Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid

Summary Information

Call numbers: C0744.03, C0744.04, C0776, C0943, C1296
Location: Princeton University Library. Department of Rare Books and Special Collections. Manuscripts Division. One Washington Road Princeton, New Jersey 08544 USA
Size: 57.1 linear feet
Language(s) of material: Ge'ez, Amharic
Abstract: Consists of five collections of Ethiopic manuscripts (codices and scrolls) collected by the Princeton University Library, Robert Garrett (1875-1961), Class of 1897, and Bruce Willsie, Class of 1986.
Storage note: This collection is stored onsite at Firestone Library.
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<td></td>
<td>Series 1: Robert Garrett Collection of Ethiopic Manuscripts (C0744.03), 1600s-1900s</td>
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<td>Series 2: Robert Garrett Collection of Ethiopic Magic Scrolls (C0744.04), 1700s-1900s</td>
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<td>Series 3: Princeton Ethiopic Manuscripts (C0776), late 1600s-1900s</td>
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<td></td>
<td>Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls (C0943), 1700s-1900s</td>
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<td></td>
<td>Series 5: Princeton Collection of Ethiopic Magic Scrolls (C1296), 1700s-1900s</td>
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Over the past century, the Princeton University Library has become one of the leading repositories for Ethiopic manuscripts in North America. Nearly all the manuscripts are in the Manuscripts Division, Department of Rare Books and Special Collections. The collection contains more than 600 Ethiopic manuscripts, arranged in five collections. Holdings include codices (bound manuscripts) and magic scrolls (amulets), dating from the 17th to 20th centuries, chiefly written in Ge'ez, the sacred language of the Ethiopian Orthodox Church, with small amounts of text in Amharic.

Included among Ethiopic bound manuscripts at Princeton are Bibles, Gospels, Psalters, homilies, liturgy, saints’ lives and miracles, theology, law, compilations on magic and divination, and other texts. Pseudepigraphic manuscripts include the Book of Enoch, a pre-Christian text that was known in the New Testament and Patristic eras. Nearly all Ethiopic manuscripts are written in carbon-black ink on parchment. The quires are bound in an archaized style reminiscent of early Coptic Christian codices. The rugged-looking manuscripts are sewn with unsupported link-stitch and then laced into rough-hewn wooden boards. The boards are sometimes covered in leather and blind-tooled with simple designs. Smaller manuscripts that had to be portable were placed in hand-fashioned leather carrying cases, which allowed them to be worn over the shoulder or hung up on pegs in walls.

Magic scrolls are also a product of Ethiopian Christianity as well as a reflection of popular religion and ritual practices. Their magical efficacy was based in large measure on a series of amuletic texts, incantations, prayers, formulas, and invocations of divine names and helpful saints, offering protection against disease, death in childbirth, everyday misfortune, demonic possession, and evil spirits. Most magic scrolls include the name of the person for whom they were produced. Contributing to their protective power were painted images of guardian angels with drawn swords, St. Susenyos slaying Werzelya for the protection of mothers and infants, magic squares and eight-pointed stars, the net of Solomon for capturing demons, and other figurative illustrations and designs. The magic scrolls were generally rolled up in small leather capsules, enabling them to be worn on the body. Occasionally, we find fairly modern examples of these rolls sewn into the capsules so that they cannot be read. However, most were made to be opened and even hung on walls for prayer and protection.

**Series 1: Robert Garrett Collection of Ethiopic Manuscripts (C0744.03), 1600s-1900s**
Consists of 113 bound manuscripts in Ge'ez and Amharic.

**Series 2: Robert Garrett Collection of Ethiopic Magic Scrolls (C0744.04), 1700s-1900s**
Consists of 162 Ethiopic magic scrolls collected by Robert Garrett (1875-1961), Princeton Class of 1897.

**Series 3: Princeton Ethiopic Manuscripts (C0776), late 1600s-1900s**
An open collection of bound Ethiopic manuscripts.

**Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls (C0943), 1700s-1900s**
An open collection of Ethiopic magic scrolls collected by Bruce C. Willsie (Princeton Class of 1986).

**Series 5: Princeton Collection of Ethiopic Magic Scrolls (C1296), 1700s-1900s**
An open collection of Ethiopic magic scrolls.
Arrangement

Organized into five series:

Series 1: Robert Garrett Collection of Ethiopic Manuscripts (C0744.03), 1600s-1900s
Series 2: Robert Garrett Collection of Ethiopic Magic Scrolls (C0744.04), 1700s-1900s
Series 3: Princeton Ethiopic Manuscripts (C0776), late 1600s-1900s
Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls (C0943), 1700s-1900s
Series 5: Princeton Collection of Ethiopic Magic Scrolls (C1296), 1700s-1900s

Access and Use

Access

Collection is open for research use.

Restrictions on Use and Copyright Information

Single photocopies may be made for research purposes. Permission to publish material from the collection must be requested from the Associate University Librarian for Rare Books and Special Collections.

Acquisition and Appraisal

Provenance and Acquisition

The principal collector was Robert Garrett (1875-1961), Class of 1897, of Baltimore, Maryland, who donated most of his extensive collection of manuscripts to the Library in 1942. Garrett acquired 101 Ethiopic codices and 147 magic scrolls from Enno Littmann (1875-1958), who lead a Princeton expedition to Tigray, Ethiopia, in the autumn of 1905 (with Garrett's financial backing) and a German expedition to Aksum (Deutsche Aksum-Expedition) in the first few months of 1906. Collections continued to grow after 1942 by gift and purchase. Since the 1990s, Bruce C. Willsie, Class of 1986, has been the principal donor of Ethiopic manuscripts, especially magic scrolls.

Selected Publications Citing These Papers


Preferred Citation

Identification of specific item; Date (if known); Identification of collection, Box and Folder Number; Department of Rare Books and Special Collections, Princeton University Library.

Processing Information

The Library has recently cataloged or recataloged its Ethiopic manuscript collections with generous support from the David A. Gardner ’69 Magic Project, Princeton University, coordinated by the Council of the Humanities. Four of the five collections (C0744.03, C0744.04, C0943, and C1296) were cataloged by Professor David L. Appleyard, School of Oriental and African Studies (SOAS), University of London. One collection (C0776) was cataloged by Kesis Melaku Terefe, Virgin Mary Ethiopian Orthodox Tewahdo Church in Los Angeles, with assistance of Professor Wendy Laura Belcher, Department of Comparative Literature and Center for African American Studies, Princeton University.


Descriptive Rules Used

Finding aid content adheres to that prescribed by Describing Archives: A Content Standard.

Subject Headings

These materials have been indexed in the Princeton University Library online catalog using the following terms. Those seeking related materials should search under these terms.

- Manuscripts, Ethiopic.
- Liturgical books--Ethiopia.
- Orthodox Eastern Church--Liturgy--Texts.
- Ethiopian magic scrolls.
- Magic, Ethiopian.
- Ethiopia -- History -- Sources.
- Africa
Series 1: Robert Garrett Collection of Ethiopic Manuscripts (C0744.03), 1600s-1900s
113 bound manuscripts

Series Description
Consists of 113 bound manuscripts in Ge'ez and Amharic.

Arrangement
Organized by shelf number.

<table>
<thead>
<tr>
<th>Title</th>
<th>Box</th>
<th>Folio</th>
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</thead>
<tbody>
<tr>
<td>Garrett Ethiopic Manuscript No. 1: The Four Gospels, second half of the 17th century</td>
<td>1</td>
<td>6r-9v</td>
</tr>
<tr>
<td>1 v.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42 x 37 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parchment. 141 folios; 3 columns, 25 lines. Wooden boards covered and bound with full stamped leather. The insides of the covers have square pink brocade inserts.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Endnotes: various, fols. 3r-5v, mostly inventories pertaining to the church of St. Giyorgis; mention of King Iyo'as (r. 1755-69). Endnotes referring to King Egwāla S'eyon (r. 1801-18) and King Sāhla Dengel (r. 1832-55) fol. 14v. Endnote referring to King Tēwodros II (r. 1855-68) fol. 135v. Various endnotes fols.136v-139r, referring to King Sāhla Dengel (r. 1832-55), King Tēwodros II (r. 1855-68), King Iyo'as (r. 1755-69), also unspecified King Iyāsu (I r. 1682-1706, II r. 1730-55, III r. 1784-88); including list of clergy of the church of St. Giyorgis and inventories of the property of and gifts to the same.</td>
<td></td>
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<tr>
<td>Introduction to the Gospels, second half of the 17th century</td>
<td>1</td>
<td>10r-13v</td>
</tr>
<tr>
<td>Canon Tables, second half of the 17th century</td>
<td>1</td>
<td>14r-v</td>
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<tr>
<td>Inventory of Gospel of Matthew, second half of the 17th century</td>
<td>1</td>
<td>15r-50r</td>
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<tr>
<td>Gospel of Matthew in Eighty-One Chapters, second half of the 17th century</td>
<td>1</td>
<td>50v</td>
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<tr>
<td>Inventory of Gospel of Mary, second half of the 17th century</td>
<td>1</td>
<td>73v</td>
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<tr>
<td>Gospel of Mark in Forty-Nine Chapters, second half of the 17th century</td>
<td>1</td>
<td>74r-107v</td>
</tr>
<tr>
<td>Inventory of Gospel of Luke, second half of the 17th century</td>
<td>1</td>
<td>107v</td>
</tr>
<tr>
<td>Gospel of Luke in Seventy-Eight Chapters, second half of the 17th century</td>
<td>1</td>
<td>107v-135v</td>
</tr>
</tbody>
</table>
Garrett Ethiopic Manuscript No. 2: Homilies of the Archangel Michael and Associated Texts, early 18th century
1 v.
28.5 x 25 cm
Parchment. 101 folios, 2 columns, 19 lines. 23 paintings. Wooden boards covered with stamped leather. Fols. 18v, 19v, 35v, 51r, 58v, 63v, 77r, 84v, 85r, 90r, 95r blank.

Various endnotes fol. 1r.

Note in English that the manuscript was taken from the fortress of King Theodore (Tewodros II) at Magdala in 1868 fol. 1v.

Paintings:

God the Father as the Ancient of Days fol. 10r.
St. Michael subduing the devil fol. 10v.
St. Michael bringing souls out of hell fol. 11r.
St. Michael leading souls into paradise fol. 11v.

[top] Dorātyos selling his wife’s garment in exchange for a sheep, and [bottom] St. Michael appears to Dorātyos in the guise of a nobleman fol. 18r.

[top] Dorātyos bringing the sheep and a fish to St. Michael, and [bottom] Dorātyos holding a feast on St. Michael’s day fol. 19r.

Talāfinos’s mother gleaning in the nobleman’s field fol. 28v.

[top] Talāfinos’s mother giving her infant to the nobleman, and [bottom] the nobleman giving her a letter announcing that her child is dead after he placed it in a chest in the sea fol. 29r.

[top] of St. Michael addressing her and her reading the letter, and [bottom] of her grinding corn outside the church which she had had built for St. Michael fol. 29v.

[top] of the poor man praying to St. Michael, and [bottom] throwing a chest into the sea containing the gold he owed his creditor fol. 35r.

[top] of the creditor cutting open the fish and finding the chest, and [bottom] the two men meeting and discussing the miracle fol. 36r.

Qison asleep outside the church and then asking for hymns to be sung on St. Michael’s day fol. 50v.

[top] of the bishop baptizing Qison and his family, and [bottom] their departure by sea fol. 51v.

[top] of Moses asking Pharaoh to release his people, and [bottom] St. Michael showing the Israelites the way across the Red Sea fol. 58r.

Pharaoh’s army drowning in the Red Sea fol. 59r.
John Chrysostom telling Eudoxia the wife of Emperor Arcadius not to take communion fol. 63r.

Eudoxia's messengers finding John Chrysostom fol. 64r.

[top] Satan tempting Afomyā and her praying to St. Michael, and [bottom] St. Michael transfixing Satan fol. 77v.

[top] Talāson and the rich man bargaining for the sale of the sheep, and the shepherd finding the sheep in a sack in the sea, and [bottom] his encounter with St. Michael who exchanges the letter of death for a letter of life, and his wife holds a wedding feast fol. 84r.

[top] the prophet Daniel questioning the elders and saving Susannah, and [bottom] St. Michael cleaving in two the elders fol. 89v.

St. Michael hanging Satan in the church fol. 90v.

The blind man praying to St. Michael in the church fol. 94v.

[top] God sending the Angel of Death to the idolater, and [bottom] the Angel of Death retrieving his soul from the chest in which he had been thrown into the sea fol. 95v.

Former owners: Sars’a Dengel and his wife Walatta P’ēt’ros.

12th of Hedār (Nov. 21)

- Homily for the 12th of Hedār (Nov. 21) by Abbā Damātēwos of Alexandria, early 18th century 2 2r-6v
- Miracle of St. Michael, early 18th century 2 6v-7v
- Synaxarium Entry for Hedār 12, early 18th century 2 8r-9r
- Salām or Hymn of Salutation to St. Michael, early 18th century 2 9r-v

12th of Tāhsās (Dec. 21)

- Homily for the 12th of Tāhsās (Dec. 21), early 18th century 2 12r-16v
- Miracle of St. Michael, early 18th century 2 16v-17r
- Synaxarium Entry for Tāhsās 12, early 18th century 2 17r-v
- Salām or Hymn of Salutation to St. Michael, early 18th century 2 17v

12th of T’er (Jan. 20)

- Homily for the 12th of T’er (Jan. 20), early 18th century 2 20r-27r
- Miracle of St. Michael, early 18th century 2 27v-28r
- Synaxarium Entry for T’er 12, early 18th century 2 28r
- Salām or Hymn of Salutation to St. Michael, early 18th century 2 28r

Yakkātit (Feb. 19)

- Homily for the 12th of Yakkātit (Feb. 19), early 18th century 2 30r-32v
Miracle of St. Michael, early 18th century 2 32v-34r
Synaxarium Entry for Yakkātit 12, early 18th century 2 34r-v
Salām or Hymn of Salutation to St. Michael, early 18th century 2 34v

Maggābit (Mar. 21)
Homily for the 12th of Maggābit (Mar. 21) by Severus Bishop of Antioch, early 18th century 2 36v-49r
Miracle of St. Michael, early 18th century 2 49r-50r
Synaxarium Entry for Maggābit 12, early 18th century 2 50r
Salām or Hymn of Salutation to St. Michael, early 18th century 2 50r

Miyāzyā (Apr. 20)
Homily for the 12th of Miyāzyā (Apr. 20) by "the Orthodox", early 18th century 2 52r-55v
Miracle of St. Michael, early 18th century 2 55v-57r
Synaxarium Entry for Miyāzyā 12, early 18th century 2 57r
Salām or Hymn of Salutation to St. Michael, early 18th century 2 57v

Genbot (May 20)
Homily for the 12th of Genbot (May 20) by John Bishop of Ethiopia, early 18th century 2 59v-60v
Miracle of St. Michael, early 18th century 2 60v-62r
Synaxarium Entry for Genbot 12, early 18th century 2 62r
Salām or Hymn of Salutation to St. Michael, early 18th century 2 62r-v

Sanē (June 19)
Homily for the 12th of Sanē (June 19) by the Bishop of Axum, early 18th century 2 64v-69v
Miracle of St. Michael, early 18th century 2 69v-71r
Synaxarium Entry for Sanē 12, early 18th century 2 71r-76v
Salām or Hymn of Salutation to St. Michael, early 18th century 2 76v-77r

Hamlē (Jul. 19)
Homily for the 12th of Hamlē (Jul. 19), early 18th century 2 78v-82r
Miracle of St. Michael, early 18th century 2 82r-83r
Synaxarium Entry for Hamlē 12, early 18th century 2 83r
Salām or Hymn of Salutation to St. Michael, early 18th century 2 83v

Nahasē (Aug. 18)
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<th>Series 1: Robert Garrett Collection of Ethiopic Manuscripts ... (Continued)</th>
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<td>Homily the 12th of Nahasē (Aug. 18) Written &quot;in Jerusalem&quot;, early 18th century</td>
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<tr>
<td>Miracle of St. Michael, early 18th century</td>
</tr>
<tr>
<td>Synaxarium Entry for Nahasē 12, early 18th century</td>
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<tr>
<td>Salām or Hymn of Salutation to St. Michael, early 18th century</td>
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<tr>
<td>Maskaram (Sept. 22)</td>
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<tr>
<td>Homily for the 12th of Maskaram (Sept. 22), early 18th century</td>
</tr>
<tr>
<td>Miracle of St. Michael, early 18th century</td>
</tr>
<tr>
<td>Synaxarium Entry for Maskaram 12, early 18th century</td>
</tr>
<tr>
<td>Salām or Hymn of Salutation to St. Michael, early 18th century</td>
</tr>
<tr>
<td>T’eqemt (Oct. 22)</td>
</tr>
<tr>
<td>Homily for the 12th of T’eqemt (Oct. 22), early 18th century</td>
</tr>
<tr>
<td>Miracle of St. Michael, early 18th century</td>
</tr>
<tr>
<td>Synaxarium Entry for T’eqemt 12, early 18th century</td>
</tr>
<tr>
<td>Concluding with blessings upon the original owners or donors</td>
</tr>
<tr>
<td>Salām or Hymn of Salutation to St. Michael, early 18th century</td>
</tr>
</tbody>
</table>

**Garrett Ethiopic Manuscript No. 3: Organ of Praise of the Virgin Mary (Argānona Weddāsē), 1750-1800**

1 v.
22 x 25 cm
Parchment. 125 folios; 2 columns, 18 lines.

Various endnotes: Prayer and Legend of St. Susenyos, fol. 1v; a short theological treatise, partially stained, fol. 2r-3v.

- Argānona Weddāsē, With Sections for Monday Through Sunday, 1750-1800 | 3 | 4r-118v |
- An Inserted Folio With Endnotes in Amharic and Ge’ez Recording Transactions, 1750-1800 | 3 | 112 |
- A theological Speculation on the Nature of Religious Piety, 1750-1800 | 3 | 118v-120r |
- A Fragment of a Malke’a Lalibalā, 1750-1800 | 3 | 120r-125v |

(in a later hand)

**Garrett Ethiopic Manuscript No. 4: Organ of Praise of the Virgin Mary (Argānona Weddāsē), circa 1750-1800**

1 v.
25 x 27.5 cm
Parchment. 139 folios; 2 columns, 17 lines. Staining to the top of most leaves. Wooden boards, stitched and open spine. Fols. 1r-v and 139r-v are blank.

Former owners: Walda Abiyya Egzi' and Gabra Egzi'abehēr.

A Personal Prayer in Verse to Mary, 1750-1800 4 2r-4v
Argānona Weddās, With Sections for Monday Through Sunday, 1750-1800 4 5r-136r
A Personal Prayer and Petition in the Name of Gabra Egzi’abehēr, 1750-1800 4 81r-v

Different hand.

Liturgical Fragment, 1750-1800 4 136v-137r

Different hand.

Another Fragment of the Liturgy, 1750-1800 4 137v

Different hand. With cantillation signs.

Further Fragment, 1750-1800 4 138r-v

Different hand.

Garrett Ethiopic Manuscript No. 5: Pauline Epistles, late 18th century 5
1 v.
25 x 28 cm
Parchment. 86 folios; 2 columns, 23 lines. Wooden boards, stitched and open spine. Fol. 86v is blank.

Garrett Ethiopic Manuscript No. 6: Writings of Cyril of Alexandria, late 18th or early 19th century
1 v.
25 x 25 cm
Parchment. 86 folios, 3 columns, 29 lines. Wooden boards, double hide case with strap.

Pen trials fols.1r-2v.

There are minor emendations and notes throughout by a later scribe named as Walda Gabre’ēl.

Various Writings of Cyril (Qērellos), late 18th or early 19th century 6 3r-85r
Chapter headings and section markers, etc., in red.

List of offices for the Month of Maskaram, late 18th or early 19th century 6 85v-86r

Later hand.

Garrett Ethiopic Manuscript No. 7: Bible: Various Old Testament Books, late 16th or early 17th century
1 v.
21 x 24.5 cm
Parchment. 148 folios; 3 columns, 29 lines. Wooden boards, stitched spine covered with leather.

Various endnotes and pen trials fols. 143v-144v and 145r; liturgical extract with cantillation signs fol. 147r-v.

- **Book of Job**, late 16th or early 17th century 7 5r-19v
- **Proverbs of Solomon**, late 16th or early 17th century 7 19v-52r
- **Song of Songs**, late 16th or early 17th century 7 52r-86v
- **Minor Prophets**, late 16th or early 17th century 7 87r-128r


- **Ezra**, late 16th or early 17th century 7 128r-143v

**Garrett Ethiopic Manuscript No. 8: Fragment of the Judgment of Kings**

*Fetha Nagast*, late 17th or early 18th century

1 v.

20 x 23.5 cm

Parchment. 115 folios; 2 columns, 24 lines. No covers, stitched spine.

Book of the Judgement of Kings (Fetha Nagast) Part II (kefel dāgem) fols. 1r-115r, chapters 23 through 51.

Fols. 110-115 detached.

Articles 46 and 51 are incomplete and finish in abrupto. Each chapter, articl, and subdivision is indicated in red.

**Garrett Ethiopic Manuscript No. 9: Praise of God, Organ of Praise of the Virgin Mary, and Other Texts**, second half of the 17th century

1 v.

17 x 18.5 cm

Parchment. 169 folios; 2 columns, 21 lines. Wooden boards with leather spine and patterned cloth cover, along with a hide case and strap.

Various endnotes fol. 1r; Russian Orthodox printed pictures sewn to the leaf fol. 1v. Exegesis on the Creation story fols. 2r-3v.

Former owner: original name erased and replaced by Kefla Māryām and later (in purple ink) by Gabra Yohannes.

Pen trials fol. 169r.

- **Text Known as the Weddāsē Amlāk (Praise of God)**
  - Prayers and Supplications by Basil of Caesarea for Monday, second half of the 17th century 9 4r-14v
<table>
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<tr>
<th>Title</th>
<th>Series</th>
<th>Pages</th>
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<tr>
<td>Prayers by Ephraim the Syrian for Tuesday, second half of the 17th century</td>
<td>9</td>
<td>14v-31r</td>
</tr>
<tr>
<td>Prayers Drawn from Homilies by Ephraim the Syrian for Wednesday, second half of the 17th century</td>
<td>9</td>
<td>31r-43v</td>
</tr>
<tr>
<td>Prayers by Abba Sinoda the Abbot for Friday, second half of the 17th century</td>
<td>9</td>
<td>60r-71v</td>
</tr>
<tr>
<td>Prayers by Cyril of Alexandria for Sunday, second half of the 17th century</td>
<td>9</td>
<td>80v-90v</td>
</tr>
<tr>
<td>Prayers by St. John Aragāwi Manfasāwi (John of Saba) for Thursday, second half of the 17th century</td>
<td>9</td>
<td>44r-60r</td>
</tr>
<tr>
<td>Prayers by Athanasius of Alexandria for Saturday, second half of the 17th century</td>
<td>9</td>
<td>71v-80v</td>
</tr>
<tr>
<td>Prayer to Jesus, second half of the 17th century</td>
<td>9</td>
<td>90v-91v</td>
</tr>
<tr>
<td>Organ of Praise of the Virgin Mary (Argānona Weddāsē) Divided Into Section for the Days of the Week, second half of the 17th century</td>
<td>9</td>
<td>92r-166r</td>
</tr>
<tr>
<td>Prayers to the Virgin Mary and to the Eucharist, second half of the 17th century</td>
<td>9</td>
<td>166v-168v</td>
</tr>
</tbody>
</table>

**Garrett Ethiopic Manuscript No. 10: The Judgment of Kings (Fetha Nagast), late 18th/early 19th century**

1 v.
18.5 x 23.5 cm
Parchment. 151 folios; 3 columns, 30-32 lines. Wooden boards covered with leather and plain cloth oversleeve.

Endnote: inventory fol. 150v.

- Penitential Canon, late 18th/early 19th century
  - 10
  - 1r-2v
- The Judgement of Kings (Fetha Nagast), late 18th/early 19th century
  - 10
  - 3r-150v

There are occasional emendations and explanatory notes in Amharic in the margins. Concluding section and colophon mentioning King Yohannes (along with dates according to various eras, none of which corresponds to the reign of any of the four kings named Yohannes) fol. 150r-v.

- Part of a Penitential Canon, late 18th/early 19th century
  - 10
  - 151r

**Garrett Ethiopic Manuscript No. 11: Homilies and Prayers to Jesus Christ, early 18th century**

1 v.
17 x 24 cm
Parchment. 138 folios; 2 columns, 14 lines. Wooden boards covered in red stamped leather. Fols. 1r-4v and 135v-138v are blank.

Ornamental harags (head- and margin-ornament) at the beginning of each day's readings.
Blank spaces left for the owner's name throughout.

Homilies on the Life of Jesus, early 18th century

- Monday, early 18th century
- Tuesday, early 18th century
- Wednesday, early 18th century
- Thursday, early 18th century
- Friday, early 18th century
- Saturday, early 18th century
- Sunday, early 18th century

Garrett Ethiopic Manuscript No. 12: Antiphonal Chants (Mawāse’t), early 19th century
1 v.
19 x 22 cm
Parchment. 34 folios; 3 columns, 31-32 lines. Wooden boards, leather spine.
Folio 1r-v is blank.

The Antiphonary or Mawāse’t, early 19th century
Comprising antiphonal chants and psalms with cantillation signs for different festivals throughout the year.

- Credo (Na’ammen), early 19th century

Garrett Ethiopic Manuscript No. 13: Apostolic Epistles, second half of the 18th century
1 v.
17 x 21 cm
Parchment. 26 folios; 2 columns, 20-22 lines. Wooden boards, stitched and open spine.
Fols. 1r-2v and 26v are blank except for pen trials and some pencil sketches.

- 1-2 Peter, second half of the 18th century
- 1-2-3 John, second half of the 18th century
- James, second half of the 18th century
- Jude, second half of the 18th century

Garrett Ethiopic Manuscript No. 14: Organ of Praise of the Virgin Mary (Argānona Weddāsē), late 17th or early 18th century
1 v.
16 x 16 cm
Parchment. 152 folios; 2 columns, 14 lines. Wooden boards, leather spine, skin case with strap.

Hymn of Praise (‘esagged) to the Virgin Mary, late 17th or early 18th century
Along with a curse directed at those who would steal, erase, burn, or take the book by force.

Three Miracles of the Virgin Mary, late 17th or early 18th century
Organ of Praise (Argānona Weddāsē), late 17th or early 18th century
Marked for reading on each day of the week.

Calendrical Notes, late 17th or early 18th century
Salām or Hymn of Salutation to St. George, late 17th or early 18th century

Garrett Ethiopic Manuscript No. 15: Organ of Praise of the Virgin Mary (Argānona Weddāsē), mid 17th century

1 v.
18 x 20 cm
Parchment. 41 folios, 2 columns [fols. 31-141], 15-16 lines. Single wooden board (front), stitched and open spine.

Endnotes: [19th cent. hand] prayer against typhus, malaria, etc., fol. 1r.

A Prayer against Wild Animals, mid 17th century
Theological Exegesis on the Mystery of the Eucharist, mid 17th century
17th-century hand.

A Prayer to the Virgin Mary, mid 17th century
Different 17th cent. hand.

Part of a Hymn to the Virgin Mary, mid 17th century
Argānona Weddāsē, mid 17th century
Incomplete, divided into sections for Monday through Sunday. Leaves missing between fols. 131 and 132, also 134 and 135. Texts finishes in abrupto fol. 141v.

Garrett Ethiopic Manuscript No. 16: Antiphonary, late 18th/early 19th century

1 v.
18 x 22 cm
Parchment. 57 folios; 3 columns, 31 lines. Wooden boards, only a fragment of the back board remaining, stitched and open spine.

Unidentified Liturgical Text, late 18th/early 19th century
Common Antiphonary (Me’era#f), late 18th/early 19th century
Comprising a collection of antiphonal hymns and chants for the whole year with cantillation signs. Possibly incomplete (final leaf fol. 57v stained and illegible.).

**Garrett Ethiopic Manuscript No. 17: The Miracles of Mary, 1800s**

1 v.

18.5 x 21.5 cm

Parchment. 75 folios; 2 columns, 20-21 lines. Wooden boards, leather spine.

Fols. 1r-2v, 67v, 75v are blank.

Former owners: Kenfa Māryām, also Kenfa Mikā’ēl and Zar'a Krestos.

- **Introduction to the Miracles (Mas’hafa Ser’at), 1800s**
  - Folios 3r-8r

- **Prologue to the Miracles, 1800s**
  - Folios 8r-9v

- **Miracles of Mary (Ta’ammēra Māryām), 1800s**
  - Folios 9v-66v

  62 miracles.

- **Miracle of Saint Marqoryos [sic], 1800s**
  - Folios 66v-67r

- **Miracles of the Infant Jesus, 1800s**
  - Folios 68r-75r

  10 miracles.

**Garrett Ethiopic Manuscript No. 18: Praise of God, and Other Texts, 1650-1700**

1 v.

17 x 19 cm

Parchment. 147 folios; 2 columns, 17-20 lines. Wooden boards covered with tooled leather.

Folio numbering in pencil skips fol. 47 and repeats fol. 108.

- **Text Known as the Weddāsē Amlāk (Praise of God), 1650-1700**
  - Folios 18

- **Prayers and Supplications by Basil of Caesarea for Monday, 1650-1700**
  - Folios 18 2r-20v

- **Prayers by Ephraim the Syrian for Tuesday, 1650-1700**
  - Folios 18 20v-47r

  (wrongly marked as fol. 48)

- **Prayers Drawn from Homilies by Ephraim the Syrian for Wednesday, 1650-1700**
  - Folios 18 48r-70r

- **Prayers by St. John Aragāwi Manfasāwi (John of Saba) for Thursday, 1650-1700**
  - Folios 18 70r-97r

- **Prayers by Abba Sinoda the Abbot for Friday, 1650-1700**
  - Folios 18 97r-108v

- **Prayers by Abba Pachomius for Friday, 1650-1700**
  - Folios 18 108v-117v

- **Prayers by Athanasius of Alexandria for Saturday, 1650-1700**
  - Folios 18 117v-132r

- **Prayers by Cyril of Alexandria for Sunday, 1650-1700**
  - Folios 18 132r-145v
<table>
<thead>
<tr>
<th>Manuscript Title</th>
<th>Series</th>
<th>Page</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lists of Arabic, Roman, Syrian, and Coptic Festivals, 1650-1700</td>
<td>18</td>
<td>146r-v</td>
<td></td>
</tr>
<tr>
<td>Later hand.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Garrett Ethiopic Manuscript No. 19: Gospel of John, 1800-1850</strong></td>
<td>19</td>
<td>5r-66r</td>
<td></td>
</tr>
<tr>
<td>1 v.</td>
<td></td>
<td></td>
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<tr>
<td>16 x 17.5 cm</td>
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<tr>
<td>Parchment. 66 folios; 2 columns, 16-17 lines. Wooden boards with fragment of</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>leather covering, leather spine, case with strap.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Various endnotes in different hands, including theological speculation and a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>list of the names of the months in “Greek” (in fact Coptic) and Hebrew, fols.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1v-3v.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Gospel of John, Marked for Readings on Each Day of the Week, 1800-1850</td>
<td>19</td>
<td>66v</td>
<td></td>
</tr>
<tr>
<td>A Saying of Solomon, 1800-1850</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Garrett Ethiopic Manuscript No. 20: Horologium (Mas’hafa Sa’ätät)</strong></td>
<td>20</td>
<td>6r-v</td>
<td></td>
</tr>
<tr>
<td>Fragment, mid 19th century</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1 v.</td>
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<tr>
<td>11 x 16 cm</td>
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<tr>
<td>Parchment. 42 folios, 1 column, 16 lines. Parchment binding, leather slipcase</td>
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<td></td>
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<tr>
<td>with strap.</td>
<td></td>
<td></td>
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<tr>
<td>Endnotes recording various transactions, fols. 3r-4v and 22r-v.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Table Showing Monthly Calendar Measurements, mid 19th century</td>
<td>20</td>
<td>7r-22v</td>
<td></td>
</tr>
<tr>
<td>Horologium (Mas’hafa Sa’ätät) Fragment Comprising Petitions for the Night</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>mid 19th century</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>(with occasional cantillation signs)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Garrett Ethiopic Manuscript No. 21: Horologium (Mas’hafa Sa’ätät)</strong></td>
<td>21</td>
<td>2r-42r</td>
<td></td>
</tr>
<tr>
<td>Fragment, mid 19th century</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1 v.</td>
<td></td>
<td></td>
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<tr>
<td>10 x 14 cm</td>
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<tr>
<td>Parchment. 42 folios, 1 column, 16 lines. Wooden boards, hide case with strap.</td>
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<tr>
<td>Pen trials, fols. 1, 42r-v.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Horologium (Mas’hafa Sa’ätät) Consisting of Various Liturgical Prayers, mid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19th century</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Garrett Ethiopic Manuscript No. 22: Antiphonary (Mawāse’t), mid 19th century</strong></td>
<td>22</td>
<td>2r-42r</td>
<td></td>
</tr>
<tr>
<td>1 v.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>10 x 15 cm</td>
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<td></td>
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<tr>
<td>Parchment. 35 folios; 2 columns, 14-15 lines. Wooden boards covered with</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>stamped leather, hide case.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Endnotes: various magical prayers, fols. 1r-2r; [in Amharic] note on the repetition of the ‘Our Father’ twelve times and the’ Lord have mercy’ forty-one times.

Painting:
Small miniature of the Archangel Michael (probably added later, circa early 20th century) holding a raised sword in his right hand, fol. 34v.

Former owners: [later hand] Ramha Giyorgis, Walatta Dengel and Walatta Mikä’ël.

Antiphonary (Mawāse’t), mid 19th century 22 3r-33r
With cantillation signs. Incomplete for the whole year
Calendar Table, mid 19th century 22 33v-34r

Garrett Ethiopic Manuscript No. 23: Psalter, 1800s
1 v.
12.5 x 13.5 cm.
Parchment. 75 folios, 1 column [fols. 1-172], 2 columns [fols. 173-175], 17 lines. Wooden board (front only), stitched and open spine, hide case.

Book of Psalms, 1800s 23 1r-147v
Canticles of the Prophets, 1800s 23 148r-163r
Song of Songs, 1800s 23 163v-172v
Fragment of the Praise of Mary (Weddāsē Māryām), for Monday, 1800s 23 173r-175v

Garrett Ethiopic Manuscript No. 24: Psalter, mid 18th or early 19th century
1 v.
15 x 18 cm.
Parchment. 136 folios, 1 column [fols. 1v-126r], 2 columns [fols. 126v-136v], 21 lines. Wooden boards, stitched and parchment spine, hide case.

Endnotes [bound upside down]: hymn to Mary, fols. 1r-2v.

Book of Psalms, mid 18th or early 19th century 24 3r-108v
Canticles of the Prophets, mid 18th or early 19th century 24 108v-120r
Song of Songs, mid 18th or early 19th century 24 120r-126r
Praise of Mary (Weddāsē Māryām), mid 18th or early 19th century 24 126v-136v

Garrett Ethiopic Manuscript No. 25: Apostolic Epistles, 1800-1850
1 v.
15 x 17.5 cm.
Parchment. 37 folios; 2 columns, 14-26 lines. No covers, stitched binding.
Fol. 37v stained and partly illegible.
<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Introduction to the Epistles and Introduction to 1 Peter</td>
<td>25</td>
<td>1-3r</td>
</tr>
<tr>
<td>1 Peter, 1800-1850</td>
<td>25</td>
<td>3v-11v</td>
</tr>
<tr>
<td>2 Peter With Introduction, 1800-1850</td>
<td>25</td>
<td>11v-17r</td>
</tr>
<tr>
<td>Introduction to 1-2 John, 1800-1850</td>
<td>25</td>
<td>17r-18v</td>
</tr>
<tr>
<td>1-2 John, 1800-1850</td>
<td>25</td>
<td>18v-26v</td>
</tr>
<tr>
<td>3 John With Introduction, 1800-1850</td>
<td>25</td>
<td>27r-28r</td>
</tr>
<tr>
<td>James With Introduction, 1800-1850</td>
<td>25</td>
<td>28r-36r</td>
</tr>
<tr>
<td>Introduction to Jude, 1800-1850</td>
<td>25</td>
<td>36r-27r</td>
</tr>
<tr>
<td>Jude, 1800-1850</td>
<td>25</td>
<td>37r-v</td>
</tr>
<tr>
<td>Incomplete.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Garrett Ethiopic Manuscript No. 26: Calendar, early 17th century with 19th century endnotes**

1 v.
18 x 19.5 cm
Parchment. 16 folios, variously single block text, 2 columns and 3 columns, 20 lines. Stamped leather covers (no boards).

Also includes: list of rulers, some fictional, concluding with the kings of Ethiopia up to Zadengel (r. 1603-4) fols. 12v-13r; [19th century hand] continuation of the latter up to King Yohannes [IV] (r. 1871-89). [Different] Summary of various church regulations fols. 15r-16v.

- Calendar With Columns for Phases of the Moon, Epacts, Fast Days and Days of Easter, Showing Dates of Certain Significant Ecclesiastical Events, early 17th century
  - 26 1r-5v
  - With commentary fols. 5v-7v.
  - Further Calendar Computations, early 17th century
    - 26 8r-10v
    - With commentary fols. 10v-12v.
  - Small Calendar Chart, early 17th century
    - 26 14r
    - With commentary fol. 14r-v.

**Garrett Ethiopic Manuscript No. 27: Psalter, 1800s**

1 v.
19 x 13.5 cm
Parchment. 126 folios, 1 column [fols. 2r-114v), 2 columns [fols. 115r-125v], 25-29 lines. Wooden boards covered with stamped leather.

- Book of Psalms, 1800s
  - 27 2r-98v
- Canticles of the Prophets, 1800s
  - 27 98v-109r
- Song of Songs, 1800s
  - 27 109r-114v
Garett Ethiopic Manuscript No. 28: Organ of Praise of the Virgin Mary (Argānona Weddāsē), late 17th century
1 v.
15 x 18 cm
Parchment. 120 folios; 2 columns, 20-21 lines. Several leaves with a corner cut away towards the back of the manuscript. Wooden boards with leather spine. Fol. 120r is blank.

Argānona Weddāsē, late 17th century 
(divided into portions for the days of the week) 
A Prayer of Supplication, late 17th century

Garett Ethiopic Manuscript No. 29: Psalter, 18th century
1 v.
9 x 12 cm
Parchment. 9 x 12 cm. 144 folios, long lines [fols. 1r-125r], 2 columns [126r-142], 23 lines, 1 column [fols. 143r-144v]. Wooden boards covered with stamped leather and wrapped in plain cloth, hide case. Mirror inserted inside back board.

Former owner: Walda Takla Haymānot.

Psalter
Psalms, 18th century
Canticles of the Prophets, 18th century
Song of Songs, 18th century
Ethiopic Syllabary, 18th century
(incomplete)
Praise of Mary (Weddāsē Māryām) in Sections for Each Day of the Week, 18th century

Other Texts
Arabic-Amharic Vocabulary and Phrase-Book, 18th century
Calendar of Saints’ Feast Days, 18th century
Short Magico-Medical Prescription, 18th century
Later hand.
Another Calendar of Festivals, 18th century
Later hand.
Garrett Ethiopic Manuscript No. 30: Gospels of Mark and John, 18th century
1 v.
17 x 18 cm
Parchment. 107 folios; 2 columns, 17 lines. Wooden boards, stitched and open spine.

Former owner: Malke’a Krestos.

- Gospel of Mary, 18th century
- Salām or Hymn of Salutation, 18th century
  In part following a malke’ format to the Archangel Gabriel.
- Gospel of John, 18th century
- Other Texts
  - A Religious Poem, 18th century
    Later hand.
  - Partial List of Fast Days, 18th century
  - Short Prayer, 18th century

Garrett Ethiopic Manuscript No. 31: Theological Treatises, various dates: 18th and 19th century
1 v.
13 x 18 cm
Parchment. 14 folios; 2 columns, 24-25 lines. No cover.

- Andemta Commentary in Amharic on the Nature of Christ, early 18th century
  19th century hand.
  Fragment of a Theological Treatise on the Nature of Jesus Refuting Qeb’at (Unction) Doctrine, early 18th century
  18th century hand [?].
- Fragment in Amharic of a Theological Treatise on the Nature of Christ, early 18th century
  Different 19th century hand.

Garrett Ethiopic Manuscript No. 32: Anaphora of the Virgin Mary, late 18th century
1 v.
12 x 18 cm
Parchment. 47 folios, 2 columns, 11 lines. Wooden boards, stitched and open spine. Folios 1r-2v are blank.
Anaphora of the Virgin Mary (Qeddāsē Māryām) by Abba Heryāqos (Cyriacus) of Behensā, fols. 3r-47v.

Garrett Ethiopic Manuscript No. 33: The Gospel of Mary, early 19th century
1 v.
13 x 15.5 cm
Parchment. 62 folios; 1 column [fols 1-2], 2 columns [fols. 3-62], 15 lines. Wooden boards (back board partially missing) with stamped leather spine.

Pen trials, fol. 1r. [Different hand]
- Prayer against Snake Bite, early 19th century 33 1v-2v
- Gospel of Mark With Introduction, early 19th century 33 3r-62r

Garrett Ethiopic Manuscript No. 34: The Gospel of John, late 18th century
1 v.
9.5 x 14 cm
Parchment. 82 folios, 1 column, 17 lines. Wooden boards covered with leather and plain cloth, hide case.

Pen trials, fols. 1, 2v and 82r.
- Prayer against Hail and Prayer to the Tree of the Cross, late 18th century 34 2r
- Gospel of John, Marked for Readings for Each Day of the Week, late 18th century 34 3r-82r

Garrett Ethiopic Manuscript No. 35: Anaphora of the Virgin Mary and Other Texts, 1700s
1 v.
10 x 17 cm
Parchment. 39 folios, 1 column, 14-16 lines. Wooden boards. Folios 38v-39r are blank.

- Prayer against the Evil Eye, 1700s 35 1r-v
- Anaphora of the Virgin Mary (Aqwatēta Qwerbān Za-Egze’tena Qeddest Dengel Māryām) by Abba Heryāqos (Cyriacus) of Behensā, 1700s 35 2r-29r
- Repetitive Prayer to Jesus Christ Through the Intercession of the Virgin Mary, 1700s 35 29v-38r

Different hand.

Garrett Ethiopic Manuscript No. 36: The Gospel of John, late 18th century
1 v.
15 x 17 cm
Parchment. 93 folios, 2 columns, 16 lines. Wooden boards (split and repaired).

Endnotes: [19th century hand, red-brown ink] Prayers attributed to Moses for overcoming enemies, fols. 1r and 93v.

- Introduction to the Story of the Ten Virgins, late 18th century 36 1v
- 19th century hand.
- Gospel of John, late 18th century 36 2r-93r
- Calendar of Feast Days of the Apostles, late 18th century 36 93r-v

Garrett Ethiopic Manuscript No. 37: The Pillar of Light, 18th century
1 v.
15 x 17 cm
Parchment. 17 folios; 2 columns, 20-24 lines. No covers.

- Fragment of the Pillar of Light (‘Amda Berhān), 18th century 37 1r-16v
- Salām or Hymn of Salutation to Jesus, 18th century 37 17r-v

Garrett Ethiopic Manuscript No. 38: Liturgical Miscellany, 18th century
1 v.
11 x 6.5 cm
Parchment. 40 folios, 1 column, 13-15 lines. Wooden boards. Fols. 40r-v are blank.

- Malke’a Māryā, a Hymn to the Virgin Mary, 18th century 38 1r-17v
- Malke’a ’Iyasu, a Hymn to Jesus Christ, 18th century 38 18r-32v
- List of Annual Saints’ Feast Days, 18th century 38 32v-34r
- Different hand.
- Hymn to the Virgin Mary, 18th century 38 34v-39
- 18th century hand.

Garrett Ethiopic Manuscript No. 39: Liturgical Miscellany, late 18th century
1 v.
9 x 13 cm
Parchment. 106 folios, 1 column, 12-13 lines. Wooden boards, stitched and open spine, hide case.

Former owner: Kenfa Masqal.

Scribe: (fols. 75r-85r) Kidāna Māryām.

Fol. 106r-v is blank.
T’abiba T’abibān (lit. "Wisest of the Wise"), a Hymnological Composition in Praise of God, late 18th century

With title page, fol. 2r.

A Hymn to Mary, late 18th century

A Miracle of Mary, late 18th century

Later hand.

Other Texts

A Prayer against the Evil Eye, late 18th century

Different later hand.

Petition to Jesus Through the Intercession of Mary, late 18th century

Different later hand.

Prayer to Jesus, late 18th century

Different later hand.

Petition to Jesus Through the Intercession of Mary, late 18th century

Different later hand.

Prayer of Philomena (Filmonā), late 18th century

Different later hand.

Garrett Ethiopic Manuscript No. 40: Praise of God, and Other Texts, 19th century

1 v.

13 x 14 cm

Parchment. 124 folios, 2 columns, 33 lines [fols. 3-10, 122-124], 18-19 lines [fols. 11-122]. Wooden boards with leather spine, hide case with strap.

Former owner: Kebra 'Ab.

Various Poems (qenē), 19th century

Different hand.

Text Known as the Weddāsē Amlāk (Praise of God)

Prayers and Supplications by Basil of Caesarea for Monday, 19th century

Prayers by Ephraim the Syrian for Tuesday, 19th century

Prayers Drawn from Homilies by Ephraim the Syrian for Wednesday, 19th century

Prayers by St. John Aragāwi Manfasāwi (John of Saba) for Thursday, 19th century

Prayers by Abba Sinoda the Abbot for Friday, 19th century

Page 24
Prayers by Athanasius of Alexandria for Saturday, 19th century 40 99r-109v
Prayers by Cyril of Alexandria for Sunday, 19th century 40 110r-122v
Various Prayers, 19th century 40 98r-v
Different hand.
Lamentations of the Soul (Seqqāwa Nafs), 19th century 40 3r-10v and 122v-125v

**Garrett Ethiopic Manuscript No. 41: Prophecies of Jesus and Prophecies of Sybil, 19th century**
1 v.
12 x 17 cm
Parchment. 18 folios, 1 column, 22-29 lines. Parchment cover. Fols. 17r-18v are blank.
Illegible seal, fol. 16v,
  Prophecies of Jesus (Fekkārē ‘Iyasus), 19th century 41 1r-10r
  Prophecies (lit. Wisdom) of Sybil (T’ebabā Labe’sit ‘enta Semā Sābēllā), 19th century 41 10r-15r
  Amharic Commentary on Arius, 19th century 41 15v-16v

**Garrett Ethiopic Manuscript No. 42: The Book of Enoch, 19th century**
1 v.
18 x 13 cm
81 folios, 2 columns, 22 lines. Modern Library binding. Earlier European binding also in box. Fols. 81r-v are blank. Space for owner’s name left blank, fol. 80v.
Book of Enoch, with chapters indicated in red, fols. 1r-80v.

**Garrett Ethiopic Manuscript No. 43: Homilies and Miracles of the Archangel Gabriel, and Various Marian Texts, late 19th or early 20th century**
1 v.
11.5 x 16 cm
Parchment. 123 folios, 2 columns, 15 lines. 1 sheet of paper inserted at the front of the mss, and 8 paper folios sewn into the manuscript between fols. 85-86. Wooden boards covered with leather, leather spine and colored brocade over-sleeve. Fols. 1r-3v, 84v, 85r-87v, 122v-123v are blank.
Loose slip of paper with a prayer between fols. 84 and 85.
Paper inserts between fols. 85 and 86: homily for the festival of the Archangel Gabriel on Tāhsās 22, sheets 1r-4r. Miracles of St. George and Mary, sheets 4v-8v.

Inserted between fols. 87 and 88: European printed colored image of the Virgin and the child Jesus.

Letter in Amharic of Bālāmbārās Tasfā Māryām to Mamher Takla Haymānot, late 19th or early 20th century

With the sender’s seal.

On paper.

Homilies of the Archangel Gabriel for Tāhsās 22 and 19, late 19th or early 20th century

Nineteen Miracles of the Archangel Gabriel, late 19th or early 20th century

A Salām or Hymn of Salutation to the Archangel Gabriel, late 19th or early 20th century

Two Homilies and a Salām to the Virgin Mary, late 19th or early 20th century

Synaxarium Entry for Yakkātit 16 Celebrating the Virgin Mary Kidāna Mehrat (Covenant of Mercy), late 19th or early 20th century

Garrett Ethiopic Manuscript No. 44: Gospel of John, late 18th or early 19th century

1 v.
10 x 15 cm

Parchment. 79 folios, 2 columns, 18 lines. Wooden boards (split) with a hide case, and enclosed in a Western board book-shaped slipcase. Fols. 1r-2v, 79r-v are blank.

Former owner: Barakata Sellāsē.

Gospel of John, late 18th or early 19th century

A Short Prayer, late 18th or early 19th century

Different hand.

Garrett Ethiopic Manuscript No. 45: Spiritual Discourses, late 19th or early 20th century

1 v.
10.5 x 16.5 cm

Parchment. 54 folios, 1 column [fols. 2-8r, 2 columns [fols. 8v-29], 16-19 lines. Parchment covers, stitched and open spine. Fols. 1-2 and 53-54 are blank.

Spiritual discourses or sermons on the subject of love and biblical themes, in Amharic, fols. 3r-52v.
Garrett Ethiopic Manuscript No. 46: The Book of Aragāwi Manfasāwi, 19th century
1 v.
13.5 x 15.5 cm
Parchment. 283 folios, 2 columns, 16 lines. Wooden boards covered in stamped leather, stitched with leather spine. Fols. 1r and 283v are blank.

Endnotes: note on the work, fol. 260v-r; other notes [different hands].

Thirty-Five Treatises or Discourses (dersān) by St. John Aragāwi Manfasāwi (John of Saba), 19th century 46 3r-182r

Epistles by St. John Aragāwi Manfasāwi (John of Saba) on Spiritual Matters, 19th century (some numbered) 46 182r-260v

Further Unnumbered Discourses and Epistles, 19th century 46 260v-282r

Garrett Ethiopic Manuscript No. 47: Gospel of John, early 18th century
1 v.
14 x 16.5 cm
Parchment. 92 folios, 2 columns, 14-15 lines. Wooden boards with parchment spine.

Former owner: Abuna Hayla Māryām, replacing earlier owner’s name.

A Prayer of Penitence, early 18th century 47 1v-2v
19th century hand.

Gospel of John, Marked for Readings Each Day of the Week, early 18th century 47 3r-87v

List of Feast Days of Saints and Angels, early 18th century 47 88r-89r
Different hand.

A Prayer of Penitence Continued, early 18th century 47 89r-91r

Garrett Ethiopic Manuscript No. 48: The Gospel of John, 19th century 48
1 v.
10.5 x 15 cm
Parchment. 68 folios, 2 columns fols. 3-68, 19-20 lines, + 2 inserted folios (9.2 x 12 cm.) of miniatures. Wooden boards with stamped leather covering, leather spine, hide case with strap. Mirror insert inside front board, printed fabric insert inside back board.

Marked for readings on each day of the week, fols. 5r-70r.

Two paintings, inserted later (20th century), protected by pieces of cloth:

St. George and the Dragon, fol. 3v.
The Virgin and Child, fol. 4r.
Endnotes: a blessing for a communicant, fols. 1r-2v. Medical prescription, fol. 2r-v.

Garrett Ethiopic Manuscript No. 49: Antiphonary (Mawāse’t), Praise of Mary (Weddāsē Māryām), and Other Texts, 19th century
1 v.
14 x 15 cm
Parchment. 78 folios, 2 columns, 16-20 lines. Wooden boards.

Folios 76v-78b contain various pen trials; folios 1r and 61v are partially blank with pen trials.

Antiphonary (Mawāse’t) for the Whole Year, 19th century 49 2r-29v
With cantillation signs.

Salām or Hymn of Salutation to Agnātyos, 19th century 49 30r-32v

A List of Annual Festivals of the Ethiopian Church, 19th century 49 32v-33r

A Short Prayer to the Virgin Mary, 19th century 49 33r-v

A Composite Hymn Addressed to Various Saint, Including Inter Alia Petitions to God, the Virgin Mary, St. George and St. Michael, 19th century 49 34r-61r

The Praise of Mary (Weddāsē Māryām), 19th century 49 62r-77r
With cantillation signs.

A Short Andemta (Exegetical) Extract Concerning the Son, 19th century 49 77r-78r

Garrett Ethiopic Manuscript No. 50: Psalter, first half of the 19th century
1 v.
15 x 15 cm
Parchment. 183 folios, 1 column [fols. 1-158, 179-182], 2 columns [fols. 159-178], 16-19 lines. Wooden boards (split and repaired), stitched and open spine.

Psalter 50

Psalms, first half of the 19th century 50 1r-137r

Canticles of the Prophets, first half of the 19th century 50 137v-151v

Song of Songs, first half of the 19th century 50 151v-158v

Praise of Mary (Weddāsē Māryām) for Each Day of the Week, first half of the 19th century 50 159r-174v

Various Prayers, first half of the 19th century 50 174v-178v
Different hand.

A Prayer to Christ Incorporating a Portion of the Gospel of Matthew, first half of the 19th century 50
Smaller leave, 11.5 x 14 cm.
[Different hand.]

Garrett Ethiopic Manuscript No. 51: Liturgical Miscellany, early 19th century
1 v.
7.5 x 15.5 cm
Parchment. 120 folios, 1 column, 14 lines. Leather covers, stitched and open spine. 1r-v, 2v, 69v, 120v are blank.

Praise of Mary (Weddāsē Māryām) for Each Day of the Week, early 19th century  51  3r-43r
Gate of Light (‘Anqas’a Berhān, the second), Shorter office of the Virgin Mary, early 19th century  51  43r-59v
Malke’ Hymn to the Virgin Mary, early 19th century  51  60r-82v
Malke’ Hymn to Jesus Christ, early 19th century  51  82v-105v
Various Magic Prayers, early 19th century  51  105v-107r
Different hands.
Malke’ Hymn to St. Michael, early 19th century  51  107v-118v
A Fragment of a Song of Praise to Mary, early 19th century  51  119v-120r
Different hand.

Garrett Ethiopic Manuscript No. 52: Ethiopic Psalter Fragment, 19th century
1 v.
14 x 16 cm
Parchment. 114 folios, 1 column, 18 lines. No covers, stitched with open spine.
Incomplete.

Psalms, 19th century
Nos. 1-32 missing; leaf missing between fols. 83 and 84.
Canticles of the Prophets, 19th century  52  108v-114
Up to the Prayer of Hannah. Oonly fragment of the last leaf remaining.

Garrett Ethiopic Manuscript No. 53: Theological Treatise on the Incarnation and Other Subjects, early 19th century (1809)
1 v.
11 x 15 cm
Parchment. 59 folios, 2 columns, 19-21 lines. Wooden boards, stitched and open spine.

Endnote: fol. 58v, a note stating that the manuscript was written in 1525 Era of the Martyrs and finished on T’eqemt 16 (equivalent to October 26 1809 AD), during the reign of King ’Egwāla S’eyon (r.1801-18).
A Theological Treatise in Amharic, Containing Various Sections On the Mystery of the Incarnation and the Mystery of the Trinity, early 19th century (1809)

Epistles of the Patriarch Mark of Alexandria, Attempting to Refute the Various So-Called Heretical Views Held by the Parties of S‘aggā (Grace), Qeb‘at (Unction), and Sost Ledat (Three Births), early 19th century (1809)

Different hand.

Garrett Ethiopic Manuscript No. 54: Liturgical Miscellany, early 19th century
1 v.
11 x 15.5 cm
Parchment. 36 folios, 1 column, 12-14 lines. Wooden boards (front board partly missing), stitched with open spine.

Endnotes: various pen trials and scribbles, fols. 1r-2v; various contracts of sale, fols. 34v-35r; prayers and further notes of contract and letters, fols. 35v-36v.

Former owner: Walda Kidān.

Malke‘ Hymn to the Trinity, early 19th century
54 3r-16v

Malke‘ Hymn to St. Takla Haymānot, early 19th century
54 17r-30v

Salām Hymn to Assumption of the Virgin Mary, early 19th century
54 30v-34

Garrett Ethiopic Manuscript No. 55: The Gospel of John, early 19th century
1 v.
10 x 13 cm
Parchment. 86 folios, 2 columns, 16 lines. Wooden boards covered with red leather, with spine of the same. Fols. 1r-2v and 86v are blank.

Gospel of John, marked for reading on each day of the week, fols. 3r-86r.

Decorative harag (headpiece) in black and red, fol 3r.

Garrett Ethiopic Manuscript No. 56: Liturgical and Other Texts, second half of the 18th century with later additions
1 v.
11 x 14 cm
Parchment. 86 folios, 2 columns [fols. 1r-40r, 63r-81v], 1 column [fols. 41r-62v], 12-18 lines. Wooden boards. Fols. 26v, 40v, 82r-86v are blank.

Drawings:
Small talismanic drawing, fol. 40r.

Former owners: Semrata ’Ab, Mahtama Qeddest Sellāsē (both in later sections).
<table>
<thead>
<tr>
<th>Manuscript Title</th>
<th>Page</th>
<th>Folios</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fragment of the Life of St. George (Gadla Giyorgis), second half of the 18th century</td>
<td>56</td>
<td>1r-2v</td>
</tr>
<tr>
<td>Hymns to the Trinity and Mary from the Sebhata Nagh (Praise to the Morning, or Matins), second half of the 18th century</td>
<td>56</td>
<td>3r-26r</td>
</tr>
<tr>
<td>Beginning in abrupto, beginning missing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hymns to the Virgin Mary, second half of the 18th century</td>
<td>56</td>
<td>27r-36v</td>
</tr>
<tr>
<td>Different late 18th-century hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fragment, second half of the 18th century</td>
<td>56</td>
<td>37r-38v</td>
</tr>
<tr>
<td>Beginning and finishing in abrupto.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer against Hail and Wind, second half of the 18th century</td>
<td>56</td>
<td>39r-40r</td>
</tr>
<tr>
<td>Different hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Various Extracts from the Liturgy, second half of the 18th century</td>
<td>56</td>
<td>41r-61v</td>
</tr>
<tr>
<td>Different hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two Prayers, One against Wild Animals and One against Headache, second half of the 18th century</td>
<td>56</td>
<td>62r-v</td>
</tr>
<tr>
<td>19th-century hands. The prayer against headache is in red.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part of the Liturgy Addressed to the Virgin Mary, second half of the 18th century</td>
<td>56</td>
<td>63r-77r</td>
</tr>
<tr>
<td>Prayers against Hail, second half of the 18th century</td>
<td>56</td>
<td>77r-78v</td>
</tr>
<tr>
<td>Different hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Further Liturgical Fragment, second half of the 18th century</td>
<td>56</td>
<td>79r-81v</td>
</tr>
<tr>
<td>Beginning in abrupto.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Garrett Ethiopic Manuscript No. 57: Liturgical Miscellany, late 18th century with 19th century additions**

<table>
<thead>
<tr>
<th>Manuscript Title</th>
<th>Page</th>
<th>Folios</th>
</tr>
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<tbody>
<tr>
<td>1 v.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 x 13.5 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parchment. 90 folios, 1 column, 12-13 lines. Wooden boards with plain cloth slipcover. Fols. 88r-90v are blank.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fols. 1-2 consist of a folded leaf taken from an earlier manuscript.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Former owner: Gabra Sellāsē.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malke' Hymn to the Trinity, late 18th century</td>
<td>57</td>
<td>3r-14v</td>
</tr>
<tr>
<td>Prayer to Christ for Deliverance from Slander, late 18th century</td>
<td>57</td>
<td>15r-25r</td>
</tr>
<tr>
<td>Malke’ Hymn to St. George, late 18th century</td>
<td>57</td>
<td>25v-37v</td>
</tr>
<tr>
<td>Prayer for Intercession of the Virgin Mary and St. George, late 18th century</td>
<td>57</td>
<td>37v-48r</td>
</tr>
<tr>
<td>Title</td>
<td>Series</td>
<td>Pages</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>Prayer of the Virgin Mary at Golgotha, late 18th century</td>
<td>57</td>
<td>48r-67r</td>
</tr>
<tr>
<td>Prayer to the Cross, late 18th century</td>
<td>57</td>
<td>67r-70r</td>
</tr>
<tr>
<td>Prayer against Hail, late 18th century</td>
<td>57</td>
<td>70r-v</td>
</tr>
<tr>
<td>Different hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malke’ Hymn to St. Takla Haymānot, late 18th century</td>
<td>57</td>
<td>71r-80v</td>
</tr>
<tr>
<td>Malke’ Hymn to the Virgin Mary, late 18th century</td>
<td>57</td>
<td>80v-87v</td>
</tr>
</tbody>
</table>

**Garrett Ethiopic Manuscript No. 58: Liturgical Miscellany, mid 19th century**

1 v.
10 x 14 cm
Parchment. 58 folios, 1 column, 15-19 lines. Front parchment cover, no back cover, stitched and open spine.

Endnote: land contract during the reign of Yohannes IV (r. 1871-89), fol. 46r.

Front cover counted as fol. 1.

<table>
<thead>
<tr>
<th>Title</th>
<th>Series</th>
<th>Pages</th>
<th>Folios</th>
</tr>
</thead>
<tbody>
<tr>
<td>T’abiba T’abibān (“the Wisest of the Wise”, a Hymn of Praise To God), mid 19th century</td>
<td>58</td>
<td>2r-29v</td>
<td></td>
</tr>
<tr>
<td>Malke’ Hymn to the Virgin Mary, mid 19th century</td>
<td>58</td>
<td>30r-46r</td>
<td></td>
</tr>
<tr>
<td>Supplication Prayer (‘esagged) to the Virgin Mary, mid 19th century</td>
<td>58</td>
<td>47v-49v</td>
<td></td>
</tr>
<tr>
<td>Three Miracles of the Virgin Mary, mid 19th century</td>
<td>58</td>
<td>49v-54v</td>
<td></td>
</tr>
<tr>
<td>A Miracle of the Child Jesus, mid 19th century</td>
<td>58</td>
<td>54v-56v</td>
<td></td>
</tr>
<tr>
<td>A Miracle of the Archangel Michael, mid 19th century</td>
<td>58</td>
<td>56v-58v</td>
<td></td>
</tr>
</tbody>
</table>

**Garrett Ethiopic Manuscript No. 59: Lenten Antiphonary, 19th century**

1 v.
11 x 14 cm
Parchment. 38 folios, 2 columns, 11-17 lines. No covers, stitched with open spine. Folios 23v, 24r are blank. Text:

Fragments of the S’oma Deggwā or Service for Lent, with cantillation signs, fols. 1v-38r. [Various hands]

**Garrett Ethiopic Manuscript No. 60: Ge’ez Grammar Book (Sawāsew), late 19th century**

1 v.
8.5 x 13.5 cm
Parchment. 18 folios, 1 column, 21-23 lines. No covers, loosely sewn. Fol. 1r is blank.

Ge’ez grammar book in Amharic, incomplete, fols. 1v-18v. Ending in abrupto.
### Garrett Ethiopic Manuscript No. 61: Doctrina Arcanorum, and Other Liturgical Texts, mid 19th century

1 v.
10 x 13.5 cm
32 folios, 2 columns, 16 lines. Wooden boards, stitched with open spine. Fols. 1r-2, 30v-32v are blank.

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctrina Arcanorum (Temherta Hebu‘āt), mid 19th century</td>
<td>61</td>
<td>3r-9v</td>
</tr>
<tr>
<td>Malke’ Hymn to the Savior of the World, mid 19th century</td>
<td>61</td>
<td>9v-17v</td>
</tr>
<tr>
<td>Petition Hymn (sa’al lana) to the Virgin Mary, mid 19th century</td>
<td>61</td>
<td>17v-23v</td>
</tr>
<tr>
<td>Petition Hymn (sa’al lana) to St. George, mid 19th century</td>
<td>61</td>
<td>23v-26v</td>
</tr>
<tr>
<td>Petition Hymn (sa’al lana) to Ss. Michael and Gabriel, mid 19th century</td>
<td>61</td>
<td>26v</td>
</tr>
<tr>
<td>Hymn for the Intercession of Jesus, mid 19th century</td>
<td>61</td>
<td>26v-30r</td>
</tr>
</tbody>
</table>

### Garrett Ethiopic Manuscript No. 62: Psalter, first half of the 19th century

1 v.
12.5 x 12.0 cm
Parchment. 191 folios, 1 column [fols. 1r-175v], 2 columns [fols. 176r-191v], 16-17 lines. Wooden board (front), back board missing, stitched with open spine.

Endnotes: list of saints’ feast days, fol. 190v; prayer to Mary, fols. 190v-191v.

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>Psalms, first half of the 19th century</td>
<td>62</td>
<td>1r-150v</td>
</tr>
<tr>
<td>(incomplete, nos. 1-10 are missing)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canticles of the Prophets, first half of the 19th century</td>
<td>62</td>
<td>150v-168v</td>
</tr>
<tr>
<td>Song of Songs, first half of the 19th century</td>
<td>62</td>
<td>168v-175v</td>
</tr>
<tr>
<td>Praise of Mary (Weddāsē Māryām) for the Seven Days of the Week, first half of the 19th century</td>
<td>62</td>
<td>176r-185r</td>
</tr>
<tr>
<td>Second office of the Virgin Mary (’Anqas’a Berhān or Gate of Light), first half of the 19th century</td>
<td>62</td>
<td>185r-190r</td>
</tr>
</tbody>
</table>

### Garrett Ethiopic Manuscript No. 63: Collection of Malke’ Hymns, and Other Texts, early 19th century

1 v.
11.5 x 12.5 cm
Parchment. 79 folios, 2 columns, 15 lines. Wooden boards (split and repaired), stitched with open spine. Fol. 79v is blank.

Endnotes: fragments of a hymn to the Virgin Mary, fol. 1r-, 47v; magic prayer, fol. 79r.

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malke’ Hymn to the Virgin Mary, early 19th century</td>
<td>63</td>
<td>2r-12v</td>
</tr>
<tr>
<td>Malke’ Hymn to Jesus Christ, early 19th century</td>
<td>63</td>
<td>12v-22r</td>
</tr>
</tbody>
</table>
Malke’ Hymn to the Archangel Michael, early 19th century 63 22r-30v
Malke’ Hymn to the Archangel Gabriel, early 19th century 63 30v-35r
Malke’ Hymn to St. Takla Haymānot, early 19th century 63 35r-45r
Prayer to St. John the Evangelist, early 19th century 63 45r
Incomplete. Different hand.
Calendrical Treatise on the Days and Nights of a Month, early 19th century 63 45v-46v
Different hand.
Medical Prescription, early 19th century 63 46v-47v
Different hand.
Life and Miracles of St. Gabra Manfas Qeddus, Along With Salām Hymns to the Same, early 19th century 63 48r-79r

Garrett Ethiopic Manuscript No. 64: Malke’ Hymn and Doctrina Arcanorum, 18th century with later additions
1 v.
9 x 12.5 cm
Parchment. 46 folios, 1 column, 10-11 lines. Parchment covers, stitched with open spine.

Parchment covers are counted as fol. 1 and fol. 46. Endnotes: the Credo (Na’ammen), fols. 2r-3r; two prayers, fol. 3v; magic prayers, fol. 4r-v; the beginning of the Gospel of John, fols. 43v-44r; another magic prayer, fols. 44r-45v.

Malke’ Hymn to the Trinity, 18th century 64 5r-30r
Doctrina Arcanorum (Temherta Hebu’āt), 18th century 64 30r-43r

Garrett Ethiopic Manuscript No. 65: Praise of Mary (Weddāsē Māryām), 19th century
1 v.
10 x 12.5 cm
Parchment. 54 folios, 2 columns, 15 lines. Wooden boards, stitched with open spine. Fols. 1r-2v, 54v are blank.

Praise of Mary (Weddāsē Māryām) Marked for the Seven Days of the week), 19th century 65 3r-51
In different modes and with cantillation signs, followed in continuo by other liturgical pieces.
List of Halleluiahs, 19th century 65 51r-54r

Garrett Ethiopic Manuscript No. 66: Prayer of Mary at Golgotha and Doctrina Arcanorum, mid 19th century
1 v.
9 x 12 cm
Parchment with some paper [fols. 4-7, 10-13, 16-19, 22-25], 9 x 12 cm. 45 folios, 1 column, 11-12 lines. Wooden boards (split and repaired), stitched with open spine. Fols. 1r-2v, 43v, 45r-v are blank.

Former owner: Gabra Mikā‘ēl.

Prayer of Mary at Golgotha, mid 19th century 66 3r-33r
Doctrina Arcanorum (Temherta Hebu’āt), mid 19th century 66 33v-44r
Invocation for Salvation in He Name of the Owner, mid 19th century 66 44v

Garrett Ethiopic Manuscript No. 67: Miracles of St. Gabra Manfas Qeddas, early 18th century 67
1 v.
7.5 x 12 cm
Parchment. 88 folios, 1 column, 10 lines. Hide cover (front only), stitched with open spine. Fols. 1r-2v are blank.

Twelve Miracles of St. Gabra Manfas Qeddas, fols. 3r-88v (terminates in abrupto).

Note the occasional archaic form of the letter 'Io', which is normally thought to have gone out of use by the middle of the 16th century.

Garrett Ethiopic Manuscript No. 68: Collection of Hymns, 17th century 68
1 v.
11 x 12.5 cm
Parchment. 36 folios, 2 columns, 11-12 lines. No covers, stitched, fol. 1 detached.

Extensive Hymn of Praise to the Virgin Mary, 17th century 68 1r-28r
(beginning in abrupto)

Three Malke’ Hymns to the Virgin Mary, 17th century 68 28r-32v

Salām Hymn to the Angels Michael, Gabriel, Raphael, Uriel, Phanuel, Raguel, Sachael (Sāqu’ēl), Sariel (Sureyāl) and the Ophanim, Together With the Four Beasts or Zoa, the Twenty Four Priests of Heaven, the Ten Thousand Watchers, the Eleven Apostles (sic, and St. George), 17th century
(terminates in abrupto)

Garrett Ethiopic Manuscript No. 69: Praise of Mary (Weddāsē Māryām), 19th century 69
1 v.
9 x 10.5 cm
Parchment. 95 folios, 2 columns, 10-12 lines. Wooden boards with cloth slipcover, stitched with cloth covered spine.
Fols. 1 and 95 are pieces cut from an older (18th century) manuscript used as flyleaves.

- **Praise of Mary (Weddāsē Māryām) Marked for Each of the Days of the Week, mid 19th century**
  - Page 69, Lines 2r-54r

- **Gate of Light (‘Anqas’a Berhān), the Second, Shorter office of the Virgin Mary, mid 19th century**
  - Page 69, Lines 54r-73r

- **Salām Hymn to the Assumption of the Virgin Mary, mid 19th century**
  - Page 69, Lines 73v-78v

- **Extensive Hymn of Praise to the Virgin Mary, mid 19th century**
  - Page 69, Lines 78v-92r

- **Prayer of Intercession Through the Virgin Mary, mid 19th century**
  - (Incomplete)
  - Page 69, Lines 92r-94v

**Garrett Ethiopic Manuscript No. 70: Various Prayers and Doctrina Arcanorum, early 19th century**

- **1 v.**
- **11 x 12.5 cm**
- **Parchment. 56 folios, 2 columns, 12-15 lines. No covers, stitched.**

- **Former owner: name erased throughout.**

- **Series of Prayers for Compassion in Continuo Addressed Variously To God and to Jesus Christ, early 19th century**
  - Page 70, Lines 1r-12r

- **Doctrina Arcanorum (Temherta Hebu’āt), mid 19th century**
  - Page 70, Lines 12v-19

- **Prayer of Mary at Golgotha, mid 19th century**
  - Page 70, Lines 19r-35v

- **Prayer for the Intercession of the Virgin Mary, mid 19th century**
  - Page 70, Lines 35v-48r

- **Prayer to Mary Invoking the Passion of Christ, mid 19th century**
  - Page 70, Lines 49r-56r

**Garrett Ethiopic Manuscript No. 71: Liturgical Miscellany, late 18th or early 19th century**

- **1 v.**
- **7 x 10 cm**
- **Parchment. 48 folios, 1 column, 10-16 lines. No covers, stitched, with hide slipcase.**

- **Prayer of Intercession or Supplication, late 18th or early 19th century**
  - (Beginning missing)
  - Page 71, Lines 1r-14r

- **Hymn to the Virgin Mary, late 18th or early 19th century**
  - Page 71, Lines 14r-31v

- **Hymn to Jesus Christ, late 18th or early 19th century**
  - Page 71, Lines 31v-36r

- **Various Prayers and Admonitions against Temptations of the Flesh, etc., late 18th or early 19th century**
  - Page 71, Lines 36r-40v

- **Fragment of the Kidān Zanagh or Morning Covenant, late 18th or early 19th century**
  - Page 71, Lines 41r-48v
Garrett Ethiopic Manuscript No. 72: Prayer of Apostles for the Remission of Sin & the Cross, mid 19th century
1 v.
7 x 12 cm
Parchment. 45 folios, 1 column, 10-15 lines. Hide covers with printed fabric slipcover, stitched.

Former owner: Hayla Sellāsē, inserted over erasures of earlier name.

- Prayer Attributed to the Apostles for the Remission of Sins, mid 19th century
  72 1r-27v
- Synaxarium Entry for St. Roqo for Miyāzyā 23, mid 19th century
  72 27v-30r
- Prayer of the Cross, mid 19th century
  72 30r-45v

Garrett Ethiopic Manuscript No. 73: Anaphora of the Apostle John and Other Texts, late 18th or early 19th century
1 v.
9 x 12 cm
Parchment. 70 folios, 1 column, 11-12 lines. Hide covers, stitched with open spine.

Former owner: Walda Tensā’ē (not the original owner.)

- Anaphora of the Apostle John (‘Akwatēta Qwerbān Zaqeddus Yohannes Hawāryā), late 18th or early 19th century
  73 1r-32
- Anaphora of the Three Hundred and Eighteen Orthodox (‘Akwatēta Qwerbān Za-310 Wa-8 Retu’āna Haymānot), late 18th or early 19th century
  73 32r-59r
- Malke’ Hymn to St. John Boanerges, late 18th or early 19th century
  73 59r-69r
- Prayer to Jesus, late 18th or early 19th century
  73 69r
- Prayer for Those Who Participate in the Eucharistic Communion, late 18th or early 19th century
  73 69v-70v

Garrett Ethiopic Manuscript No. 74: Psalter, late 17th century with extensive 19th century additions
1 v.
9.5 x 10.0 cm
Parchment. 190 folios, 1 column [fols. 1r-177r], 2 columns [fols. 178r-186r], 13-16 lines. Hide covers, stitched with open spine. Folios 1r-3v and 26v are blank.

Fols. 1-39 are 19th century, replacing missing portions of the older, late 17th century text.

Pen trials, fols. 2v-3v.

- Psalms, late 17th century with extensive 19th century additions
  74 4r-155v
### Garrett Ethiopic Manuscript No. 75: Praise of Mary (Weddāsē Māryām), 19th century

- **1 v.**
- **7.5 x 9.5 cm**
- Parchment. 50 folios, 1 column, 9-10 lines. Wooden boards, stitched with open spine, double skin case with strap. Fols. 1r-2v and 47v-50v are blank
- Praise of Mary (Weddāsē Māryām) marked for the seven days of the week, fols. 3r-47r.
- Fls. 49v and 50v have writing in pencil, mostly consisting of magic names.

### Garrett Ethiopic Manuscript No. 76: Fragment of the Praise of Mary (Weddāsē Māryām), late 19th century

- **1 v.**
- **9.5 x 12 cm**
- Parchment. 20 folios, 2 columns, 12-14 lines. Cardboard covers (back cover with marbling) with drawings and pen trials, stitched with cloth spine.
- Fragment of the Praise of Mary (Weddāsē Māryām), for Saturday and Sunday, fols. 1r-20v.

### Garrett Ethiopic Manuscript No. 77: Liturgical Miscellany, late 19th century

- **1 v.**
- **11 x 13 cm**
- Parchment. 61 folios, 1 column, 13-19 lines. Wooden boards, stitched with open spine.
- Folios 1r-2v and 60r-61v are cut from an earlier manuscript of the Book of Acts.
  - **Kidān Zanagh or Morning Covenant, late 19th century**
  - **The Anaphora of Our Lord Jesus Christ ('Akwatēta Kwerbān Za'egzi'ena 'Iyasus Krestos), late 19th century**
  - **Doctrina Arcanorum (Temherta Hebu'āt), late 19th century**

### Garrett Ethiopic Manuscript No. 78: Liturgical Miscellany, mid 19th century

- **1 v.**
- **7 x 10 cm**
Parchment. 64 folios, 1 column, 14 lines. Parchment covers, stitched with open spine, skin case. Folios 1r, 2v, 3v, and 64v are blank.

Former owner: Sehina Sellāsē.

- Prayer of Supplication to Jesus Christ Incorporating Passages From the Gospels for the Salvation of Body and Soul, mid 19th century
  78 5r-26r

- Doctrina Arcanorum (Temherta Hebu’āt), mid 19th century
  78 26v-34r

- Psalm 119 (Ethiopian Recension), mid 19th century
  78 34r-46r

- Discussion on the Ten Commandments, mid 19th century
  78 46r-48v

- Prayer of Mary at Golgotha for Yakkātit 16, mid 19th century
  78 48v-54r

- Kidān Zanagh or Morning Covenant, mid 19th century
  78 54v-63r

- List of the Days When Heaven Is Open to Receive Prayers (rehwa samāy) and the Annual Feast Days of the Apostles, mid 19th century
  78 63r-64r

Garrett Ethiopic Manuscript No. 79: Bandlet of Righteousness (Lefāfa S’edq), late 19th or early 20th century

1 v.
6.5 x 8.5 cm
Parchment. 28 folios, 1 column, 12-13 lines. Wooden boards, stitched with open spine, double hide case covered with stamped tan leather. Fols. 1r-2v, 27r-28v are blank.

Bandlet of Righteousness (Lefāfa S’edq), the Ethiopian “Book of the Dead”, fols. 3r-26r.

Garrett Ethiopic Manuscript No. 80: Lenten Antiphonary (S’oma Deggwā) Fragment, second half of the 19th century

1 v.
8 x 11 cm
Parchment. 26 folios, 1 column, 15-19 lines. Wooden boards, stitched with open spine.

Fragment of the S’oma Deggwā or Lenten Antiphonary, with cantillation signs in the three different modes, fols. 2r-25v.

Endnotes: a short prayer, fol. 25v; a magic prayer, fol. 26r; pen trials, fols. 1r-v, 26v.

Garrett Ethiopic Manuscript No. 81: Grammar Book (Sewāsew), second half of the 19th century

1 v.
8 x 11 cm
Parchment. 50 folios, 2 columns, 13-17 lines. Wooden boards, stitched with open spine. Blank leaves 41r-42v.
Ge‘ez grammar book (Sewāsew) in Amharic, fols. 3r-48v; interrupted by a list of magic names, fols. 40r-41r, blank leaves 41r-42v, and continuing fols. 43r-48v.

Scribe: Walda Māryām.

Garrett Ethiopic Manuscript No. 82: Collection of Malke’ Hymns, mid 19th century
1 v.
9 x 10 cm
Parchment. 69 folios, 1 column, 10-15 lines. Wooden boards (split and repaired, loosely stitched with open spine.

Fols. 1r-v, 4v-5r, and 68r-69v are blank except for pen trials and ink smudging.

Malke’ Hymn to the Virgin Mary, mid 19th century 82 2r-22r
Malke’ Hymn to Jesus Christ, mid 19th century 82 22r-38r

Fols. 23-24 are bound sideways and contain part of a different malke’ hymn.

Malke’ Hymn to St. Michael, mid 19th century 82 38v-48v
Malke’ Hymn to St. Gabriel, mid 19th century 82 48v-54r
Malke’ Hymn to ‘Aragāw, One of the "Nine Saints", mid 19th century 82 54r-61r
Malke’ Hymn to St. Gabra Manfas Qeddus, mid 19th century 82 61r-64v
Salām Hymn to the Assumption of the Virgin Mary, mid 19th century 82 64v-68r

Garrett Ethiopic Manuscript No. 83: Anaphora of the Virgin Mary, Doctrina Arcanorum, late 19th century
1 v.
7 x 10 cm
Parchment. 60 folios, 1 column, 11-14 lines. Wooden boards, with printed cloth cover.

Endnotes: a prayer against smallpox and measles, fols. 47r-48r; an incomplete contract note, fol. 60v.

Folios 1r-2v are blank except for pen trials.

Former owner: Walda Sellāsē.

Anaphora of Our Lady Mary (‘Akwatēta Qwerbān Za‘egze’tena Māryām) by Abba Heryāqos (Cyriacus) of Behensā, late 19th century 83 3r-46r
Also sometimes called Qeddāsē Māryām.

Doctrina Arcanorum (Temherta Hebu‘āt), late 19th century 83 49r-58v

Garrett Ethiopic Manuscript No. 84: Psalter, mid 19th centur, later 19th century additions
1 v.
11 x 11 cm
Parchment. 105 folios, 1 column [fols. 1r-80r], 2 columns [fols. 81r-105r], 15-16 lines. Wooden boards (front board partly missing, back board split and repaired, stitched with open spine.

Incomplete.

Endnotes [all later hands]: a note of ownership on paper in the name of Asfāw, son of Mamrē (sic) Kidāna Māryām, fol. 2v. a Mawāse’t fragment, fol. 80v; a short chronology in Amharic from Adam through King Tēflos (i.e. Tēwoflos, r. 1708-11), fols. 102v-104r; another Mawāse’t fragment, fols. 104r-105r.

Former owners: ‘Arkaselus (?) and his son Bas’aggā Walda Yohannes.

- Psalms, mid 19th century
- Incomplete (beginning at Ps.101).
- Canticles of the Prophets, mid 19th century
- Song of Songs, mid 19th century
- Praise of Mary (Weddāsē Māryām) Marked for Each Day of the Week, mid 19th century
- Gate of Light (‘Anqas’a Berhān, the Secon, Shorter office of the Virgin Mary, mid 19th century

Garrett Ethiopic Manuscript No. 85: Prayer of Mary at Golgoth, Doctrina Arcanorum, late 19th century
1 v.
6 x 10.5 cm
Parchment. 28 folios, 1 column, 15-24 lines. Wooden boards (front board mostly missing), stitched with open spine. Fols. 27r-28v are blank.

Fragment.

Endnote: a prayer (text stained and partly illegible), fol 1r-v.

- Prayer of Mary at Golgotha for Sanē 21, late 19th century
- Prayer for Binding Demons, late 19th century
- Fragment of the Doctrina Arcanorum (Temherta Hebu’āt), late 19th century

Garrett Ethiopic Manuscript No. 86: Divine Office (Deggwā), mid 19th century
1 v.
9 x 10 cm
Parchment. 92 folios, 2 columns, 12 lines. Hide covers.

Incomplete.

Deggwā containing hymns and troparies for the Divine Office, with some cantillation signs (beginning missing, opening in abrupto), fols. 1r-92v.
Garrett Ethiopic Manuscript No. 87: Collection of Magico-Medical and Divination Texts, mid 19th century, later additions
1 v.
7.5 x 10.5 cm
Parchment. 77 folios, 1 column, 18-22 lines. Wooden boards, stitched with open spine.

Endnotes [various hands]: fidal (1st order syllabary) and number signs, together with a magic prayers, fol. 10r; commands for overcoming evil spirits, fol. 10v; magic figures and a prayer against rheumatism, fol. 46r-v; prayer against various ailments, fols. 46v-47v; various magical prayers, fols. 73r-77v.

Mirror of Solomon (Mas’hēta Salomon), a Magico-Medical Work Giving Various Prescriptions and Procedures, Partly in Amharic, mid 19th century 87 3r-7v
Computation of Aristotle the Wise (Hassāba T’abib ‘Arest ‘āt’ālis), A Magic Work for Overcoming Enemies, mid 19th century 87 7v-9v
Computation of the Stars (Hassāba Kawākebt), an Astrological Work for the Twelve Signs of the Zodiac, Partly in Amharic, mid 19th century 87 11r-46r
Computation of Qalamsis (Hassāba Qalamsis), a Magico-Astrological Treatise, mid 19th century 87 48r-72r

Garrett Ethiopic Manuscript No. 88: Malke’ Hymn to Abbā Sāmu’ēl, second half of the 19th century
1 v.
7.5 x 10 cm
Parchment. 16 folios, 1 column, 13 lines. No covers, two loosely stitched and separate gatherings. Fols. 15r-16v are blank.

Malke’ hymn to Sāmu’ēl (probably St. Sāmu’ēl of Waldebbā), fols. 1r-14v.

Former owner: Takla Haymānot.

Garrett Ethiopic Manuscript No. 89: Anaphora of the Virgin Mary, second half of the 19th century
1 v.
8 x 10 cm
Parchment. 19 folios, 1 column, 9-11 lines. No covers, stitched. Folio 10v is blank.

Anaphora of [Our Lady Mary] (‘Akwatēta Qwerbān), also sometimes called Qeddāsē Māryām, by Abbā Heryāqos (Cyriacus) of Behensā (incomplete, terminates in abrupto), fols. 1r-19v.

Garrett Ethiopic Manuscript No. 90: Anaphora of the Virgin Mary, late 19th or early 20th century
1 v.
7 x 10 cm
Parchment. 56 folios, 1 column, 10 lines. Wooden boards, stitched with open spine. Folios 1-, 56v are blank.

Anaphora of Our Lady Mary (‘Akwatēta Qwerbān Za’egze’ena Māryām), also sometimes called Qeddāsè Māryām, by Abbā Heryāqos (Cyriacus) of Behensā, fols. 5r-56r.

Garrett Ethiopic Manuscript No. 91: Religio-Magical Prayers and Other Texts, early/mid 19th century with later additions
1 v.
7 x 9.5 cm
Parchment. 52 folios, 1 column, 10-16 lines. No covers, stitched.

Former owner: Ferē Takla Haymānot.

- Prayer Known as Lessāna Sab' (the Tongue of Man) against the Evils of Men’s Tongues, early/mid 19th century 91 1r-19r
- A Magical Prayer, early/mid 19th century 91 19v-20r
- Acts of Moses, an Account of How Moses Escaped from the Hands of Pharaoh, His Enemy, early/mid 19th century 91 21r-46r
- Salām Hymn to the Martyr Marqorēwos (Mercurius), early/mid 19th century 91 46r-52v
  Incomplete.

Garrett Ethiopic Manuscript No. 92: Theological Miscellany, late 18th or early 19th century
1 v.
8 x 10 cm
Parchment. 21 folios, 1 column, 13 lines. No covers, stitched.

- Prayer to God With the Refrain "Praise to Thee" (sebhat laka), late 18th or early 19th century 92 1r-10v
  (beginning missing)
- Book of Creations (Mas’hafa Fet’ratāt), an Exegetical Treatise on the Creation Story With Commentary in Amharic, late 18th or early 19th century 92 10v-21r
  (incomplete, end missing)

Garrett Ethiopic Manuscript No. 93: Doctrina Arcanorum, second half of the 19th century
1 v.
6 x 8.5 cm
Parchment. 12 folios, 1 column, 13 lines. Hide covers with printed cloth oversleeve, stitched.

Doctrina Arcanorum (Temherta Hebu’āt), fols. 3r-12r.
Fols. 1r-2v, 12v erasures.

**Garrett Ethiopic Manuscript No. 94: Bandlet of Righteousness (Lefāfa S'edq), 19th century**
1 v.
6.5 x 9 cm
Parchment. 30 folios, 1 column, 12 lines. Wooden boards, stitched with open spine, leather slipcase. Fols. 1r-2v, 27r-30v are mostly blank.

Bandlet of Righteousness (Lefāfa S'edq), the Ethiopian “Book of the Dead”, fols. 3r-26v.

Drawings:
- Ink drawing of the Virgin and Child, fol. 27v
- Ink drawing of St. John the Evangelist, fol. 28r

**Garrett Ethiopic Manuscript No. 95: Malke’ Hymns to Mary and Gabriel, second half of the 19th century**
1 v.
5.5 x 8.5 cm
Parchment. 25 folios, 1 column, 11 lines. Wooden board back only, stitched, leather slipcase. Fols. 1r-3v, 24r-25v are blank.

- Malke’ Hymn to the Virgin Mary, second half of the 19th century
- Malke’ Hymn to the Archangel Gabriel, second half of the 19th century
- Brief Invocation With Magic Names, second half of the 19th century

**Garrett Ethiopic Manuscript No. 96: Prayer of Mary at Golgotha and Other Prayers, late 19th century**
1 v.
7 x 9 cm
Parchment. 44 folios, 1 column, 14 lines. Wooden boards, stitched with open spine. Fols. 1r, 44r-v are blank.

Former owner: ’Amata Giyorgis.

- Various Short Prayers, late 19th century
- Prayer of Mary at Golgotha for Sanē 21, Attributed to Abrokoro, the Disciple of St. John, late 19th century

**Garrett Ethiopic Manuscript No. 97: Prayer of Mary at Golgotha and Doctrina Arcanorum, late 19th century**
1 v.
5.5 x 8.5 cm
Parchment. 64 folios, 1 column, 10-12 lines. Wooden boards, stitched, printed cloth over-sleeve.

Pen trials on fols. 1r-2v.
Former owner: Gabra Madhen.

Prayer of Mary at Golgotha for Sanē 21, Attributed to 'Abrokoros, the Disciple of St. John, late 19th century  

Doctrina Arcanorum (Temherta Hebu'āt), late 19th century  

Bandlet of Righteousness (Lefāfa S'edq), late 19th century  

(Beginning only)

Garrett Ethiopic Manuscript No. 98: Bandlet of Righteousness (Lefāfa S'edq), late 19th century  
1 v.  
6 x 9 cm  
Parchment. 26 folios, 1 column, 10-12 lines. Hide covers, stitched with open spine. Fols. 1r-2v, 26v are blank.  

Bandlet of Righteousness (Lefāfa S'edq), the Ethiopian “Book of the Dead”, fols. 3r-26r.

Garrett Ethiopic Manuscript No. 99: Malke’ Hymn to St. George, and Other Texts, circa 1850s  
1 v.  
6.5 x 7 cm  
Parchment. 63 folios, 1 columns [fols. 1-31], 1 column [fols. 32-63], 9-10 lines. Wooden boards, stitched with open spine, skin case with cloth strap.  

Prayer to Mary, mid 19th century  
(beginning in abrupto, opening missing),  
Malke’ Hymn to St. George, mid 19th century  
Canticles of the Prophets, mid 19th century  
A Miracle of Mary, mid 19th century  
(beginning only, the end is stained and illegible)

Garrett Ethiopic Manuscript No. 100: Malke’ Hymn to the Virgin Mary, second half of the 19th century  
1 v.  
6 x 8 cm  
Parchment. 40 folios, 1 column, 8-10 lines. Wooden boards covered with stamped leather, with a printed cloth over-sleeve.  

Malke’ hymn to the Virgin Mary, fols. 3r-38r.  
Fols. 1r-2, 38v-40v blank except for pen trials fol. 1r.

Garrett Ethiopic Manuscript No. 101: Prayers to the Cross, mid 19th century  
1 v.
Prayer for Driving Away Evil Spirits, mid 19th century 101 1r-5r
(Series 1: Robert Garrett Collection of Ethiopic Manuscripts ... (Continued))

Series of Prayers to the Power of the Cross, mid 19th century 101 5v-40v

Garrett Ethiopic Manuscript No. 102: Bandlet of Righteousness (Lefāfa S'edq), late 19th century 102
1 v.
6 x 8 cm
Parchment. 25 folios, 1 column, 10-13 lines. Wooden boards, stitched with open spine. Fols. 2r-v are blank.

Bandlet of Righteousness (Lefāfa S'edq), the Ethiopian “Book of the Dead", fols. 3r-24v.

Drawings:
Rough ink sketches, fols. 1, 25r-v, as well on the back board (both inside and out).

Former owner: Gabra Krestos.

Garrett Ethiopic Manuscript No. 103: Prayer and Legend of St. Susenyos, etc., second half of the 19th century
6.5 x 150 cm
Parchment. Folded scroll (2 pieces of parchment sewn together), 21 folds, 1 column. 4 talismanic drawings (all in ink with some red coloring).

Drawings:
Grid of 9 squares with alternating face and transverse cross design infill.

Eight-pointed star design with central face.

Another eight-pointed star design with central face and eye-motifs at the ends of the arms.

Guardian figure with drawn sword above a naked demon.

Former owners: Walatta Sārā and Walatta Yohannes.

Prayer and Legend of St. Susenyos for the Protection of Pregnant Women and Infants, second half of the 19th century

Prayer of the Mighty (S'alota S'enu'ān), second half of the 19th century

Garrett Ethiopic Manuscript No. 104: Bandlet of Righteousness (Lefāfa S'edq), late 19th century 104
1 v.
5 x 8 cm
Parchment. 22 folios, 1 column, 7-12 lines. No covers, stitched. Fols. 1r-v, 22r-v blank.

Bandlet of Righteousness (Lefāfa S’edq), the Ethiopian “Book of the Dead”, fols. 2r-21v (incomplete).

Garrett Ethiopic Manuscript No. 105: Bandlet of Righteousness (Lefāfa S’edq), second half of the 19th century
7.1 x 99 cm
Parchment. Parchment folded strip (format known as ‘sansul’ lit. “linked”). 2 pieces of parchment, 15 folds, each 6 x 7cm, 1 column, written on both sides, 16-17 lines. Wooden end-boards.

Bandlet of Righteousness (Lefāfa S’edq) Lefāfa Sed, the Ethiopian “Book of the Dead”.

Former owners: Kenfa Mikā’ēl and Sayfa Mikā’ēl.

Garrett Ethiopic Manuscript No. 106: Bandlet of Righteousness (Lefāfa S’edq), late 19th century
1 v.
5.5 x 8 cm
Parchment. 34 folios, 1 column, 13 lines. Wooden boards, stitched with open spine. Fols. 1r-2v are blank.

Bandlet of Righteousness (Lefāfa S’edq), the Ethiopian “Book of the Dead”, fols. 3r-34r.

Former owners: Hadara Mikā’ēl and Walatta Sanbat.

Garrett Ethiopic Manuscript No. 107: Malke’ Hymn to the Savior of the World, late 19th century
1 v.
6 x 7 cm
Parchment. 32 folios, 1 column, 7-8 lines. No covers, stitched.

Malke’ hymn to Jesus as Savior of the World (Malke’a Madhānē ‘ālam), fols. 1r-32v.

Former owner: Walda Gabre’ēl.

Garrett Ethiopic Manuscript No. 108: Bandlet of Righteousness (Lefāfa S’edq), 1850-1900
1 v.
6.5 x 7 cm
Parchment. 32 folios, 1 column, 8-10 lines. No covers, loosely stitched. Fol. 1r is blank.

Bandlet of Righteousness (Lefāfa S’edq), the Ethiopian “Book of the Dead”, fols. 1v-32v.
Garrett Ethiopic Manuscript No. 109: Malke’ Hymn to Na’akweto La’ab, second half of the 19th century
1 v.
5 x 6.5 cm
Parchment. 20 folios, 1 column, 10 lines. Wooden boards with printed cloth over-sleeve, stitched. Fols. 1r-4v, 18r-20v blank.

- Malke’ Hymn to King Na’akweto La’ab, a Canonized 13th Century King of Ethiopia, second half of the 19th century 109 5r-17r
- Prayer to Na’akweto La’ab, second half of the 19th century 109 17r-v

Garrett Ethiopic Manuscript No. 110: Bandlet of Righteousness (Lefāfa S’edq), late 19th century
1 v.
6 x 7.5 cm
Parchment. 28 folios, 1 column, 10-11 lines. Wooden boards, stitched with open spine.

Fols. 1v, 28v blank except for small pen trials, fol. 1v.

- Bandlet of Righteousness (Lefāfa S’edq), the Ethiopian "Book of the Dead", late 19th century 110 1r-26v
- Fol. 1r title page, text proper beginning fol. 2r.
- Short Statement in Amharic Concerning the Persons of God, late 19th century 110 27r-28r

Garrett Ethiopic Manuscript No. 111: Prayer of Mary at Golgotha and Doctrina Arcanorum, second half of the 19th century
1 v.
5 x 7 cm
Parchment. 58 folios, 1 column, 11 lines. Wooden boards, stitched with open spine. Fols. 1r-2v, 57v-58r blank.

Pen trials fol. 58r.

- Prayer of Mary at Golgotha for Sanē 21, Attributed to Abrokoro, A Disciple of St. John, second half of the 19th century 111 3r-39v
- Doctrina Arcanorum (Temherta Hebu’āt), second half of the 19th century 111 39v-56r
- Prayer to Jesus Christ for Protection from Various Diseases, second half of the 19th century 111 56v-57r

Garrett Ethiopic Manuscript No. 112: Hymnal for the Feast of St. John (Zemmārē Za-Yohannes), mid 19th century
1 v.
5 x 7 cm
Parchment. 35 folios, 1 column, 9-11 lines. Hide covers, stitched with open spine. Folios 3r-v, 34r-v, 35r-v blank.
<table>
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<td>Fragments of Two Folios Containing Part of Acts 9, mid 19th century</td>
<td>112</td>
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<td>Cut from an earlier manuscript used as two flyleaves.</td>
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**Garrett Ethiopic Manuscript No. 113: The Tongue of Man (Lessāna Sab’), mid 19th century**

1 v.
4 x 5 cm
Parchment. 26 folios and 2 part-folios forming part of the spine covering, 1 column, 9-16 lines. Wooden boards, stitched with parchment spine cover. Fols. 1r-3v, 26v-18v blank.
Prayer known as Lessāna Sab’ (The tongue of Man) against slander and the evils of men's tongues, fols. 4r-26r.

Former owner: Kenfa Masqal.

### Series 2: Robert Garrett Collection of Ethiopic Magic Scrolls (C0744.04), 1700s-1900s

#### 162 magic scrolls

**Series Description**

Consists of 162 Ethiopic magic scrolls collected by Robert Garrett (1875-1961), Princeton Class of 1897.

**Arrangement**

Arranged by scroll number.

#### Garrett Ethiopic Magic Scroll No. 1, second half of the 19th century

975 x 75mm
Single piece of parchment (the bottom piece(s) of the scroll missing). 1 col., written in black with rubrics in a small hand (2.0-2.5mm), framed within a latticework border. 1 talismanic drawing at the top.

Drawing: Grid of 9 squares containing alternating faces and cruciform designs. (In ink with some faded red-brown color.)

Owner: Gäbrä Amlak (m.)

Prayer against the Evil Eye of Barya and Légéwon, and for the Binding of Demons, second half of the 19th century

Prayer against the Evil Eye (Aynā T’ela) and Possession by Spirits (Nāgārgar), second half of the 19th century

Includes the beginning of the Gospel of John.
Prayer against the Evil Eye (Hemamä Aynät and Aynä säbe’) Prayer against the Evil Eye (Hemamä Aynät and Aynä Barya Wälégéwon), second half of the 19th century

Prayer Invoking "God the Most High, God the Almighty, and Mary the Mother of Our Lord" for Protection against Spells, second half of the 19th century

Prayer against Mäggañña, Shotälay, Shotälawit and Qolé, second half of the 19th century

Beginning of the Legend of Susenyos, for the Protection of Infants and Their Mothers, second half of the 19th century

**Garrett Ethiopic Magic Scroll No. 2, late 19th century**  
655 x 90mm
Single piece of thick parchment (the top piece(s) of the scroll missing). 1 col., written in black with rubrics in an untidy hand (4mm). 1 talismanic drawing in the middle; 1 group of talismanic "letters" (harägawi fidäl) in ink at the bottom.

**Drawings:**
- Colored grid of 30 squares in yellow, blue, red and green.
- Group of talismanic "letters" (harägawi fidäl) in ink.

**Owner:** Egzi’a Harya (f.)

- Prayer for Undoing Spells (Mäftehé Seray), late 19th century
- Comprises in large part magical names (asmat) and "Hebrew" letter names.
- Prayer for Undoing Spells, late 19th century
- Prayer for the Dissolution of Spells "of Women and Men", late 19th century

**Garrett Ethiopic Magic Scroll No. 3, mid 19th century**  
1760 x 122mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a widely spaced and spidery hand (4.5-6mm), framed within a simple scalloped border. 3 talismanic drawings.

**Drawings:**
- Guardian angel with drawn sword. (In ink without color).
- Schematic eight-pointed star with central face. (In ink without color.)
- Lobed cruciform design. (In ink without color.)

**Owner:** original owner's name erased and replaced by Wälättä Sellasé (f.)

- Prayer That "Neither Evil [Things] Nor Evil Persons Might Enter the House", mid 19th century
- Inter alia invokes the Archangel Michael.
Prayer for Banishing Devils, the Devil's Host, and Other Demons, Again Invoking the Archangel Michael as Well as "The 99 [Other] Archangels", mid 19th century

Prayer Spoken by "Our Lord Jesus Christ to His Disciples", mid 19th century

Covers inter alia salvation from sin and unspecified sickness.

**Garrett Ethiopic Magic Scroll No. 4, mid 19th century**

1800 (approx) x 110mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (now slightly faded) in an uneven hand (3-4mm), framed within a simple striated border. 3 talismanic drawings in ink with red and ochre color. Preserved within original leather cylinder pouch.

Drawings:

Complex composition of bands and squares incorporating protective faces and schematic figures. (In ink with red color, now rubbed and faded).

Schematic cruciform design with faces at the ends of the arms. (In ink with red and yellow color, now rubbed and faded.)

Schematic eight-pointed star figure (?) with faces at the end of each point, and bands of protective eye motifs. (In ink with red and yellow color, now rubbed and faded.)

Owner: Wäldä Liqanos (m.)

Prayer against Zar and Barya, as Well as Other Evil Spirits Many of Whom Are Designated as "The king" of Named Demons and Diseases, mid 19th century

Prayer for Cursing Evil Spirits mid 19th century

Comprises mostly secret and magical names (asmat).

