kərsətna and Mäṣḥafä Təmqəṭ

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ወእምዝ እጽሕፍ መጽሐፈ ክርስትና ወመጽሐፈ ጥምቀት

Explicit አንብሮ ዕድ ላዕለ ሕፃናት እምድሃረ ነጽሐት አመጃዕለት በቤተ ክርስቲያን አንብብ ላዕሌሃ ጸሎተ አኩቴት ወጸሎተ ዕጣን በዝዩ ተፈጸመ አሜን።

Decoration: Harg ff.9r Varia:

the reristration number Eth-AM-N12-NDME-2018-026 is written in ff.1r with blue pen.

the word ተአምረ ማርያም is written on ff.8r with blue pen.

decoration or hareg is found on ff.9r.

it is not damaged from ff, 9r-176v.

the first quire is not given quire number.

Quire marks: for 14 quires, from a total of 14, are written in the upper margins of folios. 25r:

፪.41^r: ፫, 57^r: ፬, 73^r: ፭, 89^r: ፮, 105^r: ፯, 121^r: ፰, 137^r: ፱, 153^r: ፲, 173r:፲=፭, 173r:፲=፭.

only quire number three is written by red couler.

it is not damaged from ff, 9r up to176v

MEC009

Arbaṣtu wāngelawīyan

Parchment; Gəʿəz and Amharic only in the additional notes; 21 x 19 x 6.5; two hundred fifty eight folios (fol. 19^v is blank); two columns; eighteen lines to a page; twenty-nine quires (0+29+0); black and red ink; binding of two hard skins boards, only the backside is covered with leather; margins: top 3; bottom 3.8; left 1.5; right 3; inter-column 1.5 (all data are for fol. 9^r)

I. Three hands are visible; good handwriting; in a good condition; complete. Scribe: Unknown.

II. Arbaṣtu wengelawīyan

1 . Ff9ra-48va:

Introduction

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክን ቀድሞ በረድኤተ እግዚአብሔር ሎቱስሐት ወይትለዓል ዝክሩ ወፍጽምናሁ ዘእምኔሁ ሢመተ ኩሉ ኃይል ወቦቱ ተፍጻሜተ ኩሉ ስእለት ወኅቤሁ ምብጻሐኩ ሉአስተብቁት በጽሑፈ.....

2. Ff.49ra- 172ra: gospel of Matthew

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ ብስራተ ቅዱስ ማቴዎስ ሐዋርያ ክቡር አሐዱ

እምአሠርቱ ወከልኤቱ ሐዋርያት

Explicit መልአ ጽፈተ ብስራቱ ለማቴዎስ ሐዋርያ ወኮነ ጽሕፈታ በምድረ ፍልስጢን በአስተሐምሞ መንፈስቅዱስ ዕብራይስጥዊ እምድጎረ እርገቱ ለእግዚእነ ኢየሱስወስብሐት ለእግዚአብሔር ለዓለመ ዓለም አሜን ወአሜን።

3. Ff.173ra-254vb: Gospel of Markos

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ ብስራተ ቅዱስ ማርቆስ አሐዱ እም ሰብአ ወከልኤቱ አርድእት በረከተ ጸሎቱ ትዕቀብነ ለኩልነ አሜን።

Explicit መልአ ብስራቱ ለማርቆስ ሐዋርያ ወኮነ ጸሐፋ ዘበሮማዊ አፍርንጊ በሀገረ ሮምያ እምድጎ ረእርገቱለዓለመ ዓለም ወትረ አሜን ወአሜን ለይኩን።

4. Ff.255ra-402ra: Gospel of lukas

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ ጥንተ ወንጌሉ ለአብ ቅዱስ ወንጹሕ ሉቃስ ሐዋርያ ከቡር ወጠቢብ አሐዱ እምሰብአ ወከልኤቱ አርድእት ጸሎቱ ትዕቀብነ ለኩልነ ለዓለመ ዓለም አሜን ለይኩን።

Explici ተወነወጌ ልዘሉቃስ ቃሉ ፳፻ወ፷፻ መልአ ጽሕፈተ ብስራተ ሉቃስ በ፳ወ፪ ዓመት በዓመተ ፲ወ፬ ለቀላዉዴዎስ ቄሳር ወስብሐት ለእግዚአብሔር ለዓለመ ዓለም አሜን።

5. Ff.404ra-517vb: Gospel of y o h a n n s

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ ብስራተ ቅዱስ ዮሐንስ ሐዋርያ ዐቢይ ወትሩፍ ተናጋሪ መለኮት ዮሐንስ ወልደ ዘብዴዎስ ፍቁረ እግዚእነ ኢየሱስ ክርስቶስ ዘሎቱ ስብሐት ለዓለመ ዓለም አሜን።

Explicit መልአ በምልአቱ አርባዕቱ ወንጌላት ቅዱሳት ወስብሐት አርባዕቱ አፍላገ ሕይወት ወስብሐት ለእግዚአብሔር ለዓለመ ወለዓለመ ዓለም አሜን ወአሜን። ለይኩን ለይኩን።

Additional note : Ff.517vb-519vb

በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ንዌጥን (ንወጥን) በረድኤተ እግዚአብሔር ሰቆቃወ ስቅለት እዮታ በዜማ ክርስቶስ ባልተሰቀል ማን በኾነን መስቀል ወዮ ክርስቶስ ባልተጸፋ ማን በኖነን ለወዳጁ ታሰረ በኹለት እጁ ክርስቶስ ለፍጡሩ ታሰረ በኹለት እግሩ አምላክ ለባርያዉ ተገረፈ ገላዉ ወዮ ሐና ናቀያፋ ፈረዱ በዳፉዌ ሐሞት ናከርቤ ሰጡት እንደቅቤ ወ ዮየንጽሕት ልጂሸን ሰቀሉበሽን ይስቀለኝ እኔን ወዮ ሲቀማ አልተገኝ ሰቀሉት እንዳገኝ ወኸበንታ አነቃ ወጋዉ በዘለቃ። ደም ቢወደዉ በፊቱ ሳተቹ እናቱ። ወምንያኸል ተሳተ የወላጄ

አንገርትወ። አሸከሙት ግንድ ወኸላቸዉ አይፈርድ። ወአንደወለደዉ ገርሮዉ ንደፋዉ። ወአምላክእን በለኃጢአቱ ረገፈጸአቱ።ወየ ወ ስፌ ከሎታ መቱት በተርታ። ወይ ኸን ኸሉ ኸንክ አጣለኝ ዝምብለኸ።ወዩ ቸርነቱንቢወጋዉ ጎድኑን ሲያበራለት ዐይኑን። ወጌታዬ ጌታዬ ነብስ ሥጋየ።ጌትዬ ጌትዬ ቄሱን የተዉኸዮ። ወሐዋርያት ያለዋቸዉ አትርሱኝ ጉላችሁ።

Varia:

the registration number Eth-AM-N12-NDME-2018-029 is written on ff.6v in the top margin with blue pen.

only ዝመጽሐፍ is written on the upper margin on ff.48v.

the abbreviation ማቴ is found on the upper margin from ff.68r.

The abbreviation ማር is found on the upper margin from ff.210r.

each charter has chapter numbers at the beginning on the sentences.

ff.48r is damaged half.

at the first page ድርሳነ አርባዐቱ is written by blue pen. -it does not have decoration any where.

the codices are aged.

MEC 010

The Homily of Saint Michael.

Parchment; Gəʿəz and Amharic only in the additional notes; 25 x 20 x 6; two hundred thirty-six folios (fol. 19^v is blank); two columns; twenty lines to a page; seventeen quires (0+17+0); black and red ink; binding of two hard wooden boards, only the backside is covered with leather and clethe); margins: top 3; bottom 6; left 2; right 4; inter-column 1.5 (all data are for fol. 7^r);one folio is added at the end and a bi-folia is added at the beginning .

Nineteen century (ጥር፯=፱ቀን፰=፯ዓም is mentioned) ; two hand is visible; good handwriting; in a good condition; Scriber: is not mentioned definitely.

I. I. Ff.5ra-270va: The Homily of Saint Michael.

1. Ff.5ra-18va:

Introduction

Incipit በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ንቀድም በረድኤተ እግዚአብሔር ልዑል ጽሑፈ ዜና ዕብዩ ወክብሩ ወልዕልናሁ ለቅዱስ ሚካኤል ሊቀ መላእክት..... ይዕቀብነ ወያድኅነነ ለዓለመ ዓለም አሜን።

Explicit ነፍሳተ ጻድቃን አመሰንዱነ ብርሃን ይትዓጸፉ ለነፍስ ፍቁሩ ህየይረሲ ምዕራፉ ወለነፍሳተ አበዊሁ ወአኅዊሁ ወአማቲሁ ለዓለመ ዓለም አሜን።

2. Ff.18va-44vb : Of the month of Hidar

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ዝንቱ ድርሳን ዘደረሰ አባ ደማቴዎስ (ደማቲዎስ) ሊቀጳጳሳት ዘአለእስክንድርያ ዘይትነብብበ ዕለተ በዓሉ ለዓቢይ ወክቡር ወቅዱስ ሚካኤል ሊቀ መላእክት አመጸዉ፤ ለወርኅ ኅዳርጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን፡፡

Explicit እመላእክት ወነፋስ ፩ዘኢይትረአይ ወ፩ዘኢይትገስ ከመይትለአክዎ ወይሰብሁ ለስሙ ቅዱስ ኩሎ ጊዜ ይእዘኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን፡፡

3. Ff.44vb-50vb:ተአምረ Miracle

Incipit ተአምሪሁ ለመልአክ ክቡር ሚካኤል ሊቀ መላእክት ፍሡሕ ወሥዑለ ረበነድ መፍርህ ትንብልናሁ ወአስተብቀሶቹ ይዕቀብን ወይትማኅፀነን ያድኅነን ---- ለዓለመ ዓለም አሜን፡፡

Explici ለዘጸሐፎ በክርታስ ወለዘአጸሐፎ እነዘየደርስ ለዘአንበቦ ወለዘተርጎሞ በልሳንሐዲስ ወለዘሰምዓ ቃሎ በእዝነ መንፈስ በበጸሎተ እሙ አራቂተ ኩሉ እምባእስ ኅቡረ ይምሐረን ኢየሱስ ክርስቶስ፡፡

4. Ff.53ra-67rb: Of the month of Tahsas

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ሚካኤል ሊቀ መላእክት ዘይትነብብ አመጸዉ፤ ለወርኅታኅሣሥ በረከተ ጸሎቱ ወሀብተ ረድኤቱ የሃሉ ምስለ ፍቁሩ ወልደ ኪዳን ለዓለመ ዓለም አሜን፡፡

Explici: በረከቱ ለቅዱስ ሚካኤል ሊቀ መላእክት ወረድኤቶሙ ለዱራታኦስ ወቴዎብስት ያይኩኖ ሠራየ ኃጢአት ለገብሩ ወልደ ኪዳን ለዓ. ዓለ አሜን፡፡

5. 67ra-71vb: The Miracle of saint michael

Incipit ተአምሪሁ ለቅዱስ ሚካኤል መልአክ ኪዳኑ ለክርስቶስ ንጉሠ ሰብሐት ትንብልና ስእለቱ ወአስተብቀሶቹ ያድኅነ ነእምእለት እኪት ወእምሰዓታተ መንሱት እምሐጽ ዘይሰርር በመዓልት ወእምግብር ዘየሐወር በጽልመት ለዓለመ ዓለም አሜን፡፡

Explic iሰላም ለክ ዓቃቤ ቅዱሳን እምተሃዉኮ ወለፀረ ነፍሱሙ ዘሞቃሕኮ አመ መጽአ ወልድ በአፈ ነቢያት ተሰቢኮ ከመያስተፋኑ ሐራ መ ልአኮ እስከ ምጽንዓት ሐምስ ሚካኤል ተለዉኮ፡፡

