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Three Collections of Gəʿəz Manuscripts Recently Surveyed in Italy: An Inventory*

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Introduction

This article is the first inventory of three Italian collections of uncatalogued Gəʿəz manuscripts, respectively preserved in the Castello d'Albertis (Genoa), the Biblioteca Giovardiana, and the Monumento Nazionale Abbazia di Casamari (both in Veroli).

The project was realized under the scientific direction of Alessandro Bausi, in cooperation with the above-mentioned institutions and with two institutions of the Universität Hamburg, namely the Hiob Ludolf Centre for Ethiopian Studies (HLCES) and the Centre for the Study of Manuscript Cultures (CSMC). It was carried out in Genoa by Antonella Brita and Karsten Helmholz in May 2015, and in Veroli by Antonella Brita, Karsten Helmholz, Susanne Hummel, and Massimo Villa in June–July 2017.¹

* This work was undertaken in Genoa and in Veroli, and was made possible by the combined efforts of a number of people. We would like to take this chance to thank all for their cooperation, willingness, and courtesy: Dr Maria Camilla De Palma and the municipality of Genoa (Genoa, Castello d'Albertis); Mgr Ambrogio Spreafico, Dr Luisa Alonzi, Dr Paolo Scaccia Scarafoni, and Don Giuseppe Principali (Veroli, Biblioteca Giovardiana); SOCist Dr Alberto Coratti, SOCist Ugo Tagni, Paolo Lucia, Romolo Remolo, Roberto Zappacosta, and Riccardo Cataldi (Veroli, Abbazia di Casamari). It is an important duty to remember here that the work on the Genoa collection was started under impulse of the late Prof. Gianfranco Fiaccadori, prematurely died in January 2015. We would like to thank Jacopo Gnisci for the English proof-reading. All images published in this article are courtesy of the Castello d'Albertis (Genoa), the Biblioteca Giovardiana, and the Monumento Nazionale Abbazia di Casamari (both in Veroli, Frosinone).

¹ The fieldwork in Genoa was funded by the German Research Foundation (DFG) through Sonderforschungsbereich 950: Manuskriptkulturen in Asien, Afrika und Europa. The fieldwork in Veroli was funded by the Hamburg Landesforschungsförderung Transmission of Knowledge in the Red Sea Area: from Late Antiquity to Early Modern Times. The joint efforts of the following projects made this research possible:

This joint enterprise aims at promoting, disseminating, and making available to the scholar community the Gəʿəz manuscripts kept in these three collections. For this purpose, two fieldworks were organized in cooperation with local administrative institutions. These allowed our research group to digitize the manuscripts, and to analyse their material features. The results of this cooperative work are published in abridged form in the present article and will be published in a detailed catalogue which is under preparation.

1 Fieldwork

The fieldwork covered various aspects of manuscript research *in loco*, gathering information about the individual manuscripts, the collections, the circumstances in which the manuscripts were collected, and the main actors involved in the whole process. The present inventory is not intended as a comprehensive presentation of the data collected, all of which will be made accessible to the scholarly community in the above-mentioned catalogue. The main tasks carried out during the fieldwork were the following:

- Inspection: the manuscripts were carefully analysed from a material and textual point of view. The information was recorded in a pre-prepared form. Careful attention was given to the codicological features (quire structure, layout, binding, identification of complex manuscripts, etc.) since—unlike textual data—they are not easily retrievable from the pictures.
- Foliation: the leaves of the manuscripts were foliated. In some cases, the foliation was already present, and, in other cases, it was present but not consistent. When not consistent, the leaves were numbered anew.
- Digitization: the digitization of the manuscripts was done with CSMC's field digitization set-up. The set-up includes a full frame sensor camera (2015: Canon EOS 6D; 2017: Sony A7r II), a copystand, LED lights, and a notebook running Adobe Lightroom. They were tethered to the notebook

Beta Maṣāḥəft: Schriftkultur des christlichen Äthiopiens und Eritreas: Eine multimediale Forschungsumgebung, funded within the Academies' Programme, coordinated by the Union of the German Academies of Sciences and Humanities, under the guidance of the Akademie der Wissenschaften in Hamburg (2016–2040); TraCES: From Translation to Creation: Changes in Ethiopic Style and Lexicon from Late Antiquity to the Middle Ages, funded by the European Research Council, European Union Seventh Framework Programme IDEAS (FP7/2007–2013) / ERC Advanced Grant agreement no. 338756 (2014–2019); and the above mentioned Sonderforschungsbereich 950.

and operated remotely using Lightroom. All photos were saved as RAW files and processed in Adobe Lightroom.²

- Material analysis: two non-invasive techniques were applied for a preliminary quick survey of some material features. (1) The black and red inks of some selected manuscripts were examined with the digital microscope Dinolite Pro2. (2) Samples for identifying the animal origin of the parchment using peptide analysis were also collected. The results of the material analysis will be presented in the catalogue under preparation.
- Shelf mark: a new shelf mark was assigned during the fieldwork. It is composed of an acronym followed by a progressive number from 001 onwards. The acronym identifies the name of the hosting institution (i.e. BGV = Biblioteca Giovardiana, Veroli; MNC = Monumento Nazionale, Casamari; GCA = Genoa, Castello d'Albertis). The progressive number which follows the acronym indicates the number of the manuscript. The shelf mark will be used to identify the individual manuscripts in the present inventory.

Some of the manuscripts preserved in the three collections were not completely unknown to scholars who had already been using them for study purposes. The bibliographic references of these works will be provided for each manuscript and/or codicological unit investigated in the respective entries of the inventory.