Prayer for Expelling Evil Spirits and Releasing Individuals Possessed by Buda, Barya and Demons, mid 19th century

Prayer against Rheumatism, mid 19th century

Prayer against Blacksmiths, mid 19th century

Prayer against Colic, mid 19th century

Concluding Assertion That "These Prayers Were Written in the Blood of Jesus Christ"

**Garrett Ethiopic Magic Scroll No. 5, late 19th or early 20th century**

1070 x 105mm

2 pieces of parchment sewn together (the top piece of the scroll now missing). 2 cols., written in black with rubrics, framed within a simple linear border and
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Series 2: Robert Garrett Collection of Ethiopic Magic Scrolls... (Continued)

separated by a central colored margin (in pink, yellow and blue). 2 talismanic
drawings.

Drawings:

Schematic eight-pointed star reduced to 9 squares with a central face motif.
(In ink with black, pink, blue and yellow color).

Cruciform design. (In ink with pink, blue and yellow color).

Owner: original owner's name erased and replaced by Wälättä Ananya (f.)

Prayer for the Drowning of Demons (Mäst’emä Aganent), late 19th or early
20th century

Comprises mostly magical names (asmat).

Prayer for the Drowning of Demons, late 19th or early 20th century

Prayer against the Evil Eye of Barya and "All Evil Spirits", late 19th or early
20th century

Prayer against Colic, Mäggañña, Qurañña and Täyazhi; Part of the Text
Known as the Net of Solomon [Märbäbtä Sälomon], late 19th or early 20th
century

Garrett Ethiopic Magic Scroll No. 6, late 18th or early 19th century
1690 (approx) x 130mm
2 pieces of parchment sewn together (the presumed top piece is now missing
– there are indications that a drawing, at least, has been cut off.) 1 col.,
without frame, written in black with rubrics in a reasonable and clear hand.
Unusually there are no drawings (aside from the remnants of colored banding
at the top.)

Drawings: None.

Owner: Wäldä Gäbre’él (m.) In two places a woman's name, Sergutä Sellasé,
is included as well, and throughout a second woman's name, Wälättä Arägawi
has been added later in purple ink.

The Text Known as the Net of Solomon; Here Simply Entitled "The Magical
Names of Solomon With Which He Netted Demons as in a Fishing ", late
18th or early 19th century

Prayer against Spells (?), Entitled S‘älotä Aqweyas’at Wä’aqabyanä Seray;
the Two Words Aqweyas'[at] and Aqaby[an] Are Unknown, late 18th or early
19th century

Prayers against the Evil Eye, late 18th or early 19th century

Includes in continuo the story of the woman with an issue of blood from the
Gospel of Mark.

Garrett Ethiopic Magic Scroll No. 7, late 19th century
1050 x 85-90mm

Page 52
2 pieces of thick parchment sewn together (the bottom of the scroll has been cut off and is missing). 1 col., written in black with rubrics in an uneven hand (5-6mm), framed within a simple linear border colored yellow. In many places missing letters from the hastily written text have been inserted above the line. 1 talismanic drawing.

Drawing: Guardian angel with drawn sword. (In ink with red and yellow color.)

Owner: Täklä Haymanot (m.)

Prayer for the Binding of "Evil Demons", late 19th century

Prayer against Colic, late 19th century

**Garrett Ethiopic Magic Scroll No. 8, late 19th century**

1470 x 90mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics (now somewhat faded) in a compact and uneven hand (3-4mm). 2 talismanic drawings and 1 chart.

Drawings:

Guardian angel with drawn sword. (In ink with bright blue and faded red color).

Grid of 24 squares each containing a separate letter of the fidäl.

Simple motif of two crossing lobe shapes.

Owner: Qalä Krestos (m.)

Prayer against Colic, late 19th century

Prayer against Stomach Pains, late 19th century

Prayer against Colic and Liver or Stomach Ailments, late 19th century

Prayer against Buda and Blacksmiths, late 19th century

Prayer against Barya and Légéwon, late 19th century

Prayer against Colic. A Sālam (Hymn of Salutation) to the Archangel Phanuel, late 19th century

Prayer against Barya, Légéwon and Inter Alia Headache, Colic, Rheumatism and Chest Pains, late 19th century

Prayer against Colic, late 19th century

**Garrett Ethiopic Magic Scroll No. 9, mid 19th century**

1780 x 120mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a rather angular and untutored hand (4-5mm), framed between a fine zigzag border with traces of yellow wash. 2 talismanic drawings.

Drawings:
Guardian angel with drawn sword. (In ink with yellow color and some decoration in red.)

Stylized eight-pointed star motif with central face. (In ink with yellow color and some decoration in red.)

Owner: the original owner's name, Gäbrä Egzi’ (m.), has been mostly crudely crossed out in black ink, and the name of Wälättä Gäbre’él (f.) inserted between lines.

- Prayer for the Undoing of Spells (Mäftehé Seray), mid 19th century
- Prayer for Undoing Spells, mid 19th century
- A Further Prayer for Undoing Spells, mid 19th century

**Garrett Ethiopic Magic Scroll No. 10, first half of the 19th century**

1690 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular and uneven hand (2-4mm), framed between a simple linear border colored yellow. 4 talismanic drawings.

**Drawings:**
- Schematic angel figure (wings and a face above a simple triangular design). (In ink with red and yellow color.)
- Alternating bands of eye motifs and squares variously filled with stylized faces and simple cross designs. (In ink with red and yellow color.)
- A protective figure with raised arms, fingers and toes unusually represented by comb-like series of lines; the figure appears to be cloaked and either side are two sets of concentric circles. The whole is set against a yellow ground and has some light red color.
- A series of bands, some with simple cross-hatching, others with eye motifs; again with red and yellow color.

Owner: the original owner's name, Wäldä Abbeyä Egzi’ (m.), which appears once, is mostly replaced by that of Wälättä Egzi’ (f.)

- Prayer for the Elimination of Evil Spirits and Demons from the House, first half of the 19th century
- Begins with an extensive invocation comprising various magic names (asmat).
- Prayer for Expelling Devils, Barya, Légéwon, etc., first half of the 19th century
- in continuo
- Prayer Known as the Net of Solomon [Märbäbtä Sälomon], first half of the 19th century
- Prayer for Binding Demons, first half of the 19th century
Garrett Ethiopic Magic Scroll No. 11, mid to late 18th century
1340 x 750mm approx.
Edges show considerable rodent damage. 2 pieces of parchment sewn together (the top of the scroll is missing. 1 col., written in black with rubrics in a very angular and square hand (3-5mm). 1 talismanic drawing.

Drawing: An unusual schematic design of triangles and a central square containing a cross motif, framed within embracing "wings", the whole colored red, black and yellow.

Owner: the original owner's name has been replaced by various others, Täsfa Maryam Männu, Wälättä Mika’él and Wälättä Wahed.

Prayer against Various Spells, mid to late 18th century
Beginning missing.

Prayer or Sequence of Prayers against Sorcerers, mid to late 18th century
In continuo. Incorporates the opening of the Gospel of John. The end of the scroll is stained and illegible.

Garrett Ethiopic Magic Scroll No. 12, second half of the 19th century
1800 x 90mm approx.
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (3-5mm). 3 talismanic drawings.

Drawings:
Roughly executed grid of squares with zigzag, dotted or block color wash infill (in red, black and faded yellow) and a central cruciform motif composed of triangles.

A similar composition to fig. 1.

A grid of squares with block color wash (red, black and faded yellow) or dotted infill with a stylized face motif in the center square.

Owner: Särayä Krestos.

The Text Known as the Lefafä S’edq or Bandlet of Righteousness.
Abbreviated Form of the Märbäbtä Sälomon or Net of Solomon, second half of the 19th century

Prayer against the Evil Eye of Barya, second half of the 19th century

Garrett Ethiopic Magic Scroll No. 13, mid 19th century
1810 x 95mm
3 pieces of parchment sewn together, with a thin tying strip at the top. 1 col., written in black with rubrics (now faded) in a compact and uneven hand (4-5mm), framed within a simple linear border colored yellow. 3 talismanic drawings.

Drawings:
Guardian angel with drawn sword. (In ink with light yellow and red color wash.

Eight-pointed star motif with superimposed central cruciform design, a face at the center and eye motifs at the end of the four arms of the cross. (In ink with black, light red and yellow wash.

Cruciform with two stylized human figures either side and a "shielding curtain" motif behind. The text in Amharic above the design reads, "behold a blessing; they shall not give counsel to the wise; they shall not cut for the lion."

Owner: Gäbrä Maryam (m.)

Prayer against the Evil Eye of Barya and Légéwon, mid 19th century

Prayer against "Sickness Caused by Devils and Demons," and for the Drowning of Demons (Mäst'émä Aganent), mid 19th century

Prayer for the Undoing of Spells (Mäftehé Seray). "Magic Names Of Spells" (Asmatä Seray), mid 19th century

Prayer against the Evil Eye of Barya and Légéwon. Another Prayer against the Evil Eye of Barya and Légéwon, mid 19th century

**Garrett Ethiopic Magic Scroll No. 14, second half of the 19th century**

1750 x 75mm

3 pieces of parchment sewn together, with a tying strip attached at the top. 1 col., written in black with rubrics in a large and uneven hand (5mm), framed with a simple linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel set between bands of crosses with protective eye motifs. The text reads "a picture of St. Michael." (In ink with red and yellow color.

Another stylized guardian angel motif.

Grid of nine squares with transverse cross motifs.

Owner: various names appear in the invocations for protection and blessing: Wälättä Krestos (f.), Wälättä Gäbre'él (f.), Wälättä Kidan (f.), Wäldä Yohannes (m.) and Wäldä Rufa'él (m.), the latter two are repeated on the obverse.

Prayer against Buda, second half of the 19th century

Prayer for the Drowning of Demons and Devils, second half of the 19th century

Prayer against the Evil Eye, second half of the 19th century

Prayer against Colic, second half of the 19th century

Prayer against the Evil Eye of Barya, second half of the 19th century

Prayer against Rheumatism, second half of the 19th century

Part of the Gospel of Mark Together With Some Exegesis, second half of the 19th century
Garrett Ethiopic Magic Scroll No. 15, early 19th century
1900 x 145mm
3 pieces of parchment sewn together. The top of the scroll shows some wear and worm damage. 2 cols., written in black with rubrics in a reasonable hand (2-3mm), separated by a decorated colored central margin with alternating transverse cruciform and lobed designs (in red and yellow). 3 particularly finely executed talismanic drawings.

Drawings:
A pair of guardian angels holding swords.
Grid of 9 squares with overlaid crossing lobe design. The four corner squares are infilled with a checkerboard design and the central square contains a face motif; beneath is a finely drawn band of haräg or vine motif.
Another grid of 9 squares overlying a stylized eight-pointed star or eight-armed cruciform design with birds' heads in the four corner squares, and a transverse cross of protective eye motifs in the center.

Owner: the original owner's name appears to have been ...lä Giyorgis (m.), but this has been erased and replaced throughout by Haylä Ab.

Prayer against Sickness Caused by Barya and Légéwon, early 19th century
Set of Prayers against Barya and Légéwon, early 19th century
Solomon's Prayer for Drowning Demons (Mäst'emä Sälomon Zä’ast'ämon Lä’aganent, early 19th century
Prayer against Rheumatism, early 19th century
Prayer against Rheumatism, early 19th century
Prayer against "Foul Légéwon Who Cuts the Hearts of Men", early 19th century
The Prayer of Susenyos "For Keeping Sickness from Suckling Infants And for Women Whose Children Do Not Survive", early 19th century
Prayer against Tempests (?) [awlo], early 19th century
Text partly erased and difficult to read.
Prayer against Liver or Stomach Disease and Colic. Sälam (Hymn Of Salutation) to the Archangel Phanuel, early 19th century

Garrett Ethiopic Magic Scroll No. 16, mid 19th century
1970 x 145mm approx.
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a linear border showing traces of yellow color. 1 talismanic drawing, and one ornamental band.

Drawings:
Three crosses, the center one decorated. ornamental band.
Owner: the name Wälättä Mika’él appears as a later addition.

The Text Known as the Lefafä S’edq or Bandlet of Righteousness; Prayer of the Agony of Death (S’a’rā Mot), mid 19th century

in continuo

Prayer of the Road to Heaven (Mängädä Sāmay), mid 19th century

Garrett Ethiopic Magic Scroll No. 17, second half of the 19th century

1750 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a very uneven and untutored hand (7-8mm). 3 talismanic drawings.

Drawings:

A complex series of decorated bands incorporating squares with infill of transverse crosses and lobes and, in the upper portion, a central face motif. (In ink with red-brown and yellow color.)

A similar composition to 1, but with a stylized equine figure at the top bearing a face and, lower down, another face motif at the centre of 9 squares.

A third elongated drawing of similar format, but with 4 stylized human figures at top above a grid of 20 squares variously infilled with black, red-brown and yellow color.

Owner: two names occur, Gäbr[ä] Musé and Gäbr[ä] Qal, both m.

Prayer against Terror by Day or Night Together With a Sālam (Hymn Of Salutation) to Phanuel, the Expeller of Demons, and the Hymn Sārawitā Māla’ektihu or the Host of His Angels, second half of the 19th century

Prayer against "all Evil Demons, Spells of Sorcerers, Buda, Barya, Headache, Colic, Rheumatism and All Types of Disease", second half of the 19th century

In continuo from the preceding text

Prayer against "The Evil Eye, Headache and All Types of Disease", second half of the 19th century

Garrett Ethiopic Magic Scroll No. 18, 18th century

1760 x 115mm

3 pieces of parchment sewn together. The parchment has been carefully repaired before writing where a natural hole occurs. 1 col., written in black with rubrics in a careful hand (4mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Grid of 9 squares with a central face, and alternating transverse cruciform motifs and pairs of squares with circles at the center. (In ink with red and yellow color.)
Eight-pointed star design with central face. (In ink with red and yellow color.

Grid of 9 squares with alternating eye-motif and chevron infill. (In ink with red and yellow color.)

Owner: Wälättä Rufa’él (f.)

The Prayer of Susenyos for the Protection of Suckling Infants and Mothers Whose Infants Do Not Survive; Incorporating the Legend of Susenyos, 18th century

Prayer against Shotälay, 18th century

Prayer against Colic. Prayer for Driving Out Evil Spirits, 18th century

In continuo from preceding text.

Prayer against Hemorrhage in Women, 18th century

Prayer against Hemorrhage and Miscarriage, 18th century

In continuo from preceding text.

Prayers against Hemorrhage, etc. Sālam (Hymn Of Salutation) to Jesus’ Side Pierced by the Spear of Longinus, 18th century

In continuo.

Garrett Ethiopic Magic Scroll No. 19, 19th century

1650 x 110mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3-4mm), framed within a linear border colored yellow. 1 talismanic drawing and 1 chart.

Drawings:

Guardian angel with drawn sword. (In ink with yellow wash and decoration in red.)

Chart comprising a grid of 108 squares each containing the name of a "Hebrew" letter.

Owner: Wälättä Heywät (f.)

Prayer for Blood Clotting (Märge’é Däm) and against Hemorrhage, 19th century

Prayer against Miscarriage [Caused] by Barya, 19th century

Prayers for Successful Childbirth, 19th century

Prayer against Barya and Légéwon, 19th century

Garrett Ethiopic Magic Scroll No. 20, early 19th or late 18th century

1320 x 75mm
2 pieces of parchment sewn together; the top of the scroll is damaged and part is now missing. 1 col., written in black with rubrics in a reasonable hand (3-4mm). 3 talismanic drawings.

Drawings:

[now partly lost] Cross within a decorated frame.

An equestrian saint spearing a prostrate figure beneath his horse (St. Susenyos slaying Werzelya).

Three pairs of angelic figures arranged in rows one above the other: the first comprise winged torsos and heads; the second have their wings crossed in front of them; the third are holding drawn swords.

Owner: the original owner's name, Wälättä Tensa’é (f.), has mostly been erased and replaced with that of Ta’ekä Maryam (f.)

Prayer against Hemorrhage and for Successful Pregnancy, Incorporating the Legend of Susenyos, early 19th or late 18th century

Prayer against Hemorrhage, early 19th or late 18th century

Prayer for Successful Pregnancy and against Hemorrhage, early 19th or late 18th century

Prayer against Barya and Légéwon. Prayer against Headache, Colic, Måggañña and Gusemt, early 19th or late 18th century

Garrett Ethiopic Magic Scroll No. 21, first half of the 19th century

1710 x 105mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3-4mm), framed within an uncolored linear border. 3 talismanic drawings. Preserved within a leather cylinder pouch.

Drawings:

Guardian angel with a drawn sword. (In ink with red, yellow and greenish brown color.

Eight-pointed star design with central face; each of the arms of the star contains a protective eye motif. (In ink with red, yellow and greenish brown color

Cross (in the form of a hand cross) with two stylized figures either side, the whole framed within a latticework border. (In ink with red, yellow and greenish brown color.)

Owner: the original owner's name, Gäbrä Mädh[en (m.) has been mostly erased and replaced with that of Wälättä Giyorgis (f.)

Prayer for the Binding of Demons (Ma’esäromu Lå’aganent), first half of the 19th century
Prayer against "All Diseases and All Ailments, All Impediments and All Dissention (Or Heresy) and Doubt, All Evil Spirits [That Cause] Deafness and Murder ...", first half of the 19th century

Without introduction or title.

Prayer against Nädära "Which Is the Evil Eye of Demons", first half of the 19th century

Prayer against "Foul Légéwon Who Cuts the Hearts of Men", first half of the 19th century

Prayer against Terror [delgasé (?) wädengas'é] of Demons, first half of the 19th century

Prayer against Colic, first half of the 19th century

Garrett Ethiopic Magic Scroll No. 22, end of the 19th or early 20th century

185 x 80mm

3 pieces of parchment sewn together, with a tying string at the top. 1 col., written in black with rubrics (in purple ink, now faded and partly illegible) in a reasonable hand (3-4mm), framed within a linear border colored yellow. 4 talismanic drawings.

Drawings:

Central lozenge with concentric circle decoration from the four sides of which extend four foliate arms. (In ink with some yellow and faded purple color.)

An equestrian saint spearing a prostrate human figure beneath his horse (St. Susenyos slaying Werzelya). (In ink with yellow, black, grey and faded purple color.)

Guardian angel with drawn sword. (In ink with yellow, black and faded purple color.)

Cross (in hand cross form) with the sun and moon above.

Owner: Wälättä Kidan (f.)

Prayer of Susenyos for the Protection of Suckling Infants and Their Mothers; Also Incorporated Are Supplications against Barya, Légéwon, Headache, Colic, Rheumatism, Sciatica, the Evil Eye, Stroke, Zar and Many Other Ailments, end of the 19th or early 20th century

Includes the beginning of the Legend of Susenyos.

Prayer for the Binding of Demons, end of the 19th or early 20th century

Prayer against (Chest) Pain, end of the 19th or early 20th century

Garrett Ethiopic Magic Scroll No. 23, mid 18th century

1805 x 115mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a well-formed and regular hand (5-6mm). 3 finely executed talismanic drawings and 1 group of talismanic letters.

Drawings:

[Now much rubbed and faded] Eight-pointed star design with central face. (In ink with yellow, red and blue color.)

Series of concentric circles with central "sun face" motif, radiating 'rays' and stylized cloud design in the outermost circle. (In ink with red, yellow and dark blue-grey color.

Guardian angel with drawn sword. The angel's cape is decorated with a repeat floral pattern typical of mid 18th century manuscript painting. He stands between two borders decorated with the same cloud design seen in the previous figure.

A small group of talismanic letters and designs. (In ink, uncolored.)

Owner: the original owner's name has been roughly erased throughout, but is just legible as Emnä S'eyon (f.)

The Prayer and Legend of Susenyos for Suckling Infants and Successful Pregnancy; Prayer "of the Strong and the Pregnant" (S'enu'an Wäs'enusat), for the Protection of Pregnant Women, mid 18th century

Includes a Sälam to Wäldä P' ét' ros Sosi (?).

Prayer against Hemorrhage, mid 18th century

Prayer against Shotälay, mid 18th century

Prayer against Légéwon, mid 18th century

Garrett Ethiopic Magic Scroll No. 24, 19th century

1520 x 78mm

3 pieces of parchment sewn together and rolled from the top, with a tying string at the bottom. 1 col., written in black with rubrics in a poor and uneven hand (5-6mm) with some blotting, illegible in places. The text is framed within a plain linear border. 3 talismanic drawings.

Drawings:

Guardian angel. (In ink with faded yellow and red color.

Elongated derivative of the eight-pointed star design; at the center are four faces, and four of the arms of the star forming a cross shape are filled with intricate decoration. The text across the top of the design reads 'the seal of Alexander.'

The figure of a saint mounted on, or standing behind a lion (St. Samuel ?)

Owner: Wälättä Giyorgis (f.)

Prayer against the Evil Eye of Barya, Légéwon and Zar, 19th century
Prayer of Susenyos for the Protection of Suckling Infants, etc., 19th century
Invocation to Michael, Gabriel and Other Archangels, 19th century

**Garrett Ethiopic Magic Scroll No. 25, mid 19th century**
1570 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4mm), framed between a linear border colored yellow. 3 talismanic drawings. Preserved within a leather cylinder pouch in two halves connected with a leather thong.

**Drawings:**
- Eight-pointed star design with lobed, eye-motif figures at the center and the four corners. (In ink with red and yellow color.)
- Another, different eight-pointed star design. (In ink with black, red and yellow color.)
- A third, different eight-pointed star design. (In ink with black, red and yellow color.)

**Owner:** Wälättä lyäsus (f.)

- Prayer against the Evil Eye of Barya and Légéwon, Incorporating the Legend of Susenyos, mid 19th century
- Prayer against Hemorrhage, mid 19th century
- Prayer against Hemorrhage, mid 19th century
- Prayer against the Evil Eye of Barya, of Sorcerers and [aynä] T’ela, mid 19th century
- Prayer against Foul Légéwon, mid 19th century

In continuo.

**Garrett Ethiopic Magic Scroll No. 26, late 19th century**
1660 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (many evidently in Western ink ?), framed within a linear border colored yellow. 3 talismanic drawings.

**Drawings:**
- Guardian angel with drawn sword. (In ink with yellow, red and blue color.)
- Another guardian angel with drawn sword. (In ink with yellow, red and blue color.)
- Cross (in hand cross form) with highly stylized sun and moon above, two lobed figures either side and two undefined figures below – these may represent Mary and the Apostle John, who are frequently portrayed either side of the
Cross, and the skulls or bodies of Adam and Eve, who are sometimes shown in traditional iconography at the foot of the Cross.

Owner: Aqléseya Gázzacchen (f.)

The Prayer of Susenyos against Infant Mortality, Incorporating the Legend of Susenyos, late 19th century

Prayer against Mäggañana, Shotālay, Buda, Blacksmiths, Ejjā säbe’ (Craftsmen ?), Zar and Other Malicious Forces, Incorporating the Beginning of the Gospel of John, late 19th century

Prayer against Nādāra, late 19th century

**Garrett Ethiopic Magic Scroll No. 27, mid 19th century**

1655 x 135mm

3 pieces of parchment sewn together; the top of the scroll has been cut off. 2 cols., written in black with rubrics, now rather faded and in part illegible, in a small and tidy hand (2-3mm), framed within a linear border colored yellow with a similar yellow central margin. There are also 63 lines of text in a single col. on the obverse. 3 talismanic drawings.

Drawings:

A pair of guardian angels with drawn swords. (In ink with blue-grey, red and yellow color.)

A further pair of guardian angels with drawn swords. (In ink with blue-grey, red and yellow color.)

A single guardian angel with a drawn sword. (In ink with blue-grey, red and yellow color.)

Owner: The original owner is Ar’ayä Sellasé (m.), but the name of Amätä Maryam (f.) has been inserted in some of the margins.

Prayers for the Drowning of Demons, Each According to the Seven Days of the Week, And Continuing With the Anathematizing of Demons by the Power of God and the Virgin Mary, mid 19th century

First part largely illegible, beginning in abrupto.

Prayer against the Evil eye. A Hymn and Sālam to the Archangel Phanuel, Continuing on the Obverse, mid 19th century

Largely illegible.

**Garrett Ethiopic Magic Scroll No. 28, early 19th century**

1830 x 160mm

3 pieces of parchment sewn together. The top of the scroll is damaged and a small part is now missing. 1 col., written in black with rubrics in a well-formed and compact hand (4mm). 2 talismanic drawings. Verso: [different hand] 24 lines of text.
Drawings:

Originally a large composition [now partly lost] of a transverse cross with an angel in the right-hand quadrant, and a cross and two figures in the bottom quadrant. (In ink with red and faded yellow color.)

Guardian angel with drawn sword. (In ink with red and yellow wash.) The 5 lines of text above the figure are a sälam to the archangel Michael. There are also two decorative bands inserted within the text.

Owner: the original owner's name, Wäldä Heywät (m.) has been overwritten with that of Wäldä Mika’él (m.)

- The Secret Names of Solomon (Asmatä Sälomon), i.e. the Text Also Known as the Net of Solomon (Märbäbtä Sälomon), early 19th century
- Prayer against 'Tormenters and Enchanters', early 19th century
- Text Entitled the Secret Names of Solomon (Asmatä Sälomon), early 19th century
- Prayer against Evil Demons and Evildoers, early 19th century
- Untitled.
- The Secret Names of the Trinity (Asmatä Sellasé), early 19th century
- Untitled Prayer Against, Inter Alia, Falling Into Chasms, Barya, Noontide Devils, Fever, etc., early 19th century
- Untitled Prayer against Devils, Evil Spirits, "Red and Black Barya," Buda and Sorcerers, early 19th century
- Confirmation of Faith in One God and the Trinity. Secret or Magic Names for the Confounding, Confusing and Frightening of Evil Demons, early 19th century
- Land Sale Record, dated in the reign of Téwodros II (r. 1855-68), 'Year Of Luke, 26th Day of Hedar'

Verso.

**Garrett Ethiopic Magic Scroll No. 29, late 19th century**

1220 x 90mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (5mm), framed within a linear border colored yellow. 2 talismanic drawings.

Contains the legend of Susenyos for the protection of infants and women with child.

Drawings:

Schematic figure of a guardian angel. (In black ink with red and yellow color.)
Cross with decorated arms set against a striated ground. (In black ink with red and yellow color.)

A decorative band at the bottom of the scroll contains the text, 'for there is nothing of which Michael is incapable.'

Owner: Feqertä Mika’él (f.)

**Garrett Ethiopic Magic Scroll No. 30, mid 19th century**

1550 x 75mm

3 pieces of parchment sewn together; the top of the scroll is slightly damaged. 1 col., written in black with rubrics in a reasonable sloping hand (4mm), framed between a linear border drawn in red and colored yellow. 2 talismanic drawings, 1 small ink sketch and 1 decorative band.

Drawings:

Grid of 20 squares with alternate lines of rosette and transverse cross designs. (In ink with faded red and yellow color.)

Grid of 9 squares with alternating faces, transverse cross, and rosette designs. (In ink with faded red and yellow color.)

There are also two colored decorative bands and an uncolored sketch in ink of a hand cross.

There is a further uncolored decorative band on the obverse.

Owner: the original owner's name has been partially erased and replaced with that of Wälättä Yohannes (f.)

  Prayer against Mäggañña and Shotälay, Followed by the Prayer and Legend of Susenyos for the Protection of Infants and Pregnant Women, mid 19th century

  Prayer against Hemorrhage, mid 19th century

  Prayer for Successful Pregnancy, mid 19th century

  Prayer against Hemorrhage; Prayer against Colic, Mäggañña and Shotälay, mid 19th century

  First prayer contains an extract from the Gospel of Mark.

  Prayer against 'Devices and Spells' (Kin Wäseray), mid 19th century

  Prayer against Buda and Blacksmiths, mid 19th century

**Garrett Ethiopic Magic Scroll No. 31, late 19th century**

1485 x 65mm

3 pieces of parchment sewn together, with a small parchment strip for tying at the top. 1 col., written in black with rubrics in a reasonable hand (4mm), framed between an uncolored linear border. 2 talismanic drawings and 1 chart.

Drawings:
Eight-pointed star. (In ink with yellow and purple color.)

Cross (In ink with yellow, purple and blue wash color.) Grid chart (in red ink) of 15 squares containing letters, together with a number of magic letters (harāgawi fidäl) outside the grid.

Owner: the original owner's name has been erased and replaced with that of Bäsher Afléñ (m.)

- Prayer for Binding of Demons and "Making Buda Speak", late 19th century
- Untitled.

Sālam (Hymn of Salutation) to the Archangel Phanuel, late 19th century

- Prayer against Colic, late 19th century
- Prayer against Headache and Colic, late 19th century
- Prayer for the Undoing of Spells, late 19th century

In continuo from preceding text

- Prayer for Binding Evil Spirits and Malicious Demons, late 19th century
- Untitled.

- Prayer against Jaundice, the Evil Eye (Aynä T‘ela) and Gärgari (lit. the Opponent ?), late 19th century
- Prayer against Jaundice and the Evil Eye, late 19th century
- Prayer against Rheumatism, late 19th century
- Prayer against the Evil Eye (Aynät), late 19th century

Garrett Ethiopic Magic Scroll No. 32, end of the 19th century

865 x 125mm

Single piece of parchment forming the bottom part of a complete scroll. 1 col., written in black with rubrics in a mediocre hand (3-4mm). 2 talismanic drawings.

Incomplete.

Drawings:

- Grid of 9 squares with a central face and alternate rosette and transverse cross designs. (Colored in red, blue and acid yellow.)
- A hand cross design set within a frame. (Colored in red, blue and acid yellow.)

The accompanying text reads 'for thy maidservant Wälättä Musé.'

Owner: Wälättä Musé (f.)

- Conclusion of a Prayer against Shotälay, end of the 19th century
- In abrupto.
Prayer for Subduing Enemies and Demons, Also against Shotälay, Barya and Légéwon, end of the 19th century


Prayer, Bismilahi Wälehadi Awälä Alani’ananimin Lämet’uhesh Réma, end of the 19th century

Untitled. Text, written wholly in red, is in what purports to be Arabic.

Prayer against Buda and Blacksmiths, end of the 19th century

Prayer for Conception and Childbirth, end of the 19th century

Garrett Ethiopic Magic Scroll No. 33, late 19th century

1720 x 100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untutored and dense hand (5mm), framed within a simple uncolored border. 3 talismanic drawings.

Drawings:

A regal figure, perhaps Solomon, with two attendants. (In ink with pale red, blue-grey and yellow color.)

Guardian angel with drawn sword. (In ink with pale red, blue-grey and yellow color.)

Cruciform design comprising a central face (a cherub ?) and four faces as the arms of the cross, with four circles in the spaces between the arms. (In ink with pale red, blue-grey and yellow color. Above the figure is the text, 'the word of God shall extinguish the flames of fire.'

Owner: the original owner’s name, Gäbrä Mika’él (m.), has been overwritten with that of Wälättä Gäbre’él (f.)

Prayer for Exorcising Evil Spirits from the Possessed, late 19th century

Untitled.

Prayer for Repudiating Satan, etc., late 19th century

Untitled.

Prayer for Binding Demons and the Evil Eye of Barya, Incorporating a Sä'ilam (Hymn of Salutation) to the Archangel Phanuel, late 19th century

Prayer for Undoing spells. Prayer for Binding Demons, Zar, the Evil Eye of "Evil and Accursed" Barya, etc., late 19th century

Garrett Ethiopic Magic Scroll No. 34, first half of the 19th century

1190 x 95mm

4 pieces of parchment sewn together; the top of the scroll is damaged and partly missing. 1 col., written in black with rubrics in a small, reasonable
hand (2mm). 3 full talismanic drawings, 1 chart and 1 partial drawing (at the damaged top of the scroll.)

Drawings:

[at the damaged top of the scroll] the decorative band forming the base of a drawing. Grid of 9 squares with alternate infill of faces and lobed transverse cross designs formed of eye motifs. (In ink with black, red and yellow color.)

[beneath no. 2] A grid of 20 squares each filled with a single letter. A cross in hand cross form, with two smaller crosses either side and two circles above; the whole is surrounded by small circles and there are some magic letters (harāgawi fidāl) below. (In ink with black, red and yellow color.)

Eight-pointed star design with a central face; the whole is amplified by further decorative arms giving the impression of a radiant sun. (In ink with black, red and yellow color.)

Owner: the original owner's name, Qeddest Hanna (f.) is mostly erased and replaced with that of Gäbrä Rufa'él (m.)

Prayer against Possession by Spirits, first half of the 19th century

Untitled.

Prayer for Undoing Spells and Charms, first half of the 19th century

Prayer for Successful Childbirth, first half of the 19th century

Prayer "Of the Strong and the Pregnant" (S'enu'an Wäs'enusat), for the Protection of Pregnant Women, first half of the 19th century

Garrett Ethiopic Magic Scroll No. 35, 19th century

1430 x 105mm

[incomplete] 2 pieces of parchment sewn together; the top piece is now missing. 1 col., written in black with rubrics in a reasonable hand, now much faded and partly illegible (3mm). 2 talismanic drawings.

Drawings:

Large design composed of three vertically conjoined eight-pointed star motifs, each with a central face. The arms of the "stars" are reduced to series of triangles alternately left blank or filled with simple zigzag lines. (In ink with some red color and traces of yellow.

Four decorated bands with latticework, chevron, transverse cross and rosette motifs.

Owner: Wälättä Tensa'é (f.)?

Prayer and Legend of Susenyos, 19th century

End.

Prayer against Shotālay and Mäggañña, 19th century
Prayer for the Binding of Demons, Incorporating a Sālam (Hymn Of Salutation) to Phanuel, 19th century

Garrett Ethiopic Magic Scroll No. 36, mid 19th century
1500 x 110mm
2 pieces of parchment sewn together. 2 cols., written in black with rubrics in an uneven hand (2-4mm), framed within a linear border colored yellow with occasional zigzag design and separated by a margin of the same. 3 talismanic drawings.

Drawings:

A regal figure with two attendants (King Solomon ?). (In ink with greyish blue, red-brown and yellow color.)

Grid of 35 squares variously with lobed transverse cross or simple transverse cross infill. (In ink with red-brown, yellow, black and blue-grey color infill.)

Guardian angel with drawn sword. (in ink with red-brown, yellow, black and blue-grey color.)

Owner: the original owner's name, Wäldä Abbiy (m.) is mostly overwritten with that of Wälättä Abbiyä Egzi' (f.)

   Prayer against the Evil Eye of Barya, mid 19th century
   Prayer for the Drowning of Demons, mid 19th century
   Comprises mostly secret names (asmat).
   Prayer of Susenyos "Which Protects against Hemorrhage, Shotälây, Barya, Lágéwon [sic] ..", mid 19th century
   Prayer for Driving Out Evil Spirits, mid 19th century
   Untitled.
   Prayer for General Protection, mid 19th century
   Untitled.
   Prayer against the Evil Eye of Barya. Sālam (Hymn of Salutation) to Phanuel, mid 19th century
   Prayer against Rheumatism or (Chest) Pain (Weg'at), mid 19th century
   [beneath Drawing 3, 1 col.] Prayer in Amharic Addressed to St. Täklä Haymanot, mid 19th century

Garrett Ethiopic Magic Scroll No. 37, end of the 19th or early 20th century
1480 x 120mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven and untutored hand (5mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:
Guardian angel with drawn sword. (In ink with black, red and yellow color.)

3 bands of 3 squares each, the top and bottom with alternate checkerboard and transverse cross designs, the middle band with a face in the center square, (In ink with black, red and yellow color.)

3 human figures. (In ink with black, red and yellow color.)

Owner: Wälättä Gäbre’él (f.)

Prayer for Confounding Demons (Mäshäberomu [sic] Lä’aganent), Devils and Barya, end of the 19th or early 20th century

Prayer and Legend of Susenyos for the Protection of Suckling Infants and Mothers Whose Children Do Not Survive. Sälam (Hymn of Salutation) to Phanuel, end of the 19th or early 20th century

Garrett Ethiopic Magic Scroll No. 38, mid 19th century

1850 x 100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a dense but reasonable hand (4mm), slightly rubbed and faded in parts. 5 talismanic drawings and 2 decorative bands.

Drawings:

Cross in hand cross form with two smaller crosses either side. (In ink with some red color, now faded.)

Derivative of the eight-pointed star design, here reduced to a central face surrounded by decorated squares with lobed extensions above and below, set between bands of squares with faces and transverse cross motifs. (In ink with some red color, now faded.)

Grid of 12 squares alternately containing lobed transverse crosses with eye-motifs and faces. (In ink with red and yellow color, now faded.)

3 rows of 3 squares each containing a face. (In ink with red and yellow color, now faded.)

Grid of 9 squares with a face in the center square and ‘sun faces’ in the four corner squares, the others with striated infill. (In ink with red and yellow color, now faded.)

Owner: the original owner’s name, Gäbrä Egzi’abehér ? (m.), has been replaced by others, one of which may be read as Wäldä Maryam (m.)

Prayer for the Undoing of Spells (Fethatä Seray) and against Spirits That Cause Various Ailments, mid 19th century

Prayer for the Binding of Satan, mid 19th century

Prayer for the Stopping of Spells "By Craft or by Women (Legwemomu Läserayä Ed Wä’anest), That Neither Muslim, Christian Nor Jew Be Hidden." Prayer against Colic, mid 19th century
Untitled.

**Garrett Ethiopic Magic Scroll No. 39, late 18th century**
1510 x 85mm
3 pieces of parchment sewn together (the bottom piece is now attached by a pair of threads only.) 1 col., written in black with rubrics in an uneven hand (3-5mm), framed within a linear border colored yellow. 4 talismanic drawings.

Drawings:

Eight-pointed star design with central face. (In ink with red, yellow and blue-grey color, now much faded.)

Derivative of the eight-pointed star design (?), or possibly a cherub: a central face with 4 wings each ending in a bird's or serpent's head, and a human figure above and below (the latter inverted). (In ink with faded red, yellow and blue-grey color.)

Eight-pointed star design with central face. (In ink with faded red, yellow, grey-brown and blue wash color.)

Another eight-pointed star design. (In ink with faded red, yellow, grey-brown and blue wash color.) Beneath is a single line of text continuing from the last line above the drawing, 'for nothing is impossible for God.'

Owner: Newayä Maryam (m.)

Prayer against the Evil Eye of Barya, Mäqqañña and Serayäñña, Incorporating the Text Known as the Net of Solomon or the Secret Names of Solomon (Asmatä Sälomon), late 18th century

Prayers for Undoing Spells, late 18th century

**Garrett Ethiopic Magic Scroll No. 40**
1760 x 110mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3-4mm). 4 talismanic drawings plus 2 talismanic figures inserted in the text.

Contains in continuo: Prayer for undoing spells; various prayers against the evil eye, including those of "black and red people, Jews, pagans, Moslems, and Christians ... priests and deacons"; various prayers against foul légéwon, as well as barya.

Drawings:

Grid of 9 squares with faces in 5, forming a cruciform pattern and wings (?) in the remaining 4. (In ink with red and possibly yellow color, now faded.)

Derivative of the eight-pointed star design with a central face and circles and crescents (?) in the four corners. (In ink with red and yellow color, now faded.)

Human figure with raised arms and two seraphim either side. (In ink with red and yellow color.)
Rough grid design within a frame of crosses and brackets. (In ink with red color.)

Owner: the original owner's name has been replaced by that of Wälättä Sellasé (f.)

Garrett Ethiopic Magic Scroll No. 41, 19th century
1820 x 80mm
3 pieces of parchment sewn together; the top of the scroll has been cut or torn off. 1 col., written in black with rubrics in a small and reasonable hand (2-3mm), framed within a linear border which shows traces of yellow color. 1 rough drawing; the original drawing at the top has been removed.

Drawings:
Rough sketch of a cross, a spear, the sun (?) and nails or points (?), perhaps a highly stylized rendition of the Crucifixion. (In ink with red-brown color.)

Owner: Täklä Sellasé (m.)

The Text Known as the Lefafä S’edq or Bandlet of Righteousness, 19th century

Prayer of the Road to Heaven (S’älotä Mängädä Sāmay), 19th century
Includes the sermon of Elijah.

Prayer of the Road to Heaven, 19th century
A Further Prayer of the Road to Heaven, 19th century

Garrett Ethiopic Magic Scroll No. 42, late 18th century
1570 x 95mm approx.
2 pieces of parchment sewn together; the top of the scroll has been badly damaged by rodents, as have some of the edges. 1 col., written in black with rubrics in a clear hand (4mm), framed within a linear border colored yellow. 4 talismanic drawings.

Drawings:
[fragmentary] Grid with central face. (In ink with red, blue and yellow color.)

Eight-pointed star design with central face. (In ink with red, blue and yellow color.)

Derivative of the eight-pointed star design (?), or possibly a cherub: a central face with 4 wings each ending in a bird's or serpent's head, and a human figure above and below (the latter inverted). Beside the upper figure is the name Gäbray Egzi', and by the lower figure is written emmétē 'madam'. This drawing is almost identical to no. 2 scroll 39. (In ink with red, blue and yellow color.)

Rough drawing of a figure with two smaller winged figures either side.

Owner: Gäbrä Maryam (m.)
Prayer against Sickness Caused by Buda and Demons, late 18th century
Prayer against the Evil Eye of Buda and Barya, late 18th century
Prayer against Sickness Caused by Buda, late 18th century
Prayer against Blacksmiths, late 18th century
Prayer for "Drowning" Barya and against the Evil Eye of Barya and Buda, late 18th century
Prayer against Terror or Fear of Falling Into Deep Water, late 18th century

Garrett Ethiopic Magic Scroll No. 43, 19th century
1100 x 75mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable and compact hand (3mm). 3 talismanic drawings.

Drawings:
A seraph. (in red and black ink, now soiled and faded.)
Lozenge within a square decorated with lobed figures and protective eye-motifs. (In red and black ink.)
Eight-pointed star design with central face and eye-motifs at the ends of each arm. (In red and black ink.)
Owner: to the original owner's name, Amätä Mika'él (f.), has been later added that of Wälättä Kidan (f.)

Prayer of Susenyos; Legend of Susenyos; Prayers against Hemorrhage Incorporating the Story of the Woman With an Issue of Blood, 19th century
In continuo. Untitled. The story of the woman is purportedly drawn from the Gospels of Matthew, Mark and Luke.

Garrett Ethiopic Magic Scroll No. 44, late 18th or early 19th century
2460 x 120mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4-5mm), framed within a linear border with traces of yellow wash. 4 well executed talismanic drawings.

Drawings:
Large grid of 9 squares with a central face and eye-motifs in the 4 corner squares, the remaining squares with transverse cross designs; the whole set between two checkerboard bands. (In ink with black, red, pale yellow and olive green color.)
Guardian angel with drawn sword and 2 seraphim; the whole set between bands decorated with highly stylized face motifs. (In ink with black, red, pale yellow and pale green color.)
Eight-pointed star design with central face and eye-motifs at the ends of each arm. (In ink with black, red, pale yellow and pale green color.)

World serpent ("ouroborous") design of two serpents in a circle each biting the other's tail, framed within a square decorated above and below with a chevron pattern. (In ink with black, red, pale yellow and pale green color.)

A fish (In ink and without color.)

Owner: As'ädä Maryam (f.), occasionally with her father's name added, Haylā Maryam.

- Prayer and Legend of Susenyos, late 18th or early 19th century
- Prayer against Evil Spirits, late 18th or early 19th century
- Untitled. Comprises mostly magic or secret names (asmat).
- Prayer against Buda, Barya and Légéwon, late 18th or early 19th century
- Untitled.
- Prayer against Shotälay and Shotälayt, late 18th or early 19th century
- Prayer against Nädāra "Which Is the Sickness of the Evil Eye of Evil Demons", late 18th or early 19th century
- Prayer against the Evil Eye of Barya, late 18th or early 19th century
- Prayer against Colic, late 18th or early 19th century
- Prayer against Blacksmiths, late 18th or early 19th century
- Prayer against Rheumatism and (Chest) Pain, late 18th or early 19th century
- Prayer against Plague (Or typhoid: Féra) and Fever, late 18th or early 19th century

**Garrett Ethiopic Magic Scroll No. 45, late 19th century**

685 x 85mm

[incomplete] Single piece of parchment, forming the bottom part of a scroll, the rest now missing. 1 col., written in black with rubrics (in purple ink) in a mediocre hand (3mm), framed within a linear border colored yellow. 1 talismanic drawing.

Drawing: Hand cross. (In ink with yellow color.)

Owner: the original owner's name, Rämha Sellasé (?) has been replaced by that of Wälättä Rufä’él (f.)

- End of a Prayer against Buda. Series of 3 Prayers against Terror Caused by Demons (Dengas’é Áganent), late 19th century
- Prayer for Binding Demons "Which Alexander (Esender [sic]) the King Spoke on Friday Before Gog and Magog", late 19th century
Prayer against Blacksmiths, late 19th century
Prayer against Colic, late 19th century
Prayer against (Chest) Pain, late 19th century

**Garrett Ethiopic Magic Scroll No. 46, second half of the 19th century**  
755 x 115mm
[incomplete] Single piece of parchment forming the top portion of a scroll, the rest now missing. 2 cols., written in black with rubrics in an untidy and spidery hand (), framed between a linear border with traces of yellow color and separated by a central margin with chevron designs in red, blue and yellow. 2 talismanic drawings.

**Drawings:**
- Guardian angel with drawn sword. (In ink with red and yellow color.)
- Eight-pointed star design with central face. (In ink with red, yellow, black and blue color.)

Owner: the original owner's name has been erased and replaced with that of Wälättä Ananya (f.)

- Prayer for the Drowning of Demons, second half of the 19th century
- Prayer against the Evil Eye of Barya and "All Evil Spirits", Incorporating the Text Known as the Net of Solomon, second half of the 19th century

**Garrett Ethiopic Magic Scroll No. 47, second half of the 19th century**  
730 x 75mm
[incomplete] Single piece of parchment, forming the top portion of a scroll, the rest now missing. 1 col., written in black with rubrics in a large and somewhat unsophisticated hand (5mm), framed within a linear border colored yellow. 1 talismanic drawing.

**Drawings:**
- Guardian angel with drawn sword. (In ink with yellow color.)

A band of decoration at the bottom probably formed part of a drawing on the now missing second portion of the scroll.

Owner: Wälättä Giyorgis (f.)

- Account Drawn from the Gospel of Matthew of the Woman Whose Daughter Was Seized by a Demon, Followed by an Invocation for Salvation from "The Terror of the Devil", second half of the 19th century
- Prayer against "The Bonds of the Face of Death", second half of the 19th century
- Untitled.
- Prayer against Terror, second half of the 19th century
Garrett Ethiopic Magic Scroll No. 48, late 18th century
1120 x 110mm
2 pieces of parchment sewn together; the bottom piece shows repairs to a natural hole before writing. 1 col., written in black with rubrics in an angular and compact hand (3-4mm), framed within a linear border. 1 talismanic drawing.

Contains the text Known as the Temhertä Hebu’at or Doctrina Arcanorum.

Drawing: Grid of 9 squares with a central face, and alternating transverse cruciform motifs and pairs of squares with circles at the center. (In ink with yellow color.)

Owner: the original owner was Segutä Sellasé (f.), but a second name, Wälättä Abbiyä Egzi’ (f.), has been added later.

Garrett Ethiopic Magic Scroll No. 49, late 19th or early 20th century
660 x 55mm
A single piece of parchment. 1 col., written in black with rubrics in a reasonable hand (4mm), framed within a linear border colored yellow. 2 talismanic drawings. Preserved within a leather cylinder pouch (1 piece) and attached by a leather thong to the pouch containing scroll 50.

Contains in continuo: prayer for the binding of demons, devils, zar, tegrida and buda ... "A Prayer Which Alexander the King Spoke Before Gog and Magog"; prayer against rheumatism, colic, typhoid, fever and other ailments.

Drawings:
Guardian angel with a drawn sword (only the scabbard is visible). (In ink with yellow, blue and pale red color.)

Hand cross. (In ink with yellow color.)

Owner: Wälättä Maryam (f.)

Garrett Ethiopic Magic Scroll No. 50, 19th century
1660 x 120mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular and untidy hand (5mm), framed within a wide linear border colored yellow. 3 talismanic drawings. Preserved within a leather cylinder pouch (2 pieces) attached by a leather thong to the pouch containing scroll 49.

Drawings:
2 guardian angels with drawn swords separated by a central margin. (In ink with yellow and pale red wash.

2 further guardian angels with drawn swords separated by a central margin. (In ink with yellow and pale red wash.
2 further guardian angels with drawn swords separated by a central margin. Beneath them are 11 squares containing stylized faces. (In ink with yellow and pale red wash.)

Owner: the original owner's name, Esétä Selläsé (f.), has been lightly erased and replaced with that of Wälättä Egzi’ (f.)

- Prayer and Legend of Susenyos, 19th century
- Prayer against Barya and Légéwon, 19th century
- Prayer against Hemorrhage, 19th century
- Prayer against Shotälay, 19th century

**Garrett Ethiopic Magic Scroll No. 51, 19th century**

1610 x 140mm

3 pieces of coarse parchment sewn together. 2 cols., written in black with rubrics in an untidy hand (3-5mm), framed within a linear border colored yellow and separated by a central margin with a chevron design in red and yellow. 3 talismanic drawings.

Drawings:

- Eight-pointed star design in grid format. (In ink with red and yellow color.)
- Derivative of the eight-pointed star design: the central face and topmost and bottommost arm are reduced to a single ellipse, whilst the four corner arms appear as curved extensions and the remaining two arms appear as small chevrons; the whole is surrounded by concentric circles. (In ink with red and yellow color.)
- A more conventional eight-pointed star design with central face. (In ink with red and yellow color.)

Owner: the original owner’s name, Wäldä Mika’él (m.), has been overwritten by that of Wälättä Haymanot (f.) or Wälättä Giyorgis (f.)

- The Text Known as the Net of Solomon, or Secret Names of Solomon (Here Asmat Zälomon [sic]) “For Catching Demons as in a Fishing Net”; Prayers against Dâsk, Barya, Gudalé, Blacksmiths, as Well as Ailments Such as Headache, Colic, Rheumatism, etc., 19th century

In continuo.

- Prayers for Undoing Spells (Mäftehé Seray), 19th century
- Prayer against the Evil Eye, 19th century
- Prayer against Sickness Caused by Buda, 19th century
- Prayer against the Evil Eye of Barya and Légéwon, 19th century
- Prayer for Personal Aggrandizement (?); Prayer For Undoing Charms, 19th century
In continuo. Title not fully legible due to overwriting of later owner's name.

**Garrett Ethiopic Magic Scroll No. 52, mid 19th century**

1735 x 100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven and sloping hand (3-5mm), framed within a linear border colored yellow. 4 talismanic drawings.

Drawings:

- 5 vertical bands of triangles alternately colored black (or yellow) or infilled with zigzag lines.
- Guardian angel with drawn sword. (In ink with yellow and russet color.)
- Guardian angel (without a sword.) (In ink with yellow and russet color.)
- Grid of 12 squares with two faces, one inverse, in the centre and variously spiral or transverse cross designs in the others. (In ink with yellow, black and russet color.) The word "Trinity" is written in the top, center square.

Owner: the original owners' names, Wäldä Rufa'él (m.) and Wälättä Rufa’él (f.), the latter of which seems to occur only once, have been erased and replaced with that of Haylä Sellasé (m.)

Prayer against Sickness Caused by Barya and Légéwon, Incorporating the Prayer and Legend of Susenyos, mid 19th century

Prayer against Sickness Caused by Barya and Légéwon and for the Binding of Demons [of] the Tempest (Aganent Awlo), mid 19th century

Prayer against Diseases of the Liver or Stomach, mid 19th century

Prayer against (Chest) Pain. Sälam (Hymn of Salutation) to Jesus' Side Pierced by the Spear of Longinus, mid 19th century

Prayer against Sickness Caused by Barya and Légéwon, mid 19th century

Prayer against Sickness Caused by Barya and Légéwon, mid 19th century

Contains the beginning of the Gospel of John.

**Garrett Ethiopic Magic Scroll No. 53, 19th century**

1715 x 75mm

[Incomplete?] 2 pieces of parchment sewn together; the bottom of the scroll appears to be missing. 1 col., written in black with rubrics in a mediocre hand (4mm). 3 talismanic drawings. Preserved in a red leather cylinder pouch (kid skin ?) colored bright red.

Drawings:

- Regal figure with two attendants (King Solomon ?). (In ink with red and yellow color, now faded.)
Guardian angel with drawn sword. (In ink with red and yellow color, now faded.)

Eight-pointed star design with central face. (In ink with red and yellow color, now faded.)

Owner: Wälättä Mädhen (f.)

Prayer [Against Demons] Using the Secret Names (Asmat) of the Trinity. 19th century

The text continues with secret names given to Solomon to entrap demons "like fish in a net," and extends to various spirits and ailments. Sālam (hymn of salutation) to Phanuel.

Prayer against Colic, 19th century

Prayer Invoking "The Light of the Godhead [and] the Rampart of the Cross" (Mäbräqä Mäläkotu Bähas'urä Mäsqâlu) for Protection from Demons, 19th century

Garrett Ethiopic Magic Scroll No. 54, first half of the 19th century

1340 x 110mm

2 pieces of thin parchment sewn together. 1 col., written in black with rubrics in a widely spaced medium hand (4-5mm), framed within a linear border colored yellow. 2 talismanic drawings.

Drawings:

Pair of lozenges with cruciform design infill, one above the other and set against a ground of dots. (In red and black ink, with slight yellow wash.)

Cruciform with apexed arms. (In ink with red and yellow color.) At the top of the figure is what looks like a brief text in Arabic.

Above the whole is a grid of 49 squares each containing a letter (or two letters in one instance.)

Owner: the name of the original owner has been erased and replaced with that of Wälättä Sellasé (f.)

The Prayer and Legend of Susenyos, first half of the 19th century

The Prayer of Hannah, the Mother of Samuel the Prophet, first half of the 19th century

Garrett Ethiopic Magic Scroll No. 55, 19th century

850 x 60mm

A single piece of parchment. 1 col., written in black with rubrics (in reddish brown ink) in an angular and uneven hand (4-5mm), framed within a linear border (drawn in red ink). 1 talismanic drawing and 1 decorative band. Preserved within a leather cylindrical pouch (only one half now remaining.)

Drawing: Guardian angel with drawn sword. (In ink with reddish brown color.)
At the bottom; decorative band of chevrons, transverse crosses and zigzag lines. (In black and reddish brown ink.)

Owner: Gäbrä Maryam (m.)

Prayer against the Evil Eye of Barya and Légéwon, Demons and Devils, the Evil Eye of Zar and Qurañña, Werzelya and All Evil Spirits, 19th century

A Prayer for Children and Infants, 19th century

A Prayer against the Evil Eye of "Red and Black [People]", 19th century

Garrett Ethiopic Magic Scroll No. 56, mid 19th century

1690 x 90mm

Two pieces of parchment sewn together. 1 col., written in black with rubrics (now faded) in a mediocre hand ( ), framed within a linear border colored yellow (now faded.) 3 talismanic drawings.

Drawings:

A central figure supported by 2 smaller figures with 2 inverted winged (?) faces above (seraphim ?) (In ink with some red color, now faded.

Derivative of the eight-pointed star design with a central face; the whole is reduced to a cruciform with pointed arms from which spring four further curved lines outlined with a series of dots. (In ink with red and yellow wash.

Hand cross design enclosed within a loosely rectangular frame outlined with a series of dots. (In ink with some yellow color.)

Owner: the original owner's name has been erased and replaced with that of Gäbrä Heywät (m.)

Prayer for the Binding of Demons "Spoken by Alexander the King Before Gog and Magog"; Prayer against (Chest) Pain, Rheumatism, Colic, Demons, Barya, Légéwon and Other Malevolent Forces; Sālam (Hymn of Salutation) to Phanuel; Prayers against Sorcerers and Mäqqāñña [sic], mid 19th century

In continuo.

A Prayer against the Evil Eye of Barya, mid 19th century

A Prayer against Colic, mid 19th century

A Prayer against Stomach Pain, mid 19th century

Prayer against Sorcerers and Mäqqāñña, mid 19th century

Garrett Ethiopic Magic Scroll No. 57, 19th century

1830 x 125mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3-4mm), framed within a linear border colored yellow. 3 talismanic drawings. Compare scroll no. 111, which appears to have been drawn by the same artist.
Drawings:

Large figure (215mm) of a guardian angel with a drawn sword. (In ink with red, blue and yellow wash.)

Another large figure (220mm) of a guardian angel with a drawn sword. (In ink with red, blue and yellow wash.)

A pair of angelic figures standing either side of a double hand cross. (In ink with red, blue and yellow wash.)

Owner: Gäbrä Giyorgis (m.)

Prayer for the Drowning of Demons and Devils, Barya and Légéwon, ... etc., 19th century

Prayer for the Binding of Demons and Devils, Zar and Tegrida ... "Spoken by Alexander the King Before Gog and Magog", 19th century

A Series of Prayers for the Undoing of Spells Classified According to Regional Origin, and Occupation, 19th century

A Further Prayer for the Undoing of Spells, Classified According to the Implements Used, 19th century

Prayer for the Binding of Demons and Devils, Barya and Légéwon, Tegrida and Buda ... etc., 19th century

Prayer for the Drowning of Demons and Devils, Barya and Légéwon ... etc., 19th century

Prayer for the Drowning of Demons and Devils, etc., 19th century

Garrett Ethiopic Magic Scroll No. 58, mid 19th century

1790 x 100mm

6 short pieces of parchment sewn together. 1 col., written in black with rubrics in a medium hand (3-5mm). 3 talismanic drawings.

Drawings:

Derivative of the eight-pointed star design with central face; four arms form a cross each of which terminates in a pair of curved lobes. (In ink with red and yellow color.)

Grid of 9 squares with transverse cross designs, alternately with central faces or protective eye-motifs. (In ink with red and yellow color.)

Eight-pointed star design with central face. (In ink with red and yellow color.)

Additionally, there is a series of three decorative bands at the top of the scroll.

Owner: the original owner's name has been erased and variously replaced with those of Sebhat Lä’ab, Kidanä Maryam, and As’qa Rufa’él (all m.)
Prayer for Exorcising Demons, as Well as Barya, Blacksmiths and Buda, "by the Secret Names of Thy Word, Jesus Christ, and by the Sword of Michael", mid 19th century

Untitled.

Prayer for Binding Barya, Légéwon and Evil Demons, mid 19th century

Untitled.

Prayer against Sickness Caused by Barya and Blacksmiths, mid 19th century

Prayer against "The Black Barya Which Breaks the Bones and Strangles the Neck", mid 19th century

Prayer against (Chest) Pain, mid 19th century

Prayer against Colic, mid 19th century

Prayer against Barya, Légéwon, Nägärgar and Demons, mid 19th century

Untitled. Opens with the beginning of the Gospel of John.

Garrett Ethiopic Magic Scroll No. 59, early to mid 19th century

2050 x 90mm
3 pieces of coarse parchment sewn together. 1 col., written in black with rubrics (now partly faded) in an uneven and mediocre hand (3-5mm). 4 talismanic drawings.

Drawings:

Eight-pointed star design with central face. (In ink with red color, now faded.)

Another eight-pointed star design with central face. (In ink with some red color and a faded yellow wash.)

A further eight-pointed star design with a central face. (In ink with some red color and traces of yellow wash.)

A further eight-pointed star design with a central face. (In ink with some red color and traces of yellow wash.)

Owners: the original owners' names occur as Wäldä Sämu'él (m.) and Wälättä — (f.), the latter being replaced by that of Wälättä Kidan (f.)

Prayer for Salvation from Werzelya, Jaundice (Aynä Wärq), Shotälay, Cannibals, Vampires and Casters of spells; Prayer Against Miscarriage Caused by Werzelya, early to mid 19th century

In continuo. Untitled.

Prayer of Solomon for Cursing Demons, early to mid 19th century

Prayer for Driving Away Demons, Barya, Däsk, Gudalé, the Noontide Demon, Sorcerers ... etc., early to mid 19th century
Untitled.
Prayer against Devils, Death, Sheol and Sin, early to mid 19th century
Untitled.
Prayer against Demons and Sorcerers, early to mid 19th century
Prayer against Colic and (Chest) Pain, early to mid 19th century
Untitled.
Prayer for Anathematizing Satan and His Demons in the Name of the Trinity, early to mid 19th century
Untitled.

Garrett Ethiopic Magic Scroll No. 60, mid to late 18th century

1870 x 150mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in an elegant and well-formed hand (4mm), framed within a linear border colored yellow, and separated by a central margin decorated with alternate small transverse cross and lobed lozenge designs in red and brown. The rubrics do not necessarily indicate sections but are distributed to form horizontal bands across the scroll (s. also no. 68.) 3 finely executed talismanic drawings, and a number of talismanic figures inserted within the text.

Drawings:

An angelic or seraphic figure within a lozenge shape, framed by flowing, foliate lines. (In ink with black, red and yellow color.)

A derivative of the eight-pointed star motif (?) but without a central face, forming an intricate pattern of transverse crosses and lobed figures. (In ink with black, red and yellow color.)

Another abstract design which may derive from the eight-pointed star or flanged cross design, with checkerboard infill at the four corners. (In ink with red and yellow color.)

There are additionally 4 grids of letters placed within the text.

Owner: Wäldä Mika’él (m.)

Series of Prayers for "Drowning" Barya, Légéwon, Buda, Qumäňña, Colic, Rheumatism, (Chest) Pain, Mech, Gusemt, Typhoid, Fever, Zar, Tegrida and All Creeping Things; Also for Binding the Demons of the Days of the Week, Beginning With Sunday, According to "Alexander, King of the Sea and the Dry Land," mid to late 18th century
The prayers run in col. 1 down to drawing 1 and then move to col. 2, and then back to col. 1.

Untitled.
Prayers against the Evil Eye, Jaundice [aynä wärq], and Nedra, mid to late 18th century

Untitled.

Prayer for Banishing Evil Spirits, mid to late 18th century

Untitled.

Prayer for Banishing Buda and Qumāñña, mid to late 18th century

Untitled. Concludes with a sälam (hymn of salutation) to Phanuel.

Garrett Ethiopic Magic Scroll No. 61, late 19th century

1760 x 110mm

3 pieces of parchment sewn together. The top of the scroll is badly creased.

1 col., written in black with rubrics in an untidy and cramped hand (3-4mm). 3 talismanic drawings.

Drawings:

[damaged] Grid of 9 squares with various designs. (In ink with bright blue, red and black color.)

Guardian angel with drawn sword. (In ink with bright blue, vermilion red and black color.)

Sketch of an ornate cross. (In ink without color.)

Owner: Wälättä Mika’él (f.)

Prayer against Foul Légéwon; Prayer Against Sickness Caused by Légéwon and Barya, late 19th century

In continuo.

Prayer against Foul Légéwon, late 19th century

A Prayer against Colic; Sälam (Hymn Of Salutation) to Phanuel, late 19th century

In continuo.

A Prayer against Légéwon "Who Cuts the Hearts of Men", late 19th century

Sälam to Phanuel, late 19th century

A Prayer against Blacksmiths (Bä’entä Zänäha[b]t [sic]), late 19th century

Series of Prayers against Hemorrhage and for Successful Pregnancy, late 19th century

Prayer for Binding Demons, late 19th century

Untitled. Incorporates the beginning of the Gospel of John.

Garrett Ethiopic Magic Scroll No. 62, late 19th or early 20th century

1750 x 110mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in 2 different hands, one somewhat uneven, (3-4mm), framed between a linear border with traces of yellow color. 2 talismanic drawings and 1 band of decoration. The text beginning on the second piece of the scroll appears to have belonged originally to another scroll.

Drawings:

Sketch of a hand cross. (In ink without color.)

Owner: Wälättä Gäbre’él (f.)

- Prayer against the Evil Eye of Barya and Légéwon, Incorporating the Text Known as the Net of Solomon, late 19th or early 20th century
- Prayer for Blood Clotting (Arge’a Däm) and for "Strengthening Pregnancy", late 19th or early 20th century
- Prayer against Hemorrhage, late 19th or early 20th century
- Beginning in abrupto.
- Prayer against Hemorrhage, late 19th or early 20th century
- Prayer for the Binding of Demons and Devils, late 19th or early 20th century
- Prayer against Shotälay and Barya "Who Kills Infants," Incorporating the Legend of Susenyos "Son of Susi P’ét’ros [sic]." Sälam (Hymn of Salutation) to Susenyos "Son of P’ét’ros Susi", late 19th or early 20th century
- Prayer for the Undoing of Spells, late 19th or early 20th century

Garrett Ethiopic Magic Scroll No. 63, mid 19th century

2

2340 x 125mm

3 pieces of parchment sewn together. There is rodent damage to some of the edges. 1 col., written in black with rubrics in a somewhat untutored hand (4-5mm), framed between a linear border drawn with a pair of zigzag lines and colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel with a drawn sword (roughly executed). (In ink with red and yellow wash.)

At the foot of the drawing is a pen trial in an uneducated hand. 2 eight-pointed star designs with central faces, one above the other. (In ink with red and yellow color.)

Another 2 eight-pointed star designs with central faces, one above the other. (In ink with red and yellow color.)

Owners: Wälättä Gäbre’él (f.) and her husband Ar’aya Seallasé.
Prayer for the Undoing of Spells (Mäfthèhé Seray), Classified According to the Occupation, Religious Affiliation and Home Region of the Caster, mid 19th century

Prayer for the Binding of Demons, mid 19th century

Prayer against Légéwon, Beginning With an Extract from the Gospel of Luke, mid 19th century

Prayer for the Binding of Demons, mid 19th century

Begin with the opening of the Gospel of John.

Prayer against Foul Légéwon, mid 19th century

Prayer against Buda and Blacksmiths, mid 19th century

Prayer against Colic, mid 19th century

Prayer against (Chest) Pain, mid 19th century

Prayer against the Evil Eye Emanating from "Black and Red [People]", mid 19th century

Prayer against Barya, Hemorrhage and Shotälay, mid 19th century

Concludes with the story of the woman who had an issue of blood from the Gospel of Mark.

Garrett Ethiopic Magic Scroll No. 64, early to mid 19th century

1100 x 85mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a large and mediocre hand (6mm). 4 talismanic drawings. The hand and drawings are nearly identical to those of scroll no. 75.

Drawings:

Protective figure formed of a face atop a decorated triangle. (In ink with red and yellow color.)

A similar protective figure to no. 1., but with a square face. (In ink with red and yellow color.)

A similar protective figure to no. 1. (In ink with red and yellow color.)

An ornamented cross surrounded by four circles. (In ink with red and yellow color.)

Owner: Kidanä Wäld (m.)

Prayer for the Binding of Demons, Beginning With a Sälam (Hymn of Salutation) to Phanuel, early to mid 19th century

Prayer against Sickness Caused by Barya and Légéwon, Gudalé And T’äfänt, Mäggaňña and Gusemt ... etc., early to mid 19th century

Garrett Ethiopic Magic Scroll No. 65, first half of the 19th century
[incomplete]A single piece of parchment, forming the bottom part of a scroll, the rest now missing. 1 col., written in black with rubrics in a reasonable hand (4mm), framed within a linear border decorated with chevrons with yellow color. 2 talismanic drawings.

Drawings:

Cross with rays extending from between the arms. (In ink with red and yellow color.)

"Sun face" with 18 arms radiating from the central face. (In ink with black and yellow color.)

Owner: Gäbrä Heywät (m.)

Probably the Temhertä Hebu‘at or Doctrina Arcanorum, first half of the 19th century

End portion of text, beginning in abrupto.

Prayer for "Binding" the Fiery Evil Eye (Aynä t‘ābaye’ Esatawi), first half of the 19th century

Untitled.

Prayer against Colic, first half of the 19th century

Garrett Ethiopic Magic Scroll No. 66, 19th century

1830 x 125mm

3 pieces of parchment sewn together. The top of the scroll is missing and the edges are slightly damaged and the text is blotted. 1 col., written in black with rubrics in an untidy hand (4-5mm), framed between a linear border with zigzag infill colored in blue-grey and red. 4 talismanic drawings.

Drawings:

Grid of 6 (originally 9) squares with a face in the center, to the right, the left and below, forming (originally) a cruciform shape. (In ink with red and blue-grey color, now much faded and stained.)

Grid of 9 squares with a face at the center and protective eye-motifs in the four corner squares. (In ink with red, blue-grey and yellow color.)

Guardian angel with drawn sword. (In ink with red, blue-grey and yellow color.)

Rosette or lobed cruciform design. (In ink with red, blue-grey and yellow color.)

Owner: the original female owner’s name has been erased and replaced with that of Wälättä Rufa‘él.

Prayer and Legend of Susenyos for the Protection of Infants and Their Mothers, 19th century

Concludes with a prayer against sickness, demons, colic, rheumatism, the evil eye, (chest) pain, zar, fever ... etc.
Prayer against Shotolay [sic], 19th century
Prayer for the Undoing of Spells, Classified in Part According to the Regional Origin of the Caster, 19th century
Prayer against Sorcery; Brief Prayer against Hemorrhage and Colic, 19th century

In continuo. First prayer opens with the story of the Gadarene Swine taken from the Gospel of Matthew.

Garrett Ethiopic Magic Scroll No. 67, first half of the 19th century
1655 x 105mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a bold but mediocre hand (4-5mm), framed between a zigzag border in black. 4 talismanic drawings. In addition, there are a number of fine sketches (in ink and pencil) on the obverse of the scroll.

Drawings:

Eight-pointed star design with central face. (In ink with red-brown, yellow and dark blue-grey color.)

Guardian angel with drawn sword. (In ink with black, red and yellow color.) Across the body of the figure is written 'Michael the archangel' (Mika’él liqämäla’elkt).

Decorated cross design with a central face (a cherub ?); four arms (top, bottom, left and right), from which pairs of curved lines extend, terminate in human faces. (In ink with red-brown, yellow and dark blue-grey color.)

Series of 3 crosses in the shape of hand crosses with schematic figures of the sun and moon below. The final text extends across the top of the figure, and below is written "for there is nothing impossible to God." On the back of the scroll is a series of sketches (in ink or in pencil): human faces, heads of cockerels, vines (haräg), lions, and a regal figure, all in a considerably more sophisticated hand than the talismanic drawings.

Owner: Kokäbä Läda (m.); the two female names Wälättä Maryam and Amätä Mika’él have also been added at the bottom of the scroll.

Prayer for Banishing Evil Spirits, first half of the 19th century

Untitled. Concluding with a prayer for abjuring satan by the power of the Trinity.

Prayer against Sickness Caused by Barya and Foul and Accursed Légéwon (Rekus wäregum.), as Well as against Various Other Spirits and Ailments; Closing With a Sälam (Hymn of Salutation) to Phanuel, first half of the 19th century

Garrett Ethiopic Magic Scroll No. 68, 18th century
1520 x 145mm
4 pieces of parchment sewn together; the top of the scroll appears to be missing, and there is damage to the edges and other parts of the scroll. 2 cols., written in black with rubrics (some now faded and illegible) in a small, neat hand (2-3mm), framed between a linear border colored red and separated by a plain central margin colored either red or yellow. The rubrics do not necessarily introduce a new section, but are mostly placed to form bands across the scroll (s. also no. 60.) 4 talismanic drawings.

Drawings:

Circle with central face surrounded by a ring of smaller faces, with alternating lobes with eye-motifs and crosses radiating from the circle. (In ink with red, brown, perhaps originally green, and yellow color, now very much faded.) Around the figure is repeatedly written the name, Wälättä Gärima.

A similar design but with a single face at the centre and just four arms in the form of human figures radiating from the circle, the whole enclosed within a larger circle from which a further four inverted faces protrude. (In ink with red, yellow and brown, perhaps originally green, color.) Again the name Wälättä Gärima has been written on the design. Lozenge with a human face at the center from which four further lozenges extend.

There is a small human figure below the main design and three other decorative motifs either side and above. (In ink with red, yellow and brown, perhaps originally green, color.) Again the name Wälättä Gärima has been written on the design.

Cross with a central face set within a circle from which four protective eye-motifs extend. (In ink with red, yellow and, perhaps originally green, color.) The names of Abreha S'eyon and Wälättä Gärima have been written across the top of the drawing.

Owner: the original owner's name has been erased and replaced with those of Wälättä Gärima (f.) and Abreha S'eyon.

Prayer(s) for Undoing spells, 18th century

Opening rubrics are now illegible. The Text Continues With Various Refinements of Types of Spell and Spell-Caster Across Both Columns to Below Drawing No 4.

Prayer for Undoing Spells, 18th century

[right-hand col., below drawing 4]

NB unusually for a magic scroll there is an indication in the text of dating: at the very bottom of the scroll, in the left-hand col., is written, '... of our bishop Abba Yohannes and the blessing of our king Iyyasu.' There were three kings called Iyyasu who reigned during the 18th cent.: Iyyasu I (r. 1682-1706), Iyyasu II (r. 1730-55), and Iyyasu III (1784-88). The hand and style of the drawings mitigates against an early 18th cent. date.
1500 x 90mm
3 pieces of parchment sewn together. The top of the scroll has been cut away.
1 col., written in black with rubrics in moderate hand (4-5mm). 3 talismanic drawings, the top one of which is now mostly missing.

Drawings:

[mostly missing] The foot of a decorated cross.

Decorated cruciform design. (In ink with some red color.)

Grid of squares with intricate decorative infill. (In ink with some red and possibly yellow color, now much faded.)

Owner: S'egé Hanna (f.)

Prayer for the Protection of Infants, etc., 19th century
Includes the legend of Susenyos,
Prayer against Barya and Shotálay, 19th century
Prayer against Foul Légéwon "Who Cuts the Hearts of Men", 19th century
Prayer against Tägrida [sic]. Prayer against (Chest) Pain, 19th century
Prayer against Colic, 19th century
Prayer against Däsk, Gudalé, T'äfänt, Marit, Barya, Légéwon ... etc., 19th century
Untitled.
Prayer against the Evil Eye of Nädéra [sic], 19th century

Garrett Ethiopic Magic Scroll No. 70, late 18th century

1535 x 85mm
3 pieces of parchment sewn together; the top of the scroll has been cut away.
1 col., written in black with rubrics in possibly two different hands: a small, moderate hand (2-3mm) and a larger hand (3-4mm), framed within a double linear border colored yellow. 3 finely executed talismanic drawings, the top one now partly lost.

Drawings:

[partly missing] A decorated cross design with a central face and eye-motifs at the end of the arms. (In ink red and yellow color.)

[top] 6 seated human figures in two rows of three, with hand crosses between the uppermost three; [bottom] a regal figure holding a sword, with two birds and a sun above. (In ink with black, red and yellow color.)

Guardian angel with drawn sword. (In ink with red and yellow color.)

There are traces of a few sketches on the obverse of the scroll.
Owner: the original owner's name has been erased and replaced with that of Wälättä Haymanot (f.)

The Text Known as the Net of Solomon [Märábätä Sälomon], late 18th century

Prayer for Undoing Spells [mäftehé seray]. Prayer against Colic. Prayer against (Chest) Pain and Headache (?), late 18th century

Prayer against (Chest) Pain, Colic, Rheumatism, and Mäggañana, Incorporating a Sälam (Hymn of Salutation) to Phanuel, late 18th century

Prayer for Binding Demons, late 18th century

Garrett Ethiopic Magic Scroll No. 71, late 19th century

1650 x 90mm

3 pieces of parchment sewn together, with a small skin tying strap at the top. 1 col., written in black with rubrics in a neat hand (3-4mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Lozenge with transverse cross formed of lobed arms ending in florettes. (In ink with yellow, dark blue and pale purple color.)

Grid of 9 squares with alternate face and transverse cross designs. (In ink with green, blue and pale purple color.)

Eight-pointed star design with central face. (In ink with blue, yellow, green and purple color.)

Owner: Täklä Haymanot (m.)

Prayer and Legend of Susenyos, late 19th century

Prayer for the Binding of Demons, Barya and Légéwon, late 19th century

Prayer against the Evil Eye, late 19th century

Contains a story of Jesus and the Disciples and the witch they encountered by the Sea of Gallilee.

Prayer for Undoing Spells [mäftehé seray], late 19th century

Garrett Ethiopic Magic Scroll No. 72, mid 19th century

865 x 85mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a somewhat uneven hand (2-4mm), framed within a linear border with zigzag decoration colored yellow. 3 talismanic drawings. Preserved in a leather cylinder pouch, only one half of which now remains.

Drawings:

Guardian angel with drawn sword. (In ink with pale red and yellow wash.)
Cross with central face and decorated arms, set between latticework bands. (In ink with pale red and yellow wash.)

Hand cross with 2 seraphim either side. (In ink with pale red and yellow wash.)

Owner: Wälättä Egzi’abehér (f.)

Prayer and Legend of Susenyos, mid 19th century

Prayer against Colic, mid 19th century

Garrett Ethiopic Magic Scroll No. 73, 19th century
1070 x 45-50mm
3 pieces of parchment sewn together; there is some tearing in two places. The scroll is now rolled from the top. 1 col., written in black with rubrics in a reasonable hand (4mm), framed within a linear border colored yellow. 1 talismanic drawing. Preserved within a leather cylinder pouch.

Contains in continuo: Prayer against the evil eye, barya and légéwon, zar and nāgārgar, dedeq and the Noontide Demon ... etc.; prayer against (chest) pain and rheumatism. First prayer contains the secret names of Solomon (asmatä Sälomon)

Drawing: Guardian angel with drawn sword. (In ink with red and yellow color.)

Owner: Täklä Haymanot (m.)

Garrett Ethiopic Magic Scroll No. 74, 19th century
560 x 75mm
[incomplete] A single piece of parchment, forming the bottom portion of a scroll, now rolled from the top. 1 col., written in black with rubrics in a mediocre hand (3mm), framed within a linear border showing traces of yellow wash. 1 talismanic drawing.

Drawing: Sketch of a rosette. (In ink with some red color.)

Owner: the original owner’s name has been overwritten variously by that of Amätä Maryam and Amätä Mädhen (both f.)

Prayer against the Evil Eye [of] Barya, Aynä T’ela and Aynä Wärq (Jaundice ?), 19th century

Prayer against Sickness Caused by Māggañña, Shotälay, Barya and Légéwon, as Well as Headache, Colic, and Rheumatism, 19th century

Prayer against Hemorrhage and Shotälay, 19th century

Garrett Ethiopic Magic Scroll No. 75, early to mid 19th century
1450 x 90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (4-5mm), framed between a zigzag border with traces of yellow color. 4 talismanic drawings. Preserved in a leather cylinder pouch, only
one half of which now remains. The hand and drawings are nearly identical to those of scroll no. 64.

Drawings:

Protective figure formed of a face atop a decorated triangle. (In ink with red and yellow color.)

An identical protective figure to no. 1. (In ink with red and yellow color.)

An identical protective figure to nos. 1 and 2. (In ink with red and yellow color.)

Group of 3 crosses. (In ink with red and yellow color.)

Owner: the original owner's name, Wälättä Maryam (f.), has been overwritten by that of Ness’ëha Dengel.

Prayer and Legend of Susenyos, early to mid 19th century

Prayer against Sickness Caused by Barya, Légéwon, Gudalé, T'äfänt, Mäggañana, Gusemt, Dedeq, the Noontide Demon ... etc., early to mid 19th century

Prayer against the Evil Eye "That Comes from Black and Red [People]";
Prayer against Colic, early to mid 19th century

In continuo.

Prayer against (Chest) Pain, Incorporating a Sâlam (Hymn of Salutation) to Jesus' Side Pierced by the Spear of Longinus; Prayers against Hemorrhage and Shotälay, early to mid 19th century

In continuo.

Prayer against Headache, early to mid 19th century

Garrett Ethiopic Magic Scroll No. 76, mid to late 18th century

1430 x 75mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in a bold and generally well-formed hand (5-7mm). 3 talismanic drawings.

Drawings:

Cruciform design with a central face (a cherub ?) and latticework arms terminating in serpents' heads. In ink with red and yellow color, now faded.

Derivative of the eight-pointed star design (?): a central face within a square from which radiate four lobed arms which end in toucan's heads, two smaller arms and two triangles. In ink with black, red and yellow color.

Hand cross design. In ink with pale red and yellow color.

Owner: the original owner's name, Wälättä Mika’él (f.), is partially overwritten by that of Wälättä S’eyon.

Prayer against Hemorrhage, mid to late 18th century
Untitled. Opens with an invocation to a long list of martyrs and containing the story of the woman with an issue of blood drawn from the Gospels of Mark and Luke, though here attributed to the Gospel of Matthew; concluding with a prayer against sickness caused by barya, légéwon, buda, blacksmiths, etc.,

Prayer for the Protection of Infants from Sickness, mid to late 18th century
Contains the Legend of Susenyos.

**Garrett Ethiopic Magic Scroll No. 77, mid 19th century**
1420 x 130mm
2 pieces of parchment sewn together. 2 cols., written in black with rubrics (now partly faded and illegible) in a moderate hand (3-4mm), framed within a linear border decorated with chevrons in faded red and ochre color, and separated by a central margin of the same. 3 talismanic drawings.

**Drawings:**

2 guardian angels, one with a drawn sword. (In ink with pale red and brown, perhaps originally green, color.)

A regal figure (King Solomon ?) with two attendants. (In ink with pale red and brown, perhaps originally green, color.)

A cross in the form of a large hand cross with two figures either side. (In ink with pale red and brown, perhaps originally green, color.)

Owner: the original owner's name has been erased and replaced with that of S'égé Hanna (f.)

Prayer and Legend of Susenyos, mid 19th century
Prayer for Blood Clotting (Märge’é Däm) and against Hemorrhage, as Well as for Successful Pregnancy, mid 19th century
Prayer for Binding Foul Demons, Barya, Légéwon, T’ela Wägi, Buda, Fälasha, Sorcerers ... etc., mid 19th century
Prayer against Headache, mid 19th century
Prayer for the Undoing of Charms (Mäftehé Seray) "Spoken by Cyprianus the Syrian Priest Before Yosténa", mid 19th century

**Garrett Ethiopic Magic Scroll No. 78, late 19th or early 20th century**
1950 x 105-110mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate and rapid hand (5mm), framed within linear borders decorated with zigzags and dots in red and black. 4 talismanic drawings. Preserved within a leather cylinder pouch, only one half of which now remains.

**Drawings:**
Grid of squares with intricate infill, ranging from faces to smaller subdivided squares containing transverse and ordinary crosses. (In ink with pale red, yellow and dark blue color.)

Guardian angel with drawn sword. (In ink with red, yellow, green and dark blue color.)

Lion. (In ink with yellow and some green color.)

Latticework cruciform design with a central face (a cherub ?). In ink with red, yellow, and dark blue color.)

Owner: Wäldä Tensa’é (m.)

Prayer against the Evil Eye of Barya and ‘The Enemy’; Prayers against Other Malevolent Forces and Diseases, late 19th or early 20th century

In continuo.

Prayer for Personal Aggrandizement and Favor, late 19th or early 20th century

Prayer for Personal Aggrandizement and Favor, as Well as "Frightening and Terrorizing [One’s Enemies]", late 19th or early 20th century

Prayer against the Evil Eye of Others and of Barya, late 19th or early 20th century

Garrett Ethiopic Magic Scroll No. 79, second half of the 19th century

1640 x 95mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm), framed within a linear border colored yellow. 4 talismanic drawings.

Drawings:

Eight-pointed star design with central face. (In ink with red, yellow and some blue color.)

Guardian angel with drawn sword. (In ink with red, ochre and blue color.)

Cruciform design with lozenge-shaped arms. (In ink with some red color.) The texts around the figure read, 'for there is nothing that is impossible for God,' 'the Cross is the vanquisher of the Enemy.'

Owner: Wälättä Mädhen (f.)

Prayer for Banishing Demons and Spirits; Prayer for Exorcising Spirits, second half of the 19th century

In continuo. Untitled.

Prayer for Abjuring Satan, second half of the 19th century

Untitled.
Prayer against Colic (Qe[r]s'ät [sic]), Mäggañña and Shotolay [sic]; Prayer against Stomach or Liver Disease, second half of the 19th century

In continuo.

Prayer against Stomach Ailments, second half of the 19th century

Prayer for the Binding of Demons and against the Evil Eye of "Foul and Accursed Barya," Continuing With a Sālam (Hymn of Salutation) to Phanuel, second half of the 19th century

Prayer against Buda, Blacksmiths and Magicians (Bä'alägeber), second half of the 19th century

Garrett Ethiopic Magic Scroll No. 80, late 18th century

1630 x 75mm
3 pieces of parchment sewn together, with a skin thong for tying at the top. 1 col., written in black with rubrics in an angular but well-formed hand (5mm). 3 talismanic drawings.

Drawings:
Guardian angel with drawn sword. (In ink with red color.)
Eight-pointed star design with central face. (In ink with red color.)
Large cross in the form of a hand cross with two smaller crosses either side and the sun and moon above. (In ink with red color.)

Owner: Wälättä Heywät (f.)

Prayer and Legend of Susenyos, late 18th century

Prayer for the Binding of Demons "Spoken by Alexander the King Before Gog and Magog", late 18th century

Without rubric.

Prayer for Blood Clotting (Arge'é Däm); Prayer to the Cross, "The Defeater of the Enemy", late 18th century

In continuo. Without rubric.

Garrett Ethiopic Magic Scroll No. 81, mid 19th century

1440 x 65mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven and untidy hand (5mm). 4 talismanic drawings.

Contains prayer for the undoing of spells" [of] Barya and Demons, Craftsmen, Priests and Deacons ..." Further classified according to the method of casting the spell and the regional origin of the caster, concluding with a brief prayer for blood clotting, i.e. against hemorrhage.

Drawings:
Grid of 7 rows of bands with lozenge decoration. (In ink with red and yellow color, now faded.)

Hand cross design. (In ink with red and yellow color.)

Cross with bifurcating, coiled arms. (In ink with red and yellow color.)

Hand cross design (similar to no. 2.) (In ink with red and yellow color.)

Owners: to the original owners' names, Säbänä Giyorgis (f.) and Täsfa Sellasé (m.), is added that of Marta (f.)

Garrett Ethiopic Magic Scroll No. 82, late 18th century

810 x 68mm
2 pieces of parchment sewn together, forming the bottom part of a scroll, the top piece(s) now missing. 1 col., written in black with rubrics in a bold, medium hand (3-5mm). Without talismanic drawings.

[incomplete]

Drawings:

None.

Owner: Wäläd Mika’él (m.)

End of a Prayer for Driving Out Evil Spirits, late 18th century

beginning in abrupto

Prayer for Driving Out Evil Spirits, late 18th century

Untitled.

Prayer for Undoing Spells, late 18th century

Untitled.

Prayer for Personal Aggrandizement, late 18th century

Garrett Ethiopic Magic Scroll No. 83, early 19th century

510 x 60mm
A single piece of parchment, forming the bottom of a scroll, the top piece(s) now missing. 1 col., written in black with rubrics in an uneven hand (3-5mm), framed within a linear border colored yellow. 1 decorative band at the top.

[incomplete]

Prayer for blood clotting (märge’é däm), and against mäggañña and shotäläy. Contains the story of the woman with an issue of blood drawn from the gospels.

Drawing: A pair of decorative bands with transverse cross designs (In ink with red color.)

Owner: the original owner's name has been erased and replaced with that of Wälättä Haymanot (f.)
Garrett Ethiopic Magic Scroll No. 84, first half of the 19th century  
1445 x 77mm  
4 pieces of parchment sewn together. 1 col., written in black with rubrics in a bold and somewhat uneven hand (4-6mm), framed within a linear border, uncolored. 1 talismanic drawing.  
Drawing: Cross with ornamentation. (In ink, uncolored.)  
Owner: Wälättä Gābre’él (f.)

Prayer against Sickness Caused by Shotālay and Shotālawit, as Well as Barya and Légéwon, first half of the 19th century

Prayer for Fertility (Zär’a Be’esi), Continuing With a Prayer For Driving Out Māggañña and Shotālay, the Evil Eye of Barya and Légéwon and Other Malevolent Forces, first half of the 19th century

Prayer for Driving Out Māggañña and Shotālay, etc., first half of the 19th century

Untitled.

Garrett Ethiopic Magic Scroll No. 85, mid 19th century  
970 x 98mm  
2 pieces of parchment sewn together, forming the bottom part of a scroll, the top piece(s) now missing. 1 col., written in black with rubrics in a moderate but slightly sloping hand (4mm), framed within a linear border in red ink. No talismanic drawings aside from a small decorative band at the top.  
[incomplete]  
Drawings:  
None.  
Owner: Abunä Zämmaryam (m.)

2 Prayers against Snakes, mid 19th century

Prayer of the Chain (S’ālot Zāsānsālāt [sic]) "For Breaking Chains from off [One's] Hands and Feet"; Prayer against Wild Animals (?) Entitled S’ālot Zāmāchā Hadār [sic], "To Break Their Teeth and Darken Their Eyes"; Prayer for Personal Aggrandizement and Favor, mid 19th century

In continuo. Last prayer is untitled.

Garrett Ethiopic Magic Scroll No. 86, end of the 19th or early 20th century  
935 x 75mm  
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a linear border colored yellow. 1 talismanic drawing. Preserved in a leather cylinder pouch (1 piece).  
Drawing: Guardian angel with drawn sword. (In ink with acid yellow, blue and pale red color.)
Owner: Gäbrä Mika’él (m.)

Prayer for the Binding of Demons and Devils, etc., end of the 19th or early 20th century

Prayer for Undoing the Evil Eye of Evil People (Mäftehé Wa’aynä [sic] Säbe’ Ekkuyan), end of the 19th or early 20th century

Prayer for Undoing Spells, end of the 19th or early 20th century

Classified according to the regional origin of the caster.

Garrett Ethiopic Magic Scroll No. 87, second half of the 19th century 3
280 x 90mm
A single piece of parchment, perhaps forming part of a scroll. 1 col., written in black with rubrics, now faded, in a mediocre hand (3-4mm). No talismanic drawings. Preserved in a leather cylinder pouch (1 piece) with a leather thing and blue glass bead attached.

Sälam (hymn of salutation) to Phanuel [incomplete].

Drawings:

None.

Owner: space left blank after Wälättä —.

Garrett Ethiopic Magic Scroll No. 88, late 18th or early 19th century 3
2100 x 105mm
6 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (5mm). 3 talismanic drawings.

Drawings:

Grid of 9 squares with lobed transverse cross (or rosette) infill. (In ink with red and yellow wash.)

Guardian angel with drawn sword. (In ink with red and yellow color.)

Eight-pointed star design with central face, and faces in each of the four corner squares. (In ink with red and yellow color.)

Owner: the original owner’s name has been erased and replaced with that of Wälättä Täklä Haymanot (f.)

Prayer against Sickness Caused by Shotäläy, late 18th or early 19th century

Prayer against Sickness Caused by Shotäläy, late 18th or early 19th century

Prayer against Liver or Stomach Disease and Colic, late 18th or early 19th century

Prayer against the Evil Eye of Barya, late 18th or early 19th century
Contains a sälam (hymn of salutation) to Phanuel.

Prayer for Binding Demons "Spoken by Alexander the King on Friday Before Gog and Magog", late 18th or early 19th century

Prayer against Sickness Caused by Mäggañña, late 18th or early 19th century

Prayer against Sickness Caused by Demons, (Chest) Pain and Rheumatism, late 18th or early 19th century

Prayer against Sickness Caused by Buda and Qumäñña, late 18th or early 19th century

Prayer against (Chest) Pain, late 18th or early 19th century

Prayer against Sickness Caused by Barya, Demons, and Légéwon, late 18th or early 19th century

Prayer against Sickness Caused by Zar and Täwälash, late 18th or early 19th century

Garrett Ethiopic Magic Scroll No. 89, first half of the 19th century

1750 x 105-110mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics (now partly rubbed or faded) in a neat and compact hand (3mm). 5 talismanic drawings. Preserved in a double red leather (kid skin ?) cylinder pouch.

Drawings:

Cross (or grid of 9 squares) with a central face and four human figures in the corners. (In ink with color, now badly rubbed and faded.)

Cross with bifurcating and curved arms, with a pair of eyes at the center and faces in the loops at the ends of the top and bottom arms, and a face protruding from the top of the figure. (In ink with red, yellow and blue color.)

A similar design to no. 2, but with faces extending from the ends of each arm and simple dots in the loops at the ends of the arms. (In ink with red, yellow and green color.)

Guardian angel, (In ink with red, yellow and green color.)

3 crosses in hand cross form. (In ink with red, yellow and green color.)

Owner: Wälättä Mädhen (f.)

The Text Known as the Net of Solomon, Followed by Various Prayers For Protection from Specific Types of Malevolent Force, first half of the 19th century

Prayer and Legend of Susenyos for the Protection of Suckling Infants and Their Mothers, first half of the 19th century

Prayer against Colic. Prayer for the Undoing of Spells (Fethätä Seray). Sälam (Hymn of Salutation) to Phanuel, first half of the 19th century
Prayer against Shotolay [sic], first half of the 19th century

**Garrett Ethiopic Magic Scroll No. 90, late 19th century**

1620 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy and variable hand (3-4mm), framed within a linear border colored yellow. 4 somewhat crudely executed talismanic drawings.

Drawings:

Guardian angel. (In ink with pale red, yellow and blue wash.)

Cross with central face and decoration of smaller crosses, together with four crudely drawn profile faces in the corners. (In ink with acid yellow, pale pink and blue-grey color.)

Guardian angel. (In ink with acid yellow, pale pink and blue-grey color.)

Owner: the original owner's name has been erased and replaced with that of Wälättä Abbiyä Egzi' (f.)

   - Prayer and Legend of Susenyos, late 19th century
   - The Text Known as the Net of Solomon, late 19th century
   - Prayer for Fertility Invoking a Psalm of David (Ps. 1:1-5), late 19th century
   - Prayer against "All Ailments", late 19th century

   Begins with the opening of the Gospel of John.

**Garrett Ethiopic Magic Scroll No. 91, 19th century**

1740 x 92mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, mediocre hand (2mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Cross in the form of a hand cross with two elongated figures either side. (In ink with red and yellow color.)

Guardian angel with drawn sword. (In ink with red and yellow color.)

Transverse cross with a central face, the arms in the form of wings. (In ink with red and yellow color.)

Owner: Wälättä Mika'él (f.), sometimes with given name Wärqenäsh.

   - Prayer against the Evil Eye and for [Successful] Pregnancy and "Opening of the Womb" (S'ens Wäfätiha Wämahes'än [sic]), 19th century
   - Prayer against Sickness Caused by Barya and Légéwon, Zar and Chänäfär, and Aynä T’ela, 19th century

   Contains the opening of the Gospel of John.
Prayer against Problems With Pregnancy, 19th century
Perhaps introducing the following prayer. Title only.

Prayer and Legend of Susenyos; Prayer for the Binding of Demons, 19th century
In continuo.

The Prayer Known as the Rampart of the Cross (Has’arä [sic] Mäsqäl), 19th century

**Garrett Ethiopic Magic Scroll No. 92, early 19th century**
1585 x 105-110mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a small and uneven hand (2-5mm), framed between a double border with zigzag decoration colored red and yellow. 3 talismanic drawings. Preserved in a leather cylinder pouch now cut open vertically.

Drawings:
Cross in the form of a hand cross with two bird-like heads below and two circles either side. (In ink with red and yellow color.)
Guardian angel with drawn sword. (In ink with red and yellow color.)
Equestrian saint spearing a prostrate figure beneath his horse. (St. Susenyos slaying Werzelya.)

Owner: Wälättä Mika’él (f.), sometimes with given name Wärqenäsh.

Prayer against "The Race of Demons" and "The Enemy", early 19th century
Untitled. Invokes the power of the Cross, and concludes with the opening of the Gospel of John.

Prayer against Accursed Légéwon, early 19th century

Prayer for the Binding of Demons, early 19th century
Contains a Sālam (Hymn of Salutation) to Phanuel.

Prayer against Sickness Caused by the Evil Eye of Barya and Légéwon, Headache and Migraine (?), Mäggañña and Guse[m]t, Typhoid and Fever, Zar And Tegrida, etc., early 19th century

Prayer and Legend of Susenyos, early 19th century
Concluding with a grid of 66 squares containing letters.

**Garrett Ethiopic Magic Scroll No. 93, early 19th century**
1790 x 70-85mm
3 pieces of parchment sewn together, with a long parchment thong for tying at the top. 1 col., written in black with rubrics in a variable and uneven hand (or hands ?) (3-4mm), framed within a linear border colored yellow. 2 talismanic drawings.
Drawings:

Guardian angel, the body reduced to geometric shapes with striped or zigzag infill. (In ink with red and yellow color.)

Derivative of the eight-pointed star design: a central square face from which radiate variously decorated arms (here seemingly only 6 in number.) (In ink with red and yellow color.)

Owners: Wäldä Giyorgis (m.) and Wälättä Sellasé (f.)

- Prayer against Buda, early 19th century
- Prayer against Blacksmiths, early 19th century
- Prayer against (Chest) Pain, early 19th century
- Prayer for the Drowning of Demons and the Binding of Satan, early 19th century
- Prayer against the Evil Eye, early 19th century
- Prayer against Spells, early 19th century
- A Brief Sälam (Hymn of Salutation) to Phanuel, early 19th century

Garrett Ethiopic Magic Scroll No. 94, mid 19th century

1165 x 125mm

2 pieces of parchment sewn together, forming the bottom portion of a scroll, the top piece now missing. 1 col., written in black with rubrics in an untidy hand (4-5mm), framed within a linear border decorated with horizontal bars and variously colored red and yellow, now faded. 2 talismanic drawings.

[incomplete]

Drawings:

- Grid of 9 squares with a central face and designs of lines and circles in the other squares, forming the outline of an eight-pointed star. (In ink with reddish brown and yellow color.)

- Another grid of 9 squares variously with lobed transverse cross with eye-motif, or chevron pattern infill. (In ink with reddish-brown and yellow color.)

Owner: Kidanä Maryam (m.)

- Part of a Prayer against the Evil Eye of Blacksmiths, Buda and Nägärgar, mid 19th century

- In abrunto.

- Prayer against Sickness Caused by the Evil Eye of Spells (Aynä Seray), mid 19th century

Begins with the opening of the Gospel of John, and containing repeated magic syllables.
Prayer against Spells of Barya and Légéwon and the Magical Activity of Men, mid 19th century
Comprises mostly magic words.
Prayer against Barya, Légéwon, Näfsä Bá—ta (?), Chänäfär, Näfsä Mechi, Meťat, Näfsä Féra .... and Other Malevolent Forces, mid 19th century
Prayer against Colic and Rheumatism and Tälawash, mid 19th century
Prayer against Colic, mid 19th century

Garrett Ethiopic Magic Scroll No. 95, first half of the 19th century
3
1840 x 95-100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a somewhat angular but neat hand (4-5mm). 3 talismanic drawings.
Drawings:
Guardian angel with drawn sword. (In ink with red and yellow color.)
Eight-pointed star design with central face; the arms of the star are in the form of serpents, and there are four decorated squares in the corners around the figure. (In ink with red and yellow color.)
Eight-pointed star design with central face. (In ink with red and yellow color.)
Owner: the original owner's name has been erased and replaced by that of Wälättä Mika'él (f.)
Prayer and Legend of Susenyos, first half of the 19th century
Prayer against Sickness Caused by Shotolay [sic], first half of the 19th century
Prayer against Hemorrhage, first half of the 19th century
Prayer against Sickness Caused by Shutolay [sic], first half of the 19th century
Prayer against the Evil Eye, Aynä S'ela and Aynä Barya, as Well as Nādāra, first half of the 19th century
Contains the story of the witch encountered by Jesus and the Disciples by the Sea of Galilee.

Garrett Ethiopic Magic Scroll No. 96, mid 19th century
3
1580 x 110mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a small and compact hand (3mm), framed within a linear border with traces of yellow color. 3 talismanic drawings.
Drawings:
Guardian angel with drawn sword, set against a ground of dense zigzag and block color decoration. (In ink with red and yellow color.)
2 conjoined eight-pointed star designs with central faces, one above the other. (In ink with red and yellow color.) 3. 2 hand crosses. (In ink with yellow color.)

Owner: Wälättä Mika’él (f.), occasionally with cognomen Kasu added.

  + Prayer for Undoing Spells, mid 19th century
  + Prayer against Sickness Caused by Demons, mid 19th century
  + Prayer for Undoing Spells, mid 19th century

Attributed to the Archangel Michael. Contains extracts from the gospels.

  + Prayer for the Drowning of Demons, Barya and Légéwon, and Devils, mid 19th century
  + Prayer for Banishing Evil Spirits, mid 19th century

Untitled.

**Garrett Ethiopic Magic Scroll No. 97, late 18th or early 19th century**

1670 x 110mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3-4mm), framed within a linear border with traces of yellow wash. 3 talismanic drawings.

Drawings:

Seated regal figure with two crosses either side (King Solomon, or Alexander ?) (In ink with red, yellow and dark blue color.)

Cross composed of five squares with decorative infill and stylized bird's heads extending from the corners of each arm. (In ink with red, yellow and dark blue color.)

Another cruciform design with intricate decoration including bird's heads, here between the arms of the cross. (In ink with red, yellow and blue color.)

Owner: Gäbrä Krestos (m.)

  + Prayer against Sickness Caused by the Evil Eye of Barya and Légéwon, late 18th or early 19th century
  + Prayer against Sickness Caused by the Evil Eye of Barya and Légéwon, late 18th or early 19th century

A Series of Prayers for the Drowning of Barya, Légéwon, Buda, Qumāñña, Demons, Devils and "All Foul, Creeping Spirits", late 18th or early 19th century

For reciting on each day of the week, some attributed to Alexander the King.

