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PARS VII

CATALOGUE OF ETHIOPIAN MANUSCRIPTS IN THE BODLEIAN LIBRARY

VOLUME II

BY

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CONTENTS

INTRODUCTION *page* v

LIST OF ABBREVIATIONS viii

A. BIBLICAL MANUSCRIPTS

(*a*) OLD TESTAMENT Nos. 36–8* 1

(*b*) NEW TESTAMENT Nos. 39–43 2

B. SERVICE BOOKS

(*a*) PSALTERS Nos. 44–8 5

(*b*) MISSALS Nos. 49–51 8

(*c*) HYMNS Nos. 52–61 9

(*d*) PRAYERS Nos. 62–73 12

(*e*) MISCELLANEOUS Nos. 74–6 17

C. LIVES OF SAINTS Nos. 77–8 18

D. THEOLOGY Nos. 79–85 19

E. MAGICAL PRAYERS Nos. 86–99 22

F. MISCELLANEOUS Nos. 100–1 27

CONSPECTUS OF SHELF-MARKS 29

INDEX OF SUBJECTS AND TITLES 30

INDEX OF NAMES 31

* *This catalogue contains serial nos.* 36–101; *Nos.* 1–35 *will be found in vol. I* (*Dillmann's catalogue of* 1848).

INTRODUCTION

THE collection of Ethiopian MSS. in the Bodleian Library now contains just over one hundred items. Thirty-five of these had been catalogued by Dillmann in 1848, while the present catalogue, begun precisely a century later, describes a further sixty-six MSS. acquired in that interval.

The number of Ethiopian MSS. in European collections, public and private, is very considerable; they have been adequately catalogued and described, and no restatement is required here. There are comparatively few MSS. in the Public Library at Asmara and the National Library at Addis Ababa (at least this was the position until the end of 1946 and nothing is likely to have changed since then). Fairly large and valuable collections exist, however, at Dabra Libanos in Ethiopia, at Dabra Bizan in Eritrea, and at other convents and churches. These libraries contain many splendid specimens, but the reluctance of the monks to give Europeans access to these treasures has generally resulted in exaggerated estimates both as regards their number and their age.

The MSS. in the Bodleian Library consist mainly of the fine volumes brought back by Bruce (described by Dillmann in vol. i) and the somewhat miscellaneous lot contained in this instalment of the Ethiopian Catalogue.

The sixty-six MSS. which form the subject of the present volume comprise a few copies which must be considered fairly old by the usual standards of Ethiopian MSS., but the majority are of comparatively recent date. While there are some very fine specimens in the best tradition of Ethiopian manuscript art, it must be admitted that a large number of the MSS. here described are of relatively slight value; this is true from the point of view of contents as well as from that of art. Fortunately there is relatively little overlapping between the Bruce collection and the present one. While Bruce's MSS. deal predominantly with history and the Bible, the volumes here included are mostly service books, prayers, hymns, and magic scrolls—apart from some lives of saints as well as Bible fragments. There is a conspicuous lack of historical matter. Thus, on the whole, these two parts of the Bodleian collection are complementary and reasonably representative of the normal type of Ethiopian literature.

The large number of MSS. in Europe and their representative character did not lead one to expect anything that had not been previously described. While this view has on the whole been confirmed, mention must be made of one notable exception: MS. Aeth. e. 4 (No. 78), the life and acts of the female saint Krestos Samra. As far as I know there is no other MS. dealing with this saint available in Europe, and researches made for me by learned Ethiopians among the archives of convents and churches have hitherto yielded similarly negative results. Krestos Samra seems to have lived in the second half of the 15th century, but the present MS. was apparently not written earlier than 1840. It is hoped to edit the Gadla Krestos Samra at an early date.

The dating of Ethiopian MSS. presents considerable problems. The conditions in which MSS. are usually kept in Ethiopia expose them to damp and damage through other causes and thus tend to give them an appearance of being older than they actually are. The most reliable indication in determining the approximate date is still furnished by palaeographical criteria, although these have to be employed with much caution and qualification and without dogmatic insistence. There is no need here to go into this matter any further, since Wright's observations in the preface to his British Museum Catalogue are, on the whole, still applicable. He may have been a little too confident in establishing such rigid rules; in actual fact, the transitions are far more gradual than Wright supposed, but his unrivalled experience derived from long work on the famous Magdala collection has in general been confirmed by further evidence. There is only one point to which attention should, perhaps, be drawn: the fact that scribes are sometimes inclined to imitate the ductus of an old MS. from which they are copying. In some instances this has led to almost perfect deception (e.g. in the writing of ሎ *vis-à-vis* ሎ and similar examples), while in others they have been found out by casual slips and inadvertences.

In all those cases, therefore, where no definite dating is provided in the MS. itself, my time indication is merely the best possible approximation and must remain tentative.

The present collection was brought together over a period of nearly 100 years, and in a piecemeal manner. On the whole, however, it is safe to assume that the majority of the MSS. here described were acquired in Ethiopia by individual members of Napier's expedition in 1867/8. After the death of their owners many found their way to auction sales and were then purchased by the Bodleian Library. Others were no doubt brought back by later travellers in Ethiopia.

It may be necessary to say a word about transliteration. *Incipit*'s have invariably been given in Ethiopic characters, so that transliteration is limited to comparatively few names and titles. Although the present writer holds definite views on the way the Ge'ez vowel system should be rendered, it was considered best to make use in this connexion of the traditional habits of transliterating Ethiopic. Vowel lengths (so alien to Ethiopian conceptions) are, however, not indicated, so that in this volume the vowels of the 1st and 4th, 5th and 6th orders, respectively, coalesce. As, however, all names and titles thus rendered are well known, no confusion will result from this. Moreover, it will spare the compositors the tedium of countless diacritical marks which, in any event, impart a misleading impression of accuracy to a merely conjectural rendering.

It has not been found necessary to insert large numbers of *sic* into the often miraculous ways of Ethiopic spelling. It should only be stated here that the original and unemended spellings have been reproduced in the few fragments quoted in the various descriptions; they are not the printers' errors, but the scribes' whims.

It has been essential to restrict observations in this catalogue to the barest minimum. All hope of digressions of a linguistic or text-critical character had reluctantly to be abandoned.

In conclusion, I should like to place on record that in compiling the present catalogue it has been very useful to me to have had at my disposal a preliminary identification and technical description of most of the MSS. made by Mr. Stephen Wright.

ST. CATHERINE'S SOCIETY
OXFORD
January 1950

LIST OF ABBREVIATIONS

d'Abbadie.	*Catalogue raisonné de Manuscrits éthiopiens appartenant à Antoine d'Abbadie*. Paris, 1859.
Budge (*History*).	*A History of Ethiopia*, by Sir E. A. Wallis Budge, 2 vols. London, 1928–30.
Dillmann (B.M.).	*Catalogus MSS. Orientalium in Museo Britannico*, pars tertia. London, 1847.
Dillmann (Berlin).	*Verzeichniss der Abessinischen Handschriften der königlichen Bibliothek zu Berlin*, Berlin. 1878.
Dillmann (Bodl.).	*Catalogus codd. MSS. Bibliothecae Bodleianae*, Pars VII, Codices Aethiopici. Oxford, 1848.
Dillmann (*Chrestomathy*).	*Chrestomathia Aethiopica edita et glossario explanata*. Leipzig, 1866.
Guidi (*Letteratura*).	*Storia della Letteratura Etiopica*. Rome, 1932.
Littmann (*Litteratur*).	*Geschichte der aethiopischen Litteratur*. Leipzig, 1907.
Worrell.	'Studien zum Abessinischen Zauberwesen', *Zeitschrift für Assyriologie*, xxix, &c.
Wright (B.M.).	*Catalogue of the Ethiopic Manuscripts in the British Museum*. London, 1877.
Zotenberg.	*Catalogue des Manuscrits éthiopiens de la Bibliothèque Nationale*. Paris, 1877.

A. BIBLICAL MANUSCRIPTS

(*a*) *Old Testament*

36. MS. Aeth. d. 3

148 ff. 3 cols. to a page. An average of 26 lines to a col. Vellum. 10¼ × 9¼ in. Abyssinian binding: wooden boards, partly covered with leather.

The language is Ge'ez, and the writing is generally neat; there are, however, many glosses, interpolations, emendations, and erasures by a later hand. The MS. belonged to the Church of Madḥane 'Alam at Magdala (f. 2*a*) and was no doubt brought to Europe by a member of Lord Napier's British Expedition in 1868. The owner was one Constantine (ff. 20*b*, 93). The MS. is not dated, but the shape of the characters, as well as other evidence, makes it fairly certain that it was written at the end of the 17th cent.

Purchased in 1879; formerly shelf-marked MS. Bodl. or. 733.

Parts of the Old Testament

f. 1*a*. Notes in Amharic.
f. 1*b*. Blank.

A. f. 2*a*. Job. The text is based on the LXX as becomes clear from additions to the text as well as from slight deviations from the Massoretic version.

B. f. 21*a*. Proverbs—also according to LXX.
f. 34*a*. Proverbs (2nd part from chapter xxv to end). Textcritically a more detailed examination might be of interest, as the version given in this MS. appears to incorporate some variant readings of the LXX.

C. f. 36*b*. Wisdom of Solomon.

D. f. 49*b*. Ecclesiastes.
f. 55*b*. Blank.

E. f. 56*a*. Isaiah.
f. 93*b*. ፈቲካ፡ ብርዕ፡ pen trials in Amharic.

F. f. 94*a*. 12 minor prophets: Hosea.
f. 99*b*. Amos.
f. 103*b*. Micah.
f. 106*a*. Joel.
f. 108*b*. Obadiah.
f. 109*a*. Jonah.
f. 110*b*. Nahum.
f. 111*b*. Habakkuk.
f. 113*b*. Zephaniah.
f. 115*a*. Haggai.
f. 116*b*. Zechariah.
f. 123*b*. Malachi.

G. f. 126*b*. Daniel. Susannah.
f. 127*b*. Daniel.
f. 130*b* is continued at f. 133*a*.
ff. 131 and 132 are of slightly different material and constitute a later addition to this volume. They contain the full prayer, while the main text has only the beginning and end. This addition corresponds with LXX version of Daniel iii. 28–iii. 88; it is written in a later hand.
f. 132*b*. Notes in Ge'ez and Amharic. Cf. ff. 1*a* and 93*b*.
f. 133*a*. Daniel continued.
f. 141*b*. Bel and the Dragon.

H. f. 143*a*. Song of Songs.
f. 146*a*. Colophon written in a later hand saying that the book was written in the year A.D. 1000. If this note has any significance at all, then it can only refer to the age of the MS. from which the present one was copied in the 17th cent. Extant Ethiopian MSS. going back as far as A.D. 1000 have not hitherto been recorded.
f. 146*b*. Table of epact.
f. 147*a*. Blank.
ff. 147*b*–148*b*. Hymn to Cyrus (cf. Wright (B.M.) cclxxvii. 1, f. 53*b*). Written in a hand different from that of the scribe of the principal part of this MS.

37. MS. Aeth. e. 16

36 ff. 1 col. to a page. The number of lines to each page varies from 17 to 22. Vellum. 7⅝ × 6 in. The MS. is not bound, but is kept in a loose vellum cover.

The language is Ge'ez, and the writing is in a poor hand. Probably end of 18th cent.

Purchased in 1930.

Psalms (imperfect)

ff. 1*a*–34*a*. Psalms i–xlv. 10 (LXX = xliv. 10) where the text breaks off in the middle of a word. From the degree of pressure applied to the last words it appears that the scribe had run out of ink and thus had to leave the MS. in its present fragmentary state. Rubrication—though often unfinished—is comparatively extensive.

ff. 34*b*–36*b*. Blank.

38. MS. Aeth. f. 14

16 ff. 1 col. to a page. Each page has 22 lines. Vellum. $5\frac{1}{8} \times 4\frac{7}{8}$ in. Bound in a vellum cover of recent date. Considerably damaged by damp.

The language is Ge'ez; the MS. is written in a fine hand. 18th cent.

Purchased in 1930.

Psalms (imperfect)

f. 1. Psalms xl. 9.
f. 66. xlix. 1.
ff. 7 and 8 are correctly numbered, but wrongly bound, f. 8 preceding f. 7. One folio containing xlix. 2–21 is missing.
f. 7*a*. xlix. 22.
f. 7*b*. Up to end of l.
f. 8*a*. li. 1.
f. 8*b*. liii. 3.
f. 9*a*. liii. 3 (*cont.*).
f. 16*b*. Here the text breaks off.

With the exception of some 20 missing verses of chapter xlix this fragment contains Psalms xl. 9–lxv. 6 inclusive.

(*b*) *New Testament*

39. MS. Clarke Or. 2

49 ff. (of which ff. 1 and 49 are fly-leaves which were added when the MS. got its European binding; to the original MS., therefore, belong only 47 folios). 2 cols. to a page. 23 lines to a col. Vellum. $7\frac{5}{8} \times 5$ in. In European binding.

The language is Ge'ez; written in a good hand. f. 3 is written in a hand different from that of the remainder of the MS. Damp has caused considerable damage to the MS. and rendered parts of it illegible. 17th cent.?

Purchased in 1809.

Gospel of St. John

ff. 1 and 2*a*. Blank.
f. 2*b*. Note in pencil, 'The Gospels in the Ethiopic or Abyssinian language. Cairo 1801'.
f. 3*a*. Blessing on Filpos, the owner of this MS., 5 lines. Then follows Gospel of St. John.
f. 3*b*. Only the upper part is written on, but the text links up well with f. 4*a*. ፊሊጶስ rubricated with some consistency.
f. 8*a*. The chapter division is often different from that in printed texts, e.g. beginning of chapter iv here coincides with iii. 22 in our printed versions.
f. 48*a*. End of Gospel of St. John (complete).

40. MS. Aeth. c. 1

207 ff. 2 cols. to a page; each col. has an average of 20 lines. Vellum. $14\frac{1}{4} \times 11\frac{1}{2}$ in. European binding.

The language is Ge'ez; the writing is clear and good, though not elegant. The characters are bold and fairly large. Probably end of the 15th cent. The MS. was sent from Abyssinia in 1868 by Col. Knight; it thus belongs to the collection of MSS. found at Magdala or, alternatively, was acquired by a member of the British Expedition somewhere between Senafe and Magdala.

Purchased in 1883.

The Four Gospels

f. 1*a*. ግጽዋ፡ ለሠርዓት፡ በእንተ፡ ሓብረተ፡ ቃላት፡ ዘአርበዕቱ፡ ወንጌላት፡፡ 'Synopsis regularum de concordantia quatuor Evangeliorum.'
f. 2*a*. Begins with the last sentence of ግጽዋ፡ ለሠርዓት፡ which is then copied in a pupil's hand next to the original.

Epistle of Eusebius to Carpianus. f. 2*a* abandons here the usual division into two columns.

f. 3*b*. *Eusebian Canons* (tabulae harmonicae seu Canones Harmoniae Evangeliorum). Cf. Wright (B.M.), xxxiv; Dillmann (Bodl.), x.

The MS., which is complete and in a comparatively good condition, is at present wrongly bound.

The following is the correct sequence:

1. ff. 1–30. f. 1. ግጽዋ፡ ለሠርዓት፡
   f. 2. Epistle of Eusebius to Carpianus.
   f. 3*b*. Eusebian Canons.
   f. 7*a*. Matthew i. 1 (f. 25 is bound upside down).
2. ff. 68–106. Matthew xii. 5 to end, followed on f. 106*a* by the chapter headings of Mark.
3. ff. 60–7. Mark i. 1 to v. 20 (on f. 62*b* an erroneous rubricated heading ማቴዎስ).
4. ff. 31–59. f. 31*a*. Mark v. 20.
   f. 57*b*. Chapter headings of Luke.
   f. 59*b*. Blank.
5. ff. 107–207. f. 107*a* Luke.
   f. 164*b*. Chapter headings of John.
   f. 165*a*. John (without headings).
   f. 206. Number of words contained in the Gospels.
   f. 207. Blank.

There are numerous variants, duplications, glosses, and embellishments as compared with our printed versions. As this is a fairly early MS., a textcritical examination might prove to be of some interest.

41. MS. Aeth. c. 2

98 ff. (see, however, remarks to f. 66). 2 cols. to a page. Each col. has 28 lines. Vellum. 13×9 in. European binding. The MS. has been repaired in a number of places.

The language is Ge'ez, and the writing, which in its bold characters shows considerable resemblance to no. 40 above, suggests the 15th cent. as the time the MS. was produced. Its origin, too, is similar to that of no. 40 (cf. introductory remarks there). There are illuminations and paintings.

Purchased in 1883.

Four Gospels (fragments)

f. 1*a*. Matthew vi. 22–xi. 16.
f. 9*a*. Reopens at Matthew xii. 7 and continues up to
f. 15*b*. Matthew xv. 17, where again it breaks off in the middle of the verse.
f. 16*a*. Matthew xx. 25–xxi. 32.
f. 18*a*. Matthew xxii. 7 up to the end.
f. 32*a*. Chapter headings of Mark.

Erasure of 3 lines indicating probably the time this MS. was produced and giving the names of its owners; then follows . . . ዘአጽሐፈ፡ ዘንተ፡ መጽሐፍ፡ ክርስቶስ፡ አመላክነ፡ ወኤርምያስ፡ ለመድኀኒቱ፡ ነፍሶሙ፡፡ ዘወሀበ፡ ለኤርምያስ፡ ወልዱ፡ ከመ፡ ይግበር፡ ተዝካሮ፡ . . .

f. 32*b*. Picture of St. Mark (ሠዕለ፡ አቡነ፡ ማር ቆስ፡ ወንጌላዊ).
f. 33*a*. Illumination. Mark (complete).
f. 58*a*. Chapter headings of Luke.
f. 58*b*. Picture of St. Luke. The explanatory inscription above is mutilated, and only the end ሉቃስ፡ ወንጌላዊ፡ can just be recognized. The paper which St. Luke holds in his hands shows the opening verses of his Gospel.
f. 59*a*. Opens in Luke i. 24–v. 9.
f. 66*a*. Luke v. 34–vi. 21.

The following two ff. are so badly mutilated that only small corners—each not containing more than fragments of 4 letters—are preserved which have not been taken into account for the foliation of the MS. They originally contained Luke vi. 21, vi. 42, vi. 48, vii. 19.

f. 67*a*. Luke vii. 24–viii. 22.
f. 69*a*. Luke viii. 44–xii. 37.
ff. 77 and 82 are transposed:
   f. 76*b* xii. 37–f. 82*a* xii. 37.
   f. 82*b* xiii. 2–f. 78*a* xiii. 2.
   f. 81*b* xv. 27–f. 77*a* xv. 27.
   f. 77*b* xvi. 18–f. 83*a* xvi. 18.
f. 84. Mutilated at bottom corner affecting the last 8 lines, of which only a portion is left.
f. 97*a*. End of Luke. Chapter headings of John.
f. 97*b*. Picture of St. John (mutilated at the top). The paper in the hands of St. John bears the inscription ወንጌል፡ ዘዮሐንስ፡
f. 98*a*. John i. 27 up to
f. 98*b*. John i. 52.