2 Inventory

The inventory is intended as a first brief guide to the three collections. We imagined a scholar having the chance to pay a first brief visit to these manuscript collections, and asked ourselves, which aspects of the manuscripts might he first be interested in getting to know? Which features might he first consider in order to understand the manuscript? The underlying idea explains both the concise form adopted for illustrating the manuscripts of the collections and, especially, the way in which the information is structured in the single entries:³ textual content, dating, and material data.

The following considerations should be taken into account when using the inventory:

² The entire digitization process was done according to guidelines set down by the DFG as well as by the Hill Museum & Manuscript Library (HMML).

³ For the description of the manuscripts, we adopted some features used by Peter Gumbert in his inventory of the Latin medieval manuscripts housed at the University of Leiden, an inventory which we found particularly inspiring and useful for our scope, cf. Gumbert 2009a, 2009b, 2011.

- Shelf mark: the shelf mark used to identify the manuscripts in the inventory is the one assigned by us; the correspondence with the shelf mark of Genoa's and Casamari's libraries and with the shelf mark in Zanutto's list follows in brackets.
- Text(s): the textual content is very brief and limited to the label of the manuscript. In case the label is unknown and the manuscript is a multiple-text manuscript, the title of no more than the first three main texts and/or a general indication of its content are given (i.e. liturgical texts, prayers, etc.). The exact title of the text and the label of the manuscript are given in Ethiopic script followed by the Latin transliteration and by an English translation (in inverted commas) and/or by the way the work is traditionally known in English and/or Latin (without inverted commas).
- Date: the information on the date of the manuscript is recorded as follows: (1) in Arabic numbers, when the dating is clearly indicated in the manuscript (i.e. in colophons, *subscriptions*, etc.), for instance 1526 EC, or it is detectable from internal evidence (i.e. mention of kings, known abbots, other historical figures, etc.), for example 1607–1632; (2) in letters, when it is estimated on the basis of textual, palaeographic or material evidence (e.g. fifteenth–sixteenth century).
- Place of origin: whether it is a region, a city or the name of a church or a monastery, it is provided only when it is found written in the first layer of production of the manuscript (i.e. when it was not added by a later hand, since this could point to a secondary location of the manuscript).
- Physical description: the codicological data provided include (1) the material support, (2) the format (codex or scroll), (3) the size (codices: height x width x thickness, scrolls: length x width), (4) number of folia, (5) number of columns, (6) number of lines, (7) number of quires, (8) illuminations (only the main subject is indicated), (9) binding (whether it is Ethiopian or European), (10) presence of a leather case (*māḥdar*).
- Complex manuscripts: manuscripts where more codicological material units are discernible are described as follows: (1) main text(s) transmitted in the entire manuscript; (2) physical description: support, format, size, number of codicological units, folia, quires, and type of binding; (3) description of the individual codicological units: date, range of folia (number of quires), text, number of columns and lines, and illuminations.
- Images: due to space limitations, only images of selected manuscripts are provided in order to show specific peculiarities (i.e. palaeographical features, complex material structure, etc.).
- Lost manuscripts: manuscripts that are no longer kept in the collection and cannot be located, but for which any kind of previous documentation

(description in lists, inventories, editions, etc.) is attested, are indicated in a reference line marked with ‘†’.

3 Collections

3.1 Genoa, Castello d’Albertis, fondo Sapeto

Located in the city of Genoa, the Castello d’Albertis (formerly Castello di Montegalletto) was the private house of Captain Enrico Alberto d’Albertis (1846–1932), who bequeathed it to the municipality of Genoa. It hosts the Museo delle Culture del Mondo in which the Captain’s private collections of the nineteenth century are displayed together with non-European items collected by him around the world. The Castello d’Albertis reflects the eclectic personality of Enrico d’Albertis, a man of culture, who had countless interests and a profound love for the sea that encouraged him to travel around the world and to visit many places, among which Eritrea and Ethiopia.⁴

The fondo Sapeto in the Castello d’Albertis consists of thirteen Gəʿəz manuscripts, that is eleven codices and two scrolls. They once belonged to Giuseppe Sapeto (1811–1895), a Lazarist priest (until 1862) and explorer, who lived in Eritrea and Ethiopia for twenty-two years. He was actively involved in the Italian expansionist policy in Eritrea and played an important role in the purchasing of the ʿĀsab bay on behalf of the Rubattino Shipping Company. He was also a scholar and devoted the last years of his life to the teaching of Arabic language and to historical research on the languages and cultures of the Middle East and East Africa.⁵

The scholarly interests of Giuseppe Sapeto are reflected in the careful selection of the manuscripts he collected, which are interesting from both the textual and material points of view.

The manuscripts of the fondo Sapeto have long been considered to be dispersed. They were owned by Giuseppe Sapeto and, after his death, sold by his heirs to Erminio Faveto, a pupil of the Italian explorer.⁶ It was Er-

⁴ d’Albertis 2008.

⁵ ‘Sapeto, Giuseppe’, *EAE*, IV (2010), 533a–534a (F. Surdich).

⁶ The information given here is limited to the Sapeto collection preserved in Castello d’Albertis. In fact, Giuseppe Sapeto also owned other manuscripts which are now kept in other collections, mainly in Rome (Biblioteca Nazionale Centrale di Roma ‘Vittorio Emanuele II’ and Biblioteca Apostolica Vaticana). A more detailed account of the overall collection of Sapeto’s manuscripts will be provided in the forthcoming catalogue.

minio's son, Albino Faveto, who donated them in 1928 to the Podestà of Genoa, so that they could be preserved in Genoa's Archivio Storico.⁷

A first list of the manuscripts was published by Ettore Fontanabona, and later mentioned by Silvio Zanutto.⁸ This list counts ten manuscripts, although the actual collection in Genoa includes, as mentioned above, thirteen manuscripts. The manuscript transmitting the Four Gospels (GCA-001) and the two scrolls (GCA-002 and GCA-003) are not listed therein. According to Zanutto, in 1932 the manuscripts were in Genoa's Archivio Storico but were about to be transferred to the 'Museo Civico di Archeologia di Genova-Pegli'.⁹ In an attempt to trace the fondo Sapeto in 1987, Alessandro Bausi contacted the museum. In their reply, the authority responsible for its administration said that the manuscripts were kept neither in the museum nor in the Archivio Storico (they were not even recorded in the inventories of their collections) and that they had probably been dispersed during World War II.¹⁰ This was the information found in the most recent scientific contribution devoted to the Ethiopian manuscripts' census.¹¹ It was Gianfranco Fiaccadori who, a few years ago, identified them in their current location in the Castello d'Albertis.

