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Martina Ambu, Anaïs Lamesa, Hailay Atsba. A survey of three manuscripts from T gray (Ethiopia). *Annales d'Éthiopie*, 2022, 34 (1), pp.199 - 212. 10.3406/ethio.2022.1718 . halshs-04407899

HAL Id: halshs-04407899

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A survey of three manuscripts from Təgray (Ethiopia)

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Citer ce document / Cite this document :

Ambu Martina, Lamesa Anaïs, Atsba Hailay. A survey of three manuscripts from Təgray (Ethiopia). In: Annales d'Ethiopie. Volume 34, année 2022. pp. 199-212;

doi : <https://doi.org/10.3406/ethio.2022.1718>;

https://www.persee.fr/doc/ethio_0066-2127_2022_num_34_1_1718;

Fichier pdf généré le 19/06/2023

Résumé

Trois manuscrits ont été photographiés lors d'une mission de terrain menée dans la région du Təgray dans le cadre du projet Troglolie en février 2020. Cette note a pour objectif d'attirer l'attention des chercheurs sur ces codex. Le premier a été également photographié par le projet EMIP, avant cette campagne de prospection, alors que les deux autres ne sont pas connus. Cette note se veut le complément de l'article dans ce volume des *Annales d'Éthiopie*, "Églises rupestres du Təgray oriental et central. Résultats de prospections et hypothèses techniques et socio-économiques," portant sur les résultats archéologiques du projet Troglolie. Une brève analyse et un catalogue synthétique des manuscrits seront présentés, ainsi que l'importance de quelques unités textuelles contenues. Des points d'intérêts clôturent cette note en guise de conclusion.

Abstract

Three manuscripts were photographed during a survey led in Təgray region in February 2020 as part of the Troglolie Project. This note intends to alert the scholarly community to these codices. One was photographed by the EMIP project (still unpublished) before this survey, but prior to the photographs completed by this survey, the existence of any photos of the other two manuscripts are unknown to scholars. This note complements the article in the present volume of the *Annales d'Éthiopie*, "Églises rupestres du Təgray oriental et central. Résultats de prospections et hypothèses techniques et socio-économiques," which concerns the archaeological results of the Troglolie Project. This note will present a brief analysis and synthetic catalogue of these codices as well as consider the relevance of some textual units contained within them. The note will culminate by raising some points of interest as a conclusive discussion.

Martina Ambu*, Anaïs Lamesa**, Hailay Atsba***

A survey of three manuscripts from Təgray (Ethiopia)

Abstract

Three manuscripts were photographed during a survey led in Təgray region in February 2020 as part of the Troglolie Project. This note intends to alert the scholarly community to these codices. One was photographed by the EMIP project (still unpublished) before this survey, but prior to the photographs completed by this survey, the existence of any photos of the other two manuscripts are unknown to scholars. This note complements the article in the present volume of the *Annales d'Éthiopie*, "Églises rupestres du Təgray oriental et central. Résultats de prospections et hypothèses techniques et socio-économiques," which concerns the archaeological results of the Troglolie Project. This note will present a brief analysis and synthetic catalogue of these codices as well as consider the relevance of some textual units contained within them. The note will culminate by raising some points of interest as a conclusive discussion.

Keywords: Ethiopian manuscripts, catalogue, Təgray

Résumé

Trois manuscrits ont été photographiés lors d'une mission de terrain menée dans la région du Təgray dans le cadre du projet Troglolie en février 2020. Cette note a pour objectif d'attirer l'attention des chercheurs sur ces codex. Le premier a été également photographié par le projet EMIP, avant cette campagne de prospection, alors que les deux autres ne sont pas connus. Cette note se veut le complément de l'article dans ce volume des *Annales d'Éthiopie*, "Églises rupestres du Təgray oriental et central. Résultats de prospections et hypothèses techniques et socio-économiques," portant sur les résultats archéologiques du

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projet Troglopie. Une brève analyse et un catalogue synthétique des manuscrits seront présentés, ainsi que l'importance de quelques unités textuelles contenues. Des points d'intérêts clôturent cette note en guise de conclusion.

Mots-clés : manuscrits éthiopiens, catalogue, Təgray

Acknowledgements

This survey took place as part of a post-doctoral fellowship sponsored by the “DIM Matériaux anciens et Patrimoniaux” and the Île-de-France region. This program was hosted by the UMR “Orient & Méditerranée” (CNRS, Ivry).