  + Prayer against Sickness Caused by Buda and Qumāñña, late 18th or early 19th century
  + Prayer against Colic, late 18th or early 19th century
Prayer against (Chest) Pain, late 18th or early 19th century  
Prayer against Sickness Caused by Zar and Chänäfär, late 18th or early 19th century  
Prayer against Foul Légéwon "Who Cuts the Hearts of Men", late 18th or early 19th century  
Prayer against Sickness Caused by the Evil Eye, late 18th or early 19th century

Garrett Ethiopic Magic Scroll No. 98, mid 19th century  
3  
1585 x 55-60mm  
3 pieces of parchment sewn together, with a skin thong for tying at the bottom; the scroll is now rolled from the top, part of which has been torn off and is now missing. 1 col., written in black with rubrics in a variable and uneven hand (2-5mm), framed within a linear border colored yellow. 3 talismanic drawings.  
[incomplete]  
Drawings:  
Lattice-work knot design. (In ink with yellow color.)  
Ornamented cross. (In ink with yellow color.)  
Knot design. (In ink with yellow color.)  
Owner: Wälättä Negeist (f.)  
Prayer against Aynä T‘ela and Qurañña, mid 19th century  
beginning in abrupto  
Prayer for Binding and Anathematizing Satan; Prayer against Aynä S‘ela, Qwerañña [sic] and Täyazhi, mid 19th century  
Untitled. In continuo.  
Prayer against Colic; Prayer against Barya, Légéwon, Aynä S‘ela and Aynä Wärq, mid 19th century  
In continuo. Second prayer is untitled.

Garrett Ethiopic Magic Scroll No. 99, mid 19th century  
3  
1710 x 100mm4mm  
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy and compact hand (framed within a linear border colored yellow. 3 talismanic drawings.  
Drawings:  
Cruciform design with a central face and further winged faces at the ends of each lobe-like arm; within the quadrants formed by the arms are additional small "crosses" made of five faces each. (In ink with red, yellow and black color.)
Guardian angel with drawn sword. (In ink with red and pale yellow color.)

Eight-pointed star design with central face. (In ink with red and yellow color.)

Owner: Täklä Egzi' (m.)

Prayer against Evil and Malevolent Demons, Barya, Légéwon and "All Performers of Evil", mid 19th century

Prayer for Overcoming All One's Enemies and Adversaries, Incorporating a Hymn of Praise to the Trinity, mid 19th century

Untitled.

Prayer for Binding Demons and the Evil Eye of Foul and Accursed Barya, mid 19th century

Prayer for Undoing Spells, mid 19th century

Classified according to the manner of casting the spell and the regional origin of the caster.

Prayer against Colic and Mäggañana, mid 19th century

**Garrett Ethiopic Magic Scroll No. 100, 19th century**

1710 x 70-73mm

5 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3mm), framed within a linear border with traces of yellow wash. 1 talismanic drawing.

Drawing: Guardian angel with drawn sword. (In ink with possible traces of yellow wash.)

Owner: Wälättä Mika'él (f.)

Prayer against Sickness Caused by Barya, Légéwon and Zar, 19th century

Prayer for Protection from Satan's Snare, Sorcerers and Malevolent Demons, 19th century

Untitled. Contains various stories from the gospel text about healing from possession by spirits.

**Garrett Ethiopic Magic Scroll No. 101, first half of the 19th century**

1840 x 95-100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a somewhat untutored and compact hand (4mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel with drawn sword. (In ink with red and yellow color.)

Grid of 15 squares with dotted or transverse cross infill forming a cruciform pattern. (In ink with yellow and some red color.)
Cross in hand cross form with a figure at the bottom right. (In ink with red and yellow color.) Various pieces of text are written around the figure (mostly in a very untutored hand): the name Wälättä Täklä Haymanot and others that may be the same, but so poorly executed as to be illiterate.

Owner: Wälättä Maryam (f.)

- Prayer against Barya and Légéwon, Sickness Caused by the Evil Eye and Shotälay, S’elawagi [sic] and Tegrida ... etc., first half of the 19th century
- Prayer and Legend of Susenyos, first half of the 19th century
- Prayer for Binding Demons, first half of the 19th century
- Prayer against Hemorrhage and for Successful Pregnancy, first half of the 19th century
- Prayer against Hemorrhage, first half of the 19th century
- Title partly missing.
- Prayer Known as the Rampart of the Cross (Has’urä Má̱sqāl), first half of the 19th century
- Prayer against Colic, first half of the 19th century
- Prayer for Binding Foul Demons "That Cut the Hearts of Men", first half of the 19th century

**Garrett Ethiopic Magic Scroll No. 102, mid 19th century**

1550 x 115mm

3 pieces of parchment sewn together. 1 col., written in red only in a small, neat hand (2mm), framed within a broad border colored yellow. 3 talismanic drawings. Preserved in a leather cylinder pouch (1 piece).

Drawings:

- Cruciform design with a central face, the whole framed within an oval with eye-motifs in the four quadrants. (In ink with red and yellow color.)
- Cross with central face and stylized faces at the ends of the arms, with winged bird's heads in the four quadrants formed by the arms. (In ink with red and yellow color.)
- Cross with a central face and curving lines connecting the four arms. (In ink with red and yellow color.)

Owner: Habänä Wäld (m.)

- A Series of Prayers against Barya and the Evil Eye, mid 19th century
- Prayer for Banishing Satan, mid 19th century
- Untitled.
- Prayer against Terror Caused by Satan, Barya and the Evil Eye, mid 19th century
Prayer against Terror, mid 19th century
Prayer for Binding Satan and Barya and the Evil Eye, mid 19th century
Prayer against Barya, Zar, Tegrida, Mäggañña, Gusemt ... and Other Malevolent Forces. 7, mid 19th century
Prayer against Evil Spirits, mid 19th century
Untitled.
Prayer against "All Diseases", mid 19th century
Within the text is a talismanic chart in cruciform shape and containing magic letters (harägawi fidäl) and pieces of text written around the central cross. The text additionally contains various purportedly Arabic words for drowning barya and légéwon.
Prayer against the Evil Eye and Barya, mid 19th century

Garrett Ethiopic Magic Scroll No. 103, mid 19th century
1665 x 120mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (3-4mm), framed within a border with zigzag decoration colored yellow. 3 talismanic drawings.

Drawings:
Crowned head and shoulders with the flaps of a lämd-cape hanging down. (In ink with red-brown and ochre color.)
Cruciform shape with central face and bifurcating, curved arms (a cherub ?). (In ink with red and yellow color.)
Another cruciform shape with a central face and bifurcating, curved arms (a cherub ?). (In ink with red and yellow color.)
Owner: the original owner's name, Wälättä Abisa Wärqu (f.), has been overwritten by that of Wälättä Abbiyä Egzi'.
The Secret Names of Solomon (Asmatä Sälomon), or the Text Known as the Net of Solomon, for Combating Various Spirits and (Here) Diseases; Prayer of Susenyos, mid 19th century
In continuo.
Prayer for Undoing Spells (Mäftehé Seray), mid 19th century
The text is followed by a band of magic letters (harägawi fidäl),
Prayer against Colic, mid 19th century
Consists mostly of magic syllables and words and includes imprecations against shotolay and qotolay [sic].
Prayer against Nädära, mid 19th century
Garrett Ethiopic Magic Scroll No. 104, first half of the 19th century

2080 x 135mm
4 pieces of parchment sewn together. 2 cols., written in black in a small, moderate hand (), framed within a linear border colored yellow and separated by a central margin with rope-like decoration colored red. 4 talismanic drawings.

Drawings:
- Guardian angel with drawn sword. (In ink with red-brown color.)
- Eight-pointed star design with central face.
- Stylized hand cross design with three circles above. At the foot of the scroll are several magical or knotted letters (harāgawi fidāl), and a sun and moon motif.

Owner: Wälättä Mika'él (f.)

Prayer against Sickness Caused by Barya and Légéwon, Zar and Tegrida, Mäggañña and Gusemt ... and Other Malevolent Forces, as Well as against Various Ailments Such as Typhoid and Fever; Prayer For Banishing Barya, etc., first half of the 19th century

In continuo.

Prayer against Mäst'em (?) and Barya, Demons and Devils, the Evil Eye of Zar and Tegrida, first half of the 19th century

Title lit. "for the disease of drowning and confounding ..." [sic]. The text of the prayer is apparently in Arabic written in Ethiopic script: abuhu bilahiminä säyt'āwani erājem bāsmilahi ...

Prayer against Sickness Caused by Barya and Légéwon, Zar and Tegrida, Mäggañña and Gusemt, first half of the 19th century

Begins with the opening of the Gospel of John.

Prayer against Mäst'em (?) and Barya, Demons and Devils, the Evil Eye of Zar and Tegrida, first half of the 19th century

Prayer against Sickness Caused by Barya and Légéwon, Zar and Tegrida, and Mäggañña, etc., first half of the 19th century

Comprises the prayer and legend of Susenyos.

Prayer against Sickness Caused by Barya and Légéwon, Zar and Tegrida, and Mäggañña, etc., first half of the 19th century
Contains a sälam (hymn of salutation) to Phanuel.

Another Prayer against Sickness Caused by Barya and Légéwon, Zar and Tegrida, and Mäggañña, etc., first half of the 19th century

Contains the text known as the rampart of the Cross [has’urä mâsqäl],

Prayer against Terror, first half of the 19th century

Prayer against Sickness Caused by Barya and Légéwon and Zar, first half of the 19th century

**Garrett Ethiopic Magic Scroll No. 105, second half of the 18th century**

3 pieces of parchment sewn together, the first piece with rodent damage along the edges. 1 col., written in black with rubrics in a compact, moderate hand (2mm). 5 well-executed talismanic drawings.

Drawings:

Seraph (face above crossed wings) and hand cross. (In ink with red, yellow and green color.)

Regal figure and two attendants. (In ink with red, yellow and green color. Identified by the text above as King Solomon.

Talismanic diagram comprising a square (in red) containing symbols and surrounded by magical or knotted letters (harägawi fidäl) (also in red).

Derivative of the eight-pointed star design, comprising a central face within an ornamented and lobed cruciform shape from which four further "wings" extend. (In ink with red, yellow and green color.)

Guardian angel striking a pair of devils with a drawn sword. (In ink with red, yellow and green color.)

Owner: the original owner’s name, just legible as Wäldä Täklä Haymanot (m.), has been erased and replaced with that of Abnä [sic] Wäld.

  Prayer for the Binding of Demons and Drowning of Barya and Légéwon, second half of the 18th century

  Prayer for the Binding of Satan, second half of the 18th century

  Prayer for the Drowning of Barya and Demons, second half of the 18th century

  The text contains apparently Arabic words and phrases written in Ethiopic script.

  Prayer against the Evil Eye "Emanating from Red and Black People", second half of the 18th century

  Prayer against (Chest) Pain, second half of the 18th century

  Ending with a row of magical letters and stars of David,
Prayer for Banishing Any Evil Spirit, Buda or Barya, second half of the 18th century

Untitled.

Sālam (Hymn of Salutation) to Phanuel, second half of the 18th century

Prayer against Colic, second half of the 18th century

Prayer for Undoing Spells "Copied from 88 Books (Mās’āhe[f]t)", second half of the 18th century

Prayer for Binding Demons "Spoken by Alexander the King Before Gog And Magog"; Prayer against Colic, Headache, Rheumatism, etc., second half of the 18th century

Garrett Ethiopic Magic Scroll No. 106, first half of the 19th century

1855 x 75mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3mm). 4 talismanic drawings.

Drawings:

Eight-pointed star design with central face, the ends of the arms curving back on themselves. (In ink with yellow, pale blue and dark brown color.)

Another derivative of the eight-pointed star design, or cruciform with bifurcating arms; here the arms of the cross end in faces from the sides of which extend the curved ends of the 'star'. (In ink with yellow, pale blue and reddish brown color.)

Another eight-pointed star design with a central face; the arms end in eye-motifs. (In ink with yellow, pale blue and reddish brown color.)

Another eight-pointed star design with a central face constructed within a grid of squares. (In ink with yellow, pale blue and reddish brown color.)

Owner: the original owner's name has been erased.

Prayer or Spell for "Stupefying and Diminishing" One's Enemies; Series of Magic Names (Asmat) "Given by God to Manasseh"; Spell against "Nobles, Princes, Kings, and Bishops Great and Small", first half of the 19th century

In continuo. Untitled.

Prayer for Personal Aggrandizement and Favor "Given to David"; Spells for Gaining Power and Influence, first half of the 19th century

In continuo. Untitled.

Prayer for Personal Aggrandizement and Favor; Prayer against the Jealousy of Others (?), first half of the 19th century

In continuo. Second prayer is untitled.

Garrett Ethiopic Magic Scroll No. 107, first half of the 19th century
1640 x 65mm
4 pieces of parchment sewn together, the bottom piece now nearly detached.
1 col., written in black with rubrics in a large and untidy hand (5-7mm), framed
within a linear border colored yellow. 2 talismanic drawings.

Drawings:
Guardian angel with drawn sword. (In ink with yellow and reddish brown color.)
Eight-pointed star design with central face. (In ink with yellow and reddish brown color.)

Owner: Wälättä Mika’él (f.)

Garrett Ethiopic Magic Scroll No. 108, mid 19th century
1790 x 85mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a
mediocre hand (3-7mm). 3 talismanic drawings.

Drawings:
Grid of 9 squares with alternate face and transverse cross infill. (In ink with red and yellow color.)
Guardian angel with drawn sword. (In ink with red and yellow color, and set within the text.)
Derivative of the eight-pointed star design with central face (a cherub ?) with further arms (16 in all), each ending in a circle. (In ink with red and yellow color.)

Owner: Élsabét’ [with added given or baptismal names (?) Wärq Weha or Amätä Sellasé] (f.)
   Prayer against Shotälay, mid 19th century
   Prayer and Legend of Susenyos, mid 19th century
   Sälam (Hymn of Salutation) to Phanuel, mid 19th century
   Prayer against Colic, mid 19th century
   Prayer against (Chest) Pain, mid 19th century
   Prayer for Undoing Spells (Fethatä Seray), mid 19th century

Garrett Ethiopic Magic Scroll No. 109, late 18th or early 19th century
1935 x 92-95mm
3 pieces of parchment sewn together; the top of the scroll is slightly damaged.
1 col., written in black with rubrics in a compact, moderate hand (3mm). 4 finely drawn talismanic drawings.

Drawings:
Grid of 9 squares, with a figure (head and shoulders) at the centre, faces in the four corner squares, and transverse crosses in the remainder. (In ink with red color, now faded.)

A central face (a cherub ?) within a rosette-like figure framed within a square with eye-motifs in the four corners. (In ink with red and ochre color.)

A figure (seated or three-quarters) framed within a derivative of the eight-pointed star design, each "arm" ending in a trefoil, and the whole framed within an oblong. (In ink with red and ochre color.)

A cruciform design with a central face, the four arms bifurcating and joined (a cherub ?) (In ink with red and ochre color.)

Owner: S’erha Qeddusan (f.) The names Amätä S’eyon (f.) and Wäldä Mädhen (m.) have been added later in many places.

Prayer for Banishing Evil Spirits, late 18th or early 19th century

Untitled. The text concludes with a grid of 50 squares containing letters,

Prayer against Demons, Tegretya [sic], Spells and All Evil Spirits, late 18th or early 19th century

Untitled.

Prayer and Legend of Susenyos, late 18th or early 19th century

Prayer against Hemorrhage; Prayer for Anathematizing Demons and Binding Evil Spirits, late 18th or early 19th century

In continuo. Untitled.

Prayer against Diseases of the Liver or Stomach; Prayer against Hemorrhage, late 18th or early 19th century

In continuo. Concluding with a talismanic chart in the form of a grid containing inter alia the names of the Trinity.

Prayer for Binding Satan by the Power of the Cross, late 18th or early 19th century

Untitled.

Prayer for Binding Barya, Demons, Nägärgar, Buda and Blacksmiths, late 18th or early 19th century

Untitled.

Prayer for Protection against Terror, Demons and Foul Légéwon, Barya and Evil Spirits and Evil Men ... etc., late 18th or early 19th century

Untitled.

Prayer against Evil Spirits, late 18th or early 19th century

Contains the opening of the Gospel of John.
Garrett Ethiopic Magic Scroll No. 110, 19th century

1550 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven and mediocre hand (3-4mm), framed within a zigzag border with traces of yellow color. 4 roughly executed talismanic drawings.

Drawings:

Eight-pointed star design with central face. (In ink with traces of red color.)

Face within a square from which radiate 11 arms ending in circles; the whole is framed within a circle formed of a serpent. (In ink with some red color.)

Guardian angel (?) with two pairs of wings. (In ink without color.)

Hand cross. (In ink without color.)

Owners: Wälättä Kidan, Wälättä Mika’él and Hérutä Mika’él (all f.)

Prayer for the Binding of Demons "Spoken by Alexander the King Before Gog and Magog", 19th century

Prayer for the Binding of Satan; Prayer against Colic, Headache and Rheumatism, 19th century

In continuo. First prayer contains the story of Jesus' driving out the unclean spirit from a man in the temple.

Prayer against Mäggañña and Shotolay [sic], 19th century

Contains the prayer and legend of Susenyos.

Prayer against Mäggañña and Shotolay, and for Fertility and a Healthy Pregnancy; Prayer against Headache and Colic, 19th century

Incorporating a grid of 24 squares containing letters.

Garrett Ethiopic Magic Scroll No. 111, 19th century

1915 x 120-123mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable, somewhat large hand (5mm), framed within a linear border colored yellow. 3 talismanic drawings. Preserved in a leather cylinder pouch (2 pieces). Compare scroll no. 57 which appears to have been drawn by the same artist.

Drawings:

Large figure (220mm) of a guardian angel with drawn sword. (In ink with red, blue and yellow wash.)

A pair of angels either side of a double hand cross. (In ink with red, blue and yellow wash.)

Large figure (220mm) of a guardian angel with a drawn sword. (In ink with red, blue and yellow wash.)
Owner: Wälättä Sellasé (f.)

Prayer for Binding Zar, Tegrida and Buda, Algum, Dedeq and the Noontide Demon, "Spoken by Alexander the King Before Gog and Magog on Friday", 19th century

Prayer for Banishing Evil Spirits, 19th century

Untitled.

Prayer for Drowning Demons and Devils, Barya and Légéwon, 19th century

Contains the prayer and legend of Susenyos.

Prayer for Drowning Demons and Devils, 19th century

Garrett Ethiopic Magic Scroll No. 112, mid 19th century

1630 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm). 4 talismanic drawings.

Drawings:

Eight-point star design with central face constructed within a grid pattern, containing numerous eye-motifs. (In ink with red and ochre color.)

Grid of 12 squares with a central face and alternating transverse cross and eye-motifs in the remainder. (In ink with red and ochre color.)

Eight-pointed star design with central face (a cherub?). (In ink with red and ochre color.)

Hand cross with two seraphim either side. (In ink with red and ochre color.)

Owner: Wäldä Mika’él (m.)

Prayer for Banishing Evil Spirits; Prayer for Banishing Satan, Barya, Demons, Légéwon, Degretya [sic] And Nágärgar, mid 19th century

In continuo. Untitled.

Prayer for Abjuring Satan, Demons of the Air, the "King of Nuba," Demons of the Sea .... etc.; Prayers against All Evil Spirits, Barya, Dåsk, Gudalé, Blacksmiths, Mägganâña, Gwesemt, T’äfänt, etc, as Well as Various Ailments, mid 19th century

In continuo.

Prayer against Demons, mid 19th century

Contains the secret names of Solomon [asmatä Sälomon].

Prayer against Blacksmiths; Prayer Against Malevolent Demons, mid 19th century


Prayer against Barya and Shotolay [sic], mid 19th century
Prayer against Barya "Which Breaks the Bones and Strangles the Neck"; Prayer against the Enemy, mid 19th century

In continuo.

Garrett Ethiopic Magic Scroll No. 113, mid 19th century 3
1630 x 125mm
3 pieces of parchment sewn together. 2 cols, written in black with rubrics in a poor and cramped hand (3-4mm), separated by an uncolored linear central margin. 3 roughly executed talismanic drawings.

Drawings:
2 regal figures (?) side by side, separated by a continuation of the central margin of the text. (In ink with dark reddish brown and ochre color.)

Grid of 9 squares with alternating face and transverse cross infill, and a face above and below the grid. (In ink with reddish brown and ochre color.)

2 figures with raised hands, again separated by a continuation of the central margin of the text. (In ink with reddish brown and ochre color.)

Owner: Wälättä S’eyon (f.)

Prayer and Legend of Susenyos, mid 19th century
Prayer for Blood Clotting (Arge’a Däm) and against Miscarriage, mid 19th century
Prayer for Banishing Demons, mid 19th century
Comprises the secret names of Solomon [asmatä Sälomon] or Net of Solomon.

Prayer against Hemorrhage; Prayer for Fertility and Successful Pregnancy; Prayer for Binding Demons "Spoken by Alexander the King Before Gog and Magog"; Prayer against Colic, mid 19th century

In continuo. Untitled. First prayer contains the Story of the woman with an issue of blood.

Prayer against (Chest) Pain; Prayers Against Colic and Hemorrhage, mid 19th century

In continuo.

Garrett Ethiopic Magic Scroll No. 114, mid 19th century 3
1620 x 50-55mm
Tapering to 30mm at the bottom. 4 pieces of vellum sewn together. 1 col., written in black with rubrics in a large and angular hand (5-6mm). 3 talismanic drawings.

Prayer against sickness caused by demons, barya, shotolay [sic], and tegretya [sic]; prayer for blood clotting and against hemorrhage. Contains the prayer and legend of Susenyos.
Drawings:

Head and shoulders of an angel above a grid of 9 squares filled with transverse cross and eye-motif designs. (In ink with red and yellow color.)

Eight-pointed star design with central face. (In ink with red and yellow color.)

Hand cross with sun and moon. (In ink with red and yellow color.)

Owner: the original owner's name, Eléni Mesraqawit (?) (f.), has been erased and replaced with that of Wälättä Täklä Haymanot (f.)

**Garrett Ethiopic Magic Scroll No. 115, 19th century**

1120 x 75-80mm

Tapering to 65mm at the bottom. 2 pieces of parchment sewn together, forming the bottom part of a scroll, the top piece now missing. 1 col., written in black with rubrics in a moderate and open hand (4-5mm). 1 talismanic drawing.

Prayer for the Undoing of Spells, "Which Came Out of Jerusalem" [incomplete]. Containing inter alia sections on each of the letters of the Hebrew alphabet.

Drawing: 2 figures, one female, seated and holding an infant. (In ink with some reddish brown color.) There is a small sketch (in ink) of a hand cross at the bottom of the scroll.

Owner: [Berch’eqo] Wälättä S’eyon (f.)

**Garrett Ethiopic Magic Scroll No. 116, late 19th century**

1790 x 95-110mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in purple ink) in a moderate hand (5mm), a different smaller hand (3mm) at the end of the scroll, framed within an uncolored linear border. 3 talismanic drawings.

Drawings:

Central lozenge with transverse cross formed of lobed arms ending in florettes, set against a ground of concentric circles. (In ink with purple color.)

Equestrian figure spearing a naked prostrate figure beneath his horse. (St. Susenyos slaying the demon Werzelya.) (In ink with purple color.)

Hand cross with sun and moon. (In ink with purple color.)

Owner: Amätä S’eyon (f.)

Prayer and Legend of Susenyos, late 19th century

Prayer for Blood Clotting and against Hemorrhage, late 19th century

Contains reference to the Doctrina Arcanorum [temhertä hebu’at].

Prayer for Binding Demons, Barya and Légéwon, late 19th century
Garrett Ethiopic Magic Scroll No. 117, mid 18th century
1700 x 80mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular and somewhat uneven hand (4-5mm). 3 talismanic drawings. Preserved in a leather cylinder pouch (2 pieces). NB Unusually, the scroll contains an indication of dating in the mention of "our Bishop Abba Qérlos and our King Iyo’as" towards the end of prayer no. 1; Iyo’as I (r. 1755-69.)

Drawings:

Eight-pointed star design, without a central face, constructed within a grid of 9 squares, with abstract decorative infill. (In ink with red and yellow color, now slightly faded.)

Human figure, the body reduced to a geometric pattern, set against a ground of squares. (In ink with red and yellow color, now slightly faded.)

Grid of 9 squares with various infill designs: transverse crosses, sun, moon and dots. (In ink with red and yellow color, now slightly faded.)

Owner: the original owner's name, Wäldä Mika’él (m.), has been partly replaced by that of Wälättä Egzér (f.)

The Text Known as the Net of Solomon [Märbäbtä Sälomon] for Ensnaring Demons, mid 18th century

part only

Prayer against Spells Classified According to the Method of Casting the Spell and the Regional Origin of the Caster. 3, mid 18th century

Prayer for Undoing Spells, mid 18th century


Prayer against Foul Légéwon "Who Cuts the Hearts of Men"; Prayer against Colic, mid 18th century

In continuo.

Garrett Ethiopic Magic Scroll No. 118, second half of the 19th century
1820 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (5-6mm), framed within a zigzag border in black. 2 talismanic drawings.

Drawings:

Grid of 15 squares with identical transverse cross infill designs. (In black and red ink.)

Grid of 9 squares with alternate transverse cross and face (some inverted) infill designs. (In black and red ink.)

Owner: Wälättä Gäbre’él [Mässäläch] (f.)
Prayer against Sickness Caused by Barya and Légéwon, Headache, Colic, (Chest) Pain and Rheumatism, Mäggañña, Gusermt, Typhoid, Fever and Shotälay, second half of the 19th century

Prayer against the Evil Eye and S’ela Wägi, Followed by the Prayer and Legend of Susenyos, second half of the 19th century

Prayer against Hemorrhage, second half of the 19th century

Prayer against Nädra [sic], second half of the 19th century

Contains the story of the witch encountered by Jesus and the disciples by the Sea of Galilee.

Prayer for Expelling Demons, Consisting of a Sälam (Hymn of Salutation) to Phanuel, second half of the 19th century

Garrett Ethiopic Magic Scroll No. 119, late 18th or early 19th century
1450 x 50mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a generally well-formed hand (4-5mm). 4 talismanic drawings.

Drawings:
Eight-pointed star design with central face constructed in a grid of 9 squares. (In ink with reddish brown and yellow color.)

Face framed by four serpent arms. (In ink with reddish brown and yellow color.)

Face at the center of a cruciform design with four lobed extensions containing eye-motifs, (In ink with reddish brown and yellow color.)

Eight-pointed star design with central face. (In ink with reddish brown and yellow color.)

Owner: the original owner’s name, partially still legible as Mä— Kidan (f.), has been overwritten by that of Wälättä Täklä Haymanot (f.)

Prayer against the Evil Eye, Barya and Légéwon, Algum and Däsk; Prayers against Various Diseases, late 18th or early 19th century

Contains the secret names of Solomon [asmatä Sälomon] or Net of Solomon.

Prayer for Blood Clotting (Arge’a Däm) and against Hemorrhage and Miscarriage, late 18th or early 19th century

Prayer against Colic, late 18th or early 19th century

Garrett Ethiopic Magic Scroll No. 120, second half of the 19th century
1520 x 90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics (both now somewhat rubbed) in a mediocre hand (3-4mm), framed within a
linear border colored yellow. 2 talismanic drawings. Preserved within a leather cylinder pouch, only one half now remaining.

Drawings:

Guardian angel with drawn sword. (in ink with yellow color.)

Guardian angel (?), with four "sun" figures either side. (In ink with yellow and red wash.)

There is a rough sketch of a hand cross (in ink) at the bottom of the scroll.

Owner: Habtä Sellasé (m.); a later name, Bizan[m] Wäld (m.) has been added in many places.

  Prayer against the Evil Eye of Barya, second half of the 19th century
  Prayer against the Evil Eye of Barya, second half of the 19th century
  Prayer against the Evil Eye of Barya; Prayer against Barya, Légéwon, Algum, Däsk .... etc, as Well as Various Ailments and Shotälay and Werzelya; Prayer for Undoing Spells, second half of the 19th century
  In continuo. The beginning of the last prayer is barely legible.
  The Arabic Formula Bismillahi Rahim ...., second half of the 19th century
  In Ethiopic script.

**Garrett Ethiopic Magic Scroll No. 121, second half of the 18th century**

795 x 130mm

A single piece of vellum, forming the top part of a scroll, the other piece(s) now missing. 1 col., written in black with rubrics in a reasonable hand (4mm), framed within a linear border with traces of red color. 2 talismanic drawings.

Prayer and Legend of Susenyos.

Drawings:

An intricate derivative of the eight-pointed star design with a central face (a cherub ?), with interlocking arms. (In ink with red, yellow and green color.)

Another eight-pointed star design with a central face, with heads projecting from between the arms of the central cruciform pattern. (In ink with red, yellow and green color.)

Owner: Wälättä Maryam (f.); the name Wälättä Sellasé has been inserted later.(f.)

**Garrett Ethiopic Magic Scroll No. 122, early 19th century**

1685 x 90-95mm

4 pieces of parchment sewn together; there is an extensive repair to one piece. 1 col., written in black in a thick but moderate hand (4mm), framed within a zigzag border in black, now much faded. 3 talismanic drawings.

Drawings:
Grid of 9 squares with diaper pattern. (In ink with red and yellow color, now faded.)

Guardian angel with drawn sword. (In ink with pale red and yellow wash.)

Eight-pointed star design with central face. (In ink with pale red and yellow wash.)

Owner: the original owner’s name, Amätä Iyäsus (f.), has been overwritten with that of Wälättä Täklä Haymanot (f.)

Prayer for Binding Demons "As in a Fishing Net", early 19th century

The text known as The Net of Solomon (though not called so here). Contains sections against various diseases.

The Prayer Known as the Rampart of the Cross [Has’urä Mäsqäl], early 19th century

Prayer and Legend of Susenyos, early 19th century

Garrett Ethiopic Magic Scroll No. 123, 18th century

2730 x 105-110mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics in a clear and somewhat angular hand (4-5mm), framed within a linear border with a small amount of latticework decoration at the top of the scroll. 3 drawings.

Drawings:

2 hand crosses enclosed within a latticework frame, and separated by a simple vertical line. (In ink with red and yellow color, now faded.)

2 further hand crosses separated by a simple vertical line. (In ink with red and yellow color, now faded.)

Owner: Hadära Mika’él (m.)

The Text Known as the Lefafä S’edq or Bandlet of Righteousness, 18th century

Prayer against the Agony of Death, 18th century

Usually forms part of the latter,

Annex to the Lefafä S’edq, Beginning "I Tell You, My Brothers, That You Should Know These Words [of] the Bandlet of Righteousness Which God the Father Gave to Our Lady Mary ...", 18th century

The Prayer of the Road to Heaven [S’älotä Mängädä Sämäy], 18th century

Garrett Ethiopic Magic Scroll No. 124, late 18th or early 19th century

1550 x 125mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (4-5mm), framed within a linear border colored yellow. No drawings aside from a decorative band at the top of the scroll, and two more within the text.

Drawings:

None.

Owner: Gäbrä Mika’él [Abushu ?] (m.)

Prayer for Anathematizing Satan by the Names of the Trinity, the "15 Prophets, the 12 Apostles, the 12 Disciples, the 500 Companions [bis’], the 318 Orthodox ... of Nicea, the 4 Evangelists ...." etc., late 18th or early 19th century

Opening illegible.

Prayer for Frightening and Binding Demons "Spoken by Alexander the King on Friday Before Gog and Magog", late 18th or early 19th century

Prayer against the Evil Eye, late 18th or early 19th century

Contains the opening of the Gospel of John.

Säläm (Hymn of Salutation) to Phanuel, late 18th or early 19th century

Prayer against the Evil Eye, Zar and Barya, Aynä S’ela and Gusemt, late 18th or early 19th century

Garrett Ethiopic Magic Scroll No. 125, second half of the 19th century

1670 x 95mm 80mm
Tapering. 3 pieces of parchment sewn together. 1 col., written in black with rubrics in a thick, mediocre hand (3-5mm), framed between a linear border colored yellow. 3 talismanic drawings.

Drawings:

Cross composed of a central square and four faces forming the arms, set against a ground decorated with lines and dots. (In ink with reddish brown, blue and yellow color.)

Abstract design comprising a central vertical with two looped ends, set against a ground of roughly triangular shapes and circles. (In ink with reddish brown, blue and yellow color.) Written across the drawing is, 'save thy maidservant [Wä]lättä Mika’él.’

Eight-pointed star design without a central face, or a rosette design. (In ink with reddish brown, blue and yellow color.)

Owner: the original owner's name, ending in [Ma]ryam, has been erased and replaced with that of Wälättä Mika’él (f.)
Prayer for Binding Demons (Ma’esäromu Lä’aganent); Prayer against Sickness Caused by Barya, Légéwon, Däsk and Gudalé, as Well as Colic, Headache, Chest Pain and Met’at, etc., second half of the 19th century

In continuo.

Prayer against Evil Spirits and Demons, second half of the 19th century

Untitled.

Prayer against Barya, etc., second half of the 19th century

Untitled.

Prayer against Nädära, second half of the 19th century

Contains the story of Jesus and the Disciples' encounter with a witch by the Sea of Galilee.

Sälam (Hymn of Salutation) to Phanuel, second half of the 19th century

Prayer against (Chest) Pain and Rheumatism, second half of the 19th century

Garrett Ethiopic Magic Scroll No. 126, late 18th or early 19th century

1720 x 110-115mm

3 pieces of parchment sewn together; a modern piece of twine at the top for tying. 1 col., written in black with rubrics in a good but somewhat angular hand (4mm), framed within a linear border with a zigzag design. 4 talismanic drawings. Scroll no. 127 is evidently by the same scribe.

Drawings:

Grid of 9 squares with a face at the center and transverse cross designs in four squares forming an overall cross shape and lobes in the four corner squares. In ink with reddish brown and ochre color.)

Cross with additional transverse arms. (In ink with red and ochre color.)

Cross with looped or lobed arms. (In ink with ochre color.)

A radiant "sun face". (In ink with reddish brown and yellow color.)

Owners: Wäldä Abbiyä Egzi’ (m.) and Wälättä Abbiyä Egzi’ (f.); also Gäbrä Giyorgis (m.), if this is not a later addition.

Prayer for Binding the Demon "Who Sees With Eyes of Fire" as God Bound Beryal [Belial] "With 5,000,000 Chains of Fire", late 18th or early 19th century

Prayer against Satan, Barya, Lägéwon [sic], Nägärgar, etc, as Well as Various Ailments and Other Malevolent Forces, late 18th or early 19th century

Prayer against (Chest) Pain, late 18th or early 19th century

Prayer against Colic, late 18th or early 19th century
Prayer against the Foul Demon (?) "That Cuts the Hearts of Men", late 18th or early 19th century

Text illegible.

Prayer against Evil Spirits, late 18th or early 19th century

Contains the opening of the Gospel of John.

Prayer against Evil Spirits, Barya, Däsk, Lägéwon [sic], Mäggañña, Gwesemt, Gudalé, T'äfänt, the Evil Eye, ... etc., late 18th or early 19th century

Prayer for Abjuring Satan, the Demons of the Air, the "King of Nuba," the Demons of the Sea, the "King of Afgam," the Demons of the Trees, the "King of Sidaf," etc., late 18th or early 19th century

Prayer against Colic, late 18th or early 19th century

Garrett Ethiopic Magic Scroll No. 127, late 18th or early 19th century

1750 x 105mm

3 pieces of parchment sewn together, with a repair to holes in the skin before writing. 1 col., written in black with rubrics in a good but somewhat angular hand (4mm), framed within a linear border with a zigzag design. 3 talismanic drawings. By the same scribe as scroll. no. 126.

Drawings:

Grid of 9 squares with a face at the center and transverse cross designs in four squares forming an overall cross shape and pairs of smaller squares in the four corner squares (forming an H-pattern). In ink with reddish brown and ochre color.)

Cross with additional transverse arms. (In ink with red and ochre color.)

A radiant "sun face". (In ink with reddish brown and yellow color.)

Owner: Täsfa Sellasé (m.)

Prayer for Trapping Demons, the Secret Names of Solomon [Asmatä Sälomon] or the Net of Solomon, late 18th or early 19th century

Prayer for Undoing Spells, late 18th or early 19th century

Here employing both usual titles, mäftehé seray fethatä seray. Classified according to the nationality of the spell caster.

Prayer against Satan, Barya, Lägéwon [sic], Nägärgar, Colic and Headache, etc., late 18th or early 19th century

Prayer against (Chest) Pain, late 18th or early 19th century

Prayer against Colic, late 18th or early 19th century

Prayer against Evil Spirits. 7, late 18th or early 19th century
Prayer against Foul Lágéwon 'That Cuts the Hearts of Men", late 18th or early 19th century

Contains extracts from the psalms as well as the gospels.

**Garrett Ethiopic Magic Scroll No. 128, early 19th century**

1750 x 100-105mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian figure (?) with an ornamented cross on the left and a smaller cross and latticework knot on the right. (In ink with red-brown and yellow color.)

Grid of 9 squares containing transverse crosses composed of eye-motifs. (In ink with red-brown and yellow color.)

Guardian angel with drawn sword. (In ink with red-brown and yellow color.)

Owner: Wälättä Heywät (f.)

Prayer against the Evil Eye, S’elawägi, Barya and Légéwon, early 19th century

Contains the opening of the Gospel of John.

Prayer against Barya and Légéwon, Aynä S’ela and Hemorrhage, early 19th century

Contains the legend of Susenyos.

Prayer against Barya and Légéwon, Aynä S’ela and Zar "Which Cuts the Hearts of Men", early 19th century

Prayer for Blood Clotting (Märge’é Dâm) and against Hemorrhage, early 19th century

Prayer against Barya and Légéwon, Aynä S’ela and Hemorrhage; Prayer against the Evil Eye of "Red and Black People”; Prayers against Colic and (Chest) Pain, early 19th century

In continuo. First prayer contains the prayer known as the rampart of the Cross [has’urä mäsqäl].

**Garrett Ethiopic Magic Scroll No. 129, late 19th century**

1690 x 100mm

3 pieces of parchment sewn together, with a leather thong for tying at the top. 1 col., written in black with rubrics in a large, moderate hand (5-6mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel with drawn sword. (In ink with red, pale yellow and blue color.)
Another guardian angel with drawn sword. (In ink with, pale yellow and blue color.)

Cross with accompanying sun and moon. (In ink with red, pale yellow and blue color.)

Owner: Wälättä Heywät Dästa (f.)

Prayer against Sickness Caused by "Demons of the Air, the Heavens, the Sea, the Cliff Face, the Dry Land, the Lowlands and the Highlands, the Refuse Tip and the House", late 19th century

Also contains a prayer against sickness caused by barya, légéwon, zar and tegrida, etc.,

Prayer against Foul Légéwon "That Cuts the Hearts of Men", late 19th century

Contains a prayer for exorcizing evil spirits by the names of the five nails of the Cross.

Prayer against Foul Demons and Sorcerers, late 19th century

Untitled. Opens with the beginning of the Gospel of John.

Garrett Ethiopic Magic Scroll No. 130, mid 19th century

1580 x 80mm

3 pieces of parchment sewn together; there is some rodent damage to the edges of the scroll. 1 col., written in black with rubrics in a moderate hand (2-4mm). 3 talismanic drawings.

Drawings:

Guardian angel with drawn sword. (In ink with yellow and possible traces of red color.)

Eight-pointed star design with central face. (In ink with yellow color.)

4 seraphim forming a circle. (In ink with some yellow color.)

Owner: Kinä Sellasé (m.) The name Wälättä Mädhen (f.) has been added later to one of the drawings.

Prayer against Sickness Caused by the Evil Eye of Barya, Teal Wägi and the Black Demon (T’eqwer Ganén), Légéwon, Typhoid, Fever, Mari ... etc., mid 19th century

Contains the legend of Susenyos.

Prayer against Sickness Caused by the Evil Eye of Barya and Ejjä Säbe’ (Craftsmen ?), Fälasha and Magicians, Zar and Tegrida ... etc., mid 19th century

Contains a sälam (hymn of salutation) to Phanuel.

Prayer against the Evil Eye, mid 19th century
Prayer against (Chest) Pain, mid 19th century

Garrett Ethiopic Magic Scroll No. 131, mid 19th century
1720 x 130mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a good hand (3-4mm), framed within a plain border colored yellow. 4 talismanic drawings.

Drawings:
Stylized figure between two ornamented crosses, and a bodiless head to the right, with a chevron or zigzag border above and below. (In ink with faded red, blue and yellow color.)

A series of decorated bands (zigzags, stripes, plain) one containing two faces. (In ink with faded red, blue and yellow color.)

Eight-pointed star with central face between bands with zigzag decoration. (In ink with faded red, yellow and pale blue color.)

Two heads set against a background of chevrons or stylized hills surmounted by circle motifs. (In ink with faded red, yellow and pale blue color.)

Owners: Wälättä Heywät (f.) and once Täsfa Maryam (m.)

- Prayers against the Evil Eye and Sorcerers ([t’ä]bib ?), Buda and Fälasha, Däsk, Gudali, S’ëla Wägi and Other Demonic Forces. The Prayer Known as the Net of Solomon, mid 19th century
- Prayer against Shin Bones (Aqweyas’yat [sic]) With Spells Inscribed on Them, mid 19th century
- Prayer for the Undoing of Spells (Mäftehé Seray), mid 19th century
- Prayer for the Binding of Demons (Ma’esärä Aganent), mid 19th century
- Contains the Lord's Prayer.
- Prayer and Legend of Susenyos, mid 19th century

Garrett Ethiopic Magic Scroll No. 132, mid 19th century
1500 x 135-140mm
2 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (4-5mm), divided by a border decorated with stylized eye motifs with some yellow color. 3 talismanic drawings.

Drawings:
Grid pattern with alternate transverse cross and stylized eye motif designs. (In ink with some yellow color.)

Eight-pointed star motif with central face and stylized eye designs in the middle, other spaces filled alternately with stylized angels and lattice-work and eye designs. (In ink with pale red and yellow color.)
Eight-pointed star with central face and eye motifs. (In ink with yellow and some faded red color.) The owner's name, Gäbrä Iyäsus (m.) is written in the top right-hand corner.

Owners: Gäbrä Iyäsus (m.) and Wälättä Giyorgis (f.), and occasionally Wälättä Heywäät (f.) inserted over erasures.

The Prayer Known as the Net of Solomon, mid 19th century

Prayer Entitled the Prayer of Melchizedek Invoking the Archangels Michael, Gabriel, Surafél and Kirubél; Prayers for Salvation Invoking Various Saints and Prophets, mid 19th century

In continuo.

Prayer against Blacksmiths, Gudalé, Däsk, etc., mid 19th century

Prayer against Colic or Stomach Ache, "Coming from the Land of Constantinople", mid 19th century

Prayer against Colic or Stomach Ache, mid 19th century

Prayer against Evil Légéwon "Who Cuts the Hearts of [Men]", mid 19th century

Garrett Ethiopic Magic Scroll No. 133, mid to late 19th century
1380 x 60mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a neat but angular hand (3-4mm). 2 talismanic drawings.

The text known as the Bandlet of Righteousness (Lefafä S'edq); account of the sufferings of Our Lord. Includes several prayers titled the prayer of the way to Heaven.

Drawings:
Rough drawing of crosses. (In ink with some red color.) Rough drawing of a cross. (In ink with some red color.)

Owners: no owner's name is evident.

Garrett Ethiopic Magic Scroll No. 134, mid to late 19th century
1580 x 125mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (2-5mm). 2 talismanic drawings.

Drawings:
Stylized crucifixion scene: four figures (below, representing Mary and John (?) and above, Longinus and another soldier (?)) either side of a stylized cross with a central face, and above two angels and three heads. (In ink with faded yellow and red color.)
Guardian angel with two smaller figures below. The text (in Amharic) reads, "Behold the guardian angel Rufa’él of the excellent horseman Kasa [and] of [his] excellent shield bearer." (In ink with faded yellow and red color.)

Owner: the name Wäldä Mika’él (m.) has been inserted over erasures; the original owner's name, Kidanà Maryam (m.) appears at the bottom of the scroll.

Prayer for the Undoing of Spells (Mäftehé Seray) Ascribed to Cyprianus, mid to late 19th century

Further Prayers for the Undoing of Spells, "Of Hamasén, Delanta, Wadla, Säqält, Shäwa ..." and Other Regions, mid to late 19th century

Prayer of the Serpent (S’älot Zä’arwé Medr), mid to late 19th century

Prayer for Banishing Demons by Invoking the Secret Names of Solomon, mid to late 19th century

Prayer against Aqweyas’at (Shin Bones ?), Colic or Stomach Ache, Headache and Rheumatism, mid to late 19th century

Garrett Ethiopic Magic Scroll No. 135, mid 19th century

1605 x 75mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a cramped, uneven hand (2-3mm). 4 talismanic drawings.

Drawings:

Eight-pointed star with central face and four further faces in the quadrants, between bands with protective eye-motif and cross designs. (In ink with red and yellow color.)

Eight-pointed star design with central face. (In ink with red and yellow color.)

Grid or stylized eight-pointed star design with faces in the center and the quadrants. (In ink with red and yellow color.)

Cross. (In ink with red and yellow color.)

Owner: the name Gäbrä Mädhen (m.) has been inserted over erasures.

Prayer Invoking the Names of God; Opening of the Gospel of John; Prayers for Protection from Demons Invoking the Archangel Phanuel, mid 19th century

In continuo.

Prayer for the Undoing of Charms (Mäftehé Seray) Invoking the Secret Names of Solomon, mid 19th century

Prayer against Légéwon "Who Cuts the Hearts of Men." Account of the Woman With an Issue of Blood from the Gospel of Mark. Prayers against Demons Invoking the Cross, and Calling Upon Mary, mid 19th century
Garrett Ethiopic Magic Scroll No. 136, late 19th century
2180 x 145mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a neat and compact hand (4mm), framed with an ornamented border colored in red and yellow, and occasionally green with vine motifs. 4 talismanic drawings or paintings. A string for suspending the scroll is sewn to the top edge.

Drawings:
Large drawing (280 x 145mm) of Christ (?) seated between two columns filled with the heads of demons (colored grey), with the supine figure of a beaten devil below along with the archangel Michael holding a drawn sword. (In ink with grey, yellow, red, green and vibrant blue color.)

Above the painting is the text (in Amharic): "Lest no one damage this book, let him be excommunicated by the power of Peter and Paul."

Three haloed figures. (In ink with red, yellow, green and vibrant blue color.)

Two archangels with drawn swords. (In ink with green, yellow, red and vibrant blue color.) Eight-pointed star design with central face and animal heads in the four quadrants. (In ink with red and yellow color.)

Owner: Wälättä Mädhen (f.), overwritten with the name of W. Abiyyä Egzi’ (f.)

Prayer against Hemorrhage and Barya, late 19th century

Prayer against Zar; Prayer against Evil Spirits, Including Accounts of the Story of the Gadarene Swine from the Gospel of Matthew and the Man Possessed by Evil Spirits from the Gospel of Mark; Prayer from the Gospel of Luke; Opening of the Gospel of John; Prayers for Dispelling Demons, Some Invoking the Secret Names of Solomon, late 19th century

In continuo.

Garrett Ethiopic Magic Scroll No. 137, mid to late 19th century
1660 x 80mm
5 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (3-5mm). 4 talismanic drawings.

Drawings:
Eight-pointed star with central face. (In ink with red and yellow color.)

Derivative eight-pointed star design with each point terminating in a serpent’s head. (In ink with red and yellow color.)

Angel with drawn sword striking down a demon. (In ink with red and yellow color.)

Cross design. (In ink with red color.)

Owner: Gäbrä Sellasé (m.) – the text suggests the scroll was originally drafted for a woman, as well as for a man.
Prayer for the Binding of Demons (Ma’esāromu Lā’aganent), mid to late 19th century

Prayer for the Binding of Buda. Another Prayer for the Binding of Demons, mid to late 19th century

Prayer for Undoing Spells (Fethatā Seray), mid to late 19th century

Prayer for Binding Demons, Buda, Barya and Légéwon, etc., mid to late 19th century

Prayer against Colic or Stomach Ache, mid to late 19th century

**Garrett Ethiopic Magic Scroll No. 138, early to mid 19th century**  
675 x 110mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a neat and compact hand (3mm). There are no drawings. The beginning of the scroll is missing.

A Long, unnamed prayer for dispelling demons by secret names and invoking the archangels Gabriel and Michael. Account of secret names and words given (by God ?) to man and the "Sons of Abraham" for protection from evil [incomplete]. Beginning in abrupto.

Drawings: None.

Owner: Sergutā Sellasé (f.)

**Garrett Ethiopic Magic Scroll No. 139, late 19th century**  
1890 x 110mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a sloping, angular hand (4-5mm), framed and divided by a border with a scalloped design with yellow color. 3 talismanic drawings.

Drawings:
- Archangel with drawn sword with lattice-work borders above and below. (In ink with orange-red, yellow and blue color.)
- Cruciform design surrounded by eight heads enclosed between two borders of lattice-work design. (In ink with orange-red, yellow and blue color.)
- Derivative eight-pointed star design with central face enclosed within a lozenge-shape, four further faces in the corners. (In ink with orange-red, yellow and blue color.)

Owner: Wälättä Kidan (f.)

Prayer for Binding Demons (Ma’esāromu Lā’aganent [sic]), late 19th century

Includes the prayer of Susenyos. The text includes (col. 1) a grid chart of letters and numbers,

Prayer or Sequence of Prayers for Binding Demons Including Qurañña, Buda, S’ela Wogi [sic] and Shutālay [sic]. late 19th century
The text further includes (col. 2) a grid chart of letters.

Prayer against Miscarriage, late 19th century

Garrett Ethiopic Magic Scroll No. 140, mid 19th century

1700 x 100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large and angular hand (5mm), framed within a simple scalloped border in ink. 3 talismanic drawings. A string for suspension is sewn to the top of the scroll.

Drawings:

Roughly drawn square and four circles above a pair of squares with schematic cruciform infill. (In ink with traces of red color.)

Set of talismanic figures. (In ink with some red color.)

Guardian angel. (In ink with some red and yellow color.)

Owner: Abnä Wäld (m.)

The Text Known as the Net of Solomon, mid 19th century

Includes prayers for binding demons, barya, etc.,

Prayer Entitled "The Maturity of Solomon" (Lehqätä Sälomon), mid 19th century

Prayer for Binding Demons, mid 19th century

Garrett Ethiopic Magic Scroll No. 141, mid to late 19th century

1720 x 85mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular and uneven hand (3-4mm), framed between a simple linear border with traces of yellow color. 3 talismanic drawings.

Drawings:

Cruciform design comprising a central face and four faces or heads as the arms, with four further small crosses in each corner, enclosed between decorated borders containing various eye motifs. (In ink with red, yellow and some faded blue color.)

Guardian angel with drawn sword. (In ink with yellow, red, blue and green color.)

Eight-pointed star with central face and checkerboard pattern in the four corners. (In ink with red, yellow and some faded green color.)

Owner: Wälättä Mika’él (f.) – the given name Denqenäsh is added once to this baptismal name.

Prayer against Hemorrhage. Another Prayer against Hemorrhage and Miscarriage, mid to late 19th century

Prayer for Successful Conception and Childbirth, mid to late 19th century
Prayer for Binding Demons and against the Evil Eye, "Evil and Accursed Barya", mid to late 19th century
Prayer against Hemorrhage and Miscarriage, mid to late 19th century
Prayer against Hemorrhage, mid to late 19th century
Prayer against the Disease of Shätolay [sic], mid to late 19th century
Prayer against Colic or Stomach Ache, Mäggañña and Shätolay, mid to late 19th century

**Garrett Ethiopic Magic Scroll No. 142, mid to late 19th century**

1975 x 80mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, moderate hand (2-3mm), framed within a simple linear border colored yellow. 3 talismanic drawings.

Drawings:
- Finely drawn figure of a guardian angel holding a drawn sword. (In ink with orange-red, blue, purple and faint yellow color.)
- Angel. (In ink with orange-red, yellow, purple and blue color.)
- Cross. (In ink with purple, yellow and blue color.)

Owner: Täklä Haymanot (m.)

- Secret Names of Solomon for Binding Demons and the Text Known as the Net of Solomon. Secret Names of God for Protection from Evil Spirits, mid to late 19th century
- Prayer for Binding Demons (Ma’esäromu Lä’aganent) Spoken by Alexander "On Friday Before Gog and Magog", mid to late 19th century
- Prayer against Aqweyas’, Légéwon and Gudalé, mid to late 19th century
- Prayer against the Evil Eye of Nädära and Barya, mid to late 19th century
- Prayer against Blacksmiths, mid to late 19th century
- Prayer against Buda and Blacksmiths, mid to late 19th century
- Prayer against Sorcerers, mid to late 19th century
- Prayer against Colic or Stomach Ache, mid to late 19th century

The text contains a few talismanic figures and a grid chart of letters (both in purple ink).

**Garrett Ethiopic Magic Scroll No. 143, mid to late 19th century**

970 x 85mm
2 pieces of parchment sewn together. The top of the scroll has been cut away and the bottom section is missing. 1 col., written in black with rubrics (in purple ink).
ink) in a moderate hand (3mm). 2 talismanic drawings. The scroll is much stained and rubbed and the text is illegible in parts.

The text known as the Net of Solomon. Secret names of God for protection from evil spirits [incomplete].

Drawings:

Guardian angel (cut off from the upper chest.) (In ink with yellow, purple and faded green color.)

Eight-pointed star with central face. (In ink with faded yellow color.)

Owner: Amätä Rufa’él (f.) inserted over erasure.

Garrett Ethiopic Magic Scroll No. 144, mid to late 19th century

2095 x 190mm

4 pieces of parchment sewn together. 2 cols., written in black with rubrics in an uneven and untidy hand (3-5mm), separated a central margin with an eye motif design. 4 talismanic drawings.

Drawings:

Cruciform design. (In ink, no color.) Large cruciform design with central face and surrounded by sets of concentric circles. (In ink, no color.)

Large ovoid design divided into eight panels, four of which contain seraphim drawn in a markedly European manner. (In ink, no color.)

Two archangels holding drawn swords, also drawn in a European manner. Above them are two circles, one with rays ending in smaller circles, the other with a central face within three further concentric circles. On the right is a small hand-cross figure. The accompanying text reads, "save thy servant Wäldä Mika’él."

Owners: Kinä Sellasé (m.); in the drawings the name Wäldä Mika’él (m.) occurs.

Secret Names of Solomon for Binding Demons (The Net of Solomon), mid to late 19th century

Prayer for Protection from "Evil Blacksmiths"; Prayers against Various Demons and Evil Spirits, mid to late 19th century

In continuo.

Prayer for Binding Demons (Ma’èsäromu Lā’aganent), mid to late 19th century

Prayer for Expelling Demons (Seddätä Aganent), mid to late 19th century

Prayer for Binding Demons, mid to late 19th century

Prayer against Colic or Stomach Ache, mid to late 19th century

Prayer "For Subduing Enemies", mid to late 19th century
Followed by other untitled prayers comprising mostly magical names (asmat.).

**Garrett Ethiopic Magic Scroll No. 145, mid 19th century**

2100 x 135mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (3-4mm), now somewhat faded and rubbed, and framed within a wide border colored yellow. 3 talismanic drawings. The top of the scroll shows some worm damage. Preserved in half a leather cylinder case.

Drawings:

Eight-pointed star design with central face and curling arms. (In ink with red and yellow color.)

Guardian angel holding a drawn sword, protecting a figure on the right from a demon on the left. (In ink with red, yellow and faded blue color.)

Eight-pointed star design with central face. (In ink with red, yellow and blue color.)

Owner: Wäldä Heywät (m.) with the given name Yätämāññu.

- Prayer against the Evil Eye of Barya and Légéwon, Aynä Wärq and Demons of the Air (Aganentä Ayär) ... Fälasha and Zar, mid 19th century
- Prayer against the Disease of Dāsaso (?) and Gwergeho (?), Continuing With a Prayer for Protection from Blacksmiths, mid 19th century

Includes the secret names of Solomon.

- Prayer of St. Susenyos, mid 19th century
- Prayer against the Evil Eye of Barya and Légéwon, Gärgari and Algum, Dāsk and Gudalé "And All Hostile Forces", mid 19th century
- Prayer against Rheumatism, mid 19th century
- Prayer for Binding Demons, Barya and Zar, mid 19th century
- Prayer against the Evil Eye of Barya and Légéwon, and the "Barya of Stomach Ache", mid 19th century
- Prayer for Undoing Spells, mid 19th century
- Prayer against the Evil Eye of Barya, mid 19th century

**Garrett Ethiopic Magic Scroll No. 146, mid 19th century**

1490 x 90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (3-4mm). 4 talismanic drawings.

Drawings:

Eight-pointed star design with central face and stylized eye motifs and semicircles in the four quadrants. (In ink with yellow and red color.)
Guardian angel holding a drawn sword. (In ink with faded red and yellow color.)

Derivative eight-pointed star design comprising a central face enclosed within a lattice and framed by four circles with checkerboard infill in each corner. (In ink with red and yellow color.)

Lattice-work knot design incorporating eye motifs; the text reads, "there is nothing that is impossible for God. Wälättä Maryam."

Owner: Wälättä Maryam (f.)

- Prayer for the Protection of the Soul Invoking the Secret Names of God, mid 19th century
- Prayer for Binding Satan, mid 19th century
- Prayer against Accursed Légéwon "Who Cuts the Hearts of Men"; Prayers against Various Devils, mid 19th century

Garrett Ethiopic Magic Scroll No. 147, mid 19th century

1730 x 78mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a thick, square hand (5mm). 4 talismanic drawings.

Drawings:

Eight-pointed star design with central face and curling arms, perhaps described by the words harâgâ wäyn "vine" written in red across the bottom of the drawing. Above and below are borders with cross and chevron motifs. (In ink with yellow and red color.)

Eleven-pointed sun-figure identified by the text "appearance of the sun" written twice across the drawing. (In ink with yellow and some red color.)

Small central face within a square from which radiate four horn-like arms, the whole set against a series of concentric squared circles decorated on the outer edge by small crosses. Above and below are borders with cross-hatch and cruciform decoration. The text identifies the figure as "the face of Mélos." (In ink with yellow and red-brown color.)

Rough drawing of a cruciform shape with a central face surrounded by four smaller crosses linked by a frame decorated with yet smaller crosses. The name Wäldä Esra’él is written across the top of the drawing. (In ink with yellow and red-brown color.)

Owner: the name Wälättä Yohannes (f.) has been inserted in small letters in the spaces left for the owner's name and over erasures; the original owner's name may just be made out as Wälättä Aqlesya (f.)

- Opening of the Gospel of John, mid 19th century
- Prayer for Undoing Spells (Fethatä Seray), mid 19th century
Prayer for the Denial of Satan and the Demons of the Air (Kehdätä Säyt’an Yä’ayär Aganent [sic]), the King of Nuba and the Demons of the Sea, mid 19th century

Prayer against Diseases of the Heart, mid 19th century

**Garrett Ethiopic Magic Scroll No. 148, mid 19th century**

1665 x 115-120mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven and widely spaced hand (3-4mm), framed with in a simple linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword with four smaller figures behind. (In ink with red and yellow color.)

Crowned figure holding a berellé or wine flask, accompanied by attendants, one holding a parasol and the other a fly-whisk.

Sun figure with a square face at the center, the whole enclosed within a square. (In ink with red-brown and yellow color.)

Owner: Wälättä Sellasé (f.); the name Wälättä Maryam (f.) has been inserted in several places over erasures.

- Prayer against Diseases of Demons, Buda and S’ela Wägi, Fälasha and Eslam, Invoking the Secret Names of God, mid 19th century
- Prayer of St. Susenyos "For the Removal of Disease", mid 19th century
  Includes the legend of Susenyos.
- Prayer against Hemorrhage, mid 19th century
- Prayer against Pollution or Defilement (Dänäs), mid 19th century

**Garrett Ethiopic Magic Scroll No. 149, early to mid 19th century**

1590 x 65mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, reasonable hand (3mm). 4 talismanic drawings and 1 series of talismanic figures. There is considerable worm damage at the top of the scroll. Preserved in a leather cylinder case.

Drawings:

Grid pattern with alternate cross and face infill designs. Below is a border of rosette and chevron motifs. The upper part of the drawing is now missing owing to extensive damage at the top of the scroll. (In ink with faded red and yellow color.) The text written in the border reads, "in the name of the Father."

Crowned figure holding a drawn sword. Again the text on the left of the drawing reads, "in the name of the Father." (In ink with red-brown and yellow color.)
Eight-pointed star with central face; the points of the star end in extravagant curls. Below is a border of rosettes. (In ink, uncolored except for some red in the central rosette.)

Hand-cross design. The word "cross" is written in red in the center. Below is a band of rosettes. (In ink, uncolored except for some red on the cross.)

A series of talismanic designs and a grid chart with letters, reading "Alpha and Omega Jesus."

Owner: Kidanä Maryam (m.) written over erasures.

- Prayer for the Protection of the Soul Invoking the Secret Names of God, early to mid 19th century
- Prayer against Diseases of Barya and "Foul Légéwon That Cuts the Hearts of Men", early to mid 19th century
- Prayer against Rheumatism, early to mid 19th century
- Prayer against Stomach Ailments, early to mid 19th century
- Prayer against Colic or Stomach Ache, early to mid 19th century

**Garrett Ethiopic Magic Scroll No. 150, mid 19th century**

1860 x 103mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm). 3 talismanic drawings. Preserved within a leather double cylinder case.

Drawings:

A row of six heads between ornamented borders of chevron and looped-cross designs. (In ink with faded red and yellow color.)

Three-tiered drawing: first row, alternate cross with eye motifs and head-and-shoulder figures; second row, three crowned figures separated by crosses; third row, a central head-and-shoulder figure with eye-motif and circle filled squares either side. (In ink with red and yellow color.)

Cross with two figures either side. (In ink with red and yellow color.)

Owner: Wälättä Liqanos (f.) The name Wälättä Giyorgis (f.) has been added over erasures in five instances.

- Prayer against the Disease of Shotälay; Prayers against Hemorrhage and Miscarriage, mid 19th century
- In continuo. The first prayer includes an invocation of the secret names of Solomon.
- Prayer against "The Calamity of Disease" (Mäqsäftä Däwé), mid 19th century
- Prayer of St. Susenyos. Legend of St. Susenyos, mid 19th century
Prayer against Hemorrhage, mid 19th century
Prayer for Successful Conception, mid 19th century
Prayer against Hemorrhage, mid 19th century
Prayer against Buda, mid 19th century
Prayer against Colic or Stomach Ache, mid 19th century

Garrett Ethiopic Magic Scroll No. 151, mid 19th century
1495 x 110mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (3-5mm). 4 talismanic drawings. The edges of the upper part of the scroll show some damage.

Drawings:
Central sun-face motif within a circle decorated by four seraphim or winged heads. Below is a border of simple rosette or lobed cross designs. (In ink with some red color.)

Eight-pointed star design within a circle surmounted on a shaft; from the circle extend four feather-like arms, and the whole is surrounded by six small circles containing eye motifs. (In ink with some red color.)

Three hand-crosses and two square faces. (In ink with some red color.)

Winged head surmounting a small cube-like body. The text reads "guardian angel." (In ink with red color.)

Owner: the original owner's name has been overwritten throughout by that of Zämaryam (m.)

The Text Known as the Net of Solomon; Prayers against Däsk, Gudalé, Barya and Légéwon and Other Evil Spirits, mid 19th century

In continuo.

Prayer against Barya and Légéwon, mid 19th century

Garrett Ethiopic Magic Scroll No. 152, mid to late 19th century
830 x 65mm
Single piece of parchment. 1 col., written in black without rubrics in an indifferent hand (3-4mm). 2 talismanic drawings. The bottom portions of the scroll are missing.

Prayer for undoing spells [incomplete].

Drawings:
Eight-pointed star with central face and curling arms. (In ink with yellow color.)
Eight-pointed star with central face and curling arms. (In ink with yellow color.)

Owner: none identified.
Garrett Ethiopic Magic Scroll No. 153, late 18th or early 19th century

1445 x 130mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an exceptionally well-formed and regular hand (4-5mm). 2 talismanic drawings. The top, bottom and edges of the scroll show extensive rodent damage, and both the beginning and end of the scroll are now missing.

[incomplete]

Drawings:

Cruciform design divided into five squares each filled with transverse or lobed cross motifs; between the arms of the cross are bird-head motifs and each arm of the cross is surmounted by a trefoil or semicircular motif. Above is a vine-like border, and below a simple band of semicircles. (In ink with yellow and pinkish red color.)

Another cruciform design with lobed infill between the arms of the cross and axe-head motifs at the end of each arm. Above and below are decorated borders. (In ink with yellow and pinkish red color.)

Owner: Gäbrä Heywät (m.)

- Prayer against Colic (?) (Qwe[rs'ät]) and Mäggañña, late 18th or early 19th century
  only partially preserved and unidentified.
- Prayer against Colic and Mäggañña. Another Prayer against Colic and Mäggañña, late 18th or early 19th century
- Prayer against Rheumatism, late 18th or early 19th century
- Prayer against Rheumatism or General Pain, late 18th or early 19th century
- Prayer against Demons and Devils, late 18th or early 19th century
- Prayer for Drowning Demons (Mäst'emä Aganent); Prayer against Spell-Casting Buda and Evil Légéwon, late 18th or early 19th century

In continuo.

Garrett Ethiopic Magic Scroll No. 154, late 19th century

1795 x 195mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate and widely-spaced hand (4-5mm), framed within a lattice-work border with red and yellow color, and separated by a central margin some of which is colored red and contains eye motifs and the rest is left plain and colored yellow. 3 talismanic drawings.

Drawings:

Large guardian spirit figure, the head of which is formed of a two-headed serpent which encircles the prominent eyes; the body with its raised arms is
reduced to a a block of overlapping scale-motifs. (In ink with red, yellow and blue color.)

Abunä Samu’él riding a lion; the text reads, "the lion of Samu[él]." (In ink with yellow, red and blue color.)

Two angelic figures and a demon (?) (In ink with red, green and blue color.)

Owners: Zämmaryam (m.) and Wälättä Täklä Haymanot (f.); the latter name is twice replaced by that of Wälättä Kidan (f.)

  Prayer for Binding Demons (Ma’esäromu Lä’aganent), Invoking the Secret Names of God, late 19th century

  Prayer for Drowning Demons (Mäst’emä Aganent), late 19th century

  Prayer against Buda. Another Prayer for Binding Demons, late 19th century

  Prayer against Colic or Stomach Ache. Mälke’a Fanu’él (Hymn Of Salutation to the Archangel Phanuel, the "Banisher of Demons"), late 19th century

  Prayer for Undoing Spells, late 19th century

  Prayer against Rheumatism or General Pain, late 19th century

**Garrett Ethiopic Magic Scroll No. 155, late 19th century**

875 x 87mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a poor hand (2-3mm). 2 talismanic drawings. The bottom portion of the scroll is missing.

Prayer against Hemorrhage (?) Prayer and Legend of St. Susenyos [incomplete].

Drawings:

Grid pattern with three faces in the central row of squares and alternate eye-motif and transverse cross designs in the others, placed between borders of further transverse cross and eye-motifs. (In ink with red and yellow color.)

Lobed transverse cross with eye-motifs. (In ink with red-brown and yellow color.)

Owner: Wälättä Te’emarä Dengel (f.)

**Garrett Ethiopic Magic Scroll No. 156, early to mid 19th century**

960 x 82mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a neat hand (4mm). 2 talismanic drawings. Preserved in a leather cylinder case.

Prayer for the protection of the soul invoking the secret names of God, and later employing magic names or asmat. Hymn of salutation to Phanuel, the "Banisher of Demons."
Series 2: Robert Garrett Collection of Ethiopic Magic Scrolls (Continued)

Garrett Ethiopic Magic Scroll No. 157, mid 19th century
600 x 200-255mm
Single piece of parchment. 2 cols., written in black with rubrics in an uneven and angular hand (4-5mm), separated by a simple uncolored linear border. No drawings.

Sälam [hymn of salutation] to Neburä Ed Wäldä Giyorgis, "The Most High and Beloved of God, the Builder of the Second Jerusalem, Zion." In Ge'ez except for the last 4 lines.

Drawings: None.

Owner: None identified.

Garrett Ethiopic Magic Scroll No. 158, late 19th century
1887 x 90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a narrow lattice-work border colored blue and red. 3 talismanic drawings and 1 grid chart. There is some rubbing and water damage to the scroll.

Extensive prayer or sequence of prayers for undoing spells (mäftehé deray).

Drawings:

Eight-pointed star or cross with central face, the arms each ending in a lobe with an eye motif. The whole set between lattice-work borders. (In ink with faded red, yellow and blue color.)

Grid chart with infill of magic words or names in each square, alternately written in red and black.

Cross with checkerboard pattern infill and lobed designs between the arms. (In ink with red, yellow and blue color.)

Hand-cross design. (In ink with red, blue and yellow color.)

Owners: Gäbrä Täklä Haymanot (m.) and Wälättä Abiyyä Egzi’ (f.)

Garrett Ethiopic Magic Scroll No. 159, mid 19th century
1340 x 55mm (max.)
2 pieces of parchment sewn together. 1 col., written in black with rubrics in an indifferent hand (3-4mm). 4 talismanic drawings.
Drawings:

Eight-pointed star design with central face and eye motifs in each quadrant. (In ink with pale red and yellow color.)

Another eight-pointed star design with a central face, set between borders with simple chevron decoration. (In ink with pale red and yellow color.)

A pair of lobed transverse crosses with eye-motif infill. (In ink with red and yellow color.)

Hand-cross design. (In ink with pale red and yellow color.)

Owner: Wälättä Säma’et (f.)

Prayer against Zar, mid 19th century

Incorporates the stories of the Gadarene Swine from the Gospel of Matthew, the man possessed by an evil spirit from the Gospel of Mark, and the man healed of possession by an evil spirit by the shores of the Sea of Galilee from the Gospel of Luke. The text also contains the opening of the Gospel of John.

Prayer against the Demons of the Air (Yä’ayär Aganent [sic]), mid 19th century

Prayer against "Foul Légéwon That Cuts the Hearts of Men", mid 19th century

Prayer against Barya "Of the House", mid 19th century

Prayer against Diseases of the Stomach or Liver (Hemamä Käbd), mid 19th century

Prayer against Diseases "Of the Air" (Hemamä Ayär), mid 19th century

Garrett Ethiopic Magic Scroll No. 160, mid to late 19th century

2395 x 140-5mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a neat hand (5mm). 3 drawings.

Drawings:

Crucifixion. The larger figure of Christ appears on the central cross flanked by the two thieves on smaller crosses; a hand-cross appears between Christ and the right-hand thief. The whole is framed within an oblong linear border with vine-like decoration above and lattice-work decoration below. (In ink with faded red, blue and yellow color.)

The Virgin Mary and a smaller figure, again framed within an oblong border with lattice-work decoration at the top and bottom. (In ink with red, yellow and blue color.)

A two-part composition: above, Christ crowned with thorns. Christ appears as a large crowned and robed figure with the stigmata in his hands, whilst
above him two smaller figures hammer the thorns into his head. Below, the Resurrection. The large figure of Christ carrying a banner or staff rises from a shrouded corpse, while two smaller figures look on. (In ink with orange-red, blue and yellow color.)

Owner: Gäbrä Täklä Haymanot (m.)

The Text Known as the Bandlet of Righteousness or Lefafä S’edq, Including Five Prayers Entitled the Prayer of the Way to Heaven (S’älot Zämängädä Sämay), mid to late 19th century

Prayer of the Agony of Death (S’älot Bä’entä S’a’erä Mot), mid to late 19th century

A Further Prayer Entitled the Prayer of the Way to Heaven, mid to late 19th century

Garrett Ethiopic Magic Scroll No. 161, late 19th century

1450 x 110mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (), framed within a lattice-work border with yellow and faded red color. 2 talismanic drawings. The bottom portion of the scroll is missing.

[incomplete]

Drawings:

A large guardian spirit figure, the head of which is formed of a two-headed serpent which encircles the prominent eyes; the body with its raised arms is reduced to a a block the lower part of which is decorated with overlapping scale-motifs. (In ink with red, yellow and blue color.)

Large figure of a guardian angel holding a drawn sword. (In ink with red, blue and yellow color.)

Owner: Wälättä Arägawi (f.)


Unusually placed above the first drawing and framed within a lattice-work and eye-motif border.

Prayer against Rheumatism, late 19th century

Prayer and Legend of St. Susenyos, late 19th century

Incomplete.

Garrett Ethiopic Magic Scroll No. 162, late 19th century

1305 x 80mm
2 pieces of thin parchment sewn together. 1 col., written in black with rubrics (in bright red European ink) in a mediocre hand (3-4mm), framed within a simple linear border with some yellow color. 2 talismanic drawings.

Drawings:

Eight-pointed star with central face and four further faces in the spaces between the arms, top, bottom, left and right; arabesques link the remaining arms. (In ink with red ink color.)

Guardian angel holding a drawn sword. (In ink with some red ink color.)

Owner: Ehetä Maryam (f.) with the given name Tayyäch.

- Prayer against Hemorrhage and Shotälay, Aynä Wärq, Aynä S’ela Wägi, Zar, Teyazhir, Barya and Légéwon, and Problems of Conception, late 19th century
  - Includes the story of the woman with an issue of blood from the Gospel of Mark.
  - Prayer against Diseases of Barya, Légéwon, Aynä S’ela Wägi, Zar, Qurañña, Demons and Devils, late 19th century
No owner listed.

No scribe listed.

No miniatures.

No musical notation.


Psalms, 1800s

Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, 1800s

Song of Songs, 1800s

Excerpts of Praise of Mary, Wəddase Maryam, 1800s

Princeton Ethiopic Manuscript No. 2: Psalter. Dawit, 1800s

130 folios
17 x 12 cm
1 col. [4r-113r], 27 lines; 2 col. [113r-130r], 26 lines. Parchment Codex. Wooden boards in stamped red leather, stitched and open spine. Written in black and red ink. One miniature. Two-part leather case with leather strap.

Illustration: Fol. 2v: Drawing of angel with drawn sword, in red and black ink, in a later hand.

Fol. 1v: Pen scrawl and note of later ownership, without name, in a later hand.

Fols. 1v-2r: Original text erased.

Fol. 3r: Pen trial.

Fol. 3v: Pen scrawls.

Fol. 94v: The later buyer and seller of the manuscript, as well as the witness and guarantor, are mentioned. The buyer is Mämere Täkelä Haymanot and his wife Amätä Yohannes. The seller is Abunä Gäbrä Egzi'abeh. It includes a
warning against theft and the price: five birr. The new owner lists twelve of his family members.

Fol. 130r: Note of ownership in later hand again mentioning Abunä Täkəlä Haymanot and Amätä Yohannes.

Manuscript has pen trials and crude outlines of a horse or head on about two dozen folios.

The Psalter daily readings are marked on the relevant pages at the top of the folio in another hand.

No scribe listed.

No musical notation.

Loose folio, a photocopy of a letter in English dated Princeton, July 1, 1976, noting the cost of the manuscript and asking for reimbursement of shipping costs. Letter states that the author plans to visit the Ethiopian collection "now that I know some of the cognate language Tigrinya, which uses the same alphabet." From John to Mr. [Alfred?] Bush.

References: See references listed in manuscript no. 1.

Nicene Creed, 1800s 2r

In faint blue ink, in a later hand.

Concluding Prayer, 1800s 2r

First two lines of the text on the page are a genealogical list of a particular family, in a later hand.

Concluding prayer of Psalter in crude, later hand.

Psalms, 1800s 4r-94v

Fol. 51v: Mid section of the Psalms identified with a decorated Ethiopic number 60.

Fols. 77v-82v: Psalm 118 does include additions about the spiritual meanings of the Hebrew Alphabet.

Excerpts of Unidentified Texts, Probably Image of Egzi'abəher Ab, Image of the Holy Savior, and Image of the Icon of Mary, 1800s 95rv

In another, crude hand. See also Fol. 130v.

Canticles of the Prophets of the Old and New Testaments, 1800s 96-106v

Song of Songs, 1800s 106v-113r

Praise of Mary (Wəddase Maryam), 1800s 113r-123v

Monday, 1800s 113r-114v

Tuesday, 1800s 114r-115v

Wednesday, 1800s 115v-117v
Thursday, 1800s 117v-119v
Friday, 1800s 119v-121r
Saturday, 1800s 121r-122r
Sunday, 1800s 122r-123v
Gate of Light, 1800s 123v-128v
Image of Edom, 1800s 128v-130r
Excerpts of Unidentified Texts, Probably Image of Egzi'abəher Ab, Image of the Holy Savior, and Image of the Icon of Mary, 1800s 130v
In another, crude hand. See also Fol. 95rv.

**Princeton Ethiopic Manuscript No. 3: Psalter. Dawit, 1900s**

157 folios
17 x 13 cm
1 col. [3r-142r], 22 lines; 2 col. [142v-157r], 22 lines. Parchment Codex.
Written in black and red ink. Two-part leather case with leather strap. Wooden boards in stamped red leather with covered spine.

No owner listed.

Fols. 3r, 157v: Later owner's name appears in pencil and pen, Haläqa Kiros Zägäyä.

Fol. 1v: Pen trial.

Fol. 2v: In crude hand, practice writing of Psalm 1.

Fol. 157r: Pen trial and the salutation of a letter.

fol. 157v: Pen scrawl.

Manuscript has pen trials on about two dozen folios.

The Psalter daily readings are marked on the relevant pages in a later hand at the top of the folio, "For Monday reading," etc.

No scribe listed.

No musical notation.

References: See references listed in manuscript no. 1.

Canticle, 1900s 1v
In crude hand, in pencil, the first four lines of the Canticle of the Psalter.

Magical Prayer Against Snake Bite, 1900s 1v
Magical Prayer against snake bite in a later hand.

Psalms, 1900s 3r-123r
Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, 1900s 123r-135v
Song of Songs, 1900s 135v-142r
Praise of Mary (Wəddase Maryam), 1900s 142v-152v
  Monday, 1900s 142v-143v
  Tuesday, 1900s 143v-145r
  Wednesday, 1900s 145r-146v
  Thursday, 1900s 146v-149r
  Friday, 1900s 149r-150r
  Saturday, 1900s 150v-151v
  Sunday, 1900s 151v-152v
Gate of Light, 1900s 152v-157r

Princeton Ethiopic Manuscript No. 4: Psalter. Dawit, late 1700s, early 1800s
159 folios
20 x 17 cm
1 col. [2r-145r], 19 lines; 2 col. [145v-158v], 19 lines. Parchment Codex.
Written in black and red ink. Plain wooden boards, fragment of upper board missing, lower board broken and sewn. Stitched and open spine. Loose binding.

Illustrations: fols. 2r, 24v, 43v, 65v, 124r: Häräg (headpieces).

Fol. 1v: In crude hand, Ge'ez alphabet.

Manuscript has pen trials on about a dozen folios.

No owner listed.
No scribe listed.
No miniatures.
No musical notation.

References: See references listed in manuscript no. 1.
  Text of the Image of the Archangel Saint Gabriel, late 1700s, early 1800s 1r
  In faded ink, almost illegible, in another hand. See also Fol. 159rv.
  Psalms, late 1700s, early 1800s 2r-123v
  Fol. 65v: Mid-point of the Psalms marked with a Häräg and the words "half of Psalms".
Psalm 118 does include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, late 1700s, early 1800s

Song of Songs, late 1700s, early 1800s

Praise of Mary (Wəddase Maryam), late 1700s, early 1800s
  Monday, late 1700s, early 1800s
  Tuesday, late 1700s, early 1800s
  Wednesday, late 1700s, early 1800s
  Thursday, late 1700s, early 1800s
  Friday, late 1700s, early 1800s
  Saturday, late 1700s, early 1800s
  Sunday, late 1700s, early 1800s

Gate of Light, late 1700s, early 1800s

Text of the Image of the Archangel Saint Gabriel, late 1700s, early 1800s

In faded ink, almost illegible, in another hand. See also Fol. 1r.

Princeton Ethiopic Manuscript No. 5: Psalter. Dawit, 1800s

2 folios
17 x 19 cm
1 col., 19 lines. Parchment Codex. Written in black and red ink. No case. No binding.

An incomplete Psalter. Manuscript is a fragment of two folios from the same piece of parchment.

No owner listed.
No scribe listed.
No miniatures.
No musical notation.

References: See references listed in manuscript no. 1.

  Psalm 38-40, 1800s 1rv
  Psalm 47-49, 1800s 2rv

Princeton Ethiopic Manuscript No. 6: Psalter. Dawit, 1800s

151 folios
13 x 18 cm
1 col. [3r-137v], 21 lines; 2 col. [138r-150v], 23 lines. Parchment Codex. Written in black and red ink. Fols. 1r, 2v: Blank. Two miniatures. No case. Glossy wooden boards, stitched and open spine.

Illustration: Fol. 1v: Miniature of King David playing the harp.

Illustration: Fol. 2r: Miniature of the Virgin Mary with the Christ Child and two angels with drawn swords.

Unnumbered folded quarter folio at front of the manuscript, part of binding, has a pen trial and a list of the moveable feasts days.

Fols. 70r-74r: Psalm 86, 87, 88, 89 numbered as 76, 77, 78, 79.

Fols. 68v, 69v: In a crude later hand, "This Psalter belongs to Mämere Kase."

Manuscript has pen trials on about a dozen folios.

No owner listed.

No scribe listed.

Musical notation.

Loose folio that appears to be an address from a delivery box. It states "From: Paul L. Billy / 1501 N. E. 62nd Street/ (Pine Crest Media Center) / Fort Lauderdale, Florida, 33334".

References: See references listed in manuscript no. 1.

- Psalms, 1800s 3r-121r
- Psalm 118 does include additions about the spiritual meanings of the Hebrew Alphabet.
- Canticles of the Prophets of the Old and New Testaments, 1800s 121r-132r
- Song of Songs, 1800s 132r-137v
- Praise of Mary (Wəddase Maryam), 1800s 138r-147r
  - Monday, 1800s 138rv
  - Tuesday, 1800s 138v-140r
  - Wednesday, 1800s 140r-141v
  - Thursday, 1800s 141v-143v
  - Friday, 1800s 143v-144v
  - Saturday, 1800s 144v-145v
  - Sunday, 1800s 145v-147r
- Gate of Light, 1800s 147r-150v
- Excerpt from Psalter, 1800s 151rv
Psalm 71: 3-24 [to the end], probably from another manuscript (folio is of a smaller size). Folio has been flipped; text begins on the verso and continues on the recto.

**Princeton Ethiopic Manuscript No. 7: Image of Saint George (Mälkə’a Giyorgis), Image of the Christian Sabbath (Mälkə’a Sänbätä Kərəstiyan), late 1800s with 20th-century additions**

32 folios  
10.5 x 13.5 cm  
1 col, 10 lines. Parchment Codex. Written in black and red ink. Two-part leather case with strap. Wooden boards covered with khaki fabric.

Illustration: Fol. 1r: Häräg.

Fols. 8v, 11rv, 12r, 31r, passim: Pencil scrawls.

Fol. 31v: Ge’ez alphabet in another hand.

No owner listed.

No scribe listed.

No miniatures.


Image of Saint George, Zä-Säleda Mogäs, late 1800s 1r-22r  
(Chaîne, "Répertoire," No. 208)

Image of the Christian Sabbath, Mälkə’a Sänbätä Kərəstiyan, late 1800s 22v-28v  
(Chaîne, "Répertoire," No. 170)

Hymn to the Church, Sälam Läki Betä Kərəstiyan, late 1800s 28v-31r

Excerpts from the Book of Hours, Lä-Adam Fasikahu, 1945 31v-32v

In crude hand with the date "Sâne 26, '37" EC (June 1945).

**Princeton Ethiopic Manuscript No. 8: Miracles of Mary (Tä’amrä Maryam), late 1800s**

46 folios  
12 x 14.5 cm  
2 cols, 14 lines. Parchment Codex. Written in black and red ink. No case. Wooden boards missing, stitched and open spine. Folios missing at the beginning of the ms. Fol. 22r: Second column blank. Fols. 22v, 38v: Blank. fols. 46rv: One quarter of folio is torn and missing at the top.
Fols. 10v, 12v, 25r, 27r: Owner's named erased at the beginning of every miracle, but appears faintly on these folios as "Zä'ra Krəstos."

Fol. 47: Previous cataloger says this folio loose, but no folio 47 is in the box.

Manuscript is in different hands, one hand for 1r-22v (miracles 1-12), another for fols. 22r-46v (miracles 13-27). The two parts were commissioned at the same time, however, as the same owner's name appears throughout and the numbering of the miracles is continuous.

No scribe listed.

No miniatures.

References: The main work addressing the Ethiopian Miracles of Mary is Enrico Cerulii, Il libro etiopico dei Miracoli di Maria (Rome, 1943). Regarding information on Marian literature, see the entry in Encyclopedia Aethiopica, vol. 3, pp. 814-817. For other cataloguing, see S. Strelcyn, Catalogue of Ethiopian Manuscripts in the British Library Acquired Since the year 1877 (London: British Library, 1978), mss. 14, 15, 32, 35, 39. For translations into English, see Wallis Budge, The Miracles of the Blessed Virgin Mary and the Life of Hanna (London 1900); Wallis Budge, One Hundred and Ten Miracles of Our Lady Mary (London 1923); Wallis Budge, Legends of Our Lady Mary, the Perpetual Virgin and Her Mother Hanna (London 1922). For comparison, see one hundred miracles of Mary written down by Johannes Herolt in Latin in the 1430s, the most popular European print version of the tales. For a translation, see C. C. Swinton Bland, Miracles of the Blessed Virgin Mary by Johannes Herolt called Discipulus (1435-1440) (London, George Routledge and Sons, 1928). See also Mussafia, Studien zu den mitteralterlichen Marienlegenden, an examination of collections of Mary legends in European libraries.

First Miracle of Mary, late 1800s

How the Virgin Mary accepted the book of her miracles compiled by Saint Hildefonsus [Däqsəyos], Bishop of Toledo and how she punished a bishop who usurped the garment and chair of Hildefonsus (Budge, Mary 1; Strelcyn 15.1.1, 32.16.1; Bland 1). Incomplete at the beginning.

Second Miracle of Mary, late 1800s

How the Virgin Mary healed the sick deacon who recited her sälam song by anointing him with her breast milk (not in Budge).

Third Miracle of Mary, late 1800s

How the Virgin Mary saved a certain bandit from hanging because he always recited her sälam song and how he became a pious monk (not in Budge).

Fourth Miracle of Mary, late 1800s

How Sybil the prophetess saw a vision of the Virgin Mary holding her child within a circle around the sun and revealed this vision to a king who refused to be worshipped (not in Budge).
Fifth Miracle of Mary, late 1800s
How the Virgin Mary commanded a deacon to dig up and rebury in consecrated ground the body of an adulterous deacon from the island of Jericho in the city of Gärisat who was killed by the people (Budge, Mary, 103).

Sixth Miracle of Mary, late 1800s
How a certain sinful knight from Afəras (France) named Niqodimos recited the Hail Mary (Sālamā Gäbrə’el) his whole life and when he died a tree with Hail Mary written on its leaves in gold sprang from his grave (Budge, Mary, 38).

Seventh Miracle of Mary, late 1800s
How the Virgin Mary kept alive a certain wicked man who had been beaten by his enemies until he repented from his sins.

Eighth Miracle of Mary, late 1800s
How the Virgin Mary gave a garment to a certain bishop and how she commanded him to receive a person who wanted to repent before him (Budge, Mary, 40).

Ninth Miracle of Mary, late 1800s
How the Virgin Mary appeared to a certain deacon who loved to sing her praises and how she received his soul into paradise.

Tenth Miracle of Mary, late 1800s
How the Virgin Mary appeared to a bishop to restore a priest called Enədrəyas who knew how to conduct only one of the fourteen anaphoras, the Anaphora of the Virgin Mary (Budge, Mary, 102).

Eleventh Miracle of Mary, late 1800s
How the Virgin Mary appeared to reassure an ascetic woman about the purity of her friends, other ascetic women in the monastery.

Twelfth Miracle of Mary, late 1800s
How the Virgin Mary appeared as a shining woman and saved the drunk monk, who was devoted to the Virgin Mary, from the lion (Budge, Mary, 48).

Thirteenth Miracle of Mary, late 1800s
How the Virgin Mary confronted robbers who went to steal property from a church devoted to her in Sam and how she locked the door so they couldn’t get out and killed one and sent the governor to kill the rest.

Fourteenth Miracle of Mary, late 1800s
How the Virgin Mary appeared to various people, including Europeans (Aferang), Romans, Syrians, and Marionites, in the church of Dābrā Mətmaq in Egypt, and how she gave a vision of hell to a Jacobite (non-
Chalcedonian) and how she saved the Christians when they were called before the Asraf, the Sultan of Egypt when asked to describe this vision.

Fifteenth Miracle of Mary, late 1800s
How the Virgin Mary saved kidnapped Christians from the Muslim Cyprian, especially one rich man imprisoned by a Muslim in a box and how she transported the box, the prisoner, and the jailer to her church and how the Muslim converted.

Sixteenth Miracle of Mary, late 1800s
How the Virgin Mary appeared to the Syrian potter (Ephram) and how she caused him to compose the Wədasse Maryam for the seven days of the week (Budge, Mary, 35).

Seventeenth Miracle of Mary, late 1800s
How the Virgin Mary told Dänaseyos the Archbishop of Rome that King Marqos had entered a monastery.

Eighteenth Miracle of Mary, late 1800s
How King Marqos became the king of Rome and was pressed to marry, how he left his palace and went to church to pray before the Icon of Mary and how he entered the monastery of Tormaq.

Nineteenth Miracle of Mary, late 1800s
How the Virgin Mary and Jesus and angels appeared to a pure man named Bifämon of Awəsem before his martyrdom and received him into paradise.

Twentieth Miracle of Mary, late 1800s
How the Virgin Mary saved from demons the soul of a wicked wealthy man who oppressed his servants but was devoted to her.

Twenty-First Miracle of Mary, late 1800s
How the Virgin Mary appeared to a Roman youth called Zacharias who crowned her icon with roses and how she saved him from bandits because they saw roses flowing from his mouth when he recited her sälam and how they converted and became monks (Budge, Mary, 10).

Twenty-Second Miracle of Mary, late 1800s
How the Virgin Mary recovered the stolen food of two women when they were on pilgrimage to Jerusalem and how the thief’s teeth fell out as he ate their food and how the thieves converted (Budge, Mary, 11; Strelcyn 32.16.11).

Twenty-Third Miracle of Mary, late 1800s
How the Virgin Mary sent Christ in the form of a child to an elderly woman who prayed to the Virgin Mary asking how she raised her son and how the woman refused to pick up the child and how the child said that she was
praying to his mother and how she wept upon realizing that she had not recognized her Lord (Budge, Mary, 46).

Twenty-Fourth Miracle of Mary, late 1800s
How the Virgin Mary caused a stream to reverse (Budge, Mary, 36).

Twenty-Fifth Miracle of Mary, late 1800s
How the Virgin Mary appeared to reassure an ascetic woman about the purity of her friends, other ascetic women in the monastery (same as eleventh miracle above).

Twenty-Sixth Miracle of Mary, late 1800s
How the Virgin Mary appeared as a shining woman and saved the drunk monk, who was devoted to the Virgin Mary, from the lion (Budge, Mary, 48; same as twelfth miracle above).

Twenty-Seventh Miracle of Mary, late 1800s
How the Virgin Mary appeared to a certain wealthy woman who was the patron of a certain monastery (upper folio broken so some words missing).

Princeton Ethiopic Manuscript No. 9: Introductory Rite for Miracles of Mary (Mäqdämä Tä’amær), from Mu‘älläqa, 1900s
14 folios
14 x 12.5 cm
2 cols., 18 lines. Parchment Codex. Written in black and red ink. No case. No wooden boards. The first and the last folios are used as a cover. Fols. 1rv, 13v, 14rv: Blank.

Fol. 13r: States the scribe's name is Gäbrä Śəllase.

Perhaps the manuscript includes only the introductory rite because they intended to add the Miracles of Mary later.

No owner listed.

No miniatures.

References: See references listed for manuscript no. 8. See also, Budge, Mary, pp. xlvi-liv.

   Introductory Rite from Mu‘älläqa, 1900s 2r-13r

   (Chaïne, "Répertoire," No. 336; 338)

Princeton Ethiopic Manuscript No. 10: Gospel of John (Wängel Zä-Yohannes), 1800s
129 folios
15.5 x 11.3 cm
2 cols, 13 lines. Parchment Codex. Written in black and red ink. Wooden boards in stamped red leather and flowered cloth visible inside, covered spine. Fols. 1v-2rv, 3v, 127v-129v: Blank. Green yarns through upper folios mark
the daily readings: Monday? (fol. 4r), Saturday (fol. 29v), Tuesday (fol. 36r),
Saturday (fol. 59v), Wednesday (fol. 71r), Thursday (fol. 85v), Friday (fol.
105v), Sunday (fol. 117v).

Illustration: Fol. 4r: Häräg.

On the inside of upper wooden board is a beige sticker seal with the words "Ex
libris Grenville Kane."

Fol. 1r: Inscription in Latin script: "To my brother-in-law / Grenville Kane /
Souvenir affections (?) / Namil Mourichon" The last two words, the name in the
signature, are extremely unclear; could be Harriet or? David Inourichman.

Fol. 3r: Inscription in Latin script, in the same hand as 1r, in French: "Eglise
de San Raghel / Choa./ (Ethiopic meridionale)/ 1897 / Evangile Selon Saint
Jean [Gospel according to St John]." Choa is probably Shoa, a southern
(meridionale) province in the Ethiopian highlands. The Saint Raguel Church is
in Entoto near Addis Ababa.

Loose folio stating in Latin script: "This book is a copy of the Gospel according
to St John in the Ethiopian language, the national tongue [sic] of Abyssinia.
The manuscript was probably written between 1700 and 1750. The binding is
Abyssinian." The dating, however, is probably incorrect.

Fols. 17v, 18r, 32r, 46r, 60r, 74v, 88r, 102r, 116r: Quires are marked with
Ethiopic numerals: quire 1, 2, etc.

Fol. 127v: Owner’s name erased.

No scribe listed.

No miniatures.

References: For a complete bibliography of the Ethiopic Bible, see
Encyclopedia Aethiopica vol. 1, pp. 563-571. For other cataloging, see Steve
Delamarter, Getatchew Haile, Melaku Terefe, Roger Roundall, and Daniel
OR: Wipf and Stock Publishers, 2009, ms. 2 and 3; S. Strelcyn, Catalogue
of Ethiopian Manuscripts in the British Library Acquired Since the year 1877
(London: British Library, 1978), mss. 5, 6, 7; Getatchew Haile, Catalogue of
Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm
Library, Collegeville, MN: Hill Monastic and Museum Library, 1993, ms. 4135,
4145, 4193.

Princeton Ethiopic Manuscript No. 11: Images (Mälkä’a Guba’e), early
1900s
60 folios
10 x 13.5 cm
2 cols, 13 lines. Parchment Codex. Written in black and red ink. No case. Plan
wooden boards, both broken in half with half missing. Stitched and open spine.

Fols. 1rv, 60rv: pencil scrawl.
Illustration: Fol. 2r: Pen trial, pencil scrawl, crude drawing.

Fols. 16v, 52r: In different hand, the later owners’ names Wälätä Maryam and Wälätä Kidan appear.

Fols. 26r, 27v, 37r, 38r, 39v: Various person’s names appear in a crude hand in pencil.

Pencil scrawl in the margins on almost every folio.

No scribe listed.

No miniatures.


Prayer To the Holy Church. "I Salute the Holy Church and I Kiss You by the Kiss (the Love) of the Holy Spirit…", early 1900s

Image of Mary, Mälkə’a Maryam, early 1900s

(Chaîne, "Répertoire," 222)

Image of Jesus, Mälkə’a lyässus, early 1900s

(Chaîne, "Répertoire," 123)

Image of Saint Michael, Mälkə’a Mika’el, early 1900s

(Chaîne, "Répertoire," 119)

Image of Saint George, Mälkə’a Giyorgis, Zä-Säleda Mogäs, early 1900s

(Chaîne, "Répertoire," 147)

Mystagogia, Təməhretä Həbu’a, early 1900s

Princeton Ethiopic Manuscript No. 12: Praise of Mary (Wəddase Maryam), Gate of Light (Anqäsä Bərhan), Image of Mary (Mälkə’a Maryam), 1900s

64 folios

10.5 x 13.5 cm

2 cols, 17 lines. Parchment Codex. Written in black and red ink. Two miniatures. No case. Glossy wooden boards, stitched with folio back. Fols. 1 and 64: Serve as binding folios covering the spine.

Illustration: Fol. 2r: Drawing of a man and a woman, a couple, one wearing green clothing, the other red. Perhaps the owners.

Illustration: Fol. 3r: Härag drawing.
Illustration: Fol. 63v: Drawing of a small cherubim at the bottom of the second column.

Fol. 1r: Pen trial of a letter opening, "a plea for the Wällo imperial province."
Fols. 1rv, 2rv: Pen trial, pencil scrawls.

Fol. 1r: The name Wäyzäro Däbritu Täfära appears in pencil. Probably the later owner.

Lower board has the Arabic numerals AM81-15.

No owner listed.

No scribe listed.

References: See references listed in manuscript no. 1.

- Praise of Mary (Weddase Maryam), 1900s
  - Monday, 1900s
  - Tuesday, 1900s
  - Wednesday, 1900s
  - Thursday, 1900s
  - Friday, 1900s
  - Saturday, 1900s
  - Sunday, 1900s
  - Gate of Light, 1900s
  - Image of Mary (Mälkä’a Maryam), 1900s
  - "Fitawrari [a military title] Gabriel / a Dasai Sensi. Leo. in Fiore", 1900s

In unclear Latin script, in faint ink. Dasai is the capital of Wällo, a province in northeast Ethiopia.

**Princeton Ethiopic Manuscript No. 13: Abunä Täklä Mika’el and Wälätä Kidan Codex, early 1800s**

46 folios
9.5 x 12 cm
1 col., 15 lines. Parchment Codex. Written in black and red ink. No case. Wooden boards, but upper wooden board missing. Stitched and open spine.

Fols. 1r, 46v: Blank.

Fol. 1v: Illegible notes in pencil in another hand, including "My father, please bless my learning."

Fols. 2r, 10r, 32v, 33r-38v, 40v: The owner’s name Abunä Täklä Mika’el and his wife’s name Wälätä Kidan appear in the text.

No scribe listed.
No miniatures.


Prayer of Mary At Golgotha (Zā-Sāne Golgota), 1800s 2r-18v
Mystigogia (Təməhrətä Həbu’at), 1800s 19r-25r
Sword of the Divinity (Śäyfä Māläkot), 1800s 25r-28v
Prayer to Jesus (Known as "Guard Me"), "Eqäbänni", 1800s 28v-43v

Fol. 41v: The translator of the text is named: "I, Gäbrä Kərəstos, translated this book from the language of the Afəngi [sic, Afārəngi] to the language of Ethiopia."

Prayer to "God the Luminaries" (Egzi’abher Zā-Bərhanat), 1800s 44r-46r

**Princeton Ethiopic Manuscript No. 14: Psalter. Dawit, early 1900s**

199 folios
8 x 8 x 7.5 cm
1 col. [1r-177r, 194r-196v], 12-19 lines; 2 col. [177r-193v], 16-20 lines.
Parchment Codex. Written in black and red ink. Fols. 197r-199v: Blank. Half leather case with strap. Wooden boards, with lower board broken and sewn. Leather spine cover. Unusually square and thick manuscript for a Psalter. Red yarns through upper folios and words mark the daily readings: Monday (fol. 1r), Tuesday (fol. 39r), Wednesday (fol. 77r), Thursday (fol. 109r), Friday (fol. 131v), Saturday (fol. 149v), Sunday (fol. 165r).

The scribe used "räqiq" (small) script, which is common in manuscripts with musical notation, although this one does not have musical notation.
Some parts of the Psalter superscription are amended in a different hand. The text is also corrected in a later hand.

No owner listed.
No scribe listed.
No miniatures.
No musical notation.

References: See references listed in manuscript no. 1.

Psalms, early 1900s 1r-165r
Fol. 93r: Mid-section of the Psalms marked with a box with Ge'ez words in it stating "half of Psalms" in original hand.
Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, early 1900s 165r-177r
Praise of Mary (Wəddase Maryam), early 1900s 177r-189r
  Monday, early 1900s 177r-178r
  Tuesday, early 1900s 178r-180r
  Wednesday, early 1900s 180r-181v
  Thursday, early 1900s 182r-184v
  Friday, early 1900s 184v-186v
  Saturday, early 1900s 186v-187v
  Sunday, early 1900s 187v-189r

Gate of Light, 1900s 189r-193v
Song of Songs, early 1900s 194r-196v

Song of Songs is written in a different hand, a separate manuscript attached at the end.

**Princeton Ethiopic Manuscript No. 15: Anaphora of Mary (Qəddase Maryam), 1876-1889**
23 folios
11.5 x 8 cm
1 col., 16 lines. Parchment Codex. Written in black and red ink. Two miniatures. No case. Wooden boards; stitched and open spine. fol. 1r: Blank.

Illustration: Fol. 1v: Miniature of the Virgin Mary with Christ the Child and two angels.
Illustration: Fol. 2r: Häräg.
Illustration: Fol. 23v: Miniature of the Holy Trinity (with the four creatures [man, bird, lion, cow). A simple cross appears under the miniature of the Holy Trinity with the caption, "Lion" under the lion and "The Sovereign Trinity".

Fols. 3r,4r: The names Patriarch Petəros (also known as Boutros El-Gawly or Peter VII 1809-1852) and Metropolitan Peter (1876-1889) appear in the text.

Upper board interior has Arabic numerals "AM21552".

No owner listed.

No scribe listed.


Anaphora of Our Lady Mary, 1876-1889 2r-22v

Fol. 2r: In the margin with red ink in a later hand: "Mother of the martyrs, sister of the angels, Mary our mother and mother of our Lord."

Calendar Note, 1876-1889 22v-23r

A calendar note in the same hand stating that the hours in the different months are determined by measuring the shadows in feet: "For September the Morning [hour] is 24, the third [hour] is 10, the noon [hour] is 4, the ninth [hour] is 10, the vespertine [hour] is 70 in feet…".

Princeton Ethiopic Manuscript No. 16: Tablets With Engravings of Saints, 1800s

8.7 x 10.7 cm

Two tablets. One side of each tablet has only one engraving, the other side has four engravings. Written in black and red ink. Eight miniatures. No case. Slates tied together with string yarned through three holes.

Illustration: Fol. 1r: Engraving of Abba Samuel of Walddəba, holding a long cross and riding a lion.

Illustration: Fol. 1v left: Engraving of Abunä Gäbrä Mänfäs Qædus, an Ethiopian saint.

