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**Article**

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## Some Fragmentary Witnesses to the Ethiopic 'Homiliary for the Year'

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### Introduction

Several major homiletical and homiletical-hagiographical collections emerged in the High Medieval Period in the Horn of Africa: those entitled *Barbārā*, *Īnbāqom*, and *Dārsāna Panṭaqʿastē* ('Homiliary for Pentecost'), the 'Homiliary of the Fathers' (often dubbed *Afa warq*), and the so-called 'Homiliary for the Year'.<sup>1</sup> The contents of most of these were quite fixed, with relatively rigid sets of texts translated into Gəʿəz together from Arabic archetypes being transmitted from codex to codex subject to only occasional intrusion from external sources.<sup>2</sup> New early manuscript evidence,<sup>3</sup> a reassessment of known exemplars,<sup>4</sup> and the testimony of inventory

<sup>1</sup> Research for this article was funded by the European Union (ERC, consolidator grant agreement no. 101044300, project 'BeInf – Beyond Influence: The Connected Histories of Ethiopic and Syriac Christianity', at Universität Hamburg [2022–2027]) and by the Deutsche Forschungsgemeinschaft (DFG grant STU 649/1-1, at Ludwig-Maximilians-Universität München [2015–2019]). I am grateful to Aaron Butts, Martina Ambu, Michael Gervers, Fr. Arshak Ghazarian, Loren Stuckenbruck, Vahan Ter-Ghevondian, and Emmanuel van Elverdinghe for their collegial help in the preparation of this study, particularly in accessing some of the manuscripts described below.

<sup>2</sup> See Erho 2025a, 112–113. Among the more interesting cases of variability is the substitution of an otherwise unattested homily on the resurrection attributed to John Chrysostom in Staatsbibliothek zu Berlin – preußischer Kulturbesitz (= SBPK), Ms. or. fol. 3075, fols 106v–111r for the (anonymously transmitted) prose homily of Jacob of Serugh on the resurrection found in all other copies of the 'Homiliary of the Fathers' (e.g. MS London, British Library (= BL), Or. 774, fols 134v–138v). Proverbio 1998, 62–63 incorrectly conflates the two.

<sup>3</sup> Most notably the thirteenth-century fragments of the 'Homiliary of the Fathers' from Urā Masqal; see Butts and Erho 2023, 247 fn. 6. The full span and precise contents of this manuscript and the other fragmentary medieval codices found among the piles of *membra disiecta* at this location will soon be published in Erho forthcoming a.

<sup>4</sup> Especially MS BL Or. 691, a codex transmitting *Īnbāqom* dated in its colophon to 15 October 1292, a dating preemtorily dismissed in Wright 1877, 163–164. Despite its authenticity being beyond dispute, Bausi 2002, 8–10 noted the likelihood of the colophon's veracity with characteristic caution.

lists<sup>5</sup> conclusively demonstrates their materialisation no later than the thirteenth century (earlier than the traditional view),<sup>6</sup> while a tentative *terminus post quem* for this process might be placed one hundred or so years prior if the Arabicization of Coptic literature should be adopted as a theoretical barrier given the Ethiopian Orthodox Church's historical position as a daughter of the see of Alexandria.<sup>7</sup>

One member of the aforementioned quintet, the so-called 'Homiliary for the Year', does not conform straightforwardly to this model, however. Although scholarship has thus far focused on the celebrated Ḥayq ʿIṣṭifānos exemplar of this homiliary (microfilmed as MS EMMML 1763),<sup>8</sup> and to a lesser extent MSS Ṭānā Qirqos, EMMML 8509, and BL Or. 8192, surviving material evidence for it is hardly

<sup>5</sup> Both *Barbārā* and *Dārsāna Panṭaqʿaṣṭe* are mentioned in the list of books that Iyasus Moʿa donated before his death in 1291/1292 (MS Wallo, Ḥayq ʿIṣṭifānos, EMMML 1832, fol. 25r–v); see Sergew Hable Selassie 1992, 246–247, along with the corrective note in Getatchew Haile and Macomber 1981, 296. It cannot be precluded that the quire containing part of pseudo-Cyril of Jerusalem's *Homily on the resurrection* (CPG 3598) in the National Library Gospels in Addis Ababa (MS UNESCO 2.28, fols 1r–8v) constitutes a surviving remnant of the copy of *Dārsāna Panṭaqʿaṣṭe* referenced in the donation note since this forms the opening text of that homiliary; see Erho 2024, 321 fn. 12 and Erho 2025b, 418.

<sup>6</sup> The demonstrably erroneous view that the movement of texts from Arabic into Gəʿəz began in earnest in the fourteenth century remains uncritically repeated in modern scholarship; see e.g. Bonfiglio and Stutz 2022, 426; Sidarus 2016; 'John Chrysostom', *EAE*, III (2007), 293a–295b (W. Witakowski), 295; Kamil 1941; Littmann 1907, esp. 205. A thorough understanding of the Ethiopic manuscript tradition makes clear that the majority of patristic and hagiographic texts that would enter it from Arabic had already done so before 1300.

<sup>7</sup> On the adoption of Arabic by the Copts, see Rubenson 1996 and Sidarus 2013. The assumption that this should constitute a boundary for Gəʿəz literature is open to question in view of the presence of assorted medieval Ethiopic translations seemingly derived from early Melkite Arabic versions (among cases of varying types that might be adduced, note, for example, the concluding invocation to a list of saints including Chariton, Sabbas, and Euthymius, Palestinian holy men more or less unknown in the Horn of Africa, in a discourse attributed to John Chrysostom extant in e.g. MS Paris, Bibliothèque nationale de France (= BnF), *Éthiopien d'Abbadie* 134, fols 85v–109r; cf. Patardize 2019) and the longstanding Ethiopian connections to St Catherine's Monastery at Sinai. Further evidence against the adoption of Arabic by the Copts serving as a firm boundary might exist in the form of a colophon found at the end of the *Book of the Rooster* in MS Vatican City, Biblioteca Apostolica Vaticana (= BAV), Cerulli et. 69, fol. 131v, describing the translation as having been completed in the Year of Mercy 152, a date that would ostensibly correleate to 968 in view of the late-fourteenth/early-fifteenth century material evidence for this text at Dabra Ta'aminā (see the photo in 'Dābrā Tā'amina', *EAE*, II (2005), 48a–49a (A. Bausi and E. Balicka-Witakowska), 48). However, the veracity of this colophon remains debatable.

<sup>8</sup> Bausi 2019, esp. 74–75, is largely emblematic of this tendency.

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restricted to these three almost perfectly preserved manuscripts. In fact, between twelve and sixteen copies are attested in some form at present, the majority being quite fragmentary and mostly overlooked and uncatalogued to date.<sup>9</sup> These numbers include five fully or principally intact manuscripts, two of which are limited to the thirty-seven texts for the period between the Lenten fast and the end of the year:

- MS Wallo, Ḥayq Ḥstifānos, EMMML 1763:<sup>10</sup> 280 folios, dated 1336–1340 (henceforth EMMML 1763);
- MS Təgray, Urā Masqal, UM-I:<sup>11</sup> 212 folios, late-thirteenth/early-fourteenth century (henceforth UM-I);
- MS Gondar, Ṭānā Qirqos, EMMML 8509:<sup>12</sup> 172 folios, late-thirteenth/early-fourteenth century (henceforth EMMML 8509);
- MS Təgray, Dabra Şəyon Abuna Abrəhām, C<sub>3</sub>-IV-174: 169 folios, datable to the 1410s (henceforth C<sub>3</sub>-IV-174);<sup>13</sup>
- MS London, British Library, Or. 8192 (ex. G<sup>w</sup>ənāg<sup>w</sup>ənā, Eritrea):<sup>14</sup> 150 folios, fourteenth century (henceforth BL Or. 8192).

More likely than not, an unphotographed and currently inaccessible witness at Dabra Şəyon Māryām on Lake Z<sup>w</sup>āy recorded by Sergew Hable Selassie belongs in

<sup>9</sup> The potential variance is due to whether certain materials represented by only a folio or two ought to be considered witnesses of the collection proper, as well as whether a two-volume set covering the full year from a single location should be reckoned as one or more items.

<sup>10</sup> Getatchew Haile and Macomber 1981, 218–231.

<sup>11</sup> The two UM sigla using Roman numerals denote the reconstructed manuscripts as they are described in Erho forthcoming a. UM-I is the companion volume to UM-VI, with the former covering the second half of the year and the latter the preceding part. Materials at Urā Masqal were photographed by the ERC-funded Ethio-SPaRe project (December 2009 to May 2015), with the images deposited at the Tigray Culture and Tourism Bureau and the Hiob Ludolf Centre for Ethiopian and Eritrean Studies at the University of Hamburg.

<sup>12</sup> Sergew Hable Selassie 1991. On this manuscript’s age, see also Fiaccadori 1989, 150 and 162.

<sup>13</sup> While the manuscript is ascribed to the reign of Emperor Yəşhaq (fol. 92v), references are made to its commissioning by *abuna* Abrəhām throughout (e.g. fols 25r, 34r, and *passim*). Insofar as Abrəhām’s death probably occurred early in Yəşhaq’s imperial tenure (thus Schneider 1983, 107), the codex was likely copied in the 1410s.

<sup>14</sup> Strelcyn 1978, 89–92.

this category as well.<sup>15</sup> A second cluster of three manuscripts preserve multiple complete quires of the homiliary, but are extensively imperfect:

- MS Təgray, Urā Masqal, UM-VI: ii + 104 folios, fourteenth century (henceforth UM-VI);
- MS Təgray, Dabra Abuna Iyosyās, IL-002: 40 folios, fifteenth century (henceforth IL-002);
- MS Wallo, Werāf Abbā Libānos, EMMML 6620:<sup>16</sup> unknown number of folios in a palimpsested *scriptio inferior*, late-thirteenth/early-fourteenth century (henceforth EMMML 6620).

Four almost entirely lost witnesses form another group, with members comprised of between two and eight surviving leaves sometimes dispersed among multiple locations:

- MS Təgray, Gunda Gunde:<sup>17</sup> 8 folios, thirteenth century (henceforth Gunda Gunde);
- Asia (Lebanon; Armenia; Jerusalem):<sup>18</sup> 5 folios, late-fourteenth/early-fifteenth century;
- MS Heldman (location unknown): 2 folios, early-fifteenth century (henceforth Heldman 1);
- MS Goḡḡām, Kəbrān Gabr’el, Ṭānāsee 22:<sup>19</sup> 2 folios, fourteenth century.

Although the last of these is limited to a single text, Minās of Aksum’s homily on the apostles, the large folio dimensions, secondary evidence for the homiliary at Kəbrān, and fact that this sermon remains unattested in any other context strongly imply that the leaves derive from a manuscript of this particular type. Three further fragmentary medieval sources similarly transmit single texts customarily found in the ‘Homiliary for the Year’, but cannot so straightforwardly be considered material evidence for this particular compilation:

<sup>15</sup> Sergew Hable Selassie 1972, 41.

<sup>16</sup> Erho 2025b, 402–404.

<sup>17</sup> One bifolium from this manuscript is now in Addis Ababa; see the catalogue entry below for details.

<sup>18</sup> For now, see Akinian and Oskian 1971, 38–39 [MS 442] and Ephraim Isaac 1976, 191–192 [MS 799].

<sup>19</sup> The pertinent leaves were first properly dated and their contents identified in Erho 2025a, 111. For the manuscript in general see Hammerschmidt 1973–1991, I, 134–136.

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- MS Staatsbibliothek zu Berlin – preußischer Kulturbesitz, Petermann II Nachtrag 24:<sup>20</sup> 6 folios (*scriptio inferior* on fols 24, 31, 80–81, 86–87), fourteenth century; homily of Rətu‘a Hāymānot for Easter;
- MS Təgray, Urā Masqal, UM-40:<sup>21</sup> 2 folios (fols 1–2), late-thirteenth/early-fourteenth century; *Homilia in illud*: Pater si possibile est (*Matth. 26, 39*) of pseudo-John Chrysostom (CPG 4654);
- MS Təgray, Dabra Šāhəl, DS-XXI: extent unknown, thirteenth century?; homily of Tewofəlos, bishop of Aksum, for Epiphany.

While the homily of the earlier Rətu‘a Hāymānot for Easter has yet to be found with certainty in any other context, and the palimpsested leaves in SBPK Petermann II Nachtrag 24 might have originally belonged to such a manuscript, the fact that another work otherwise only attested in the ‘Homiliary for the Year’ collocates with a completely foreign text in a contemporary underwriting in the same palimpsest suggests that such is hardly a foregone conclusion.<sup>22</sup> In a similar vein, although flyleaves containing part of CPG 4654 at the beginning of UM-40 could derive from a codex of this subtype and a medieval inventory list from the same location records no less than five homiliaries,<sup>23</sup> the same sermon is transmitted in the *Gəbra ḥəmāmāt*, a lectionary for which there is indirect evidence already in the late thirteenth century and whose alternative location cannot therefore be precluded.<sup>24</sup> Lastly, despite the distinct possibility that further critical data pertaining to works found together with bishop Tewofəlos of Aksum’s homily for Epiphany exists in DS-XXI, the handful of selected photographs available online do not allow for any determinations to be made in this regard beyond that the immediately preceding text does not seem to constitute any known Ethiopic sermon.<sup>25</sup> Even excluding these, if the quantity of surviving witnesses offers a reliable indication, the ‘Homiliary for the Year’ formed the second most popular major homiletical and homiletical-hagiographical collection in the medieval Horn of Africa behind only *Afa warq*, roughly doubling the respective attestations of *Barbārā*, *Ənbāqom*, and *Dərsāna Panṭaq”astē*.

<sup>20</sup> Erho 2025b, 411–412, 419–420.

<sup>21</sup> Identified in Bausi 2019, 69–70.

<sup>22</sup> Erho 2025b, 411–412, 416, 419–420.

<sup>23</sup> For this inventory list, see Erho 2015, 110.

<sup>24</sup> See Sergew Hable-Selassie 1992, 246–247.

<sup>25</sup> The selected images can be found online at [https://www2.lingfil.uu.se/projects/Dabra\\_SahelQ/MSS/DSMssSamples/DSMssGeniza/DSXXI/](https://www2.lingfil.uu.se/projects/Dabra_SahelQ/MSS/DSMssSamples/DSMssGeniza/DSXXI/), accessed on 9 October 2025. It is regrettable that the images of the extraordinarily important cache of early manuscript fragments from Dabra Šāhəl remain mostly inaccessible.

As alluded to above, the ‘Homiliary for the Year’ does not, however, align with various fundamental patterns present among these other collections. While definitely containing a number of texts, such as various homilies of Jacob of Serugh, whose immediate *Vorlagen* must also have been Arabic,<sup>26</sup> and therefore almost certainly entering into the Gəʿəz manuscript tradition more or less contemporaneously, many of its constituent elements instead derive directly from Greek sources and writers in the Horn of Africa.<sup>27</sup> This unusual combination indicates that this homiliary, in contradistinction to its counterparts, was an Ethiopic construct, likely contributing to its far greater malleability. Indeed, unlike the highly static formulations of the others, the ‘Homiliary for the Year’ seems to have been prone to editing. For example, the famous EMMML 1763 exemplar from Ḥayq ʿĪstīfānos contains alongside of more broadly attested texts various *unica*, including a portion of Philoxenus of Mabbugh’s *Commentary on the Gospels* (fols 129r–132v) and a homily of metropolitan Yoḥannəs of Ethiopia on George of Lydda (fols 218r–224r).<sup>28</sup> An important codex belonging to Dabra Şəyon Abuna Abrəhām (C<sub>3</sub>-IV-174) uniquely transmits a number of others, three homilies of Jacob of Serugh among them: his prose homily on Lent (fols 52r–53v) and poetic homilies on the resurrection (fols 68v–71r) and Pentecost (fol. 161r). Moreover, despite the good state of preservation of several of their counterparts, the aforementioned duo solely preserve the homily of pseudo-Chrysostom for the first Sunday in Lent and that on Aşbəḥa published by Getatchew Haile.<sup>29</sup> Evidence for a

<sup>26</sup> See e.g. Butts and Erho 2018, 48 fn. 18 and Butts et al. 2024, 287 fn. 18. Aaron Butts and I are in the process of completing a volume on the Ethiopic reception of Jacob of Serugh which will provide a comprehensive inventory and analysis of the genuine and spurious homilies attributed to this important Syriac Church Father extant in Gəʿəz homiletical and homiletical-hagiographical manuscripts, and the unpublished findings in this and other of our forthcoming joint contributions have influenced several points in this article.

<sup>27</sup> Cursory comments on this character of the homiliary were already offered in Erho 2025a, 110–113. Given that the majority of bishops of Aksum and patriarchs of Ethiopia before the autocephalocry of the Ethiopian Orthodox Tewahedo Church were not native Ethiopians, one must hesitate to casually call them ‘indigenous’ or ‘Ethiopian’ writers.

