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Article

The Ethiopian Manuscripts in the Kulturhistorisk Museum, Oslo

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Introduction

Eighteen years ago, in the second volume of this periodical, Robert Beylot signalled the existence of two or three Ethiopian manuscripts in the Etnografisk museum of the University of Oslo.¹ In the following annum, he offered further details on three items, based upon information provided by the museum staff.² In actuality, the Kulturhistorisk museum's ethnographic collection includes no less than ten Gəʼəz codices, almost all acquired in the 1930s.³

While most of these are—as one generally finds in the smaller collections of such manuscripts—relatively recent and common prayer books and psalters, two highly significant items are exceptional in this respect. The first (UEM35900), datable on palaeographic grounds to c.1500 CE, contains a unique assemblage of four hagiographical texts, one of which, the *vita* of Abraham of Qidun (ገድለ ፡ አብርሃም ፡ ካልእ), is known in only one other textually divergent Gəʼəz copy in the *Book of Saints* from Däbrä Şəyon Maryam at Lake Zʷay.⁴ Remarkably, the provenance of this codex and one of its counterparts in Oslo (UEM35901) can be traced back to the other side of the Atlantic, where they appeared together in lot no. 230 of the posthumous New York City auction of Charles Parsons Senter's personal library. The sale description reads as follows:

* The present catalogue was prepared during visits to the ethnographic collection of the Kulturhistorisk museum in December 2014 and January 2016 to examine the manuscripts autoptically. I would like to thank Ralfs Znotins, Prof. Kjersti Larsen, and Prof. Gro Birgit Ween for facilitating these visits and for their kindness and hospitality throughout.

¹ *Aethiopia* 1999, 304.

² *Aethiopia* 2000, 288.

³ In 1999, the former Etnografisk museum became a department of the new collective Kulturhistorisk museum (Museum of Cultural History) at the University of Oslo.

⁴ i.e. Collegeville, MN, Hill Museum & Manuscript Library, Ethiopian Manuscript Microfilm Library (= EMMML), 7602.

230. MANUSCRIPTS. [Dionysius the Areopagite on the Martyrdom of SS. Peter and Paul, and other writings.] *Ethiopic manuscript in red and black on 112 leaves of thick vellum, 7½ by 5½ inches, probably XV Century* — Armenian Liturgical Manuscript [...] *probably XIV Century or earlier* — *Ethiopic manuscript in red and black on 44 leaves, 2¾ by 3¾ inches, probably XV Century*. Together 3 vols., thick square 8vo, 12mo, and 16mo, the first with rough wooden sides, no back, the second in old blind tooled calf, the last in rough wooden boards; all worn, with leaves cockled and time-stained and some defective.⁵

According to a priced copy of the sale catalogue in the possession of the author of this article, the lot sold for \$37.50 on 26 October 1933. Though slightly imperfect, a second codex (UEM36096) in the Kulturhistorisk museum ethnographic collection is also rather noteworthy, not only for its age (fifteenth century), but for its inclusion of sixteen miniatures, thus placing it among the handful of early illuminated Ethiopian psalters available for study.⁶

- ⁵ Anderson Galleries, Inc. 1933, 48. It is interesting to note that while the date for the first manuscript is fairly accurate in the auction catalogue, that for the second is four centuries too early. Moreover, at that time there is no indication of any sort of Mäqdäla connection to these items, in line with what the codices themselves seem to physically bear witness, whereas documentary material accompanying the manuscripts indicates such a provenance ('taken from the Palace of King Theodore of Abyssinia by a War Correspondent at Magdala in 1868'). One therefore wonders whether such a background was created for these manuscripts by the British bookseller from whom they were purchased for the Ethnographic Museum as a means by which to entice potential buyers and garner a higher price. This is further suggested by the notation that the previous owner asked £50 for the two codices, since only a year elapses between their sale in New York and final purchase in London, making the possibility of an intervening owner who demanded such an outlandish price remote, not least in light of the bookseller's asking price of only £7 for the pair. False attribution to Mäqdäla is by no means limited to this case, and makes it incumbent upon scholars to comprehensively examine codices for the telltale markings testifying to such a claim before accepting its veracity. Upon autoptic inspection, such a connection is highly questionable for more than a few of the manuscripts assigned to 'Tewodros' Mädhane °Aläm by Pankhurst 1973, esp. 40. Conversely, others, such as the seventh item in the Ethiopian manuscript collection at the Beinecke Library of Yale University, contain various indicative markings that render such a provenance basically certain.
- ⁶ Among these are Paris, Bibliothèque nationale de France (= BnF), Éthiopien d'Abbadie 105; Oxford, Bodleian Library, Ms. Aeth. d.19; EMLL 2064; and three privately owned manuscripts noted in the catalogues Sam Fogg 2001, 16–17; Mercier 2000, 57–58; and Sotheby's 1983, 90–91. The last of these has been the subject of studies by Balicka-Witakowska 1984–1986; Pankhurst 1986; and Bausi 2016. Other manuscripts of the same ilk could well be adduced, but such lies beyond the scope of the present article.

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Although such pieces are relatively modest by comparison, nearly half of the manuscripts (UEM36245–UEM36248), as well as a number of other Ethiopian items in the museum's collection, come from a single Norwegian source, the diplomat Harald Juell (1894–1980). Between 1929 and 1932, Juell, on leave from official governmental duties, was stationed in Addis Abāba as director of several mining ventures, during which time he eagerly sought native paraphernalia:

I asked our engineers and their native workers to purchase for me any ethnographic items that they happened to come across in the different provinces of the kingdom. When it became known in Addis Abāba that I was a collector, Ethiopians brought all sorts of things for me to purchase [...] [and] I was eventually able to secure a nice collection. I also came across many liturgical manuscripts [...] [which] usually contain parts of the Bible and are written in the old Gəʿəz language. [...] My collection of crosses, five manuscripts and a number of other ethnographic items are now included in the collection of the Ethnographic Museum in Oslo.⁷

Juell's assertion that individual Ethiopians brought and sold their own possessions to him is in keeping with the general nature of the manuscripts that he acquired: fairly common books of relatively recent vintage. Yet it is tempting to believe that the initial receipt of these codices by the museum in February 1933 (they were officially donated during the spring of 1935) aroused sufficient curiosity to prompt the sudden spate of institutional Gəʿəz manuscript purchases from London booksellers over the next twenty months, included in which were the aforementioned UEM35900 and UEM36096.

In the following catalogue entries, manuscript incipits are given in accordance with the written text and without indication of individual scribal errors or probable grammatical solecisms.

⁷ Juell 1935, 79–80. I am indebted to Matthew P. Monger for kindly locating and translating the above passage, as well as some other background material related to Juell. The diplomat's claim to have donated five—not four—codices to the museum is difficult to reconcile with the quartet of accession numbers assigned to his manuscripts, but it is possible that the final item in the catalogue below, which lacks any indication of its provenance, also once belonged to him.