The whole MS. thus contains:

(*a*) substantial portions of Matthew;
(*b*) Mark in its entirety;
(*c*) most of Luke;
(*d*) part of the 1st chapter of John;
(*e*) paintings of Mark, Luke, John.

There is little doubt that the MS. was originally complete and a particularly fine specimen. It was especially exposed to damage at the beginning and end. Among the lost leaves was no doubt also a picture of St. Matthew. The end of the MS. has fared still worse and only a portion of the 1st chapter of John (including his picture) is preserved.

The paintings are in the usual Ethiopian fashion, but do not compare favourably with other specimens of Ethiopian art; the same applies to the illumination at f. 33*a*.

There are the same paraphrases, glosses, and embellishments which have been remarked upon under no. 40. Rubricated chapter headings were added without much consistency. It seems obvious that no. 40 and the present MS. belong to about the same time and were produced at the same convent.

42. MS. Aeth. e. 3

77 ff. (of which ff. 1, 2, 76*b*, and 77 are blank). 2 cols. to a page. Each col. has an average of 18 lines (ff. 3–61) and of 21–4 lines (ff. 62–76). Vellum. $7\frac{3}{8} \times 5\frac{1}{4}$ in.

Abyssinian binding: wooden boards. The language is Ge'ez, and the MS. is written by two scribes: (1) up to f. 61 in a careless, quick, and not very clear hand; (2) from f. 61 up to the end in a mediocre hand and in a more conventional Abyssinian ductus than the first part.

Early 19th cent.?

Purchased in 1887.

Gospel of St. John

Cf. Dillmann (Bodl.) xi. 2.
f. 3*a*. ዘሰኑይ added in a later hand.

A brief introductory paragraph follows: በስመ፡

ኦብ: . . . ብስረተ: ኦብ: ቅዱስ: ትሩፋ: ረድእ: . . .

f. 9*a*. ዘዕሁድ (sic!!).

f. 11*b* ዘሰኑይ again.

Chapter 4 in this MS. corresponds to iii. 22 in printed editions.

f. 13*a*. Chapter 5 in this MS. corresponds to iv. 1 in printed editions.

Chapter 6 in this MS. corresponds to iv. 4 in printed editions.

f. 17*a*. Chapter 7 in this MS. corresponds to iv. 45 in printed editions.

and similar discrepancies elsewhere.

f. 18*b*. ዘቀደመ

f. 22*b*. ዘሠሉስ

f. 37*b*. ዘቀደመ

f. 44*b*. ዘረቡዕ

f. 54*a*. ዘሐሙስ

f. 61*a*. Another scribe begins here (cf. introduction).

ff. 61*b*, 63*b*. The new scribe has noticed the discrepancies in his predecessor's chapter numbering, so he begins a new system of counting, but often omits to indicate the number of the chapter altogether, writing መዕራፍ only.

f. 65*a*. ዘዓርብ

f. 71*a*. ዘአትሮድ

f. 76*a*. John ends.

Postscriptum: መልእ: ጽሕፈተ: ብስራቱ: ለዮ ሐንስ: ወንጌላዊ: ወልዳ: ዘብዴዎስ: ሐዋርያ: ፩ እም ፲ወ፪ ሐዋርያት: ዘጸሐፎ: በልሳነ: ዮናዊ ውያን: ለስብእ: ሀገረ: ሌፌሶን :: እመድሓረ: እርገቱ: ለእግዚእነ: ሊያሱስ: ክርስቶስ: በለሠጋ: ውስተ: ሰማይ:: በ ፲ወ፰ ዓመት: መንግቱለቱ: (*lapsus calami* for መንግለቱ) ለኔሮን: ወልዳ: ቀለወ.ዴዎስ: ቄሳር: ንጉሠ: ሮሜ: ስብሐት: ለእግዚአብሔር: ሣህሉ: ወመሕረቱ: የሀሉ: መለገብሩ (for መስለ: ገብሩ:) . . . ለዓለመ: ዓለም: አሜን: . . .

On the whole Dillmann's remark in another case applies to this MS. also: 'textus ab editione impressa satis differt'.

43. MS. Aeth. f. 1

161 ff. 1 col. to a page. Vellum. 6½×4 in. Abyssinian leather binding over wooden boards.

The language is Ge'ez. The MS. was written by three different scribes in very fine and neat hands: (*a*) ff. 1–4*b*, 152*b*–159*b*; (*b*) ff. 5*a*–91*a*; (*c*) ff. 92*a*–152*a*. Part (*b*) is no doubt the oldest, probably 17th cent., while parts (*a*) and (*c*) belong to the 18th cent.

On f. 161*b* the following note in English appears: 'This book with four others was taken by Hafsan Bey from an Abyssinian who was found writing under a tree near the British army in Upper Egypt and given by Hafsan Bey to Col. Murray Q^{r} M^{r} Gen^{l} and by him given to me. Sep. 1801 at Rosetta. J. N. Turner.'

Acquired by the Library some time before 1887. Formerly shelf-marked MS. Bodl. 990.

Gospel of St. John, Hymns, Prayers

I. ff. 1–4. *Hymn to the Trinity.* ለወላጌ rubricated. The owner was Walda Samuel (f. 4*b*). Cf. Wright (B.M.) cxxvi. 4 and others.

II. ff. 5–91. *Gospel of St. John.* ሊያሱስ and እግዚአብሔር: rubricated throughout. The owner's name was Seqaya Giyorgis. The text is in a good condition and fairly closely related to our printed versions. The Gospel is divided into portions for each weekday.

f. 91*b*. Blank.

III. ff. 92–103. *Anaphora of Cyriacus* in praise of the B.V. Mary. Cf. Dillmann (Bodl.) xvii. 8; Wright (B.M.) *passim*. The owner is again Seqaya Giyorgis.

IV. ff. 104–6. *Anaphora of our Lord.* Owner Seqaya Giyorgis. Cf. Dillmann (Bodl.) xvii. 6; Wright (B.M.) xlviii. 3*d*.

V. ff. 107–11. *Kidan zanagh* (morning prayer). Owner Seqaya Giyorgis. Cf. Dillmann (*Chrestomathy*), p. 46; Wright (B.M.) catalogue.

VI. ff. 112–14*a*. *Intercessory prayers.* Owner Kidana Maryam. Cf. pp. 316–19 of Mercer's *Ethiopic Liturgy*, London, 1915.

The name of the king reigning at the writer's time was Takla Giyorgis (f. 113*a*), who ruled up to the end of the 18th cent. This date coincides with what has been said about the time of this MS. in the introductory remarks.

VII. ff. 114*a*–114*b*. *Short prayer* beginning: በሰማይ: የሀሉ: ልብክሙ: እወ: የሀሉ: በሰማይ: ልብነ: . . .

VIII. ff. 114*b*–118*a*. *Temherta Ḫebu'at* (doctrina arcanorum). Owner Kidana Maryam. Cf. Wright (B.M.) *passim* and his index under *Doctrina arcanorum.*

IX. ff. 118*a*–120*a*. *'Egzi'abḥer zaberhānāt* prayer. Owner Kidana Maryam. Cf. Wright (B.M.) xlix. 3.

X. ff. 120*a*–131*a*. *Prayer of the B.V. Mary at Golgotha on 21st Sane.* Owner Kidana Maryam. Cf. Wright (B.M.) cxxxvi, &c.

XI. ff. 131*a*–133*a*. *Prayer* beginning በስመ: እግዚ ኦብሔር: ቀዳሚ: . . . Owner Kidana Maryam.

XII. f. 133. *Hymn to Phanuel.* Owner Kidana Maryam. Cf. Wright (B.M.) clxxxix. 24.

XIII. ff. 134*a*–137*a*. *Hymn to the B.V. Mary.* Owner Kidana Maryam.

XIV. ff. 137*a*–138*a*. *Discourse of John Chrysostom* in praise of the B.V. Mary. Cf. Wright (B.M.), xlvii. 2 and others.

XV. *Three Miracles of the B.V. Mary.*

1st miracle: ff. 138*a*–141*a*;

2nd miracle: ff. 141*a*–144*a*;

3rd miracle: ff. 144*a*–145*b*.

Owner Kidana Maryam.

Cf. the numerous miracles of the B.V. Mary in the catalogues of Ethiopian MSS. in the Bodleian Library, vol. i, the British Museum, and the Bibliothèque Nationale.

XVI. ff. 145*b*–147*b*. *A Miracle of our Lord.* Owner Kidana Maryam.

The writer is so used to the B.V. Mary that he frequently errs with regard to the pronominal suffixes, e.g. ተአመሪሁ: ለእግዚእነ: . . . መስለ: ገብርኪ: . . .

XVII. *Three miracles of St. George.*

1st miracle: ff. 147*b*–149*a*.

2nd miracle: ff. 149*a*–151*a*.

3rd miracle: ff. 151*a*–152*a*.

Owner Kidana Maryam, who now explains that Seqaya Giyorgis, the owner of previous parts of this MS., is his brother.

XVIII. ff. 152*b*–154*a*. *Hymn to God.* Owners Walda Samuel (cf. first item in this MS.) and ቴዎብስት (Theopista).

XIX. ff. 154*a*–157*b*. *Hymn to the B.V. Mary.* Owners Kenfa Mikael and Walatta Giyorgis.

XX. ff. 157*b*–159*b*. *Hymn to St. George.* Cf. Wright (B.M.), clxxxi. *b*.

f. 160. Blank.

f. 161*a*. Scribbles.

B. SERVICE BOOKS

(*a*) *Psalters*

44. MS. Aeth. d. 4

207 ff. (plus 2 additional unnumbered folios at the beginning of the volume). 1 col. to a page (ff. 1–189); 2 cols. to a page (ff. 190–end). Vellum. 9×8 in. Abyssinian binding: leather over wooden boards; kept in a leather case with strap.

Language: Ge'ez. Written in a good hand. Probably 17th cent.

The MS. appears to have been brought to this country by a member of Napier's British Expedition in 1868 and to have belonged to the collection of MSS. at the Church of Madḥane 'Alam at Magdala.

Purchased in 1879.

Psalter

The two first folios (unnumbered and of later date) blank.

I. ff. 1*a*–164*b*. *Psalms* (complete). The scribe frequently errs in counting the chapters; thus he writes ፲፱ instead of ፱; ፲፯ instead of ፯፯, and many other such mistakes.

II. ff. 164*b*–181*a*. ᾠδαί (cf. LXX text). The usual Ethiopian collection of O.T. and N.T. songs.

f. 164*b*. Song of Moses, Exod. xv.

f. 165*b*. Song of Moses, Deut. xxxii. 1–43.

f. 170*a*. Prayer of Hannah, 1 Sam. ii. 1–10.

f. 171*b*. Prayer of Hezekiah, Isa. xxxviii. 10–20.

f. 172*a*. Prayer of Menasseh (apocryphal).

f. 173*b*. Prayer of Jonah, Jonah ii. 3–10.

f. 174*a*. Prayer of Azariah, Dan. iii. 26–45.

f. 175*b*. Prayer of the Three Children, Dan. iii. 52–88.

f. 177*a*. Prayer of Habakkuk, Hab. iii. 2–19.

f. 178*b*. Prayer of Isaiah, Isa. xxvi. 9–20.

f. 179*b*. Prayer of Mary, Luke i. 46–55.

f. 180*a*. Prayer of Zachariah, Luke i. 68–79.

f. 181*a*. Prayer of Simeon, Luke ii. 29–32.

III. f. 181*a*. *Song of Songs.*

IV. f. 190*a*. *Weddase Maryam* (cf. no. 66).
Monday, f. 190*a*.
Tuesday, f. 191*a*.
Wednesday, f. 192*b*.
Thursday, f. 195*a*.
Friday, f. 197*a*.
Saturday, f. 198*b*.
Sunday, f. 200*a*.

V. f. 201*a*. Another *hymn to the B.V. Mary* beginning: ቅድስት: ውብዕዕት: ... አንቀጸ: ብርሃን: መዓርገ: ሕይወት: ወማኅደረ: መለኮት: ቅድስተ: ቅዱሳን::

The name of the owner has been erased.

ff. 206*b*, 207. Blank.

f. 207*b* in a hand different from that of the scribe of the MS.: ዝመጽሐፍ: ዘወልደ: ማርያም:

There is one unnumbered and badly mutilated folio between ff. 206 and 207 of which only one bottom corner is left.

45. MS. Aeth. e. 2

163 ff. 1 col. to a page (ff. 4–142); 2 cols. to a page (ff. 1–3; 143–63). Vellum. $7\frac{3}{4}\times6\frac{1}{2}$ in. European binding. Ff. 4–160 is one piece written by the same scribe and belonging to one uniform MS. Ff. 1 and 162, and ff. 2, 3, and 163 are each the product of different scribes; they are purely accidentally bound with this MS. A fourth independent part is ff. 160*b* and 161 (Maṣḥafa Qedr) which is the product of yet another pen. Probably 17th cent. The MS. appears to have been brought to this country by a member of Napier's British Expedition to Magdala in 1868.

Purchased in 1879. Formerly shelf-marked MS. Bodl. Or. 735.

Psalter

I. ff. 1 and 162. *Hymn to St. Stephen* (imperfect), with musical notation.

II. ff. 2, 3, and 163. ሰላም *hymn to the B.V. Mary* (imperfect). These folios are in a bad condition and part of the text can no longer be recognized.

4. *Psalms* (cf. no. 44). While the text is everywhere in order, the numbering of chapters is irregular, especially from xviii onwards. From lxx onwards the counting becomes quite chaotic.

122*b*. ᾠδαί (cf. LXX text).
Song of Moses, Exod. xv.
f. 123*b*. Song of Moses, Deut. xxxii. 1–43.
f. 126*b*. Prayer of Hannah, 1 Sam. ii. 1–10.
f. 127*b*. Prayer of Hezekiah, Isa. xxxviii. 10–20.
f. 128*b*. Prayer of Menasseh (apocryphal).
f. 129*b*. Prayer of Jonah, Jonah ii. 3–10.
f. 129*b*. Prayer of Azariah, Dan. iii. 26–45.
f. 131 is erroneously bound between ff. 122 and 123.
Prayer of the Three Children.
f. 132*a*. Prayer of Habakkuk, Hab. iii. 2–19.
f. 133 is erroneously bound between ff. 139 and 140.
f. 134*a*. Prayer of Isaiah, Isa. xxvi. 9–20.
f. 134*b*. Prayer of Mary, Luke i. 46–55.
f. 135*a*. Prayer of Zachariah, Luke i. 68–79.
f. 135*b*. Prayer of Simeon, Luke ii. 29–32.

V. f. 136*a*. *Song of Songs*.

VI. f. 143*a*. *Weddase Maryam*.
f. 143*a*. Monday.
f. 144*a*. Tuesday.
f. 146*a*. Wednesday.
f. 148*a*. Thursday.
f. 151*a*. Friday.
f. 152*b*. Saturday.
f. 154*a*. Sunday.

VII. f. 155*a*. Another *Hymn to the B.V. Mary* (cf. no. 44, f. 201).

VIII. f. 160*b*. Maṣḥafa Qedr (imperfect) containing purification rites for those who embraced Islam during the invasion of Muḥammad Granj. Cf. Wright (B.M.) cxxxix. 3.

f. 162*b*. ጸሎተ: አርቄ: ምድር::

46. MS. Aeth. f. 2

166 ff. of which ff. 3–152*a* have no division into columns, whereas ff. 2 and 152*b*–165 have 2 cols. to a page. The main part contains 17–19 lines to each page, while the subsidiary part at the end has 19–20 lines to each col. Vellum. $6\frac{5}{8}\times6\frac{3}{4}$ in. Abyssinian binding: wooden boards, partly covered with leather.

Language: Ge'ez. Written in a mediocre hand. Probably 18th cent.

Purchased in 1887.

Psalter

f. 1. Blank.

f. 2. See below: f. 165*b*.

I. f. 3*a*. *Psalms* (cf. no. 45 and others). While the text is in its proper sequence, the numbering of chapters is again hopelessly out of order (especially from xv onwards), due probably to the scribe's inadequate knowledge of the numerals.

II. f. 131*b*. ᾠδαί (cf. the LXX text).
Song of Moses, Exod. xv.
f. 133*a*. Song of Moses, Deut. xxxii. 1–43.
f. 136*a*. Prayer of Hannah, Sam. ii. 1–10.
f. 137*a*. Prayer of Hezekiah, Isa. xxxviii. 10–20.
f. 137*b*. Prayer of Menasseh (apocryphal).
f. 138*b*. Prayer of Jonah, Jonah ii. 3–10.
f. 139*a*. Prayer of Azariah, Dan. iii. 26–45.
f. 140*a*. Prayer of the Three Children, Dan. iii. 52–88.
f. 141*b*. Prayer of Habakkuk, Hab. iii. 2–19.
f. 143*a*. Prayer of Isaiah, Isa. xxvi. 9–20.
f. 143*b*. Prayer of Mary, Luke i. 46–55.
f. 144*a*. Prayer of Zachariah, Luke i. 68–79.
f. 144*b*. Prayer of Simeon, Luke ii. 29–32.

III. f. 145*a*. *Song of Songs*.

IV. f. 152*b*. *Weddase Maryam*.
f. 152*b*. Monday.
f. 153*a*. Tuesday.
f. 155*a*. Wednesday.
f. 156*b*. Thursday.
f. 159*a*. Friday.
f. 160*a*. Saturday.
f. 161*a*. Sunday.

V. f. 162*b*. Another *Hymn to the B.V. Mary* (cf. no. 44, f. 201).

f. 165*b*. The text is continued from here on to f. 2*a* and ends on f. 2*b*.

f. 166. Blank (apart from one isolated sentence on f. 166*a*).

47. MS. Aeth. f. 7

62 ff. 1 col. to a page. 18 lines to a page. Vellum. $5\frac{1}{8}\times5$ in. European binding. Most folios had been damaged and were later repaired.

Language: Ge'ez. Written in a fine hand. Probably early 17th cent.

Given to the Library in 1888 by Prof. A. H. Sayce.

Psalter (fragmentary); cf. no. 46 and others which offer a reliable indication as to the contents of this MS. before it became mutilated and its textual sequence disturbed.

f. 1*a*. Psalm xxiv. 13*b*. Only the first few words can be recognized, as the right-hand top corner of this folio is missing. From here the MS. is complete up to lxviii. 3.

f. 41*a*. Begins with Psalm xcv. 2 and is continued up to civ. 32.

f. 51*a*. Psalms cxxxiii–cxlvi. 8.

f. 62. ᾠδαί fragments:
–end of the prayer of Hannah.
–prayer of Hezekiah.
–one verse of the prayer of Menasseh.

48. MS. Aeth. f. 18

159 ff. of which, as customary, only the Weddase Maryam, i.e. from f. 142, has 2 cols. to a page; the rest 1 col. only. 20 lines to each page. Vellum. $6\frac{1}{2}\times5\frac{1}{2}$ in. Abyssinian binding: wooden boards.