<sup>28</sup> On the Philoxenus ‘homily’, see Erho forthcoming b. Yoḥannəs of Ethiopia’s sermon on George of Lydda conveys a primitive form of the saint’s legend and thus may derive from the Aksumite period.

<sup>29</sup> Getatchew Haile 1981. Connections between Ḥayq ʿĪstīfānos and Garʿāltā extend far beyond this, as, for example, MS C<sub>3</sub>-IV-328 (dated 1417–1422) at Qorqor Māryām contains the only known Ethiopian Orthodox copies of Jacob of Serugh’s *Homily on the death of Aaron* (fols 184r–196v) and John Climacus’ *Scala* 5 (fols 197r–209r) outside of the famous Ḥayq library (cf. MS EMMML 1939, fols 102r–123v). For an edition and translation of the latter, see Beylot 2009. An edition and translation of Jacob of Serugh’s

previously unattested sermon of Mikā'el 'metropolitan of the land of Ethiopia and of the city of Zion' is similarly limited to two witnesses that only recently became accessible (C<sub>3</sub>-IV-174 and IL-002). Homilies possessing both extremely limited and somewhat wider external circulation in the medieval Horn of Africa are also sometimes incorporated into copies of this homiliary.<sup>30</sup>

Despite these many aberrations, it nonetheless remains appropriate to describe the 'Homiliary for the Year' as a unit, albeit one far less restricted and more ductile than other homiletical and homiletical-hagiographical collections. The weightiest, though not only, reason is that a considerable number of multiply-attested texts of assorted authors and origins are not found outside of manuscripts of this subtype. These include a few homilies of Tewofəlos, bishop of Aksum, and one or more metropolitans named Minās in addition to a much larger number by the earlier Rətu'ā Hāymānot, but Ethiopic writers are not the only ones so represented.<sup>31</sup> Within the same general category, for example, lies two homilies of Jacob of Serugh on the fast and pseudo-Chrysostom's *In parabolam de filio prodigo* (CPG 4577), misattributed to Gregory of Antioch. Others from both sources are otherwise only found in MS EMMML 9185, a twentieth-century miscellany manuscript containing many rare texts copied by an Ethiopian scholar for his own use principally from codices at Ḥayq ʿEstifānos, and can for all intents and purposes be considered fundamentally analogous.<sup>32</sup> A second significant factor contributing to the validity of the characterization of the 'Homiliary of the Year' as a unit is that the texts adhere to certain sequences or groupings with regularity. For instance, in the first half of the homiliary, the sermons of Rətu'ā Hāymānot and Tewofəlos of Aksum on the Nativity are followed by one of Jacob of Serugh on

*Homily on the death of Aaron* is in the final stages of preparation by Aaron Butts and Michael Hensley.

<sup>30</sup> See below on e.g. CPG nos. 3592, 3939, 4082, and 7387 and Severos of Ašmunayn's homily on the twenty-four elders.

<sup>31</sup> Specifically the homilies of Tewofəlos, bishop of Aksum, on the Nativity and for Epiphany, metropolitan Minās on the glorious cross and Minās of Aksum on spring, and Rətu'ā Hāymānot for Epiphany, for the first Sunday in Lent, for the fourth Sunday in Lent, for Palm Sunday, for Easter, for Pentecost, and on the prayer of Mary. This Rətu'ā Hāymānot, almost certainly a first-millennium author since he exclusively cites Aksumite literature, must be demarcated from the late-fourteenth-century writer of the same name, whose work was collected into an eponymous homiliary and circulated widely; see Erho 2024, esp. 324–325. Of the aforementioned sermons, only that of Minās on the glorious cross has been published, in Getatchew Haile 2018, 112–125.

<sup>32</sup> For example, the respective homilies of the earlier Rətu'ā Hāymānot and Jacob of Serugh on the Nativity.

the same topic before turning to Rətu‘a Hāymānot on Stephen the protomartyr in both EMML 8509, a long-known witness, and IL-002, one only recently coming to light. EMML 1763 and the major new exemplar from Dabra Şəyon Abuna Abrəhām retain the same basic ordering, but each inserts an additional item between the first two members of this quartet, CPG 5800 and CPG 7387 respectively. Although further direct testimony for this section of the homiliary is only fragmentarily preserved therein, the first of the two Urā Masqal manuscripts similarly comports with at least the end of the sequence.

	EMML 1763	EMML 8509	UM-VI	IL-002	G <sub>3</sub> -IV-174
Rətu‘a Hāymānot on the Nativity	1	1	<i>lac</i>	1	1
CPG 5800	2				
CPG 7387 §1–8					2
Tewofəlos of Aksum on the Nativity	3	2	<i>lac</i>	2	3
Jacob of Serugh on the Nativity	4	3	1	3	4
Rətu‘a Hāymānot on Stephen	5	4	2	4	5

A somewhat comparable section occurs earlier in the first half, where Jacob of Serugh’s tripartite poetic homily on the Annunciation collocates with the excerpt from the *Historia ecclesiastica* of Socrates Scholasticus (I.19; CPG 6028) and the sermon attributed to Basil on angels and divinity. Though in slightly differing orders, probably resulting from the secondary separation of parts of Jacob’s poem, the same quintet appears as a contiguous block in EMML 1763, EMML 8509, the Dabra Şəyon Abuna Abrəhām manuscript, and quite likely in the *scriptio inferior* of the palimpsest EMML 6620.<sup>33</sup> Only IL-002, in which an extremely transient homily for the commemoration of John the Baptist and the consecration of his church is interwoven, displays more significant variance.

<sup>33</sup> Erho 2025a, 402–404.

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	EMMIL 1763	EMMIL 6620	EMMIL 8509	II-002	G <sub>3</sub> -IV-174
Jacob of Serugh on the Annunciation, part I	1	?	2	1	1
Jacob of Serugh on the Annunciation, part II	2	1	3	2	2
For the commemoration of John the Baptist				3	
CPG 6028 (I.19)	3	2	1	4	3
Pseudo-Basil on the angels and divinity	4	3?	5	5	4
Jacob of Serugh on the Annunciation, part III	5	4?	4	6	5

The same fundamental scenario can also be found in the second half, where, for example, a single quire from Gunda Gunde, probably the oldest surviving evidence for the 'Homiliary for the Year', preserves the homilies of pseudo-Ephrem for Maudy Thursday and Easter Eve and Rətu'a Hāymānot's for Easter in that order. Precisely the same sequence appears in BL Or. 8192, EMMIL 8509, and the second Urā Masqal manuscript, with this section only otherwise transmitted in an anomalous form in EMMIL 1763.

	BL Or. 8192	EMMIL 1763	EMMIL 8509	Gunda Gunde	UM-1
Pseudo-Ephrem for Maudy Thursday	1	1	1	1	1
Anonymous for Maudy Thursday		2			
Pseudo-Ephrem for Easter Eve	2	3	2	2	2
Rətu'a Hāymānot for Easter	3	4	3	3	3

While the significant variations between many of the manuscripts when their contents are considered in totality should not be ignored, with EMMML 1763 and C<sub>3</sub>-IV-174 demonstrating in particular how much the core boundaries could be stretched, these examples serve to underscore that consistent sequences and sections are clearly attested. Although the liturgical calendar aids these patterns to some extent, the limited movement of texts into, from, and within this homiliary, though far more pervasive than in other contemporary cases, indicates that it can be properly described as unit.

These elements, taken together, strongly suggest that the now one or more dozen known exemplars of the ‘Homiliary for the Year’ derive their ancestry from a single archetype and have not been independently compiled notwithstanding many subsequent alterations in myriad directions. Such a reconstruction allows for several additional observations. First, in view of the presence of underlying patristic translations of Copto-Arabic provenance,<sup>34</sup> this homiliary could not have formed earlier than the end of the eleventh century when the Copts in Egypt began the process of revising existing Melkite Arabic versions of such works, as well as independently executing new ones.<sup>35</sup> Since its oldest surviving material evidence slightly antedates 1300, an approximately twelfth-century origin seems probable, with no more than a few decades on either side remaining theoretically operable beyond this basic timeframe. Second, the precise form(s) in which the materials with direct Arabic *Vorlagen* took when entering the Ethiopic tradition have been lost, unlike with *Barbārā*, *ʿInbāqom*, *Dərsāna Panṭaq*“*aṣṭe*, and the ‘Homiliary of the Fathers’. It is unclear whether these items stem from a single manuscript or translation effort or represent multiple sources. Their original Ethiopic transmissional pathway(s) seem(s) to have been eradicated by the end of the thirteenth century, probably as a result of the fairly broad circulation and popularity of the ‘Homiliary for the Year’, which rendered their alternate context(s) superfluous in the tradition. These works were not, however, initially selected or translated for inclusion in their extant location, and therefore originally circulated in now lost ones. Third, in a corresponding fashion, the writings of the Ethiopic authors, most of which probably hail from the second half of the first millennium, must likewise have previously been transmitted in different contexts. Apart from a tantalising entry for a manuscript of the ‘homilies of the metropolitan of Aksum’ (ድርሳነ፡ ጳጳስ፡ ስኢክሱዎ) in an inventory list compiled at Aksum Ṣəyon during the reign of Emperor Zar’a Yā’əqob,<sup>36</sup> no material evidence whatsoever exists for any

<sup>34</sup> This does not mean that that the works are of Coptic origin, but that the translations are the ones that specifically circulated among the Copts rather than the Melkites in Egypt.

<sup>35</sup> According to the model proposed in Rubenson 1996.

<sup>36</sup> MS BL Or. 481, fol. 208v.

sort of concentrated collection of Aksumite homilies, and yet the major part of the corpora of most authors of this extraction have principally been preserved in the 'Homiliary for the Year'. Nonetheless, it remains unclear whether these represent the contents of a single integrated collection or multiple manuscripts devoted to the writings of individual authors, and the possibilities extend far beyond these options, especially in view of a foreign text like the excerpt from the *Historia ecclesiastica* of Socrates Scholasticus on Frumentius (I.19; CPG 6028), which could quite naturally have been placed alongside materials attributed to his episcopal successors. Whatever the case actually was, once again the 'Homiliary for the Year' seems to have quite successfully quashed its competition, leaving effectively no trace of it. Fourth, when combined with the materials possessing a direct Greek *Vorlage*, the preceding two elements underscore that although the precise contours of the sources used to produce the original archetype cannot be ascertained, they were indubitably multiplicitous, contributing to its composite rather than homogenous character. Fifth, while probably not deep-rooted in at least the case of the Arabic materials, the 'Homiliary for the Year' dominated and crushed pre-existing transmissional pathways for many of its texts, rendering them extinct in less than one or two hundred years. As a result, it appears to have become the sole vehicle for the transmission of many works in the late medieval period, thereby likely enhancing its circulation.

Perhaps owing to its somewhat amorphous formulation, the ancient title for the 'Homiliary for the Year' is less easy to isolate than those belonging to the other major Ethiopic homiletical and homiletical-hagiographical collections whose emergence and use aligns chronologically. Unlike some of these collections, such as *Afa warq* and *ʿĪnbāqom*, whose early Gəʿəz names are communicated in the colophons of manuscripts such as BL Or. 774 and BL Or. 691 and corroborated by entries in medieval booklists,<sup>37</sup> no specific descriptor *seems* to lie at the

<sup>37</sup> For *ʿĪnbāqom* in early booklists, see BL Or. 481, fol. 208v; MS Goḡḡām, Kəbrān Gabrəʿel, Ṭānāsee 1, fol. 234v (see Erho 2015, 108); MS Təgray, Urā Masqal, UM-027, fol. 127r (see Erho 2015, 110); and MS Saint Petersburg, National Library of Russia (= NLR), Dorn. 612, fol. 161v (see Turaev 1906, 12). In addition to appearing in each member of the preceding quartet, *Afa warq* is referenced in a number of further medieval inventories, namely MS Wallo, Beta Golgotā, EMMML 6934, fol. 3v (for which see Erho 2015, 112); MS Wallo, Beta Gabrəʿel, EMMML 6954, fol. 3v; MS Goḡḡām, Dabra Māryām, Ṭānāsee 59, fol. 59v; Cambridge University Library (= CUL), British and Foreign Bible Society Mss 169, fol. 253v; and that from Dabra Māryām in Eritrea recorded in Bausi 1994, 35–36 and 43. The title *Afa warq* was subsequently repurposed in the Ethiopic manuscript tradition to denote John Chrysostom's *Commentary on Hebrews* (CPG 4440), which serves as its contemporary referent. Michael Hensley is currently writing a dissertation on Ethiopic booklists that will further highlight their importance for the history of Gəʿəz literature.

end of the few non-mutilous copies of the ‘Homiliary for the Year’. Titles for others found in inventories, most notably *Barbārā* and *Dərsāna Panṭaq<sup>w</sup>aste*, can be readily correlated with specific manuscripts on the basis of content, as only singular repeated textual sequences in the tradition include the ‘Life of Barbara’ and an extended series of homilies pertaining to the season of Pentecost.<sup>38</sup> In modern Ethiopia, the moniker ‘Rətu‘a Hāymānot’ is often applied to the ‘Homiliary for the Year’ on the basis of its opening text, the homily of Rətu‘a Hāymānot on John the Baptist.<sup>39</sup> This clearly attests a period in which its medieval title has been lost: apart from entries in booklists belonging to the tenures of Emperor Zar‘a Yā‘əqob (BL Or. 481, fol. 208v) and metropolitan Yəṣṣṣaḥ (Ṭānāsee 59, fol. 59v) in the fifteenth century, no early evidence exists for the use of ‘Rətu‘a Hāymānot’ in this manner, and these cases almost certainly denote copies of the work of the fourteenth-century Ethiopian author with this name instead, its longstanding widespread function in a seventeenth-century inventory from Ṭānā Qirqos and elsewhere.<sup>40</sup> This is not, however, the only case of such corruptions in the tradition, as even in the medieval period *Ənbāqom* was occasionally misdescribed as ‘Maṣṣṣafa Ḥədər’ and *Barbārā* as ‘Maṣṣṣafa Tāḥṣās’,<sup>41</sup> alterations likely brought about through a loss of knowledge regarding their traditional names. Even though the aforementioned Ṭānā Qirqos inventory bestows a different description upon EML 8509, that monastery’s copy of the ‘Homiliary for the Year’, this formulation appears to be unique, failing to help to resolve this question beyond further demonstrating that the entitulation as ‘Rətu‘a Hāymānot’ must be considered a very recent phenomenon.<sup>42</sup> More promising evidence emerges from other ecclesiastical institutions holding both medieval inventories and material evidence for the homiliary, either intact or fragmentary. A fourteenth-century note in the Gospels of Iyasus Mo‘a (EMML 1832, fol. 6r) includes a reference to *Dərsān*,<sup>43</sup> and it

<sup>38</sup> *Barbārā* and *Dərsāna Panṭaq<sup>w</sup>aste* jointly feature in several medieval inventory lists, specifically BL Or. 481, fol. 208v; Ṭānāsee 1, fol. 234v (see Erho 2015, 108); EML 1832, fol. 25r (see Sergew Hable Selassie 1992, 246–247); and NLR Dorn. 612, fol. 161v (see Turaev 1906, 12). The former additionally appears in UM-027, fol. 127r (see Erho 2015, 110) and the latter in Ṭānāsee 59, fol. 59v.

<sup>39</sup> For instance, this title is applied on the EML coversheets for project nos. 1763 and 8509. Community members at Dabra Şəyon Abuna Abrəḥām also consistently used ‘Rətu‘a Hāymānot’ to refer to C<sub>3</sub>-IV-174 during research visits in 2015 and 2019.

<sup>40</sup> On this later Rətu‘a Hāymānot and his *oeuvre*, see Erho 2024.

<sup>41</sup> *Ənbāqom* is corrupted to ‘Maṣṣṣafa Ḥədər’ [*sic*] and *Barbārā* to ‘Maṣṣṣafa Tāḥṣās’ [*sic*] in a medieval booklist from Jerusalem (CUL, British and Foreign Bible Society Mss 169, fol. 253v) and a form of the latter also appears in an inventory from Lālībālā dating early in the reign of Emperor Əskəndər (EMML 6954, fol. 3v).

<sup>42</sup> For this inventory, see Erho 2015, 114–115.

<sup>43</sup> See Sergew Hable Selassie 1992, 253–254.

seems reasonable to equate this entry in some form with EMML 1763, produced in the fourth decade of the 1300s, especially as colophons detailing the manuscript’s commissioning and donation both use the same term to denote the volume:

**ወውእቱ፡ አጽሐፊ፡ ዘንተ፡ ድርሳነ፡ ለእስጢፋኖስ፡ እንዘ፡ በሚመቱ፡ ሀሎ።** (279r)

‘And he commissioned this *Dərsān* for (the monastery of Ḥayq) Ἀστίφᾶνος while he was appointed.’