1
UEM33855

Parchment, 13.6 x 10.6 x 3.3 cm, fols 107, 1–12⁸ (fol. 96) + 13¹¹ (fol. 107), 1 col., 20–25 lines, wooden boards covered with stamped leather, together with a leather carrying case, nineteenth century.

fols 1r–107v: Psalter (ዳዊት)
fols 1r–74v: 151 Psalms; cf. Ludolf 1701

Incipit: ፍካሬ ፡ ዘጸድቃን ፡ ወዘኃጥአን ፡ መዝሙር ፡ ዘዳዊት ፡ ሃሌ ፡ ሉያ ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢሖረ ፡ ለምክረ ፡ ረሲዓን ፡ ወዘኢቆመ ፡ ውስተ ፡ ፍኖተ ፡ ኃጥአን ፡ ወዘኢነበረ ፡ ውስተ ፡ መንበረ ፡ መስተሣልቃን ፡ ዘዳዕሙ ፡ ሕገ ፡ እግዚአብሔር ፡ ሥምረቱ ፡ ወዘሕጎ ፡ ያነብብ ፡ መኣልተ ፡ ወሌሊተ ፡

fols 74v–83v: fifteen biblical canticles

Incipit: መኃልየ ፡ ነቢያት ፡ ወጸሎቱ ፡ ለሙሴ ፡ ንሴብሐ ፡ ለእግዚአብሔር ፡ ስቡሐ ፡ ዘተሰብሐ ፡ ፈረሰ ፡ ወመስተፅዕነ ፡ ወረወ ፡ ውስተ ፡ ባሕር ፡ ረዳኤ ፡ ወመሰውረ ፡ ኮነኒ ፡ ለአድኅኖትየ ፡ ውእቱ ፡ አምላኪየ ፡ እሴብሐ ፡ አምላክ ፡ አቡየ ፡ ወአሌዕሎ ፡

fols 84r–89r: Song of Songs (መኃልየ ፡ መኃልይ); cf. Gleave 1951

Incipit: መኃልየ ፡ መኃልይ ፡ ዝውእቱ ፡ ዘሰሎሞን ፡ ይስዕመኒ ፡ በስእመተ ፡ አፉሁ ፡ አዳም ፡ አጥባትኪ ፡ እምወይን ፡ ወመዓዛ ፡ ዕፍረትኪ ፡ እምኩሉ ፡ አፈው ፡ ዕፍረት ፡ ዘተሠውጠ ፡ ስምክ ፡ በእንተዝ ፡ ደናግል ፡ አፍቀራክ ፡

fols 89v–102v: *Praises of Mary* (ውዳሴ ፡ ማርያም); cf. Fries 1892

Incipit: ውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይትነብብ ፡ በዕለተ ፡ ሰኑይ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዞ ፡ ለአዳም ፡ ኅዙነ ፡ ወትኩዘ ፡ ልብ ፡ ወያግብእ ፡ ኅበ ፡ ዘትካት ፡ መንበሩ ፡ ሰአሊ ፡ ለነ ፡ ቅ ፡

fols 102v–107v: *Gate of Light* (አንቀጸ ፡ ብርሃን)

Incipit: ውዳሴ ፡ ወግናይ ፡ ዘእግዝእነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ቅድስት ፡ ወብፅዕት ፡ ስብሕት ፡ ወቡርክት ፡ ክብርት ፡ ወልዕልት ፡ አንቀጸ ፡ ብርሃን ፡ መዓርገ ፡ ሕይወት ፡ ወወማኅደረ ፡ መለኮት ፡ ቅድስተ ፡ ቅዱሳን ፡

Haräg: fols 74v, 83v.

Provenance: (1) Wäldä Yared (ወልደ ፡ ያሬድ), fol. 61v; (2) Səyon Maryam (ጽዮን ፡ ማርያም), fol. 89r (partially effaced note); (3) Wäldä Maryam (ወልደ ፡ ማርያም), fol. 89r (name written over erasure, with some of his family members enumerated thereafter); (4) purchased for the Etnografisk museum from

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Kegan Paul, Trench, Trübner & Co. in London on 20 April 1933 for £8 1s. 3d. according to a note pasted inside the front cover of the manuscript and museum records, and accessioned as no. 33855.

2
UEM35900

Parchment, 19.2 x 14.9 x 5.5 cm, fols 112, 1–6⁸ (fol. 48) + 7⁷ (fol. 55) + 8–14⁸ (fol. 111) + 15¹ (fol. 112), 2 cols, 17–23 lines, wooden boards, late fifteenth/early sixteenth century.



Fig. 1 UEM35900, fol. 25v–26r © 2017 Museum of Cultural History, University of Oslo / CC BY-SA 4.0 (photographed by Mårten Teigen).

fols 1r–25r: *Letter of Dionysius the Areopagite to Timothy on the Martyrdom of Peter and Paul*; cf. Budge 1899–1901, I, 50–66 (ed.), II, 51–69 (tr.)

Incipit: በስመ ፡ አብ [...] ፍናዌ ፡ መልእክት ፡ ዘቅዱስ ፡ ወክቡር ፡ ድዮስንዮስ ፡ አረዮስ ፡ ፋኅስ ፡ ኀበ ፡ ቅዱስ ፡ ጢሞቴዎስ ፡ ፍንው ፡ ረድኡ ፡ ለጳውሎስ ፡ ጎሩይ ፡ በእንተ ፡ ፍጻሜ ፡ ስምዖሙ ፡ ለጲጥሮስ ፡ ወለጳውሎስ ፡ ፍንዋን ፡ ላእካን ፡ ወንጹሓን ፡ በሀገረ ፡ ሮምያ ፡ አመ ፡ ፳ ፡ ለሐምሌ [...] ሰላም ፡ ለረድኡ ፡ አምላካዊ ፡ ወሰላም ፡ ለወልድ ፡ መንፈሳዊ ፡ ወልብ ፡ ቀዋሚ ፡ ረዓይ ፡ መርዒቱ ፡ ወፈጻሚ ፡ ሥምረቱ ፡ ለአምላኩ ፡ ወዕጉስ ፡ ላዕለ ፡ ምንዳብያቲሁ ።

fols 25v–54r: *Life of Abraham of Qidun* (ገድለ ፡ አብርሃም ፡ ካልእ), for 5 Nāḥase; cf. EMMML 7602, fols 132r–139v, though the two texts differ signif-

icantly and either represent separate translations of two Arabic versions or an early reworking of one text into the form of the other

Incipit: በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ገድል ፡ ዘቅዱስ ፡ ካል
እ ፡ አብርሃም ፡ እኅሁ ፡ ለኤፍሬም ፡ ወዘማርያም ፡ ወለተ ፡ ኤፍሬም ፡ ዘከ
መ ፡ ተጋደለ ፡ በዊእ ፡ ውስተ ፡ ጸማዕት ፡ ምስለ ፡ ቅድስት ፡ ማርያም ፡ ወለ
ተ ፡ ኤፍሬም ፡ እኅሁ ፡ በሰላም ፡ እግዚአብሔር ፡ አሜን ፡ ስምዑ ፡ ኦኦ
ው ፡ ፍቁራን ፡ ተፍጻሜተ ፡ ገድሉ ፡ ለብፁዕ ፡ ካልእ ፡ አብርሃም ፡ ዘኮነ ፡ በመ
ዋዕሌነ ፡ ወገብረ ፡ ግብረ ፡ መላእክት ፡ በዲበ ፡ ምድር ፡ ወኢጥረየ ፡ ትዕግሥ
ተ ፡ ከመ ፡ ኢዮብ ፡ ጸድቅ ፡ ከመ ፡ ዘይደሉ ፡ ለጸጋ ፡ እግዚአብሔር ፡

fols 56r–103v: *History of the Assumption of Mary* (መጽሐፈ ፡ ፍልሰታ); cf. Chaîne 1909, 21–49 (ed.), 17–42 (tr.)