Illustration: Fol. 1v right: Engraving of Abba Zä-Mika’əl (Arägwi) of Däbrä Damo, one of the nine saints of the Ethiopian Orthodox Church.

Illustration: Fol. 2v left top: Engraving of Jesus Christ being struck on the head, titled Kurə’at’a Rə’əsu.

Illustration: Fol. 2v right top: Engraving of a face with a halo.

Illustration: Fol. 2v left bottom: Engraving of an angel with drawn sword.

Illustration: Fol. 2v right bottom: Engraving of a face with halo.

Illustration: Fol. 2r: Engraving of Saint George slaying the dragon.
Fol. 1v: Several words in Ge’ez appear: "Biyää Wä’iyəkäwen fəre wa" (Ge’ez words and letters strung together without clear meaning).

No owner listed.
No scribe listed.

Similar to Princeton Ethiopic collection no. 17 tablet.

**Princeton Ethiopic Manuscript No. 17: Tablets With Engravings of Saints, 1800s**

9.6 x 10.7 cm
Two tablets. One side of each tablet has only one engraving, the other side has four engravings. Written in black and red ink. Eight miniatures. No case. Slates tied together with string yamed through three holes.

Illustration: Fol. 1r: Engraving of Abba Samuel of Walddeba, holding a long cross and riding the lion.

Illustration: Fol. 1v left: Engraving of Christ: Crucifixion, One Cross, with Virgin Mary and Evangelist John.

Illustration: Fol. 1v right: Engraving of Abunä Gäbrä Mänfäs Qədus, an Ethiopian saint.

Illustration: Fol. 2v left top: Engraving of Jesus Christ being struck on the head, titled Kure’at’a Rə’esu.

Illustration: Fol. 2v right top: Engraving of angel with drawn sword.

Illustration: Fol. 2v left bottom: Engraving of a face with halo.

Illustration: Fol. 2v right bottom: Engraving of a face with halo.

Illustration: Fol. 2r: Engraving of Saint George slaying the dragon.

Fol. 1v: Several words in Ge’ez appear: "Wäsätä Arə’əstimu lä-hatə’an motä" (Between his friends, he died for sinners) (loose translation, words and letters are missing).

No owner listed.
No scribe listed.

Similar to Princeton Ethiopic collection no. 16 tablet.

**Princeton Ethiopic Manuscript No. 18: Psalter. Dawit, late 1700s**

142 folios
9.5 x 8.5 x 6 cm
1 col. [fols. 1r-130v], 22 lines; 2 col. [131r-142v], 21 lines. Parchment and Paper Codex. Written in black and red ink. No case. Fols. 1v-8v: Blank.

Fol. 7rv: Detached from the quire. Leather boards, stitched and open spine. The paper and vellum folios were foliated separately; after the first 10 folios (of paper), the vellum folios begin with 1 again. The paper folios are blank, probably inserted to provide the missing beginning of the Psalter. Unusually
square and thick manuscript for a Psalter. Fols. 5r, 22v, 30r, 36r, 44v, 82r, 93v, 96v, 102v [sic, should be 103r]: Brown yarns through upper folios mark the every tenth Psalm. They are missing for the tenth psalms on folios 12r, 55v, 64v, and 70r.

Loose folio, a letter that starts without salutation but with a dateline, "Princeton Nov 29 1940," and then states that the book was "Brought from Abyssinia by Professor Littmann and given to me—about 1910. ... Littman said it had recently belonged to a monk and had been in daily use. I now give it to the Epigraphical Museum." It is signed by "Wm. K. Prentice," the professor of classics at Princeton who went on expedition with Enno Littmann to Syria in 1899.

Loose folio, an inter-office library memo, giving the provenance and stating that the manuscript was a gift to the library by William K. Prentice in 13 April 1951.

Loose folio, a card created by the library about the manuscript from information in the other loose folios.

fol. 1r: In Latin script "Ethiopic Psalter and Biblical Hymns bought by Enno Littman in Jerusalem, January 1900." In Littman's hand?

Fols. 9v-10r: Pen trial in Arabic and Ge'ez characters.

The scribe used "räqiq" (small) script.

No owner listed.

No scribe listed.

No miniatures.

References: See references listed in manuscript no. 1.

Psalms, late 1700s 1r-110r
Incomplete at the beginning, it starts after Psalm 17.

Fol. 50r: Mid-section of the Psalms marked with a horizontal box across the folio with the section verse.

Fols. 109-110r: Psalm 151, the last psalm in the Ethiopic Psalters, erased and rewritten with a different hand.

Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, late 1700s 110r-123v
Song of Songs, late 1700s 123v-130v
Praise of Mary (Wəddase Maryam), late 1700s 131r-141r
   Monday, late 1700s 131rv
   Tuesday, late 1700s 131v-133v
Wednesday, late 1700s | 133v-135v
Thursday, late 1700s | 135r-137r
Friday, late 1700s | 137r-138v
Saturday, late 1700s | 138v-140r
Sunday, late 1700s | 140r-141r
Gate of Light (Incomplete At End), late 1700s | 141r-142v

### Princeton Ethiopic Manuscript No. 19: Prayer against the Tongue (Lēsanä Säb’ä), 1800s

29 folios
4 x 5.5 cm
1 col., 8 or 10 lines. Parchment Codex. Written in black and red ink. Two long strips of vellum, total length 115.5 cm, folded like a concertina, with 29 folios of 4 x 5.5 cm each. Three miniatures. Leather case, segmented in two to fit over each end of manuscripts, amulet style. Leather covers sewn to the ends of the strips. Blank folios at end and the beginning.

Illustration: Three crosses, each taking up a page.

Illustration: One häräg near beginning.

Owner’s name Gäbrä Mäsqäl Zälälä listed near the beginning of the manuscript.

No scribe listed.


### Princeton Ethiopic Manuscript No. 20: Miracles of Mary (Tā'amrä Maryam), Book of Baptism (Mäsēhafä Təmqät), 1700s

92 folios
15.5 x 18.5 cm
2 cols. [fols. 1r-21r], 18 lines; [22r-91v], 20 lines. Parchment Codex. Written in black and red ink. No case. Glossy wooden boards, upper board broken and sewn, stitched and open spine. Loose binding. The folios of both manuscripts have been bound out of order and some folios are missing.

Fol. 21v: Pen trial in crude hand with black ink and pencil scrawl.

Fols. 91v: The scribe’s name is mentioned in the original manuscript but someone has erased it.

Fols. 91v-92r: In another, later hand, is a note of the gift of the manuscript to a church (whose name has been erased).

Fols. 92r: Ge’ez alphabet.

Fols. 92v: Pen and pencil scrawls. Also throughout.
Two manuscripts have been bound together, one is older than the other. They are in different hands. The first manuscript is the Book of Baptism, Miracles of St Michael, Miracles of Jesus, and Miracles of Mary. After fol. 22r are only Miracles of Mary.

No miniatures.

Gift of John Mason.

Original owner: Kəflä Mika’e.

Loose slip of paper noting cataloging information about the manuscript and a photocopy of part of a letter from John Mason, the purchaser, re. cataloging by Isaac Welde-Iesus in Kenya, dated to 1986.


Book of Baptism, Miracles of St Michael, Miracles of Jesus, and Miracles of Mary, 1700s

The owner’s name is not mentioned in this one of the two texts.

Miracles of Mary, 1700s

The original owner’s name, Kəflä Mika’e, is mentioned in this text at the beginning of most of the miracles. The later owner has erased the original owner’s name in the first few folios. But the name of Säga Mika’el, the father of Kəflä Mika’e, which also appears at the beginning of some miracles has escaped the eraser because his name is in black ink not red. Some other names sometimes appear at the beginning of the miracles, but those mentioned above are the most common.

First Miracle of Mary , 1700s

How the Virgin Mary appeared with saints Abba Mäqars, Abba Yohannes Abba Bəsoy, Abba Musse, Abba Yohannes at the monastry of Asqetes.

Second Miracle of Mary , 1700s

How the Virgin Mary healed a woman at Bethlehem.

Third Miracle of Mary, 1700s

How the Virgin Mary left her handprint in the icon of the Virgin Mary when a certain priest burned incense and bowed to her icon and how she brought holy water inside the church and how Elarəya, daughter of King Zänun, left for the monastic life at Asqetes (repeated later).

Homily of King Zārə’a Ya’aqob on the Honor of Virgin Mary, 1700s
Fourth Miracle of Mary, 1700s
How the Virgin Mary saved the painter when he fell down from his scaffolding (different version of Budge, Mary, 8).

Fifth Miracle of Mary, 1700s
How the Virgin Mary appeared to King Anorewos and how she led him to the ascetic life.

Sixth Miracle of Mary, 1700s
How the Virgin Mary saved the robber’s soul from judgment because he drank from water that sprang from her feet.

Seventh Miracle of Mary, 1700s
How the Virgin Mary appeared to a certain ascetic woman to reassure her about the purity of her friends, other ascetics in the monastery (similar to twenty-second miracle later in this manuscript).

Eighth Miracle of Mary, 1700s
How the Virgin Mary rebuked a woman when she gave up fasting at her husband’s command (incomplete at the end) (Budge, Mary, 99).

Ninth Miracle of Mary, 1700s
How the Virgin Mary saved a drunken monk from a lion (Budge, Mary, 48).

Tenth Miracle of Mary, 1700s
How the Virgin Mary helped Säwla, wife of Giyorgis (the new martyr) when she wanted to bury the remain of her husband’s body (incomplete at the end, folios including the end missing).

Prayer to Mary About the Reading of the Miracles, 1700s

Eleventh Miracle of Mary, 1700s
How the Virgin Mary accepted the book of her miracles compiled by Saint Hildelfonsus [Däqṣëyos], Bishop of Toledo (Budge, Mary 1; Strelcyn 15.1.1, 32.16.1).

Twelfth Miracle of Mary, 1700s
How Jesus Christ asked the Virgin Mary about her five lamentations.

Thirteenth Miracle of Mary, 1700s
How the Virgin Mary saved a certain adulterous person from his temptation in Alexandria (incomplete at the end, folios including the end missing from manuscript).

Fourteenth Miracle of Mary, 1700s
How the Virgin Mary helped a young impoverished man and how the church keeper gave his daughter to him (incomplete at the beginning, which is at 72rv).

Fifteenth Miracle of Mary, 1700s 25v-26v
How the Virgin Mary appeared to a certain wealthy woman who was the patron of a monastery.

Sixteenth Miracle of Mary, 1700s 26r-27v
How the Virgin Mary appeared to the Färäsawi when he denied Christ but kept his devotion to the Virgin Mary.

Seventeenth Miracle of Mary, 1700s 27r-28v
How the Virgin Mary saved from the hand of a demon a monk who fell in love with a certain woman and drowned while going to visit her (Budge, Mary, 69).

Eighteenth Miracle of Mary, 1700s 28r-29v
How the Virgin Mary saved a certain nun who died before she finished her penitence and how she appeared to the Abbess and told her how the Virgin Mary saved her (similar to Romances, Cleopatra 13?).

Nineteenth Miracle of Mary, 1700s 29rv
How the Virgin Mary helped a certain nun by encouraging her to pray Hail Mary everywhere.

Twentieth Miracle of Mary, 1700s 29v-30v
How the icon of the Virgin Mary bled when a certain Jew cast it to the ground (Budge, Mary, 68).

Twenty-First Miracle of Mary, 1700s 30v
Excerpt, unclear, probably how the Virgin Mary appeared at Däbrä Metmaq.

Twenty-Second Miracle of Mary, 1700s 31r
How the Virgin Mary appeared to the ascetic woman Arsema to reassure her about the purity of her friends, also at the monastery (incomplete at the beginning, which is at 75r).

Twenty-Third Miracle of Mary, 1700s 31r-32r
How the Virgin Mary saved a noble man named Armatayas in Ephesus from hanging when he was falsely accused.

Twenty-Fourth Miracle of Mary, 1700s 32r-33v
How the icon of the Virgin Mary at the Däbrä Qälmon monastery healed an Arab woman with hemorrhage.

Twenty-Fifth Miracle of Mary, 1700s 33v-35v
How a certain nun fled with a certain monk and how the Virgin Mary fulfilled the duties of the nun during her absence (Budge, Mary, 106).

Twenty-Sixth Miracle of Mary, 1700s
How the Virgin Mary saved a young man whose mother had promised him to the Devil (Budge, Mary, 49).

Twenty-Seventh Miracle of Mary, 1700s
How the Virgin Mary delivered a certain Jew from a fiery furnace into which his father had cast him (Budge, Mary, 59).

Twenty-Eighth Miracle of Mary, 1700s
How Sybil the prophetess saw the Virgin Mary with Christ the Child inside the sun disk and revealed it to a king who did not want to be worshipped.

Twenty-Ninth Miracle of Mary, 1700s
How the Virgin Mary obtained forgiveness for a monk named Ḥeṙnay who had mutilated himself and died under the influence of Satan in disguise as a saint Mar Yaʾeqob [Jacob] (Budge, Mary 101).

Thirtieth Miracle of Mary, 1700s
How the Virgin Mary spoke from her picture to a devout worshipper (Budge, Mary 2; Strelcyn 15.1.3, 32.16.2).

Thirty-First Miracle of Mary, 1700s
How the Virgin Mary healed the elderly Jew of Akəmim when he fell and broke his back during the church service because of his old age (Budge, Mary, 3).

Thirty-Second Miracle of Mary, 1700s
How the Virgin Mary appeared to the dying scribe Damianus of Philippi (Budge, Mary, 4).

Thirty-Third Miracle of Mary, 1700s
How the Virgin Mary appeared to Isaac, the monk, and promised to take him to herself after three days (Budge, Mary, 6).

Thirty-Fourth Miracle of Mary, 1700s
How the Virgin Mary appeared out of her picture to Mary, the daughter of a certain God-fearing man, and promised to take her to Paradise after three days (Budge, Mary, 7).

Thirty-Fifth Miracle of Mary, 1700s
How a painter was saved by the Virgin Mary when he fell from a scaffold (Budge, Mary, 8).

Thirty-Sixth Miracle of Mary, 1700s
How the Virgin Mary carried a sick person from the Monastery of the Pilgrims to Jerusalem and showed him where Jesus was crucified and buried and baptized him in the waters of the Jordan (Budge, Mary, 9).

Thirty-Seventh Miracle of Mary, 1700s

How the Virgin Mary recovered the stolen property of two women called Juliana and Barbara, when they were on pilgrimage to Jerusalem (Budge, Mary, 11; Strelcyn 32.16. 11).

Thirty-Eighth Miracle of Mary, 1700s

How the Virgin Mary moved the Monastery in Greece to Jericho road (Budge, Mary, 13; Strelcyn 32.16. 13).

Thirty-Ninth Miracle of Mary, 1700s

How the Virgin Mary healed the merchant from Colossae after being shot in the eye with an arrow by pirates (Budge, Mary, 15; Strelcyn 32.16. 15).

Fortieth Miracle of Mary, 1700s

How the Virgin Mary arranged marriages for two poor girls called Martha and Yâwahit (Budge, Mary, 17; Strelcyn 32.16. 17).

Forty-First Miracle of Mary, 1700s

How the Virgin Mary delivered the soul of the scribe who was writing the book of her miracles when the demons took him by mistake to hell (Budge, Mary, 18; Strelcyn 32.16.18).

Forty-Second Miracle of Mary, 1700s

How the icon of the Virgin Mary spoke to a certain woman whose mother-in-law was opposed to her devotion to the icon of the Virgin and how the icon disappeared because of the mother-in-law’s objection.

Forty-Third Miracle of Mary, 1700s

How the Virgin Mary delivered from prison a certain man called Giyorgis the New Martyr (Budge, Mary, 19; Strelcyn 32.16. 19).

Fragment of a Miracle About a Certain Priest, 1700s

Forty-Fourth Miracle of Mary, 1700s

How a certain rich man called Paqlima hurled a loaf at the head of a beggar and wounded him, and how the Virgin Mary delivered his soul from demons (Budge, Mary, 86).

Forty-Fifth Miracle of Mary, 1700s

How the Virgin Mary helped a certain wealthy women from Caesarea to give birth to a child when her relatives brought her to the Icon of the Virgin Mary.
How the Virgin Mary healed the foot of a widow from Harətārom (incomplete at the end) (Budge, Mary, 24).

Forty-Seventh Miracle of Mary, 1700s 56rv

How the Virgin Mary appeared to a certain shepherd and promised to take him to herself in paradise and how she lead him to a certain monastery to die there (incomplete at the end, folio flipped, continues on 60v).

Forty-Eighth Miracle of Mary, 1700s 57rv

How the Icon of the Virgin Mary spoke to a certain woman who swallowed scorpion when she was depressed and how the voice from the icon led her to a certain wise man for her healing (incomplete at the beginning).

Forty-Ninth Miracle of Mary, 1700s 57v-58vr

How the Virgin Mary saved the people on a certain ship on the sea when they were caught in a powerful storm.

Fiftieth Miracle of Mary, 1700s 58v-59v and 61rv

How a certain young man placed a ring on the finger of a icon of the Virgin Mary and how the virgin regarded it as an engagement ring (incomplete at the end, which appears on 61rv (Budge, Mary, 67).

Fifty-First Miracle of Mary, 1700s 60rv

How the Virgin Mary sent the shepherd to the monastery and how he died after he blessed the monks in the monastery (incomplete at the beginning, a continuation of fol. 56v).

Fifty-Second Miracle of Mary, 1700s 61v

How the Virgin Mary helped a certain church whose leader had died very recently (excerpt).

Fifty-Third Miracle of Mary, 1700s 62rv

How the Virgin Mary saved a certain evil wealthy man’s soul from demons and how she took him in to paradise.

Fifty-Fourth Miracle of Mary, 1700s 62v

How the Virgin Mary saved the soul of a wicked monastic leader after he died because he was devoted to her and how he appeared to his disciple and told him how she saved him from hell (incomplete at the end, which is at 64rv).

Fifty-Fifth Miracle of Mary, 1700s 63rv

How the Virgin Mary healed a man with a stone foot (Budge, Mary, 22; Strelcyn 32.16.22) (incomplete at the end).

Fifty-Sixth Miracle of Mary, 1700s 64rv
How the Virgin Mary saved the soul of certain monk after he died (incomplete at the beginning, which is at 61v).

Fifty-Seventh Miracle of Mary, 1700s
Four-line fragment, does not continue on 65r.

Fifty-Eighth Miracle of Mary, 1700s
Fragment, does not continue from 64v.

Fifty-Ninth Miracle of Mary, 1700s
How the Virgin Mary saved the thief from hanging.

Sixtieth Miracle of Mary, 1700s
(How the Virgin Mary appeared in the monastery of Asqetas with the church fathers.

Sixty-First Miracle of Mary, 1700s
How the Virgin Mary brought water to the well of Däbrä Mätmaq.

Sixty-Second Miracle of Mary, 1700s
How the Virgin Mary appeared to Deacon Yohannes in the Pillar of Light.

Sixty-Third Miracle of Mary, 1700s
How the Virgin Mary appeared to Yohannes Käma and how she commanded him to build a church.

Sixty-Fourth Miracle of Mary, 1700s
How the Virgin Mary punished the son of the king of the Egypt when he challenged the Virgin Mary and Jesus Christ.

Sixty-Fifth Miracle of Mary, 1700s
How the Virgin Mary helped a young impoverished man and how the church keeper gave his daughter to him (incomplete, the end of the story is at 25r).

Sixty-Sixth Miracle of Mary, 1700s
How the icon of the Virgin Mary exuded oil and milk (incomplete at the beginning) (Budge, Mary, 59).

Sixty-Seven Miracle of Mary, 1700s
How the Virgin Mary raised a dead martyred knight to fight against an enemy of the church called Goliath (Goləyəd) (Budge, Mary, 60).

Sixty-Eighth Miracle of Mary, 1700s
How the Virgin Mary left her handprint in the icon of the Virgin Mary when a certain priest burned incense and bowed to her icon and how she
brought holy water inside the church and how Elaraya, daughter of King Zänun, left for the monastic life at Asqetəs (fragment).

Sixty-Ninth Miracle of Mary, 1700s

How the Virgin Mary appeared to an ascetic woman named Arsema to reassure her about the purity of her friends, also at the monastery (incomplete at the end, the end is at 31r) (repeated).

Seventieth Miracle of Mary, 1700s

How the Virgin Mary raised from the dead a certain man’s son (incomplete at the beginning).

Seventy-First Miracle of Mary, 1700s

How the Virgin Mary helped a wicked prince who was devoted to the Virgin Mary but became mad (incomplete at the end, see 79rv for end).

Seventy-Second Miracle of Mary, 1700s

How the Virgin Mary saved the soul of a young man who denied God and the angels but kept his faith in the Virgin Mary (excerpt).

Seventy-Third Miracle of Mary, 1700s

How a certain Jew of Constantinople threw to the ground a picture of the Virgin Mary and when it was restored it exuded oil that healed many (Budge, Mary, 45).

Seventy-Fourth Miracle of Mary, 1700s

How the Virgin Mary wicked prince who was devoted to the Virgin Mary but became mad (incomplete at the beginning, see 76r for beginning).

Seventy-Fifth Miracle of Mary, 1700s

How the Virgin Mary gave children to a certain woman whose nine children had died when the woman promised that they would become priests and deacons.

Seventy-Sixth Miracle of Mary, 1700s

How the Virgin Mary received the soul of Barok, a dissolute man (Budge, Mary, 26).

Seventy-Seventh Miracle of Mary, 1700s

How the Virgin Mary received the soul of Anasatassayos of Rome (Budge, Mary, 27).

Seventy-Eighth Miracle of Mary, 1700s

How the Virgin Mary helped a monk to escape the monastery of Qäləmon when persecuted by other monks when he breached the wall of the church by hitting it with his skull cap (Budge, Mary, 28; Strelcyn 32.16.28).
Seventy-Ninth Miracle of Mary, 1700s
How the Virgin Mary saved a thief from his persecutors. 82rv

Eightieth Miracle of Mary, 1700s
How the Virgin Mary saved the woman in childbirth from drowning (Budge, Mary, 32; Strelcyn 32.16. 31; Bland 2, also Vincent de Beauvais). 82v-83r

Eighty-First Miracle of Mary, 1700s
How the Virgin Mary gave water to a thirsty dog (Budge, Mary, 33; Strelcyn 32.16. 32). 83r-84r

Eighty-Second Miracle of Mary, 1700s
How the Virgin Mary gave a garment to a monk (Budge, Mary, 93). 84r

Eighty-Third Miracle of Mary, 1700s
How the Virgin Mary begged her son to forgive the sins of a wealthy evil man. 84r-85r

Eighty-Fourth Miracle of Mary, 1700s
How the Virgin Mary appeared before a certain woman in the monastery during church service. 85rv

Eighty-Fifth Miracle of Mary, 1700s
How the Virgin Mary anointed the animal’s feet while she was at Däbrä Quseqam, according to Saint Anthony. 85v-86v

Eighty-Sixth Miracle of Mary, 1700s
How the Virgin Mary appeared at Däbrä Quseqam, according to Saint Anthony. 86v-87r

Eighty-Seventh Miracle of Mary, 1700s
How the Virgin Mary saved Timothy, a drunken monk, from a lion) (Budge, Mary, 48). 87rv

Eighty-Eighth Miracle of Mary, 1700s
How the Virgin Mary performed a miracle on her feast day at Wäme[?] (excerpt). 87v

Eighty-Ninth Miracle of Mary, 1700s
How the Church of the Virgin Mary in Getheseman will be an ark at the time of Christ’s coming (incomplete at the beginning). 88r

Nintieth Miracle of Mary, 1700s
How a certain priest left his handprint in the icon of the Virgin Mary when he bowed to her and how the Virgin Mary brought holy water inside the
church and how Elarəya, daughter of King Zänun, left for the monastic life at Asqetəs (incomplete, the end is at 75v?).

Ninety-First Miracle of Mary, 1700s 89r

How the Virgin Mary helped a sick monk to receive the holy communion (incomplete at the beginning).

Ninety-Second Miracle of Mary, 1700s 90r

How the Virgin Mary helped a young impoverished man by appearing as a wealthy woman to the father of a young woman and giving him the money needed for the young man to marry her (excerpt).

Ninety-Third Miracle of Mary, 1700s 90rv

How the Virgin Mary persuaded her son to forgive the Ishamalite by telling him that he could no longer sit on her lap unless he forgave the man (incomplete at the end).

Ninety-Fourth Miracle of Mary, 1700s 91rv

How during her festival the Virgin Mary took a certain woman into paradise (incomplete at the beginning).

Book of Baptism, (Mäsəhafä Temqät), 1700s 7r-8v, 10r-16v

Miracle of Saint Michael the Archangel, 1700s 19v-20r

How the wealthy farmer forgot to prepare a banquet for the feast day of Saint Michael the Archangel and how Saint Michael the Archangel forgave the farmer and protected his farm when it was invaded by worms.

Miracle of Jesus, 1700s 20v-21r

How Jesus healed the deaf, dumb, and blind (Strelcyn 16, ?).

Princeton Ethiopic Manuscript No. 21: Homily [in Honor] of [the Archangel] Michael (Dərəsanä Mika’el), 1889-1913

142 folios 13.5 x 21 cm

2 cols., 20 lines. Paper Codex. Written in black and red ink. No case. Plain wooden boards, broken upper board, stitched and leather covered spine. Fols. 89v, 90r, 139r-140v, 142rv: Blank (deliberately left blank in middle of manuscript for paintings). Fols. 1vr and 141rv were originally the leather cover. Red and black yarns through upper folios mark the monthly readings.

Illustrations: Fols. 2r, 12r, 21r: Häräg.

Note in Amharic on the lower wooden board: "This wooden board will stay until it is changed."

Fols. 2r, 9rv, 10r, 11r, 12r, passim: Owner’s name Wäldä Mika’el and scribe’s name Gäbrä Kiros appear at the beginning of each homily.
The second owner has partially erased the original owner's name from the manuscript every time it appears and inserted over it "Habtä Wäld."

Fol. 141r: A note in another hand in Amharic: "This book belongs to [owner's name erased] of Däbrä Səlaleš [famous church in Gojam, Ethiopia]. Please commission someone to create a painting and binding [for this manuscript]. Then you can send it to me when it is convenient. The remaining [to be written] are Gospel of John, Secret of Heaven, Collection of Images, and Book of Penitence and Penance. It will be for the next generation [lit. son]."

Fol. 141v: Pen trial.

Loose folio with cataloging information and "bought by John Mason." Gift of John Mason.

No miniatures.

References: For the print Ge‘ez version, see Dərəsanä Mika‘el Wä-darsanä Rufa‘el Mäləke‘a Mika‘el Wä Mäləke‘a Rufa‘el, Täsfa Printing press, Addis Ababa 1940 EC, pp. 11–205 For further discussion see Encyclopedia Aethiopica, vol. 2, p. 139-140.

- Hodar, 1889-1913 2r-12r
- Homily by Dämatewos, Bishop of Alexandria, 1889-1913 2r-10r
- Miracle, 1889-1913 10r-11r
- Synaxary Entry: Mission to Joshua, Son of Nun, 1889-1913 11rv
- Miracle, 1889-1913 10r-11r
- Greeting to the Archangel, Sälam, 1889-1913 11v-12r
- Tahešaš, 1889-1913 12r-20v
- Homily, Author Not Given, 1889-1913 12r-18v
- Miracle, 1889-1913 19r-20v
- Synaxary Entry: Mission of the Archangel to Rescue the Three Holy Children, 1889-1913 20rv
- Greeting to the Archangel, Sälam, 1889-1913 20v
- Tərr, 1889-1913 21r-35v
- Homily on the Glory of St Michael the Archangel, Author Not Given, 1889-1913 21r-33r
- Miracle, 1889-1913 33r-35r
- Synaxary Entry: Mission of the Archangel to Jacob, 1889-1913 35rv
- Greeting to the Archangel, Sälam, 1889-1913 35v
- Yäkkatit, 1889-1913 35v-42v
- Homily, Author Not Given, 1889-1913 35v-40r
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<tr>
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<td>105r-109r</td>
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<td>Miracle, 1889-1913</td>
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<td>Mäskäräm, 1889-1913</td>
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<td>Homily on Not Worshipping Other Gods, Author Not Given, 1889-1913</td>
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<tr>
<td>Miracle, 1889-1913</td>
<td>121r-122r</td>
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<td>Synaxary entry: Mission to Prophet Isaiah, 1889-1913</td>
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<td>Greeting to the Archangel, Sālam, 1889-1913</td>
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<td>Təqəmt, 1889-1913</td>
<td>123r-132v</td>
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<td>Homily on the Need to Make the Angels Sureties by Honoring Them, Author Not Given, 1889-1913</td>
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<td>Miracle, 1889-1913</td>
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<td>Synaxary entry: Mission to Prophet Samuel, 1889-1913</td>
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<td>Greeting to the Archangel, Sālam, 1889-1913</td>
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<td>Fols. 132v-141r: Asmat [hidden names] in original hand.</td>
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<td>Prayer for the Current King of Ethiopia, Given as Menilek (r. 1889–1913), 1889-1913</td>
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<td>Fols. 132v-141r: Asmat [hidden names] in original hand.</td>
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<tr>
<td>Image of Saint Michael, 1889-1913</td>
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<tr>
<td>Fols. 132v-141r: Asmat [hidden names] in original hand.</td>
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**Princeton Ethiopic Manuscript No. 22: Psalter. Dawit, early 1900s**

149 folios  
12.5 x 18.5 cm  
1 col. [fols. 5r-133v], 25 lines; 2 col. [fols. 34-147], 25 lines. Parchment Codex. Written in black and red ink. No case. Wooden boards, stamped red leather, covered spine. Unusually square and thick manuscript for a Psalter. Red yarns through upper folios and words mark the daily readings: Monday (fol. 1r), Tuesday (fol. 39r), Wednesday (fol. 77r), Thursday (fol. 109r), Friday (fol. 131v), Saturday (fol. 149v), Sunday (fol. 165r).

The scribe used "räqiq" (small) script, which is common in manuscripts with musical notation, although this one does not have musical notation.
Some parts of the Psalter superscription are amended in a different hand. The text is also corrected in a later hand.

Owner: Wäldä Qirqos.

No scribe listed.

No miniatures.

No musical notation.

References: See references listed in manuscript no. 1.

Psalms, early 1900s 5r-115v
Fol. 93r: Mid-section of the Psalms marked with a box with Ge'ez words in it stating "half of Psalms" in original hand.

Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, early 1900s 116r-127r
Song of Songs, early 1900s 127v-133v
Song of Songs is written in a different hand, a separate manuscript attached at the end.

Praise of Mary (Weddase Maryam), early 1900s 134r-143r
Monday, early 1900s 134r-135r
Tuesday, early 1900s 135r-136v
Wednesday, early 1900s 136v-138r
Thursday, early 1900s 138r-140r
Friday, early 1900s 140r-141v
Saturday, early 1900s 141v-142r
Sunday, early 1900s 142r-143r
Gate of Light, 1900s 143v-147v

Princeton Ethiopic Manuscript No. 23: Images (Mäləkä'a), Miracle of Mary (Tä’ammərä Maryam), Miracle of Jesus (Tä’ammərä Iyassus), Prayer to Jesus and Mary, Mystagogia (Təməhrətä Həbu’a), and Other Prayers, late 1800s
112 folios
11 x 17 cm
1 col., 16 lines. Parchment Codex. Written in black and red ink. Two miniatures. Partial, open leather case without slip or strap. Wooden boards, both broken and sewn. Stitched and open spine.

Illustration: Fol. 12r: Häräg.
Illustration: Fol. 111v: Miniature added later of the Virgin Mary with the Christ Child and the angels.

Illustration: Fol. 112r: Drawing added later in pencil and blue and red ink of the owner, holding a cross and prayer beads, looking at the miniature on the opposite page of the Virgin Mary. With a caption stating "Wäldä Qirqos appeals to you [the Virgin Mary]."

Fol. 1rv: Pencil scrawls.

Fol. 19r: The owner or benefactor’s name is given as Kənfä Mika’el.

Fol. 111r: In different, later hand, it says "This book belongs to Abba Fəsəha Wäldä Täklä Hayəmanot."

Fol. 112v: Partial Ge’ez alphabet.

No scribe listed.

References: See references listed in manuscript no. 7, 8, and 11.

Collection of Devotional Readings, late 1800s
Vision of John, Son of Thunder, late 1800s
The Angels’ Praise of Mary (Yəweddəswə Mäla’əkət), late 1800s
Vision of John, Son of Thunder, late 1800s
Image of Icon of the Virgin Mary, Mäləkə’a Sə’el, late 1800s
Introductory Rite from Mu’alləqa, late 1800s
On the Five Lamentations of Mary, late 1800s
First Miracle of Mary, late 1800s
How the Virgin Mary saved the soul of the cannibal of Qəmər (Budge, Mary, 29; Strelcyn 32.16.29).
Second Miracle of Mary, late 1800s
How the Virgin Mary spoke from her picture to a devout worshipper (Budge, Mary 2; Strelcyn 15.1.3, 32.16.2).
Third Miracle of Mary, late 1800s
How the Virgin Mary carried a sick person from the Monastery of the Pilgrims to Jerusalem and showed him where Jesus was crucified and buried and baptized him in the waters of the Jordan (Budge, Mary, 9; Strelcyn 32.16.9).
Fourth Miracle of Mary, late 1800s
How the Virgin Mary appeared to a Roman youth called Zacharias who crowned her icon with roses and how she saved him from bandits because they saw roses flowing from his mouth when he recited her Hail Mary and how they converted and became monks (Budge, Mary, 10).
Fifth Miracle of Mary, late 1800s 34v-35v
How the Virgin Mary helped a wealthy woman from Caesarea during a painful childbirth (not in Budge).

First Miracle of Jesus, late 1800s 36r-37v
How the midwife Salome glorified Jesus (Strelcyn 16, 3).

Second Miracle of Jesus, late 1800s 38r-40r
How Jesus saved the adulterer from stoning (Strelcyn 16, 14?).

Third Miracle of Jesus, late 1800s 40r-42r
How Jesus healed the deaf, dumb, and blind (Strelcyn 16, ?).

Prayer to Jesus and the Virgin Mary, late 1800s 42v-56r
Text edited in S. Grebaut, see Strelcyn, p. 29.

Hours of the Night, Na‘i Habey (Excerpt), late 1800s 56r-58r

Mystagogia, Təməhrətä Həbu’a (Strelcyn 9.2), late 1800s 58v-65r

Synaxarium Entry for Säbsətəyanos Martyrdom, late 1800s 65rv

Image of Mary, Mälkə’a Maryam, late 1800s 66r-78v

Image of Jesus, Mälkə’a lyässus, late 1800s 78v-90v

Greeting to Saint George, Bähäkä Giyorgis, late 1800s 91r-94r

Image of Michael, Mälkə’a Mika’el, late 1800s 94r-105r

Image of Gabriel, Mälkə’a Gabri’el, late 1800s 105r-111r

Princeton Ethiopic Manuscript No. 24: Book of Missal (Mäshafä Qəddase), 1939-1945
62 folios
13 x 18 cm
2 cols., 17-19 lines (varies from quire to quire). Parchment Codex. Written in black and red ink. Two miniatures. No case. Wooden boards, stitched and open spine. Fol. 1r: Blank.

Illustration: Fol. 41v: Häräg.
Fol. 1v. Pen trial, scrawls.

Illustration: Fols. 2rv: Seal of the Anaphora (host bread) ink and pencil drawing, with illegible text in pencil and some scrawls.

Fols. 19rv, 23v, 29r: Bishop Yohannəs [1939-1945 EC] is mentioned.
Fol. 37v: Bishop Qeralos [1926-1950 EC] is mentioned.
Fols. 20v, 37r: King Iyassu [1913-1916 EC] is mentioned.
Fol. 50v: King Maniläk [1889-1913 EC] is mentioned.
Fols. 40v, 41v, 42r, 58v-62v: With musical notation.

No owner listed.

No scribe listed.


**Missal, 1939-1945**

- Order of the Egyptian Fathers, 1939-1945 3r-9v
- Ordinary of the Mass, 1939-1945 9v-41v
- Anaphora of the Apostles, 1939-1945 41v-58v
- Anaphora of Our Lord (With Musical Notation), 1939-1945 58v-62v

Starts in the original hand and then switches on 59r to a different hand. It is incomplete at the end (the prayer called "Pilot of the Soul" is not written).

**Princeton Ethiopic Manuscript No. 25: Psalter. Dawit, 1700s**

107 folios
11 x 15.5 cm
1 col. [fols. 3r-96r], 24 lines; 2 col. [fols. 96r-105v], 26 lines. Parchment Codex. Written in black and red ink. No case. Wooden boards covered in stamped red leather, covered spine.

Illustrations: Fols. 3r, 13v, 19r, 26r, 35v, 48r, 53v, 65v, 73r, 83r, 96r: Häräg.

Fols. 1rv, 2v, 106rv, 107v: Pencil scrawls and pen trial.

Fols. 2r, 107r: Pencil notes, in a later hand, on family birthdays, including some in 1935, 1937, 1940 EC.

Fol. 105v: Scribe's name Haylä Maryam appears in the original text. He has written a note at the end of the manuscript that states: "Bless God who helped me, a sinner and his servant, Haylä Maryam, who is also called Baharä Təbäb, and the one who commissioned [owner's name erased] [this manuscript] to finish in health and peace."

Owner's name erased.

Scribe: Haylä Maryam.

No miniatures.

References: See references listed in manuscript no. 1.

**Psalms, 1700s**

Psalms, 1700s 3r-83r

Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.
Canticles of the Prophets of the Old and New Testaments, 1700s 83r-91r
Song of Songs, 1700s 91r-96r
Praise of Mary (Wəddase Maryam), 1700s 96r-103r
  Sunday, 1700s 96r-97r
  Monday, 1700s 97rv
  Tuesday, 1700s 97v-98v
  Wednesday, 1700s 98v-99v
  Thursday, 1700s 99v-101r
  Friday, 1700s 101r-102r
  Saturday, 1700s 102r-103r
Gate of Light, 1700s 103r-105v

Princeton Ethiopic Manuscript No. 26: Antiphonary for the Year (Dəggwa), 1800s
97 folios
14 x 19 cm
2 cols., 20 lines. Parchment Codex. Written in black and red ink. No case. Glossy wooden boards, stitched and open spine. Fols. 1v, 2v, 92rv, 97r: Blank.
Fol. 94v: Errata, a paragraph that was omitted earlier in the manuscript is included here.
Fols. 1r, 2r, 97v: Pen trial and pencil scrawls.
In small hand throughout, with musical notations.
No owner listed.
No scribe listed.
No miniatures.

  Excerpt from Dəggwa, 1800s 1r
  Antiphonary for the Year, 1800s 3-96v
    Antiphonary for the Year (Dəggwa), 1800s 3r-94r
    Variation of Hallelujah (Anqäs Haleta), 1800s 95r-96v

Princeton Ethiopic Manuscript No. 27: Psalter. Dawit, 1800s
148 folios
15 x 19.5 cm
1 col. [fols. 5r-131v], 23 lines; 2 col. [fols. 132-145], 23 lines. Parchment Codex. Written in black and red ink. Twelve miniatures. Leather case. Glossy
wooden boards, stitched and open spine. Rebound with machine-made twine.
Fols. 24v, 34v, 45r, 55r, 65r, 75r, 85r, 95r, 105r, 113r, 121r, 131r, 141r: Quires are marked with Ethiopic numerals: quire 1, 2, etc.

Illustrations: Fols. 5r, 11r, 17v, 24r, 32r, 40r, 45v, 53v, 63v, 71r, 76r, 87v, 98v, 101v, 107v, 113v, 125v, 132r: Häråg.

Nontraditional, unique drawings added later, in the 1900s; captions not in same hand as original manuscript. Pen and ink wash. Not painted over text.

Illustration: Fol. 1r: Drawing of David: offering to fight Goliath.

Illustration: Fol. 2r: Drawing of David: encountering Goliath, and another of David: slaying Goliath. David holds his slingshot and Goliath's sword. Caption states in Ge'ez "David who killed the powerful Goliath".

Illustration: Fols. 2v-3r: Drawing of Ethiopians lion hunting with rifles and other hunting paraphernalia. The lion appears in front of a tree. With the caption: "The hunter with the servants who carry the rifles." Below the lion is a crude imitation of the miniature in pencil.

Illustration: Fol. 3v: Drawing of Saint George: slaying the dragon, with eyewitness.

Illustration: Fol. 4v: Drawing of Ethiopians sword-fighting.

Illustration: Fol. 107v: Drawing of David: slaying Goliath. David holds his slingshot and Goliath's sword. Captions state in Ge'ez: "David who killed the powerful Goliath" and "Goliath died."

Illustration: Fol. 125r: Drawing of two horizontal spears below text.

Illustrations: Fol. 146v: Two drawings. First drawing of David: anointed. David in middle, servant on left holding the cup, Samuel on right anointing. Captions from left to right "servant," "David," and "Samuel, prophet of God, anoints David for his kingship." Second drawing of David: as musician. He is playing the harp while a servant looks on from the left.

Illustration: Fol. 147r: Drawing of Ethiopian church singers with musical instruments. Caption: "These scholars sing for Abba Yohannes, who finished his [spiritual] combat with patience."

Illustration: Fol. 147v: Drawing of the Virgin Mary with the Christ Child and Archangels Michael (left) and Gabriel (right). Caption from left to right: "Saint Mika'el," "With Her Beloved Son," and "Saint Gäbrə'el."


Fols. 1r, 148v: Pen trial and in crude, later hand, a note of ownership: "This Psalter belongs to Wäsäne."

Fol. 1v: In crude, later hand, a note of ownership: "This Psalter belongs to Wäsäne."
Fol. 145r: Pen trial in pencil and ink (introductory hymn for Psalter).

Fol. 146r: Notes of the later transaction of this manuscript. A seller's name is mentioned: Alläqqa Tädlä; a buyer's name is mentioned: Ato Awəgēčäw.

No owner listed.

No scribe listed.

References: See references listed in manuscript no. 1.

Excerpt from the Psalter of the Virgin, 1800s
In another hand.

Excerpts from the Ordinary Prayer of the Mass, 1800s
In another hand.

Morning Prayer, 1800s
In Amharic in another hand in purple ink and pencil.

Psalms, 1800s
Psalm 118 does include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, 1800s
Song of Songs, 1800s
Praise of Mary (Wəddase Maryam), 1800s
Monday, 1800s
Tuesday, 1800s
Wednesday, 1800s
Thursday, 1800s
Friday, 1800s
Saturday, 1800s
Sunday, 1800s
Gate of Light, 1800s
List of Šäwa Kings, 1800s

In crude, later hand.

Princeton Ethiopic Manuscript No. 28: Psalter. Dawit, 1900s
76 folios
12 x 16.5 cm
1 col. [1r-59r], 24 lines; 2 col. [59r-75v], 24 lines. Parchment Codex. Written in black and red ink. Eleven miniatures. Leather case. Wooden boards, lower stamped red leather board is original to the manuscript, upper board is leather
and newer. Stitched and partially open spine. The first half of the Psalter is missing and the first quire has folios out of sequence. The whole has unrelated miniatures painted over text (probably to increase its sales value). Fol. 1r: Text erased (originally was the beginning of Psalm 91) to disguise that the book was divided into half (probably for the market). Fol. 1r, 76rv: Blank.

Illustration: Fol. 2r: Miniature of the Holy Trinity seated with one garment.
Illustration: Fol. 8v: Miniature of Saint George slaying the Dragon.
Illustration: Fol. 16v: Miniature of the Virgin Mary with the Christ Child and angels with drawn swords.
Illustration: Fol. 24v: Miniature of Christ: Crowned with Thorns, and Jews with swords on his left and right.
Illustration: Fol. 32v: Miniature of the Christ: Crucifixion: One Cross, with the Virgin Mary and John the Evangelist and other women.
Illustration: Fol. 40v: Miniature of Virgin Mary with her parents Joachim and Hannah (Anna).
Illustration: Fols. 43r, 59r: Häräg.
Illustration: Fol. 48r: Miniature of Christ with the Apostle Peter.
Illustration: Fol. 56v: Miniature of Christ Raising Adam and Eve to Paradise.
Illustration: Fol. 64v: Miniature of Christ between two kings.
Illustration: Fol. 75r: Miniature of Christ: Ascension, surrounded by angels.

No owner listed.
No scribe listed.
Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no. 1.

- Psalms, 1900s 1r-43r
  Incomplete at the beginning, starts with the end of Psalm 91. Psalm 118 does include additions about the spiritual meanings of the Hebrew Alphabet.

- Canticles of the Prophets of the Old and New Testaments, 1900s 43r-53r

- Song of Songs, 1900s 53r-59r

- Praise of Mary (Wêddase Maryam), 1900s 59r-69v
  - Monday, 1900s 59r-60r
  - Tuesday, 1900s 60r-62r
  - Wednesday, 1900s 62r-63v
  - Thursday, 1900s 63v-66r
Friday, 1900s 66r-67v
Saturday, 1900s 67v-68v
Sunday, 1900s 68v-69v
Gate of Light, 1900s 69v-74v
Magical Prayer Against Snakes, 1900s 74v
In another trained hand.
Image of the Savior of the World, 1900s 75v
In another trained hand.

**Princeton Ethiopic Manuscript No. 30: Homily [in Honor] of [the Archangel] Michael (Dərəsanä Mika’el), late 1700s with 20th-century additions**

108 folios
17 x 22.5 cm
2 cols., 19-24 lines. Parchment Codex. Written in black and red ink. Leather case. Glossy wooden upper boards, plain wooden board used to mend original lower board; stitched and open spine. Fols. 1r-3v: Blank.

Fols. 10v, 11rv, 12v, passim: The owner’s names Haylä Maryam and Wälätä Maryam appear at the beginning and ending of every text.

Fols. 9v, 11rv, 12v, passim: The scribe’s name Wäldä Eləyas appears at the beginning and ending of every text.

Fols. 105rv: Pen trial.

No miniatures.

References: See references for manuscript no. 21.

Hədar, late 1700s 3r-12v
Homily by Dämätewos, Bishop of Alexandria, late 1700s 3r-10v
Miracle, late 1700s 10v-11v
Synaxary Entry: Mission to Joshua, Son of Nun, late 1700s 11v-12v
Greeting to the Archangel, Sälam, late 1700s 12v
Tahešaš, late 1700s 12v-19v
Homily, Author Not Given, late 1700s 12v-18r
Miracle, late 1700s 18r-19r
Synaxary Entry: Mission of the Archangel to Rescue the Three Holy Children, late 1700s 19rv
Greeting to the Archangel, Sälam, late 1700s 19v
Tərr, late 1700s 19v-29v
Homily, Author Not Given, late 1700s>       21v-24r
Terr, late 1700s                      14v-21v
Greeting to the Archangel, Sälam, late 1700s    25r
Homily on the Glory of St Michael the Archangel, Author Not Given, late 1700s   19v-28v
Miracle, late 1700s                       28v-29v
Yäkkatit, late 1700s                     29v-35r
Homily, Author Not Given, late 1700s       29v-33r
Miracle, late 1700s                       33r-34v
Synaxary Entry: Mission of the Archangel to Samson, the Giant, late 1700s  34v
Greeting to the Archangel, Sälam, late 1700s 34v-35r
Mäggabit, late 1700s                    35r-52r
Homily by the Archbishop of Antioch, late 1700s 35r-49v
Miracle, late 1700s                    49v-51v
Synaxary Entry: Mission of the Archangel to Balaam, late 1700s     51v-52r
Greeting to the Archangel, Sälam, late 1700s   52r
Miyazya, late 1700s                    52r-61r
Homily, Author Not Given, late 1700s       52r-57r
Miracle, late 1700s                    57r-60r
Synaxary entries: Mission of the Archangel to the Prophet Jeremiah, late 1700s  60r-61r
Greeting to the Archangel, Sälam, late 1700s   61r
Genbot, late 1700s                     61r-66r
Homily by Yohannes, Bishop of Ethiopia, Who Came After Bishop Yəśhaq, on the Conflict Between the Consort of King Arqadewos and John Chysostom, late 1700s 61r-62v
Miracle, late 1700s                    62v-65v
Synaxary entry: Mission of the Archangel to Habakkuk, late 1700s    65v-66r
Greeting to the Archangel, Sälam, late 1700s   66r
Säne, late 1700s                      66r-77r
Homily on the Family of Astāraniqos and Euphemia, by Yohannes, Bishop of Aksum, late 1700s   66r-72v
Miracle, late 1700s                    73r-75v
Synaxary entry: the Building of the Church of the Archangel in Place of a Pagan Temple in Alexandria, late 1700s

Greeting to the Archangel, Sälam, late 1700s

Hamle, late 1700s

Homily on the Wicked Wealthy Man Whose Property Was Inherited by the Son of His Poor Neighbor [by Bishop Yohannəs], late 1700s

Miracle, late 1700s

Synaxary entry: Mission to the Camp of Sennacherib, late 1700s

Greeting to the Archangel, Sälam, late 1700s

Nähase, late 1700s

Homily on the Book of the Angels that Came from Jerusalem, Author Not Given, late 1700s

Miracle, late 1700s

Synaxary entry: Mission of the Archangel to the Emperor Constantine, late 1700s

Greeting to the Archangel, Sälam, late 1700s

Mäskäräm, late 1700s

Homily on Not Worshipping Other Gods, Author Not Given, late 1700s

Miracle, late 1700s

Synaxary entry: Mission to Prophet Isaiah, late 1700s

Greeting to the Archangel, Sälam, late 1700s

Təqəmt, late 1700s

Homily on the Need to Make the Angels Sureties by Honoring Them, Author Not Given, late 1700s

Miracle, late 1700s

Excerpt from Daily Prayer, late 1700s

In a later hand.

Synaxary entry: Mission to Prophet Samuel, late 1700s

Greeting to the Archangel, Sälam, late 1700s

Poem, 1959 August

In later hand, a poem and a note in Amharic in green pen, largely illegible dated "30/12/52" EC [August 1959 AD].

Princeton Ethiopic Manuscript No. 31: Antiphonary of the Church (Ma’əraf), 1900s
54 folios  
12 x 16 cm  
2 cols., 23 lines. Parchment Codex. Written in black and red ink. No case.  
Plain wooden boards, stitched and open spine, deteriorated binding. Fols. 1 and 2: cut and detached from the quire. Fol. 54v: Blank.  
Musical notation system used throughout. Small hand.  
No owner listed.  
No scribe listed.  
No miniatures.  
References: Ma’araf is one of the five books in the collection Ammastu säwatawə zemawoč, the Ethiopic divine office and indispensable to the performance for the office (therefore common not proper). This manuscript includes a selection of Psalms, daily office prayers, Mystagogia, and "school chants." See Aethiopica Encyclopedia, vol. 3, p. 910: For information on Ma’araf chants, see Bernard Velat’s Etudes sur le Me’eraf (Paris: 1966), vols 1 and 2.  

Ma’araf (Incomplete At the Beginning), 1900s  

Princeton Ethiopic Manuscript No. 32: Sword of the Trinity (Säyəfä Səlasse), Sword of the Divinity (Säyəfä Mäläkot), Image of the Trinity (Mälkə’a Səlasse), 1900s  
104 folios  
10 x 14.5 cm  
1 col., 14 lines. Parchment Codex. Written in black and red ink. No miniatures.  
No case. Wooden boards covered with red stamped leather, stitched and covered binding. Fols. 1r, 4v, 102v-104r: Blank.  
Illustrations: Fols. 5r, 19v, 30r, 38v, 63r, 72r, 88v: Häräg with angels.  
Fols. 9v, 55r, 26r, 77r, 88r, 102r: Owner’s name Habtä Maryam Täfära appears in original text.  
Fols. 102r: Scribe’s name Wäldä Maryam appears in original text.  
Fols. 102r: The owner of the manuscript has had listed his wife and children’s baptismal names (in the same hand as the manuscript).  
Illustration: Fol. 104v: Crude drawing of angel.  
No miniatures.  
References: Regarding Sword of the Trinity, see Conti Rossini, Notice, no. 106; Strelcyn, Lincei, no. 53 and 62; Säyəfä Səlasse Wä-Mälke’a Səlasse, Täsfä Press, Addis Ababa 1947 EC. Regarding Sword of the Divinity, see also Chaîne, "Répertoire," No. 20. See also references listed in manuscript no. 7, 13.  

Sword of the Trinity, 1900s  

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<td>Me’eraf (Incomplete At the Beginning) , 1900s</td>
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<td>Monday, 1900s</td>
<td>1r-54r</td>
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<td>Tuesday, 1900s</td>
<td>19v-29v</td>
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<td>Wednesday, 1900s</td>
<td>30r-38r</td>
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<td>Thursday, 1900s</td>
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<td>Friday, 1900s</td>
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<tr>
<td>Saturday, 1900s</td>
<td>63r-71v</td>
</tr>
<tr>
<td>Sunday, 1900s</td>
<td>72r-78r</td>
</tr>
<tr>
<td>Readings for Any Day, 1900s</td>
<td>78r-84r</td>
</tr>
<tr>
<td>Sword of the Divinity, 1900s</td>
<td>84r-88r</td>
</tr>
<tr>
<td>Image of the Trinity, 1900s</td>
<td>88v-102r</td>
</tr>
</tbody>
</table>

**Princeton Ethiopic Manuscript No. 33: Prayer of Peter (Sälotä Petros), Prayer of Mary At Golgotha (Zä-Säne Golgota), Mystagogia (Təməhrətä Həbu’a), early 1900**

142 folios
6.5 x 9 cm
1 cols., 12 lines. Parchment Codex. Written in black and red ink. No case. Plain wooden boards, stitched and open spine. Fols. 1r-4v, 140v-142v: Blank.

Illustrations: Fols. 5r, 20v, 23v, 29r, 47r, 68r, 100r, 103v, 131r: Härag.

Illustration: Fol. 81v: Magical charts based on the name of Ananeya, one of the three holy children rescued from the furnace.

Fols. 9r, 10r, 12rv, 16rv, 17v passim: The owner’s name, Wäldä Maryam, appears at the end of every prayer.

Part of the seal states in Ge’ez "Conquering Lion of the Tribe of Judah. Menelik the King of Kings of Ethiopia."

Fols. 14v, 24v, 34v, 44v, 54v, 64v, 74v, 84v, 94v, 103r, 113r, 123r, 133r: Quires are marked with Ethiopian numerals: quire 1, 2, etc.

No scribe listed.

No miniatures.

References: See references listed in manuscript no. 7, 11, 13.

Prayer of Peter, Sälotä Petros, early 1900 5r-99v

Fol. 35r: The daily readings were marked but erased (except on this folio) on the relevant pages at the top of the folio.

Prayer of Mary At Golgotha, Zä-Säne Golgota, early 1900 100r-130v
Princeton Ethiopic Manuscript No. 34: Seal of Emperor Menelik II, late 1800s, early 1900s
1 folio
25 x 29 cm
Paper

Illustration: In gold on a red background, a seal with the crowned lion of the tribe of Judah carrying a cross inside a circle with sun rays and Ge’ez words. Part of the seal states in Ge’ez "Conquering Lion of the Tribe of Judah. Menelik the King of Kings of Ethiopia."

Loose folio: On green paper "1907 A merry Christmas and a happy 1908 New-year to Rob." Then, "from Enno Littmann" and "Seal of Menilek II Inscription: Prevailed hath the Lion of the tribe of Judah! Menilik [sic] the king of Kings of Ethiopia."

Princeton Ethiopic Manuscript No. 35: Seal of Däjazmač Gәbrә Selassә, late 1800s, early 1900s
1 folio
25 x 29 cm
Paper

Illustration: In gold on green background, a seal with a cross inside of a star of David inside a circle with Ge’ez words.

Part of the seal states in Ge’ez "Däjazmač Gәbrә Sәlasse of T. M. A." TMA is an abbreviation meaning he was the governor of Tigre, Marb, and Aduа Provinces. For information about this governor (d. 1931), see his entry in Aethiopica Encyclopedia, vol. 2, p. 628."

Loose folio: On green paper "Seal of Dadjazmatch Gabra Sellese. Inscription: Gabra Sellase the governor of Tigre of the province of the Marab and of Adua."

References: See references listed in manuscript no.34.

Princeton Ethiopic Manuscript No. 36: Image of Täklä Haymanot, Prayer of Mary At Golgotha, Image of Paul and Peter, Image of the Trinity, Prayer of the Covenant, Hymns for the Passion of Christ. Mälkә’a Täklä Haymanot, Zә-Sәne Golgota, Mälkә’a Peteros Wa Pawalos, Mälkә’a Selassie, Sәlotә Kidan, Mälkә’a Hәmamat, 1700s
52 folios
11 x 19 cm
1 col. and 2 col. (see notes below). Parchment Codex. Varied lines per page: Written in black and red ink. No case. Glossy wooden boards, stitched and open spine. Original binding missing, machine-made twine used. The quires of the book were mis-ordered in binding the book, so that the same text is not
continuous. In the cases of Image of Täklä Haymanot and Prayer of Mary at Golgotha, the beginning folios of each appears last.

Fol. 1r: Pen trial.

Fols. 11v, 27r: Owner’s name listed as Kidanä Wäld.

Fol. 27r: Scribe’s name is listed as Habtä Maryam.

Fol. 50v: Colophon is not original to manuscript, the manuscript itself dates to earlier than late 1800s and appears to be from the 1700s.

Fols. 50v: In a different hand, at the bottom of the second column, after a horizontal line: "In this year of Luke [the Evangelist] 7399 EC [sic] Year of Creation, on the 18th day of the month of Təqəmt, at the 11th hour, the earthquake happened [lit. the earth was shaken]. On the 13th day of the month of Hedar (on the second night of the moon), [the body of] Dägač Nadäw was transferred [i.e. moved by the family]. It was 21 years ago that he died."
The year of creation 7399 is 1899 AD. The year of Dägač Nadäw's death is 1888 AD. On the military commander and close associate of Menelik II, Dägač Nadäw, see the Aethiopica Encyclopedia entry, vol. 3, p 1093.

Fol. 52r: Pencil scrawls. In a later hand, someone tried to write "Abətä Yohanäs [sic] the apostle."

Handwritten letters in Ge'ez to Enno Littman, enclosed in archival slip The letter marked ")a") is from Yirdaw, brother of Kidanä Wäld, and it starts: "O Dr. Littman, scholar and wise man, I received your letter and I took seven francs from the German consulate. I have so many things I want to say to you because you are faithful in small things. Said by Yirdaw, brother of Kidanä Wäld, Written in Holy Jerusalem, on 12 of the month of Təqəmt." The letter marked (b) is from Kidanä Wäld, brother of Yirdaw. It says: "O Dr. Littman, full of new wisdom, I received your letter, with powerful words even though the size is small. I took the money [you sent] from Hannah Faris, which is 30 francs. May God protect you in your going out and your coming in forever… I have so many things I want to say to you because you are faithful in small things. Said by Kidanä Wäld, brother of Yirdaw. Written in Holy Jerusalem, on 12 of the month of Təqəmt."

Gift of Enno Littmann.


List of Marian Feasts (1 Col.), 1700s 1v, 12r

Image of Täklä Haymanot, Mälkə’a Täklä Haymanot (2 Col.), 1700s 2r-6v, 9r-11v, 18r-20v,

(Chaîne, "Répertoire," No. 211)
Prayer of Mary At Golgotha, 1700s
(2 Col.)

Image of Paul and Peter, Mälkə’a Petəros Wa Pawəlos, 1700s
(1 Col.)
(Chaîne, "Répertoire," 187)

Image of the Trinity, Mälkə’a Selassie, 1700s
(1 Col.)

Prayer of the Covenant, Sālotā Kidan, 1700s
(2 Col.)

Hymns for the Passion of Christ, Mälkə’a Həmamat, 1700s
(2 Col.)

Magical Prayer Against a Disease (Malaria?), 1700s
In another hand.

Synaxarium List of Feasts of Saint Michael, 1700s
In Amharic. In another hand.

Hymn for Saint Michael (excerpt), 1700s
In another hand.

Hymns for the Passion of Christ, Mälkə’a Həmamat, 1700s
In another hand.

First Chapter of Epistle: 1 John 1, 1700s
In crude hand in pen.

69 folios
14 x 22.5 cm
2 cols., 25 lines. Parchment Codex. Written in black and red ink. Three miniatures. Leather case with strap, one end detached. Wooden boards covered with stamped red leather, stitched and open spine. Fol. 69: Single leaf sewn in, belonging to another manuscript.

Illustration: Fol. 2r: Miniature of the Archangel Michael raising a dead person. Below it, in separate frame of the image, are two people weeping over a shrouded body with a face in outline rising from it.

Illustration: Fol. 2v: Miniature of the Archangel Michael bringing souls out of hell. Caption states in Ge’ez: "Icon of Saint Michael: How he brought souls." Figure in white may be someone Saint Michael saved or the owner (although perhaps the owner would not have himself portrayed in hell).

Illustration: Fol. 66v: Drawing, no color, of the Virgin Mary and the Christ Child with angels with drawn swords. Caption states in Ge’ez "With her beloved son."

Illustration: Fol. 1v: Pen trial and faint pencil drawing of Saint George slaying the dragon.

Fol. 1r: In later hand, in ball point pen, "This homily belongs to Liqä Diyaqon Täšomä."

Fols. 9r, 13v, 14r, 21r, 24r, passim: The original owner’s name has been erased and replaced with Zäyohannəs and Məskabä Dəngəl at the end of every homily and miracle

Fol. 14v: The second owners’ names have been erased and replaced with Kenfä Mika’el.

Fol. 25r: The second owners’ names have been erased and replaced with Wäldä Giyorgis.

Fols. 65r, 68v: The scribe’s name is mentioned, Efrem.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no. 21.

Homily [in Honor] of [the Archangel] Michael, late 1700s, early 1800s 3r-66r
Hedar, late 1700s, early 1800s 3r-9r
Homily by Dämätewos, Bishop of Alexandria, late 1700s, early 1800s 3r-7v
Miracle, late 1700s, early 1800s 8r-9r
Greeting to the Archangel, Sälam, late 1700s, early 1800s 9r
Taheśaś, late 1700s, early 1800s 9r-14v
Homily, Author Not Given, late 1700s, early 1800s 9r-13v
Miracle, late 1700s, early 1800s 13v-14r
Greeting to the Archangel, Sälam, late 1700s, early 1800s 14rv
<table>
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<th>Title</th>
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<th>Pages</th>
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<tr>
<td>Tərr, late 1700s, early 1800s</td>
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<td>14v-21v</td>
</tr>
<tr>
<td>Homily on the Glory of St Michael the Archangel, Author Given as</td>
<td></td>
<td>14v-21v</td>
</tr>
<tr>
<td>Epifanəyos of Cyprus, late 1700s, early 1800s</td>
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<td></td>
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<tr>
<td>Miracle, late 1700s, early 1800s</td>
<td></td>
<td>21rv</td>
</tr>
<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
<td></td>
<td>21v</td>
</tr>
<tr>
<td>Yäkkatit, late 1700s, early 1800s</td>
<td></td>
<td>21v-25r</td>
</tr>
<tr>
<td>Homily, Author Not Given, late 1700s, early 1800s</td>
<td></td>
<td>21v-24r</td>
</tr>
<tr>
<td>Miracle, late 1700s, early 1800s</td>
<td></td>
<td>24r-25r</td>
</tr>
<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
<td></td>
<td>25r</td>
</tr>
<tr>
<td>Mäggabit, late 1700s, early 1800s</td>
<td></td>
<td>25r-38r</td>
</tr>
<tr>
<td>Homily by the Archbishop of Antioch, late 1700s, early 1800s</td>
<td></td>
<td>25r-37r</td>
</tr>
<tr>
<td>Miracle, late 1700s, early 1800s</td>
<td></td>
<td>37r-38r</td>
</tr>
<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
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<td>38r</td>
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<tr>
<td>Miyazyə, late 1700s, early 1800s</td>
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<td>38r-43r</td>
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<tr>
<td>Homily by Rətu' Haymanot the Orthodox, late 1700s, early 1800s</td>
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<td>38r-41v</td>
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<tr>
<td>Miracle, late 1700s, early 1800s</td>
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<td>41v-43r</td>
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<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
<td></td>
<td>43r</td>
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<tr>
<td>Genbot, late 1700s, early 1800s</td>
<td></td>
<td>43r-46r</td>
</tr>
<tr>
<td>Homily by Yohannəs, Bishop of Ethiopia, Who Came After Bishop</td>
<td></td>
<td>43r-44v</td>
</tr>
<tr>
<td>Ya'shaq, on the Conflict Between the Consort of King Arqadewos and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Chysostom, late 1700s, early 1800s</td>
<td></td>
<td></td>
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<tr>
<td>Miracle, late 1700s, early 1800s</td>
<td></td>
<td>44v-45v</td>
</tr>
<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
<td></td>
<td>45v-46r</td>
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<tr>
<td>Säne, late 1700s, early 1800s</td>
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<td>46r-52r</td>
</tr>
<tr>
<td>Homily on the Family of Astāraniqos and Euphemia, by Yohannəs, Bishop of Aksum, late 1700s, early 1800s</td>
<td></td>
<td>46r-51r</td>
</tr>
<tr>
<td>Miracle, late 1700s, early 1800s</td>
<td></td>
<td>51r-52r</td>
</tr>
<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
<td></td>
<td>52r</td>
</tr>
<tr>
<td>Hamle, late 1700s, early 1800s</td>
<td></td>
<td>52r-56r</td>
</tr>
<tr>
<td>Homily on the Wicked Wealthy Man Whose Property Was Inherited by the Son of His Poor Neighbor [by Bishop Yohannəs], late 1700s, early 1800s</td>
<td></td>
<td>52r-55r</td>
</tr>
<tr>
<td>Miracle, late 1700s, early 1800s</td>
<td></td>
<td>55v-56r</td>
</tr>
<tr>
<td>Greeting to the Archangel, Sālam, late 1700s, early 1800s</td>
<td></td>
<td>56r</td>
</tr>
</tbody>
</table>
Nāhase, late 1700s, early 1800s 56r-59r
Homily on the Book of the Angels that Came from Jerusalem, Author Not Given, late 1700s, early 1800s 56r-58r
Miracle, late 1700s, early 1800s 58r-59r
Greeting to the Archangel, Sālam, late 1700s, early 1800s 59r
Māskārām, late 1700s, early 1800s 59r-61v
Homily on Not Worshipping Other Gods, Author Not Given, late 1700s, early 1800s 59r-61r
Miracle, late 1700s, early 1800s 61rv
Greeting to the Archangel, Sālam, late 1700s, early 1800s 61v
Təqəmt, late 1700s, early 1800s 62r-66r
Homily on the Need to Make the Angels Sureties by Honoring Them, Author Not Given, late 1700s, early 1800s 62r-64v
Miracle, late 1700s, early 1800s 64v-66r
Greeting to the Archangel, Sālam, late 1700s, early 1800s 66r
Magical Prayer Against Snakes, late 1700s, early 1800s 66r
In another hand.
First Miracle of Mary, late 1700s, early 1800s 67r-68v
How the Archangel Gabriel announced the Virgin Mary when she was spinning silk yarn for the temple.
Magical Prayer Against Eye Disease and the Protection of Cattle, late 1700s, early 1800s 68v-69v
In another hand, fitted around the bottom of the existing text.
First Folio of a Gospel of John, late 1700s, early 1800s 68v-69v
In another hand, from another manuscript.

Princeton Ethiopic Manuscript No. 38: Psalter. Dawit, 1800s
149 folios
14 x 19 cm
1 col. [fols. 3r-137r], 22-23 lines; 2 col. [fols. 137v-148v], 22 lines. Parchment Codex. Written in black and red ink. Fols. 1r-2v, 149v: Blank. Glossy wooden boards, broken upper and lower boards sewn together. Stitched and open spine.
Illustrations: fol. 3r: Hārāg.
Fol. 148v: Pen trial at the bottom of the second column.
Illustration: Fol. 149r: Pencil drawing of a man's face.
Fols. 43v-45v: Psalms 56-59 are misnumbered 55-58.

Fols. 77v-78r: A folio is missing, text goes from middle of Psalm 96 to middle of Psalm 98.

Fols. 102v: Psalm 120 is misnumbered 129.

No owner listed.

No scribe listed.

No miniatures.

References: See references listed in manuscript no. 1.

Psalms, 1800s  
Fol. 60v: Cross in red and black marking the mid-point of the Psalms.

Psalm 118 does include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, 1800s  
Song of Songs, 1800s  
Praise of Mary (Wəddase Maryam), 1800s  
Monday, 1800s  
Tuesday, 1800s  
Wednesday, 1800s  
Thursday, 1800s  
Friday, 1800s  
Saturday, 1800s  
Sunday, 1800s  
Gate of Light, 1800s

Princeton Ethiopic Manuscript No. 39: Mystigogia (Təməhrətä Həbu’at), Prayer of the Covenant (Sälotä Kidan), and Rampart of the Cross (Hasurä Mäskäl), 1800s

65 folios
8 x 12 cm
1 col. [3r-33v], 12 lines; 2 col. [34r-65v], 18 lines. Parchment Codex. Written in black and red ink. No case. Plain wooden boards, stitched and open spine.

Fols. 1v-2v, 16v-17v: Blank. Two manuscripts have been bound together, they are in different hands.

Fol. 1r: Pencil scrawls.

Fol. 18r: The original owner’s name was left blank and, in crude hand, the name Gäbrä Maryam inserted.
No scribe listed.

No miniatures.


<table>
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<tr>
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<tr>
<td>Mystigogia, Temehratä Həbu’at, 1800s</td>
<td>3r-16r</td>
</tr>
<tr>
<td>Prayer for the Covenant, Sälotä Kidan, 1800s</td>
<td>18r-33v</td>
</tr>
<tr>
<td>Prayer Called Rampart of the Cross, Hasurä Mäskäl (Strelcyn 76.3) , 1800s</td>
<td>34r-56v</td>
</tr>
<tr>
<td>Magical Prayer Undoing Charms, Hasurä Mäsqäl, 1800s</td>
<td>56v-65v</td>
</tr>
</tbody>
</table>

**Princeton Ethioptic Manuscript No. 40: Psalter. Dawit, 1700s**

129 folios
11.5 x 15.5 cm
1 col. [fols. 3r-114v], 24-25 lines; 2 col. [fols. 115r-128v], 25 lines. Parchment Codex. Written in black and red ink. Three miniatures. Leather case without strap. Wooden boards with stamped red leather and cloth insert inside leather cover. Covered spine.

Illustrations: Fols. 3r, 8v, 14r, 20r, 28r, 34r, 38v, 55r, 61v, 66r, 76r, 79v, 88r, 93r, 98v, 109r, 115r, 123v: Häräg.

Illustration: fol. 1v: Miniature of a mustached man in purple and red. Probably the owner.

Illustration: Fol. 2r: Miniature of King David playing the harp.

Illustration: Fol. 43v: Miniature of Christ: Crucifixion: One Cross: with the Virgin Mary and John the Evangelist.

Striking images are atypical of Psalters, but these are not painted over the text, they are original to the manuscript.

Fols. 1r, 2v: In another hand, information on determining the hours by measuring the shadows of the sun (continued across folios).

Fols. 2v, 128rv: In another hand, information on when to break fasts (continued across folios).

Fol. 119v: Missing lines inserted in upper margin.

No owner listed.

No scribe listed.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no. 1.

<table>
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<tr>
<th>Title</th>
<th>Pages</th>
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<tbody>
<tr>
<td>Psalms, 1700s</td>
<td>3r-98r</td>
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</table>
Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Fol. 51r: Cross in black ink, with the words "half of them" in Ge'ez inside, marking the mid-point of the Psalms.

Canticles of the Prophets of the Old and New Testaments (With Musical Notations), 1700s 98v-109r
Song of Songs (With Musical Notations), 1700s 109r-114v
Praise of Mary (Wəddase Maryam), 1700s 115r-123v
  Monday, 1700s 115rv
  Tuesday, 1700s 115v-117r
  Wednesday, 1700s 117r-118v
  Thursday, 1700s 118v-120v
  Friday, 1700s 120v-121v
  Saturday, 1700s 121v-122v
  Sunday, 1700s 122v-123v
Gate of Light, 1700s 123v-127v

**Princeton Ethiopic Manuscript No. 41: Miracles of Mary (Tä’ammərä Maryam), Miracles of Jesus (Tä’ammərä Iyassus), 1700s**

199 folios
20.5 x 27 cm
2 cols., 24 lines. Parchment Codex. Written in black and red ink. Twelve miniatures. No case. Wooden boards with stamped red leather, stitched and open spine.

Illustration: Fol. 2v: Miniature of Christ and the Four Beasts (Creatures). Painted to the corners, but does not cover any original text.

Illustration: Fol. 10v: Miniature of Saint George slaying the dragon. Painted to the corners of the folio and over text.

Illustration: Fol. 11r: Miniature of the Virgin Mary and the Christ Child with two angels holding up her mantle. Painted to the corners of the folio and over text.

Illustration: Fol. 27r: Miniature of Christ: Crucifixion: One Cross, with the Virgin Mary and John the Evangelist. Painted to the corners of the folio and over text.

Illustration: Fol. 67r: Miniature of resurrected Christ raising up Adam and Eve. Painted to the corners of the folio and over text.

Illustration: Fol. 90v: Miniature of the Ascension of Christ. Painted to the corners of the folio and over text.

Illustration: Fol. 122v: Miniature of Christ and the Pharisees. Painted to the corners of the folio and over text.
Illustration: Fol. 140r: Miniature of Saint Mika’el (?) on throne and with cross. Painted to the corners of the folio and over text.

Illustration: Fol. 170v: Miniature of Saint Täklä Haymanot. Painted to the corners of the folio and over text.

Illustration: Fol. 197r: Miniature of the Virgin Mary saving a soul from hell. Painted to the corners of the folio but not over text.

Illustration: Fol. 197v: Miniature of a knight with a sword on a horse and a bloody, dead warrior on the ground. Painted to the corners of the folio but not over text.

Illustration: Fol. 199r: Miniature of two unidentified saints. Painted to the corners of the folio but not over text.

Fols. 1r, 2r: Pen trial.

Fol. 1v: In purple ink, upside down, in a later hand, appears the name "Qes Adämä Ayälä."

The owner’s name appears at the beginning and ending of every miracle as Kənfä Mika’el.

Fol. 196v: States in the text that the owner Kənfä Mika’el gave the manuscript to the Church of Šaka Yohannəs.

Fol. 199v: Upside down, in the original hand, the beginning of the Miracle of Jesus on his baptism.

No scribe listed.

At the end of each miracle, the scribe has left four blank lines to be filled in later with the concluding hymn.

Gift of Bruce Willsie, Princeton Class of 1986.

References: Re. Miracles of Mary, see references listed for manuscript no. 8. Re. Miracles of Jesus, see Sylvain Grébaut, "Les miracles de Jésus. Texte éthiopien publié et traduit." PO 12 (1919) 551–649 (I); 14 (1920) 767–840 (II); and 17 (1923) 783–854 (III).

Introductory Rite from Mu’alləqa, With Musical Notation, 1700s 3r-5v

Extended Version of Introductory Rite from Mu’alləqa, 1700s 5r-6v

Miracles of Mary, 1700s 6v-166r

First Miracle of Mary, 1700s 6v-12r

How the Ark of the Covenant came into Ethiopia and how the prophecy about Zion the ark is fulfilled by the Virgin Mary.

Illustration: A large portion of this Ethiopian miracle covered by paintings (two folios).

Prayer to the Virgin Mary, 1700s 12rv
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<th>Miracle of Mary</th>
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<td>13r-14v</td>
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<td>Third</td>
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<td>14v-15v</td>
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<tr>
<td>Fourth</td>
<td></td>
<td>15v-17r</td>
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<td>Fifth</td>
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<td>17r-18v</td>
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<td>Sixth</td>
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<td>Seventh</td>
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<td>Eighth</td>
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<td>Ninth</td>
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<td>30r-32r</td>
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<tr>
<td>Tenth</td>
<td></td>
<td>32rv</td>
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- **Second Miracle of Mary**: 1700s, How the Virgin Mary was born to Jacob and Hanna.
- **Third Miracle of Mary**: 1700s, The Story of the Infant Mary in the Temple (not in Budge or Herolt).
- **Fourth Miracle of Mary**: 1700s, How the Virgin Mary was annunciated by Saint Gabriel while she was spinning silk.
- **Fifth Miracle of Mary**: 1700s, How the Virgin Mary immaculately conceived Jesus and how Joseph was told about her conception by the Holy Spirit in a dream so that he would not doubt her.
- **Sixth Miracle of Mary**: 1700s, How the Virgin Mary gave birth.
- **Seventh Miracle of Mary**: 1700s, How the Virgin Mary and the Christ child received the wise men and the shepherds of Bethlehem.
- **Eighth Miracle of Mary**: 1700s, How the Virgin Mary appeared to Tewoflos the Archbishop of Alexandria and told him about the events surrounding Jesus’s birth and the flight of the Holy Family into Egypt (see Timotewos miracle).
- **Ninth Miracle of Mary**: 1700s, How the Virgin Mary accepted the book of her miracles compiled by Saint Hildefonsus [Däqṣəyos], Bishop of Toledo (Budge, Mary 1; Strelcyn 15.1.1, 32.16.1; also commonly first in medieval European collections).
- **Tenth Miracle of Mary**: 1700s, How Jesus asked the Virgin Mary about the five lamentations.
- **Eleventh Miracle of Mary**: 1700s, How the Virgin Mary gave a child to a family in the country of the Europeans (Afarəng) in the state of the French (Färansa) in and how she saved him from wrongful accusation and a death sentence by hanging (Budge, Mary, 22).
- **Twelfth Miracle of Mary**: 1700s, How Sybil the prophetess saw a vision of the Virgin Mary holding her child within a circle around the sun (not in Budge).
How the Sycamore tree swallowed the Holy Family when they were in Egypt and the bandits tried to rob them.

Fourteenth Miracle of Mary, 1700s

How the Virgin Mary cursed the people of a certain city in Egypt, while the Holy Family was there, when they treated her with disdain and how the city was swallowed by the ground.

Fifteenth Miracle of Mary, 1700s

How the Virgin Mary cursed the people of a certain city in Egypt, while the Holy Family was there, when they treated her with disdain and the people’s faces became that of wild animals.

Sixteenth Miracle of Mary, 1700s

How the Virgin Mary blessed and healed the people of a certain city in Egypt when the king invited her to visit.

Seventeenth Miracle of Mary, 1700s

How the Holy Family visited Egypt and blessed Asqetəs and how Jesus caused water to well up from the ground using Joseph’s rod.

Eighteenth Miracle of Mary, 1700s

Homily of Cyril of Jerusalem on the Icon of the Virgin Mary in Sedeneya of Damascus.

Nineteenth Miracle of Mary, 1700s

How the Virgin Mary caused a stream to reverse course (Budge, Mary, 36).

Twentieth Miracle of Mary, 1700s

How the Virgin Mary spoke from her picture to a devout worshipper (Budge, Mary 2; Strelcyn 15, 1.3).

Twenty-First Miracle of Mary, 1700s

How Abbas, Bishop of Rome, cut off his hand which had been kissed by a woman when he was celebrating the Eucharist, and how the Virgin Mary rejoined it to his arm (Budge, Mary, 5).

Twenty-Second Miracle of Mary, 1700s

How the Virgin Mary appeared to the dying scribe Damianus (Budge, Mary, 4).

Twenty-Third Miracle of Mary, 1700s

How the Virgin Mary appeared to Isaac, the monk, and promised to take him to herself after three days (Budge, Mary, 6).
How the Virgin Mary appeared out of her picture to Mary, the daughter of a certain God-fearing man, and promised to take her to Paradise after three days (Budge, Mary, 7).

Twenty-Fifth Miracle of Mary, 1700s

How a painter was saved by the Virgin Mary when he fell from a scaffold (Budge, Mary, 8).

Twenty-Sixth Miracle of Mary, 1700s

How the Virgin Mary carried a sick person from the Monastery of the Pilgrims to Jerusalem and showed him where Jesus was crucified and buried and baptized him in the waters of the Jordan (Budge, Mary, 9).

Twenty-Seven Miracle of Mary, 1700s

How the Virgin Mary appeared to a Roman youth called Zacharias who crowned her icon with roses and how she saved him from bandits because they saw roses flowing from his mouth when he recited her sälam and how they converted and became monks (Budge, Mary, 10).

Twenty-Eighth Miracle of Mary, 1700s

How the Virgin Mary recovered the stolen property of two women called Juliana and Barbara, when they were on pilgrimage to Jerusalem (Budge, Mary, 11).

Twenty-Ninth Miracle of Mary, 1700s

How the Virgin Mary saved two Muslims from the storm when they called on her name (Budge, Mary, 12).

Thirtieth Miracle of Mary, 1700s

How the Virgin Mary moved a monastery near Jericho to Jericho (Budge, Mary, 13).

Thirty-First Miracle of Mary, 1700s

How the Virgin Mary healed the eyes of Yohannəs Bäkänəsi, the blind priest in Egypt, by anointing him with milk from her breasts (Budge, Mary, 14).

Thirty-Second Miracle of Mary, 1700s

How the Virgin Mary healed the merchant from Colossae after being shot in the eye with an arrow by pirates (Budge, Mary, 15).

Thirty-Third Miracle of Mary, 1700s

How the Virgin Mary restored the sight of a certain blind girl of Bədərman with her breath and milk (Budge, Mary, 16).

Thirty-Fourth Miracle of Mary, 1700s
How the Virgin Mary arranged marriages for two poor girls called Martha and Yäwahit (Budge, Mary, 17).

Thirty-Fifth Miracle of Mary, 1700s
How the Virgin Mary delivered the soul of the scribe who was writing the book of her miracles (Budge, Mary, 18). Miracle has one folio painted over.

Thirty-Sixth Miracle of Mary, 1700s
How the Virgin Mary delivered from prison a certain man called Giyorgis (Budge, Mary, 19).

Thirty-Seventh Miracle of Mary, 1700s
How the Virgin Mary protected the elderly priest called Qätir (Budge, Mary, 20).

Thirty-Eighth Miracle of Mary, 1700s
How the Virgin Mary sent Saint George to threaten a Qädi (Islamic leader) for imprisoning a Christian (Budge, Mary, 21).

Thirty-Ninth Miracle of Mary, 1700s
How the Virgin Mary healed a man with a stone foot (Budge, Mary, 22).

Fortieth Miracle of Mary, 1700s
How the Virgin Mary healed the Bishop Märqorəwos of his leprosy (Budge, Mary, 23).

Forty-First Miracle of Mary, 1700s
How a certain rich man hurled a loaf at the head of a beggar and wounded him, and how the Virgin Mary delivered his soul from the devils (Budge, Mary, 86).

Forty-Second Miracle of Mary, 1700s
How the Virgin Mary helped a wealthy woman from Caesarea during a painful childbirth (not in Budge).

Forty-Third Miracle of Mary, 1700s
How the Virgin Mary healed the blind daughter from the city of Qähar.

Fragment of a Miracle About a Certain Priest, 1700s

Forty-Fourth Miracle of Mary, 1700s
How the Virgin Mary healed the foot of a widow from Harətärom (Budge, Mary, 24).

Forty-Fifth Miracle of Mary, 1700s
How the Virgin Mary raised the son of a certain man from Capadocia (not in Budge).
Forty-Sixth Miracle of Mary, 1700s
How the icon of the Virgin Mary spoke to a certain woman whose mother-in-law was opposed to her devotion to the icon of the Virgin and how the icon disappeared because of the mother-in-law’s objection.

Forty-Seventh Miracle of Mary, 1700s
How the Virgin Mary healed the sick deacon by anointing him with her breast milk (not in Budge).

Forty-Eighth Miracle of Mary, 1700s
How the Virgin Mary gave children to a certain woman whose nine children had died when the woman promised that they would become priests and deacons.

Forty-Ninth Miracle of Mary, 1700s
How the Virgin Mary appeared to the Syrian potter and how he glorified her (Budge, Mary, 35).

Fiftieth Miracle of Mary, 1700s
How Marəqos, King of Rome, fled from his palace for the monastery for the love of the Virgin Mary (Budge?).

Fifty-First Miracle of Mary, 1700s
How the Virgin Mary saved Qiras the thief.

Fifty-Second Miracle of Mary, 1700s
How the Virgin Mary commanded a deacon to dig up and rebury in consecrated ground the body of an adulterous deacon from the island of Jericho in the city of Gärisat who was killed by the people) (Budge, Mary, 103, similar to Romances, Cleopatra 9 about Chartres?.

Fifty-Third Miracle of Mary, 1700s
How the Virgin Mary cut out and sewed a garment for Filatawos, a bishop of the city of Sā’id in Upper Egypt (Budge, Mary, 40).

Fifty-Fourth Miracle of Mary, 1700s
How the Virgin Mary appeared to Paricos when Filatawos refused to give him penance.

Fifty-Fifth Miracle of Mary, 1700s
How the Virgin Mary saved the woman in childbirth from drowning (Budge, Mary, 32; Strelcyn 32.16.31; Bland 2; Romances, Cleopatra 3).

Fifty-Sixth Miracle of Mary, 1700s
How the Virgin Mary received the soul of Anəsətasəyos (Budge, Mary, 27).
Fifty-Seventh Miracle of Mary, 1700s
How a certain king from Afəras (France) named Niqodimos recited the Hail Mary his whole life and when he died a tree with Hail Mary written on its leaves sprang from his tomb (Budge, Mary, 38).

Fifty-Eighth Miracle of Mary, 1700s
How the Virgin Mary received the soul of Barok, a dissolute man (Budge, Mary, 26).

Fifty-Ninth Miracle of Mary, 1700s
How the Virgin Mary appeared to the Bishop to restore a priest called Endrayas who knew only the anaphora of the Virgin Mary (Budge, Mary, 102).

Sixtieth Miracle of Mary, 1700s
How the Virgin Mary saved from a great snake Ekensadros the Jew from Jerusalem.

Sixty-First Miracle of Mary, 1700s
How the Virgin Mary saved from death a governor of Ephesus named Armatayas.

Sixty-Second Miracle of Mary, 1700s
How the Virgin Mary aided in the delivery of a child to an abbess before the bishop came to enquire into the matter (Budge, Mary, 25; Bland 24 also in Vincent de Beauvais (from 1264 AD). Middle of miracle, one folio, painted over.

Sixty-Third Miracle of Mary, 1700s
How the icon of the Virgin Mary bowed and responded to the prayer and the bows of a certain monastery’s monks (not in Budge).

Sixty-Fourth Miracle of Mary, 1700s
How a certain Muslim was converted when he saw oil and Myron from the breasts of the icon of the Virgin Mary.

Sixty-Fifth Miracle of Mary, 1700s
How the Virgin Mary helped a young impoverished man and how the church keeper gave his daughter to him.

Sixty-Sixth Miracle of Mary, 1700s
How the Virgin Mary saved the wealthy person from the angels of darkness when he died.

Sixty-Seventh Miracle of Mary, 1700s
How the Virgin Mary saved the thief from hanging.
Sixty-Eighth Miracle of Mary, 1700s
How the Virgin Mary appeared to the widow and commanded her to recite the "Hail Mary" (Budge, Mary, ?).

Sixty-Ninth Miracle of Mary, 1700s
How the Virgin Mary appeared to a priest named Yohannəs as a woman with wings like a bird.

Seventieth Miracle of Mary, 1700s
How the Virgin Mary interceded and returned a fallen angel to heaven.

Seventy-First Miracle of Mary, 1700s
How the Virgin Mary saved Timothy, a drunken monk, from a lion and a mad dog (Budge, Mary, 37).

Seventy-Second Miracle of Mary, 1700s
How the Virgin Mary saved a certain man from drowning when the ship was sinking.

Seventy-Third Miracle of Mary, 1700s
How the Virgin Mary appeared to a man from France (Fārasawi) when he denied Christ but kept his devotion to the Virgin Mary.

Seventy-Fourth Miracle of Mary, 1700s
How the Virgin Mary recovered a ring stolen by a Muslim and swallowed by the fish for a deacon named Mika’el.

Seventy-Fifth Miracle of Mary, 1700s
How the Virgin Mary helped a monk to escape the monastery of Qāləmən when persecuted by other monks when he breached the wall of the church by hitting it with his skull cap (Budge, Mary, 28; Strelcyn 32.16.28).

Seventy-Sixth Miracle of Mary, 1700s
How the Virgin Mary appeared to the French man named Nifon and lead him to the monastic life.

Seventy-Seventh Miracle of Mary, 1700s
How the Virgin Mary appeared to a monk from the island in Tigris when he couldn’t walk and his friends carried him to the church.

Seventy-Eighth Miracle of Mary, 1700s
How the Virgin Mary took the shepherd into paradise.

Seventy-Ninth Miracle of Mary, 1700s
How the Virgin Mary healed the sister of the thief crucified at the right hand of Jesus Christ.
Eightieth Miracle of Mary, 1700s
How the Virgin Mary appeared to Tewoflos the Archbishop of Alexandria and told him about the events surrounding Jesus’s birth when Herod killed the children of Bethlehem.

Eighty-First Miracle of Mary, 1700s
How the Virgin Mary appeared to Tewoflos the Archbishop of Alexandria and told him about the flight of the Holy Family into Egypt.

Eighty-Second Miracle of Mary, 1700s
How the Virgin Mary saved the monks of Däbrä Qälmon from Arabs.

Eighty-Third Miracle of Mary, 1700s
How the Virgin Mary recovered the property of the monks of Däbrä Qälmon which had been looted by Berber men.

Eighty-Fourth Miracle of Mary, 1700s
How the Virgin Mary saved Jacob the Short from the hand of the Arabs (incomplete, 122v is painted over).

Eighty-Fifth Miracle of Mary, 1700s
How the Virgin Mary appeared to Qomos (priest) Rafa’el and how she left her handprint on his body.

Eighty-Sixth Miracle of Mary, 1700s
How the Virgin Mary punished the Arab when he defied the icon of Saint Mary.

Eighty-Seventh Miracle of Mary, 1700s

Eighty-Eighth Miracle of Mary, 1700s
How the Virgin Mary saved a man named Nəkal of the city of Märg Wäkim from prison and how she led him into martyrdom.

Eighty-Ninth Miracle of Mary, 1700s
How the Virgin Mary guarded the virginity of a priest and nun and how the Virgin Mary revealed their holiness when the rumor circulated about them.

Nintieth Miracle of Mary, 1700s
How the icon of the Virgin Mary healed a woman who suffered from hemorrhage.

Ninety-First Miracle of Mary, 1700s

110v-113r
113r-115vr
115v-118r
118v-121r
122rv
123r-124v
124v-125v
126r-128r
128r-129v
129v-132r
132r-133v
89r
How the Virgin Mary recovered the stolen book Acts of Barbara and Julia (incomplete, text on fol. 135r painted over).

Ninety-Second Miracle of Mary, 1700s 135r-136v
How the Virgin Mary protected the candle oil for the icon from spilling.

Ninety-Third Miracle of Mary, 1700s 136v-138r
How the Virgin Mary punished a man who attacked and stole from some monks.

Ninety-Fourth Miracle of Mary, 1700s 138r-139r
How the icon of the Virgin Mary protected Christians in Atrib, Egypt, from the hand of Arabs.

Ninety-Fifth Miracle of Mary, 1700s 139r-141r
How the mother of Yohannəs of Säməbat of lower Egypt received a pious Ethiopian monk and went with him to Jerusalem.

Ninety-Sixth Miracle of Mary, 1700s 141r-143r
How the Afrənəgawi [European man] took the key from the Church of Bethlehem and how the Virgin Mary revealed her power when the Afärəngi was strangled by it.

Ninety-Seven Miracle of Mary, 1700s 143r-144r
How the Virgin Mary appeared to the Muslim and converted him to Christianity and led him to his martyrdom.

Ninety-Eighth Miracle of Mary, 1700s 144v-150r
How the Virgin Mary appeared with archangels, saints, and martyrs at the Däbrä Mətmaq Monastery in Egypt.

Ninety-Ninth Miracle of Mary, 1700s 150r-152r
How the Virgin Mary punished the camel leader of Däbrä Mətmaq Monastery when he stole property from the monastery.

One-Hundredth Miracle of Mary, 1700s 152r-153r
How the Virgin Mary appeared to Isaac, the monk, and promised to take him to herself after three days.

One-Hundredth and First Miracle of Mary, 1700s 153r-154r
How the Virgin Mary appeared to Deacon Yohannəs at Däbrä Mətmaq Monastery in the Pillar of Light.

One-Hundredth and Second Miracle of Mary, 1700s 154r-155v
How the Virgin Mary filled the well at Däbrä Mətmaq Monastery with water.

One-Hundredth and Third Miracle of Mary, 1700s 155v-156r
How the Virgin Mary appeared with saints who are buried at the monastery of Asqetəs.

One-Hundredth and Fourth Miracle of Mary, 1700s 156rv

How the Virgin Mary helped a certain monk from the monastery of Asqetəs when he pleaded with the icon of the Virgin Mary to save him from demons.

One-Hundredth and Fifth Miracle of Mary, 1700s 157r-158r

How the Virgin Mary turned on the lamp in the City of Gaza.

One-Hundredth and Sixth Miracle of Mary, 1700s 158v-161r

How the Virgin Mary saved a man called Joseph when he fell into a well.

One-Hundredth and Seventh Miracle of Mary, 1700s 161r-162r

How the Virgin Mary saved the miner when the mine collapsed in the city of Aragon in Capadocia (Budge, Mary, 78).

One-Hundredth and Eighth Miracle of Mary, 1700s 163r-164v

How the Virgin Mary saved the cupbearer of the king of France (Afransa) when he was tricked into offending the king.

One-Hundredth and Ninth Miracle of Mary, 1700s 164v-166r

How the Virgin Mary saved a man when he denied Christ after Satan promised him great wealth.

Miracles of Jesus, 1700s 166v-196v

One-Hundredth and Tenth Miracle of Jesus, 1700s 166v-167v

How Judas Iscariot killed himself and how the Jewish leader took the money and gave it to the soldiers who guarded the tomb of Jesus Christ.

One-Hundredth and Eleventh Miracle of Jesus, 1700s 166v-167v

How Judas Iscariot killed himself and how the Jewish leader took the money and gave it to the soldiers who guarded the tomb of Jesus Christ.

One-Hundredth and Twelfth Miracle of Jesus, 1700s 166v-167v

How Judas Iscariot killed himself and how the Jewish leader took the money and gave it to the soldiers who guarded the tomb of Jesus Christ.

One-Hundredth and Thirteenth Miracle of Jesus, 1700s 166v-167v

How Judas Iscariot killed himself and how the Jewish leader took the money and gave it to the soldiers who guarded the tomb of Jesus Christ.

One-Hundredth and Fourteenth Miracle of Jesus, 1700s 166v-167v

How Judas Iscariot killed himself and how the Jewish leader took the money and gave it to the soldiers who guarded the tomb of Jesus Christ.
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<td>How Jesus Christ sent his disciples to bring the donkey and its foal and entered into Jerusalem.</td>
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**Princeton Ethiopic Manuscript No. 42: The Cycle of Kings (Awadā Nägāset), Collection of Divination Texts, 1788-1800**

- 126 folios
- 13.5 x 18 cm
- 1 col. [fols. 1-30, 117-126]; 2 columns [fols. 31-116]; lines vary throughout.
- Parchment Codex. Written in black and red ink. Two miniatures. Leather carrying case with strap. Wooden boards, broken lower board, stitched and open spine. Fols. 82r-85v: Inserted four-folio quire of tiny size: 6 cm x 7.5 cm.
- Illustrations: Fols. 34v-35v: Fortune-telling charts with birthdates and letters of names.
Illustrations: Fols. 36rv: Magical pictures representing the four quarters of the heavens.

Illustrations: Fols. 37r-44v: Sixteen magical circles.

Illustrations: Fols. 72v-73r: Talismanic symbol.

Fol. 114v: Note is made of the Ethiopian kings from the first king of the Solomonic dynasty, Yəkuno Amlak (r. 1270-1285), through King Takla Haymanot (r. 1788-89) and "up to now," King Tekle Giyorgis, who ruled off and on from 1788 to 1800 AD.

According to Aethiopica Encyclopedia (p. 402), "The Cycle of the Kings" consists of "circular tables dealing with divination and fortune-telling." The basis of the fortune-telling is 16 sixteen-sector schemes named after lakes or rivers ... in Ethiopia... The schemes always have the same division, there are only differences in the lettering (in alphabetical order) of the segments. Each scheme and its segments find their explanation (i.e. the answer to the question posed) in corresponding texts following the tables."

No owner listed.

No scribe listed.

Gift of Bruce Willsie, Princeton Class of 1986.


Magical Prescription against Evil Eye, Epilepsy, Thieves, and Successful Delivery, 1788-1800

Magical Prescription (Upside Down) to Aid Conceiving a Child, 1788-1800

Hasab (calculations?) Concerning the Sick Person, 1788-1800

Magical Prayer to Draw a Woman Back After She Went With Another Man, 1788-1800

Magical Prayer to Cause the Drowning of Demons, 1788-1800

Magical Prayer for Gaining Respect and Favor, 1788-1800

Magical Prayer to Cause the Binding of Demons, 1788-1800
Prayer for Protecting Suckling Infants, Containing the Legend of Susenyos, 1788-1800 6r-8v
Magical Prescription and Prayer for Protection from Thieves and Bandits, 1788-1800 9r
Magical Prayer to Make It Impossible for Other Men to Approach One’s Woman, 1788-1800 9v
Magical Prescription against Typhoid, Cancer, and Leprosy, 1788-1800 9v-10v
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Magical Prayer for Protection of Property, 1788-1800 11v
Magical Prescription against Stroke, 1788-1800 12r
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Anqäs Concerning Age, 1788-1800 14r
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Anqäs Concerning Journeys, 1788-1800 14v
Anqäs Concerning the Coming of Sickness and Death, 1788-1800 14v-15r
Anqäs Concerning the Coming of Enemies, 1788-1800 15r
Anqäs Concerning Long-Distance Business, 1788-1800 15r
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Anqäs Concerning Conflicts, 1788-1800 15v-16r
Anqäs Concerning Messages and Appropriate Messengers, 1788-1800 16r
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Anqäs Concerning Having or Not Having a Child, 1788-1800 16v
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<td>Magical Prayer for the Banishment of Demons, 1788-1800</td>
<td>80r-81v</td>
</tr>
<tr>
<td>The Numerical Values of the Letters of the Ge’ez Alphabet on a Separate Tiny Quire, 1788-1800</td>
<td>82r-85v</td>
</tr>
<tr>
<td>Calculation of the Copts, 1788-1800</td>
<td>86r-88v</td>
</tr>
<tr>
<td>Concerning the Best Dates to Go to War, 1788-1800</td>
<td>88v</td>
</tr>
<tr>
<td>Calendar of the Seasons, 1788-1800</td>
<td>89rv</td>
</tr>
<tr>
<td>Magical Prayer of Jeremiah, 1788-1800</td>
<td>89v-90v</td>
</tr>
<tr>
<td>Computation of Aristotle, 1788-1800</td>
<td>90v</td>
</tr>
<tr>
<td>Magical Prescription against Sickness, 1788-1800</td>
<td>91r-92v</td>
</tr>
<tr>
<td>Mästam (The Drowning), 1788-1800</td>
<td>93v-98v</td>
</tr>
<tr>
<td>Computation of Enoch, 1788-1800</td>
<td>98v-99r</td>
</tr>
<tr>
<td>Magical Prescription against Various Diseases, 1788-1800</td>
<td>99r-100r</td>
</tr>
<tr>
<td>Hasab, 1788-1800</td>
<td>100r-101r</td>
</tr>
<tr>
<td>Magical Prayer for Protection When Herding Animals, 1788-1800</td>
<td>101r-102r</td>
</tr>
<tr>
<td>Net of Solomon, 1788-1800</td>
<td>102r-105r</td>
</tr>
<tr>
<td>Magical Prayers, 1788-1800</td>
<td>105v-108v</td>
</tr>
<tr>
<td>Magical Charts in Ge’ez and Magical Prayers Written in Arabic With Ge’ez Letters, 1788-1800</td>
<td>109r-111v</td>
</tr>
<tr>
<td>Computation of Egypt, 1788-1800</td>
<td>112rv</td>
</tr>
<tr>
<td>Computation of Daniel, 1788-1800</td>
<td>112v-116r</td>
</tr>
<tr>
<td>Ge’ez Verbs, 1788-1800</td>
<td>116</td>
</tr>
<tr>
<td>Magical Prescription against Diseases, 1788-1800</td>
<td>117r</td>
</tr>
<tr>
<td>Magical Prayers and Hasab of the Children of Jesse, 1788-1800</td>
<td>117r</td>
</tr>
<tr>
<td>Lists of Possibilities, 1788-1800</td>
<td>118r-121v</td>
</tr>
<tr>
<td>Hasab of the Circle of the Year, 1788-1800</td>
<td>122rv</td>
</tr>
<tr>
<td>Magical Prescription against Diseases, 1788-1800</td>
<td>122v-124v</td>
</tr>
<tr>
<td>Anqäs Concerning Sickness, 1788-1800</td>
<td>124v-125v</td>
</tr>
<tr>
<td>Anqäs Concerning Love, 1788-1800</td>
<td>125v</td>
</tr>
<tr>
<td>Anqäs Concerning the Loss of Property or Money, 1788-1800</td>
<td>125v-126r</td>
</tr>
</tbody>
</table>
Princeton Ethiopic Manuscript No. 43: Miracles of Mary (Tä’amməræ Maryam) and Miracles of Saint George (Tä’aməræ Giyorgis), 1700s
77 folios
21 x 27 cm
2 cols. [fols. 1r-67v], 19 lines; 3 columns [fols. 68r-77v]), 21 lines. Parchment Codex. Written in black and red ink. No case. No wooden boards, leather cover, stitched and covered spine.

Fols. 5r, 6v, 8r: States "Commissioned by Sofənəyos Akəlidewos".

Large Arabic numbers added much later in pencil on bottom of folios.

Fols. 58r, 67v: In the Miracle of Mary text, the name of the owner/benefactor is listed as Sàrsä Micha’el.

Fols. 68r, 73v: In the Miracle of Saint George text, the name of the owner/benefactor is listed as Bəsə’a Giyorəgis.

