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**Catalogue of Ethiopian manuscripts of the
Wellcome Institute of the History of
Medicine in London**

BY
STEFAN STRELCYN

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CATALOGUE OF ETHIOPIAN MANUSCRIPTS OF THE WELLCOME INSTITUTE OF THE HISTORY OF MEDICINE IN LONDON¹

By STEFAN STRELCYN

INTRODUCTION

The Library of the Wellcome Institute is devoted to the history of medicine and related sciences. Apart from some 250,000 printed books, it contains about 10,000 manuscripts, half of which are in Oriental languages.

In 1970 I was entrusted with describing the Ethiopian manuscripts belonging to this library. There were 34 of them: 17 mostly of religious content and completely unrelated to the interests of the Institute, 16 magical scrolls, and one manuscript mainly of divinatory content. Without constituting medical manuscripts in the strict sense of the term, the scrolls are designed to combat demons and diseases and to keep people in good health. They can be called magico-medical scrolls and belong to the field of ethnomedicine. The scrolls are written in Gə'əz with strong Amharic influence. At the suggestion of Dr. F. N. L. Poynter, Director of the Wellcome Institute, the Wellcome Trust decided to donate the first group of manuscripts to the British Museum, to whom 14 were presented in June 1970 and 3 others in June 1971. All these manuscripts have been described by the present writer in the *Catalogue of the Ethiopian manuscripts in the British Museum acquired since 1877* (in preparation). The present catalogue notes contain only the description of the 16 scrolls and the divinatory manuscript.

As far as one can tell from the notes preserved in the registers of the Library, the provenance of these scrolls is heterogeneous. As one might expect, some of them certainly come from Magdala, brought back by members of Lord Napier's expedition in 1867-8 (Nos. I, VII, VIII, XII, XIV). This is probably also true for No. XIII and perhaps for a few others as well. All these MSS were acquired by the Library between 1913 and 1930.

Scrolls are never dated, and the dating I indicate is based only on palaeographical criteria which are often very uncertain. It seems, however, that the MSS in our collection belong to the eighteenth, nineteenth, and early twentieth centuries.

The richest collection of similar scrolls is to be found in the Griaule Collection of the Bibliothèque Nationale in Paris, which numbers more than 160 (see Strelcyn, BN-Griaule). More than 20 scrolls can be found in the Marcel Cohen Collection (Chaîne, Paris—Cohen) as well as in the Littman Collection (Murad Kamil, Littmann, Nos. 29-50). The Vatican Library possesses 25 scrolls (see Grébaud-Tisserant). Amongst the British collections the richest in magical scrolls is that of the British Museum (Strelcyn, Brit. Mus., Nos. 69-97). The

¹ For bibliography and abbreviations, see pp. 54-5.

collection of the Wellcome Institute with its 16 scrolls follows and slightly exceeds in number the collection of scrolls belonging to the Bodleian Library (Ullendorff, *Bodl.*, Nos. 86–99). The scrolls of the Wellcome Institute constitute a good and very representative collection of this kind of Ethiopian literature.

Manuscript No. XVII is a fine example of Ethiopian divinatory literature containing various calculations (*hasab*) but also magical prayers and medico-magical recipes. Many of the *hasab* deal with health (sick person—XVII, 2, 4, 43, 44, 48, Remark 1; diseases—5, 45, 47, 48; sterile woman—16; pregnancy—26, 47; birth—27; death—3, 48). This kind of popular literature is closely related to the magico-medical writings contained in the scrolls. Similar MSS may be found, amongst others, in the Bibliothèque Nationale in Paris (see Conti Rossini, 'Notice' 236, 237; Strelcyn, BN-Griaule 390, 391, 405), in the British Museum (Strelcyn, *Brit. Mus.* 98 [= Or. 12034]) and the University Library in Cambridge (Ullendorff-Wright, LVII).

In order to make it easier for the non-specialist in Ethiopian studies to approach the subject, I have appended to this catalogue an index-glossary of the names of diseases, demons, magicians, and magic occurring in the description of the MSS (see pp. 43–53). This index-glossary gives the salient and up-to-date information with bibliographical references. It is based not only on edited sources but also on unpublished results of field research and inquiries carried out by the Mission Dakar-Djibouti (1932), by Professor Marcel Cohen, and by myself.

Finally, I should like to express my gratitude to Dr. D. L. N. Poynter, to the Librarian, Mr. E. Gaskell, B.A., A.L.A., and to Miss M. Widner, M.A., A.L.A., Assistant Keeper of Oriental Manuscripts, for their courtesy and helpfulness during my work in the Library of the Wellcome Institute.

I

Eighteenth century. Vellum. 1,255 mm. × 120 mm. Scroll composed of three strips. The top of the first strip seems to be missing. Clear handwriting. Black and red ink. No. 36969.

1. Prayer against vaginal haemorrhage: [. . . ?] ሰንታም : (3 times) ቀንታም : (3 times) . . . ምትር : ደማ : በአመትክ : [] ደመኛ : የሐሸብጥያ : . . . ምትር : ደማ : ለአመትክ : [] . . .

2. 'The drowner of devils' *māstämä aganənt*. Prayer against vaginal haemorrhage: በሰመ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ጅዛኩመላሀ : . . . አድጎና : . . . እምሕማመ : ደም : ለአመትክ : [] .

3. Prayer against *barya*: ማምሮን : ሣምሮን : . . . አድጎና : እምሕማመ : ባርያ : እምቤተ : አመትክ : [] .

4. Prayer against malicious demons, evil spirits, and magical action: እላትሪኮን : (3 times) ቦርፎሪኮን : (3 times) . . . ረሐቁ : ወተሰደዱ : አጋንንት : ጸዋጋን : ወመናፍስት : ርኩሳን : ወተግባረ : ሰብእ : እኩያን : ወሰብእ : መሰርያን : . . .

5. Magical square against vaginal haemorrhage. Below: አድጎና : እምሕማመ : ደም : ለአመትክ : [] .

6. Prayer against vaginal haemorrhage, *barya*, and *legewon*: በስመ : . . . በስመ : [ለ]እግዚአብሔር : አብ : . . . ታዖስ : አዝዮስ : . . . አድኅና : እምሕማመ : ደም : ወባርያ : ወሌጊዎን : ለአመተ : እግዚአብሔር ። . . .

7. Prayer against vaginal haemorrhage given by God to Eve. Title and beginning : ጸሎት : በእንተ : ኅማመ : ደም : ዘፈነውካ : ላቲ : ለሔዋን : እግዚአብሔር : ዕጉስ : ወእግዚአብሔር : ንጉሥ : . . .

8. Prayer against vaginal haemorrhage : ጸሎት : በእንተ : ደም : ሚካኤል : ደም : ኅርጥ : ወገብርኤል : ደም : ኅርጥ : . . .

9. Another prayer against vaginal haemorrhage : ጸሎት : በእንተ : ኅማመ : ደም : ሸጭን : (3 times) . . . ከማው : ምትር : ውሕዘተ : ደማ : ለአመተ : እግዚአብሔር : | | .

10. *Sālam* to Phanuel, the expeller of devils. Beginning : ሰላም : ለከ : ሰዳዴ : አጋንንት : ፋኑኤል : ለእግዚአብሔር : እምጽርሑ ፤ . . . See Worrell, III, 113–14.

Two coloured magical pictures, the second representing *legewon* bound with a red cord (ዘከመ : ተዓዎሮ : ሌጊዎን :).

Three consecutive owners are named : Wəṣən Dässəta, ʾĪḥta Maryam, and Wälättä Mika'el.

Taken at Magdala in 1868. Bought in 1915.

II

Eighteenth century. Vellum. 1,980 mm. × 95 mm. Scroll composed of two strips. Very clear handwriting. Black and red ink. No. 39213.

1. Prayer for protecting suckling infants and helping women, containing the legend of Susenyos. Title : በስመ : . . . በስመ : እግዚአብሔር : ነባቢ : ወተናጋሪ : ጸሎቱ : ለቅዱስ : ሱስንዮስ : በእንተ : አሰሰሎ : ደዌ : እምሕፃናት : ዓዲ : ዘይበጥዓ : ለበአሲት : . . . See Worrell, I, 165–83, and II, 59–69; S. Grébaut, 'La légende de Sousneyos et de Werzelyâ d'après le ms. éthiop. Griaule n° 297', *Orientalia*, NS, VI, 1937, 177–83 [297 corresponds to the acquisition number given by the Mission Dakar-Djibouti; this manuscript is MS Éth. 542 (Griaule 234), see Streleyn, BN-Griaule, pp. 146–7].

2. Prayer against vaginal haemorrhage. Title and beginning : በስመ : . . . ጸሎት : በእንተ : ሕማመ [፣] ደም : ሳጦር : (3 times) ሳጦር : (3 times) ከረርጅ : (3 times) . . .

3. Magical characters; magical square.

4. Prayer against the evil eye, *nādāra*, containing the legend of the witch seen by the Apostles on the shore of the Sea of Galilee. Title and beginning : በስመ : . . . ጸሎተ : ነደራ : ዝውእቱ : ሕማመ : ዓይነ : ወርቅ : ወዓይነ : ጽላ : ወጊ : ወእንዘ : የሐውር : እግዚእነ : አያሱስ : ከርሱቶስ : ውስተ : ባሕረ : ጥብርያደስ : . . .

5. Prayer against *legewon*, by the virtue of the names of the nails of the Cross. Title : በስመ : . . . ጸሎት : በእንተ : ሕማመ : ሌጊዎን : ርኩስ : ዘይሰልብ : ልብ : ሰብእ : ወያጸልም : አዕይንተ : . . .

6. Prayer against chest pain containing a *sālam* to the wound of the side with the names of the nails of the Cross. Title and beginning : በስመ : . . . ጸሎት : በእንተ : ወግዓት : አላህ : ባላህ : ጋላህ : . . . ሰላም : ለገቦክ : ነፍተ : ሊንጊኖስ : [sic]

ዘወግዖ : ሳዶር : . . . See S. Grébaud, 'Prière magique contre la pleurésie', *Aethiopica*, II, 3, 1934, 87.

7. Another prayer against chest pain. Title and beginning: በስሙ : . . . ጸሎት : በእንተ : ሕማሙ [፣] ውግዳት : ዘለምለም : ደፈቅዳ : በጸምጸም : ዘፈቅዳ : ሰሚን : . . .

8. Prayer for expelling evil spirits, for persons possessed by demons, *buda*, *fālaša*, *zar*, and *təgrida*, against all diseases like chest pain, rheumatism, migraine, colic, *məthat*, pleurisy, *fərqəqat*, *səqəssəqat*, against the *ədä säbə'* and the *šəla wāgi*. Title: በስሙ : ለእግዚአብሔር : አብ : በስሙ : ለእግዚአብሔር : ወልድ : በስሙ : ለእግዚአብሔር : መንፈስ : ቅዱስ : ታዎስ : አዝያስ : . . . በዝንቱ : አስማተ : ቃልከ : . . . ግዕ : መንፈስ : ርኩስ : ወለዘአኅዞ : ጋኔን : ቡዳ : ወፈላሻ : ዛር : ወትግሪዳ : ዘይትሚሰሉ : በውጋት : ወበቀር[ጥ]ማት : በፍልፀት : ወቀርፀት : በምትሐት : ወጉሥምት[፣]በፍርቅቃት : ወበስቅስቃት : በእደ : ሰብእ : ወጽላ : ወጊ : ይደምሰስ : ነሉ : ደዌ[፣]ነበ : ዘቦአ : ዝንቱ : ጸሎት : . . .

Three coloured magical pictures, the first representing Susenyos spearing the demon *wərzəlyā*.

The name of the owner—Amina. Bought in 1916.

III

Eighteenth–nineteenth century. Vellum. 1,195 mm. × 70 mm. Scroll composed of two strips, lined—unusually—before writing. Small mediocre script. Black and red ink. No. 75099.

1. Prayer for binding devils by the virtue of the names of the nails of the Cross. Title: በስሙ : . . . ጸሎት : በእንተ : ማዕወረ : አጋንንት : ባርያ : ወሌጊዎን : ርኩስ : ወጋኔን : ቀትር : ለቡዳ : ወገልገላወጊ : ዘይሰልብ : ልበ : ሰብእ : . . .

2. Another prayer for binding devils. Title and beginning: በስሙ : . . . እግዚአብሔር : ብርሃን : በእንተ : ማዕወሩ : ለሰይጣናት : ወለአጋንንት : አስማተ : ኃይል : በስሙ : ሸፕራ : አሸፕራ : . . .

3. Prayer for protecting suckling infants containing the legend of Susenyos (short version). Title: በስሙ : . . . ጸሎት : ዘቅዱስ : ሰ-ስንዮስ : በእንተ : አሰስሎ : ደዌ : እም : ሕፃናት : እለ : ይጠብው : ጥበ : እሞሙ : እም : ነሉ : ደዌያት : . . .

Three coloured magical pictures.

Two consecutive owners are named: Wälättä Ḥanna Təkku and Wälättä Mika'el. Bought in 1931.

IV

Eighteenth century. Vellum. 2,065 mm. × 165 mm. Scroll composed of three strips. Current but careless script. Black and red ink. Two columns. The manuscript is preserved in a cylindrical case of leather. No. 1.

1. Prayer for undoing charms, *mäftəhe šəray*. Beginning: በስሙ : . . . ፍታሕ : ቅሕዱን : (bis) እርካዎን : . . . See Strelcyn, *Prières*.

2. 'The drowner of devils' *mästəmā agənənt*. Title and beginning: በስሙ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ወሕይወት : ውለቱ : ለሰብእ : አብ : እሳት[፣]ወልድ : እሳት : መንፈስ : ቅዱስ : እሳት : . . .