We warmly thank colleagues who helped us during this project: Hiluf Berhe (Mäqälä University), Fesahatsion Tekla (Bureau of Tourism and Culture of the Təgray region), Yohannes Hailekiros (Çäläqot Śəllase Monastery). We are very grateful to Steve Delamarter for having shared with us information concerning one codex, the EMIP photographed, in order to compare it with our own find. We are also very grateful to Nafisa Valieva for her advices and suggestions and to Alice Croq for helping us in identification. We thank the French Center for Ethiopian Studies, the Institute of Ethiopian Studies and the Regional Office of Tourism and Culture of Təgray region for their support. Errors are the sole responsibility of the authors.

This note intends to draw the attention of the scholarly community to three manuscripts from Təgray: MSS Qorqor-001, Çäläqot-001, and Dəgum-001.¹ MS Çäläqot-001 was already photographed by the EMIP project (EMIP n° 816 – ChelekotSilasie 075).² However, any other existing images of MSS Qorqor-001 and Dəgum-001 other than those photographed by this survey, which was led in the Təgray region in February 2020 by Anaïs Lamesa (archaeologist and historian), are unknown to scholars. The purpose of this short note is to complete Anaïs Lamesa, Hailay Astba, and Bertrand Saint-Bézar's contribution submitted in the present volume of *Annales d'Éthiopie*, “Églises rupestres du Təgray oriental et central. Résultats de prospections et hypothèses techniques et socio-économiques.” This survey was part of the “Troglopie Project,” which aimed to study medieval Christian communities via the practice of carving churches from rock.

This project was firstly undertaken to gather and photograph manuscripts containing the *Gädl* of Abrəham from Däbrä Şəyon, which are useful in aiding the comprehension of Tigrayan carving techniques during the Middle Ages. During this research, Anaïs Lamesa visited, *inter alia*, the monastery

¹ The authors assigned these sigla. ² “Ethiopic Manuscript Imaging Project.” This manuscript is not yet available online. We are very grateful to Professor Delamarter for having shared its digital reproduction with us.

of Maryam Qorqor (Bosc-Tiessé, 2014: §3), the monastery of Čäläqot Šəllase (Tsegay Berhe, 2003: 667b-668a) and the Church of Maryam in Dəgum (Balicka-Witakowska, 2005: 126b-127b). On these occasions, she asked church guardians and librarians for evidence of this hagiographic corpus, whose location was signalled by Kinefe-Rigb Zelleke's inventory (Kinefe-Rigb Zelleke, 1975: 60-61). Unfortunately, no such text was found in the manuscripts the researcher was shown during her stay with the exception of one manuscript, which is currently under study and will be published elsewhere. However, the three manuscripts that were photographed during the survey deserve a short analysis and introduction. The conditions of this fieldwork did not allow for an extensive analysis of the manuscripts *in situ* due to lack of time and resources. Thus, for this contribution, the codicological and textual analyses by the authors will be conducted on photographic representations of the manuscripts.

There are specific portions of the texts that were analysed during this study which are quite interesting for the overall research project. Notably, in manuscript Qorqor-001, there exists a fragment of the Apocalypse of Gregory from Edessa dating between the 14th and the 15th century on palaeographical grounds, which, until today, was only known in recent Beta 'Əsra'el manuscripts and translated from Arabic. In manuscript Čäläqot-001, there exists a homiliarium that is attributed to metropolitan Sälama (introduced under the pen-name of Rətuä Haymanot, "the Orthodox," as well). It is dated between the 17th and the 18th century on palaeographical grounds and is a compelling contribution to the study of local homilies. Additionally, the History of the city of Dəgum and Life and Miracles of Yoħannəs records local traditions and stories from the region of Gär'alta that were copied at the end of the 20th century.

This note is structured as follows: first, it presents the repository of the manuscripts and the GPS location of the monasteries and church (Fig. 1) as well as the shelf-marks; second, it provides codices and descriptions of their contents; third, the note mentions the paracontent (including colophons and later additions). For each entry, the note includes a bibliography of works that are contained within these manuscripts, and the note will underline some of the textual unites in order to indicate their importance and to aid in the production of more accurate studies in the future.

1. Qorqor-001

Repository: Qorqor Maryam monastic library.³

GPS location⁴: 37P 0539514; 1539099.

³ For the precise localisation of each repository described here, see the map in the contribution by Lamesa, Hailay Atsba & Saint-Bézar, in this volume.

⁴ UTM WGS 84.