Fol. 58r: A note in another, later hand is the beginning of a letter draft, that says "Letter sent from Bishop Mattewos, archbishop of the kingdom of Ethiopia, servant and apostle of Christ, the son of Saint Mark." Mattewos was bishop from 1889 to 1926.

Owner: Sàrsä Micha’el, Bəsə’a Giyorəgis.

No scribe listed.

No miniatures.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references in manuscript no. 8. Regarding Miracles of Saint George, see Víctor Arras, Miraculorum S. Georgii Megalomartyris collection altera, Louvain 1953 (CSCO 138,139); Encyclopedia Aethiopica, vol. 2, pp. 763-764.

Miracles of Mary, 1700s

First Miracle of Mary, 1700s 1r
How the Virgin Mary received the soul of Barok, a dissolute man (incomplete) (Budge, Mary, 26; Strelcyn 32.16.26).

Introductory Rite from Mu'allæqa (Incomplete At the Beginning), 1700s 2r

Second Miracle of Mary, 1700s 4v
How the Virgin Mary accepted the book of her miracles compiled by Saint Hildefonsus [Däqsəyos], Bishop of Toledo (Budge, Mary 1; Strelcyn 15.1.1, 32.16.1; also commonly first in medieval European collections).

Third Miracle of Mary, 1700s 6v
How the Virgin Mary received the soul of Anəsətasəyos) (Budge, Mary, 27; Strelcyn 32.16.27).

Fourth Miracle of Mary, 1700s
How the Virgin Mary spoke from her picture to a devout worshipper (Budge, Mary 2; Strelcyn 15.1.3, 32.16.2).

Fifth Miracle of Mary, 1700s
How the Virgin Mary healed the Jew of Akəmim, an elderly priest, when he fell and broke his back during his service in her church (incomplete at the ending, folio missing) (Budge, Mary, 03).

Sixth Miracle of Mary, 1700s
How Marəqos, King of Rome, fled from his palace for the monastery for the love of the Virgin Mary.

Seventh Miracle of Mary, 1700s
How the Virgin Mary appeared to the dying monk in the island of Tigris.

Eighth Miracle of Mary, 1700s
How the Virgin Mary appeared to the widow and commanded her to recite the "Hail Mary" (Budge, Mary, ?).

Ninth Miracle of Mary, 1700s
How the Virgin Mary appeared to a priest named Yohannəs as a woman with wings like a bird.

Tenth Miracle of Mary, 1700s
How the Virgin Mary saved the wealthy person from the angels of darkness when he died.

Eleventh Miracle of Mary, 1700s
How the Virgin Mary appeared to a certain woman on the altar of the monastery.

Twelfth Miracle of Mary, 1700s
How the Virgin Mary saved Timothy, a drunken monk, from a lion and a mad dog (Budge, Mary, 37).

Thirteenth Miracle of Mary, 1700s
How a certain Muslim was converted when he saw oil and Myron from the breasts of the icon of the Virgin Mary.

Fourteenth Miracle of Mary, 1700s
How the icon of the Virgin Mary in a certain church bowed to the young person who served in the church and when he bowed to her (Budge, Mary, 104, for a different version).
<table>
<thead>
<tr>
<th>Fifteenth Miracle of Mary, 1700s</th>
<th>20v-21v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary saved from death a governor of Eferan named Armatəyas.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sixteenth Miracle of Mary, 1700s</th>
<th>21v-22v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary appeared to the Bishop to restore a priest called Enədrəyas who knew only the anaphora of the Virgin Mary (Budge, Mary, 102).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Seventeenth Miracle of Mary, 1700s</th>
<th>22v-23v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How a certain king from Afəras (France) named Niqodimos recited the Hail Mary his whole life and when he died, a tree with Hail Mary written on its leaves sprang from his tomb (Budge, Mary, 38).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eighteenth Miracle of Mary, 1700s</th>
<th>23v-25r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary saved from a great snake Eskənədros the Jew from Jerusalem.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nineteenth Miracle of Mary, 1700s</th>
<th>25r-26r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary commanded a deacon to dig up and rebury in consecrated ground the body of an adulterous deacon from the island of Jericho in the city of Gärisat who was killed by the people (Budge, Mary, 103).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Twentieth Miracle of Mary, 1700s</th>
<th>26r-27v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary saved Qiras the thief.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Twenty-First Miracle of Mary, 1700s</th>
<th>27v-29r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary appeared to Isaac, the monk, and promised to take him to herself after three days (Budge, Mary, 6).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Twenty-Second Miracle of Mary, 1700s</th>
<th>29r-30r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary appeared out of her picture to Mary, the daughter of a certain God-fearing man from Dafra, to give her communion and promised to take her to Paradise after three days (Budge, Mary, 7).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Twenty-Third Miracle of Mary, 1700s</th>
<th>30rv</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary carried a sick person from the Monastery of the Pilgrims to Jerusalem and showed him where Jesus was crucified and buried and baptized him in the waters of the Jordan) (Budge, Mary, 9; Strelcyn 32.16.9).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Twenty-Fourth Miracle of Mary, 1700s</th>
<th>30v-32v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary appeared to a Roman youth called Zacharias who crowned her icon with roses and how she saved him from bandits because they saw roses flowing from his mouth when he recited her sälam and how they converted and became monks (Budge, Mary, 10).</td>
<td></td>
</tr>
</tbody>
</table>
Twenty-Fifth Miracle of Mary, 1700s
How the Virgin Mary recovered the stolen property of two women called Juliana and Barbara, when they were on pilgrimage to Jerusalem (Budge, Mary, 11; Strelcyn 32.16.11).

Twenty-Sixth Miracle of Mary, 1700s
How the Virgin Mary saved two Muslims from the storm when they called on her name (Budge, Mary, 12; Strelcyn 32.16.12).

Twenty-Seventh Miracle of Mary, 1700s
How the Virgin Mary healed the eyes of Yohannes Bâkânəsi, the blind priest in Egypt, by anointing him with milk from her breasts (Budge, Mary, 14; Strelcyn 32.16.14).

Twenty-Eighth Miracle of Mary, 1700s
How the Virgin Mary healed the merchant from Colossae after being shot in the eye with an arrow by pirates (Budge, Mary, 15; Strelcyn 32.16.15).

Twenty-Ninth Miracle of Mary, 1700s
How the Virgin Mary restored the sight of Elizabeth, a blind girl, with her breath and milk (Budge, Mary, 16; Strelcyn 32.16.16).

Thirtieth Miracle of Mary, 1700s
How the Virgin Mary helped a wealthy woman from Caesarea during a painful childbirth (not in Budge).

Thirty-First Miracle of Mary, 1700s
How the Virgin Mary healed the foot of a widow from Harətärom) (Budge, Mary, 24).

Thirty-Second Miracle of Mary, 1700s
How the Virgin Mary appeared to the Syrian potter and how he glorified her (Budge, Mary, 35).

Thirty-Third Miracle of Mary, 1700s
How the Virgin Mary gave a child to a family in the country of the Europeans (Afereng) in the state of the French (Färansa) in and how she saved him from wrongful accusation and a death sentence by hanging (Budge, Mary, 22).

Thirty-Fourth Miracle of Mary, 1700s
How the Virgin Mary healed Bishop Märqorewos of his leprosy (Budge, Mary, 23; Strelcyn 32.16.23).

Thirty-Fifth Miracle of Mary, 1700s
How the Virgin Mary arranged marriages for two poor girls called Martha and Yāwahit (Budge, Mary, 17; Strelcyn 32.16.17).
<table>
<thead>
<tr>
<th>Thirty-Sixth Miracle of Mary, 1700s</th>
<th>46v-49v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary aided in the delivery of a child to an abbess before the bishop came to enquire into the matter (Budge, Mary, 25; Strelcyn 32.16.25).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thirty-Seventh Miracle of Mary, 1700s</th>
<th>49v-50v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary cut out and sewed a garment for Filatawos, a bishop of the city of Sä’i’d in Upper Egypt (Budge, Mary, 40).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thirty-Eighth Miracle of Mary, 1700s</th>
<th>50v-51v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary received the soul of Anəsətəsəyos of Rome (Budge, Mary, 27).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thirty-Ninth Miracle of Mary, 1700s</th>
<th>51v-52v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary moved the Monastery of Ekona (Budge, Mary, 13; Strelcyn 32.16. 13).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fortieth Miracle of Mary, 1700s</th>
<th>52v-53v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How Abba Samu’el levitated from the ground and spewed fire from his mouth and was not touched by the rain when he read the praises of the Virgin Mary (not in Budge).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forty-First Miracle of Mary, 1700s</th>
<th>53v-55v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary interceded and returned a fallen angel to heaven.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forty-Second Miracle of Mary, 1700s</th>
<th>55v-57r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary and Jesus and the Angels came to Pifamon before his martyrdom (not in Budge).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forty-Third Miracle of Mary, 1700s</th>
<th>57r-58r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary helped a Roman prefect when a mysterious ram prevented him from visiting Christ’s tomb until he had become a follower of the Virgin Mary (Budge, Mary, 39).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forty-Fourth Miracle of Mary, 1700s</th>
<th>58r-61r</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary rebuked a woman who gave up fasting at her husband’s command (Budge, Mary, 99).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forty-Fifth Miracle of Mary, 1700s</th>
<th>61rv</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary delivered from prison a certain man called Giyorgis (Budge, Mary, 19; Strelcyn 32.16. 19).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forty-Sixth Miracle of Mary, 1700s</th>
<th>61v-62v</th>
</tr>
</thead>
<tbody>
<tr>
<td>How the Virgin Mary protected the elderly priest called Qätir from the church door keeper by paralyzing the keeper (Budge, Mary, 20; Strelcyn 32.16. 20).</td>
<td></td>
</tr>
</tbody>
</table>
Forty-Seventh Miracle of Mary, 1700s
How the Virgin Mary raised the son of a certain man from Capadocia (not in Budge).

Forty-Eighth Miracle of Mary, 1700s
How a certain rich man hurled a loaf at the head of a beggar and wounded him, and how the Virgin Mary delivered his soul from the devils) (Budge, Mary, 86).

Forty-Ninth Miracle of Mary, 1700s
How the Virgin Mary saved the soul of the canibal of Qəmər (Budge, Mary, 29; Strelcyn 32.16.29).

Miracles of Saint George, 1700s
First Miracle of Saint George, 1700s
How Saint Giyorgis appeared to Awəlogis and gave him a ship full of riches (incomplete at the beginning, see 75r-77v for the beginning).

Second Miracle of Saint George, 1700s
How Saint Giyorgis removed a priest from his ministry who had stolen a gift from the church and how he saved the priest from his sins.
Second Miracle of Saint George is in a different hand.

Third Miracle of Saint George, 1700s
How Saint Giyorgis appeared as a builder to help the construction of the church in Ləda during the reign of Constantine.

Fourth Miracle of Saint George, 1700s
How Saint Giyorgis punished Awyan, the commander of Dəyoqəltyanos, when he destroyed the Church of St George in Jerusalem.

Fifth Miracle of Saint George, 1700s
How Saint Giyorgis appeared to Awəlogis and gave him a ship full of riches (incomplete at the end, see 68r for the end of the miracle).

Sənksar, early 1800s
228 folios
24 x 32 cm
3 cols., 33 lines. Parchment Codex. Written in black and red ink. No case.
Wooden boards bound in stamped red leather, covered spine. Fols. 2rv, 228rv: Blank. Fols. 65rv: Quarter folio.

Fol. 1r: Arabic numbers "2146," "183"; illegible Amharic words in pencil.

Fol. 1v: Note of ownership in later hand in colored pencil "This synaxarium belongs to Däbrä Qədusan." Followed by two lines in Amharic in the same
hand: "any person who reads this or listens may become a righteous person. The scribe is Aläqqa Esäy."

At the end of every daily entry, the name Wäldä Micha’el appears in the original text.

Owner: Wäldä Micha’el.

No scribe listed in original manuscript.

No miniatures.

Gift of Bruce Willsie, Princeton Class of 1986.


Sənksar (Synaxarium for the Second Half of the Year), early 1800s

Entries for Mäggabit, early 1800s 3r-38v
Entries for Miyazya, early 1800s 39r-65v
Entries for Gənbot, early 1800s 66r-104r
Entries for Säne, early 1800s 104r-140v
Entries for Hamle, early 1800s 141r-186v
Entries for Nähase, early 1800s 186v-221r
Entries for Pagwame, early 1800s 221v-227v

Princeton Ethiopic Manuscript No. 45: Synaxarium (Lives of the Saints).
Sənksar, early 1700s and late 1800s

226 folios
33 x 38.5 cm
3 cols., varies due to repairs, but mostly 34 lines. Parchment Codex. Written in black and red ink. No case. Wooden boards missing, parchment cover, stitched and open spine. fols. 1r, 35v, 103v, 192v: Blank. Some folios were quarter or half folios. The top right quarter of almost all folios (1v-192v) appears to have been damaged, seemingly by fire. It was repaired by cutting away those sections from each folio and sewing new pieces in. The new portions are in another hand. Sometimes the scribes had to squeeze text to make it fit. The repairs were probably done in the late 1800s.

Fol. 225v: Ge’ez alphabet with Ethiopic numbers.

Fol. 226r: Ge’ez alphabet in pencil.

Fol. 226v: Pen trial.
At the end of every daily entry appear the names of the manuscript owners / benefactors Wäldä Häwarəyat and Fasilädäs.

Fol. 1v: In another hand, that of the sewn-in-portions of the folios, is a scribal note: "Praise to God, the Lord of Michael [the Archangel], who enabled us to finish this book without weariness or exhaustion, without sickness or distress, with joy and peace. The scribe of this book is Gəra Geta [church title] Hayəlu Hayəlä Micha’el with his son Gəra Geta Därsäh Gäbrä Heywät. Do not forget us in your prayers."

No miniatures.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no. 44.

Sənksar (Synaxarium for the First Half of the Year), early 1700s and late 1800s

- Entries for Mäskäräm, early 1700s and late 1800s
- Entries for Teqømt, early 1700s and late 1800s
- Entries for Hēdar, early 1700s and late 1800s
- Entries for Taḥešaš, early 1700s and late 1800s
- Entries for Tərr, early 1700s and late 1800s
- Entries for Yäkkatit, early 1700s and late 1800s

Princeton Ethiopic Manuscript No. 46: Miracles of Mary (Tä’ammərä Maryam), late 1600s

166 folios
30 x 32.5 cm
3 cols., 27 lines. Parchment Codex. Written in black and red ink. No case. One wooden board covered in stamped leather, stitched and open spine, lower board missing. Cloth on inside cover. Fol. 1r: Erased, upside down six-line note. Folio is not part of quire, but a folded single piece of parchment. Fols. 2r, 8v, 32v: Blank. fol. 166v: The last miracle is incomplete, at least one folio is missing.

Fol. 1v: Pen trial.

Fol. 125r: The "King of Ethiopia" is mentioned, but not his name.

Most of the miracles in this manuscript take place in Egyptian monasteries.

At the beginning of each miracle, the name of one of the manuscript's benefactors or owners is mentioned. Most of the time the names Wäldä Yahannæs and Arkä Giyorəgis alternate. Sometimes the names Wäldä Giyorəgis and Gedewon appear. From fol. 6r to fol. 43r, the owner's name has been erased.

No scribe listed.

No miniatures.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references for manuscript no. 8.

Introductory Rite from Mu’allæqa, late 1600s 3r-7r

Prayer to the Virgin Mary, late 1600s 7r-8r

First Miracle of Mary, late 1600s 9r-10r

How the Virgin Mary accepted the book of her miracles compiled by Saint Hildefonsus [Däqsəyos], Bishop of Toledo (Budge, Mary 1; Strelcyn 15.1.1, 32.16.1; also commonly first in medieval European collections).

Second Miracle of Mary, late 1600s 10r

How the Virgin Mary appeared to the dying monk in island of Tigris (not in Budge).

Third Miracle of Mary, late 1600s 10v-11r

How the Virgin Mary spoke from her picture to a devout worshipper (Budge, Mary 2; Strelcyn 15.1.3, 32.16.2).

Fourth Miracle of Mary, late 1600s 11r

How the Virgin Mary healed the Jew of Akəmim, an elderly priest, when he fell and broke his back during his service in her church (Budge, Mary, 3).

Fifth Miracle of Mary, late 1600s 11v-12v

How the Virgin Mary appeared to the dying scribe Damianus (Budge, Mary, 4).

Sixth Miracle of Mary, late 1600s 12v-13r

How Abbas, Bishop of Rome, cut off his hand which had been kissed by a woman when he was celebrating the Eucharist, and how the Virgin Mary rejoined it to his arm (Budge, Mary, 5).

Seventh Miracle of Mary, late 1600s 13r-14r

How the Virgin Mary appeared to Isaac, the monk, and promised to take him to herself after three days (Budge, Mary, 6).

Eighth Miracle of Mary, late 1600s 14r

How the Virgin Mary appeared out of her picture to Mary, the daughter of a certain God-fearing man, and promised to take her to Paradise after three days (Budge, Mary, 7; Strelcyn 32.16.7).

Ninth Miracle of Mary, late 1600s 14v-15v

How a painter was saved by the Virgin Mary when he fell from a scaffold (Budge, Mary, 8, Strelcyn ?).
Tenth Miracle of Mary, late 1600s
How the Virgin Mary carried a sick person from the Monastery of the Pilgrims to Jerusalem and showed him where Jesus was crucified and buried and baptized him in the waters of the Jordan (Budge, Mary, 9; Strelcyn 32.16.9).

Eleventh Miracle of Mary, late 1600s
How the Virgin Mary appeared to a Roman youth called Zacharias who crowned her icon with roses and how she saved him from bandits because they saw roses flowing from his mouth when he recited her sälam and how they converted and became monks (Budge, Mary, 10).

Twelfth Miracle of Mary, late 1600s
How the Virgin Mary saved two Muslims from the storm when they called on her name (Budge, Mary, 12; Strelcyn 32.16.12).

Thirteenth Miracle of Mary, late 1600s
How the Virgin Mary moved the Monastery of Ekona (Budge, Mary, 13; Strelcyn 32.16.13)

Fourteenth Miracle of Mary, late 1600s
How the Virgin Mary healed the eyes of Yohannəs Bäkänəsi, the blind priest in Egypt, by anointing him with milk from her breasts (Budge, Mary, 14; Strelcyn 32.16.14).

Fifteenth Miracle of Mary, late 1600s
How the Virgin Mary healed the merchant from Colossae after being shot in the eye with an arrow by pirates (Budge, Mary, 15; Strelcyn 32.16.15).

Sixteenth Miracle of Mary, late 1600s
How the Virgin Mary restored the sight of Elizabeth, a blind girl, with her breath and milk (Budge, Mary, 16; Strelcyn 32.16.16).

Seventeenth Miracle of Mary, late 1600s
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Eighteenth Miracle of Mary, late 1600s
How the Virgin Mary delivered the soul of the scribe who was writing the book of her miracles (Budge, Mary, 18; Strelcyn 32.16.18).
How the Virgin Mary delivered from prison a certain man called Giyorgis (Budge, Mary, 19; Strelcyn 32.16.19).

Twentieth Miracle of Mary, late 1600s

How the Virgin Mary protected the elderly priest called Qätir (Budge, Mary, 20; Strelcyn 32.16.20).

Twenty-First Miracle of Mary, late 1600s

How the Virgin Mary sent Saint George to threaten a Qädi (Islamic leader) for imprisoning a Christian (Budge, Mary, 21; Strelcyn 32.16.21).

Twenty-Second Miracle of Mary, late 1600s

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Twenty-Third Miracle of Mary, late 1600s

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Twenty-Eighth Miracle of Mary, late 1600s

How the Virgin Mary helped a monk to escape the monastery of Qälamon when persecuted by other monks (Budge, Mary, 28; Strelcyn 32.16.28).

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How the Virgin Mary saved the soul of the cannibal of Qəmər (Budge, Mary, 29; Strelcyn 32.16.29).

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**Princeton Ethiopic Manuscript No. 47: Miracles of Mary (Tä’ammərä Maryam), Miracles of Jesus (Tä’ammərä Iyassus), late 1700s**

- **111 folios**
- **21.5 x 26 cm**
- **2 cols., 17 lines. Parchment Codex. Written in black and red ink. Two miniatures. No case. Wooden boards covered in stamped leather, stitched and leather-covered spine. Fols. 1r, 111rv: Blank.**

**Illustration:**
- Fol. 2v: Drawing of Virgin Mary and the Christ Child with angels with drawn swords and broad decorative border.
- Fol. 110v: Miniature of Joachim and Hannah with large orange border and with notes above their heads: "How Joachim prayed" and "How Saint Hannah prayed".
- Fol. 1v: Note of the sale of the manuscript in faint ballpoint pen in another hand. States the date is Tər 26, 1928 EC. Sellers, the buyer, and the witnesses names included.
- Fols. 3r, 13r, 15r, passim: Original owner noted at the beginning of each miracle, in the intercession: "Virgin Mary be with Wäldä Maryam."
Owner: Wäldä Maryam.

No scribe listed.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no. 8 and 41.

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Twelfth Miracle of Mary, late 1700s
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How the Virgin Mary moved the Monastery of Ekona (Budge, Mary, 13).

Fourteenth Miracle of Mary, late 1700s
How the Virgin Mary healed the eyes of Yohannes Bäkänəsi, the blind priest in Egypt, by anointing him with milk from her breasts (Budge, Mary, 14).

Fifteenth Miracle of Mary, late 1700s
How the Virgin Mary healed the merchant from Colossae after being shot in the eye with an arrow by pirates (Budge, Mary, 15).

Fifth Miracle of Jesus, late 1700s 52r-54r

How the lion glorified Jesus before Joseph the Carpenter (Strelcyn 16, 11).

Sixteenth Miracle of Mary, late 1700s 54r-56r

How the Virgin Mary restored the sight of Elizabeth, a blind girl, with her breath and milk (Budge, Mary, 16).

Seventeenth Miracle of Mary, late 1700s 56r-58r

How the Virgin Mary arranged marriages for two poor girls called Martha and Yäwahit (Budge, Mary, 17).

Eighteenth Miracle of Mary, late 1700s 58r-59r

How the Virgin Mary delivered the soul of the scribe who was writing the book of her miracles (Budge, Mary, 18).

Sixth Miracle of Jesus, late 1700s 59r-60v

How Jesus saved the adulterer from stoning (Strelcyn 16, 14?).

Nineteenth Miracle of Mary, late 1700s 60v-62r

How the Virgin Mary delivered from prison a certain man called Giyorgis (Budge, Mary, 19).

Twentieth Miracle of Mary, late 1700s 62r-63v

How the Virgin Mary protected the elderly priest called Qätir (Budge, Mary, 20).

Twenty-First Miracle of Mary, late 1700s 63v-66r

How the Virgin Mary sent Saint George to threaten a Qädi (Islamic leader) for imprisoning a Christian (Budge, Mary, 21).

Seventh Miracle of Jesus, late 1700s 66r-67v

How Jesus healed the blind (Strelcyn 16, ?).

Twenty-Second Miracle of Mary, late 1700s 67v-69v

How the Virgin Mary healed a man with a stone foot (Budge, Mary, 22).

Twenty-Third Miracle of Mary, late 1700s 69v-71r

How the Virgin Mary healed a person called Märaqwëwos of his leprosy (Budge, Mary, 23).

Twenty-Fourth Miracle of Mary, late 1700s 71r-73r

How the Virgin Mary appeared to a person in the church Haratälom.

Eighth Miracle of Jesus, late 1700s 73r-74v
How Jesus raised from the dead the son of the widow of Nain (Strelcyn 16.18, 32.16.30).

Twenty-Fifth Miracle of Mary, late 1700s

How the Virgin Mary aided in the delivery of a child to an abbess before the bishop came to enquire into the matter (Budge, Mary, 25; Bland 24 [but much shorter] also in Vincent de Beauvais (from 1264)).

Twenty-Sixth Miracle of Mary, late 1700s

How the Virgin Mary received the soul of Barok, a dissolute man (Budge, Mary, 26).

Twenty-Seventh Miracle of Mary, late 1700s

How the Virgin Mary received the soul of Anəsətasəyos (Budge, Mary, 27).

Ninth Miracle of Jesus, late 1700s

How Jesus was baptized by John the Baptist (Strelcyn 16).

Twenty-Eighth Miracle of Mary, late 1700s

How the Virgin Mary helped a monk to escape the monastery of Qäləmon when persecuted by other monks (Budge, Mary, 28).

Twenty-Ninth Miracle of Mary, late 1700s

How the Virgin Mary saved the soul of the cannibal of Qəmər (Budge, Mary, 29).

Thirtieth Miracle of Mary, late 1700s

How the Virgin Mary gave water to a thirsty dog (Budge, Mary, 33; Strelcyn 32.16. 32).

Thirty-First Miracle of Mary, late 1700s

How the Virgin Mary gave a garment to a monk (Budge, Mary, 93).
How Jesus rose from the dead (Strelcyn 16, 37).

Thirty-Fourth Miracle of Mary, late 1700s 96r-97v

How the Archangel Gabriel took the body of the Virgin Mary.

Thirty-Fifth Miracle of Mary, late 1700s 97v-99r

the Virgin Mary appeared in the monastery of Däberä Mätemaq.

Synaxarium Entry for the Sixteenth Day of Yäkatit, on the Assumption of the Virgin Mary, late 1700s 99r-102v

Thirty-Sixth Miracle of Mary, late 1700s 102v-103v

How Jesus asked the Virgin Mary about her five lamentations.

Thirty-Seven Miracle of Mary, late 1700s 103v-106v

How the Virgin Mary appeared to the Syrian potter and how he glorified her (Budge, Mary, 35).

Twelfth Miracle of Jesus, late 1700s 106v-107v

How Jesus recovered the fish stolen from a fisherman (Strelcyn 16, 9).

Thirty-Eighth Miracle of Mary, late 1700s 107v-110r

The Story of the Infant Mary in the Temple (not in Budge or Herolt).

Princeton Ethiopic Manuscript No. 48: Missal (Mäšahäfä Qädasse), 1889
125 folios
19.5 x 26 cm
2 cols. 24 lines [fols. 5r-41r], 19 lines [fols. 42r-124r]. Parchment Codex.
Illustration: Fol. 2r: Outline of decorative häräg
Illustrations: Fols. 5r, 8r, 10v, 17r, 20r, 34v, 35r, 45r, 49r, 59r, 69r, 78r, 85r, 90r, 91v, 101r, 108r, 112r, 116r, 118v: Decorative härågs.
Illustration: Fol. 4v: Outline in black ink of angel with drawn sword. With decorative border
Illustration: Fol. 84v: Outline of priest with hand cross (not original to the text).
Fol. 3r: A note made in 1896 EC listing the witnesses who can confirm the paternity of a daughter (in another hand).
Fols. 9v, 16v, 36v: In the supplications for the king, the king mentioned is King Mëniläk [r. 1889-1913].
Fols. 20v, 45r, 49r, 59r, 78r, 91v, 114v, 116r: Some owners’ names mentioned: Kefälä Maryam and his father Gäbrä Maryam.
Fols. 24r: Another owner’s name is mentioned: Kəfəlä Səyon.

Fols. 24v, 25v, 33v, 35r, 39r: Metropolitan bishops’ names mentioned: Abba Sälama [r. 1841-1867] and Abba Pətəros [r. 1876-1889].

Fols. 49v: Metropolitan bishop’s name mentioned: Abba Matewos [r. 1889-1926].

Date of text (1889 AD) is estimated based on several items in the text, including mention of the bishops’ names and the king’s name. Abba Sälama [r. 1841-1867] died in 1867. Abba Pətəros [r. 1876-1889] was replaced by Abba Matewos [r. 1889-1926] in 1889, who was in Ethiopia since 1881. The text includes a prayer for the recently deceased Abba Sälama on fol. 25v, so it cannot have been made before 1867. It probably was not made after 1889 because the text mentions the current metropolitan, Abba Pətəros. The text also mentions King Menilek [r. 1889-1913] who only overlaps with the current metropolitan, Abba Pətəros, for one year, 1889 AD. The latest date actually mentioned in the manuscript, in another hand, is 1896 EC [1904 AD].

Owners: Kəfəlä Maryam, Gäbrä Maryam, Kəfəlä Səyon.

No scribe listed.

Gift of Bruce Willsie, Princeton Class of 1986.


Catalogs: EMIP 27, 46, 59, 72; Streclyn ?

Office Prayer, 1889 5r-17r

Prayer of the Covenant, Sälotä Kidan, 1889 5r-8r

Supplications, Mästäbqä‘, 1889 8r-11v

Supplication for the Sick, 1889 8rv

Supplication for the Traveler, 1889 8v

Supplication for Rainfall, 1889 8v

Supplication for Farming (Lit. "Fruits of the Earth"), 1889 8v-9r

Supplication for Rivers, 1889 9rv

Supplication for the King, 1889 9v

Supplication for the Departed, 1889 9v-10r

Supplication for the Catechumens, 1889 10r

Supplication for the Peace of the Church, 1889 10rv

Litany, Liton, for the Days of the Week, 1889 10v-14v

Litany for the Miracle of Mary, 1889 10v
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<td><strong>Litany for Saturday, Sobä ‘äkko Egzi’abëher, 1889</strong></td>
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<td>Fol. 12v: There is an error, the scribe replaced the litany for Saturday with the litany for Holy Saturday.</td>
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<td><strong>Litany for Wednesday, Lätarus Egzi’o, 1889</strong></td>
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<td><strong>Anaphora of Mary Attributed to Cyriacus of Behansa, Qädasse Maryam Gwäśa‘a, 1889</strong></td>
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<td><strong>Anaphora of John, Son of Thunder, Qädasse Yohannes Wäldä Nägwädgwad, 1889</strong></td>
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<td>Fol. 59r: The scribe made a mistake, titling the Anaphora of John Son of Thunder, the Anaphora of John Chrysostom</td>
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<td><strong>Anaphora of the 318 Orthodox Fathers, Qädase Zä-Šäläsëtu Ma‘ët, 1889</strong></td>
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<td><strong>Anaphora of Epiphanius, Qädasse Epifanëyos Abiy, 1889</strong></td>
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<td><strong>Anaphora of Gregory, Brother of Basil, Qädasse Gorgorëyos‘ëhwä Basëleyos, 1889</strong></td>
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<td><strong>Anaphora of Athanasius, Qädasse Atenatewos Asämë’ Läkəmu, 1889</strong></td>
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<td><strong>Anaphora of Basil, Qädasse Basëleyos, 1889</strong></td>
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Anaphora of John Chrysostom, Qədasse Yohannəs Afä Wäreq Nahu næzenu, 1889 108r-112r
Anaphora of Jacob of Serugh, Qədasse Zā-śərug, 1889 112r-116r
Anaphora of Gregory [the Wonder Worker], Qədasse Gorgorəyos, 1889 116r-118v
Anaphora of Cyril, Qədasse Qerəlos, 1889 118v-122v
Fol. 118r: The scribe made a mistake, titling the Anaphora of John Chrysostom as the Anaphora of Cyril.

Hymns Which Are Parts of Each of the Preceding Anaphoras, Śärawitä, 1889 123rv

Seal of the Bread of the Host, With Indications of Which Portion Goes to the Priest and Deacons, 1889 124r

Princeton Ethiopic Manuscript No. 49: Psalter. Dawit, 1922
166 folios
18.5 x 24.5 cm
1 col. [3r-147v], 22 lines; 2 cols [148r-166r], 22 lines. Parchment Codex. Written in black and red ink. Six miniatures. Leather case. Plain wooden boards, stitched and open spine.

Illustrations: Fols. 3r, 8v, 14r, 20r, 28r, 34r, 38v, 55r, 61v, 66r, 76r, 79v, 88r, 93r, 98v, 109r, 115r, 123v: Häräg.

Illustration: Fol. 1v: Miniature of a mustached man in purple and red. Probably the owner.

Illustration: Fol. 2r: Miniature of King David playing the harp.

Illustration: Fol. 43v: Miniature of Christ: Crucifixion: One Cross: with the Virgin Mary and John the Evangelist.

Striking images are atypical of Psalters, but these are not painted over the text, they are original to the manuscript.

Fols. 1r, 2v: In another hand, information on determining the hours by measuring the shadows of the sun (continued across folios).

Fols. 2v, 128rv: In another hand, information on when to break fasts (continued across folios).

Fols. 119v: Missing lines inserted in upper margin.

Owner: Ejəgu Nəgușe.

Scribe: Aläqa Ayana'aläm.

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no. 1.

Psalms, 1922 3r-128r
Fol. 51r: Cross in black ink, with the words "half of them" in Ge'ez inside, marking the mid-point of the Psalms.

Psalm 118 does not include additions about the spiritual meanings of the Hebrew Alphabet.

Canticles of the Prophets of the Old and New Testaments, 1922 128v-141r
Song of Songs (With Musical Notations), 1922 141r-147v
Praise of Mary (Wəddase Maryam), 1922 149r-161r
  Monday, 1922 149r-150r
  Tuesday, 1922 150r-152r
  Wednesday, 1922 152r-154r
  Thursday, 1922 154r-156v
  Friday, 1922 156v-158r
  Saturday, 1922 158r-159v
  Sunday, 1922 159v-161r
Gate of Light, 1922 161r-166r

Princeton Ethiopic Manuscript No. 50: None, early 1700s
33.5 x 33.8 cm
Two wooden boards covered in red stamped leather with detailed tooling. No manuscript or binding.
Gift of Bruce Willsie, Princeton Class of 1986.

Princeton Ethiopic Manuscript No. 51: Psalter. Dawit, 1800s
60 folios
10.5 x 15.5 cm
1 col., 22 lines. Parchment Codex. Written in black and red ink. Three miniatures. It seems the leather cover of the text was added later. The leather case is too small for the text, it fits the width and depth, but not the length. Leather cover, four stitches, parts of spine enforced with leather and black yarn. Fols. 1r, 13r, 25r, 37r, 49r: Quires are marked with Ethiopic numerals: quire 1, 2, etc. Fols. 1r, 23r, 31r, 39r, 50r: Red yarn sewn through the corner of the relevant folios marks the daily readings.
An incomplete Psalter.
Illustration: Fol. 3v: Miniature of Saint Gabriel with the three holy children (painted over the text).
Illustrations: Fols. 11v, 23r, 31v: Decorative Härägs.
Illustration: Fol. 36v: Miniature of crowned King David raising hand and with winged angel (painted over the text).
Illustration: Fol. 59v: Talismanic drawing of grid with nine squares and faces in center square and outer corners (painted over the text).

No owner listed.
No scribe listed.
Gift of Bruce Willsie, Princeton Class of 1986.
References: See references listed in manuscript no. 1.

Psalms, 1800s
1r-60v
Incomplete, Starts At the End of Psalm 59 and Ends in the Middle of Psalm 118. Fols. 54v-60v: Psalm 118 includes additions about the spiritual meanings of the Hebrew Alphabet.

Princeton Ethiopic Manuscript No. 52: Images (Mälkə’a Guba’e), early 1800s
64 folios
9.5 x 13 cm
1 col., 14 lines. Parchment Codex. Written in black and red ink. Six miniatures.
No case. Glossy wooden boards, lower board missing. Open and stitched spine. Fols. 1r-2v, 34v, 39v-40v, 57rv, 60r, 61v: Blank (probably included for illustrations).

Illustration: Fol. 33r: Black ink drawing of angel with drawn sword.

Illustration: Fol. 34r: Crude pencil drawing of face.

Illustration: Fol. 38r: Crude black ink drawing of Crucifixion scene, with the Virgin Mary and John the Evangelist. Caption: "Savior of the world crucified at Qäranəyo [Golgotha, the place of the skull], Mary, John."

Illustration: Fol. 39r: Crude pencil drawing of the crucifixion.

Illustration: Fol. 60v: Miniature of Saint George and the Dragon with Berutawit (original to the text, in red and gold, blue may have been added later).

Illustration: Fol. 61r: Miniature of the Virgin Mary and the Christ Child with angels with swords (original to the text, in red and gold, blue may have been added later).

Fols. 20v-24v: Blank with pencil scrawls.

Fols. 19v, 50v, 62v: Previous owner’s name erased "Wäldä Marəyam" and scribbled over with red ink. Below the erasure is the name "Täklä Amanu’el" in red ink.

Fols. 37v-38r: A note of ownership in later hand with pencil: "This book belongs to Yelma Dänkäle."

Fol. 38v: In later hand, in pencil, a warning against stealing the book or erasing in it.
Fol. 61r: "Gäbrä Egzi'abəher" written beneath the miniature (the original scribe's name).

Fol. 64r: Crude pen trial.

Fol. 64v: A note of ownership in later hand in ink, two names are given: "Aläqa Astārayä of Tämben. Kidanä Marəyam."

Gift of Bruce Willsie, Princeton Class of 1986.

References: See references listed in manuscript no 7, 11.

- Image of George, Zä-Säleda Mogäs, early 1800s 3r-20r
- Image of Gabriel, Mālkə’a Gabri’el, early 1800s 25r-33r
- Image of the Savior of the World, Mālkə’a Mādhane Aläm, early 1800s 35r-50v
  (Chaîne, "Répertoire," No. 164)
- Image of George, Tämahəsänəku, early 1800s 51r-62v
- A Magical Prayer Against Enemies, early 1800s 51r-62v

In later crude hand with blue ink.

**Princeton Ethiopic Manuscript No. 53: The Five Pillars of Mystery (Amosetu A’amadā Məšetir), 1800s**

90 folios
9.5 x 12.5 cm


Illustration: Fol. 2r: Miniature of the Virgin Mary and Christ Child (with angels on the left and right).

Illustration: Fol. 24v: Miniature of Saint George slaying the Dragon.

Illustration: Fol. 50v: Miniature of the Virgin Mary: Coronation, by the Trinity.

Illustration: Fol. 66v: Miniature of the Virgin Mary and Joseph?

Illustration: Fol. 82v: Miniature of the monastic leader with his disciple.

All miniatures are painted over the existing text and do not relate to the text. They seem to have been painted by the twentieth-century "speckled garment artist" described in Steve Delamarter and Melaku Terefe, Ethiopian Scribal Practice 1: Plates for the Catalogue of the Ethiopic Manuscript Imaging Project. Portland, OR: Wipf and Stock Publishers, 2009.

The Five Pillars of Mystery is in Amharic, but with many quotes from the patristic literature in Ge’ez.

Fol. 90v: A note in Amharic in another, later hand that starts: "My Father Gebre Hiwot Sadequ, please prepare a parchment for me. I also will do whatever you ask."
Fol. 1r: The decorative border has been highlighted with a ballpoint pen.

Fols. 9r, 17r, 25r, 33r, 41r, 51r, 59r, 67r, 75r, 83r: Quires are marked with Ethiopic numerals: quire 1, 2, etc.

No owner listed.

No scribe listed.

Gift of Bruce Willsie, Princeton Class of 1986.

References: Published works on The Five Pillars of Mystery includes a translation into Amharic by Addis Ababa: Tasfa Press, 1952 EC. The Five Pillars of Mystery have also been cataloged in EMIP 51; EMML 1648, 1815; Strelcyn 50.1 See Encyclopedia Aethiopica, vol. 1, p. 248.

Series 3: Princeton Ethiopic Manuscripts (C0776), late 1600 ... (Continued)

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In another, later hand.

Princeton Ethiopic Manuscript No. 54: Synaxarium (Lives of the Saints)
Senksar, late 1700s or early 1800s

155 folios
29.5 x 34.5 cm

3 cols., 38 lines, 155 leaves on vellum. Written in black ink, with rubrics and titles in red. 39 miniatures in color. No case. Contemporary blind-tooled leather over wooden boards. Some staining (mostly finger staining, here and there small waterstains). Original binding shaken, covering to joints and edges with large defective spots. Covered and stitched spine. Spine cover is newer. Fol. 155v: blank.

Illustrations: 39 miniatures. Fol. 1v: Four miniatures, each of equestrian saints with ornate border. Upper left one holding a spear; upper right, one slaying a bull; lower left, one holding a spear; and lower right, one holding a spear. Further miniatures on fol.s 2r (4), 2v (4), 26v (2), 43v (1), 60r (4), 60v(4), 67r (4), 91v (3), 120r (4), 120v (4), and 155r (1).

This Synaxarium (Senkessar) contains the collection of the lives of saints from the history of the Ethiopian Christian church and the lives of Ethiopian saints with the lectures to be read at their anniversaries, similar to a martyrology of the Roman church. This codex covers the second half of the year, from Mäggabit to Pagwemen (August to December). Every vita is followed by Salam stanzas (Ethiopian poetry). The beautiful miniatures in vibrant colors
are executed in the so-called first and second Gondar style and are based on well-known representations from different stylistic periods. The first images of saints on horseback cite a 17th-century folded parchment leave from the Gondar region (cf. Heldman et al., *African Zion: The Sacred Art of Ethiopia*, 1996 no.103), the 8 miniatures at the beginning of the 8th quire are based on a codex for the Passion Week from the latter half of the 15th century (ibidem, no. 89). The same goes for the 8 miniatures at the end of the quire (Annunciation, Crucifixion, the Ethiopian Saint Gäbrä Mäfäs Qeddus) and the 8 images at the end of the 14th quire with miracles of the Virgin Mary (ibidem, no. 90). The image of Mary covering almost a whole page at the end of the codex and the portraits of the apostels cite similar representations in known older manuscripts (ibidem, no.11). The small ornamental drawings in black and red ink used as paragraph separators are a characteristic style called "Art of Säwa," developed in the Säwa region at the end of the 18th/beginning of the 19th century. This supports the estimated date of the codex: the text was probably written at the end of the 18th or beginning of the 19th century in the Gondär region and the miniatures were added at the same time.

Ornamental drawings in red and black ink are present in a few places to indicate paragraph breaks. They are in the style of the "Art of Säwa," which emerged in Säwar Province at the end of the 18th/beginning of the 19th century (cf. Chojnacki, *Major Themes in Ethiopian Painting. Äthiopische Forschungen* 10 (Wiesbaden 1983), pp. 469-524. (Description provided by Veronica Six, Hamburg.)

The codex was commissioned by Häbtä Kiros for himself and his wife Sergutä Sellase, the scribe's name is given as Henbaba Dengel.

Owner: Məhərka Giorgis, Sərgutə Səllasse, Häbtä Kiros.

Scribe: Hənbabe Dəngəl.

Purchase, Harteveld Livres Anciens.

References: See references listed in manuscript no. 44.

Senksar (Synaxarium for the Second Half of the Year), late 1700s or early 1800s 3r-155r

Entries for Mäggabit, late 1700s or early 1800s 3r-26r
Entries for Miyazya, late 1700s or early 1800s 27r-43v
Entries for Genbot, late 1700s or early 1800s 44r-66v
Entries for Säne, late 1700s or early 1800s 68r-91v
Entries for Hamle, late 1700s or early 1800s 92r-126v
Entries for Nähase, late 1700s or early 1800s 126v-150r
Entries for Pagwume, late 1700s or early 1800s 150r-155r

**Princeton Ethiopic Manuscript No. 55: Scriptural Commentary, 1700s**
Princeton Ethiopic Manuscript No. 56: A Book of Magical Prayers With Talismanic Drawings, early 1800s

35 leaves
125 x 90 mm approx.

Manuscript on vellum, 35 leaves, mostly in gatherings of 8, many of the leaves are stained and rubbed, and the text is at times difficult to read. 2 columns, 16-20 lines in different hands [variously 2-4 mm in height], written in black with the usual rubrics, together with some sections entirely in red, ruling and pricking visible in part, there are numerous talismanic drawings in black and red ink throughout the text, as well as three figure drawings in black with some slight red-brown and grey colouring [ff.33v, 34r, 35r]; bound between plain wooden boards, the rear board split and repaired. Fols. 34v, 35v: Blank.

Illustration: Fol. 3v: A drawing in purple ink of Jesus and another figure in a reed boat addressing a now feint figure outside a house (?). The text above the drawing, also in purple ink, is now only partly legible and seems to mention an individual called Berhanä Mâsqāl.

Illustrations: Fol. 4r: A collection of talismanic drawings.

Illustrations: Fols. 5v-6v: [mostly in red] A collection of talismanic drawings, followed by a prayer for the "drowning" of demons.

Illustrations: Fols. 7rv: Two grid charts, the second of which is titled "My Lord Jesus Christ, with this chart save me from māqurañña [possibly meaning here 'demonic possession'].

Illustrations: Fols. 8r-9r: [in red] Further grid charts followed by a prayer for binding demons, barya, zar, etc., with talismanic drawings and figures.


Illustration: Fol. 33r: A crude drawing of a bird and talismanic letters [harāgwi fidāl, lit. "knotted letters"].

Illustration: Fols. 33v-34r: A drawing of a supplicant with accompanying servant being led by the Virgin Mary towards the figure of Christ in majesty [f.34r]. The supplicant may be a priest as evidenced by his turban and the prayer stick carried by his servant. The text reads "how — (name erased) made supplication through Our Lady Mary and with his [sic] beloved Saviour of the World."

Illustration: Fol. 35r: Virgin and Child.

This is a high-quality magical prayer book made in the first half of the nineteenth century likely for a member of the nobility. As expected, there is no formal indication of date. The several hands are all a 19th century rāqiq hand, of varying quality, certain features of which might suggest a date earlier
rather than a later in the century, and the costume worn by the figure of the supplicant in the drawing on fol. 33v resembles that worn by the nobility up to the 1850s.

There are numerous talismanic drawings and the quality of many of them shows greater finesse than is usual in magical manuscripts of this sort. This type of manuscript, intended for practical use by a däbtära as a source book for the composition of amulet scrolls or kitab, would normally be copied by the original owner himself, but as is the case here could also be passed on to others.

The text comprises a collection of prayers for various purposes. In the present manuscript these are predominantly prayers against drowning (s’älot bā’entä mäst’em) and prayers to counteract spells (mäftehé seray), though there is also a version of the well known magical prayer known as the Säyfā Esat or Sword of Fire. The accompanying diagrams are intended as prophylactic designs for incorporation in amulets, and the charts or tables either as devices for divination or schematic representations of protective processes. The prayer texts themselves typically comprise lists of magical names (asmat) for the summoning of power or the protection and shielding of the individual from demonic forces.

The name of the original owner and probable scribe has been erased throughout, though the first element of his name, Wäldä…, is still occasionally visible.

A Composite Text Beginning in Abrupto With an Extract from the Gospel Text Recounting Jesus' Recruiting of the Apostle Andrew, Followed by a Magical Prayer or Prayers Invoking the Same Apostle, early 1800s

A Prayer for the Binding of Demons, Barya and Zar, early 1800s

In red, with a small haräg at the beginning and a talismanic figure in the form of an eight-pointed star with serpents' head arms at the end.

Series of Prayers for the Undoing of Spells or Charms, early 1800s

Incorporating 5 talismanic drawings or charts, one [f.10v] of nine squares with a face in the centre square and cherubim in each of the four corner squares, another [f.12v] in grid form possibly representing the "net of Solomon" for trapping spirits. The motif of alternating faces in a grid-pattern design also appears in the drawing at the end of the group of prayers [f.13v].

Series of Prayers for the Undoing of Spells, early 1800s

Incorporating another grid-like talismanic drawing [f.18r] and two smaller designs.

Series of Prayers for "Drowning" [of Demons], early 1800s

Incorporating 5 small talismanic drawings.

Series of Prayers for the Undoing of Spells, early 1800s
Incorporating talismanic drawings and grid-patterns.

Series of Prayers for the Undoing of Spells, early 1800s 20r-29v

Incorporating talismanic drawings and grid-patterns.

An Extensive Prayer Without a Title But Also for Release from Spells and Charms, early 1800s 29v-32v

Princeton Ethiopic Manuscript No. 57: Miracles of Mary With Three Miracles of Saint George, mid-1700s

165 leaves
100 x 157 mm

Mostly in numbered gatherings of 8 leaves, the manuscript is in excellent condition and shows no damage and only a little natural wear to the edges of some leaves, 1 col. of 15 lines, written in black with the usual rubrics (alternate opening lines of sections, the name of Mary and Saint George as well as those of the owners, major punctuation) in a generally well-formed early räqiq hand [4-5mm], deteriorating somewhat towards the end of the text, datable to the first half or middle of the eighteenth century, many of the miracle texts are marked with small coloured threads sewn on to the edge of the leaves, ruling and pricking visible throughout, there are 49 full page miniatures, 6 half page miniatures; bound between wooden boards covered and with a spine in tooled leather, brocade insert panels on the inside of the covers. Fols. 1v-3r, 4v, 15v, 22v, 35v, 48v, 82v, 95v, 112v, 116v, 143r, 163r, 163r, 164-165: blank.

The paintings are high quality examples painted in the Second Gondarene style, which is associated with the patronage of Empress Mentewwab and her son, Iyasu II (r. 1730-55), though it continued in use later into the eighteenth century. The paintings are mostly framed within a double red border and include descriptive text in red or black, either directly on the painting or in the top or bottom margins.

Illustration: Fol. 3v: Painting 1: St. George and the dragon.

Illustration: Fol. 4r: Painting 2: Virgin and Child with the archangels Michael and Gabriel; below is the prostrate figure of a supplicant, named as Awsabyos.

Illustration: Fol. 12r: Painting 3: The Virgin Mary presents a robe and a throne to Däqseyos.

Illustration: Fol. 12v: Painting 4: The archangel Michael strikes down the bishop who sat on Däqseyos’ throne.

Illustration: Fol. 15r: Painting 5: The Virgin Mary gives food and clothes to the monk.

Illustration: Fol. 18v: Painting 6: The Virgin blesses the artisan.

Illustration: Fol. 22r: Painting 7: The Virgin revives the Jew of Akhmim.

Illustration: Fol. 25v: Painting 8: Demyanos writing the Miracles of Mary.
Illustration: Fol. 26r: Painting 9: The Virgin shows Demyanos the pillar of gold in heaven.

Illustration: Fol. 29v: Painting 10: Abbas cuts off his hand.

Illustration: Fol. 30r: Painting 11: The Virgin restores Abbas’ hand.

Illustration: Fol. 35r: Painting 12: The Virgin appears to Isaac and raises him up.

Illustration: Fol. 39v: Painting 13: The Virgin makes the girl follow her.

Illustration: Fol. 40r: Painting 14: The girl receives communion.

Illustration: Fol. 44v: Painting 15: [left] The artist falls, dragged down by a demon; [right] the Virgin raises him up.

Illustration: Fol. 47v: Painting 16: The Virgin brings the sick man to Jerusalem (he is shown being baptized in the Jordan).

Illustration: Fol. 48r: Painting 17: A rectangular: building or church representing Jerusalem.

Illustration: Fol. 54v: Painting 18: Zäkaryas crowns the Virgin with roses.

Illustration: Fol. 55r: Painting 19: Zäkaryas is rescued from the thieves.

Illustration: Fol. 58v: Painting 20: The thief’s teeth shatter when he tries to eat the bread he has stolen.

Illustration: Fol. 59r: Painting 21: The repentant thieves do homage to the Virgin.

Illustration: Fol. 63r: Painting 22: The two shipwrecked Arabs look on whilst their companion is swallowed by a whale.

Illustration: Fol. 64v: Painting 23: The two surviving Arabs bring their gifts to the church.

Illustration: Fol. 67r: Painting 24: The Virgin appears in a dream to the priest of the church.

Illustration: Fol. 67v: Painting 25: The church appears by the sea shore.

Illustration: Fol. 72r: Painting 26: The Virgin restores Yohannes’ sight.

Illustration: Fol. 76r: Painting 27: The merchant is struck in the eye by an arrow.

Illustration: Fol. 76v: Painting 28: The Virgin restores the merchant’s sight through an image of him.

Illustration: Fol. 82r: Painting 29: The Virgin restores the girl’s sight.

Illustration: Fol. 87v: Painting 30: The Virgin appears in a dream to the widow and promises to look after her daughters.

Illustration: Fol. 88r: Painting 31: Téwog takes the daughters to be married.
Illustration: Fol. 91v: Painting 32: The two brothers writing.

Illustration: Fol. 92r: Painting 33: The Virgin rescues the soul of the good brother.

Illustration: Fol. 95r: Painting 34: The Virgin rescues George in the form of a dove.

Illustration: Fol. 100r: Painting 35: The guardian of the church drives out Kät’ir.

Illustration: Fol. 100v: Painting 36: The Virgin instructs the angels to punish the guardian.

Illustration: Fol. 106v: Painting 37: St. George strikes down the dishonest merchant who had Näzib falsely accused.

Illustration: Fol. 107r: Painting 38: Näzib brings his testimony before the judge.


Illustration: Fol. 112r: Painting 40: The man shows his healed foot to the bishop.

Illustration: Fol. 116r: Painting 41: The Virgin cures Märqoréwos of his leprosy.

Illustration: Fol. 120v: Painting 42: The Virgin cures the woman of her lameness.

Illustration: Fol. 129r: Painting 43: Sofya is delivered of her child by the angels.

Illustration: Fol. 129v: Painting 44: The child, now grown, comes before the bishop.

Illustration: Fol. 132v: Painting 45: Barok is attacked and killed by his enemies, and [right] his corpse is shown in the church.

Illustration: Fol. 135r: Painting 46: The Virgin appears to Anest’asyos in a dream.

Illustration: Fol. 138v: Painting 47: [left] The monk (called Sämalusi in the inscription) is attacked by his fellow monks, and [right] throws his cap to make a hole in the wall.

Illustration: Fol. 143v: Painting 48: [top] The cannibal approaches the farmer; [bottom] he is shown eating his victims.

Illustration: Fol. 144r: Painting 49: [top] His soul is saved by the Virgin after it has been weighed in the balance by the archangel Michael; [bottom] the cannibal gives water to the leper.

Illustration: Fol. 146r: Painting 50: The widow prays to the Virgin Mary.

Illustration: Fol. 146v: Painting 51: The Virgin comes to rescue the widow’s son after he has been hanged.

Illustration: Fol. 149v: Painting 52: The Virgin protects the woman and her child with her cloak.
Illustration: Fol. 152v: Painting 53: The Virgin gives the dog water to drink from her shoe.

Illustration: Fol. 155v: Painting 54: [top] Christ grants Mary the Covenant of Mercy; [below] a prostrate supplicant, identified as Awsabyos in the text below.

Illustration: Fol. 163v: Painting 55: [top] The Trinity; [bottom] a prostrate supplicant, identified also as Awsabyos in spite of being clearly female.

Date and provenance: Mid-18th century. There is no colophon giving the date of composition. However, the hand and style of the paintings are in keeping with a mid eighteenth century date. The invocations for blessings throughout the text are mostly made for one Lätes’un (m.) occasionally in conjunction with that Wälättä Täklä Haymanot (f.). However, the name Awsabyos (m.) has been inserted in the top margin of many leaves, and also appears alongside the picture of the prostrate supplicant in paintings 2, 54 and 55, though in the last instance the figure is clearly female.

The text comprises 34 miracles of the Virgin Mary together with 3 miracles of St. George.

Fol. 1r: Blank except for pen trial.

Purchase, Sam Fogg, London.

Miracles of Mary, mid-1700s 5r-155r

The Story of Hildofonsus of Toledo [Däqseyos], mid-1700s 5r-12r

The Story of the Poor Monk Who Had Neither Food Nor Clothes, mid-1700s 13r-14v

The Story of the Artisan Who Was Devoted to the Virgin Mary, mid-1700s 16r-18r

The Story of the Jew of Akhmim, mid-1700s 19r-21v

The Story of Damianus of Philippi [Demyanos of Felp'esynos], mid-1700s 23r-25v

The Story of Pope Leon [Bishop Abbas of Romé], mid-1700s 26v-29v

The Story of Isaac the Monk, mid-1700s 30v-34v

The Story of the Man from Defra Whose Daughter Was Transported to Paradise, mid-1700s 36r-39r

The Story of the Artist Who Fell from His Scaffolding, mid-1700s 40v-44r

The Story of the Sick Merchant, mid-1700s 45r-47r

The Story of the Young Man Zacharias [Zäkaryas], mid-1700s 49r-54r

The Story of Juliana and Barbara [Yolyana and Bärbara], mid-1700s 55v-58r

The Story of the Three Arabs of Rif, mid-1700s 59v-62v

The Story of the Church that Was Transported to the Shores of the Sea of “Iyariko”, mid-1700s 64r-66v
The Story of the Blind Priest, Yohannes of Bäkänsi, mid-1700s 66v-71v
The Story of the Rich Merchant of Qwälasyes, mid-1700s 72v-75v
The Story of the Daughter of Abreham of Bedreman, mid-1700s 77r-81v
The Story of the Poor Widow and Her Daughters, mid-1700s 83r-87r
The Story of the Two Brother Scribes, mid-1700s 88v-91r
The Story of George the Younger, mid-1700s 92v-94v
The Story of the Priest Kät'ir of Elkus [sic], mid-1700s 96r-99v
The Story of the Dyer Näzib, mid-1700s 101r-106r
The Story of the Man With a Club Foot, mid-1700s 107v-111v
The Story of Bishop Mercurius [Märqoréwos], mid-1700s 113r-115v
The Story of the Woman of Haarlem [Hartälom], mid-1700s 117-120v
The Story of Abbess Sophia of Carmel [Sofya of Qärmélos], mid-1700s 121r-129r
The Story of Barok of Finqi, mid-1700s 129v-132r
The Story of the Deacon Anastasius [Anest'asyos], mid-1700s 133r-134v
The Story of the Monk Salusi of the Monastery of Qälmon, mid-1700s 135v-138r
[bottom, Different hand] Short Hymn or Prayer, mid-1700s 138r
The Story of the Cannibal of Qemer, mid-1700s 139r-142v
The Story of the Widow’s Son Who Was a Thief, mid-1700s 144v-146r
The Story of the Woman Who Gave Birth in a Storm At Sea, mid-1700s 146v-149r
The Story of the Thirsty Dog, mid-1700s 150r-152r
The Story of the Five Sorrows Told by the Virgin to Her Son and His Granting of the Covenant of Mercy on Her Behalf, mid-1700s 153r-155r
[bottom, Different hand] Prayer to the Virgin Mary, mid-1700s 155r
Miracles of St. George, mid-1700s 156r-162v

Princeton Ethiopic Manuscript No. 58: Ethiopic Amulet, 1900s
3.5 x 2.5 cm
In the form of a miniature book. Parchment leaves (2 flyleaves at front; 18 leaves in 3 quires), with trim dimensions of 3.5 x 2.5 cm. Original blind-tooled leather binding.
Gift of Bruce Willsie, Princeton Class of 1986.

Princeton Ethiopic Manuscript No. 59: Ethiopic Folding Picture Book, late 1800s, early 1900s
50 x 50 cm
On parchment. Comprised of 10 panels measuring approximately 50 x 50 cm each, opening horizontally.

The panels contain scenes of the life of Christ, with brief inscriptions in Ge'ez.

Gift of Bruce Willsie, Princeton Class of 1986.

**Princeton Ethiopic Manuscript No. 60: Collection of Astrological and Divinatory Treatises, second half of 1800s**

29 folios

14.5 x 20 cm


The eight paintings were all added later.

Illustration: Fol. 15r: Painting 1: Figure representing the zodiacal sign Virgo (Sanbulā).

Illustration: Fol. 15v: Painting 2: Figure representing the zodiacal sign Cancer (Sartān).

Illustration: Fol. 16r: Painting 3: Figure representing the zodiacal sign Leo (‘Asad).

Illustration: Fol. 16v: Painting 4: Figure representing the zodiacal sign Sagittarius (Qaws).

Illustration: Fol. 17r: Painting 5: Figure representing the zodiacal sign Libra (Mizān).

Illustration: Fol. 21r: Painting 6: Eight-pointed star design with central face.

Illustration: Fol. 22r: Painting 7: Nine round faces encircling two square faces.

Illustration: Fol. 22r [bottom]: Painting 8: Two circles with central faces.

Gift of Bruce Willsie, Princeton Class of 1986.

- **Explanation of the Stars (Fekkārē Kawākebt), second half of 1800s** 1r-8v
- An astrological treatise, in Ge’ez with sections in Amharic. Incomplete, terminates in abrupto.

- **Divinatory Interpretations of Signs and Prescriptions [different hand], second half of 1800s** 9r-11v, 14rv

- In Amharic. Terminates in abrupto.

- [Different hand], second half of 1800s 12r-13v

- **Prayers for Undoing Spells and against Various Ailments, With Talismanic Drawings [different hand], second half of 1800s** 17v-18v

- **Further Divinations and Prescriptions, second half of 1800s** 19rv
Magic Words and Phrases and Signs, second half of 1800s 20r
Series of Prayers against Budā, Qu[ra]ññā, Bāryā, etc. and Various Ailments, second half of 1800s 20v-22r
Further Divinations and Prescriptions [different hand], second half of 1800s 23r-28r
Prayer Titled “The Chariot of Elijah” (Saragallā 'Ēlyās) [different hand], second half of 1800s 28rv
Beginning of a Text Titled “The Epistles of Shem, Abraham and Isaac” [different Hand, and outlined], second half of 1800s 28v
Magical Prescriptions and Procedures [different Hand, in Amharic], second half of 1800s 29rv

Princeton Ethiopic Manuscript No. 61: Homilies and Miracles of St. Michael, 1800s
184 folios
19.5 x 26 cm
2 columns, 20-21 lines. Parchment. 20 Paintings (added later), 8 colored [harags] or ornamental headpieces. Wooden boards covered in stamped leather with brocade insert panels on the inside, hide slipcase.

The paintings and [harags] are all added later, the former in some cases apparently over text. There are also several [harags] drawn in pencil but not colored in. The paintings have been executed in an archaizing style by an accomplished artist, probably in the latter part of the 20th century.

Illustration: Fol. 1r: Painting 1: The Annunciation.
Illustration: Fol. 1v: Painting 2: The Nativity of Jesus.
Illustration: Fol. 2r: Painting 3: God the Father, the Son and the Holy Ghost crowning Mary.
Illustration: Fol. 3r: Painting 5: Jesus fasting in the desert, tempted by the Devil.
Illustration: Fol. 3v: Painting 6: Our Lady Mary and Elizabeth.
Illustration: Fol. 4r: Painting 7: The Virgin Mary giving Daqseyos a throne and a cloak in return for his having written the Book of her Miracles (a scene drawn from the Miracles of Mary text).
Illustration: Fol. 4v: Painting 8: St. Mark the Evangelist.
Illustration: Fol. 32v: Painting 9: St. Gabriel saving the three children from the fiery furnace.
Illustration: Fol. 58v: Painting 10: The Resurrection of Our Lord, with the figures of Adam and Eve.
Illustration: Fol. 67r: Painting 11: Herod ordering the execution of James the brother of John.

Illustration: Fol. 107v: Painting 12: Jesus raising the widow’s son.

Illustration: Fol. 130r: Painting 13: Jesus healing the blind man at Bethsaida.

Illustration: Fol. 139v: Painting 14: St. George slaying the dragon.

Illustration: Fol. 154v: Painting 15: Mary prostrating herself before Our Lord.

Illustration: Fol. 162r: Painting 16: Jesus raising Lazarus.

Illustration: Fol. 177r: Painting 17: The Crucifixion.


Illustration: Fol. 184r: Painting 19: The Deposition from the Cross.


Former owners: Walda ‘Iyasus and Walatta Heywat, also Hāyla Mikā’ēl

Gift of Bruce Willsie, Princeton Class of 1986.

History of St. Michael the Archangel (Zēnā ... Qeddus Mikā’ēl Liqa Malā’ekt), 1800s 5r-11v

Homily of St. Michael for the 12th of Hedār (Nov. 21) by Abbā Damātēwos of Alexandria, 1800s 12r-25v

- Prayers to St. Michael, 1800s 26r-28r
- A Miracle of St. Michael, 1800s 28r-30r
- Synaxarium Entry for the 12th of Hedār, 1800s 30r-32r

Homily of St. Michael for the 12th of Tāhsās (Dec. 21), 1800s 33r-41r

- A Miracle of St. Michael, 1800s 41r-43r
- Synaxarium Entry for the 12th of Tāhsās, 1800s 43v-44r

Homily of St. Michael for the 12th of T’er (Jan. 20), 1800s 44v-56r

- A Miracle of St. Michael, 1800s 56r-58r
- Synaxarium Entry for the 12th of T’er, 1800s 58r

Homily of St. Michael for the 12th of Yakkātit (Feb. 19), 1800s 59r-63r

- A Miracle of St. Michael, 1800s 63r-65r
- Synaxarium Entry for the 12th of Yakkātit, 1800s 65r-67r

Homily of St. Michael for the 12th of Maggābit (Mar. 21) by John Bishop of Antioch, 1800s 67v-86v

- A Miracle of St. Michael, 1800s 87r-90r
Synaxarium Entry for the 12th of Maggābit, 1800s 90r
Homily of St. Michael for the 12th of Miyāzyā (Apr. 20) by “the Orthodox” (Retu’a Haymānot), 1800s 90v-96r
   A Miracle of St. Michael, 1800s 96r-99v
Synaxarium Entry for the 12th of Miyāzyā, 1800s 100rv
Homily of St. Michael for the 12th of Genbot (May 20) by John Bishop of Ethiopia, 1800s 101r-103v
   A Miracle of St. Michael, 1800s 103v-106v
   Synaxarium Entry for the 12th of Genbot, 1800s 106v-107r
Homily of St. Michael for the 12th of Sanē (June 19) by the Bishop of Axum, 1800s 108r-115v
   A Miracle of St. Michael, 1800s 115v-119r
   Synaxarium Entries for the 12th of Sanē, 1800s 119r-129v
Homily of St. Michael for the 12th of Genbot (May 20) by John Bishop of Ethiopia, 1800s 130v-136r
   A Miracle of St. Michael, 1800s 136r-138v
   Synaxarium Entry for the 12th of Genbot, 1800s 138v-139r
Homily of St. Michael for the 12th of Nahasē (Aug. 18), 1800s 140r-147r
   A Miracle of St. Michael, 1800s 147r-149v
   Synaxarium Entry for the 12th of Nahasē, 1800s 149v
Commemoration of the Feast Day of the Archangel Raphael on the 3rd of P’āgumē[n] (Sept. 7), 1800s 150r-154r
Homily of St. Michael for the 12th of Maskaram (Sept. 22), 1800s 155r-158v
   A Miracle of St. Michael, 1800s 158v-161r
   Synaxarium Entry for the 12th of Maskaram, 1800s 161rv
Homily of St. Michael for the 12th of T’eqemt (Oct. 22), 1800s 162v-168r
   Two Miracles of St. Michael, 1800s 168r-174v
   Synaxarium Entry for the 12th of T’eqemt, 1800s 174v-176v
[Different hand] Malke’ Hymn to the Archangel Michael, 1800s 177v-183v

Attributed to Hēnok the son of Yārēd, concluding with a colophon dating the completion of this part of the manuscript to the month of Maskaram 1913 EC, equivalent to September 1920.

Princeton Ethiopic Manuscript No. 62: Psalter, 1800s
135 folios
13 x 20 cm
1 column [fols. 1-120r], 2 columns [120v-135], 25 lines. Parchment. No cover, stitched (some folios loose).

Gift of Bruce Willsie, Princeton Class of 1986.

- Book of Psalms, 1800s 1r-103r
- Canticles of the Prophets, 1800s 103r-114r
- Song of Songs, 1800s 114v-120r
- Praise of Mary, Wəddase Maryam (Weddāsē Māryām), for Each of the Days of the Week, 1800s 120v-130v
- The Shorter Office of the Virgin Mary (Anqas'a Berhān or Gate of Light), 1800s 130v-135v

Princeton Ethiopic Manuscript No. 63: Fragments of the Homilies of St. Michael, and Other Texts, late 1770s, early 1800s
88 folios
18 x 22.5 cm
2 columns, 22-24 lines. Wooden boards, stitched with open spine. Fols. 17r, 83r: Blank.

The rubrics and thus the titles of most texts are faded and illegible. The text is fragmented and the individual elements do not follow the normal sequence.

The manuscript is severely damaged after fol. 82v and identifying the texts is difficult; there are however sections (e.g. a Synaxarium entry) pertaining to the month of Maskaram.

Gift of Bruce Willsie, Princeton Class of 1986.

- Introduction to the Homilies and Miracles of St. Michael (Incomplete), late 1770s, early 1800s 1rv
- [Different hand] Continuation of the Previous, late 1770s, early 1800s 2r-3r
- Synaxarium Entry (Date Unspecified) for St. Michael, late 1770s, early 1800s 3r
  - A Miracle of St. Michael, late 1770s, early 1800s 3v-7r
- Synaxarium Entry for the 12th of Genbot, late 1770s, early 1800s 7v
  - A Miracle of St. Michael, late 1770s, early 1800s 7v-8v
  - Homily of St. Michael for the 12th of Genbot, late 1770s, early 1800s 8v-10v
- Homily of St. Michael by John Bishop of Axum, late 1770s, early 1800s 11r-14r
  - A Miracle of St. Michael, late 1770s, early 1800s 14r-16r
- Synaxarium Entry for the 12th of Hedār (Incomplete), late 1770s, early 1800s 16rv
<table>
<thead>
<tr>
<th>Title</th>
<th>Date</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Different hand] Treatise on the Four Gospels</td>
<td>late 1770s, early 1800s</td>
<td>17v-21r</td>
</tr>
<tr>
<td>A Miracle of St. Michael</td>
<td>late 1770s, early 1800s</td>
<td>21r-26v</td>
</tr>
<tr>
<td>Homily of St. Michael by By Abbā Damātēwos of Alexandria (i.e. for the Month of Hedār)</td>
<td>late 1770s, early 1800s</td>
<td>27r-30r</td>
</tr>
<tr>
<td>Homily of St. Michael (Unidentified, Possibly for the Month of T’er)</td>
<td>late 1770s, early 1800s</td>
<td>30v-44r</td>
</tr>
<tr>
<td>Synaxarium Entry for the 12th of T’er</td>
<td>late 1770s, early 1800s</td>
<td>44rv</td>
</tr>
<tr>
<td>A Miracle of St. Michael</td>
<td>late 1770s, early 1800s</td>
<td>44v-45v</td>
</tr>
<tr>
<td>Homily of St. Michael for the 12th of Yakkātit</td>
<td>late 1770s, early 1800s</td>
<td>45v-53v</td>
</tr>
<tr>
<td>Synaxarium Entry for the 12th of Maggābit</td>
<td>late 1770s, early 1800s</td>
<td>54r</td>
</tr>
<tr>
<td>A Miracle of St. Michael</td>
<td>late 1770s, early 1800s</td>
<td>54r-55r</td>
</tr>
<tr>
<td>Homily of St. Michael (Unspecified)</td>
<td>late 1770s, early 1800s</td>
<td>55r-61r</td>
</tr>
<tr>
<td>[Different hand] History of St. Michael for Reading on the 12th of Sanē</td>
<td>late 1770s, early 1800s</td>
<td>61r-65v</td>
</tr>
<tr>
<td>A Miracle of St. Michael</td>
<td>late 1770s, early 1800s</td>
<td>66rv</td>
</tr>
<tr>
<td>Homily of St. Michael for the Month of Hamlē by Bishop John</td>
<td>late 1770s, early 1800s</td>
<td>66v-68v</td>
</tr>
<tr>
<td>Homily of St. Michael for the 12th of Maggābit</td>
<td>late 1770s, early 1800s</td>
<td>69r-70r</td>
</tr>
<tr>
<td>Synaxarium Entry for the 12th of Yakkātit</td>
<td>late 1770s, early 1800s</td>
<td>70r-71r</td>
</tr>
<tr>
<td>Homily of St. Michael (Unspecified)</td>
<td>late 1770s, early 1800s</td>
<td>71r-75v</td>
</tr>
<tr>
<td>Part of a Different Homily of St. Michael (Beginning Missing)</td>
<td>late 1770s, early 1800s</td>
<td>76r-78r</td>
</tr>
<tr>
<td>Synaxarium Entry for the 12th of Hamlē</td>
<td>late 1770s, early 1800s</td>
<td>78rv</td>
</tr>
<tr>
<td>A Miracle of St. Michael</td>
<td>late 1770s, early 1800s</td>
<td>78v-79r</td>
</tr>
<tr>
<td>Homily of St. Michael for the Month of Nahāsē</td>
<td>late 1770s, early 1800s</td>
<td>79r-81v</td>
</tr>
<tr>
<td>Synaxarium Entry for the 12th of Nahāsē</td>
<td>late 1770s, early 1800s</td>
<td>81v</td>
</tr>
<tr>
<td>A Miracle of St. Michael</td>
<td>late 1770s, early 1800s</td>
<td>82v</td>
</tr>
</tbody>
</table>

**Princeton Ethiopic Manuscript No. 64: Fragment of a Hymnary for the Divine Office (Deggwā), second half of 1800s**

- **6 folios**
- **25 x 31 cm**
- **3 columns, 40 lines. Loose folios. Fols. 4-6: Blank.**
- **Gift of Bruce Willsie, Princeton Class of 1986.**
### Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls (C0943), 1700s-1900s

#### 329 magic scrolls

#### Series Description

An open collection of Ethiopic magic scrolls collected by Bruce C. Willsie (Princeton Class of 1986).

#### Arrangement

Arranged by item number.

<table>
<thead>
<tr>
<th>Title</th>
<th>Box</th>
</tr>
</thead>
<tbody>
<tr>
<td>Willsie Ethiopic Magic Scroll No.1</td>
<td>1</td>
</tr>
<tr>
<td>45 x 55 mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
<tr>
<td>Willsie Ethiopic Magic Scroll No.2</td>
<td>1</td>
</tr>
<tr>
<td>35 x 30 mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
<tr>
<td>Willsie Ethiopic Magic Scroll No.3</td>
<td>1</td>
</tr>
<tr>
<td>40 x 35 mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
<tr>
<td>Willsie Ethiopic Magic Scroll No.4</td>
<td>1</td>
</tr>
<tr>
<td>27 x 35 mm</td>
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</tr>
<tr>
<td>Sealed in a leather pouch.</td>
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</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
<tr>
<td>Willsie Ethiopic Magic Scroll No.5</td>
<td>1</td>
</tr>
<tr>
<td>35 x 45mm</td>
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</tr>
<tr>
<td>Sealed in a leather pouch.</td>
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</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
<tr>
<td>Willsie Ethiopic Magic Scroll No.6</td>
<td>1</td>
</tr>
<tr>
<td>35 x 35mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
</tbody>
</table>

#### Fragment of the Deggwā (Hymnary for the Divine Office) Containing Hymns and Troparies for the Divine Office, With Cantillation Signs, second half of 1800s

1r-3r
Small amulet.

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.7</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>35 x 30mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.8</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>35 x 30mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.9</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>35 x 35mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in a leather pouch.</td>
<td></td>
</tr>
<tr>
<td>Small amulet.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.10</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 small amulets</td>
<td></td>
</tr>
<tr>
<td>30 x 35mm</td>
<td></td>
</tr>
<tr>
<td>35 x 40mm</td>
<td></td>
</tr>
<tr>
<td>45 x 25mm</td>
<td></td>
</tr>
<tr>
<td>20 x 35mm</td>
<td></td>
</tr>
<tr>
<td>25 x 35mm</td>
<td></td>
</tr>
<tr>
<td>30 x 35mm</td>
<td></td>
</tr>
<tr>
<td>25 x 45mm</td>
<td></td>
</tr>
<tr>
<td>Sealed in leather pouches and attached to a black cotton string.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.11, Early 19th century</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>1720 x 75mm</td>
<td></td>
</tr>
<tr>
<td>3 pieces of vellum sewn together. I col., written in an angular hand in black with usual rubrics (faded). Wear and rodent damage on top edge. 3 talismanic drawings.</td>
<td></td>
</tr>
<tr>
<td>Drawings:</td>
<td></td>
</tr>
<tr>
<td>Guardian angel with drawn sword.</td>
<td></td>
</tr>
<tr>
<td>Eight-pointed talismanic cross with face (a cherub?).</td>
<td></td>
</tr>
<tr>
<td>Face within saltire cross.</td>
<td></td>
</tr>
<tr>
<td>Owner: Adamé.</td>
<td></td>
</tr>
<tr>
<td>Prayer of Alexander for the Binding of Demons. Incipit, &quot;... Prayer Concerning the Binding of Demons, as Alexander the King Shut Up Sag and Mäsag ...&quot;, Early 19th century</td>
<td></td>
</tr>
</tbody>
</table>
Prayer against "Malicious Demons", Barya and Légéwon, Early 19th century
Prayer against Rheumatism, Early 19th century
Prayer against Stomach Ache, Invoking the Archangels Michael and Phanuel, Early 19th century
Prayer against the Evil Eye, Early 19th century
Incipit of the Gospel of John, Early 19th century

Willsie Ethiopic Magic Scroll No.12
30 x 48mm
Sealed in a leather pouch.
Small amulet.

Willsie Ethiopic Magic Scroll No.13, late 19th century
1580 x 73mm
4 pieces of vellum sewn together and tightly rolled. The opening piece of the scroll is missing. 2 cols., written in a hasty hand in black with the usual rubrics, with some wear and smudging. 3 crude talismanic Drawings.
Drawings:
Guardian angel, identified as "bäyach" (?). The Owner’s name, Hadya, is also written across the drawing, once inverted and once the correct way up.
Cross; again the name Hadya is written six times across the drawing, both inverted and the correct way.
Another cruciform; the name Hadya appears twice across the bottom of the drawing.
Owner: the name Hadya is inserted over erasures.

2 Prayers against Barya and Légéwon. 1 Further Prayer against Barya, late 19th century
[Incipit obscured by smudging.]
Prayer for the Expelling of Demons Invoking the Archangel Phanuel, late 19th century
Prayer against Barya and Légéwon, late 19th century
Prayer against Barya and Hemorrhage and Shotäläy, late 19th century
Prayer against Colic, late 19th century
Prayer against Charms (Mäftehé Seray), late 19th century

Willsie Ethiopic Magic Scroll No.14, 19th century
1710 x 80mm
3 pieces of vellum sewn together, the top piece cut into a point. 2 cols., written in a very variable hand in black with the usual rubrics, now much worn and faded. 3 crude talismanic drawings.

Drawings:

Cross, incorporating eye motifs (?) in its base.

Two cruciforms side by side above sun and moon motifs (?)

Crude grid pattern with reduced face motif at the centre.

Owner: Wälättä Maryam.

Prayer for the Binding of Demons and Devils (Ma’esärä Aganent Wäshäyt’anat). The Prayer of Susenyos, 19th century

[Incipit now totally illegible.]

Prayer for the Binding of Demons and Destruction, or "Drowning" Of Barya and Légéwon (Mäst’emä Barya ... Wälégéwon), 19th century

Prayer for Conception or the Health of the Fetus (Bä’entä S’ens), Invoking the Archangel Phanuel, 19th century

Further Prayers against Barya and Shotäläy, 19th century

[Incipits now illegible.]

Prayer Invoking the Archangels Michael and Phanuel, 19th century

[Incipit now illegible.]

**Willsie Ethiopic Magic Scroll No.15, 20th century**

1620 x 75mm

2 pieces of vellum sewn together. 1 col., written in thin black and red Western ink, with some purple coloring to the Drawings and zig-zag margin-frame. 3 talismanic drawings.

Drawings:

Guardian angel with drawn sword.

Eight-pointed star with central face (a cherub?).

Cruciform design.

Owner: Wälättä Sellasé.

Prayer for the Destruction or "Drowning" of Demons and Devils, Buda, Blacksmiths, Kayla and Fälasha, 20th century

Another Prayer for the Destruction or "Drowning" of Demons and Devils, Buda, Blacksmiths, Kayla and Fälasha, 20th century

Prayer against the Disease Nedra, 20th century

Prayer against the Evil Eye, 20th century
Prayer against "The Doctrine of Mysteries" (Temhertä Hebu’at), 20th century

**Willsie Ethiopic Magic Scroll No.16, Early 20th century**  
1850 x 90mm  
3 pieces of vellum sewn together cut to a point at the bottom, with a strap for tying at the top. Written in a spidery hand in black and purplish-red, with a yellow wash to the drawings and margin-frame. 2 talismanic drawings.

Drawings:
- Guardian angel with drawn sword; the name of the Owner, Wälättä Iyäs[sus] is written to the left of the figure.
- Two figures side by side, a simple lattice-work border above and two faces below.

Owner: Wälättä Iyäsus Kädejja

Another Prayer for the Binding of Demons (Ma’esärä Aganent), Incl. "Légéwon Who Confuses the Hearts of Men", Early 20th century

Another Prayer for the Binding of Demons, Early 20th century

Another Prayer for the Binding of Demons, Blacksmiths and Sorcerers, Early 20th century

Another Prayer for the Binding of Demons, Incorporating the Opening Of the Gospel of John, Early 20th century

Prayer against the Evil Eye, Early 20th century

Prayer against Barya and Légéwon, and Hemorrhage, Early 20th century

**Willsie Ethiopic Magic Scroll No.17**  
60 x 35mm  
Sealed in a leather pouch.

Small amulet.

**Willsie Ethiopic Magic Scroll No.18, late 19th century**  
1850 x 95mm  
3 pieces of vellum sewn together. 1 col., written in black with the usual rubrics, with a brown and yellow wash to the Drawings and margin-frame. 3 talismanic drawings.

Drawings:
- Guardian angel with drawn sword.
- Lobed cross.
- Eight-pointed star with central face (a cherub?)

Owner: Bäfta (?)
Prayer for the Binding of Demons (Ma’esărä Aganent) Incorporating the Opening of the Gospel of John, late 19th century

Prayer for the Binding of Demons (Ma’esărä Aganent) Incorporating An Account of the Healing of Demoniacs "By the Sea of Gërgésënan" "According To the Gospel of Mark.", late 19th century

Prayer against Barya and Légéwon, late 19th century

The Legend of Susenyos, late 19th century

The Prayer "The Rampart of the Cross" (Has’urä Mäsqäl), late 19th century

**Willsie Ethiopic Magic Scroll No.19, 19th century**

1520 x 75mm

2 pieces of vellum sewn together, together with the original leather pouch, now split open. 1 col., written in black with the usual rubrics, including occasional lines of Text passim. 2 talismanic drawings, with a pale blue and yellow color wash.

**Drawings:**

Guardian angel with drawn sword.

Grid of fifteen squares incorporating stylized faces and eye motifs around a cruciform design in blue.

**Owner:** Wälättä S'eyon.

Prayer against the Evil Eye, Followed by the Prayer of Susenyos For Protection from Children’s Diseases, and the Legend of Susenyos, 19th century

Prayer against Hemorrhage and for the Development of the Fetus (‘as’ne’a S’ens), 19th century

Prayer against the Evil Eye and "Shotäla [sic] Who Kills Children", 19th century

**Willsie Ethiopic Magic Scroll No.20, 19th century**

2005 x 70mm

3 pieces of vellum sewn together. 1 col., written in black with the usual rubrics in a spaced hand; with additional purplish-red coloring to the drawings. 2 talismanic drawings.

**Drawings:**

Guardian angel with drawn sword beneath a grid of nine squares filled with simple linear and lattice-work designs.

Eight-pointed star with central face (a cherub?)

**Owner:** originally Wälättä Tensa’é; the name Wärqit has been written at a later date in purple ink on the Drawings.
Prayer of Susenyos, Together With an Extensive List of Magical Names Or Asmat, 19th century

Prayer against Demons and Shotälay, Invoking the Archangels Michael, Gabriel, Suraphel, Kirubel and Urael, 19th century

**Willsie Ethiopic Magic Scroll No.21, 19th century**

1775 x 75mm

3 pieces of vellum sewn together. 1 col., written in black with the usual rubrics in a poor, blotted hand. 2 crude talismanic drawings.

Drawings:

Guardian angel with drawn sword.

Guardian angel with drawn sword. At the bottom also some talismanic letters or "knotted letters" (harägawi fidäl).

Owner: Wälättä Yohannes; the name Wälättä Kidan also occurs further down the scroll.


Another Prayer for the Binding of Demons (Ma’esärä Agan [sic]), and the Destruction of Barya, 19th century

The Prayer of Susenyos, 19th century

Prayer against Hemorrhage and for the Development of the Fetus, 19th century

**Willsie Ethiopic Magic Scroll No.22, Mid 19th century**

1860 x 120mm

2 pieces of vellum sewn together. 1 col., written in black with the usual rubrics (now faded to brown) in a small, sloping hand. 3 talismanic drawings, with wash coloring in red, green and yellow.

Drawings:

Two sets of grids of ten squares filled with rosette or saltire cross motifs.

Guardian angel with drawn sword.

Grid of 9 squares filled with various rosette and cruciform designs.

Owner: originally Wälättä Kidan, to which later is added Wälättä Heywät; the name Wälättä Argad has been added passim much more recently in blue ink.

Prayers Following in Continuo for the Binding of Demons "That Come By Day and by Night", Invoking Passim the Archangels Michael, Gabriel, Suraphel, Kirubel, Afnin, Raguel and Saquel, Mid 19th century

[Incipit now illegible.]
Prayer for the Undoing of Charms (Mäftehé Seray), Mid 19th century

Further Prayers for the Destruction and Binding of Demons and "All Evil Spirits" (S’älotä Mäst’emä Wäma’esära Aganent Wäkwellomu Mänafest Rekusan), Mid 19th century

**Willsie Ethiopic Magic Scroll No.23, Early 20th century**

1790 x 90mm

3 pieces of vellum sewn together with a long strap for tying; the bottom of the scroll is cut to a curved shape. Also, the original leather pouch now cut open.

1 col., written in black in a neat hand, with rubrics in a bright pink Western ink. The same pink color is used in the Drawings. 3 talismanic drawings.

Drawings:

Guardian angel with drawn sword.

Cruciform design, with the letter s’ä repeated twice in the centre.

Owner: Weddé.

Prayer for the Binding of Demons and Devils, for Protection against the Evil Eye and Zar, Incorporating the Opening of the Gospel of John, Early 20th century

Prayer for the "Healing of the Body and the Healing of the Soul", For the Destruction of Demons and Devils, Early 20th century

Legend of Susenyos, Early 20th century

Prayers against Hemorrhage and Shotälaj, Followed by the Prayer Known as "The Net of Solomon". Early 20th century

**Willsie Ethiopic Magic Scroll No.24, 20th century**

1260 x 85mm

2 pieces of stiff vellum sewn together. 1 col., written in black in a broad hand, with the rubrics written in a bright magenta Western ink. The same magenta color and a pale yellow wash also occur in the Drawings. 2 talismanic drawings.

Drawings:

Saltire cross with four faces.

Cross motif.

Owner: Ayyāhu.

Prayer against Barya and Légéwon, Incorporating the Opening of the Gospel of John, 20th century

Prayers (4 in Number) for Undoing Charms (Mäftehé Seray), 20th century

Prayer against Barya and "Evil" Légéwon, 20th century

Prayer for Conception, 20th century
Prayer against Barya, 20th century

**Willisie Ethiopic Magic Scroll No.25, 19th century**
985mm x 65mm
3 pieces of vellum sewn together, the top of the scroll now missing, having been cut away. 1 col., written in black with the usual rubrics (now faded). 2 talismanic drawings.

**Drawings:**
Grid containing either of the letters ha and s’a in each square.
Small cruciform motif.

**Owner:** Wälättä Heywät.

Unidentified, Invoking the Virgin Mary, 19th century

[Beginning missing.]

Prayer against the Evil Eye, "Eye of Gold" (Aynä Wärq), Barya, Légéwon, Zar and Welaj, Invoking the Chaser of Demons, the Archangel Phanuel, 19th century

Prayer against "The Terror that God Gave Our Father Adam When He Was Expelled from Paradise.", 19th century

Prayer against "The Terror Which God Gave Moses When Pharaoh, the King of Egypt, Came [upon him]", 19th century

Prayer against Rheumatism, 19th century

Prayer against Shotälay, Barya, Légéwon, and Colic, 19th century

**Willisie Ethiopic Magic Scroll No.26, 19th century**
1800 x 80mm
3 pieces of vellum. The original drawing has been cut away from the top of the scroll and is now missing. 1 col., written in black in more than one irregular hand, the original rubrics now faded to brown and in part illegible. 2 crude talismanic drawings.

**Drawings:**
Guardian angel; the name Wäldä Mädhen is written by the name, apparently at the time of drawing; other names have been added later.

Seven pointed roof cross motif.

**Owner:** the name Wälättä Mika’él has been inserted later.

Prayers for Dispelling Demons, Invoking the Archangel Phanuel, 19th century

[Incipits now illegible.]
The Prayer Known as "The Rampart of the Cross" (Has’urä Mäsqäl), 19th century

The Prayer of Susenyos, 19th century

Prayer against Barya, Citing Stories of Healing Demoniacs Drawn From the Gospel Narrative, 19th century

**Willsie Ethiopic Magic Scroll No.27, late 19th century**

1980 x 85mm

3 pieces of vellum sewn together, the top of the first piece cut into a point. 1 col., written in black with the usual rubrics, and some additions in magenta Western ink. 3 uncolored talismanic drawings.

Drawings:

Stylized lobed cross design with a central face.

Guardian angel with drawn sword.

Stylized cruciform design with a central face, resembling the eight-pointed "cherub" motif.

Owner: the name [Wälättä Maryam] Yälfeñ has been inserted later in magenta ink.

Prayer against "Evil" Légéwon "Who Confuses the Hearts of Men and Darkens [their] Eyes", late 19th century

The "Gospel" of St. Gabriel (Besratä Qeddus Gäbre’él) and the Opening of the Gospel of John, late 19th century

Prayer against Barya and Légéwon, late 19th century

Prayer against the Disease Called Kir, late 19th century

Prayers against the Diseases of "T’äräfon", "Gwärdén", "Bäkäléwyan", "Wakén" and "Awlalaka’él" (Apparently Names of Demons or Evil Spirits), late 19th century

Prayer for the Abjuring and Anathematizing of Demons, late 19th century

**Willsie Ethiopic Magic Scroll No.28, 19th century**

1580 x 80mm

3 pieces of vellum sewn together. 1 col., written in black in a slightly cramped hand, with the usual rubrics now partly faded. 3 colored talismanic drawings, in red, green and yellow. Preserved with its original leather pouch, now cut open.

Drawings:

Abstract design incorporating the eye motif.

Eight-pointed star with central face (a cherub ?) – or ensnared Satan (?)

Owner: Wälättä Kidan.
Prayer for the Undoing of Charms and the Evil Eye (Mäftehé Seray Wä’aynätä Barya), Followed by the Prayer of Susenyos, 19th century

The Legend of Susenyos, 19th century

Prayer against the "Evil" Légéwon "Who Confuses the Hearts of Men", 19th century

Prayer against Shotälay, 19th century

Prayer against Rheumatism, 19th century

**Willsie Ethiopic Magic Scroll No.29, Mid 19th century**

1950 x 95mm

3 pieces of vellum sewn together – the bottom of the scroll being much worn and damaged. 1 col., written in black in a hasty, sloping hand, with the usual rubrics. 3 talismanic drawings in black and red ink with a yellow color wash.

**Drawings:**

- Guardian angel with drawn sword beneath a simple lattice-work design.
- A female (?) figure holding a torch (?) and a flask, with a band of lattice-work design below.
- Cruciform design with central face (a cherub?)

**Owner:** Wälättä Giyorgis [Tekuñé].

- Prayer against Barya and Légéwon and the Evil Eye (Aynä T’ela), Mid 19th century

- Prayer against the Evil Eye (Aynä Wärq Wä’aynät), Mid 19th century

- The Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl) "Written by Jeremiah the Prophet" [sic], Mid 19th century

- The Legend of Susenyos, Mid 19th century

**Willsie Ethiopic Magic Scroll No.30, late 19th century**

1570 x 80mm

3 pieces of vellum sewn together, the bottom piece tapering to a point. 1 col., written in black in an uneven and careless hand with the usual rubrics, now mostly faded. 3 crude talismanic drawings.

**Drawing:** An Angel (?) With a Drawn Sword

**Owner:** Wälättä ... (?) [second element of name illegible].

- Prayer against the Evil Eye, late 19th century

- Prayer for the Binding of Demons and Expulsion of Devils, Barya and Légéwon, late 19th century

- The Legend of Susenyos, late 19th century

- Another Prayer for the Expulsion of Demons, late 19th century
Cruciform Design, late 19th century

Two Stylized Figures Side by Side, late 19th century

**Willsie Ethiopic Magic Scroll No.31, late 19th century**

1900 x 80mm

3 pieces of vellum sewn together. 1 col., written in black in an uneven hand, with the usual rubrics. 1 crude talismanic drawing, together with 4 simple bands of zig-zag decoration randomly placed.

Drawing: Stylized guardian angel with outstretched wings and an unusually long body.

Owner: Wälättä Däbré (the second element is not always inserted).

- Prayer for the Binding of Barya, Légéwon, the Evil Eye (Aynä S’ela) and Zar, late 19th century
- Another Prayer against Barya, Légéwon, the Evil Eye (Aynä S’ela) and Zar, late 19th century
- Prayer against Colic and Headache, late 19th century
- Prayer for General Protection Invoking the Five Nails of the Cross, late 19th century
- 2 Prayers against Rheumatism, late 19th century
- Prayer for the Binding of Barya, Légéwon, the Evil Eye (Aynä S’ela), Zar, and the Evil Eye (Aynä säbe’), late 19th century
- Prayer for the Clotting of Blood (Märge’é Däm). [sic], late 19th century
- Another Prayer for the Clotting of Blood (Märge’é Däm). [sic, late 19th century

**Willsie Ethiopic Magic Scroll No.32, late 19th century**

1880 x 80mm

3 pieces of vellum sewn together, together with a short strap for tying. 1 col., written in black in an untidy hand, with the rubrics in a pale magenta ink. 2 talismanic drawings, colored in the same magenta and a pale yellow wash.

Drawings:

- Highly stylized guardian angel figure.
- Eight-pointed star with central face (a cherub?)

Owner: originally Wälättä Giwärgis [i.e. Giyorgis], overwritten as Wälättä lyäsus Abtay/Abta (?)

- Prayers against Rheumatism, Colic, Headache, Stomach Ache, (Ailments Repeated), and Shotälay. Also Mägar and Gusemsemt [sic], late 19th century
- Legend of Susenyos, late 19th century
Prayers for the Binding of Demons (Ma’esărä Aganent) and the Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl), late 19th century

Prayer against Blacksmiths and Sorcerers, late 19th century

Willsie Ethiopic Magic Scroll No.33, late 19th century
1840 x 60mm
4 pieces of vellum sewn together, together with a short strap for tying. 1 col., written in black in reasonable hand, with the usual rubrics (including one extensive passage in prayer 3) in magenta ink, which is also used in the Drawings. 3 talismanic drawings.

Drawings:
Guardian angel with drawn sword.
Circular design based around a lobed saltire figure with eye motifs.
Eight-pointed star with central face (a cherub?)

Owner: Amätä Sellasé (original, but in one place added later in purple ink).
Prayer against Sotälay [sic] and Zar, Buda and Blacksmith, Incorporating the Prayer of Susenyos, late 19th century
The Legend of Susenyos, late 19th century
Prayer against Shotäläy, Barya, Demons (Ganén), Buda .., late 19th century
Prayer against Shotäläy and Aynä Wärq, late 19th century
Another Prayer against Shotäläy and Aynä Wärq, late 19th century
Prayer for the Binding of Demons and Devils (Ma’esărä Aganent Wäsäyt’anat), Barya, Légéwon, Zar and Kälkäléwos, late 19th century

Willsie Ethiopic Magic Scroll No.34, late 19th or early 20th century
1950 x 95mm
3 pieces of vellum sewn together. 1 col., written in black (now rubbed and smudged) in a poorly executed hand, with the rubrics in magenta ink. The same magenta ink is used in the Drawings together with purple color. 4 talismanic drawings.

Drawings:
Guardian angel with drawn sword.
Large cruciform with two accompanying figures.
Simple cruciform with central face.
Large cruciform.

Owner: S’ägga Sellasé.
Prayer against Barya and Tegretiya, late 19th or early 20th century
Prayer against Barya and the "Evil" Légéwon "Who Confuses the Hearts Of Men", late 19th or early 20th century

Prayer against the Evil Eye (Aynät, Aynä säbe’, Aynä Zar Wāzaret, Aynä Buda Wā’täbib, Aynä T’ela), late 19th or early 20th century

Another Prayer against the Evil Eye (Aynät, Aynä T’àqash, Aynä Nāgash, Aynä Baltét, Aynä Zämäd, etc.), late 19th or early 20th century

Prayer against Buda and Sorcerers, late 19th or early 20th century

Prayer for the Undoing of Charms (Mäftehé Seray), late 19th or early 20th century

Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl), late 19th or early 20th century

Another Prayer against Charms or Spells, late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.35, late 19th or early 20th century

1730 x 90mm
3 pieces of stiff vellum sewn together. 2 cols., written in black in an untidy hand, with the usual rubrics (now faded). 3 talismanic drawings.

Drawings:

Highly simplified figure of a guardian angel with outstretched wings.

Stylized cruciform with side "branches" bearing eye motifs. The name Wälättä Maryam (in black) appears by the cross, beneath which is written in red Alämnnash.

Stylized figure of a guardian angel with outstretched wings and the same side "branches" as seen in drawing 2.

Owner: the names Wälättä Maryam and Alämnnash appear throughout.

A Series of 5 Prayers for the Binding of Demons (Ma’esärrä Aganent), late 19th or early 20th century

2 Prayers against Hemorrhage, late 19th or early 20th century

Prayer against the Disease "Gusemt", late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.36, late 19th or early 20th century

1910 x 90mm
3 pieces of vellum sewn together, with the remnants of a strap for tying. 2 cols., written in black, in an untidy hand, with the usual rubrics. 3 talismanic drawings.

Drawings:

2 stylized guardian angels with outstretched wings.

Stylized cruciform with side "branches" bearing eye motifs.
2 stylized guardian angel figures with outstretched wings.

Owner: Wälättä Mädhen Zäritu. Note: written by the same däbtära as scroll No. 35.

Series of 5 Prayers for the Binding of Demons (Ma’esärä Aganent), late 19th or early 20th century

Prayer against Hemorrhage, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.37, Early 20th century**

1830 x 70mm

4 pieces of vellum sewn together. 1 col., written in black in a large, spidery hand, with the rubrics in bright red. The same bright red anodyne color also appears in the drawings. 5 talismanic drawings.

Drawings:

Guardian angel with drawn sword, with panels containing a face motif above and below.

Grid of nine squares with a central face, bands incorporating further face and/or eye motifs above and below.

Eight-pointed star with central face and eye motifs in the corners, together with decorative bands above and below. The Owner's name, As'ädä Maryam, is written in the upper band, and around the arms of the star, together with her secular name, Ambäset.

Another grid of nine squares with a central face, bands incorporating further face and/or eye motifs above and below.

Cross surrounded by talismanic or "knotted" letters (harägawi fidäl).

Owner: As'ädä Maryam.

Prayer for the Binding of Demons and Devils (Ma'esäromu Lä'aganent Wäsäyt'anat), Known as the Net of Solomon (Märbaätä Sälomon), Early 20th century

Prayer for "Combating All Demons and Devils" (S'äb'a Kwelomu Aganent Wäsäyt'anat), Early 20th century

Prayer for the Removal of Disease ('asässelo Däwé), Early 20th century

**Willsie Ethiopic Magic Scroll No.38, Mid 19th century**

1160 x 90mm

2 pieces of vellum sewn together. Incomplete, the top part of the scroll having been cut away. 1 col., written in black in an untidy hand, with the usual rubrics, and some later additions in purple ink. 2 talismanic drawings, plus 1 further at the damaged bottom of the scroll.

Drawings:
Series of decorative bands incorporating a face motif and abstract cruciform designs.

Eight-pointed star with central face (a cherub ?)

[Damaged.] An eight-pointed star design with talismanic or "knotted" letters (harägawi fidäl).

Owner: the names Tägāññet and Wälättä Maryam have been added later.

- The Secret Names of God Written on "The Face of St. Michael", Mid 19th century
- [Incipit missing.]
- Prayer against the Evil Eye (Aynä Wärq, Aynä T'ela) and the Disease "Nedra", Mid 19th century
- Prayer against the Evil Eye (‘at’la Wärq Zä'andädo Lämayä Nobit), Mid 19th century

**Willsie Ethiopic Magic Scroll No.39, 20th century**

700 x 60-65mm

1 piece of skin. The scroll is in poor condition, the skin being of untreated quality and the Text badly smudged. 1 col., written in black in a hasty hand, the rubrics smudged and barely legible. 1 small, crude talismanic drawing. Preserved with its leather carrying pouch, now cut open.

Drawing: Eight-pointed star with central face.

Owner: name illegible.

- Prayers against Buda and Other Malevolent Spirits, 20th century

**Willsie Ethiopic Magic Scroll No.40, Early 20th century**

1450 x 85mm

3 pieces of vellum sewn together, the top and bottom of the scroll being cut to points, together with a strap for tying. 1 col., written in purplish black ink, in an untidy hand, the rubrics in magenta ink. 2 talismanic drawings, colored with magenta ink and pale yellow wash.

Drawings:

- Guardian angel with drawn sword.
- Stylized cruciform with two heads either side over the figures of the sun and the moon (?)

Owner: Wälättä Yohannes.

- Prayers against Barya and Légéwon, and for the Binding of Demons (Ma’esärä Aganent), Incorporating the Opening of the Gospel of John, Early 20th century
- Prayer against the Evil Eye (Aynä T’ela) and Shotälay, Early 20th century
The Legend of Susenyos, Early 20th century
Prayers against the Evil Eye (Aynä T'ela), Early 20th century

Willsie Ethiopic Magic Scroll No.41
9 small amulets
20 x 30mm
30 x 40mm
30 x 55mm
20 x 25mm
15 x 30mm
30 x 30mm
15 x 25mm
20 x 40mm
20 x 40mm
Sealed in leather pouches and attached to a leather string. Several of the leather pouches show incised decoration.

Willsie Ethiopic Magic Scroll No.42
30 x 65mm
Sealed in a leather pouch.
Small amulet.

Willsie Ethiopic Magic Scroll No.43, late 19th or early 20th century
1610 x 40mm
2 pieces of vellum sewn together. The edges of the scroll show extensive signs of rodent damage, and the Text is partially destroyed especially along the left-hand edge. 1 col., written in black in a small, neat hand, the rubrics in red ink of Western origin, partly smudged. 5 talismanic drawings, with coloring in pale blue and pale orange crayon.