Language: Ge'ez. Written in a good hand. 17th cent. Purchased in 1937.

Psalter

f. 1. Bound upside down; contains scribbles only; mostly illegible.

I. f. 2. *Psalms* (complete), cf. nos. 45, 46 and others.

II. f. 122*b*. ᾠδαί (cf. the LXX text).
Song of Moses, Exod. xv.
f. 123*b*. Song of Moses, Deut. xxxii. 1–43.
f. 126*b*. Prayer of Hannah, 1 Sam. ii. 1–10.
f. 127*b*. Prayer of Hezekiah, Isa. xxxviii. 10–20.
f. 128*a*. Prayer of Menasseh (apocryphal).
f. 129*a*. Prayer of Jonah, Jonah ii. 3–10.
f. 129*b*. Prayer of Azariah, Dan. iii. 21–45.
f. 130*b*. Prayer of the Three Children, Dan. iii. 52–88.
f. 132*a*. Prayer of Habakkuk, Hab. iii. 2–19.
f. 133*a*. Prayer of Isaiah, Isa. xxvi. 9–20.
f. 134*a*. Prayer of the B.V. Mary, Luke i. 46–55.
f. 134*b*. Prayer of Zachariah, Luke i. 68–79.
f. 135*a*. Prayer of Simeon, Luke ii. 29–32.

III. ibid. *Song of Songs*.

IV. f. 142*a*. *Weddase Maryam*.
f. 142*a*. Monday.
f. 143*a*. Tuesday.
f. 145*a*. Wednesday.
f. 147*a*. Thursday.
f. 149*b*. Friday.
f. 151*a*. Saturday.
f. 152*a*. Sunday.

V. f. 153*b*. Another *Hymn to the B.V. Mary*. Cf. no. 46 and others.

ff. 148–59 are damaged.

(*b*) *Missals*

49. MS. Aeth. e. 1

154 ff. 2 cols. to a page. Each col. has an average of 18 lines. Vellum. 6⅞×6¼ in. Abyssinian binding: wooden boards; back covered with leather.

Language: Ge'ez. Written in a number of different hands, varying between mediocre and good. Musical notes throughout. All indications to the identity of the owner and scribe have been either totally or partially erased. Probably 18th cent.

Note on f. 3, partly erased: 'Rapporté de Gondar . . . par Rochet d'Héricourt.' Rochet d'Héricourt travelled in Ethiopia about the year 1845.

Purchased in 1887.

Missal

f. 1. Blank.

f. 2*a*. Notes on saints' days from Maskarram up to Pagumen (cf. folio 4 of no. 64).

f. 2*b*. Blank.

I. f. 3*a*. *Daily Prayer* (cf. Wright, B.M. cxxxii).

f. 3*a*. ኪዳን: ዘነግህ morning prayer, cf. Dillmann, *Chrestomathy*.

f. 7*b*. ሊጦን: ዘሰርክ: beginning: ኦመላ ክነ: ዘደበ: ኪሩቤል: ይነብር: . . .

f. 11*b*. ተዝካር: prayer for the dead.

f. 15*b*. ወንፅበ: ፍስተበቀ፟ል: ዘሠሉ፟ሎ: ይእ ሳዝ: እግዚኦብሔር . . .

f. 19*a*. ዘይነግሥ: ዘእቡነ: ያሬድ: (cf. Budge, *Hist.* i. 265).

f. 24*b*. Blank.

II. f. 25*a*. *Canon of the Mass* ለሠርዓተ: ቅዳሴ:

f. 60*a*. Anaphora of Dioscorus.

f. 62*b*. Blank.

f. 63*a*. Anaphora of the Apostles.

f. 79*a*. Anaphora of Our Lord.

f. 83*a*. Anaphora of Cyriacus of Behnesa.

f. 93*b*. Anaphora of St. John.

f. 103*a*. Anaphora of John Chrysostom.

f. 108*b*. Anaphora of Athanasius.

f. 120*b*. Anaphora of Epiphanius.

f. 128*a*. Anaphora of Jacob of Serug.

f. 135*b*. Anaphora of Gregory, brother of Basil.

f. 143*a*. Anaphora of Cyril.

f. 150*a*. Anaphora of Gregory of Armenia.

f. 154*b*. Blank.

50. MS. Aeth. e. 20

103 ff. 2 cols. to a page. Number of lines varying from 15 to 28. Vellum. 8×7 in. In original Ethiopian binding: between wooden boards.

Language Ge'ez. Written in a careless hand. Musical notations. End of 18th cent.?

Purchased in 1937.

Missal

ff. 1 and 2. Blank.

f. 3*a*. The three introductory lines break off in the middle of the word ፍቁ[ሩ].

ኪዳን: ዘነግህ: Morning Prayer; cf. Dillmann (*Chrest. Aeth.*), p. 46; no. 49, &c.

f. 5*a*. ኪዳን: ዘሠርክ: Evening Prayer.

f. 8*a*. Prayers for the 7 days of the week:

Monday (f. 8*a*).
Tuesday (f. 8*b*).
Wednesday (ibid.).
Thursday (f. 9*a*).
Friday (f. 9*b*).
Saturday (ibid.).
Sunday (f. 10*a*).

f. 10*a*. Prayer beginning ዘይነግሥ (cf. Zotenberg 67. 1, *c*; Dillmann (B.M.), xxi. 4).

f. 13*a*. ሊጦን: ዘነግህ: and ጸሎት: ዘሰርክ:

f. 13*b*. ጸሎት: በእንተ: እለ: ኖሙ:: Cf. Wright (B.M.), ccclx. 3, *m*.

f. 14*a*. ጸሎተ: ምዉታን:: Cf. Dillmann (B.M.), xxi. 3.

f. 14*b*. ጸሎተ: (*sic !*) በእንተ: ማኅበር:: Wright (B.M.), ccclx. 3, *k*.

f. 16*a*. ዘመስቀል: ዘዓርብ: ወዘሰቡዕ: ይትበሀል::

f. 17*a*. ጸሎት: ዘሐዲሳን: ሶበ: ትሰይሞ: ለፃሕል:: Cf. Wright, (B.M.), cxxxii. 1, last item.

f. 17*b*. ጸሎት: ሶበ: ትሰይሞ: ለጽዋዕ: ቅዱስ: . . . Cf. Wright, (B.M.), cxxxii. 1, last item.

f. 18*a*. The ordinary Mass ለሠርዓተ: ቅዳሴ: . . . Cf. Wright, (B.M.), cxxxii. 2.

f. 38*a*. Anaphora of the Apostles ለአ፟ቴቱ: ቁርባን: ዘ I ወ፪: ሐዋርያት:: Cf. Zotenberg 67. 2, *b*.

f. 44*b*. Anaphora of Our Lord. Cf. Wright (B.M.), cxxxii. 3, *b*.

f. 47*a*. Anaphora of the B.V. Mary. Cf. Wright (B.M.), cxxxii. 3, *c*.

f. 53*b*. Anaphora of St. John. Cf. Wright (B.M.), cxxxii. 3, *d*.

f. 60*a*. Anaphora of the 318 Nicene Fathers. Cf. Wright (B.M.), cxxxii. 3, *h*.

f. 65*b*. Anaphora of Jacob of Serug. Cf. Wright (B.M.), cxxxii. 3, *k*.

f. 69*b*. Anaphora of Dioscorus of Alexandria. Cf. Wright (B.M.), cxxxii. 3, *j*.

f. 71*b*. Anaphora of Gregory. Cf. Wright (B.M.), cxxxii. 3, *i*.

f. 73*a*. Anaphora of John Chrysostom. Cf. Wright (B.M.), cxxxii. 3, *e*.

f. 76*b*. Anaphora of Epiphanius. Cf. Wright (B.M.), cxxxii. 3, *g*.

f. 80*b*. Anaphora of Athanasius. Cf. Wright (B.M.), cxxxii. 3, *f*.

f. 87*b*. Anaphora of Gregory. Cf. Wright (B.M.), cxxxii. 3, *m*.

f. 92*a*. Anaphora of Cyril of Alexandria. Cf. Wright (B.M.), cxxxii. 3, *n*.

f. 96*b*. Anaphora of Basil. Cf. Wright (B.M.), cxxxii. 3, *l*.

ff. 102*b*, 103. Blank.

51. MS. Aeth. g. 21

10 ff. 1 col. to a page. 13 lines to a page. Vellum. 3½×5 in. Held together by means of a leather cord; unbound. Profusely provided with musical notation.

Language: Ge'ez. Written in a fair hand. End of 18th cent.?

Purchased in 1948.

Part of a Missal

f. 1*a*. Blank.

f. 1*b*. Illumination.

This piece is largely identical with the ኪዳን: ዘነግህ: (cf. Dillmann, *Chrestomathy*), but there are omissions as well as additions compared with the text published by Dillmann. The beginning is fully identical with Dillmann's version.

(*c*) *Hymns*

52. MS. Aeth. c. 5

185 ff. 3 cols. to a page; each col. has 32 lines. Vellum. 13×10½ in. Abyssinian binding: wooden boards covered with red cloth; in a leather case with strap. The MS. is written throughout by the same scribe in a very good and small hand.

Language: Ge'ez. Profuse musical notation. Dated (f. 2*a*) 12th year of the reign of King 'Iyo'as, i.e. 1767.

As far as can be judged from Wright's catalogue this MS. is largely identical with Ms. Or. 585 in B.M. (Wright clxxv). Cf. also Dillmann (B.M.) no. xxxi.

This very fine MS. appears to include many hymns not found in the B.M. MSS.

Given by H. W. Blundell in 1918.

Deggwa, i.e. a collection of hymns for the whole year.

f. 1. Blank.

f. 2*a*. Introductory notes, extending over the larger part of this page, revealing also the date of this MS. (cf. above).

f. 67. Table of Halleluyahs.

ff. 80–3. Blank.

f. 120*a*. Part II of the Deggwa.

f. 183*a*. Table of Halleluyahs.

ff. 183*b*, 184, 185*b*. Blank.

f. 185*a*. Pen trials.

53. MS. Aeth. e. 17

8 ff. 1 col. to a page. About 22 lines to each page. Vellum. 6⅞×4 in. Bound in a modern parchment wrapper with leather strap.

Language: Ge'ez. Written in a good hand. 18th cent.? Purchased in 1930.

Hymns (imperfect).

f. 1*a*. Hymn to the B.V. Mary beginning: አሞ፟ቱ: አብ: ወወልድ: ቃለ: መደንግፅ: አመላክ:: All following verses are introduced by ሰላመ: (the 2nd verse beginning: ሰላመ: ለዝክረ: ስመኪ: በስመ: ማርያመ: ዘተጸውዒ:).

f. 4*a*. The 22nd verse was rubbed out and subsequently rewritten, in an apparently expanded form, so that the letters are less than half the normal size.

f. 5*a*. Another hymn to the B.V. Mary beginning: ሰላመ: ለኪ: ማርያመ: ጠቢብ: መጽሔተ: ደኅግል: ኀምስ::

f. 6*a*. Hymn to St. John the Evangelist beginning: ቀዳሚሁ: ቃል: ውእቱ: ቃል:: . . . ሰላመ: ለዝክረ: ስምከ: ለመጽሐፈ: ትፍሠሕት: ምለ ጡራ:: There are often feminine suffixes, as the scribe is used to hymns to the B.V. Mary. ዮሐንስ is rubricated throughout. The hymn is imperfect at the end and breaks off in the middle of a verse.

54. MS. Aeth. e. 21

100 ff. 2 cols. to each page. About 20 lines to each column. Vellum. 6×8 in. Abyssinian binding of wooden boards partly covered with leather.

Language: Ge'ez. Written in a fair hand. Probably end of 18th cent. The MS. originates from the Church of Madḫane ʿAlam (f. 3*a*, top) and may be assumed to have been brought to this country by a member of Napier's British Expedition in 1867/8.

Purchased in 1938.

I. *Guba'e Salamta.*

f. 1*a*. Three introductory lines; pen trial and blessing.

ff. 1*b* and 2. Blank.

f. 3*a*. *Salam* to St. Bartholomew (Maskarram); for this and the succeeding Salams, cf. Wright (B.M.), cxc. 30–45. The name of the saint is in each case rubricated throughout.

f. 5*b*. *Salam* to St. Matthew (12th Teqemt).

f. 8*a*. *Salam* to St. Luke (22nd Teqemt).

f. 10*b*. *Salam* to St. Philip (18th Ḫedar).

f. 12*b*. *Salam* to St. Andrew (4th Taḫsas).

f. 14*b*. *Salam* to St. John (4th Ṭer).

f. 18*a*. *Salam* to Jacob son of Alphaeus (10th Yakatit).

f. 20*b*. *Salam* to St. Matthias (8th Magabit).

f. 23*a*. *Salam* to Jacob son of Zebedee (17th Miyazya).

f. 25*b*. *Salam* to St. Mark of Egypt (30th Miyazya).

f. 28*b*. *Salam* to St. Thomas (27th Genbot).

f. 31*a*. *Salam* to St. Thaddaeus (2nd Ḫamle).

f. 33*b*. *Salam* to SS. Peter and Paul (5th Ḫamle).

f. 38*b*. *Salam* to Nathaniel (10th Ḫamle).

f. 41*a*. *Salam* to Jacob (18th Ḫamle).

f. 44*a*. *Salam* to the Apostles.

f. 46*a*. *Salam* to St. Peter.

f. 47*a*. Postscript.
Owner: Kenfa Mikael.
Scribe: Ḫezqe'el.

II. *Miscellaneous hymns and miracles.*

f. 47*b*. Hymn to the B.V. Mary beginning: **እሰግዶ፡ ለኪ፡** (thrice) **ወእቄደሰኪ፡ ኦእግዝእትየ፡ ማር ያም፡** . . . cf. Wright (B.M.), lxxxviii, *d*.

f. 49*a*. Thirty-two miracles of the B.V. Mary; cf. Wright (B.M.), *passim*. **ማርያም** rubricated.

f. 89*a*. Three miracles of our Lord Christ; cf. Wright (B.M.), *passim*. **ክርስቶስ** rubricated.

f. 92*b*. A hymn beginning: **ሰላም፡ ለኪ፡ ማርያም፡ ድንግል፡** . . .

f. 93*b*. Another hymn beginning: **ሰላም፡ ለኪ፡ ማርያም፡ ርግብ፡ ሰማያዊት፡** . . .

f. 94*a*. Hymns to Our Lord Christ and the B.V. Mary beginning alternately:
ስብሐት፡ ለክ፡ ኦመላኪየ፡ . . .
ሰላም፡ ለኪ፡ ማርያም፡ . . .

f. 98*b*. A hymn beginning: **ስብሐት፡ ለክሙ፡ ለሠሉስ፡ ቅዱስ፡** . . . written in a hand different from the rest of the MS.

f. 100. Blank, except for a list of names.

55. MS. Aeth. f. 3

122 ff. 1 col. to a page. 15 lines to each page. Vellum. 6×3 in. Abyssinian binding: wooden boards.

Language: Ge'ez. Written in a good hand by two scribes ((*a*) ff. 1–34, 65–122; (*b*) ff. 35–64). 17th cent.

Purchased in 1887.

Collection of Hymns.

f. 1. **ዘበኦት፡** To the B.V. Mary beginning: **ሰላም፡ ሰላም፡ ለዝክረ፡ ስምኪ፡ በቀኖ፡፡** Cf. Wright (B.M.), clxxxix. 9.

f. 11. This as well as the following hymns end in a short prayer for the owner Athanasius and his wife Helena.

f. 13. **ዘመስቀል፡** A hymn to Christ beginning: **ስብሐት፡ ለዝክረ፡ ስምከ፡ በመጽሔተ፡ መስቀል፡ ዘተለክዓ፡፡** Cf. Wright (B.M.), clxxxviii. 10.

f. 27. **ዘልደት፡** To the B.V. Mary beginning: **ሰላም፡ ሰላም፡ ለልደትኪ፡ መንፈሳዊ፡፡**

f. 35. **ዘሊቢኖስ፡** a hymn to Christ beginning: **ኦክርስቶስ፡ ዘተወለድከ፡ እመድኀግል፡፡** Cf. Wright (B.M.), cxxxii. 4.

f. 46. **ዘአንጦኒ[ዮ]ስ፡** a hymn to St. Anthony beginning: **ሰላም፡ ለዝክረ፡ ስምከ፡ ዘቀለመ፡ አሌፍ፡ ሐዳሲ፡** . . . Cf. Wright (B.M.), cxc. 46.

f. 52. **ዘአፍቀረነ፡ ለግዚእ፡** a hymn beginning: **እለ፡ ይዛለሱ፡ ለገጽ፡ ወይትወሀዱ፡ በኀይል፡፡**

f. 65. **ዘዮሐንስ፡** beginning: **በስመ፡ እግዚአብሔር፡ አሳት፡ በሐቅለ፡ ሐሊፋ፡ ነዳደ፡፡**

f. 76*b*. **ዘኪሮስ፡** beginning: **ሰላም፡ ለዝክረ፡ ስምከ፡ ኀበ፡ ዲመደ፡ ወርቅ፡ ዘተጽሕፈ፡፡** Cf. Wright (B.M.), cclxxvii, f. 53*b*.

f. 86*a*. **ዘሩፋኤል፡** Hymn to Raphael beginning: **ስላም፡ ለዝክረ፡ ስምከ፡ ተጸውዖ፡ ዘቀደመ፡፡** Cf. Wright (B.M.), clxxxvi, *c*.

f. 97*a*. Hymn to Walatta Ṗetros beginning: **በስመ፡ እግዚአብሔር፡ ዘሀሎ፡ አመ፡ ሊሀሎ፡ ዘመን፡፡** Cf. Wright (B.M.), cccvii. 1, *a*.

f. 109*a*. Hymn to Mercurius beginning: **ሰላመ፡ ለዝክረ፡ ስምከ፡ ገብረ፡ ሊያሱስ፡ ብሂል፡፡**

f. 122. Pen trials.

56. MS. Aeth. f. 8

66 ff. 2 cols. to a page. 25–7 lines to each column. Vellum. 6×4 in. Abyssinian binding: vellum cover and wooden boards.

Language: Ge'ez. Written in a very small and fine hand; extensive musical notation. 18th cent.?

Purchased in 1898.

Collection of Hymns.

There are no titles, sections, or other divisions. Each hymn is usually introduced by the word **ዋዜማ.**

f. 1. Beginning: **ዋዜማ፡ ዘጸመ፡፡ ዘወረደ፡ እመ ላዕሉ፡ ኢይሁዱ፡ ሰቀሉ፡** . . . (?) Cf. Dillmann (B.M.), xxix. 2.

f. 65. Table of Halleluyahs.

f. 66*b*. Blank.

57. MS. Aeth. g. 3

60 ff. 1 col. to a page. 9 lines to a col. Vellum. 3½×3 in. Abyssinian binding: stiff leather, front cover missing; kept in damaged leather case.