3. Prayer against vaginal haemorrhage. Psalm i. Title: በስመ : . . . ጸሎት : በእንተ [፣] አርግዖ : ደም :

4. Another prayer against vaginal haemorrhage. Title and beginning: ጸሎት : በእንተ : አርግዖ : ደም : አፋሽ : አሸሸባቱም :

5. Prayer against colic. Title and beginning: በስመ : . . . ይረስዩ : ለሕይወት : ጸሎት : በእንተ : ሕማመ : ቊርፀት : በከፖኮስ : ስምክ : ተማጎፀንኩ : በኑርያኖስ : ስምክ : ተማጎፀንኩ :

6. Prayer for the protection of suckling infants containing the legend of Susenyos. Title: በስመ : . . . ነባቢ : ወተናጋሪ : ጸሎቱ : ጅቅዱስ : ሱስንዮስ : በእንተ : አሰስሎ : ደቄ : እምሕፃናት : እለ : ይጠብው : ጥበ : እሞሙ[፣]

Three coloured magical pictures.

Two consecutive owners are named: Wälättä Täklä Haymanot and Gäbrä Mika'el.

V

Eighteenth–nineteenth century. Vellum. 1,580 mm. × 70 mm. Scroll composed of two strips. Clear handwriting. Black and red ink. No. 91572.

1. Prayer for binding devils. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ማእሰረ : አጋንንት : ባርያ : ወሌጊዎን : ወማዕሰረ : ነሎሙ : መናፍስት : ርኩሳን : . . . ታዎስ : አዝያስ : ወሊምክያስ : አቅጺፍር :

2. Prayer against enemies, *buda*, *barya*, *legewon*, and magical action. Beginning: አልፋ : (3 times) ዓእ : . . . አትግባዕ : ይቤለክ : ወዝክረ : ስምክ : ይደምሰስ : ለዓለመ : ዓለም : የቂ : (3 times) . . . ወለኃይለ : ጸላኢ : በዳ : ወባርያ : ወሌጊዎን : ወተግባረ : ሰብእ : ይደምሰስ : እም : ላእለ : ገብረ : እግዚአብሔር : []

3. Prayer for binding and sealing *barya*, devils, *legewon*, and *nägärgar*. Beginning: የእይ : አዘርር : ይኩን : ብሻዠክ : . . . ሰሎሞን : አቁያቲር : ምቅናዮሙ : ወማእሰሮሙ : ወማጎተሞሙ : ለባርያ : ወለአጋንንት : ወሌጊዎን : ወለነገርጋር :

4. Prayer against *barya*. Beginning: በስመ : . . . ተሰደድ : አንተ : ባርያ : ጸሊም : አጽመ : ዘትሰብር : ወዘተሐንቅ : ክሳይ : ወዘታብሐን : [sic] በሕልም : ትብለክ : ዳዘር : አብዳዘር :

5. Prayer against the evil eye, *nādira*, containing the legend of the witch seen by the Apostles on the shore of the Sea of Galilee. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ነዲራ : ዝውእቱ : ሕማመ : ዓይነት : እኩይ : ወእንዘ : የሐውር : እግዚእነ : ውስተ : ሀገረ : ጥብርያስ : ወምስሌሀ : ኀወጄሐዋርያት : ርዕዩ : መልክእ : ብእሲት : አራጊት : እንዘ : ትነብር : ውስተ : ማእዶተ : ፈለግ :

6. Prayer against *barya*, *legewon*, devils, *zar wällağ*, *fera*, malarial fever, charms, and blacksmiths. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ባርያ : ወሌጊዎን : አያዘጥ : ሎፍሐምጥ : . . . ይትአሰኛ : አጋንንት : ዳዕ : ዳዕ : ይምንኒ : ተዓሰኛ : ባርያ : አጋንንት : ሌጊዎን : ዛር : ውላጅ : ፊራ : ንዳድ : ሥራይ : ነሀቢ : ኮሮሽኮ : ሎኮሊሽ :

7. *Sālam* to Phanuel, the expeller of devils. Beginning: በስመ : . . . ሰለም : ለክ : ሰዳይ : አጋንንት : ፋኑኤል : ለእግዚአብሔር : እም : ጽርሑ :

8. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ሕማመ : ቁርፀት : እድርናሂእር : ዘወረደ : እም : ሰማያት : ዘተፈነወ : እም : ሰማያት :

Four coloured magical pictures.

The name of the original owner is erased and replaced by Gäbrä Iyäsus. Bought in 1924.

VI

Eighteenth–nineteenth century. Vellum. 1,275 mm. × 80 mm. Scroll composed of two strips, a third being missing (traces of sewing). Rather tall, thin, and careful handwriting. Black and red ink. Preserved in a cylindrical leather container. Written on recto and verso. No. 88614.

Recto

1. Prayer for binding devils by the virtue of the secret names pronounced by the king Alexander before Gog and Magog; against demons, devils, *barya* and *legewon*, colic, migraine, *mäggañña*, and pleurisy, *qoqolay* and *šotäläy*, *qawza* and *wärzölyä*, *däbän ansa*, *mänšo*, and *šərayäl*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ማዕሰረ : አጋንንት : ዘተናገሮ : እስክንድር : ንጉሥ : በቅድመ : ኅግ : ወመኅግ : እንዘ : ይብል : አሉፍ : ንጉሠ : አየር : . . . ረኃቁ : ወተሰደዱ : ወሰሰሉ : በሠራዊትክሙ : አጋንንት : ወሰይጣናት : ባርያ : ወሌጊዎን : ቍርጸት : ወፍልጸት : መጋኛ : ወጉሥዎት : ቆቆላይ : ወሾተላይ : ቃውዛ : ወውርዝልያ : ወደበን : አንሣ : መንሾ : ወሥራየል : [sic]

2. Prayer for binding Satan. Title and beginning: በስመ : . . . በስመ : እግዚአብሔር : ብርሃን : በእንተ : ማዕሥሮ : ለሰይጣን : አስማተ : ኃይል : ዘስሙ : ሸፒራ : አሸፒራ :

3. Prayer for undoing charms, *mäftəhe šəray*. Title and beginning: በስመ : . . . ጸሎተ : መፍትሔ : ሥራይ : በመናዝር : ክሙናዝር : ኤልናዝር :

4. Prayer against vaginal haemorrhage and against spontaneous abortion. Title and beginning: በስመ : . . . ጸሎተ : ደም : ቀንታም : ሰንታም : አዠር : መዠር : . . . ከማው : ሀባ : ፍሬ : ለአመትክ : [] ዘፈታሕክ : ማሕፀና : ለኤልሣቤጥ :

Verso

5. Prayer against *barya* and rheumatism. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወቍርጥማት : ጸፍልል : ሰፍልል : አፍትል :

6. Prayer for expelling devils. Title: ዘሰደተ : አጋንንት : አንሰ : ይቤ : ሚካኤል : ሊቆሙ : ለመላእክት : ወሰዳዲሆሙ : ለአጋንንት :

7. Prayer against *legewon* by the virtue of the names of the nails of the Cross. Title and beginning: ጸሎት : በእንተ : ሌጊዎን : ርኩስ : ዘይሰልብ : ልብ : ወያጸልም : ዓዕይንተ : ወይመጽእ : ከመ : ጽላሎት :

8. *Sālam* to Phanuel, the expeller of devils. Beginning: ሰላም[ለ]ክ : ሰዳዴ : አጋንንት : ፋኑኤል : ለእግዚአብሔር : ጽርሁ :

Six coloured magical pictures.

Two owners are named: Ḥadare (?) Maryam and Wälättä Mika'el.

VII

Nineteenth century (?). Vellum, partly damaged and mounted with blue paper. 2,030 mm. × 130 mm. Scroll composed of three strips. Careful script. Black and red ink. Two columns. No. 88613.

1. Prayer for undoing charms, *mäftəhe šəray*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : መፍትሔ : ሥራይ : ተፈታሕ : በአብ : ወወልድ : ወመንፈስ : ቅዱስ :

2. 'Solomon's net', prayer for catching devils. Title: በስመ : . . . አስማተ : ሰሎሞን : ዘረበሰሙ : ለአጋንንት : ከመ : መርበብተ : ዓሣ : ዘባሕር : See S. Euringer, 'Das Netz Salomons', *Zeitschrift für Semitistik*, VI, 1928, 76-100, 178-99; VII, 1929, 68-85; and O. Löfgren, 'Äthiopische Wandamulete', *Orientalia Suecana*, XI, 1962, (pub.) 1963, 95-120, esp. pp. 109-18.

3. Prayer for undoing charms. Beginning: በስመ : . . . ቸወጅመጸሕ[ፍ]ት : ተፈትሐ : ደጋምያን : ዕዕ : ወመሰርያን[፣]እስላም : ወክርስትያን :

4. Prayer for binding devils by the virtue of the secret names pronounced by the king Alexander before Gog and Magog. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ማዕሰሮሙ : ለአጋንንት : ዙተናገሮ : እስክንድር[፣]ንጉሥ : በቅድመ : ጎግ : ወማጎግ : አሌፍ : ነፍጫር :

5. Prayer against devils: በስመ : . . . ወእምድጎረ : መንፈቀ : ዓመት : ይመውት : . . . እስመ : ከመዝ : አርአዮሙ : አርአዮ : ለሰሎሞን : ደንገግ : ፈድፋድ : . . . ዕቀቦ : ወአድጎኖ : እምፀብዓ : አጋንንት : ለገብርክ : [] .

6. Prayer against blacksmiths, *barya*, *legewon*, chest pain, rheumatism, migraine, colic, *zar*, *tagrida*, *məthat*, *afäfta*, and pleurisy: በስመ : . . . ወይቤ : እምብዝኃ : ፍርሃቶሙ : ለነሀብት : . . . አድጎኖ : እምባርያ : ወሌጌዎን : ውጋት : ወቀሩጥማት : ፍልፀት : ወቀሩፀት : ዛር : ወትግሪዳ : ምትሐት : ወአፈፍታ : ወጉሥምት : ለገብርክ : [] .

7. Prayer against *barya* and *legewon* containing the legend of Susenyos. Title: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወሌጌዎን : ወሀሎ : ጅብእሲ : ዘስሙ : ሱስንዮስ :

8. 'Solomon's net', prayer for catching devils. Beginning: በስመ : . . . ዘረበሰሙ : ለአጋንንት : ከመ : መርበብተ : ዓሣ : ዘያውጽእ : ዓሣ : እምባሕር : ከማሁ : አውጽዎሙ : ለሰራዊተ : አጋንንት : ነሀቲኤል : ገብርኤል :

9. Prayer for anathematizing devils. Beginning: በስመ : . . . አውገዝኩ : ሰይጣናት : ባርያ [፣] ወሌጌዎን : በአብ : ወወልድ : ወመንፈስ : ቅዱስ : በጅእካላት[፣] ወበጅመለኮት :

10. Prayer against the evil spirit, for people possessed by *buda* and *barya*, against *əǧä säbä'*, sorcerers, and magical action, against *barya*, *legewon*, chest pain, rheumatism, migraine, colic, *mäggañña*, and *q^wərañña*. Beginning: በስመ : . . . በስሙ : ለእግዚአብሔር : አብ : . . . ታላስ : አዝያስ : . . . በዝ : አስማተ : ቃልክ : ኢዮሱስ : ክርስቶስ : ስሑል : እሳተ[፣]መለኮት : . . . ወይፃዕ : መንፈስ : ርኩስ : ወለዘአጋዞ : ቡዳ : ወባርያ : እጅሰብእ : ወተንኮለኛ : ወክሉ : ተግባረ : ሰብእ : ይደምሰስ : ጎበ : ዘቦአ : ዝንቱ : ጸሎት : ወይሰደድ : ባርያ : ወሌጌዎን : ውጋት : ወቀሩጥማት : ፍልፀት : ወቀሩፀት : መጋኛ : ወቀሩኛ : አድጎኖ : ለገብርክ : [] . . . አልፋ :

(3 times) ገእ : . . . አመሐልኩክሙ : ወአውገዝኩክሙ : ወአሰርኩክሙ : ወለጉምኩክሙ : ወሐተምኩክሙ : አጋንንት :

Four coloured magical pictures.

The first owner was Wäldä Maryam Märä, the second Wälättä Giyorgis. Taken at Magdala in 1868. Bought in 1924.

VIII

Nineteenth century. Vellum. 2,180 mm. × 75 mm. Scroll composed of four strips. Large, fluent, and rather careful handwriting. Black and red ink. No. 88612.

1. John i, 1–5. Prayer against devils, *barya*, and magicians: በስሙ : . . . ወንጌል : ዘዮሐንስ : ቀዳሚሁ : ቃል : ውእቱ : . . . ከማሁ : አይቅርብዎ : አጋንንት : ጸዋጋን : ወባርያ : ጸሊማን : ወእምሰብእ : መሠርያን : አድኅኖ : ለገብርክ : [] .

2. Prayer for expelling devils, *ahazä säbä'*, and magical action: በስሙ : ለእግዚአብሔር : አብ : . . . ታላስ : አዝዮስ : . . . በዝንቱ : አስማተ : ቃልክ : አያሱስ : ክርስቶስ : በሰይፈ : ሚካኤል : ይትገዘም : ወገእ : መንፈስ : ርኩስ : ወአኅዘ : ሰብእ : ወተግባረ : ሰብእ : ይደምሰስ : ለዓለመ : ዓለም : አሚን : ኅበ : ቦእ : ዝንቱ : ጸሎት : ይርሐቁ : መናፍስተ : ርኩሳን : እምላዕል : ገብርክ : [] .

3. Prayer for expelling Satan, *barya*, *legewon*, *təgrida*, *šotolay*, chest pain, colic, *‘aynät*, migraine, and different kinds of demons: በስሙ : አልፋ : (3 times) ገእ : (3 times) . . . እንተ : ቡዳ : ወእንተ : ሰይማን : ወእንተ : ባርያ : ወእንተ : ሌጊዎን : ወእንተ : ትግሪዳ : ወእንተ : ሾቶላይ : ወእንተ : ውግዳት : ወእንተ : ቍርፀት : ወእንተ : ዓይነት : ወእንተ : ፍልፀት : ወእንተ : ጋኔን : ዘትትሚሰል : በብዙኅ : ጸታ : አሀያ : ሸራሀያ :

4. Prayer against *legewon* by the virtue of the names of the nails of the Cross. Title: ጸሎት : በእንተ : ሌጊዎን : ርኩስ : .

5. Prayer against chest pain. Title and beginning: ጸሎት : በእንተ : ሕማመ : ውግዳት : ምድምያስ : (7 times) የሐቂ : (7 times)

6. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ሕማመ : ቁርፀት : በአዮከስ : ስምክ : በደፌል : ስምክ : በሄሮድያኖስ : ስምክ :

7. Mark i, 23–6. Prayer against devils.

8. Prayer for undoing charms, *mäftähe šəray*. Title: ደሎተ : መፍትሔ : ሥራይ : .

9. Prayer against blacksmiths. Title and beginning: ጸሎት : በእንተ : ነሀቢ : አላሁማ : (3 times) ወያኑራሐሽም : ረጅ :

Three coloured magical pictures.