**አጽሐፎ፡ አንሰ፡ ለዝንቱ፡ ድርሳን፡ በኪሞስ፡ ዓቃቤ፡ ሰዓት፡ ዘሐይቅ** [...] (279v)

‘I, Bakimos, *‘āqqābe sa‘āt* of Ḥayq, commissioned this *Dərsān* [...]’<sup>44</sup>

The contents of these colophons, their demarcation from any particular homily, and comparable character to others describing the production and donation of codices clearly imply that they describe the book as a whole, indicating that at least here this generic descriptor functioned as its title. More evidence can be found elsewhere. An imperfect two-volume copy of the ‘Homiliary for the Year’ also exists at Urā Masqal in Təgray, whose most ancient inventory list enumerates five manuscripts against an identical notation.<sup>45</sup> Possessing fourteenth-century evidence for this homiliary in the form of the aforementioned fragments of Minās of Aksum’s sermon on the apostles, Kəbrān Gabrə’el supports this general pattern as well, as the earliest booklist in its golden gospel contains the same entry.<sup>46</sup> Although these data support linking these two entities, the generic character of *Dərsān* and rather large quantity recorded at Urā Masqal caution that use of this title was probably not restricted to this particular subtype of manuscript alone. Yet, given that, in contradistinction to the famous unipartite exemplars of the ‘Homiliary for the Year’, EMML 1763 and EMML 8509, codices with contents covering only the first or second part of the annum such as BL Or. 8192 clearly also existed, perhaps in even greater abundance, the two halves may have been allocated different titles. Particularly intriguing in this respect is that *Dərsāna tagṣāṣ* and *Tagṣāṣ* respectively precede the entries for *Dərsān* in the medieval inventories in the Kəbrān gospelbook (Ṭānāsee 1, fol. 234v) and EMML 6954 (fol. 3r). The placement of this title in these and other booklists, even though often unaccompanied by *Dərsān*, implies a homiletical collection of some sort,<sup>47</sup> and it is unlikely coincidental that the rubric of the first text for the second half of the

<sup>44</sup> For further references to Bakimos, see Taddesse Tamrat 1970, 98–100.

<sup>45</sup> See Erho 2015, 110.

<sup>46</sup> See Erho 2015, 108.

<sup>47</sup> *Tagṣāṣ* features in NLR Dorn. 612, fol. 161v (see Turaev 1906, 12); Ṭānāsee 59, fol. 59v; EMML 6954, fol. 3 (as *Tagṣāṣa* [*sic!*]); and CUL, British and Foreign Bible Society Mss 169, fol. 253v (as *Tagṣaṣ*). *Dərsāna tagṣāṣ* appears only in Ṭānāsee 1, fol. 234v.

year begins ቃለ፡ተግዛድ,<sup>48</sup> an aberration to the normal description of the individual works as homilies. Inasmuch as such a moniker is in keeping with the widespread Ethiopic practice at the time of identifying collections of texts via a rare recognisable element belonging to one of its early members, we may tentatively conclude that (*Dərsāna*) *tagśāš* served in the medieval period as a title for the second half of the ‘Homiliary for the Year’, with manuscripts transmitting the earlier section or a unipartite version falling under the more generic descriptor *Dərsān*. The individual constituent texts never had Ethiopic titles of course!

In combination with the surviving manuscripts and fragments, the entries in ancient inventory lists highlight the widespread profusion of this homiliary. Major codices accessible to scholars in surrogate form demonstrate its presence in the provinces of Wallo (Ḥayq Āstifānos), Gondar (Ṭānā Qirqos), and Təgray (Dabra Şəyon Abuna Abrəhām, etc.), and these are supplemented by the witness documented by Sergew Hable Selassie south of Addis Ababa at Dabra Şəyon Māryām on Lake Z<sup>w</sup>āy.<sup>49</sup> BL Or. 8192, likely acquired during the 1867–1868 Napier expedition directly from G<sup>w</sup>ənāg<sup>w</sup>ənā, further ties its circulation to Eritrea.<sup>50</sup> Definitively represented through fragments at Kəbrān Gabrə’el, dissemination in Goḡḡām is further indicated by medieval inventories from that monastery and the neighbouring Dabra Māryām.<sup>51</sup> Other records and fragments even demonstrate its presence in Jerusalem!<sup>52</sup> Only Şawā and other regions to which Christianity had not spread in any meaningful fashion before the fifteenth century remain unaccounted for and likely beyond its sphere of influence, as this period coincides with its fall into obsolescence.

<sup>48</sup> See, e.g., BL Or. 8192, fol. 2r, with the opening of the admonition of bishop Theophilus concerning fasting.

<sup>49</sup> Sergew Hable-Selassie 1972, 41.

<sup>50</sup> As already noted in Erho 2025a, 111–112 fn. 18, this manuscript was assuredly not part of the Magdala assemblage. Among the other important Ethiopic codices acquired during the British expedition directly from their owning institutions stands Edinburgh, National Library of Scotland, MS 1894, whose precise provenance was published contemporaneously; see Laing 1871.

<sup>51</sup> Ṭānāsee 1, fol. 234v; Ṭānāsee 59, fol. 59v.

<sup>52</sup> In addition to the ancient reference to a copy of the second half of the homiliary in the Jerusalemite booklist in CUL, British and Foreign Bible Society Mss 169, fol. 253v, physical fragments remain to this day in the library of St. James’ Armenian monastery. SBPK Petermann II Nachrag 24, containing a few palimpsested leaves potentially from another exemplar, may also have been acquired by Julius Heinrich Petermann in Jerusalem; see Erho 2025b, 410.

Indeed, while probable that all significant monasteries had copies of the 'Homiliary for the Year' in the fourteenth century and that it was considered a core volume for the libraries of such institutions, this marked the book's zenith. Of the approximately one dozen known witnesses, only three might be positioned slightly before this period and three after, with none of these lying more than one hundred years further distant. Insofar as fifteenth-century Ethiopic manuscripts have survived in far greater numbers than their immediate predecessors and, apart from *Dərsāna Panṭaq'asṭe*, its major contemporary counterpart homiletical and homiletical-hagiographical collections are each attested principally by witnesses from the very end of the Middle Ages, this statistically significant downward trajectory reveals the homiliary's relatively early decline. None of these collections survived the medieval period in any meaningful way, but not a single piece of direct material evidence for the 'Homiliary for the Year' likely postdates Zar'a Yā'əqob's reign. While its obsolescence must be considered part of the broader downfall of this literary subset in the tradition, this relatively early demise positions it on the vanguard of this development. Why exactly the 'Homiliary for the Year' should have been among the first to fall despite being better attested in the fourteenth century than its counterparts remains enigmatic.

In order to facilitate scholarly activity on works transmitted within this valuable textual collection, detailed descriptions for four of the more recently identified and photographed witnesses are offered below, namely C<sub>3</sub>-IV-174 from Dabra Şəyon Abuna Abrəhām, IL-002 from Dabra Abuna Iyosyās, the Gunda Gunde exemplar, and the fragments microfilmed at an unknown church or monastery by the late Marilyn Heldman. Corresponding entries for the two Urā Masqal manuscripts have not been included here since they will appear in another publication alongside of ones for the other medieval codices reconstructed from piles of *membra disiecta* at that location, although significant parts of them can be extrapolated from the cross-references provided. For individual texts, Ethiopic witnesses are only given external to those utilized in any edition or translation cited, with the notation 'etc.' indicating that others are known but not recorded; these listings generally focus on textual exemplars yet to appear in printed catalogues since such materials remain less accessible than their counterparts. The inclusion of an asterisk before a witness indicates that it is imperfect. All *incipits* have been transcribed according to the exact text of the manuscript.

Ted Erho

C<sub>3</sub>-IV-174

Dabra Şəyon Abuna Abrəhām, Təgray

Parchment, 43 × 27.5 cm, 169 folios, 2 columns, 35–39 lines, wood boards partially covered with leather, 1410s (after 1413)

- (1) Fols 1r–3v: Homily of Rətu‘a Hāymānot on John the Baptist; cf. MS BnF Éthiopien d’Abbadie 54, fols 110r–117r; MS Goğgām, Dimā Giyorgis, UNESCO 10.66, fols 28v–36r; EMMML 1763, fols 3rv, 5r–9r; EMMML 8509, fols 1r–4r; UM-45, fols 4r–v, 6r–11v; acephalous, \*Heldman 1, fol. 4r–v, mutilous; etc.

*Incipit:* ድርሳን፡ ዘርቱ፡ ሃይማኖት፡ በእንተ፡ ቅዱስ፡ ዮሐንስ፡ መጥምቅ፡ በዕለተ፡ ቅድስት፡ ወወባይ፡ ጸሎቱ፡ እንተ፡ ይእቲ፡ አውደ፡ ዓመት፡ ወርእስ፡ ሐሳብ፡ እስመ፡ ዓቢይ፡ ውእቱ፡ ዮሐንስ፡ መጥምቅ፡ በከመ፡ ነገረ፡ እግዚእነ፡ በወንጌል፡ እንዘ፡ ይብል፡ አሜን፡ እብለክሙ፡ ኢተሥኦ፡ እምተውልደ፡ አንስት፡ ዘየዐቢዮ፡ ለዮሐንስ፡ መጥምቅ።

- (2) Fols 3v–6r: Homily for the commemoration of John the Baptist and the consecration of his church; cf. EMMML 1763, fols 60r–63r; EMMML 9185, fols 218v–220v; UM-33, fols 40r–43v, UM-45, fols 49r–v; \*IL-002, fol. 19v, missing leaf, fols 20r–22r

*Incipit:* ድርሳነ፡ ቤተ፡ ክርስቲያን፡ ዘዮሐንስ፡ መንጮጥ፡ መፍቀሪተ፡ ገዳም፡ እንተ፡ ውስተ፡ ገዳም፡ ተኅድር፡ ወትጺውዕ፡ መፅምራ፡ በጉያ፡ እንዘ፡ ትየወሆ፡ ውስተ፡ ፍሥሓው፡ ትሔውዝ፡ ዘዚእሃ፡ ምጽማረ፡ ውስተ፡ ማያት፡ ትርጊ፡ ለሐውዝ፡ ወኪያሃ፡ አሰረራ፡ ትናዝዝ፡ ኪያሁ፡ ለተራክቦ።

- (3) Fols 6r–8v: Homily of metropolitan Minās on the glorious cross; cf. Getatchew Haile 2018, 112–125; \*EMML 8509, fols 4r–5v, missing leaf, fol. 6r–v; \*Heldman 1, fol. 5r–v, mutilous

*Incipit:* ድርሳን፡ ዘሚናስ፡ ጳጳስ፡ ነገር፡ በእንተ፡ ክቡር፡ መስቀል፡ ብፁዕ፡ ጳውሎስ፡ ሐዋርያ፡ እንዘ፡ ይነግር፡ እንተ፡ እግዚአብሔር፡ አብ፡ አፍቅሮ፡ ሰብእ፡ ወኒሩት፡ እንተ፡ አርአየ፡ በላዕሌነ፡ በዋሕድ፡ ወልዱ፡ ወበመንፈስ፡ ቅዱስ፡ እግዚእነ፡ ይጺውዕነ፡ ለኵልነ፡ በእኩቴት፡ ወበስብሐት።

- (4) Fols 8v–12r: On how Empress Helen found the Cross with the help of Judas; cf. Getatchew Haile 2018, 130–149; etc.

*Incipit:* ዘንግሥት፡ ብፅዕት፡ እሌኒ፡ በከመ፡ ኅሣዖት፡ መስቀለ፡ ክርስቶስ፡ ኢየሱስ፡ ወዘንተ፡ ኅሣዖት፡ እሌኒ፡ እንዘ፡ ይብሉ፡ ዘክልኤ፡ ምእት፡ ወሰለሰ፡ ክረምት፡ እምአመ፡ ሰቀልዎ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እንዘ፡ ይብሉ፡ ተሰቅለ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ላዕለ፡ ውእቱ፡ ዕፅ።

- (5) Fols 12v–16v: Homily of Minās, bishop of Aksum, on the seventy disciples and the 318 Nicene bishops; cf. EMMML 1763, fols 27r–33v; EMMML 8509, fols 9v–15r; \*EMML 9185, fols 220v–223v, mutilous; acephalous, \*UM-45, fol. 80r–v, leaf missing, UM-37, fols 85r–86v, 88r–89v, 87r–v, 90r–v, leaf missing, UM-30, fol. 13r–v

*Incipit:* ድርሳን፡ ዘቅዱስ፡ ኤጲስ፡ ቆጶስ፡ ሚናስ፡ ዘአክሱም፡ በእንተ፡ ሰብዓ፡ አርድእት፡ ወበ  
እንተ፡ ቅዱሳን፡ አበው፡ እለ፡ በንቅያ፡ ተጋብኡ፡ ፫፻፲፰፡ ጳጳሳት፡ ጌረ፡ ከዊኖ፡ በህላዌሁ፡ ዘ  
ኩሉ፡ እግዚአብሔር፡ አብ፡ ፈቀደ፡ ኩሉ፡ ሰብእ፡ ይድገን፡ ወውስተ፡ አእምሮ፡ ሃይማኖት፡ ይግ  
ባእ።

- (6) Fols 16v–17v: *Homilia ii. Ephesi habita in basilica s. Iohannis evangelistae* of Cyril of Alexandria (CPG 5246); cf. Weischer 1973–1993, IV/1, 54–61; EMMML 1763, fols 33v–34v; EMMML 8509, fols 15r–16r; UM-30, fol. 13v, UM-46, fols 190r–191v; etc.

*Incipit:* ዘቆርሎስ፡ ሊቀ፡ ጳጳሳት፡ ዘእለስክንድርያ፡ ድርሳን፡ ዘደረሰ፡ በይእቲ፡ ዕለት፡ በበዓ  
ለ፡ ዮሐንስ፡ ወንጌላዊ፡ በሰሙኑ፡ ለሠርቀ፡ ጎምሌ፡ በቅድመ፡ ኩሉ፡ ጉባኤ፡ ጳጳሳት፡ እምክብሮ  
ሙ፡ ለቅዱሳን፡ ወእምስብሓቶሙ፡ ይውሕድ፡ ኩሉ፡ ነገር። እስመ፡ ኮነ፡ ብርሃነ፡ ውስተ፡ ዓለ  
ም፡ ወነገሮሙ፡ ነገረ፡ ሕይወት።

- (7) Fols 17v–18v: Homily of Minās, bishop of Aksum, on *abbā* Yoḥanni; cf. MS BnF Éthiopien 132, fols 42r–43r; EMMML 1763, fols 35v–37v; MS Arsi, Dabra Ṣəyon Māryām, EMMML 7602, fols 108r–109r; EMMML 8509, fols 16r–17r; EMMML 9185, fols 34v–36r; UM-46, fols 191v–194v; etc.<sup>53</sup>

*Incipit:* ድርሳን፡ ዘብፁዕ፡ ወቅዱስ፡ ሚናስ፡ ኤጲስ፡ ቆጶስ፡ ዘአክሱም፡ በእንተ፡ ቅዱስ፡ ወብ  
ፁዕ፡ አባ፡ ዮሐንስ፡ ሰብ፡ ተዝካረ፡ ጳድቃን፡ ንዜካር፡ ሰቤሃኪ፡ ኩሉ፡ ምግባረ፡ ሠናይ፡ ናጥሪ፡ ሰሚ  
ዐነ፡ ሥነ፡ ሕይወቶሙ፡ በአማን፡ ኑዛዜ፡ ንረክብ፡ እስመ፡ ይቤ፡ በምሳልያተ፡ ሰሎሞን፡ ዝክረ፡ ጳ  
ድቅ፡ ምስለ፡ ውዳሴ፡

- (8) Fols 18v–25r: *Encomium in quattuor bestias incorporeas* of pseudo-John Chrysostom (CPG 5150.9); cf. BnF Éthiopien d'Abbadie 54, fols 66r–80r; MS BnF Éthiopien d'Abbadie 92, fols 67r–76v; BL Or. 691, fols 91v–106r; \*Jerusalem, St. James' Monastery, MS 1861, front and rear flyleaves;<sup>54</sup> MS Wallo, Ḥayq Ḥṣṭifānos, EMMML 1833, fols 73r–84v; MS Wallo, Aydā Arbā'attu Ḥnsəsā, EMMML 6892, fols 20r–47v; MS Ṣawā, Gadabo Giyorgis, EMMML 7636, fols 180r–189r; MS Ṣawā, Gumer Arbā'attu Ḥnsəsā, EMMML

<sup>53</sup> A critical edition and translation of this homily is ready for publication.

<sup>54</sup> A catalogue of the Ethiopic fragments in this collection, correcting the crude attempt of Ephraim Isaac 1976, is in an advanced stage of preparation by the present author.