6. Ff.73ra-92va: Of the month of January

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ሥሉስ ዘኢይትሌለየ ዕሩይ ዘኢይሴደቅ ታሉት ዘኢይትበዓድርድአኒ ከመ እንግር ድርሳን ዘቅዱስ ወክቡር ሚካኤል ሊቀ መላእክት

Explici ለለወርኅ ከመ የሀብከሙ በረከተ በዝዓለም ወበዘይ መጽእ ዓለም ከመ ያእድዉክሙ ብሕረ እሳት

በአካናፊሁ ወለነኒ ያዕድወነ ለዓለመ ዓለም አሜን፡፡

7. Ff.92vb-95ra: The Miracle of saint michael

Incipit ተአምሪሁ ለቅዱስ ሚካኤል ሊቀመላእክት ዘስዑል በነበልባል ወበነደ እሳት ርሱን ጸሎቱ ወበረከቱ ወአስተብቀዖቱ የሁሉ ምስለ ዓመቱ ወለተኪዳን ለዓለመ ዓለም አሜን፡፡

Expliciሰላም ለከ ሚካኤል ፩አምነ ሊቃናት ልዑላን ለእግዚአብሔር ጸማዱ አመተፈኛከ ትኩን ረድኤተ ቶድሮስ ጊዜ መራዱ ከመቄጽል(ቆጽል) እምነፋስ ሰብአቀዝ ርዕዱ ሰበ መጥባሕተከ ነጻሩ በእዱ፡፡

8. Ff.95ra-103rb Of the month of February

Incipit በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ወኃያል ሚካኤል ሊቀ መላእክት ዘይትነቡብ አመ፯ወ፪ ለወርኅ የካቲት ጸሎቱ ወሀሎ፩ ብእሲነዳይ ዘዓቢይ ሐይማኖቱ

Explici: ወለነኒ ይምሐረነ ወይሠሀለነ በኃይለ ጸሎቱ ለቅዱስ ሚካኤል ሊቀ መላእክት ወለነኒ ይምሐረነ ወይሰሃለነ በኃይለ ጸሎቱ ለቅዱስ ሚካኤል ሊቀ መላእክት እግዚአብሄር ይዕቀብ ነለኩልነ ዉሉደ ጥምቀት ለዓ ዓለ. አ፡፡

9. Ff.103rb-108vb: The Miracle of saint michael

Incipit ተአምሪሁ ለቅዱስ ሚካኤል ሊቀ መላእክት ዘስዑል በነበልባል ትንብልናሁ ወአስተብቀዖቱ የሁሉ ምስለ ፍቁሩ ወልደ ኪዳን ለዓ.ዓለ.አሜ፡፡ተብህለ ከመሀሎ ፩ብእሲኄር ወፈራሄ እግዚአብሄር

Explici ሰላም እብል ሠናይተከ ተአዛዜ ወለትፍሥሕተ ሰብእ ወለኑዛዜ ሚካኤል ኢይብል አድኅኖተከ ማዕዜ ረሲ ደኃሪትየ እምግባረ ኃጢአት አግዓዜ እንተ ተቀነይኩ የአክል እምይእዜ፡፡

10. Ff.108vb -145ra: "Of the month of March

Incipit በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ወነገር ዘቅዱስ ወክቡር ወኃያል መልአክ ሚካኤል ሊቀ መላእክት ዘይትነቡብ አመ፯ወ፪ ለወርኅ መጋቢት

Expliciትንብልናሁ ወአስተብቀዖቱ ወረድኤቱ ጸሎቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን፡፡

11. Ff.145ra-151ra: The Miracle of the Honored.

Incipitተአምሪሁለመልአክ ከቡር ሚካኤልሊቀመላእክትመላእክት--- ተብህለ ከመ ሀለወት አሐቲ ብእሲት በአሐቲ ሀገር ክብርት ወልዕልት ወባዕልት ጥቀ

Expliciሰላም እብል ለዘየቀድም ጾታሁ ወእም እሉቅዉማን ገጻት ለብሉየ መዋዕል ታሕተ ከነፊሁ ማካኤል ካህን ለመልእክተ ዲያቆንበአምሳሊሁ ይተክል እድወ ነፍስየ እኒዞ በእዴሁ ከመ ርእዮሙ ካልዓን ይፍርሁ፡፡

12. Ff.151ra-160rb: The Homily of the month of Miyazya.

Incipitበስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ድርሳን ዘደረሰ ርቱዓ ሃይማኖት አመጸው፤ ለወርታ ሚያዚያ በእንተ ብፁ ወቅዱስ ሚካኤል ሊቀመላእክት የሃሉ ምስሌነ ለዓ ዓለ አ፡፡

Expliciከመናስምሮ ለእግዚአብሔር ወንርኩብ ሞገስ በኅቤሁ በይእቲ ዕለት ምስለ ቅዱሳን ወሰማዕት ትንብልናሁ ወአስተብቀኑቱ የሃሉ ምስሌነ ለዓ አ፡፡

13. Ff.160rb-167ra: The Miracle of Saint Michae

Incipitተአምራሁ ለቅዱስ ሚካኤል ሊቀ መላእክት ዘሥኡል በነደ እሳት ዘይስእል ምሕረተ ለኸሉ ፈጥረት ቅድመ መንበሩ ለጸባዖት ትንብልና ስእለቱ ወአስተብቀኑቱ ያድኅኖ ለፈቁሩ ወልደ ዓብየ እግዚ ለዓ ዓለ አ፡፡

Expliciሰላም ለከ ዘረዕየ ከ በክብር መልአክ ኪዳነ ወምክሩ ለእግዚአብሔር ሚካኤል ረዳኢ ለዕለ ውሰተ የብስ ወባሕር ለረድኤትከ ዘየዓጽቦ ነገር አልቦ በሰማይ ወአልቦ በምድር ፡፡

14. Ff.167ra -171ra: On the 12th of the month of Gənbət.

Incipitበስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ወኃያል ሚካኤል

.... አቡነ ይሳሐቅ ጳጳስ ዘየትነቡብ አመ ፲ወ፪ ለወርታ ግንቦት በሰላም እግዚአብሔር አሜን፡፡

Expliciለጸሐፊሁኒ ወለአንባቢሁ የጸሐፍ ስሞሙ ኀብ ዓምደ ወርቅ በቀለመ ጽድቅ ምስለ ደቂቀዛቲ ምርፋቅ ለአዕሩግ ወልደቂቅ ይሰቆሙ እምወዲቅ በስእለቱ ለሚካኤል ሊቅ ወበእንተ ጸሎቱ ለየሐስ አፈወርቅ ለዓለመ ዓለም አሜን፡፡

15. Ff.171ra -176vb: The Miracle of the Honored Angel Michael.

Incipitተአምራሁ ለመልአክ ክቡር ሚካኤል ሊቀ መላእክት ለዘ የትዓጽፍ ብርሃነ ከመ ልብስ ወነደ እሳት ዉስተ አክናፊሁ ትንብልናሁ የንድፎሙ ለሠራዊተ ሰይጣናት እኩያን እለ ይጻረርዎ ለፍቁሩ ወልደ ኪዳነ ለዓ ዓለ አሜን፡፡

Expliciሰላም ለህላዌክ ዘምሥዋዕ አብ መቅደስ ከመ ታዕርግ ህየ ጸሎተ ቅዱሳን ጢስ ኃፍረተ መስቀል ወልድ ጊዜ ተዓገስ ኢትርአይ በድንጋፂ እንዘ ታንቀዓዱ ነፍስ ሚካኤል አትሐትከ ወአድነንከ ርእሰ፡፡

16. Ff.177ra -188va: On the 12th of Sene.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ወሚካኤል ሊቀ መላእክት ዘይትነቡብ አመጸው፤ ለሰኔ ወውእቱ ዓቢይ በዓለ ትንብልናሁ የሃሉ ለዓ ዓለ አ፡፡

Expliciከማሁ ይኩን በረከቱ ለቅዱስ ሚካኤል ሊቀ መላእክት ወስእለታ ላፎምያ ክድሰት ለአዕሌ ነ ለዓ ዓለ አሜን፡፡

17. Ff. 188va -207vb: The Miracle of the Honored Angel Michael

Incipitተአምራሁ ለመልአክ ከቡር ሚካኤል ሊቀ መላእክት መዓርዒረ ዜማ ጥዑም ያፈ አርያም ዘይርረ እምጽንፍ እስከ ጽንፈ ዓለም ኃይለጸሎቱ ያድኅኖ እምዘ ሲኦል አስራም በዝየኒ ወበዘይመጽ ዓለም ::

Expliciሰላም እብል ለቄርሎስ ሊቀ ጵጵስናሁ ዘኮነ በትንቢተ ብእሲጻድቅ ለዝመምህር እምስሕተተ ዓለም ርሒቅ በዊሒዘ ቃሉ ልምሉመ አዕጺቅ ወበትምህረቱ ነበሩ ደቂቅ::

18. Ff. 207ra -216vb: On the 12th of Hamle.

Incipitበስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ሚካኤል ሊቀ መላእክት ዘይትነብብ አመ፲ወ፪ ለሐምሌ በረከቱ የሃሉ ምስለ አመቱ ወለተ ኪዳን ለአ ዓለ:: እስመ በጸሎተ ሚካኤል ይድኅን ዓለም

Expliciጸሎቱ ወበረከቱ የሃሉ ለቅዱስ ሚካኤል ሊቀ መላእክት ወአስተብቀሥታ ለእግዝእትነ ማርያም ቅድስት ወትንብል ናሃ ለብፅፅት ሶስና የህሉ ምስሌነ ለዓ ዓለ አሜን::

19. Ff. 216vb-221 ra:The Miracle of the Honored Angel Michael.

Incipitተአምራሁ ለቅዱስ ሚካኤል ሊቀ መላእክት ዘሥኡል በነደ ዘስብሐቲሁ ፍድፉድ ባሕረ ቅዳሴሁ ዜደምጽ ከመ ነጐጓድ ዘይቀውም ወትረ ሰረገላ ልዑል ወመርዕድ ወይስእል ምሕረተ ለኹሉ ትውልድ

Expliciሰላም ለክ መልአክኪዳኑ ወምከሩ ለእግዚአብሔር ልዑል ዘገሩም ገብሩ በረድኤትከ ረዋጺ ዘአሠረ ነፍስ አሠሩ ሶበ ለዕሌየ እኩየ መከሩ ጉባኤ ፀርየ ሚካኤል ዝሩ::

20. Ff. 221rb -231ra: The 12th day of the month of Nāḥesse

Incipitበስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ሚካኤል ሊቀ መላእክት ዘይትነብብ አመ፲ወ፪ ለሐምሌ በረከቱ የሃሉ ምስለ አመቱ ወለተ ኪዳን ለአ ዓለ:: እስመ በጸሎተ ሚካኤል ይድኅን ዓለም

Expliciትንብልሃ ለብፅፅት ሶስና የሃሉ ምስሌነ ለዓ ዓለ አሜን::

21. Ff. 231ra -235 ra: The Miracle of Saint Michael.

Incipitተአምራሁ ለቅዱስ ሚካኤል ሊቀ መላእክት ዘሥኡል በነደ ዘስብሐቲሁ ፍድፉድ ባሕረ ቅዳሴሁ ዜደምጽ ከመ ነጐጓድ ዘይቀውም ወትረ ሰረገላ ልዑል ወመርዕድ ወይስእል ምሕረተ ለኹሉ ትውልድ

Expliciḳāṣṣ ለከ መልአከኪዳኑ ወምከሩ ለእግዚአብሔር ልዑል ዘገሩም ገብሩ በረድኤትከ ረዋጺ ዘአሠረ ነፍስ አሠሩ ሶበ ለዕሌየ እኩየ መከሩ ጉባኤ ፀርየ ሚካኤል ዝሩ።