Drawings:
The head of angel.
Lobed cruciform with eyes, above a band showing a human head (St. Peter ?) and a cockerel's head.
Eight-pointed star with central face, surrounded by talismanic letters (harägawi fidäl),
Stylized eight-pointed star with looped points around a knot motif.
Cross with lobed points.
Owner: Gäbrä Iyäsus.

Prayer against the Evil Eye (Aynät Wä’aynä Wärq), Incorporating Stories from the Gospels Concerning the Healing of Demoniacs, late 19th or early 20th century
Prayers against Terror and Calamity, late 19th or early 20th century
Prayer for the Binding of Demons (Ma’esāromu Lā’aganent) and Destruction of Devils (Māst’emomu Lāsāyt’anat), late 19th or early 20th century

Prayer against the Evil Eye, Zar, and Ganén, late 19th or early 20th century

Another Prayer for the Binding of and Destruction of Demons, Incorporating the Invocations of Alexander and Moses, late 19th or early 20th century

Prayer against Barya and Légéwon, Zar and Ganén, and the Sickness Of Buda and Qumāñña, late 19th or early 20th century

Prayer for the Binding of Demons, late 19th or early 20th century

Prayer against Barya and Légéwon, Invoking the Archangel Phanuel, 19th century

Willsie Ethiopic Magic Scroll No.44, 19th century
1810 x 100mm
3 pieces of vellum sewn together. 1 col., written in black in a bold, regular hand, with the usual rubrics. 3 rather heavily executed talismanic drawings.

Drawings:
Guardian angel with drawn sword.

A saltire with four highly stylized faces. The Owner's name, Wälättä Giyorgis is written around the figure.

Guardian angel with drawn sword.

Owner: Wälättä Giyorgis.

Prayer for the Undoing of Charms (Mäftehé Seray), 19th century

Another Prayer for the Undoing of Charms "That Were Written and Copied in the 71 Books that the 300 Scholars Laid Down", 19th century

A Further Prayer for the Undoing of Charms, 19th century

A Further Prayer for the Undoing of Charms, 19th century

Prayer against Barya and Légéwon, Invoking the Archangel Phanuel, 19th century

Willsie Ethiopic Magic Scroll No.45, Early 19th century
1540 x 95 mm
3 pieces of vellum sewn together. 1 col., written in black in spaced and relatively careful hand, with the usual rubrics. 3 talismanic drawings with bright blue and pale red color wash.

Drawings:
Guardian angel with drawn sword and outstretched wings.

Panel with irregular blue and red divisions.
Another panel with irregular blue and red sectioning.

Owner: Wälättä Libanos. The name Wälättä Maryam has also been added later passim.

Prayer against the Evil Eye (Aynä Wärq, Aynä T’ela), Barya and Légéwon, Rheumatism and Stomach Ache, Chest Pain and Headache, Māggañña and Gusemt, Early 19th century

Prayer for the Destruction (Of Demons) for Monday (Lä’elätä Senuy), Early 19th century

Prayer for the Removal of Any of All Diseases (’asässelö Däwé ’emkwellu Däwéyat), Early 19th century

Prayer against Hemorrhage, Early 19th century

Willsie Ethiopic Magic Scroll No.46, Mid 20th century

2

1600 x 60mm

2 pieces of skin sewn together, together with a strap for tying. Also, leather carrying pouch, now unstitched. 1 col., written in purple in a very hasty and blotted hand, partly illegible, with the usual rubrics. 3 talismanic drawings, colored in the same purple and red Western felt pen or crayon.

Drawings:

Grid pattern of colored triangles with a central stylized face.

Grid of nine squares with a central face.

Grid of nine squares filled with stylized faces.

Owner: Wälättä Täklä Haymanot.

Inventory of Magic Names (Asmat) Written Without Word Divisions Or Spaces, Mid 20th century

Prayers for the Binding of Demons, Mid 20th century

Willsie Ethiopic Magic Scroll No.47, Mid 19th century

2

2300 x 95mm

3 pieces of vellum sewn together. The bottom of the scroll is badly damaged. Written in black in a neat, small hand, with extensive passages in red. 3 talismanic drawings, which also show light blue and yellow color wash.

Drawings:

Guardian angel with drawn sword.

Stylized star motif with central face and eye motifs.

Cross surrounded by four winged cherubim.

Owner: Wälättä Heywät.
Invocation for the Expulsion of Evil Spirits by the Magic Names (Asmat) of God and Jesus Christ, and the Swords of Michael and Gabriel, Mid 19th century

Prayer for the Destruction of Demons and Devils, Barya and Légéwon, Mid 19th century

Prayer for Frightening and Destroying Malignant Demons (S’äwagîya)n Aganent [sic]) "To Be Read on Thursday", Mid 19th century

Prayer for the Binding of Satan [Diyabolos] and Evil Devils and Demons, "Given by God to St. Michael.", Mid 19th century

Another Prayer for the Binding and Subduing of Demons (Ma’esäromu Lä’aganent Wämägräärihomu), Incorporating a Salutation or Invocation of the Archangel Phanuel, Mid 19th century

Prayer against the Evil Eye, Barya, Buda, Blacksmiths, Tegretiya, Devils and Shotäläy, Mid 19th century

Prayers against Stomach Ache, Chest Pains and Headache, Mid 19th century

Willsie Ethiopic Magic Scroll No.48, Early to mid 19th century

1620 x 120mm

2 pieces of vellum sewn together. 1 col., written in black in a good hand, with the usual rubrics. There is evidence of ruling. 4 talismanic drawings, some of which show evidence of a yellow or reddish brown wash.

Drawings:

Guardian angel with drawn sword.

Talismanic eight-pointed star with "knotted" letters (harägawi fidäl).

Eight-pointed star figure with central face, and knotted" letters.

Cruciform (hand-cross) design.

Owner: Wälättä Kidan Dässeta.

"Homily" or "Treatise" (Dersan) of St. Michael, Consisting for the Most Part of Magic Names (Asmat), Early to mid 19th century

"Homily" or "Treatise" (Dersan) of St. Gabriel, Early to mid 19th century

"Homily" or "Treatise" (Dersan) of St. Raphael, Early to mid 19th century

Prayer against Rheumatism, Early to mid 19th century

Prayer for the Binding of Demons (Ma’esärä Aganent), Early to mid 19th century

Prayer for the Expulsion of Demons (Seddätä Aganent), Early to mid 19th century

Prayer against Stomach Ache, Early to mid 19th century
**Willsie Ethiopic Magic Scroll No.49, 20th century**

2155 x 90mm

3 pieces of skin sewn together. 1 col., written in black in an untidy hand, with the usual rubrics. 3 talismanic drawings, colored with red and brown anodyne paints.

Drawings:

Untidy figure comprising a chequered band on top of which sits a human head within the bottom quadrant of a circle, with rough lattice-work knots on the right.

Roughly drawn eight-pointed star with central face, enclosed within a rosette motif.

Roughly drawn guardian angel figure standing above a cross with lobed points.

Owner: Wälättä Maryam – some of the spaces for the Owner's name are left blank.

- Prayer for the Destruction and Expulsion of Demons, 20th century
- Prayer for the Destruction of Demons to Be Read on Mondays, 20th century
- Prayer for the Destruction of Demons to Be Read on Tuesdays, 20th century
- Prayer for the Destruction of Demons to Be Read on Wednesdays, 20th century
- Prayer for the Destruction of Demons to Be Read on Thursdays, 20th century
- Prayer for the Destruction of Demons to Be Read on Fridays, 20th century
- Prayer for the Destruction of Demons to Be Read on Saturdays, 20th century
- Prayer against Rheumatism, 20th century
- Prayer for the Binding of Demons (Ma’esārā Aganent), 20th century

**Willsie Ethiopic Magic Scroll No.50, 19th century**

1600 x 115mm

2 pieces of vellum sewn together. 1 col., written in black in an uneven hand, with the usual rubrics. There is evidence of ruling. 3 talismanic drawings, colored in green, white, orange, yellow and blue, which show some slight influence of manuscript illumination.

Drawings:

Head and shoulders of a guardian angel with drawn sword.

Figure deriving from the eight-pointed star motif with a central face. The drawing of the face is reminiscent of illuminated manuscript art.
Cross "knot" enclosed within a frame.

Owner: Wälättä Egzi'. The name Haräya is sometimes added, and the male name Wäldä Gäbre'él appears at the bottom of the scroll.

- Prayer against Demons and Devils, Barya and Légéwon, Mäggäñña and Agéwon, 19th century
- Prayer for the Removal of Disease (Asässelo Däwé) from Adults and Children, 19th century
- Legend of Susenyos (Sesenyos in the Text), 19th century
- Prayers against Hemorrhage, Incorporating a Salutation (Sälam) Or Invocation of the Archangel Phanuel, 19th century
- Prayer for the Binding of Demons and Devils (Ma’esärä Aganent Wäsäyt’anat), 19th century

**Willse Ethiopic Magic Scroll No.51, late 19th or early 20th century**

1870 x 100mm

3 pieces of vellum sewn together. 1 col., written in black in a cramped hand, worn and rubbed in places, with the rubrics in European magenta ink. 3 talismanic drawings, colored with the same magenta ink.

Drawings:

- Guardian angel with drawn sword.
- Cross with two figures either side and two cherubim above – a schematic representation of the crucifixion.
- Eight-pointed star with central face (a cherub ?)

Owner: the male name Gäbrä Iyäsus has been inserted later, though the language of the Text as usual provides for a female Owner.

- Prayer for the Binding of Demons, late 19th or early 20th century
- Prayer against Barya and "Evil" Tegretya, late 19th or early 20th century
- Prayer against Rheumatism, late 19th or early 20th century
- Prayer against the Evil Eye, late 19th or early 20th century
- Prayer against Stomach Ache, late 19th or early 20th century
- Prayer for Conception, or the Health of the Fetus (?), late 19th or early 20th century
- Prayer for the Removal of Disease from Children, late 19th or early 20th century
- Legend of Susenyos, late 19th or early 20th century

**Willse Ethiopic Magic Scroll No.52, 20th century**

1550 x 90mm
3 pieces of skin sewn together, the top tapered to a point. 1 col., written in black in a broad and uneven hand, with the usual rubrics. 2 talismanic drawings (uncolored).

Drawings:

Roughly drawn guardian angel.

Roughly drawn face at the center of a saltire cross, with simple bands above and below.

Owner: T’eruyé; the baptismal name, Amätä Maryam, has been added in crayon.

    Prayer against the Evil Eye (Aynä Wärq, Aynä Qumänña, Aynä Zar, Aynä Buda, Aynä Nas), 20th century

    Incipit "Prayer Concerning the Name of the Living God" (S’älot Bä’entä Semä Egzi’abehër Heyaw" – the Text Following Is the Prayer of St. Susenys, 20th century

    Legend of Susenys, 20th century

Willsie Ethiopic Magic Scroll No.53, Mid 19th century

2385 x 90mm

4 pieces of vellum sewn together. 1 col., written in black, now much rubbed and faded, in a small but widely spaced, uneven hand, with the usual rubrics, also faded and only partially legible. 3 talismanic Drawings, with traces of purplish red coloring.

Drawings:

Guardian angel with drawn sword.

Eight-pointed star with curving arms and a central face.

Cross with lobed arms and two further, smaller crosses either side. The Owner’s name, Wälättä Mika’él, is written three times in red across the top of the drawing.

Owner: Wälättä Mika’él – the secular name Feqritu is also occasionally given.

    Prayer of Susenys, Followed Immediately by the Legend of Susenys, Mid 19th century

    Prayer against Hemorrhage, Mid 19th century

    Prayers for the Removal of Diseases and Devils (Asässelo Däwéyat Wäsäyt’anat), Mid 19th century

    Prayer for the Binding of Demons (Ma’esäromu Lä’aganent), Mid 19th century

    Prayer for the Undoing of Charms (Mäftehé Seray), Mid 19th century

Willsie Ethiopic Magic Scroll No.54, Mid to late 19th century
1880 x 85mm
4 pieces of vellum sewn together. 1 col., written black in an uneven and angular hand, with the usual rubrics. There are two crude talismanic drawings.

Drawings:

Roughly executed guardian angel.

Another roughly drawn figure (a guardian angel?)

Owner: Wälättä Iyäsus; the secular name Bertu is sometimes added.

Prayers against Hemorrhage (Märge’é Däm), Lit. "For the Clotting of the Blood.", or Simply "Blood" (Däm); Also Prayer against Degmader (?) "That Her Veins Might Not Leak" (Kämä Itafleq Serä Däma), Mid to late 19th century

The Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl), "Written by Jeremiah the Prophet", Mid to late 19th century

Another Prayer Titled "Rampart of the Cross", Mid to late 19th century

Prayer against Barya and Légéwon, Mid to late 19th century

Prayer against Hemorrhage, Mid to late 19th century

Another Prayer against Barya and Légéwon, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.55, late 19th to early 20th century

1880 x 75mm
(composite), 4 pieces of skin or vellum sewn together. 1 col., written in black in various hands, with the usual rubrics. The bottom 3 pieces of the scroll did not originally belong with the top piece, which has a much finer hand. 2 talismanic drawings.

Drawings:

3 cherubim (winged faces) [belonging to the first piece of the scroll.]

Crudely drawn and highly stylized guardian angel [belong to the bottom 3 pieces of the scroll.]

Owner: Wälättä Maryam (the bottom 3 pieces of the scroll only); the secular name Webbit is also occasionally added.

Prayer against Hemorrhage and Shotälay, late 19th to early 20th century

Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl) [incomplete], late 19th to early 20th century

Prayer against Barya and Légéwon, late 19th to early 20th century

[Beginning in abrupto – 2nd piece of the scroll.]

Another Prayer against Barya and Légéwon, late 19th to early 20th century

Another Prayer against Barya and Légéwon, late 19th to early 20th century
**Willsie Ethiopic Magic Scroll No.56, 19th century**

480 x 90mm  
Single piece of skin cut from a scroll. 1 col., written in black in a large hand, with some rubrics in a small hand. No talismanic drawings.

Part only.

Drawings:

None

Owner: no indication.

Prayer for the Binding of Demons, Zar, Qurañña [sic], and Barya, 19th century

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**Willsie Ethiopic Magic Scroll No.57, late 19th century**

1660 x 95mm  
3 pieces of vellum sewn together – one joint recently repaired with cotton thread. 1 col., written in black in a moderate hand, with the usual rubrics, including extensive passages within Texts. 3 talismanic drawings, colored in red only.

Drawings:

- Guardian angel with drawn sword.
- Schematized saltire cross with eye motifs in the arms.
- Cross with wide, flanged arms.

Owner: Wälättä Heywät.

Prayer against the Evil Eye (Aynä Barya) and for the Binding of Demons (Ma’esääromu Lä’aganten), Followed Without a Break by the Prayer of Susenyos, late 19th century

Legend of Susenyos, late 19th century

Prayer against Shotälay and Shotälawit, "The Demon that Kills Children" (Ganën Zäteqättel Hes’an[aj]), late 19th century

Prayers against the Evil Eye (Aynä Barya), Incorporating the Opening Of the Gospel of John, late 19th century

Prayers against Hemorrhage (Märge’é Däm), late 19th century

Prayer for the Binding of Demons Incorporating the Prayer Known as the Net of Solomon, late 19th century

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**Willsie Ethiopic Magic Scroll No.58, late 19th or early 20th century**

2330 x 120mm  
3 pieces of vellum sewn together, with a loop at the top for hanging the scroll. There are repairs to the bottom piece of the scroll which has been badly damaged and smudged. 1 col., written in black in a compact and somewhat
untidy hand, with regular sections of the Text in red. 5 talismanic drawings, colored in magenta, red, green and yellow-brown wash.

Drawings:

Guardian angel with drawn sword, surrounded by squares filled with rosette and saltire motif decoration.

Guardian angel with drawn sword.

Cruciform design with cherubim and "knotted" letters (harägawi fidäl).

Four cherubim heads above four others, two in profile (devils ?).

Cross with leopards (?)

Owner: Wälättä Sellasé, with the baptismal name As’ädä Maryam. Her husband, Gäbrä Giyorgis, is also mentioned.

Prayer for the Binding of Demons, Including Sections for Protection from Barya, Légéwon, Stomach Ache, Chest Pain and Other Pain, late 19th or early 20th century

Prayer against Shotälay and Shotälawit, "Who Kills Children", late 19th or early 20th century

Prayer and Legend of Susenyos, late 19th or early 20th century

Prayer for the Binding of Demons by Means of Magic Names (Asmat), late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.59, late 19th century

2050 x 95mm

3 pieces of vellum sewn together. 1 col., written in black in a regular hand, with the usual rubrics. 2 talismanic drawings, in red and black.

Drawings:

Stylized star motif filled with red and black wavy lines.

Stylized cross motif above a guardian angel with outstretched wings.

Owner: Abbäbäch.

Prayers for the Expulsion of Demons, Incorporating Without a Break
Prayers for the Removal of Disease, and Prayers against the Evil Eye, late 19th century

Prayers against Barya, the Evil Eye (Aynä Barya Wälégéwon), late 19th century

Prayers for the Undoing of Charms (Mäftehé Seray), late 19th century

Willsie Ethiopic Magic Scroll No.60, late 19th century

1890 x 120mm
3 pieces of vellum sewn together. The top and bottom of the scroll are damaged. 1 col., written in black in an uneven hand, with the usual rubrics. 3 talismanic drawings, colored with red and yellow wash.

Drawings:

Three inverted faces above a decorated band.

An unusual drawing of a highly schematized cross with accompanying smaller crosses above a drawing of a feline (?), which appears to have wings. The name Wälättä Iyäsus Manahelosh Kellel (?) is written beneath the feline, with the later insertion of [Wälättä] Kidan T’obiyaw [bis].

Grid of twenty five squares filled alternately with saltire or X-crosses and rosettes.

Owner: originally Wälättä Maryam; the name [Wälättä] Kidan T’obiyaw has been written in red ballpoint pen over the top.

- Prayer against Barya and Légéwon "Who Confuses the Hearts of Men", late 19th century
- The Prayer "The Rampart of the Cross" (Has’urä Mäsqäl), late 19th century
- Prayers for Removal of Disease from Children (Asässelô Dâwê Emhes’anat), Incorporating the Legend of Susenyos, late 19th century
- Prayer against Rheumatism, late 19th century
- Prayer against Hemorrhage, late 19th century

Willsie Ethiopic Magic Scroll No.61, late 19th or early 20th century
2180 x 95mm
3 pieces of vellum sewn together. 1 col., written in black in an untidy hand, with rubrics in a smaller hand. 2 talismanic drawings.

Drawings:

Roughly drawn guardian angel.

Angel or cherub with outstretched wings.

Owner: Jam’u (?)

- Prayers against the Evil Eye and Other Malignant Forces and Diseases (Aynä Wärq, Aynä S’ela, Aynä säbe’, Barya, Légéwon, Zar, Mäggañña, Gusemt, Féra, Fever, Epilepsy), late 19th or early 20th century
- Also Prayers against Buda, Qumäñña, Sorcerers, Chänäfär, etc. late 19th or early 20th century
- Prayers for the Binding of Demons, Incl. Werzelya, late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.62, Mid 19th century
1640 x 100mm
3 pieces of vellum sewn together. 1 col., written in black in a neat, small hand, with the usual rubrics. 3 finely executed, uncolored talismanic drawings. Preserved with laether carrying pouch now cut open.

Drawings:

Guardian angel with drawn sword standing beneath a band of foliate decoration.

Cross with two figures standing either side.

Eight-pointed star with central face motif.

Owner: Wälättä Täklä Haymanot Fälqa. The Owner's name is omitted from the spaces left for it towards the bottom of the scroll.

Prayer for the Binding of Demons and Devils, and against Barya, Légéwon and the Evil Eye, Incorporating the Opening of the Gospel of John, Mid 19th century

Prayer against Barya, Légéwon and Shotālay, Mid 19th century

Another Prayer against Barya and Légéwon, Mid 19th century

Prayer of "Nadra" against the Evil Eye (Aynä Barya Wälégéwon, Aynä Barya Wät’ärqäläm, Aynät, S'elawägi), Also Hemorrhage and Shotālay, Mid 19th century

Prayer against Stomach Pains and Shotālay, Also Diseases of the Liver or Stomach (Hemamä Käbd), Mid 19th century

Prayer against Hemorrhage, and for the Development of the Fetus (Bä’entä Arge’a Däm Wä’as’ne’a S’ens), Mid 19th century

**Willsie Ethiopic Magic Scroll No.63, Early 19th century**

1050 x 160mm

A single piece of vellum, forming the original center piece of a scroll. 2 cols., written in black in a very small and compact hand, with regular sections of the Text in red. The 2 columns are separated by a colored border decorated with lattice-work, lozenges or rosettes. 1 talismanic drawing, finely drawn and colored in pale blue, orange-yellow and red, now faded to brown.

Drawing: Ornate cross with two figures standing either side, and four cherubim around the cross, all framed within a rope-work decorative border.

Owner: the male name Wäldä Mika’él has been inserted over the original Owner’s name. The text indicates that the scroll was made for a man.

Unidentified Prayers for Protection from Malignant Forces, Early 19th century

[Incipit missing, beginning in abrupto, end missing.]

Prayers for the Undoing of Charms (Mäftehé Seray, Early 19th century
Willsie Ethiopic Magic Scroll No.64, Early 20th century
1590 x 90mm
3 pieces of vellum sewn together, the bottom of the scroll tapering to a point. 1 col., written in black in a rather hasty hand, with the usual rubrics. 5 uncolored talismanic drawings. The top of the scroll has been left blank as if for a drawing that was never inserted.

Drawings:

Eight-pointed star with a central face, and curved ends to the arms.

[Immediately beneath drawing 1.] Abstract design.

Another abstract design of curved lines and shapes.

Grid of nine squares, four of which contain stylized faces.

Abstract design of curving lines with eye motifs.

Owner: the spaces for the Owner’s name have been left blank.

Prayer against Buda and Zar, and for the Destruction of Demons, Zar and Légéwon, Early 20th century

Prayer for the Binding of Demons, and against the Evil Eye, Early 20th century

Prayers against Barya, Légéwon, Zar and Zarit, Early 20th century

Prayer for the Binding of Demons "According to the Net of Solomon" (Bä‘entä Märbäbtä Sälomon), Early 20th century

Willsie Ethiopic Magic Scroll No.65, 19th century
1235 x 110mm
2 pieces of vellum sewn together. The top piece of the scroll is now missing. 2 cols., written in black in an uneven hand, with the usual rubrics. 3 talismanic drawings, colored in yellow and red, now faded to brown.

Drawings:

Guardian angel with drawn sword, standing between two decorated bands or borders.

Eight-pointed star with central face (a cherub ?)

Cross with two figures standing either side.

Owner: Wälättä Iyäsus.

Text Begins in Abrupto "Jesus Christ, Son of the Living God and Son Of Mary Made Flesh, Terrifying Lightning of Divinity, Burning Coal of Divinity ..." (Iyäsus Kerestos Wälädä Egzi‘abéhé Heyaw Wäwälädä Maryam Seggew Mäbräqä Mäläkot mädänges' Fehmä Mäläkot bequs’ ...), 19th century

[Incipit missing.]
The Prayer "The Net of Solomon", 19th century

Prayer of Susenyos and Legend of Susenyos, 19th century

Prayer against Hemorrhage, 19th century

**Willsie Ethiopic Magic Scroll No.66, late 19th century**

2060 x 75mm

3 pieces of vellum sewn together. 1 col., written in black in an uneven hand, with the usual rubrics, now partly faded. 3 talismanic drawings colored in blue, yellow and red.

**Drawings:**

Guardian angel (without wings) with drawn sword, with a decorative border above and below.

Cruciform design.

Two cloaked figures standing side by side above whom is written the word bäbägizéhu 'each according to his time".

Owner: Wälättä Iyäsus Zärtehun.

Prayer against the Evil Eye (Aynät, Aynä T’ela Wät’ärqäläm), late 19th century

"Homily" or "Treatise" (Dersan) of St. Michael, Consisting of the Magic Names Given by God to St. Michael, late 19th century

Prayer for the Binding, Destruction and Expulsion of Demons, late 19th century

Prayer against Buda, Légéwon and Zar, etc. late 19th century

Prayer against the Evil Eye (Aynä T’ela, Aynä säbe’ Wät’ärqäläm, Aynä Zar), late 19th century

Prayer for the Undoing of Charms (Mäftehé Seray), late 19th century

**Willsie Ethiopic Magic Scroll No.67**

30 x 45mm

Sealed in a leather pouch.

Small amulet.

**Willsie Ethiopic Magic Scroll No.68, late 18th century**

1580 x 95mm

(?) 3 pieces of vellum sewn together. It is likely that the top of the scroll has been cut away. 1 col., written in black in a clear, well-proportioned and bold hand. 2 uncolored talismanic drawings, together with one small figure inserted in the text.

**Drawings:**

Page 294
Three talismanic designs or figures of the type found in pattern books of spells (Mäsh'afä Seray).

Simple cruciform motif with extended, curling arms.

Owner: Wälättä Sellassé.

Unidentified Prayer for Protection "From Sickness by Night and by Day, and from Demons.", late 18th century

[Incipit missing; Text begins in abrupto.]

Prayer for the Expulsion or Banishment of Demons, late 18th century

Prayers for the Expulsion or Banishment of Demons, late 18th century

Prayers against Devils, Demons, Däsk, Gudalé, Charms, the Evil Eye, Headache, Colic, etc. late 18th century

Willsie Ethiopic Magic Scroll No.69, 20th century

1490 x 180mm

2 pieces of thick vellum sewn together, with a long strap at the top for tying. 2 cols., written in black in a poor hand, with rubrics in pink. The 2 columns are separated by a border decorated with rope-work and lozenge decoration. 4 talismanic drawings, colored in pink, red and faded yellow.

Drawings:

Two guardian angels with drawn swords, executed in a somewhat naïve, archaizing style.

Eight-pointed star with central face.

Grid of twenty squares alternately filled with faces and saltire or X-crosses.

Eight-pointed star with central face, reformed as a cross set against a saltire with extended arms.

Owner: Wäldä Gëbre'él.

Prayer for the Destruction of Demons, 20th century

[The text runs across the columns.]

Prayer against the Evil Eye (Aynà S'är, Aynà S'ela), 20th century

Prayer against Enemies and Adversaries (Bä'entä S'är WäSH'ālā'), 20th century

Prayer against Shotàlay, Incorporating the Legend of Susenyos, 20th century

Willsie Ethiopic Magic Scroll No.70, 20th century

1480 x 160 mm

2 pieces of skin or vellum sewn together, with a strap for tying. 2 cols., written in black in an untidy and poor hand, with rubrics in pink and dark red. The columns are separated by a border decorated with lattice-work and rope-work.
designs. 4 talismanic drawings coloured in pink, orange-red and yellow. This scroll was seemingly produced by the same däbtära as scroll 69.

Drawings:

A seated figure (Christ in majesty ?) flanked by two cherubim, set above a border decorated with faces.

Cross with central face, flanked by four cherubim.

Two guardian angels with drawn swords.

Owner: Wälättä Täklä Haymanot.(?) – the name Gäbrä Egzi’abehér also appears at the bottom of the scroll.

Prayers against the Evil Eye (Aynä Barya, Aynä T’ela), Followed Without Interruption by a Prayer for Bearing a Child, 20th century

[The text runs in part across the columns.]

Prayer against Shotälay, Incorporating the Legend of Susenyos, 20th century

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Willisie Ethiopic Magic Scroll No.71, 19th century

3 pieces of vellum sewn together. 2 cols., written in black, in an uneven hand, with rubrics and sections of Text in red, now faded. 2 talismanic pictures, with yellow color wash. The picture originally at the top of the scroll has been cut away, and is now missing.

Drawings:

Eight-pointed star with central face, and eye motif-like designs at the ends of four of the arms.

Cross with double flanged arms, and two circles at the base. The name Wärqit is written by the foot of the cross.

Owner: Wälättä Maryam, with the secular name Wärqit; the name Webenäsh has been inserted on top.

Prayer against Barya and Légéwon, 19th century

Another Prayer against Barya and Légéwon, 19th century

Another Prayer against Barya and Légéwon, and against Shotälay, 19th century

Another Prayer against Barya and Légéwon, and against Shotälay and Hemorrhage, 19th century

Another Prayer against Barya and Légéwon, 19th century

Qäläm, etc. 19th century

Prayer against barya, légéwon, t’à[r]
Legend of Susenyos, 19th century

Prayer for the Binding of Demons, 19th century

Prayer against Colic. 10. Prayer against the Evil Eye (Aynät). 1

Prayer against Barya, Légéwon and Malignant Spirits, 19th century

**Willsie Ethiopic Magic Scroll No.72, late 19th century** 3

1425 x 70mm

2 pieces of vellum sewn together. 1 col., written in black in a generally well-formed, angular hand, with numerous sections in pinkish-red ink, now smudged and partly illegible. This pinkish-red ink has impressed through on to the reverse of the scroll. 3 talismanic drawings, partly colored in the same pinkish-red ink.

Drawings:

Guardian angel with drawn sword [damaged].

Eight-pointed star with central face.

A cross, over which is superimposed the figure of an archangel trampling a devil. This figure is particularly finely drawn and shows strong influences of manuscript illumination art.

Owner: Wälättä Maryam, secular name S’ehaytu [sic].

Prayers against Barya, Légéwon, Demons and Devils, late 19th century

Prayers against the Evil Eye (Aynät, Aynä Wärq, Aynä Nahes), Buda, Qumäňña, late 19th century

**Willsie Ethiopic Magic Scroll No.73, late 19th or early 20th century** 3

1780 x 75mm

3 pieces of skin or vellum sewn together. 1 col., written in black in an uneven hand, with rubrics, etc., in magenta ink. 4 talismanic drawings with the same magenta ink coloring.

Drawings:

Saltire or X-cross with a face in the top quadrant.

Another crudely drawn X-cross with a face at the center.

Eight-pointed star with a central face, reduced to a framework of vertical and horizontal lines with curved or lobed ends. The Trinitarian formula, "in the name of the Father, and of the Son, and of the Holy Ghost. Amen" is written in the bottom section of the framework.

Owner: the original name has been erased and either "Jesus Christ" or "Father, Son and Holy Ghost" inserted.

Prayer against Hemorrhage and Robbers [sic], Qoqolay (?) and Shotälay, Incorporating the Legend of Susenyos, late 19th or early 20th century
Prayer for the Binding of Demons and Devils, Incorporating a Salutation (Sälam) to the Archangel Phanuel, late 19th or early 20th century

Prayer against Robbers and Shotâlây, and for the Ensnarement of Demons (Mâsgärtä Aganent), late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.74, 20th century**

1810 x 100mm
3 pieces of skin or vellum sewn together. 1 col., written in blue and blue-black ink, with the usual rubrics. 3 talismanic drawings, colored with blue, red and yellow wash, plus 1 talismanic chart.

**Drawings:**

- Grid of nine squares, with face motifs in the bottom three squares.
- Cross with two standing figures either side and knot designs above; again, a stylized representation of the Crucifixion.
- Grid enclosing the letters mé, hé or hi, and me in individual squares.
- Eight-pointed star with central face.

**Owner:** Tewäddé

- Prayer for the Destruction of Demons, Incorporating the Legend Of Susenyos, 20th century
- Prayers against Barya, Légéwon and the Evil Eye (Aynä Wärq); Also For the Binding of Demons and Their Destruction (Ma’ésäromu Lä’aganent Wämäst’emomu), 20th century
- Another Prayer for the Destruction of Demons, Incorporating the Magic Names Taught to Alexander, 20th century
- 2 More Prayers for the Destruction of Demons and Shotâlây, 20th century
- Prayer against Buda and Charm Markers (Mäsärri), 20th century
- Prayer against the Evil Eye (Aynä S’ela, Aynä Wärq), Barya, Légéwon and Shotâlây, 20th century

**Willsie Ethiopic Magic Scroll No.75, late 19th or early 20th century**

65 x 70mm
A single piece of skin or vellum, forming originally the bottom piece of a scroll. 1 col., written in black in a hasty hand, with some portions in red. No talismanic drawings.

**Drawings:**

None.

**Owner:** none identified.

- Unidentified Text Invoking Protection Through the Secret or Magic Names of Solomon (Asmatä Sälomon), late 19th or early 20th century
Willsie Ethiopic Magic Scroll No.76, late 19th or early 20th century
1235 x 90-100mm
3 pieces of skin or vellum sewn together. 1 col., written in black in a moderate hand, with the usual rubrics. 2 talismanic drawings with slight pinkish-red coloring.

Drawings:
Two crudely drawn figures.
Crudely drawn grid pattern.

Owner: Wäläßätä Selläsé.

Prayer against Barya, Légéwon, Zar, Welaj, Tegrida, Qurañña [sic], Buda, Sorcerers, Quwämänña [sic], Mäggañña, Gusemt, Rheumatism, Colic, Stomach Ache, etc. late 19th or early 20th century

Prayers against the Evil Eye, late 19th or early 20th century

Prayer against Barya, Légéwon, and the Evil Eye, late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.77, Early to mid 19th century
1360 x 75mm
3 pieces of vellum sewn together; the top of the scroll has been torn off. 1 col., written in black, in a very small and neat hand, with the usual rubrics. 1 talismanic drawing.

Drawing: Cross with radiant arms.

Owner: Amätä Iyäsus.

Unidentified Prayer for Protection against Malignant Spirits, Incl. The Evil Eye, Incorporating the Prayer Known as the Net of Solomon, and Magic Names (Asmat) Drawn from There. Early to mid 19th century

[Incipit missing.] The text is interspersed with lines of "knotted" or talismanic letters (harägawi fidäl),

Prayer against Demons, Incl. Werzelya, Shutäläy [sic], Barya and Légéwon, Early to mid 19th century

"Homily" or "Treatise" (Dersan) of St. Susenyos, Followed by the Legend of Susenyos, Early to mid 19th century

The Prayer Known as "The Rampart of the Cross" (Has'urä Mäsqäl), Early to mid 19th century

Willsie Ethiopic Magic Scroll No.78, 20th century
1540 x 80mm
3 pieces of skin or vellum sewn together. 1 col., written in black in a very poor and hasty hand, with sections in red in a different hand. 1 talismanic drawing, plus 1 talismanic chart, both with some red and orange-yellow wash.

Drawings:

Eight-pointed star with central face, and two decorated panels.

Grid of sixteen squares with the following Text spelled out one letter per square: ananyana wä‘azänerya wäyamisä’él (?)

Owner: Wälättä Maryam.

Prayer against Demons, Barya, Légéwon, the Evil Eye (Aynät’ela), etc. Also Prayer against Diseases of the Liver or Stomach, 20th century

Prayer against Hemorrhage, 20th century

Another Prayer against Hemorrhage, 20th century

**Willsie Ethiopic Magic Scroll No.79, Mid to late 19th century**

1710 x 80mm

3 pieces of vellum sewn together. 1 col., written in black, in a large and elegant hand, with rubrics and sections in red in the same hand for the most part, and some later additions to these in magenta or pinkish-red ink. 3 talismanic drawings, with red and brown coloring.

Drawings:

Guardian angel with outstretched wings.

Eight-pointed star with central face.

Two schematic faces in square frames side by side, with decorative borders above and below.

Owner: Wälättä Iyäsus. The latter element is crossed out passim, and Sänbät inserted in pinkish-red ink.

- Prayer Against Sorcerers or Buda-Charm Makers (Mäsärreyanä Buda) and Zar-Sorcerers (T‘äbibezar [sic]), Mid to late 19th century
- Prayer for the Binding of Demons, Incorporating the Rampart of the Cross (Has‘urä Mäsqäl), Mid to late 19th century
- Another Prayer for the Binding of Demons, Mid to late 19th century
- Prayer against Hemorrhage and Shotälay, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.80, Mid to late 19th century**

1620 x 80mm

3 pieces of vellum sewn together. 1 col., written in black, in a large, elegant and well-formed hand, with the usual rubrics in magenta ink. 3 talismanic drawings, with red and brown coloring. This scroll is similar in the hand and talismanic drawings to scroll 79.
Drawings:

Guardian angel with large wings.

Eight-pointed star with central face motif, and decorative bands above and below.

Two schematic faces in square frames side by side, with decorative borders above and below.

Owner: Wälättä Amanu’él, with the secular name Bälanshi Berru.

Prayer for the Binding of Demons and Expulsion of Devils (Ma’esäromu Lä’aganent Wäseddätomu Läsäyt’anat) – the Prayer of Nedra, Mid to late 19th century

Prayer against Charm Makers (Mäsärreyan), Buda, Sorcerers, Zar, Welaj and Qumäñña. Also, Later, against the Evil Eye (Aynä T’ela, Aynä Däwë, Aynä Gafat), Mid to late 19th century

Willsie Ethiopic Magic Scroll No.81, late 19th century

1730 x 85mm
3 pieces of vellum sewn together; the right-hand edge of the scroll shows rodent damage. 1 col., written in black in a slightly square hand, with the usual rubrics. 3 crudely executed talismanic Drawings with some red coloring.

Drawings:

An unusual composition of four square faces grouped around an irregular pattern of lines and circles.

A square face motif with thirteen radiating arms.

Another square face motif with radiating arms (partially obliterated by damage to the scroll.)

Owner: Wälättä Qirqos Täwäddo.

The Prayer of Susenyos, Followed by the Legend of Susenyos, late 19th century

Prayer against the Evil Eye (Aynät), late 19th century

Prayers against Hemorrhage, late 19th century

Willsie Ethiopic Magic Scroll No.82, 20th century

1845 x 85mm
3 pieces of skin or vellum sewn together. 1 col., written in black in a rather uneven hand, with the usual rubrics. 3 talismanic drawings, with magenta anodyne coloring.

Drawings:

Standing figure with large head (a guardian angel ?)

Crudely drawn guardian angel figure.
Crudely drawn star-like motif.

Owner: none identified.

Prayer against Childbirth Complications (Hemamä Wälid ?), the Evil Eye (Aynä T'ela, Aynä Wärq), Qumäñña, Buda, Galla, Shänqella ..., etc., Incorporating the "Gospel Prayer Which Is the Prayer of Nedra"; Also, the Net of Solomon, 20th century

Another Set of Prayers against Childbirth Complications (Hemamä Wälid), Hemorrhage, Shotäläy, the Evil Eye (Aynä T'ela, Aynä Wärq), 20th century

Prayer for the Undoing of Charms (Mäftehé Seray), 20th century

**Willsie Ethiopic Magic Scroll No.83, 19th century**

1250 x 80-90mm

2 pieces of vellum sewn together, together with a leather strap and string for tying. The bottom piece has been sewn on upside down, and originally belonged to a different scroll. There is some water damage and obliteration of the Text. 1 col., written in black, [piece 1] in a well-formed and neat hand, with the usual rubrics; [piece 2] in a small, rather cramped hand, with the usual rubrics]. 2 talismanic drawings, with light yellow wash coloring. Drawing 1 belongs to the top piece, and drawing 2 to the bottom piece.

Composite.

Drawings:


[Piece 2] An abstract figure composed of two small crosses either side of an irregular shape, which appears to have two profile heads or wings with eyes. Above this is a tier of rhomboid shapes in which the word allah is repeated. Flanking the upper part of the drawing are columns of talismanic or "knotted" letters (harägawi fidäl).


, 19th century

[Piece 1] Prayer against hemorrhage, mäggañña, and sätäläy [sic]

Prayer for the Binding of Demons (Ma’esärä Aganent), and against the Evil Eye (Aynä T’ela Wät’ärqäläm ...), 19th century

Prayer for the Binding and Destruction of Demons (Ma’esäromu Wämäst’emomu Là’aganent), Incorporating a Salutation (Sälam) or Invocation of the Archangel Phanuel, 19th century

[Piece 2]

**Willsie Ethiopic Magic Scroll No.84, Early 20th century**

1715 x 75mm
3 pieces of skin sewn together. There is some rodent damage to the left-hand edge of the scroll. 1 col., written in black in an untidy hand, with rubrics, etc., in bright red ink. 3 talismanic drawings, with red ink coloring.

Drawings:

Eight-pointed star with central face.

Guardian angel with drawn sword.

Eight-pointed star with central face.

Owner: the name Wälättä Yohannes had been inserted in magenta ink over the original Owner's name, Wälättä Sänbät.

  - Prayer against Hemorrhage, Early 20th century
  - Prayer for the Fetus, Early 20th century
  - Prayer against Barya and Légéwon, Incorporating the Prayer of Susenyos "For the Removal of Children's Diseases", Early 20th century
  - Prayer for the Binding of Demons (Ma'esäromu Lä'aganent), Early 20th century

Willisie Ethiopic Magic Scroll No.85, late 19th or early 20th century

1605 x 65mm

2 pieces of skin or vellum sewn together. 1 col., written in black in a cramped, angular hand, with rubrics in magenta ink, now heavily smudged and partly illegible. 4 talismanic drawings, with purple, yellow and pink coloring.

Drawings:

  - Guardian angel with drawn sword.
  - Cherub.
  - Another cherub.
  - Cross.

Owner: Gäbrä Sellasé.

  - Prayer for the Binding of Demons (Ma'esäromu Lä'aganent), late 19th or early 20th century
  - Prayer of Nedra (S'älot Bä'entä Nedra), late 19th or early 20th century
  - Prayer for the Destruction of Demons (Mäst'emomu Lä'aganent), "Whom Solomon Destroyed With His Words" (Zä'ast'ämä Sälomon Bäqalu) – Incorporating Magic Names (Asmat) Drawn from the Net of Solomon, late 19th or early 20th century

Willisie Ethiopic Magic Scroll No.86, late 19th century

1475 x 85mm
3 pieces of vellum sewn together. There are traces of rodent damage. 1 col., written in black in an uneven hand, with the usual rubrics in magenta ink. 2 talismanic drawings, with magenta and yellow wash coloring.

Drawings:

Stylized guardian angel, reduced to a face with a column-like body, set against a striped background.

Eight-pointed star with a pair of eyes at the center.

Owner: [added later?] Wälättä Täklä Ha[y]manot, with the secular name Aräggash Addis.

Prayer for the Binding of Demons (Masärä Aganent [sic]), Drawn from the Net of Solomon (Märbbäti Sälomon), late 19th century

The Prayer of Susenyos, late 19th century

Prayer for Binding Demons and Devils, late 19th century

Willsie Ethiopic Magic Scroll No.87, 19th century

1730 x 90mm

3 pieces of vellum sewn together. The original drawing at the top of the scroll has been removed. 1 col., written in black, in an untidy hand, with the usual rubrics, in purplish-red, now faded. 2 talismanic Drawings, with the same purplish-red coloring.

Drawings:

Eight-pointed star with central face motif.

Cross. The names T’eyyeq T’älätä Kidan and Wälättä Kidan T’eyyeq are written alongside.

Owner: Wälättä Kidan T’eyyeq.

Prayers against the Evil Eye (Aynä T’ela Wät’ärqäläm), Barya, Täyazh, Zar, Shotälay, and for Binding Demons and Devils ... Also Zar and Zarit, Rheumatism, Stomach Ache, and Epilepsy, 19th century

More Prayers against the Evil Eye, etc. 19th century

Prayer against Hemorrhage, 19th century

The Prayer of Power (S’älotä mäwi”) "Which God Gave Elijah Regarding the King of Persia" (Zäwähabā Egzi’abher Lä’Elyas Habä Negusä Fars), 19th century

Willsie Ethiopic Magic Scroll No.88, late 19th century

1560 x 100mm

4 pieces of vellum sewn together. Unusually, there is no drawing at the top, and it is unclear whether any drawing has been removed; the top edge shows holes, which may be for hanging, and is heavily stained as if from exposure.
1 col., written in black, in an uneven hand, with the usual rubrics in bright red ink. 1 talismanic drawing, colored in red, green, purple and yellow.

Drawing: Eight-pointed star with central face motif, and four small crosses in each quadrant. There are also colored decorative bands at the top and bottom of the scroll.

Owner: Wälättä Maryam, with the secular name S’ä[ha]ynäsh.

Prayer against the Evil Eye (Aynä Nas), and for the Destruction Of Demons (Mäst’emä Aga[ne]nt), late 19th century

Prayer for Binding Demons (Ma’esarä Aganent), late 19th century

Prayer for Terrifying Demons and Devils (Mädänges’ä Aganent Wäsäyt’anat), late 19th century

Prayer for Subduing Demons and Devils (Mägrärä Aganent Wäsäyt’anat), late 19th century

Prayer Comprising "The Magic Names of Solomon" (Asmatä Sälomon), Drawn from the Net of Solomon, late 19th century

Willsie Ethiopic Magic Scroll No.89, Early 20th century

1750 x 95mm

3 pieces of vellum sewn together. 1 col., written in black, in a hasty hand with large serifs, with rubrics in bright red ink. 3 talismanic drawings, with green and magenta anodyne coloring.

Drawings:

Grid of fifteen squares, with alternate face motifs, rosettes and saltire crosses.

Eight-pointed star with central face, four of the eight arms drawn as lobes containing eyes.

Eight-pointed star with central face, with curved arms.

Owner: Ejjayyähu. The baptismal name Wälättä Gäbre’ël also appears passim.

Prayers for Binding Demons and Destroying Barya and Légéwon, Incorporating Without a Break Inter Alia a Prayer Addressed to the Virgin Mary against Shotäläy, Early 20th century

More Prayers for Binding Demons "Who Confuse the Hearts of Men and Darken Their Eyes.", Early 20th century

Prayers for Undoing Charms (Mäftehé Seray), and against Stomach Ache, Early 20th century

Willsie Ethiopic Magic Scroll No.90, 19th century

1740 x 90mm
3 pieces of vellum sewn together. The bottom of the scroll is badly damaged.
1 col., written in black, in an uneven hand, with the usual rubrics. 3 talismanic
drawings, with yellow and light red coloring.

Drawings:

Grid of nine squares with alternate face motifs and saltire crosses in each
square, and a decorative band above and below.

Guardian angel with outstretched wings.

Eight-pointed star with a pair of eyes at the center.

Owner: Dämmäqäch.

   Prayer against Barya and Légéwon, 19th century
   Prayer for Binding Demons, Barya and the Evil Eye (Ma’esomu [sic]
   Lä’aganent Läbarya Wälä’aynät), 19th century
   Prayer for Undoing Charms (Mäftehé Seray), 19th century
   Prayer against the Evil Eye (Aynät), 19th century
   Prayer against Mäggañña and Shotälay, Followed Immediately by the
   Prayer of Susenyos for the Removal of Disease from Children, 19th century
   The Legend of Susenyos, 19th century

Willsie Ethiopic Magic Scroll No.91, Early 20th century

1650 x 70mm
3 pieces of skin or vellum sewn together, with a thin strap for tying. 1 col.,
written in black in an untidy hand, with rubrics in magenta ink. 3 talismanic
drawings, uncolored.

Drawings:

Guardian angel.

Another guardian angel.

Another guardian angel.

Owner: Wälättä Iyäsus, with the secular name T’aytu.

   Prayer against "The 12 Tribes of Barya, Légéwon, Malignant Demons,
   Cursed Devils, Evil Spirits and Human Charm Makers ... for [reading on]
   Mondays" (Bä’entä 12 Nägädä Barya Wälégéwon Aganent S‘äwagan
   [sic] Wäsäyt’anat Reguman Wämänafest Rekusan wäsäbe’ Mäsärreyan
   Mäst’em Zä’elät Sänuy), Early 20th century
   Another Prayer against Barya, Légéwon, Malignant Demons, etc., Invoking
   the Archangel Gabriel, Early 20th century
   Prayer against Pestilence (Bedbed), Early 20th century
   Prayer against Hemorrhage, Early 20th century
**Willsie Ethiopic Magic Scroll No.92, late 19th or early 20th century**  
1080 x 55mm  
2 pieces of skin or vellum sewn together. 1 col., written in black in an uneven hand, with the usual rubrics in magenta ink, some of which now smudged and illegible. 1 small drawing, with the same magenta coloring.

Drawing: Small cross.

Owner: Wälättä Iyäsus Dässeta.

Prayer against [diseases of] the Legs or Leg-Bones (Aqwyas'at) and Charm Makers (Mäsärreyan), late 19th or early 20th century

Prayer against the Evil Eye (Aynä T’ela, Aynä Wärq), Barya and Légéwon, late 19th or early 20th century

Prayer against headache; Also, Without a Break, Prayers Against Toothache, Stomach Ache, Däsk, Mäggañña, Gusemt, Rheumatism, and the Evil eye; Also Prayers against Zar, and Welaj, late 19th or early 20th century

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**Willsie Ethiopic Magic Scroll No.93, late 19th or early 20th century**  
1800 x 60mm  
3 pieces of skin sewn together, now rolled in reverse. 1 col., written in black in a spaced hand, with the usual rubrics in dark red ink. 3 talismanic drawings, in red and black.

Drawings:

- Roughly drawn cross.
- Grid of eight squares, in which the word ch‘äre’o (?) is written.
- Grid of eight squares, with faces in the top two squares and saltire crosses in the rest.

Owner: Wälättä Maryam Dämäqu.

Prayer for Binding Demons (Ma’esärä Aganent) and against the Evil Eye (Aynä T’ela, Aynä Nas, Aynä Wärq), Buda, Meqäñña, Sorcerers and Féra, late 19th or early 20th century

Prayer for Undoing Charms (Mäftehé Seray), late 19th or early 20th century

Prayer for Binding Demons and against the Evil Eye, late 19th or early 20th century

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**Willsie Ethiopic Magic Scroll No.94, Early 20th century**  
1350 x 90mm  
2 pieces of skin sewn together. 1 col., written in thin black ink, in an uneven and at times cramped hand, with rubrics in magenta ink, now faded or smudged and in part now illegible. 1 talismanic drawing, with the same thin magenta coloring. There is no drawing at the top of the scroll, which is pierced for hanging.
Drawing: Crudely executed image of a figure holding another smaller figure, probably a representation of the Virgin and Child.

Owner: Wälättä Mădhən Ayyăhu (?) – the name is added beneath the talismanic drawing.

4 Prayers against Barya and Légéwon, Followed Without a Break by A Further Prayer against Barya and Légéwon, and Also against the Evil Eye, Early 20th century

Prayer against Hemorrhage, Early 20th century

Prayer against Rheumatis, Early 20th century

**Willsie Ethiopic Magic Scroll No.95, Early 20th century**

1260 x 75mm

2 pieces of skin sewn together, with a strap for tying sewn to the bottom of the scroll, which is now rolled in reverse. 1 col., written in blue-black ink, in an uneven hand, with rubrics in bright red ink. 2 talismanic drawings, colored with the same red ink.

Drawings:

Crudely drawn head and arms (?), representing a guardian angel.

A similar head and arms as in drawing 1, together with a head and three lobes (a cherub?).

Owner: none identified.

Prayers for Binding Demons (Ma'ėsār Aganent [sic]), and against the Evil Eye, Welaj and Nidra [sic], Early 20th century

Another Set of Prayers for Binding Demons and against the Evil Eye, Early 20th century

**Willsie Ethiopic Magic Scroll No.96, Early 20th century**

x 65mm

2 pieces of skin sewn together with cotton thread. The bottom piece has been sewn on upside down, and originally belonged to a different scroll. 1 col., written in black, [piece 1] in an uneven and spaced hand, with the rubrics in magenta and extensive sections of Text in blue ballpoint pen; [piece 2] in thin black ink, in a broad but rather cramped hand, with the usual rubrics, also in magenta ink]. 1 talismanic drawing, with the same magenta ink coloring, belonging to the bottom piece of the scroll.

Composite.

Drawing: Crudely drawn five-pointed star with central face motif.

Owner: [piece 2] the male names Wärqënäh and Kassayé have been added, in spite of the text specifying a female Owner.

Prayers for Binding Demons, Early 20th century
[Piece 1]
Prayer against Barya, Légéwon and Zar, Early 20th century

[Piece 2]

**Willsie Ethiopic Magic Scroll No.97, Early 20th century**

1160 x 60-65mm
2 pieces of skin sewn together, now rolled in reverse. 1 col., written in black, in a small, neat hand, with rubrics in Western red ink, now smudged and partly illegible. 2 talismanic drawings.

**Drawings:**
Crudely drawn representation of a guardian angel with drawn sword.
Cross standing on top of Golgotha (?) To the top left of the cross are the words "By the 5 nails of the cross heal thy maidservant ..." (bä-5 qennewatä mäsqäl adhena là’amätkä ...).

**Owner:** Amätä S’adeq.

Prayer of Solomon for Ensnaring Demons (Net of Solomon) (Märbäbtä Sälomon), Early 20th century

**Willsie Ethiopic Magic Scroll No.98, 20th century**

1820 x 75mm
3 pieces of skin or vellum sewn together. 1 col., written in black in a bold but uneven hand, with the usual rubrics, etc., in magenta ink. 3 talismanic drawings, colored with the same magenta ink.

**Drawings:**
Guardian angel with outstretched wings.
Grid of nine squares with a face at the center, framed above by a decorative border of saltire crosses, and below by the drawing of a cherub or seraph.
Guardian angel, with a panel of two squares across his chest.

**Owner:** Wälättä Mädhen Derreb.

Prayer for Binding Demons and the Expulsion of Devils (Ma'esäromu Lä'aganent ... Seddätomu Läsäyt'anat); Also the Prayer of Nedra, With Accounts of the Healing of Demoniacs from the Gospel Narrative, 20th century

The text continues without a break into the magic names (asmat) of the Trinity.

Prayer against Charm Makers, Buda, Sorcerers, Zar, Welaj and Qumäňña, Also against the Evil Eye (Aynä T'ela, Aynä Däwadäro, Aynä Gafat, Aynä Wäyt'o), Followed Without a Break by More Prayers against Buda and Qumäňña, 20th century
Willsie Ethiopic Magic Scroll No.99, 20th century
2060 x 80mm
3 pieces of skin sewn together, with a long strap for tying. There is some rodent damage to the edges of the scroll. 1 col., written in black, in an untidy and uneven hand, with the usual rubrics in bright red ink. 4 talismanic drawings, colored with the same red ink.

Drawings:

Guardian angel with drawn sword.

Large eight-pointed star with central face motif.

Eight-pointed star with central face motif.

Saltire cross, across the upper part of which is written the name Wälättä Maryam.

Owner: Wälättä Maryam (the name only appears in drawing 4).

  Prayer against Barya and the Evil Eye (Aynä Nätäla), Including the Prayer "The Rampart of the Cross" (Haś'urā Māsqāl), 20th century

  Prayer against Barya and Légéwon, and "Demons of the Air" (Ayār Aaga[ne]nt), 20th century

  Another Prayer against Barya and Légéwon, 20th century

  Prayer against Bämä’art’ärmula (?), Demons, Barya, Légéwon and Evil Spirits, 20th century

Willsie Ethiopic Magic Scroll No.100, 20th century
2090 x 70mm
3 pieces of vellum sewn together. The 3 pieces are sewn inversely one against the other, in spite of the fact that the Text is continuous across all three pieces. 1 col., written in black, in an uneven hand, with the usual rubrics in magenta ink. There are no talismanic drawings. The scroll shows signs of having been folded at some time.

Drawings:

none

Owner: Zännäbäch, baptismal name Wälättä Hanna.

  Prayer [against] the Tongues of Men, Family and Strangers, Meqāņña and Sorcerers ..." (Lessanä säbe’ Zämäd Wäba’ed Meqāņña Wätänkolänña ...), Comprising an Extensive Hymn of Supplication to Jesus Christ (Continuing on To the Middle Piece, and Again on to the Third Piece.), 20th century

Willsie Ethiopic Magic Scroll No.101, 19th century
1080 x 105mm
2 pieces of vellum sewn together, the original top piece of the scroll now missing. 1 col., written in black, now partly faded, in a moderate hand, with the
usual rubrics, now faded to dark brown. 3 talismanic Drawings, with some red-brown color wash.

Drawings:

Stylized guardian angel with outstretched wings and drawn sword. Between two bands of rope-work design with repeated eye motif.

Schematic eight-pointed star with talismanic or "knotted" letters (harägawi fidäl) above. Several magic names or words are written to the right of the figure.

Eight-pointed star with central face motif, set between decorated bands.

Owner: Sahlä Maryam.

Unidentified Prayer, Invoking the Name of Jesus Christ, Continuing Into a Prayer for the Health of the Fetus, 19th century

[Incipit missing.]

Prayer of Nets or Laces (S’älotä Seqseqat), Invoking the Protection Of the Archangel Raphael, 19th century

Prayer against Shotälay, 19th century

Willsie Ethiopic Magic Scroll No.102, late 19th or early 20th century

1560 x 80mm

3 pieces of skin or vellum sewn together. 1 col., written in black, in an uneven hand, with the usual rubrics, in bright red ink. 2 crude talismanic drawings, in red and black.

Drawings:

A set of talismanic letters (harägawi fidäl) beneath a highly schematized face.

Another set of talismanic letters, surrounded by irregular lines.

Owner: Wälättä Maryam, with the secular name Aräggash (Aggash at the bottom of the scroll).

Prayer against Barya, Légéwon and Zar, Incorporating the Opening of the Gospel of John, late 19th or early 20th century

Prayer against the Evil Eye (Aynä Barya Wälégéwon, Aynä T’ela, Aynä säbe’), late 19th or early 20th century

Another Prayer against the Evil Eye (Aynät, Aynä P’ela [sic]), and Hemorrhage, Invoking the Archangels Michael and Gabriel, late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.103, 19th century

1340 x 90mm

3 pieces of vellum sewn together with a single piece of string. The scroll is in poor condition, and the bottom 2 pieces show evidence of burning or singeing.
The bottom of the scroll is also missing. 1 col., written in black in a neat hand, with the usual rubrics. 3 talismanic drawings, with some light red wash.

Drawings:

Two figures standing either side of a cross, with two small crosses above, between simple rope-work bands (crucifixion scene).

Eight-pointed star with central face motif and lobed arms.

Eight-pointed star with central face motif and looped arms.

Owner: Amätä Mika’él.

Prayer against Barya, Légéwon and "All Evil Spirits", Followed Without a Break by a Prayer for Binding Satan and Légéwon, 19th century

Prayer against Barya, Légéwon and "Stones" (Kwäkweh), and Epilepsy Or Palsy (Nägärgar), 19th century

Prayer for Binding Demons, 19th century

**Willsie Ethiopic Magic Scroll No.104, Early to mid 19th century**

710 x 90mm
605 x 65mm

2 pieces of vellum from different scrolls sewn together. 1 col., written in black, in neat, compact hands, with the usual rubrics. 2 talismanic drawings, one on each piece of the scroll.

Composite.

Drawings:

Stylized cross with two figures standing either side, between decorated borders.

Four roughly drawn faces set around a cruciform design.

Owner: Wälättä Kidan [named on both parts of the scroll].

Prayer against Barya, Légéwon and the Evil Eye (Aynät), Incorporating the Prayer of St. Susenyos and Legend of Susenyos, Early to mid 19th century

[Piece 1]

Account of the Healing of Demoniacs "By the Sea of Gérgéswon" "According to the Gospel of Matthew," Followed by Another Account Taken From the Gospel of Mark, Early to mid 19th century

[Piece 2]

**Willsie Ethiopic Magic Scroll No.105, 19th century**

1900 x 80mm

3 pieces of vellum sewn together. 1 col., written in black, in a broad but generally well-formed hand, with the usual rubrics; the text shows some smudging. 2 talismanic drawings, with red and yellow wash coloring.
Drawings:

Finely executed guardian angel with drawn sword, between decorative lattice-work or rope-work borders.

Large square face motif within a frame evidently deriving from the eight-pointed star design. A band of talismanic or "knotted" letters (harägawi fidäl) separates texts 3 and 4, and 5 from 6.

Owner: Wälättä Găbre’él.

Prayer for the Destruction of Demons, Mäggăňña [sic] and Shätolay [sic], 19th century

Prayer and Legend of St. Susenyos, 19th century

Prayer against Shätolay, 19th century

Prayer for Binding Demons (Ma’esäromu Lä’aganent), Comprising the Words Spoken by Alexander "Before Gog", 19th century

Prayer against the Evil Eye (Aynät), Barya, Légéwon and Diseases of the Legs (Hemamä aqwyas’), 19th century

Prayer against the Evil Eye (Aynä Nādāra), 19th century

Willsie Ethiopic Magic Scroll No.106, 19th century

1390 x 80mm

2 pieces of skin or vellum sewn together. 1 col., written in black in a moderate hand, with the usual rubrics. 2 talismanic drawings, with light yellow color wash.

Drawings:

Guardian angel with drawn sword.

Eight-pointed star with central face motif. A band resembling talismanic letters is at the bottom of the scroll.

Owner: originally Oritu, overwritten in ballpoint pen by another illegible name.

Prayer against Barya and Légéwon, 19th century

Prayer against the Evil Eye (Aynä Meder) and Other Demons, Invoking St. George of Lydda and the Virgin Mary, 19th century

Prayer against Stomach Ache and "Gusemt", 19th century

Willsie Ethiopic Magic Scroll No.107, late 19th or early 20th century

1500 x 90mm

3 pieces of vellum sewn together. 2 cols., written in thin black ink, in a hasty and sloping hand, with rubrics, etc., in magenta ink. 3 talismanic drawings, with purple, yellow and magenta coloring.

Drawings:
Crudely drawn guardian angel with outstretched wings.

Crudely drawn cross with two (?) figures on either side.

Eight-pointed star with central face motif.

Owner: Wälättä Yohannes Berch’eqo.

Prayer for Binding Demons (Ma’esäromu Lä’aganent), Incorporating the Opening of the Gospel of John, Followed Without a Break by the Prayer of St. Susenyos and the Legend of Susenyos, late 19th or early 20th century

Prayer against Haemorrhage (Arge’a Däm), late 19th or early 20th century

Prayer Known as "The Rampart of the Cross" (Has’urä Mäsqäl), late 19th or early 20th century

\[\text{Willsie Ethiopic Magic Scroll No.108, late 19th or early 20th century}\]

1830 x 80mm

3 pieces of skin or vellum sewn together. 1 col., written in black, in a moderate hand, with the rubrics etc., in magenta ink. 3 talismanic drawings, colored with the same magenta ink and a light yellow wash.

Drawings:

Guardian angel with drawn sword and outstretched wings.

Eight-pointed star with central face motif.

Cross.

Owner: Assännaqäch.

Prayers against Barya, Légéwon, Däsk and Gudalé, Incorporating Magic Names from the Net of Solomon, late 19th or early 20th century

Prayer for the Removal of Disease from Children (Asässelö Däwé Emhes’anat), Incorporating the Legend of Susenyos, late 19th or early 20th century

Prayer against Barya, Légéwon and Stomach Ache, late 19th or early 20th century

Prayer against Rheumatism, late 19th or early 20th century

Prayer for Undoing Charms Cast by "The Evil Eye of Men and Women" (Mäfthé Serayä Aynä Be’esi Wäbe’esit), late 19th or early 20th century

Prayer against an Unidentified Ailment (Text Illegible), late 19th or early 20th century

\[\text{Willsie Ethiopic Magic Scroll No.109, Early 20th century}\]

1690 x 75mm
3 pieces of skin or vellum sewn together, now rolled in reverse. 1 col., written in black, in an uneven hand, with the usual rubrics, in faded magenta or light purple ink. 2 talismanic drawings, with magenta coloring.

Drawings:

Guardian angel with outstretched wings.

Eight-pointed star with central face motif.

Owner: Wälättä S’adeq Täwali (or Täwalé).

Prayer of St. Susenyos, Followed by the Legend of Susenyos, Early 20th century

Prayers against Hemorrhage, Early 20th century

Willie Ethiopic Magic Scroll No.110, late 19th or early 20th century

1150 x 55mm

2 pieces of unusually thin vellum finely sewn together. 1 col., written in black, in a very small, neat hand, with rubrics and sections of text in magenta ink, now badly smudged and illegible. 1 talismanic drawing.

Drawings: Two crosses and two six-pointed Star of David motifs surrounded by talismanic letters. There is also a decorative border at the top of the scroll.

Owner: name illegible throughout, though the adjacent text indicates that the scroll was made for a male.

Text Continues "... Name of God, I Commend that I May Not Die Before My Time Like a Thief in the Night, or a Murderer by Day ... ( ... Semä Amlak Tämahśänku Kamä Iyemut Zä’enbälä Gizýyä Kämä Säraqi Lëlit Wäkmämä Qätali Mäält ...), late 19th or early 20th century

[Incipit illegible.]

Gärewo Mäl’aekt Lähénok Zäntä Wämäharewó Wäyebélewó Sobä Mäs’e’a Deleqleq Wäbäräd Wäss’a’aa (? Läbehér ...), late 19th or early 20th century

Incipit illegible. Text continues "... the angels spoke this to Enoch, and taught him and told him, when there came earthquake and hail ... to the land ..." [nā].

Text Continues "... The God of Jacob, and Will Send to You Aid from His Temple and from Zion to Admit You and Remember for You All Your Sacrifices ..." (-Mu Lä’a’malkä Ya’eqob Wäyefännu Läkä Rä’d’étä Emmäqdäsu Wä'emS’e’yon Yëtwäkäfëkä Wäyezker Läkä Kwello Mäswa’etäkä ...), late 19th or early 20th century

[Incipit illegible.]

Text Continues "... Your Deliverance, You Gave Him the Desire of His Soul and the Petition of His Lips ..." ( ... Adhanotekä Fetwätä Näfisu Wähabko Wäse’elätä Känaferihu ...), late 19th or early 20th century
[Incipit illegible.]

**Willsie Ethiopic Magic Scroll No.111, 20th century**

1850 x 40mm
2 pieces of skin sewn together. 1 col., written in black and red, in an uneven hand. 2 small talismanic drawings. tapering to a point.

Drawings:

Crude drawing of a head (?) with wings.

Crude drawing of eight-pointed star.

Owner: Askalä Maryam.

Prayers for the Destruction of Demons (Mäst’emä Aganent), Continuing Without a Break Into Other Prayers against Shotälay, Däsk, etc. 20th century

Prayers against the Evil Eye (Aynäwärq, Aynät’ela, Aynäwägi), Continuing Without a Break, 20th century

**Willsie Ethiopic Magic Scroll No.112, Early 20th century**

1175 x 45mm
2 pieces of vellum sewn together, now rolled in reverse. 1 col., written in black, in an uneven hand, with rubrics, etc., in magenta ink. No talismanic drawings.

Drawings:

none

Owner: Wälättä S’adeq.

Prayer against Däsk, the Evil Eye (Aynä T’ela), and for Binding Demons (Ma’esärrä Aganent), Early 20th century

Unidentified Text, Incipit "Cross Above All Things, ... Cross That Defeats Enemies, Cross that Overturns Enemies ..." (Mäsqäl Mä’eltä Kwëllu Nágăr Mäsqäl As’är T’éqäm Mäsqäl Mäwa’i S’är Mäsqäl Näsati S’är ...), Early 20th century

Prayer against Dergo and Balagara (?), Early 20th century

**Willsie Ethiopic Magic Scroll No.113, late 19th or early 20th century**

670 x 40mm
1 piece of vellum. 1 col., written in black in a small, fairly neat hand, with the usual rubrics in faded red ink. No talismanic drawings.

[Incomplete.]

Drawings: none

Owner: S’egé Maryam.
Prayers against Buda and Qumäñña, late 19th or early 20th century

[Incipit missing.]

Prayer against Evil Spirits (Mänafest Rekusan), late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.114, Early 20th century 4
920 x 25-30mm
1 piece of thick skin. 1 col., written in black, in a small, cramped hand, with rubrics in magenta ink. 1 talismanic drawing.

Drawings:
Crudely drawn small figure, possibly representing a guardian angel.

Owner: illegible.

Unidentified Text for Destroying Enemies, Incipit "Like Melted Wax and Like a Dumb Stone ..." (Kämä Säm qelut' Wäkämä Eben Fezuz ...) , Early 20th century

There are no breaks in the text.

Willsie Ethiopic Magic Scroll No.115, 20th century 4
2060 x 195mm
2 pieces of thick, poorly treated skin sewn together, with a strap for tying at the top. 2 cols., written in black in an untidy and hasty hand, at times difficult to decipher, with the usual rubrics. The 2 columns of text are separated by ornamented borders. 4 talismanic drawings, colored in red with a light yellow wash.

Drawings:
A crowned figure, probably representing Solomon, accompanied by attendants, one holding a parasol on the left, and two brandishing swords on the right. Beneath is a border composed of three faces.

Large, ornamented eight-pointed star with central face motif, with two panels above, one containing one face, and the other four faces.

Grid of thirty squares containing variously faces, crosses and Text.

Eight-pointed star with central face, with arms terminating in serpent heads (?)

Owner: Wälätta He[y]wät.

Prayer against Barya, Tegrida (Epilepsy ?), Headache and Shotälay, 20th century 1

Prayer for Undoing Charms (Mäftehé Seray), 20th century

Prayer against Barya, Continuing Without a Break Into Prayers Aginst the Evil Eye (Aynä T’ela, Aynä T’äbeb), 20th century

Prayers against Shotälay, 20th century 2
Prayer for "Moderation" (?) (Bä’ent [sic] Mät’an), 20th century

Prayer against Gärgärya (?) [perhaps Gärgaryan "Opponents"] and the Evil Eye. The Central Portion of the Text Is Written Around a Large Saltire Or X-Cross that Spans the Entire Scroll, 20th century

**Willsie Ethiopic Magic Scroll No.116, late 19th or early 20th century**

4 x 40mm
2 pieces of vellum sewn together. 1 col., written in black, in a mediocre hand, partly faded and illegible, with rubrics in magenta ink. No talismanic drawings.

Drawings:

none

Owner: T’edunäh – a male name, though the Text indicates the scroll was made for a female.

- Prayers against the Evil Eye, and for Binding Demons, Invoking the Archangels Michael and Gabriel, late 19th or early 20th century
- Prayer against the Evil Eye, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.117, late 19th or early 20th century**

4

1300 x 50mm
2 pieces of thin vellum sewn together. Rodent damage to the top of the scroll. 1 col., written in black, in a small, neat hand, with rubrics, etc., in bright red ink. No talismanic drawings. Preserved with part of the original leather carrying pouch.

Drawings:

none

Owner: Essitä (Essétä) Sellasé.

- Prayer against the Evil Eye (Aynä T’ela), Incorporating Material From the Net of Solomon, late 19th or early 20th century
- Prayer of Confession, Incipit "By the Holy Trinity Whilst I Believe and Confess, I Abjure You, Satan, Before This My Mother, the Holy Church ..." (Bäqeddést Sellasé Ezä A’ammen Wä’etmähas’s’ān Ekehdäkā Sāyt’an Bäqeddā Zati Emmeyā Qeddest Bétā Kerestiyān ...), late 19th or early 20th century
- Prayer against the Evil Eye (Aynä T’ela, Aynä Wärq) and for the Subjugation of Demons (Meqnayā Aganent), late 19th or early 20th century
- Prayer against Mägganāña and Shotālay, Followed Without a Break By Prayers against Hemorrhage, late 19th or early 20th century
- Prayer for Binding Demons (Masārā Aganent), and against Mägganāña, Qumāñña, Buda, Tegrida, etc. late 19th or early 20th century
- Prayers against Stomach Pain, late 19th or early 20th century
Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid

Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scr ... (Continued)

Willsie Ethiopic Magic Scroll No.118, 20th century 4
1270 x 70mm
2 pieces of skin sewn together. 1 col., written in purple ink, with extensive sections in bright red ink, in an uneven and poor hand. 2 talismanic drawings, colored in purple and red ink. Preserved with the original leather pouch, now cut open.

Drawings:

Crudely drawn eight-pointed star with central face motif.

Ornamented cross with central face motif.

Owner: Wälättä Tensa’ë.

Prayers against Hemorrhage and for the Health of the Fetus, and Successful Birth of the Child, 20th century

Another Prayer for the Wellbeing of the Fetus, or Newborn Child, Incorporating a Salutation (Sälam) or Invocation of the Archangel Phanuel, 20th century

Willsie Ethiopic Magic Scroll No.119, 20th century 4
1900 x 100mm
3 pieces of skin or vellum sewn together. 1 col., written in purple ink, with rubrics, etc., in bright red ink. 2 talismanic drawings, drawn in purple ink. Preserved with the original leather pouch, now cut open.

Drawings:

Simple eight-pointed star. Between decorative borders in red.

Eight-pointed star with central face motif.

Owner: Assälläfäch.

Prayer for Binding and Destroying Demons, Together With the Prayer "The Rampart of the Cross" (Has’urä Mäsqä̀l), 20th century

Prayer against the Evil Eye and Täyayazh Zar, and Tegrida (Epilepsy ?), Again Incorporating the Prayer "The Rampart of the Cross" (Has’urä Mäsqä̀l), Along With Invocations to the Archangel Michael, 20th century

Willsie Ethiopic Magic Scroll No. 121, mid-19th century 5
1650 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, reasonable hand (2-3mm), framed within a plain border colored red.

Drawings:

Guardian angel holding a drawn sword. (In ink with red and faded yellow color.)

Eight-pointed star motif with central face, with grids of six squares above and below with various decorative infill. (In ink with red and yellow color.)
Diamond-cross design with top border. (The bottom is missing. In ink with red and yellow color.)

Owner: Wälättä Maryam (f.)

- Prayer for Successful Conception and for Confounding Shotälay and qurañña, mid-19th century
- Prayer against Sicknesses of Barya and Légéwon and “all Similar Demons and Devils,” mid-19th century
- Prayer against the Evil Eye of Barya and Légéwon, mid-19th century
- Prayer against Aynä T’ela Gârgari, mid-19th century
- Prayer against the Evil Eye of Barya and Men, mid-19th century

**Willsie Ethiopic Magic Scroll No. 122, late 19th century**

1940 x 95mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a plain border with faint yellow color.

Drawings:

- Above, a hand-cross motif with winged seraphim or cherubim; below, a guardian angel holding a drawn sword. (In ink with red and green color.)
- Eight-pointed star motif with a stylized central face and winged seraphim or cherubim in each corner. (In ink with red color.)
- Grid of sixteen squares grouped either side of a central shaft, each square containing a winged seraph or cherub face. (In ink with red and green color.)
- Highly stylized eight-pointed star motif (?), comprising a central shaft with side protrusions. (In ink with red and green color.)

Owner: Wälättä Sellasé (f.)

- Prayer for Staunching Blood Flow, late 19th century
- Prayer against Diseases of Shitolay [sic], late 19th century
- Further Prayers against Diseases of Shitolay [sic], late 19th century
- Another Prayer against Diseases of Shitolay and Barya, late 19th century
- Prayer against Nedra “which Is the Evil Eye”, late 19th century
- Prayer against Buda and Demons, late 19th century
- Prayer against General Pain and Rheumatism, late 19th century
- Prayer against Headache, late 19th century
- Prayer against Stomach Ache and Ailments of the Liver, late 19th century
- Prayer for Undoing Spells and against T’ela Wägi, late 19th century
Willsie Ethiopic Magic Scroll No. 123, early to mid-19th century
1750 x 90mm
3 pieces of parchment sewn together. An additional top piece appears to be missing. 1 col., written in black with rubrics in an angular hand (4-5mm), framed within a rope-work border decorated with small eye motifs and with faint red and yellow color.

Drawings:

A standing, haloed figure with arms raised in prayer. (In ink with red, yellow and blue color.)

Eight-pointed star motif with a stylized central face, the corner squares with stylized rosette designs. (In ink with blue, yellow and some red color.)

Owner: Original owner's name Täklä Sellasé (?) overwritten with that of Wälättä Maryam (f.)

Prayer against Barya, Shotälay and Other Evil Spirits and Demons, early to mid-19th century

[Beginning in abrupto.]

Prayer and Legend of St. Susenyos, early to mid-19th century

Prayer for Undoing Spells “drawn from 81 Books from Jerusalem”, early to mid-19th century

Prayer against the Evil Eye of Barya and Légéwon Invoking the Archangel Phanuel in the Form of a Sālam or Hymn of Salutation, early to mid-19th century

Prayer against Diseases of the Evil Eye of Barya and Légéwon, and Also against Nādāra, early to mid-19th century

Prayer against the Evil Eye., early to mid-19th century

Willsie Ethiopic Magic Scroll No. 124, mid-19th century
1910 x 90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in brown ink in a well-formed angular hand (4-5mm).

Drawings:

Simple eight-pointed star motif with central face. (In ink with red-brown and faded blue color.)

Owner: Haylä Sellasé (m.)

Prayer against the Evil Eye of Barya and Légéwon, Algum and Däsk, Fegén and S’ela Wägi, Māggañña and Ferqeqat, Comprising the Text Known as the Net Of Solomon, mid-19th century

Prayer Invoking the Mystical Names of the Nails of the Cross, mid-19th century
Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid

Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls (Continued)

**Willsie Ethiopic Magic Scroll No. 125, mid- to late 19th century**

1750 x 95-100mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics (now mostly illegible) in faded purple ink in a moderate angular hand (3-4mm), separated by a roughly drawn rope-work border.

Drawings:

Guardian angel holding a drawn sword. (In ink with some faded purple color.)

Grid of nine squares with a face in the central square and rosette motifs in the remaining squares. (In ink with faded purple and yellow color.)

Owner: The original female owner’s name is now so faded as to be illegible, or in some places appears never to have been filled in. The name Maryam has been inserted in magenta ink in some places.

- Prayer against Diseases of Mäggäñña [sic] and Shutälay [sic], and the Evil Eye of Barya, Légéwon and Shutolay [sic], mid- to late 19th century
  1-2
- Legend of Susenyos, mid- to late 19th century
  1-2
- Prayer Invoking the Archangel Phanuel, mid- to late 19th century
  2
- Prayer Invoking the Mystical Names of the Nails of the Cross, mid- to late 19th century
  2
- Prayer against Stomach Ache (Reading Qurs’ät Instead of Qus’ät), “handed Down by the Father, Son and Holy Ghost for the Redemption of Mankind,” mid- to late 19th century
  2

**Willsie Ethiopic Magic Scroll No. 126, mid- to late 19th century**

1530 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate angular hand (3-4mm), framed within a simple linear border.

Drawings:

Guardian angel holding a drawn sword. (In ink with traces of color.)

Grid of twelve squares with alternate face and transverse cross infills. (In ink with some faded yellow color.)

Cruciform design. (In ink with yellow wash.)

Owner: Wagayé Wälättä Maryam (f.)

- Legend of Susenyos, mid- to late 19th century
- Prayer for Binding Demons and against Aynä T’ela, Buda, Qumáñña and S'ela Wägi, mid- to late 19th century
- Prayer against Hemorrhage, mid- to late 19th century

Page 322
Text Known as the Rampart of the Cross (Has’urä Mäsqäl), mid- to late 19th century

Prayer for Confounding Demons Addressed to the Archangel Phanuel, mid- to late 19th century

Willisie Ethiopic Magic Scroll No. 127, 20th century
1480 x 105mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics (in magenta ink) in a variable hand (3-5mm), separated and framed by a linear border colored yellow.

Drawings:
Guardian angel with crossed arms. (In ink with yellow, blue, green and red color.)

Roughly drawn cross with triangular arms. (In ink with blue, yellow and red color.)

Grid of four squares each filled with four or five faces. (In ink with yellow and red color.)

Two blocks of nine squares with some star-design infill. (In ink with yellow, blue and red color.)

Owner: Original female owner’s name erased and overwritten with that of As‘ädä Maryam (f.)

Prayer against “evil Barya that Cuts the Hearts of Man and Darkens His eyes”, 20th century 1-2

Prayer against Diseases of Barya and Tegretya, Shotälay and Also Hemorrhage, and for Successful Conception, 20th century 1-2

A Further Prayer against Barya and Tegretya, 20th century 1-2

Prayer and Legend of Susenyos, 20th century 1-2

Prayer for Confounding Demons Addressed to the Archangel Phanuel, 20th century

Prayer against Diseases of Shetolay [sic], 20th century 2

Willisie Ethiopic Magic Scroll No. 128, late 19th or early 20th century
880 x 110mm
2 pieces of parchment sewn together. 2 cols., written in black with rubrics (the latter faded and in part illegible) in an uneven, small hand (2-3mm), separated and framed by a rope-work border with faded red or purple color.

Incomplete; bottom portion missing.

Drawings:
Guardian angel holding a drawn sword and accompanied by three lions (?). (In ink with faded red, purple and perhaps blue color.)

Owner: Possibly Gäbrä Mädhen (m.)

Unidentified Text (The Opening Rubrics Are Mostly Illegible.), late 19th or early 20th century 1
Prayer for Binding Demons Known as the Net of Solomon, late 19th or early 20th century 1
Prayer against Headache and Other Pain, and Diseases of Zar and the Evil Eye, late 19th or early 20th century 1
Further Unidentified Text Invoking the Archangel Phanuel, late 19th or early 20th century 2
(in part illegible)

**Willsie Ethiopic Magic Scroll No. 129, early 20th century** 5
1715 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in an untidy and spaced hand (3-6mm), framed within a zigzag border in ink.

Drawings:

Large top-piece comprising a central face with radiating spear heads, set between complex layered borders of various designs. (In ink with brown and blue color.)

Grid of nine squares enclosing an eight-pointed star design with a stylized central face, set between decorated borders. (In ink with blue, brown and red color.)

A stylized eight-pointed star design with a central face. (In ink with brown color in several tones.)

Owners: Wälättä Iyäsus Bälaynäsh Bogalä (f.) and Wälättä Iyäsus Märsha Bällät’ä (f.)

The Text Known as the Rampart of the Cross (Has’urä Mäsqäi), early 20th century
Prayer for Drowning Demons, early 20th century
Prayer for Binding Demons, early 20th century
Prayer against Hemorrhage, early 20th century

**Willsie Ethiopic Magic Scroll No. 130, late 19th century** 5
1550 x 90mm
5 pieces of parchment sewn together. 1 col., written in black with rubrics in a neat and compact hand (2-3mm), framed within a chain-link border in ink.
Drawings:

Two bands of squares with alternate face and transverse cross infill. This appears to be the bottom of a larger drawing, now missing.

Guardian angel holding a drawn sword. (In ink with some red color.)

Grid of sixteen squares with alternate face and transverse cross infill. (In ink with some red color.)

Owner: Täwäldä Mädhen (m.)

Prayer for Binding Demons and Devils, late 19th century

Another Prayer for Binding Demons and Devils, as Well as “evil Barya and Légéwon that Cuts the Hearts of Men,” late 19th century

A Further Prayer for Binding Demons, late 19th century

Prayer against Shotālay, late 19th century

The Legend of Susenyos, late 19th century

Prayer against Diseases of Demons and Buda, and Also Blacksmiths, late 19th century

Prayer against Diseases of Zar and Fevers, late 19th century

**Willsie Ethiopic Magic Scroll No. 131, early 20th century**

2185 x 90mm

3 pieces of parchment sewn together with a small strap at the top for hanging. 1 col., written in black with rubrics in an uneven hand (3-4mm), framed within a simple linear border in ink.

Drawings:

Guardian angel wielding a drawn sword. (In ink with some red color.)

Eight-pointed star with central face surrounded by talismanic letters or symbols. (In ink with some red color.)

Owner: Wälättä Arägawi Yāshī (f.), also named once as Wälättä Iyäsus Arägawi Yāshī (f.)

Prayer against Diseases of Barya and Légéwon and for Binding Demons, etc., early 20th century

Prayer for Binding Demons, Invoking the Archangel Phanuel in the Form of a Sālam or Hymn of Salutation, early 20th century

A Further Prayer for Dispelling Demons Through Invoking the Miracle Of the Cross, early 20th century

Prayer and Legend of St. Susenyos, early 20th century

Prayer against the Diseases of Mäggañña and Gusemt, Rheumatism and Headache and Also Joint Pain, early 20th century
Prayer for Binding Demons and Devils, Barya and Légéwon, Aynä T’ela and T’ela Wägi, early 20th century

Willsie Ethiopic Magic Scroll No. 132, early 20th century
1880 x 95-100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in an uneven hand (4-5mm), framed within a simple linear border in ink with possible traces of yellow color.

Drawings:
Grid of nine squares with additional square top center, variously with face, rosette and transverse cruciform infill. (In ink with some magenta color.)

Roughly drawn guardian angel (half figure). (In ink with some magenta and blue color.)

Eight-pointed star motif. (In ink with some magenta and blue color.)

Owner: Amätä Iyäsus Yäsharäg (f.), also appearing as Yäsharäg Amätä Iyäsus.

Prayer for Confounding Demons and Binding Devils, Incorporating the Prayer of John the Baptist, early 20th century
Prayer for Confounding Barya and Légéwon, early 20th century
Prayer against Légéwon “that Cuts the Hearts of Man, early 20th century
Prayer and Legend of St. Susenyos, early 20th century
Prayer against Hemorrhage, early 20th century

Willsie Ethiopic Magic Scroll No. 133, late 19th century
1875 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a simple uncolored linear border.

Drawings:
Roughly drawn guardian angel (half figure). (In ink with some red color, now rubbed and faded.)

Roughly drawn guardian angel (half figure). (In ink with some red color.)

Roughly drawn guardian angel (half figure), identified as Phanuel. (In ink with some red color.)

Roughly drawn guardian angel (half figure). (In ink with some red color.)

Owner: Wälättä Arägawit (f.)

Prayer and Legend of St. Susenyos, late 19th century
Prayer for Binding Demons and Devils, and against Barya, Légéwon and Aynä T’ela, Incorporating a Sālam or Hymn of Salutation to the Archangel Phanuel, late 19th century

Prayer against Terror (S’älotä Dengas’é) “which God Gave to Noah at the Time of the Flood When He Heard the Voices of Demons,” late 19th century

Prayer against Terror “which God Gave to Our Father Adam So His Heart Should Not Be Terrified When He Was Expelled from Paradise,” late 19th century

Prayer against Terror “which [God] Gave to Moses At the Time of Pharaoh King of Egypt So that He Should Not Be Afraid,” late 19th century

Prayer against Aynä Wärq and Nedra “which Is the Evil Eye,” late 19th century

Prayer against Aynä T’ela and Aynä Wärq, Buda and Qumāñña, late 19th century

**Willsie Ethiopic Magic Scroll No. 132, 20th century**

1715 x 85mm

4 pieces of parchment sewn together with a strap at the top for hanging. 1 col., written in black with rubrics (in magenta ink) in a moderate hand (4-6mm), framed within a zigzag border in red and black.

Drawings:

Large guardian angel holding a drawn sword. (In ink with some red and turquoise color.)

Eight-pointed star motif with central face. (In ink with some magenta and turquoise color.)

Cruciform design set within the text along with magic letters or symbols below, at the foot of the scroll. (In ink with some magenta and turquoise color.)

Owner: Wälättä Iyäsus Shanbera Gét’u (f.)

Text Known as the Rampart of the Cross (Has’urä Mäsqāl.), 20th century

Prayer for Drowning Demons and Devils, 20th century

Prayer against Hemorrhage, Followed in Continuo by Prayers against “all Diseases,” 20th century

**Willsie Ethiopic Magic Scroll No. 135, late 19th century**

1535 x 80-90mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, moderate hand (5-10mm), framed within a zigzag border in ink.

Drawings:

Grid or lattice of thirty six squares with circles at the cross points. (In ink with some red color.)
Cross within a square with triangular projections on each side. (In ink with some red color and set against a yellow wash background.)

Roughly drawn human figure. (In ink with some red color.)

Roughly drawn design comprising a central shaft and two curling projections on each side. (In ink without color.)

Owner: Wälättä Gäbre’él Salellesh (f.)

- Prayer for Confounding Demons = Prayer and Sälam (Hymn of Salutation) to St. Susenyos, late 19th century
- Prayer for Binding Demons “that Cut the Hearts of Man and Come Like shadows” late 19th century

**Willsie Ethiopic Magic Scroll No. 136, late 19th or early 20th century** 5

565 x 30mm
1 piece of parchment. 1 col., written in black with rubrics in a hasty hand (4-5mm).

Drawings: None.

Owner: Mäkonnen (m.)

- Unidentified Text , late 19th or early 20th century
  (beginning rubbed and illegible)
  - Prayer for Binding Demons and Subduing the Devils of Gehenna, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No. 137, mid- to late 19th century** 5

1595 x 110-125mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in faded red-purple ink) in a untidy, angular hand (3-7mm).

Drawings:

- Stylized guardian angel figure. (In ink with some purple and brown color.)
- Stylized eight-pointed star or rosette motif with central face. (In ink with some purple and brown color.)

1 decorative border.

Owner: Wälättä Giworgis [sic] (f.)

- Prayer for Binding Demons, Including in Continuo Prayers Against Various Ailments, mid- to late 19th century
- Prayer against Barya and Légéwon, and for Drowning Demons and Devils, Aynä T’ela, Aynä Zar, Aynä Gusemt and Gusemt, etc., mid- to late 19th century
Prayer against Unspecified Disease, and Later Diseases of Qurañña [sic], mid- to late 19th century

Prayer Known as the Net of Solomon (Märbäbtä Sälomon), mid- to late 19th century

Prayer against Barya and Légéwon, mid- to late 19th century

Prayer against Terror “which God Gave to Adam,” mid- to late 19th century

Unidentified Prayer, mid- to late 19th century

(incipit rubbed and illegible.)

Willsie Ethiopic Magic Scroll No. 138, early 20th century

1970 x 105-110mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a untidy hand (3-5mm).

Drawings:
Guardian angel holding a drawn sword. (In ink with purple and magenta color.)
Eight-pointed star motif with central face. (In ink with purple and magenta color.)
Demonic or “malevolent” figure in profile. (In ink with purple and magenta color.)

Owner: Scroll written for an unnamed male, but the name Wälättä Maryam (f.) has been inserted later in red ink.


Prayer for Undoing Spells, early 20th century

Willsie Ethiopic Magic Scroll No. 139, early 20th century

2000 x 90-95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a untidy hand (3-6mm), framed within a simple linear border.

Drawings:
Grid of twelve squares variously with face, eye-motif and transverse cross design infill. (In ink with some magenta color.)
Eight-pointed star motif with central transverse cross design. (In ink with some blue and magenta color.)
Angelic or seraphic figure. (In ink with some blue and magenta color.)

Owner: Yäsharäg Amätä Iyäsus (f.)
Prayer forBinding Demons, Barya and Légéwon, Aynä Nas, Mäggañña and Qurañña, etc., early 20th century

Prayer againstHemorrhage, early 20th century

A Further Prayer againstHemorrhage, early 20th century

Prayer forBinding Barya and Légéwon, and Also Demons, Zar and Qurañña, early 20th century

**Willsie Ethiopic Magic Scroll No. 140, mid- to late 19th century**

1750 x 100-105mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular hand (5-6mm), and the bottom portion of the scroll in a smaller, different hand (3-5mm), framed within a wide linear border with yellow color.

Grid of nine unevenly sized squares variously with face, scale-pattern and transverse cross design infill. (In ink with traces of color.)

Large stylized eight-pointed star or rosette motif with small central face, set between decorate borders. (In ink with some red and yellow color.) A brief prayer for salvation in the name of Wälättä Maryam has been written later across the drawing.

Hand-cross design. (In ink with some yellow and red color.)

Original owner: Wälättä Iyäsus Däbritu (f.), overwritten by [Wälättä] Kidan Taffäräch (f.)

Prayer for Binding the Evil Eye of Demons and Devils, Opening With the Beginning of the Gospel of John, mid- to late 19th century

Prayer for Undoing Spells “drawn from the 81 Books,” mid- to late 19th century

Prayer of St. Susenyos, mid- to late 19th century

[Different hand.]

Prayer for Binding Barya and Légéwon, and Also Demons, Zar and Qurañña, mid- to late 19th century

**Willsie Ethiopic Magic Scroll No. 141, mid- to late 19th century**

1400 x 70mm

3 pieces of parchment sewn together (not original stitching). 1 col., written in black without rubrics in a small, moderate hand (2-3mm).

Incomplete (top portion missing).

Some talismanic letters or symbols.

Drawings:

Three crosses above a design of concentric squares. (In ink with ocre color.)
Stylized guardian angel holding a drawn sword. (In ink with ocre and brown color.)

Three angels, their bodies combined into one geometric pattern. (In ink with ocre and brown color.)

Owner: Zämarnam (m.)

Unidentified Long, Continuous Text, mid- to late 19th century

(beginning missing and the top of the scroll is rubbed and illegible.)

Prayer against Colic, mid- to late 19th century

Willsie Ethiopic Magic Scroll No. 142, mid- to late 19th century

975 x 75-80mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (3-5mm).

Incomplete (bottom portion missing).

No talismanic drawings.

Owner: Original owner Amätä Mika’él (f.), overwritten by Wälättä Tensa’é Yalga … ? (f.)

Prayer against the Diseases of Barya and Légéwon, Headache and Colic Or Dyspepsia, Gaya and Gusemt, etc., mid- to late 19th century

Prayer for Binding Demons “spoken by Alexander the King,” mid- to late 19th century

Willsie Ethiopic Magic Scroll No. 143, early to mid-20th century

1410 x 85mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a compact hand (3-5mm), framed by a simple linear border.

Drawings:

Guardian angel holding a drawn sword. (In ink with red and purple color.)

Eight-pointed star motif with central face. (In ink with red and purple color.)

Owner: Wälättä Mika’él (f.)

Prayer for Drowning Demons, Mäggäñña and Shätolay [sic] (Prayer of St. Susenyos.), early to mid-20th century

Legend of St. Susenyos, early to mid-20th century

Prayer for Binding Demons “spoken by Alexander the King,” early to mid-20th century

Prayer against the Evil Eye of Barya and Légéwon and Diseases of the Legs, early to mid-20th century

Prayer against Nädära, early to mid-20th century
Prayer for Confounding Demons, early to mid-20th century

**Willsie Ethiopic Magic Scroll No. 144, early to mid-20th century**

2115 x 80-85mm
3 pieces of parchment sewn together with a strap for hanging. 1 col., written in black with rubrics in a variable hand (4-7mm), framed within a zigzag border in ink.

Drawings:
Guardian angel holding a drawn sword, above a large decorated grid-panel. (In ink with red color.)
Star face design. (In ink with red color.)
Guardian angel holding a drawn sword. (In ink with some red color.)

Owner: T’eruyé Wälältä Mädhen (f.)

Prayer for Drowning Barya and Légéwon and Binding of Demons and Devils, and Also against the Diseases of Zar, Qumäñña, Hemorrhage, Shotälay, Täs’arara, Qurañña, Gàrgari, Tänanaqi, Täyayazh, Aynä Buda, Blacksmiths, etc., early to mid-20th century

Prayer and Legend of St. Susenyos, early to mid-20th century

Prayer for Drowning Demons “and Evil people”, Invoking the Rampart Of the Cross (Has’ürä Mäsqääl), early to mid-20th century

**Willsie Ethiopic Magic Scroll No. 145, early 20th century**

1605 x 85mm
3 pieces of parchment sewn together with a strap for hanging. 1 col., written in black with rubrics in a well-formed but angular hand (4-6mm).

Drawings:
Stylized guardian angel holding a drawn sword. (In ink with red and green color.)
Eight-pointed star motif with central face. (In ink with red and green color.)
Simple star design. (In ink with red and green color.)

Owner: Original female owner’s name overwritten by Wälältä Maryam (f.)

Sequence of Prayers in Continuo for Drowning Demons and Devils, and For Containing Demons and “evil people”, Invoking Passim the Rampart of the Cross and the Sword of Fire, early 20th century

**Willsie Ethiopic Magic Scroll No. 146, late 19th or early 20th century**

715 x 45mm
1 piece of parchment. 1 col., written in black with rubrics in a small, compact hand (2-3mm).

Drawings:
Two parallel “serpent” lines with accompanying letters. (In ink with some red color.)

Three oblongs set on a vertical line. (In ink with some red color.)

Transverse cross within a square containing the letters ‘qo’ and ‘je’. (In ink with some red color.)

Owner: Original male owner’s name, ending in Habtä Gābre’él, has been erased and repalced by Kābbādā (m.)

- Prayer for Drowning Friday Demons, late 19th or early 20th century
- Prayer for Drowning Saturday Demons, late 19th or early 20th century
- Prayer for Drowning Sunday Demons, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.147, late 19th or early 20th century**

1380 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-6mm); the bottom 15 lines in magenta and blue-ink written with a steel nib. 3 talismanic drawings.

Drawings:

- Oblong filled with diagonal lines in black and squiggles in red.
- Square filled with three highly stylized figures outlined in blue and set against a background of horizontal lines. (In ink with red, yellow and blue color.)
- Angel, identified as Michael. Stylized figure reduced to a triangular body and head with radiating flames or wings. (In ink with red, yellow, blue and magenta color.)

Owner: Qemäm (f.); (a given rather than a baptismal name.)

- Prayer for Binding Demons and against Childbirth Ailments and Aynä T’ela, T’ärqālām and Aynä Wärq, late 19th or early 20th century
- Prayer against Liqānā (?) Prayer against Hemorrhage, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.148, Mid 19th century**

1820 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm). 2 talismanic drawings.

Drawings:

- Guardian angel holding a drawn sword. The European style of the drawing is notable. (In ink with dark blue and traces of red color.)
- Grid of nine squares with a face at the centre and chevrons in four outer squares forming a cruciform design. (In ink with blue, pale green and traces of red color.)
Owner: the spaces for the owner’s name have been left blank.

Prayer against Diseases of Mäggañña, Buda, Blacksmiths, Artisans (Ejjä säbe’) and Shätolay [sic]. Legend of St. Susenyos. Prayer against Nädäära "Who Is a Disease of the Evil Eye.", Mid 19th century

A Further Prayer against Diseases of the Evil Eye, Followed in Continuo by a Hymn of Salutation (Sālam) to Phanuel, Mid 19th century

**Willsie Ethiopic Magic Scroll No.149, Mid to late 19th century**

1750 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a poor and hasty hand (4-5mm), framed within a simple linear border. 2 talismanic drawings.

**Drawings:**

Eight-pointed star with central face, above which is a roof-like design surmounted by two heads. Decorative border with four profile heads below. (In ink with red-brown color.)

Grid of nine squares with a face at the center and transverse crosses in the other squares. (In ink with red-brown color.)

Owner: Wälättä Maryam As’ädé (f.)

Prayer against Diseases of the Evil Eye and Barya, Légéwon and Shotālay, Mid to late 19th century

Prayer and Legend of St. Susenyos. Series of Prayers for Binding Demons, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.150, Mid to late 19th century**

1450 x 85-90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-5mm), framed within an uncolored scalloped border. 2 talismanic drawings.

**Drawings:**

Eight-pointed star design with central face. (In ink with faded red color.)

Angelic figure (?) between a ringed cross and an ornate hand-cross. (In ink with faded red color.)

Owner: Bäftä Wälättä Maryam (f.)

Prayer against Barya and Légéwon, Zar and Aynä S’ela Däm (The Evil Eye of Blood or Hemorrhage), and Shotālay, Mid to late 19th century

Prayer against Diseases of Barya, Légéwon, Zar and Aynä S’ela, Mid to late 19th century

Prayer against Diseases of Aynä S’ela and Légéwon, Mid to late 19th century
Prayer against Diseases of Barya, Légéwon, Zar, Aynä S’ela Däm, Shotälay and Hemorrhage, Mid to late 19th century

Prayer against Diseases of Aynä S’ela, Légéwon, Hemorrhage and Shotälay, Mid to late 19th century

Prayer against Diseases of Barya, Légéwon, Zar and Aynä S’ela, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.151, Mid 19th century
1575 x 75mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (the latter badly faded and most now illegible) in a large, moderate hand (5-6mm), framed within an uncolored scalloped border. 3 talismanic drawings.

Drawings:
Stylized guardian angel holding a drawn sword set against a background of wavy lines. Decorative borders above and below. (In ink with faded red and purple color.)

Grid of fifteen squares with face in the center square and chevron designs in the other squares. (In ink with faded red and purple color.)

Crudely drawn cross or star design with central face. (In ink with traces of red color.)

Owner: female owner, name now mostly illegible ( ... Maryam ?).

Prayer and Legend of St. Susenyos, Mid 19th century

Beginning of the Gospel of John, Mid 19th century

Prayer of the Cross (Title Illegible). Prayer against Hemorrhage, Mid 19th century

Another Prayer against Hemorrhage, Mid 19th century

Willsie Ethiopic Magic Scroll No.152, late 19th century
2030 x 100-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in purple ink) in a large, moderate hand (4-6mm), framed within a simple linear border with yellow color. 1 talismanic drawing.

Drawings:
Face within a square from which radiate flames or rays. (In ink with yellow color.)

Owner: Wälättä Sänbät Aräggash (f.)

Prayer against Hemorrhage, late 19th century

In purple ink and written with a European steel nib, at the top of the scroll in the position normally given to the first drawing.
Prayer for Drowning Demons and against Diseases of Barya and Légéwon, late 19th century

Prayer against Mis (?), Followed in Continuo by Prayers against Various Evil Spirits and Ailments, late 19th century

Prayer against Hemorrhage, Followed in Continuo by the Text Known As the Rampart of the Cross (Has'urā Māsqāl). Text Concerning the Doctrina Arcanorum (Temhertä Hebu’at), late 19th century

[In purple ink.]

**Willsie Ethiopic Magic Scroll No.153, Mid 19th century**

1790 x 90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand ( ), framed within a simple uncolored linear border. 3 talismanic drawings. The top of the scroll is damaged,

Drawings:

Guardian angel holding a drawn sword. (In ink with some red color.)

Three figures, their bodies reduced to elongated oblongs. (In ink with some pale red color.)

Cruciform design with central face. (In ink with some pale red color.)

Owner: Qemäm Wälättä Mika’él (f.) overwritten with the name of [Wälättä] Maryam (Andaftu ?)

Prayer against Diseases of Shotälay and Qurañña, Mid 19th century

Prayer against the Evil Eye of Barya and Légéwon, Mid 19th century

Prayer against Diseases of Shotälay, Mäggañña, Nägärgari, Mari and Marit. Legend of St. Susenyos, Mid 19th century

**Willsie Ethiopic Magic Scroll No.154, Mid 19th century**

2305 x 100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm). 3 talismanic drawings. The left-hand edge of the scroll shows some rodent damage, and the surface is rubbed and the text is barely legible in places.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with red and blue color.)

Derivative eight-pointed star with central face design framed within an ovoid decorated with eye motifs. Decorative borders above and below. (In ink with red and some blue color.)

