A CATALOGUE OF THE SYRIAC MANUSCRIPTS
IN THE JOHN RYLANDS LIBRARY

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Introduction
This catalogue describes the seventy Syriac and Karshuni1 manuscripts and fragments of manuscripts2 in the John Rylands University Library of Manchester. The collection reached its present state in about 1931 (apart from one item acquired in 1954), but it has remained less than well known. That is certainly not to say that it has escaped attention altogether: scholars who have visited Manchester since the 1950s have published notices of some of the manuscripts in this Bulletin;3 the Peshitta Institute of Leiden has fully recorded the manuscripts of the Old Testament;4 and the many publications of A. Vööbus listing his discoveries of ‘unknown’ manuscripts have included some of the Rylands items. A serviceable typescript inventory was prepared by W. Macomber in 1959 and revised by him in 1965. A summary description of the collection by F. Taylor appeared in the Bulletin, 54 (1971-72), 457-8. Nevertheless, the want of a published catalogue has meant that some editors of texts have done their work in ignorance of relevant material,5 and references to the collection in print are occasionally

1 By this term is meant specifically manuscripts in Arabic written in Syriac letters; but besides Arabic there is some Turkish ‘Karshuni’ in the collection (see MSS 20, 23, 83), and a little bit of Armenian (MS 29). In dealing with the items in these categories I have been dependent on the expert help of friends, including Dr Celia Kerslake, Dr Penelope Johnstone, Professor Wheeler Thackston, and especially Dr Daniel Odishu (none of whom however are in any way responsible for the shortcomings of the descriptions as they now appear).

2 There are at any rate seventy separate items on the shelf, although clearly the number would be increased by counting the parts of composite items separately.


4 Peshitta Institute, List of Old Testament Peshitta manuscripts (Leiden, 1961), specif. 27, 61.

5 See e.g. on MSS 31, 60, 61.

6 So the generally very useful A. Desreumaux, Répertoire des bibliothèques et des catalogues de manuscrits syriaques (Paris, 1991), contains a few errors s.v. ‘Manchester’ on pp. 179-81. On occasion such scholars as J.-M. Fiey (L’Orient Syrien, 12 (1967), 270); and A. Vööbus (Studies in the history of the gospel text in Syriac, II (CSCO 496; Leuven, 1987), 233) have wrongly located Rylands manuscripts as being in other libraries.
confused. The present catalogue, which for all but a few items is the first description in detail which the manuscripts have had, should at last supply this want.

With the exception of three individual volumes, the collection of Syriac manuscripts in the John Rylands Library was acquired from three sources. The first items, MSS 1–6, came from the Bibliotheca LINDESIANA, the library of the earls of Crawford and BALCARRES. The manuscripts from this family collection were purchased by Mrs Rylands for the John Rylands Library in 1901 and constitute one of its great endowments. The six Syriac manuscripts had been acquired at different times by the 25th and 26th earls of Crawford (Alexander, 1812–80, and Ludovic, 1847–1913). A handwritten catalogue prepared by the earls’ learned assistant Michael Kerney came with the codices to the John Rylands Library, but with one exception it does not record when or where they were purchased. The manuscripts are typical of the Bibliotheca LINDESIANA, being substantial and valuable old volumes, richly bound for the family library.

The second source of manuscripts was the scholar and collector James Rendel Harris (1852–1941). Harris was notably reticent about the sources from which he acquired his manuscripts, but some will have been brought back from his own travels and others purchased through missionary correspondents.

For Mingana’s promised catalogue of 1923 see below. There was an abortive project to catalogue the manuscripts in the 1970s: see Bulletin, 54 (1971–72), 458; 56 (1973–74), 251–2; and 60 (1978), 376 and n. 1. (Neither of these prematurely announced undertakings has left any traces in the Library files.)


On Kerney, see Barker, 208–9. A search in the Crawford family papers now in the National Library of Scotland would possibly supply some of the information.


Irene Pickard recalls that ‘Rendel Harris expressly wished that no formal biography should record his life story. He refused to give help or details to would-be writers’ (Memories of J. Rendel Harris, 1978, 1). Cf. also Harris’s vague remarks on the Odes of Solomon (MS 9 below).

A special place among Harris’s suppliers belongs to Alpheus N. ANDRUS, a missionary at the Mardin station of the American Board of Commissioners for Foreign Missions. As early as 1889 Harris sent money to Andrus for the purchase of manuscripts, and there is a record of Andrus sending twenty (unspecified) volumes to him in April 1892. (Andrus’s letter-books are preserved among his personal papers in the A.B.C.F.M. archive at Houghton Library, Harvard University. They show a certain amount of dealing in manuscripts, mainly on behalf of his Syrian agent Jeremiah Shamir.) In 1896 Harris visited Andrus and they toured the local villages hunting for manuscripts. Harris implies that this hunting was unsuccessful (see his Letters from the scenes of the recent massacres in Armenia (London, 1897), 106–7, 118–19, 121, 127), but there must have been some finds. We know of two early manuscripts of the Syriac New Testament at the Pierpont Morgan Library ‘bought from Dr. Rendel Harris who discovered them in the cupboard of a Syrian Jacobite church in Harput’ (R.P. Casey in Journal of Theological Studies, n.s. 2 (1951), 65–6). See also MS 38 below.
Harris had sold a collection of 125 Syriac manuscripts to Harvard University in 1905, but these were perhaps not all the volumes which he possessed, and in any case he continued to buy. In 1909 Harris gave a public lecture at the John Rylands Library, so beginning a long association with the Library and a friendship with the Librarian Henry Guppy. In February 1914 the Library bought four Syriac manuscripts from him for £55, and the next month Guppy succeeded in winning for the Library Harris’s unique manuscript of the Odes of Solomon (MS 9) for £400. Two further lots of Syriac manuscripts followed, one of twenty-eight items in June 1915 for £250, and another of nine items (plus some Greek manuscripts) for £25 in December 1916. The exact identity of all these manuscripts is not clear, partly because the manuscripts in the last lot were not itemized or given accession numbers in the Library’s records, and partly because (for reasons to be mentioned below) some of the manuscripts do not now remain. The ones which do remain are the present MSS 9–12, 15–20, 24, 26–33, 35–41, 44, 46(?), 47, 48, 50–52. They include both East Syrian and West Syrian manuscripts, liturgical, literary and biblical texts, some old and some recently copied, some in oriental bindings and some repaired and rebound for Harris by the firm of Wilsons in Cambridge.

In 1915 the Library appointed to its staff the man who would be the third source of its Syriac manuscripts. This was Alphonse Mingana. A Chaldean Christian from Mosul with a somewhat

14 It may be useful to index the Harris manuscripts in the John Rylands Library by their former numbers. They begin with 135, thus following on from the volumes numbered up to 134 now at Harvard. The following list continues that in Goshen-Gottstein, 34–5.

<table>
<thead>
<tr>
<th>Harris number</th>
<th>Rylands number</th>
<th>Harris number</th>
<th>Rylands number</th>
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<tbody>
<tr>
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<td>154</td>
<td>29</td>
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<td>136</td>
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<td>144</td>
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<td>168</td>
<td>52</td>
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<td>147</td>
<td>30</td>
<td>169</td>
<td>51</td>
</tr>
<tr>
<td>150a,b</td>
<td>31, 32</td>
<td>170</td>
<td>47</td>
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<tr>
<td>152</td>
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<td>48</td>
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<tr>
<td>153</td>
<td>37</td>
<td>173</td>
<td>18</td>
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</tbody>
</table>

There are 11 missing numbers (143, 146, 148–9, 151, 156, 159, 163, 166–7, 172). For eight or more of these, now irrecoverable, see below, p. 110.
mysterious past, Mingana had arrived in Britain in 1913. He had an introduction to Harris, and went to live with him in Selly Oak near Birmingham where Harris was then Director of Studies at the Woodbrooke Settlement. It was from there, on Harris's recommendation, that Mingana came to Manchester. His principal assignment at the Library was to catalogue the large collection of Arabic manuscripts, but he evidently did spend some time on the Syriac manuscripts as well. He published two texts in the Bulletin (from MS 44), and in 1923 a catalogue of Library publications announced that a *Hand-List of the Syriac Manuscripts in the John Rylands Library* by Mingana (8°, 2s. net) was 'nearly ready'.

At the beginning of his career in Manchester, Mingana was already a supplier of manuscripts. He sold to the Library two Syriac manuscripts of his own (apparently corresponding to the present three MSS 42, 43, 45); and two others purchased from Harris (MSS 20, 24) had probably come to him from Mingana. However, it is chiefly as a result of his acquisitions from the Middle East in later years that Mingana is recorded here. In 1924, before his Syriac hand-list could be published, Mingana made the first of his expeditions in search of manuscripts. Harris was at this time himself on the Library staff (he held the post of curator of manuscripts from 1918 until 1925 when he returned to Woodbrooke), and it seems that it was he who made the proposal for this expedition to the Governors of the Library. They, however, regretfully declined to meet the cost, which was reckoned to be beyond what the endowment of the Library could cover in the changed economic conditions since World War I. Harris accordingly found another sponsor in the person of the Quaker businessman Edward Cadbury. The Governors did then contribute £200 to Mingana’s allowance and gave him four months’ leave of absence.

Mingana, even more than Harris, was uninformative to others about his dealings, and the course of his travels in 1924 is not fully recorded anywhere. It may therefore be useful to reproduce an extract from the Librarian’s annual report for 1924 which gives at least a little information about it and also describes the harvest of manuscripts to Manchester.

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16 In fact, and in spite of a reference to it in *Bulletin*, 9 (1925), 337, as though it were in the press, I doubt whether Mingana came anywhere close to finishing this hand-list. From the number of mis-foliated and misplaced leaves in the manuscripts as I found them I should be led to this conclusion – or else to the conclusion that the hand-list would have been a slapdash publication.

17 There are anecdotes in Margoliouth and Woledge, vii–viii.
Figure 1: MS Syriac 1, fol. 107a
Figure 2: MS Syriac 4, fol. 1a
Figure 3: MS Syriac 16, fol. 89b
After an absence of only two months Dr. Mingana returned and at the May meeting of the Council he related to the Governors some of his interesting and thrilling experiences, explaining that his original intention had been to penetrate as far as Kurdistan in search of the manuscripts of the looted and devastated Library at Sert, which he believes were not destroyed, but were carried away into the hills by the Kurds. The latter part of the journey proved to be so full of perils that the British Agent refused to give him the necessary permission to proceed further, and he was compelled to return. His journey, however, was by no means fruitless, since he succeeded in purchasing no fewer than one hundred and seventy manuscripts, mostly in Syriac, and by so doing he seems to have swept the country clean of such commodities.