22. Ff. 235rb -242va: On the 3rd of Pagumen.

Incipitበስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ አመቺ ለጳጳሪ ተዝካረ በዓሉ ለመልአክ ክቡር ሚካኤል ሊቀ መላእክት አመ ዘውእቱ ሣልሳይ እምሊቃነ መላእክት

Expliciእምነ ፩ዓመት የተርፍ ፫ሰዓት እለ በጥሊሞስ ይቤሉ ማእምራነ ኩሉ ኩነት ወእለ ተጋብኡ ሰዓታተ እም፬ዓመት ይእቲኪ ጳጳሪን ቅድስት ወሰላም ለዘአኣረፈ በዛቲ ዕለት።

23. Ff. 242va -248va:The 12th day of the first month

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ሚካኤል ሊቀ መላእክት ዘይትነብብ አመ፯ወ፪ ለመስከረም ጸሎቱ ወ በረከቱ የሃሉ ምስለ ፍቁሩ ወልደ ሥላሴ ለዓ ዓለ አሜን።

Explicit: ይእዜኒ ሀቡ ምጽዋተ ለእመብከሙ ብዙኅ ወለእመ አልብከሙ ኅዳጦ በእንተ ስሙ ቅዱስ ሚካኤል ወቅዱስ ገብርኤል ወይከውኑከሙ በቅድመ እግዚአብሔር ዘሎቱ ስብሐት ለዓለመ ዓለም አሜን።

24. Ff. 248va -252va: The Miracle of Saint Michael

Incipitተአምራሁ ለቅዱስ ሚካኤል ሊቀ መላእክት ዘከመ ረድኦ ለፋሲለደስ ወዘከመ ዓቀቦ ወጾሮ ዲበ ክነፊሁ ብርሃናዊያን በረከቱ የሃሉ መስሌነ ለዓ ዓለ ።

Expliciḳāṣṣ ለምቅዋምከ ዘልዑል ማዕርጋ እምቀዊም አእላፍ እንግልጋ ሚካኤል መንፈስ እንበለ ሥጋ ታድኅን ዘተመንደቡ ለማእበለ በሕር እምፁጋ ወለእለ በበዱዉ ካዕበ ትባልሕ በጸ።

25. Ff. 252va -260vb:On the 12th of the month of T'iqimt.

Incipitበስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ ድርሳን ዘቅዱስ ወክቡር ሚካኤል ሊቀ መላእክት ዘይትነብብ አመ፯ወ፪ ለወርጋ ጥቅምት በዓሉ ቅድስት ከመንዘከር ዕቡዮ ወክብሮ ለቅዱስ ሚካኤል ሊቀ መላእክት በሰላመ እግዚአብሔር ጸሎቱ ወበረከቱ ትንብልናሁ ወአስተብቃዖቱ ለቅዱስ ሚካኤል ሊቀ መላእክት የሃሉ ምስሌነ ለዓለ ዓለ አ።

Expliciበረከተአምላኩ ወረድኤተ መልአኩ በከመ ኅደረበረከተ ያዕቆብ ላዕለ ኤፍሬም ወምናሲ ለዓለም አሜን

26. Ff. 260vb -270va :The Miracle of Saint Michael.

Incipitተአምራሁ ለቅዱስ ሚካኤል ሊቀ መላእክት ልዑል ወክቡር ለእግዚአብሔር መልአክ ኪዳኑ ዘይቀውም ለኢየሱስ በየማኑ

Explici ኦ አምላክ ቅዱስ ሚካኤል ሊቀ መላእክት ዘአድኅንኮ ለዝንቱ ብሲ እም ገሃነመ እሳት ከማሁ አድኅ ነኒ በዝ ዓለም ወበዘይመጽ ዓለም ሊተ ለገብርክ ወልደ ኪዳን ላዓለመዓለም አሜን ወአሜንለይኩለይኩን ።

Donation: Ff. 270vb -271ra

ጥርጢጦቻን፡፳፯ዓም ዝመጽሐፍ ዘምቃራ ኢየሱስ ዘወሀቦ ደገፋየ ፈንታ ወስመ ጥምቀቱ ወልደ ኪዳን ወስመ ብእሲቱ ወይዘሮ ቀኑብሽ ከልካይ ወስመጥምቀታ ወለተኪዳን ወስመ ውሉዱ ጌጡደገፋየ አማረ ደገፋየ የቄስ ፍቃዴ ደገፋየ ወስመ ትምቅቱ ወልደ ሥላሴ

የተገዛበት ዋጋ 1005(105) አንድ መቶ አምስት ብር ነው።

Date: Tir 19, 1967 E.C. This book belongs to Meqara Jesus.

It was given by Dägäfaye Fänta, whose māṣaf səm is Woldä Kidan.

And his wife's name is Wäyzäro Känubish Kälkay, whose māṣaf səm is Wälätä Kidan. And the names of his children are:

Getu

Dägäfa

Priest Fikade Dägäfaye is whose māṣaf səm is Woldä Səlassie

The purchase price is One Hundred Five Birr 105 Birr.

Colophon notes:

ዘሰረቆ ወዘፈአቆ በሰልጣነ ጴጥሮስ ወጳውሎስ ዉጉዝ ለይኩን

He who steals it or defaces it, let him be excommunicated by the authority of Petəros and Paulos.

Additional note

ለምቃራ ኢየሱስ የሰጡት

፩ወርቅ ጥላ

፩ድርሳነ ሚካኤል የማህተም

3ኛ የብራና ድርሳነ ሚካኤል የሰጡት አትርሱን በ፩አቡነ ዘበሰማያት

Items donated to Meqara Iyäsus ።

One wärq tila

One Printed Dirsane Mikael

One Parchment Dərsane Mikael

The donor's request:Do not forget us in an 'Our Father' Abune Zebešemayat prayer.

Decoration:

The manuscript is beautifully illustrated with different icons in the text.The icons are found in 50^v, 51^r, and 52^v folios.

Varia:

The Eth-AM-N12-NDME-2018-020 is written in ff, 1r with blue pen.

The donation note is written only with red colure on ff.270va and 271ra -the text is damaged at the beginning up to the end because of its age.

-the word የጥር is written on the upper margin ff.73r and one folio is removed between ff.72v and ff.73r.

-from ff.45r is sewed with something.

MEC 011

Zena Səlassie or Chronicles of the Trinity

Parchment; only Gəʾəz ; 29 x 22 x 6; one hundred thirty five folios (fol. 19^v is blank); two columns; twenty lines to a page; nineteen quires (A+18+0); black and red ink; binding of two hard skins boards, only the backside is covered with leather; margins: top 3; bottom 7; left 2.5; right 4; inter-column 2 (all data are for fol. 23^r); three folios are added at the end.

Nineteenth century (በ፲ ወ፱=፻=፯ ወ፱ዓመተ ምህረት is mentioned) ; two hand is visible; good handwriting; in a good condition; complete; donor: Aba Adgäh is mentioned (fol. 285^{rb}); Scribe: Unknown.

I. Ff.9ra-286vb: Zena Selassie

1. Ff.9ra -30 vb: Introduction

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክስቡሕ ወእኩት ንጽሕፍ ዜና ነገሮችጽሁፎቱስ ኢንክል ፈጽሞ አላ በከመ አክሀለነ እግዚአብሔር፡፡

Explicit ወትባርክዋ በመስቀል ዘወርቅ ወለኩልነ ንበል ኅቡረ

ይዕቀብነ በጽድቅ ለዓለመ ዓለም አሜን፡፡

2. Ff.30va-32vb: which is read in the month of April

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ፡፡ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነብብ በወርቃ ሚያዝያ ወበአሐቲ ዕለት እንዘ ሀለው ውስተ ቤተ ልሔም ሰማያዊት፡፡

Explicit ወዘኢርእየ በዓይን ወዘኢሰማዓ በዕዝን ተፈጸመ ድርሳነ ሥላሴ ዘወርቃሚያዝያ በስምረተ አብ ወወልድ ወመንፈስ ቅዱስ ሣህለሙ የሃሉ ምስለ ገብሮሙ ኃይለ ማርያም ለዓለመ ዓለም አሜን

3. Ff.32vb-36va: which is read in month of May

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነብብ

በወርታ ግንቦት ንግረክሙ ኦ ደቂቀ እጓለ እመሕያው ኢትሁሩ በምክረ.....

Explicit ወከመ ትዕቀብዎ በሌሊ ለገብርክመ ኃይለ ማርያም ለዓለመ ዓለምአሜን፡፡

4. Ff.36va-38vb: which is read in the month of June

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ዘይትነበብ በወርታሰኔ ወእንዘ ሀለው ውስተ ገነት አብ ወወልድ ወመንፈስ ቅዱስ ወይቤልዋ ሰላም ለኪ ኦ ማኅደረ ሕይወት ወማኅደረ ጸሎት ፡፡

Explicit ወሊተኒ ለገብርክ ኃይለ ማርያም እምዳግም ሞት ለዓለመ ዓለም አሜን፡፡

5. Ff.38vb-63ra: which is read in the month of July.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብበስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብ በወርታለዓለመ ዓለምአሜን፡፡

አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብ በወርታ ጥቅምት በስመ እግዚአብሔር አብ ልዑል ስቡሕ ወእኩት በአፈ ኩሉ ፍጥረት፡፡

Explicit ተወከፉነ አስበክሙ ከመ ኢትንግሩበነ ከመ ኢይትፌሥሑ

ሰብአ ሮሜ ወሀብ...ግብረ በረከተ ረድኤቱ የሃሉ ምስለ ገብሩ ኃይለ ማርያም ለዓለመ ዓለምአሜን፡፡

6. Ff.63ra-67ra:which is read in the month of August.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ

፩ አምላክ ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብ በወርታ ነሐሴ..... ዘስቀሎ ለሰማይ ከመ ቀመር፡፡

Explicit ይረስይዎ ከመ ጴጥሮስ ኖላዌ ሕዝብ ያብዕዋ መላእክት መሪሆሙ ገነተ ነዚሆሙ በንዝሐ ቀልከሙ ... አጽራር በፍኖት ጸኒሆሙ ለዓለመ ዓለም አሜን፡፡

7. Ff.67ra-71rb: that is read in the month of Pagumen

Incipit: በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብ በወርታ ጳጉሜን እስከ፩ ዕለት

Explicit: ወእምዝ ሖሩ አብ ወወልድ ወመንፈስ ቅዱስ ኅብ ኢየሩሳሌም ሰማያዊት ወረፈቁ በህየ ዝንቱ ክፍል

እም፪ አውራጎበረከቶሙ የሃሉ ምስለ ፍቁርሙ ኃይለ ማርያም ለዓለመ ዓለም አሜን፡፡

8. Ff.71ra-82va: which is read in the month of September.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብ በወርኃ መስከረም..... :

Explicit ወአመ ትነወሳኤ ሙታን ኢታብዕዎ ለፀርየ ውስተ ደብረ ጽዮን ምርፋቅ ወስፈሐ እደዊከሙ ከመ ታድጎኑኒ እምወዲቅ ሊተ ለገ ብርክሙ ኃይለ ማርያም ለዓለመ ዓለም አሜን፡፡

9. Ff.82va-84va: which is read in the month of October.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ

Explicit ወካዕበ ይቤሉ አብ ወወልድ ወመንፈስ ቅዱስ ለዘተወከፈ እሎንተ ፮ ቃላተ ወንጌል የትወሀዎ መራኅተ..... ሰአዓቱ ለገብርክሙ ኃይለ ማርያም ለዓለመ ዓለም አሜን፡፡

10. Ff.84va-87ra: which is read in the month of November.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘይትነበብ በወርኃ ኅዳር