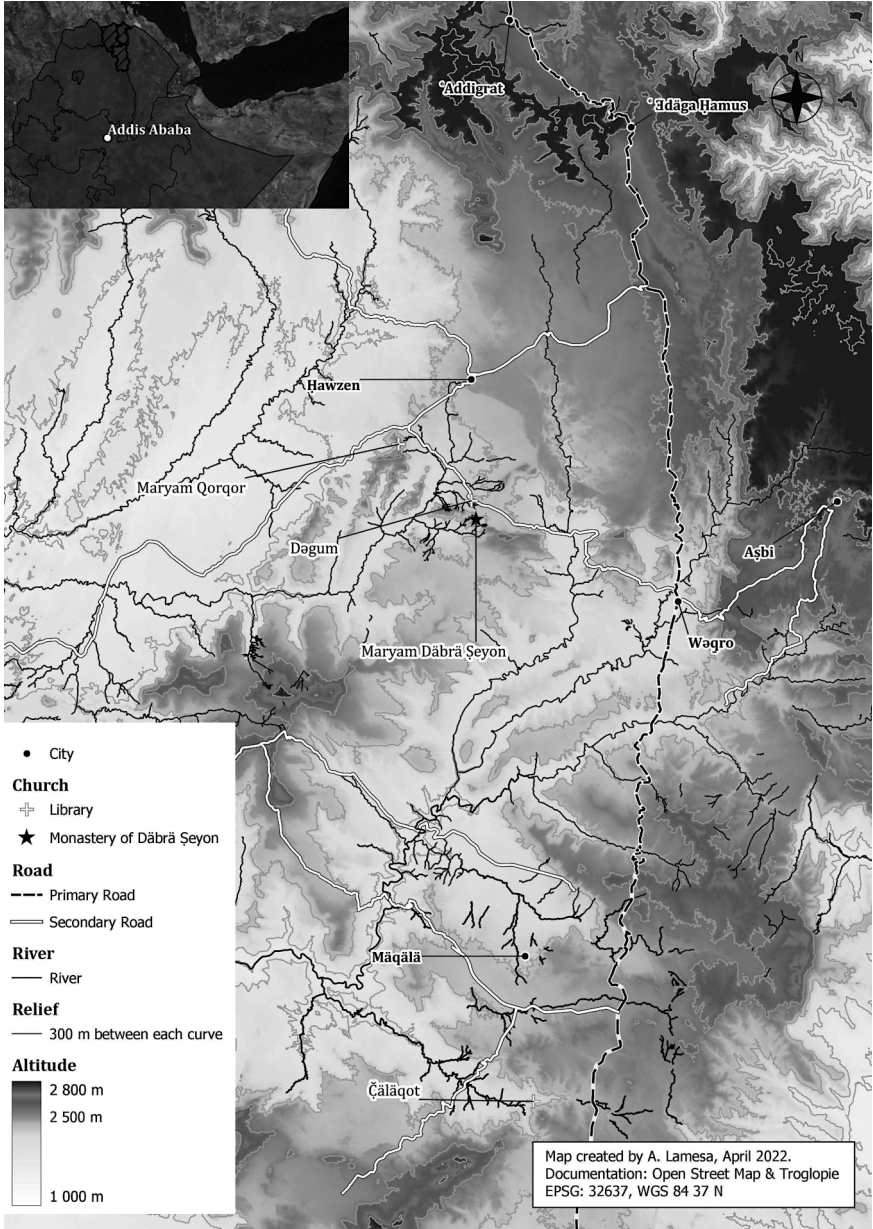


Figure 1. Map of the surveyed area with the libraries location and the main cities. This map has no scale because the size of the illustration is not known.

Physical description

This codex contains several quires from different manuscripts that were rebound. It was not possible to determine the precise codicological information from the photographic evidence of the manuscripts alone. The diversity of textual contents derives from this latter process of reassembly.

Parchment, codex, 300 mm × 225 mm, three codicological units, 32 folia, wooden plates binding.

Codicological units:

- Unit I: 1350-1450 (on palaeographical grounds)⁵, fols 1r-v, 4r-6v, 20r-v, 28r-32v, two columns, 23-29 lines. (Fig. 2)
- Unit II: 1450-1500 (on palaeographical grounds), fols 7r-17v, two columns, 19-23 lines. (Fig. 3)
- Unit III: 1500-1599 (on palaeographical grounds), fols 2r-3v, 18r-19v, 21r-27rv, two columns, 19 lines. (Figs. 2, 3, 4)

Contents

Textual units:

- *Apocalypse of Gregory from Edessa*. Fols: 1r, 4r-6v, 20r-v, 28r-32v.
- *Gädlä Kiros*. Fols: 2r-3v, 18r-19v, 21r-va, 22r-24v, 27r-v.
- *Homily on Abraham and Sara in Egypt by Ephrem the Syrian*. Fols: 7r-10ra, 11r-v, 14r-v, 15r-16v, 21vb.
- *Testament of the Three Patriarchs Abraham, Isaac and Jacob*. Fols: 10rb-v, 12rv, 13r-v, 17r-v.