At the same meeting the Librarian explained that the expenses of Dr. Mingana’s expedition had amounted to upwards of a thousand pounds, and had been defrayed by Mr. Edward Cadbury. Mr. Cadbury’s interest in the matter was the intention of forming a research library in connection with the Woodbrooke Settlement, in which would be placed the proportion of manuscripts obtained by Dr. Mingana which fell to his share.

Dr. Rendel Harris, who had been responsible for carrying out the negotiations between Dr. Mingana and Mr. Cadbury, and between Mr. Cadbury and the Library, undertook the delicate task of arranging the distribution of the manuscripts between the two institutions, a task which he has carried out to the complete satisfaction of all the parties concerned.

The sum contributed by the Governors was less than one fifth of the total expenses, but Mr. Cadbury generously allowed one fifth of the manuscripts to be allotted to the Library after they had been examined and valued by Dr. Harris, in consultation with Dr. Mingana.

As a result of this examination the value of the 170 manuscripts, at a very modest estimate, was fixed at £4,000, and it was agreed a selection to the value of £800 should be made by the Library.

Several of the manuscripts selected for the Library consist of unique or unrecorded texts; another, probably the most important of the whole collection, proves to be the earliest known text of the Heraclean [Harkleian] version of the Syriac Gospels. It is a vellum codex of the middle eighth century. Another manuscript which contains a variant text of the Kuran in Syriac is of great importance, in consequence will be described by Dr. Mingana in the forthcoming Issue of the “Bulletin”.

This report, however, does not take the story of these manuscripts to its conclusion. Mingana soon developed ideas of his own about where the Syriac manuscripts he had collected – and even some that he had not collected – should repose. Probably these ideas were the result of his increasingly close association with the new Rendel Harris Library (as it was to be called) endowed by Cadbury at Selly Oak. Mingana made a second trip to the Middle East in the autumn of 1925, underwritten entirely by Cadbury, and returned with a further large lot of Syriac manuscripts for the collection there; and in 1926 he was himself appointed to be its curator. It was clear that at Selly Oak Mingana would be presiding over a much larger and more significant Syriac collection than the one in

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18 Another story was that they were hidden by the bishop, Addai Scher, before his flight from the town and murder. See J.-M. Fiey in Analecta Bollandiana, 83 (1965), 123 and n. 2.
Manchester. Perhaps he reasoned that the balance might be even more decisively in favour of his new collection if certain manuscripts from the John Rylands Library could be – joined to it. After accepting his new appointment, Mingana remained on the staff in Manchester for three days per week in order to finish his Arabic catalogue. (He also made a third trip to the Middle East for manuscripts in 1929.) This arrangement would have given him plenty of opportunity to put such reasoning into action. At any rate it is clear that by the time he departed permanently in 1932, at least ten volumes had gone with him to Birmingham.

Once in the new library, the manuscripts became part of the ‘Mingana collection’ and appeared in due course in the Catalogue of the Mingana collection of manuscripts now in the possession of the trustees of the Woodbrooke Settlement, Selly Oak, Birmingham (vol. 1, 1933). It would normally be outside the purpose of this article to pursue them; but since their migration from one library to the other is a somewhat extraordinary happening and has an obvious bearing on Mingana’s reputation as an honest (or otherwise) scholar,19 it may be in place to set out here what can be deduced about it. There are ten Syriac manuscripts which are documented as having belonged to the John Rylands Library but which are missing. Each of them can be fairly certainly identified among the Mingana collection in the Selly Oak Colleges Central Library, as follows.20

<table>
<thead>
<tr>
<th>JRL accession number</th>
<th>Description</th>
<th>Present Mingana number</th>
</tr>
</thead>
<tbody>
<tr>
<td>R35549</td>
<td>‘A copy of the Peshitto N.T. 1612 A.D. from the Nestorians in Persia 4to’</td>
<td>148</td>
</tr>
<tr>
<td>R38984</td>
<td>‘[Attributed to Theophilus, bishop of Alexandria and Timothée, bishop of Gargar] [1395]’</td>
<td>5</td>
</tr>
<tr>
<td>R38991</td>
<td>‘The Book of Chronicles, [and 4 others.] [1702]’</td>
<td>11</td>
</tr>
<tr>
<td>R38992</td>
<td>‘A MS dealing with spirituality... [Saec. xv]’</td>
<td>86</td>
</tr>
<tr>
<td>R38993</td>
<td>‘Isagoge of Porphyrus [and 3 others.] [Saec. xviii]’</td>
<td>84</td>
</tr>
<tr>
<td>R38995</td>
<td>‘A MS to prove the views of Monophysitism. [on vellum.] [Saec. xi]’</td>
<td>544</td>
</tr>
<tr>
<td>R39004</td>
<td>‘The Four Gospels according to the Heraclean version. [Saec. xii?]’</td>
<td>10</td>
</tr>
<tr>
<td>R39006</td>
<td>‘Mûshê Bar Kêpha’s discourses on the feasts of the Jacobite Church. 1905’</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>Harkleian gospels on vellum. 8th cent.</td>
<td>124</td>
</tr>
<tr>
<td></td>
<td>‘variant text of the Kuran in Syriac’</td>
<td>89</td>
</tr>
</tbody>
</table>

19 See n. 22 below; and Samir, Alphonse Mingana (n. 15 above), who generally is inclined to defend his subject.
20 Of the manuscripts in question here most have been rebound for the Selly Oak collection, and in their present dress they show little enough indication that they ever belonged to another library. The following evidence is visible. MS Mingana 84 still has its Rylands markings, though written over heavily in ink. MS 112 has marginal notes, certainly Harris’s (see below, n. 102), obliterated in similar ink. MS 10 is bound in a suspect manner,
In this list the first eight manuscripts appear as they are numbered and described in the accessions books of the John Rylands Library. (The descriptions will have been written by Harris.) The last two belonged to Mingana’s haul of 1924. The allotment of manuscripts to Manchester on this occasion was unfortunately never entered in the accessions books except as a general item (October 1924) which did not specify what or even how many the items were. The manuscripts themselves will not have received any library markings beyond the ‘Mingana’ numbers which Mingana assigned to all the manuscripts he had collected and which did not specify to which institution they belonged. However, the chance that these two volumes were mentioned in the Librarian’s annual report quoted above allows us to be sure that they belong in the list. Beyond the ten volumes listed above, the ex-Rylands items now at Selly Oak probably include at least one further Harris manuscript and possibly some other ‘Mingana’ ones, but their traces are now lost.

The Rylands Library’s records and publications are completely silent about the departure of these manuscripts, and it seems anyhow inconceivable that Guppy would have authorized it. In other words, Mingana’s action amounted to a sort of embezzlement. It is suggestive of furtiveness that he replaced the manuscripts in question with others of less value (to be mentioned again below) and imitated the writing of the old Library markings in a few (though for some reason, not all) of the replacement manuscripts. Beyond this, however, he made no very great effort to cover his tracks. Some bravado is certainly shown by the fact that he chose to take away the very two manuscripts mentioned as notable prizes in Guppy’s report of 1925 already quoted, and no less than eight manuscripts previously acquired from Harris! (It seems that only the Crawford manuscripts and the Odes of Solomon were untouchable.) Mingana can hardly have hoped to conceal the disappearance of these manuscripts forever, but in his lifetime he must have thought his chances of escaping detection were good. A reader who called for one of the manuscripts in Manchester would

having the outer sides of the outer leaves, where the old markings would be, attached to the front and back boards. MSS 5 and 86 seem to have had their endpapers tampered with. MS 148 (Catalogue, 340–5) is slightly at variance with Harris’s description, but (1) Harris probably did not know that the villages mentioned in the colophon were in Turkey, not Persia, and (2) the Seleucid date 1924 might be 1612 or 1613 A.D. MS 544 likewise does not fit the description exactly, being a treatise against the Monophysites according to Mingana (Catalogue, 1001–4). But Harris may well not have penetrated the manuscript, as even Mingana found it hard to do.

21 The present MS 49 is a Mingana item occurring among Harris items acquired in December 1916. I suspect it is a replacement for some removed Harris manuscript, but since this lot of Harris volumes were not specified individually in the accessions book, I cannot be quite sure.
have brought the matter to light, but it was most unlikely that any Syriac scholar would have read the obscure Library publications or records which alone could have led him to expect them to be there. Guppy might at any time have noticed the absence of the manuscripts, but Mingana evidently relied on the fact that he enjoyed his chief’s complete confidence, and there is nothing to show, even in letters to Mingana in later years, that Guppy ever became aware of it. As for Harris, he was eighty-one years old when Mingana’s catalogue of the Selly Oak collection was published in 1933, and his eyesight was beginning to fail. Probably he did not notice that the catalogue contained some of the manuscripts which he had sold to the John Rylands Library almost twenty years earlier.

Mingana did replace the volumes he took to Birmingham with others from the ‘Mingana collection’. These replacements include the present MSS 13, 14, 21, 22, 23, 25, 34, 36 and probably 49. MS 62 seems likely to be another one of them, since its former number ‘Mingana 210’ is too high for it to have come to the Library in 1924. These are mostly liturgical texts and mostly in Karshuni. Perhaps Mingana had some idea of compensating the John Rylands Library in a language area (Arabic) where its holdings were already strong; but the general impression given by these manuscripts is that they are among the offscourings of the collection, and certainly from a Syriac point of view they are of inferior interest to the manuscripts they replaced.

The result of Mingana’s acquisitions and removals was to leave the John Rylands Library, at the time of his departure, with the Syriac manuscripts which he numbered 1–68. This is the numbering which is still in use. Of these, Mingana’s acquisitions are

22 In earlier years there had been two allegations that Mingana had forged texts which he published from Rylands manuscripts. In both cases the allegations failed and Mingana’s integrity was vindicated (see the Bulletin, 14 (1930), 1–4, a defence of Mingana by Guppy, and further below, n. 118). I imagine that thereafter Guppy must have trusted Mingana implicitly and accepted whatever the latter told him about the oriental manuscripts in his charge. Further evidence of this trust comes from some irregularities in the Arabic collection. In the introduction to his Catalogue of the Arabic manuscripts in the John Rylands Library (Manchester, 1934), Mingana discusses the manuscripts acquired since the Crawford collection. He states that 22 items (which he labels ‘Mingana’) came from his acquisitions in the Middle East in 1924, 1925, and 1929, and 12 other items (which he labels ‘Rylands’) were acquired by the Library in the ordinary way as gifts or purchases. This is a strange statement, since it is not clear how the Library was supposed to have acquired any manuscripts from Mingana’s 1925 and 1929 lots. But in any case, it is false: only three or four of the ‘Mingana’ volumes can have come from this source; the other ‘Mingana’ volumes were acquired in exactly the same way as the ‘Rylands’ ones. I verified this fact, once my suspicions were aroused, without difficulty in the accessions books in the Library. If he had needed reminding, Guppy might have done the same. Yet in his prefatory note to the catalogue (p. vi) he repeats Mingana’s statement without qualification.