7840, fols 11v–33r; MS Goḡḡām, Yəḡāndā Takla Hāymānot, EMML 8136, fols 134v–145v; etc.<sup>55</sup>

*Incipit:* በስመ፡ አብ...ድርሳን፡ ዘብፁዕ፡ ወቅዱስ፡ ዮሐንስ፡ ሊቀ፡ ጳጳሳት፡ ዘቈስጠንጥንያ፡ በእንተ፡ ፱፡ እንስሳ፡ ዐበይት፡ መንፈሳዊያን፡ አመ፡ ፰፡ ለኅዳር፡ ዘይትነበብ፡ በሰላመ፡ እግዚአብሔር፡ አሜን። አመ፡ ተስእልዎ፡ ሊቃውንት፡ ወሥዩማን፡ ወይቤልዎ፡ አስትዩን፡ እምነቅዑ፡ ማየ፡ ሕይወት፡ ዘይፈለፍል፡ እምካናፍሪከ።

- (9) Fols 25v–26r: Homily on Aṣbəḥa; cf. Getatchew Haile 1981

*Incipit:* ድርሳን፡ በዕለተ፡ እለ፡ አጽበሐ፡ ዘቅዱሳን፡ ተዝካራት፡ እለ፡ ይዌድሱ፡ ክብር፡ ሎሙ፡ ይደሉ፡ በኅበ፡ እግዚአብሔር፡ ዐሰበሙ፡ ይነሥኡ፡ እስመ፡ እግዚእነኒ፡ ኢየሱስ፡ ክርስቶስ፡ ይብል፡ እለ፡ ይሴብሑኒ፡ ኪያሆሙ፡ እሴብሕ፡

- (10) fols 26r–28r: Homily on Dorotheus and his wife Theopista; cf. acephalous, \*MS BL Or. 614, fols 14r–20v; etc.

*Incipit:* በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ድርሳን፡ ዘኅዳር፡ በበዓለ፡ ሚካኤል፡ በረከቱ፡ ይብጸሐን፡ አሜን። አመ፡ ፲ወ፪፡ በዓል፡ በከመ፡ ነገሩ፡ ለሚካኤል፡ በረከቱ፡ ይብጸሐን፡ አሜን። ወሀሎ፡ ፩ብእሲ፡ ርቱዑ፡ ሃይማኖት፡ ወስሙ፡ ድራትዮስ፡ ወብእሲቱ፡ ቴብስት፡ ወይነበሩ፡ ውስተ፡ ፩ሀገር፡ ዘስሙ፡ ቀላንያ፡

- (11) Fols 28r–29v: Homily of archbishop Dorotheus<sup>56</sup> on Menas the martyr; cf. EMML 1763,<sup>57</sup> fols 57v–60r; EMML 8509, fols 19r–21r; EMML 9185, fols 42v–44r; acephalous, \*UM-45, fols 154r–v, 81r; acephalous, \*IL-002, fols 9r–11v

*Incipit:* ድርሳን፡ ዘብፁዕ፡ ድሮቴዎስ፡ ሊቀ፡ ጳጳሳት፡ በእንተ፡ ብፁዕ፡ ሚናስ፡ ሰማዕት፡ ብፁዕ፡ ሐዋርያ፡ ጳውሎስ፡ ይነግር፡ ወይቤ፡ ሃለዉ፡ እለ፡ ተአመኑ፡ ተሰፊዎሙ፡ ንዋየ፡ ዘኢያስተርኢ፡ አማን፡ መንክር፡ እግዚአብሔር፡ በላዕለ፡ ቅዱሳኒሁ፡ እስመ፡ በላዕሌሆሙ፡ ይትናገር፡ መንፈስ፡ ቅዱስ፡ እስመ፡ እንዘ፡ ኢይሬኢዩ፡ በተአምኖ፡ በእንተ፡ ዘሀለዎሙ፡ ይርከቡ።

<sup>55</sup> This Ethiopic version of the text seems to have originally entered the tradition as part of the hagiographic-homiletical compilation entitled *ጸክራዎች* and represents a discrete recension/translation of CPG 5150.9 than that customarily transmitted as part of the ‘Homiliary for the Year’ (cf. MS BnF Éthiopien d’Abbadie 123, fols 140r–152v; EMML 1763, fols 48v–56v; MS Wallo, Dase Madḥāne ‘Ālam, EMML 4800, fols 98v–107v; etc.); cf. Proverbio 1998, 75-77.

<sup>56</sup> Insofar as a set of miracles of Menas are attributed to Timothy I of Alexandria (CPG 2527) and the Ethiopic version of the homily of pseudo-Timothy on Michael (CPG 2529) attests a similar corruption in the assigned name, this figure is most likely the supposed author.

<sup>57</sup> Antecedent to this text in EMML 1763 a homily appears to have been erased.

- (12) Fols 29v–34r: Homily of Mikāʾel, metropolitan of the land of Ethiopia and of the city of Zion, on the feast of Zechariah and all the priests; cf. \*IL-002, fols 11v–12v, 7r–v, missing leaf/ves, fols 27r–v, 1r–v

*Incipit:* ድርሳን፡ ዘአባ፡ ሚካኤል፡ ጳጳስ፡ ዘብሔረ፡ ኢትዮጵያ፡ ወዘሀገረ፡ ጽዮን፡ ድርሳን፡ በ በዓለ፡ ዘካርያስ፡ ወበኩሎሙ፡ ካህናት። በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፍጹም፡ እ ግዚአብሔር፡ በህላዌሁ፡ ምስለ፡ ባሕቲቱ፡ ፈጣሪ፡ ሰማይ፡ ወሃላዊሃ፡ ወምድር፡ ወዘላዕሌሃ፡ አጋ ዜ፡ ኩሎ፡ ተከድነ፡ ብርሃነ፡ ከመ፡ ልብስ፡ ወስቡሕ፡ ፈድፋድ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ በኩ ሎ፡ መዋዕል፡ ወሐድሱ፡ ስብሐቶ፡ በኩሎ፡ ጊዜ።

- (13) Fols 34r–37r: Homily of Severos of Ašmunayn on the twenty-four elders; cf. Graf 1944–1953, II, 317; BnF Éthiopien d'Abbadie 92, fols 140r–145r; BL Or. 691, fols 193r–199v; EMMML 1833, fols 150r–155r; EMMML 4800, fols 108r–112v; MS Gondar, Ṭānā Qirqos, EMMML 8475, fols 61v–72v; MS Təgray, Dabra Zayt Māryām, DZ-018, fols 45r–46v, 56r–v, 42r–v, 48r; etc.<sup>58</sup>

*Incipit:* በስመ፡ አብ... ተግሣጽ፡ ለካህናት፡ ዘደረሰ፡ አብ፡ ቅዱስ፡ አባ፡ ሳዊሮስ፡ ኤጲስ፡ ቆጵ ስ፡ ዘሰሚኖን፡ ጸሐፊ፡ ግብጻዊ፡ አመ፡ ፳፱፡ ለኅዳር፡ ዘይትነበብ፡ በሰላመ፡ እግዚአብሔር። አ ሚን። እአበው፡ ካህናት፡ ኪያክሙ፡ ወለክሙ፡ እነግር፡ ከመ፡ ታእምሩ፡ መካኖ፡ ለስም፡ ዘተሰመ ይክሙ፡ አእሩግ፡ ሥዩማን።

- (14) Fols 37r–44v: Homily of Rətuʿa Hāymānot on the sabbaths; cf. Lusini 1988; EMMML 8509, fols 164r–171v

*Incipit:* ድርሳን፡ በእንተ፡ ሰንበታት፡ ዘደረሰ፡ ርቱዐ፡ ሃይማኖት፡ ለማእምናን፡ ሕዝብ። ስም ዑኒ፡ ጠቢባን፡ ወአጽምኡኒ፡ ሠናየ፡ ማእምራን፡ እስመ፡ ለክሙ፡ ይደሉ፡ ትሰምዕዎ፡ ለዝንቱ፡ ነ ገር፡ በከመ፡ ይብል፡ መጽሐፍ፡ ጥበብ፡ ንነግሮሙ፡ ለጠቢባን፡ ወእኮ፡ ጥበብዝ፡ ዓለም፡ ዘንነግሮ ሙ፡ ጥበብ፡ እግዚአብሔር፡

- (15) Fols 44v–46r: Homily of Jacob of Serugh on the Annunciation, part 1; cf. Tedros Abraha 2019, 82–93; EMMML 1763, fols 80v–82r; EMMML 8509, fols 23r–24v; MS Təgray, Məʿasar Gwəḥila, MGM-003, fols 1r–3r; IL-002, fols 14v–16v; etc.

*Incipit:* በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ድርሳን፡ ዘአባ፡ ያዕቆብ፡ በእንተ፡ ስብከ ተ፡ ጌና፡ ወበእንተ፡ ማርያም፡ ወኤልሳቤጥ፡ ወልደ፡ እግዚአብሔር፡ ዘውእቱ፡ ቃል፡ ዘኢይትነገ ር፡ ሀበኒ፡ ቃለ፡ ዘይዜምር፡ ስብሐተከ፡ በብዕል፡ ኅቡእ፡ ዘሥሙር፡ ይትከሠት።

<sup>58</sup> This homily is customarily found as part of the hagiographic-homiletical compilation entitled *Enbāqom* and is not otherwise attested within manuscripts of the 'Homiliary for the Year'. At least two leaves from the end of another exemplar were also photographed as part of MS Təgray, Dabra Śāhəl, DS-XII.

- (16) Fols 46r–47v: Homily of Jacob of Serugh on the Annunciation, part 2; cf. Tedros Abraha 2019, 94–109; EMMML 1763, fols 82r–84v; EMMML 8509, fols 24v–26v; MGM-003, fols 3r–6r; IL-002, fols 16v–19v; etc.

*Incipit:* ድርሳን፡ ዘአባ፡ ያዕቆብ፡ ዘብርሃን፡ ወሐረት፡ ትርኢያ፡ ለአረጊት፡ እንተ፡ በልየት፡ ጽንሰት፡ እስመ፡ እሙንቱ፡ ቃል፡ ዘሰምዐት፡ እመልአክ፡ ኮነ፡ ወተራከበ፡ በበይናቲሆን፡ ድንግል፡ ወአረጊት፡ ብሂል፡ ጽባሕ፡ ወምዕራብ፡ ተራከቡ።

- (17) Fols 47v–48v: Excerpt from the *Historia ecclesiastica* of Socrates Scholasticus [I.19] (CPG 6028); cf. Getatchew Haile 1979; MS Wallo, Qə-lensā Māryām, EMMML 2802, fols 10r–11r; EMMML 8509, fols 22r–23r; IL-002, fols 22r–23v<sup>59</sup>

*Incipit:* በአባ፡ ሰለማ፡ ድርሳን፡ ዘቅዱስ፡ ወብፀ-ዕ፡ ፍሬ፡ ምናጦስ፡ ኤጲስ፡ ቆጶስ፡ ዘአክሱም፡ ነገረ፡ ዘበእንተ፡ በአይ፡ ፍና፡ መጽአት፡ ወሰጥተ፡ ኢትዮጵያ፡ ውስተ፡ ክርስትና፡ ጻህቀ፡ ኮነኒ፡ ለነገሮቲክሙ፡ ዘከመ፡ ኮኑ፡ ክርስቲያን፡ ብሔርክሙ፡ ብሔረ፡ አግዓዚ፡ በከመ፡ ረከብነ፡ ጽሑፍ፡ በዘኮነ፡ ኩሎ፡ በሐውርቲክሙ፡ ክርስቲያን፡

- (18) Fols 49r–50r: Homily of pseudo-Basil on the angels and divinity; cf. Fedwick 1996, II, 1227 (Eth 1); BnF Éthiopien d’Abbadie 54, fols 91v–95v; NLR Dorn. 616, fols 1r–5r; EMMML 1763, fols 86r–88r; MS Šawā, Qoftu Lālibalā, EMMML 6452, fols 2r–6r; EMMML 8509, fols 28v–30r; \*IL-002, fols 23v–25v, mutilous<sup>60</sup>

*Incipit:* በጸሎተ፡ ማካኤል፡ ወገብርኤል፡ ሊቃነ፡ መላእክት፡ ድርሳን፡ ዘባስልዮስ፡ ኤጲስ፡ ቆጶስ፡ ዘርቱዕ፡ ሃይማኖት፡ በእንተ፡ መላእክት፡ ወመለኮት፡ በእንተ፡ ሃይማኖት፡ አልቦ፡ አመ፡ ትጸግብ፡ ቤተ፡ ክርስቲያን፡ እንዘ፡ ከመዝ፡ ቃላተ፡ እንዘ፡ ዝሙረ፡ ትሬሲ፡ ዘመክብብ፡ ቃል፡ ዘይብል።

- (19) Fols 50v–52r: Homily of Jacob of Serugh on the Annunciation, part 3; cf. Tedros Abraha 2019, 110–125; EMMML 1763, fols 88r–90v; EMMML 8509, fols 26v–28v; MGM-003, fols 6r–8v; acephalous, \*IL-002, fols 26r–v, 28r–v; etc.

*Incipit:* ድርሳን፡ ዘአባ፡ ያዕቆብ፡ ዘኖላዊሆሙ፡ ወተመይጣት፡ ትግባእ፡ ቤታ፡ ወማርያምስ፡ እምድሳረ፡ ዝንቱ፡ እስመ፡ በጽሐ፡ ጊዜ፡ ትወልድ፡ ወለተ፡ እምሌዋውያን፡ ወተወክፈ፡ ዮሴፍ፡ ወአእመረ፡ ከመ፡ ፀንሰት፡ ማርያም፡ ወደንገፀ፡ ጻድቅ፡ በራእይ፡ ሐዲስ፡

- (20) Fols 52r–53v: Prose homily of Jacob of Serugh on Lent; cf. Rilliet 1986, 568–585; Kollamparampil 1997, 234–245

<sup>59</sup> Aaron Butts is preparing a new critical edition and translation of this text.  
<sup>60</sup> Although also attributed to Basil and opening identically, the homily found in MS Šawā, Miṭāq Gabrə’el, EMMML 2303, fols 69r–72v and EMMML 6452, fols 85r–88r constitutes a discrete text.

Some Fragmentary Witnesses to the Ethiopic 'Homiliary for the Year'

*Incipit:* በስመ፡ አብ፡ ወወልድ፡ ወመገፈስ፡ ቅዱስ፡ ድርሳን፡ ዘድራረ፡ ጸም፡ ዘደረሰ፡ አባ፡ ያ  
ዕቆብ፡ ጳጳስ፡ ፍቁራን፡ ሠናይ፡ ውእቱ፡ ንትናገር፡ በእንተ፡ ጸም፡ በእዝን፡ ሰማዕያን። ለእመ፡ በ  
ቱ፡ ፍቅረ፡ ጸም፡ ከመ፡ ይትወከፉ፡ በፍቅር፡ ዘይትናገር፡ በእምሮተ፡ ወበአርአያ፡ እንከ፡ በፍቅ  
ረ፡ ጸም፡ ዝንቱ፡ ውእቱ።

- (21) Fol. 54r-v: Homily of pseudo-John Chrysostom for the first Sunday in Lent; cf. EMMML 1763, fols 138v-139v

*Incipit:* ድርሳን፡ ዘዮሐንስ፡ አፈ፡ ወርቅ፡ ዘይትነበብ፡ በቀዳማይ፡ ሰንበተ፡ ጸም፡ ንላቡ፡ አጋዊ  
የ፡ ወንነጽር፡ በአዕይንተ፡ መንፈሳዊት፡ ከመ፡ ዐቢይ፡ ውእቱ፡ ሙሴ፡ ቀዳማይ፡ እምኸሉ፡ ነቢያ  
ት፡ ወበእንተ፡ ጸሙ፡ ንጹሐ፡ ወቅዱስ፡ ተሰምየ፡ ቍልዔሁ፡ ለእግዚአብሔር፡ ወበእደዊሁ፡ ገብ  
ረ፡ እግዚአብሔር፡ ተአምረ፡ ወመንክረ፡ በብሔረ፡ ግብጽ፡ ወበባሕረ፡ ኤርትራ፡ ወበገዳም፡

- (22) Fols 55r-58r: Homily of pseudo-Ephrem for the second Sunday in Lent; cf. EMMML 1763, fols 148v-152v; acephalous, \*UM-46, fols 205r-212v, UM-33, fol. 14r; acephalous, \*Bzummār, Zmmaṛu Tiramor Vank<sup>c</sup>, MS 442, rear flyleaf, front flyleaf, missing leaf, MS Yerevan, Matenadaran, Foreign fragments Ethiopic 2, fol. 1r

*Incipit:* በስመ፡ አብ፡ ወወልድ፡ ወመገፈስ፡ ቅዱስ፡ ድርሳን፡ ዘካዕብ፡ ሰንበተ፡ ጸም፡ ዘደረሰ፡  
አባ፡ ኤፍሬም፡ ንዑ፡ ጠቢባን፡ ንትፈጋዕ፡ ዮም፡ እምትምህርት፡ ዘፈድፋደ፡ ጣዕሙ፡ እምጻቀ  
ውዑ፡ መዓር። ንዑ፡ ንጽገብ፡ እማእድ፡ እንተ፡ ምልእት፡ ሕይወት፡ እንተ፡ ኢይርሳብ፡ ዘይሴስ  
ይ፡ እምኔሁ፡ ዘይደልዎ፡

- (23) Fols 58r-59r: Homily on temptation and fasting for the third Saturday in Lent; cf. BL Or. 8192, fols 17v-19r; EMMML 1763, fols 152v-154r; EMMML 8509, fols 66v-68r; \*UM-33, fol. 14rv, leaf missing, UM-30 fol. 40v; \*Yerevan, Matenadaran, Foreign fragments Ethiopic 2, fol. 1r-v, mutilous

*Incipit:* በሣልስ፡ ሰንበተ፡ አይሁድ፡ ድርሳን፡ ሶበ፡ ንትወፈይ፡ ጸም፡ በሣልስ፡ ሰንበት፡ በእን  
ተ፡ ዘይቤ፡ ዲበ፡ ወንጌል፡ አሜሃ፡ ወፅእ፡ ኢየሱስ፡ ውስተ፡ ገዳም፡ እመንፈስ፡ ከመ፡ ያመክሮ፡  
ዲያብሎስ፡ ተነፍህ፡ ቀርነ፡ ይእዜሂ፡ ቤተ፡ ክርስቲያን፡ ዘየዓቢ፡ ቃሉ፡ ወእምኸሉ፡ ቀር  
ን፡ ከመ፡ መፍቀርያሂ፡ ወመስተጋድለሂ፡ ትጻውዕ፡ ውስተ፡ ሠናይ፡ ገድል፡ ዘቅዱስ፡ ጸም፡ ግ  
ጽባሐ፡ ዘእምሣልስ፡ ሰንበት፡

- (24) Fols 59r-62r: Homily of Jacob of Serugh on the fast, for the third Sunday in Lent;<sup>61</sup> cf. Bedjan 1905-1910, I, 551-570; Alwan 2019, 163-165; BL Or. 8192, fols 19r-25r; EMMML 1763, fols 157r-161r; UM-30, fol. 40v-r, UM-46, fols 213r-216v, UM-50, fol. 122r-v, UM-33, fol. 22v-r, UM-50, fols 57r-59r

<sup>61</sup> The *Vorlage* of this homily was first identified by Aaron Butts.