Incipit/explicit:

- *Apocalypse of Gregory from Edessa* incipit (poorly conserved): fol 1ra: **ዝንቱ ፡ መጽሐፍ ፡ ዘርእየ ፡ ቅዱስ ፡ ጎርጎርዮስ ፡ መንፈሳዊ [...]**
- *Gädlä Kiros* incipit: fol 27rb. (Fig. 4): **ዝንቱ ፡ ገድል ፡ ዘቅዱስ ፡ ወቡሩክ ፡ መስተጋድል ፡ አባ ፡ ኪሮስ [...]**
- *Gädlä Kiros* explicit: fol 21rb: **ተፈጸመ ፡ ገድሉ ፡ ለብፁዕ ፡ አባ ፡ ኪሮስ ፡ ጸሎቱ ፡ የሀሉ ፡ ምስሌነ ፡ አሜን ※**
- *Homily on Abraham and Sara in Egypt by Ephrem the Syrian* incipit: fol 21vb: **ድርሳን ፡ ዘይቤ ፡ ማሪ ፡ ኤፍሬም ፡ በእንተ ፡ አብርሃም ፡ አባ ፡ አበው ፡ [?]ከ ፡ እግዚአብሔር ፡ ወበእንተ ፡ ሳራ ፡ ብእሲቱ ፡ እንበይነ ፡ በሆሙ ፡ ምድረ ፡ ግብጽ [...]**
- *Homily on Abraham and Sara in Egypt by Ephrem the Syrian* explicit: fol 10ra: **ወብሕነኒ ፡ ናክተቶ ፡ ወንቤብሐ ፡ ለአብ ፡ ወወልድ ፡ ወመንደስ ፡ ቅዱስ ፡ ኩሎ ፡ ጊዜ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ※**

⁵ All palaeographical analysis are based on Uhlig, 1988.



Figure 2. Manuscript Qorqor-001, fols 19v-20r.



Figure 3. Manuscript Qorqor-001, fols 17v-18r.

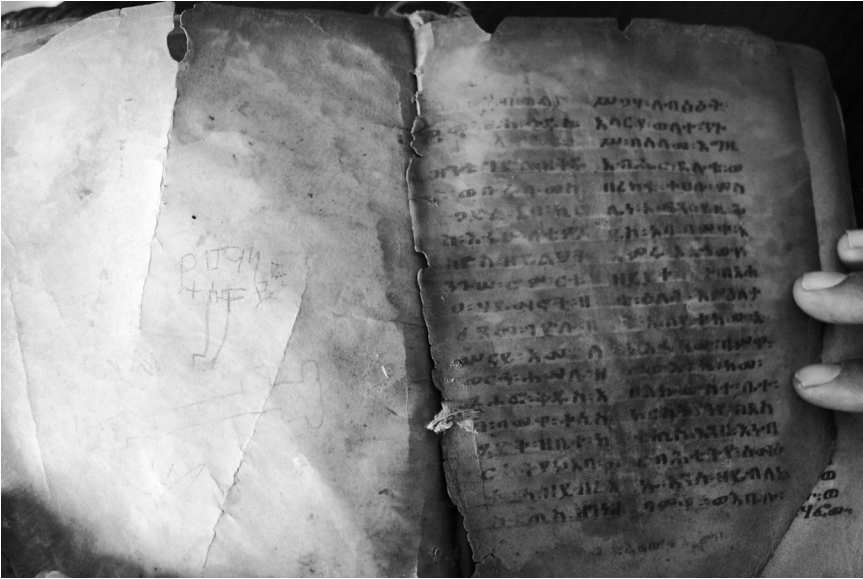


Figure 4. Manuscript Qorqor-001, fols 26v-27r.

- *Testament of the Three Patriarchs Abraham, Isaac and Jacob* incipit: fol 10rb: ዝውእቶሙ ፡ ፍልስቶሙ ፡ ወግአቶሙ ፡ ለአበው ፡ ለአብርሃም ፡ ይስሐቅ ፡ ወያቆብ [...]