Small cross. (In ink with red and blue color.)
Owners: Wälättä Gäbre’él (f.), also Wälättä Kidan (f.) and Wälättä Wahed (f.)
The name Wälättä Egzi’abehér has been inserted later in some places.

- Prayer and Legend of St. Susenyos, Mid 19th century
- Prayer against Shotälay and Shotälawit, Mid 19th century
- Prayer against Shotälay Commencing With a Statement of Belief "In Three Persons and One Indivisible Godhead.", Mid 19th century
- Prayer against Hemorrhage, Mid 19th century
- Prayer against Shotälay and Shotälawit, Mid 19th century
- Prayer against Tricks and Spells (Kin Wäseray), Mid 19th century
- Prayer against Terror. "Homily" (Dersan) of St. Phanuel, in Fact a Hymn of Salutation to Phanuel, Mid 19th century
- Prayer for Undoing Spells, Mid 19th century
- Prayer of the Cross, Mid 19th century

**Willsie Ethiopic Magic Scroll No.155, late 19th century**

2080 x 90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in purple ink) in a large, untidy hand (5-7mm), framed within a simple linear border with yellow color. 1 talismanic drawing.

Drawing: Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some reddish purple color.)

Owners: Wälättä Sänbät Bäfta (f.), also Wälättä Sänbät Assäggädách (f.)

- Prayer for Binding Demons and Aynä T'ela, Täyayazh and Artisans (Ejjä säbe’), Barya and Légéwon. Legend of St. Susenyos, late 19th century
- Prayer for Binding Demons, Aynä T’ela and Täyayazh, Tricks and Spells, late 19th century
- Prayer against Terror. Prayer for Binding Demons, late 19th century
- Prayer against General Pain, late 19th century
- Prayer against Pain, Rheumatism and Evil Spirits, late 19th century
- Prayer against Haemorrhag, late 19th century

**Willsie Ethiopic Magic Scroll No.156, late 19th century**

1590 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a poor and irregular hand (4-7mm). 2 talismanic drawings and 2 separate decorative bands.

Drawings:
Stylized figure with raised arms. (In ink with red color.)
Stylized figure with square body. (In ink with red color.)

Owner: Wälättä Maryam Zäwdé (f.)

Prayer against Hemorrhage, late 19th century

Different hand from the rest of the scroll, at the top in the position normally occupied by the first drawing. Framed by a simple border in ink with red color.

Prayer against Diseases of Barya and Légéwon, Zar and Tegrida, Mâggañña and Gusemt, late 19th century

Prayer and Legend of St. Susenyos, late 19th century

Willsie Ethiopic Magic Scroll No.157, Mid 19th century

1045 x 80mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in an indifferent hand (4-6mm), framed within a simple linear border with yellow color. The bottom portion of the scroll is missing, cut through a drawing. 1 complete talismanic drawing, and the upper portion of another.

[Incomplete.]

Drawings:

Guardian angel holding a drawn sword. (In ink with yellow and red-brown color.)

[Partial.] Upper part of a cross. (In ink with yellow and red-brown color.)

Owner: Däbritu (f.)

Prayer of St. Susenyos, Described as a Prayer for Binding the Demon Werzelya. Legend of St. Susenyos, Mid 19th century

Willsie Ethiopic Magic Scroll No.158, Mid to late 19th century

1430 x 90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (4-6mm), framed within a simple linear border with yellow color. 2 talismanic drawings and 1 set of talismanic figures or letters.

Drawings:

Stylized guardian angel figure; the body reduced to a double triangle and the wings decorated with parallel lines. Decorative borders above and below. (In ink with pale color.)

Eight-pointed star with central face and a long ‘handle’ extending from the bottom. Decorative border below. (In ink with pale red color.)

Set of talismanic figures or letters. (In ink without color.)

Owner: Wälättä Iyäsus Kellel (f.)
Prayer for the Expulsion of Sickness, Followed in Continuo by the Legend of St. Susenyos. The Text Known as the Rampart of the Cross (Has’urä Mäsqäī), Mid to late 19th century

Prayer against Diseases of the Evil Eye of Barya and "Foul Légéwon that Cuts the Hearts of Men.", Mid to late 19th century

Prayer against Colic or Stomach Ache and the Evil Eye of Barya and Légéwon, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.159, late 19th or early 20th century**

1710 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a mediocre hand (3-4mm), framed within a simple linear border with bright yellow color. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword, framed within a multiple linear border. (In ink with red, blue-grey and bright yellow color.)

Hand-cross, framed within a multiple linear border. (In ink with red, blue-grey and bright yellow color.)

Guardian angel holding a drawn sword, framed within a multiple linear border. (In ink with red and bright yellow color.)

Owner: Täklä Haymanot (m.)

The Text Known as the Net of Solomon (Märbäbtä Sälomon), late 19th or early 20th century

Prayer against Nädära 'which Is a Disease of the Evil Eye.", late 19th or early 20th century

Prayer against Stomach Ache, late 19th or early 20th century

Prayer against General Pain, late 19th or early 20th century

Prayer against Headache. Prayer against Rheumatism, late 19th or early 20th century

Prayer for Drowning Demons, Comprising a Hymn of Salutation to Phanuel, late 19th or early 20th century

Prayer for Undoing Spells. Prayer for Binding Satan, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.160, Mid 19th century**

1480 x 90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in purple ink) in a moderate hand (2-3mm), framed within a simple linear border with yellow color. 3 talismanic drawings.

Drawings:
Grid of nine squares with alternating face and lobed transverse cross infill. Decorative borders above and below. (In ink with some red color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some red color.)

Eight-pointed star with central face. Decorative borders above and below. (In ink with some red color.)

Owners: Wälättä Kidan (f.), lightly erased in places. The names Wärqu (f.) and Wälättä Gäsbe‘él (the latter in blue ink) also occur.

Prayer for Binding Demons, Mid 19th century

Prayer against General Pain, Rheumatism, Headache and Stomach Ache, Mid 19th century

Prayer and Legend of St. Susenyos, Mid 19th century

Prayer for Drowning Demons, Mid 19th century

Willsie Ethiopic Magic Scroll No.161, Mid 19th century

1780 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4mm), framed within a simple uncolored linear border. 4 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some red color.)

Grid of nine squares with alternating face and lobed transverse cross infill. Decorative borders above and below. (In ink with some red color.)

Eight-pointed star with central face. Decorative borders above and below. (In ink with some red color.)

Hand-cross. (In ink with some red color.)

Owner: Wälättä Maryam (f.)

Prayer for Binding Demons, Barya and Légéwon, and against Headache, General Pain, Qurañña, Artisans (Ejjä säbe‘) and T‘ela Wägi, Mid 19th century

Prayer for Binding Demons, the Evil Eye of Barya and Légéwon, and Aynä T‘ela, Aynä Wärq, Artisans, and against All Spells, Mid 19th century

Prayer against Hemorrhage, Shotälay and guse[mt], Mid 19th century

Prayer against the Evil Eye, Aynä T‘ela and Aynä Wärq, Mid 19th century

Willsie Ethiopic Magic Scroll No.162, Mid to late 19th century

1710 x 70mm
3 pieces of parchment sewn together, 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a simple linear border with traces of yellow color. 3 talismanic drawings.

Drawings:

Eight-pointed star with central face. Large decorative border below incorporating four squares with transverse cross designs, and smaller border above. (In ink with red and purple color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with dark red and purple color.)

Knot work cross design. (In ink with dark red and purple color.)

Owner: Wälättä Madmen Mahayana (f.)

- Prayer against Diseases of Barya, Légéwon, Qurañña and Mech, etc. Mid to late 19th century
- Prayer for Undoing Spells, Incorporating the Secret Names of God, Mid to late 19th century
- Prayer for Binding Satan, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.163, Mid to late 19th century**

1455 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a moderate, widely spaced hand (4-5mm), framed within a simple uncolored linear border. 4 talismanic drawings.

Drawings:

Stylized guardian angel figure against a background of cross-hatching. Complex decorative border above comprising four differently patterned bands. (In ink with some magenta ink color.)

Grid of nine squares with faces filling the central squares in a cruciform pattern and rosettes in the remaining squares. (In ink with magenta and pale yellow color.)

Eight-pointed star set within a square with small crosses in each corner. Decorative borders above and below. (In ink with magenta and pale yellow color.)

Series of three decorated bands with a circle design below. (In ink with magenta and pale yellow color.)

Owner: Wälättä Maryam (f.)

- Prayer against Diseases of the Evil Eye, Barya and Légéwon, Mid to late 19th century
- Another Prayer against Diseases of the Evil Eye, Barya and Légéwon, Mid to late 19th century
Prayer against the Evil Eye, Barya, Aynä Wärq, Aynä T’ela and Nāgārgar, etc. Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.164, late 19th century**

1675 x 90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4-5mm), framed within a linear border with pale purple (first piece), orange (second piece) and yellow color (third piece). 3 talismanic drawings.

**Drawings:**

- Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with orange and purple color.)
- St. George and the dragon. Border of eye motifs below. (In ink with pale yellow, purple and orange color.)
- Eight-pointed star with central face. Decorative border of eye motifs below. (In ink with pale red, yellow, orange and purple color.)

**Owner:** Eténat Wälättä Täklä Haymanot (f.)

Legends of St. Susenyos, late 19th century

- Prayer against Aynä T’ela and the Evil Eye of Barya and Légéwon, late 19th century
- Prayer against Magic or Ghosts (Methat) and Rheumatism, etc. late 19th century

**Willsie Ethiopic Magic Scroll No.165, Mid 19th century**

1070 x 90mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics (in faded red ink) in a thick and poor hand (), framed within a simple linear border with yellow color. 2 talismanic drawings. The top portion of the scroll is missing.

[Incomplete.]

**Drawings:**

- Guardian angel holding a drawn sword. Simple decorative borders above and below. (In ink with faded yellow color.) Written across the bottom of the drawing is the name Wälättä Maryam T’eru.
- Regal figure (King Solomon?) (In ink with yellow color.) The owner’s name Wälättä Iyäsus Zänäbu has been added later in magenta ink across the bottom of the drawing.

**Owner:** Wälättä Iyäsus (f.), to which the given name Zänäbu has been added later in magenta ink.
Unidentified Prayer. Prayer against the Terror of Demons, Comprising A Hymn of Salutation to Phanuel, Mid 19th century

[Beginning in abrupto.]

Prayer for Binding Demons, Mid 19th century

Willsie Ethiopic Magic Scroll No.166, Mid 19th century

1800 x 85mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (2-3mm), framed within a simple uncolored linear border. 3 talismanic drawings.

Drawings:

Multi-winged seraph or cherub. Decorative borders above and below. (In ink with faded red-brown color.)

Elongated figure of a guardian angel holding a drawn sword. Simple decorative borders above and below. (In ink with red-brown color.)

Transverse cross with concentric circles in each quadrant. (In ink without color.)

Owner: Radu (f.)

Prayer for Binding "Evil and Foul Demons.", Mid 19th century

Prayer and Legend of St. Susenyo, Mid 19th century

Prayer against Nädära. The Text Known as the Rampart of the Cross (Has'urä Mäsqääl), Mid 19th century

Prayer against Diseases of Aynä T'ela and Aynä Wärq, Containing the Opening of the Gospel of John, Mid 19th century

Prayer for Successful Conception, Mid 19th century

Prayer against the Evil Eye of Barya and Légéwon for Binding Demons, Mid 19th century

Prayer against Diseases of Aynä T'ela and Aynä Wärq, Mid 19th century

Prayer for Expelling Demons, Mid 19th century

Willsie Ethiopic Magic Scroll No.167, late 19th century

1610 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a simple, uncolored linear border. 3 talismanic drawings.

Drawings:

Guardian angel within a decorated rope-work frame. (In ink with dark red, yellow and blue color.)
Grid of twelve squares, variously with full-face, profile and abstract infill. (In ink with dark red, yellow and blue color.)

Lozenge-shaped face set within a square. (In ink with dark red, yellow and blue color.)

Owner: Ehetä Giyorgis Lekkenäshi (f.)

Prayer against Diseases of Demons and Devils, Barya and Légéwon, Stomach Ache and Headache, General Pain, Mech Féra, Fever, Mäggañña, Gusemt, Shotälay, Hemorrhage, Thieves, Buda and Fälasha, Envious and Deceitful People, late 19th century

Prayer for Undoing Spells and Tricks, late 19th century

Another Prayer for Undoing Spells, late 19th century

Prayer against Aynä T’ela, Aynä Wärq, Aynä Nas, the Evil Eye of Barya and Légéwon, Gusemt and Mäggañña, etc. late 19th century

**Willsie Ethiopic Magic Scroll No.168, late 19th century**

1240 x 80mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics (in faded pinkish red ink) in an uneven hand (4-6mm), framed within a simple linear border with traces of yellow color. 2 talismanic drawings. The bottom portion of the scroll is missing.

[Incomplete.]

Drawings:

Grid of twelve squares with alternate face and ornamented transverse cross infill. Simple decorative borders above and below. (In ink without color.)

Series of five bands with various abstract decoration. (In ink without color.) The name Wälättä Gäbre’él has been written across the bottom of the drawing in red ball-pen.

Owner: Tayyäch (f.)

Prayer against Diseases of Aynä T’ela and Aynä Barya, and for Binding Demons, late 19th century

Prayer against Aynä T’ela, late 19th century

Prayer against Aynä Barya and Aynä T’ela, and for Binding Demons, Barya and "Foul Légéwon.", late 19th century

Prayer and Legend of St. Susenyos [incomplete], late 19th century

**Willsie Ethiopic Magic Scroll No.169, Mid 19th century**

1360 x 80mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in moderate, widely spaced hand (4-6mm), framed within a scalloped border with
traces of yellow color. 1 talismanic drawing. The bottom portion of the scroll is missing.

[Incomplete.]

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with a small amount of red color.)

Owner: Wälättä Maryam Munit (f.)

Prayer against Diseases of Barya and Légéwon, Aynä T’ela Wägi and Aynä Wärq. Legend of St. Susenyos [incomplete], Mid 19th century

Willsie Ethiopic Magic Scroll No.170, Mid to late 19th century
2010 x 85mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand ( ), framed within a simple linear border with red color. 2 talismanic drawings. A string for hanging is attached to the top of the scroll.

Drawings:
Guardian angel holding a drawn sword. (In ink with red color.)

Grid of twelve squares with two faces in the centre squares and transverse cross designs in the other squares. (In ink with red color.)

Owner: Gäbrä Sellasé (m.)

Prayer for Binding Demons and Devils, Mid to late 19th century
Another Prayer for Binding Demons and Devils and Drowning Them, Mid to late 19th century
Another Prayer for Drowning and Binding Demons. Prayer for Drowning Monday Devils, Mid to late 19th century
Prayer for Drowning Tuesday Devils, Mid to late 19th century
Prayer for Drowning Wednesday Devils, Mid to late 19th century
Prayer for Drowning Thursday Devils, Mid to late 19th century
Prayer for Drowning Friday Devils, Mid to late 19th century
Prayer for Drowning Saturday Devils, Mid to late 19th century
Prayer for Drowning Sunday Devils, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.171, Mid to late 19th century
2010 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untutored and uneven hand (4-8mm), framed within a crudely drawn scalloped border with traces of faded red color. 1 decorative border. The scroll is currently rolled from top to bottom.
Drawing: Decorative border comprising two rows of squares with stylized face and abstract infill. (In ink with faded red color.)

Owner: Bäyyänäch Yälfeññ (f.)

Prayer for Binding Demons and Devils, Mid to late 19th century
Prayer against Hemorrhage, Followed in Continuo by Prayers Against Barya, Aynä T’ela and Later Légéwon, Zar, Qurañña and Täyayazhi, Mid to late 19th century
Prayer against Aynä T’ela, Mid to late 19th century
Prayers for Undoing Spells, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.172, Mid 19th century**

1680 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a good, widely spaced hand (5mm). 2 talismanic drawings. The scroll is currently rolled from top to bottom.

Drawings:

Grid of nine squares with abstract infill. Decorative borders above and below. (In ink with red and blue-black color.)

Small lozenge shape with central square face. (In ink with some red color.)

Owner: Zäwditu Wälättä Maryam (f.)

Prayer against Diseases of Barya and Légéwon, Devils, Demons and Evil Spirits, Casters of Spells and All the Armies of Buda, Mid 19th century
Prayer for Drowning Friday Devils, Mid 19th century
Prayer for Drowning Demons and Saturday Devils, Mid 19th century
Prayer for Drowning Sunday Devils, Mid 19th century

**Willsie Ethiopic Magic Scroll No.173, late 19th century**

1360 x 80mm
3 pieces of parchment sewn together. 1 col., written in black in a mediocre hand (3-5mm). 1 talismanic drawing and 2 decorated borders.

Drawings:

Two rows of two squares each with transverse cross infill set within an oblong frame. (In ink with pinkish red, dark blue and light brown color.)

Highly stylized figure identified by a text across the bottom of the drawing as St. Gäbrä Mänfäs Qeddus. (In ink with pinkish red, blue and light brown color.)

Small decorated border of three rows of diagonal lines. (In ink with red, blue and light brown color.)

Owner: Qemäm (f.)
Prayer for Drowning Demons and against the Diseases of Barya and Légéwon, late 19th century

Prayer for Binding Demons "That Strangle the Throat" Together With the Text Known as the Net of Solomon (Märbätä Sälomon), late 19th century

Prayer for Binding Demons and Devils and Légéwon, and Also For Staunching Blood Flow, late 19th century

Prayer for Successful Delivery of Children and against Hemorrhage, late 19th century

**Willsie Ethiopic Magic Scroll No.174, late 19th or early 20th century**
1910 x 80mm
3 pieces of parchment sewn together. 2 cols., written in black in an untidy hand (), framed within a scalloped border and separated by a plain linear margin with yellow color. 4 talismanic drawings. There is a leather thong at the top of the scroll for hanging.

**Drawings:**

Crudely drawn interlacing figure with two faces. (In ink with light red color.)

Guardian angel figure. (In ink with pale red and yellow color.) Across the bottom half of the drawing are written several magic words followed by the phrase "a prayer against barya and légéwon". The text continues in the columns below the drawing.

Crudely drawn cross design. (In ink with pale red and yellow color.)

Small square face with lobed extensions at each corner. (In ink with some pale red color.)

Owner: Bäyyänäch (f.)

Prayer against Diseases of Barya and Légéwon, late 19th or early 20th century

Prayer against Diseases of Barya and Légéwon, T’orqäläm [sic] and "Evil Emmä Jälät" (?) Legend of Susenyos, late 19th or early 20th century

Prayer against Barya, Légéwon and T’orqäläm, late 19th or early 20th century

Prayer against Shotälay. The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), late 19th or early 20th century

Another Prayer against Shotälay, late 19th or early 20th century

Prayer for Undoing Spells, late 19th or early 20th century

Prayer against Thieves and Envious People, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.175, late 19th century**
1825 x 80mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in two different hands, one moderate (4mm) framed within a linear border with faint yellow color, the other thick and uneven (4-6mm) without a border (4th piece of parchment, added later). 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Simple decorative borders above and below. (In ink with some red color.)

Eight-pointed star with central face, framed within a decorative border. (In ink with some red color.)

Two small figures either side of a hand-cross (Crucifixion scene), framed within a partially decorated border. (In ink with some red color.)

Owner: Spaces for the owner's name (female) either left blank or filled with a rubbed an now illegible name; the name Wälättä Gäbre’él (f.) appears on the 4th piece of parchment.

Prayer against Hemorrhage, late 19th century
Prayer for Successful Conception (S’äns [sic]), late 19th century
Another Prayer for Successful Conception, Incorporating the Story Of the Woman With an Issue of Blood from the Gospel of Mark, late 19th century
Prayer against Barya and "Foul Légéwon Who Cuts the Hearts of Men," etc. late 19th century
Prayer and Legend of St. Susenyos. The Text Known as the Net of Solomon (Märbäbtä Sälomon), late 19th century

**Willsie Ethiopic Magic Scroll No.176, Mid 19th century**

1450 x 73mm
2 pieces of parchment sewn together. 1 col., written in black (no rubrics) in an angular and uneven hand (4-6mm). 2 talismanic charts.

Drawings:

Grid of eight squares, six with cross infill designs and two with talismanic letters. (In ink without additional color.)

Grid of ten squares, eight with cross infill designs and two with talismanic letters. (In ink without additional color.)

Owner: Dässeta. (The formulae for blessings are styled for a female owner, though Dässeta is normally a male given name.)

Prayer against Aynä S'ela and Aynä Wärq, and for Binding demons; Also against Diseases of Barya, Légéwon and Zar, Hemorrhage and Shotālay, Incorporating the Prayer of the Cross, Mid 19th century
Another Prayer against Aynä S’ela and Aynä Wärq, and for Binding Demons and Täyayazhi, Including a Hymn of Salutation (Sälam) to St. Susenyos, Mid 19th century

**Willsie Ethiopic Magic Scroll No.177, Mid 19th century**

1450 x 90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (3-4mm), framed within an uncolored linear border.

Drawings:

Eight-pointed star with central face and two small zoomorphic (?) figures below. Decorative borders above and below. (In ink without color.) The text above the drawing is only partly legible: "this drawing ..."

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink without color.)

Derivative cruciform or eight-pointed star design with encircling arms. (In ink without color.)

Owner: Wälättä Kidan Wärqé (or Wärqu) (f.)

Prayer against Diseases of Zar and Wälaj, Mänsho and Spells, Buda and Qumäňña, Aynä Wärq and Aynä T’ela, etc., Incorporating the Text Known as The Rampart of the Cross (Has’urä Mäsqääl). The Text Known as the Net of Solomon (Märbäätä Sälomon), Mid 19th century

Prayer for Binding Demons, Mid 19th century

Prayer against Diseases of Shotälay and Hemorrhage, and for Successful Conception, Mid 19th century

**Willsie Ethiopic Magic Scroll No.178, Mid 19th century**

1585 x 70mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4mm). The text is rubbed and difficult to read in places. 2 talismanic drawings and 1 decorative border.

Drawings:

Decorative border. (Now badly rubbed and faded.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with red color.)

Small cruciform design. (In ink with some red color.)

Owner: Wälättä Sellasé (f.)

Prayer for Binding Demons (Mä’esäätä Aganent), Mid 19th century

Prayer against Barya "Of Vanishing" (Tebähanen), Barya "Of Choking" (Tähaneq), ‘of Being Reheumatic” (Teqwärät’em), Barya "Of
Cutting (Or Despoiling)"(Tesäleb), Followed in Continuo by Further Prayers against Various Demons, Mid 19th century

Prayer against Terror (Dengas’é), Mid 19th century

**Willsie Ethiopic Magic Scroll No.179, Mid 19th century**

1170 x 85mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics (now badly faded and illegible) in a poor hand (4-6mm), framed within a linear border. 2 talismanic drawings. The bottom portion of the scroll is missing.

[Incomplete.]

Drawings:

Eight-pointed star with central face. Decorative borders above and below. (In ink, with possible traces of red color ?)

Guardian angel holding a drawn sword. Decorative border above. (In ink with a small amount of magenta ink color.)

Owner: name (female) now illegible.

Prayer against Barya, Incorporating the Text Known as the Net Of Solomon (Here Called Märbäbtä Asmatä Sälomon . The Net of the [Magic] Names Of Solomon.) Prayer for Binding Demons and Devils, Mid 19th century

Prayer against Diseases of Barya and Légéwon (Only the Title Now Survives.), Mid 19th century

**Willsie Ethiopic Magic Scroll No.180, Mid to late 19th century**

1880 x 70mm

3 pieces of parchment sewn together. 1 col., written in purple with rubrics (in brown ink) in a clumsy hand (6-8mm), framed within a simple linear border in purple ink. 3 talismanic drawings.

Drawings:

Seemingly abstract design, perhaps a highly stylized guardian angel holding a sword (?) (In purple ink with pale purple, brown and yellow color.)

The 'head' of the figure contains the letter "zhe". Similar drawing to #1.

Two figures similar to those in drawings #1 and 2 placed side by side.

Owner: Tabbäch (f.)

Prayer for Binding Demons (Ma’esäru [sic] Lä’aganent), Mid to late 19th century

Another Prayer for Binding Demons, Mid to late 19th century

Prayer against Diseases of the Evil Eye, Mid to late 19th century

Prayer against "Foul Légéwon that Cuts the Hearts of Men." Prayer against Diseases of Barya and Däbash, Mid to late 19th century
<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.181, Mid to late 19th century</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1730 x 90mm</td>
<td></td>
</tr>
<tr>
<td>3 pieces of parchment sewn together. 1 col., written in black with rubrics (in faded purple ink) in a mediocre hand (4-7mm), framed within a simple linear border. 1 talismanic drawing.</td>
<td></td>
</tr>
<tr>
<td>Drawing: Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some pale purple color.)</td>
<td></td>
</tr>
<tr>
<td>Owner: Wälättä Täklä Haymanot (f.)</td>
<td>6</td>
</tr>
<tr>
<td>Prayer for Binding Demons, Aynä T’ela, Täyayazh and Artisans (Ejjä säbe’), Barya and Légéwon. Legend of Susenyos, Mid to late 19th century</td>
<td></td>
</tr>
<tr>
<td>Prayer against Hemorrhage, Including the Story of the Woman With An Issue of Blood from the Gospel of Matthew [sic]. 4-6, Mid to late 19th century</td>
<td></td>
</tr>
<tr>
<td>Further Prayers against Hemorrhage, Mid to late 19th century</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.182, late 19th century</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1850 x 85mm</td>
<td></td>
</tr>
<tr>
<td>3 pieces of thick parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a moderate and occasionally untidy hand (4-6mm). 3 talismanic drawings.</td>
<td></td>
</tr>
<tr>
<td>Drawings:</td>
<td></td>
</tr>
<tr>
<td>Crudely drawn figure of a cherub or seraph (?) (In ink with magenta color.)</td>
<td></td>
</tr>
<tr>
<td>Border design containing a central face. (In ink with magenta color.)</td>
<td></td>
</tr>
<tr>
<td>Crudely drawn cruciform design. (In ink with magenta color.)</td>
<td></td>
</tr>
<tr>
<td>Owner: Bezualäm Wälättä S’adeq (f.)</td>
<td>6</td>
</tr>
<tr>
<td>Prayer against Werzelya (Prayer of St. Susenyos) and the Legend of St. Susenyos, late 19th century</td>
<td></td>
</tr>
<tr>
<td>Prayer for Expelling Demons, Incorporating a Hymn of Salutation (Sālam) to St. Phanuel, late 19th century</td>
<td></td>
</tr>
<tr>
<td>Prayer for Binding Demons and Devils, Containing the Opening of The Gospel of John, late 19th century</td>
<td></td>
</tr>
<tr>
<td>Prayer against Shotälhay, late 19th century</td>
<td></td>
</tr>
<tr>
<td>Prayer against Pain, Incorporating the Prayer of the Cross, late 19th century</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Willsie Ethiopic Magic Scroll No.183, Mid to late 19th century</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1825 x 65mm</td>
<td></td>
</tr>
<tr>
<td>3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a mediocre hand (4-6mm), framed within a scalloped border. 3 talismanic drawings and 1 band of ornament.</td>
<td></td>
</tr>
</tbody>
</table>
Drawings:

Guardian angel. (In ink with magenta color.)

Border design of transverse crosses and circles beneath a larger single oblong with transverse cross infill. (In ink with some magenta color.)

Eight-pointed star with central face. (In ink with magenta color.)

Small face within a square set within a larger lozenge with triangular extensions along each side. (In ink with magenta color.)

Owners: Wälättä Iyäsus Derreb (f.), and added later Wälättä Iyäsus Etênäsh.

Prayer against Diseases of Zar and Qurañña, Täyazhi and Qogäzazhi (?), Aynä T’ela and Aynä Wärq, Barya and Légéwon, Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, General Sickness and Diseases of Shotälay, etc. Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Aynä T’ela and Aynä Wärq, and Nedera [sic], Mid to late 19th century

Willsie Ethiopic Magic Scroll No.184, Mid to late 19th century  6
1605 x 75mm
3 pieces of parchment sewn together. 1 col., written in black without rubrics in a poor hand (4-6mm). 4 talismanic drawings. The top and edges of the scroll are badly stained and illegible.

Drawings:

Guardian angel holding a drawn sword. (In ink with red-brown color.)

Large hand-cross. (In ink with red-brown color.)

Two faces between decorative borders. (In ink with red-brown color.)

Square with various abstract infill. (In ink with red-brown color.)

Owner: name illegible.

Unidentified Text (Beginning Illegible). Sequence of Untitled Prayers for Protection against Various Demons and Evil Spirits, Mid to late 19th century

Prayer against Terror, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.185, Mid to late 19th century  6
1610 x 90-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm), framed within a simple linear border colored yellow. 3 talismanic drawings.

Drawings:

Stylized figure of a guardian angel. (In ink with red and faded yellow color.)
Eight-pointed star with central face. Decorative borders above and below. (In ink with red and yellow color.)

Stylized figure of a guardian angel holding a drawn sword. Small decorative borders above and below. (In ink with some red and yellow color.)

Owner: Bäyyänäch (f.), and once Wälättä Kidan, perhaps the same person.

- Prayer against Barya and Légéwon, and for Binding Demons, Incorporating the Beginning of the Gospel of John, Mid to late 19th century
- Prayer and Legend of St. Susenyos, Mid to late 19th century
- Prayers against Diseases of Barya, Légéwon and Gusemt, Also Against Pain, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.186, Mid to late 19th century**

1630 x 90-3mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (4-7mm), framed within a simple linear border.

**Drawings:**

- Grid of twenty squares with alternate rows of transverse cross and blank infill. (In ink with some red color.)
- Stylized figure of a guardian angel holding a drawn sword. (In ink with red-brown color.)
- Crudely drawn eight-pointed star. (In ink with some red color.)

Owner: Essäyu/Esséyu Wälättä Maryam (f.)

- Prayer against Barya and for Binding Demons, Containing the Opening Of the Gospel of John, Mid to late 19th century
- Another Prayer for Binding Demons, Mid to late 19th century
- Prayer and Legend of St. Susenyos, Mid to late 19th century
- Prayer against Hemorrhage. The Text Known as the Rampart of the Cross (Has'urä Mäsqäl), Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.187, late 19th century**

2200 x 85-90mm

3 pieces of parchment sewn together. 1 col., written in black without rubrics in a wide, moderate hand (4-7mm), framed within a simple, uncolored linear border. 3 talismanic drawings.

**Drawings:**

- Guardian angel holding a drawn sword. Large decorative borders above and below. (In ink without color.)
Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid

Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scr ... (Continued)

Grid of nine squares with alternate face and transverse cross infill. Decorative borders above and below. (In ink without color.) Cruciform design. Decorative borders above and below. (In ink without color.)

Owner: Wälättä Mika’él (f.)

Prayer for Binding Demons, Aynä T’ela, Zar and Qurañña. Legend of St. Susenyos, late 19th century

Prayer against Hemorrhage. The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), late 19th century

Prayer against Terror of Demons, Comprising a Hymn of Salutation (Sālam) to Phanuel, late 19th century

Willsie Ethiopic Magic Scroll No.188, Mid 19th century

1840 x 65-90mm
4 pieces of parchment sewn together. 2 cols., written in black with rubrics in several mediocre hands (3-5mm), framed within and separated by a simple linear border. No talismanic drawings (the top of the scroll has been cut away), but several decorative borders.

Drawings:

none.

Owner: Wälättä Gäbre’él (f.) added over erasures.

Prayer for Drowning Demons and Aynä Barya, Mid 19th century

Another Prayer for Drowning Demons. The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), Mid 19th century

Prayer and Legend of St. Susenyos, Mid 19th century

Prayer for Expelling Evil Spirits and Trapping Buda, Employing the Secret Names of God, Mid 19th century

Prayer against Aynä T’ela and Nedera [sic], Mid 19th century

Prayer against Headache, Mid 19th century

Prayer against General Pain, Mid 19th century

Prayer for Drowning Demons and against Headache, Mid 19th century

Prayer against Rheumatism, Mid 19th century

Prayer for Drowning Demons and Binding Barya and Légéwon, Mid 19th century

Prayer against Hemorrhage, Mid 19th century

Willsie Ethiopic Magic Scroll No.189, Mid to late 19th century

1390 x 85mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a sloping, mediocre hand (3-5mm), framed between and separated by a simple linear border colored pale red-brown. 3 talismanic drawings. The bottom of the scroll has been torn away.

Drawings:

Guardian angel holding a drawn sword. Decorative border above. (In ink with faded red and yellow color.)

Two figures, their bodies reduced to a simple outline, separated by a continuation of the central margin. (In ink with faded red and yellow color.)

Guardian angel holding a drawn sword. Decorative checkerboard pattern above. (In ink with faded red and yellow color.)

Owner: Agäritu (f.)

Prayer for Expelling Demons, Mid to late 19th century

Prayer for Binding a Demon (Ma'ësăru Läganén), Barya and Légewon, Followed in Continuo by the Legend of St. Susenyos, Mid to late 19th century

Another Prayer for Binding a Demon, Barya and Légewon, and Also Zar Welaj [sic], Mid to late 19th century

Another Prayer for Binding a Demon, Barya and Légewon, and Also Zar and Tegrida, Buda and Qumăñña, Mid to late 19th century

Prayer against Aynä T’ela, Barya, Légewon, Zar, Fegin (?), and T’elawägi, Mid to late 19th century

Willisie Ethiopic Magic Scroll No.190, late 19th century

1635 x 60mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, moderate hand (2mm). 3 talismanic drawings.

Drawings:

Stylized seraph (?) with a border containing faces below. (In ink with red color.)

Square with four faces surround a smaller square in the center and radiant arms extending to the four corners of the outer square. (In ink with red color.) The text round the inner edge of the square comprises mostly magic names (asmat).

Eight-pointed star with central face, set within a square and surround by talismanic letters. (In ink with red color.)

Owner: Askală Maryam Laqäch (f.)

Prayer against Diseases of "Evil Aynä T’ela and Human Casters Of Spells, Artisans (Ejjä säbe’), Buda, Fälasha, Red Barya, Black Barya, Mwartänña, Algum, S’elawägi, Täyazh, etc., Also against Headache, Stomach Ache,
General Pain and Rheumatism," Incorporating the Text Known as the Net Of Solomon (Märbbätä Sälomon) and the Prayer of Solomon, late 19th century

Prayer against Terror. The Prayer of the Spear (S'älotä Kweynat [sic]) "Which David Prayed in the Land of Kébron." Text Entitled the "Wisdom of God Which He Gave to David His Servant and to Solomon His Son.", late 19th century

Prayer against Evil Ones (Ekkuyan), late 19th century

Prayer against Shotälay, late 19th century

Prayer against Hemorrhage, late 19th century

**Willsie Ethiopic Magic Scroll No.191, Mid 19th century**

1460 x 80-5mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (3mm), framed within and separated by a simple linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword, with a small recumbent figure on the left. Decorative border below. (In ink with yellow and traces of red color.)

Lattice-work eight-pointed star with central face. Decorative border below. (In ink with yellow and pale red color.) [Within the text of col. 2 and extending back into col. 1.] A demon (?) with a cross above its head. (In ink with yellow color.)

Owner: Wälättä Mika’él (f.)

Prayer against Diseases of Aynä T’ela and Täyayazh, Aynä Ganén and Shotälay, Incorporating the Beginning of the Gospel of John, Mid 19th century

Prayer for the Protection of the Soul Invoking the Secret Names of God, Mid 19th century

Prayer for Keeping Sickness from Infants, Including the Prayer of St. Susenyos and Followed in Continuo by the Legend of St. Susenyos, Mid 19th century

Prayer against Diseases of Zar, Aynä T’ela, Shotälay, Barya and Légéwon, Mid 19th century

Prayer for Undoing Spells, Mid 19th century

Prayer against Hemorrhage, Mid 19th century

Prayer for Successful Conception, Mid 19th century

Prayer against Rheumatism, Mid 19th century
Willsie Ethiopic Magic Scroll No.192, late 19th or early 20th century
1995 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pink ink) in a moderate hand (4-5mm), framed within an uncolored scalloped border. 1 talismanic drawing.

Drawing: Guardian angel holding a drawn sword. Simple decorative borders above and below. (In ink with bright pink color.)

Owner: Wälättä Maryam At’bit (f.)

Prayer against Diseases of Barya and Légéwon, Invoking the Secret Names of Solomon , late 19th or early 20th century
Prayer against Diseases of Barya and Légéwon, and for Binding Demons and Devils, late 19th or early 20th century
Another Prayer for Binding Demons and Devils, late 19th or early 20th century
Prayer against Hemorrhage, late 19th or early 20th century
Prayer against Diseases of Barya and Légéwon, late 19th or early 20th century
Another Prayer against Diseases of Barya and Légéwon, and for Binding Demons and Devils. A Further Prayer against Diseases of Barya and Légéwon, and for Binding Demons and Devils, "That They Should Approach Neither by Day Nor by Night." Another Prayer against Barya and Légéwon, late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.193, Mid 19th century
1290 x 45mm
2 pieces of parchment sewn together. 1 col., written in black in a small, moderate hand (3mm). 1 talismanic drawing and 1 decorated border.

Drawings:
Decorative border. (In ink with red color.)
Eight-pointed star with central face. (In ink with red color.)

Owner: none identified.

Prayer for Undoing Aynä T’ela, Aynä Wärq, Zar Welaj, Däsk, Gudalé, Zar, Barya and Légéwon, Mid 19th century
Another Prayer for Undoing Aynä T’ela and Aynä Wärq, and Also "Vicious Demons," Artisans (Ejjä säbe’) and Casters of Spells, Mid 19th century

Willsie Ethiopic Magic Scroll No.194, Mid to late 19th century
1560 x 70mm
2 pieces of thick parchment sewn together. 1 col., written in black with rubrics (in red-brown ink) in a clumsy and untutored hand (5-7mm), framed within a
simple linear border. 3 talismanic drawings. The scroll is stained and dirty and difficult to read in places.

Drawings:

Stylized guardian angel (?) (In ink with traces of red color.)

Abstract design of two rows of vertical lines with zigzag or scalloped decoration. (In ink with traces of red-brown color.)

Another abstract design. (In ink with traces of red-brown color.)

Owner: none identified.

The Secret Names of Solomon, Mid to late 19th century

Prayer for Banishing Sickness from Infants, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.195, Mid 19th century

1795 x 93mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate but thick hand (5mm), framed within a simple uncolored border. 3 talismanic drawings.

Drawings:

Eight-pointed star or seal of Solomon with central face. Decorative borders above and below. (In ink without color.)

Ornamented eight-pointed star with central face. Decorative borders above and below. (In ink without color.)

Eight-pointed star with central face. Decorative borders above and below. (In ink without color.)

Owner: Wälättä Maryam Ayyalnäsh (f.)

Prayer against Shotälay, Zar, Tegretya, Artisans (Ejjä säbe’), S’ela Wägi, Ferqeqat and Seqseqat (?) and All Demons and Evil Spirits. The Text Known as the Net of Solomon (Märbäbtä Sälomon), Followed in Continuo by a Prayer against Terror from Demons, Mid 19th century

Prayer and Legend of St. Susenyos, Mid 19th century

Willsie Ethiopic Magic Scroll No.196, Mid to late 19th century

1890 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, moderate hand (3mm). 2 talismanic drawings. There is a leather thong attached to the top of the scroll for hanging or tying the rolled-up scroll.

Drawings:

Stylized figure with head and legs emerging from a square ‘body’ set within a wide decorated frame. (In ink with red color.)
Guardian angel holding a drawn sword, the body reduced to geometric shapes, the whole framed within a decorated border above and on each side. (In ink with red color.)

Owner: Wälättä Märqoréwos (f.) overwritten with Wälättä Maryam Täwabäch.

Prayer for Binding Demons (Ma’esāru [sic] Lä’aganent). The Text Known as the Net of Solomon (Märbabtä Sälomon), Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.197, Mid to late 19th century**

1490 x 70-5mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4mm). 2 talismanic drawings.

**Drawings:**

- Eight-pointed star with central face. Talismanic letters in each quadrant and a decorative border below. (In ink with red color.)
- Large ovoid containing an elongated cruciform design. Decorative borders above and below. (In ink with red color.)

Owner: Wälättä Maryam Man’assebo (f.) overwritten in part by Wälättä Heywät.

- Prayer and Legend of St. Susenyos, Mid to late 19th century
- Prayer for Snaring Demons, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.198, Mid to late 19th century**

1750 x 90-5mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (many now faded and illegible) in a small, untidy hand (2mm). 4 talismanic drawings.

**Drawings:**

- Guardian angel. Decorative borders above and below. (In ink with traces of color.)
- Four lobed arms radiating from a small circle set against a larger circle. Decorative borders above and below. (In ink with faded red, yellow and blue color.) The text in red across the bottom of the drawing is now illegible.
- Guardian angel. Decorative border above. (In ink with faded red, yellow and traces of blue color.)
- Eight-pointed star with central face. Decorative border above. (In ink with some faded blue color.) Various forms of the same name are written across th.

**Drawing:**

Wälättä Mika’él, or Wälättä Mika’él Bälaynäshi.

Owner: Esétä Hegg Terengo (f.)
Opening of the Gospel of John, Mid to late 19th century
Prayer against Barya and for Binding Demons, Mid to late 19th century
Prayer and Legend of St. Susenyos, Mid to late 19th century
Prayer against the Evil Eye of Barya, Mid to late 19th century
Another Prayer against the Evil Eye of Barya, Mid to late 19th century
Prayer against Hemorrhage, Mid to late 19th century
Another Prayer against Hemorrhage and for Successful Conception, Mid to late 19th century
Prayer against the Evil Eye of Barya and for Binding Demons, Mid to late 19th century
Prayer against the Evil Eye, Mid to late 19th century

_Willsie Ethiopic Magic Scroll No.199, Mid to late 19th century_ 6
895 x 52mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, mediocre hand (2-3mm), framed within a simple linear border. No talismanic drawings, 1 small decorative heading at the top of the scroll.

Drawings:

none.

Owner: original owner’s name erased and replaced by that of Wälättä Maryam (f.)

Prayer against Diseases of Demons, Zar Welaj, Barya and Légéwon. Text Contains Talismanic Letters, Mid to late 19th century

Another Prayer against Diseases of Demons, etc. Text Contains Talismanic Letters, Mid to late 19th century

Another Prayer against Diseases of Demons, etc. Mid to late 19th century

_Willsie Ethiopic Magic Scroll No.200, Mid to late 19th century_ 6
1660 x 85-90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (.), framed within a simple linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with red-brown and yellow color.)

Cruciform design with central face and heads at the end of each arm, and crosses radiating from between each arm. Decorative borders above and below. (In ink with red-brown and yellow color.) The owner’s name, Wälättä Giyorgis Täkkash, is written above and below the drawing.
Derivative eight-pointed star design with central face. Decorative border above. (In ink with red-brown and yellow color.) Again the owner’s name is written across the top of the drawing.

Owner: Wälättä Giyorgis (f.)

- Prayer for Undoing Spells and against the Evil Eye of Barya and Other People, Mid to late 19th century
- Prayer and Legend of St. Susenyos. Prayer against Nädära "Which Is A Disease of the Evil Eye." Prayer against Diseases of Barya and Légéwon, Including a Hymn of Salutation (Sālam) to Phanuel, Mid to late 19th century
- Prayer "For All Occasions", Mid to late 19th century

Willsie Ethiopic Magic Scroll No.201, Mid 19th century

1765 x 60mm
4 pieces of parchment of unequal length sewn together. 1 col., written in black with rubrics in a large, angular hand (5-6mm), framed within a linear border alternately colored with red and black ink. Owners’ names added in purple ink. 2 talismanic drawings.

Drawings:

- Eight-pointed star with central face. Decorative borders above and below. (In ink with red color.)
- Crudely drawn star or cruciform design. (In ink with red and purple color.)

Owner: Wälättä Maryam Wälättä Mädhen (f.) – unless two separate individuals?

- Prayer against Diseases of the Evil Eye, Shotälay and Mäggañña, and against Hemorrhage and for Successful Conception and Childbirth, Mid 19th century
- Prayer and Legend of St. Susenyos. Hymn of Salutation (Sālam) to the Archangel Rufa’él, Mid 19th century

Willsie Ethiopic Magic Scroll No.202, Mid to late 19th century

1550 x 80mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, moderate hand (5-6mm), framed within a scalloped border. 3 talismanic drawings.

Drawings:

- Stylized guardian angel holding a drawn sword and a cross (?) Decorative border above. (In ink with red and purple color.)
- Stylized eight-pointed star design with central eyes and extensions above and below. (In ink with red and purple color.)
Crudely drawn design of a face within a square and descending lines. (In ink with red color.)

Owner: Wälättä Hawaryat Lekkeyälläsh (f.)

Prayer and Legend of St. Susenyos. Beginning of the Gospel of John, Mid to late 19th century

Prayer for Protection from Demons Invoking the Secret Names of God, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.203, Mid 19th century

940 x 90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a compact, moderate hand ( ), framed within a decorated border colored red. 1 talismanic drawing. The top portion of the scroll is missing.

[Incomplete.]

Drawing:

Cruciform design with central face, framed within a lattice-work border. (In ink with red and yellow color.)

Owner: Wälättä Iyäsus (f.) inserted over erasures.

Prayer against Demons, Other People, Casters of Spells, the Evil Eye Of Black Barya, Evil Spirits, etc. Mid 19th century

[Beginning in abrupto.]

Prayer against Aqweyas'at (Shin Bones ?) "That Kill the Soul At Any Time," Invoking the Secret Names of Solomon, Mid 19th century

Willsie Ethiopic Magic Scroll No.204, late 19th century

1595 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy and hasty hand (3-6mm), framed within a scalloped border. 2 talismanic drawings and various figures or ornaments.

Drawings:

Crudely drawn demonic figure (?) (In ink with traces of red color.)

Crudely drawn demonic figure (?) (In ink with red color.)

Owner: Madé Wälättä S'arqan (f.)

Prayer against Aynä T’ela, Légéwon and Zar, Qwārañña [sic], Tegrāda [sic], Headache and Stomach Ache, etc. late 19th century

Prayer against the Purchase (?) of Magic Names (Mesyat’a Asmat [sic] ?) Prayer for Undoing (Spells ?) and against Hemorrhage, Zar and Qwārañña, late 19th century

Prayer for Binding Demons, late 19th century
Prayer for the Salvation of Body and Soul, late 19th century

Prayer for Binding Demons, Incorporating the Story of the Woman With An Issue of Blood, late 19th century

Another Prayer for Binding Demons and against Hemorrhage, Qwâraña, Zar, etc. late 19th century

**Willsie Ethiopic Magic Scroll No.205, Mid to late 19th century**

1670 x 70-80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (5-6mm), framed within a simple linear border. 3 talismanic drawings.

Drawings:

- Eight-pointed star or cruciform design with central face. Decorative borders above and below. (In ink with red and pale blue color.)
- Guardian angel holding a drawn sword. (In ink with red and some pale blue color.)
- Eight-pointed star with central face. (In ink with some red color.)

Owner: Wäldä Giyorgis (m.)

- Prayer and Legend of St. Susenyos, Mid to late 19th century
- Prayer against the Evil Eye of Barya, Incorporating the Net of Solomon. Hymn of Salutation (Sâlam) to Phanuel “The Expeller of Demons.”, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.206, late 19th century**

1760 x 87mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a moderate hand (4-5mm), framed within a simple linear border. 4 talismanic drawings.

Drawings:

- Guardian angel holding a drawn sword. Decorative border above and below. (In ink with magenta and purple color.)
- Large hand-cross design with two smaller figures either side (Crucifixion scene), framed within a linear border. (In ink with magenta and purple color.)
- Grid of nine squares with a face in the centre and rosettes in four outer squares forming a cruciform design. (In ink with magenta color.)
- Eight-pointed star or cruciform design with central face. Decorative borders either side. (In ink with magenta and purple color.)

Owner: Wälättä Mika’él (f.)

- Legend of St. Susenyos, late 19th century
Prayer against Barya and Teretya [sic], and Also against Hemorrhage, late 19th century

Prayer against Barya and Légéwon, late 19th century

Prayer against Hemorrhage and Shätolay [sic], late 19th century

Prayer against Shätolay [sic] and Hemorrhage, late 19th century

**Willsie Ethiopic Magic Scroll No.207, late 19th century**

1420 x 100mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy and poor hand (3-5mm), framed within a scalloped border. 1 talismanic drawing. The top portion of the scroll is missing.

[Incomplete.]

Drawing:

Grid of twelve squares with alternating face and transverse cross infill designs. (In ink with dark red color.)

Owner: Yätämäññ (f.)

Prayer against Diseases of Barya and Légéwon, Aynä T’ela and Aynä Wägi, and for Binding Demons, Comprising the Prayer and Legend of St. Susenyos, late 19th century

Prayer for Protection from Demons Invoking the Secret Names of God, late 19th century

Prayer against Diseases of Barya and Légéwon, the Evil Eye, Spells, etc. late 19th century

**Willsie Ethiopic Magic Scroll No.208, Mid to late 19th century**

1705 x 105mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (4-6mm), framed within a scalloped border. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative border above. (In ink with faded yellow and red (?) color.)

Ten-pointed star or sun figure with central face. (In ink with faded yellow color.)

Hand-cross. (Ink with faded yellow color.)

Owner: Wälättä Mädhen Bayyush (f.)

Prayer for Binding Demons and Devils, and for Drowning Demons, and Also against Diseases of Barya and Légéwon. Prayer for General Protection, Involving Mostly Magic Names (Asmat), Mid to late 19th century

Prayer against Hemorrhage, Mid to late 19th century
Willsie Ethiopic Magic Scroll No.209, Mid to late 19th century
1770 x 100mm
3 pieces of parchment sewn together, heavily scored. 1 col., written in black with rubrics in a rapid hand (4-5mm). 3 talismanic drawings.

Drawings:
Two stylized figures with large eyes and noses in the place of heads. Decorative border below. (In ink with some red color.)
Stylized guardian angel. (In ink with some red color.) Various incomprehensible words have been written in an untutored hand in ball-pen across the drawing.
Similar drawing to #1.

Owners: Wälättä Mädhen (f.) The name Amätä Kiros (f.) also occurs, as does Wäldä Berhan (m.)

Prayer against Diseases of Barya and Légéwon, Spells and Shätolay [sic], and Also for Binding Demons Using the Secret Names of Solomon, Mid to late 19th century
Prayer against Diseases of the Evil Eye of Barya and Shätolay, Mid to late 19th century
Prayer and Legend of St. Susenyos, Mid to late 19th century
Prayer for Successful Conception, Mid to late 19th century
Prayer for Binding Demons, Buda, Casters of Spells and Sorcerers, Mid to late 19th century
Prayer against Stomach Ache, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.210, late 19th century
1805 x 125mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (), framed within a rope-work border colored magenta and purple. 3 talismanic drawings. Same scribe as #206? The scroll is currently rolled top to bottom. There are thongs for hanging or tying the scroll at the top and the bottom.

Drawings:
Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with magenta and purple color and traces of blue-grey.)
Grid of nine squares with four faces in the outer squares forming a cruciform design, and eye motifs in the four corner squares. Decorative border above and below. (In ink with magenta and purple color.)
Crudely drawn hand-cross design. (In ink with magenta color.)

Owner: Wälättä Yohannes (f.)
Prayer for Drowning Demons and Devils, Barya and Légéwon, late 19th century


Prayer against ‘foul Légéwon that Cuts the Hearts of Men." Prayer against Barya, late 19th century

Willsie Ethiopic Magic Scroll No.211, late 19th century

2500 x 115-25mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics (in light magenta ink) in a moderate hand (3-4mm), with a scalloped border on the left-hand side colored light magenta. 3 talismanic drawings. There is a thong at the top of the scroll for hanging or tying.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with magenta, purple and blue-grey color.)

Wide series of bands with chevron decoration and two faces at the center. (In ink with magenta, blue, green and yellow color.)

Crudely drawn hand-cross. (In ink with magenta, blue, green and yellow color.)

Owners: Amätä Maryam (f.) and Gäbrä Kidan (m.)

Prayer against Colic or Stomach Ache, late 19th century
Prayer for Drowning and Binding Demons, late 19th century
Prayer for Drowning [demons] on Monday, late 19th century
Prayer for Drowning [demons] on Tuesday, late 19th century
Prayer for Drowning [demons] on Wednesday (? Text Erased Here), late 19th century
Prayer for Drowning [demons] on Thursday, late 19th century
Prayer for Drowning [demons] on Friday, late 19th century
Prayer for Drowning [demons] on Saturday, late 19th century
Prayer for Drowning [demons] on Sunday, late 19th century
Prayer and Legend of St. Susenyos, late 19th century
Prayer for Binding Demons, Barya, Légéwon, Buda, Sorcerers, etc. late 19th century
Hymn of Salutation (Sālam) to Rufa’él, late 19th century
Prayer against Hemorrhage, late 19th century

**Willsie Ethiopic Magic Scroll No.212, Mid 19th century**

1670 x 110mm  
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some faded red and yellow color.)

Large hand-cross design with two smaller figures either side (Crucifixion scene). Decorative borders above and below. (In ink with faded red and yellow color.)

Two rows of three squares with transverse cross infill, with a further row each above and below with different transverse cross infill. (In ink with faded yellow and red color.)

Owner: Agäññähu (m.) inserted over erasures.

Prayer against Aynä S’ela and S’ela Wogi [sic], Barya and Légéwon, Mid 19th century

Prayer for Binding Demons. The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), Mid 19th century

Another Prayer against Aynä S’ela and S’ela Wogi, Barya and Légéwon, Mid 19th century

Prayer for Binding "Foul and Evil Demons." Prayer for Undoing Spells Concerning Food and Drink, Spells of the Qemant and the Fälasha, Spells Uttered by Muslims and by Amhara, etc. Mid 19th century

**Willsie Ethiopic Magic Scroll No.213, Mid to late 19th century**

1840 x 110mm  
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in an angular hand (5-6mm), framed within and separated by a linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with faded red and yellow color.)

Three stylized figures within a grid of oblongs decorated with small semicircles. (In ink with faded red and yellow color.)

Guardian angel holding a drawn sword with two prostrate figures below. (In ink with faded red and yellow color.)

Owner: Mäwashi (?) (f.)
<table>
<thead>
<tr>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayer against Barya, Légéwon and S'ela Wägi, Opening With the Beginning of the Gospel of John, and Continuing With Further Invocations against a Variety of Demons and Evil Spirits, Mid to late 19th century</td>
<td>1</td>
</tr>
<tr>
<td>Prayer against Barya and Aynä S'ela, as Well as Other Evil Spirits Mentioned Within the Text, Incorporating the Legend of Susenyos, Mid to late 19th century</td>
<td>7</td>
</tr>
<tr>
<td><strong>Willsie Ethiopic Magic Scroll No.214, Mid 19th century</strong></td>
<td></td>
</tr>
<tr>
<td>1735 x 95mm</td>
<td></td>
</tr>
<tr>
<td>4 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, clear hand (5-6mm), framed within a simple linear border. 2 talismanic drawings. Drawings: Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with pinkish red color.) Crudely drawn hand-cross design. (In ink with pinkish red color.) Owner: Wälättä Täklä Haymanot Eténat (f.) Prayer against Diseases of Barya and Légéwon, Zar and Quraňña, Mâggañña and Gusemt, Headache and Stomach Ache, Mech and Tat, Hemorrhage and Shotâlay. the Story of the Man in the Temple Possessed by a Demon Drawn from the Gospel of Mark. Psalm of David (Ps. 1), Beginning &quot;Hallelujah. Blessed Is the Man Who Goes Not With the Counsel of the Wicked, and Who Stands [not] in the Way of the Sinful (Hat'en [sic]), and Who Sits Not in the Seat of the Scornful ...&quot; Prayer against Hemorrhage, Mid 19th century Prayer against Rheumatism, Mid 19th century Prayer against Colic or Stomach Ache, Mid 19th century Prayer for Protection Invoking the Rampart of the Cross (Has'urä Mäsqäl), Mid 19th century Prayer against Diseases of Barya and Légéwon, Täyayazhi and Qumâňña, Buda and Zar, Mid 19th century</td>
<td></td>
</tr>
<tr>
<td><strong>Willsie Ethiopic Magic Scroll No.215, Mid to late 19th century</strong></td>
<td></td>
</tr>
<tr>
<td>1850 x 105mm</td>
<td></td>
</tr>
<tr>
<td>3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, mediocre hand (2-3mm), framed within a simple linear border. 3 talismanic drawings. The top of the scroll is slightly damaged. Drawings: Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with faded red and yellow color.) The words &quot;for thy maidservant</td>
<td></td>
</tr>
</tbody>
</table>
Wälättä Sänbät" have been written in large letters in purple ink across the drawing.

Large hand-cross design with four circles in the corners. (In ink with faded yellow and some red color.) The name Wälättä Maryam Kasäch has been written in red across the bottom of the drawing.

Guardian angel holding a drawn sword. Decorative border above. (In ink with faded red and yellow color.) Across the top of the drawing the name Wälättä Maryam Kasächt has been written.

Owner: Wälättä Mäsqäl (f.)

Prayer against Welaj, Barya, Légéwon, Zar and Tegrida, Beginning With the Opening of the Gospel of John, Mid to late 19th century

Prayer against the Evil Eye of Barya and Légéwon, etc. Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Zar and Tegrida, Buda and Fälasha, Incorporating the Story of the Gadarene Swine, Mid to late 19th century

Prayer against the Evil Eye, Incorporating a Story of the Old Woman Brought to Jesus "From Whose Mouth Merged Flames of Fire.", Mid to late 19th century

Prayer against Terror of Demons, Mid to late 19th century

Prayer against Hemorrhage, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.216, late 19th century**

1750 x 85-95mm

3 pieces of parchment sewn together. 1 col., written in black (top portion of the scroll) and purple (lower portion of the scroll) with rubrics in a moderate hand (4-5mm), framed within a simple linear border. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with pale red, grey and purple color.)

Stylized face surrounded by irregular shapes, on top of a semicircle filled with magic names. (In ink with grey, some red and purple color.)

Guardian angel holding a drawn sword. (In ink with purple color.) The beginning of a now mostly illegible prayer against shotálay appears below the drawing.

Owner: Wälättä Maryam (f.)

Prayer against Sheto[la]y [sic], "The Killer of Infants", late 19th century

Prayer and Legend of St. Susenyos, late 19th century
**Willsie Ethiopic Magic Scroll No.217, late 19th century**

1740 x 105mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a moderate to reasonable hand (3-4mm), framed within a linear border colored magenta. 3 talismanic drawings.

Drawings:
- Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with magenta and blue color.)
- Eight-pointed star with central face. Decorative borders of eye motifs above and below. (In ink with magenta color.)
- Grid of sixteen squares with transverse cross infill. (In ink with magenta color.)

Owner: Wälättä Maryam (f.)

Prayer against "Foul Légéwon", Opening With the Story of the Evil Spirit Expelled by Jesus from a Tomb by the Shores of the Sea of Galilee, Drawn from the Gospel of Mark, late 19th century

Another Prayer against "Foul Légéwon.", late 19th century

Prayer against the Evil Eye "Which Is Nädära," Beginning With a Story of Jesus Healing the Old Woman "Whose Eyes Shone Like Red Gold and Whose Hands and Feet Were Like a Chariot of Fire." Legend of Susenyos, late 19th century

Prayer against Shetolay and Shetolawit, late 19th century

Prayer against Pain, late 19th century

**Willsie Ethiopic Magic Scroll No.218, Mid to late 19th century**

1380 x 90-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a scalloped border. 2 talismanic drawings. The top of the scroll is badly stained and dirty and drawing #1 is barely visible.

Drawings:
- [barely visible] a grid or cruciform design (?) (In ink with some red and yellow color.)
- Eight-pointed star with central face with abstract and cruciform designs in the four quadrants. Decorated borders above and below. (In ink with red, yellow and dark blue color.)

Owner: Wälättä Giyorgis Angwach Meññoch (?) (f.)

Prayer for Drowning Barya and Légéwon and for "Binding" Hemorrhages and Shotälay, Zar, Qurañña, Qumäñña, etc., Incorporating the Beginning of the Gospel of John, Mid to late 19th century
Prayer against Hemorrhage and Shotälay, Opening With the Story Of Jesus’ Expelling Two Demons from a Tomb by the Shores of the Sea of Galilee. A "Homily (Dersan) of St. Michael," in Fact a Series of Magic Names Followed by A Prayer of the Cross, Mid to late 19th century

Prayer against Hemorrhage and for Successful Conception, Mid to late 19th century

Prayer for Protection Invoking St. George "The Chief of Martyrs", St. Mark "The Performer of Miracles", Ss. Basilides and Claudius, and Many Other Saints, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.219, Mid 19th century**
1800 x 110mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-5mm), framed within a scalloped border colored red. 1 talismanic drawing.

Drawing:
Guardian angel holding a drawn sword. (In ink with red color.)

Owner: original owner’s name Wälättä Täkla Ha[ymanot] erased and replaced by that of Wälättä Mika’él Bälaynäshi (f.)

- Prayer against the Evil Eye of Barya and Demons, S’ela Wägi and "All Evil Spirits." Prayer against the Evil Eye and Pain, as Well as Various Other Evil Spirits, Mid 19th century
- Prayer and Legend of St. Susenyos. Hymn of Salutation (Sälam) To Phanuel, Mid 19th century

**Willsie Ethiopic Magic Scroll No.220, late 19th or early 20th century**
1640 x 105mm
3 pieces of parchment sewn together. 2 cols., written in weak black or grey with rubrics (in bright pink) in a poor and hasty hand (2-6mm), framed within and separated by a linear border colored yellow. 3 talismanic drawings.

Drawings:
Stylized guardian angel set between decorated borders either side. (In ink with yellow and pink color.)

Hand-cross with a single figure on the left. Decorative border below. (In ink with yellow and pink color.)

Crudely drawn eight-pointed star with central face. Decorative border below. (In ink with yellow and some pink color.)

Owner: Wälättä Iyäsus Bezu (f.)

- Long Prayer or Series of Prayers in Continuo for Binding Demons, late 19th or early 20th century
Prayer for Protection Invoking the Secret Names of God, late 19th or early 20th century

Prayer against Rheumatism. The Text Known as the Rampart of the Cross (Has'urä Mäsqääl), late 19th or early 20th century

Prayer against General Pain, late 19th or early 20th century

Prayer against Stomach Ailments and Hemorrhage, late 19th or early 20th century

Prayer against Demons, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.221, Early 20th century**

1525 x 100-5mm

3 pieces of parchment sewn together. 2 cols., written in pale grey ink, and later in brown ink, with rubrics (in pale purple ink) in a small and hasty hand (2-3mm) that is difficult to read in places, framed within and separated by an uncolored linear border. 3 talismanic drawings.

Drawings:

Regal figure (King Solomon ?) between two columns or curtains. (In ink with dark brown, yellowish brown and green color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with dark brown, muddy brown, light brown and green color.)

Eight-pointed star with central face. Decorative borders with eye motifs above and below. (In ink with muddy brown color.)

Owner: Amätä Maryam Metekku (f.)

- Unidentified Prayer for Protection Invoking the Cross, Early 20th century
- Prayer for Binding Demons, Early 20th century
- Series of Untitled Prayers in Continuo for Protection from Evil Spirits and Various Ailments, Early 20th century
- Prayer Hemorrhage, Early 20th century
- Prayer for Undoing Spells, Early 20th century
- Prayer against General Pain, Early 20th century
- Prayer against the Evil Eye, Early 20th century
- Prayer against Rheumatism, Early 20th century
- Prayer against Aynä T'ela, etc. Early 20th century

**Willsie Ethiopic Magic Scroll No.222, Mid 19th century**

1540 x 105mm

7
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-7mm), framed within a scalloped border with traces of red color. 2 talismanic drawings.

Drawings:

Grid of nine squares with stylized face (?) at the center and abstract designs in the other squares. (In ink with some red color.)

Guardian angel holding a drawn sword. (In ink with light red color.)

Owner: Maditu Wälättä Täklä Haymanot (f.)

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Monday, Mid 19th century

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Tuesday, Mid 19th century

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Wednesday, Mid 19th century

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Thursday, Mid 19th century

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Friday, Mid 19th century

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Saturday, Mid 19th century

Prayer against Diseases of Barya and Légéwon, "Vicious Demons and Accursed Devils" and Evil Spirits, etc., for Sunday, Mid 19th century

Willsie Ethiopic Magic Scroll No.223, Mid 19th century

1670 x 115-120mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (4-6mm), framed within and separated by an uncolored linear border. 3 talismanic drawings. See scroll #236 which is by the same scribe and, details of the text aside, is nearly identical.

Drawings:

Partial figure of a guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some red color.)

Stylized figure with triangular body, holding a handkerchief; three groups of concentric swirling lines above. (In ink with some red color.)

Eight-pointed star with central face. Decorative border below. (In ink with some red color.)

Owner: Amätä Iyäsus (f.)

Prayer for Binding Demons, Barya and Légéwon, Zar and Tegrida, Sorcerers and Buda, Mäggañña and Gusemt, etc. Mid 19th century
Prayer against Aynä S’ela and Aynä Wägi, Followed in Continuo by the Legend of St. Susenynos, Mid 19th century

Prayer for Protection Invoking Jesus Christ. The Text Known as The Rampart of the Cross (Has’urä Mäsqäl), Mid 19th century

**Willsie Ethiopic Magic Scroll No.224, late 19th century**

1530 x 110mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in two different uneven hands (2-6mm), framed within a linear border with hastily drawn zigzag design. 2 talismanic drawings.

**Drawings:**

Crudely drawn guardian angel holding a drawn sword. (In ink with pale blue-green color.)

Guardian angel framed within a border with dotted decoration. (In ink with red-brown color.)

Owner: Wälättä Tensa’ë (f.) added later.

- Prayer against Légéwon and Barya, etc. Beginning of the Gospel of John, late 19th century
- Prayer against Evil Spirits, late 19th century
- Part of the Text Known as the Rampart of the Cross (Has’urä Mäsqäl), Employed as a Prayer against Various Diseases, late 19th century
- Psalm of David (Ps. 1), Beginning "Hallelujah. Blessed Is the Man Who Goes Not With the Counsel of the Wicked, and Who Stands Not in the Way of the Sinful, and Who Sits Not in the Seat of the Scornful ...", late 19th century
- Beginning of the Creed (S’älotä Haymanot), Followed in Continuo by A Prayer against Various Ailments and Evil Spirits, late 19th century
- Prayer against Colic or Stomach Ache and Gusemt, late 19th century

**Willsie Ethiopic Magic Scroll No.225, late 19th century**

2035 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a somewhat hasty hand (3-4mm), framed within a linear border variously decorated with some red color. 2 talismanic drawings.

**Drawings:**

Eight-pointed star with central face and four further faces in the quadrants. Decorative borders above and below. (In ink with red color.)

Guardian angel holding a drawn sword, (In ink with red, yellow and purple color.)

Owner: Nägasi Gäbrä Sellasé (m.) inserted over erasures.
Prayer against Diseases of Aynä T'ela, Aynä Barya, Légéwon, Buda, Qumāñña, Aynä Meser wägaš' ("The Evil Eye of Egypt"), etc. late 19th century

Prayer for Binding Demons and Devils, late 19th century

Another Prayer against Diseases of Aynä T'ela, Aynä Barya, Légéwon, Aynä Buda, etc. This Long Prayer or Series of Prayers Ends in Several Lines Of Talismanic Letters and Other Abstract Symbols, late 19th century

Prayer for Undoing Spells, late 19th century

Another Prayer for Undoing Spells, late 19th century

**Willsie Ethiopic Magic Scroll No.226, Mid to late 19th century**
1730 x 112mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (5-6mm), framed within an uncolored rope-work border. 2 talismanic drawings.

Drawings:
Guardian angel holding a drawn sword. Decorative border below. (In ink without color.)

Grid of nine squares with alternating stylized and inverted faces with additional eyes, and simple transverse crosses. (In ink without color.)

Owner: Wälättä Maryam (f.)

Prayer against Diseases of the Evil Eye, Aynä T'ela, Aynä Wärq, Aynä Nas, Aynä Mwartāñña, etc., and Also against Stomach Ache and Rheumatism, "Fevers in the Head, the Stomach, the Side, the Feet and the Hands (This In Amharic), Mid to late 19th century

Prayer against Diseases of Aynä Zar and Qurañña, Qumāñña and Gusemt, Headache and Stomach Ache, Mid to late 19th century

Prayer for "The Subduer of Enemies" (Mägräré S'äärr), Mid to late 19th century

Short Hymn of Salutation (Sālam) to Phanuel With One Verse Addressed To the Virgin Mary, Mid to late 19th century

Prayer against Hemorrhage, Mid to late 19th century

Prayer against Pain, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.227, Mid 19th century**
1595 x 120mm
2 pieces of parchment sewn together. 1 col. written in black with rubrics in a widely spaced and reasonable hand (3-4mm). There are no talismanic drawings. It is apparent that the original drawing at the top of the scroll has
been cut away, leaving only a decorative border. The upper left-hand edge of the scroll shows rodent damage.

Drawings:

none

Owner: Yätämänñu (f.) Another name, Wälättä Maryam also occurs, apparently the latter's baptismal name.

Prayer against Diseases of Barya and Légéwon, Aynä S'ela and S'äläwagi [sic], Artisans and Shotälay, Mid 19th century

Prayer for Binding Demons, Mid 19th century

Series of Invocations for Protection from Demons Calling Upon St. Michael, Mid 19th century

Prayer against Diseases of Barya and Légéwon, Aynä S'ela and S'äläwagi and Artisans, Mid 19th century

Prayer against Barya and Légéwon, Mid 19th century

Prayer for Binding Demons, Opening With the Beginning of the Gospel Of John, Mid 19th century

Prayer for Drowning Barya and Ganén, Mid 19th century

Prayer for the Salvation of Body and Soul, Invoking the Secret Names Of God, Mid 19th century

The Text Known as the Rampart of the Cross (Has'urä Mäsqäl), Mid 19th century
Prayer and Legend of St. Susenyos, Mid 19th century
Prayer for Undoing Spells, Mid 19th century
Hymn of Salutation (Sālam) to Susenyos, Mid 19th century
Prayer against Hemorrhage, Mid 19th century
Prayer against Colic or Stomach Ache and Gusemt. 10, Mid 19th century
Prayer of St. Michael "From the Fiery Furnace," Mid 19th century
Prayer Against Diseases of Seqseqat, Mid 19th century

Willsie Ethiopic Magic Scroll No.229, Mid 19th century
2050 x 115mm
3 pieces of heavily scored parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4-5mm), framed within a linear border towards the bottom portion of the scroll with traces in the upper portion. 3 talismanic drawings. The top and bottom of the scroll are worn and damaged.

Drawings:
At the center a square face surrounded by chevrons. Derivative eight-pointed star design ? (In ink with faded red color.)
Similar drawing to #2 (in ink with faded red color.)
Similar drawing to #1 and #2 (in ink with faded red color.)
Owner: Wälättä Kiros (f.)

Prayer and Legend of St. Susenyos, Mid 19th century
The Text Known as the Net of Solomon (Märbäbtä Sälomon), Mid 19th century
Prayer against Diseases of Shätolay [sic] "Which Kills Infants."
Prayer for Binding Demons and Légéwon, Also for Dispelling Shätolay and Aynä T'ela, Mid 19th century
Prayer against Diseases of Qurañña 'which Cuts the Hearts of Men."
Prayer for Binding Demons, Mid 19th century

Willsie Ethiopic Magic Scroll No.230, Mid to late 19th century
1285 x 95-100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (many now illegible) in a moderate hand (4-5mm). 2 talismanic drawings. The bottom portion of the scroll is missing. [on a separate piece of parchment re-sewn on to the scroll with red thread] Guardian angel holding a drawn sword. (In ink with red and green color.)

[Incomplete.]
Drawings:

Grid of twelve squares with alternating rosette and transverse cross infill. (In ink with red, green and purple color.)

Owner: Ehetä Giyorgis (f.)

Prayer for Protection from the Malicious Actions of Other People and Evil Spirits, Mid to late 19th century

[opening illegible]

Prayer against Barya and Légéwon, Dedeq and the Noonday Demon, Nāgāṛg̣ar and Tegrīda, Yebi and Yebit, Mari and Marit, etc. Mid to late 19th century

The Prayer "Which Alexander the King Spoke Before Gog and Magog."
Mid to late 19th century

Prayer against Blacksmiths, Mid to late 19th century

Another Prayer against Blacksmiths and Buda, Mid to late 19th century

Prayer against aqweyas’ and Légéwon and Gudalé, Mid to late 19th century

Prayer against Stomach Ache, Mid to late 19th century

Prayer against General Pain, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.231, Mid to late 19th century

1875 x 95mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in a poor hand (4-6mm), framed within an uncolored linear border. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative border above. (In ink with pale red and blue color.)

Guardian angel. Decorative border above. (In ink with pale red and blue color.)

Grid of nine squares with a face at the center and transverse cross designs in four of the outer squares, forming a cruciform design. (In ink with pale red and blue color.)

Owner: Bäfta Wälättä Maryam (f.)

Prayer against Aynä S’ela and Diseases of Barya and Légéwon, Zar and Qurañña, Artisans (? Edā säbe’ for Ejjä säbe’) and Wizards, and Also Against Hemorrhage, Shotālay, Pain and Rheumatism, etc., Commencing With the Opening of the Gospel of John, Mid to late 19th century

Prayer against Aynä S’ela – Here Called the Prayer of Nädära – in Fact the Story of the Old Woman Healed of an Evil Spirit by Jesus by the Shores Of the Sea of Galilee, Mid to late 19th century
Prayer for Binding Demons, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.232, Mid to late 19th century**

1670 x 120mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre and sloping hand (2-4mm), rubbed and difficult to read in parts. 2 talismanic drawings.

**Drawings:**
Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with traces of red and yellow color.)

Small figure of a guardian angel holding a drawn sword. (In ink with faded red and yellow color.)

**Owner:** Wälättä Heywät (f.)

Prayer against the Evil Eye of Zar, Légéwon and Buda, S’ela Wägi and Shotälay, in Fact the Prayer and Legend of St. Susenyos, Mid to late 19th century

"Prayer of Our Lady Mary the Virgin," Followed in Continuo by a Lengthy Account of Jesus’ Banishing Demons and Invoking the Power of the Four Evangelists to Aid the Owner in Conceiving a child; the Text Continues Further Without Titles or Headings to Each Section, Invoking the Various Archangels For the Protection of the Owner, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.233, late 19th century**

1305 x 85-8mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a poor, rather angular hand (3-5mm), framed within an uncolored linear border. 3 talismanic drawings. The upper portion of the scroll is missing. Preserved in a leather cylinder case.

[Incomplete.]

**Drawings:**
Crude drawing of a guardian angel. (In ink with yellow and pink color.) The name Wälättä Kidan is written across the top of the drawing, and [in a different hand] the name Aräggash appears around the figure in the drawing.

Crude drawing of a guardian angel holding a drawn sword. (In ink with yellow and pink color.) The name Aräggash has been written around the figure.

Crudely drawn figure of a stylized face between columns decorated with transverse crosses and stars (?) (In ink with pink color.)

**Owner:** the names Wälättä Kidan and Aräggash appear across the drawings.

Prayer for Successful Conception, late 19th century

[beginning in abrupto]
Prayer against Barya, Légéwon and Sotälay [sic], late 19th century
Prayer against Aynä S’äla’i [sic], late 19th century
Prayer against the Evil Eye and Headache, late 19th century
Prayer against Barya and Légéwon, Aynä S’ela s’a’ (?) "In Red and In Black.", late 19th century
Prayer against Diseases of Barya and Légéwon and Aynä S’ela and For Binding Demons, Aynä Wärq, Qumäñña and Buda, etc. late 19th century
Prayer for Binding Barya and Légéwon as Well as Demons, late 19th century

**Willsie Ethiopic Magic Scroll No.234, Mid 19th century**

1550 x 115mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics (some now illegible) in a small, neat hand (3-4mm), framed within a linear border and separated by a central margin with a rope-work design and some yellow color. 3 talismanic drawings.

Drawings:

Derivative eight-pointed star or cruciform design with central face and large lobed arms. (In ink with traces of red color.) The drawing is badly worn and damaged.

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with red and yellow color.)

Eight-pointed star with central face. Decorative borders of eye motifs above and below. (In ink with red and yellow color.)

Owner: the name Wälättä Arägawi Abärré (f.) has been inserted in red ball-pen over erasures.

  Prayer for Binding Demons, Incorporating the Net of Solomon (Märbäbtä Sälomon), Mid 19th century

  Another Prayer for Binding Demons "Which Descended Secretly From Heaven.", Mid 19th century

  Another Prayer for Binding Demons, Incorporating the Prayer of the Cross, Mid 19th century

  Prayer for Protection from "The Eaters of Flesh and the Drinkers of Blood," Citing Later Various Evil Spirits and Ailments, Mid 19th century

  Another Prayer for Binding Demons, Mid 19th century

  Another Prayer for Binding Demons and Undoing Their Actions, Mid 19th century

**Willsie Ethiopic Magic Scroll No.235, Mid to late 19th century**
1670 x 110-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular and sloping hand (4-5mm), framed within a border with yellow and some blue-grey color. 2 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with blue, yellow and dark red-brown color.)

Crudely drawn grid of six squares with face and transverse cross infill. (In ink with red, blue and yellow color.)

Owner: Wälältä Maryam (f.)

Long Continuous Prayer for Undoing Spells and against Aynä Wärq, Mech and T’ārläläm [sic], as Well as Pain and Rheumatism, Mid to late 19th century

Hymn of Salutation (Sālam) to the Spear of Longinus, Followed In Continuo by a Prayer against General Pain and Rheumatism, Mid to late 19th century

Prayer against the Evil Eye and Spells, as Well as Various Evil Spirits, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.236, Mid 19th century**

1720 x 112-5mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (4-6mm), framed within and separated by an uncolored linear border. 3 talismanic drawings. See scroll #223 which is by the same scribe and, details of the text aside, is nearly identical. The bottom of the last piece of the scroll is missing.

Drawings:

Partial figure of a guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some red color.)

Stylized figure with triangular body, holding a handkerchief; three groups of concentric swirling lines above. (In ink with some red color.)

Eight-pointed star with central face. (In ink with some red color.)

Owner: Amätä Iyäsus (f.)

Prayer for Binding Demons, Beginning With the Opening of the Gospel Of John, Mid 19th century

Prayer for Drowning Barya, "The Evil Demon" and Légéwon, Mid 19th century

Prayer and Legend of St. Susenyos, Mid 19th century

Prayer for Protection from Buda, Barya and the Actions of Spells, Invoking the Secret Names of God, Mid 19th century
The Text Known as the Rampart of the Cross (Has’urä Mäsqääl), Mid 19th century
Prayer against Hemorrhage and Shotälay, Mid 19th century
Another Prayer against Hemorrhage, Mid 19th century
Prayer against Rheumatism, Mid 19th century

**Willsie Ethiopic Magic Scroll No.237, late 19th century**
1700 x 110-5mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (3-5mm), framed within an uncolored border and separated by a linear border colored pinkish red. 3 talismanic drawings.

Drawings:
Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with pinkish red and some yellow color.)

Cruciform design with a square central face and four heads forming the arms of the cross, with lobed extensions between each arm containing eye motifs; the whole set against a background with a scale-like pattern. Decorative borders above and below. (In ink with yellow and pinkish red color.)

Large cross with two figures either side, one male and one female, and a smaller cross in the top right-hand corner of the drawing (Crucifixion scene). Decorative borders above and below. (In ink with yellow and pinkish red color.)

Owner: Wälättä Gäbre’él Sättäčeññ (f.)

Prayer against Diseases of Aynä T’ela and Aynä Wärq, Beginning With the Opening of the Gospel of John, late 19th century
Prayer for the Protection of the Owner from Various Evil Spirits and Ailments, Invoking the Secret Names of God, late 19th century
Prayer for Relief for the Owner from "That Which Pounds Her Head and Grinds Her Teeth" and Also Ailments of the Eyes and the Head, late 19th century
Prayer against Headache, late 19th century
The "Prayer of Nedera," Comprising the Story of the Old Woman Healed By Jesus of Demonic Possession by the Shores of the Sea of Galilee, late 19th century

**Willsie Ethiopic Magic Scroll No.238, Mid to late 19th century**
2200 x 100-5mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-5mm), framed within an uncolored linear border with rope-work decoration. 3 talismanic drawings.

Drawings:
Guardian angel holding a drawn sword. Decorative border below. (In ink with red color.)

Compressed cruciform design (?) with central face and faces forming the two lateral arms and chevrons the two vertical arms. Decorative borders above and below. (In ink with red color.)

Cruciform design composed out of triangles. (In ink with red color.)

Owner: Wälättä Säma’et (f.)

Prayer against Barya and Légéwon, and for Binding Demons, Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, the Evil Eye and Aynä wärq; in Fact the Prayer and Legend of St. Susenyos, Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Beginning With the Opening of the Gospel of John, Mid to late 19th century

Prayer against Diseases of Aynä Wärq, Barya, Légéwon, Zar and Welaj, Comprising the Story of the Old Woman Healed of Demonic Possession by Jesus By the Shores of the Sea of Galilee, Mid to late 19th century

Prayer against Stomach Ache and the Disease of Mäggañña, and Also against Hemorrhage, Mid to late 19th century

Prayer against Stomach Ache, Mid to late 19th century

Prayer for Binding Demons, Comprising a Hymn of Salutation (Sälam) to Phanuel, Mid to late 19th century

Prayer against Diseases of Aynä Wärq, the Evil Eye, Aynä Barya and Légéwon, Zar and Welaj, the Evil Eye "Of Men and Women," etc. Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.239, late 19th century**

1900 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a moderate hand (3-5mm), framed within a scalloped border. 3 talismanic drawings.

Drawings:

Cruciform design with central face, the arms of the cross having triangular form with lobed extensions radiating from between each arm. (In ink with pinkish red color.)

Large hand-cross. Decorative borders above and below. (In ink with some pinkish red color.)

A similar design to #1. (In ink with pinkish red color.)

Owner: Abbäbach Wälättä Kidan (f.)
Prayer for Binding Demons and Devils, Barya and Légéwon, Aynä Zar and Welaj, etc., Invoking the Secret Names of God, late 19th century

Prayer for Undoing [spells], late 19th century

Another Prayer for Undoing Spells, late 19th century

The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), late 19th century

Prayer against Ailments of the Eyes and Head, late 19th century

Prayer for Binding Demons and Devils, Barya and Légéwon, Comprising Mostly a Hymn of Salutation (Sälam) to Phanuel, late 19th century

Prayer against Stomach Ache and Rheumatism, late 19th century

Prayer for Binding Demons and Devils, Barya and Légéwon, Comprising Most a Hymn of Salutation (Sälam) to Phanuel, late 19th century

Prayer for Undoing Spells, late 19th century

Prayer against Demons and Devils, Sorcerers and Buda, Zar and Zarit, Met‘at and Gusemt, Headache, Stomach Ache and Rheumatism, Seqseqat and Felfelat, late 19th century

**Willsie Ethiopic Magic Scroll No.240, late 19th century**

1910 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a large and widely spaced hand (5-7mm), framed within a simple linear border. 3 talismanic drawings.

Drawings:

Crudely drawn figure, the body a square from which emerges an oversized neck and head. (In ink with pinkish red color.)

Crudely drawn hand-cross. (In ink with some pinkish-red color.)

Another crudely drawn hand-cross. (In ink without color.)

Owner: Wälättä Mädhen (f.)

Prayer for Binding Demons, Comprising the Prayer and Legend of St. Susenyos, late 19th century

The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), Followed in Continuo by a Prayer against Demons and Devils, Sorcerers and Buda, Zar and Zarit, Met‘at and Gusemt, Headache, Stomach Ache and Rheumatism, Seqseqat and Felfelat, late 19th century

**Willsie Ethiopic Magic Scroll No.241, Mid 19th century**

1710 x 100mm

4 pieces of parchment sewn together. 2 cols., written in black with rubrics in a small, moderate hand (3mm), framed within and separated by a simple uncolored linear border. 3 talismanic drawings. There is a leather thong at the bottom of the scroll for tying. The scroll is currently rolled from top to bottom. The lay-out and the style of the drawings suggest this scroll was written by the same scribe as #228.

Drawings:
Guardian angel holding a drawn sword, with a supplicant female figure on the left-hand side. Decorative borders above and below. (In ink with yellow and red color.)

An unexplained composition: a figure in profile (and thus evil or demonic), seated on a high dais, wielding a sword or baton in one hand and carrying a handkerchief in the other and wearing a head-band or filet; a smaller figure, also carrying a handkerchief, approaches from the right, one hand raised in supplication. (In ink with red and yellow color.)

Knot-work cruciform design with central face. (In ink with yellow and some red color.)

Owner: Wälättä Iyäsus (f.) overwritten with the name of Wälättä Sellasé.

- Long, Untitled Invocation for Protection from Satanic Forces, Mid 19th century
- Prayer against Terror Caused by Barya, Comprising Mostly a Hymn Of Salutation (Sālām) to Phanuel, Mid 19th century
- Prayer against Diseases of Aynä S’ela and Zar, Mid 19th century
- Prayer against Aynä S’ela and Tāyazhi, Comprising Mostly the Text Known as the Net of Solomon (Mārbātbā Sālomon). 5. Prayer against Barya, Légéwon and S’ela Wägi, Mid 19th century

**Willsie Ethiopic Magic Scroll No.242, late 19th century**

1770 x 95-100mm

3 pieces of parchment sewn together. 1 col., written in black – all the rubrics have been erased – in an untidy hand (3-5mm), framed within a simple, uncolored linear border. 4 talismanic drawings.

Drawings:

Two stylized figures side by side. Decorative borders above and below. (In ink without color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some pale red and muddy yellow color.)

Eight-pointed star with central face, transverse crosses in each quadrant. Decorative borders above and below. (In ink with some muddy yellow color.)

Two figures (one male and one female?) Decorative borders above and below. (In ink without color.)

Owner: no longer visible.

- Prayer against Barya and Légéwon, and for Binding Demons, late 19th century
- Another Prayer for Binding Demons, late 19th century
Prayer against Aynä T’ela and Zar, and for Driving Out Sickness From Children, late 19th century
Legend of Susenyos, late 19th century
Prayer against Hemorrhage and Problems in Conceiving a Child, late 19th century

**Willsie Ethiopic Magic Scroll No.243, late 19th century**
1560 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm), framed within a simple uncolored linear border. 3 talismanic drawings.

Drawings:
Highly stylized and crudely drawn guardian angel (?) (In ink with traces of red color.)
Roughly drawn oblong with criss-crossing lines. (In ink with muddy yellow color.)
Similar drawing to #2.

Owner(s): Bäyyänách [and (?)] Bäyyānu Yemār (both apparently inserted later.)
  - Prayer for Binding Demons, late 19th century
  - Another Prayer for Binding Demons (Ma’e[sä]rä Aganent [sic]), late 19th century
  - Another Prayer for Binding Demons, late 19th century

**Willsie Ethiopic Magic Scroll No.244, late 19th or early 20th century**
1170 x 90mm
2 pieces of parchment sewn together. 1 col., written in black (bottom of the scroll in pinkish red) with rubrics in an uneven and untidy hand (4-6mm), framed within an uncolored linear border. 2 talismanic drawings.

Drawings:
Eight-pointed star with central face. Decorative borders above and below. (In ink with pink, some bluish purple and carelessly applied brown color.)
Cruciform design with central square face and arms formed of triangles, with large wing-like extensions radiating from between each arm. (In ink with pink, purple and brown color.)

Owner: Yāshi, daughter of Aynaddis (written in purple ink).
  - Prayer against Diseases of Barya and Légéwon, Beginning With the Opening of the Gospel of John, late 19th or early 20th century
  - Prayer against the Disease of Tāyayazhi, late 19th or early 20th century
Prayer against Hemorrhage and Problems of Conceiving a Child. (The First Twelve Lines of This Text Have Been Painted Over With Brown Color, and the Remainder of the Text Below Drawing #2 Is Written in Pink Ink.), late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.245, Mid 19th century**

2390 x 105mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, rather angular hand (5-7mm), framed within an uncolored linear border. 4 talismanic drawings.

**Drawings:**
- Guardian angel holding a drawn sword. Large decorative borders above and below. (In ink with some faded red and yellow color.)
- Two seraphim. Large decorative border above. (In ink with faded red and yellow color.)
- Large panel (300 x 85mm) with various decoration, mostly squares with different kinds of infill design. (In ink with red and faded yellow color.)
- Two oblongs with large transverse cross designs. (In ink with some red color.)

**Owner:** Wälättä Musé (f.)

Prayer against Diseases of Mäggañña and Gusemt, Féré (? Féra "Plague") and Nedad ("Fever"), Qurañña and Aynä T’ela, Pain and Rheumatism, Headache and Stomach ache; Also against Edä säbe’ (? Ejjä säbe’ "Artisans"), Fālasha and Qemant, Buda, etc., Comprising Mostly the Secret Names of Solomon "Which Descended from Heaven Through God.", Mid 19th century

Prayer against Diseases of Täyazhi and Qurañña and Algum, Mid 19th century

Hymn of Salutation (Sālam) to the Spear of Longinus. The Last Six Lines Are in Badly Smudged Red Ink, Mid 19th century

Prayer against Buda (?), Mid 19th century

[in badly smudged red ink]

**Willsie Ethiopic Magic Scroll No.246, Mid to late 19th century**

1325 x 100-5mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a well-formed hand (5mm), framed within an uncolored linear border. 1 talismanic drawing. The bottom portion of the scroll is missing.

[Incomplete.]

**Drawing:**
- Guardian angel holding a drawn sword. (In ink with some red color.)
Owner: Wälättä Iyäsus (f.)

Prayer for Binding Demons, Aynä Wärq and Aynä T’ela, Aynä Buda and Qumāñña, Qurañña and Artisans (Ejjä säbe’), Gārgari and Tāzawari, and Also against Hemorrhage and Sotālay [sic], Beginning With the Opening of the Gospel of John, Mid to late 19th century

Prayer for Protection of the Body and Soul, Invoking the Secret Names of God, Mid to late 19th century

Prayer against Aynä Zar and Shotālay, etc. ... "And All the Illnesses of the Flesh," Incorporating the Prayer of the Cross, Mid to late 19th century

Prayer for Binding Demons, Consisting of a Hymn of Salutation (Sālam) to Phanuel, Mid to late 19th century

Prayer against Aynä T’ela and Aynä Zar, Hemorrhage and Shotālay, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.247, late 19th century**

1495 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (4-5mm), framed within an uncolored, linear border. 2 talismanic drawings. The upper part of the top piece of the scroll is now missing.

[Incomplete.]

Drawings:

Cruciform design with central square face and large wing-like extensions radiating to each corner. (In ink with some faded red and yellow color.)

Square face with striated, curving arms extending from it. (In ink with some faded red and yellow color.)

Owner: Wälättä Sellasé T’erunäshi (f.)

Prayer for the Salvation of Body and Soul, Invoking the Secret Names Of God, late 19th century

[Beginning missing.]

Prayer against the Evil Eye of Barya, Gārgari and Légéwon, late 19th century

Prayer for Undoing Spells and Tricks, and "All the Works of Man.", late 19th century

Prayer against Hemorrhage, late 19th century

**Willsie Ethiopic Magic Scroll No.248, Mid 19th century**

1650 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4mm), framed within an uncolored linear border. 3 talismanic drawings.

Drawings:

Eight-pointed star with central face. Decorative borders above and below. (In ink with faded red and yellow color.)

Large hand-cross with two figures either side (Crucifixion scene). Decorative borders above and below. (In ink with faded red and yellow color.)

Cruciform design with bifurcating arms. Decorative borders above and below. (In ink with faded yellow and some red color.)

Owner: Mäni (?) Wälättä Maryam (f.)

Prayer against Diseases of Barya and Légéwon, Zar and Chänäfär, Beginning With the Story of the Evil Spirit Expelled from a Tomb by Jesus By the Shore of the Sea of Galilee, Mid 19th century

Prayer against Barya and Légéwon, Mid 19th century

Prayer against Diseases of Barya and Légéwon, Aynä T’ela and T’ärqäläm and Täyayazhi, Comprising the Prayer and Legend of St. Susenyos, Mid 19th century

Hymn of Salutation (Sälam) to Phanuel, Mid 19th century

The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), Mid 19th century

Willsie Ethiopic Magic Scroll No.249, Mid to late 19th century

1670 x 95-100mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (3-4mm), framed within a linear border colored yellow and separated by a central margin with rope-work design colored in faded red and yellow. 3 talismanic drawings.

Drawings:

Cruciform design with central face and curling, bifurcating arms. Decorative borders above and below. (In ink with faded red and yellow color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with faded red and yellow color.)

Eight-pointed star with central face, and curling extensions to each point. Decorative borders above and below. (In ink with faded red and yellow color.)

Owner: Wälättä Täklä Haymanot (f.)

Prayer and Legend of St. Susenyos, Followed in Continuo Without Further Heading by a Prayer for the Salvation of the Soul of the Owner, and Various Prayers against Buda, Barya and Légéwon, etc. Mid to late 19th century
Willsie Ethiopic Magic Scroll No.250, Mid to late 19th century
1835 x 95-100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a linear border with traces of yellow color. 4 talismanic drawings. The bottom of the scroll is slightly damaged.

Drawings:

Eight-pointed star with a central face, set within a circle. Decorative border below. (In ink with faded red and perhaps some yellow color.)

Derivative eight-pointed star with central face, set amongst triangles and abstract motifs. (In ink with red and yellow color.)

Guardian angel holding a drawn sword, two small crosses above his head. (In ink with red and yellow color.)

Stylized cherub, a face with radiating curved wing-like extensions. (In ink with red and yellow color.)

Owner: Wälättä Iyäsus (f.)

Prayer against Diseases of Barya and the Demon Shotälay, Légéwon and Zar, Welaj and Féra ("Plague"), Täyazhi, Sorcerers and Buda, etc. Mid to late 19th century

Prayer for Drowning Demons on Tuesday, Mid to late 19th century

Prayer for Drowning Demons on Wednesday, Mid to late 19th century

Prayer for Drowning Demons on Thursday, Mid to late 19th century

Prayer for Drowning Friday [demons], Mid to late 19th century

Prayer for Drowning the Saturday Demon, Mid to late 19th century

Prayer for Drowning [demons] on Sunday (Sänbät), Mid to late 19th century

"Prayer of St. Susenyos" – in fact a Prayer against Demons Invoking the Names of Solomon, Mid to late 19th century

Prayer against Aynä T'ela and T'ela Wägi, Followed in Continuo by A Prayer against "The Devil that Is in the Eye and the Face, the Hand and the Foot, and All the Members of the Body." 10, Mid to late 19th century

Prayer for Drowning Demons and Undoing Spells, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.251, Mid to late 19th century
1440 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a large, clumsy hand (5-7mm), framed within a scalloped border. 3 talismanic drawings. The third portion of the scroll is short (180mm) and appears to have been sewn on later, interrupting the text at the bottom of the second piece of parchment.

[Incomplete.]
Drawings:

Two stylized figures with one large and two smaller lily-like motifs above. (In ink with faded yellow ochre color.)

Large guardian angel holding a drawn sword. (In ink with yellow ochre color.)

Hand-cross with eye motifs. (In ink with yellow ochre color.)

Owner: Sergé Wälättä Maryam (f.)

Prayer for Drowning Demons and Devils, Barya and Légéwon, etc., Incorporating the Names and Prayers "Given by Michael to Solomon the King.", Mid to late 19th century

Prayer against Terror of Demons "And for Drowning Demons," for Monday, Mid to late 19th century

Prayer for Drowning Demons, Mid to late 19th century

[Beginning only.]

**Willsie Ethiopic Magic Scroll No.252, Mid to late 19th century**

1535 x 90-5mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a linear border. 3 talismanic drawings. The top of the scroll is badly creased and faded.

Drawings:

[Unclear.] Possibly a star-like figure apparently with feet. (In ink with traces of faded color.)

Eight-pointed star with central face. Decorative borders above and below. (In ink with some faded red color.)

Cross within a lozenge shape and a square. (In ink with some pale red color.)

Owner: Wälättä Rufa’él (f.)

Prayer against Aynä T’ela and for Binding Devils, Beginning With the Story of the Man Possessed by an Evil Spirit Healed by Jesus in the Temple, Mid to late 19th century

Prayer for Binding Demons and Devils, Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Zar and Qurañña, Däsk and Gudalé, Dedeq and the Noonday Demon, Mäggañña and Gusemt, Féra ("Plague") and Fever, Dedeq [bis] and Täyazhi, Mid to late 19th century

Prayer for the Protection of the Body and Soul from Demons, Mid to late 19th century

Untitled Prayer for Protection from Noba and Wälättä Wärq, King and Queen of Demons, Mid to late 19th century
Prayer against Aynä T'ela, Barya and Légéwon, and for Binding Devils, Mid to late 19th century

Another Prayer against Aynä T'ela, Barya and Légéwon, and for Binding Devils, Mid to late 19th century

Prayer for Drowning Demons, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.253, Mid to late 19th century**

1920 x 75-90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a mediocre hand (4-5mm), framed within a scalloped border. 2 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with pinkish red color.)

Sun-like figure with central face and six radiating arms. A large border of chevrons below. (In ink with some pinkish red color.)

Owner: Wälättä Mädhen Mästayät (f.)

Prayer against Aynä T'ela and Aynä Wärq, Aynä Barya and Aynä Aganent, etc., Invoking the Secret Names of Jesus, Mid to late 19th century

Prayer for Drowning Demons, Qurañña and Täyazhi, and for Binding Demons, Mid to late 19th century

Prayer against Hemorrhage and for Successful Conception, Mid to late 19th century

Another Prayer against Hemorrhage and for Successful Conception, Mid to late 19th century

Prayer for Drowning Demons and Undoing Spells, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.254, Mid to late 19th century**

1640 x 90-5mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in an untidy hand (5-7mm), framed within a scalloped border. 2 talismanic drawings and 1 decorative headpiece.

Drawings:

Stylized figure of a guardian angel. (In ink with ochre color.)

Hand-cross with eye motifs and surrounded by talismanic letters. (In ink with some ochre color.)

Owner: Wälättä Sänbät Däyma (f.)

Prayer against Buda and Qumäñña, Mid to late 19th century

Prayer against the Demon, Barya and Légéwon, Mid to late 19th century
Prayer against Hemorrhage (Hemamä Däm), Mid to late 19th century
Another Prayer against Hemorrhage, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.255, Mid to late 19th century
1580 x 90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a scalloped border with traces of red color. 3 talismanic drawings.

Drawings:
Large X-cross with a stylized face at the center and two standing figures either side. (In ink with faded red-brown and blue-grey color.) The name Wälättä Mädhên Yälfeññ has been written across the drawing in red.
Guardian angel holding a drawn sword, with two small figures on the left. (In ink with red-brown and blue-grey color.) The name Wälättä Mädhên Yälfeññ Arägu has been written across the top and the bottom of the drawing in red.
An equestrian saint striking a recumbent figure, with a small figure in the top right-hand corner of the drawing. (In ink with red-brown and blue-grey color.)

Owner: Wälättä Mika’él (f.)

Prayer for Binding Demons, etc. Mid to late 19th century
Prayer against Barya and Täyazhi, Mid to late 19th century
Prayer against Barya and Légéwon, Comprising the Prayer and Legend Of St. Susenyos, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.256, late 19th century
1770 x 85mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy and sloping hand (4-6mm). 1 talismanic drawing and 1 decorative headpiece. The scroll is currently rolled from top to bottom.

Drawing:
Crudely drawn guardian angel. (In ink with pale orange and purple color.) Around the figure is written in red a prayer against terror. There is also at the top of the scroll a crudely drawn headpiece of two rows of three squares with chevron infill. (In ink with some purple color.)

Owner: Yalga[näsh] Wälättä Maryam (f.)

Prayer against Aynä T’ela and Aynä Wärq, Also, Later, for Binding Demons and Devils, Incorporating the Magic Names of Solomon, late 19th century
Prayer against Aynä T’ela, Entitled the "Prayer of Nedera.", late 19th century
Prayer against Aynä T’ela and Aynä Barya, Täyayazhi and Dergwañña (?), Mäggañña and Gusemt, Féra ("Plague") and Fever, Headache and
Stomach Ache, Pain and Rheumatism, etc., Followed in Continuo by a Prayer against Hemorrhage, late 19th century

**Willsie Ethiopic Magic Scroll No.257, Mid to late 19th century**  
1730 x 75-80mm  
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), framed within a scalloped border. 3 talismanic drawings.

**Drawings:**
- Stylized figure of a guardian angel; the "wings" appear to emerge from the sides of the head, and the whole is covered with small black and red dots. Small decorative border below. (In ink with some faded red-brown color.)
- Another stylized figure of a guardian angel, the body a simple oblong with the wings emerging from the upper corners. Simple decorative borders above and below. (In ink with red-brown color.)
- Large guardian angel holding a drawn sword. Decorative borders above and below. (In ink with some red-brown color.)

Owner: Wäldä Maryam Wädajo (m.) Another name, Wälättä Maryam (f.), has been added later in magenta ink in four places.

Prayer for Obstructing One's Enemies (Mädfanä S’ärr [sic]), Mid to late 19th century

Another Prayer for Obstructing One's Enemies, Mid to late 19th century

Prayer against the Tongues of Men, Mid to late 19th century

Prayer for Undoing Spells, Mid to late 19th century

Prayer against Tongues of Men, "Relatives and Strangers," and Tongues of "Jealous and Deceitful People.", Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.258, late 19th century**  
1930 x 85mm  
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pink ink) in a mediocre and sloping hand (4-7mm), deteriorating towards the bottom of the scroll. 2 talismanic drawings and 2 decorative headpieces.

**Drawings:**
- Crudely drawn guardian angel (head, neck and wings only) holding a drawn sword. Decorative border below. (In ink with yellow and pink color.)
- Cherub-like figure: a square face with two pairs of wings emerging, one from above, the other from below. Decorative borders above and below. (In ink with bright yellow, pink and ochre color.) various magic names (?) and the owner's name, Wälättä Hanna, have been written in pencil around the drawing.