The owner was Näsärä Ab.

Taken at Magdala in 1868. Bought in 1924.

IX

Nineteenth century. Vellum. 1,700 mm. × 150 mm. Scroll composed of two strips. Very careful handwriting. Two columns. Black and red ink. No. 39212.

1. Prayer for undoing charms, *mäftähe šəray*, and for protection against the

evil eye of *barya* and *legewon*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : መፍትሔ : ሥራይ : ወዳይን : [sic] ባርያ : ወሌጊዎን : አላሁ : ማያት : ንጅዕል :

2. Prayer against the evil eye. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ዓይነት : በጸሊም : ወበቀይህ : ውግእ : እንተ : ዓይነ : ሥራይ :

3. Prayer against *barya*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ባርያ : አስማተ : ሥራይ : በስመ : ሐበርደጅን : (3 times)

4. Prayer against *barya*, *legewon*, and malicious devils. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወሌጊዎን : ወእምአጋንንት : ፀዋጋን : በስመ : እግዚአብሔር : አብ :

5. Prayer for expelling devils. Beginning: አልፋ : (7 times) በኃይለ : ዝንቱ : አስማተክ : ዓእ : ወወዲአክ : ኢትግባእ : ይቤለክ : ኢየሱስ : ክርስቶስ :

6. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ሕማመ : ቁርፀት : ቁጺቤ : (3 times)

7. Prayer for protection: ዘየሐድር : በረድኤተ : ልዑል : ወይነብር : ውስተ : ጽላሎቱ : ለአምላክ : ሰማይ : . . . ከማሁ : አድጎኖ : ለገብርክ : [] .

8. Prayer against *barya*, *legewon*, and malicious devils, containing the *sālam* to Phanuel. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ባርያ : ወሌጊዎን : ወእምአጋንንት : ጸዋጋን ፤ ሰላም : ለሰዳዴ : ሰይጣናት : ፋኑኤል : ለእግዚአብሔር : እምጽርሑ ፤

9. Prayer for protection: ስብሕዎ : ለእግዚአብሔር : እስመ : ሰናይ : . . . አድጎኖ : ለገብርክ : [] .

10. Prayer against chest pain containing a *sālam* to the wounds of the side with the names of the nails of the Cross. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ሕማመ : ውግዓት ። ምድምያስ : (7 times) . . . ሰላም : ለገቦክ : ኩናተ : ሊንጊኖስ : [sic] ዘውግዓ : ሳዶር :

11. John i, 1-5. Prayer for protection.

12. Prayer against being bitten and against rheumatism: ሸምዳን : (3 times) . . . ኢትንክስ : ወኢትቆርጥም : እደዊሁ : ወእገሪሁ : ወኮሉ : አባለ : ሥጋሁ : ለገብርክ : [] .

13. Prayer against rheumatism, *tälawaš*, *‘aynät*, migraine, chest pain, colic, *barya*, *legewon*, *täyayaž*, *šala wägi*, *buda*, blacksmiths, *mäl’at*, pleurisy, *fera*, and malarial fever: መከሸድ : ቁርጥማት : የአዱሽ : አድጎኖ : እምሕማመ : ቁርጥማት ። ወተላዋሽ : ዓይነት : ወፍልፀት : ውግዓት : ወቁርፀት : ባርያ : ወሌጊዎን : ተያያዥ : ወጽላ : ወጊ : ቡዳ : ወጠቢብ : ምትእት : ወገሥምት : ፈራራ : ወንዳድ : ለገብርክ : [] .

14. Prayer for binding devils and for undoing charms. Title: ጸሎት : በእንተ : ማዕረ : አጋንንት : ወመፍትሔ : ሥራይ :

Three coloured magical pictures.

The owner was Gäbrä Ab. Bought in 1916.

X

Nineteenth century. Vellum. 1,945 mm. × 165 mm. Scroll composed of three strips. Regular handwriting. Black and red ink. Two columns. No. 79061.

1. ‘The drowner of devils’ *mäṣṣämä aganənt*. Three prayers of this name:

(a) beginning: በስመ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ያሽመከቢት : (7 times) ያሽከታ : (7 times) . . . ;

(b) beginning: በስመ : . . . ጸሎተ : መስጥመ : አጋንንት : ወባርያ : ወሌጊዎን : ጅዛክ-ሙላህ : (7 times) እንስረፋ : (7 times) . . . ;

(c) beginning: በስመ : . . . ጸሎት : በእንተ : መስጥመ : አጋንንት : ስምርን : (7 times) ብድሑድ : (7 times)

2. Prayer for expelling devils: በስሙ : ለእግዚአብሔር : አብ : . . . ታእስ : አዝያስ : . . . ይትዝም : ወይዓዕ : መንፈስ : ርኩስ : ወዘአጋዞ : ባርያ : ወሌጊዎን : ወተግባረ : ሰብእ : ይደምሰስ : ኅበ : ዘቦእ : ዝንቱ : ጸሎት : እምላዕል : ገብርክ : [] .

3. Prayer for expelling Satan, demons, *legewon*, *ayär*, *buda*, *fälaša*, *fera*, malarial fever, *təgrida*, *dəfənt*, chest pain, colic, and migraine. Beginning: አልፋ : (3 times) ዓእ : . . . ያቂ : (3 times) አንተ : ሰይጣን : ወአንተ : ጋኔን : አንተ : ሌጊዎን : ወአንተ : አየር : አንተ : ቡዳ : ወአንተ : ፈላሻ : አንተ : ፌራ : ወአንተ : ንዳድ : አንተ : ትግሪዳ : ወአንተ : ድፍንት : አንተ : ውግዓት : ወቍርፀት : አንተ : ፍልፀት : ዘትትሜሰሉ : በብዙኅ : የታ : አኸያ : ሸራኸያ :

4. *Sālam* to Phanuel, the expeller of devils. Beginning: ሰላም : ለክ : ሰዳዴ : ሰይጣናት : ፋኑኤል : እምገጾ : ፈጣሪ : ልዑል :

Five coloured magical pictures.

Three owners are named: Gäbrä Samu'el, Täsfa Giyorgis, and Wälättä Maryam. Bought in 1934.

XI

Nineteenth century. Vellum. 1,600 mm. × 105 mm. The two last strips of a longer scroll. Large careless handwriting. Black and red ink. No. 77246.

1. Prayer against *šotäläy*. The beginning is missing: . . .] እንስት : ብራሁ : (?) ቤተ : በዊእሙ : ውስተ [] ማኅፀኖን : ወውስተ : ከርዎን : ይሰቲ : ደሞን : ወይበልዕ [] ሥጋሆን : . . . ወአድኅኖሙ : ለውሉዳ : አንትሙ : አጋንንት : ከመ : ኢትቅረቡ [] ሀበ : ነፍሳ : [ወ] ሥጋሃ : ለእመትክ : [] .

2. Prayer against *šotäläy*, *fera*, *dədəq*, malicious demons, black *barya*, *mäggañña*, pleurisy, *mäqäwze*, the 'aynä mäqtul, the demon of the noon, chest pain, rheumatism, colic, and migraine: ጸሎት : በእንተ : ህማመ : ሾተላይ : ፌራ [] ድድቅ : . . . ይትአሠሩ : አጋንንት [] ፀዋጋን : ወባርያ : ፀሊማን : መጋኛ [] ወጉሥምት : ወመቀውዜ : አይነ : መቅቱል : ወሾተላይ : ድድቅ : ወጋኔነ : ቀትር : ውግአት : ወቁርጥማት : ቁርፀት : ወፍልፀት : እምሀለክ : ወአውግዘክ : ከመ : ኢትቅረቡ : ኅበ : ነፍሳ : ወሥጋሃ : ለእመትክ : [] .

3. Prayer against the evil eye of *barya* and *legewon* by the virtue of the secret names kept in Solomon's ring. Beginning: በሥልጣነ : <በ>ጊዮርጊስ : ሊቀ : ሰማእት : በገብረ [] መንፈስ : ቅዱስ : በሥልጣነ : ሚካኤል : ወገብርኤል : . . . ጸሎት : በእንተ : አይነ : ባርያ [] ወሌጊዎን : ወሀለወት : ህልቀቱ : ለሰሎሞን : በማዕከል : አፃቢሁ : ጅበየማናይ : እዴሁ : ወጽህፈቱ : ከመዝ : ይብል : ጫጫኤል : (7 times)

4. Prayer against *šotäläy*, *qätäläy*, *dədəq*, the demon of the noon, jinns, *däbbas*, *zar*, *təgrätäy*, *mäggañña*, pleurisy, and all sorcerers: ነገርሙ : አስማቲሁ : ወይቤሎሙ [] አያሄ : ብሂል : ግሩም : ሱራሄ : ብሂል : ዐቢይ : ደመናሄል : ብሂል : ኃያል : . . . አቀባ : ወአድኅና : እምሾተላይ : ወቀተላይ : ድድቅ : ወጋኔነ : ቀትር : ጅን [] ወደባስ : ዛር :

ወትግርትያ : መጋኛ : ወጉሥምት : ወክሉክሙ : መሠርያን : ከመ[፣]ኢትቅረቡ : ኅበ : ነፍሳ : ወሥጋሃ : ለአመትክ : [] .

Two coloured magical pictures.

The owner was Wälättä Maryam. Bought in 1932.

XII

Nineteenth century. Vellum. 715 mm. × 120 mm. Medial strip of a longer scroll. Large, mediocre handwriting. Black and red ink. No. 36971.

1. Prayer against malicious demons and evil spirits, *barya*, *legewon*, *nägärgar*, the demon of the noon, *däsk*, *gudale*, *märmäq̄*, *mǎč*, *mätat*, *mäggañña*, pleurisy, *fera*, malarial fever, *bædbæd*, *čänäfär*, *fægen*, *şəlawâgi*, *buda*, *əǧä säbä'*, chest pain, colic, migraine, rheumatism, 'aynät, *nädəft*, *zar*, *təgrida*, *tälawaš*, *šəra'el*, blacksmiths—male and female, and diviners—male and female. The beginning is missing: . . .] ከማሁ : ይትመውፀ : አጋንንት : ጸዋጋን : ወመናፍስት : ርኩሳን : ባርያ : ወሌጊዎን : ነገርጋር : ወጋኔን : ዘቀትር : ደስክ : ወጉዳሌ : ወመርመጅ : ምች[፣]ወምታት : መጋኛ : ወጉስምት : ፌራ : ወንዳድ : ብድብድ : ወቸነፈር : ፍጊን : ወጸላወጊ[፣]ቡዳ : ወእጅ : ሰብእ : ወግዳት : ወቁርፀት : ፍልፀት : ወቁርጥማት : ዓይነት : ወንድፍት : ዛር : ወትግሪዳ : ወተላዋሽ : ወሥራኤል : ነሀቢ : ወነሀብት : ማሪ : ወማሪት : ከመ : ኢትቅረቡ : ኅበ : ነፍሳ : ወሥጋሃ : ለአመትክ : [] .

2. Prayer against migraine. Title and beginning: ጸሎት : በእንተ : ሕማመ : ፍልፀት : ፍውክሮስ : ፍውክሮስ :

3. Prayer against chest pain. Title and beginning: ጸሎት : በእንተ : ሕማመ : ወግዳት : ምድምያስ : The end is missing.

Two coloured magical pictures.

Three consecutive owners are named: Säbänä Giyorgis, Wälättä Šöllase, and Wälättä (?) Həywät.

Taken at Magdala in 1868. Possibly originally belonging to the same scroll as No. XIII. Bought in 1915.

XIII

Nineteenth century. Vellum. 600 mm. × 117 mm. Last strip of a longer scroll. Large, mediocre handwriting. Black and red ink. Preserved in a cylindrical case of leather. No. 36970.

1. End of a prayer against chest pain: . . .] አድኅኖ : እምሕማመ : ወግዳት : ለአመትክ : [] .

2. Prayer against colic. Title and beginning: ጸሎት : በእንተ : ቁርፀት : በከጋኮስ : ስምክ : በኄርያኖስ : ስምክ :

3. Prayer against malicious demons, and against the evil eye of men and women, of Christians, Muslims, and Jews, of white and black people, of Satan, devils, *buda*, *əǧä säbä'*, blacksmiths, *dobbi* and *dobbit*, *dini* and *danit* (?), *qämäñña* and *m^wartäñña*. Beginning: ዓዲ : አመሀልኩክሙ : አጋንንት : ጸዋጋን : . . . ወግዕ : ዓይነ : ብእሲ : ወብእሲት[፣] . . . ዓይነ : ክርስቲያናዊ : ወዓይነ : እስላማዊ : ዓይነ : አይሁዳዊ : ዓይነ : ቀይሕ : ወዓይነ : ጸሊም : ዓይነ : ሰይጣን : ወዓይነ : አጋንንት : ዓይነ : ቡዳ : ወዓይነ : እጅ : ሰብእ : ዓይነ : ነሃቢ : ወዓይነ : ነሀብት : ዓይነ : [ዶ]ቢ : ወዓይነ : ዶቢት : ዓይነ : ዲኒ : ወዓይነ : ዳኒት : ከመ : ዓይነ : ቀመኛ : ወ[ዓ]ይነ : ማርተኛ : ወዓይነ : ክሉ :

One magical picture at the end.

The consecutive owners mentioned are: Sābānā Giyorgis, Mākērā Śəllase, and Wālättä Həywät.

Possibly originally belonging to the same scroll as No. XII. Bought in 1915.

XIV

Twentieth century. Vellum. Scroll. 575 mm. × 65 mm. Poor handwriting. Black and red ink. No. 14622.