Paracontent

Colophon:

- Gädlä Kiros Colophon: fols 21rb-va: ለዘ ፡ አጽሐፎ ፡ ለዝንቱ ፡ ገድል ፡ ተአሚኖ ፡ ጸሎቱ ፡ ይጽሐፍ ፡ ስሞ ፡ ውስተ ፡ መጽሐፈ ፡ ሕይወት ፡ በየሩሳሌም ፡ ሰማያዊት ፡ ወያርፍቆ ፡ ውስቲታ ፡ እንበለ ፡ ካልአት ፡ ወስደት * ወካዕበ ፡ ያርፍቆ ፡ በደብረ ፡ ጽዮን ፡ ቅድስት ፡ ውስተ ፡ ምሳሕ ፡ ቀዳሚት ፡ ዘዐሠርቱ ፡ ምእት ፡ ዓመት ፡ ምስለ ፡ ደቂቁ ፡ ቡሩካን ፡ አርድእት ፡ ለአቡነ ፡ ድምያኖስ ፡ ትሑት ፡ ወምስለ ፡ ኩሉ ፡ ውሉደ ፡ ጥምቀት ፡ ለዓለመ ፡ ዓለም ፡ አሜን * ወሊተሂ ፡ ለዘ ፡ ጸሐፍኩ ፡ አነ ፡ ኃጥእ ፡ ትዮድሮስ ፡ በጸሎትካሙ ፡ ይምሐረኒ ፡ ጸባአት ፡ ዘልብሱ ፡ እሳት ፡ ከመ ፡ ይረስየኒ ፡ ርኅቀ ፡ እምጎጢአት ፡ በጸሎቱ ፡ ለአባ ፡ ኪሮስ ፡ ጻድቅ ፡ አሜን #

Bibliography on the manuscript

Aṣḃəḥa Gäbräselassie, 2016: 52, n°5.

Bibliography on the works contained in the manuscript

Apocalypse of Gregory from Edessa:

Halévy, 1902.

Getatchew Haile, 1994.

Croq, 2021.

Gädla Kiro:

Marrassini, 2004.

Krzyżanowska, 2015.

Homily on Abraham and Sara in Egypt by Ephrem the Syrian:

Caquot, 1988.

Kaplan, 2005.

Testament of the Three Patriarchs Abraham, Isaac and Jacob:

Heide, 2012a.

Heide, 2012b.

2. Čäläqot-001 (EMIP 816 – ChelekotSilasie 075)

Repository: Čäläqot Šällase monastic library.

GPS location: 37P 0551863; 1478390.

Inventory number noted: C4 IV 221.

Physical description

This codex contains a *Homiliarium* and a fragmentary *Laḥa Maryam* (or *Homily on the Lament of Virgin Mary* by Cyriacus, bishop of Bəḥənsa) from 1650 to 1799 (on palaeographical grounds).

Parchment, codex (270 × 230 mm), one codicological unit, 137 folia, two columns, c. 22 lines, A+17 quires, and wooden plates covered in leather binding.

Contents

Textual units:

- *Homiliarium*: fols 2r-121v
- *Homily on the Trinity or Theology of the Incarnation*.⁶ Fols: 2r-7va. Attributed to Rətu‘ä Haymanot (from now on RH).
- *Homily on the Nativity*.⁷ Fols: 7va-19v. Attributed to RH.
- *Homily on the Baptism of Christ in the Jourdan*.⁸ Fols: 20r-32ra. Attributed to RH.

⁶ See MS EMLL 2375, fols 3r-8r.

⁷ See MS EMLL 2375, fols 8r-18v.

⁸ See MS EMLL 2375, fols 18v-31r.

- *Homily on fasting, prayer and almsgiving, for the beginning of Lent.*⁹ Fols: 32ra-38rb. Attributed to RH.
- *Homily on fasting and chastity, for the first Sunday of Lent.*¹⁰ Fols: 38rb-41vb.
- *Homily on fasting and peace, for the second Sunday in Lent.*¹¹ Fols: 41vb-44v.
- *Homily on fasting and meekness, for the third Sunday in Lent.*¹² Fols: 45r-47rb.
- *Homily on the Incarnation of the World.*¹³ Fols: 47rb-60ra. Attributed to RH.
- *Homily on Our Lord's entrance into Jerusalem, for Palm Sunday (Hosanna).*¹⁴ Fols: 60ra-62vb. Attributed to RH.
- *Homily on the washing of the feet and on the communion after (the Last) Supper, for Maundy Thursday.*¹⁵ Fols: 62vb-75va. Attributed to RH.
- *Homily on the death of Our Lord, for the 9th hour of Good Friday.*¹⁶ Fols: 75va-88r. Attributed to RH.
- *Homily on the Ascension of Jesus Christ.*¹⁷ Fols: 88r-94ra.
- *Homily on the Paraclete for Pentecost.*¹⁸ Fols: 94ra-106vb.
- *Homily on the Apostles (5 Ḥamle).* Fols: 106vb-111ra. Attributed to RH.
- *Homily on the Transfiguration.* Fols: 111ra-116rb.
- *Homily on the angels (8 Ḥedar).* Fols: 116rb-121v. Attributed to RH.
- *Laha Maryam or Homily on the Lament of Virgin Mary* by Cyriacus, bishop of Bəḥənsa. Fols: 122r-137v. The end is missing.