23 Some of these are preserved in the Selly Oak Colleges Library.
MSS 13, 14, 21, 22, 23, 25, 34, 36, 49, 53–68. These 'Mingana' manuscripts are almost all West Syrian, generally of some age but not all in a good state of preservation. (A number of them consist of only disbound leaves which at the time of writing have not yet received the attention of the Library conservators.) They also include some modern volumes written by the prolific scribe Mattai bar Paulus of Mosul.24

For the three Syriac manuscripts which came to the Library other than through Crawford, Harris, or Mingana, namely MSS 7, 69, and 83, see the notes in their entries below. MS 84 is a collection of fragments assembled from various odd locations (two of them were previously numbered 52a and 60a) during the preparation of this catalogue. MSS 8, 70–82 are not manuscripts at all, but volumes bound up from sets of photographs of manuscripts. With perhaps one or two exceptions these photographs have no independent interest,26 and they will be left out of the sequence of descriptions below.

24 He died in 1947, having written certainly more than the number of forty codices with which he is credited by Patriarch Ephrem Barsum (see J.-M. Fiey in L'Orient Syrien, 12 (1967), 269; and Samir, Alphonse Mingana (n. 15 above), 49 n. 140). Many of these are in the Mingana collection (Catalogue, i. 1224) and other European libraries. In the John Rylands Library they are MSS 55, 56, 59, and 60. Mingana dealt with him in person (Bulletin, 9 (1925), 346, 349).

25 Part of MS 52a turned out to belong to MS 18 and has been restored there. Vööbus's description of 'Manchester Rylands syr. 52A' (Handschriftliche Überlieferung der Memr-Dichtung des Ja'qob von Serūg, III (CSCO 421, 1980), 90) is now null and void. For the memra of Jacob of Serug in question there, see below, MS 18 fol. 225b.

26 For MS 8 see n. 44 below. The others are as follows:

<table>
<thead>
<tr>
<th>Rylands MS</th>
<th>Photographs of MS</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>Mingana 4 foll. 126a–140a (Bar Salibi against the Melkites)</td>
</tr>
<tr>
<td>71</td>
<td>Sinai 16 foll. 56a–68a (Apology of Aristides)</td>
</tr>
<tr>
<td>72</td>
<td>Sinai 16 foll. 84b–89a (Pythagoras)</td>
</tr>
<tr>
<td>73</td>
<td>Mingana 17 foll. 1a–7b (Timothy and Caliph Mahdi)</td>
</tr>
<tr>
<td>74</td>
<td>Mingana 22 foll. 29a–48b (on John the Baptist)</td>
</tr>
<tr>
<td>75</td>
<td>Paris 65 foll. 230b–246a (Jeremiah apocryphon)</td>
</tr>
<tr>
<td>76</td>
<td>Mingana 70 foll. 45b–195b (Apocalypse of Peter)</td>
</tr>
<tr>
<td>77</td>
<td>Mingana 89 foll. 76a–84b (Bar Salibi against the Muslims)</td>
</tr>
<tr>
<td>78</td>
<td>Mingana 152 foll. 4b–293a (Bar Salibi on the Old Testament)</td>
</tr>
<tr>
<td>79</td>
<td>Mingana 223 foll. 48b–58a (Ignatius of Antioch)</td>
</tr>
<tr>
<td>80</td>
<td>Mingana 240 foll. 1b–25b (Jeremiah apocryphon)</td>
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<td>81</td>
<td>Mingana 355 foll. 58b–94a (Martyrdom of Pilate)</td>
</tr>
<tr>
<td>82</td>
<td>Mingana 470 foll. 1b–208a (Bar Hebraeus on the Bible)</td>
</tr>
</tbody>
</table>

The photographs in MSS 71–2 were given by Harris in 1923. For the contents see J.R. Harris, The Apology of Aristides (Texts and Studies 1.1; Cambridge, 1891), 4–5 (where however the folio-numbers are in error. They are not marked on the manuscript in the photographs.) (It may also be noted here that Harris gave the Library a set of photographs of MS Sinai 30, the famous palimpsest Old Syriac gospels. These photographs, bound in five volumes, accession no. R7466, are shelved in the Bible room.) The other items in the above list were all photographs of texts edited by Mingana in the series of Woodbrooke Studies published by the Library.
Synopsis of the collection
A star denotes a matter addressed in the description, q.v. The date given for each manuscript is that of its earliest part if it is composite. In the last column, C = Crawford, H = Harris, M = Mingana.

<table>
<thead>
<tr>
<th>Contents</th>
<th>East or West</th>
<th>Date</th>
<th>Provenance</th>
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<tbody>
<tr>
<td>1. Four gospels</td>
<td>West</td>
<td>6th</td>
<td>C</td>
</tr>
<tr>
<td>2. New Testament</td>
<td>West</td>
<td>12th</td>
<td>C</td>
</tr>
<tr>
<td>3. Old Testament apocrypha</td>
<td>East</td>
<td>15th-17th</td>
<td>C</td>
</tr>
<tr>
<td>4. Old Testament</td>
<td>East</td>
<td>18th</td>
<td>C</td>
</tr>
<tr>
<td>5. <em>Menaeon</em> for August</td>
<td>Melkite</td>
<td>1494</td>
<td>C</td>
</tr>
<tr>
<td>6. <em>Octoechos</em></td>
<td>Melkite</td>
<td>1449</td>
<td>C</td>
</tr>
<tr>
<td>7. Psalter</td>
<td>West</td>
<td>1519</td>
<td>*</td>
</tr>
<tr>
<td>9. Odes and Psalms of Solomon</td>
<td>West</td>
<td>15th-17th</td>
<td>H</td>
</tr>
<tr>
<td>10. Four gospels with commentary</td>
<td>West</td>
<td>1898</td>
<td>H</td>
</tr>
<tr>
<td>11. Acts and Epistles with commentary</td>
<td>West</td>
<td>1905</td>
<td>H</td>
</tr>
<tr>
<td>13. Weekday offices</td>
<td>West</td>
<td>1574/75</td>
<td>M</td>
</tr>
<tr>
<td>14. Hymns in Karshuni</td>
<td>West</td>
<td>18th-19th</td>
<td>M</td>
</tr>
<tr>
<td>16. Bar Hebraeus, shorter grammar</td>
<td>West</td>
<td>1845/46</td>
<td>H</td>
</tr>
<tr>
<td>17. Psalms and prayers for the offices</td>
<td>West</td>
<td>1581/82</td>
<td>H</td>
</tr>
<tr>
<td>18. Hymns (<em>ganonê</em>) for the year</td>
<td>West</td>
<td>c. 1600</td>
<td>H</td>
</tr>
<tr>
<td>19. Tāksa (liturgies)</td>
<td>East</td>
<td>1604</td>
<td>H</td>
</tr>
<tr>
<td>20. Ahikar etc. in Turkish</td>
<td>West</td>
<td>1855</td>
<td>H</td>
</tr>
<tr>
<td>21. Catechism in Karshuni etc.</td>
<td>West</td>
<td>1800/01</td>
<td>M</td>
</tr>
<tr>
<td>22. Hymns in Karshuni</td>
<td>West</td>
<td>18th-19th</td>
<td>M</td>
</tr>
<tr>
<td>23. Hymns etc. in Karshuni</td>
<td>West</td>
<td>1777/78</td>
<td>M</td>
</tr>
<tr>
<td>24. Khamis</td>
<td>East</td>
<td>19th</td>
<td>H</td>
</tr>
<tr>
<td>25. Psalter</td>
<td>West</td>
<td>16th-18th</td>
<td>M</td>
</tr>
<tr>
<td>26. Rogation of the Ninevites</td>
<td>East</td>
<td>1895</td>
<td>H</td>
</tr>
<tr>
<td>27. <em>Abu Halim</em></td>
<td>East</td>
<td>1740</td>
<td>H</td>
</tr>
<tr>
<td>28. Liturgical texts and prayers</td>
<td>West</td>
<td>17th-18th</td>
<td>H</td>
</tr>
<tr>
<td>29. Hymns, strophes and prayers</td>
<td>West</td>
<td>17th-19th</td>
<td>H</td>
</tr>
<tr>
<td>30. Saliba against Ephrem</td>
<td>West</td>
<td>1899?</td>
<td>H</td>
</tr>
<tr>
<td>31. Nestorius, chapters and questions</td>
<td>East</td>
<td>19th-20th</td>
<td>H</td>
</tr>
<tr>
<td>32. the same</td>
<td>East</td>
<td>19th-20th</td>
<td>H</td>
</tr>
<tr>
<td>33. <em>Memrona</em> on Giwargis Mar Gregorios</td>
<td>West</td>
<td>1903?</td>
<td>H</td>
</tr>
<tr>
<td>34. Hymns in Karshuni</td>
<td>West</td>
<td>17th-19th</td>
<td>M</td>
</tr>
<tr>
<td>35. Dionysius bar Šalibi on Apc, Acts, Epistles</td>
<td>West</td>
<td>1905</td>
<td>H</td>
</tr>
<tr>
<td>36. Weekday offices</td>
<td>West</td>
<td>15th-17th</td>
<td>M</td>
</tr>
<tr>
<td>37. Dionysius bar Šalibi on the Old Testament</td>
<td>West</td>
<td>1911</td>
<td>H</td>
</tr>
<tr>
<td>38. Four gospels, Syriac and Karshuni</td>
<td>West</td>
<td>1910</td>
<td>H</td>
</tr>
<tr>
<td>39. <em>Memrê</em> of Jacob of Serug</td>
<td>West</td>
<td>1905</td>
<td>H</td>
</tr>
<tr>
<td>40. Syriac-Arabic lexicon</td>
<td>West</td>
<td>12th-13th</td>
<td>H</td>
</tr>
<tr>
<td>41. <em>Gannat bussamê</em></td>
<td>East</td>
<td>19th</td>
<td>H</td>
</tr>
<tr>
<td>42. Gregory of Cyprus</td>
<td>East</td>
<td>1905?</td>
<td>*</td>
</tr>
<tr>
<td>43. John bar Penkayê, <em>Chief of things</em></td>
<td>East</td>
<td>19th-20th</td>
<td>M</td>
</tr>
<tr>
<td>44. Astrology and divination; Bar Hebraeus</td>
<td>East</td>
<td>16th-18th</td>
<td>H</td>
</tr>
<tr>
<td>45. Lives of saints</td>
<td>West</td>
<td>20th</td>
<td>M</td>
</tr>
<tr>
<td>46. Moshe bar Kephâ, incipits</td>
<td>West</td>
<td>20th</td>
<td>M</td>
</tr>
<tr>
<td>47. Anaphoras</td>
<td>West</td>
<td>17th-19th</td>
<td>H</td>
</tr>
<tr>
<td>48. Prayers, mostly in Karshuni</td>
<td>West</td>
<td>18th?</td>
<td>H</td>
</tr>
</tbody>
</table>
The description of each manuscript begins with a summary of its codicology. For manuscripts which are not dated or exactly datable, this includes an estimated date. Binding is described except in the case of items bound for Harris or for the Library. Also given here for each manuscript are whatever information is known about its source (Crawford, Harris, Mingana, etc.) and the date of acquisition by the John Rylands Library and accession number (if any). There then follows in larger type a description of the contents of the manuscript. Edited texts are identified by reference to a printed edition; unedited ones, usually by reference to some other manuscript with a published description or else to a bibliographical work. The following are cited in abbreviated form:

<table>
<thead>
<tr>
<th>Contents</th>
<th>East or West</th>
<th>Date</th>
<th>Provenance</th>
</tr>
</thead>
<tbody>
<tr>
<td>49. Bar Hebraeus, shorter grammar</td>
<td>West</td>
<td>1668/69</td>
<td>M</td>
</tr>
<tr>
<td>50. Rites for the consecration of an altar</td>
<td>East</td>
<td>1890</td>
<td>H</td>
</tr>
<tr>
<td>51. Syriac-modern Syriac lexicon</td>
<td>East</td>
<td>1893</td>
<td>H</td>
</tr>
<tr>
<td>52. Amulets</td>
<td>East</td>
<td>18th</td>
<td>H</td>
</tr>
<tr>
<td>53. Apocryphal ps-Gregorius in Karshuni</td>
<td>West</td>
<td>14th–16th</td>
<td>M</td>
</tr>
<tr>
<td>54. Weekday offices</td>
<td>West</td>
<td>14th–16th</td>
<td>M</td>
</tr>
<tr>
<td>55. Dionysius the Areopagite</td>
<td>West</td>
<td>1889</td>
<td>M</td>
</tr>
<tr>
<td>56. Bar Hebraeus, <em>Cream of the sciences</em></td>
<td>West</td>
<td>1887</td>
<td>M</td>
</tr>
<tr>
<td>57. Psalter</td>
<td>West</td>
<td>15th–17th</td>
<td>M</td>
</tr>
<tr>
<td>58. Hymn in Karshuni</td>
<td>West</td>
<td>17th–19th</td>
<td>M</td>
</tr>
<tr>
<td>59. Dionysius bar Salibi, penitential canons, etc.</td>
<td>West</td>
<td>1909</td>
<td>M</td>
</tr>
<tr>
<td>60. Antony of Tagrit, <em>Rhetoric</em></td>
<td>West</td>
<td>1895</td>
<td>M</td>
</tr>
<tr>
<td>62. Theological treatises in Syriac and Karshuni</td>
<td>West</td>
<td>13th–15th</td>
<td>M</td>
</tr>
<tr>
<td>63. Hymns</td>
<td>East</td>
<td>17th–19th</td>
<td>M</td>
</tr>
<tr>
<td>64. Hymns and strophes for the daily offices</td>
<td>West</td>
<td>15th–17th</td>
<td>M</td>
</tr>
<tr>
<td>65. Patristic treatises in Karshuni, etc.</td>
<td>West</td>
<td>19th</td>
<td>M</td>
</tr>
<tr>
<td>66. Harkleian gospel lectionary</td>
<td>West</td>
<td>11th–12th</td>
<td>M</td>
</tr>
<tr>
<td>67. Deacon's manual at the eucharist</td>
<td>West</td>
<td>17th–19th</td>
<td>M</td>
</tr>
<tr>
<td>68. John of Mosul, <em>Book of good conduct</em></td>
<td>East</td>
<td>15th–17th</td>
<td>M</td>
</tr>
<tr>
<td>69. Harkleian gospel lectionary</td>
<td>West</td>
<td>11th</td>
<td>*</td>
</tr>
<tr>
<td>83. Lectionary in Syriac and Turkish</td>
<td>West</td>
<td>19th–20th</td>
<td>*</td>
</tr>
<tr>
<td>84. Fragments</td>
<td>*</td>
<td>17th–19th</td>
<td>*</td>
</tr>
</tbody>
</table>

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27 Some of these dates will be seen to be very approximate. Much as I should like to emulate the confidence with which Mingana dated his manuscripts (see Samir, *Alphonse Mingana*, 25), I belong rather among the greater number of Syriacists for whom dating is an inexact science. (Cf. the remarks of Goshen-Gottstein, *Syriac manuscripts* (n. 13 above), 26.)

28 It ought perhaps to be emphasized that 'Crawford', 'Harris', and 'Mingana' numbers should not now be used when referring to the John Rylands Library manuscripts. Different manuscripts now bear the 'Mingana' numbers that appear here!

Baumstark = A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922)


BHO = P. Peeters (ed.), *Bibliotheca hagiographica orientalis* (Subsidia Hagiographica 10; Brussels, 1910)

CPG = *Clavis Patrum Graecorum* (5 vols, Turnhout, 1974–87)

CSCO = Corpus Scriptorum Christianorum Orientalium (Louvain)

Graf = G. Graf, *Geschichte der christlichen arabischen Literatur* (5 vols, Studi e Testi 118, 133, 146, 147, 172; Rome, 1944–53)


Mingana, *Catalogue* = A. Mingana, *Catalogue of the Mingana collection of manuscripts*, vol. 1 Syriac and Garshuni manuscripts (Cambridge, 1933)


PO = *Patrologia Orientalis* (Paris)


I have not felt obliged to print the incipits for all unedited texts, but I hope I have given them in all cases in which they might really aid in identification. In the descriptions, *italic* figures indicate numbers (quires, folios, dates) written in the manuscript in Syriac letters.
The four gospels in the Peshitta version: Matthew (1b); Mark (67b); Luke (107a); John (175b). The text is divided into paragraphs corresponding to the Ammonian sections, each one beginning with its number in the gospel and Eusebian canon number. A table of cross-references to parallels in the other three gospels is given at the foot of each column. A certain number of lections are rubricated in the text. The larger section-divisions (šahe) are however absent. The original manuscript has lost the first quire; four single leaves containing Mt 10.33–11.10, Mk 5.5–23, Lk 9.28–44, Jn 6.20–35; and all the leaves after Jn 19.8. Mt 10.33–11.10 (fol. 21) is supplied (in the Harkleian version!) in a neat large serto hand of medieval date. Foli. 125–8 and 214–20 have lost parts of the text at the outer edges. Of fol. 221 (Jn 18.34–19.8) only a fragment of one column remains. Foli. 222–5 are supplied in a serto hand of the 13th century or earlier, but these leaves are also defective.

On fol. 1a, which is not all legible, there is a table of lections in a serto hand of the 13th century or earlier. It is apparently incomplete at the beginning, covering the weeks after Epiphany and Easter, the commemorations of several saints, and Palm Sunday. The lections are indexed to the section-numbers in the gospels. The table is followed by directions for its use. It is said to be the work of the priest . . . from Balah and the deacon Philoxena. In the same hand there is a statement that the manuscript belongs to the Monastery of Mar Zakkai.

30 Collated in P.E. Pusey and G.H. Gwilliam, Tetraeuangelium sanctum juxta simplicem Syrorum versionem (Oxford, 1901). This manuscript, called Codex Crawfordianus I, is no. 11 in the list of authorities (p. ix).
31 All this is typical of manuscripts of the Syriac Tetraevangelium of the sixth to eighth centuries (see e.g. Leroy, 'Trois mss.', 152–4). The choice of lections marked here is not identical with that in any of the manuscripts recorded by F.C. Burkitt, 'The early Syriac lectionary system', Proceedings of the British Academy, 10 (1921–23), 301–38, specif. 314 and 331–4.
32 This probably contained the tables of Eusebian canons and the letter to Carpianus (so Gwilliam, 'Ammonian sections' (n. 29 above), 251).
There are indications of lections by later hands on foll. 33a, 59b, 69b, etc. Fol. 225a has a note of ownership with the name effaced. On the verso is written the date 1534 [= 1222/3].

Vellum, 27-1/2 x 19 cm. 250 leaves. There are 24 quires, signed 1-24, originally of 10 leaves each but 1 leaf has been lost from quire 1 and 2 from quire 24, and there are 11 extra leaves in quire 11. Fol. 250 is a single leaf. (Fol. 1 is a flyleaf.) West Syrian estrangela, in two columns except for fol. 250, 31 lines per column. Parts of the text are lost to damage on foll. 11, 143-5. Binding in the same style as ms. 1. Crawford Syr. 2.


1. 2a - 108b, 120a the four gospels: Matthew, wanting 1.1-13 and parts of 11.24-12.26; Mark (31b); Luke (50b); John (83a).

2. 120a-134a Revelation, beginning 3-6-9. Edition: Gwynn, Apocalypse, 1-29.

3. 134a - 183a Acts and catholic epistles: Acts, wanting much of 8.11-10.12; James (168b); 1 Peter (172a); 2 Peter (175b); 1 John (178a); 2 John (181a); 3 John (182a). Edition of 2 Peter, 2-3 John: Gwynn, Remnants, Syriac text 1-49.

4. 183a - 249b Pauline epistles: Romans; 1 Corinthians (196a); 2 Corinthians (208b); Galatians (217a); Ephesians (221a); Philippians (225b); Colossians (228b); 1 Thessalonians (231a); 2 Thessalonians (234a); 1 Timothy (235a); 2 Timothy (238b); Titus (241a), wanting 1.15 - end; Philemon (242a), wanting part of 1.1; Hebrews (242b), breaking off at 11.28.

33 Collated in Pusey and Gwilliam, Tetraeuangelium (p. 30 above). This manuscript, called Codex Crawfordianus II, is no. 12 in the list of authorities (p. ix).
34 Voobus is mistaken when he states that Acts was not part of the original manuscript (Studies in the history of the gospel text in Syriac, II (CSCO 496, 1987), 190).
The text of the New Testament is in the Peshitta version as far as that version extends. Lections are rubricated and numbered in the margins (Mt has 74, Mk 40, Lk 72, Jn 49, Ac and catholic epp. 87, Pauline epp. 145 as far as Heb 11.23). There are also the customary section ($haha) numbers in the margins. The books outside the Peshitta, viz. Revelation, 2 Peter and 2 and 3 John, have no section-numbers. Some lections are rubricated in the epistles (e.g. 2 Peter 1.1ff. for the tonsure of monks, 2 John for ramsha of Wednesday of the middle week of Lent), but none in Revelation.