Incipit: ክርስቶስ ፡ አምላኪየ [...] ዝውእቱ ፡ ዜናሃ ፡ ለቅድስት ፡ ወንጽሕት ፡
ማርያም ፡ እሙ ፡ ለክርስቶስ ፡ አምላክነ ፡ ወፍልታ ፡ እምዝ ፡ ዓለም ፡ ኅላፊ ፡
ውስተ ፡ ሕይወት ፡ ወእምዝ ፡ በሠሉስ ፡ ዕለት ፡ ጊዜ ፡ ቀትር ፡ ወፅአት ፡ ማ
ርያም ፡ እምቤታ ፡ ወሐረት ፡ ትጸሊ ፡ ኅበ ፡ መቃብር ፡ እስመ ፡ ከመዝ ፡ ው
እቱ ፡ ልማዳ ፡ ኩሎ ፡ አሚረ ፡ ተሐውር ፡ ኅበ ፡ መቃብር ፡ ኅልጎታ ፡ ወበህየ ፡
ትጸሊ ፡

fols 104r–112v: *Life of Kiros* (ገድለ ፡ ኪሮስ), for 8 Hamle; cf. BnF Éth. 136, fols 96r–109r and BnF Éthiopien d'Abbadie 94, fols 22r–34r

Incipit: በስመ ፡ አብ [...] ዝንቱ ፡ ገድል ፡ ዘቅዱስ ፡ ወክቡር ፡ መስተጋድል ፡
አባ ፡ ኪሮስ ፡ እኅሁ ፡ ለቴዎድሮስ ፡ ዘይልህቅ ፡ ንጉሠ ፡ ሮም ፡ ዘፈጸመ ፡ ገ
ድሎ ፡ ሠናየ ፡ አመ ፡ ጁለወርኅ ፡ ሐምሌ ፡ ጸሎቱ ፡ ትዕቀብነ ፡ እ
ምተቃርኖቱ ፡ ለሰይጣን ፡ ዘጸሐፎ ፡ ቅዱስ ፡ ጸድቅ ፡ አባ ፡ ባምዋ ፡ ቀሲስ ፡ ዘ
ቤተ ፡ ክርስትያነ ፡ አባ ፡ መቃርስ ፡ ዘደብረ ፡ አስቄጥስ ፡ ዘገነዘ ፡ ሥጋሃ ፡ ለ
ብፅዕት ፡ ኤላርያ ፡ ወለተ ፡ ዘይኑን ፡ ንጉሥ ፡ በሰላም ፡ እምኅበ ፡ እ
ግዚአብሔር ፡ በረከተ [...] ይቤ ፡ ቅዱስ ፡ አባ ፡ ባምዋ ፡ አእምሩ ፡ ኦኦው ፡
ዘደደቀ ፡ ሊተ ፡ በአሓቲ ፡ ዕለት ፡ እምዕለታት ፡ አጤይቀክሙ ፡ አነ ፡
እኅክሙ ፡ ባምዋ ፡

Varia: (1) ‘Life of the Virgin, Life of Theodorus the Great in Ethiopic’ written in pen, fol. 1r; (2) scribbles, fols 1r, 2r, 54r–55v, 103v, 111r; (3) short note mentioning the wisdom of God, probably some sort of *asmät* invocation, fol. 25r; (4) beginning of the Trinitarian formula, fol. 30r; (5) apocryphal prophecy of David about the Messiah, fols 45v–46r; (6) Trinitarian formulae crudely written, fols 54r–55v; (7) name of *Abba* Gärima, fol. 80r.

In the colophon, the scribe recounts how he sought out copies of the *Life of Abraham of Qidun* from Biḥæt (ቢሕት), the *Letter (of Dionysius)* from Qəfrya (ቅፍርያ), the *Life of Kiros* from (Däbrä) Dammo (ዳሞ), and the *Book of the Assumption of Mary* from Anṣät (አንጸት), fol. 112v; the original text breaks off

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with the first letter of the scribe's name, with the remainder presumably once contained on the missing rear leaf of the bifolium, but a later hand has added below a continuation of the text in which the name is given as Fiqtor (**ፊቅቶር**).

Provenance: (1) Private library of Charles Parsons Senter, Saint Louis, Missouri, USA, before 1933; (2) Anderson Galleries, Inc. (New York) sale 4055, 26 October 1933, sold as part of lot #230; (3) Edward Goldston (London), until October 1934 (perhaps acquired by purchase at the preceding sale); (4) purchased for the Etnografisk museum from Edward Goldston (London) in October 1934 and accessioned as no. 35900.

Pasted inside the front cover is a bookplate of Charles Parsons Senter of Saint Louis with the year '1934' written at the top and the annotation 'about 1750' written at the bottom.

Along with some cryptic annotations, '2 books £7' is written inside the rear cover, probably the asking price for this manuscript and UEM35901 together by the bookseller Edward Goldston.

An accompanying typewritten note describes the manuscript (somewhat incorrectly) and seems to list the price as £4 10s. in pencil at the end.

3

UEM35901

Parchment, 9.6 x 7.5 x 1.7 cm, fols 44, 1⁴ (fol. 4) + 2–6⁸ (fol. 44), 2 cols, 9–14 lines, wooden boards, nineteenth century.

fols 5r–26r: *Prayer of Mary at Golgotha* (**ሰኔ ፡ ጎልጎታ**); cf. Grébaut 1935

Incipit: በሰመ ፡ አብ [...] ዛቲ ፡ ጸሎት ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በ ክልኤ ። ማርያም ፡ ወላዲተ ፡ አምላክ ፡ እሙ ፡ ለብርሃን [...] ዘጸለየት ፡ ባቲ ፡ አመ ፡ ጅወጃለወርቃ ፡ ሰኔ ፡ በደብረ ፡ ጎልጎታ ፡ ዝውእቱ ።

fols 26r–34v: *Mystagogia* (**ትምሕርተ ፡ ኅቡዓት**); cf. Lifchitz 1940, 41–52

Incipit: በእንተ ፡ ትምህርተ ፡ ህቡአት ፡ ቅድመ ፡ ዘትትነገር ፡ እምጽርስፎራ ፡ ለምዕመናን ፡ ኅቡዓት ፡ ትምህርተ ፡ ኅቡዓትሰ ፡ ከመዝ ፡ ንግር ፡

fols 34v–37v: *Sword of Divinity* (**ሰይፈ ፡ መለኮት**), Chaîne 1913, 343, no. 274

Incipit: በሰመ ፡ እግዚአብሔር ፡ ቀዳማዊ ፡ ዘእንበለ ፡ ትማልም ፡ ወማዕከላዊ ፡ ዘእንበለ ፡ ዮም ።

fols 37r–43r: prayer called 'God of Luminaries' (**እግዚአብሔር ፡ ዘብርሃኖት**), Chaîne 1913, 349, no. 363

The Ethiopian Manuscripts in the Kulturhistorisk Museum, Oslo

Incipit: እግዚአብሔር ፡ ዘብርሃኖት ፡ እግዚአብሔር ፡ ዘሥልጣኖት ፡ እግዚአብሔር ፡ ዘአርእሱተ ፡ መላእክት ፡

fols 43rv: Gospel of John 1:1–5

Haräg: fols 5r, 6r (incomplete), 14r (unfinished), 38r (unfinished), 44v (unfinished).