*Incipit: ድርሳን፡ ዘአባ፡ ያዕቆብ፡ ዘሣልስ፡ ሰንበተ፡ ክርስቲያን፡ ዘይትነበብ፡ ዘጸም፡ ለስብሓቲ  
ከ፡ ይኩን፡ ቃልየ፡ ወልደ፡ እግዚአብሔር፡ እስመ፡ ለከ፡ ይደሉ፡ ይሰብሑ፡ ኩሉ፡ ዘነፍስ፡ ኅቤ  
ከ፡ ያሌዕል፡ ልሳንየ፡ ቃለ፡ በስብሐቲክ፡ ወእዜምር፡ ስብሐቲክ፡ በመንክር፡ ወዓቢይ፡*

- (25) Fols 62r–63r: Homily of pseudo-John Chrysostom for the fourth Sunday in Lent; cf. BL Or. 8192, fols 30r–31v; EMMML 1763, fols 161r–162r; UM-50, fols 66v–69r

*Incipit: ድርሳን፡ ዘዮሐንስ፡ አፈ፡ ወርቅ፡ ዘይትነበብ፡ በራብዕ፡ ሰንበት፡ ዘጸም፡ ፍቁራንየ፡ ና  
ሁ፡ በጽሐ፡ ጸም፡ ቅዱስ፡ ወመዋዕል፡ ዘቅኔ፡ ረባሓ፡ መንፈሳዊ፡ ንትወካፍ፡ በፍቅር፡ እስመ፡ ው  
እቱ፡ ይባላሐነ፡ እምደይን፡ ወይሬስየን፡ ቅዱሳን፡ ወመንፈሳዊያነ፡*

- (26) Fols 63r–64r: Homily of pseudo-John Chrysostom on the Lord’s prayer for the fifth Sunday in Lent; cf. EMMML 1763, fols 171r–172v; acephalous, \*Jerusalem, St. James’ Monastery, MS 799, rear flyleaf, mutilous

*Incipit: ድርሳን፡ ዘዚአሁ፡ ለዮሐንስ፡ አፈ፡ ወርቅ፡ ዘይትነበብ፡ በኃምስ፡ ሰንበት፡ ዘጸም፡ እግ  
ዚእነ፡ ወአምላክነ፡ ወመድኅኒነ፡ ኢየሱስ፡ ክርስቶስ፡ አዘዘነ፡ በወንጌል፡ ወይቤ፡ ሶብ፡ ትጼልዩ፡  
ከመዝ፡ በሉ፡ አቡነ፡ ዘበ፡ ሰማያት፡ ይትቀደስ፡ ስምክ፡ ትምጻእ፡ መንግሥትክ፡ ወይኩን፡ ፈቃደ  
ከ፡*

- (27) Fol. 64r–v: Homily on Matthew 11:28 for the sixth Saturday in Lent; cf. BL Or. 8192, fol. 42r–v; EMMML 1763, fol. 179r–v; EMMML 8509, fol. 78r; UM-50, fols 84v–85v

*Incipit: በ፮፡ ሰንበተ፡ አይሁድ፡ ድርሳን፡ በእንተ፡ ዘይቤ፡ ውስተ፡ ወንጌል፡ ንዑ፡ ኅቤየ፡ ሥሩ  
ሓን፡ ወክቡዳን፡ ወአነ፡ አዐርፈክሙ፡ መፍቀሬ፡ ሰብእ፡ ውእቱ፡ መድኅኒነ፡ ወበእንተዝ፡ ኮነ፡ ሰ  
ብእ፡ ወበተመስሎ፡ ዚአነ፡ አርአየ፡ ፍቅር፡ ዘላዕለ፡ ሰብእ፡*

- (28) Fols 64v–66r: Homily of Jacob of Serugh on the fast, for the sixth Sunday in Lent;<sup>62</sup> cf. Bedjan 1905–1910, I, 571–587; BL Or. 8192, fols 42v–46r; EMMML 1763, fols 179v–182r; UM-050, fols 85v–91r

*Incipit: በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ድርሳን፡ ዘአባ፡ ያዕቆብ፡ ዘይትነበብ፡ በሳ  
ድስ፡ ሰንበት፡ ዘጸም፡ ፍሬ፡ ጥዑም፡ ወረባሕ፡ እምጸም፡ ቀሠምኩ፡ እግዚአ፡ ለገነት፡ ተወካፍ፡  
መባእየ፡ ላዕለ፡ ማእድክ፡ ጸም፡ በፍቅር፡ ጼወወ፡ ሕሊናየ፡ ከመ፡ እትናገር፡ በእንቲአሁ፡*

- (29) Fols 66v–68v: Homily of Rätū‘a Hāymānot for Palm Sunday; cf. BL Or. 8192, fols 46r–50r; EMMML 1763, fols 182r–184v; \*EMML 8509, fols 80v–81v, missing leaf, fol. 82r–v; UM-50, fols 91r–97r

*Incipit: ድርሳን፡ ዘርቱዕ፡ ሃይማኖት፡ ዘደረሰ፡ በመዋዕል፡ አጽዋም፡ እዜክር፡ ዘቀዳሚ፡ ሕግ፡  
ቃለ፡ ነቢያት፡ ዘተሰውጠ፡ ላዕሌሆሙ፡ ጸጋሁ፡ ለመንፈስ፡ ቅዱስ፡ ለለ፡ ፩፡ በዘ፡ አምጣነ፡ ዘይክ*

<sup>62</sup> The *Vorlage* of this homily was first identified by Aaron Butts.

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ሉ፡ ወበከመ፡ ተውህበሙ፡ እምነብ፡ አብ፡ ጸጋዊ፡ ዘይሁብ፡ ለኩሉ፡ እንዘ፡ ኢያነኪ፡ እመዝገቡ፡  
ዘኢይቀብል፡ ወእምፈልፈል፡ ዘኢይነጽፍ፡ ወእምብርሃን፡ ዘኢይከፍእ፡ ዘያበርህ፡ ውስተ፡ አል  
ባቢሆሙ፡ ለእለ፡ ይፈርህዎ።

- (30) Fols 68v–71r: Homily of Jacob of Serugh on the resurrection; cf. Bedjan 1905–1910, II, 611–623; Alwan 2019, 226–231; Kollampampil 1997, 293–305

*Incipit:* ድርሳን፡ ዘአባ፡ ያዕቆብ፡ ዘበእንተ፡ ትንሣኤሁ፡ ለእግዚእነ፡ ወመድኅኒነ፡ ኢየሱስ፡ ክ  
ርስቶስ፡ ዘይትነብብ፡ በዕለተ፡ ፋሲካ፡ በዕለተ፡ ዐባይ፡ እንተ፡ ይትፈሥሑ፡ ባቲ፡ ኩሉ፡ ፍጥረታ  
ት፡ ሀበኒ፡ እግዚአ፡ ከመ፡ እዜኑ፡ በእንተ፡ ትንሣኤክ፡ በበዓል፡ ዘአስተፈሥሑ፡ ለመላእክት፡ ወለ  
አርድእት።

- (31) Fols 71r–72v,<sup>63</sup> mutilous: Homily of Rətu‘a Hāymānot on the archangel Michael, imperfect; cf. MS Wallo, Dabra Zamaddo, EMMML 6971, fols 184v–188r; EMMML 8136, fols 73v–76v; EMMML 8509, fols 17r–19r; acephalous, \*UM-50, fol. 168r–v, mutilous; etc.

*Incipit:* በጸሎተ፡ ሚካኤል፡ ድርሳን፡ ዘርቱዐ፡ ሃይማኖት፡ ዘደረሰ፡ በእንተ፡ ብፁዕ፡ ወቅዱስ፡  
ሚካኤል፡ ሊቀ፡ መላእክት፡ መፍትሔ፡ ለነ፡ አጋዊየ፡ ፍቁራን፡ ንዘክር፡ ዕበይ፡ ዘአብ፡ ወኒሩት፡  
ዘወልድ፡ ወክብር፡ ወዐቅም፡ ዘመንፈስ፡ ቅዱስ፡ እስመ፡ በኅብረተ፡ ሥላሴ፡ ተገብረ፡ ኩሉ፡ ፍጥ  
ረት።

- (32) Acephalous, fols 73r–75v: Homily on the archangel Michael, imperfect; cf. MS Təgray, ʿĪndā Mar‘āwi Krəstos, MK-026, fols 24v–28v<sup>64</sup>

*Incipit:* (ex abrupto)...]ብሔር፡ አሜን። ክሥት፡ እግዚአ፡ አዕይንተ፡ ልብየ፡ ከመ፡ እርአ  
ይ፡ ወእጠይቅ፡ ወአንብብ፡ በቅድመ፡ ሕዝብ፡ ወአሕዛብ፡ እለ፡ ያፈቅሩክ፡ ወእንግር፡ ተአምራ  
ተ፡ ዘገበርክ፡ ለቅዱሳን፡ አግብርቲክ፡ እለ፡ ይገብሩ፡ ፈቃደክ፡ ወትእዛዘክ፡ እለ፡ ስርግዋን፡ በፍ  
ቅረ፡ ዚእክ።

- (33) Fols 75v–79r: *Homilia in transfigurationem domini* of Ephraem Graecus (CPG 3939); cf. EMMML 1939, fols 60r–67r; EMMML 9185, fols 200v–203v

*Incipit:* በስመ፡ አብ...ድርሳን፡ ዘደረሰ፡ አቡነ፡ ቅዱስ፡ አባ፡ ኤፍሬም፡ በእንተ፡ ዘተወለጠ፡  
ራእየ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በደብረ፡ ታቦር፡ ጸሎቱ፡ ለቅዱስ፡ ኤፍሬም፡ ተሁሉ፡ ም  
ስሌነ፡ አሜን። ይቤ፡ ኦፍቁራንየ፡ እስመ፡ ይከውን፡ እምዐጸደ፡ ወይን፡ ምዕረ፡ ወፍረያተ፡ ጥዑ  
ማተ፡ ወመጻሕፍተ፡ ትምህርት፡ ማሕያዊት፡ ወበኩሉ፡ ዓለም፡ ወአሐተ፡ ምዕረ፡ ይከውን፡ ማእ  
ረር፡ ወዐጺድ።

<sup>63</sup> Only a few lines are missing at the end, so it is impossible that the next text followed directly after this one as only the rubric lacks from that homily.

<sup>64</sup> A catalogue of the medieval manuscripts from this collection is ready for publication.

- (34) Fols 79v–81v: Homily of Rətu‘a Hāymānot on the prayer of Mary; cf. BL Or. 8192, fols 136r–140r; EMMML 1763, fols 268r–270v; UM-46, fols 241r–247r

*Incipit:* ድርሳን፡ ዘርቱዐ፡ ሃይማኖት፡ በጸሎታ፡ ለማርያም፡ ወላዲተ፡ ኣምላክ፡ ንሴብሖ፡ ለእግዚአብሔር፡ በብዙህ፡ ሃህሎ፡ ወምሕረቱ፡ እስመ፡ እንከ፡ በጽሐ፡ ዘመን፡ በዓላ፡ ለቅድስት፡ ድንግል፡ ማርያም፡ ንትፈሃሕ፡ በእንቲኣሃ፡ ለቅድስት፡ እሙ፡ ለእግዚእነ።

- (35) Fols 81v–82r: Excerpt from *Homilia i. De laudibus s. Mariae* of Proclus of Constantinople (CPG 5800);<sup>65</sup> cf. Weischer 1973–1993, IV/2, 64–71; BL Or. 8192, fols 140r–141v; EMMML 1763, fols 96v–97v; UM-46, fols 247r–249v; etc.

*Incipit:* ድርሳን፡ ዘጽርቅሎስ፡ ጳጳስ፡ ዘሀገረ፡ ቆዝቆስ፡ ዘደረሰ፡ በቁስጠንጢኖስ፡ ጳሊስ፡ በበዓለ፡ ጌና፡ በእንተ፡ ትስብእቱ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እንዘ፡ ሀሎ፡ ነስጥሮስ፡ ዕልው፡ ኣመ፡ ይስዕርዎ። እንተ፡ ድንግል፡ በዓል፡ ዮም፡ ለልሳንነ፡ ኣኃዊየ፡ ውስተ፡ ውዳሴ፡ ትጼውዕ፡ ወዛቲሃ፡ ዕለት፡ ትኩነነ፡ መርሐ፡ መድኅኒት፡ ለእለ፡ ተጋባእነ።

- (36) Fols 82r–83r: Excerpt from *Homilia Cathedralis XIV* of Severos of Antioch (CPG 7035); cf. Proverbio 2001, 518; BL Or. 8192, fols 134v–136r; EMMML 1763, fols 270v–272r; EMMML 8509, fols 151r–152v; UM-46, fols 238v–241r; MS Šawā, Dabra Ṣəge Māryām, EMMML 7336, fol. 47r–v

*Incipit:* ድርሳን፡ ዘቅድስት፡ ማርያም፡ ወላዲተ፡ ኣምላክ፡ ዘበእንቲኣሃ፡ ደረሰ፡ ሳዊሮስ፡ ርቱዐ፡ ሃይማኖት፡ ኣኃዊየ፡ ነሐሊ፡ በልብነ፡ በእንተ፡ ማርያም፡ ቅድስት፡ ድንግል፡ ወላዲተ፡ ክርስቶስ፡ ወንርአይ፡ ባቲ፡ ምስጢረ፡ ዘመንክር፡ ዘተፈጸመ፡ በላዕሌሃ።

- (37) Fols 83r–85r: Vision of Abraham<sup>66</sup>

*Incipit:* ራእየ፡ ኣብረሃም፡ ተዘካሮ፡ እግዚአብሔር፡ ለኣብረሃም፡ በሰማያት፡ ወይቤሎሙ፡ ለሰራዊተ፡ መላእክቲሁ፡ ክቡር፡ ብየ፡ ዐርክየ፡ ኣብረሃምሃ፡ ዘዲበ፡ ምድር። ወይቤሎ፡ ኩሎ፡ ሰራዊተ፡ መላእክት፡ ለእግዚአብሔር። መኑ፡ ውሎ፡ እጻለ፡ እመሕያው፡ ዘተዘከርኮ።

- (38) Fol. 85r–v: On Abraham and his son Isaac; edited and translated in Erho 2025a

*Incipit:* ድርሳን፡ ዘብፁዕ፡ ወቅዱስ፡ ኣቡነ፡ ኣብረሃም፡ ወዘንጹሕ፡ ወቅዱስ፡ ይስሓቅ፡ ወልዱ፡ ይቤ፡ እግዚአብሔር፡ ለሳራዊተ፡ መላእክቲሁ፡ ብየ፡ ዐርከ፡ በዲበ፡ ምድር። ወይቤልዎ፡ መኑሃ፡ እግዚአብሔር፡ ወይቤሎሙ፡ ኣብረሃምሃ።

<sup>65</sup> Only the opening section of the homily has been copied, unlike in EMMML 1763.  
<sup>66</sup> This pseudepigraphon, unattested outside of this manuscript, is closely related to the one which follows, representing an amplified version of the story. An edition and translation is ready for publication.