1. Prayer against *barya* and *legewon*. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ባርያ : ወሌጊዎን : ዝንቱ : ቃል : ማእወርሙ : ለአጋንንት : ወለባርያ[፣] መንኮብዮን : መሐፍርከዮን :

2. Prayer against colic. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ቁርጫት : ዘተፈነወ : እም : ሐብ : ወልድ : ዋህድ : ከመ : ይቤዝዎሙ : ለእንላ : እመሕያው :

Two coloured magical pictures.

The owner's name is Yəmam.

Taken at Magdala in 1868. Bought in 1913.

XV

Twentieth century. Vellum. 1,980 mm. × 90 mm. Scroll composed of three strips. Careless but fluent handwriting. Black and red ink. No. 50832.

1. Prayer against *barya*, *legewon*, *zar*, *təgrida*, chest pain, rheumatism, vaginal haemorrhage, and *šotälay*. The legend of Susenyos. Title and end: በስመ : . . . ጸሎት : [sic] ሕማመ : ባርያ : ወሌጊዎን : ዛር : ወትግሪዳ : ወግዳት : ወቁርጥማት : በስመ : እግዚአብሔር : ሕያው : ነባቢ : ወተናጋሪ : ጸሎቱ : ለቅዱስ : ሱስንዮስ : . . . አድኅና : እምሕማመ : ባርያ : ወሌጊዎን : ዛር : ወትግሪዳ : ወግዳት : ወቁርጥማት : ደም : ወሾተላይ : ለእመትከ : [] .

2. Prayer for expelling devils. Beginning: በስመ : ለእግዚአብሔር : አብ : . . . ታኦስ : ወሚልደስደስ : አቅጺፍር :

3. *Sālam* to Phanuel, the expeller of devils. Beginning: ሰላም : ለከ : ሰዳዴ : አጋንንት : ፋኑኤል :

4. Prayer against vaginal haemorrhage and *šotälay*. Title and beginning: ጸሎት : በእንተ : ሕማመ : ደም : ወሾተላይ : አኸያ : ሸራኸያ : አልሻይ : [sic]

5. Prayer against *mäggañña* and pleurisy. Title and beginning: ጸሎት : በእንተ : ሕማመ : መጋኛ : ወጉሥምት : በፓስ : ስም : በደፌል : ስም :

6. Prayer against chest pain. Title and beginning: ጸሎት : በእንተ : ሕማመ : ወግዳት : አላህ : መላህ : በስመ : ላህ : ኮን : አኮን :

Four coloured magical pictures.

The name of the owner is Wālättä Mika'el. Bought in 1930.

XVI

Twentieth century. Vellum. 2,265 mm. × 95 mm. Scroll composed of three strips, a fourth is missing (traces of sewing). Mediocre handwriting. Black and red ink. No. 86622.

1. 'Solomon's net', a prayer for catching devils. Beginning: በስመ : . . . አስማተ : ሰሎሞን : ዘረበሶሙ : ለአጋንንት : ከመ : መርቦብተ : ዓሣ : ዘባሕር : እንዘ : ይብል : ሰድራኤል : አዳታኤል :

2. Prayer against blacksmiths and devils, *barya* and *legewon*: በስመ : . . . አዳትብ : ገጽዮ : (እምገጽዮ :) እምብዝኃ : ፍርሃት : ወደን(ግን)ጋዲ : . . . ከመ : ታድህነኒ : እምዲናሆሙ : ወእምሥራዮሙ : ለነሆብት : ርኩሳን : ወለአጋንንት : እኩያን : በሎፍሐም : ስምክ : . . . በዝንቱ : አስማት : አምሐልኩክሙ : ባርያ : ወአጋንንት : ወሌጊዎን : ወአይግብኦ : ኅበ : ገብርክ : [. . .] .

3. Prayer against devils: ዮድ : (7 times) ኪያኬድ : (7 times) . . . ከመ : አይቅረቡ : ኅበ : ነፍሱ : ወሥጋሁ : ለገብርክ : [. . .] .

4. Prayer against the designs of devils: በፋሲክ : ስምክ : ዘርዘር : ምክሮሙ : ለአጋንንት : . . . ከመ : አይቅረቡ : ኅበ : ነፍሱ : ወሥጋሁ : ለገብር : እግዚአብሔር : [. . .] .

5. Prayer against blacksmiths. Title and beginning: በስመ : . . . ጸሎት : በእንተ : ነሀቢ : አላሁማ : በኃቅለ : መግኑን :

6. Beginning of a prayer against devils, black *barya*, *däsk*, and [. . .] : ላሂ : አመረላሂ : . . . አድህነኒ : እግዚእየ : ኢየሱስ : ክርስቶስ : እምእደ : አጋንንት : እኩያን : ወእምባርያ : ጸሊማን : ደስክ : ወ[. . .] .

Four coloured magical pictures.

The name of the first owner is erased and replaced by Gäbrä Šöllase. Bought in 1931.

XVII

Nineteenth century. Vellum. 80 mm. × 120 mm. 92 folios. One column. 15–19 lines to a page. Poor handwriting. Black and red ink. Binding—wooden boards covered with linen. No. 52283.

This manuscript contains numerous treatises of divination (*hasab*), magical prayers, and magico-medical prescriptions. Gə'əz and Amharic.

1 (ff. 3r.–41r.). *Hasabä käwakəbt* 'Calculation of the stars' composed of 12 chapters corresponding to the signs of the zodiac. Cf. Griaule, 'Notes', 29–31.

2 (f. 41r.–v.). *Hasab* 'Calculation' of the sick (ሐሳብ : ሕሙም : ዘይትነሣእ : ወዘእትነሣእ :). A *hasabä həmmum* is edited in Griaule, 'Notes', 28–9, a few others in *Hatäta mänafəst*, pp. 205, 210, 212, and 213.

3 (f. 41v.). *Hasab* to know the reason for which someone dies (በዙተእምር : ሕማሙ : ለሰብእ : በዘ(ኢ)ይመውት :).

4 (ibid.). *Hasab* of the ill (ሐሳብ : ደውይ :). Cf. *Hatäta mänafəst*, p. 204.

5 (ibid.). *Hasab* to know the disease affecting someone (ሐሳብ : ዙተእምር : ሕማሙ : ለሰብእ :).

6 (f. 42r.). *Hasab* of beer (ሐሳብ : ፀላ :).

7 (ibid.). Prescription for a sterile woman (ለመካን :).

8 (ibid.). *Hasab* of fate (ሐሳብ : ክፍል :). Cf. *Hatäta mänafəst*, p. 200.

9 (f. 42v.). *Hasab* of wealth and poverty (ሐሳብ : ብእል : ወንዴት :).

10 (f. 43r.). *Hasab* of a lonely woman (ሐሳብ : ብእሲት : ባሕቲታ :).

11 (f. 43v.). *Ḥasabä mänazəl*, a treatise of divination by Psalms (ሐሳበ : መናዝል : ዘዳዊት :). Cf. *Ḥatäta mänafäst*, p. 138.

12 (f. 44v.). *Ḥasab* of a journey (ሐሳበ : ፍኖት :). Cf. *Ḥatäta mänafäst*, pp. 207 and 232.

13 (ibid.). A *ḥasab* similar to No. 9.

14 (f. 45r.). *Ḥasab* of goods (ሐሳበ : ንዋይ :). Cf. *Ḥatäta mänafäst*, p. 207.

15 (ibid.). *Ḥasab* to know whether someone will perish or not (በእንተ : ዘጠፍኦ : ሰብእ :).

16 (ibid.). *Ḥasab* of the sterile woman (ሐሳበ : መካን :). Cf. *Ḥatäta mänafäst*, p. 208.

17 (ibid.). *Ḥasabä ədəl* (ሐሳበ : እድል :). Cf. *Ḥatäta mänafäst*, p. 201 (ሐሳበ : ኑር : ወዕድል :).

18 (ibid.). *Ḥasab* of mercy (ሐሳበ : ምሕረት :).

19 (ibid.). *Ḥasab* to know whether charms will be undone or not (ሐሳበ : ማእሆር : ዘይትፈታሕ : ወዘእይትፈታሕ :).

20 (ibid.). A *ḥasab* similar to No. 10.

21 (f. 45v.). *Ḥasab* of the day (ሐሳበ : ዕለት :).

22 (ibid.). *Ḥasab* to know whether someone will come or not (ሐሳበ : ዘይመጽእ : ወዘእይመጽእ :).

23 (ibid.). *Ḥasab* of Ezra, concerning the soldier (ሐሳበ : እዝራ : ሐራ :).

24 (f. 46r.). *Ḥasab* of the man and the woman, to know who will die first (ሐሳበ : በእሲ(ት) : ወበእሲት : ዘይቀድም : መዊተ :).

25 (ibid.). *Ḥasab* of the thief (ሐሳበ : ሌባ :). Cf. *Ḥatäta mänafäst*, p. 210.

26 (f. 46v.). *Ḥasab* of pregnancy (ሐሳበ : ጽንሰ :). Cf. *Ḥatäta mänafäst*, p. 202.

27 (ibid.). *Ḥasab* of birth (ሐሳበ : ወሊድ :). Cf. *Ḥatäta mänafäst*, pp. 197, 201, and 202.

28 (ibid.). *Ḥasab* of the woman (ሐሳበ : በእሲት :).

29 (ibid.). *Ḥasab* of the man and the woman, different from No. 24.

30 (f. 47r.). *Ḥasab* of a journey, different from No. 12.

31 (ff. 47r.-57r.). Magical prayers for love (ለመስተፋቅር :), for goods (ለውሂበ : ንዋይ : f. 48v.), for birth (ለወሊድ : f. 49 v.), against chest pain (ውጋት : f. 50v.) and colic (ቍርፀት : f. 50v.), for being respected (ግርማ :), for binding devils, and against *mäggañña* (በእንተ : ማዕሠረ : እጋንንት : ለመጋኛ : f. 53r.), for expelling devils and diseases (*čänäfär*, *bədbəd*, *fera*, *təgrətəya*, etc., f. 53v.), against the demon of the noon (*ganenä qätər*), colic (*quršät*), migraine (*fəlsät*), chest pain (*wəg'at*), rheumatism (*q'wərtəmat*), etc., by the virtue of Solomon's seal (በማጎተመ : ንጉሠ : ሰሎሞን : f. 54r.), for expelling devils (f. 54v.), against the evil eye, *nədəra*, containing the legend of the witch seen by the Apostles on the shore of the Sea of Galilee (f. 56r.), for eye disease (በእንተ : ሕማመ : ዓይን : f. 56v.), against *barya*, *fera*, and fever (*nədəd*, f. 57r.).

32 (ff. 57r.-58r.). Magico-medical prescriptions: against magical disease (ከሐራስ : ዘእኃዛ : ምትራ[ት] :), swelling of the penis (ለዘሐበጠ : እስ[ኪቱ] :), gummy eyes (የጨመጨመ : ዓይን :), leprosy (ዘለምጽ :), blepharitis (ዘተመልጠ : ዓይን :), toothache (ለሕማመ : ጥርስ :), sore throat (ለሕማመ : ጎርዔ :), deafness (ዘደንቀወ :

ፊገኑ ፡), migraine (ፍልፀተ ፡ ርእስ ፡), and colic (*q^wəršät*), fever (*nədad*), disease of children (ሕማሙ ፡ ለሕፃን ፡), for the nose (እንፋ ፡), for scrofula (ምሽር ፡), etc.

33 (ff. 58r.-60v.). Magical prayers and prescriptions: for causing enmity (መስተፃልፅ ፡), against wild beasts (ለእርጭ ፡ ምድር ፡), etc., for causing impotence and stopping urination (ማዕሠረ ፡ እስኪት ፡).

34 (ff. 60r.-62r.). Five magico-medical prescriptions against rheumatism (ለቀሩርጥማት ፡), prescriptions against eye disease (ለዓይን ፡ ሕማም ፡), sores (ዘቀሰል ፡), syphilis (ለቁጥኝ ፡), smallpox (*fänšaša*), for the sterile woman (*mākan*), migraine (*fälšätä rə's*), fever (የንዳድ ፡), colic (ለቀሩርጥ ፡), for the madman (ዘእብድ ፡ ሰው ፡), against a rabid dog (እብድ ፡ ውሻ ፡), pus (ለመግል ፡), impotence (የእስኪት ፡), for the sterile woman (ለመካን ፡).

35 (f. 62r.-v.). Treatise of divination, *Hasabä kobar*.

36 (ff. 62v.-64v.). Magical prayers and prescriptions against goitre (ሰለ ፡ እንቅርጥ ፡), eye disease (ለዓይን ፡), migraine (ለፍልፀተ ፡ [*sic*] ርእስ ፡), etc.

37 (ff. 64v.-65v.). Prayer for expelling devils; Mark v, 1-20.

38 (ff. 65v.-66r.). Magical prayer against devils, *mästämä aganant* (በስመ ፡ . . . ጸሎት ፡ በእንተ ፡ መስጠመ ፡ አጋንንት ፡).

39 (f. 66r.). Magical prayer against *fərqəqat*, *barya*, and *legewon*.

40 (ff. 66v.-67v.). Another prayer against devils, *mästämä aga[nənt]*, various magical prayers, two of them for revelation (ለራእይ ፡).

41 (ff. 67v.-71r.). Chronological notes (የዘመናት ፡ ቀጥር ፡).

42 (f. 71r.-v.). Notes concerning the *Dəggwä* 'Hymnary'. Incipit: አርእስተ ፡ ድን ፡ ጳጳንው ፡ በጳጳስ ስነፍጥረት ፡ ምሳሌ ፡ ነው ፡ Cf. Grébaut-Tisserant, 244, 2.

43 (f. 72r.-v.). *Hasab* of the ill (ሐሳብ ፡ ድውይ ፡) followed by a similar *hasab* without title. Cf. No. 4.

44 (f. 73r.). *Hasab* of the sick (ሐሳብ ፡ ሕመም ፡), different from No. 2.