Varia: (1) ‘Prayers in Ethiopic’ written in ink, fol. 1r; (2) the date ‘9/4/13’ (4 September 1913) written in pencil together with some unclear notations, fol. 1r; (3) two chants, followed by instructions for the recitation of certain prayers, fols 1v–2v; (4) prayer, fols 2v–3v; (5) list of feast days for the Apostles and evangelists, fols 3v–4v; (6) incomprehensible pencil note, fol. 44r. The first two leaves have significant deterioration in their centre.

Provenance: (1) °Arkä Dəngəl (ዓርክ ፡ ድንግል), fols 5r, 26r, 37v, 41r, 43rv; (2) Private library of Charles Parsons Senter, Saint Louis, Missouri, USA, before 1933; (3) Anderson Galleries, Inc. (New York) sale 4055, 26 October 1933, sold as part of lot #230; (4) Edward Goldston (London), until October 1934 (perhaps acquired by purchase at the preceding sale); (5) purchased for the Etnografisk museum from Edward Goldston (London) in October 1934 and accessioned as no. 35901.

Pasted inside the front cover is a bookplate of Charles Parsons Senter of Saint Louis with the year ‘1934’ written at the top and the annotations ‘#481’ and ‘2 vols.’ at the bottom.

Inside of the rear cover is written ‘2 books £7’, probably the joint asking price for this manuscript and UEM35900 by Edward Goldston.

An accompanying typewritten note describes the manuscript and claims that it and another were ‘taken from the Palace of King Theodore of Abyssinia by a War Correspondent at Magdala in 1868’. No evidence exists within the manuscript to support this claim. The note also says that the item was inspected by the Department of Oriental Manuscripts of the British Museum and that the previous owner asked £50 for the two codices.

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4

UEM36096

Parchment, 20.8 x 15 x 8 cm, fols 173, 1² (fol. 2) + 2–12⁹ (fol. 101) + 13⁸ (fol. 109) + 14¹⁰ (fol. 119) + 15⁹ (fol. 128) + 16⁸ (fol. 136) + 17⁹ (fol. 145) + 18³ (fol. 148) + 19⁹ (fol. 157) + 20–21⁸ (fol. 173), 1–2 cols, 23–28 lines, wooden boards partially covered with stamped leather, fifteenth century.

fols 3r–172v: Psalter (**ዳዊት**)

fols 3r–9v, 11r–17v, 19r–25v, 27r–35v, 37r–43v, 45r–49v, 51r–59v, 61r–70v, 72r–79v, 81r–85v, 87r–98v, 100r–110v, 112r–114v, 116r–121v, 123r–128r: 151 Psalms; cf. Ludolf 1701

Incipit: ፍካሬ ፣ በእንተ ፣ ጸድቃን ፣ ወኃጥአን ፣ ፩ ፣ ብፁዕ ፣ ብእሲ ፣ ዘኢራሪ ፣ በምክረ ፣ ረሳዓን ። ወዘኢቆመ ፣ ውስተ ፣ ፍኖተ ፣ ኃጥአን ። ወዘኢነበረ ፣ ውስተ ፣ መንበረ ፣ መስተሣልቃን ። ዘዳእሙ ፣ ሕገ ፣ እግዚአብሔር ፣ ሥምረቱ ። ወዘሕጎ ፣ ያነብብ ፣ መዐልተ ፣ ወሌሊተ ።

fols 129r–140v: fifteen biblical canticles

Incipit: መኃልየ ፣ ነቢያት ፣ ወጸሎቶሙ ፣ ዘሙሴ ፣ ፩ ፣ ንሴብሐ ፣ ለእግዚአብሔር ፣ ስቡሐ ፣ ዘተሰብሐ ። ፈረሰ ፣ ወመስተፅዕነ ፣ ወረወ ፣ ውስተ ፣ ባሕር ። ረዳኤ ፣ ወመሰውረ ፣ ኮነኒ ፣ ለአድኅኖትየ ። ውእቱ ፣ አምላኪየ ፣ ወእሴብሐ ። አምላክ ፣ አቡየ ፣ ወአሌዕሎ ።

fols 142r–148v: Song of Songs (**መኃልየ ፣ መኃልይ**); cf. Gleave 1951

Incipit: መኃልየ ፣ መኃልይ ፣ ዝውእቱ ፣ ዘሰሎሞን ። ፩ይስዕመኒ ፣ በስዕመተ ፣ አፉሁ ። አዳም ፣ አጥባተኪ ፣ እምወይን ። ወመዓዛ ፣ ዕፍረትኪ ፣ እምኩሎ ፣ አፈው ። ዕፍረት ፣ ዘተሠውጠ ፣ ስምክ ። በእንተዝ ፣ ደናግል ፣ አፍቀራክ ።

fols 149r–154r: *Gate of Light* (**አንቀጸ ፣ ብርሃን**)

Incipit: በስመ ፣ አብ [...] ወእምዝ ፣ ንጽሐፍ ፣ ውዳሴሃ ፣ ለእግዚአብሔር ፣ ማርያም ። ቅድስት ፣ ወብፅዕት ፣ ስብሕት ፣ ወቡርክት ፣ ክብርት ፣ ወልዕልት ፣ አንቀጸ ፣ ብርሃን ፣ ወመዓርገ ፣ ሕይወት ፣ ማኅደረ ፣ መለኮት ፣ ቅድስተ ፣ ቅዱሳን ።

fols 155r–156r: chant before reciting the *Praises of Mary* for Monday; cf. BnF Éth. 9, fol. 161 and EMMML 2010, fol. 200r

Incipit: ንወጥን ፣ ምስለ ፣ ረዲኤተ ፣ እግዚአብሔር ፣ ንጽሐፍ ፣ ዘምሮ ፣ ዘሰኑይ ። አእላፈ ፣ አእላፍት ። ወትእልፊተ ፣ አእላፍት ፣ ይሴብሐክ ፣ ወይባርኩክ ፣ ለእግዚእነ ፣ ኢየሱስ ፣ ክርስቶስ ፣

fols 156r–157v: *Praises of Mary* (**ውዳሴ ፣ ማርያም**), reading for Monday; cf. Fries 1892, 32–34

Incipit: **ወእምዝ ፡ ንጽሕፍ ፡ ውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ [...] ውዳሴ ፡ በሰኑይ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዞ ፡ ለአዳም ፡ ሕዙነ ፡ ወትኩዘ ፡ ልብ ፡ ወያግብእ ፡ ኅበ ፡ ዘትካት ፡ መንበሩ ፡ በብዝኅ ፡ ሣህሉ ፡ ወምሕረቱ ።**

fols 157v–158r: chant before reciting the *Praises of Mary* for Tuesday; cf. BnF Éth. 9, fol. 162 and EMMML 2010, fol. 203r

Incipit: **ዘምሮ ፡ በሠሉስ ፡ ነዐ ፡ ኅቤነ ፡ ዮም ፡ አንጉሥነ ፡ ክርስቶስ ። ኦብርሀ ፡ ላዕሌነ ፡ መለኮትከ ፡ ልዕልት ።**

fols 158r–160r: *Praises of Mary* (ውዳሴ ፡ ማርያም), reading for Tuesday; cf. Fries 1892, 34–37