Language: Ge'ez. Written in a mediocre hand. 18th cent.? Sent to this country by Col. Knight, a member of Napier's British Expedition in 1868.

Purchased in 1883.

Ṭabiba Ṭabiban, &c.

ff. 1 and 2. Blank.

f. 3*a*. Ṭabiba Ṭabiban. Cf. Dillmann (B.M.), lvi; Dillmann (*Chrestomathy*), p. 108. The text—apart from spelling—is largely identical with the version printed by Dillmann in his *Chrestomathy*.

f. 45*a*. Hymn to the B.V. Mary beginning: **ሰላም፡ ሰላም፡ ለዝክረ፡ ስም[ኪ]፡ በአምኃ፡ ስርከ፡ ወነግሃ፡፡** Cf. Dillmann (B.M.), lviii. 2.

f. 50*b*. Miracle of the B.V. Mary.

f. 53*b*. Another miracle of the B.V. Mary.

f. 55*b*. Another miracle of the B.V. Mary.

f. 57*b*. Another miracle of the B.V. Mary.

f. 58*b*. Another miracle of the B.V. Mary (incomplete).

f. 59*a*. Hymns to Gabra Manfas Qedus (incomplete).

The name of the owner has been erased throughout.

58. MS. Aeth. g. 11

27 ff. 1 col. to a page. The principal part of this MS. (i.e. up to f. 23 inclusive) has an average of 11 lines to a page. Vellum. 3×3 in. Stiff leather covers.

Language: Ge'ez. The main part is written in a small and fine hand. 18th cent.?

Purchased in 1930.

Hymns, &c.

f. 1*a*. Blank.

f. 1*b*. Prayer to St. George; written in a crude hand.

f. 2*b*. Scribbles.

f. 3*a*. Beginning of the principal piece: Hymn to St. George beginning: **ሰላም፡ ለዝክረ፡ ስመከ፡ ዘሰሌዳ፡ ሞገስ፡ መጽሐፈ፡፡** Cf. Wright (B.M.), clxxxiii. *a*.

f. 18*b*. Hymn to Gabra Manfas Qedus beginning: **ሰላም፡ ለፅንሰትከ፡ መሠረተ፡ ነገር፡ ወውጣኔ፡፡** imperfect. Cf. Wright (B.M.), clxxxviii. 48.

ff. 24 and 25. Prayer (imperfect) not originally belonging to this MS.; written in a crude hand.

ff. 26, 27. Prayer (imperfect) against demons; also not belonging to this MS.; written in a poor hand.

59. MS. Aeth. g. 17

26 ff. 1 col. to a page. 13 lines to each page. Vellum. 4×2¼ in. In European parchment binding.

Language: Ge'ez. Written in a fair hand. End of 18th cent.?

Purchased in 1930.

Hymns.

Imperfect at beginning and end. All verses are introduced by **ሰላም** which is often abbreviated. **ሰላም** as well as the names of angels are generally rubricated. Cf. Wright (B.M.), clx. 2. *e*, *f*.

f. 1. Hymn to Michael.

f. 20*a*. Name of owner erased.

f. 20*b*. Brief magical prayer.

f. 21*a*. Hymn to Phanuel beginning: **ሰዳዳይ** (*sic*)**፡ ሳይጣናት፡ ፋኑኤል፡** . . . Cf. no. 68 below. The

name of the owner, Walda Giyorgis, is not entirely erased and can still be recognized.

f. 23*a*. Hymn to Gabriel beginning: በሰላም: ገብርኤል: መልአክ: በሳዕለ: ማርያም: ዘዓእ ረፈ: (*sic!*) . . . Imperfect at end.

60. MS. Aeth. g. 19

33 ff. 1 col. to a page. Originally 8 lines to a page, but due to mutilation many are, in fact, missing. The first 11 folios are more heavily mutilated than the rest. Vellum. 2½×2½ in. In European parchment binding.

Language: Ge'ez. Written in a fine, comparatively early, hand. End of 16th cent.?

Purchased in 1930.

Hymns.

f. 1*b*. Hymn to St. John, imperfect at beginning.

f. 10*b*. Hymn to St. George beginning: ሰላም: ለዝክረ: ስምክ: ዘሰሌዳ: ሞገስ: መጽሐፈ:: Cf. no. 58 above; Wright (B.M.), clxxxiii. *a*. Illegible towards the end.

61. MS. Aeth. g. 20

25 ff. 1 col. to a page. 15–17 lines to each page. Vellum. 3×1¾ in. Bound in a European parchment cover. The writing is angular and rather slovenly executed.

Language: Ge'ez. Many lines do not hold more than two words; there are many abbreviations; ማረያመ rubricated throughout. The MS. is imperfect at the beginning and illegible at the end. 18th cent.?

Purchased in 1930.

Hymn to the B.V. Mary.

f. 1*a* (which is probably not the beginning of the original MS.) opens: . . . እሱብሕኪ: [—]ቃለ: ወ.ዳሴ . . .

(*d*) *Prayers*

62. MS. Aeth. c. 7

158 ff. (the actual foliation only runs to 156, as ff. 32 and 141 were each erroneously repeated in the numeration). 2 cols. to a page. 22 lines to each col. Vellum. 13¼× 11½ in. Abyssinian binding: wooden boards covered with leather.

Language: Ge'ez. Written in a fine hand. Illustrations. Probably early 18th cent.

Purchased in 1928.

Arganona Weddase and Weddase Amlak for each day of the week.

Cf. Wright (B.M.), clii, for entire MS.; Dillmann (Bodl.), xix (MS. Laud. Or. 204) for Arganona Weddase (or Dengel or Maryam) only.

f. 1*a*. ወበል: በትሉት: ቃል: እሎነተ: ለስማት: [then follows a list of magical names] እሙነቱ: ለስማት: ክቡራት: ወልዑላት:: ኦለመላክ: ሚካኤል: ዕቀበ: ወለድኅኖ: ለለቡነ: ገብረ: ማርያመ: [here the text breaks off]. Gabra Maryam is not an Abuna (the word appears here in its literal interpretation) which becomes clear from comparison with f. 155*b*, where we find: ዝመጽ ሐፍ: ዘለለቃ: ገብረ: ማርያመ: ካሳ::

f. 1*b*. Black and white drawing of the B.V. Mary with the Child; full page. All drawings—with the exception of that on f. 125*b* which is in colour—were no doubt intended to receive colour later on.

f. 2*a*. Monday: Arganona Dengel (or Weddase).

f. 14*b*. Drawing extending over half-page; black and white; Christ giving a blessing.

f. 15*a*. Monday: Weddase Amlak; Basil of Caesaria; in line 9 Cyriacus is probably the name of one of the owners of this MS. Names of owners and scribes are generally erased in this MS.

f. 25*a*. Tuesday: Arganona Dengel.

f. 35*b*. Half-page drawing; black and white; Virgin, with Child in manger, ox and ass.

f. 36*a*. Tuesday: Weddase Amlak; Ephrem the Syrian.

f. 51*a*. Arganona Dengel: Wednesday.

f. 63*a*. Weddase Amlak: Wednesday; Ephrem the Syrian.

f. 74*b*. Half-page drawing; black and white; B.V. Mary weeping, with Child. Two Roman soldiers shown in profile with only one eye visible, which is the Abyssinian way of picturing evil people.

f. 75*a*. Thursday: Arganona Dengel.

f. 87*a*. Thursday: Weddase Amlak; Aragawi Manfasawi John.

f. 102*b*. Full-page drawing; black and white; the Crucifixion. Caption: ዝንቱ: ዘተሰቅለ: እግዚ እነ: ሊየሱስ: ለመላክ: ወልዳ: ለመላክ: . . .

f. 103*a*. Friday: Arganona Dengel.

f. 114*a*. Friday: Weddase Amlak; Abba Sinoda.

f. 125*b*. Full-page picture in colours. Virgin and Child.

f. 126*a*. Saturday: Arganona Dengel.

f. 132*a*. Saturday: Weddase Amlak; Athanasius of Alexandria.

f. 141(a)*a*. Sunday: Arganona Dengel.

f. 146*a*. Sunday: Weddase Amlak; Cyril of Alexandria.

f. 155*b*. Gabra Maryam Kassa, cf. f. 1*a* above.

ff. 155*b*, 156*a*. Short concluding prayers.

f. 156*b*. Blank.

63. MS. Aeth. e. 5

164 ff. 2 cols. to a page. With the exception of ff. 159*a*–164 each column contains 15 lines. Vellum. 7¾×7 in. Abyssinian binding: wooden boards covered with leather, kept in a leather case with strap.

Language: Ge'ez. Written in a good hand. Probably 18th cent.

Purchased in 1887.

f. 1*a*. 'Major General F. Roome, C.B., late Chief of the Political & Intelligence Department Senafé Abyssinia in 1868.' This clarifies the origin of this MS. General Roome was a member of Napier's British Expedition to Abyssinia in 1868 and is mentioned in Holland and Hozier's official *Record of the Expedition to Abyssinia* (vol. i, p. 184) as Major Roome, a member of the Intelligence Branch of the Army.

f. 1*b*. Faint outline of an unfinished drawing of the B.V. Mary and the Child.

Weddase Amlak

f. 2*a*. Monday: Basil of Caesaria.

f. 20*b*. Tuesday: Ephrem the Syrian.

f. 49*a*. Wednesday: Ephrem the Syrian.

f. 71*a*. Thursday: Aragawi Manfasawi John.

f. 102*a*. Friday: Abba Sinoda.

f. 113*a*. Friday: Abba Pachomius.

f. 123*a*. Saturday: Athanasius of Alexandria.

f. 141*a*. Sunday: Cyril of Alexandria.

Cf., for the whole Weddase Amlak, no. 62 above and Wright (B.M.), clii. 1.

f. 159*a*. *Maḥbara Me'emanan* (Congregation of the faithful) imperfect. Cf. Dillmann (Bodl.), xviii. 3, and Dillmann (*Chrestomathy*), p. 131. Our text here breaks off at what is in Dillmann's version verse 18 (p. 135), otherwise it is fully identical with the text published in the *Chrestomathy*.

The whole piece is written in a poor hand.

f. 161*b*. Hymn to the B.V. Mary beginning: እኮኑ: ቢእሲ: ኦበ: ኀኒጸ: ቤት: . . . Cf. Wright (B.M.), lxxviii*b* and clxxxviii. 20. Writing very poor.

f. 164*b*. Blank.

Owner's name erased *passim*.

64. MS. Aeth. e. 8

143 ff. 2 cols. to each page; 17 lines to a column. Vellum. 7×6¼ in. Abyssinian binding: wooden boards covered with leather; kept in a leather case with straps.

Language: Ge'ez. Written in a good hand—with the exception of minor items not belonging to the main body of this MS. 18th cent.?

Given by H. W. Blundell in 1910.

Arganona Dengel (Weddase)

f. 1*a*. ገብረ ሲላሴ in a crude hand.

ff. 1*b* and 143*a*. Prayer to the B.V. Mary in Amharic with extensive quotations in Ge'ez. Owner Gabra'ab. Ff. 1 and 143 do not belong to the original MS.; they have been stitched on to it later.

ff. 2 and 3 have a different shape altogether; they, too, did not originally belong to this MS., but were sewn into it later. Language Amharic. f. 3*b* blank.

መጽሐፈ: ጥንበሆ (?) or ጥበሆ (?) dealing with the Passion.

f. 3*b*. Blank.

f. 4*a* and 1st col. of f. 4*b*. List of saints' days, &c., from Maskarram to Pagumen.

f. 4*b*, col. 2. Brief introductory prayer.

f. 5*a*. Arganona Weddase (Dengel).

Monday.

f. 29*a*. Tuesday.

f. 52*b*. Wednesday.

f. 76*a*. Thursday.

f. 99*a*. Friday.

f. 120*a*. Saturday.

f. 131*a*. Sunday.

f. 142*b*. Brief concluding prayer, illegible towards the end.

f. 143*a*. See under f. 1*b* above.

f. 143*b*. Blank.

The name of the original owner has been consistently erased. The last owner's name was Gabra'ab (*passim*), and the names of other members of his family are recorded at f. 130*b*.

Cf. nos. 62, 65; Wright (B.M.), clii. 2.

65. MS. Aeth. e. 15

119 ff., of which 8 (ff. 109–16) did not originally belong to this MS. All pages belonging to the principal part have

2 cols. and each col. normally contains 20 or 21 lines. Vellum. 8×7¼ in. (ff. 109–16 measure 2⅛×1⅛ in.). Abyssinian binding: wooden boards covered with leather, lined with blue velvet.

Language: Ge'ez. Written in a fair hand. Probably 17th cent. (cf. f. 117).

Purchased in 1930.

Arganona Weddase (Dengel)

f. 1*a*. List, in pencil, of the evangelists for the years 1919–25 (= 1926–32).

f. 1*b* and first 6 lines of 1st col. of f. 2*a*. A short hymn to the B.V. Mary on the usual pattern: እሰግድ: ለኪ: . . . ተፈስሒ: ኦእግዝእትየ: ማርያም: . . .

f. 2. Disjointed scribbles in Amharic, largely indecipherable.

f. 3*a*. Arganona Weddase (or Dengel)—almost fully identical with no. 64; cf. also Wright (B.M.), clii. 2.

Monday.

f. 23*b*. Tuesday.

f. 42*a*. Wednesday.

f. 59*b*. One short chapter which appears on f. 75 of no. 64 is missing here.

Thursday.

f. 76*b*. Friday.

f. 92*b*. Saturday.

f. 101*a*. Sunday.

f. 108*b* is continued on f. 117*a*.

ff. 109–16 (see introductory notes above) are part of another MS. and were, without any apparent reason, stitched in here. Short hymn to Gabra Manfas Qedus. Written in a small and neat hand, but now partly illegible.

f. 117. A chronology (ascribed to Giyorgis Walda Amid) from the creation of the world up to King Susenyos (died 1632). While the fact that this list ends with the death of Susenyos need not necessarily lead us to accept that year as the approximate age of this MS., palæographic and linguistic data, too, make the middle of the 17th cent. a likely date for its production.

f. 119*a*. A short hymn in a very crude hand, beginning: ሆሣዕና: ዘለመ: ክርስቶስ: . . . The reference to ሱብአ: በሕር: in this hymn is no doubt meant to apply to Moslem invaders from the East.

66. MS. Aeth. f. 15

90 ff. 1 col. to a page. 10 lines to a page. Paper. 5×3⅝ in. Bound in stiff cardboard covered with leather.

Language: Ge'ez. Written in a fair hand. Heavily mutilated. Date 1888 (cf. colophon at f. 88).

Purchased in 1930.

Weddase Maryam and some hymns

ff. 1, 2. Scribbles in Amharic and Arabic.

f. 3*a*. Weddase Maryam. Cf. MS. Poc. 3 (Dillmann (Bodl.), ix) which is essentially identical, except that in this MS. Sunday appears at the end, whereas in MS. Poc. 3 Sunday is the first entry.

f. 6*a*. Tuesday.

f. 12*a*. Wednesday.

f. 18*a*. Thursday.

f. 24*b*. Friday.

f. 29*a*. Saturday.

f. 32*b*. Sunday.

f. 35 is so badly mutilated that only a small corner is left.

f. 36*b*. Hymn to the B.V. Mary, beginning: ቅድስት: ውበፅዮት: ስብሕት: ወቡርክት: ክብርት: ወልዕልት: . . . Owner's name: Gabra Mikael.

f. 52*a*. Another hymn to the B.V. Mary, beginning: ይቄድስዋ: መላእክት: ለማርያም: በውስተ: ውሂጤ: መንጦላዕት: . . . Cf. Wright (B.M.), cxviii. 7*a*.

f. 54*a*. Hymn to the B.V. Mary, with the refrain: ሰላም: ለኪ: ማርያም: . . .

f. 56*b*. Hymn to the B.V. Mary, beginning: ሰላም: ሰላም: ለዝክረ: ስምኪ: ሐዋዝ:: . . . Cf. Wright (B.M.), cxviii. 7*c*.

f. 73*a*. Hymn to Our Lord Jesus Christ, beginning: ሰላም: ለዝክረ: ስምከ: ስመ: መሐላ: ዘሊይ ሔሱ:: Cf. Wright (B.M.), clx. 2*c*.

f. 88. ዝመጽሐፍ: ዘለበ: ገብረ: ሚካኤል: ዘብ ሔረ: ሼዋ: ወጸሐፉኒ: በሊድልወቱ: ለበ: ኀይለ: ለሳሴ: ዘዳብረ: ቢዘን:: ተጽሕፈ: በ Ī ወ ፲ ፻ ፹ ወ ፭ ዓመት: መሐረት: . . . በዘመነ: መንግሠቱ: ለመፍቀሬ: ኦመላክ: ዮሐንስ: ነጉሠ: ነገሠት::

Bizan monastery is one of the foremost convents in Abyssinia. It is situated on a mountain peak 15 miles east of Asmara.

67. MS. Aeth. f. 16

90 ff. 1 col. to a page. 12 lines to a page. Paper. 5×3½ in. Bound in cardboard and kept in a European box.

Language: Ge'ez. Written in a good and comparatively early hand. The MS. is in a very poor condition. Many leaves are missing, but on account of extensive damage to passages at the top and bottom of folios it is not always possible to determine where such gaps do, in fact, occur. The owner is Gabra Maryam, his wife Semrat Mikael, and the scribe Walda Giyorgis. 18th cent.?

Purchased in 1930.

Prayers

ff. 1, 2. Scribbles.

f. 3*a*. Imperfect at the beginning. Miscellaneous prayers.

f. 44*b*. ትምህርተ: ሓቡዓት: (*sic!*) Doctrina Arcanorum. Cf. no. 69, &c.

f. 57*a*. Prayers of Philoxenus of Mabug.

Monday; cf. Wright (B.M.), clxiii. 2.

f. 58*b*. Tuesday.

Between ff. 58 and 59 something is missing, since these two folios are not consecutive in contents.

f. 60*a*. Wednesday.

f. 62*b*. Thursday.

f. 65*b*. Friday.

f. 69*a*. Saturday.

f. 72*b*. Sunday.

f. 77*a*. Litany to our Lord. Cf. Wright (B.M.), cxxxvi. 2, *h*.

f. 78*b*. Litany to our Saviour. Cf. Wright (B.M.), cxvii. 8.

f. 84*a*. A prayer (imperfect) to our Lord, beginning: ጸሎት: ወስእለት: ወለስተብቊዖት: ዘተበቊዕ: ለመድኀኒተ: ለሠጋ: ወነፋስ: ወቃድሳን: እመሰ አል: . . .

f. 88. Scribbles.

ff. 89, 90. Blank.

68. MS. Aeth. g. 12

36 ff. 1 col. to a page. 10 lines to each page. Vellum. 3×3 in. Abyssinian binding: stiff leather covers.

Language: Ge'ez. Written in a poor hand. End of 18th cent.?