5. 109a - 119a the Passion story excerpted from the four gospels in the Harkleian version. The text is divided into readings: ramsha of Good Friday at the eucharist; the first station of lilya (110a); second station (111b); third station (112a); safra of Good Friday (113b); the third hour (115a); midday service (116a); ninth hour (118a); veneration of the cross (118b); ramsha of Saturday (118b). The gospel name from which each segment of text comes is indicated in the margin. The section was interpolated into the finished manuscript, probably by the same scribe, as closely as possible to the end of the gospels. The scribe has made it follow on by repeating seven lines at the end of John (109a) before beginning the text of the Passion story.

On fol. 250a within a multi-coloured border there is a count of the number of shahê, pethgame etc. in the New Testament. It is much effaced. Fol. 250b has a colophon, also not all legible, in a serto hand. The scribe was Stephen, a monk of the monastery of Mar Jacob the recluse of Egypt and Mar Barshabba near Salah in Tur 'Abdin. He mentions the names of some of his relatives and his teachers. The latter are the late Rabban Quriakos, Rabban Sahda, Rabban Saliba, Rabban ?Marnaha, that is, ?Haya, and Rabban Barsauma. Text and translation are given by Gwynn, *Apocalypse*, part 2, pp. 31-8 and 94-9 resp.

Fol. 119b, originally blank at the end of the interpolated Passion story, was subsequently filled up by notes in later hands, the earliest of which is an inelegantly written note by Shimun of Hattaka the Patriarch,35 stating that he bought the manuscript from Saliba of Midyat (?L,102) son of Malke son of Sh. ?Yeshu' son of Q. Shimun, in January 1845 ( = 1534).

On the date of the manuscript see Gwynn, *Apocalypse*, cxii-cxix, where it is argued to be the end of the 12th century.

Paper, 31-1/2 x 22 cm. 205 leaves plus blanks at the front and back. The original quires were of 10 leaves signed with Syriac letters. Foliation in Syriac in a later hand. Foll. 1-10, 12, 60, 98, 197-202, 205 are later than the rest. The older leaves (15th-17th cent.) were repaired at the same time that these were supplied and the volume bound in full leather with blind tooling. East Syrian script, vocalized, 28 lines per page in the older leaves and 23 in the later ones. Crawford Syr. 3.

Apocryphal books of the Old Testament: 1 Maccabees; 2 Maccabees (35b); 3 Maccabees (63a); 1-2 Chronicles (74a); Ezra (134a), including Nehemiah under the heading َدَهَتَدَنَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَدَd; (157a) the Great Wisdom (sc. Wisdom of Solomon)(157a); Judith (171a); Esther (184b); Susanna (191b); 'letters not found in all codices' (194b), viz. the letter of Jeremiah the prophet, the letter of Baruch the scribe sent from Jerusalem to Babylon (sc. 2 Baruch 78-87)(197a), the second letter of Baruch (sc. 1 Baruch)(200b-205b). In the older leaves there are section-numbers in two sequences, one for each book and another (in which Judith begins with 110) for the whole volume, in the margin.

On fol. 205b a colophon names Q. Hieronymus bar Thoma bar Kamanu from Beth Qasha who renovated the manuscript, and Q. Andreas bar Sh. Yosep brother of Matran Basil from the family of Asmar, who wrote the new text, all men of Tel Kef; Sh. Yohanan bar Q. Hormez from Beth Plath who wrote the last quire; and the same Sh. Yohanan described as the goldsmith (لاجني) who owned the volume. The renovation was finished on the Sunday after Ascension Day in May 1844.

Paper, 24 x 20 cm. 233 leaves, plus two flyleaves at the back and covers made of western marble paper. In Chinese fashion the leaves are folded at the foredge and have writing on their outer sides only. Binding is by a cord through four stab-holes. Fol. 2 belongs after 3 and 193 after 194. Fol. 1 belongs at the end of the MS. Leaves are wanting after foll. 186 and 201.36 The writing is in red and black, the former badly faded in places. Crawford Syr. 4. The ms. was previously the property of Baron I. A. Silvestre de Sacy (1758-1838), who acquired it 'from the heirs of M. l'abbé Brotier'.37 His

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36 I have corrected the original foliation which was defective in several places; but the folio-numbers 25-221 (as given e.g. in the List of Old Testament Peshitta manuscripts (n. 4 above), 27) are unaffected.

37 I.A. Silvestre de Sacy, 'Notice d'un manuscrit écrit à la Chine', Notices et extraits des manuscrits de la Bibliothèque du Roi et autres bibliothèques, 12 (1831), 277-86, specif. 277. The description of the manuscript given in this article contains many errors.
Part of the Old Testament in the Peshitta version, together with miscellaneous other texts.

1. 2a – 28a Isaiah, beginning at 25.1. In this and the rest of the Old Testament part of the manuscript the Peshitta section-divisions are numbered in the margin.

2. 28b – 61a Twelve prophets: Hosea; Joel (34a); Amos (36a); Obadiah (40b); Jonah (41a); Micah (42b); Nahum (46a); Habakkuk (47b); Zephaniah (49a); Haggai (51a); Zechariah (52a); Malachi (59a).

3. 61a – 112a Jeremiah and Lamentations (108a).

4. 112a – 155a Ezekiel.

5. 155a – 173a Daniel, and Bel and the Dragon (171a).

6. 173a – 220a Psalms, including the titles according to the East Syrian tradition. Ps 42.5–45.6 and 89.2–53 are wanting. Some of the titles are wholly or partly replaced by white space.

7. 220a – 227b canticles:

   a. 220a – 221b biblical canticles: hymn of Moses (Ex 15.1–21); second hymn of Moses (Dt 32.1–43) (220b); hymn of Isaiah (Is 42.10–13, 45.8) (221b); hymn of Hananiah and his companions (Dn 3.57–88a, followed by the customary conclusion مَنْ تَزِيَّنُ الْحَمْسَةُ مَنْ تَزِيَّنُ الْحَمْسَةُ مَنْ تَزِيَّنُ الْحَمْسَةُ مَنْ تَزِيَّنُ الْحَمْسَةُ etc.). (221b)

   b. 221b – 227b further canticles, mostly for specific liturgical occasions and mostly ascribed to East Syrian authors, but beginning with the Song of Light ascribed to Theodore of Mopsuestia. These follow on from a without a break or heading.38

   c. 226b – 227b short anonymous strophes headed مَنْ تَزِيَّنُ الْحَمْسَةُ مَنْ تَزِيَّنُ الْحَمْسَةُ مَنْ تَزِيَّنُ الْحَمْسَةُ

8. 227b – 228a a list of qalē, acephalous. They are 23 in number, but the heading and most of 1–16 are white space.

38 The decipherment of the text in this and the following section goes beyond what I can do in this catalogue. I hope to pursue it in another place.
9. 228a – 232a farcings of the Psalms (qanône), first in the order of the Psalter, and then (230a) another group headed לְהַלֵּךְ קַמְשׁוּטָה וַחֲזַקָּתֶהָ לְתוֹלֵכָהּ עַל מַעֲלוֹתָהּ.

10. 232b – 233b, 1a an introduction to the Psalms entitled לְהַלֵּךְ קַמְשׁוּטָה וַחֲזַקָּתֶהָ וְלְתוֹלֵכָהּ עַל מַעֲלוֹתָהּ and beginning לְהַלֵּךְ קַמְשׁוּטָה וַחֲזַקָּתֶהָ לְתוֹלֵכָהּ עַל מַעֲלוֹתָהּ.

11. 1b part of the Lives of the Prophets (CPG 3777, attributed to Ephiphanius), containing Isaiah, Hosea and Joel.

Curiously the bottom part of fol. 1a is filled up with a drawing of a horse.

On fol. 232a there is a colophon the first part of which לְהַלֵּךְ קַמְשׁוּטָה וַחֲזַקָּתֶהָ וְלְתוֹלֵכָהּ עַל מַעֲלוֹתָהּ. This identifies the scribe as סליבי from Beth Sahda near Nisibis and the date of writing as 752/3. 39

The writing in this manuscript is scarcely, or often not at all, legible, at first appearing to be full of voces nihili. The Chinese scribe evidently could not read the Syriac letters and copied the writing of his exemplar stroke for stroke so as to produce an exact facsimile. To judge from the quire signatures which he has copied, this exemplar was originally a manuscript of at least 31 quires of 8 leaves (א appears on foll. 225a and 1b), beginning with Isaiah in quire 1; but it had already lost all the leaves before quire 3 leaf 2. A number of leaves also evidently had some damage, which shows up as white space in the facsimile. The writing was a regular and open estrangela, with some East Syrian vowels, 31–5 lines per page, which however changed to a more cursive and compressed script, 36–43 lines per page, at the beginning of item 7b (fol. 221b in the

39 The remainder of the colophon, which does not seem to be informative, is too unclear to transcribe. The colophon escaped the notice of Silvestre de Sacy, and also of Kerney, but not of Mingana. He alluded to the manuscript in the announcement of his hand-list as 'a transcript of the oldest extant text of the liturgical prayers of the Nestorians', and in Bulletin, 9 (1925), 336–7, he quoted from the colophon, suggesting that the manuscript might have been compiled as a vade-mecum for an East Syrian missionary in China in the eighth century. For reasons which will be clear from the introduction to the present catalogue, Mingana never returned to work on the Manchester manuscripts, and his remarks have, in their turn, escaped notice. So, for example, the siglum for the present manuscript in the Leiden Peshitta, viz. 18<13dt1, is in error and ought to be 18<8dt1.
facsimile), the number of lines per page increasing toward the end. The colophon, which identifies the book as a Dawid or Psalter, thus belongs to this (later?) part of the exemplar.

The present manuscript was evidently copied not long before 1725. This and some further information about it and its exemplar come from two notes on the front flyleaf. The first reads:

Ce livre est une copic fidele en tout d'un ancien manuscrit sur du parchemin q' un mahometan, age a peu pres de 45 ans, appele en Chinois Lieou yu si mandarin dans le Tribunal des mathematiques, sous le titre de tong koan tching qui en est le 3e rang du mandarinat, m'a fait connoitre; il m'a dit q' c'estoit un manuscrit q' ses ancestrs avoient apportes de leurs pays en Chine, lorsq tsingishan - fondat6 de la dynastie des yuen, les y amen, environ l'an de l'Ere chrstienne 1220: les lieux qui manquent dans cette copie, manquent aussi dans le manuscrit.

a Peking le 23e Juin 1727.
Jos. Mar. an. De Moyria De Mailla,
Miss6 de la Comp6 de JESUS en Chine.