The shelf mark assigned by the Castello d'Albertis' library consists of the abbreviation C.A. (Collezione Americana) followed by a progressive number from 837 to 847. The two scrolls have not been registered with an individual shelf mark, allegedly because both are preserved in manuscript GCA-001 (at least this is the place where we found them). We assigned a shelf mark to these scrolls.

The manuscripts of the fondo Sapeto have not been studied so far. Some information was provided by Sapeto himself, as for instance on GCA-004, containing a copy of the *Sinodos*:

Io ho con me il manoscritto dei Canonici apostolici, tutto bruciacciato, perché da me trovato in coccio fitto nel terrazzo di casuccia di Tzalot, che serviva di fumaiuolo, di una scrittura vecchia tanto, che io

⁷ Fontanabona 1928; Zanutto 1932, 78, no. 150A.

⁸ Fontanabona 1928, 683–684; Zanutto 1932, 79, no. 150D.

⁹ Zanutto 1932, 78, no. 150A and 79, no. 152; the same information is given by Lazzarini 1981, 71, n. 7, probably based on Zanutto's report.

¹⁰ Working at that time on his PhD thesis, Alessandro Bausi was particularly interested in the manuscript of the *Sinodos* (GCA-004), cf. Bausi 1990, 22; Bausi 1992, 31–32.

¹¹ Beylot and Rodinson 1995, 58–59, no. 116.

la credo dell'undicesimo secolo, con una lingua tutta linda, e nel suo abito millenario ancora adorna delle grazie del IV secolo.¹²

In 1878, manuscripts GCA-005 and GCA-007 were displayed in an exhibition called Esposizione Orientale on the occasion of the IV Congresso Internazionale degli Orientalisti, in Florence (the numbers assigned to identify the two manuscripts are 118 = GCA-005 and 119 = GCA-007).¹³

GCA-001 (C.A. 837)

አርባዕቱ ፡ ወንጌል ፡ *°Arbātu wangel*, 'Four Gospels'.

Seventeenth–eighteenth century, Faqādā, parchment, codex, 370 x 300 x 60 mm, 137 folia, two columns, 24–42 lines, A+16 quires, one miniature (tree of Paradise), Ethiopian binding, *māḥdar*.

GCA-002 (preserved in GCA-001)

Protective texts.

Nineteenth century, parchment, scroll, 350 x 52 mm, one single strip, 77 lines.

GCA-003 (preserved in GCA-001)

Table of Ethiopic script (syllabary).

Nineteenth century, parchment, scroll, 288 x 72 mm, one single strip, 37 lines.

GCA-004 (C.A. 838)

ሲኖዶስ ፡ *Sinodos*, canonico-liturgical collection.

Fifteenth–sixteenth century, parchment, codex, 380 x 270 x 70 mm, 95 folia, two columns, 32–37 lines, 12 quires, European binding, kept in a European book case.

Lit.: Bausi 1990, 22; Bausi 1992, 31–32.

GCA-005 (C.A. 839)

አርጋኖን ፡ ውዳሴ ፡ *°Argānona waddāse*, 'Organ of praise'; **ውዳሴ ፡ አምላክ ፡** *Waddāse °amlāk*, 'Praise of God'.

Seventeenth–eighteenth century, parchment, codex, 315 x 275 x 75 mm, 199 folia, two columns, 22–23 lines, A+26 quire, Ethiopian binding.

¹² Sapeto 1880, 131.

¹³ Zanutto 1932, 78–79, no. 150C.

GCA-006 (C.A. 840)

ኪዳን ፡ ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ *Kidān za'əgzi'əna 'Iyasus Krastos*, 'Testament of Our Lord Jesus Christ' (i.e. *Testamentum Domini*); **መጽሐፈ ፡ ፈውስ ፡ መንፈሳዊ ፡** *Maṣḥafa fəws manfasāwi*, 'Book of spiritual healing'.

Parchment, codex, 235 x 200 x 60 mm, two codicological units, 132 folia, A+17 quires, Ethiopian binding.

Unit I: seventeenth–eighteenth century, fols 1–96 (A+12 quires), **ኪዳን ፡ ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡** *Kidān za'əgzi'əna 'Iyasus Krastos*, 'Testament of Our Lord Jesus Christ' (i.e. *Testamentum Domini*); *et alia*; two columns, 18–22 lines.

Unit II: eighteenth century, fols 97–132 (5 quires), **መጽሐፈ ፡ ፈውስ ፡ መንፈሳዊ ፡** *Maṣḥafa fəws manfasāwi*, 'Book of spiritual healing'; *et alia*; two columns, 22–29 lines.

GCA-007 (C.A. 841)

መጽሐፈ ፡ ቅዳሴ ፡ *Maṣḥafa qəddāse*, Missal.

1682–1693, parchment, codex, 170 x 165 x 45 mm, 121 folia, two columns, 17–18 lines, A+15 quires, Ethiopian binding.

GCA-008 (C.A. 842)

አርጋኖነ ፡ ውዳሴ ፡ *'Argānona wəddāse*, 'Organ of praise'.