Purchased in 1930.

ff. 1, 36. Pen trials (ፈቲነ: ብርዕ:), scribbles and crude drawings.

ff. 2, bottom of 34*b* and 35*a*, f. 35*b* in a very crude hand. Hymn to Phanuel: ሰላም: ለከ: ሰደዴ: ኦጋንነት: ፋኑኤል: . . .

f. 3*a*. *Prayer of the B.V. Mary on the 21st Sane.* Cf. no. 69 below and Wright (B.M.), *passim.* ማርያም generally rubricated.

Owner: Walatta Dengel (?); Takla Haymanot Dabra Ṣeyon (?). The latter's name has been substituted at f. 27*b* for another one which had been erased.

69. MS. Aeth. g. 13

79 ff. 1 col. to a page. 9–10 lines to a page. Vellum. 2½×2¼ in. Abyssinian binding: wooden boards.

Language: Ge'ez. Written in a good hand. 18th cent.?

Purchased in 1930.

Prayers, Hymn, &c.

ff. 1, 2. Hymn to St. George, beginning: ሰላም: ለከ: ጊዮርጊስ: largely illegible. Written in a crude hand.

f. 3*a*. *Prayer of the B.V. Mary on the 21st Sane.* Cf. no. 68, &c.; Wright (B.M.), cxxxvi. 1 and *passim.*

The name of the original owner has been erased, here and elsewhere, and that of Walda Maryam been substituted.

f. 39*b*. A prayer to the B.V. Mary, beginning: በሰማይ: ወበምድር: ለልብየ: ባዕደ: አበ: ወእመ: እሳተ: ወውሉደ: ማርያም: ድኅግል: . . .

f. 45*a*. ትምህርተ: ሓቡአት: (Doctrina Arcanorum). Cf. no. 67 above and index under 'Doctrina Arcanorum'; see also Wright (B.M.), index.

f. 58*b*. Litany to the B.V. Mary, beginning: ኦእግዝእትየ: ማርያም: በእሳዘቱ: በመጥብሕ: . . . Cf. Dillmann (B.M.), lxi.

f. 66*a*. Litany to Christ, beginning: ኦእግዚእየ: ሊያሱስ: [ክ]ርስቶስ: ወልደ: እግዚኦብሔር: ሕያው: በእንተ: ማርያም: ወላደትከ: ርድኣኒ: . . . Cf. Wright (B.M.), clx. 2. *h*.

f. 76 has a hole extending over 5 lines.

f. 78*b*. A concluding prayer to the B.V. Mary consisting of 6 lines.

f. 79. Blank.

70. MS. Aeth. g. 14

66 ff. 1 col. to a page. An average of 9 lines to a page. Vellum. 3⅜×2½ in. Abyssinian binding, wooden boards, back cover missing.

Language: Ge'ez. Written in a fair hand. On f. 3*a* is part of, and on f. 64*b* the entire seal of the Emperor Menelik II in violet ink. This MS. may once have belonged to the Emperor's private library. 18th cent.?

Purchased in 1930.

ff. 1, 2. Blank.

f. 3*a*. *Prayer of the B.V. Mary on 21st Sane.* Cf. no. 69, &c. Illumination; Emperor Menelik's seal (see above) hardly legible.

f. 48*b*. Doctrina Arcanorum; cf. no. 69, &c.

ff. 65, 66. Blank.

Name of owner: Walda Sellasse, f. 3*b* and *passim*.

71. MS. Aeth. g. 15

43 ff. of which ff. 3–11 originally formed part of another MS. of different size and shape. The principal part of this MS. consists of ff. 12–43. 1 col. to a page. About 14 lines to a page. Vellum. 3½×3 in. Abyssinian binding: wooden boards (front cover missing).

Language: Ge'ez. Written by three different scribes: (*a*) ff. 1, 2 written in a crude hand; (*b*) ff. 3–11 written in a good hand; (*c*) ff. 12–42 written in a poor hand. 18th cent.?

Purchased in 1930.

Prayers, &c.

f. 1*a*. A hymn to the Saviour of the World, fragmentary and almost entirely illegible.

f. 3*a*. ኪዳን: ዘነግሀ: Morning Prayer. Cf. Dillmann (*Chrestomathy*); also no. 43. Owner: Walda Amlak (f. 11*a*).

f. 12*a*. *Prayer of the B.V. Mary on 21st Sane.* Cf. no. 70 and others. Owner: Sebḥat La'ab (f. 12*a* and *passim*).

f. 33*b*. Doctrina Arcanorum. Cf. no. 70 and others.

f. 42*b*. Faint impression of a green-coloured seal, illegible.

f. 43. Blank.

72. MS. Aeth. g. 16

64 ff. Vellum. 3⅝×2½ in. Abyssinian binding: wooden boards. Much of this MS. has become entirely illegible on account of damage by damp.

The MS. consists of three independent parts, bound together. The leaves are of slightly differing size. Each part was produced by a different scribe:

(*a*) ff. 1–18, of which ff. 3–15*a* form a continuous piece. The writing at the bottom of f. 15*a* and on ff. 15*b*, 16, 17 was added by a different hand on eaves originally left blank.

(*b*) ff. 19–38 (text and quires run continuously).

(*c*) ff. 39–64 (text and quires continuous).

All three parts have 1 col. to a page. Part (*a*) 13 lines, part (*b*) 14 lines, part (*c*) 12 lines to a page.

Language: Ge'ez. Part (*a*) is written in a good hand; part (*b*) in a mediocre one; and part (*c*) in a very poor hand. 18th cent.?

Purchased in 1930.

Prayers and Hymns

ff. 1, 2. Blank.

f. 3. Doctrina Arcanorum; cf. no. 71, &c. Owner: Walda Maryam (f. 10*b*).

f. 10*b*. Egzi'abher zaberhanat (God of lights). Cf. no. 43 (IX), which is identical.

f. 15*a*. A prayer, largely illegible, beginning: . . . [illegible] . . . በስመ: አብ: ሊቈሰን: ወወልድ: ሊቈሰን: ወመንፈስ: ቅዱስ: ሊቈሰን . . . Most of it seems a mere scribble.

f. 18. Blank.

f. 19*a*. Hymn to our Lord Christ, beginning: ሰላመ: ለዝክረ: ስምከ: ስመ: መሐላ: [ዘ]ሊይሂሱ: . . . Cf. Dillmann (B.M.), lxx. 3; Wright (B.M.), clx. 2. *c*. This hymn consists of some 50 verses, all beginning with ሰላመ: Owner: Habta Maryam (f. 38*a*).

ff. 38*b*, 39. Blank.

f. 40*a*. Hymn to Michael; beginning: ሰላመ: ለዝክረ: ስምከ: ምስለ: ስመ: ልዑል: ዘተ[ሰተ]ፈ: . . . Cf. no. 59 above; Dillmann (B.M.), xxv. 2; Wright (B.M.), clx. 2. *e*. Large portions of this hymn have been rendered illegible by damp.

f. 55*b*. Hymn to Gabriel, beginning: በሰላመ: ገብርኤል: [መልአክ]: በላዕለ: ማርያም: [ዘአዕ]ረፈ: . . . Cf. no. 59 above; Wright (B.M.), clx. 2. *f*. This hymn, too, consists of short verses introduced by ሰላመ:, but its condition is worse even than that of the previous items, and very little can actually be read.

73. MS. Aeth. g. 18

57 ff. 1 col. to a page. 12 lines to a page. Vellum. 3⅝×2¼ in. Abyssinian binding: wooden boards.

Language: Ge'ez. Written in a mediocre hand. Early 19th cent.?

Purchased in 1930.

Anaphora of Cyriacus of Behnesa

ff. 1, 2*b*. Pen trials: ብርዕ: ሠዓይ:

ff. 1*b*, 2*a*. Incoherent Amharic words.

f. 3*a*. Anaphora of Cyriacus. Cf. no. 43 (ff. 92–103), with which the text here is largely identical.

f. 48. Inserted to supply the omission of a passage after ሥብስት in the first line of f. 49*b*.

f. 48*b*. Short passage in Ge'ez in a poor and late hand (Annunciation).

f. 57. A brief magical prayer (imperfect).

Owner: Walda Madḥen, whose partially erased name can still be recognized at ff. 3*a* and 56*b*.

(*e*) *Miscellaneous*

74. MS. Aeth. g. 6

24 ff. 1 col. to a page. 20 lines to a page. Vellum. 4⅝×3 in. Abyssinian binding: vellum cover (repaired).

Language: Ge'ez. Written in a mediocre hand. 18th cent.?

Acquired between 1885–90.

Service book (miscellaneous)

f. 1. ጸሎተ: ዕጣን: Prayer of Incense, beginning: ጸሎተ: ዕጣን: ወየአጥን: (*sic*) ወየሐትት: ለስ ማቲሆሙ: . . . Cf. Wright (B.M.), cxlv. 20; d'Abbadie, pp. 59–85.

ff. 12*a*–14*a*. St. John i. 1–21.

f. 14*a*. *Order of Baptism*, beginning: ጥመቀት: ላዕለ: መጥማቅ: አመላከሙ: ለኔቢያት: . . . Cf. (?) Wright (B.M.), cxli. 2; ccclxi. 1. 50.

75. MS. Clarke Or. 3

129 ff. 1 col. to a page. Each page has 14 lines. Paper. 5¾×4¼ in. In European leather binding.

Language: Ge'ez. Written in a mediocre hand. Date 1787 (= 1794). Place of origin: Jerusalem. Illegible in parts. Owner: Gabra Giyorgis; scribe: Habta Maryam (f. 46 *b* and *passim*).

Purchased in 1809.

Prayers, Hymns, &c.

f. 1. Blank.

f. 2*a*. Note in English:

'Prayers and other theological writings in the Abyssinian language. Cairo 1801.'

'I obtained this Manuscript of an Abyssinian Dean, A Negro, who came to Grand Cairo. E. D. Clarke.'

ff. 2*b*, 3*a*. Blank.

f. 3*b*. Gnomonic table, in Arabic.

f. 4*a*. *Horologium.* Cf. Wright (B.M.), cxlix. Beginning: እጽሕፍ: በሰላመ: እግዚአብሔር: ተእዛዘ: ጸሎት: ዘዘ፲: ጊዜያት: ዘመአልት: ወዘሌሊት: ዘነጋሮ: መልአክ: ለአበ: እንጦንስ: በትእዛዘ: እግዚአብሔር: አሜን::

f. 4*b*. ጸሎት: ዘነግህ:

f. 34*a*. ፫ ሰዓት:

f. 38*a*. ፫ ሰዓት

f. 42*a*. ፮ ሰዓት:

f. 47*a*. ፱ ሰዓት:

f. 55*a*. ጊዜ: ሠርክ:

f. 63*a*. ጊዜ: ንዋም:

ff. 70 and 73. ጸሎት: መንፈቀ:ሌሊት:

f. 86*b*. Blank.

f. 92*a*. *Salam* to B.V. Mary.

f. 108*b*. Passage describing date and origin of the MS. (see introductory notes above).

f. 109*a*. Discourse (ድርሰን) of Qedus Aragawi Manfasawi.

f. 120*a*. Another discourse (ድርሰን) of Qedus Aragawi Manfasawi.

ff. 128*b* and 129. Blank.

76. MS. Aeth. d. 1

4 ff. 2 cols. to a page. 16 lines to each column. Vellum. 11×7¼ in. European binding.

Language: Ge'ez. Written in a good hand. Four coloured illustrations. 17th cent.?

Acquired between 1868 and 1886.

End of the discourse of Cyriacus of Behnesa (fragment)

Cf. Wright (B.M.), ccxvi. 16. Identical with B.M. MS. Or. 604, f. 135*b*, top of col. 3 up to the end.

Owner: Walatta Maryam (f. 4*b*).

Illustrations at ff. 2*a*, 2*b*, 3*b*, 4*a*.

Pencil note at f. 1*a*: 'said to have been taken from a Church at Magdala in 1868'.

This MS. no doubt formed part of a fine specimen kept in the Church of Madḥana 'Alam at Magdala, and was brought to this country by a member of Napier's Expedition in 1867/8.

C. LIVES OF SAINTS

77. MS. Aeth. c. 3

124 ff. 2 cols. to a page. 24 lines to a column. Vellum. 14×12 in. Abyssinian binding: wooden boards covered with leather and lined with red cloth.

Language: Ge'ez. Written in a very fine hand. Many illustrations of high standard. The MS. no doubt belonged to the collection of the Church of Madḥana 'Alam at Magdala and was probably produced in the early part of the 17th cent. The original owner's name was Adara Giyorgis; it appears to have been brought to this country by a member of Napier's Expedition to Magdala. The MS. is a particularly fine specimen of Ethiopian MS. art and is in a good condition.

Purchased in 1893.

A. *The Life of Takla Haymanot* (ff. 4*a*–95*a*).
B. *The Translation of the Body of Takla Haymanot* (ff. 95*a*–104*b*).
C. 18 *Miracles of Takla Haymanot* (ff. 105*a*–122*b*).

While A and B bear a close relationship to the version of the *Gadla Takla Haymanot* published by Budge (London, 1906), the miracles are not identical with those in Budge's edition. Of the two versions of the *Gadla Takla Haymanot* known to us the present MS. represents that of Dabra Libanos.

'Takla Haymanot' is invariably rubricated.

f. 1*a* has the first two lines of the text which are then repeated on f. 4*a*; probably used as a pen trial.

In the right-hand top corner in an inexperienced European hand: አርቱር: ወልልስሊ: ረይ:: መቅ ዳላ: አጽሪል: አሠራ: ሶስት: ፩፻፻: ፲፻: ፯፲::

Arthur Wellesley Ray no doubt acquired this MS. at Magdala and brought it to Europe when Lord Napier's Expedition returned.

On the same page we find the original signatures of the prisoners who had been detained at Theodore's Court and were the object of the British military expedition:

H. Rassam	H. Blanc
Laurence Kerans	Mrs. H. Rosenthal
W. F. Prideaux	H. Rosenthal
J. M. Flad	H. A. Stern

ff. 1*b* and 2*a*. Blank.
f. 4*a*. Introduction and chapter I.
f. 8*a*. Chapter VIII, unnumbered.
f. 95*a*. *Translation of the Body of Takla Haymanot.*
f. 95*b*. The introductory note is here somewhat lengthier than in Budge's edition.
f. 105*a*. *18 Miracles of Takla Haymanot.* Different from those published by Budge, but—with the exception of the 18th—largely the same as those in Griaule's collection MS. 343 (G. 39).

Pictures

f. 2*b*. St. George and the Dragon, in the traditional Ethiopian style. There is no explanatory note; this is the case with nearly all the pictures in the volume, so that identification is often difficult or impossible, particularly as the text on the neighbouring pages often deals with entirely different subjects.

f. 3*a*, the B.V. Mary and the Child, with St. Michael and St. Gabriel as attendants.

Other pictures on ff. 3*b*, 12*a*, 12*b*, 29*a*, 29*b*, 38*a*, 38*b*, 47*a*, 47*b*, 56*a*, 56*b*, 73*a*, 73*b*, 82*a*, 82*b*, 104*b*, 105*b*, 106*b*, 107*a*, 107*b*, 108*b*, 110*a*, 111*a*, 111*b*, 112*a*, 112*b*, 113*b*, 114*a*, 114*b*, 115*a*, 115*b*, 116*a*, 117*a*, 118*b*, 119*a*, 120*a*, 121*a*, 122*a*.

78. MS. Aeth. e. 4

98 ff. 2 cols. to a page. 20 lines to a column. Vellum. 8⅛×5¾ in. Abyssinian binding: wooden boards.

Language: Ge'ez. Written in a fair hand. Date: probably about 1840 (see f. 91*a* below).

Purchased in 1887.

Gadla Krestos Samra, &c.

ff. 1–4. Blank.
f. 5*a*. Gadla Krestos Samra. 'Krestos Samra' rubricated throughout. Illumination. Beginning: በስመ: አብ: . . . &c. . . . ለሥሉስ: ዘሊይሴደቅ: ጥንተ: ሀልወቱ: ዘሊይትዓወቅ: ወዓመታቲሁ: ዘሊየሐልቅ:: ዘሰቀሎ: ለሰማይ: ከመ: ቀመር: እንበለ: ሰዋቅ::
f. 5*b*. እነግር: ዜና: ገድላ: ለዛቲ: ብእሲት: እምነ: ክርስቶስ: ሠምራ: ቅድስት: ውብፅዕት: . . .
f. 14*b*. Maskarram.
f. 22*a*. Teqemt.
f. 30*b*. Ḥedar.
f. 35*a*. Taḥsas.
f. 39*b*. Ṭer.
f. 44*b*. Yakatit.
f. 49*a*. Magabit.
f. 52*a*. Miyazya.

f. 55*a*. Genbot.
f. 60*b*. Sane.
f. 64*b*. Ḥamle.
f. 69*a*. Naḥase.
f. 76*a*. Illumination. Hymn to Krestos Samra, beginning: ሰላም: ለዝክረ: ስመኪ: ለክርስቶስ: ለሠምረቱ:: እንዘ: ይብል: ካሃን: እንተ: ለን በበ: እምጥንቱ:: ለሠምረተ: ዚለሁ: ክርስቶስ: ሠምራ: እስመ: ሊያሕጸፅኪ: ለለሰዓቱ::
f. 83*a*. Illumination. Another eulogy of Krestos Samra by Filpos (Philip) son of Takla Haymanot (f. 90*b*).
f. 91*a*. A short prayer for Sayfa Mikael, the convent of Dabra Libanos, and others.

It appears that the MS. was written for Sahela Sellasse (King of Shoa) and Ḥayla Malakot (his son and successor), which would date it about 1840.

f. 91*b*. A hymn to Lalibala, beginning: ለዚዝ: ላሊበላ: ዓለመ: ዘትቀኒ:: ሰላም: ለዝክረ: ስመክ: ከመ: ቃለ: ማዕጎቅ: ድሙፅ:: 'Lalibala' rubricated throughout.

ff. 97, 98*a*. Blank.
f. 98*b*. Names of some martyrs in Arabic. Note: ዛቲ: ገድለ: ክርስቶስ: ሠምራ: ዘወለዳ: ትንሊሣ: (*sic*).

The scribe (f. 75*b* and *passim*) was one Ḥayla Sellasse.

As has been pointed out in the introduction to this volume, we know of no other MS., either in Europe or Ethiopia itself, describing the life of the saint Krestos Samra. I am aware of a mention of Krestos Samra in two places only: (1) Cheesman, *Lake Tana and the Blue Nile*, p. 172, a church by the name of Krestos Samra on a small island in Lake Tana; (2) Conti Rossini, *Rendiconti della Reale Accademia dei Lincei*, 1910, p. 619.