Explicit ወዘንተ ብሂሎሙ አብ ወወልድ ወመንፈስ ቅዱስ ዓርጉ ለዕለ ጠፈረ ሰማይ ናሁ በጽሐ ፩ ክፍል ፩ ወርሃኦ ሥሉስ ቅዱስ ዕቀብዋ ለነፍስ ገብርክሙ ኃይለ ማርያም ለዓለመ ዓለም አሜን፡፡

11. Ff.87ra-89ra: which is read in the month of December.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ዘየትነበብ በውኃ ታኅሣሥ ወአሐተ ዕለተ እንዘ ሀለው ውስተ አርያም አብ ወወልድ ወመንፈስ ቅዱስ፡፡

Explicit ወዘንተ ብሂሎሙ አብ ወወልድ ወመንፈስ ቅዱስ ሓሩ ኀበ ኢየሩሳሌም ሰማያዊት ግልብብትኩለንታሃ በመንጦለዕተ እሳት ተፈጸመ ፩ክፍል ዘወርኃ ታኅሣሥ በረቶሙ የሃሉ ምስለ ገብርሙ ኃይለ ማርያም ለዓለመ ዓለም አሜን፡፡

12. Ff.89ra-94va: which is read in the month of January.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ አብ ወወልድ ወመንፈስ ቅዱስ ዘየትነበብ በውኃ ጥር ወበአሐቲ ዕለት ሓሩ ኀበ ፈለገ ጸቃወዕ፡፡

Explicit ወሓሩ አብ ወወልድ ወመንፈስ ቅዱስ ወዓተዉ ዉስተ ታዕካ መንግሥተ ሰማያት

.... እሞት ወታንግፉነ ለኲልነ ዉሉደጥምቀት ለዓለመ ዓለም አሜን፡፡

13. 94va-97ra: which is read in the month of February.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ወጠንኩ ድርሳነ ኦብ ወወልድ ዘየትነበብ በውኃ የካቲት ዝንቱ ወእቱ ኅብራቲሆሙ ዘያጤይቅ ባህርያተ ትስብእት ለማይ አምናኔብ ::

Explicit ናሁ ተፈጸመ ድርሳነ ኦብ ወወልድ ወመንፈስ ቅዱስ ዘ ወርኃ የካቲት በሰላም እግዚአብሔር በረከቶሙ ወረድኤቶሙ የሃሉ ምስለ ገብሮሙ ኃይለማርያም ለዓለመ ዓለም አሜን ::

14. Ff.97rb-135ra: The Homilies for the Twelve Months.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ናሁ ንጽሕፍ ዕበዮሙ ለኦብ ወወልድ ወመንፈስ ቅዱስ ምስለ ደርሳን ዘ፲ወ፪አዉራኅ::ኦአሕዛብ አጽምዑ ቃለነ::

Explicit ወበ፩ራእይ በባሕር ወበቀላይ በኢድማስ ማኅደረ ሕይወት ፀሐይ ወበዕዱላን ከዋክብት ዕዱለነ ዕበይ በዝየ ተፈጸመ ዜና ሥላሴ ለዓለመ ዓለም አሜን ::

15. Ff.135ra-266va: Their Miracles.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ንዌጥን ዝክረ ስሞሙ ወንጽሕፍ ተአምራቲሆሙ ለኦብ ወወልድ ወመንፈስ ቅዱስ ወአልቦ ጐልቀላመዋዕሊሆሙ ወአልቦ ማኅለቅት ለመንግሥቶሙ ለዓለመ ዓለም አሜን::

Explicit ኃይለ ማርያም ለዓለመ ዓለ መ አሜን::

16. Ff.139ra-141rb :Their miracles... and there was a certain man who was a lover of adultery

Incipit : ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ መፍቀሬ ዘሙት

Explicit ኃይለ ማርያም ለዓለመ ዓለ መ አሜን::

17. Ff.141ra-144vb: Their miracles; so let us write today, on this day, how the Father, the Son, and the Holy Spirit sat at the tabl.

Incipit : ተአምራቲሆሙለዓለመ ዓለመ አሜን:: ንጽሕፍ እንከ ዮም በዛቲ ዕለት ከመ ረፈቁ ኦብ ወወልድ ወመንፈስ ቅዱስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

18. Ff. 144vb -148vb: And there was a certain man, a governor or judge, in the country of Palestine.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን:: ወሀሎ ፩ብእሲመ ኩንን በሀገረ ፍልስጥኤም

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

19. Ff. 149ra-155ra: And there was a certain man in the country of Fəlestəme.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ በሀገረ ፍልስጥኤም

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

20. Ff. 155ra -161rb: And there was a certain wealthy man in the city of qisarəya.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ ባዕል በውስተ ሀገረ ቂሳርያ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

21. Ff. 161rb-164va: And there lived a certain man in the city of Ṣelmata.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወነበረ ፩ ብእሲ በሀገረ ኤልማታ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

22. Ff.164vb-166va :And there was a certain woman.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

23. Ff.166va-167ra: And there was a certain man, a monk-priest, in the land of şaşat.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ ጉ ጉዕ ካህን በሀገረ ሻሻት

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

24. Ff.167ra-169ra : And there was a certain man in the land or cityo Quz.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ

በሀገረ ቁዝ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

25. 169ra-171ra: And there was a certain poor man who had no wealth (possessions).

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ ነዳይ ዘአልቦቱ ንዋይ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

26. Ff. 171ra-174va: And there were many travelers or merchants in the land of ʔängot.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ብዙኅን ነጋዴያን በምድረ አንጐት

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

27. Ff.174va-175 ra : And there was a certain blind man in the city of Fөләppәsus.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ ዕውር በሀገረ ፍልጵስዩስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

28. Ff, 175 ra-177rb: And there was a certain man, a priest, in the land of ʔbluyəst.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ ካህን በሀገረ ዕብሉይስጥ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

29. Ff.177rb-180vb: And there was a certain man in the land of şəṛə.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ

በሀገረ ጽርዕ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

30. Ff. 180vb-183ra :And there was a certain man in the city of Dərbi Derbe who had nothing at all.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወሀሎ ፩ብእሲ

በሀገረ ድርቢ ዘአልቦቱ ምንተኒ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

31. Ff183ra-187rb: And there was a certain sick man.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወሀሎ ፩ብእሲ ድውይ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

32. Ff. 187rb-193ra :And there lived a certain ? ə ngäbaton and he was kind and wise.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወነበረ

፩ እንገባጦን ወወእቱ ጌር ወጠቢብ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

33. F. 193ra-194va: And there lived a certain woman in the city of Tiros.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወነበረት አሐቲ ብእሲት በሀገረ ጢሮስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

34. Ff, 194va-199rb: And there was a certain woman in the land of?əsməʔel.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወሀለወት አሐቲ ብእሲት በሀገረ እስማኤል

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

Ff. 199rb-201rb: And there was a certain man in the land of Wereb.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወሀሎ ፩ብእሲ

በሀገረ ወረብ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

35. Ff. -201rb-203vb: And there was a certain man in the land of Ram, near Pange.

Incipit: ተአምራቲሆሙ.....ለዓለመ ዓለመ አሜን፡፡ ወኮነ በምድረ ራም በቅሩብ ጳንጌ ጅብእሲ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

36. Ff. 203vb-205vb: And there was a certain man on the island of Qulzəm.

Incipit : ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ ወሀሎ ጅብእሲ በደሴተ ቁል ዝም

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

37. Ff. 205vb-208ra: While you read the miracles of the Father, the Son, and the Holy Spirit, restrain yourselves from your talk.

Incipit : ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ እንዘ ታነበቡ ተአምረ አብ ወወልድ ወመንፈስ ቅዱስ ተዓገሡ እምነገርክሙ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

38. Ff, 208ra-210rb: And there lived a certain kind (virtuous) woman.

Incipit: ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ ወነበረት አሐቲ ብእሲት ኔርት

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

39. Ff 210rb-218ra; And there was a certain man in the land of Far.

Incipit : ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ ወሀሎ ጅብእሲ

በሀገረ ፋርስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

40. Ff, 218ra--219 va : And there was a certain man inside the city ሣጾፍ.

Incipit : ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ ወሀሎ ጅብእሲ በውስተ በሀገረ ጽርዕ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

41. Ff.219 va-220ra: And there was a certain deceptive man in the city of Fəpsus.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወሀሎ ፩ብእሲ ቀሳጢ በሀገረ ፍልጵስዩስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

42. Ff: 220ra-221va: And a certain man came from the land of Dəḥnbi.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወመጽአ ፩ብእሲ እምሀገረ ድኅንቢ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

43. Ff.221va 223ra: And there lived a certain woman in the city or land of Qilqəya.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ ወነብረት አሐቲ ብእሲት በሀገረ ቂልቅያ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

44. 223ra-224va : On a certain day, many people of the army set out.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡በአሐቲ ዕለት ሖሩ ሐራ ብዙኃን ሰብእ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

45. Ff. 224va -227ra: And there lived a certain woman in the city of Sidon.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወነብረት አሐቲ ብእሲት በሀገረ ሲዶና

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን፡፡

46. Ff. 227ra -230va : And there lived a certain virtuous woman within the city of Tyre.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን፡፡ወነብረት አሐቲ ብእሲት ኄረት

በውስተ በሀገረ ጢሮስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

47. Ff.230 -232va: And there was a certain man in the land of Persia.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን። ወሀሎ ፩-በእሲ በሀገረ ፋርስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

48. Ff. 232va -233ra : And there was a certain woman in the city of Rama.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን። ወሀለወት አሐቲ ብእሲት በሀገረ ራማ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

49. Ff. 233ra -234va; It was told concerning a certain male child...

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን።ተብህለ በእንተ ፩ ህፃን ወልደ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

Ff.234va --235ra: And there was a certain man in the city of Tiros.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን። ወሀሎ ፩-በእሲ በሀገረ ጢሮስ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

50. Ff. 235ra-236vb; and there was a certain man in the land or city of Engäbaton.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን። ወሀሎ ፩-በእሲ በሀገረ እንደገባጦን

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

52.Ff. 236vb-238va; And there was a certain man in the city or land of Dəngafi.

Incipit ፡ተአምራቲሆሙለዓለመ ዓለመ አሜን። ወሀሎ ፩-በእሲ በሀገረ ድንጋፊ ወሀሎ ፩-በእሲ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን።

51. Ff. 238va -245ra: And there was a certain woman in the city or land of Gay.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀለወት አሐቲ ብእሲት በሀገረ ኃይ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

52. Ff.245ra-247rb : And there was a certain righteous Bishop.

Incipit:ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ኤጲስቆጶስ ጳጳቅ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

53. Ff. 247rb -249ra:And there was a certain woman in the city of Dəndi.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀለወት አሐቲ ብእሲት በሀገረ ድንዲ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

54. Ff.249ra -251rb: And while ʔbraham was in the land of karan...

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወእንዘ ሀሎ አብርሐም በምድረ ካራን

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

55. Ff251rb-253ra: And there was a certain man in the land of Pələstəem.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን:: ወሀሎ ፩ብእሲ በሀገረ ፍልስጥዔም

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

56. 253 ra-257rb : Now, then, let us write of their greatness on this day, and the account of the Father, and the Son, and the Holy Spirit.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ንጽሕፍ እንከ ዕብዮሙ በዛቲ ዕለት ወነገሮሙ ለአብ ወወልድ ወመንፈስ ቅዱስ Now, then, let us write of their greatness on this day, and the account of the Father, and the Son, and the Holy Spirit.