Parchment, codex, 170 x 160 x 55 mm, 152 folia, A+16 quires, Ethiopian binding, kept in a European book case.

Unit I: seventeenth–eighteenth century, fols 1–149 (A+15 quires), **አርጋኖነ ፡ ውዳሴ ፡** *'Argānona wəddāse*, 'Organ of praise', two columns, c.15 lines.

Unit II: seventeenth–eighteenth century, fols 150–152 (1 quire), fragment of a prayer book (?), one column, 13–16 lines.

GCA-009 (C.A. 843)

ምዕራፍ ፡ *Mə'ərāf*, Common of the Office.

Eighteenth century, parchment, codex, 150 x 110 x 50 mm, 105 folia, two columns, 19–21 lines, A+13 quires, Ethiopian binding.

GCA-010 (C.A. 844)

Collection of prayers.

Fifteenth–sixteenth century, parchment, codex, 130 x 105 x 55 mm, 127 folia, one column, 16–17 lines, A+16 quires, Ethiopian binding.

GCA-011 (C.A. 845)

መጽሐፈ ሰዓታት ፡ *Maṣḥafa sa^cātāt*, ‘Book of Hours’; *et alia*.

Seventeenth–eighteenth century, parchment, codex, 130 x 100 x 50 mm, 113 folia, two columns, c.14 lines, A+15 quires, Ethiopian binding.

GCA-012 (C.A. 846)

ብስራተ ፡ ዮሐንስ ፡ *Bəsrāta Yoḥannəs*, Gospel of John.

Seventeenth–eighteenth century, parchment, codex, 200 x 170 x 50 mm, 82 folia, two columns, 14–16 lines, A+10 quires, Ethiopian binding, kept in a European book case.

GCA-013 (C.A. 847)

ግብረ ፡ ሐዋርያት ፡ *Gəbra ḥawāryāt*, ‘Acts of the Apostles’.

Eighteenth century, parchment, codex, 250 x 170 x 17 mm, 44 folia, two columns, 19–23 lines, quire structure hardly reconstructable, European binding, kept in a European book case.

3.2 Veroli, Biblioteca Giovardiana, fondo Quattrociocchi

Located in Veroli (Frosinone), in the region of Lazio, the Biblioteca Giovardiana is named after its collector, the ecclesiast Vittorio Govardi (1699–1785), *decanus utriusque signaturae* and erudite historiographer and bibliophile. During his life, Mgr Govardi collected, a remarkable number of books, manuscripts, and antiques which, together with the original furniture still preserved, make the Biblioteca Giovardiana one of the most beautiful antiquarian libraries in the world. In 1766 he decided to dispose of his collection—which was at that time still located in Rome—for the ‘publico bene e decoro della Patria’¹⁴ and, to this purpose, he made an agreement with an ecclesiastical institution in Veroli. In 1773 the library was officially established and the collection of Mgr Govardi started to be transferred from Rome to Veroli. The place assigned by the bishop, Giovanni Battista Jacobini, to host the library was the penthouse of the episcopal seminary building, which, in 1771, was renovated according to the architectural criteria characterizing the Italian libraries of the period. The removal procedure continued in the following years, at least until 1782. The number of books donated by Mgr Govardi ranges between 9,000 and 12,000 (a complete inventory is lacking), but, soon after, other collections, belonging to certain ecclesiastical institutions of Veroli and to some dissolved Jesuit communi-

¹⁴ Seminario Vescovile di Veroli 2010, 9.

ties in Rome, were incorporated into the library. The newly-established library was named Biblioteca Seminarii Verulani but, since its foundation, it has been known as the Giovardiana, after the name of its generous donor.¹⁵

The Biblioteca Giovardiana currently hosts nine Gəʿəz manuscripts, that is six codices and three scrolls. The collection originally included twelve manuscripts (nine codices and three scrolls), donated to the library in the mid-1920s by Giuseppe Quattrociochi, who collected them in 1895 in Eritrea,¹⁶ where he worked as a physician for the Red Cross. The collection was documented in a list published by Silvio Zanutto in 1932,¹⁷ who also provides some basic codicological data (mainly content, size, number of folia, type of binding, dating of undated manuscripts). The year 1895 can be considered as the *terminus ante quem* for the production of the manuscripts of the collection. Some codices (BGV-002, †BGV-004, †BGV-005, BGV-008, BGV-009) were kept in a *māḥdar*.¹⁸ In 1973, on the occasion of an exhibition to celebrate the bicentenary of the library, the manuscripts †BGV-004, †BGV-005 and †BGV-007 were stolen (among other manuscripts belonging to the library). The leather cases containing manuscripts †BGV-004 and †BGV-005 are still preserved. In the 1980s, the manuscripts were microfilmed by the Soprintendenza ai Beni Librari, unfortunately this was after the theft. The shelf mark originally assigned to the manuscripts and the scrolls consists of a progressive number from 001 to 012 which coincides with the numeration given by Zanutto in his list. The shelf marks assigned by us to the manuscripts of the collection retain the numeration given by Zanutto, including the lost manuscripts, for which we report the description given in Zanutto.

BGV-001 (Zanutto 1)

ተአዎረ ፡ ማርያም ፡ *Tā'amməra Māryām*, 'Miracles of Mary' (150 miracles).

Parchment, codex, 323 x 245 x 79 mm, three codicological units, 115 folia, A+20+B quires, Ethiopian binding.

Unit I: early sixteenth century, Dabra Bizan, fols 1–2, 9–65, 68–115 (A+16+B quires), **ተአዎረ ፡ ማርያም ፡** *Tā'amməra Māryām*, 'Miracles of Mary' (150 mira-

¹⁵ Cf. Scaccia Scarafoni 1929, 127–132; Seminario Vescovile di Veroli 2010, 4–13.