45 (f. 73r.-v.). *Hasab* indicating the medical actions of which each is dangerous mainly for one day of the week, with the corresponding recipe to combat it. Incipit: ጳ ፡ ጋኔን ፡ በእሁድ ፡ እጅ ፡ ሰብእ ፡ ይፈርሆ ፡ መድ[ጋኒት] ፡ ንጥር ፡ ቅቤ ፡ አብሾ ፡ አሚራ ፡

46 (ff. 73v.-80v.). Medico-magical prescriptions for a good journey (መንግድ ፡ [*sic*]), against *buda* and the cough (ለሳል ፡), the disease of the genitals (የሙርጥ ፡), the hail (የበረድ ፡), stones being thrown at someone by magic (አንደረምቢ ፡), for causing love (ለመስተፋቅር ፡), for causing enmity (መስተፃልፅ ፡), against haemorrhoids (የጅርባ ፡ ደጭ ፡), for undoing charms, *mäftəhe šəray*, against thieves (ለሌባ ፡), against *šotālay*, rheumatism (ቀሩርጥማት ፡), etc.

47 (ff. 81r.-82r.). Short treatises of divination (*hasab*), amongst them: *hasab zämānazəl* (cf. No. 11), *hasab* of beer (cf. No. 6), *hasab* of wealth (ሐሳብ ፡ ብእል ፡) (cf. Nos. 9, 13), *hasab* to know your own disease (ሐሳብ ፡ ዙተአምር ፡ ሕማሙ ፡ ለባሕተቱ ፡), *hasab* of pregnancy (cf. No. 26), etc.

48 (ff. 80v.-92r.). Various *hasab*: for a journey (cf. No. 12), to know whether a man will vanquish or not (ሐሳብ ፡ መዋዒ ፡ ወተመዋዒ ፡), of fate (cf. No. 8), of the ill (cf. Nos. 4, 43), a *hasab* to know the disease feared, according

to the signs of the zodiac, etc., and magical prayers and recipes against devils (ጸሎት : በእንተ : እጋንንት ፣), for binding your enemy and blinding him (. . . በዝንቱ : አስር : . . . እደዊ[ሁ] : . . . ወአጽልም : አዕይንቲሁ ፣), for preventing a man from leaving [a woman] against her will (. . . በጋይሉ : ዝን[ቱ] : ከመ : አይሁር : እምኔየ : በፈቃዱ : . . .), etc. ; a *hasab* to know the month of your death (ኅሳብ : ዘይመውት ፣), a *hasab* of love (ሐሳብ : ፍቅር ፣) (cf. *Hatāta mānafast*, p. 200), to know what a man is thinking (በዙተእምር : ሕሊናሁ : ለሰብእ ፣), of sickness (በእንተ : ሕማም ፣), of goods (cf. No. 14), and—at the end—a few short magical recipes.

Remarks

1. The original manuscript (ff. 3–72) is composed of 7 numbered quires (the number 4 appearing twice on the fourth and on the fifth quire); it is preceded by a double fly-leaf (ff. 1–2 containing short magical prayers, recipes, and a *hasabā dāwuy*, cf. No. 4) and followed by at least 6 quires of various sizes and various numbers of leaves added later: ff. 73–4, 80 mm. × 115 mm.; ff. 75–8, 75 mm. × 75 mm., the last leaf being extended to 115 mm. by sewing on an additional piece of vellum; ff. 79–80, 83 mm. × 120 mm.; ff. 81–2, 62 mm. × 85 mm.; ff. 83–6, 75 mm. × 125 mm.; ff. 87–92, 70 mm. × 125 mm. Most of these additional quires are only attached to the manuscript by string but not bound together with the main part of the manuscript.

2. The original manuscript finishes on f. 71v. with a colophon giving the name of the owner (and diviner), *alāqa* Gäbrä Mäsqäl from Ask^wəna (አስዮና ፣) in Agäwmädär, who wrote the manuscript himself (ዘጸሐፋ : በእዱ ፣) at the time of governor (ሊቀ : ሊቃውንት : ወመኳንንት ፣) Wäldä Şägga.

3. The writing is in many places illegible (esp. on ff. 1r., 2v., 80v., 83r.).

4. Some of the additional leaves (see Remark 1) are probably written in different hands (e.g. ff. 80r.–v., 81r.–82v., 87r.–92r.).

5. On ff. 49r., 50r., 52v., 53r., 54r., v., 64v., 65v., 66r., 71v. 76r., 77v., 78r., 85v., magical signs, squares, and pictures.

6. Folio 92v. is blank.

7. Bought in 1929.

GENERAL INDEX

excluding names of diseases, demons, magicians, and magic

(o) = name of an owner

- | | |
|--|---|
| Alexander, king (secret names pronounced by, before Gog and Magog) VI, 1; VII, 4 | <i>Dagg^wa</i> (notes concerning the) XVII, 42
divination XVII, 1–6, 8–30, 35, 43–45, 47–48,
Remark 1 |
| Amina (o) II | ጿጿta Maryam (o) I |
| Ask ^w əna (in Agäwmädär) XVII, Remark 2 | Gäbrä Iyäsus (o) V |
| Biblical texts: | Gäbrä Mäsqäl (o) XVII |
| Ps. i IV, 3 | Gäbrä Mika'el (o) IV |
| Mark i, 23–6 VIII, 7 | Gäbrä Samu'el (o) X |
| v, 1–20 XVII, 37 | Gäbrä Şöllase (o) XVI |
| John i, 1–5 VIII, 1; IX, 11 | Gog and Magog, see Alexander |
| chronological notes XVII, 41 | |

- Ḥadare (?) Maryam (o) VI
 legend of Susenyos II, 1; III, 3; IV, 6;
 VII, 7; XV, 1
 legend of the witch seen by the Apostles on the
 shore of the Sea of Galilee II, 4; V, 5;
 XVII, 31
māstəhe šəray IV, 1; VI, 3; VII, 1, 3; VIII, 8;
 IX, 1, 14; XVII, 46
 Magdala I, VII, VIII, XII, XIV
 magical characters II, 3; XVII, Remark 5
 magical pictures all MSS
 magical squares I, 5; II, 3; XVII, Remark 5
 Mākərä Šəllase (o) XIII
māstəmā aganənt I, 2; IV, 2; X, 1; XVII, 38,
 40
 medico-magical prescriptions and recipes
 XVII, 7, 32, 34, 36, 46
 Nəšārä Ab (o) VIII
 Säbänä Giyorgis (o) XII, XIII
sālam to Phanuel I, 10; V, 7; VI, 8; IX, 8;
 X, 4; XV, 3
sālam to the wound of the side with the names
 of the nails of the Cross II, 6; IX, 10
 'Solomon's net' VII, 2, 8; XVI, 1
 Solomon's ring (secret names kept in) XI, 3
 Solomon's seal (prayer by the virtue of)
 XVII, 31
 Susenyos, see legend of Susenyos
 Täsfa Giyorgis (o) X
 Wälättä Giyorgis (o) VII
 Wälättä Ḥanna Təkku (o) III
 Wälättä Ḥəywät (o) XII, XIII
 Wälättä Maryam (o) X, XI
 Wälättä Mika'el (o) I, III, VI, XV
 Wälättä Šəllase (o) XII
 Wälättä Təklä Ḥaymanot (o) IV
 Wäldä Maryam Märä (o) VII
 Wäldä Šägga, governor of Agäwmedär XVII,
 Remark 2
 Wəšən Dässəta (o) I
 Yəmam (o) XIV

INDEX-GLOSSARY

names of diseases, demons, magicians, and magic

afäfta አፈፍታ : VII, 6 unidentified.

aganənt see *ganen*.

aḥazä säbə' አካህ : ሰብአ : VIII, 2 '[magical] signs made by men (?)'.

andärämbi አንደረምብ : for *andäräbbi* XVII, 46 'magical attack by stone-throwing', cf. Streleyn, *Médecine*, I, 779.

ayär አየር : X, 3 'air, wind, air current, draught', cf. the title of the medical prescription, TT 243, *አአየር : ወለብርድ* : (Streleyn, *Médecine*, I, 242-3). On the other hand, cf. the disease called *ayära aganənt* 'the breath of the demons (?)', Streleyn, *Prières*, 334. See also Worrell, III, 133.

ayhudawi in '*aynä ayhudawi* ዐይነ : አይሁዳዊ : XIII, 3 'evil eye of a Jew', cf. Streleyn, *Prières*, 340.

'*ayn* ዐይን : (1) 'eye' in *lä-ayn* ለዓይን : 'for the [disease of the] eye' XVII, 36; *ḥəmamä* 'ayn ሕማመ : ዓይን : 'the disease of the eye' XVII, 31, and *yä-ayn* ሕማመ የዓይን : ሕማም : XVII, 34, cf. Streleyn, *Prières*, 327; Rodinson, §§ 112, 121, 122, 125; prescriptions in TT 90 ff. (Streleyn, *Médecine*, I, 212 ff.); '*ayn zätämalta* ዓይን : ዙተመልጠ : 'loss of eyelashes, blepharitis' XVII, 32, see prescriptions in TT 77, 85 (Streleyn, *Médecine*, I, 208-9); *yäčämäččämä* 'ayn የጨመጨመ : ዓይን : XVII, 32 'gummy eyes', see TT 90 ff. (Streleyn, *Médecine*, I, 210 ff.).

(2) '[evil] eye', see under *ayhudawi*, *barya šällim*, *buda*, *dini*, *dobbi*, *ädä säbə'*, *əslamawi*, *krəstyanawi*, *legewon*, *māqtul*, *m^wartännä*, *qämännä*, *qäyyəḥ*, *säyṭan*, *šəla wāgi*; also Worrell, III, 131; Griaule, *LR*, §§ VI-XI;

Strelcyn, *Prières*, 334; Rodinson, index, 193; 'aynä wârq ዓይነ፡ ወርቅ፡ II. 4 'Goldauge, Gelbauge, Gelbsucht (?), Auge von Warq (?)', Worrell, III, 131. Probably 'jaundice', see Strelcyn, *Médecine*, I, 229, n. 7. But *KBT*, 999-1000, indicates: ዐይነ፡ ወርቅ፡ . . . ዐይነ፡ ትኩር፡ ትክ፡ ብሎ፡ ዐይቶ፡ የሰውን፡ ደም፡ ግባት፡ የሚወጋ፡ እገሌ፡ ዐይነ፡ ወርቅ፡ አለበት፡ ይባላል፡ ጠንቋይም፡ ጸሎት፡ በእንተ፡ ዐይነ፡ ወርቅ፡ ወዐይነ፡ ጥላ፡ ብሎ፡ የሚጽፈው፡ ዐይነ፡ ወርቅ፡ ይባላል = 'Someone who, staring [at a person] gives her a crimson complexion, is said to have an 'aynä wârq ["golden eye"]. Also the sorcerer who writes prayers for the 'aynä wârq and the 'aynä tala ["eye of the shadow"] is called 'aynä wârq'.

'aynät ዓይነት፡ V, 5; IX, 2, 13; XII, 1 'evil eye' which provokes, amongst others, a kind of eruptive disease called also 'aynät, cf. Worrell, III, 138; Griaule, *LR*, pp. 11 and 12, n. 1; Strelcyn, *Prières*, 334; *idem*, *Médecine*, I, p. 229 (TT 166) and n. 11; Rodinson, 36, 39, § 68. See also under 'ayn and nädära.

barya ባርያ፡ I, 3, 6; III, 1; V, 1, 2, 3, 4, 6; VI, 1, 6, 7, 9, 10; VIII, 2, 3; IX, 1, 3, 4, 8, 13; XI, 2, 3; XII, 1; XIV, 1; XV, 1; XVI, 6. Lit. 'slave'. The name of a black-skinned people. People believe that barya are serving the demon or the spirit provoking epilepsy and therefore barya is identified with this disease. For details see Strelcyn, *Prières*, 331 and 346-7; *KBT*, 525; Griaule, *LR*, § LXII; Strelcyn, *Médecine*, I, 560-5 (TT 1309-20).

barya şällim 'black barya' V, 4 is characterized as follows: . . . እንተ፡ ባርያ፡ ጸሊም፡ አጽመ፡ ዘትሰብር፡ ወዘተሐንቅ፡ ክላደ፡ ወዘታብሐን፡ [sic] በሕልም፡ . . . 'you, black barya, who break the bones, who strangle the neck and who make people wake up jumping'; barya şälliman, pl., VIII, 2; XI, 2; 'aynä barya 'the [evil] eye of barya' XI, 3.

bædbæd ብድብድ፡ XII, 1; XVII, 31; cf. Worrell, III, 134; Strelcyn, *Prières*, 332. It is the Ge'ez term corresponding to the Amh. *čänäfär* (ቸንፈር) 'pestilence, plague', cf. Dillmann, col. 541; Grébaut, 191. *KBT*, 504, gives two other names of diseases as corresponding to bædbæd: wâba ወባ፡ 'malaria' and nädad ንዳድ፡ 'malarial fever'. Another meaning, 'colic', is given by the informant Agänähü on a M.C. card (1927): 'ብድብድ፡ colic (= ቅዘን)'.

buda ቡዳ፡ II, 8; III, 1; V, 2; VII, 10; VIII, 3; IX, 13; X, 3; XII, 1; XVII, 46 'a being whose main characteristic feature is the evil eye; he possesses the victim by drinking her blood and eating her flesh'. For details see Griaule, *LR*, §§ 1-v and pp. 139-42; Strelcyn, *Prières*, 331-2; *idem*, *Médecine*, I, 754-5 (TT, index to MS C); Rodinson, 26, 58-9 *et passim*, see index, 191.

'aynä buda ዓይነ፡ ቡዳ፡ XIII, 3 'the [evil] eye of buda'.