Incipit: **ውዳሴ ፡ በሠሉስ ፡ አክሊላ ፡ ምክሕነ ፡ ወመሠረ ፡ ንጽሕነ ፡ ኮነ ፡ በማርያም ፡ ድንግል ፡ እንተ ፡ ወለደት ፡ ለነ ፡ ዘእግዚአብሔር ፡ ቃል ፡ ዘኮነ ፡ ሰብእ ፡ በእንተ ፡ መድኅኒትነ ፡**

fols 160rv: chant before reciting the *Praises of Mary* for Wednesday; cf. BnF Éth. 9, fol. 163 and EMMML 2010, fol. 203v

Incipit: **ዘምሮ ፡ በረቡዕ ፡ ይትፌሥሐ ፡ ወይትኅሠዩ ፡ እለ ፡ ዮኅሥዎ ፡ ለእግዚአብሔር ፡ ዕሙዳነ ፡ ኩሎ ፡ ጊዜ ፡**

fols 160v–163r: *Praises of Mary* (ውዳሴ ፡ ማርያም), reading for Wednesday; cf. Fries 1892, 37–41

Incipit: **ውዳሴ ፡ በረቡዕ ፡ ኩሉ ፡ ሰራዊተ ፡ ሰማያት ፡ ይብሉ ፡ ብዕዕት ፡ አንቲ ፡ ማርያም ፡ ሰማይ ፡ ዳግሚት ፡ ዲበ ፡ ምድር ።**

fols 163rv: chant before reciting the *Praises of Mary* for Thursday; cf. BnF Éth. 9, fol. 163v and EMMML 2010, fol. 204v

Incipit: **ዘምሮ ፡ በኅሙስ ፡ ወካዕበ ፡ አፍቄራንዩ ፡ ንግድፍ ፡ እምኔነ ፡ ፍናዋተ ፡ አልባቢነ ፡ እንተ ፡ ትሰኅብ ፡ ኅበ ፡ ኅጢአት ፡**

fols 163v–166r: *Praises of Mary* (ውዳሴ ፡ ማርያም), reading for Thursday; cf. Fries 1892, 41–45

Incipit: **ውዳሴ ፡ በኅሙስ ፡ ዕፅ ፡ እንተ ፡ ርእየ ፡ ሙሴ ፡ በነደ ፡ እሳት ፡ ውስተ ፡ ገዳም ፡ ወአዕጹቂሃ ፡ ኢትውዒ ፡ ትመስል ፡ ማርያም ፡ ድንግል ፡ ዘእንበለ ፡ ርኩስ ፡ ዘተሰብእ ፡ እምኔሃ ፡ ቃለ ፡ አብ ፡**

fols 166rv: chant before reciting the *Praises of Mary* for Friday; cf. BnF Éth. 9, fol. 164 and EMMML 2010, fol. 206r

Incipit: **ዘምሮ ፡ በዐርብ ፡ በአማን ፡ ወሀብኩ ፡ ርእስየ ፡ ለዐቢዩ ፡ ርእስ ፡ ዘውእቱ ፡ ሰመ ፡ መድኅን ፡ ኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ።**

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fols 166v–168r: *Praises of Mary* (ወ-ዳሴ ፡ ማርያም), reading for Friday; cf. Fries 1892, 45–48

Incipit: ወ-ዳሴ ፡ በዐርብ ፡ ቡርክት ፡ አንቲ ፡ እምአንስት ፡ ወቡሩክ ፡ ፍሬ ፡ ከ
ርሥኪ ፡ አማርያም ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ዘእንበለ ፡ ርኩስ ፡ ሠረ
ቀ ፡ ለነ ፡ እምኔኪ ፡ ፀሐየ ፡ ጽድቅ ፡

fols 168r–169r: chant before reciting the *Praises of Mary* for Saturday; cf. BnF Éth. 9, fol. 165 and EMMML 2010, fol. 206v

Incipit: ዘምሮ ፡ በቀዳሚት ፡ ሰንበት ፡ ሀበነ ፡ ፍሥሐ ፡ ለነፍሳቲነ ፡ ሶበ ፡ ንዜ
ምር ፡ ለስምክ ፡ ቅዱስ ፡

fols 169r–170r: *Praises of Mary* (ወ-ዳሴ ፡ ማርያም), reading for Saturday; cf. Fries 1892, 48–50

Incipit: ወ-ዳሴ ፡ በሰንበተ ፡ አይሁድ ፡ ንጽሕት ፡ ወብርሀት ፡ ወስብሕት ፡ ወ
ቡርክት ፡ በኩሉ ፡

fols 170r–171r: hymn in honour of Jesus Christ, for Sunday; cf. BnF Éth. 9

Incipit: ዘምሮ ፡ በዕለተ ፡ እሑድ ፡ ኅሠሥኩ ፡ እማዕምቀ ፡ ልብየ ፡ አእግዚእ
የ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ርድኣኒ ፡ ፍታሕ ፡ እምላዕሌየ ፡ መአስረ ፡ ኅጢአ
ት ፡

fols 171r–172v: *Praises of Mary* (ወ-ዳሴ ፡ ማርያም), reading for Sunday; cf. Fries 1892, 29–32

Incipit: ወ-ዳሴ ፡ ሰንበተ ፡ ክርስቲያን ፡ ተሠመይኪ ፡ ፍቅርተ ፡ አቡርክት ፡ እ
ምአንስት ፡ አንቲ ፡ ወእቱ ፡ ዳግሚት ፡ ቀመር ፡ እንተ ፡ ትሰመይ ፡ ቅድስተ ፡
ቅዱሳን ፡

fol. 172v: hymn for Mary, for Monday, mutilous; cf. Munich, Bayerische Staatsbibliothek, Cod.aeth.1, fol. 212v

Incipit: ወ-ዳሴ ፡ በሳኑይ ፡ ፈቀደ ፡ አምላክ ፡ ወሠምረ ፡ ንኡስ ፡ በዐት ፡ ከመ ፡
ያግምሮ ፡ ምድር ፡ ወሰማይ ፡ ዘኢያግምሮ ፡ ወረደ ፡ ኅቤኪ ፡ ወተገምረ ፡ ወ-
ስተ ፡ ከርሥኪ ፡ ሰአሊ ፡ ለነ ፡ ቅድስት ፡ አእግዝእትነ ፡ ቡሩከን ፡ ይባርኩኪ ፡
ወቅዱሳን ፡ ይቄድሱኪ ፡

Illustrations: (1) King David, fol. 2v; (2) Peter, leader of the Apostles, fol. 10v; (3) the Apostle Andrew, fol. 18v; (4) the Apostle James, fol. 26v; (5) the Apostle John, fol. 36v; (6) the Apostle Philip, fol. 44v; (7) the Apostle Bartholomew, fol. 50v; (8) the Apostle Thomas, fol. 60v; (9) the Evangelist Matthew, fol. 71v; (10) the Apostle Thaddeus, fol. 80v; (11) the Apostle Nathaniel, fol. 86v; (12) the Apostle James, son of Alphaeus, fol. 99v; (13) the Apostle Matthias, fol.