¹⁶ Scaccia Scarafoni mentions ten manuscripts written in Amharic, cf. Scaccia Scarafoni 1929, 133. Zanutto 1932, 92, no. 171A.

¹⁷ Zanutto 1932, 92–93, no. 171B. Beylot and Rodinson 1995, 107, no. 279 is based on Zanutto's list.

¹⁸ Cf. also Zanutto 1932, 92–93, no. 171B, nos 2, 4, 5, 8, 9.

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cles), two columns, c.37 lines, one miniature (Virgin and Child crowned by angels and two saints).

Lit.: Cerulli 1933, 80–99 (on the miracles 93, 94, and 95 with the siglum v; on the miniature, pp. 80, n. 2, and 81, fig. 8); Cerulli 1943 (many miracles mentioned, some fully edited and translated with the siglum G); Cerulli 1969, 154–159 (collation of the miracle 131, siglum G); Chojnacki 1983, 339–341 (on the miniature); Monneret de Villard 1942, 167–175 (on the miniature); Tedeschi 1971–1973, 135–148 (on the miracle 104).

Unit II: nineteenth century, fols 3–8 (1 quire), መጽሐፈ ፡ ሥርዓት ፡ *Mashafa šər'āt* (introductory rite of al-Mu^callaqa); *et alia*; two columns, c.22 lines.

Unit III: second half of eighteenth–nineteenth century, fols 66–67 (1 bifolium), two miniatures (St George and the dragon, Virgin and Child).¹⁹

Lit.: Cerulli 1933, 80, n. 2, and 81, fig. 7.

BGV-002 (Zanutto 2)

መጽሐፈ ፡ ግንዘት ፡ *Mashafa gənzat*, 'Book of the funeral ritual'.

1607–1632, parchment, codex, 220 x 190 x 70 mm, 111 folia, two columns, c.19 lines, A+11+B quires, Ethiopian binding, *māḥdar*.

BGV-003 (Zanutto 3)

ውዳሴ ፡ አምላክ ፡ *Wəddāse ʾamlāk*, 'Praise of God'.

Parchment, codex, 198 x 182 x 71 mm, two codicological units, 169 folia, 22 quires, Ethiopian binding.

Unit I: nineteenth century, fols 1–3 (1 quire), መልክአ ፡ ሥላሴ ፡ *Malkəʾa šəllāse*, hymnodic portrait poem of the Trinity, two columns, c.19 lines.

Unit II: seventeenth–early nineteenth century, fols 4–169 (21 quires), ውዳሴ ፡ አምላክ ፡ *Wəddāse ʾamlāk*, 'Praise of God', two columns, c.17 lines.

†**BGV-004** (Zanutto 4)

ገድለ ፡ ገብረ ፡ መንፈስ ፡ ቅዱስ ፡ *Gadla Gabra Manfas Qəddus*, 'Life of Gabra Manfas Qəddus'.

Incomplete, c.160 x 110, 101 folia, one rough miniature (Gabra Manfas Qəddus), Ethiopian binding (?), *māḥdar*.²⁰

¹⁹ We sincerely thank Jacopo Gnisci for dating the two miniatures, and for drawing our attention to two publications concerning the Marian miniatures in manuscript BGV-001.

†BGV-005 (Zanutto 5)

ዳዊት ፡ *Dāwīt*, Psalter.

c.115 x 115, 201 folia, Ethiopian binding (?), *māḥdar*.²¹

BGV-006 (Zanutto 6)

ኪዳን ፡ ዘነግሠ ፡ *Kidān zanagh*, ‘Covenant of the morning’; ትምህርተ ፡ ኅቡ-
አት ፡ *Tāmbharta ḥəbu’āt*, ‘Teaching of mysteries’ (i.e. *Doctrina Arcanorum*).

Eighteenth–nineteenth century, parchment, codex, 241 x 218 x 2 mm, 6 folia,
two columns, c.20 lines, 1 quire, European binding (?).

†BGV-007 (Zanutto 7)

Unspecified collection of hymns with musical notations.

Incomplete, c.130 x 98, 38 folia, Ethiopian binding (?).²²

BGV-008 (Zanutto 8)

ዳዊት ፡ *Dāwīt*, Psalter.

Eighteenth–nineteenth century, parchment, codex, 160 x 120 x 82 mm, 176
folia, one/two columns, 20–22 lines, A+22 quires, Ethiopian binding.

BGV-009 (Zanutto 9)

ገድለ ፡ ኤዎስጥቴዎስ ፡ *Gadla ʾEwostātewos*, ‘Life of ʾEwostātewos’; ተአምረ ፡
ኤዎስጥቴዎስ ፡ *Taʾammāra ʾEwostātewos*, ‘Miracles of ʾEwostātewos’ (fifteen
miracles).

Parchment, codex, 211 x 184 x 86 mm, three codicological units, 88 folia, 11
quires, Ethiopian binding, *māḥdar*.

Unit I: eighteenth–nineteenth century, fols 1–75 (9 quires), ገድለ ፡
ኤዎስጥቴዎስ ፡ *Gadla ʾEwostātewos*, ‘Life of ʾEwostātewos’; ተአምረ ፡ ኤዎስ

²⁰The original description by Zanutto is as follows: ‘*Gadla Gabra Manfas Qaddus* (Atti di Gabra M.Q.). Il ms. è incompleto. f. 1v: rozza pittura del santo Gabra M. Q. f. 2r: fregi marginali in nero. 16 x 11; f. 101. Senza data. Legatura in legno non ricoperto. Riposto in una custodia’ (Zanutto 1932, 93, no. 4).

²¹The original description by Zanutto is as follows: ‘Salterio, seguito dai soliti cantici e preghiere. 11,5 x 11,5; f. 201 (il primo e l’ultimo foglio di guardia con scritti di mano differente e un rozzo disegno). Senza data. Legatura in legno ricoperto di cuoio impresso. Riposto in una custodia’ (Zanutto 1932, 93, no. 5).