čänäfär ቸንፈር፡ XII, 1; XVII, 31 'plague, pestilence', see above under bædbæd and Strelcyn, *Prières*, 332; *idem*, *Médecine*, I, 59 and 490-3 (TT 1090-5).

däbän ansa ደበን፡ አንላ፡ VI, 1, cf. Strelcyn, *Prières*, 341-2, giving the following results of an inquiry: 'a kind of sorcerer; Guidi, col. 672 "blacksmith", Guidi, *Suppl.*, col. 194 "tanner (Gondar)".—T[aamrat] E[mmanuel] disputes

- the use of this term with the meaning of "tanner" in Gondar, but knows it in Shoa.—J[oseph] T[ubiana] gives: "iron-worker" ብረት : ቀጥቃጭ : in Godjam (informant: Abba Ğirom Gabra Muse).—The term designates in Godjam "weavers, blacksmith". Etymology: *däbbäl ansa* ድብል : አንሳ : "who takes away burdens"; originally "porter" (informant: Ato Mängästu).—T.E. proposes to translate "workers who pitch the royal tent (ደበና :)".—*däbän ansa* is attested in the Chronicle of King Susenyos (Tom. I, ch. lviii, l. 202) among names of peoples (*šeme, čome, and gafat*). *KBT*, 1097 'blacksmith'; *TWA*, 214 'workers, blacksmith'.
- däbbas* ደባስ : XI, 4 'a kind of genius supposed to inhabit places where there are beer and hydromel', Baeteman, col. 905; '. . . when there is no hydromel, one believes that this genius starts to be malicious and causes illness; he does not abandon his post as long as the house exists; thirsty, he become malicious, can be seen but not touched, causes diseases and sometimes even kills', Guidi, col. 670. Another explanation is given by Parkyns, see Worrell, III, 139.
- dägamyānā* 'ጳ ደጋምያን : ስሶ : VII, 3 'magicians who make incantations using wood', cf. Strelcyn, *Prières*, 342, s.v. *dägami*.
- dām* ደም : I, 1, 2, 5, 6, 7, 8, 9 (*wəh̄zätä dām* ውሕዙተ : ደም :); II, 2; IV, 3, 4; VI, 4; XV, 1, 4 'blood, haemorrhage', especially 'vaginal haemorrhage' causing spontaneous abortion, cf. Griaule, *LR*, §§ xc-xci and cxviii; Strelcyn, *Médecine*, I, 528-33 (TT 1208-25).
- däsk* ደስክ : XII, 1; XVI, 6—name of a devil, cf. Worrell, III, 138, and Strelcyn, *Prières*, 334, and p. 44, n. 1, where the following information is quoted from a MDD card concerning MS Éth. 606 from the BN: '*ganen* of the noon [see below, *ganenā qätər*]. Climbs on the shoulders and presses down heavily. Swells the feet. All the body is heavy. The feet are heavy. No other symptoms . . .'. Informant, *aläqa* Gässäsä. For details concerning the cult of *däsk* in the fourteenth-fifteenth centuries in Ethiopia, we find a very rich documentation in *Samuel de Dabra Wagag*, 8, 10 *et passim*.
- dədəq* ድድቅ : XI, 2, 4; XII, 1 'accident, sudden disease', cf. Worrell, III, 133; Strelcyn, *Prières*, 335. *KBT*, 1138, gives more details: ድድቅ ፣ ንዳድ : ወባ : ወደም : መጋኛ ። '*fera* [see below], malarial fever, or *mäggañña* [see below]'. The first of the two terms given for malaria (*nədat*, see below) is the general one, the second, *wäba*, seems to be used mostly in Shoa, cf. Guidi, col. 578.
- dəfənt* ድፍንት : X, 3 lit. 'obturation, closing', Guidi, col. 696; Baeteman, col. 930, ድፍንት : (but transcribed *defent* [*sic*]). In TT it occurs in at least two distinct diseases: (1) የኩፍኝ : ድፍንት : *yäkuffəñ dəfənt* 'obturation by smallpox' (TT 1156), cf. Strelcyn, *Médecine*, I, 514-15; (2) 'obturation of the womb', (a) ዘድፍንት ፣ መካን : የሚያደርግ : '[Prescription] for the obturation [of the womb] which makes [the woman] sterile', see MS D, ch. 130, 1, (b) ለቁጥኝ : የድፍንት : '[Prescription] for syphilis, for the obturation [of

- the womb]’, see MS D, ch. 130, 2, cf. Strelcyn, *ibid.*, index to MS D, pp. 776–7. Note in the two last cases the form ደግነት : *dəfnät*.
- dini ደኒ* : f. *dinit* written probably by mistake *danit ደኒት* : in ‘*aynä dini*, ‘*aynä dinit* XIII, 3. Name of an evil spirit, cf. *dino ደኖ* : in Strelcyn, *Prières*, 335.
- dobbi ዶቢ* : f. *dobbit ዶቢት* : XIII, 3. A kind of sorcerer, cf. Strelcyn, *Prières*, 341, 123 (‘According to J.T[ubiana] this name is probably a Galla one and designates slanderers, people making evil spells’ (provisional note, 11.1.1950)), 348 (‘a Galla population (according to Joseph, M.C.’s informant) or Gogot (Gurage) (according to Wabino, another informant of M.C.)’). See Marcel Cohen, *Études*, 7, 21, 69, 72, 91. According to Bruner-Plazikowski (unpublished MS belonging to M.C.) the *dobbi* are probably Selti.
- əbd säw ጸብድ* : ሰው : XVII, 34 ‘madman’.
- əbd wəšša ጸብድ* : ውሻ : XVII, 34 ‘the biting of a rabid dog’, cf. prescriptions in Griaule, *LR*, § LXIX, and TT 848–55 (Strelcyn, *Médecine*, I, 418–19; Rodinson, § 21).
- ədä säbä’ ጸደ* : ሰብእ : II, 8; *əǰä sabä’ ጸጅ* : ሰብእ : amharized form VII, 10; XII, 1, lit. ‘the hand of the man’, a kind of an evil being, cf. Worrell, III, 130; Strelcyn, *Prières*, 333, and especially, p. 44, n. 6: ‘. . . perhaps it should really be interpreted as ጸደ : ሰብዕ : “magical hand”’. Prescriptions against this evil (disease) are found in TT, see index to MS C in Strelcyn, *Médecine*, I, 759–60. We find two other prescriptions in MS D, ch. 116, devoted also to *buda* [see above].
- ‘*aynä əǰä säbä’ ዳይነ* : ጸጅ : ሰብእ : XIII, 3, ‘the [evil] eye of *əǰä säbä’*’.
- ənqərጥ ጸንቅርጥ* : XVII, 36 ‘swelling of the neck; goitre’, cf. Strelcyn, *Médecine*, I, 42.
- əskit ጸስኪት* : ‘penis; men’s genitals’ in: (1) *yäaskitu የጸስኪቱ* : XVII, 34, lit. ‘for the penis’ i.e. ‘impotence’, cf. *ዞሞተ* : ጸስኪቱ : in TT 646–69 (Strelcyn, *Médecine*, I, 332–9; also Griaule, *LR*, §§ CXXXVII–CXXXIX); (2) *läzähabätä əskitu ለዘሐበጠ* : ጸስኪቱ : XVII, 32 ‘for the man whose genitals are swollen’, cf. Griaule, *LR*, § xcv; TT 670–5 in Strelcyn, *Médecine*, I, 338–41.
- əslam ጸስላም* : VII, 3 and *əslamawi ጸስላማዊ* : ‘Muslim’ in ‘*aynä əslamawi ዳይነ* : ጸስላማዊ : XIII, 3 ‘the [evil] eye of Muslims’, cf. Worrell, III, 131; Strelcyn, *Prières*, 340.
- əzn ጸዝን* : ‘ear’ in *zädänqäwä əznu ዘደንቀው* : ጸዝን : ‘for the deaf’.
- fälaša ፈላሻ* : II, 8; X, 3 ‘Falasha, the “Jews” of Ethiopia’, cf. Worrell, III, 137; Strelcyn, *Prières*, 349. In MS D of TT a special chapter (104) is devoted to the *fälaša*, Strelcyn, *Médecine*, I, 774–5. A prescription given by MSS ACD of TT (1137), *Médecine*, I, 508–9, names the *fälaša* together with the *ədä aäbä* [see above]. Another prescription found in MS D (ch. 116 bis 5) mentions the *fälaša* together with the *buda* [see above].
- fänšaša ፈንሻሻ* : XVII, 34 ‘smallpox’, see Strelcyn, ‘Note sur les noms de la variole’.

- fera* ፊራ : IX, 13; X, 3; XI, 2; XII, 1 'serious and contagious disease', Guidi, col. 872; Worrell, III, 133; Strelcyn, *Prières*, 336; *Médecine*, I, p. 495, n. 14 and prescriptions (TT 1079-89), pp. 484-91.
- fəgen* ፍጊጎ : XII, 1. Name of a population frequently encountered in Ethiopian magical texts; see Strelcyn, *Prières*, 349 giving the results of an inquiry concerning this name.
- fəlsät* ፍልሶት : II, 8; VI, 1; VII, 6, 10; VIII, 3; IX, 13; X, 3; XI, 2; XII, 1; XVII, 31; *fəlsätä rə's* XVII, 32, 34, 36 'migraine', cf. Worrell, III, 136; Strelcyn, *Prières*, 336. Quoted many times in TD (see Strelcyn, *Médecine*, I, 105 ff.) and in TT (ibid., 200-1); MS D of TT uses the term የራስ : ምታት : *yāras mətat* as a synonym.
- fərqəqat* ፍርቅቃት : II, 8; XVII, 39. Name of a disease of the womb, occurring once in TT, (MS C, ch. 11, 34). Seems to be a synonym of the disease called in the same MS in ch. 11, 33 የበጅድ : ስቅስቃት : *yäbägäd səqəssəqat* (the tentative translation given in Strelcyn, *Médecine*, I, 755—'maladie du bas ventre'—has probably to be replaced by 'piercing pain in the womb'). The *fərqəqat* is included in the chapter of *yäbägäd səqəssəqat* in the index of MS C; see also TT 1271 (Strelcyn, *Médecine*, I, 544-5). This disease is a consequence of the *šotäläy* [see below], cf. ሾተላይ : በታመመች : ጊዜ : በጅድዋ : ይሰቀስቃታል : TT, MS D, ch. 144, 2.
- ganen* ጋኒን : II, 8; VIII, 3; X, 3 'devil, demon', pl. *aganənt* አጋንንት : I, 2; III, 1, 2; IV, 2; V, 1, 3, 6; VI, 1, 6; VII, 2, 4, 5, 8, 10; VIII, 1, 7, 14; IX, 4, 8, 14; X, 1 (*a, b, c*); XI, 1, 2; XII, 1; XIII, 3; XV, 2; XVI, 1, 2, 3, 4, 6; XVII, 31. Often qualified as *aganənt šäwagan* 'malicious *aganənt*'; also as *aganənt əkuyan* 'bad *aganənt*' XVI, 2. Strelcyn, *Prières*, 335; Rodinson, 60-2 *et passim*, see index, 192.
- '*aynä aganənt* ዓይነ : አጋንንት : 'the [evil] eye of the *aganənt*' XIII, 3.
- ganenä qätər* ጋኒነ : ቀትር : III, 1; XI, 2, 4; XVII, 31; *ganen zaqätər* XII, 1 'the demon of the noon', Dillmann, col. 1177; Worrell, III, 133 (who quotes also an oral explanation given to him by Mrs. Elsie Winqvist in Stockholm: 'Gallenfieberanfall infolge von Überlastung des Magens zu Mittag, am Schlusse des Fastens'); Strelcyn, *Prières*, 335.
- gudale* ጉዳሌ : XII, 1. Name of a devil or an idol, cf. Worrell, III, 136; Strelcyn, *Prières*, 335, but also the name of a population feared as magicians, ibid., 351. For details concerning the cult of *gudale* (ጉ" and ጉ") in the fourteenth-fifteenth centuries in Ethiopia, see *Samuel de Dabra Wagag*, p. 17, l. 7 *et passim*.
- gʷər'e* ጉርዒ : in *həmamä gʷər'e ሐማመ* : ጉርዒ : XVII, 32 'sore throat', TT 328-37 in Strelcyn, *Médecine*, I, 258-61; Rodinson, 49.
- gʷəsəmt*, *gusəmt* ጉሥምት ፣ ጉስምት : II, 8; VI, 1; VII, 6; IX, 13; XI, 2, 4; XII, 1; XV, 5 'chronic pleurisy with cough', cf. Guidi, col. 736; Strelcyn, *Prières*, 335. See prescriptions, TT 1011-12, in Strelcyn, *Médecine*, I, 470-71.
- ğärba däwe*, see *yägärba däwe*.

ǧən(n) ጅን : XI, 4; from Arabic جِنّ, cf. Worrell, III, 132. On the cult of the jinns in Ethiopia, see Griaule, *LR*, 135–7; cf. Rodinson, 60, 124, §§ 93, 95. *ḥəšan* ሐገን : in *ḥəmamū lāḥəšan* ሐግሙ ለሐገን : XVII, 32 ‘children’s disease(s)’. *krəstyān* ክርስቲያን : VII, 3 and *krəstyānawī* ክርስትያናዊ : XIII, 3 ‘Christian’ in ‘*aynā krəstyān(awī)*’ the [evil] eye of Christians’, cf. Worrell, III, 131.

läms ለምጽ : XVII, 32 ‘leprosy’, cf. prescriptions in TT 1022 ff. (Strelcyn, *Médecine*, I, 472 ff.); Rodinson, p. 37, n. 1.

legewon ሌጌዎን : I, 6; II, 5; III, 1; V, 1, 2, 3, 6; VI, 1; VII, 6, 7, 9; VIII, 3, 4; IX, 1, 4, 8, 13; X, 2, 3; XI, 3; XII, 1; XIV, 1; XV, 1; XVII, 39.

λεγεών, Mark v, 9; Luke viii, 30, a name for Satan. In Ethiopic magical literature one of the most frequently occurring devils.

Chief of the *barya* [see above] Guidi, col. 327, cf. Worrell, III, 139; Strelcyn, *Prières*, 327. See prescriptions against *legewon* (TT 1321–40) in Strelcyn, *Médecine*, I, 564–9.

legewon rəkus ‘impure *legewon*’ III, 1; VIII, 4.