111v; (14) the Apostle James, the brother of Jesus, fol. 115v; (15) Stephen, leader of the deacons, fol. 122v; (16) King Solomon, fol. 141v.

Haräg: fols 3r, 11r, 19r, 27r, 37r, 81r, 87r, 112r, 123r, 129r, 149r.

Varia: (1) the notation 'LAL02' and the price of '£10' marked in pencil, fol. 1r; (2) crude drawing, partially coloured, imitating the style of the following miniatures, fol. 1v; (3) short plea for understanding incorporating Pss. 12:4 and 144:15, fol. 2r; (4) ownership note of Amdä Mika'el (አምደ : ሚካኤል) with an admonition against the theft of the manuscript, fol. 2r; (5) prayer for Sext, acephalous, fol. 111r.

Blank: fols 10r, 18r, 26r, 36r, 44r, 50r, 60r, 71r, 80r, 86r, 99r, 115r, 122r, 128v, 141r, 154v, 173rv.

Provenance: (1) Amdä Mika'el (አምደ : ሚካኤል), fol. 2r; (2) Luzac & Co. (London), until October 1934; (3) purchased for the Etnografisk museum from Luzac & Co. in October 1934 and accessioned as no. 36096.

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UEM36245

Parchment, 14.4 x 11.1 x 2.7 cm, fols 95, 1⁴ (fol. 4) + 2¹⁰ (fol. 14) + 3¹² (fol. 26) + 4-9¹⁰ (fol. 86) + 10⁹ (fol. 95), 2 cols, 11-13 lines, wooden boards covered with stamped leather, together with a leather carrying case, early twentieth century.

fols 5r-16v: *Mystagogia* (ትምሕርተ : ኅቡዓት); cf. Lifchitz 1940, 41-52

Incipit: በእንተ : ትምሕርተ : ኅቡዓት : ቅድመ : ዘትትነገር : እምጽርስ : ፎ
ራ : ለምዕመናን : ኅቡዓት ። ትምሕርተ : ኅቡዓትስ ። ከመዝ : ንግር ።

fols 17r-31v: *Prayer of the Covenant* (ኪዳን : ዘነግሀ); cf. Dillmann 1866, 46-50

Incipit: ኪዳን : ዘነግሀ : ዘነገሮሮሙ : ለሐዋርያት : ቅዱስ : እግዚአብሔር :
ቅዱስ : ኃይል : ቅዱስ : ሕያው : ዘኢይመውት : ዘተወልደ : እማርያም ።

fols 31v-38r: prayer called 'God of Luminaries' (እግዚአብሔር : ዘብርሃናት),
Chaîne 1913, 349, no. 363

Incipit: እግዚአብሔር : ዘብርሃናት : እግዚአብሔር : ዘሥልጣናት : እግዚአብ
ሔር : ዘአርእስተ : መላእክት :

fols 38v-45r: litanical prayer

Incipit: በእንተ ፡ ቅድሳት ፡ ሰላማዊት ፡ ሰላም ፡ ናስተቡቅኦ ፡ ከመ ፡ እዚአብሔር ፡ ያስተሳልመን ፡ በሃህላ ፡ ዚአሁ ።

fol. 45v–47v: introductory prayer to the *Anaphora of Our Lord*

Incipit: በሰማይ ፡ የሀሉ ፡ ልብክሙ ፡ እወ ፡ የሉ ፡ በሰማይ ፡ ልብነ ፡ በእንተ ፡ ስምክ ፡ አጽንኦት ፡ ወረሰየነ ፡ ድልዋነ ።

fol. 48r–60r: *Anaphora of Our Lord* (አኩቴተ ፡ ቀርባን ፡ ዘእግዚእነ); the communion prayer ‘ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ ሥሉስ ፡ ዘኢይትነገር’ is included on fol. 57v–58r (cf. Brightman 1896, 241)

Incipit: አኩቴተ ፡ ቀርባን ፡ ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ [...] ነአኩተከ ፡ አምላክ ፡ ቅዱስ ፡ ፈጻሚ ፡ ነፍሰነ ፡

fol. 60r–64v: prayer called ‘Absolution of the Son’ (ፍትሐት ፡ ዘወልድ)

Incipit: ፍት ፡ ሐት ፡ ዘወልድ ፡ እግዚእ ፡ እግዚአብሔር ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልድ ፡ የሀድ ፡ ቃለ ፡ እግዚአብሔር ፡ አብ ፡

fol. 65r–76r: introduction to the *Miracles of Mary*

Incipit: በስመ ፡ አብ [...] ዝንቱ ፡ መጽሐፈ ፡ ሥርዓት ። ዘወጽኦ ፡ እመንበረ ፡ ማርቆስ ፡ ሐዋርያ ፡ መኮነ ፡ መዓልቃ ።

fol. 76r–81v: introductory exhortation for reading the miracles

Incipit: በስመ ፡ አብ [...] ስምዑ ፡ እነግረክሙ ፡ አኃውየ ፡ ውሉደ ፡ ቤተ ፡ ክርስቲያን ፡ እግዚአብሔር ፡ ይባርክሙ ፡

fol. 81v–85r: hymn to Mary, Chaîne 1913, 348, no. 336

Incipit: እሰግድ ፡ ለኪ ፡ አእግዝትየ ፡ ማርያም ፡ ድንግል ፡ ለፀሐየ ፡ ጽድቅ ፡ ሠረገላሁ ፡ እሰግድ ፡ ለኪ ፡ አእግዝትየ ፡ ማርያም ፡ ድንግል ፡ ለመራዊ ፡ ሰማይ ፡ ጽርሐ ፡

fol. 85r–88r: first miracle of Mary, about the peasant who complained to Mary because she did not reply to his ‘Hail Mary’; cf. Budge 1900, 13–14

Incipit: ተአምረሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ቅድስት ፡ ድንግል [...] ወሀሎ ፡ ጅብእሲ ፡ ገባራዊ ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ በኩሉ ፡ ልቡ ፡ ወያወትር ፡ አንብቦ ፡ ሰላማ ፡ ላዕለ ፡ ዕለቱ ፡ ሰርክ ፡ ወነግሀ ፡

fol. 88r–91r: second miracle of Mary, about the pious Hebrew from Akh-mim; cf. Budge 1900, 14

Incipit: ተአምረሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ድንግል [...] ወሀሎ ፡ ጅብእሲ ፡ ዕብራዊ ፡ በሀገሩ ፡ አክሚም ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡

**አምላክ ፡ እምሥርወ ፡ ልቡ ፡ ወኢያጸርእ ፡ ዝክረ ፡ ሰማ ፡ እምአፋሁ ፡ በ
ፍርሃት ፡**

fols 91r–94r: third miracle of Mary, about the monastic scribe Damianus; cf. Budge 1900, 15

Incipit: ተአምረሃ ፡ ለእግዝእትነ ፡ ማርያም [...] ወሀሎ ፡ ጀመነኮስ ፡ ዘይነብ
ር ፡ በሀገረ ፡ ፊልጶስቶስ ፡ ዘስሙ ፡ ድምያኖሶስ ፡ ዘያፈቅራ ፡ ለእግዝእትነ ፡ ማ
ርያም ፡ ወላዲተ ፡ አምላክ ፡ እማዕምቀ ፡ ልቡ ፡ ወይትለአክ ፡ በኩሉ ፡ ክሂለ
ቱ ፡

Varia: pen note that the ornate carrying case was 12 *bærr*, fol. 1r.
Blank: fols 1v–4v, 94v–95v.