²²The original description by Zanutto is as follows: ‘Porzione di ms. contenente una raccolta di inni, con notazioni musicali. 13 x 9,8; f. 38 (del f. 1, solo la metà). Senza data. Legatura in legno non ricoperto’ (Zanutto 1932, 93, no. 7).

Miscellaneous

ጣቴዎስ ፡ *Ta'ammāra ʿEwostātewos*, ‘Miracles of ʿEwostātewos’ (fifteen miracles), two columns, c.19 lines.

Unit II: nineteenth century, fols 76–77 (bifolium incorporated in the last quire of Unit I), miracle of ʿEwostātewos (?), two columns, c.21 lines.

Unit III: eighteenth–nineteenth century, fols 77–75 (2 quires), **ተአዎረ ፡ ኢዎስ ጣቴዎስ ፡** *Ta'ammāra ʿEwostātewos* (two miracles); *et alia*; two columns, c.20 lines.

Lit.: Lusini 1990; Lusini 1993, 36–42 (with the siglum D; redaction α).

BGV-010 (Zanutto 10)

Protective texts.

Nineteenth century, parchment, scroll, 1560 x 100 mm, two strips sewn together, 188 lines (14 lines in spiral form), one miniature (guardian angel), magic images, crosses, and *Brillenbuchstaben*.

BGV-011 (Zanutto 11)

Protective texts.

Nineteenth century, parchment, scroll, 2003 x 82 mm, three strips sewn together, c.305 lines (13 lines in spiral form), one miniature (guardian angel), magic images, crosses, and *Brillenbuchstaben*.

BGV-012 (Zanutto 12)

Protective texts.

Nineteenth century, parchment, scroll, 812 x 55 mm, one single strip, 130 lines, crosses.

3.3 Casamari, Monumento Nazionale Abbazia di Casamari

The Abbazia di Casamari is located, like the Biblioteca Giovardiana, in the administrative area of Veroli (Frosinone). It was founded in 1203 (consecrated in 1217) when Cistercian monks replaced Benedictine monks. The monastic complex is a wonderful example of Cistercian architecture. The monastery enjoyed a certain eminence until the fourteenth century after which its importance declined. In 1717 a group of reformed Cistercian monks of the ‘Strict Observance’ (Trappists), coming from Buonsollazzo (Tuscany), once again fostered the spiritual, cultural, and material life of the monastery, including the writing and copying of manuscripts. During the Napoleonic era and in the nineteenth century, the Abbazia di Casamari was invaded, looted, burnt and some of its monks were killed. In 1874 it was declared a *monumento nazionale* (‘national monument’).

In 1926, in the encyclical *Rerum Ecclesiae*, Pope Pio XI emphasized the importance of Catholic missions and of the training of local religious people, and also made possible the access of non-European clergy to European religious orders. In 1930, the proposal of Cardinal Alexis-Henri-Marie Lépiciér to establish a training school in Casamari for Eritrean and Ethiopian monks who were interested in the Cistercian monastic life was welcomed by (almost all) the monks of the community. After some negotiations, in the same year, the first Eritrean monks arrived at Casamari, and, in 1940, the first group of monks from Casamari went to Eritrea. During that time, several affiliated monasteries were established both in Eritrea and Ethiopia and they are still operative, for instance in ᵑAsmarā, Mandidā, Karan, ᵑAddis ᵑAbabā, Hossāᵑnā, and Gondar.²³

Unlike the collections in the Castello d'Albertis and in the Biblioteca Giovardiana, where the presence of the manuscripts is not related to the place itself (the collections are housed there because they were donated to these institutions by private collectors), the situation in Casamari is different. Here, in fact, the presence of the Gəᵑz manuscripts depends strictly on the close institutional and religious contacts maintained over time between the two countries. A preliminary investigation of the collection has revealed that the manuscripts were acquired in two different stages:²⁴ the first group of manuscripts arrived in the 1950s and 1960s, when the abbot of the monastery was Nivardo Buttarazzi (from 1941 to 1988); the second group was acquired in the years 1988–1994, when Ugo Tagni was the abbot of Casamari (from 1988 to 1997). The acquisition of the collection in two different periods is also reflected in their shelf mark numbers. The shelf mark assigned by the library consists of the abbreviation MS followed by the number of the manuscript, which ranges from 29 to 39 for the manuscripts acquired in the 1950s and 1960s and from 113 to 121 for the manuscripts acquired between 1988 and 1994. Six manuscripts received a second shelf mark composed by the abbreviation MS ET. followed by a Roman number and assigned during the conservation process undertaken in 1976 in the Badia di Grottaferrata (Rome). This second shelf mark does not take into consideration the sequence of the numbers of the main shelf mark and was allegedly assigned according to the order in which the manuscripts were conserved (MS 33 = MS ET. V, MS 34 = MS ET. IV, MS 35 = MS ET. I, MS 36 = MS ET. II, MS 38 = MS ET. III, and MS. 39 = MS ET. VI). Further-

²³ Savastano 1943, 110–111; Raineri 1981, 275–276.

²⁴ More details about the acquisition of the Casamari collection will be provided in the forthcoming catalogue.

Miscellaneous

more, other manuscripts in the collection were conserved respectively in 1977 again, in the Badia di Grottaferrata (MNC-002, MNC-003, and MNC-009), and in 1999–2000 in the Laboratorio Raimondo Milio in Rome (MNC-016, MNC-018, MNC-019, and MNC-020).