Owner: Wälättä Hanna (f.)
Prayer against Hemorrhage and for Successful Conception, late 19th century

Prayer against Aqweyas’at (Shin Bones) and Keepers of Spells "Who Kill the Soul.", late 19th century

Prayer against Barya, Légéwon and Aynä T’ela, and for Binding Demons, late 19th century

Prayer against Hemorrhage and for Successful Conception, late 19th century

Prayer for Binding Demons, late 19th century

Prayer against Diseases of Barya and "Dreams of the Night", Comprising a Hymn of Salutation (Sälam) to Phanuel, late 19th century

Prayer against Hemorrhage and Shotälay, late 19th century

**Willsie Ethiopic Magic Scroll No.259, Mid 19th century**

2110 x 65mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, moderate hand (5-7mm), framed within an uncolored linear border. There are no talismanic drawings, just 2 decorative headpieces.

Drawings:

none

Owner: Wälättä Giyorgis Bitäwesh (f.)

Prayer against Diseases of Barya and Légéwon, in Fact the Prayer and Legend of St. Susenyos, Mid 19th century

Prayer against Diseases Caused by Spells, Comprising a Hymn of Salutation (Sälam) to Phanuel, Mid 19th century

Prayer against Hemorrhage and Shotälay, Mid 19th century

Prayer for Successful Conception, Mid 19th century

Another Prayer for Successful Conception or Childbirth, Mid 19th century

**Willsie Ethiopic Magic Scroll No.260, Mid to late 19th century**

1580 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in purple or magenta ink) in a moderate hand (3-5mm), framed within an uncolored scalloped border. 3 talismanic drawings. There is a leather thong for tying at the bottom of the scroll.

Drawings:

Guardian angel. Decorative border above, (In ink with some purple color.) The name Wälättä Sellasé has been written in black across the bottom of the drawing.
Series of squares and chevrons decorated with striated lines, with a face in one square. (In ink with purple color.)

Crudely drawn large hand-cross with two figures either side (Crucifixion scene). (In ink with some purple color.)

Owner: Amätä Maryam (f.), overwritten by Wälättä Sellasé Eténat.

- Prayer for Binding Demons, Followed in Continuo by a Prayer Against Diseases of the Evil Eye, etc. Mid to late 19th century
- Prayer against Hemorrhage, Mid to late 19th century
- Prayer for Binding a Demon (Masäru [sic] Läganén), Mid to late 19th century

Willsie Ethiopic Magic Scroll No.261, Mid 19th century

1650 x 50-60mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular and rather spidery hand (4-5mm), framed within an uncolored linear border. 5 talismanic drawings.

Drawings:

- Cruciform design: a cross composed of five smaller crosses placed on top of a semicircular structure (Golgotha ?), with two sets of four small circles forming further cruciform shapes either side. (In ink with red-brown color.)
- Eight-pointed star with central face and eye motifs in the four quadrants. (In ink with red-brown color.)
- Eight-pointed star with central face, the two upper points missing, or "hidden" by the large decorative border above; below are two eye motifs. (In ink with red-brown color.)
- Square containing a transverse cross over a star-like design, with talismanic letters. (In ink with red-brown color.)
- Grid of fifteen squares with letters. (In ink with red-brown color.)

Owners: Haylä Giyorgis (m.) and, at the bottom of the scroll, Haylä Gäbre’él (m.).

- The Text Known as the Rampart of the Cross (Has’urä Mäsqääl), Mid 19th century
- Prayer for Binding Demons and Devils, Zar and Tegrida, Buda and Qumäñña, Mid 19th century
- Another Prayer for Binding Demons and Devils, Zar and Tegrida, Buda and Qumäñña, etc. Mid 19th century

Willsie Ethiopic Magic Scroll No.262, late 19th century

1650 x 75-80mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (3-6mm), framed within an uncolored linear border. 3 talismanic drawings. There is a leather thong at the top of the scroll for hanging or tying.

Drawings:

Crudely drawn figure of a guardian angel holding a drawn sword. Decorative border above. (In ink with faded yellow color.)

Crudely drawn hand-cross. (In ink with faded yellow color.)

Crudely drawn cross. (In ink with faded yellow color.)

Owner: Yätämäññu (f.)

Prayer for Binding Demons, late 19th century

Another Prayer for Binding Demons, late 19th century

Another Prayer for Binding Demons, Comprising a Hymn of Salutation (Sälam) to Phanuel, late 19th century

Willsie Ethiopic Magic Scroll No.263, Mid to late 19th century

1690 x 100mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate, rather angular hand (4-5mm), separated by a central margin of alternately inverted triangles colored red, pale blue-grey or left uncolored. 4 talismanic drawings. The bottom right-hand corner of the scroll is missing, obliterating some of the text.

Drawings:

Derivative eight-pointed star or cruciform design filled with checkerboard, dotted or circle designs. Large decorative borders above and below. (In ink with red and pale blue-grey color.)

Guardian angel holding a drawn sword. (In ink with red color.)

Eight-pointed star with central face set against a checkerboard background. Decorative borders above and below. (In ink with red and pale blue-grey color.)

Guardian angel holding a drawn sword. (In ink with red and some pale blue-grey color.)

Owner: Wälättä Sänbät Täwba (f.)

Prayer against Diseases Caused by the Evil Eye, Opening With the Story of the Old Woman Healed of Demonic Possession by Jesus by the Shore of the Sea of Galilee, Mid to late 19th century

Prayer against Diseases of the Evil Eye and Aynä T’ela, Mid to late 19th century
Prayer against Diseases of Barya, Stomach Ache and Headache, General Pain and Rheumatism, Mäggañña and Gusemt, Féra ("Plague") and Fever, Spells and Diseases of Jinn, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.264, Mid to late 19th century**

1755 x 80-5mm

2 pieces of parchment sewn together. 1 col., written in black in a moderate hand (4-6mm). 3 talismanic drawings and 1 decorative headpiece. There is a leather thong at the top of the scroll for hanging or tying.

Drawings:

- Grid of nine squares with alternate face and transverse cross infill. Decorative borders above and below. (In ink with yellow and red-brown color.)
- Eight-pointed star with central face. (In ink with yellow and red-brown color.)
- Four squares, two with cruciform infill, two subdivided into four smaller squares. (In ink with yellow and red color.)

Owner: Wälältä Maryam (f.) to which the given name Fäntayé has been added later in black ink.

- **Prayer for Binding "Black and Red Demons.", Mid to late 19th century**
- **Prayer for Drowning Zar and Demons, Incorporating Part of the Net Of Solomon (Märbaštä Sālomon), Mid to late 19th century**
- **The Text Known as the Rampart of the Cross (Has’urä Māsqāl), Mid to late 19th century**
- **Prayer for Drowning Demons and Undoing Spells, Mid to late 19th century**
- **Prayer against Diseases of Barya and Légéwon, Also against Rheumatism, Mid to late 19th century**
- **Prayer against General Pain, Mäggañña and Tāyayazhi, Mid to late 19th century**

**Willsie Ethiopic Magic Scroll No.265, Mid to late 19th century**

1545 x 95mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in two mediocre hands (2-5mm), framed within and separated by a linear border colored yellow and purple. 3 talismanic drawings.

Drawings:

- Eight-pointed star with central face. Decorative borders above and below. (In purple ink with yellow and pale blue-grey color.)
- Guardian angel holding a drawn sword. Decorative borders above and below. (In purple ink with yellow and blue color.) the name Abbābāch has been written across the drawing in red.
Ornate hand-cross with two stylized figures either side (Crucifixion scene). Decorative borders above and below. (In purple ink with yellow and blue color.)

Owner: Abbäbäch (f.) added later.

- Prayer for Binding "Evil and Foul Demons that Corrupt the Hearts Of Men.", Mid to late 19th century
- Prayer against Barya and Légéwon, Including the Prayer and Legend Of St. Susenyos, Mid to late 19th century
- Prayer against Barya, Mid to late 19th century
- Prayer against Hemorrhage and Shotälay, Mid to late 19th century
- Prayer against Pain, Mid to late 19th century
- Prayer against Barya, Opening With the Beginning of the Gospel of John, Mid to late 19th century
- Prayer against Diseases of Gusemt and Colic or Stomach Ache, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.266, Mid to late 19th century**

1495 x 70mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, mediocre hand (2-3mm), framed within an uncolored linear border. 4 talismanic drawings.

**Drawings:**

- Grid of nine squares with alternate face and transverse cross infill. Small decorative borders above and below. (In ink without color.)
- Cherub: square face with radiating wings above and below. (In ink without color.)
- Hand-cross with two highly stylized figures either side, and two disks of concentric circles above (Crucifixion scene). (In ink without color.)
- Guardian angel holding a drawn sword. (In ink without color.)

Owner: Wälättä Adam T'afach' (f.)

- Prayer against Diseases of Barya and Légéwon, Mid to late 19th century
- Prayer for Binding Devils, Mid to late 19th century
- Prayer for Deliverance from Diseases Caused by the Evil Eye, Pain, Stomach Ache, Rheumatism, Headache, as Well Evil Spirits Such as Gusemt, Tegrida, Sorcerers and Qurañña, etc., Invoking the Three Persons of the Trinity, Mid to late 19th century
- Prayer against Diseases of the Evil Eye, Comprising the Prayer and Legend of St. Susenyos, Mid to late 19th century
Willsie Ethiopic Magic Scroll No.267, Mid to late 19th century
1720 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in faded pinkish red ink and now partly illegible) in an uneven and somewhat angular hand (5-6mm), framed within an uncolored linear border (now only partly visible). 3 talismanic drawings.

Drawings:

Eight-pointed star with central face (reduced to a pair of eyes and a transverse cross), further faces in the four corners of the drawing. Simple decorative borders above and below. (In ink without color.)

Crudely drawn and stylized guardian angel holding a drawn sword. (In ink without color.) The name Wälättä Maryam Zoditu [sic] has been written across the top of the drawing in magenta ink.

Design consisting of three stylized figures at the top, a central transverse cross and two heads in the middle, and three inverted stylized figures below, mirroring the top row. (In ink without color.) The name Wälättä Maryam Zoditu has been written twice across the drawing in magenta ink.

Owner: Amätä Libanos (?) (f.)

Prayer for Binding Demons, Opening With the Beginning of the Gospel Of John, Mid to late 19th century
Prayer for Binding Demons, Comprising the Text Known as the Rampart Of the Cross (Has'urä Mäsqäl), Mid to late 19th century
Prayer for Binding Demons, Comprising the Prayer and Legend of St. Susenyos, Mid to late 19th century
Prayer against Hemorrhage, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.268, Mid 19th century
1740 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in neat and open hand (4-5mm), framed within a wide linear border colored yellow. 2 talismanic drawings.

Drawings:

Eight-pointed star with central face (inverted) and transverse cross designs in the four corners of the drawing. Decorative borders above and below. (In ink with faded red-brown and yellow color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with red-brown and yellow ochre color.)

Owner: Wälättä Täklä Haymanot (f.)

Prayer against Aynä S'ela and Aynä Wärq and T'ärqäläm, Comprising the Prayer and Legend of St. Susenyos, Mid 19th century
Hymn of Salutation (Sālam) to Phanuel, Mid 19th century

**Willsie Ethiopic Magic Scroll No.269, late 19th century**  
1680 x 95-8mm  
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a poor hand (5-6mm), framed within an uncolored linear border. 1 talismanic drawing.

**Drawing:**  
Crude drawing of a guardian spirit (?): a large face with small eyes, two noses (?) and hair or arms descending from the face. Simple borders above and below. (In ink with some red color.)

**Owner:** Yāsh (?), to which the name Wälättä Gäbre’él has been added in red ball-pen.

- Prayer for Binding Demons, Comprising a Hymn of Salutation (Sālam) To Phanuel, late 19th century
- Another Prayer for Binding Demons "That Cut the Hearts of Men and Emerge Like Shadows and Dreams.", late 19th century
- "Prayer of Nedera Which Is a Disease of the Evil Eye," Comprising the Story of the Old Woman Healed of Demonic Possession by Jesus by the Shore Of the Sea of Galilee, late 19th century

**Willsie Ethiopic Magic Scroll No.270, Mid to late 19th century**  
1700 x 85-90mm  
4 pieces of parchment sewn together. 1 col., written in black with rubrics (in magenta ink) in a large, moderate hand (6-7mm), framed within an uncolored linear border. 1 talismanic drawing. There is a leather thong at the top of the scroll for hanging or tying.

**Drawing:**  
Guardian angel holding a drawn sword. (In ink with some magenta color.)

**Owner:** Wälättä Täklä Haymanot (f.)

- The Text Known as the Net of Solomon (Märbäbtä Sälomon), Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.271, Mid to late 19th century**  
1820 x 85-8mm  
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (3-4mm). 3 talismanic drawings. There is a leather thong at the top of the scroll for hanging or tying. Preserved in a leather cylinder case.

**Drawings:**
Hand-cross with a face forming each arm of the cross, with two guardian angel figures either side, holding drawn swords. Decorative borders above and below. (In ink with faded red and later bright red color.)

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with red color.) Written across the drawing in red is the phrase, "for thy maidservant Dä[mmä]qäch Wälättä Maryam Dämmäqäch."

Eight-pointed star with central face. (In ink with red and orange color.)

Owner: Wälättä Maryam Dämmäqäch (f.) written over erasures.

Prayer against Diseases of Aynä Barya, Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Comprising the Story Of the Woman With an Issue of Blood Drawn from the Gospel of Mark, Mid to late 19th century

Prayer for Fertility, Mid to late 19th century

Prayer against Hemorrhage, Mid to late 19th century

Prayer against Diseases of Baryar [sic] and Légéwon, Also Against Hemorrhage and for Successful Conception, Mid to late 19th century

Prayer against Hemorrhage, Mid to late 19th century

Another Prayer against Hemorrhage, Mid to late 19th century

Prayer against Barya and Légéwon, and for Binding Demons and Devils, Mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Aynä S’ela and Aynä Wärq, Opening With the Beginning of the Gospel of John, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.272, Mid 19th century

1830 x 75-80mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate, but rather angular hand (5-6mm), framed within a linear border colored yellow. 1 talismanic drawing.

Drawing:

Guardian angel. Decorative borders above and below. (In ink with red-brown color.)

Owner: Wälättä Haymanot Lämläm (f.)

Prayer Concerning Human Fertility (Zär’a Be’esi), Mid 19th century

Prayer against Shotälay, Mid 19th century

Prayer and Legend of St. Susenyos, Followed in Continuo by a Psalm Of David (Ps. 1), Mid 19th century

The Prayer of Hannah, the Mother of Samuel, Mid 19th century
Willsie Ethiopic Magic Scroll No.273, Mid to late 19th century
1055 x 85-90mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a poor hand (3-4). 2 talismanic drawings. The text is badly rubbed and illegible in parts. The top portion of the scroll is missing.

[Incomplete.]

Drawings:
Stylized guardian angel. Decorative borders above and below. (In ink with traces of faded red color.)
Crudely drawn eight-pointed star with central face. (In ink without color.)

Owner: Wälättä Mädhen (f.)

... Prayers and rituals for protection and healing, including:
Prayer against Various Evil Spirits and Ailments, Mid to late 19th century
[Beginning in abrupto and partly illegible.]
The Text Known as the Rampart of the Cross (Has‘urä Mäsqäl), Mid to late 19th century
Prayer for Binding Demons (Ma‘es [sic] Aganent), Comprising a Hymn Of Salutation (Sälam) to Phanuel, Mid to late 19th century
Prayer against Aynä Wärq, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.274, Mid to late 19th century
1480 x 75mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics (overwritten in purple ink) in a moderate hand (5mm), framed within a scalloped border. 1 talismanic drawing and 1 chart. The bottom of the scroll is missing. The scroll is currently rolled from top to bottom.

[Incomplete.]

Drawings:
Grid chart of thirty squares with letters. (In ink with red letters overwritten in purple.)
Grid of nine squares with a face in the center square and chevrons or transverse crosses in the outer squares forming the outline of an eight-pointed star. (In ink with purple color.)

Owner: Wälättä Iyäsus Derreb (f.)

... Further prayers and rituals, including:
Prayer against Diseases of Barya and Légéwon, Aynä T‘ela and Aynä Wärq, Mäggañña and Aynä Nas, Gusemt, Zar and Tegrida, Buda and Fälasha, etc., Comprising the Prayer and Legend of St. Susenyos, Mid to late 19th century
Prayer against Barya and Légéwon, Aynä T‘ela and Aynä Wärq, Mid to late 19th century
Willsie Ethiopic Magic Scroll No.275, Mid to late 19th century
1870 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in an untidy hand (5-7mm), framed within an uncolored linear border. 3 talismanic drawings. The right-hand edge of the bottom portion of the scroll shows considerable rodent damage.

Drawings:
Series of rows of squares and decorated bands, containing variously a face, transverse crosses and eye motifs. (In ink with pinkish red color.)
Crudely drawn guardian angel. (In ink with pinkish red color.)
Eight-pointed star. (In ink with pinkish red color.)

Owner: Ehelitu (f.)

"Prayer Concerning the Driving Out of Disease from All Diseases [sic] Which Cut the Heart and Come Like Shadows," Containing the Prayer and Legend Of St. Susenyos, Mid to late 19th century
Prayer against Demons and Shotälay, Mid to late 19th century
Prayer against Hemorrhage, Followed in Continuo by a Psalm of David (Ps. 1), Mid to late 19th century

Willsie Ethiopic Magic Scroll No.276, Mid to late 19th century
1650 x 60-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large and clumsy hand (7-9mm), framed within a border decorated with alternate red and uncolored squares. 2 talismanic drawings. The upper part of the scroll is considerably darkened and difficult to read. There is a small string sewn to the top of the scroll for hanging.

Drawings:
Crudely drawn guardian angel. (In ink with red color.)
Crudely drawn guardian angel. (In ink with red and yellow color.)

Owner: Wälättä Libanos Lämläm (f.)

Prayer Concerning the Fertility of Men and Women, Mid to late 19th century
Prayer against Hemorrhage and for Fertility, Mid to late 19th century
Prayer against Mäggañña and Gusemt, Stomach Ache and Headache, Pain and Rheumatism, Ferqeqat and Seqseqat, Qumäñña and Qurayäñña [sic], etc. Mid to late 19th century

[All in red.] Prayer against aynä t'ela and aynä wärq and aynä nädira [sic]

Willsie Ethiopic Magic Scroll No.277, Mid to late 19th century
Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scr ... (Continued)

1850 x 90-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (2-4mm), framed within an uncolored linear border. 4 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with traces of color.)

Panel of twenty one squares or oblongs variously filled with faces (central column) and abstract designs. (In ink with yellow ochre color.)

Panel with small randomly distributed circles joined by lines. Small decorative borders above and below. (In ink with some yellow ochre color.)

Large hand-cross with two smaller hand-crosses either side. (In ink with some yellow ochre color.) The phrase, "for thy maidservant Wälättä Täklä Haymanot" has been written in the top left-hand corner of the drawing.

Owner: Wälättä Mika’él (f.) with the name Wälättä Täklä Haymanot written above in black.

Prayer against Diseases of Barya and Légéwon, Tegrida, Buda and Fälasha Däbbas (?), Gurguho, Headache and Stomach Ache, etc., Incorporating the Prayer and Legend of St. Susenyos, Mid to late 19th century

Prayer against Hemorrhage, Followed in Continuo After a Row Of Talismanic Letters by Another Prayer against Hemorrhage, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.278, Mid to late 19th century

1760 x 90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a regular but spidery hand (4-5mm), framed within a scalloped border. 2 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with traces of pinkish red color.)

Eight-pointed star with central face. (In ink with pinkish red color.)

Owner: Zäwdé (f.)

Prayer for Successful Conception and against Hemorrhage, Mid to late 19th century

Prayer against Aynä Barya, Légéwon and Buda, Opening With a Psalm Of David (Ps. 1), Mid to late 19th century

Prayer against Aynä Barya and Légéwon, Diseases of Barya and Stomach Ache, Mid to late 19th century
Prayer for Binding Demons, Mid to late 19th century

Prayer against Aynä Barya (?) and Légéwon, and for Undoing Spells, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.279, Mid to late 19th century**

1160 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small and uneven hand (2-3mm), framed within a linear border colored reddish brown. 3 talismanic drawings. The top portion of the scroll is missing.

[Incomplete.]

Drawings:

Guardian angel holding a drawn sword, set against a background of small circles and dots. Decorative border above. (In ink with red-brown and ochre or pale red-brown color.)

Panel of circles joined by lines forming a trellis-work design. Decorative borders above and below. (In ink with red-brown and yellow ochre color.)

Small ornamented cross with "sun" and "moon" either side. (In ink with red-brown and yellow ochre color.)

Owner: the original owner’s name has been erased and replaced by various others: Wälättä Yohannes, Wälättä Säma’et and Edashash.

Prayer against the Evil of Various Demons, Mid to late 19th century

[Beginning in abrupto.]

Prayer for Undoing Spells of Qemant and Fälasha, Mid to late 19th century

Prayer for Binding Demons and Devils, Comprising a Hymn of Salutation (Sälam) to Phanuel, Mid to late 19th century

Prayer against Spells and the Evil Eye of Other People. The Prayer Includes a Grid Chart Containing Letters, Mid to late 19th century

Prayer against Pain, Mid to late 19th century

Prayer against Colic or Stomach Ache, Mid to late 19th century

Legend of St. Susenyos [part only], Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.280, Mid to late 19th century**

2130 x 85-90mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in faded pink ink) in a clumsy hand (6-7mm), framed within an uncolored linear border. 3 talismanic drawings.

Drawings:

Six rows of transverse crosses, with some dotted infill. (In ink with some faded pink color.)
Eight-pointed star with central face and curling extension to each of the points. (In ink with faded pink color.)

Sun face. Decorative borders above and below. (In ink with faded pink color.)

Owner: Wälättä Gäbre’él (f.)

Prayer against Aynä T’ela and Aynä Wärq, Mid to late 19th century

Prayer for Binding Demons "That Cut the Hearts of Men and Come Like Shadows," Barya and Légéwon, Zar and Sorcerers, Mid to late 19th century

Another Prayer for Binding Demons, Mid to late 19th century

Prayer against Rheumatism, Mid to late 19th century

Prayer of Our Lady Mary the Virgin (Egzi’abetnä [sic] Maryam Dengel), Mid to late 19th century

Beginning of the Gospel of John, Followed in Continuo by a Brief Prayer, Mid to late 19th century

[Willsie Ethiopic Magic Scroll No.281, Mid to late 19th century]

1690 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, moderate hand (5-7mm), framed within a scalloped or zigzag border with some red color.) 3 talismanic drawings

Drawings:

Eight-pointed star with central face. Decorative borders above and below. (In ink with some faded red color.)

Series of decorated bands, including a face and abstract motifs. (In ink with pale red color.)

Eight-pointed star with central face, and further faces in the four corners of the drawing. Decorative borders above and below. (In ink with pale red color.)

Owner: Wälättä Maryam (f.)

Prayer against Diseases of Barya and Légéwon, Buda and Fälasha, Algum and Fegén, Headache and Stomach Ache, Pain and Rheumatism, Ferqeqat and Seqseqat, Envious and Deceitful People, Reciters [of spells] (Degamäňña) and Makers of Potions (Mädhaniňña), etc., Invoking the Virgin Mary, Mid to late 19th century

Prayer against Barya and Légéwon, Mid to late 19th century

Prayer for Binding and Drowning Demons, Mid to late 19th century

[Willsie Ethiopic Magic Scroll No.282, Mid to late 19th century]

1500 x 85mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm), framed within a scalloped border. 2 talismanic drawings. There are also two rows of talismanic letters at the bottom of the scroll.

Drawings:

Stylized guardian angel. Small decorative borders above and below. (In ink without color.)

Eight-pointed star with central face. Decorative border of chevrons below. (In ink without color.)

Owner: Wälättä Maryam Aräggash (f.)

Prayer against Barya and Légéwon, Aynä T’ela, Artisans (Ejjä säbe’) and Täyazhi, Comprising the Prayer and Legend of St. Susenyos, Mid to late 19th century

Prayer against Hemorrhage, Invoking the Six Archangels Michael, Gabriel, Surafél, Kirubél, Ura’él and Rufa’él, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.283, late 19th century

1760 x 90-5mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, clumsy hand (6-7mm), framed within a partially decorated border. 3 talismanic drawings.

Drawings:

Series of decorated bands with various decoration, including a central face. (In ink with traces of faded color.)

Series of decorated bands with abstract infill. (In ink with yellow color.)

Eight-pointed star with central face. Decorative borders above and below. (In ink with yellow color.)

Owner: Wälättä Maryam (f.)

Prayer against Aynä Barya and Aynä T’ela, and for Binding and Drowning Demons and Evil Spirits, late 19th century

Prayer against Aynä Barya and Aynä T’ela, Légéwon, Headache and Stomach Ache, Mäggañña and Gusemt, Féra (“Plague”) and Chänäfär, Pain and Rheumatism, etc., Invoking Jesus Christ and the Twelve Apostles, late 19th century

Willsie Ethiopic Magic Scroll No.284, Mid to late 19th century

1990 x 75-80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (4-5mm), framed within a wide, uncolored linear border. 2 talismanic drawings. Preserved in a leather cylinder case.
Drawings:

Eight-pointed star or cruciform design with curling, bifurcating arms, with central face. Decorative borders above and below. (In ink with some pale red color.)

Guardian angel holding a drawn sword. Small decorative border above. (In ink with red color.)

Owner: Wälättä Täklä Haymanot (f.), overwritten in blue ball-pen with the name of Wälättä Sänbät Berqué (?)

Prayer against Diseases of the Evil Eye, Barya, Aynä Wärq and S’ela Wägi, Buda and Fälasha, Algum and Fegén, Headache and Stomach Ache, Pain and Rheumatism, Ferqeqat and Seqseqat, Mäggañña and Deceitful People, Reciters of Spells and Makers of Potions, etc. Mid to late 19th century

Another Prayer against Diseases of the Evil Eye, Barya and Légéwon, Buda and Fälasha, etc. Mid to late 19th century

A Further Prayer against Diseases of Barya and Légéwon, Buda and Fälasha, etc. Mid to late 19th century

A Further Prayer against Diseases of Barya and Légéwon, etc., Incorporating the Prayer and Legend of St. Susenyos, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.285, late 19th century

1840 x 85-90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within an uncolored linear border. 2 talismanic drawings. There is a leather thong at the top of the scroll for hanging or tying.

Drawings:

Hand-cross. Large decorated border above. (In ink without color.)

Derivative eight-pointed star or cruciform design with central face. (In ink without color.)

Owner: Yälfeññ (f.) Another, illegible name has been written over this in magenta ink.

Prayer against Diseases of Barya and Légéwon, Zar and Aynä T’ela, late 19th century

Prayer against Hemorrhage, Followed in Continuo by a Hymn of Salutation (Sälam) to Phanuel, late 19th century

Prayer for Binding Barya and Légéwon, late 19th century

Prayer against Terror, late 19th century
Prayer against Barya and Légéwon, late 19th century

Prayer against Pain and Rheumatism, Containing the Beginning of the Gospel of John, late 19th century

Prayer against Aynä T’ela and Täzarari (?), late 19th century

**Willsie Ethiopic Magic Scroll No.286, Mid to late 19th century**

2430 x 90-8mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics in a large untidy and at times sloping hand (4-7mm), framed within a linear border with scalloped or zigzag decoration. 3 talismanic drawings.

Drawings:

Crudely drawn design comprising a simple cross within a circle from which extend irregular shaped "wings"; there are two small faces above the drawing. (In ink with traces of faded red color.)

Large guardian angel holding a drawn sword. (In ink with orange color.)

Triangular face from which extend four diagonal lines and two small "wings" (?) (In ink with orange color.)

Owner: Wälättä Sellasé Yätämäññu (f.)

- Prayer for "The Subduer of Enemies" (Mägräré S’ärr), Opening With the Beginning of the Gospel of John, Mid to late 19th century
- Another Prayer for "The Subduer of Enemies," Invoking the Secret Names of God, Mid to late 19th century
- Hymn of Salutation (Sälam) to Phanuel, Mid to late 19th century
- Untitled Prayer for Deliverance from Various Evil Spirits, Invoking the Son of God, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.287, late 19th century**

1160 x 85mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in pinkish red ink) in a large and clumsy hand (8-10mm). 2 talismanic drawings. There is a leather thong at the top of the scroll for hanging or tying.

Drawings:

Eight-pointed star with central face enclosed within a grid of squares with decorative infill. (In ink with pinkish red color.)

Grid of six squares with alternate face and transverse cross infill. (In ink with pinkish red color.)

Owner: Zämzäm (f.)

- Prayer against Hemorrhage and for Successful Conception, late 19th century
Untitled Prayer for Fertility, Invoking Arga’él (?) and St. George and Comprising Mostly a Psalm of David (Ps. 1), late 19th century

Prayer against Diseases of Mech, Mänsho, Spells and Zar, late 19th century

**Willsie Ethiopic Magic Scroll No.288, late 19th century**

1530 x 80mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a linear border colored yellow. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Decorative border above. (In ink with red and yellow color.)

Eight-pointed star with central face. (In ink with red and yellow color.)

Cherub (?): square face with two pairs of curving lines, one above and the other below. (In ink with red and yellow color.)

Owner: Wälättä Heywät (f.)

The Beginning of the Gospel of Mark, Used for Protection from Barya and Légéwon, late 19th century

Part of the Legend of St. Susenyos, late 19th century

Prayer against Terror, late 19th century

Prayer for Binding Satan, late 19th century

**Willsie Ethiopic Magic Scroll No.289, Mid to late 19th century**

1630 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (faded and illegible towards the bottom of the scroll) in a mediocre hand (3-4mm), framed within a linear border. 3 talismanic drawings. The edges of the scroll are badly stained.

Drawings:

Guardian angel holding a drawn sword. Decorative border below. (In ink with traces of faded red and yellow color.)

Eight-pointed star or cruciform design with bifurcating arms, with a detached head above and below. (In ink with some faded red and yellow color.)

Cruciform design set against a circle and with radiating "wings". (In ink without color.)

Owner: Wälättä Kidan (f.)

Prayer for Binding Demons, Barya and Légéwon, Mid to late 19th century
The "Prayer of Solomon", Invoked for Protection from Barya and Légéwon, Buda and Blacksmiths, Dedeq and the Noonday Demon, Headache and Stomach Ache, Pain and Rheumatism, and Followed in Continuo by the Secret Names of Solomon, Mid to late 19th century

A Series of Unidentified Prayers (The Headings Are Illegible), Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.290, Mid to late 19th century**

1930 x 95-100mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4mm), framed within a wide linear border. 3 talismanic drawings.

Drawings:

Three faces side by side, with long triangular extensions above and below. (In ink with some pinkish red color.)

Cherub (?): central face from which extend four diagonal wings, a cross resembling a roof ornament above, and a column of triangles below. (In ink with pale red color.)

Three faces side by side, each supported by columns of triangles. (In ink with pale red color.)

Owner: the spaces for the owner’s name have been left blank.

Prayer for Binding Satan, Mid to late 19th century

The Text Known as the Rampart of the Cross (Has’urä Mäsqäil), Mid to late 19th century

Hymn of Salutation (Sälam) to Phanuel, Mid to late 19th century

Prayer for Driving Out Sickness from Children, Including Aynä S’ela, Aynä Barya and Légéwon, Qurañña and Qumäñña, etc., Incorporating an Invocation to the Virgin Mary, Mid to late 19th century

Prayer for Drowning Demons, Aynä Barya and Légéwon, Qurañña and Qumäñña, etc. Mid to late 19th century

The Prayer and Legend of St. Susenyos, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.291, Mid to late 19th century**

1340 x 100-11mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (4-5mm), framed within a wide linear border. 2 talismanic drawings. The top portion of the scroll is missing. The scroll is currently rolled from top to bottom.

[Incomplete.]

Drawings:
Cruciform design with central face and curling, bifurcating arms. Decorative borders above and below. (In ink with yellow ochre color.)

Eight-pointed star with central face. (In ink with yellow ochre color.)

Owner: Wälättä Selläsé Tekunäș (f.)

Latter Part of a Prayer for Expelling Evil Spirits and Sickness (Aynä Barya, Aynä T’ela, Headache, Stomach Ache and Rheumatism, Mäggäñña and Gurguho, Buda and Fälasha, Plague and Fever, etc.), Mid to late 19th century

[Beginning in abrupto.]

The Prayer and Legend of St. Susenyos, Mid to late 19th century

Prayer against Aynä Barya, Aynä T’ela and T’ärqälám, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.292, Mid to late 19th century

1785 x 100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a large, moderate hand (5-7mm), framed within a linear border and decreasing in size (minimum 3mm) towards the bottom of the scroll. 2 talismanic drawings. The top portion of the scroll is missing.

[Incomplete.]

Drawings:

Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with dark red and yellow ochre color.) The text across the top of the drawing (added later ?) identifies the figure as St. Susenyos.

Eight-pointed star or cruciform design with central face. Decorative border below. (In ink with dark yellow ochre color.)

Owner: Wälättä Hanna Dässeta (f.)

Latter Part of the Legend of St. Susenyos, Mid to late 19th century

[Beginning in abrupto.]

Prayer for Binding Barya and Légéwon, Comprising Part of the Text Known as the Rampart of the Cross (Has’urä Mäsqäl), Mid to late 19th century

Prayer for Binding Barya and Légéwon, Zar and Qurañña ... (Illegible) and Undoing Spells, Mid to late 19th century

Willsie Ethiopic Magic Scroll No.293, late 19th or early 20th century

1500 x 95-100mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics (in bright red Western ink) in an untidy hand (3-6mm), framed within a roughly drawn rope-work border. 2 talismanic drawings.
Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid

Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls... (Continued)

Drawings:

Crudely drawn guardian angel. (In ink with bright red color.)

Eight-pointed star. (In ink with bright red color.)

Owner: Wälättä Gābre’él Bālaynāsh (f.)

- Prayer against Diseases of Barya and Légéwon, Zar and Welaj, Buda and Qumāñña, the Evil Eye (Aynāt) and Aynā T’ela, and for Drowning Demons, late 19th or early 20th century
- Prayer for Drowning Demons, Barya and "Foul Légéwon that Cuts the Hearts of Men.", late 19th or early 20th century
- The Text Known as the Net of Solomon (Märbäbtä Sälomon), late 19th or early 20th century
- Prayer for Binding Demons, late 19th or early 20th century
- Prayer against Diseases of Zar and Welaj, late 19th or early 20th century

**Willsie Ethiopic Magic Scroll No.294, late 19th century**

1610 x 90mm

4 pieces of parchment sewn together. 1 col., written in black with rubrics in moderate, sloping hand (3-5mm), framed within an uncolored linear border. 2 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with dark blue, yellow and pale red color.)

Large hand-cross with two smaller crosses either side, set within a square frame. (In ink with dark red, blue, green and yellow color.) Across the top of the drawing is written the name Fāntayé.

Owner: the spaces for the original owner’s name have been left blank and the name Fāntayé (f.) has been added in a separate hand.

- Prayer against Aynā T’ela, Werzelya, Aynā Nas and Abro Adäg (?), and Also for Protection against Pain and Rheumatism, Qumāñña and Zar, Chänäfäär and Qurañña, etc., Comprising Mostly the Legend of St. Susenyos, late 19th century
- Prayer against Hemorrhage and Werzelya, T’ārqäläm, Qurañña and Chänäfäär, Containing a Psalm of David (Ps. 1), late 19th century
- Prayer for Drowning Demons and Werzelya, and against Shotälay, Followed in Continuo by a Hymn of Salutation (Sälam) to the Spear of Longinus and A Sälam to Phanuel, "Expeller of Demons.", late 19th century

**Willsie Ethiopic Magic Scroll No.295, late 19th century**

1680 x 100-5mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an uneven hand (4-7mm), framed within a scalloped border. 2 talismanic drawings. The language of the scroll is full of errors, misspellings and incomplete words.

Drawings:

Two stylized figures, one larger in the center, the other smaller on the left-hand side of the drawing; on the right-hand side are three circles. Simple border of checks above and below. (In ink with dark red-brown color.) The text at the bottom of the drawing identifies the figures as "Jesus and Mary."

Stylized guardian angel. Decorative border below. (In ink with dark red-brown color.)

Owner: Wälättä Aragawi [sic] (f.)

Prayer against Barya and Légéwon, and for Binding Demons, Zar and Chänäfär, Qusam (?), and Wäréza, Buda and Sorcerers, Mägganña and Stomach Ache, Containing an Unidentified Story Supposedly from the Gospel of Luke (Loqas [sic]), late 19th century

Prayer against Diseases of Barya and Légéwon, Zar and Aynä T‘ela, and "All Foul Demons or Shotäläy [sic]," Comprising the Prayer and Legend of St. Susenyos, late 19th century

Prayer against Légéwon, and for Binding Demons, Invoking the Godhead (Määläkot), late 19th century

**Willsie Ethiopic Magic Scroll No.296, Mid to late 19th century**

1720 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in two different hands: a large, well-formed hand (5-6mm), framed within a wide, uncolored linear border, and towards the bottom portion of the scroll a small, moderate hand (2-3mm), mostly without a border. 1 talismanic drawing.

Drawing:

Stylized guardian angel. Decorative borders above and below. (In ink with red-brown color.)

Owner: Amätä Maryam Geday (f.)

Prayer for Binding Demons and Frightening Devils, and Also For Frightening Aynä Barya and Légéwon, Qurañña and Täyayaj [sic], Mägganña and Shätolay [sic], and "All Ailments Which Pierce the Sides, and Twist the Guts, and Crush the Bones.", Mid to late 19th century

Prayer for Fertility, Mid to late 19th century

Untitled Prayer for Trapping Demons, Invoking the Secret Names of God, Mid to late 19th century

Prayer against Buda and "The Demon" (Ganén), Mid to late 19th century
Prayer for Binding Demons and Frightening Devils, and for Frightening the Evil Eye and Aynä Barya and Légéwon, Comprising Mostly a Hymn of Salutation (Sälam) to Phanuel, Mid to late 19th century

Another Prayer for Binding Demons, Mid to late 19th century

Prayer against Diseases of Shotolay [sic], Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.297, mid-19th century**

1780 x 145-150mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a small, reasonable hand (2-3mm). Repairs and damage to the bottom of the scroll. 5 talismanic drawings and 3 small charts or sketches.

**Drawings:**

Female figure (the Virgin Mary ?) and attendant. (In ink with color, now dark and difficult to see.)

Eight-pointed or lobed star motif. (In ink with red and blue color.) The name Wälättä is written across the center and Amätä Täklä Haymanot across the bottom.

Equestrian saint striking a demon. (In ink with red and blue color and a yellow-wash background.) The names Wälättä Giyorgis and Shesshetu Amätä Mika’él are written across the top.

Eight-pointed or lobed cross motif with faces in each quadrant. (In ink with red and blue color.) The name Shesshetu Amätä Mika’él is written above and below with Wälättä Giyorgis also below the drawing.

A face within a square with seraphim heads in each corner and supporting human or simian figures on each side. (In ink with red and blue color.)

Owner: Original owner’s name Wälättä Iyäsus Angwach (f.) overwritten with that of Shesshetu Amätä Mika’él (f.). Other names (Wälättä Giyorgis (f.) and Amätä Täklä Haymanot (f.) are written across the drawings.

Treatises of the Cross (Mäs’aheftä Mäsqäl ?), mid-19th century

(opening title illegible)

**Willsie Ethiopic Magic Scroll No.298, late 19th or early 20th century**

1770 x 125mm (max.)

3 pieces of parchment sewn together. 2 cols., written in black with rubrics (in European magenta ink) in an angular hand (4-5mm), cols. separated by a rope-work border colored blue and yellow and framed within a plain yellow outer border. 3 talismanic drawings.

**Drawings:**

Guardian angel with drawn sword, identified as Michael. (In ink with yellow and faded purple color.)
Princeton Collections of Ethiopic Manuscripts, 1600s-1900s: Finding Aid

Series 4: Bruce C. Willsie Collection of Ethiopic Magic Scrolls (Continued)

St. George slaying the dragon watched by the winged head of a guardian angel. (In ink with yellow, purple, blue and brown color.) Figures identified by name, and the name Wälättä Iyäsus (f.) written in red ball-pen.

Cross motif with central face, identified as the “rampart of the cross” (has’urä mäsqäl).

Owner: the original owner’s name is erased and overwritten with that of Lämläm (f. given and not a baptismal name.)

Prayer for Undoing Spells and against Artisans (Ejjä säbe’) Both Muslim and Christian, Followed in Continuo by Prayers against the Evil Eye, late 19th or early 20th century

Prayer for the Forgiveness of Sins and the Salvation of Body and Soul, late 19th or early 20th century

Prayers (In Continuo) for Binding Demons and Devils, late 19th or early 20th century

Willsie Ethiopic Magic Scroll No.299, late 19th or early 20th century

1745 x 97mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a very small, reasonable hand (2mm), framed within a rope-work border colored yellow, blue and pink. 4 talismanic drawings.

Drawings:

Guardian angel clasping a sword with the small figure of a devotee. (In ink with green, pink, blue and purple color.)

Guardian angel holding a drawn sword, framed within a ropework border with faces in each corner. (In ink with blue, yellow, pink and some green color.)

Small eight-pointed star with central face. (In ink with yellow wash.)

Diamond motif with color, now rubbed and faded and difficult to see.

Owner: Original female owner’s name erased and overwritten with that of Gäbrä Kiros (m.)

Prayer for the Drowning and Binding of Demons, late 19th or early 20th century

Prayer for the Drowning of Demons, for Reading on Monday, late 19th or early 20th century

Prayer for the Drowning of Demons, for Reading on Tuesday, late 19th or early 20th century

Prayer for the Drowning of Demons, for Reading on Wednesday, late 19th or early 20th century

Prayer for the Drowning of Demons, for Reading on Thursday, late 19th or early 20th century
Prayer for the Drowning of Demons, for Reading on Friday, late 19th or early 20th century

Prayer for the Drowning of Demons, for Reading on Saturday, late 19th or early 20th century

Prayer for the Drowning of Demons, for Reading on Sunday, late 19th or early 20th century

Prayer and Legend of St. Susenyos, late 19th or early 20th century

Prayer for Binding Demons and Undoing Spells, late 19th or early 20th century

Prayer for Confounding Devils, Buda, Blacksmiths (Täbib), and Against the Evil Eye, Rheumatism, Stomach Pain, Shotälay, Menstrual Pain, etc. late 19th or early 20th century

Prayer against General Pain, late 19th or early 20th century

Prayer for Confounding Devils and Sorcerers, late 19th or early 20th century

_Willsie Ethiopic Magic Scroll No.300, Early to mid 20th century_

This item is on deposit and not yet available for research.

1265 x 265mm

2 pieces of parchment sewn together with a strap for hanging. 4 cols., written in black with rubrics in a hasty and rather spidery hand (5-8mm), separated and framed by a rope-work border in ink. Columns below each panel of drawings are read across A to D before continuing to the next set. 3 panels of talismanic drawings + 1 further piece of decoration.

Drawings:

St. George slaying the dragon with the maiden Birutawit looking on from a tree. Either side an angel holding a drawn sword. (In ink with pale red, blue, green and brown color.)

Two equestrian saints, one [left] striking an ox, the other [right] a human figure, perhaps representing Susenyos slaying the infant-killer Werzelya. (In ink with pale red, blue, green and brown color.)

Two panels, comprising [left] a grid of nine squares with infill of faces and transverse cross designs, and [right] an eight-pointed star motif with a central face and opposing bird heads in the outer quadrants. The two panels are separated by a lattice design with a human face in the center. (In ink with pale red and blue color.)

Owner: The name of Wälättä Maryam (f.) appears in the text, but it is probable that the scroll was produced for the tourist market.

The same scribe and artist as #301, 302, 303.
The Opening of the Gospel of John, Followed by a Prayer for Deliverance from Shotälay, Aynä Barya and Légéwon, Early to mid 20th century 1A

Prayer of St. Susenyos, Early to mid 20th century 1B-C

Legend of St. Susenyos, Early to mid 20th century 1C-D

Continuation of the Legend of St. Susenyo, Early to mid 20th century 2A-D

Continuation of the Legend of St. Susenyos, Early to mid 20th century 3A-D

[Incomplete.]

**Willsie Ethiopic Magic Scroll No.301, Early to mid 20th century**

This item is on deposit and not yet available for research.

1415 x 275mm

2 pieces of parchment sewn together. 4 cols., written in black with rubrics in a hasty and rather spidery hand (3-5mm), separated and framed by a rope-work border in ink. Columns below each panel of drawings are read across A to D before continuing to the next set. 3 panels of talismanic drawings + 1 further piece of decoration.

Drawings:

[left] St. George slaying the dragon with the maiden Birutawit looking on from a tree; [right] another equestrian saint slaying a human figure. In the center, an angel holding a drawn sword. (In ink with pale red, blue, green and brown color.)

[center] An eight-pointed star motif with a central face and opposing bird heads in the outer quadrants; [either side] an angel holding a drawn sword. (In ink with pale red, blue, green and brown color.)

[left] An equestrian saint slaying an ox; [right] an equestrian saint slaying a centaur. [center] a face within a square with angel heads in lozenges above and below. (In ink with pale red and blue color.)

Owner: The name of Wälättä Maryam (f.) appears in the text, but it is probable that the scroll was produced for the tourist market.

The same scribe and artist as #300, 302, 303.

The Opening of the Gospel of John, Followed by the Prayer of St. Susenyos, Early to mid 20th century 1A

Conclusion of the Prayer of St. Susenyos and the Beginning of the Legend of St. Susenyos, Early to mid 20th century 1B-D

Continuation of the Legend of St. Susenyos, Early to mid 20th century 2A-B

Prayers against Shotälay Shetälawi [sic] “who Kills infants”, Early to mid 20th century 2B-D

Prayer against Aynä Barya and Lägiwon [sic], Early to mid 20th century 3A-B
Willsie Ethiopic Magic Scroll No.302, Early to mid 20th century

This item is on deposit and not yet available for research.

1550 x 260mm
Early to mid 20th cent. 2 pieces of parchment sewn together with a strap for hanging. 4 cols., written in black with rubrics in a hasty and rather spidery hand (4-7mm), with some orthographic errors, separated and framed by a rope-work border in ink. Columns below each panel of drawings are read across A to D before continuing to the next set. 3 panels of talismanic drawings + 1 further piece of decoration.

Drawings:

[center] the Crucifixion; [either side] an angel holding a drawn sword. (In ink with pale red, blue, green and brown color.)

[center] An eight-pointed star motif with a central face and half figures of angels in the outer quadrants; [left] the beating of Christ; [right] Christ carrying the Cross. (In ink with pale red, blue, green and brown color.)

[left] St. George slaying the dragon with Birutawit looking on from a tree; [right] an equestrian saint slaying a human figure. (In ink with pale red and blue and brown color.)

Owner: The name of Wälättä Maryam (f.) appears in the text, but it is probable that the scroll was produced for the tourist market.

The same scribe and artist as #300, 301, 303.

The Opening of the Gospel of John, Followed by the Prayer of St. Susenyos, Early to mid 20th century 1A

Conclusion of the Prayer of St. Susenyos and the Legend of St. Susenyos, Early to mid 20th century 1B-D

Conclusion of the Legend of St. Susenyos, Early to mid 20th century 2A

Prayer for Vanquishing the Bringers of Disease, Early to mid 20th century 2A

Prayer against the Diseases of Shetolay [sic], Early to mid 20th century 2A

Continuation of Prayers against Shetolay, Early to mid 20th century 2B-C

Prayer against Diseases of ay[nä] Barya and Lägéwon [sic], Early to mid 20th century 2D

Prayer against Diseases Caused by Blacksmiths, Early to mid 20th century 2D

Prayers against Mähafelon (?) and Diseases of Buda and Sorcerers, Early to mid 20th century 3A-B
Prayers for the Eradication of Children’s Diseases, Early to mid 20th century

Willsie Ethiopic Magic Scroll No.303, Early to mid 20th century

This item is on deposit and not yet available for research.

1565 x 260mm
2 pieces of parchment sewn together with a strap for hanging. 4 cols., written in black with rubrics in a hasty and rather compact hand (3-4mm), separated and framed by a rope-work border in ink. Columns below each panel of drawings are read across A to D before continuing to the next set. 3 panels of talismanic drawings + 1 further piece of decoration.

Drawings:
1. [center] St. George slaying the dragon with Birutawit looking on from a tree; [either side] an angel holding a drawn sword. (In ink with pale red, blue, green and brown color.)
2. [left] An equestrian saint slaying a human figure; [right] an equestrian saint slaying an ox. (In ink with pale red, blue, green and brown color.)
3. [center] St. George slaying the dragon; [either side] grid of eight squares with alternating face and transverse cross infill. (In ink with pale red and blue and brown color.)

Owner: No owner’s name is apparent. The scroll was probably produced for the tourist market.

The same scribe and artist as #300, 301, 302.

Text Known as the Bandlet of Righteousness (Lefafä S’edq), Early to mid 20th century

Conclusion of the Bandlet of Righteousness (Lefafä S’edq), Early to mid 20th century

Repetition of the Beginning of the Bandlet of Righteousness (Lefafä S’edq), Early to mid 20th century

Continuation of the Repeated Bandlet of Righteousness (Lefafä S’edq), Early to mid 20th century

[Text breaks off in abrupto.]

Willsie Ethiopic Magic Scroll No.304, Mid to late 19th century

This item is on deposit and not yet available for research.

1700 x 95-100mm
4 pieces of parchment sewn together. 1 col., written in black with rubrics in a reasonable hand (4-5mm), framed within a plain border. 2 talismanic drawings.

Drawings:
Eight-pointed star motif with central face. (In ink with red and faded yellow color.)

Guardian angel holding a drawn sword. (In ink with red and faded yellow color.)

Owner: Amätä Maryam (f.)

Prayer against Diseases of Barya and Légéwon, Zar wä(We)laj, Headache, Colic, Māggañña and Gusemt, Aynä Wärq and Aynä T’ela, Buda and Blacksmiths, Mid to late 19th century

Prayer and Legend of St. Susenyos, Mid to late 19th century

Prayer for Frightening Away Demons, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.305, Mid to late 19th century**

This item is on deposit and not yet available for research.

1515 x 110mm

2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-5mm), framed within a plain border. 2 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with red-brown and faded yellow color.)

Symbolic representation of the Crucifixion (a large cross with two figures either side.) (In ink with some red-brown color.)

Owner: Wälättä Mädhen (f.)

Prayer against Diseases of Aynä Barya and Légéwon, Aynä Wärq and Légéwon [sic], Beginning With the Opening of the Gospel of John, Mid to late 19th century

Prayer and Legend of St. Susenyos, Mid to late 19th century

Prayer against Aynä Barya and Légéwon, Zar and Tegreyta, Headache and Colic, Māggañña and Gusemt, Buda and Qumāñña, Invoking the Text the Rampart Of the Cross (Has’urä Mäsqäi), Mid to late 19th century

Prayer against Diseases of the Liver, Mid to late 19th century

**Willsie Ethiopic Magic Scroll No.306, late 19th or early 20th century**

This item is on deposit and not yet available for research.

1925 x 125mm

3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a moderate hand (3-4mm), separated by a wide border with chevron designs with some red and black color. Text rubbed and illegible in places. 5 talismanic drawings + 1 talismanic chart.
Drawings:

Grid of twelve squares with a face in the center and various wheel or rosette and transverse cross motifs in the other squares. (In ink with magenta and green color.)

Guardian angel holding a drawn sword. (In ink with magenta and green color.)

Eight-pointed star motif with central face. (In ink with magenta and green color.)

[Within the text.] Four concentric circles with a head in the middle and text in red (mostly illegible) within the circles.

5A standing figure with two smaller figures either side and six head-and-shoulder figures above. (In ink with magenta and green color.)

Owner: Wälättä Mädhen (Temnit) (f.)

Prayer for Confounding and Dispelling Demons, late 19th or early 20th century 1

Prayer against T'ela Wägi, Aynä Qwerañña, Mäggañña and the Evil Eye Of Others, late 19th or early 20th century 1

Prayer against Diseases of Shetolay [sic] and Tegrida, etc., late 19th or early 20th century 1

Legend of St. Susenyos, late 19th or early 20th century 1

Prayer for Binding Demons and Devils, Incorporating a Sälam or Hymn Of Salutation to the Archangel Phanuel, late 19th or early 20th century 1

Prayer against Buda, Blacksmiths, Artisans (Ejjä säb‘), late 19th or early 20th century 1

Prayer for Confounding and Dispelling Nädära and Werzelya, Invoking St. Susenyos, late 19th or early 20th century 2

Prayer against Aynä Barya and Légéwon and Also the Evil Eye of Wicked People, late 19th or early 20th century 2

Prayer against Rheumatism, late 19th or early 20th century 2

Prayer against Headache, late 19th or early 20th century 2

Prayer against the Evil Eye, late 19th or early 20th century 2

Prayer against Diseases Caused by Demons and Devils, late 19th or early 20th century 2

Prayer against Hemorrhage, late 19th or early 20th century 2

Prayer for Undoing Spells, late 19th or early 20th century 2

Prayer against Diseases of Täs’arara (?), late 19th or early 20th century 2

Willsie Ethiopic Magic Scroll No.307, mid to late 19th century
This item is on deposit and not yet available for research.

**Willsie Ethiopic Magic Scroll No.308, mid to late 19th century**

This item is on deposit and not yet available for research.

**Prayer against Nädéra [sic] “which Is the Evil eye”, mid to late 19th century**

1565 x 95mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate hand (3-4mm), rubbed and stained in places. 3 talismanic drawings.

**Drawings:**

Derivative eight-pointed star with central face motif, the ‘arms’ ending in serpent heads. (In ink with faded red color.)

Seraph or winged head design. (In ink with some red color.)
Winged cross design, the arms and center of the cross comprising of faces. (In ink with red color.)

Owner: Wälättä Yohannes (f.)

- Prayer of St. Susenyos, mid to late 19th century
- Prayer for Binding Demons and Shotálalay, mid to late 19th century
- Prayer against Colic, mid to late 19th century
- Prayer against Rheumatism or Joint Pain, mid to late 19th century
- A Further Prayer against Rheumatism, mid to late 19th century
- Prayer against Plague (Féra) and Fever, Barya and Légéwon, Demons and Devils, mid to late 19th century
- Prayer against Diseases Caused by Buda, mid to late 19th century
- A Further Prayer against Diseases of Buda and Also Barya, mid to late 19th century

Willsie Ethiopic Magic Scroll No.309, mid to late 19th century

This item is on deposit and not yet available for research.

1485 x 115mm
3 pieces of parchment sewn together. 2 cols., written in black with rubrics in a small, compact hand (2-3mm), separated by and framed within a simple linear border with traces of yellow color. 3 talismanic drawings.

Drawings:

- Non-figurative design. (In ink with traces of red color.)
- Eight-pointed star design in grid format, with a central face and animal-like figures above and below the latter. (In ink with yellow color.)
- Eight-pointed star design with central face. (In ink with yellow and some red color.)

Owner: Wälättä Giyorgis T’eruyé (f.)

- Prayer against Diseases of Aynä Barya and Légéwon, Täyayazh and T’ela Wägi, Shotálalay and Tälawash (?), Opening With the Beginning of the Gospel Of John, mid to late 19th century
- Prayer against Rheumatism and Gusemt, Followed in Continuo by An Untitled and Unidentified Text, mid to late 19th century
- Prayer against Diseases of Aynä Barya and Légéwon, and for Binding Demons and T’ela Wägi, etc., mid to late 19th century

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A Further Prayer for Binding Demons, Aynä Barya and Légéwon, etc., mid to late 19th century
Prayer against Hemorrhage and for Successful Conception, mid to late 19th century
Prayer against Aynä Barya and Légéwon, etc., mid to late 19th century
Prayer of St. Susenyos, mid to late 19th century

**Willsie Ethiopic Magic Scroll No.310, mid to late 19th century**

This item is on deposit and not yet available for research.

2110 x 90-95mm
3 pieces of parchment sewn together. The bottom of the scroll has been cut off. 1 col., written in black with rubrics in a reasonable hand (4mm), framed within a simple linear border colored yellow. 3 talismanic drawings.

**Drawings:**

Guardian angel holding a drawn sword. (In ink with yellow and faded red color.)

Guardian angel holding a drawn sword, a hand-cross at his side. (In ink with some yellow color.)

Protective figure (a priest or perhaps Solomon ?) wearing a crown and carrying a censer. (In ink with yellow wash color.)

Owner: Wälättä Iyäsus (f.)

Prayer against Diseases of Aynä Barya and Légéwon, and Also For Dispelling Children's Diseases, Followed in Continuo by the Legend of St. Susenyos, and Also by the Beginning of the Gospel of St. John, mid to late 19th century

Series of Three Prayers against Hemorrhage, mid to late 19th century

Prayer against Barya and Evil Légéwon “that Cuts the Hearts of man”, mid to late 19th century

Prayer for Binding Demons and Drowning Barya, mid to late 19th century

A Further Prayer for Binding Demons, Barya and Légéwon, mid to late 19th century

**Willsie Ethiopic Magic Scroll No.311, mid to late 19th century**

This item is on deposit and not yet available for research.

1130 x 135mm
2 pieces of parchment sewn together, forming the bottom two pieces of a scroll, the top piece now missing. 2 cols., written in black with rubrics in a moderate hand (3-4mm), separated by a border with zigzag design, with some red color, and framed within a plain linear border. 4 talismanic drawings.
Drawings:

Two pairs of figures in monastic garb with a hand-cross design between each pair. (In ink with some red-brown color.)

[left] seraph (?) face with radiating wings. (In ink with some red-brown color);
[right] eight-pointed star motif with central face (in ink with red-brown and yellow color) and [below] a smaller face with seven radiating wings (in ink with some red-brown color.)

Two pairs of figures in monastic garb with a hand-cross design between each pair. (In ink with some red-brown color.)

Two small panels of non-figurative designs. (In ink with some red-brown color.)

Owner: Wälättä Mika’él Mammit (f.); the name (Wälättä) Iyäsus Sänaqäch (f.) added later at the bottom of the scroll.

The End of a Prayer against Aynä T’ela, Mäggañña, Aynä Barya, Légéwon, 1 etc., mid to late 19th century

[Beginning in abrupto.]

Prayer against Hemorrhage, mid to late 19th century 1

Prayer for Binding Demons Spoken by Alexander the King, mid to late 19th century 1

The End of a Prayer for Undoing Spells, mid to late 19th century 2

[Beginning in abrupto.]

Prayer against Diseases Caused by Artisans (Ejjä säb’) and Sorcerers “whether Muslim or Christian”, as Well as Demons, mid to late 19th century 2

Willsie Ethiopic Magic Scroll No.312, mid 19th century

This item is on deposit and not yet available for research.

2000 x 75mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an angular hand (3-5mm). 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. (In ink with faded red-brown and yellow color.)

Block of four squares each with a face. (In ink with red-brown and yellow color.)

A transverse cross design within a square with faces in the four principal quadrants. (In ink with red-brown and yellow color.)

Owner: Wälättä Gäbre’él (f.), inserted at a later date.
Untitled Hymn of Praise to God the Ancient of Days and Creator of All Things, Followed in Continuo by Hymns to Jesus Christ and the “Wondrous Godhead”, Also Invoking Inter Alia the Virgin Mary and John Baptist, mid 19th century

A Sālam or Hymn of Salutation to the Archangel Phanuel, Closing With A Prayer for Protection from Barya and Légéwon, mid 19th century

[In continuo from the previous.]

**Willsie Ethiopic Magic Scroll No.313, mid 19th century**

This item is on deposit and not yet available for research.

1365 x 90mm

3 pieces of parchment sewn together. The upper part of the top piece is missing. 1 col., written in black with rubrics in a moderate, compact hand (2-5mm). 2 talismanic drawings.

Incomplete.

**Drawings:**

Stylized standing figure within an architectural frame. (In ink with faded red-brown and yellow color.)

Developed eight-pointed star design with central face and curving arms. (In ink with red-brown and yellow color.)

**Owner:** Original owner: Wälättä Iyäsus (f.), with the name Wälättä Sänbät Bälaynāsh inserted at a later date in various places.

- Prayer against Demons, Barya, Légéwon, Aynā T’ela, etc., mid 19th century
- Prayer for Drowning Demons, Here Called the Chariot of Elijah (Sārāgalla Zā-Élyas), mid 19th century
- Prayer against Aynā T’ela and S’ela Wägi, Including a Sālam or Hymn Of Salutation to the Archangel Phanuel, mid 19th century
- Prayer Concerning the “Angel of Darkness that Drives Away the dawn”, mid 19th century
- Prayer against Aqweyas’at (Lit. 'shin bones’), Barya and Légéwon, mid 19th century
- Beginning of the Gospel of John, mid 19th century

**Willsie Ethiopic Magic Scroll No.314, mid 19th century**

This item is on deposit and not yet available for research.

980 x 85-90mm

2 pieces of parchment sewn together. The bottom piece of the scroll is missing. 1 col., written in black with rubrics in a moderate, open hand (3-5mm). 2 talismanic drawings.
Incomplete.

Drawings:
Grid of nine squares with alternating face and transverse cross infill designs. (In ink with some red color.)
Eight-pointed star motif. (In ink with some red color.)

Owner: Illegible.

Prayer for Binding Demons, Barya and Légéwon, Aynä … [illegible], Qurt’emat (i.e. Rheumatism), Zar and Qurañña, etc., mid 19th century
Prayer Known as the Rampart of the Cross (Has’urä Mäsqääl), mid 19th century
Prayer for Drowning Demons, Barya and Aynä S’ela, and Against Hemorrhage and Shotälay, etc., mid 19th century

Willsie Ethiopic Magic Scroll No.315, mid 19th century
This item is on deposit and not yet available for research.

1500 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate, open hand (3-4mm). 3 talismanic drawings.

Drawings:
Two standing figures either side of a large hand-cross motif. (In ink with traces of red color.)
Eight-pointed star design with central face. (In ink with some red-brown color.)
Developed eight-pointed star or rosette design with central face. (In ink with some red-brown color.)

Owner: Wälättä Kidan (f.), the name Amätä Mika’él Sārayt added later.

Prayer for Binding Demons, Barya and Légéwon, Aynä T’ela, and Against Rheumatism, General Pain, Mâggañña and Gusemt, etc., mid 19th century
Prayer Known as the Rampart of the Cross (Has’urä Mäsqääl), mid 19th century
Prayer for Drowning Demons, Incorporating the Prayer Known as the Net of Solomon (Märbäbtä Sälomen), mid 19th century
Prayer for Undoing Spells, mid 19th century
Prayer against Hemorrhage, as Well as Joint Pain, Rheumatism and Colic, mid 19th century

Willsie Ethiopic Magic Scroll No.316, mid 19th century
This item is on deposit and not yet available for research.
1505 x 102mm
3 pieces of parchment sewn together, with traces of a strap for hanging at the foot of the scroll. The end of the bottom piece possibly missing. Currently rolled in reverse. 1 col., written in black with rubrics in a mediocre hand (4-5mm). 2 talismanic drawings.

Drawings:

Seraph: central face surrounded by eight radiating curved wings. (In ink with some red-brown color.)

Two stylized standing figures either side of a large hand-cross design. (In ink with some red-brown color.)

Owner: Wälättä Giyorgis Sehin (f.)

Prayer for Binding Demons, Beginning With the Opening of the Gospel Of John, mid 19th century

Prayer for Binding Demons Spoken by Alexander the King, mid 19th century

Prayer and Legend of St. Susenios,

[Incomplete]

Willisie Ethiopic Magic Scroll No.317, mid 19th century

This item is on deposit and not yet available for research.

1845 x 95mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (2-4mm). 3 talismanic drawings.

Drawings:

Grid of nine squares with alternating face and transverse cross design infill. (In ink with faded yellow and red color.)

Large guardian angel figure wielding a drawn sword. (In ink with yellow and some red-brown color.)

Derived eight-pointed star or rosette design with a central face. (In ink with yellow and red-brown color.)

Owner: Wälättä Yohannes Täkollash (f.), with the name Wälättä Maryam Shäwagash written above later.

Prayer against Barya and Légéwon, mid 19th century

Prayer against Diseases of Barya and the Evil Eye, and for Drowning Demons, mid 19th century

Prayer against Colic and Gusemt, Headache, Mäggañana and Gusemt, Plague (Féra) and Fever, and Aynä T’ela, mid 19th century
Prayer against Barya, Légéwon and Däsk, Spells of Barya [bis] and Légéwon, Dedeq, the Noonday Demon and the Evil Eye of Wicked People, etc., mid 19th century

Prayer against Hemorrhage, mid 19th century

Two Further Prayers against Hemorrhage, Concluding With the Beginning of the Gospel of John, mid 19th century

Prayer against Rheumatism or General Pain (Weg’at), mid 19th century

Prayer against Colic, mid 19th century

Prayer against Rheumatism (Qurt’emat), mid 19th century

Prayer against Headache, mid 19th century

Prayer against Aynä T’ela, mid 19th century

**Willsie Ethiopic Magic Scroll No.318, mid 19th century**

This item is on deposit and not yet available for research.

1835 x 95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate, compact hand (2-4mm), framed within a linear border with yellow color. 3 talismanic drawings.

**Drawings:**

Large guardian angel holding a drawn sword. (In ink with red ocre color.)

Central face within a rosette with eight radiating arms and a further face between each arm. (In ink with yellow and red ocre color.)

**Owner:** Wälättä Heywät Etagāññähu (f.)

- Prayer against Mäggañña and Qurañña, Comprising the Prayer of St. Susenyos, mid 19th century
- Legend of St. Susenyos, mid 19th century
- Prayer against Colic, mid 19th century
- Prayer against Barya and Evil Légéwon ‘that Cuts the Hearts of man”, mid 19th century
- Prayer against Diseases of Barya and Légéwon ‘both Black and red”, mid 19th century

**Willsie Ethiopic Magic Scroll No.319, mid 19th century**

This item is on deposit and not yet available for research.

1475 x 85-95mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in a mediocre hand (3-4mm). 5 talismanic drawings.
Drawings:

Eight-pointed star design with central face. (In ink with pale red and yellow color.)

Eight-pointed star design with central face. (In ink with pale red and yellow color.)

Grid of nine squares with alternating face and transverse cross design infill. (In ink with pale red and yellow color.)

Guardian or protective figure comprising a schematic face atop a “body” of parallel lines and triangles. (In ink with pale red and yellow color.)

Face within a rosette of concentric lines. (In ink with traces of red and perhaps yellow color.)

Owner: Original female owner’s name erased and replaced by Wärqenäsh (f.)

- Prayer against Diseases of Barya and Légéwon, mid 19th century
  (unclear, text faded and rubbed.)
- Prayer against Barya and Colic, mid 19th century
- Prayer against Evil Spirits and the Actions of Evil People, mid 19th century
  (beginning unclear, text faded and illegible.)
- Prayer against Buda, Sorcerers and Evil Légéwon, mid 19th century
- Prayer Repudiating Satan, mid 19th century

**Willsie Ethiopic Magic Scroll No.320, mid 19th century**

This item is on deposit and not yet available for research.

1690 x 75-78mm

3 pieces of parchment sewn together. The top of the scroll has been cut away. Written on both sides. Recto: 1 col., written in black with rubrics in a moderate, compact hand (3-4mm), framed by a simple linear border. Verso: 1 col., different hand (3-4mm) with rubrics in magenta ink. 2 talismanic drawings (recto only) + 3 decorative text dividers.

Drawings:

Large hand-cross design set with decorative borders. (In ink with pale red color.)

Eight-pointed star design with eye-motif design in the center. (In ink with pale red color.)

Owner: Original female owner’s name erased and replaced (in magenta ink) by Wälättä Maryam Askabäch (f.)

- Prayer against Infant Diseases (Heading Illegible), Comprising the Legend of St. Susenyos, mid 19th century
Sälam or Hymn of Salutation to the Archangel Phanuel, mid 19th century

[Following in continuo.]

Prayer (Untitled) against Buda, Qumānña and Zar Wäwelaj, Invoking the Mystical Names of the Nails of the Cross, the Virgin Mary, and the Archangels Michael and Gabriel, mid 19th century

Prayer for Binding Demons Spoken by Alexander the King “for Fridays”, mid 19th century

Prayer for Droning Demons and Devils, and Also Qurañña and Dersañña, mid 19th century

Text Known as the Net of Solomon (Märbätä Sälomon), mid 19th century

Willsie Ethiopic Magic Scroll No.321, late 19th century

This item is on deposit and not yet available for research.

1705 x 70-75mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics (in European ink) in an untidy hand (3-5mm). 2 talismanic drawings.

Drawings:

Hand-cross design. (In ink with red color.)

Guardian angel holding a drawn sword. (In ink with red color.)

Owner: Därägot / Darägot / Darägwät (various spellings) (f.)

Prayer of St. Susenyos, late 19th century

Legend of St. Susenyos, late 19th century

Prayer against Diseases of Barya and the Evil Eye, and Following In Continuo Prayers against Hemorrhage and Colic, late 19th century

Prayer against Hemorrhage, late 19th century

Prayer against Colic, late 19th century

Prayer for Binding (Demons ?), late 19th century

Prayer for Binding Demons and Devils, late 19th century

Willsie Ethiopic Magic Scroll No.322, mid to late 19th century

This item is on deposit and not yet available for research.

1445 x 80mm

3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy and spaced hand (2-6mm). 2 talismanic drawings.

Drawings:
Part of a roughly drawn cruciform design enclosed within an oval. (In ink with pale red color.)

Roughly drawn cruciform design enclosed within an oval, similar to #1. (In ink with pale red color.)

Owner: Original owner: Amätä Egzi'abehér (f.), overwritten by other female names mostly now illegible except for Wälättä Iyäsus.

Prayer for Warding Off Sickness from Infants, Followed in Continuo By Prayers against Nädra and the Evil Eye, mid to late 19th century

The Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl), Followed in Continuo by a Prayer against Hemorrhage and a Prayer for Undoing Spells, Including the Beginning of a Sālam or Hymn of Salutation to the Archangel Phanuel, mid to late 19th century

**Willsie Ethiopic Magic Scroll No.323, mid 19th century**

This item is on deposit and not yet available for research.

1450 x 105-110mm

3 pieces of parchment sewn together. The top of the scroll is missing. 2 cols., written in black with rubrics in a tidy and compact hand (2-3mm), separated by a liner border with zigzag infill in red and framed between a plain linear border. 1 talismanic drawing.

**Drawings:**

Eight-pointed star design with a central face. (In ink with pale red color.)

Owner: Original owner: Wälättä Säma’et Zufan (f.), with S’eyon Kebra (f.) added later.

Prayer against Barya, Légéwon, Colic and Headache, etc., mid 19th century

[Beginning missing.]

Prayer against Hemorrhage, mid 19th century

Prayer for Successful Conception, mid 19th century

Prayer of Confession of Faith in God, the Son, the Holy Spirit, the Virgin Mary and “all the saints”, and Repudiation of Satan, Closing With a Prayer for Protection from Hemorrhage, Zar, Qurañana, Aynä T’ela and Täyayazh, mid 19th century

Prayer against Spells, Followed in Continuo by a Prayer against Barya, Légéwon and Blacksmiths, mid 19th century

[Beginning missing.]

Prayer against Pain and Gusemt, Here Called "The Prayer of Michael From the Fiery Furnace", mid 19th century
Prayer against (Makers Of) Spells and Artisans (Ejjä säb’), Followed In Continuo by a Sälam or Hymn of Salutation to the Archangel Phanuel “the Expeller of demons”, mid 19th century 2

Prayer for Successful Conception and against Hemorrhage, mid 19th century 2

A Further Prayer against Hemorrhage, mid 19th century 2

Prayer in the Name of S’eyon Kebrä for Deliverance from Pain, Headache, Plague (Féra), Fever, Buda, T’ela Wägi, and Artisans (Ejjä säb’), mid 19th century 2

(Foot of the scroll)

Willsie Ethiopic Magic Scroll No.324, mid to late 19th century

This item is on deposit and not yet available for research.

1845 x 77-80mm
2 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate, compact hand (2-3mm). 1 talismanic drawing.

Drawings:
Small decorated cross atop a panel of transverse cross designs. (In ink with traces of red color.)

Owner: Wälättä S’adeq Banchelläku (?) (f.)

Prayer Known as the Rampart of the Cross (Has’urä Mäsqäl), mid to late 19th century

Two Hymns of Praise to the Cross in Continuo, mid to late 19th century

A Further Hymn of Praise to the Cross, Beginning “Perfume in Paradise” (Afäw Westä Gännät), mid to late 19th century

A Further Hymn of Praise to the Cross, Beginning “Mercy and Peace, Joy and safety” (Mehrät Wäsälam Fesseha Wädehna), Incorporating a Sälam or Hymn Of Salutation to the Holy Trinity, mid to late 19th century

Willsie Ethiopic Magic Scroll No.325, mid to late 19th century

This item is on deposit and not yet available for research.

1525 x 93-97mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in an untidy hand (3-5mm), framed within a simple linear border. 2 talismanic drawings.

Drawings:
Guardian angel holding a drawn sword. (In ink with yellow and red-brown color.)
Guardian angel holding a drawn sword. (In ink with yellow and red-brown color.)

Owner: Wälättä Maryam Alämé (f.)

Prayer against Diseases of Aynä T’ela, Aynä Wärq, Barya and Légéwon, and for Binding Demons, Devils and Evil Spirits, Zar, Tegrida, Mäggañña, Rheumatism, Buda and Fälasha, Algum, Fegin, Dedeq, the Noonday Demon, etc., mid to late 19th century

Prayer against Barya, Légéwon, Zar and Tegrida, Opening With the Beginning of the Gospel of John, mid to late 19th century

Prayer against Diseases of Aynä S’ela, Aynä Wägi, Aynä Zar, Aynä Buda, Aynä Qumäñña, etc., mid to late 19th century

Prayer against Diseases of Barya and Légéwon, Zar and Tegrida, Buda and Fälasha, and Also Nädra, mid to late 19th century

Prayer against Hemorrhage, mid to late 19th century

Willsie Ethiopic Magic Scroll No.326, undated

This item is on deposit and not yet available for research.

80 x 20 mm
Small amulet sealed in a leather cylinder

Willsie Ethiopic Magic Scroll No.327, mid to late 19th century

This item is on deposit and not yet available for research.

1875 x 90mm
3 pieces of parchment sewn together. 1 col., written in black with rubrics in a moderate, spaced hand (4-5mm), framed within a simple linear border with traces of red and yellow. 3 talismanic drawings.

Drawings:

Hand-cross design with various symbols either side. (In ink with red-brown color.)

Guardian angel holding a drawn sword with two lions (?) at his feet. (In ink with yellow and red-brown color.)

Eight-pointed star design with central face. (In ink with yellow and red-brown color.)

Owner: Original female owner’s name (perhaps Wälättä Maryam) erased and replaced with another, in turn erased and replaced in ball-pen with S’ehaynäsh [sic] (f.)

Prayer against Diseases of Barya and Légéwon, mid to late 19th century

Prayer against Aynä Wärq, Including Later in the Text “hateful Demons and Evil Spirits, Artisans and Sorcerers.”, mid to late 19th century
Prayer against Black Barya, mid to late 19th century
Prayer against “accursed Satan”, mid to late 19th century

**Willsie Ethiopic Magic Scroll No.328, early to mid 20th century**

This item is on deposit and not yet available for research.

595 x 725mm
Painted panel for wall hanging. 210 x 250mm protruding piece at the top with a strap for hanging. Single piece of hide. 3 cols., of paintings each with 2 cols. of text beneath. Text in black with rubrics appears to be written with a brush and is frequently illegible. Text and paintings are separated by a thick, colored (brown and red) rope-work border. 9 paintings in total. The poorly written text and the execution of the paintings suggest the panel was produced for the tourist market.

**Paintings:**

Small top panel. A haloed male half-figure, perhaps meant to represent God the Father.

Left-hand col.

[top] three haloed, beardless half figures looking towards the center column.
[center] Christ carrying the cross.
[bottom] three haloed, beardless half figures looking towards the center column.

Center col.

[top] the Annunciation.
[bottom] St. George slaying the dragon.

Right-hand col.

[top] three haloed, beardless half figures looking towards the center column.
[center] St. Peter preaching.
[bottom] three haloed, beardless half figures looking towards the center column.

Text: Difficult to read, but most clearly begin with the usual doxology and include the names of Mary, Michael and Gabriel.

**Willsie Ethiopic Magic Scroll No.329, early to mid 20th century**

This item is on deposit and not yet available for research.

590 x 715mm
Painted panel for wall hanging with 195 x 205mm protruding piece at the top with a strap for hanging. Single piece of hide. 3 cols., of paintings each with 2 cols. of text beneath. Text in black with rubrics appears to be written with a
brush and is frequently illegible. Text and paintings are separated by a thick, colored (yellow, green and red) rope-work border. 9 paintings in total. The poorly written text and the execution of the paintings suggest the panel was produced for the tourist market.

Paintings:

Small top panel. A haloed male half-figure, perhaps meant to represent God the Father.

Left-hand col.

[top] three haloed, beardless half figures looking towards the center column.
[center] the Annunciation.
[bottom] three haloed, beardless half figures looking towards the center column.

Center col.

[top] Virgin and Child.
[bottom] the Crucifixion, with the figures of Mary and John.

Right-hand col.

[top] three haloed, beardless half figures looking towards the center column.
[center] the Resurrection.
[bottom] three haloed, beardless half figures looking towards the center column.

Text: Difficult to read, but most clearly beginning with the usual doxology and include the names of Mary, Michael and Gabriel.
Guardian angel holding a drawn sword. (In ink with yellow and bright red color.)

Six-winged cherub, set against a yellow background within a painted red frame. (In ink with bright red, yellow and pale blue color.)

Lobed cross design. (Painted red, yellow and black.)

Owner: Wälättä Kidan Negest Maryam (f.)

Prayer and Legend of St. Susenyos, late 19th century

Prayer against the Evil Eye of Nädära, late 19th century

**Princeton Ethiopic Magic Scroll No. 164, mid to late 19th century**

1875 x 100mm

3 pieces of parchment sewn together. 1 col. written in black with rubrics in an untidy and angular hand (5-6mm). 3 talismanic drawings. Preserved in half a leather cylinder case.

Drawings:

Guardian angel with drawn sword, with decorated borders above and below. (In ink with faded red and yellow color.)

Grid of twelve squares with alternate transverse cross and semicircle infill, with a border of eye motifs above and below and a lattice-work border on the right. (In ink with pale red and yellow color.)

Eight-point star with central face between decorated borders. (In ink with pale red and yellow color.)

Owners: Wälättä Heywät (f.) and her mother Wälättä S’eyon.

Prayer against Hemorrhage, mid to late 19th century

Series of Prayers for Undoing Spells (Mäftehé Seray), mid to late 19th century

Prayer for Binding Demons, mid to late 19th century

Prayer against Colic or Stomach Ache, mid to late 19th century

Prayer against Hemorrhage, mid to late 19th century

Another Prayer against Hemorrhage, mid to late 19th century

Prayer against Shotälay and Shotälawit "Who Kill Infants". mid to late 19th century

The Story of the Woman With an Issue of Blood from the Gospel of Mark, mid to late 19th century

The Prayer of Hannah the Mother of the Prophet Samuel, mid to late 19th century

**Princeton Ethiopic Magic Scroll No. 165, mid to late 19th century**

Page 439
1530 x 86mm
2 pieces of parchment sewn together. 1 col. written in black with rubrics in a reasonable hand (4mm), framed between a simple uncolored linear border. 1 talismanic drawing.

Drawing:
Guardian angel holding a drawn sword with a border of transverse crosses above and below. (In ink, uncolored.)

Owner: Täklä Giyorgis (m.)

Prayer against Diseases of Barya, Légéwon Aynä S’ela, Aynä Wärq, the Evil Eye of Shotäläy, Zar, Tegrida and Demons, as Well as against Rheumatism Or General Pain and Colic, Mâggañña, Gusemt, Buda and Sorcerers, etc., mid to late 19th century

Prayer and Legend of St. Susenyos, mid to late 19th century

Prayer against Diseases of Barya and Légéwon and for Binding Demons, Including a Hymn of Salutation to the Archangel Phanuel, mid to late 19th century

Hymn of Salutation to St. Täklä Haymanot, mid to late 19th century

Prayer against Aynä Wärq, Barya and Légéwon as Well as Nädära, mid to late 19th century

Princeton Ethiopic Magic Scroll No. 167, mid 19th century

2080 x 110mm
3 pieces of parchment sewn together. 1 col. written in black with rubrics (in faded brown or purple ink) in a reasonable hand (5-6mm), framed within a simple linear border with faded yellow color. 3 talismanic drawings. the top of the scroll is damaged.

Drawings:
Cruciform design with a central face, each arm ending in a pair of curling extensions. (In ink with traces of undefined color.)

Another cruciform design with curling arms. (In ink with yellow and faded purple color.)

Cross with spears protruding from between each arm. (In ink with yellow and pale purple color.)

Owner: Wälättä Iyäsus (f.)

Prayer against Diseases of Barya and Légéwon Zar and Welaj and the Noonday Demon, Incorporating the Beginning of the Gospel of John and the Account of the Man Healed of Spirit Possession by the Sea of Galilee, as Well as Other Non-Canonical Accounts of Jesus Curing Possession by Demons, Including that of a Man Called Iya’éros [sic], mid 19th century

Prayer against Aqweyas’at (Shin Bones ?) and Spells, mid 19th century
Prayer Cursing Satan by the Names of Moses, Aaron, David and Solomon, mid 19th century

Prayer against Diseases of Aynä T’ela [sic] and Qurañña, mid 19th century

**Princeton Ethiopic Magic Scroll No. 168, mid to late 19th century**

1725 x 85mm

3 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate hand (3-5mm). 3 talismanic drawings. the top of the scroll is damaged.

Drawings:

Eight-pointed star with central face. (In ink with faded red and possibly yellow color.)

Derivative eight-pointed star design with central face and curling arms; beneath are two further faces, with decorated borders above and below. (In ink with red and yellow color.)

Eight-pointed star with central face. (In ink with red and yellow color.)

Owner: Wälättä Giyorgis (f.) the name Harägä Wäyn (f.) has been added later over erasures.

Prayer against Shotälay "The Killer of Infants" Including the Legend of St. Susenyos and a Hymn of Salutation to Susenyos "The Son of Peter of Susa (?)", mid to late 19th century

Prayers against Hemorrhage, mid to late 19th century

**Princeton Ethiopic Magic Scroll No. 169, mid 19th century**

1790 x 90mm

3 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate hand (3-5mm), framed within a simple uncolored linear border. 4 talismanic drawings.

Drawings:

Two figures, probably guardian spirits; the bodies are reduced to simple X-forms. Above and below are decorative borders. (In ink with some red color.)

Guardian spirit figure (?), the body reduced to a square, the whole framed within another square. (In ink with slight red color.)

A square with a small face at the center and chevron designs at the edges. (In ink, uncolored.)

Grill-like design of crossing lines and circles, framed within a square border. (In ink, uncolored.)

Owner: Wälättä Sänbät Bäyénäy (f.), written throughout in purple ink.

Prayer for Binding Demons, Barya, Légéwon Aynä S’ela, Zar and Qurañña, as Well as against General Pain and Rheumatism, mid 19th century
Another Prayer for Binding Demons, Including the Text Known as The Rampart of the Cross (Has’urä Mäsqäl), mid 19th century

Prayer for Drowning Demons (Mäst’emä Aganent), as Well as Against Diseases of the Liver, mid 19th century

Another Prayer for Drowning Demons, as Well as Undoing Spells, Including a Hymn of Salutation to the Archangel Phanuel, mid 19th century

Prayer against the Diseases of Barya and Légéwon, mid 19th century

**Princeton Ethiopic Magic Scroll No. 170, late 19th century**
1765 x 80mm
4 pieces of parchment sewn together. 1 col. written in black with rubrics in an uneven and slightly sloping hand (4-5mm). 2 talismanic drawings.

Drawings:

Roughly drawn guardian angel with drawn sword. (In ink with yellow and magenta ink color.)

Central square face with transverse radiating arms and four further faces between each arm. (In ink with red-brown, faded yellow and magenta ink color.)

Owner: Amätä Maryam (f.)

Prayer for Drowning Demons and Expelling Devils, late 19th century
Prayer against Shetolay and Shetolawit [sic], late 19th century
Prayer against Hemorrhage and Miscarriage, late 19th century
Another Prayer against Shetolay and Shetolawit "You Demons Who Kill Infants", late 19th century
The Legend of St. Susenyos, late 19th century

**Princeton Ethiopic Magic Scroll No. 171, mid to late 19th century**
1510 x 70mm
2 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate and compact hand (2-4mm). 3 talismanic drawings. the top of the scroll is damaged.

Drawings:

Guardian angel holding a drawn sword. (In ink red, blue and traces of yellow color.)

Derivative cruciform design with a central face. (In ink with faded red, yellow and dark blue color.)

Hand-cross with talismanic figures above and the sun and moon either side. (In ink with faded red color.)

Owner: Wälättä S’eyon (f.)
Prayer for the Protection of the Soul from Demons, mid to late 19th century
Prayer for Drowning Demons and the Evil Eye of Barya and Tegretya, mid to late 19th century
Another Prayer for Drowning Demons and the Evil Eye of Barya And Tegretya, mid to late 19th century
Prayer against the Evil Eye of Nädära, mid to late 19th century
Prayer Calling Upon Jesus Christ for Protection from Attack by Demons, mid to late 19th century

Princeton Ethiopic Magic Scroll No. 172, mid 19th century
1505 x 115mm
2 pieces of parchment sewn together. 1 col. written in black with rubrics in an uneven hand (3-5mm), framed within a simple linear border with traces of yellow color. 3 talismanic drawings and 1 small chart. Written across the first drawing in a Western hand is "Madglla [sic] Abyssinia, April 13/1868" and on the reverse is a paper label reading "Presented by Rev. R Hackwell, member of the American Presbyter[ian] Mission, Rawal Pindi Northern India [0th July 1874,] over which is written in a different hand "Jan. 1899 Pres. by Alan Marquand." Preserved in a Western cardboard cylinder box.

Drawings:
Central square face with smaller faces at each corner and four large curling arms radiating above and below, with decorative borders above and below. (In ink with faded red and yellow color.)

Grid pattern forming a central cruciform design with faces or heads in the middle and in each arm of the cross, the remaining squares in the quadrants filled with transverse cross designs. (In ink with red and yellow color.)

Grid chart with letters and magic names.

Eight-pointed star with central face set against a checkerboard background. (In ink with red and some yellow color.)

Owner: Wälättä Sellasé (f.)

Prayer and Legend of St. Susenyos, mid 19th century
Prayer against Colic, mid 19th century
Another Brief Prayer against Colic or Stomach Pain Followed in Continuo by the Story of the Woman With an Issue of Blood and a Prayer Against Hemorrhage, mid 19th century
Prayer against Diseases of Shetoläy [sic] and Sutolawit [sic], mid 19th century

Princeton Ethiopic Magic Scroll No. 173, mid 19th century
685 x 100mm
Single piece of parchment. 1 col. written in black with rubrics in a moderate hand (3-6mm), framed within a simple linear border with yellow color. 1 talismanic drawing. The top of the scroll is badly worn and discolored and the bottom portions of the scroll are missing.

[incomplete]

Drawing:

Guardian angel with drawn sword. Decorative borders above and below. (In ink with traces of red color.)

Owner: Wälättä S’eyon (partially erased).

Prayer against Barya, Légéwon Aynä S’ela, Zar, Tegrida, Mággañña And Qurañña, mid 19th century

Prayer of St. Susenyos, mid 19th century

Princeton Ethiopic Magic Scroll No. 174, mid 19th century

1630 x 80mm

4 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate hand (3-4mm). 5 talismanic drawings.

Drawings:

Angel (head and shoulders) or seraph above a decorated border. (In ink with some red color.)

Crudely drawn cruciform design with the center and arms of the cross formed of heads or faces. (In ink with some red color.)

Grid chart with crossing lines. (In ink without color.)

Grid chart with letters filling some squares. (In ink with red color.)

Crudely drawn design of interlacing squares. (In red ink.)

Owner: Zämädä Maryam (f.)

Prayer for the Protection of the Soul Invoking the Secret Names Of God, mid 19th century

Another Prayer for the Protection of the Soul Invoking Further Secret Names of God, mid 19th century

A Further Prayer for Protection Invoking the Secret Names of God, mid 19th century

Prayer against Buda and Qumāñña, mid 19th century

Prayer for Undoing the Work of Zar, mid 19th century

Prayer for the Protection of the Soul Invoking the Archangel Michael and the Virgin Mary, mid 19th century

Princeton Ethiopic Magic Scroll No. 175, mid 19th century

5
1795 x 75mm
2 pieces of parchment sewn together. 1 col. written in black in an indifferent hand (3-4mm). 5 talismanic drawings and a decorative border at the top of the scroll. Written on the reverse in a large untutored hand is a now mostly illegible text.

Drawings:
Derivative eight-pointed star with central face. (In ink with faded red and yellow color.)

Eight-pointed star with central face. (In ink with faded red and yellow color.) Written in the bottom left-hand corner of the drawing is the name Wäldä Gäbre’él.

Transverse cross design with eye motifs in the center and smaller crosses above and below. (In ink with faded red and yellow color.)

Lobed cross design with a stylized central face and smaller crosses within each arm of the larger cross. (In ink with faded red and yellow color.) Again the name Wäldä Gäbre’él is written in the bottom left-hand corner.

Cross design. (In ink with faded red color.)

Owner: Wäldä Gäbre’él (?) written across two of the drawings only.

Prayer for Undoing Spells (Mäftehé Seray), mid 19th century

Another Prayer for Undoing Spells (Fethätä Seray), mid 19th century

Princeton Ethiopic Magic Scroll No. 176, Early 19th century

2395 x 90mm
3 pieces of parchment sewn together. 1 col. written in black with some rubrics (in faded purple ink) in a large and widely spaced hand (4-5mm), framed within a plain, uncolored linear border. 3 identical talismanic drawings and 1 set of talismanic letters or figures.

Drawings:
1-3. All 3 drawings comprise a square winged head or seraph with a design of small dots below. (In ink with faded purple color.)

Set of identical talismanic letters or figures. (In ink.)

Owner: Wälättä Yohannes (f.)

Long Prayer Running in Continuo against Barya and "Foul Légéwon That Cuts the Hearts of Men," as Well as Other Evil Spirits Such as Shotälay And Ailments Such as Colic, Early 19th century

Prayer for Successful Conception, Early 19th century

Prayer and Legend of St. Susenyos, Early 19th century

The Story of the Woman With an Issue of Blood Drawn from the Gospel Of Mark, Early 19th century
Princeton Ethiopic Magic Scroll No. 177, mid 19th century
1715 x 80mm
3 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate, sloping hand (3mm), framed within a simple linear border with traces of yellow color. The top and edges of the scroll show some rodent damage.

Drawings:
Equestrian saint trampling a naked demon. Decorative borders above and below. (In ink with traces of yellow and red color.)
Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with faded red and yellow color.)
Hand-cross with the small figure of an angel on the right. Decorative borders above and below. (In ink with faded red and yellow color.)

Owner: Wälättä Iyäsus (f.)
Prayer for Binding Demons Incorporating the Opening of the Gospel Of John, mid 19th century
Prayer against Nägärgar, Täyazhi, Aynă S’ela, Shotälay, Mäggañana And Gusemt, mid 19th century
Another Prayer for Binding Demons, mid 19th century
Prayer for (? Illegible) Demons, mid 19th century
Legend of St. Susenyos, mid 19th century
Prayer for Binding Demons, mid 19th century
Prayer against the Evil Eye, mid 19th century
Prayer against Poverty (? Nedäyt [sic] Partly Illegible), mid 19th century
Prayer for Binding Demons, mid 19th century

Princeton Ethiopic Magic Scroll No. 178, mid 19th century
1410 x 95mm
3 pieces of parchment sewn together. 1 col. written in black with rubrics in a large and widely spaced hand (4-5mm), framed within a scalloped border colored yellow. 2 talismanic drawings.

Drawings:
Grid pattern of six squares with one head and two transverse crosses in the upper row, and two heads and one transverse cross in the lower row. Decorative borders above and below. (In ink with red and faded yellow color.)
Eight-pointed star with central face and two small hand-crosses in the lower quadrants. (In ink with yellow and red color.)

Owner: Wälättä Mika’él (f.)
Text Entitled "A Homily of St. Michael" (Dersanä Mika’él), But in Fact Not One of the Texts Normally Bearing This Name, But a Prayer for Protection from Demons, mid 19th century

The Text Known as the Rampart of the Cross (Has’urä Mäsqäl), mid 19th century

The Text Known as the Net of Solomon (Märbaätä Sälomon), mid 19th century

**Princeton Ethiopic Magic Scroll No. 179, mid 19th century**
1440 x 100mm
3 pieces of parchment sewn together. 1 col. written in black with rubrics in an untidy hand (3-5mm), framed within a plain linear border colored yellow.

Drawings:
Large hand-cross design with a standing figure and a pair of eye motifs each side. Simple lattice-work decorative borders above and below. (In ink with some red and faded yellow color.) the name Wärqenäsh has been written across the lower part of the drawing.

Guardian angel holding a drawn sword. Simple decorative borders above and below. (In ink with pale red and yellow color.)

Owner: Wärqenäsh (f.) Unusually for a magic scroll this is a given rather than a baptismal name. Additionally, the name Sheshetu (f.) occurs at the bottom of the scroll.

Prayer for Binding Demons, Barya and Légéwon, mid 19th century
Prayer against the Diseases Ofbarya, Légéwon Zar, Tegrida and Aynä Wärq, mid 19th century
Prayer and Legend of St. Susenyos, mid 19th century
Prayer for Binding Demons, mid 19th century

**Princeton Ethiopic Magic Scroll No. 180, Early 19th century**
1720 x 78mm
3 pieces of parchment sewn together. 1 col. written in black with rubrics in a well-formed hand (4-5mm), framed within a simple linear border with traces of yellow color. 2 talismanic drawings. the left-hand edge of the lower portion of the scroll shows rodent damage obliterating some of the text.

Drawings:
Guardian angel holding a drawn sword. Decorative borders above and below. (In ink with possible traces of red color.)
Small cross (In ink without color.)

Owner: Wälättä Heywät Tägadé (f.)
Prayer against Shotäläy and "The Demon that Sits in the Womb" Attributed to Zachariah the Son of Barak, Early 19th century

Another Prayer against Shotäläy, and in Continuo a Prayer Against Barya, Mäggañña, Gusemt, General Pain, Rheumatism, Colic and the Noonday Demons, etc. Invoking Ss. Michael, Gabriel and George, as Well as St. Gābrä Mänfäs Qeddus, Early 19th century

**Princeton Ethiopic Magic Scroll No. 181, late 19th century**

365 x 85mm

Single piece of parchment. 2 cols. written in black with rubrics in a poor hand (4-5mm), framed within and separated by a simple uncolored linear border. 1 talismanic drawing. The upper portions of the scroll are missing, and there is some water damage obliterating part of the text.

[incomplete]

Drawing:

Eight-pointed star with central face. (In ink with red color.)

Owner: Bezunäsh (f.) Unusually for a magic scroll this is a given rather than a baptismal name.

End of an Unidentified Text, late 19th century

**Prayer against Hemorrhage, late 19th century**

**Princeton Ethiopic Magic Scroll No. 182, Early 19th century**

1720 x 95mm

3 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate, somewhat angular hand (4-6mm), framed within a wide linear border colored yellow. 2 talismanic drawings.

Drawings:

Stylized guardian angel apparently holding a drawn sword (the scabbard is shown but the sword seems to be missing.) Above and below are wide borders with checkerboard decoration. (In ink with faded red and yellow color.)

Stylized guardian angel holding a drawn sword. Above and below are checkerboard pattern borders. (In ink with faded red and yellow color.)

Owner: the name Tarik or Tarik Wälättä Sämayat (f.) has been inserted over erasures

**Prayer against Hemorrhage, Early 19th century**

**Prayer and Legend of St. Susenyos, Early 19th century**

**Princeton Ethiopic Magic Scroll No. 183, mid 19th century**

1065 x 90mm

2 pieces of parchment sewn together. 1 col. written in black with rubrics in a moderate hand (3-4mm), framed within a linear border the top part of which...
has lattice-work decoration. 2 talismanic drawings. the scroll is currently rolled from top to bottom.

Drawings:

Stylized guardian angel holding a drawn sword. Decorative border above and below. (In ink with blue, yellow and some red color.)

[Upside down] Guardian angel holding a drawn sword. Decorative border above and below. (In ink with blue, red and yellow color.)

Owner: the name Tarik Wälättä Hawaryat (f.) has been inserted over erasures.

Prayer Against barya, Légéwon Headache, Stomach Ache, General Pain, Rheumatism Aynä T’ela [sic], Aynä Wärq, Buda, Qumāňña, etc., mid 19th century

Another Prayer against Barya and Légéwon, mid 19th century

Hymn of Salutation (Sälam) to Phanuel, mid 19th century

Prayer against Barya and Légéwon Nedera [sic] and Aynä T’ela, mid 19th century

Princeton Ethiopic Magic Scroll No. 184, late 19th century or early 20th century
2000 x 70mm
5 pieces of parchment all but the second and third pieces of which are held together by modern, Western tape. 1 col. written in black with rubrics in a large, widely spaced hand (4-5mm), framed within a simple uncolored linear border. 3 talismanic drawings.

Drawings:

Guardian angel holding a drawn sword. Simple decorative borders above and below. (In blue ink with red and blue-black color in crayon or Western ink ?)

Eight-pointed star with central face. (In blue ink with red and blue-black color.)

Hand-cross design. (In blue ink with red and blue-black color.)

Owner: Wälättä Tensa’è (f.)

Legend of St. Susenyos, late 19th century or early 20th century

Prayer against Hemorrhage, late 19th century or early 20th century

Another Prayer against Hemorrhage, late 19th century or early 20th century

Short Hymn of Salutation (Sälam) to Phanuel, late 19th century or early 20th century

Princeton Ethiopic Magic Scroll No. 185, mid to late 19th century
1680 x 100-105mm
3 pieces of parchment sewn together. 1 col. written in black with rubrics in a mediocre hand (3-5mm), framed within a linear border colored yellow. 3
talismanic drawings. the top of the scroll has been cut off removing the upper part of the first drawing.

Drawings:

[bottom part only remains] Guardian angel holding a drawn sword. Border below with scale-like design. (In ink with some yellow color.)

Grid pattern with alternate infill of stylized faces and transverse crosses. (In ink with some red and purple color.)

Eight-pointed star with central face. (In ink with some red color.)

Owner: the name Wälättä Maryam (f.) has been inserted later in erstwhile blank spaces.

Prayer against the Diseases of Barya and Légéwon Zar and Tegrida, Aynä T’ela [sic] and Aynä Wärq, Demons and Devils, Including a Hymn of Salutation (Sālam) to Phanuel, mid to late 19th century

Prayer against the Diseases of Demons, Zar and Tegrida, mid to late 19th century

Prayer against Zar and Qurañña, Hemorrhage and Shotāy [sic], Mäggañña and Gusemt, Followed in Continuo by the Legend of St. Susenyos, mid to late 19th century

Prayer against Hemorrhage and Shotālay, mid to late 19th century

Psalm of David (Ps), 1. Beginning "Hallelujah. Blessed Is the Man Who Goes Not With the Counsel of the Wicke. and Who Stands Not in the Way of the Sinful, and Who Sits Not in the Seat of the Scornful ...", mid to late 19th century

Prayer against Buda and Sorcerers, mid to late 19th century

**Princeton Ethiopic Magic Scroll No. 186, mid 19th century**

1510 x 105-110mm

3 pieces of parchment sewn together. 1 col. written in black with rubrics (in purple ink) in a mediocre hand (4-5mm), framed within a scalloped border. 3 talismanic drawings. There is a leather thong for hanging attached to the top of the scroll.

Drawings:

Guardian angel with drawn sword. Decorative borders above and below. (In ink with yellow and purple color.)

Grid of nine squares with a face in the center square, a bird in each of the top left-hand and right-hand squares, a sun disk in the bottom left-hand square, and a crescent moon in the bottom right-hand square. Decorative borders above and below. (In ink with yellow and purple color.)

Hand-cross design. (In ink with yellow and purple color.)
Owner: Wälättä Maryam Berré (f.) – given at the bottom of the scroll as Wälättä Maryam Berré [sic] Lämma.


The Text Known as the Net of Solomon (Märbaätä Sälomon), mid 19th century

Prayer for Undoing Spells (Mäftehé Seray), mid 19th century

**Princeton Ethiopic Magic Scroll No. 187, mid to late 19th century**

1715 x 85mm

4 pieces of parchment sewn together. Written in black with rubrics in a moderate to uneven hand (3-5mm), framed within a linear border with traces of yellow color. 3 talismanic drawings.

Drawings:

Guardian angel with drawn sword. Decorative borders above and below. (In ink with red-brown and yellow color.)

Eight-pointed star with central face. Decorative borders above and below. (In ink with red-brown and yellow color.)

Cruciform design with a central face and curling bifurcating arms. the name Wälättä Sänbät Teku is written across the bottom of the drawing.

Owner: Däbritu (f.) with baptismal name Wälättä Sänbä. daughter of Teku.

Prayer against Diseases of the Evil Eye and for Binding Demons and the Evil Eye (Aynä S’ela) and Buda, T’ärqäläm and Qurañña, and for Drowning Demons and All Evil Spirits, mid to late 19th century

Prayer against Diseases of Barya and Légéwon and for Binding Demons And the Evil Eye, mid to late 19th century

Prayer against Barya and Légéwon Zar and Qurañña, mid to late 19th century

Prayer for Binding Barya and Täyayazhi, Buda and Qumäñña, and the Evil Eye of Shotälay, mid to late 19th century

Prayer against Diseases of Barya and Légéwon Zar and Aynä Wärq, Buda and Galazärä (?), mid to late 19th century

Prayer against Hemorrhage, mid to late 19th century

Prayer against Diseases of Barya and Légéwon Hemorrhage and Aynä S’ela, mid to late 19th century

Prayer against Hemorrhage and for Successful Conception, mid to late 19th century
Prayer against Diseases of the Head and Headache, mid to late 19th century