The second note, by another Jesuit A. Gaubil and of the same date states that he had examined the manuscript with its exemplar in 1725 and found the copy to be a faithful one; and that he had sent some particulars of the manuscript to the Jesuit scholar E. Souciet in Paris.40

5

Paper, 26-1/2 x 18 cm. 188 leaves in 23 quires signed with Syriac letters on the last leaf of each and occasionally with Arabic words on the first leaf; plus 6 leaves after quire 23. The quires were originally of 8 leaves except 16 which was of 10. Leaves are wanting before fol. 1 (probably 4 leaves), after fol. 110 (1 leaf), and after fol. 179 (2 leaves). Foll. 32, 34-8 are in a different, but not much later, hand and evidently replace other lost leaves. The manuscript was repaired and many leaves reattached on guards, at an early date. Oriental binding of leather over wooden boards. Lean Melkite script, 18 lines per page. Crawford Syr. 5.

The Melkite Menaeon for the month of August (Ab). The headings for each day of the month are in Arabic except for the 8th, 11th, 13th, 16th and 19th which are in Syriac. Other liturgical directions are also in Arabic. The offices commemorate the following (the numbers indicating the days of the month):

40 Both notes are printed by Silvestre de Sacy (n. 37 above), 277-8.
1. 1a - 7b  the Maccabees Shmuni and her sons and their teacher Eleazer.

2. 8a - 14a  the translation of (the relics of) the chief deacon and protomartyr Stephen.

3. 14a - 17a  the holy fathers Isaac, Dalmatus, and Faustus.

4. 17b - 21a  the martyr Eleutherius (الوثاريوس).

5. 21b - 30b  preparation for the feast of Transfiguration and commemoration of the holy Eusignius.

6. 31a - 48b  the great feast of the Transfiguration, including the gospel Mk 9.2-9 in Arabic (38a).

7. 49a - 53a  the martyr Dometius.

8. 53b - 58b  the holy Emilian Archbishop of Cyzicus.

9. 58b - 62b  the apostle Matthias, who took the place of Judas in the number of the twelve.

10. 62b - 66b  the holy martyrs Laurence and his companions.

11. 66b - 70a  the holy martyr Euplus (ئهلا).

12. 70a - 74a  the martyrs Photius and Anicetus.

13. 74b - 77b  the venerable Maximus the Confessor.

14. 78a - 84a  preparation for the feast (of the Dormition) and commemoration of the Prophet Micah.

15. 84b - 102a  feast of the Dormition of our Lady the Mother of God.

16. 102a - 110b  feast of the dominical icon of our Lord Jesus Christ which was sent from him to Abgar king of the Syrians in Urhai in Mesopotamia; and (in Arabic) commemoration of the martyr Diomede (reading ذيوديميدوس for ذيوديميدوس), imperfect at the end.

17. 111a - 114b  (the martyr) Myron, imperfect at the beginning.

18. 114b - 119b  the holy Laurus and Florus, brothers and martyrs.
19. 119b - 124a the illustrious martyr Andrew the General.

20. 124b - 128b the Prophet Samuel.

21. 128b - 132a the Apostle Thaddeus, one of the seventy.

22. 132a - 136b the great martyr Agathonicus.

23. 136b - 141a the holy martyr Lupius.

24. 141a - 146a Eutychus disciple of John the Evangelist (sic).

25. 146a - 150a Titus and the translation of [the relics of] the Apostle Bartholomew; the latter referring to 11 June.

26. 150b - 158b the holy martyrs Adrian (اندرياس) and his companions; and the commemoration of the pious Saba.

27. 158b - 162b the pious Poemen and the pious Simeon the Stylite; the latter referring to the 1st of September.

28. 162b - 166b Moses the Ethiopian.

29. 166b - 179b martyrdom of John the Baptist; including the Gospel Mt 14.1-13 in Arabic (170b - 171a); imperfect at the end.

30. 180a - 182b Felix (فليس), imperfect at the beginning.

31. 182b - 188a the zonarion of the Mother of God, with cross-reference to 2 July.

Fol. 188a has a colophon, according to which the scribe was Yohanna son of Q. Ibrahim son of Salih son of Deacon Rashid, and the date Monday 9 June in the year of the world 7002 (=1494). The phraseology is the same as that in the two volumes MSS Cambridge Add. 2880 which are the volumes for the months of May and July belonging to the same set.

Pasted inside the front board is a leaf of a similar Melkite manuscript; inside the back board parts of two leaves written in Arabic.

On fol. 69a there is a seal of ownership.
Paper, 26 x 19 cm., 248 leaves. The quires are not signed and are unfortunately hidden by the binding (in the same style as ms. 1). The original MS had lost all the leaves before fol. 4. The present foll. 1–3 were supplied from a different MS but do not fill up the deficiency in the text. Leaves also seem to be wanting after foll. 246 and 247. Many leaves especially at the beginning and end of the volume have been repaired at their corners and edges. Foll. 1–3, 247, 248 have lost some of their text to wear and staining. Inelegant Melkite hand in one column (except foll. 1–3 which are in 2 columns), 20–28 lines per page, occasionally using red and green ink. Crawford Syr. 6.

The Melkite Paraklitikē or Great Oktoechos, containing hymns for Sunday and weekday services, arranged in eight tones. Many of the headings and subscriptions to the sections of the book are in Arabic either alone or mixed with Syriac.

1. 1a – 4a first tone, only the end being preserved.
2. 4b – 34a second tone: Sunday, Monday (15b), Tuesday (19b), Wednesday (21b), Thursday (25a), Friday (28a), Saturday (31a). The other tones are similarly divided.
3. 35a – 63b third tone.
4. 64a – 94b fourth tone.
5. 95a – 125a fifth tone.
6. 125b – 163b sixth tone.
7. 164a – 186a seventh tone.
8. 186b – 220a eighth tone.
9. 220b – 248a supplementary hymns and services:
   a. 220b – 226a exaposteilaria (אֵפָסְטֵילָרְיוּא) for Sundays and (225b) ordinary days.
   b. 226b – 244b akolouthia (אֲקוֹלוֹוֹתִיתָא) for any apostle, any prophet (229a), one martyr (232a), high priests (233b), multiple martyrs (237a), any pious woman (240a), any pious man (242b).

c. 245a - 248b the troparion of the theos kyrios for each day of the year, beginning with 1 September; imperfect after the middle of November.

Fol. 248b has a colophon in Arabic which dates the completion of the manuscript to 9 August in the year of the world 6957, of the Hijra 853 and of Alexander the Greek 1760 (= 1449 C.E.). The scribe's name does not seem to appear. Fol. 62b has a note of ownership by one Q. Moses ibn Saif in Arabic.

Vellum, 14 x 10-1/2 cm. 156 leaves. The quires of are 10 leaves except the last which is of 8. The first quire has lost its first two leaves. Syriac and Latin, the Syriac being a neat serto, 15 lines per page, rubricated, and with some fine decorations of interlaced work. Purchased from the bookseller H. H. Peach for £4.10.0 in December 1906. R13281.

The Psalter in the Peshitta version, with extra canticles and hymns.

1. 1a - 138b the book of Psalms. (The heading and first three words of Ps 1 are wanting.) The Psalms are divided into five books and into marmiatha. There is a further set of rubrics at the beginning of some of the marmiatha assigning them to the daily offices, as follows: third hour at Ps 25 (fol. 20a), sixth hour Ps 45 (40a), ninth hour Ps 68 (57b), ramsha Ps 83 (77a), suttara Ps 104 (95b), lilya first station Ps 108 (104b), second station Ps 118 (112b), fourth (sic) station Ps 144 (134a).

2. 139a Psalm 151.

3. 139a - 142a various canticles: the Magnificat, Trisagion, Lord's Prayer, Song of Light (؟مهدودل), and Song of the Three Children.

4. 142a - 143a Nicene creed (including the filioque).

5. 143a - 150a three hymns, each having a Latin version interpolated after every two lines of Syriac: a memra of Mar Jacob which he spoke when he was a small child, beginning حاو أ ها /و سأ /مروهأ /مروهأ ، alphabetical; another b'atha of Mar Jacob, beginning نود ملود /أ /أ /كودد /لا /كودد /لا /كودد /لا /كودد /لا (146a); a hymn in the metre of Mar Balai beginning نود حا /أ /أ /كودد /لا /كودد (147b).

Foll. 150b-155a contain an elaborate colophon in two columns,
Syriac and Latin. This identifies the scribe as Elia bar Abraham, a disciple of the Maronite Patriarch Peter, and the date and place of writing as 25 November 1519 in the monastery of the Virgin Mary called Peace. It ends by asking prayers for Mar Michael the emissary of King Manuel I of Portugal to the pope (Miguel da Silva, Portuguese ambassador to the Holy See and Bishop of Viseu).

There are notes by Western owners and readers on foll. 1a, 155b-156b. The back paste-down contains the shelf-mark of a library 'Psalterium LB XIII 221213'.

Paper, 15-1/2 x 10-1/2 cm. 56 leaves originally in quires of 10 signed with Syriac letters. Quire 7 lacks 3 leaves at the beginning and quire 6 1 leaf at the end. Probably a further quire is wanting thereafter. Serto, 14-16 lines per page, with some East Syrian vowels. Occasional West Syrian vowels are added in a second hand. Headings and the letter he for halleluia at the ends of some lines are in red. The text is faded and slightly damaged in a few places. 15th-17th cent. Harris 152. According to Harris, he discovered the manuscript on 4 January 1909 after it had been 'lying on my shelves for some time, perhaps for as long as two years, along with a heap of leaves from various Syriac MSS. written on paper, which came from the neighbourhood of the Tigris.' The manuscript was repaired and bound by a western binder, including the guarding and re-sewing of the leaves. Acquired April 1914. R36147.

The Odes and Psalms of Solomon.

1. 1a - 31b Odes of Solomon, imperfect at the beginning. There are 42 Odes, but Odes 1, 2 and the beginning of 3 are wanting. The first rubric is thus אסומל

2. 31b - 56b Psalms of Solomon, breaking off at 17.38. The Psalms follow on from the Odes without a break and in a continuous sequence, Ps Sol 1 being rubricated אסומל and so on. The number 46 is skipped, so that '47' = Ps Sol 4 and so on.

The manuscript was edited twice by Harris and a third time by him.

42 Several other manuscripts are known from the hand of this scribe, including three Psalters from the years 1517-18: Vat. Syr. 265; Innsbruck University Library Cod. 401 (described by S. Grill in Oriens Christianus, 52 (1968), 152-5); and Vat. Syr. 9. These all mention different patrons. See further G. Levi della Vida, Ricerche sulla formazione del più antico fondo dei manoscritti della Biblioteca Vaticana (Studi e Testi 92; Rome, 1939), 133-6; and J. Gribomont, 'Gilles de Viterbe, le moine Elie, et l’influence de la littérature maronite sur la Rome erudite de 1515', Oriens Christianus, 54 (1970), 125-9.

with the collaboration of Mingana. See *The Odes and Psalms of Solomon* (Cambridge, 1909; 2nd edn., 1911; Manchester, 3rd edn., 1916-20). The third edition, in two volumes including the entire manuscript in facsimile (and using other witnesses to the text), was published by the John Rylands Library.44

10

Paper, 40 x 28-1/2 cm. 304 leaves. Foll. 1b, 2a, 30a, 76a-b, 77a are blank except for a geometric design on 76b. The writing is in sertos of various sizes, the largest a bold hand with occasional vowels, 30 lines per column, rubricated. Harris 135; acquired February 1914. R35546.