MNC-001 (MS 29)

ዘኢሳይያስ ፡ ነቢይ ፡ *ZaʾIsāyāyyās nabiyy*, Book of Isaiah; **ዘዳንኤል ፡ ነቢይ ፡** *ZaDānʾel nabiyy*, Book of Daniel; **ዘኔኖክ ፡ ነቢይ ፡** *ZaHenok nabiyy*, Book of Enoch; Old Testament's Wisdom books; Minor Prophets.

Sixteenth–seventeenth century, parchment, codex, 270 x 243 x 74 mm, 156 folia, three columns, c.30 lines, A+18 quires, three miniatures (St George and the dragon, Daniel and two lions, St Michael), Ethiopian binding.

Lit.: Bausi 2008, 514, n. 15.

MNC-002 (MS 30)

ዳዊት ፡ *Dāwīt*, Psalter.

Eighteenth century, parchment, codex, 226 x 151 x 48 mm, 113 folia, one/two columns, c.30 lines, A+11 quires, European binding.

MNC-003 (MS 31)

ዝሰራተ ፡ ዮሐንስ ፡ *Bəsrāta Yoḥannəs*, Gospel of John.

Parchment, codex, 170 x 160 x 40 mm, two codicological units, 58 folia, A+6 quires, European binding.

Unit I: eighteenth century, fol. 1 (1 leaf), **መዝሙር ፡ ፱፻ ፡** *Mazmur 103*, Psalm 103:15–24, two columns, c.23 lines.

Unit II: eighteenth century, fols 2–58 (6 quires), **ዝሰራተ ፡ ዮሐንስ ፡** *Bəsrāta Yoḥannəs*, Gospel of John, two columns, c.17 lines.

MNC-004 (MS 32)

ምዕራፍ ፡ *Məʿrāf*, Common of the Office.

Twentieth century, parchment, codex, 160 x 118 x 35 mm, 97 folia, two columns, c.15 lines, A+11 quires, Ethiopian binding.

MNC-005 (MS 33)

ዝሰራተ ፡ ዮሐንስ ፡ *Bəsrāta Yoḥannəs*, Gospel of John.

Nineteenth century, parchment, codex, 160 x 125 x 26 mm, 54 folia, two columns, 18–19 lines, A+8 quires, two coloured drawings (*ʿAbuna Sāmuʿel zaWaldəbbā* with a lion, St George), European binding.

MNC-006 (MS 34)

ግዕዝ-ፍ : *Mə^crāf*, Common of the Office, *et alia*.

1889–1913, parchment, codex, 147 x 109 x 26 mm, 46 folia, two columns, 20–21 lines, A+11 quires, European binding.

MNC-007 (MS 35)

መልክአ ፡ ጉባኤ : *Malkə^a gubā^ce*, collection of hymnodic portrait poems.

Eighteenth–nineteenth century, parchment, codex, 145 x 98 x 18 mm, 44 folia, one column, 16–18 lines, A+4+B quires, European binding.

MNC-008 (MS 36)

መልክአ ፡ ጉባኤ : *Malkə^a gubā^ce*, collection of hymnodic portrait poems.

Nineteenth century, parchment, codex, 134 x 85 x 29 mm, 64 folia, one column, 12–15 lines, A+6 quires, European binding.

MNC-009 (MS 37)

Collection of liturgical texts, prayers, and hymns.

1881–1889, parchment, codex, 121 x 98 x 52 mm, 134 folia, one column, 15–18 lines, A+15 quires, European binding.

MNC-010 (MS 38)

መልክአ ፡ ጉባኤ : *Malkə^a gubā^ce*, collection of hymnodic portrait poems.

Eighteenth–nineteenth century, parchment, codex, 116 x 87 x 30 mm, 41 folia, one column, c.13 lines, A+4 quires, Ethiopian binding.

MNC-011 (MS 39)

መልክአ ፡ ጉባኤ : *Malkə^a gubā^ce*, collection of hymnodic portrait poems.

Eighteenth–nineteenth century, parchment, codex, 95 x 75 x 40 mm, 93 folia, one column, c.9 lines, A+11 quires, European binding.

MNC-012 (MS 113)

መልክአ ፡ ፋኑኤል : *Malkə^a Fānu^oel*, ‘Hymnodic portrait poem of Fānu^oel’;

ትምህርተ ፡ ጎቡኣት : *Təmhərta ḥəbu^oāt*, ‘Teaching of mysteries’ (i.e. *Doctrina Arcanorum*).

Eighteenth–nineteenth century, parchment, codex, 100 x 65 x 18 mm, 40 folia, one column, 11–13 lines, A+5 quires, Ethiopian binding, *māḥdar*.

Miscellaneous

MNC-013 (MS 114)

ሰቆቃወ ፡ ድንግል ፡ *Saqoqāwa dāngəl*, ‘Lament of the Virgin’; **አኩቴተ ፡ ቀርባን ፡ ዘእግዛእትነ ፡ ማርያም ፡** *ʾAkk^wateta q^warban zaʾagzəʾatəna Māryām*, ‘Anaphora of Our Lady Mary’.

1889–1926, parchment, codex, 124 x 75 x 27 mm, 44 folia, one column, c.17 lines, A+5 quires, four coloured drawings (St Michael, Virgin and Child, Gabra Manfas Qəddus with the wild beasts, St George), Ethiopian binding.

MNC-014 (MS 115)

Collection of hymns and liturgical texts.

1732, parchment, codex, 129 x 93 x 40 mm, 110 folia, two columns, 15–16 lines, A+11 quires, Ethiopian binding.

MNC-015 (MS 116)

ዳዊት ፡ *Dāwīt*, Psalter.

Eighteenth–nineteenth century, parchment, codex, 200 x 125 x 53 mm, 129 folia, one/two columns, c.28 lines, A+12+B quires, Ethiopian binding, *māḥdar*.

MNC-016 (MS 117)

Collection of liturgical texts.