The late Professor Carlo Conti Rossini wrote to me:

'Je connais Krestos Samra seulement par la citation qu'en font les Louanges à la Vierge du convent de Ṣana où l'on reporte le récit de la sainte sur des visions extra-naturelles. On peut tirer des Louanges:

(1) l'âge de la sainte, qui n'était pas postérieure au roi Naod (1494–1508); on pourrait même avoir l'impression qu'elle vécut au temps de la rédaction des Louanges ou peu en avant;
(2) le lieu où elle vivait, sur la terre-ferme vis-à-vis de l'île de Ṣana.'

D. THEOLOGY

79. MS. Clarke Or. 39

21 ff. (of which ff. 1–3 and 19–21 are new fly-leaves not belonging to this MS.). 2 cols. to a page. 15 lines to a col. Vellum. 4¾×4½ in. European leather binding.

Language predominantly Amharic. Written in a fair hand. Language (see below), shape of characters, and state of preservation suggest the end of the 16th cent. This would thus appear to be one of the earliest Amharic MSS. in Europe.

Purchased in 1809.

Treatise on the Christian Faith (in Amharic)

ff. 1–3. Blank.
f. 4*a*. Beginning: በስመ: አብ: &c. . . . ሃይማኖት: ለሚየከስ: እንዴኽ: ነው: በማን: ታመኖለኽ: በእግዚአብሔር: እግዚአብሔር: ስንትነው: ሶስት: ነው: ሐንዱም: ነው: ሶስትነትኖ: ሐንዱ ነት: በማን: ይቻላል: ነፍስ: ፀሐይ: እሳት: ባሕር: ሶስት: ኖቸው: አንዱም. ኖቸው: . . .

Cf. no. 83 below; Dillmann (B.M.), xviii. 6, which are largely identical.
f. 5*a*. John of Alexandria.
f. 5*b*. Menas of Alexandria.
f. 6*a*. Athanasius of Alexandria.
Gregory of Nazianze.
f. 6*b*. Ignatius of Antioch.
Gregory of Nazianze.
John of Alexandria.
f. 7*a*. Basil of Caesaria.
f. 8*b*. Athanasius of Alexandria.
Basil of Caesaria.
Gregory of Nazianze.
and so forth up to f. 18*b*.

The contents, after the introduction, seems mostly based on the *Haymanota Abaw*; in fact, this treatise in Amharic would appear to be some form of popular version of this work. Amharic is predominant and

is mainly used for commentary and explanation, while Ge'ez is employed for rendering the sayings of the Fathers as well as for theological terms. The Amharic shows signs of some 'antiquity'.

80. MS. Aeth. c. 4

162 ff. 3 cols. to a page. 29 lines to a column (ff. 1–104), 28 lines to a column (ff. 105–62). Vellum. 12 × 10¾ in. Abyssinian binding: wooden boards.

Language: Ge'ez. Written by two scribes, both parts (ff. 1–104 and ff. 105–62) in a fair hand. There is a crude and unfinished drawing on f. 162*b*. 18th cent.?

Given by H. W. Blundell in 1910.

Haymanota Abaw (imperfect)

Cf. Dillmann (B.M.), xiv; Griaule Collection 322 (G. 18); d'Abbadie 15; Zotenberg 111, 112.

f. 1*a*. Introduction. Extracts from the 'Didascalia Apostolorum' (I–IV).
f. 3*a*. Hierotheus (V–VI).
f. 3*b*. Atiphos (VII).
Archaeus (VIII).
f. 4*a*. Dionysius Areopagite (IX).
f. 4*b*. Ignatius (X–XI).
f. 5*b*. Gregorius (XII–XIII).
f. 7*a*. Gregorius (Armenia) (XIV–XV).
Alexander (XVI–XVII).
f. 7*b*. History of the Nicean Council (XVIII).
f. 13*b*. Athanasius (XIX–XXXIII).
f. 26*a*. Basil (XXXIV–XXXVIII).
f. 30*a*. Gregorius (XXXIX–XLII).
f. 34*a*. Felix (XLIII–XLV).
f. 34*b*. Julius (XLVI–LV).

LV: **ይቤ: መጠሊንን** . . . the translator apparently mistook *μετ' ὀλίγων* for a nomen proprium, while this section (LV) still belongs to the sayings of Julius.

f. 39*b*. Innocent (LVI).
f. 40*a*. Silvester (LVII).
Vitalianus (LVIII).
f. 40*b*. Ephrem (LIX–LXIII).
f. 41*b*. Heraclius (LXIV–LXXIII).
f. 45*a*. Severianus (LXXIV).
Eupraxius (LXXV–LXXVI).
f. 45*b*. John (LXXVII).
f. 47*a*. Theodotus (LXXVIII–LXXXI).
f. 48*a*. Epiphanius (LXXXII–XCIV).
f. 60*a*. Gregorius (XCV–XCIX).
f. 62*b*. John Chrysostom (C–CXXVIII).
f. 74*a*. Theophilus (CXXIX–CXXX).
f. 74*b*. 1½ cols. blank, but text uninterrupted.
f. 75*a*. Cyril (CXXXI–CLXXXI).
f. 104*b*. Theodosius (CLXXXII–CLXXXIV).
f. 111*b*. Severus (CLXXXV–CXCIII).
f. 120*b*. Jacobus (CXCIV–CXCVII).
f. 121*a*. Benjamin (CXCVIII).
f. 124*a*. John (CXCIX).
f. 127*b*. Cyriacus (CC).
f. 131*b*. Theodosius (CCI).
f. 133*a*. Dionysius (CCII).
f. 134*b*. Gabriel (CCIII).
f. 136*a*. Cosmas (CCIV).
f. 137*b*. Basil (CCV).
f. 143*a*. Cosmas (CCVI).
f. 144*b*. Macarius (CCVII).
f. 146*a*. Dionysius (CCVIII).
f. 149*a*. Menas (CCIX).
f. 150*b*. Dionysius (CCX).
f. 152*a*. John (CCXI–CCXII).
f. 159*a*. Philotheus (CCXIII–CCXIV).

The MS. breaks off in the middle of a sentence at the bottom of f. 162*a*. The missing part is about one-fifth of the complete *Haymanota Abaw*. In the latter part of the MS. rubrication has not been consistently applied.

81. MS. Aeth. e. 14

35 ff. 1 col. to a page (with the exception of f. 2*b*). The number of lines varies from 17 to 25. Vellum. 7¾ × 5½ in. Abyssinian binding: rough wooden boards.

Language: Ge'ez and Amharic. Written in a poor hand. Date 1907 (f. 27*a*).

Purchased in 1929.

I. *Maṣḥafa Berhan*

f. 1. Blank.
f. 2*a*. Introduction. List of abbreviations of N.T. books. Index of chapters.
f. 2*b*. Index of chapters continued; the page numbers obviously refer to the original MS. from which the present one was copied. Introduction beginning in Ge'ez and continued in Amharic; addressed to the monks of Dabra Bizan (cf. no. 66, end) in general and certain priests, whose names are mentioned, in particular.
f. 3*a*. Chapter 1 on **ጥመቀት**; quotations in Ge'ez, but main body of text in Amharic.
f. 3*b*. Chapter 2 on **ቍሮበን**.

f. 4*b*. Chapter 3 on **ክሦነት**.
f. 5*a*. ,, 4 ,, **ንስሐ**.
f. 5*b*. ,, 5 ,, **ጸም**.
f. 6*b*. ,, 6 ,, **ጸሎት**.
f. 7*a*. ,, 7 ,, **ቤተ: ክርስትያን**.
f. 7*b*. ,, 8 ,, **ታቦት**.
f. 8*b*. ,, 9 ,, **መልዓክ** (*sic*).
f. 9*a*. ,, 10 ,, **ሱብኤ**.
,, 11 ,, **ለሠአል**.
f. 9*b*. ,, 12 ,, **መስቀል**.
f. 10*a*. ,, 13 ,, **ቅዱሳን**.
f. 10*b*. ,, 14 ,, **ጸድቃን**.
f. 11*a*. ,, 15 ,, **መላእክት**.
,, 16 ,, **ዝክር**.
f. 11*b*. ,, 17 ,, **ትዝካር**.
f. 12*b*. ,, 18 ,, **ምጽዋት**.
f. 13*a*. ,, 19 ,, **መግበር**.
f. 13*b*. ,, 20 ,, **በዓላት**.
f. 14*b*. ,, 21 ,, **መቃብር**.
f. 15*a*. ,, 22 ,, **ማኅሌት**.
f. 15*b*. ,, 23 ,, **ንጽሕና: ወምንኵስና**.
f. 16*b*. ,, 24 ,, **ማርያም**.
f. 17*a*. ,, 25 ,, **ድርሳናት**.
f. 18*a*. ,, 26 ,, **ሐራስ: ወትክት**.
f. 18*b*. ,, 27 ,, **ሕፄ**.
f. 20*b*. ,, 28 ,, **ካህናት: ወደያቆናት**.
f. 22*a*. ,, 29 ,, **ዓለውራት: ወበኵራት**.
f. 22*b*. ,, 30 ,, **ምዕጻን**.
f. 27*a*. A postscript in Ge'ez states that this MS. was written for the convent of Dabra Bizan in 1900 (= 1907/8) by Aleqa Gabra Masqal.
f. 27*b*. A crude drawing (probably St. John).

II. *1st Epistle of St. John* (in Ge'ez).

f. 28*a*. The text is complete—with the exception of such minor omissions as i. 8–10.
f. 34*b*. Postscript stating that this was written by Aleqa Gabra Masqal in the town of Mandafara (= Addi Ugri, capital of the administrative division of Serae in Eritrea).
f. 35. Blank.

Copies of the *Maṣḥafa Berhan* exist in Berlin (Dillmann, Berlin Catalogue, no. 38) and in Paris (Chaîne, d'Abbadie Collection, no. 69), but there appear to be none in this country. Since all monks on Dabra Bizan speak Tigrinya, it is quite obscure why a commentary should have been written in Amharic.

82. MS. Aeth. f. 9

92 ff. 2 cols. to a page. 17 lines to a column. Vellum. 5½ × 4 in. Abyssinian binding: wooden boards.

Language: Amharic and Ge'ez. Written in a good hand. 17th cent.?

Acquired in 1899.

Qala Haymanot (Voice of Faith)

Cf. Chaîne (collection Mondon–Vidailhet) 32, 33; Dillmann (Berlin) 30.

ff. 1 and 2*b*. Blank—apart from scribbles.
f. 2*a*. A brief and badly written hymn to the B.V. Mary.
f. 3*a*. **ቃለ: ሃይማኖት: ዘእስተጋብኡ: ሊቃውንት: እመጻሕፍት: ቅዱሳት: . . .** A compilation of religious dogmata and quotations from the writings of the Monophysite Church. Cf. in particular the similar A'mada Meṣṭir (no. 85).
f. 6*b*. **ለሠላሴ**.
f. 14*a*. **አንድነት**.
f. 22*b*. **ለሠጋዌ**.
f. 52*a*. **ጥመቀት**.
f. 67*a*. **ቍሮበን**.
f. 80*a*. **ትንሣኤ**.
f. 92*b*. Brief, imperfect hymn to the B.V. Mary.

83. MS. Aeth. g. 2

80 ff. 1 col. to a page. ff. 3–70 have 7 lines, while ff. 71–80 have 11 lines to a page. Vellum. 2¾ × 2½ in. Abyssinian binding: stiff leather covers; kept in leather case with strap.

Language: Amharic and Ge'ez. Written in a good hand. 18th cent.?

Sent from Abyssinia in 1868 and purchased by the Library in 1883.

Treatise on the Christian Faith

Cf. no. 79 above, which is essentially identical.

f. 1*a*. Crude drawing of a Coptic Cross.
ff. 1*b*, 2, 79, 80*a*. Prayers for the owner, Germa Iyasus. With many magical words. Slovenly writing.
f. 3*a*. Beginning: **ሃይማኖተ: ለሚየኅስ: አመላለስ: እንዴኽ: ነው:** . . . continues as no. 79.

f. 9*b*. John of Alexandria.
f. 10*a*. Macarius of Alexandria.
f. 12*b*. Athanasius of Alexandria.
and so forth up to f. 78*b*.
f. 80*b*. Blank.

84. MS. Aeth. g. 9

46 ff. 1 col. to a page. 12 lines to a page. Vellum. 3⅝×2½ in. In Abyssinian binding: wooden boards. Language predominantly Amharic. Written in a good hand. 18th cent.?
Purchased in 1930.

Sena Feṭrat (Beauty of the Creation)
Cf. no. 85, III; Wright (B.M.), ccclvi. 2; d'Abbadie, vi. 2; Dillmann (Berlin), 37.
ff. 1, 2. Blank.
f. 3*a*. Beginning: በስመ፡ አብ፡ &c. . . . ከዚህ፡ ቀጽሎ፡ ስነ፡ ፍጥረትን፡ እወቁ:: ስነ፡ ፍጥረት፡ ማለት፡ ፍጥረታትን፡ ማወቅ፡ ነው፡ . . .
f. 32*b*. Exhortation to priests, beginning: በስመ፡ አብ፡ . . . &c. . . . መቅድመ፡ ነሲሉ፡ ሊያፍቅር፡ ከሠነ፡ ነዋየ፡ . . . beginning in Ge'ez, but continuing in Amharic.
f. 37*b*. Another Sena Feṭrat, beginning: ጸሎተ፡ ሲይዝ፡ ይሕነ፡ ይጨመር፡ ጸሎት፡ ሲጀመሩ፡ በዚህ፡ ነው፡ ሁለተኛም፡ ስነ፡ ፍጥረትን፡ . . .
ff. 45, 46. Blank.

85. MS. Ind. Inst. Misc. 4

123 ff. 2 cols. to a page. 20 lines to each col. Vellum. 7½×5 in. In European parchment binding with paper fly-leaves.
Language: mainly Amharic. Written in a fair hand. Date (f. 75*a*) 1823.
Presented to the Indian Institute by the Rev. S. C. Malan in 1885; f. 1 bears the following note: 'From the Rev. Dr. KRAPFF, August 13, 1875 S. C. MALAN'.

I. *A'mada Meṣṭir*
ff. 1 and 2. Blank (apart from the above-mentioned note).
f. 3*a*. Introduction.
The five pillars of the faith:
f. 8*b*. ምሥጢረ፡ ሥላሴ፡ Trinity.
f. 18*b*. ምሥጢረ፡ ሠጋዌ፡ Incarnation.
f. 33*a*. ምሥጢረ፡ ጥምቀት፡ Baptism.
f. 41*b*. ምሥጢረ፡ ቍርባን፡ Eucharist.
f. 47*a*. ምሥጢረ፡ ትንሣኤ፡ Resurrection.
f. 51*a*. Absalom and Abraham, names of owner and scribe respectively.
II. f. 51*b*. A work in Ge'ez ascribed to John Chrysostom, beginning: ኦሪት፡ ዘፍጥረት፡ ዘተ ርጉማ፡ ዮሐንስ፡ አፈ፡ ወርቅ፡ . . .
A work dealing with miscellaneous subjects; the sequence is frequently disturbed and the character of this piece cannot be easily assessed. Many Amharic interpolations towards the end. Rubrication incomplete.
III. f. 76*a*. *Sena Feṭrat* (beauty of creation). In Amharic.
f. 123. Blank.
Cf. for Parts I and III of this MS. Wright (B.M.), ccclvi, and for Part I also Dillmann (B.M.), xvi, Guidi (*Letteratura*), p. 76, Littmann (*Litteratur*), pp. 221–2 and no. 82 above.

E. MAGICAL PRAYERS

86. MS. Aeth. f. 4 (R)

Vellum roll. 6 ft. 2⅛ in.×2¾ in., consisting of three strips of unequal length. 1 col. In European box. Crude drawings. Written in a poor hand.
Language: Amharic and Ge'ez. Late 18th cent.?
Purchased in 1887.

Magical Prayer Scroll
(1) Picture of two angels.
(2) Prayer to fetter the demons, beginning: በስመ፡ አብ፡ . . . ጸሎት፡ በእንተ፡ ማእሰሮሙ፡ ለአጋንንት፡ . . . አብ፡ እሳት፡ ወልድ፡ እሳት፡ መን ፈስ፡ ቀዱስ፡ እሳት፡ . . . Cf. Dillmann (B.M.), lx. 5; Budge (*History*), ii, pp. 591 et seqq.
(3) Prayer for the banning of illness from children, beginning: ጸሎት፡ በእንተ፡ አሰስሎ፡ ደቂ፡ እመሕፃናት፡ . . . Cf. Budge (op. cit.), pp. 593 et seqq.; Worrell, *Z.A.* xxiii. 171.
(4) Susenyos legend. Cf. Budge (op. cit.), p. 590; Worrell, *passim*.
(5) Another prayer against demons, beginning: ጸሎት፡ በእንተ፡ ማእሰረ፡ አጋንንት፡ በእንተ፡ ደመ፡ . . . Cf. Worrell (op. cit.), p. 175.

(6) Picture of an angel.
(7) First few verses of St. John i. 1–5.
(8) ሰላመ፡ ለከ፡ ሰዳዴ፡ አጋንንት፡ ፋኑኤል፡ . . . Cf. Worrell (op. cit.), p. 177.
(9) Prayer against 'sickness of the head', beginning: ጸሎት፡ በእንተ፡ ሕማመ፡ ርእስ፡ . . . followed by magic words.
(10) Prayer against ቁርጸት. Cf. Worrell, *Z.A.* xxix, p. 96.
(11) Magic signs.
(12) Prayer about blood, beginning: ጸሎት፡ በእንተ፡ ደመ፡ . . . Cf. Worrell, *passim*.
Name of owner: Amata Gabriel Čakolač.

87. MS. Aeth. f. 5 (R)

Vellum roll. 4 ft. 5 in.×3½ in. consisting of 2 strips. In European box. 1 col.
Language: Amharic and Ge'ez. Written in a very poor hand. Crude drawings. Late 18th cent.? Original owner Gabra Egzi'e, but the next owner's name, Kidana Maryam, has been written over it.
Purchased in 1887.

Magical Prayer Scroll
(1) Crude drawing of two angels and a cross.
(2) Prayer, beginning: ጸሎት፡ በእንተ፡ ዒይነ፡ ጽላ፡ ወዒይነ፡ ባርያ፡ አጋንንት፡ በስመ፡ እግዚአብ ሔር፡ ለሥሉስ፡ ፈጣሬ፡ ለለማት፡ . . . Cf. Worrell, *Z.A.* xxix, p. 131.
(3) Prayer, beginning: ጸሎት፡ በእንተ፡ ዒይነ፡ ባርያ፡ ወዒይነ፡ ጽላ፡ መር[-]ብተ፡ ስሎሞ[-]፡ . . .
(4) Prayer, beginning: ጸሎት፡ በእንተ፡ ዒይነ፡ ጽላ፡ ወዒይነ፡ ዛር፡ ወዒይነ፡ አጋንንት፡ . . .
(5) Prayer, beginning: ጸሎት፡ በእንተ፡ ዒይነ፡ ጽላ፡ ወዒይነ፡ ወርቅ፡ ወተይሽ፡ ወቀሩኛ፡ ወዒይነ፡ አጋንንት፡ እኩያን፡ አልፍ፡ አልፍ፡ አልፍ፡ . . .
(6) Prayer, beginning: ጸሎት፡ በእንተ፡ ዒይነ፡ ጽላ፡ ወዒይነ፡ ባርያ፡ ወዒይነ፡ አበሾነ፡ . . .
(7) Drawing of a face.