- (39) Fols 86r–87v: Homily of Minās, metropolitan of Aksum, on spring;<sup>67</sup> cf. BL Or. 8192, fols 146r–149v; EMMML 1763, fols 276v–279r; UM-46, fols 256v–261v

*Incipit:* ድርሳን፡ ዘቁልዝ፡ ዘደረሰ፡ ሚናስ፡ ጳጳስ፡ ዘአክሱም፡ እሬኢ፡ የም፡ ዘመነ፡ ዘአየር፡ እስመ፡ ነዋ፡ ተሰርገወት፡ ምድር፡ በጽገያት፡ ዘዘ፡ ዘአሁ፡ ወበርህ፡ ሐዲስ፡ ፍሬ፡ በሐውርት፡ በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌላዊያን፡ እንዘ፡ ያርኢ፡ ሐዳሳተ፡ እክለ።

- (40) Fols 87v–88v: Homily of Theophilus on John the Baptist; cf. BL Or. 8192, fols 143v–146r; EMMML 1763, fols 273r–274v; MS Šawā, Dāwā Iyasus, EMMML 4569, fols 36r–37v; MS Wallo, Fito Abbo, EMMML 5525, fols 39r–42r; UM-46, fols 252v–256v

*Incipit:* ድርሳን፡ ዘብፁዕ፡ ቴዎፍሎስ፡ በእንተ፡ ቅዱስ፡ ወኄር፡ የሐንስ፡ ብዙኃን፡ ዐበይት፡ ሰብእ፡ እለ፡ ኮኑ፡ በውስተዝ፡ ዓለም፡ ወተሰምየ፡ በመዋዕሊሆሙ፡ ወበፍና፡ ዘሰብእ፡ ኅያላተ፡ ኮኑ፡ ወፈድፋድ፡ ከብሩ፡ በምድር፡ ወክብሮሙኒ፡ ዘለሰዕት፡ ውእቱ።

- (41) Fols 88v–89r: Excerpts from a *Mawāšāʾat* antiphon; cf. Grébaut 1931, 3; Grébaut 1936, 9

*Text:* በቁልዝ፡ መዋሥእት፡ ዘገጃ፡ ጳጳስ፡ ከመ፡ በቃልት፡ ይፈረ፡ ወይበዝኅ፡ ከመ፡ ዘግባ፡ ዘሊባዋስ፡ ወጸሎተ፡ ዘካርያስ፡ ወአንተኒ፡ ሕፃን፡ ነቢየ፡ ልዑል፡ ትሰመይ፡ እስመ፡ ተሐውር፡ ቅድመ፡ እግዚአብሔር፡ ከመ፡ ትጺሕ፡ ፍኖቶ፡ ይባርክዎ፡ ወመዝሙረ፡ ጽባሕ፡ ክብር፡ ይእቲ፡ ኦውደ፡ ዓመት፡ በጽሐ፡ እስክ፡ ተፍጻሚቱ።

- (42) Fol. 89r–v: Homily of Tefēlos, metropolitan of Aksum, on spring

*Incipit:* ድርሳን፡ ዘቁልዝ፡ ዘአባ፡ ቴፍሎስ፡ ጳጳስ፡ ዘአክሱም፡ ዘበእንተ፡ ቁልዝ፡ ወትረ፡ አኃዊየ፡ ፍቁራንየ፡ ብዙኅ፡ ሐለይኩ፡ በልብየ፡ በእንተ፡ ምንትኣ፡ ወሀቡክሙ፡ አበው፡ ቀደምት፡ በእንተዝ፡ ቁሊዘ፡ ሣዕር፡ በኩላሄ፡ አብያተ፡ ክርስቲያን፡ ወትንፅዩ፡ ሣዕረ፡ እምኩሉ፡ ዐጻዶን፡ ወአንሕስቶን፡ በዘ፡ ከመዝ፡ መዋዕል።

- (43) Fols 90r–93v: Homily attributed to Dāmātewos, metropolitan of Jerusalem, on the archangel Michael and Thalassion; cf. MS Goḡḡām, Dāgā ʾEstifānos, Ṭānāsee 121, fols 184r–187v; MS Šawā, Wutti Giyorgis, EMMML 2865, fols 140v–147r

*Incipit:* ድርሳን፡ ዘቅዱስ፡ ወብፁዕ፡ አባ፡ ድማቴዎስ፡ ጳጳስ፡ ዘኢየሩሳሌም፡ ዘደረሰ፡ በእንተ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ገባሬ፡ ተአምር፡ ወመንክር፡ ወበእንተ፡ ቅዱስ፡ ወንጹሕ፡ መፍቀሬ፡ እግዚአብሔር፡ ተላሶን፡ ዘአምነ፡ በእግዚእነ፡ ወመድኅኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ በሰላሙ፡ እግዚአብሔር፡ አሜን። ሠናይ፡ በአማን፡ ዘይቤ፡ እግዚእነ፡ በወንጌል፡ ቅዱስ፡ ብፁዓን፡ እለ፡ እንዘ፡ ኢይሬእዩኒ፡ የአምኑ፡ ብየ።

<sup>67</sup> The metropolitan Minās who authored this homily is unlikely to be the same person who wrote the majority of those attributed to bishop Minās of Aksum.

- (44) Fols 94r–98r: Homily of Rətu‘a Hāymānot on the Nativity; cf. EMMML 1763, fols 90v–96v; EMMML 8509, fols 30r–34v; EMMML 9185, fols 122r–126v; IL-002, fols 28v–35r

*Incipit:* ድርሳን፡ በበዓለ፡ ጌና፡ ቅድስት፡ እንተ፡ ይእቲ፡ ልደቱ፡ ለመድኅኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘደረሰ፡ ርቱዕ፡ ሃይማኖት፡ በይእቲ፡ ዕለት፡ በዝኅ፡ ምሕረት፡ ወኃይለ፡ ፍቅር፡ ወብዕለ፡ ጸጋ፡ ዘእግዚአብሔር፡ ዘመንገለ፡ ሰብእ፡ ዘከመ፡ ጸገወነ፡ መድኃኒተ።

- (45) Fols 98r–99r: *Homilia in illud*: Hic est filius meus dilectus, in quo mihi bene complacui (*Matth. 3, 17*) of Gregory of Antioch §§1–8, attributed here to pseudo-John (Chrysostom) (CPG 7387); cf. Bombeck 2010, 71–73; etc.<sup>68</sup>

*Incipit:* ድርሳን፡ ዘዮሐንስ፡ ዘአብ፡ ዓዲ፡ እምሰማይ፡ ናጸምእ፡ ቃለ፡ ዘውእቱ፡ ወልድየ፡ ዘአፈቅር፡ ዘቦቱ፡ ሠመርኩ፡ ዘውእቱ፡ ምስሌየ፡ ፈነወ፡ እምኅቤሁ፡ መንፈስ፡ ቅዱስ፡ ወዓዲ፡ ዘፈነወ፡ ተወኪ፡ መንፈስ፡ ዘውእቱ፡ ዘእምቅድመ፡ ዓለም፡ ዘእምኔየ፡ ተወልደ።

- (46) Fols 99v–101r: Homily of Tewofəlos, bishop of Aksum, on the Nativity; cf. EMMML 1763, fols 100r–102r; EMMML 8509, fols 34v–36v; \*IL-002, fol. 35r–v, missing leaf, fol. 37r–v

*Incipit:* ድርሳን፡ ዘበዓለ፡ ጌና፡ ዘቴዎፍሎስ፡ ኤጲስ፡ ቆጶስ፡ ዘአሱም፡ መኑ፡ ይነግር፡ ኅይለ፡ እግዚአብሔር፡ ወይገብር፡ ከመ፡ ይስማዕ፡ ኩሎ፡ ስብሐቲሁ። አይ፡ ልሳን፡ ዘይክል፡ ዜንዎ፡ ዕባየ፡ ስብሐቲሁ፡ ለእግዚአብሔር፡ ኂሩቱ፡ ዘገብረ፡ በላዕሌነ፡ ለሰብእ፡ ቀዳሚ፡ እንዘ፡ አልቦ፡ ፍጥረተ፡ ለሐኩ፡ ብእሲ፡ አምሳሊሁ፡ ወገጸ፡ ዚአሁ፡ ወሀቦ።

- (47) Fols 101r–104r: Homily of Jacob of Serugh on the Nativity;<sup>69</sup> cf. Bedjan 1902, 775–790; Alwan 2019, 383–384; Kollamparampil 1997, 95–107; EMMML 1763, fols 102r–106r; EMMML 8509, fols 36v–39r; EMMML 9185, fols 117r–119v; acephalous, \*UM-030, fol. 34v–r, UM-037, fol. 159r; IL-002, fols 37v–40v

*Incipit:* ድርሳን፡ ዘርቱዕ፡ ሃይማኖት፡ ዘአባ፡ ያዕቆብ፡ ዘደረሰ፡ በእንተ፡ ልደቱ፡ ለመድኅኒነ፡ ኢየሱስ፡ ክርስቶስ፡ መንክረ፡ ዐቢየ፡ ገብረ፡ እግዚአብሔር፡ በልደተ፡ ወልዱ፡ ዘመጽአ፡ ለክሥተት፡ ያድኅን፡ ዓለመ፡ በትሕትናሁ።

- (48) Fols 104r–106v: Homily of Rətu‘a Hāymānot on Stephen the protomartyr; cf. EMMML 1763, fols 106r–110r; EMMML 8509, fols 39v–42v; UM-37, fols 159r–168r; \*IL-002, fols 40v, 36r–v, mutilous; etc.

*Incipit:* ድርሳን፡ ዘርቱዕ፡ ሃይማኖት፡ በእንተ፡ ብፁዕ፡ ወቅዱስ፡ ሰማዕት፡ እስጢፋኖስ፡ ቀዳሚ፡ ሰማዕት፡ ብፁዕ፡ ጳውሎስ፡ ሐዋርያ፡ ንዋየ፡ ኅሩየ፡ ይነግር፡ እንዘ፡ ይብል፡ አቀድም፡ አእኩቶቶ፡ ለእግዚአብሔር፡ በእንተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ።

<sup>68</sup> For the concluding section of this text, see item 50 below.  
<sup>69</sup> The *Vorlage* of this homily was identified by Aaron Butts.

- (49) Fols 106v–111v: Homily of Rətu‘a Hāymānot for Epiphany; cf. EMMML 1763, fols 114v–121v; EMMML 8509, fols 45r–50r; UM-37, fols 173v–180v, 182r–v, 190r–194v

*Incipit:* ድርሳን፡ በበዓለ፡ ኤጲፋንያ፡ እንተ፡ ይእቲ፡ አስተርእዮ፡ ክርስቶስ፡ በሥጋ፡ ሰብእ፡ ዘ ደረሰ፡ ርቱ፡ ሃይማኖት፡ ወኢሰመየ፡ ስሞ፡ በአፍቅሮ፡ ትሕትና፡ ልብ፡ ወኢበፈቃደ፡ ተወድሶ፡ እስመ፡ ቦቱ፡ ቀደም ትኒ፡ ቅዱሳን፡ እለ፡ ኢጲሐፉ፡ አስማቲሆሙ፡

- (50) Fols 111v–112r: *Homilia in illud*: Hic est filius meus dilectus, in quo mihi bene complacui (*Matth. 3, 17*) of Gregory of Antioch §§8–10 (CPG 7387); cf. Bombeck 2010, 73

*Incipit:* ወሶበ፡ ርእይዎ፡ አርዳኢሁ፡ ለመድኅኒነ፡ እንዘ፡ ሀሎ፡ ውስተ፡ ዮርዳኖስ፡ ተወለጠ፡ ራእዩ፡ ወኮነ፡ ገዱ፡ ከመ፡ ፀሓይ፡ ወአሜሃ፡ ካዕበ፡ ዘንተ፡ ቃለ፡ ይቤ፡ ዝንቱ፡ ወልድየ፡ ዘአፈቅ ር፡ ወኪያሁ፡ ስምዕዎ።

- (51) Fols 112r–113r: Homily of Tewofəlos, bishop of Aksum, for Epiphany; cf. EMMML 1763, fols 121v–123r; EMMML 8509, fols 50r–51v; UM-37, fol. 197v, UM-30, fols 5r–7v; etc.<sup>70</sup>

*Incipit:* ድርሳን፡ ዘበዓለ፡ ኤጲፋንያ፡ ዘቴፍሎስ፡ ኤጲስ፡ ቆጶስ፡ ዘአክሱም፡ ስምዑ፡ አፍቁራን፡ ኢሳይያስ፡ ርእየ፡ ዕበየ፡ ጸጋሁ፡ ለአምላክ፡ ዘንጹሕ፡ እምነደ፡ እሳት፡ ወርእየ፡ ሱራፌን፡ ወ መልአ፡ መንፈስ፡ እግዚአብሔር፡ ላዕሌሁ፡

- (52) Fols 113r–118v: Homily of Jacob of Serugh on the baptism of Jesus; cf. Bedjan 1905–1910, I, 167–193; Alwan 2019, 125–130; Kollamparampil 1997, 162–186; MS Šawā, Ğar Šəllāse, EMMML 7015 fols 21r–28v

*Incipit:* ክርስቶስ፡ አምላኪየውተስፋየ፡ ወእግዝእትየ፡ ማርያም፡ ትስአል፡ ሊተ፡ ድርሳን፡ ዘቅዱስ፡ ወብፁዕ፡ ያዕቆብ፡ በእንተ፡ ጥምቀቱ፡ ለእግዚእነ፡ ክርስቶስ፡ መሓሪ፡ ገብረ፡ ከብካበ፡ ለቤተ፡ ክርስቲያን፡ እንተ፡ አሕዛብ፡ ወበዝንቱ፡ ኸሉ፡ ግብር፡ መሓሮሙ፡ ለኸሉ፡ ዓለም፡ አሚነ፡ ዘአሁ።

- (53) Fols 118v–119v: *Ad Iovianum* of Apollinaris of Laodicea (CPG 3665), attributed to Athanasius of Alexandria; cf. Weischer 1973–1993, II, 117, 120–126; EMMML 1763, fols 123r–124v; EMMML 8509, fols 51v–52v; UM-30, fols 7r–9v; etc.

*Incipit:* ዘአትናሲስ፡ ሊቀ፡ ጳጳሳት፡ ዘእለስክንድርያ። ድርሳን፡ በእንተ፡ ትሥጉቱ፡ ለእግዚአብሔር፡ ቃል፡ ነአምን፡ ወልደ፡ እግዚአብሔር፡ እምቅድመ፡ ዓለም፡ ዘእንበለ፡ መዋዕል፡ እምአብ፡ ዘተወልደ፡ ወበደኃሪ፡ መዋዕል፡ በእንተ፡ መድኅኒትነ፡ እማርያም፡ ድንግል፡ ተወልደ፡ በሥጋ፡

<sup>70</sup> At least one fragment of this homily is found in DS-XXI, with this exemplar omitting a significant portion of the opening section.

- (54) Fols 119v–121v: Prose homily of Jacob of Serugh on Epiphany, attributed to Ephrem (CPG 4161.2); cf. Rilliet 1986, 550–567; Kollamparampil 1997, 189–200; Butts and Erho 2018, 53; EMMML 7015, fols 28v–31v

*Incipit:* ክርስቶስ፡ አምላኪየ፡ ወተስፋየ፡ ወእግዝእትየ፡ ማርያም፡ ትስአል፡ ሊተ፡ ድርሳን፡ ዘ ቅዱስ፡ ወብፁዕ፡ ኤፍሬም፡ በእንተ፡ ጥምቀቱ፡ ለእግዚእነ፡ ኦፍቁራን፡ አኃው፡ ናሁ፡ መጽአ፡ እ ግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ውስተ፡ ዮርዳኖስ፡ ከመ፡ ይፈጽም፡ ክልኤ፡ ሥርዐተ፡ ሐዲስ፡ ወብ ሉየ።

- (55) Fols 121v–127r: Homily of Yoḥannæs, metropolitan of Ethiopia, on Mary; cf. Arras 1973–1974, II [*Textus*], 56–61; Bombeck 2010, 224–233; MS BnF Éthiopien d’Abbadie 158, fols 39r–45r; MS BL Or. 692, fols 20r–28r; MS Goḡḡām, Kəbrān Gabrə’el, Tānāsee 45, fols 20v–25v; MS \*BAV Vat. et. 268, fols 28v–34v, two leaves missing, 35r–v, mutilous; EMMML 1763, fols 233v–240v; MS Addis Ababa, ʿEnṭoṭṭo Māryām, EMMML 6670, fols 62r–65r; EMMML 8509, fols 155r–162r; MS Gondar, Māḥdara Māryām, EMMML 8897, fols 160v–165v; MS Gondar, Šəme Māryām, EMMML 8979, fols 130v–136r; MS Təgray, Gunda Gunde, GG 29, fols 10v–11v, 82rv, 12r–19v, 38r–39v, 20r–23v, 83r; MS Təgray, ʿḥndā Mar‘āwi Krəstos, MK-016, fols 13r–22r; MK-026, fols 133v–142r; etc.