Parchment, codex, 170 x 158 x 60 mm, two codicological units, 135 folia, 18+B quires, Ethiopian binding.

Unit I: 1682–1692, fols 1–107 and 108–135 (17 quires), two columns, c.17 lines.

Unit II: eighteenth century, fols 107^a–107^d (1 quire), one column, 6–9 lines.

MNC-017 (MS 118)

ዳዊት ፡ *Dāwīt*, Psalter.

Nineteenth–twentieth century, parchment, codex, 275 x 210 x 72 mm, 154 folia, one/two columns, 21–22 lines, A+15 quires, Ethiopian binding.

MNC-018 (MS 119)

ዝማሬ ፡ *Zammāre*, Eucharistic hymns; **መዋሥእት ፡** *Maṣāśəʾt*, Antiphony for feasts and funeral service.

Nineteenth–twentieth century, parchment, codex, 211 x 160 x 55 mm, 154 folia, two columns, 24–25 lines, A+16+B quires, European binding, parchment case.

MNC-019 (MS 120)

ዳዊት ፡ Dāwīt, Psalter.

Nineteenth century, parchment, codex, 161 x 115 x 53 mm, 144 folia, one/two columns, c.24 lines, A+14 quires, European binding.

MNC-020 (MS 121)

መጽሐፈ ፡ ቀሌምንጦስ ፡ Maṣḥafa Qalemāntos, ‘Book of [the Revelation of Peter to] Clement’.

Parchment, codex, 325 x 210 x 80 mm, three codicological units, 147 folia, A+19+B quires, European binding.

Unit I: fifteenth century, fol. 1 (1 leaf), unidentified homily, two columns, c.37 lines.

Unit II: fifteenth–sixteenth century, fols 2–146 (19 quires), **መጽሐፈ ፡ ቀሌምንጦስ ፡ Maṣḥafa Qalemāntos**, ‘Book of [the Revelation of Peter to] Clement’, two columns, 31–35 lines.

Lit.: Bausi 2006, 49 (with the siglum κ; family β); Bausi 2017 (with the siglum κ; family β).

Unit III: fifteenth–sixteenth century, fol. 147 (1 leaf), **ድርሳን ፡ ዘዮሐንስ ፡ አፈ ፡ ወርቅ ፡ በእንተ ፡ ዮሐንስ ፡ መጥምቅ ፡ Dərsān zaYohannās ʿAfa Warq baʿənta Yohannās Maṭməq**, ‘Homily by John Chrysostom on John the Baptist’, two columns, 18–25 lines.

Lit.: Proverbio and Fiaccadori 2004; Bausi 2008, 514, n. 15.

Appendix I: Images of Manuscripts from the fondo Sapeto (Castello d'Albertis)



Fig. 1 GCA-002, GCA-003, GCA-001 fol. 5r.



Fig. 2 GCA-001, fol. 11r.

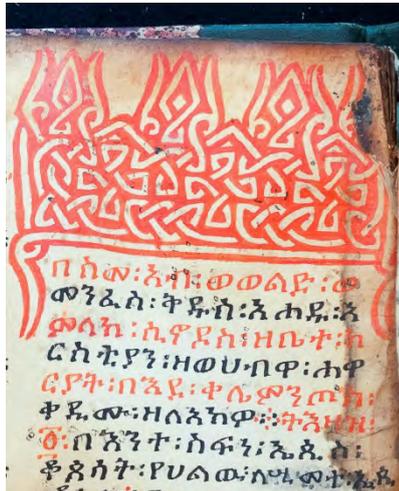


Fig. 3 GCA-004, fol. 32vb.



Fig. 4 GCA-010, fol. 30r.

Appendix II: Images of Manuscripts from the fondo Quattrococchi (Biblioteca Giovardiana)



Fig. 1 BGV-001, fols 8vb–9ra.



Fig. 2 BGV-001, fols 113vb–114ra.



Fig. 3 BGV-003, fols 3v–4r.

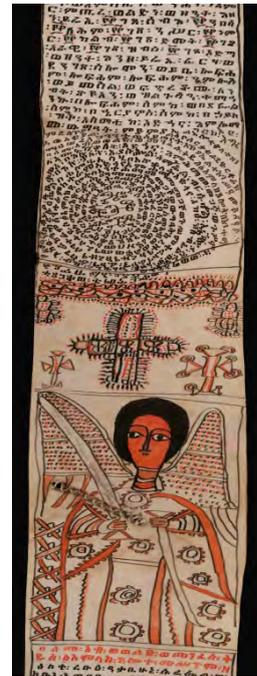


Fig. 4 BGV-010.



Fig. 5 BGV-011.

Appendix III: Images of Manuscripts from the Monumento Nazionale Abba-
zia di Casamari



Fig. 1 MNC-001, fol. 1v.



Fig. 2 MNC-009, fols 57v–58r.



Fig. 3 MNC-015, fol. 115r.



Fig. 4 MNC-016, fol. 107ar.



Fig. 5 MNC-020, fol.
49b.



Fig. 6 MNC-020, fol. 49va.



Fig. 7 MNC-020, fol. 147r.

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Summary

The report aims to introduce three little-known collections of Gəʿəz manuscripts hosted in the following Italian institutions: Castello d'Albertis, fondo Sapeto (Genoa), Biblioteca Giovardiana, fondo Quattrococchi, and Monumento Nazionale Abbazia di Casamari (both in Veroli, Frosinone). The forty-two manuscripts (codices and scrolls) preserved in the three collections were surveyed, digitized and analysed through non-invasive techniques in the course of two fieldworks conducted in May 2015 and June–July 2017. The present article, conceived as a preliminary report to a more detailed catalogue currently under preparation, describes how the manuscript collections emerged and provides an introductory description of the textual content and the physical features of each item.