‘*aynā legewon*’ the [evil] eye of *legewon*’ IX, 1. See also: *Samuel de Dabra Wagag*, p. 26, note, and p. 41, l. 22.

mari ግሪ, f. *marit* ግሪት : XII, 1 ‘diviner’, cf. Worrell, III, 127; Strelcyn, *Prières*, 337.

mäḡəl መግል : XVII, 34 ‘pus’.

mäggañña መጋኛ : VI, 1; VII, 10; XI, 2, 4; XII, 1; XV, 5; XVII, 31 ‘colic with bad stomach-ache caused by the tapeworm; *yälät mäggañña* “the one-day *mäggañña*”, a very strong colic with vomiting but without diarrhoea, caused by something poisonous; it often kills within 24 hours’, Guidi, col. 111. This explanation is also adopted by Worrell, III, 135, and Strelcyn, *Prières*, 329. TWA, 39, also gives ጎይለኛ ፣ የሆድ ፣ ቍርጠት ፣ በሽታ ። ‘bad stomach-ache’ and *KBT*, 126, መጋኛ ፣ የሆድ ፣ ቍርጠት ፣ የሚያስታውክና ፣ የሚያስቀምጥ ፣ ልብንም ፣ የሚደባልት ፣ ነፋስና ፣ ነፋስ ፣ ተጋጭቶ ፣ ውጋት ፣ . . . ወይም ፣ የበሽታው ፣ ምክንያት ፣ ከኮሶ ፣ የሚነግግ ፣ ማስታወክና ፣ ቍርጠት ፣ የተጨመረበት ፣ እንደ ፣ ሽን ፣ ባንድ ፣ ጊዜ ፣ የሚገድል ። ‘colic, stomach pain which causes vomiting, diarrhoea, nausea, and wind; . . . a kind of disease caused by tapeworm; accompanied by vomiting and colic, it causes sudden death’. ‘Tetanus pains’, Trzos, ‘List’.

The *mäggañña* is certainly also the demon of the threshold and of the closed door. For details see Griaule, *LR*, 143–4. This belief is confirmed by different informants. The MDD card no. 30 (to MS Éth. 589 of the BN) gives the following explanation: ‘One gets this sickness instantaneously if one jumps over the threshold too quickly when leaving the house. A devil touches you on the head or on the side of your body or settles on it. One vomits and falls down . . .’. A card established by M.C. (informant: Agaññahu, 1928) says: ‘Malicious genius of the empty house, of a closed house, or of a house which has not yet been opened (e.g. in the morning when nobody has gone out) . . .’.

For prescriptions, see Griaule, *LR*, §§ XI–XII; Strelcyn, *Médecine*, I, 770–1 (index to MS D, ch. 61).

mākan መካን : XVII, 7, 34 ‘sterile woman’, cf. Griaule, *LR*, §§ CXXVI–CXXIX, and TT 1179–97 in Strelcyn, *Médecine*, I, 522–5; Rodinson, 38, 50, § 117.

mānfūs rākus መንፈስ : ርኩስ : II, 8; VII, 10; VIII, 2; X, 2 ‘impure spirit’; pl. *mānafəst rākusan መናፍስት : ርኩሳን* : V, 1; VIII, 2; XII, 1, cf. Strelcyn, *Prières*, 329.

mānšo መንሾ : VI, 1 ‘a disease which recurs attacking the same person, like intermittent fever, rheumatism, migraine, etc.’, Guidi, col. 87; *KBT* 110; Strelcyn, *Médecine*, I, 88.

māqūwze መቀውዜ : XI, 2, cf. *māqawze*, name of a ‘king of devils’ (?), Worrell, III, 129; Strelcyn, *Prières*, 329. For details concerning the cult of this demon (considered as a kind of *gudale*, see above) in the fourteenth–fifteenth centuries in Ethiopia, see *Samuel de Dabra Wagag*, p. 17, l. 17; p. 26, l. 16 (*māq^wāzya*); p. 28, l. 20 and note; p. 29, l. 12 (*māq^wəzəy*), p. 23, ll. 15, 20, and p. 24, l. 10 (*māhozəy*).

māqtul መቅተል : in ‘*aynā māqtul ዓይን : መቅተል* : XI, 2 ‘the [evil] eye of the murderer’. *māqtul* is probably for *māqtəl*, cf. Dillmann, col. 441, መቅተል : ; KWK, 815; see also *qätäləy* in Worrell, III, 132.

mäsäryan መሰርያን : VII, 3 ‘sorcerers, magicians’, see below : *säbə’ mäsäryan*.

märmäḡ መርመጅ : XII, 1 unidentified, cf. Worrell, III, 141.

məč ምች : XII, 1 ‘*ምታት* : (Shoa ምት : lit. “blow”) (1) a kind of violent disease with fever which kills in a short time; according to the part of the body affected, it is called e.g. የሳምባ : — [*yäsamba* —] lung attack; የልብ : — [*yäləbb* —] heart attack, etc.; (2) የባሕር : — [*yābahər* —] a kind of disease of the spleen which attacks swimmers; (3) ራስ : — [*ras* —] headache (it is a serious illness)’, Guidi, col. 82. Also Baeteman, col. 91 : ‘*ምታት* : (or ምች :) attack, sudden and violent disease’, and TWA, 47.

But in Gə‘əz we have the term ምትሀት : *məthat* ‘phantasm, fantasy, spectre’, Dillmann, col. 183; Gabriele da Maggiora, 109; KWK, 615 (also ሰይጣናዊ : ሐሰት : ‘Satanic forgery’). The *sāwasəw* translates this term by *aganənt* [see above, *ganen*], Dillmann, *ibid.* The confusion between Gə‘əz *məthat* > *mətat* and the Amh. *mətat* from *matta* ‘to strike, to hit’ seems quite ancient. KWK, 615, indicates for the Gə‘əz *məthat* amongst others the meanings ‘*mətat*, *məč*’. On the other hand, the term *məthat* is used also in Amh. : ‘phantasm, spectre, magic’, Guidi, col. 83; ‘*ganen*’, TWA, 47, cf. Griaule, *LR*, 77 (but *mətat* in §§ LXVI–LXVIII), but Guidi, *Suppl.*, col. 33, gives also *mətat* ምትአት : ‘apoplectic stroke, sunstroke’, cf. also Worrell, III, 132 (*mətat*) and 133 (*məč*); Strelcyn, *Prières* (*məč* and *mətat*), 329.

For prescriptions against *məč*, see TT 1003–10 (Strelcyn, *Médecine*, I, 468–71).

məšəro ምሽር : XVII, 32 ‘scrofula’, cf. prescriptions in Griaule, *LR*, § LXXXII, and in TT 902 ff. (Strelcyn, *Médecine*, I, 430 ff., p. 431, n. 2, p. 439, n. 1); Rodinson, p. 37, n. 5.

mətat ሞታት : XII, 1; *mət'at* ሞትአት : IX, 13; *məthat* ሞትሐት : II, 8; VII, 6.

See above: *məč*.

murt in *yāmurt* የሞርጥ : XVII, 46 'for [the disease] of the genitals', see above: *əskit*. On the synonymy of the Gə'əz *əskit* and the Amh. *murt*, see Strelcyn, *Médecine*, I, 87.

m^wartännä ማርተኛ : 'diviner' in '*aynä m^wartännä* 'the [evil] eye of the diviner' XIII, 3. Cf. Worrell, III, 127 (wrongly translated as 'prophet'); Guidi, col. 66; Baeteman, col. 149; Strelcyn, *Prières*, 337.

nädära ነደራ : II, 4; *nädära* ነዲራ : V, 5; *nədəra* ነደራ : XVII, 31, cf. Worrell, III, 131 (النظره). The variant *nədəra* is also found. Proper name of the evil eye, used in the legend concerning the witch seen by the Apostles on the shore of the Sea of Galilee. See Strelcyn, BN-Griaule, index, 266. Identified with '*aynä wārq* [see above] and '*aynä šəla wāgi* [see below] in II, 4. Explained simple as 'evil eye' '*aynät əkuɣ* in MSS Éth. 436, 3; 439, 2; 459, 4; 469, 8; 528, 6; 538, 3 of the BN. Identified with other diseases as well: '*aynä wārq*, *šəla wāgi*, *əǰä säbə*', *zar*, *gārgari*, etc.) in several other MSS belonging to the same collection.

nägärgar ነገርጋር : V, 3; XII, 1, cf. Worrell, III, 134; Strelcyn, *Prières*, 333, and p. 45, n. 1, giving the characteristics of the spirit by *aläqa* Gässäsä (MDD cards): '*nägärgar*—for [Amh.] *gārgari*. *wulluǰ* of a *ganen* [see below, *zar wulluǰ*]. The same as the '*aynä šəla* [see above]. Prevents business from being concluded. Wherever he goes he walks on the stones in order not to leave any trace. Does not attack people physically. Prevents possessed persons from declaring the name of the possessing *zar* and makes the sick person recoil from the *däbtära*. "Closes the mouth of the *zar*". Prevents the making of gifts'. 'Paralysis, a kind of epilepsy' (Grébaut, 333, after Juste d'Urbain).

Prescriptions against this disease in TT, MS D, ch. 153, see index of the MS D in Strelcyn, *Médecine*, I, 776–7.

nāhabi ነሐብ : V, 6; VIII, 9; XII, 1; XIII, 3; XVI, 5 'blacksmith', f. *nāhabit* ነሐብት : XII, 1; XIII, 3; pl. *nāhəbt* ነሐብት : VII, 6; XIII, 3; XVI, 2, cf. Worrell, III, 127; Strelcyn, *Prières*, 340. Cf. ፳፻ ነሐብት : '300 blacksmiths' belonging to the army of *däsk*, in *Samuel de Dabra Wagag*, p. 26, l. 16.

nədəd ነደድ : V, 6; IX, 13; XII, 1; XVII, 31, 32, 34 'malarial fever . . . (in Tigre signifies fever in general)', Guidi, col. 395; '(1) fever, (2) (Gondar) malaria', Baeteman, col. 517. For prescriptions against *nədəd* see Griaule, *LR*, § LXIV; TT 1096–1105 (Strelcyn, *Médecine*, I, 492–5).

nədəft ነደፍት : XII, 1 'a kind of disease (of horses and mules)', Guidi, col. 396; Worrell, III, 136; Strelcyn, *Prières*, 332, and *Médecine*, I, 366–7 (TT 738). TT 727 (*Médecine*, I, 362–3) shows that this disease also attacks cows; this is also true for human beings, see TT, MS D, ch. 163 (index to MS D, *Médecine*, I, 778–9).

qawza ቃውዛ : VI, 1 name of a 'king of devils', cf. Worrell, III, 129 (*qawezo*, *qaweza*), related to *mägäwze* [see above].

- qāmāñña* ቀመኛ : in 'aynä qāmāñña XIII, 3. We find this name in the forms *qʷāmāñña*, *qumāñña*, but also *qāmāñña*. 'Sorcerer who makes people ill using philtres and poisons', Guidi, col. 291; Baeteman, col. 378; *KBT*, 434; Worrell, III, 127; Strelcyn, *Prières*, 339. Prescriptions against *qumāñña* are found in TT (MS C, ch. 14, 3, 4; 23, 6; 24, 3; MS D, ch. 193), see Strelcyn, *Médecine*, I, index to MS C, 752-3, where this term is wrongly translated as 'brigands', and index to MS D, 780-1. Trzos, 'List', 17, explains the *qumāñña* [*sic*] as a disease: 'The unconscious struggle of ego and super-ego in dreams. A person who has this ailment grinds his teeth in convulsion and talks loudly in his sleep. Biting one's tongue and lips is also observed'.
- qätäläy* ቀተላይ : XI, 4 'murderer', cf. Worrell, III, 132. See above, *mäqtul*.
- qäyyäh* ቀይሕ : in 'aynä qäyyäh XIII, 3 'the [evil] eye of a White'. *qäyyäh*, lit. 'red', signifies a man of fair complexion in opposition to *šällim* 'black' [see under *barya šällim*].
- qittäñ* ቁጥኝ : XVII, 34 'syphilis', cf. Griaule, *LR*, §§ xcvi-civ, and TT 1163-78 in Strelcyn, *Médecine*, I, 516-23; Rodinson, §§ 23, 125.
- qoqolay* ቆቆላይ : VI, 1 unidentified.
- qʷərsät*, *qursät* ቀርሶት : ቁ : II, 8; IV, 5; V, 8; VI, 1; VII, 6, 10; VIII, 3, 6; IX, 6, 13; X, 3; XI, 2; XIII, 2; XIV, 2; XVII, 31, 32, 34 'colic', cf. Worrell, III, 135; Strelcyn, *Prières*, 331. For prescriptions, see TT 477-89 in Strelcyn, *Médecine*, I, 296-9. See also Rodinson, 35, 40, §§ 4, 48.
- qʷərtəmat* ቀርጥማት : II, 8; VI, 5; VII, 6, 10; IX, 12 (... ወኢትቆርጥም : እደዊሁ : ወእገሪሁ : ...), 13; XI, 2; XII, 1; XV, 1; XVII, 31, 34, 46 'rheumatism', cf. Worrell, III, 136; Strelcyn, *Prières*, 331. For prescriptions, see TT 453-71 in Strelcyn, *Médecine*, I, 290-7.
- qʷəsl* ቀሰል : XVII, 34 'sore, gathering', cf. Griaule, *LR*, § cix, and TT 962-75 in Strelcyn, *Médecine*, I, 456-61.
- säbə* mäsäryan ሰብእ : መሠርያን : I, 4; VIII, 1 'magicians', cf. *mäsäryan*, Strelcyn, *Prières*, 337.
- sal* ላል : 'cough, tuberculosis' XVII, 46, cf. Griaule, *LR*, § cxiii, and TT 291-320 in Strelcyn, *Médecine*, I, 252-7.
- säyṭan* ሰይጣን : VI, 2; VIII, 3; X, 3 'Satan', pl. *säyṭanat* ሰይጣናት : III, 2; VI, 1; VII, 9 'devils'; also in 'aynä *säyṭan* 'the [evil] eye of Satan' XIII, 3, cf. Worrell, III, 132; Strelcyn, *Prières*, 330.
- səqəssəqat* ስቅስቃት : II, 8 'disease of the bones or the periosteum', Guidi, col. 166. Cf. Griaule, *LR*, § xcii. See also above *fərqəqat*, synonym for *yäbägäd* *səqəssəqat*.
- šəra'el* ሥራኤል : XII, 1 and *šərayäl* ሥራያል : VI, 1. This name has probably to be corrected to *sər'el* (the form *šəra'el* seems to be due to confusion with *əsräel* 'Israel'); in Tigre—beings (not demons!) encountered in rivers, especially at noon, and in desert places when one is walking alone. For details see Griaule, *LR*, 137-8; Rodinson, 38, 40, 119, § 128.
- šəray* ሥራይ : V, 6; VI, 3; VII, 1, 3; VIII, 8; IX, 1, 14; XVII, 46 'charm, spell', cf. Worrell, III, 130. This term occurs many times in the titles of