*Incipit:* ድርሳን፡ ዘቅድስት፡ ማርያም፡ ድንግል፡ እመ፡ እግዚእነ፡ ዘደረሰ፡ አባ፡ ዮሐንስ፡ ጳጳስ፡ ዘኢትዮጵያ፡ በሰላመ፡ እግዚአብሔር፡ አሜን። ብዙኅ፡ ይትፌሣሕ፡ ዘዘርአ፡ ውስተ፡ ገራህ ቱ፡ ወርእየ፡ በቅሉ፡ ከመ፡ በቅሉ፡ ሠናየ፡ ወርእየ፡ ፍሬሁ፡ ከመ፡ ቅድመ፡ ኮነ፡ የዐጽዱ፡ በትፍሥ ሕት።

- (56) Fols 127r–129r: *Homilia in occursum domini* of pseudo-Cyril of Jerusalem (CPG 3592); cf. Beylot 2007; MS BL Or. 771, fols 103r–105v; EMMML 9185, fols 194v–196v; MK-016, fols 27r–30v

*Incipit:* በስመ፡ አብ... አመ፡ ፰፡ ለወርኅ፡ የካቲት፡ ድርሳን፡ ዘደረሰ፡ ቅዱስ፡ ጌርሎስ፡ ሊቀ፡ ጳጳሳት፡ ዘኢየሩሳሌም፡ ዘከመ፡ ተወክፎ፡ ስምዖን፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወጾሮ፡ ኪያ ሁ፡ ሳዕለ፡ መዝራዕቱ፡ ወአኦዶ፡ ኅበ፡ ምሥዋዕ፡ በከመ፡ ልማደ፡ ሕግ፡ ይቤ፡ በጥንተ፡ ነገሩ፡ ተፈ ሥሐ፡ ፈድፋደ፡ ወለተ፡ ጽዮን፡ ወስብኪ፡ ሐሜተ፡ ኢየሩሳሌም፡ ተጋብኡ፡ ኅቡረ፡ እለ፡ ትነብ ፍ፡ ሀገረ፡ እግዚአብሔር።

- (57) Fols 129r–140v: *Homilia in Ionam prophetam et de paenitentia Ninivitarum* of Ephraem Graecus (CPG 4082); cf. Arras 1984, I, 111–141

*Incipit:* ድርሳን፡ ዘበእንተ፡ ንስሐ፡ ነነዌ፡ ዘደረሰ፡ አባ፡ ኤፍሬም፡ ዘይትነብብ፡ በምህልላ፡ ና ሁ፡ ውስተ፡ ነነዌ፡ ዮናስ፡ ሰበክ፡ አይሁዳዊ፡ ማእካለ፡ ቈላፋን፡ ለሀገር፡ ጽንዕት፡ ቦአ፡ ወበግር ማ፡ ቃላቲሁ፡ ሆካ፡ ሀገረ፡ አሕዛብ፡ ኅዘነት፡ በጄሰበኪ፡ ዕብራዊ፡ ከመ፡ ባሕር፡ ተሀውከት፡ በዮናስ፡ ዘዐርገ፡ እምባሕር።

- (58) Fols 140v–144r: Homily of Minās, bishop of Aksum, on Mary; cf. EMMML 1763, fols 124v–129r; MS Šawā, Aṭe Wāššā Māryām, EMMML 4279, fols 30r–33r; MS Šawā, Gāšoṭ Ḥgziʾabḥer Ab, EMMML 4355, fols 58r–65r; EMMML 6670, fols 147r–148r; EMMML 7336, fols 48r–49v, 53r–54r; EMMML 8136, fols 153r–159v; EMMML 8509, fols 52v–56v; GG 29, fols 83r–v, 42r–v, 37r–v, 24r–29v, 76r–77v, 30r; \*UM-30, fols 9v–12v, two leaves missing, UM-33, fol. 44r–v, two leaves missing, UM-30, fols 53v–r, mutilous; MK-016, fols 31r–37r; MK-026, fols 146v–152r; etc.

*Incipit:* ድርሳን፡ ዘደረሰ፡ ብፁዕ፡ ወቅዱስ፡ ኤጲስ፡ ቆጶስ፡ ሚናስ፡ ዘአክሱም፡ በእንተ፡ ቅድስት፡ ወላዲተ፡ አምላክ፡ ደንግል፡ ማርያም፡ ብፁዕ፡ ሐዋርያ፡ ጳውሎስ፡ ንዋየ፡ ጎሩየ፡ ወቅዱስ፡ ወላእክ፡ ወንጌላ፡ መላኮት፡ በመንፈስ፡ ፈቂዶ፡ ከመ፡ ንትፈሣሕ፡ ዘልፈ፡ በእግዚአብሔር፡ ዘይሜህረነ፡ እንዘ፡ ይብል፡ ተፈሥሑ፡ በእግዚአብሔር።

- (59) Fols 144r–146r: Admonition of bishop Theophilus concerning fasting; cf. BL Or. 8192, fols 2r–5r; EMMML 1763, fols 134v–137r; EMMML 8509, fols 56v–59r

*Incipit:* ቃለ፡ ተግማጽ፡ ዘደረሰ፡ ብፁዕ፡ ቴዎፍሎስ፡ ኤጲስ፡ ቆጶስ፡ በእንተ፡ ጾም፡ ከመ፡ ታእምሩ፡ ንነግረክሙ፡ ወንዜንወክሙ፡ ወንዜክረክሙ፡ ሕገ፡ እግዚአብሔር፡ ዘታእምሩ።

- (60) Fols 146r–152v: Homily of Rətuʿa Hāymānot for the first Sunday in Lent; cf. BL Or. 8192, fols 5v–17v; EMMML 1763, fols 139v–148v; EMMML 8509, fols 59r–66v; acephalous, \*UM-50, fols 45r–50v, 63r–v, 51r–56v, mutilous

*Incipit:* ድርሳን፡ ዘቅድስት፡ ጾም፡ ፋሲካ፡ ዘደረሰ፡ ርቱዕ፡ ሃይማኖት፡ ለሕንጻ፡ ምእመናን፡ እስመ፡ መፍትሔ፡ ናእምር፡ ጎይላ፡ ለጾም፡ ወበቃዲታ፡ ወዘከመ፡ ቅሩባነ፡ በጎበ፡ አምላክ፡ ትሬሲዮሙ፡ ለእለ፡ የጎሥዎ፡ ለእግዚአብሔር።

- (61) Fols 152v–155r: Homily on fasting for the third Sunday in Lent; cf. BL Or. 8192, fols 25r–30r; EMMML 1763, fols 154r–157r; EMMML 8509, fols 68r–71r; UM-50, fols 59r–62v, 64r–66v

*Incipit:* በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ድርሳን፡ ዘበእንተ፡ ጾም፡ ስምዑ፡ አጋዊነ፡ ፍቁራን፡ ውሉዳ፡ ለቤተ፡ ክርስቲያን፡ ንዜንወክሙ፡ ዘበእንተ፡ ጾም፡ እስመ፡ ብዙጎ፡ ትረድእ፡ ወብዙጎ፡ በቃዲተ፡ ባቲ፡ ወፍሬ፡ ጳማሃኒ፡ ሠናይ።

- (62) Fols 155r–156v: Homily of Rətuʿa Hāymānot for the fourth Sunday in Lent; cf. BL Or. 8192, fols 31v–34r; EMMML 1763, fols 162r–164r; EMMML 8509, fols 71r–73r; UM-50, fols 69r–73r

*Incipit:* ድርሳን፡ ዘርቱዕ፡ ሃይማኖት፡ ዘበእንተ፡ ጾም፡ ሞገሱ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወፍቅረ፡ እግዚአብሔር፡ ወትድምርተ፡ መንፈስ፡ ቅዱስ፡ የሀሉ፡ ምስለ፡ ክርስቶስ፡ አጋዊነ፡ ፍቁራን፡ ዘታእምሩ፡ ንዜክረክሙ፡ በእንተ፡ እላንቱ፡ መዋዕል፡ ቅዱሳት፡ አጽዋመ፡ ፋሲካ።

- (63) Fols 156v–158r: Homily on the finding of the true cross; cf. Getatchew Haile 2018, 162–171; EMMML 8509, fols 78v–80v

*Incipit:* ድርሳን፡ ዘቅዱስ፡ መስቀል፡ ዘጎሠሠት፡ እሌኒ፡ ንግሥት፡ በመዋዕለ፡ ያዝያን፡ ንጉሥ። ዝንቱ፡ ድርሳን፡ ዘይትነበብ፡ በበዓለ፡ መስቀል፡ ወዓርገት፡ መዓርጋተ፡ መዓርጊሃ፡ ለኢየሩሳሌም፡ ወረከበቶ፡ ለብእሲ፡ ልሂቅ፡ ዘስሙ፡ ሳሙኤል።

- (64) Fols 158v–160v, 162r–163v: *In parabolam de filio prodigo* of pseudo-John Chrysostom (CPG 4577), attributed to Gregory of Antioch; cf. BL Or. 8192, fols 34r–41v; EMMML 1763, fols 173v–179r; EMMML 8509, fols 73r–77v; UM-50, fols 73r–84v

*Incipit:* ድርሳን፡ ዘጎርጎርዮስ፡ ቀሲስ፡ ኣንጾኪያ፡ በእንተ፡ ምሳሌ፡ ዘሀሎ፡ ውስተ፡ ወንጌል፡ በእንተ፡ ዘሐርተመ፡ ወልድ፡ ነጊዶ፡ ርሑቀ፡ ዘደረሰ፡ በመዋዕለ፡ ኣጽዋም፡ ለእለ፡ ይበውኡ፡ ዐቢየ፡ ክርስቲያን፡ መፍትሔ፡ ወትረ፡ ንስብክ፡ ፍቅረ፡ እግዚአብሔር፡ ዘላዕለ፡ ሰብእ፡ እስመ፡ ቡቱ፡ ነሐዩ፡ ወንትጎወሥ፡ ወንሄሉኒ።

- (65) Acephalous, fol. 161r: Homily of Jacob of Serugh on Pentecost, imperfect; cf. Bedjan 1905–1910, II, 670–689; Kollamparampil 1997, 369; Alwan 2019, 236–238

*Incipit:* ... (*ex abrupto*)] በውስቴትኪ፡ ፈድፋድ፡ እምባቢሎን። እምኔኪ፡ ወፅአት፡ ትምህርት፡ እንተ፡ ምልእት፡ ሕይወት፡ ለኣሕዛብ፡ ምድር፡ ዘኮነት፡ ጽልመተ፡ ኣልባቢሆሙ።

- (66) Fols 161r–v, 164r–166v: second part of the homily of Rätu‘a Hāymānot for Pentecost; cf. BL Or. 8192, fols 113r–119v; EMMML 1763, fols 253v–258r; \*UM-45, fols 31v, 45r–v, 149r–v, 32r–v, 97r–v, 47r–48v, 133r–v, UM-37, fol. 84r–v, leaf missing, UM-46, fol. 217r; etc.

*Incipit:* ወዘይትፈኖሂ፡ መንፈስ፡ ላዕለ፡ ነቢያት፡ ከመ፡ ኢኮነ፡ እምፍጥረት፡ ኣላ፡ ዘእምሥላሴ። ወዲበ፡ ቍርባንሂ፡ ወዲበ፡ ዮርዳኖስሂ፡ ኢኮነ፡ መንፈስ፡ ፍጥረት፡ ዘይትፈኖ፡ ኣላ፡ ዘእምሥላሴ።

- (67) Fols 166v–169r: Homily of Yohannēs, metropolitan of Aksum, on the archangel Michael; cf. BL Or. 8192, fols 107v–112v; EMMML 8136, fols 78r–82r; MS Gondar, Ṭānā Qirqos, EMMML 8505, fols 16v–24r; UM-45, fols 42r–v, 46r–v, 43r–44v, 28r–31r; etc.

*Incipit:* ድርሳን፡ መንክር፡ ዘሚካኤል፡ ሊቀ፡ መላእክት፡ ዘደረሰ፡ ዮሐንስ፡ ጳጳስ፡ ዘኣክሱም፡ ቀዳሚሆን፡ ለኣብያተ፡ ክርስቲያናት፡ ቤተ፡ ሚካኤል፡ ወያፈቅርዎ፡ ለሚካኤል፡ ብዙጎ፡ ፍቅረ፡ በውእቱ፡ ብሔር። ወሀሎ፡ ፩መኹንን፡ ዐቢይ፡ ወራትዕ፡ ወሀይማኖቱ፡ ብዙጎ፡ ዘስሙ፡ ኣስተራነቆስ፡ ዘቄላድያ፡ ወስመ፡ ብእሲቱ፡ ኣፎምያ።

**Varia:** note on the genealogy of Mary, fol. 169v

Copied by Gabra Māryām as commissioned by *Abuna* Abrēhām, fols 44v, 48v, 53v, 64r, 92v, and *passim*, during the reign of Emperor Yəshāq (r.1414–1429/1430), fol. 92v

IL-002<sup>71</sup>

**Dabra Abuna Iyosyās, Təgray**

Parchment, 36.7 × 27.5 cm, 40 folios, 2 columns, 24–28 lines, fifteenth century

- (1) Acephalous, fols 9r–11v: Homily of archbishop Dorotheus on Menas the martyr, imperfect; see DS item 11<sup>72</sup>

*Incipit: (ex abrupto)...* መንፈስ፡ ቅዱስ፡ እንዘ፡ ኢይሬኢዩ። በተአምኖ፡ በእንተ፡ ዘሀለ  
 ዎሙ፡ ይርከቡ፡ እስመ፡ ተሰፈዉ፡ ዓለመ፡ ዘይመጽእ፡ ወአብያተ፡ ጎበ፡ አልቦ፡ ሞተ፡ ወንዋየ፡  
 ጎሩየ፡ መጠዉኒ፡ ነፍሶሙ፡ ለሞት፡ በእንተ፡ ክርስቶስ፡ ከመ፡ ክርስቶስሃ፡ ይርከቡ፡ ወነሥኡ፡ ዐ  
 ስበ፡ ትዕግሥቶሙ።

- (2) Fols 11v–12v, 7r–v, missing leaf/ves, fols 27r–v, 1r–v: Homily of Mikāʾəl, metropolitan of the land of Ethiopia and of the city of Zion, on the feast of Zechariah and all the priests, imperfect; see DS item 12

*Incipit:* ድርሳን፡ ዘበዓለ፡ ዘካርያስ፡ ወበኵሎሙ፡ ካህናት፡ ዘአባ፡ ሚካኤል፡ ጳጳስ፡ ዘብሔረ፡  
 ኢትዮጵያ፡ ዘሀገረ፡ ጽዮን፡ ፍጹም፡ እግዚአብሔር፡ በፍጥረቱ፡ ዘባሕቲቱ፡ ፈጠረ፡ ሰማየ፡ ወሀላ  
 ዌሃ፡ ወመድረ፡ ዘላዕሌሃ፡ አኃዜ፡ ኸሉ፡ ተከድነ፡ ብርሃነ፡ ከመ፡ ልብስ፡ ወስቡሕ፡ ፈድፋድ፡ ወይ  
 ሴብሕዎ፡ ለእግዚአብሔር፡ በኸሉ፡ መዋዕል፡ ወሐደሱ፡ ስብሐቱ፡ በኸሉ፡ ጊዜ፡

- (3) Fols 1v–6v, 8r–v, 13r: Homily for the commemoration of the twenty-four elders of heaven; cf. EMMML 1763, fols 73r–79r; UM-45, fols 81r–87v, UM-37, fols 121r–125v

*Incipit:* ድርሳን፡ ዘጳጳሳዎሳየተ፡ ሰማይ። ሥራይ፡ እሙንቱ፡ ካህናት፡ ለድዉያን፡ ሕዝብ፡ ወ  
 መፈውሳነ፡ ቍሰሎሙ፡ ለእለ፡ ያሐሙ፡ ወይትሀወኩ፡ በነገሮሙ፡ ለዕልዋነ፡ ሃይማኖት። ንንግር  
 ኪ፡ ካዕበ፡ ዘበእንቲአሁ፡ ለእግዚአብሔር፡ አምላክነ፡ ዘሀሎ፡ እምቅድመ፡ ይትፈጠር፡ ዓለም። ዘ  
 በወልዱ፡ ገብረ፡ ሰማያተ፡ እስመ፡ ውእቱ፡ ጥበቡ፡ ለዓለም፡ ምሕረቱ።

<sup>71</sup> This important fragment was digitized by Michael Gervers and Ewa Balicka-Witakowska *in situ* in December 2007. I am grateful to the former for supplying me with the copy of the images used in this study.

<sup>72</sup> References to DS items here and below indicate that information regarding witnesses, etc. to the text will be found instead in the corresponding entry for C<sub>3</sub>-IV-174.