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

57. .Ff. 257rb -258vb : And there was a certain man in the city of Zion.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ብእሲ በሀገረ ጽዮን

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

58. Ff. 258vb-262va : And there was a certain man in the city of Zion.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩ንጉሥ ኤልማጢ

Explicit ኃይለ ማርያም ለዓለመ ዓለመ አሜን::

59. Ff. 262va-266va: And there was a certain monk within the city or land of Anziz.

Incipit :ተአምራቲሆሙለዓለመ ዓለመ አሜን::ወሀሎ ፩መነኮስ በውስተ ሀገረ አንዚዝ

Explicit ይትባረክ እግዚአብሔር ዘኣፈጸመኒ ጽሕፈቶ ለዝንቱ መጽሐፈ ዜናሥላሴ ለኃጥእ ወአባሲ ጸሓፊሁ ወልደኪዳን::

60. Ff.266ra-285rb: The Image of the Trinity .

Incipit ሰላም ለህላዌክሙ ዘይመወዕ ህላዌያተ ለረኪበስሙ ኅቡዕ አመወጠንኩትምኔተ እምግብርክሙ ሥላሴ ሶበረከብኩ አስማተ መለኮተ ለለጄዘዚአክሙ ገጸተ እንበለ ትድምርት እስሚ ወእሁብ ትድምርተ ::

Explicit ለዘበነጌድ አቅረብኩ መካልየ ልሳን ስብሐታተ መጠነ ራብዕ ዓሥር እንዝ አተሉ ሰብዓተ ህየንተ አሐዱ ሥላሴ እለትፈድዩ ምእተ ጸግዉኒ እመገጽክሙ ንዋየገጽ ትፍሥሕተ ወዲበ ዓሠርቱ አህጉር ሀቡኒ ሂመተ ኦ ሥሉስ ቅዱስ

ዕቀቡኒ እመከራሥጋ ወነፍስ::

Donation notes: Ff.285ra-286va

ዝመጽሓፍ ዘምቃረቀ ኢየሱስ ዘወሀቦ አባ አድገህ ራደ ወስመ ጥምቀቱ ኃለማርያም ስመ አቡሁ ራደ ስመጥምቀቱ ገብረ ማርያም ስመ እሙ ፈንታየ ስመ ጥምቀታ ወለተ ጊዮርጊስ ወአኃዊሁ ሥሌ ዘዉዴ ስመ ጥምቀቱ ገብረ ማርያም ወአኃቲሁ ካሳ አገኘሁ ዘዉዴ ስመ ጥምቀታ ወለተ ሥላሴ ያይኔ ዘዉዴ ስመ ጥምቀታ ወለተ ማርያም ወወልዱ ሥጠነ አድገህ ወስመ ጥምቀቱ ገብረ እግዚአብሔር በ፲ ወ፱፻፶ ወ፱፻፵፱ ምህረት በንጉሥን ኃይለ ሥላሴ ዘኢትዮጵያ ከመ ይ ኩኖ መርሐ ለመንግሥተ ሰማያት ዘሠረቆ ወፈሐቆ ዉጉዝ ይኩን በስልጠነ ጴጥሮስ ወጳውሎስ ::This book belongs to Məqara Iyäsus .

It was given by Abba Adgäh Rade, whose mäshf səmə is Hayle Maryam. His Father's Name is Rade : whose mäshf səmə is Gäbrä Maryam

አሜን ::ደርሳን ዘይትነበብ አመጽወ። ለረወጋ ታኅሣሥ ዘይሰመይ መጽሐፈ ሜላድ ሐዲስ ዘይትነበብ በበዓለ እግዚአብሔር.....

Explicit ይረሰየነ ኢየሱስ ክርስቶስ ገባሬ ተዝካሮሙ ለመለእከት ቅዱሳን ወገባሬ ተዝካሮሙ ለነቢያት ወለ ወለሐዋርያት ለጻድቃን ወለሰማዕታት በዕንተ ሥጋሁ ወደሙ ዘኢይትዌዳዕ ጥብሐ ለዓለመ ዓለም አሜን::

2. Ff34vb-45ra: A homily which is read on the 29th of January.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ደርሳን ዘይትነበብ አመጽወ። ጥር ዘይሰመይ መጽሐፈ ሜላድ ሐዲስ ዘይትነበብ በበዓለ እግዚአብሔር.....

Explicit ነአምን ዘንተ መጽሐፈ ሥላሴ ዘይሰመይ-ኖኅተ ፀሓይ ቦ ኅበ ታኅሣሥ፳፱ አለ በል ::

3. Ff.45ra-60va: A homily which is read on the 29th of February.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ደርሳን ዘይትነበብ አመጽወ። የካቲት ዘይሰመይ መጽሐፈ ምዕላድ ሐዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit ነአምን ዘንተ መጽሐፈ ሥላሴ ዘይሰመይ-ኖኅተ ፀሓይ ኖኅተሰ መርያም ይእቲ እመ ክርስቶስ አዶናይ በል ከታኅሣሥ ፳፱ አለ:: እግዚእነ.....

4. Ff,60va-79ra: that is read on the Feast of His Nativity

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ደርሳን ዘይትነበብ አመጽወ። መጋቢት ዘይሰመይ መጽሐፈ ምዕላድ ሐዲስ ዘይትነበብ በበዓለ

Explicit ለዓለመ ዓለም አሜን ወአሜን ለይኩን ለይኩን በእንተ ሥጋሁ ወደሙ ለክርስቶስ ዕቀቦ ለአመትክ (ለዓመትክ)

5. Ff.79ra-87ra: A homily which is read on the 29th of April.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ደርሳን ዘይትነበብ አመጽወ። ሚያዝያ ዘይሰመይ መጽሐፈ ምዕላድ ሐዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit ከማሁ ያድኅኖ ለገበሩ ገብረ ማርያም ወምስለ ዓመቱ (አመቱ) ወለተ ሚካኤል ለዓለመ ዓለም አሜን።

6. Ff,87ra-132va: A homily which is read on the 29th of may

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን Ff.132va-142vb: A homily to be read እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ።ድርሳን ዘይትነበብ አመጽወ፱ ግንቦት ዘይሰመይ መጽሐፈ ምዕላድ ሓዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit ተማኅፀነ በሥጋሁ ወደሙ ለክርስቶስ ለክርስቲያን ሲሲተ ነፍስ ወሥጋሁ ዘየሐዩ ው ቦቱ አግብርቲሁ ገብረ ማርያም ወለተ ሚካኤል ለዓለ ዓ አ።

7. Ff,87ra-138va: on the 29th of June.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ።ድርሳን ዘይትነበብ አመጽወ፱ ሰኔ ዘይሰመይ መጽሐፈ ምዕላድ ሓዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit ለይኩን ለይኩን በእንተ ሥጋሁ ወደሙ ለክርስቶስ ለይኩን ለይኩን ሣህሉ ምስለ ገበሩ ገብረ ማርያም ወምስለ አመቱ።

8. Ff,142vb-155rb: A homily to be read on the 29th of July.

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ።ድርሳን ዘይትነበብ አመጽወ፱ ሐምሌ ዘይሰመይ መጽሐፈ ምዕላድ ሓዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit መጨረሻለይኩን ለይኩን በእንተ ሥጋሁ ወደሙ ለክርስቶስ ለይኩን ለይኩን ነአምን ዘበንተ ሥላሴ በል ገቢ አክ።

9. Ff.155rb-184vb: A homily which is raed on the 29th of the month of August

Incipit በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን ወእት መሐፀን አክህደክ (እህደክ)ሰይጣን በቅድመ ዛቲ እምየ ቅድስት ቤተክርስቲያን እንተ ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ።ድርሳን ዘይትነበብ አመጽወ፱ ለወርቅ ነሐሴ ዘይሰመይ መጽሐፈ ምዕላ

Explicit በእንተ ሥጋሁ ወደሙ ለክርስቶስ ለይኩን ለይኩን ሳህሉ ምስለ ገብሩ ገብረ ማርያም ወምስለ አመቱ ወለተ ሚካኤል ወምስለ ፍቅርቱ ወለተ ሥላሴ ለዓለመ ዓለም አሜን።

10. Ff.187ra-202vb: A homily which isread on the 29th of September.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ እንዘ አአምን.... ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ድርሳን ዘይትነበብ አመጽወ። መስከረም ዘይሰመይ መጽሐፈ ምዕላድ ሐዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit ነአምን ዘንተ መጽሐፈ ሥላሴ ዓቢይ ዘይሰመይ ጥገተ ፀሐይ በል ቦ አመጽ ወ። ለመጋቢት አለልህ::

11. Ff.202vb-333ra: A homily which is read on the 29th of October.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ... ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ድርሳን ዘይትነበብ አመጽወ። ጥቅምት ዘይሰመይ መጽሐፈ ምዕላድ ሐዲስ ዘይትነበብ በበዓለ ልደቱ ለ እግዚእነ.....

Explicit በእንተ ሥጋሁ ወደሙ ለክርስቶስ ለይኩን ለይኩን ምስለ ገብሩ ገብረ ማርያም ወምስለ አመቱ ወለተ ሚካኤል ወምስለ ለዓለመ ዓለም አሜን::

12. Ff.333ra-255ra:A homily which is read on the 29th of Hidar.

Incipit በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ በቅድስት ሥላሴ ... ይእቲ ስምየ ማርያም ጽዮን ለዓለመ ዓለም አሜን ::ድርሳን ዘይትነበብ አመጽወ። ኅዳር ዘይሰመይ መጽሐፈ ምዕላድ ሐዲስ ዘይትነበብ በበዓለ ል ደቱ ለ እግዚእነ.....

Explicit በእንተ ሥጋሁ ወደሙ ለክርስቶስ ለይኩን ለይኩን ምስለ ገብሩ ገብረ ማርያም ወምስለ አመቱ ወለተ ሚካኤል ወምስለ አቡነ ገብረ መድህን ለዓለመ ዓለም አሜን::

Donation note: Ff.185ra-185rb:

ዘምቀራ ኢየሱስ ዘወሀቦ ዓለሙ ነደድ ወስመጥምቀቱ ገብረ ማርያም ወስመ ብእሲቱ የምስራች ወዕጥምቀታ ወለተ ሚካኤል ወስመ ዉሉዶሙ ሰንደቄ ስመክርስተና ገብረ ሥላሴ ተመርጣ የክርስትና ስም ወለተ ሥላሴ አድና የክርስትናስም ወለተ ሚካኤል አካቡ ወለተ ጊዮርጊስ ግርማ ገብረ ሥላሴ በይነሳይኝ ገብረ ሥላሴ ጠጋየ ገብረ ማርያም ዘነቡ ወለተ ሥላሴ እመቤት ወለተሥላሴ የቄስ ዘባቸዉ አቡነ ገብረ መድኅ ከመይኩኖሙ መርሐ ለመንግ ሥተ ሰማያት በ፲፱፻፱ ወበ፲፱፻፱ ዓ.ም. ተሳይጦሙ ወጸሐፊሁ መርጌታ ሳህለ ማርያም

This is a third donation record for the same church, Məqara ʾiyäsus. It follows the same tradition of documenting family names and spiritual goals, but it introduces a new family and mentions the specific writer of the manuscript.

This belongs to Məqara ʾiyäsus .

It was given by ʾälämu Nädäd, whose məṣaf səmə is Gäbrä Maryam.His Wife's Name: Yämsrach ,whose məṣaf səmə is WäläteäMikael

Priest ZabaČew: Abunä Gäbərä Mädhən

Purpose: So that it may be a guide to the Kingdom of Heaven. Price: Purchased for 450 (likely Birr) of their own wealth. The Scribe: Written by Mārəgeta Sahələ Maryam
colophon note : Ff185ra

ወዝንቱ መጽሐፈ ምዕላድ በጊዜው ምዕላድ ወዘ ሠረቆ በስልጣን ጴጥሮስ ወጸውሉስ ውጉዝ ለይኩን ::

And this is the Book of M'ilad (*Metsehafe M'ilad*).[Donated/Written] in the year 1981 E.C.(Ethiopian Calendar).He who erases it or steals it, let him be excommunicated by the authority of Peter and Paul.

Varia:

The registration number Eth-AM-N12-NDME-2018 -028 is written in ff.on1r wit blue pen.