Incipit/explicit:

- *Homiliarium* incipit: fol 2ra: The composition of this collection is attributed to 'abba Sälama. **ወስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ፤ ድርሳን ፡ ዘደረሰ ፡ አባ ፡ ሰላማ ፡ በእንተ ፡ ሥላሴ ፡ ወሥንዌሁ ፡ ለወልድ ፡ እግዚአብሔር ፡ ሕያው ፡ ወሕማማቲሁ ፡ ወዕርገቱ ፡ ውስተ ፡ ሰማያት ፡**
- *Homiliarium* explicit: fol 121vb. Prayer for 'abba Sälama the Metropolitan. (Fig. 5). **ወለአቡነ ፡ ሰላማ ፡ ጳጳስ ፡ ያስተፍሥሐ ፡ እግዚአብሔር ፡ በሐዳስ ፡ ዓለም ፡ ዘከሠተ ፡ ለነ ፡ ምስጢረ ፡ ትንሣኤ ፡ ቅድስተ ፡ ወመብርሃ ፡ ለሥጋ ፡ ወነፍስ ፡ ሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አሜን** ※

⁹ See MS EMMML 2375, fols 31v-36v.

¹¹ See MS EMMML 2375, fols 39r-41r.

¹³ See MS EMMML 2375, fols 54r-65r.

¹⁵ See MS EMMML 2375, fols 67v-78v.

¹⁷ See MS EMMML 2375, fols 89r-93r.

¹⁰ See MS EMMML 2375, fols 36v-39r.

¹² See MS EMMML 2375, fols 41r-42v.

¹⁴ See MS EMMML 2375, fols 65r-67v.

¹⁶ See MS EMMML 2375, fols 78v-89r.

¹⁸ See MS EMMML 2375, fols 93r-101v.

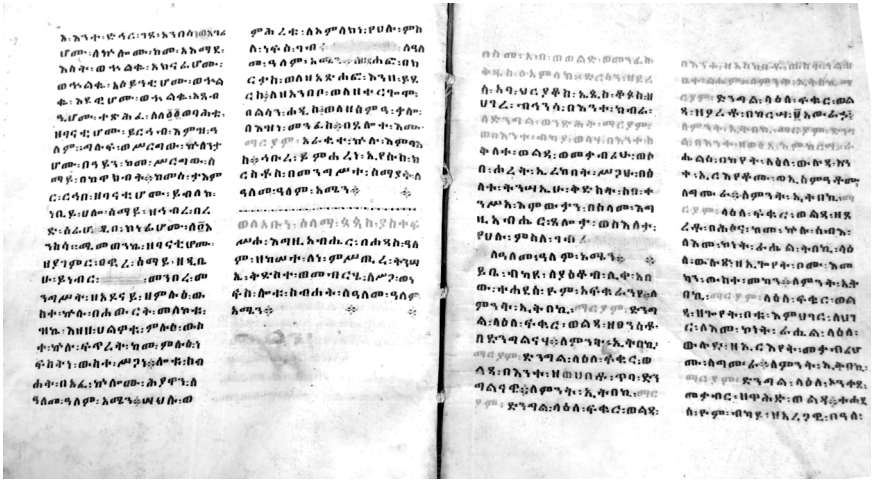


Figure 5. Manuscript Čäläqot-001, fols 121v-122r.

– *Laḥa Maryam* incipit: fol 122ra. Attribution to Cyriacus, bishop of Bəḥənsa. (Fig. 5). **ድርሳን ፡ ዘደረሰ ፡ አባ ፡ ህርያቆስ ፡ ኤጲስ ፡ ቆጶስ ፡ ሀሀገረ ፡ ብሳንሳ ፡ በእንተ ፡ ክብራ ፡ ለድንግል ፡ ወንጽሕት ፡ ማርያም**

Paracontent and additions

Later additions:

- Inventory number inscribed in fol 2r.
- Label stuck in fol 9v.