- prayers called *mäftəhe šəray* ' [prayer] which undoes charms '. A collection of prayers of this kind is edited in Strelcyn, *Prières*.
- šəla' i* ጸላሊ : V, 2 ' enemy ', cf. Strelcyn, *Prières*, 342.
- šəla wāgi* ጸላ : ወጊ : II, 8; III, 1; IX, 13; *šəlawāgi* ጸላወጊ : XII, 1, cf. Worrell, III, 136; Strelcyn, *Prières*, 343, and p. 3, n. 3, ' sorcerer ', lit. ' a man who transpierces the shadow (of the person whom he wishes to harm) ', Guidi, *Suppl.*, 233. Occurs also in ' *aynä šəla wāgi* ' the [evil] eye of the sorcerer ' II, 4.
- šotālay* ጽተላይ : VI, 1; XI, 1, 2, 4; XV, 1, 4; XVII, 46, and *šotolay* ጽተላይ : VIII, 3, cf. Guidi, col. 218; Worrell, III, 135. Name of a devil who makes women sterile, causes spontaneous abortion, and attacks suckling infants. For details see Griaule, *LR*, § XIII and 144–5; Rodinson (*šotālay* and *šotāle*), 38, 39, 119, § 118. For prescriptions (TT 1341–52) see Strelcyn, *Médecine*, I, 568–77.
- tābib* ጠቢብ : IX, 13 ' artisan, blacksmith, magician ', cf. Worrell, III, 127; Strelcyn, *Prières*, 342.
- tāgbarā sābə'* ተግባረ : ሰብእ : I, 4; V, 2; VII, 10; VIII, 2; X, 2 ' [magical] action of men '; in I. 4 *tāgbarā sābə' əkuyan* ' . . . of evil men ' and *tāgbarā sābə' mäsūryan* ' . . . of the magicians ', cf. Worrell, III, 130; Strelcyn, *Prières*, 322.
- tālawaš* ተላዋሽ : IX, 13; XII, 1 unidentified, cf. Worrell, III, 141.
- tānkolāñña* ተንቀለኛ : VII, 10 ' malicious, cunning ', Guidi, col. 366, cf. Worrell, III, 127; Strelcyn, *Prières*, 339.
- tāyayaž* ተያያሻ : IX, 13 ' intermediary, responsible for a contract, guarantor, guarantor *zar* [see below] ', Guidi, *Suppl.*, col. 183; cf. Worrell, III, 140; Strelcyn, *Prières*, 339.
- təgrətya*, see *təgrida*.
- təgrida* ጥግሪዳ : II, 8; VII, 6; VIII, 3; X, 3; XII, 1; XV, 1; *təgrətya* ጥግርጥጥ : XI, 4; ' (1) a devil who stays in lonely places and causes epilepsy; (2) epilepsy ', Guidi, col. 327; ' a devil attacking mostly women ', Baeteman, col. 492. For details see Worrell, III, 128. *KBT*, 633, explains: ጥግሪዳ ፣ የዛር ፣ ውላጅ ፣ ረቂቅ ፣ መንፈስ ፣ በሰው ፣ ዐድሮ ፣ ተዋህዶ ፣ አንዳንድ ፣ ልማድ ፣ ነገርን ፣ የሚያሠራ ፣ አዶ ፣ ከቤሬ ፣ የባርያ ፣ በሽታ ። ' *yāzar wəllağ* [see below under *zar wəllağ*], a little spirit who, inhabiting a person, unified with him, causes him to do things involuntarily, *ado kābire*, epilepsy'. *ado kābire* (Baeteman, col. 626, *ado kābirä*) is a kind of spirit, of a *zar* inhabiting certain persons.
- ṭərs* ጥርስ : in *lahəmamä ṭərs* ለሕማመ ፣ ጥርስ : XVII, 32 ' for toothache ', cf. TT 252–79 in Strelcyn, *Médecine*, I, 244–51; Rodinson, 36.
- wəg'at* ውግግት : II, 6, 7, 8; VIII, 3, 5; IX, 10, 13; X, 3; XI, 2; XII, 1, 3; XIII, 1; XV, 1, 6 and *wəgat* VII, 6, 10; XVII, 31 ' chest pain ', cf. Worrell, III, 135; Strelcyn, *Prières*, 334; Rodinson, 35, 78. For prescriptions see TT 417–31 in Strelcyn, *Médecine*, I, 280–5.
- wərzəlyā* ውርዝልያ : II, title of picture; VI, 1. Name of a devil speared by Susenyos, cf. Worrell, III, 137.

yäğärba däwe የጅርባ : ደጭ : XVII, 46 'haemorrhoids', cf. Streleyn, *Médecine*, I, p. 137, n. 6; TT 364 ff. (*Médecine*, 270 ff.).

zar ግር : II, 8; V, 6; XI, 4; XII, 1; XV, 1. A spirit not considered as a demon, cf. Worrell, III, 128; Streleyn, *Prières*, 334; Rodinson, 9 *et passim*, see index, 194. For more details see the following selective bibliography: Enrico Cerulli, article 'zar' in *Encyclopaedia of Islam*, first ed.; Griaule, *LR*, 129-35; M. Leiris, 'Le taureau de Seyfou Tchenger (Zar)', *Minotaure*, No. 2, 1933, 75-82; *idem*, 'Le culte des zars à Gondar, Éthiopie septentrionale', *Aethiopica*, II, 3, 1934, 96-103, II, 4, 1934, 125-56; *idem*, 'Un rite médico-magique éthiopien: le jet de *dangara*', *Aethiopica*, III, 2, 1935, 61-74; M. Griaule, 'De quelques règles de nourriture concernant les génies zâr', *Aethiopica*, III, 3, 1935, 124-6; M. Leiris, 'La croyance aux génies "Zar" en Éthiopie du Nord', *Journal de Psychologie Normale et Pathologique*, xxxv, 1-2, 1938, 107-25; *idem*, *L'Afrique fantôme*, Paris, Gallimard, 1934; second ed., 1951; *idem*, 'Le culte du Zâr à Gondar, Éthiopie du Nord. Notes pour deux conférences prononcées à l'École Nationale des Langues Orientales Vivantes' (mimeographed, Paris, 1955); *idem*, *La possession et les aspects théâtraux chez les Éthiopiens de Gondar*, Paris, Plon, 1958; Simon D. Messing, 'Group therapy and social status in the zar cult in Ethiopia', in M. K. Opler (ed.), *Culture and mental health*, New York, Macmillan, 1959, 319-32; Rodinson, 9 ff. (see index, 194).

It would be of a certain interest to add to the dossier of the Ethiopian *zar* the following note (Trzos, 'List', 12): 'Evil [*sic*]-Hunting spirit that lives in forests and attacks people who appeal to him. This *zar* is most of the time attracted by females of beauty and good-smell as well as good-singing voice. Once this spirit dwells in a person, the sufferer has to observe certain formalities—what to dress, what kind of animal to kill and when to sacrifice them as well as how to hold the ceremony. Failure to observe these formalities results in severe punishment which goes to the extent of eating fire In rare cases, the patient suffers from depression and light-phobia. Mind you, if the ceremony is properly observed, the person who is possessed by *zar* has the power to prophesy and curse the enemy of those who bring gifts to the house. The *zar* incognito refers to the person as "My horse". In some provinces, this *zar* is referred to as *adokebere* [see above, the explanation of *KBT*, 633, for *təgrida*']. See also Rodinson, ch. ii ('Sorcellerie, démons et possession à Gondar'), esp. pp. 61-71.

Prescriptions against *zar* are found in TT, MS C, ch. 12, 54-65, and MS D, ch. 114, see indexes in Streleyn, *Médecine*, I, 762-3 and 774-5.

zar wällağ ግር : ውላጅ : V, 6 [or *yäzar wällağ*]. *wällağ* means the mulatto, cf. Guidi, col. 359; Baeteman, col. 745. *zar wällağ* is a mongrel of a *zar* and a demon, cf. Leiris, 'Le culte du Zâr à Gondar', 1955, 3. A special chapter is dedicated to the *zar wällağ* in MS D of TT (ch. 115), see index in Streleyn, *Médecine*, I, 774-5.

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of works referred to in the text with their abbreviations when used²

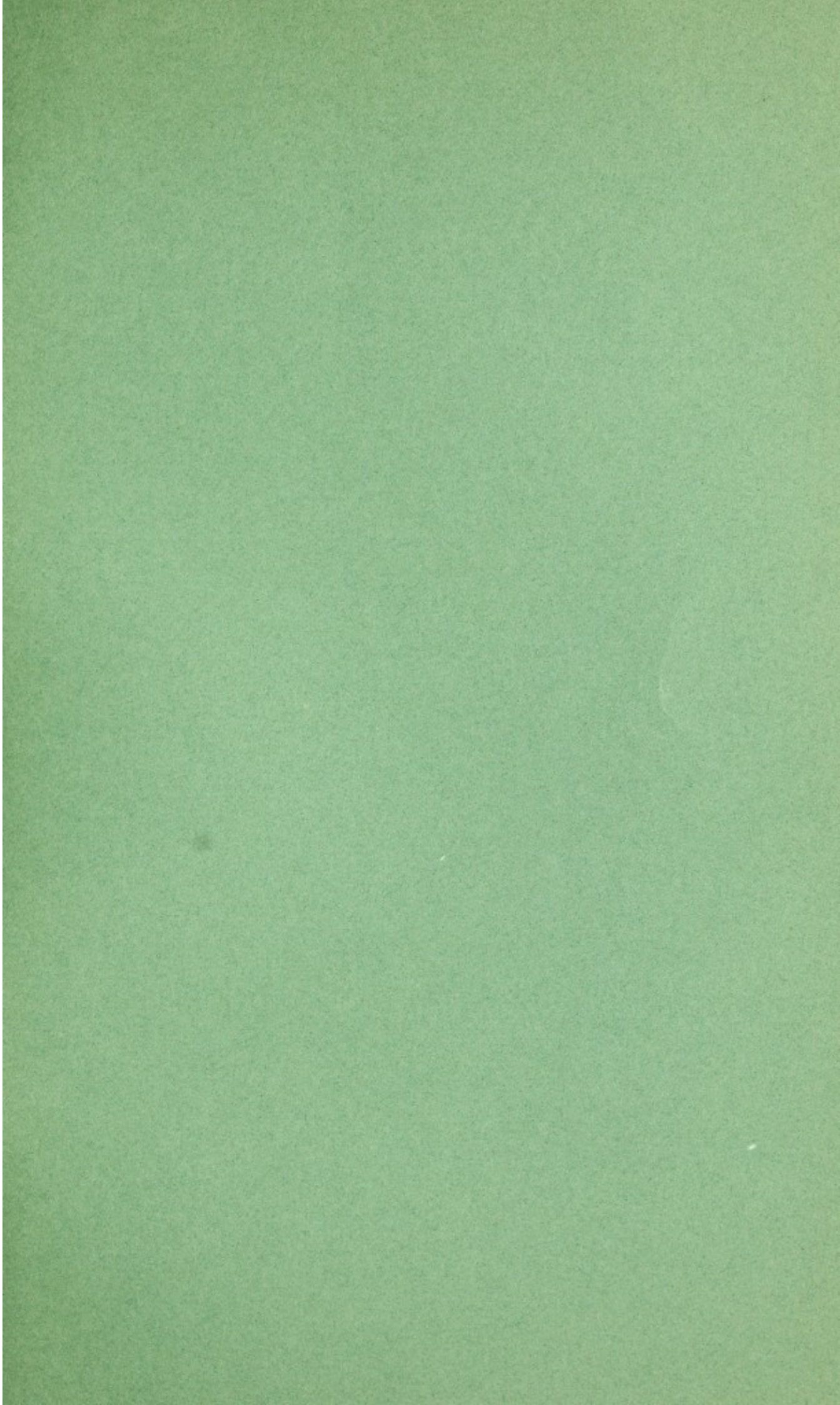
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² For *zar*, see special bibliography in the index-glossary, p. 53.

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OTHER ABBREVIATIONS

Amb.	Amharic.
BN	Bibliothèque Nationale, Paris.
M.C.	Marcel Cohen; Marcel Cohen's cards belonging to the <i>Supplément aux dictionnaires amhariques</i> ; unpublished.
MDD	Mission Dakar-Djibouti, cards belonging to the Musée de l'Homme, Paris; unpublished.
MSS A, B, C, D	Manuscripts of the TT (see below).
TD	'Treatise of dietetics', edited in Strelcyn, <i>Médecine</i> , I.
Trzos, 'List'	'List of Amharic names of diseases' established by Dr. J. Trzos and his staff, Addis Ababa, 1964; unpublished.
TT	'Treatise of therapeutics', edited in Strelcyn, <i>Médecine</i> , I.



Contents of Vol. XXXV, Part 1

- T. M. JOHNSTONE : The language of poetry in Dhofar
- D. L. APPLEYARD : /a-/ and /as-/ verb forms in Amharic
- STEFAN STRELCYN : Catalogue of Ethiopian manuscripts of the Wellcome
Institute of the History of Medicine in London
- D. N. MACKENZIE : The Khwarezmian glossary—V
- S. V. SHANMUGAM : Dental and alveolar nasals in Dravidian
- A. C. GRAHAM : The Classical Chinese topic-marker *fu* 夫
- A. TEEUW : The impact of Balai Pustaka on modern Indonesian literature
- A. S. TRITTON : The healing art and the limits of change in nature according
to Ibn Ḥazm