Quire marks: for 16 quires, from the total of 17, are written in the upper margins of folios. 23r:፪, 39r:፫ , 55r: ፬, 71r: ፭, 87r: ፮, 103: , ፯, 119r: ፰, 135r: ፱,

151r:፲,167:፲=፳,187r:፲=፪,201r:፲=፫,217r:፲=፬,233r:፲=፭ and 249r:፲=፮. all quire marks are written by blank colure.

ff.184vb or183ra has whole bottom of the marign.

Ff.184v and 199r are damaged by ink.the phrase ድርሳነ በዓለ እግዚአብሔር is written by blue pen on ff.6v.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusion

Based on the systematic cataloguing and descriptive analysis of the 12 selected manuscripts at Däbrä Səbāh Məkra Iyāsus Church, the following conclusions are drawn: The church of Däbrä Səbāh Məkra Iyāsus stands as a significant, yet historically obscured, repository of the North Gondär Zone. Although oral traditions link the church's foundation to the reign of Aše Yīshaq (early 15th century) and suggest destruction during the conflict with Aḥmad b. Ibrāhīm al-Ġāzī (Gragñ), the current physical collection lacks contemporary primary documents to verify these specific medieval origins. The existing library of 28 manuscripts primarily reflects later periods of production and preservation.

The collection exhibits a diverse range of hagiographical and liturgical genres. A critical finding of this study is the high frequency of undated manuscripts; texts such as the *Gädlä Mäba'a Šəyon*, *Maḥletä Šəge*, and *Sene Golgota* lack formal colophons or donor records, rendering their specific provenance difficult to trace. However, the study successfully identified a group of manuscripts with significant historical markers, including the *Mäṣḥafä Līdātu*, *Dīrsanä Maḥyāwi*, and *Arba'tu Wängelat*. These volumes contain colophons that identify a local network of 19th-century benefactors such as Abba G/Mikael Gwagul, Wäyzäro Asädä, and Ayto Tākaye Däfaye proving the church's historical role as a center for local elite patronage. Furthermore, the *Nägärä Maryam* was uniquely identified for its marginalia containing traditional medicinal recipes, highlighting the role of these books as repositories of indigenous knowledge.

The material and paleographic analysis of the collection reveals a high degree of fidelity to the traditional Ethiopian manuscript culture. All selected codices are executed on parchment (*brana*) using the classic bi-chromatic ink system, where black ink carries the primary text and red rubrication highlights sacred names and liturgical transitions. While a two-column layout is the standard across the collection, the *Gəbrä Həməmat* stands out with a three-column format, a technical choice necessitated by its dense liturgical requirements. The consistent presence of pricking and ruling (*märkät*) across all volumes underscores the persistence of indigenous scribal craftsmanship in the North Gondar region. Structurally, the manuscripts are protected by traditional wooden boards, often enhanced with tooled leather and textile inlays, though the mechanical damage observed in volumes like the *Sene Golgota* highlights an urgent

need for conservation. Paleo graphically, the collection is predominantly characterized by the 19th century Gondarine hand. However, the identification of multiple handwriting styles within single works, such as the Nāgārā Maryam and Zena Səllasie, suggests that these manuscripts were either composite creations or living documents updated by successive generations of scribes, reflecting a dynamic history of use and preservation within the church.

5.2. Recommendation

Based on the findings of this study, the following recommendations are proposed to ensure the long-term preservation and scholarly utilization of the manuscripts at Däbrä Səbāh Məkra Iyasus Church:

Physical Preservation and Conservation

Environmental Management: The church administration should ensure that manuscripts are stored in a climate-controlled environment, away from direct contact with damp walls or floors, to prevent biological deterioration from pests (insects) and mold. The use of acid-free storage boxes is highly recommended.

Routine Monitoring: Church custodians (aqqabä mäṣahəft) should implement a monthly inspection protocol to check both the "internal and external bodies" of the codices for signs of mechanical damage or pest infestation, ensuring that minor repairs are handled by professional conservators.

5.3. Documentation and Future Research

Comprehensive Cataloguing: As this study focused on a representative sample of 12 manuscripts, future researchers should complete the descriptive cataloguing of the remaining volumes in the collection to ensure a total inventory of the church's heritage.

Historical Reconstruction: Specialized historical and hagiographical research should be conducted to verify the oral traditions regarding the church's establishment and its potential links to the 15th-century royal court.

Digital Preservation: High-resolution digital imaging of the entire collection should be prioritized. This would allow scholars to access the texts remotely, reducing the physical handling of the fragile originals and protecting the contents in case of fire or loss.

5.4. Community Awareness and Security

Heritage Education: Efforts should be made to bridge the gap between the church and the academic community. Increasing local awareness about the historical value of these manuscripts rather than focusing solely on their perceived "monetary" or "sacred" value can help reduce the risk of illicit trafficking.

Accessibility Protocols: The church should develop a balanced access policy that allows genuine researchers to study the collection under supervision, preventing the "stagnation" of the books while maintaining strict security measures against theft.

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Mersha = መርሻ አለኸኝ፤ (2008) ፤ የግእዝ ሥነ ጽሑፍ ጥቅም ለመካከለኛው ኢትዮጵያ ጥናት፤ ገደላት እንደ ማሳያ፡፡ በ“ሐቃፌ ሀገር ካልአይ ጉባኤ ግዕዝ ጥንቅር ፪”፡፡ በባህልና ቱሪዝም ሚኒስቴር የቋንቋና የጋራ ባህል እሴቶች ልማት ዳይሬክቶሬት፡፡

Amsalu = አምሳሉ ተፈራ፤ (2011) ፤ ነቅድ፡ መጻሕፍት፡፡ አዲስ አበባ፡፡

Aklile birhan = አክሊለ፡ ብርሃን፡ ወልደቂርቆስ፤ (1945) ፤ መርሐ ልቡና፤ መርሐ ጥበብ ማተሚያ ቤት፡፡ አዲስ፡ አበባ፡፡

Getatchew = ጌታቸው፡ ኃይሌ፤ (2010) ፤ ስለ ግእዝ፡ ሥነ፡ ጽሑፍ፡ የተሰበሰቡ፡ አንዳንድ፡ ማስታወሻዎች፡፡ ኒዮርክ፡፡

Mers'e Hazen = መርስዔ፡ ጎዘን፡ ወልደ፡ ቂርቆስ፤ (ዓ.ም የሌለው) ፤ እስትግቡእ፡ ዘመጽሐፍተ፡ ግእዝ፡ ዘውእቱ፡ ፍሬ፡ ጳጣሁ፡ ወትጋሁ፡ ለአለቃ፡ ገብረ፡ መድኅን፡ ዘሐረር፡፡

Sergew = ሥርግወ፡ ሐብለ፡ ሥላሴ፤ (፲፱፻፹፩) ፤ አማርኛ፡ የቤተክርስቲያን፡ መዝገበ፡ ቃላት፡፡ አዲስ፡ አበባ፡- የኢትዮጵያ፡ ጥናትና፡ ምርምር፡ ተቋም፡ እንዲሻሻል፡ የተባዛ፤ ከጥራዝ 1 እስከ 13፡፡

Haile Gabriel = ኀይለ፡ ገብርኤል፡ ዳኜ፤ (1964) ፤ በአዲስ፡ አበባ፡ አድባራት፡ ውስጥ፡ የሚገኙ፡ የብራና፡ መጻሕፍት፡፡----፤ (2009) ፤ የቱሪስት፡ መስህብ፡ ሀብቶች፡ በምዕራብ፡ ጎጃም፡ ዞን፡ ጉያ፤ በምዕራብ ፡ጎጃም፡ ዞን፡ የባህልና፡ ቱሪዝም፡ መምሪያ (ያልታተመ)፡፡

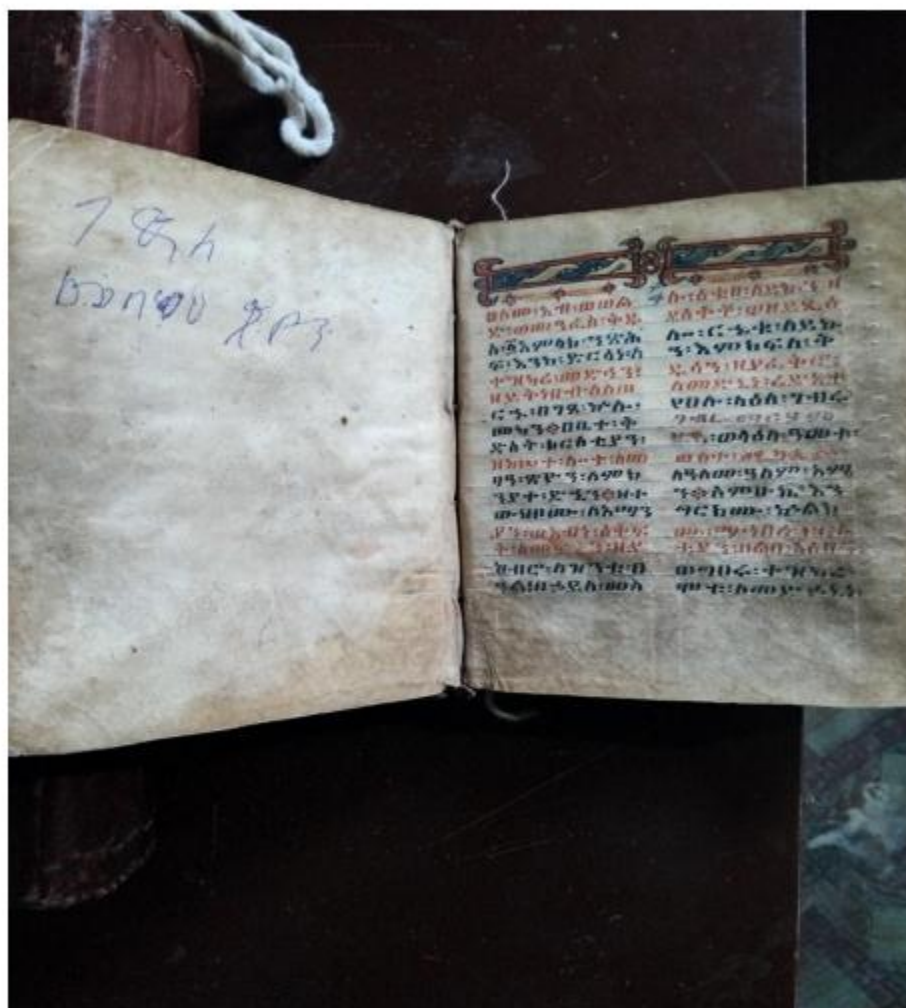
Fekade Sellase = ፈቃድ፡ ሥላሴ፡ ተፈራ፤ (2009) ፤ ጥንታዊ፡ የብራና፡ መጻሕፍት፡ አዘገጃጀት፡ ፡ ሁለተኛ እትም፡፡ አዲስ፡ አበባ፡ ዩንቨርስቲ፡ ፕሬስ፡፡ አዲስ አበባ፡፡