Bibliography on the works contained in the manuscript

Weninger, 2007.
 Getatchew Haile, 2010.
 Ambu, 2022.

3. Dəgum-001

Repository: Church of Maryam in Dəgum library.

GPS location: 37P 054612I; 1533899.

Inventory number noted: ET-TCT-MW. The second line is illegible.

Physical description

This codex contains the *History of the city of Dəgum and Life and Miracles of Yoḥannəs* from c. 1983.

Parchment, codex (360 × 300 × 100 mm), one codicological unit, 130 folia, three columns, c. 17 lines, 16 quires, and wooden plates covered in leather binding.

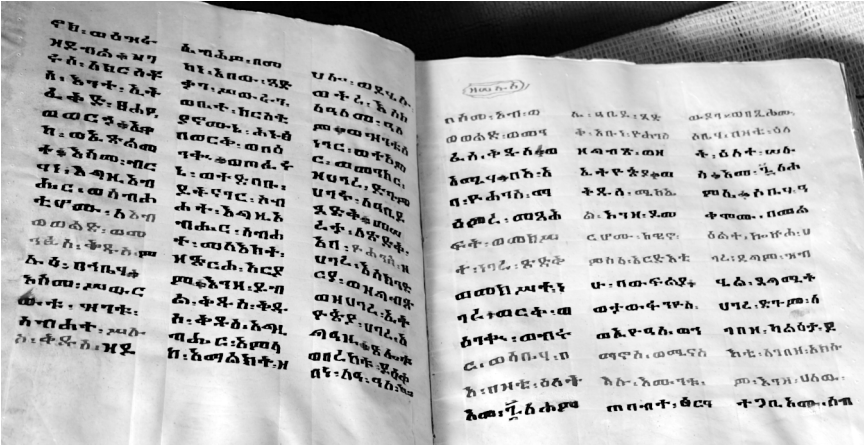


Figure 6. Dəgum-001, fols 15v-16r.

Contents

Textual units:

- History of the city of Dəgum, combined with the Life of Yohānnəs from Alexandria, at the time of patriarchs Theophilus (385-412) and Cyril (412-444), coming to the holy city of Dəgum. Fols: 5r-109v. (Fig. 6)
- Twenty Miracles of Yohānnəs. Fols: 110r-125ra.

Incipit/Explicit:

- History and Life incipit: fol 5ra-b. ዝንቱ ፡ መጽሐፍ ፡ ዘተጽሕፈ ፡ በአግብራ ፡ ወመንክራቲሃ ፡ ለዓባይ ፡ ሀገር ክቡርት ፡ ወልዕልት ፡ ወብፅት ፡ ወመንክር ፡ ነገራ ፡ ሀገረ ፡ እግዚአብሔር ፡ ዳግሚት ፡ ሀገር ፡ ሀገረ (sic!) ፡ ሥላሴ ፡ ዘመሰረታ ፡ ወርቅ ፡ ወያክንት ፡ ወይእቲሰ ፡ ሀገር ፡ ዳግሚታ ፡ ወካልዕታ ፡ ለገበዘ ፡ አክሱም ፡ ዳግሚታ ፡ ዘበክብራ ፡ ወዕበያ ፡ ወልዕልናሃ ፡ ፩ምንቱ ፡ ምስለ ፡ ገበዘ ፡ አክሱም ፡ ወአሐበ ፡ ዘየዓብያ ፡ እምአጎጉራተ ፡ ኢትዮጵያ ፡ ለሀገረ ፡ ድጉም ዘተሰምየት ፡ በከፈለ ፡ ሰም ፡ ሀገረ ፡ ድጉም ።
- Miracles incipit: fol 110ra: ንጽሕፍ ፡ ወንጭን ፡ በረድኤተ ፡ እግዚአብሔር ፡ ዜና ፡ ተአምሪሁ ፡ ወመንክራቲኒሁ ፡ አብ ፡ ብፁዕ ፡ ወኅሩት ፡ ማኅደረ መንፈስ ፡ ቅዱስ ፡ አቡነ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘግብጽ ፡ ወዘኢትዮጵያ ፡ ሀገረ ፡ ገርዓልታ ፡ ምሥራቀ ፡ ፀሐይ ፡ ገነተ ፡ ድባሕ ፡ መካነ ፡ ሥላሴ ፡ ሀገረ ፡ ድጉም *

Paracontent and additions

Colophon:

- Fols 124va-125ra. Dating to 1975th year of Mercy (perhaps 1975 Ethiopian Calendar, therefore 1983 Gregorian Calendar). **ዝንቱ ፡ መጽሐፍ ፡ ታሪክ ፡ ወግዕዝ ፡ ዘይነግር ፡ በእንተ ፡ ዕባያ ፡ ወክብለሀገረ (sic!) ፡ ድጉም ፡ ገነተ ፡ ድብሕ ፡ መካነ ፡ ስድስት ፡ ሥላሴ * [...]**
ዝንቱ ፡ ተፈጸመ ፡ መጽሐፍ ፡ ተፈጸመ ፡ በ፲፱፻፸፬ ዓመተ ፡ ምሕረት ፡ ፡ ወረከብዎ ፡ ስብእ ፡ ቡሩካን ፡ ቄስ ፡ ኪሮስ ፡ ወልደ ፡ ገብርኤል ፡ ሊቀ ፡ መዝምራ ፡ ታደሰ ፡ አቶ ፡ ፀጋይ ፡ ሐጉስ ፡ ፡ ሀገር ድጉም ፡ *
 [...]

Marginal notes:

- Quires are numbered in Ethiopian numbers starting fol 13r.

Later additions:

- Label stuck in fol 5v (illegible).

4. General remarks on works and manuscripts*Qorqor-001*

MS Qorqor-001 was not included in Claire Bosc-Tiessé's notes on the Qorqor manuscripts collection (Claire Bosc-Tiessé, 2014) and was wrongly identified as a *Gädlä 'Abraham from Däbrä Şayon* (Aşbəha Gäbräselassie, 2016). This re-assembled manuscript contains several textual units in fragmentary condition, which are mostly in fragments due to the reassembly. The most important fragment is the *Apocalypse of Gregory from Edessa*, which was formerly only attested in Ethiopia in Beta 'Ēsra'el manuscripts (Getatchew Haile, 1994). The lack of censures of Christian formulations (something common in Beta 'Ēsra'el manuscripts) may indicate that this fragment in MS Qorqor-001 used to belong to a Christian milieu manuscript. Moreover, its dating from 1350 to 1450 (on paleographical grounds), underlines a more ancient translation of this text, which was presumably from Arabic,¹⁹ since this text was known until today in only recent manuscripts.²⁰

Ĉäläqot-001 (EMIP 816 – ChelekotSilasie 075)

Some homilies in this collection are attributed to an anonymous author (or multiple anonymous authors) and are written under the pen name of Rətu'ä Haymanot (the Orthodox). The structure of this homiliarium partially covers the one contained in manuscript EMMML 2375 (18th century) where Getatchew Haile identified the activity of an unknown (possibly Egyptian) author who composed homilies in 1375. This collection in MS Ĉäläqot-001, except for

¹⁹ Ambu and Croq are currently leading a study on these fragments. ²⁰ On Syriac and Arabic traditions: Croq, 2021.

the last homily, presents 'abba Sälama the Metropolitan (possibly Sälama the Translator, 1348-1388) as its composer.²¹ One should also note that the translation from Arabic into Gə'əz of the last homily (*Laḥa Maryam*) is traditionally attributed to Metropolitan Sälama.²² More accurate studies on this collection and a comparative analysis with other *homiliaria* will be necessary.

Dəgum-001

The *Life and Miracles of Yoḥannəs* is a recent work on hagiographical traditions, which links this saint from Alexandria to Dəgum between the 5th and the 6th century. This history and hagiography simultaneously claims that Yoḥannəs was a metropolitan and then the patriarch of Ethiopia and that he interacted with several important figures, such as the legendary 'Abraha and 'Aṣbəḥa, Ethiopian kings, Biblical Abraham, Isaac and Jacob, the *Nəbura 'əd* of Aksum (or the *gəbəzä Aḳsum*), and many others. It is also a very complex and stratified history of Dəgum Šəllase, Maryam Yäräfäda, and, in general, of Gär'alta. It may be the transcription of several oral traditions and was commissioned by dignitaries from Dəgum in recent times (c. 1983). This hagiographical text and its historical features are quite compelling in understanding traditions linked to the history of this church and its library. A thorough study of its contents, composition, and sources may give more information on ancient Christian traditions of this locality and region.

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²¹ Sälama was also the composer of a homily in Gə'əz in the *Mäṣḥafä Gənzat* (the Book for the Dead). See Conti Rossini, 1904: 248-249. ²² Weninger, 2007: 477.

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