Provenance: (1) the places for the owner’s name are predominantly unfilled, but effaced on fols 93v–94r; (2) acquired by Harald Juell in Ethiopia between 1929 and 1932; (3) exhibited in 1933 at the Etnografisk museum in Oslo; (4) donated by Harald Juell to the Etnografisk museum in spring 1935 (cf. pencil note on fol. 1r) and accessioned as no. 36245.

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Parchment, 20.3 x 15.1 x 4.3 cm, fols 128, 1² (fol. 2) + 2–6¹⁰ (fol. 52) + 7⁸ (fol. 60) + 8–13¹⁰ (fol. 120) + 14⁸ (fol. 128), 2 cols, 14 lines, wooden boards covered with stamped leather, early twentieth century.

fols 3r–123v: Gospel of John (ወንጌል ፡ ዘዮሐንስ); cf. Wechsler 2005

Incipit: ብስራተ ፡ አብ ፡ ትሩፍ ፡ ረድእ ፡ ተናጋሪ ፡ በመለኮት ፡ ዮሐንስ ፡ ወል
ደ ፡ ዘብደዎዎስ [...] ቀዳሚሁ ፡ ቃል ፡ ውእቱ ፡ ወውእቱ ፡ ቃል ፡ ኅበ ፡ እግዚአ
ብሔር ፡ ውእቱ ።

Haräg: fol. 3r
Blank: fols 1v–2v, 124r–128v.

Provenance: (1) name of Ethiopian owner effaced, fol. 3r; (2) acquired by Harald Juell in Ethiopia between 1929 and 1932; (3) exhibited in 1933 at the Etnografisk museum in Oslo; (4) donated by Harald Juell to the Etnografisk museum in spring 1935 (cf. pencil note on fol. 1r) and accessioned as no. 36246.

Ted Erho

7

UEM36247

Parchment, 13.5 x 9.5 x 4.3 cm, fols 109, 1² (fol. 2) + 2⁸ (fol. 10) + 3–5¹⁰ (fol. 40) + 6⁸ (fol. 48) + 7¹⁰ (fol. 58) + 8–10⁸ (fol. 82) + 11¹⁰ (fol. 92) + 12⁸ (fol. 100) + 13⁵ (fol. 105) + 14⁴ (fol. 109), 1–2 cols, 18–23 lines, wooden boards, with leather carrying case, late nineteenth/early twentieth century.

fols 3r–106r: *Dəgg^wa* (ድገ)

Incipit: በጅብፀብፀ : አገተ : ዮሐንስ : ዘኃለወከ : ታአምር : ወተሐውር : ቅድመ : እግዚአብሔር : ጸሊ : በእንቲአነ : ውስተ : ርእሰ : ዓውደ : ዓመት : ተጽሕይፈ : ተዝካርከ : ባርከኒ : እንሳቦ : በረከተከ #

(fols 3r–31v: first series for Mäskäräm to Hädar; fols 31v–60r: second series for Taḥśās to Yäkkatit; fols 60r–106r: third series for Easter and the second half of the year)

fols 106r–109r: chants (አንቀጽ : ሃሌታ); cf. Velat 1966, 255–261

Incipit: በጅ : ሃሌ : ሊያ : ይትፌ # በጅ : ሃሌ : ሊያ : ዴግንዋ # በጅ : ሃሌ : ሊያ : ደሰጠዎ # በጅ : ሃሌ : ሊያ : ሐዳፌ : ነፍስ :

Varia: (1) incomplete note, fol. 2r; (2) note that the binding was 10 *bərr*, fol. 2r; (3) crude design, fol. 3r.

Blank: fols 1v, 2v, 109v.

Provenance: (1) acquired by Harald Juell in Ethiopia between 1929 and 1932; (2) exhibited in 1933 at the Etnografisk museum in Oslo; (3) donated by Harald Juell to the Etnografisk museum in spring 1935 (cf. pencil note on fol. 1r) and accessioned as no. 36247.

8
UEM36248

Parchment, 17.7 x 11 x 3.5 cm, fols 124, 1² (fol. 2) + 2–13¹⁰ (fol. 122) + 14² (fol. 124), 1–2 cols, 26–27 lines, broken wooden boards, late nineteenth century.

fols 3r–123v: Psalter (ዳዊት)

fols 3r–96r: 151 Psalms; cf. Ludolf 1701

Incipit: ተግሣጽ ፡ ለኩሉ ። ፍካሬ ፡ ዘጸድቃን ፡ ወዘኃጥአን ፡ መዝሙር ፡ ዘዳዊት ፡ ሃሌ ፡ ሉያ ። ጅብፁፅ ፡ ብእሲ ፡ ዘኢሓረ ፡ በምክረ ፡ ረሲዓን ። ወዘኢቆመ ፡ ውስተ ፡ ፍኖተ ፡ ኃጥአን ። ወዘኢነበረ ፡ ውስተ ፡ መንበረ ፡ መስተሣልቃን ።

fols 96r–105v: fifteen biblical canticles

Incipit: መኅልየ ፡ ነቢያት ፡ ወጸሎቱ ፡ ለሙሴ ። ጅንሴብሐ ፡ ለእግዚአብሔር ፡ ስቡሐ ፡ ዘተሰብሕ ። ፈረሰ ፡ ወመስተፅዕነ ፡ ወረወ ፡ ውስተ ፡ ባሕር ። ረዳኤ ፡ ወመሰውረ ፡ ኮነኒ ፡ ለአድኅኖትየ ። ውእቱ ፡ አምላኪየ ፡ እሴብሐ ። አምላክ ፡ አቡየ ፡ ወአሌዕሎ ።

fols 105v–110v: Song of Songs (መኃልየ ፡ መኃልይ); cf. Gleave 1951

Incipit: መኅልየ ፡ መኅልይ ፡ ዝውእቱ ፡ ዘሰሎሞን ። ጅይስዕመኒ ፡ በስዕመተ ፡ አፉሁ ። አዳም ፡ አጥባትኪ ፡ እምወይን ። ወመዓዛ ፡ እፍረትኪ ፡ እምኩሉ ፡ አፈው ። ዕፍረት ፡ ዘተሠውጠ ፡ ስምክ ። በእንተ ፡ ደናግል ፡ አፍቀራክ ።

fols 111r–119v: *Praises of Mary* (ውዳሴ ፡ ማርያም); cf. Fries 1892

Incipit: ውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይትነበብ ፡ በዕለተ ፡ ሰኑይ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዞ ፡ ለአዳም ፡ ኅዙነ ፡ ወትኩዘ ፡ ልብ ፡ ወያግብዖ ፡ ኅበ ፡ ዘትካት ፡ መንበሩ ።

fols 119v–123v: *Gate of Light* (አንቀጸ ፡ ብርሃን)

Incipit: ውዳሴ ፡ ወግኖይ ፡ እሙ ፡ ለአደናዶ ፡ ቅድስት ፡ ወብፅዕት ፡ ስብሕት ፡ ወቡርክት ፡ ክብርት ፡ ወልዕልት ፡ አንቀጸ ፡ ብርሃን ፡ ማዕርገ ፡ ሕይወት ፡ ወማኅደረ ፡ መለኮት ፡ ቅድስተ ፡ ቅዱሳን ፡

Varia: (1) beginning of a hymn to Mary, Chaîne 1913, 351, no. 388, fol. 1r; (2) hymn to Mary, Chaîne 1913, 351, no. 388, fols 1v–2v; (3) indication of reading for Sunday, fol. 3r; (4) indication of reading for Thursday, fol. 55r; (5) indication of reading for Friday, fol. 75r; (6) statement that the Father descended from heaven, fol. 120r; (7) partial and effaced notes and scribbles, fols 123v–124v.