- (4) Fols 13r–14v: On Peter of Alexandria. cf. Getatchew Haile 1980; Bausi and Camplani 2016, 266–269, 274–275, 278–281

*Incipit:* ድርሳን፡ ዘኢጥሮስ፡ ወማርቆስ፡ ወንጌላዊ፡ ነገረ፡ ሲኖዶስ፡ ዘበሕግ፡ ከመዝ፡ ማርቆስ፡ ወንጌላዊ፡ ቦኦ፡ እለስክንድርያ፡ በጌዓመቱ፡ ለኒሎስ፡ ወሚሙኦ፡ አንያኖስሃ፡ ኤጲስ፡ ቆጶስ፡ ፲ወ፪ቀሳውስት፡ ወ፯ዲያቆናት፡ ወወሀቦሙ፡ ዘንተ፡ ሥርዓተ፡ እምቅድመ፡ ይሢሙ፡ ኤጲስ፡ ቆጶስ፡ ዘእለስክንድርያ፡ ተጋብኡ፡ ቀሳውስት፡ ወለዘ፡ ኃረይዎ፡ እምውስቴቶሙ፡ ያነብሩ፡ እደዊ ሆሙ፡ ላዕሌሁ፡ በሃይማኖቱ፡ ለእግዚአብሔር።

- (5) Fols 14v–16v: Homily of Jacob of Serugh on the Annunciation, part 1; see DS item 15

*Incipit:* ድርሳን፡ ዘአባ፡ ያዕቆብ፡ በእንተ፡ ስብከተ፡ ጌና፡ ወበእንተ፡ ማርያም፡ ወኤልሳቤጥ። ወልደ፡ እግዚአብሔር፡ ዝውእቱ፡ ቃል፡ ዘኢይትነገር፡ ሀበኒ፡ ቃለ፡ ዘእዜምር፡ ስብሐቲክ፡ በብዕል፡ ጎቡእ፡ ዘሠምረ፡ ይትከሠት፡

- (6) Fols 16v–19v: Homily of Jacob of Serugh on the Annunciation, part 2; see DS item 16

*Incipit:* ድርሳን፡ ዘአባ፡ ያዕቆብ፡ ዘብርሃን፡ ወሐረት፡ ትርኢያ፡ ለአረጊት፡ እንተ፡ በልየት፡ ጽንሰት፡ እስመ፡ አምነት፡ ቃለ፡ ዘሰምዐት፡ እመልአክ፡ ተራከባ፡ በበይናቲሆን፡ ድንግል፡ ወአረጊት፡ ብሂል። ጽባሕ፡ ወመዕራብ፡ ተራከባ፡ ወተአምኃ።

- (7) Fol. 19v, missing leaf, fols 20r–22r: Homily for the commemoration of John the Baptist and the consecration of his church, imperfect; see DS item 2

*Incipit:* ድርሳን፡ ዘዮሐንስ፡ መፍቀሪተ፡ ገዳም፡ እንተ፡ ውስተ፡ ገዳም፡ ተሐድር፡ ተጼውዕ፡ መጽምረ፡ በጉያ፡ እንዘ፡ ትየውሆ፡ ውስተ፡ ፍሥሐ፡ ወተሐውዝ፡ ዘዚአሃ፡ መጽምረ፡ ውስተ፡ ሰማያት፡ ትሬኢ፡ ለሐውጾ፡ ኪያሃ፡ አስሪራ፡ ትናዝዞ፡ ኪያሁ፡ ለተራከቦ።

- (8) Fols 22r–23v: Excerpt from the *Historia ecclesiastica* of Socrates Scholasticus [I.19]; see DS item 17

*Incipit:* ድርሳን፡ ዘብፁዕ፡ ወቅዱስ፡ አርማንጠዮስ፡ ኤጲስ፡ ቆጶስ፡ ዘሀገረ፡ ብሔረ፡ አክሱም፡ ነገር፡ ዘበእንተ፡ ዘበአይ፡ ፍና፡ መጽአት፡ እምውሳጥያተ፡ ኢትዮጲያ፡ ውስተ፡ ክርስቲያን፡ ጻሀቀ፡ ኮነነ፡ በነገራቲክሙ፡ ዘከመ፡ ኮነ፡ ክርስቲያነ፡ ብሔርክሙ፡ ብሔረ፡ አግዓዚ፡ ዘከመ፡ ረከብነ፡ ጽሑፈ፡ በዘ፡ ኮነ፡ ከሉ፡ በሐውርቲክሙ፡ ክርስቲያነ።

- (9) Fols 23v–25v, mutilous: Homily of pseudo-Basil on the angels and divinity, imperfect; see DS item 18

*Incipit:* ድርሳን፡ ዘባስልዮስ፡ ኤጲስ፡ ቆጶስ፡ ርቱዓ፡ ሃይማኖት፡ በእንተ፡ መላእክት፡ ወመለኮት፡ ወበእንተ፡ ሃይማኖት፡ ርትዕት። አልቦ፡ አመ፡ ትጸግብ፡ ቤተ፡ ክርስቲያን፡ እንዘ፡ ከመዝ፡ ቃላተ፡ እንዘ፡ ዘምሮ፡ ትሬሲ፡ ዘመክብቦ፡ ቃል፡ ዘይብል፡ ኢይመልእ፡ እዝን፡ በአጽምኦ።

Some Fragmentary Witnesses to the Ethiopic 'Homiliary for the Year'

- (10) Acephalous, fols 26r–v, 28r–v: Homily of Jacob of Serugh on the Annunciation, part 3, imperfect; see DS item 19

*Incipit: (ex abrupto)...]ተ፡ አእላፋት፡ እንዘ፡ ይርዕዱ፡ ወያነከሩ፡ ወይጡ፡ ፍጥ፡ እደዊሆሙ፡ ወሰገዱ፡ ላቲ፡ ለክብርት፡ ወትቤሎ፡ ማርያም፡ ቦኑ፡ ገብርኤል፡ ተናገረ፡ ምስሌክ፡ ወአርትዕ፡ ገጽከ፡ ዘጸልመ፡ ምንተ፡ ይቤለከ።*

- (11) Fols 28v–35r: Homily of Rätu‘a Hāymānot on the Nativity; see DS item 44

*Incipit: ድርሳን፡ ዘበዓለ፡ ጌና፡ ቅድስት፡ እንተ፡ ይእቲ፡ ልደቱ፡ ለእግዚእነ፡ ወመድኅኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘደረሰ፡ ርቱዓ፡ ሃይማኖት፡ በይእቲ፡ ዕለት፡ ብዝኃ፡ ምሕረት፡ ወኃይለ፡ ፍቅር፡ ወብዕለ፡ ጸጋ፡ ዘእግዚአብሔር፡ ዘመንገለ፡ ሰብእ፡ ዘከመ፡ ጸገወነ፡ መድኃኒተ።*

- (12) Fol. 35r–v, missing leaf, fol. 37r–v: Homily of Tewofəlos, bishop of Aksum, on the Nativity; see DS item 46

*Incipit: ድርሳን፡ ዘበዓለ፡ ጌና፡ ዘአባ፡ ቴዎፍሎስ፡ ኤጲስ፡ ቆጶስ፡ ዘአክሁም፡ መኑ፡ ይነግር፡ ኅይሎ፡ ለእግዚአብሔር፡ ወይገብር፡ ከመ፡ ይስማዕ፡ ከሎ፡ ስብሐቲሁ፡ አይ፡ ልሳን፡ ዘይከል፡ ዜንዎ፡ ዕባየ፡ ስብሐቲሁ፡ ለእግዚአብሔር፡ ወኒሩቶ፡ ዘገብረ፡ በላዕሌነ፡ ለሰብእ።*

- (13) Fols 37v–40v: Homily of Jacob of Serugh on the Nativity; see DS item 47

*Incipit: ድርሳን፡ ዘቅዱስ፡ ርቱዓ፡ ሃይማኖት፡ ዘአባ፡ ያዕቆብ፡ ዘደረሰ፡ በእንተ፡ ልደቱ፡ ለመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ መንክረ፡ ዓቢየ፡ ገብረ፡ እግዚአብሔር፡ በልደተ፡ ወልዱ፡ ዘመጽአ፡ ለከሥተት፡ ያድኅን፡ ዓለመ፡ ወበትሕትናሁ፡ ድንግል፡ ጸረቶ፡ በከርሣ፡ ወበኅል፡ ሰከበ።*

- (14) Fols 40v, 36r–v, mutilous: Homily of Rätu‘a Hāymānot on Stephen the protomartyr, imperfect; see DS item 48

*Incipit: ድርሳን፡ ዘርቱዓ፡ ሃይማኖት፡ ዘደረሰ፡ በእንተ፡ ብፁዕ፡ ወቅዱስ፡ እስጢፋ፡ ቀዳሜ፡ ሰማዕት፡ ብፁዕ፡ ጳውሎስ፡ ሐዋርያ፡ ይነግር፡ ንዋይ፡ ኅሩይ፡ እንዘ፡ ይብል፡ እቀድም፡ አእኩቶቶ፡ ለእግዚአብሔር፡ በእንተ፡ እግዚእነ፡ ኢየሱስ፡*

Gunda Gunde

Parchment, 33.2 × 24.7 cm, 8 folios, 2 columns, 25–29 lines, thirteenth century

- (1) Acephalous, MS Təgray, Gunda Gunde, GG 148, fols 1r–3r: Homily of pseudo-Ephrem for Maundy Thursday, imperfect; cf. BL 8192, fols 50r–53v; EMMML 1763, fols 184v–187r; MS Šawā, Ankobar Madhāne ‘Ālam, EMMML 2425, fols 75r–77r; MS Wallo, Dabra Zamaddo, EMMML 6977, fols 113v–

118r; MS Šawā, Kəladəḥa Māryām, EMMML 7823, fols 63v–65r; EMMML 8509, fols 82v–85r; UM-50, fol. 97rv, 99r–103v; etc.<sup>73</sup>

*Incipit: (ex abrupto)...* ከመ፡ ነሀበ፡ ሀ፡ ብሩር፡ ሤጡ፡ ወያጋብእ፡ ለነ፡ ወይቤለነ፡ ከመ፡ በዛቲ፡ ሌሊት፡ ያጋብእ፡ ለነ፡ ርእዮ፡ ጻድቅ፡ እግዚአ፡ ብሔር፡ ለይሁዳ፡ እንዘ፡ መደለወ፡ ዓመ፡ ፃ፡ ውስተ፡ እደሁ፡ ወደለወ፡ ሤጡ፡ እግዚአ፡

- (2) GG 148, fol. 3r–v, Addis Ababa, Walda Masqal Centre, Schneider ms. frag. 15, fols 1r–2v;<sup>74</sup> Homily of pseudo-Ephrem for Easter Eve;<sup>75</sup> cf. BL Or. 8192, fols 54r–56r; EMMML 1763, fols 188v–190r; EMMML 7336, fols 248r–249r; EMMML 8509, fols 85r–87r; MS Gondar, Šəme Māryām, EMMML 8949, fols 154v–156r; UM-50, fols 103v–107v

*Incipit: ድርሳን፡ ዘዚአሁ፡ ለአበ፡ አፍሬመ፡ ፍቁራን፡ በዛቲ፡ ዕለት፡ ናመ፡ መድኅኒነ፡ ምስለ፡ ምውታን፡ ወሐወጸሙ፡ ለሕያዋን፡ ወወረደ፡ ሲኦል፡ ከመ፡ ይርአዮሙ፡ ለምውታን፡*

- (3) Schneider ms. frag. 15, fol. 2v, GG 148, fols 4r–6v, mutilous: Homily of Rətu‘a Hāymānot for Easter, imperfect; cf. BL Or. 8192, fols 56v–69r; EMMML 1763, fols 190r–199r; EMMML 8509, fols 87r–v, 94r–v, 89r–93v, 88r–v, 95r–96r; UM-50, fols 107v–121v, UM-30, fol. 41r–v, UM-37, fols 91r–94v; etc.

*Incipit: በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ድርሳን፡ ዘበዓለ፡ ፋስካ፡ ዘቀድስተ፡ ዘደረ ሰ፡ ርቱዓ፡ ሃይማኖት፡ ለሕዝብ፡ ርቱዓነ፡ ሃይማኖት፡ ለእለ፡ ተቀደሱ፡ በክርስቶስ፡ ኢየሱስ፡ ወተ ሰምዩ፡ ቅዱሳን፡ ወለኸሎሙ፡ እለ፡ ይጼውዑ፡ ስሞ፡ ለእግዚአ፡ ብሔር፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በኸሉ፡ በሓውርቲሆሙ፡ ወለነሂ፡ ምስሌሆሙ፡ ሰላም፡ ለክሙ፡ ወፍሥሓ፡ እምኅበ፡ እግዚአ፡ ብሔር፡ አቡነ፡ ወእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡*

<sup>73</sup> The incorporation of both this and the following homily (as well as a number of other non-standard texts) into Passion Week lectionary (*Gəbra ḥəməmət*) manuscripts indicates that a detailed study of this tradition would be extremely valuable.

<sup>74</sup> This fragment is among those collected by Roger Schneider now found in his *Nachlass* at the Walda Masqal Centre of the Institute of Ethiopian Studies in Addis Ababa, on which see Derat 2011, esp. 297 and 300. Jonas Karlsson and I are preparing a catalogue of the physical manuscript pieces in this collection.

<sup>75</sup> The text is ready for publication.

Some Fragmentary Witnesses to the Ethiopic 'Homiliary for the Year'

**Heldman 1**<sup>76</sup>

Parchment, dimensions unknown, 5 folios, 2 columns, 26 lines (Part I) and 34 lines (Part II), late-thirteenth/early-fourteenth century (Part I) and early-fifteenth century (Part II)

Part I: late-thirteenth/early-fourteenth century

- (1) Fol. 1r-v: Mark 1:1-22
- (2) Fol. 2r-v: Matthew 27:54-28:9
- (3) Fol. 3r-v: Luke 5:21-6:1

Part II: early-fifteenth century

- (1) Acephalous, fol. 4r-v, mutilous: Homily of Rətu‘a Hāymānot on John the Baptist, imperfect; see DS item 1

*Incipit: (ex abrupto)...* የሐውር፡ ጥሐንስ፡ ይ[ጸ.]ሕ፡ ፍኖቶ፡ ቅድሜሁ። ወ[ግ]ዲ፡ ይነግር፡ ዕበዮ፡ ለጥሐን[ስ]፡ ወይቤሎ፡ ነቢየ፡ ልዑል፡ [ት]ሰመይ።

- (2) Acephalous, fol. 5r: Prayer on John the Baptist, imperfect; cf. UNESCO 10.66, fols 36r-37v; EMMML 1763, fols 9r-10r; UM-45, fols 11v, 5r-v, 77r; etc.

*Incipit: (ex abrupto)...* ዘአጥመቆ፡ [ለእግ]ዚእነ፡ ኢየሱስ፡ ክር[ስቶ]ስ፡ በፈለገ፡ የርዳኖስ፡ [እን]ዘ፡ አልቦ፡ ጎጢአተ፡ ዝ[ው]እቱ፡ ቅዱስ፡ መጥምቅ፡ [ዘ]ይቤሎ፡ ለሄሮድስ፡ ኢይ[h]ውነከ፡ ተውሳብ፡ ብእሲተ፡ ፍልጆስ፡ እኅከ፡

- (3) Fol. 5r-v, mutilous: Homily of metropolitan Minās on the glorious cross, imperfect; see DS item 3

*Incipit: [ድርሳን፡ ]ዘሚ[ናስ፡ ጳጳስ፡ ነገ]ር፡ በእንተ፡ [ክቡር፡ መስቀ]ል፡ ብፁዕ፡ [ጳው]ሎስ፡ ሐዋርያ፡ ይኔጽር፡ እግዚአብሔር፡ አብ፡ አፍቅሮ፡ ሰብእ፡ ወኒሩቶ፡ አርአያ፡ እግዚአብሔር፡ በላዕሌነ፡ በዋሕድ፡ ወልዱ፡ እግዚእነ፡ ይጸውዐነ፡ ለኩልነ፡ በአኩት፡ ወስብሐት።*

<sup>76</sup> These leaves, derived from two discrete manuscripts, appear to lie at the end of a codex presumably microfilmed by Marilyn Heldmann in the Horn of Africa. It is not clear whether this comprises the end of the incompletely photographed illuminated late-fourteenth-century gospelbook found in the second Heldman microfilm reel.

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Ted Erho

### **Summary**

Although the Ḥayq ʿEṣṭifānos exemplar of the ‘Homiliary for the Year’ (EMML 1763) has become quite well-known, its connectedness to a much broader substratum of the medieval Ethiopic manuscript tradition has been mostly overlooked. It, in fact, constitutes only one of more than a dozen representatives of this homiliary to have emerged, which together go back to an archetype assembled sometime around the twelfth century. Several fragmentary witnesses to this particular collection, which contains texts translated from Greek and Arabic alongside original Ethiopic compositions, are scientifically described for the first time.