The four gospels in the Harkleian version, with scholarly apparatus and commentary.45

1. 1a - 30b introductory matter:

a. 1a commentary on the creed by Dionysius bar Ṣalibi headed 

b. 2b - 18a the letter of Jacob of Edessa on the Dispensation of God the Word (Baumstark, 250 n. 4), beginning ...

... Some additional notes by the scribe are interspersed in the text, surrounded by red lines.

c. 18a - 19a 'a commentary on the names and appellations of Christ, God, which have been collected with great care from many books'. Cf. Mingana Syr. 480 fol. 13a.

d. 19b - 20a 'story of the childhood, that is, of the upbringing of Christ our Lord, and of the miracles that he did at that time'. Cf. Mingana Syr. 105 fol. 27b. The text is in Karshuni, beginning ... .

e. 20a-b a long doxology and a note about the ten different natures of matter, in Karshuni.

f. 21a - 26b part of the introduction to the commentary of Dionysius bar Ṣalibi on the gospel ( = CSCO 15. 3:5 - 26:26).

44 MS 8 is a bound volume consisting of photographs made at the Library for reproduction in this edition.

45 There is some relationship between this (and the next) manuscript and MS Mingana Syr. 480. Cf. for this manuscript apparently sections A, B, O-T (Mingana, *Catalogue*, 863-9).
2. 27a – 104a Matthew: preceded by an introduction listing the 65 lections found in Matthew only, 25 miracles in Matthew (27b), parables in Matthew, Old Testament testimonies in Matthew; followed by miscellaneous notes, some attributed to Moshe bar Kepha (28b–29b); then the text and commentary (30a). There is a lacuna Mt 20.21 – 21.7 (76a–77a).

3. 104a – 155a Mark: preceded by a similar introduction, also including a list of chapters in the gospel; then text and commentary (107b).


5. 236b – 304b John: a similar introduction, followed by text and commentary (243b).

The introductory matter is in various formats, mostly in double columns, c. 35 lines per page. The gospel text is in one narrow column toward the middle of the page and the commentary, consisting of individual notes in smaller writing and encircled in red, occupies some or all of the outer margin. Sometimes it overflows onto additional leaves of smaller size which have been bound in (fol. 100, 152–4, 166, 168). There is a numbered series of lections rubricated in each gospel: Matthew has 67, Mark 40, Luke 70 and John 42. Canons are likewise marked throughout in the conventional way with a harmony at the foot of each page; but the numbers differ from the Eusebian ones. The chapter divisions listed in the introductions to Mark, Luke and John do not appear in the text.

On fol. 304b a colophon states that the manuscript was written in the Church of Mar Behnam and the Forty Martyrs in Mardin. The scribe's name, Elia son of Q. Gabriel Dolabani, and the date 1898 A.D. appear in a subscription on fol. 236a and another, in Arabic, on fol. 100b.

Paper, 40 x 28-1/2 cm. 143 leaves. A second volume matching MS 10. The main writing is a bold serto in two columns, 30 lines per column. Foll. 142–3 are in a different and less elegant hand. Harris 137; acquired February 1914. R35547.

Acts and Epistles in the Peshitta version, with marginal notes.46

46 Cf. MS Mingana Syr. 480, sections ee–ii (Mingana, Catalogue, 872–3).
THE SYRIAC MANUSCRIPTS

1. 1a – 38b Acts: introduction and (1b) text.

2. 38b – 54a catholic epistles: introduction, James (38b), 1 Peter (42b), 2 Peter (46b), 1 John (49a), 2 John (52b), 3 John (53a), Jude (53b).47 In the section Acts–Jude lections are rubricated and numbered 1–87, and chapters numbered 1–42.

3. 54b – 65a epistles of Clement on Virginity (CPG 1004): 1 Clement and (60a) 2 Clement.48

4. 65b – 143b epistles of Paul (preceded by a note on Paul, fol. 65b): introduction, Romans (66a), 1 Corinthians (79b), 2 Corinthians (93a), Galatians (102b), Ephesians (107a), Philippians (112a), Colossians (115a), 1 Thessalonians (118b), 2 Thessalonians (121b), 1 Timothy (123a), 2 Timothy (127a), Titus (129b), Philemon (130b), Hebrews (133b). Each epistle begins with a short introduction. Lections are rubricated and numbered 1–150; chapters numbered 1–56.

Except in item 3 there are notes in a small hand, encircled in red, occupying many of the margins. They are fewer and shorter than in the previous volume.

A subscription on fol. 143b identifies the scribe (presumably of the last two folios only) as Dionysius 'Abd an-Nur and the date as 1905 A.D.

12

Paper, 32 x 22 cm. 299 leaves in 30 quires signed 1–30, of 10 leaves except the last of 9. East Syrian script in 2 columns, 28 lines per column, sparsely rubricated. Oriental binding of full leather over heavy boards. The front board is decorated with a raised cross and some blind tooling. The binding and some leaves have been repaired by a western binder. Harris 157; acquired February 1914. R35548.


1. 1b – 143b four gospels: Matthew; Mark (40b); Luke (65b); John (109b).

47 For the four minor catholic epistles see Gwynn, Remnants of the later Syriac versions of the Bible (London, 1909), specif. p. lii on the present manuscript (his Codex 20). Gwynn borrowed it from Harris in 1909 or before (pp. vii–viii).
2. 143b – 203b  Acts and catholic epistles: Acts; James (190a); 1 Peter (194a); 1 John (199a).

3. 203b – 298a  epistles of Paul: Romans; 1 Corinthians (221a); 2 Corinthians (238b); Galatians (249b); Ephesians (255a); 1 Thessalonians (268b); 2 Thessalonians (272a); 1 Timothy (274a); 2 Timothy (279a); Titus (282a); Philemon (284a); Hebrews (285a).

There are marks ⦆ to indicate the beginning and end of lections. The text is divided into sections (šahē) in a double sequence, Matthew beginning at 1/1, Acts at 79/1, and Paul at 111/1. On foll. 298a–299a a subscription gives the number of šahē and pethgamē in each of the three parts of the New Testament.

On fol. 298b a colophon states that the manuscript was written in Tergawar in the village of Darband (described as سَأْحُ طَرْگَاء) under the shelter of the holy martyr Mar Jacob Intercisus (BHO 91) in the time of Mar Shimun the Patriarch and bishop Mar Ḥnanisho'. The scribe was Q. Sabrisho' son of Q. Warda, whose family was ١٤٤٤. The book was written in the year 2043 on Tuesday in the first week of the liturgical summer, on 18 Tammuz (= 18 July 1732).

There are prayers and other comments by later hands in the margins of foll. 248a, 272a and 298b, and on fol. 299a–b. A later hand has also added running headlines and Western chapter references beginning on fol. 190a.

13

Paper, 15-1/2 x 10-1/2 cm. 87 leaves, originally in signed quires of 10. The first quire is wanting, and leaves are also wanting after foll. 11, 13, 15, 17, 44 and 87. Fol. 63 is mostly torn away. Fol. 27 is repaired and has lost some of the text. Small neat serto, 18 lines per page. Oriental binding in full leather. Mingana 98 (another number is crossed out). Spurious 'R35549' in Mingana's hand inside back board.

The West Syrian Shhima or book of daily offices for weekdays. Cf. MS 36.

1. 1a – 87b  the offices: Monday, Tuesday (14a), Wednesday

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49 For similar colophons see MS Berlin Syr. 65 (Sachau, 249–50) and Athens MSS 1800 and 1802 (S.P. Brock in Le Muséon, 79 (1966), 171–2 and 175 resp.). The scribe of Athens 1802 must have been Warda the father of the scribe here.
(18a), Thursday (35b), Friday (51a), Saturday (70b). All the days except Saturday are very imperfect.

2. 87b hymns of petition (ba’watha) said with the days of the week; breaking off after five lines.

A subscription on fol. 17b states that the manuscript was written by Barsum b. ‘Aziz of ^^.Ljoa in the year 1886 (= 1574/5 C.E.) in Nisibis.

14

Paper, 19-1/2 x 9-1/2 cm. 59 leaves, hinged at the top. The binding for the John Rylands Library has obscured the quiring. Foll. 56–7 are mostly and 58–9 almost entirely torn out. 18th–19th cent. Mingana 427.

A collection of short hymns, mostly mada’ih and ash’ar in Karshuni. The only authors to be named in the headings are ‘Isa al-Hazari50 (foll. 19b–21a and probably 2b–5a) and Maphrian Shimon at–Turani51 (47a–50b, on the Virgin Mary, in 12–syllable metre). The last leaf contains the beginning of a madiha on ‘Mar Risha’.52 There are two memrê in Syriac in rhyming 12–syllable metre, one on Stephen (foll. 30b–31a) beginning ܚܸܠܰܡܟܲܐ/ܥܸܒܠܰܡܟܲܐ and one on Mar Ignatius the Patriarch (31b–32b) beginning ܡܼܠܳܚܰܡܟܲܐ ܚܸܐܒ݂ܪܸܡ ܥܸܒܠܰܡܟܲܐ ܕ݂ܠܰܡܚܰܡܟܲܐ ܕ݂ܠܰܡܚܰܡܟܲܐ ܕ݂ܠܰܡܚܰܡܟܲܐ.

An Arabic note on fol. 35b gives the scribe’s name Ablahad ibn Hanna the blacksmith from Mosul. The name also appears in a subscription on fol. 31b.

15

Paper, 16-1/2 x 12-1/2 cm. 187 leaves. The manuscript originally had c. 20 quires: of these, I, 6 and all after II have been wholly lost, as well as some further single leaves. Foll. 1, 41–51, 58–62, and 149–87 are replacements. There are however still lacunae at the beginning and after foll. 51, 111, 130, 138, 148, and 187. The original writing is a bold upright serio hand with some estrangela features, 21–5 lines per page. The supply leaves seem to be of various dates. Foll. 149ff. are written by a scribe who was fond of flourishes on letters and of birds and other ornaments in the margins. Many leaves have been repaired by patches taken from leaves of the original manuscript and other manuscripts.

50 Graff, iv. 16–19.
51 Graff, iv. 23–6.
52 Graff, i. 498.
Oriental binding in full leather over wooden boards, now decrepit. 9th-11th cent. Harris 145; acquired June 1915. R38985.