88. MS. Aeth. f. 6 (R)

Vellum roll. 4 ft. 4½ in.×4⅝ in., consisting of 2 strips stitched together. 1 col. In a European box.
Language: Amharic and Ge'ez. Written in a poor hand. Crude drawings. Late 18th cent.? Owner Kefla Giyorgis. Given in 1888 by the Rev. John Rigaud.

Magical Prayer Scroll
(1) Drawing.
(2) Net of Solomon, beginning: . . . ማኅተመ፡ ሰሎሞን፡ ዘሰሎሞን፡ ዘረበበሙ፡ ለአጋንንት፡ ከመ፡ መርበብተ፡ ዓሣ፡ ዘባሕር፡ . . . Cf. Budge (*History*), ii, pp. 596/7.
There are large numbers of magical words of which the most important one seems to be that used by Solomon: ሎፋሕመ፡
(3) Drawings of crosses, quincunx.

89. MS. Aeth. f. 10 (R)

Vellum roll. 6 ft. 6 in.×5½ in., consisting of 3 strips. 2 cols. In a European box.
Language: Ge'ez. Written in a fairly good hand. Drawings. Early 19th cent.? Owner Gabra Sellasse.
Purchased in 1901.

Magical Prayer Scroll
(1) Quincunx, faces and angels.
(2) Prayers of Solomon against demons, beginning: ጸሎት፡ በእንተ፡ መፍትሔ፡ ለፈራይ:: ወበእንተ፡ ስደተ፡ አጋንንት፡ ሶበ፡ ጸለየ፡ ሰሎሞን፡ . . .
(3) Picture of crosses and faces.
(4) Another prayer, as above, beginning: . . . ጸሎት፡ በእንተ፡ ዘከመ፡ ፀውዖሙ፡ ሰሎሞን፡ ለአጋንንት፡ ርኩሳን፡ ወዒቃብያን፡ ለፈራይ፡ . . .
(5) A third prayer, as above, beginning: . . . ጸሎት፡ በእንተ፡ ዘከመ፡ ረገሞሙ፡ ሰሎሞን፡ ለአጋንንት፡ ወለእቀጶጸት፡ . . .
(6) Picture of guardian angel.
(7) A fourth prayer, as above, beginning: . . . ከመር፡ ለፋዮን፡ . . . The name of Solomon is not expressly mentioned in this prayer which contains many magical words.

90. MS. Aeth. f. 11 (R)

Vellum roll. 2 ft. 3 in.×4 in., consisting of 1 strip. 1 col. In a European box.
Language: Ge'ez. Written in a very good hand. Early 19th cent.? Owner Amata Mikael.
Purchased in 1902.

Magical Prayer Scroll
(1) Picture of King Solomon and a demon.
(2) Prayer, beginning: . . . ጸሎት፡ ነጽራ፡ ዘወእቱ፡ ሕማመ፡ ዒይነት፡ ወዒይነ፡ ወርቅ፡ . . . Cf. Budge (*History*), ii, pp. 592, 595.

(3) Prayer, beginning: ጸሎት: በእንተ: ሕማመ: ባርያ: ወሌጌ[ወ]ን: ወበእንተ: ማዕሠረ: ለጋንንት: . . .

(4) Prayer, beginning: . . . ጸሎተ: ድንጋፄ: ዘወሀበ: እግዚአብሔር: ለአዳም: ከመ: ይዳንገጽ: ልቡ: . . .

(5) Prayer, beginning: . . . ጸሎት: በእንተ: ሕማመ: ቀሩጥማት: (= rheumatism?).

Continuation in no. 91.

91. MS. Aeth. f. 12 (R)

Vellum roll. 2 ft. 4½ in. × 4 in., consisting of 1 strip. 1 col. In a European box.

Language: Ge'ez. Written in a very good hand. Early 19th cent.? Owner: Amata Mikael.

Purchased in 1902.

Magical Prayer Scroll (continuation of no. 90)

(1) Picture of an angel and a devil.

(2) Prayer, beginning: ጸሎት: በእንተ: ሱስንዮስ: ዘያሰስል: ሕማ[መ]: ባርያ: ወሌጌወን: ወበእንተ: መጋኛ: ወጉሠመት: (cf. Worrell, *Z.A.* xxix, p. 135) . . . ጸሎት: በእንተ: ሱስንዮስ: በእንተ: አሰስሎ: ደቂ: አመሕፃኖት: . . . Cf. Budge (*History*), ii, p. 593.

(3) Picture of a man on horseback riding over the body of a woman.

(4) Prayer, beginning: . . . ጸሎት: በእንተ: ሕማመ: በሽታ (= plague): አበስሊሎን: . . . followed by other magical words.

(5) Design.

92. MS. Aeth. f. 13

67 ff. 2 cols. to a page (except ff. 66 and 67 which have 1 col. only). 13 to 15 lines to a col. Vellum. 5⅝ × 4¼ in. Abyssinian binding: wooden boards with a loose cloth cover.

Language: Ge'ez. Written in a fair hand. 17th cent.? Purchased in 1930.

Magical Prayers

f. 1 (in fact 2 folios stitched together). Blank.

f. 2. Magical Prayers of the twelve Apostles, beginning: በስመ: አብ: . . . ነገር: ዘ I̲ወ፪̲ አርዶእት: መግረፌ: ፀር: ወመደ-ኃኒተ: ነፍስ: ወሥጋ: ወመጽሐፈ: ሕይወት: ዘነገሮሙ: እግዚእ: ሊየሱስ: ለአርዳኢሁ: . . . Cf. Dillmann (B.M.), lxxviii. 4; Wright (B.M.), clxix. 1.

Prayers for the days of the week: Monday.

f. 8*b*. Tuesday.

f. 13*a*. Wednesday.

f. 21*b*. Thursday.

f. 31*b*. Friday.

f. 40*a*. Saturday.

f. 46*b*. Sunday.

f. 48*b*. Prayer of Moses, cf. (?) Dillmann (B.M.), lxxiii; Wright (B.M.), clxviii. 6; beginning: ወካዕበ: [illegible . . .] እግዚአብሔር: ወይዘ ረው: ፀሩ: ወይጉየዩ: ጸላዕቱ: እመቅድመ: ገጹ: ከመ: ዮኃልቅ: ጢስ: ከማሁ: የሐልቁ:: . . .

f. 62*a*. ትምሕርተ: ሐቡዓት: Doctrina Arcanorum. Imperfect.

f. 66*a*. Hymn to God (imperfect at beginning and end) built on the refrain: መኑ: ዝነቱ. These two folios were added to the MS. only at a later date.

The name of the owner (*passim*) Tawalda Madḥen, his wife (f. 62*a*) Se'erta Yohannes [so for the obvious *lapsus calami* ዮሐዮስ], and the scribe Gabra Wahed.

93. MS. Aeth. f. 17 (R)

Vellum roll. 6 ft. × 5 in., consisting of 3 strips stitched together. 1 col. In a European box.

Language: mainly Ge'ez. Written in a mediocre hand. Early 19th cent.?

The roll is inscribed 'Rassam' on its back, which suggests that it belonged at one time to Mr. Hormuzd Rassam, British envoy to King Theodore from 1864 to 1868.

Bequest of Prof. A. H. Sayce, 1933.

Magical Prayer Scroll

(1) Large picture of an armed man.

(2) Prayer, beginning: . . . ጸሎት: በእንተ: ማእሠረ: ለጋንንት: ወልደ: ዓልአዛር: ዘስሙ: ሸፐራ: ለሸፐራ: . . . followed by magical words.

(3) Prayer, beginning: . . . ጸሎት: በእንተ: ማእሠረ: ለጋንንት: ለነትሙ: እለ: ባርያ: እለ: ሌጌወን: . . . followed by magical words.

(4) Design.

(5) Another prayer, beginning: . . . ጸሎት: በእንተ: ማእሰረ: ለጋንንት: ኬርኬሹ: ኬርኬሹ: . . . More magical words.

(6) Another prayer, beginning: . . . ጸሎት: በእንተ: ባርያ: ወሌጌወን: ለስማተ: መሹብር: ለጋንንት: ለሹብር: ሸሸችርን: ሸሸርርን: . . . and other magical words.

(7) Design.

(8) Prayer, beginning: . . . ጸሎት: በእንተ: መስጥመ: ለጋንንት: ጅዝኩመላህ: . . . and other magical words.

(9) Design.

The owner of the MS. was Walatta Takla Haymanot.

94. MS. Aeth. g. 1

52 ff. 1 col. to a page. 20 lines to a page. Vellum. 4½ × 2¾ in. Abyssinian binding: wooden boards covered with leather; much repaired.

Language: Ge'ez and Amharic. Written in a mediocre hand. Early 19th cent.? Owner: Walda Takla Haymanot (f. 52*b* and *passim*).

Purchased in 1883.

Magical Prayers, &c.

f. 1. Prayer fragments, almost all in Amharic and largely illegible.

f. 2. Prayer of the B.V. Mary on Golgotha (21st Sane); cf. Wright (B.M.), cxxxvi. 1.

f. 18*b*. Lefafa Ṣedeq; cf. Wright (B.M.), cxliv. 7.

f. 21*b*. Prayer concerning the pain of death.

f. 26*b*. Another part of Lefafa Ṣedeq.

f. 29*a*. ጸሎተ: መንገደ: ሰማይ: Prayer for the journey to Heaven.

f. 29*b*. Ditto.

f. 31*a*. Ditto.

f. 32*a*. Prayer to our Lord by the B.V. Mary.

f. 34*a*. Ditto.

f. 38*a*. Miscellaneous magical prayer fragments.

f. 41*a*. A dialogue between God and Adam.

f. 42*b*. Prayer about a dragon.

f. 43*b*. Lament of the B.V. Mary; cf. Wright (B.M.), cxciii. 8.

f. 48*b*. Beginning of an unidentifiable piece of which the remainder is lost.

f. 49*a*. The words of our Lord on the Cross.

f. 49*b*. Hymn to Phanuel, beginning: ሰላመ: ለክ: ሰዳዴ: ለጋንንት: ፋኑኤል: . . .

f. 50*b*. Amharic prayer, almost entirely illegible.

f. 51*b*. Magical prayer, only partly legible.

95. MS. Aeth. g. 4 (R)

Vellum roll. 4 ft. 6¼ in. × 4 in., consisting of 2 strips. 1 col. In a European box.

Language: Ge'ez. Written in a fairly good hand. 19th cent.

Purchased in 1884.

Magical Prayer Scroll

(1) Coloured picture of an angel.

(2) Prayer against demons, beginning: . . . ጸሎት: በእንተ: ማዕሠሮሙ: ለአጋንንት: ወበርያ: ወሌጌወን: ቡዳ: . . . Cf. Worrell, *Z.A.* xxix (index).

Space was left to fill in the name of the owner, here and elsewhere in this scroll, but no use was made of this, and blank bits remain.

(3) Prayer against ecstasy, beginning: . . . ጸሎት: ዘድንጋፄ: ዘወሀበ: እግዚአብሔር: ለአዳም: . . . then follow magical words.

(4) Prayer against the disease of Buda, beginning: ጸሎት: በእንተ: ሕማመ: ቡዳ: ወነሀቢ: ጸፍልል: ደነፍል: . . . For Buda see Worrell, *Z.A.* xxix, p. 128.

(5) Coloured design of squares (chess-board design).

(6) Prayer against various evils, including Sayṭan and Buda, beginning: በስመ: አብ: . . . በቅድስት: ለሠላሴ: እንዘ: አለምን: ወእትመሐፀን: እክሠደክ: ሳይጣን: ወቡዳ: እኵይ: አርዌ: ቀዳማዊ: ፀረ: አቡነ: አዳመ: . . . Ends with a prayer for the banning of all sorts of evils and diseases, such as ጋኔን: ቀትር: (cf. Psalm xci. 6, the Septuagint's δαιμονίου μεσημβρινοῦ for the Hebrew מִקֶּטֶב יָשׁוּד), ሕማመ: ዒይነት: ወር እስ: . . . &c. . . .

(7) Prayer against heart disease, beginning: ጸሎት: በእንተ: ሕማመ: ልብ: . . . magical names, consisting of 5 lines only.

(8) Prayer against colic: ጸሎት: በእንተ: ሕማመ: ቀሩጸት: (cf. for ቀሩጸት: Worrell, *Z.A.* xxix, p. 135). Magical formulae.

(9) Prayer against bone disease: ጸሎት: በእንተ: ሕማመ: ስቅስቃት: ('malattia dell' osso o del periostio', Guidi, *Vocabolario Amarico*, col. 166). Cf. Worrell, *op. cit.*, p. 136.

(10) Coloured design.

96. MS. Aeth. g. 5

64 ff. 2 cols. to a page—except ff. 53–61 which have 1 col. only and are (except f. 61) bound upside down. Each column has 16 lines. Vellum. $4\frac{5}{8}\times3\frac{5}{8}$ in. European binding.

Language: Ge'ez. Written in a mediocre hand. Early 18th cent.?

Purchased in 1885.

Magical Prayers

ff. 1, 2. Blank (added when the MS. was bound).

f. 3*a*. Magical Prayers of the twelve Apostles, divided for the days of the week. Cf. no. 92; Wright (B.M.), ccxx. 3; clxviii. 4.

Monday (largely illegible): [በስ]ሙ፡ አብ፡ . . . [በእነተ]፡ ፲ወ፪፡ [አርዱእት]፡ [ዘክ]ሙ፡ ነገ ሮሙ፡ ሊየሱስ፡ . . . &c.

f. 6*b*. Owner's name, here and *passim*, Beza Giyorgis.

f. 9*a*. Tuesday.

f. 14*b*. Wednesday, beginning: ወእንበኩ፡ ዘንተ፡ አስማተ፡ ክርስቶስ፡ . . . In no. 92 the Wednesday portion begins at a place equivalent to f. 13*a* in this MS. (after name of owner).

f. 21*a*. Thursday.

f. 26*a*. Friday.

f. 31*a*. Saturday.

f. 36*b*. Sunday.

f. 44*a*. Magical Prayer of Moses (cf. Wright (B.M.), clxviii. 6), beginning: . . . ንሕነ፡ ንነግረክሙ፡ በዘይሕነ፡ ሙሴ፡ . . .

ff. 48, 49. Mutilated at top corner.

f. 49*b*. Magical Prayers and formulae, incomplete. Written in a very small, slovenly, and often illegible hand.

ff. 60*b*–53 (see introductory note) bound upside down and in reverse.

f. 61*a*. Continuation of f. 53. Lefafa Ṣedeq. Cf. no. 94 and Wright (B.M.), cxliv. 7.

f. 62. Another incomplete magical prayer, written in a very bad hand.

ff. 63, 64. Blank.

97. MS. Aeth. g. 7 (R)

Vellum roll. 2 ft. $2\frac{1}{2}$ in.$\times2\frac{1}{2}$ in., consisting of one strip which must originally have formed part of a larger scroll; this becomes evident from the stitching marks at beginning and end of this piece as well as from the fragmentary contents. 1 col. In an Abyssinian leather box with a small stick (match form) for fastening.

Language: mixture of Amharic and Ge'ez. Written in a very bad hand. One poor drawing. 19th cent.

Purchased in 1896.

Magical Prayer Scroll

The various prayers of this strip run into each other without any division or indication. There are many magical words, names, and formulae.

The MS. begins with 2 lines belonging to the previous prayer on the preceding strip which is lost.

Name of owner Yasuf (ዮሱፍ), here and *passim*.

(1) ጸሎት፡ በእነተ፡ ወዶ፡ Prayer regarding love (?).

(2) Prayer, beginning: ጸሎት፡ በእነተ፡ ውሂበ፡ ንዋይ፡ (?).

(3) Prayer, beginning: ጸሎተ፡ በእነተ፡ እፍዝ፡ አደነግዝ፡ . . . [Guidi, *Vocabolario Amarico*, col. 891: 'scrittura magica che si crede renda debole ed attonito il nemico.']

(4) Prayer against colic, ጸሎት፡ በእነተ፡ ሕማመ፡ ቊሪጸት፡

(5) Prayer against jealousy (?), ጸሎት፡ በእነተ፡ ምቀኛ፡ . . .

98. MS. Aeth. g. 8 (R)

Vellum roll. 4 ft. $2\frac{1}{2}$ in.$\times2\frac{3}{4}$ in., consisting of 2 strips stitched together. 1 col. In a wooden (bamboo?) box.

Language: Ge'ez with much Amharic admixture; large numbers of magical words. Written in a mediocre hand. 19th cent. Owner: Engeda Warq (*passim*).

Purchased in 1900.

Magical Prayer Scroll

(1) Coloured picture of an angel.

(2) Prayers against various women's complaints; also against demons.

(3) Face in form of quincunx.

(4) Magical letters arranged in small squares in crossword-like manner.

(5) Prayer against infertility and abortion, ጸሎት፡ በእነተ፡ ሶታላይ፡ . . .

(6) Another arrangement of magical letters.

(7) Continuation of prayer against abortion. A ጋኔን is believed to cause this affliction, and the prayer is directed against him.

(8) Another set of magical letters.

99. MS. Aeth. g. 10

Vellum strip consisting of 3 pieces stitched together. 6 ft. $2\frac{1}{2}$ in.$\times3\frac{5}{8}$ in. folded into 33 leaves, each of $2\frac{1}{4}$ in. width. Abyssinian cover: wooden boards. 1 col. to a page. 10 lines to a page. The text runs on the recto up to the end of the strip and continues on the verso in the opposite direction, but the last five pages on the verso are left blank.

Language: Ge'ez. Written in a fairly good hand. The last three pages are fully rubricated. Early 19th cent.?

Purchased in 1930.

Lefafa Ṣedeq

(1) . . . ጸሎተ፡ መድኃኒት፡ መጽሐፈ፡ ሕይወት፡ ልቶፈ፡ ጽድቅ፡ . . . Cf. no. 94; Dillmann (B.M.), lxxix. 1; Wright (B.M.), clxxxvii. 10.

Owner: Walatta Kidan (leaf 11 and *passim*).

(2) Prayer of the pain of death, ጸሎት፡ በእነተ፡ ፃዕረ፡ ሞት፡ . . .

(3) Chapter of magical names.

(4) Seven prayers for the journey to heaven, ጸሎተ፡ መንገደ፡ ሰማይ፡

(5) A further instalment of magical names.

F. MISCELLANEOUS

100. MS. Aeth. d. 5

40 leaves of tracings on paper of varying sizes. Taken by F. C. Conybeare in 1888 from fragments contained in Armenian MSS. in the Library of Etschmiadzin, the famous Armenian monastery at the foot of Mt. Ararat.

Given by F. C. Conybeare in 1892.