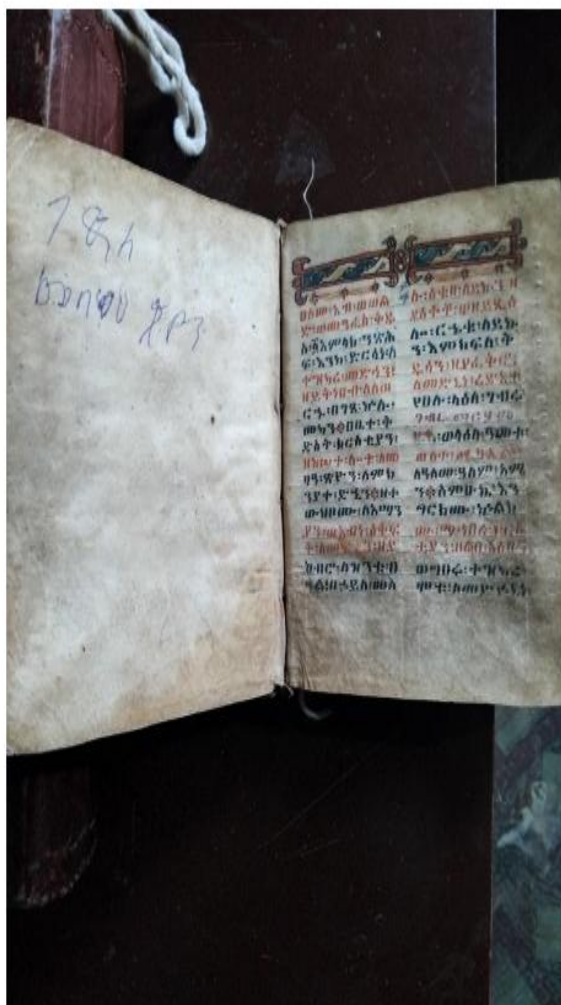
Appendix1: Donation note on MEC 001: dārsanā maḥəyāwi

Appendix1: Donation note on MEC 001: dārsanā maḥəyāwi



Appendix 2: haräg on MEC 002: Gädlä Mäbaşyonə

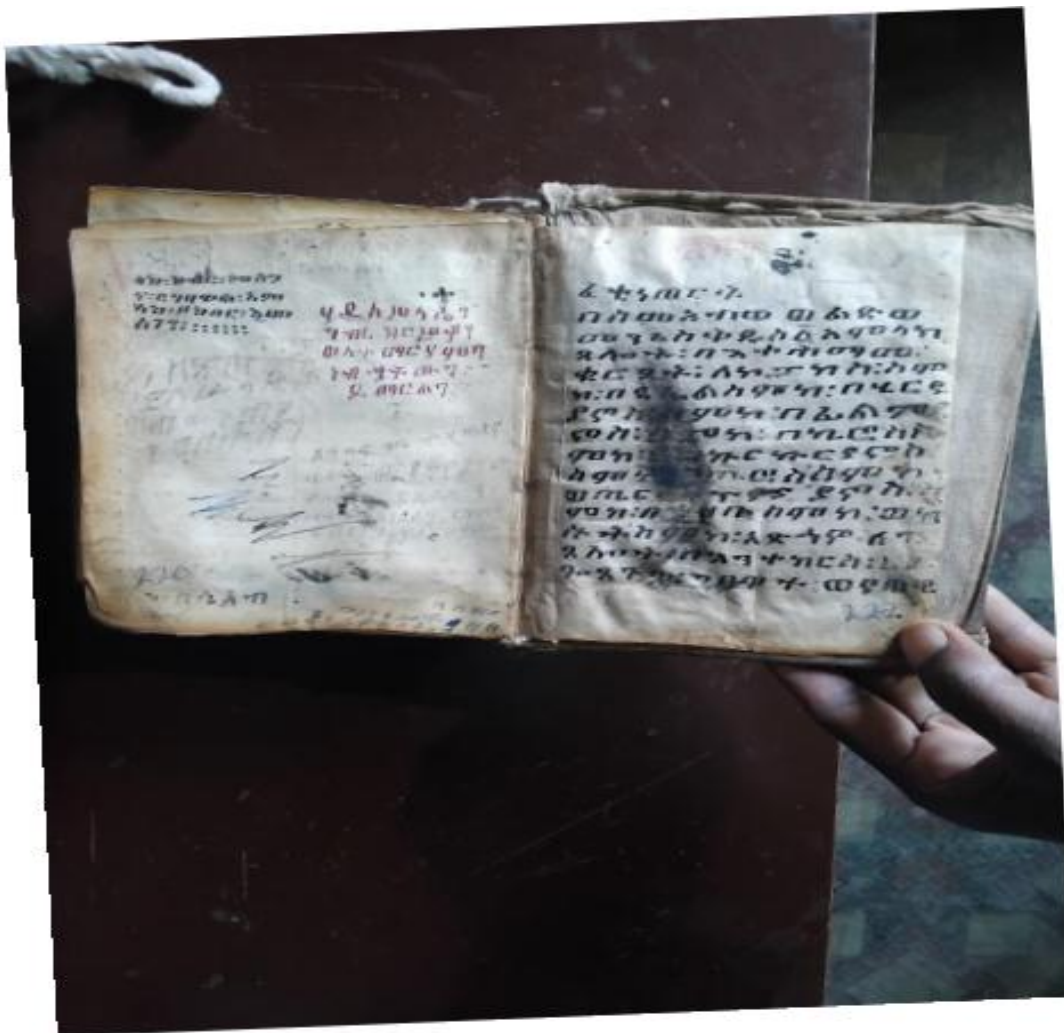




Appendix 4:haräg on MEC 004- TheSong of the Flowers and the Lament of the Virg



Appendix 5: additional notes on MEC 005: The History of Mary or the Story of Mary





Dammaged manuscripts
on MEC 006

Appendix 6: cross picture on MEC 006 : The Book of the Passion

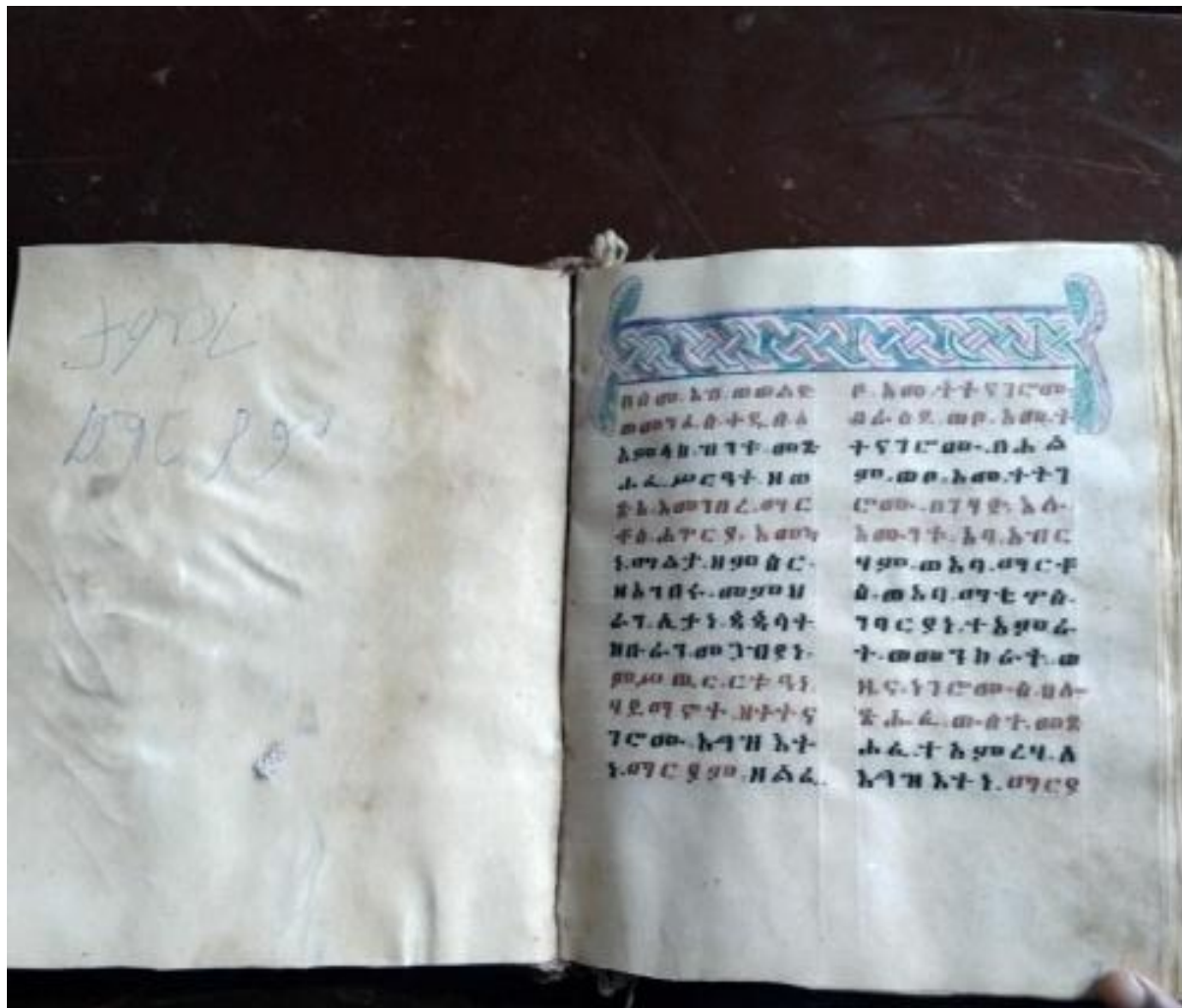


Appendix 7: donation note on MEC 006: The Book of the Passion or The Acts of the Suffering

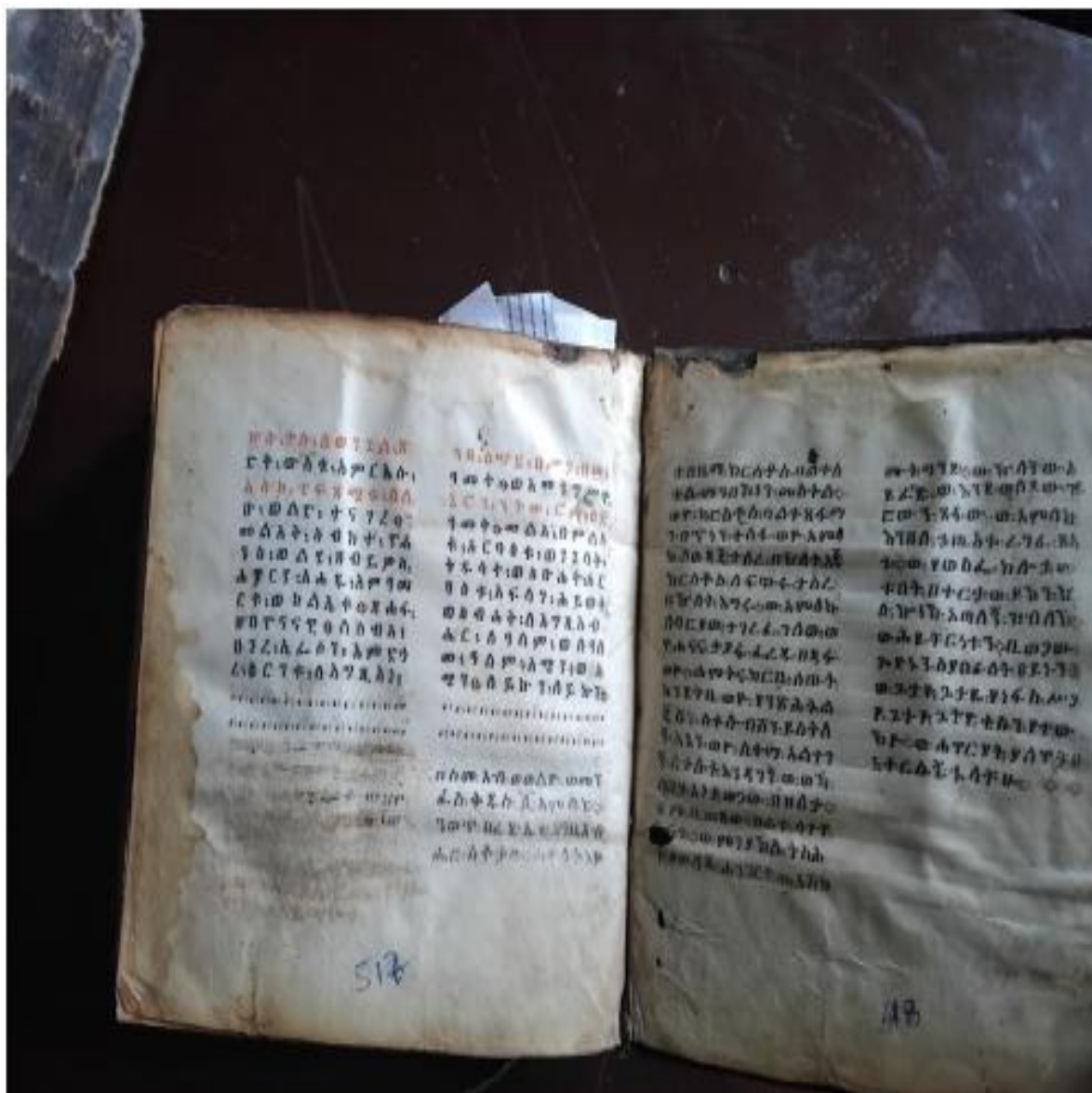


Appendix 8: damaged note on MEC 007: The Book of Gənzät or The Ritual of Embalming/Burial