Copied by Häbtä Yoḥännəs (ሁብተ ፡ ዮሐንስ), fol. 123v.

Ted Erho

Provenance: (1) name of Ethiopian owner erased, fol. 123v; (2) acquired by Harald Juell in Ethiopia between 1929 and 1932; (3) exhibited in 1933 at the Etnografisk museum in Oslo; (4) donated by Harald Juell to the Etnografisk museum in spring 1935 (cf. note in pen inside front cover) and accessioned as no. 36248.

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UEM38142

Parchment, 16.1 x 16.2 x 5.4 cm, fols 161, 1² (fol. 2) + 2–13¹⁰ (fol. 122) + 14¹² (fol. 134) + 15–16¹⁰ (fol. 154) + 17⁷ (fol. 161), 1–2 cols, 17–21 lines, wooden boards covered with stamped leather, late eighteenth/early nineteenth century.

fols 3r–161r: Psalter (**ዳዊት**)

fols 3r–128v: 151 Psalms; cf. Ludolf 1701

Incipit: ተግሣጽ ፡ ለኩሉ ፡ ወአስተናሥኦ ፡ ምግባር ። ፍካሬ ፡ ዘጸድቃን ፡ ወዘ
ኃጥአን ። መዝሙር ፡ ዘዳዊት ። ሃሌ ፡ ሉያ ። ብፁዕ ፡ ብእሲ ፡ ዘኢሓረ ፡ በም
ረ ፡ ረሲዓን ። ወዘኢቆመ ፡ ውስተ ፡ ፍኖተ ፡ ኃጥአን ።

fols 129r–141v: fifteen biblical canticles

Incipit: መኅልየ ፡ ነቢያት ፡ ወጸሎቱ ፡ ለሙሴ ። ፩ ፡ ንሴብሐ ፡ ለእግዚአብሔ
ር ፡ ስቡሕ ፡ ዘተሰብሐ ። ፈረሰ ፡ ወመስተፅዕነ ፡ ወረወ ፡ ውስተ ፡ ባሕር ። ረዳ
ኤ ፡ ወመሰውረ ፡ ኮነኒ ፡ ለአድኅኖትየ ። ውእቱ ፡ አምላኪየ ፡ እሴብሐ ። አም
ላክ ፡ አቡየ ፡ ወአሌዕሎ ።

fols 141v–148r: Song of Songs (**መኃልየ ፡ መኃልይ**); cf. Gleave 1951

Incipit: መኅልየ ፡ መኅልይ ፡ ዝውእቱ ፡ ዘሰሎሞን ፡ ፩ይስዕመኒ ፡ በሢመተ ፡
አፉሁ ። አዳም ፡ አጥባትኪ ፡ እምወይን ። ወመዓዛ ፡ ዕፍረትኪ ፡ እምኩሉ ፡ አ
ፈው ። ዕፍረት ፡ ዘተሰውጠ ፡ ስምክ ። ወበእንተዝ ፡ ደናግል ፡ አፍቀራክ ።

fols 148r–157r: *Praises of Mary* (**ውዳሴ ፡ ማርያም**); cf. Fries 1892

Incipit: ውዳሴሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘይትነበብ ፡
በዕለተ ፡ ሰኑይ ፡ ፈቀደ ፡ እግዚእ ፡ ያግዕዞ ፡ ለአዳም ፡ ኅዙነ ፡ ወትኩዘ ፡ ልብ ፡
ወያግብኦ ፡ ኃበ ፡ ዘትካት ፡ መንበሩ ፡ ሰአሊ ፡ ለነ ፡ ቅድስት ፡

fols 157v–161r: *Gate of Light* (**አንቀጸ ፡ ብርሃን**)

Incipit: ውዳሴ ፡ ወግናይ ፡ ዘእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ቅድ
ስት ፡ ወብፅዕት ፡ ስብሕት ፡ ወቡርክት ፡ ክብርት ፡ ወልዕልት ፡ አንቀጸ ፡ ብርሃ
ን ፡ መዓርገ ፡ ሕይወት ፡ ወማኅደረ ፡ መለኮት ፡ ቅድስተ ፡ ቅዱሳን ።

Varia: (1) scribbles, fol. 1v; (2) opening words of the Psalms, perhaps as a pen trial, fol. 2r; (3) crude drawing of a figure riding a horse, fol. 2r.
Blank: fols 1r, 2v, 161v.

Provenance: (1) Gäbrä Mädhən (ገብረ ፡ መድሀን), fol. 1v, Gäbrä Maryam (ገብረ ፡ ማርያም), fol. 161r, plus effaced ownership note, fol. 148r (the order of Ethiopian owners cannot be established); (2) E. Saasen, until July 1938; (3) purchased for the Etnografisk museum in July 1938 from E. Saasen and accessioned as no. 38142; it was claimed that the codex was brought to Norway by Minister Thams according to internal museum records.

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No. nr.

Parchment, 11 x 8.1 x 2 cm, fols 32, 1² (fol. 2) + 2¹⁰ (fol. 12) + 3⁸ (fol. 20) + 4¹⁰ (fol. 30) + 5² (fol. 32), 1 col., 12–13 lines, hard leather covers, late nineteenth/early twentieth century.

fols 3r–23r: *Prayer of Mary at Golgotha* (ሰኔ ፡ ጎልጎታ); cf. Grébaut 1935

Incipit: በስሙ ፡ አብ [...] ዛቲ ፡ ጸሎት ፡ ዘእግዝእትነ ፡ ማርያም ፡ እሙ ፡ ለብ ርሃን [...] ጸሎት ፡ ዘጸለዮት ፡ ባቲ ፡ አመ ፡ ጸወጂለወርኃ ፡ ሰኔ ፡ በደብረ ፡ ጎልጎታ ፡ ዝውእቱ ፲

Varia: (1) a couple of words in pencil, fol. 23v; (2) poorly legible note in pencil mentioning Gäbrä Maryam, perhaps pertaining to the ownership of the manuscript, fol. 28v.

Copied by Gäbrä Həywät (ገብረ ፡ ሕይወት), fol. 23r.

Water stained, in places heavily, throughout.

Blank: fols 1r–2v, 24r–28r, 29r–32v.

Provenance: (1) the first half of the name of the owner is given as Gäbrä (ገብረ), but the remainder is effaced on fol. 22v and lacks on fol. 23r; (2) acquired by the Etnografisk museum at an unknown date.

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Summary

The Kulturhistorisk museum in Oslo possesses a small collection of ten Ethiopic codices predominantly acquired in the mid-1930s. Included among them are an illuminated fifteenth-century psalter (UEM36096) and a late-fifteenth/early-sixteenth-century hagiographical manuscript (UEM35900).