Tracings of miscellaneous MSS. (in Ethiopic)

f. 1. Psalms lxxxvii. 6–lxxxviii. 11, with some omissions.

f. 2. Psalms lxxxviii. 13–lxxxix. 7*a*.

f. 3. Psalm xcvi (in its entirety).

f. 4. Psalm xcvii (in its entirety).

f. 5. Rev. ii. 2–13.

f. 6. Rev. ii. 13–23.

f. 7. Rev. viii. 2–12.

f. 8. Rev. viii. 12–13; ix. 1–11.

f. 9. Rev. i. 1–10.

f. 10. Rev. i. 10–ii. 1.

f. 11, continued from f. 8. Rev. ix. 11–x. 1.

f. 12. Rev. x. 1–11.

f. 13. 1st col.: Rev. ii. 27–iii. 2; 2nd col.: Rev. iii. 4–7.

f. 14. 1st col.: Rev. iii. 7–iii. 9; 2nd col.: Rev. iii. 12–15.

f. 15. 1st col.: Rev. iii. 9–12; 2nd col.: Rev. iii. 15–18.

f. 16. Duplicate of f. 13.

f. 17. 1st col.: Rev. vii. 10–12; 2nd col.: Rev. vii. 15–viii. 2; verse viii. 2 is in great confusion, as the scribe got into the wrong line after ሰዓት.

f. 18. Rev. vi. 12–16.

f. 19. Rev. vii. 2–4.

f. 20. Identical with 1st col. of f. 17: Rev. vii. 10–12.

f. 21. Identical with 2nd col. of f. 17: Rev. vii. 15–viii. 2, except for the 1st line which is missing here.

f. 22. Concerning the tree of life and knowledge, ዕፀ፡ ሕይወት፡

f. 23. Concerning light and darkness, ብርሃን፡ ወጽልመት፡

f. 24 contains a few letters only, tracings of ends of lines; the words ዕፀ፡ ሕይወት፡ occur twice, so does ኀጢአት. It appears that ff. 22–4 are tracings of a fragment dealing with the Creation and the Garden of Eden.

f. 25 et seqq. Homilies on Melchiṣedeq based on He. vii. Cf. Dillmann (B.M.), xiii. 4, *u*, *v*.

101. MS. Aeth. d. 6

The folder MS. Aeth. d. 6 contains 3 scraps of different material, time, size, and language; altogether 6 ff.

A. *Fragment of a Gospel*

1 leaf; 2 cols. to a page. Vellum. $10\frac{1}{2}\times7\frac{3}{4}$ in.

The writing is angular and rather big. Probably 15th cent.

The leaf should be reversed, in order to show the correct sequence:

f. 1*b*. St. Mark xvi. 17–end.

f. 1*a*. St. Luke, chapter headings i–xxiv.

It is thought that this leaf was among papers brought back from Etschmiadzin by F. C. Conybeare and given to the Library in 1892 (cf. no. 100).

B. *Letter*. ff. 2–4

$1\frac{1}{2}$ leaves of ruled office paper. $8\times5\frac{3}{4}$ in. 1 col. to a page. In a mediocre hand.

The recto of ff. 2 and 3 contains fragments of a letter in Amharic written by Dejazmatch Tasfa Maryam of Addi Kwala to Captain Alberto Pollera, District Commissioner, Serae (Eritrea). The letter is dated the 24th of

Yakatit, but the year is not indicated. Capt. Alberto Pollera, author of various books on Eritrea and Ethiopia, was District Commissioner Serae some time during the 1920's. The letter, of which only the conventional formulae of greeting at the beginning and end are preserved, is written in Amharic (instead of Tigrinya, the writer's native tongue), probably for the benefit of the addressee. Its principal contents are missing and only a reference to someone going to Jerusalem can be deciphered. On f. 3*a* is the Italian stamp of office for chiefs: **ማሎተሙ : ዘዳጃዝማች : ተስፋ : ማርያም :**

Another hand has used the top of f. 2*a* for pen trials: **ረቲካ : ብርዕ :** &c. . . .

On the verso of these folios are passages of an Amharic commentary on Job: **የኢዮብ : ታሪክ :**. The writing is in a fine hand, but the contents are incoherent and confused.

Purchased in 1930 (together with other MSS.).

C. *Fragment of a Litany.* ff. 5 and 6

Vellum. 5 × 3¾ in. 2 cols. to a page.

Written in a poor hand. Owner Gabra Mikael. In Amharic and Ge'ez. Largely illegible.

Purchased in 1930 (together with other MSS.).

CONSPECTUS OF SHELFMARKS

OF THE MSS. DESCRIBED BOTH IN VOL. I (NOS. I–XXXV) AND IN VOL. II (NOS. 36–101) OF THE CATALOGUE

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,,	c. 2	41	,,	f. 15	66	,,	74	V
,,	c. 3	77	,,	f. 16	67	,,	75	VI
,,	c. 4	80	,,	f. 17 (R)	93	,,	76	X
,,	c. 5	52	,,	f. 18	48	,,	77	XI
,,	c. 7	62	,,	g. 1	94	,,	78	XII
,,	d. 1	76	,,	g. 2	83	,,	79	XIII
,,	d. 3	36	,,	g. 3	57	,,	80	XIV
,,	d. 4	44	,,	g. 4 (R)	95	,,	81	XV
,,	d. 5	100	,,	g. 5	96	,,	82	XXII
,,	d. 6	101	,,	g. 6	74	,,	83	XXIII
,,	e. 1	49	,,	g. 7 (R)	97	,,	84	XXIV
,,	e. 2	45	,,	g. 8 (R)	98	,,	85	XXV
,,	e. 3	42	,,	g. 9	84	,,	86	XVI
,,	e. 4	78	,,	g. 10	99	,,	87	XXVII
,,	e. 5	63	,,	g. 11	58	,,	88	XXIX
,,	e. 8	64	,,	g. 12	68	,,	89	XXX
,,	e. 14	81	,,	g. 13	69	,,	90	XXXI
,,	e. 15	65	,,	g. 14	70	,,	91	XXXII
,,	e. 16	37	,,	g. 15	71	,,	92	XXVIII
,,	e. 17	53	,,	g. 16	72	,,	93	XXVI
,,	e. 20	50	,,	g. 17	59	,,	94	XXXIII
,,	e. 21	54	,,	g. 18	73	,,	95	XVIII
,,	f. 1	43	,,	g. 19	60	MS. Clarke or.	2	39
,,	f. 2	46	,,	g. 20	61	,,	3	75
,,	f. 3	55	,,	g. 21	51	,,	39	79
,,	f. 4 (R)	86	MS. Bodl. 990 (now MS.			,,	40	XX
,,	f. 5 (R)	87	Aeth. f. 1)		43	MS. Hunt.	625	VIII
,,	f. 6 (R)	88	MS. Bodl. or.	219	XXXV	,,	626	VII
,,	f. 7	47	,,	531	IV	MS. Ind. Inst. Misc.	4	85
,,	f. 8	56	,,	733 (now MS.		MS. Laud or.	204	XIX
,,	f. 9	82	Aeth. d. 3)		36	MS. Poc.	3	IX
,,	f. 10 (R)	89	MS. Bodl. or.	735 (now MS.		,,	6	XVII
,,	f. 11 (R)	90	Aeth. c. 2)		41	,,	8	XXI
,,	f. 12 (R)	91	MS. Bruce	71	I			
,,	f. 13	92	,,	72	II			

INDEX OF SUBJECTS AND TITLES

(*The figures refer to Serial Nos.*)

A'mada Meṣtir, 85.
Amos, 36.
Apocrypha, 36, 44, 45, 46, 47, 48.
Arganona Weddase (Dengel), 62, 64, 65.

Baptism, Order of, 74.
Bel and the Dragon, 36.

Canon of the Mass, 49, 50.
Canticles (Ethiopian collection of apocryphal songs), 44, 45, 46, 47, 48.
Crucifixion (picture), 62.

Deggwa, 52.
Discourses, 75, 76.
Doctrina Arcanorum, 43, 67, 69, 70, 71, 72, 92.

Ecclesiastes, 36.
Epact, Table of, 36.
Eusebian Canons, 40.

Habakkuk, 36, 44.
Haggai, 36.
Halleluyahs, Table of, 52, 56.
Haymanota Abaw, 79, 80.
Horologium, 75.
Hosea, 36.
Hymns, 36, 43, 44, 45, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 65, 66, 69, 71, 72, 75, 78, 82, 92, 94.

Isaiah, 36, 44.

Job, 36, 101.
Joel, 36.
John: (*a*) Gospel, 39, 40, 41, 42, 43, 74, 86.
— (*b*) 1st epistle, 81.
John Chrysostom, a work ascribed to him, 85.
Jonah, 36, 44.

Kidan zanagh, 43, 49, 50, 51, 71, 75.
Krestos Samra, Gadla, 78.

Litanies, 67, 69, 101.
Lives of saints, 77, 78.
Luke, Gospel, 40, 41.

Magical Prayers, 59, 69, 70, 71, 72, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99.
Maḫbara me'emanan, 63.
Malachi, 36.
Mark, Gospel, 40, 41.
Maṣḥafa Berhan, 81.
Maṣḥafa Qedr, 45.
Maṣḥafa Ṭenbaho (?) (or Ṭebaho), 64.
Matthew, Gospel, 40, 41.
Micah, 36.
Miracles, 43, 54, 57, 77.
Missals, 49, 50, 51.

Nahum, 36.
New Testament, 39, 40, 41, 42, 43, 74, 81, 86, 100, 101.

Obadiah, 36.
Old Testament, 36, 37, 38, 44, 45, 46, 47, 48, 100.

Prayers, 43, 50, 58, 62, 63, 64, 65, 67, 68, 69, 70, 71, 72, 73, 75.
Prayers for the dead, 49, 50.
Prayers (evening), 49, 50, 75.
Proverbs, 36.
Psalms, 37, 38, 44, 45, 46, 47, 48, 100.

Qala Haymanot. *See under* Voice of Faith.

Ṣallota 'eṭan, 74.
Sena Feṭrat, 84, 85.
Song of Songs, 36, 44, 45, 46, 48.
Susannah, 36.

Ṭabiba Ṭabiban, 57.
Takla Haymanot, Gadla, 77.
Temherta Ḫebu'at. *See under* Doctrina Arcanorum, Magical Prayers.
Tracings, 100.
Treatise on the Christian Faith, 79, 83, 85.

Voice of Faith, 82.

Weddase Amlak, 62, 63.
Weddase Maryam, 44, 45, 46, 48, 66.
Wisdom of Solomon, 36.

Zechariah, 36.
Zephaniah, 36.

INDEX OF NAMES

(*The figures refer to Serial Nos.*)

Abraham (scribe), 85.
Absalom (owner), 85.
Adam, 94.
Adara Giyorgis, 77.
Addi Kwala, 101.
Alexander, patriarch of Alexandria, 80.
Amata Gabriel Čakolač, 86.
Amata Mikael, 90, 91.
Amos, 36.
Andrew, 54.
Anthony, 55.
Archaeus, 80.
Athanasius (owner), 55.
Athanasius of Alexandria, 49, 50, 62, 63, 79, 80, 83.
Atiphos, 80.
Azariah, 44, 45, 46, 48.

Bartholomew, 54.
Basil of Caesaria, 62, 63, 79, 80.
Basil, Anaphora, 50.
Benjamin of Alexandria, 80.
Beza Giyorgis, 96.
Bizan. *See under* Dabra Bizan.
Blanc, H., 77.
Blundell, H. W., 52, 64, 80.

Cairo, 75.
Carpianus, epistle to, 40.
Cheesman, R. E., 78.
Christ, anaphora, 43, 49, 50.
— hymn, 54, 55, 66, 72.
— miracles, 43, 54.
Clarke, E. D., 75.
Constantine (owner), 36.
Conti Rossini, C., 78.
Conybeare, F. C., 100, 101.
Cosmas, 80.
Cyriacus (owner), 62.
Cyriacus of Antioch, 80.
Cyriacus of Behnesa, 43, 49, 73, 76.
Cyril of Alexandria, 49, 50, 62, 63, 80.
Cyrus, hymn to, 36, 55.

Dabra Bizan, 66, 81.
Dabra Libanos, 78.
— (version of Gadla Takla Haymanot), 77.
Daniel, 36, 44, 45, 46, 48.
Dionysius, Areopagite, 80.
Dionysius of Antioch, 80.
Dioscorus, 49, 50.

Engeda Warq, 98.
Ephrem, the Syrian, 62, 63, 80.
Epiphanius, 49, 50, 80.
Etschmiadzin, 100, 101.
Eupraxius, 80.
Eusebius, epistle to Carpianus, 40.
— his canons, 40.

Felix, the martyr, 80.
Filpos (owner), 39.
Filpos Walda Takla Haymanot, 78.
Flad, J. M., 77.

Gabra Ab, 64.
Gabra Egzi'e, 87.
Gabra Giyorgis, 75.
Gabra Manfas Qedus, 57, 58, 65.
Gabra Maryam, 67.
Gabra Maryam Kassa, 62.
Gabra Masqal, 81.
Gabra Mikael, 66, 101.
Gabra Sellasse, 89.
Gabra Wahed, 92.
Gabriel, picture, 77.
— hymn, 59, 72.
Gabriel of Alexandria, 80.
George and the Dragon (picture), 77.
George, miracles, 43.
— hymn, 43, 58, 60, 69.
— prayer, 58.
Germa 'Iyasus, 83.
Giyorgis Walda Amid, 65.
Gondar, 49.
Gregory, 80.
Gregory of Alexandria, 49, 50.
Gregory of Armenia, 49, 50, 80.
Gregory of Caesaria, 80.
Gregory of Nazianze, 79, 80.

Habakkuk, 36, 44, 45, 46, 48.
Habta Maryam, 72, 75.
Haggai, 36.
Hannah, 44, 45, 46, 47, 48.
Ḫayla Malakot, 78.
Ḫayla Sellasse (scribe), 66, 78.
Helena (owner), 55.
Heraclius, 80.
Hezekiah, 44, 45, 46, 47, 48.
Ḫezqe'el (scribe), 54.
Hierotheus, 80.
Hosea, 36.

Ignatius of Antioch, 79.
Ignatius, martyr, 80.
Innocent, 80.
Isaiah, 36, 44, 45, 46, 48.
Iyo'as, 52.

Jacob of Serug, 49, 50, 80.
Jacob, son of Alphaeus, 54.
Jacob, son of Zebedaeus, 54.
Jerusalem, 75, 101.
Job, 36, 101.
Joel, 36.
John, Gospel, 39, 40, 41, 42, 43, 74, 86.
— picture, 41.
— hymn, 53, 54, 55, 60.
— 1st epistle, 81.
— anaphora, 49, 50.
John, Aragawi Manfasawi, 62, 63.
John, Emperor, 66.
John Chrysostom, 43, 49, 50, 80, 85.
John of Alexandria, 79, 80, 83.
John of Antioch, 80.
John of Jerusalem, 80.
Jonah, 36, 44, 45, 46, 48.
Julius, 80.

Kefla Giyorgis, 88.
Kenfa Mikael, 43, 54.
Kerans, Laurence, 77.
Kidana Maryam, 43, 87.
Knight, Col., 40, 57.
Krapff, Rev. Dr., 85.
Krestos Samra, Gadla, 78.
— — hymn, 78.

Lalibala, 78.
Libanos, 55.
Luke, Gospel, 40, 41, 101.
— picture, 41.
— hymn, 54.

Macarius of Alexandria, 80, 83.
Maḏḫana 'Alam (Church), 36, 44, 54, 76, 77.
Magdala, 36, 40, 41, 44, 45, 76, 77.
Malachi, 36.
Malan, S. C., 85.
Mandafara (= Addi Ugri), 81.
Mark, Gospel, 40, 41, 101.
— picture, 41.
Mark of Egypt, 54.
Mary, picture, 62, 63, 77.
— anaphora, 50.
— hymn, 43, 45, 48, 53, 54, 55, 57, 61, 63, 65, 66, 75, 82.
— miracles, 43, 54, 57.
— prayers, 44, 45, 46, 48, 68, 69, 70, 71, 94.
Matthew, Gospel, 40, 41.
— hymn, 54.

Matthias, 54.
Melchiṣedeq, 100.
Menas of Alexandria, 79, 80.
Menasseh, 44, 45, 46, 47, 48.
Menelik II, Emperor, 70.
Mercurius, 55.
Micah, 36.
Michael, hymn, 59, 72.
— picture, 77.
Moses, 44, 45, 46, 48, 92, 96.

Nahum, 36.
Na'od, 78.
Napier, Lord, 36, 44, 45, 54, 57, 63, 76, 77.
Nathaniel, 54.
Nicene Fathers, 50.

Obadiah, 36.

Pachomius, Abba, 63.
Paul, 54.
Peter, 54.
Phanuel, 43, 59, 68, 86, 94.
Philip, 54.
Philotheus, 80.
Philoxenus, 67.
Pollera, Capt. Alberto, 101.
Prideaux, W. F., 77.

Raphael, 55.
Rassam, H., 77, 93.
Ray, A. W., 77.
Rigaud, Rev. John, 88.
Rochet d'Héricourt, 49.
Roome, F., Maj.-Gen., 63.
Rosenthal, H., 77.
—, Mrs. H., 77.

Sahela Sellasse, 78.
Ṣana, Convent, 78.
Sayce, Prof. A. H., 47.
Sayfa Mikael, 78.
Sebḥat La'ab, 71.
Se'erta Yoḥannes, 92.
Semrat Mikael, 67.
Senafe, 40, 63.
Seqaya Giyorgis, 43.
Severianus, 80.
Severus, 80.
Silvester, 80.
Simeon, prayer of, 44, 45, 46, 48.
Sinoda, Abba, 62, 63.
Solomon, net of, 88.
— Wisdom of, 36.
Stephen, 45.
Stern, H. A., 77.
Susannah, 36.
Susenyos, 65, 86, 91.

Takla Giyorgis, 43.
Takla Haymanot, 77.
Takla Haymanot Dabra Ṣeyon, 68.
Tasfa Maryam, Dejazmatch, 101.
Tawalda Madḥen, 92.
Thaddaeus, 54.
Theodosius of Alexandria, 80.
Theodosius of Antioch, 80.
Theodotus, 80.
Theophilus, 80.
Theopista, 43.
Thomas, 54.
Turner, J. N., 43.

Vitalianus, 80.

Walatta Dengel, 68.
Walatta Giyorgis, 43.
Walatta Kidan, 99.
Walatta Maryam, 76.
Walatta Peṭros, 55.
Walatta Takla Haymanot, 93.
Walda Amlak, 71.
Walda Giyorgis, 59, 67.
Walda Madḥen, 73.
Walda Maryam, 44, 69, 72.
Walda Samuel, 43.
Walda Sellasse, 70.
Walda Takla Haymanot, 94.

Yared, Abuna, 49.
Yasuf, 97.

Zacharias, 44, 45, 46, 48.
Zechariah, 36.
Zephaniah, 36.

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