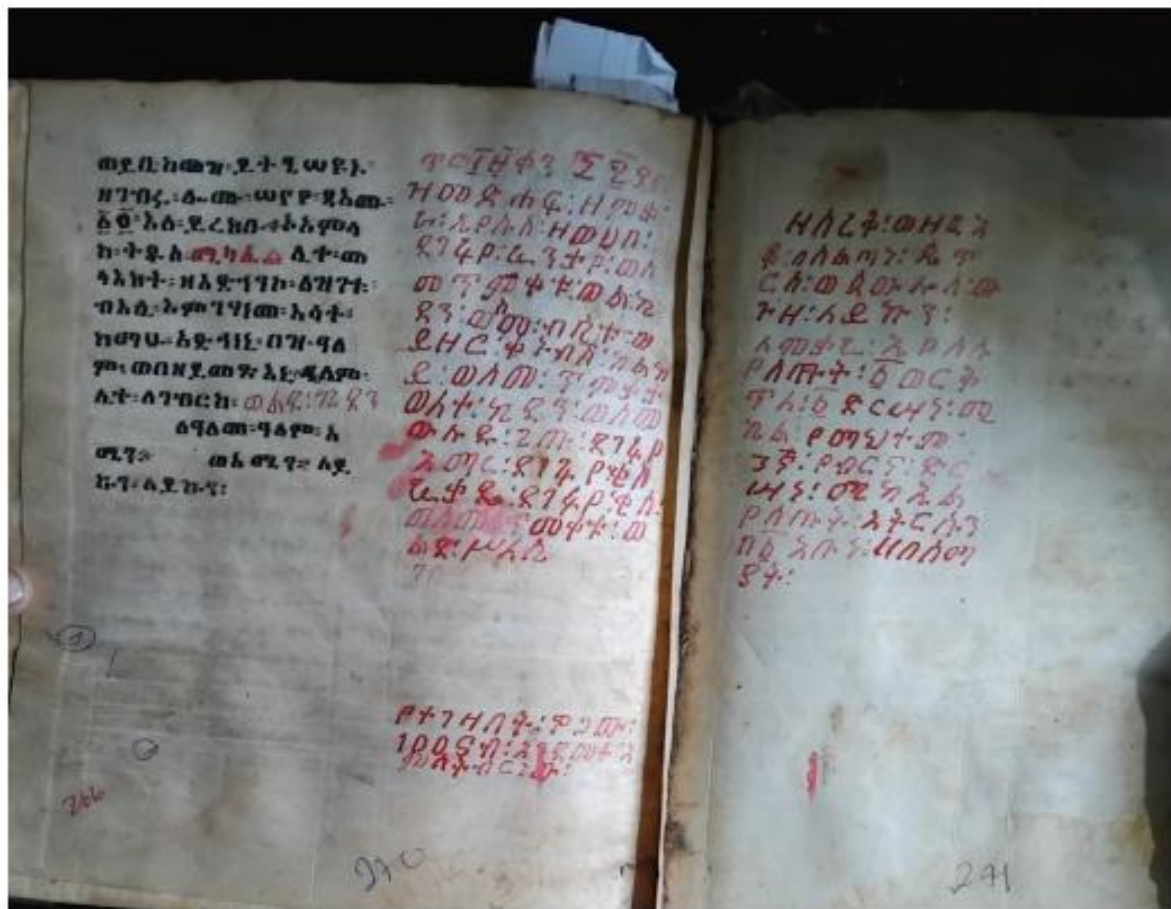




Appendix 10 :additional note on MEC 009: The four Gospels



Appendix 11: donation note on MEC 010: The Homily or Discourse of Saint Michael.



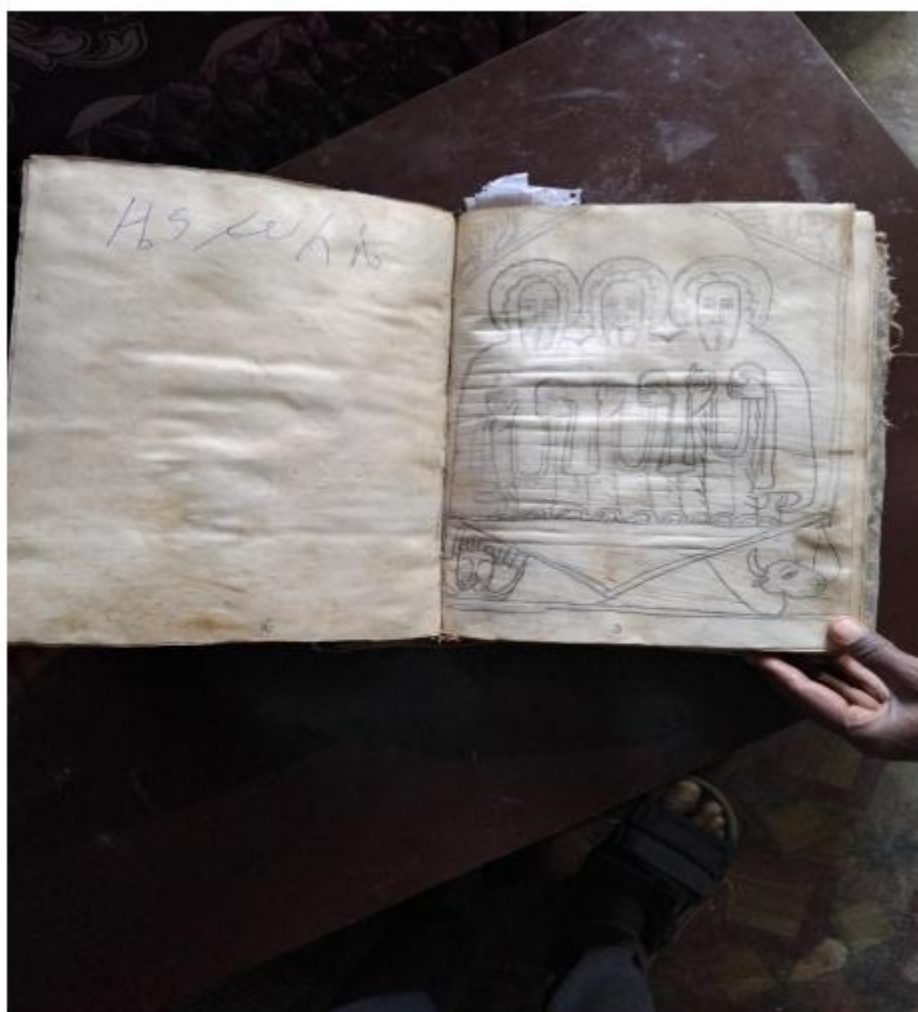
Appendix 12: picture on MEC 010 The Homily or Discourse of Saint Michael.



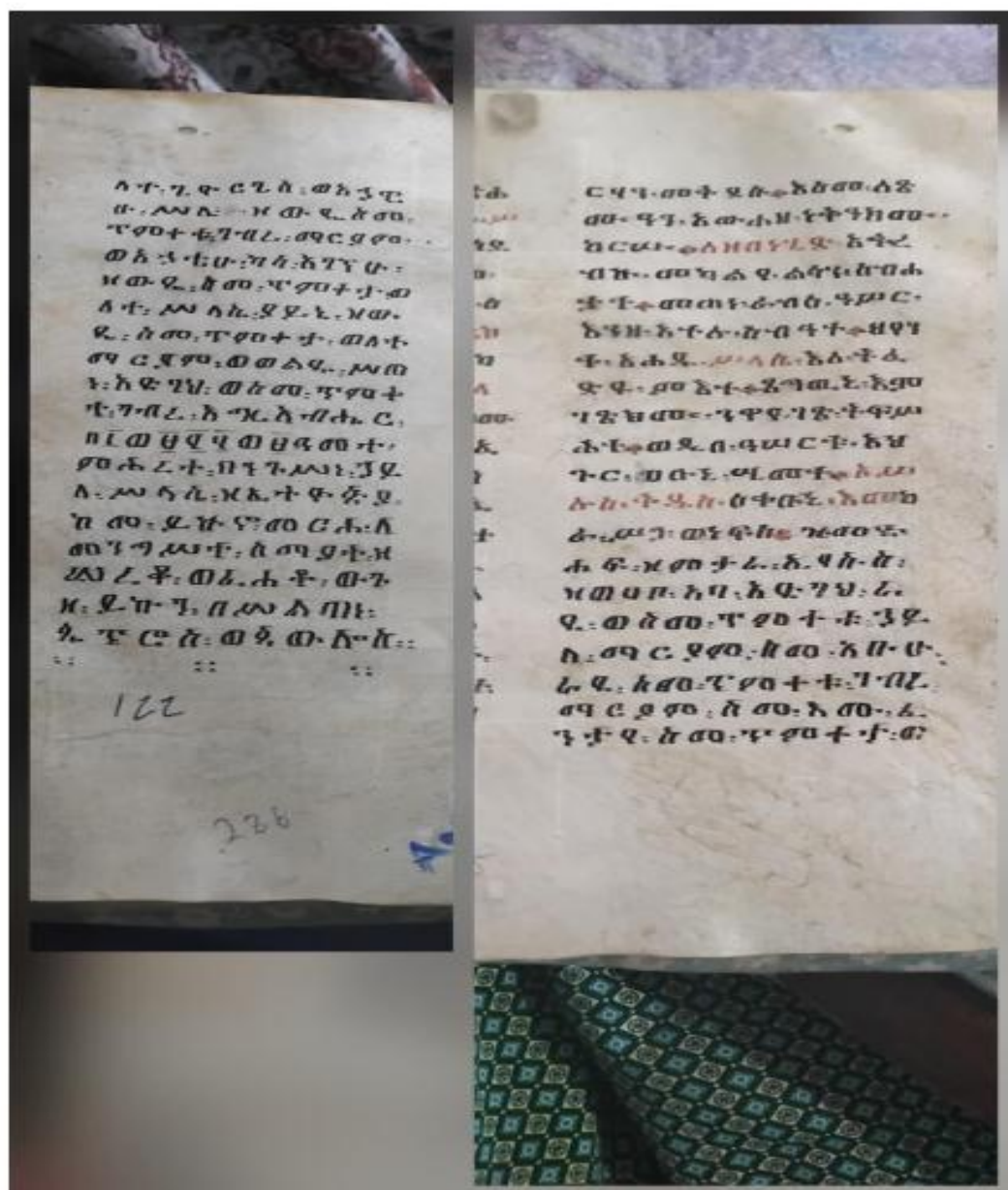
Appdix 13: picture and hereg on MEC 011: The Homily or Discourse of Saint Michael.



Appedix 14: pictures on MEC: Zena Səlassie or Chronicles of the Trinity



Appendix 15: don ation note on MEC 0011: Zena Səlassie or Chronicles of the Trinity



Appendix 16: number of studied manuscripts on MEC 001_012.



Appendix 17: The church that founded manuscript