New Testament Acts and Epistles, in the Peshitta version (except for 3 below). There are rubrics in the text to indicate lections.

1. 1a - 51b Acts, beginning with 4.7. Acts 4.7-5.15 and 23.12-27.14 are in the later hand.

2. 52a - 69a catholic epistles: James, beginning at 2.15; 1 Peter (55b), 3.20 - 4.7 being in the later hand; 1 John (64a).

3. 69b - 76a minor catholic epistles, in the Harkleian version: 2 John; 3 John (70a); Jude (70b); 2 Peter (72a). 2 Peter 3.8ff. is rubricated for the commemoration of the departed. The subscription reads مَعْلَم كُتُبُهُمْ تَمَاثِلُهُمْ وَمَعْلُوم فِي هُمْ مَعْلُوم. الحَقُّ وَالطَّرَّاحُ ِبِلْدَة، كَلِمَاتُهُمْ كَلِمَاتٍ.

4. 76a - 187b Pauline epistles: Romans; 1 Corinthians (97b), wanting 14.3-21; 2 Corinthians (116a); Galatians (129a), wanting 2.17-3.16; Ephesians (134b), wanting 5.11-6.6; Philippians (139a); Colossians (144a); 1 Thessalonians (148a), breaking off at 2.1. In the later hand: 1 Timothy (149a), beginning at 2.8; 2 Timothy (155a); Titus (161a); Philemon (164b); Hebrews (166a).

The scribe's name Denha appears in a subscription on fol. 76a.

Fol. 95b has a note of ownership, in the margin and partly lost, mentioning the date 1705 = 1393/4.

Paper, 22 x 16 cm. 119 leaves in 11 quires of 10 and one of 12, the outside leaves being paste-downs. The main writing is a bold and florid serto, somewhat variable in size, c. 14 lines per page, provided with a combination of vowels, diacritical points and accents. Red is used for headings and for qushshaya and rukkaka. Oriental binding of cloth (partly perished) over wooden boards. Harris 141; acquired June 1915. R38986.

The shorter metrical grammar of Bar Hebraeus. Cf. J.P. Martin, Oeuvres grammaticales d'Abou'lfaradj dit Bar Hebreus, vol. 2 (Paris, 1872). Foll. 4a-70a contain the four numbered chapters: on

53 Collated by Gwynn, Remnants (n. 47 above), 146-52. The manuscript is his codex 1. Gwynn borrowed it from Harris for collation sometime in 1909 or before (pp. vii–viii).
nouns, verbs (34b), particles (53b), and syntax (64b) (= Martin, 1-76). These are followed (foll. 71a-115b) by the usual alphabetical poem on homographs headed مقصدة/مسموع/مصمم/من جهة علا ( = Martin, 77-126). The main text is written in a column toward the inside of the page, and the outer margin is filled with the commentary in small writing. As far as foll. 41 the inner and outer columns are ruled off; thereafter the commentary is more freely written. The text is ornamented with geometric designs, birds and fish, in red, black and green.

Foll. 70b-71a contain, upside down, an alphabetical *memra* consisting of lines which are palindromes. It is entitled مقصدة/مسموع/مصمم/من جهة علا (sic, but read محسد/ماحص/ماحص/ماحسد 7). The lines are intricately laid out as the spokes of two wheels (71a). The first line reads: محسد/ماحص/ماحص/ماحسد. The space around the wheels, and foll. 70b, are filled up by a commentary on the obscure words in the *memra*. In the larger of the wheels the scribe has written محسد/ماحص/ماحص/ماحسد (sic, but read محسد/ماحص/ماحص/ماحسد). On fol. 116a a colophon identifies the date of the manuscript as 2157 (= 1845/6 C.E.) and the scribe as Saliba son of Sh. Yosep from the village of رث/طربه near Beth Sabrina (in Tur ‘Abdin). He has filled up foll. 116b with conventional subscriptions in Syriac and Karshuni; and fol. 117a-b with a hymn beginning مقصدة محب واعبد:

On fol. 118a there is a crude illustration of Joshua and the city of Jericho, both labelled. Joshua is on horseback and holds a sword and lance. The city is shown as a square with seven thicknesses of wall. There are human heads all around. According to a note encircled on fol. 117b the heads inside the square are the warriors of the city and those outside the servants of Joshua.54

Foll. 118b-119a contain a curious scrawled note in Karshuni concerning the names of the last four days in Tishri, viz. ٢٠٩٧٧, ٢٠٩٧٨, ٢٠٩٧٩, and ٢٠٩٨٠.

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Paper, 13-1/2 x 9 cm. 122 leaves in 14 quires originally of 10 signed I-14. Quire I has only 3 leaves; 1 leaf is wanting after fol. 10 and 10 after fol. 99. The leaves are worn and there is damage to the text on fol. 75, 78, 98, 112. Serto with occasional vowels, usually 15 but occasionally 11-13 lines per page. Oriental full leather binding, now decrepit. Harris 162, acquired June 1915. R38987.

Psalms and prayers for the West Syrian daily offices. (The Psalm-numbers are those of the Peshitta.)

1. 1a – 10b *safra*, incomplete at the beginning: Ps 1 (last two words only), 2, 3, 4 (breaking off at v.6); 8 (beginning at v. 9), 11, 12, 13, 15, 16, 19, 27, 142; closing prayer beginning גוי/נ /נה כָּלוּלָה יְהָנֵּן; incomplete at the end.

2. 11a – 24a third hour: prayer, incomplete at the beginning; then Ps 20, 23, 24, 25, 26, 29, 30, 34, 41, 43, 46, 47; prayer of Mar Philoxenus.

3. 24a – 36b midday: prayer of Mar Abraham Qidonaya (sic); Ps 54, 57, 61, 65, 55, 48, 84, 85, 86, 87, 91, 93.


5. 50a – 55b ninth hour: a single prayer beginning יְהֵשִׁיָּנ הַשָּׁמַיִם; incomplete.

6. 55b – 74b *ramsha*: prayer of St. Basil; Ps 35, 38, 39, 40, 31, 59, 71, 28, 117; prayer of Athanasius the Great.

7. 74b – 80a *suttara*: prayer of Mar Philoxenus, imperfect; another prayer, beginning גスポו/כ חבטה ג_regularizer; prayer of Aba Shanudin; prayers of Ephrem and another saint.

8. 80a – 96a *lilya*, first service: two anonymous prayers, the first beginning יְהֵשִׁיָּנ הַשָּׁמַיִם; Ps 118.

9. 96a – 99b *lilya*, second service: Ps 119, 120, 121, 122, 123, 124, 125 (incomplete at the end).

10. 100a – 107a *lilya*, third service, incomplete at the beginning: Ps 144 (last three words), 145, 146, canticle of Moses and 55 With this manuscript compare Paris Syr. 178 1° (Zotenberg, 124–5).
the Israelites (Ex 15.1-21), canticle of Isaiah the Prophet (Is 42.10-13, 45.8), prayer of Isaiah the Prophet.

11. 107b – 122b prayers in Karshuni: of Philoxenus, for every day after the morning office; of Mar Simeon the Stylite (incomplete at the end).

A subscription on fol. 107 gives the date 1893 = 1581/2.

18

Paper, 15-1/2 x 10-1/2 cm. 274 leaves. The quires, signed with Syriac letters, are mostly of 10 leaves, signed as far as 23. The first quire has some leaves which have been disbound, and fol. 2 (sic) is attached to the front board. A leaf is wanting after fol. 7 and some other leaves are loose. The pair of leaves 268-271 is bound into the quire wrongly, so that the proper order of leaves is 265 268 266 267 269 270 272 273 271 274. Clear bold serto in red and black, 15 lines per page; but 16 lines per page on foll. 1-27 (which are probably in a different hand). Foll. 269b-274a are certainly in a different hand, 16-17 lines per page. Foll. 1b, 219a-225a are blank. Oriental binding of cloth over stout wooden boards. 16th-17th cent. Harris 173 (164 is crossed out); acquired June 1915. R38988.

West Syrian service-book containing qanone (عثمان، 'Greek canons'); with some other texts appended.

1. 2b – 218b canons for the liturgical year, to be sung with each of the biblical canticles. For each point in the year there is a number indicating one of the eight tones, and then eight rubrics, being the incipits of the canticles, viz. حبم كحض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض حض ح
f. 27a - 33b nativity of John (4th).
g. 33b - 41a revelation to Joseph (5th).
h. 41a - 47b before the Nativity (1st).
i. 48a - 57a the Nativity (1st).
j. 57a - 64b praises of Mary the Mother of God (1st).
k. 65a - 77b circumcision of our Lord, and the teachers Basil and Gregory (2nd).
l. 78a - 84b Epiphany (2nd), headed مَلَكِ الْمَلَائِكَةِ وَالْمَجَالِدِ، مَلَكِ الْمَلَائِكَةِ وَالْمَجَالِدِ، مَلَكِ الْمَلَائِكَةِ وَالْمَجَالِدِ.
m. 84b - 95a a second canon for the Baptism.

n. 95a - 100b Mar Stephen (5th).
o. 100b - 110b bringing of our Lord into the temple (3rd).
p. 110b - 116b Mar Severus the Patriarch (8th).
q. 117a - 122a the Fathers and the righteous and priests (8th).
r. 122a - 126a the departed generally (8th).
s. 126a - 133b Sunday of Cana, a canon on the ikon of Christ and on King Abgar (2nd).
t. 133b - 138a Mar Ephrem the Teacher and Mar Theodore the martyr (5th).
u. 138a - 147a the Forty Martyrs (2nd); including additional canons (141a, 143a, 145a).
v. 147a - 152b Wednesday in the middle of Lent (4th).
w. 152b - 157b fourth Sunday in Lent (7th).
x. 158a - 164a Friday of the forty (2nd).
y. 164a - 174a Palm Sunday (4th), including an extra canon headed يَسُوعُ مَلَكُ الْمَلَائِكَةِ، يَسُوعُ مَلَكُ الْمَلَائِكَةِ، يَسُوعُ مَلَكُ الْمَلَائِكَةِ.
z. 174a - 176b Epiphany (sic), a section similarly headed مَلَكِ الْمَلَائِكَةِ وَالْمَجَالِدِ، مَلَكِ الْمَلَائِكَةِ وَالْمَجَالِدِ، مَلَكِ الْمَلَائِكَةِ وَالْمَجَالِدِ.
aa. 177a - 179b Monday of Holy Week (2nd), said to be ☦kokmra.

bb. 179b - 180b Tuesday (6th).

c. 181a - 183a Wednesday (6th).

dd. 183b - 190b Thursday (6th), ☦kokmra.

e. 190b - 201a consecration of the myron (3rd). After each canon there is a stichon (صيغة).

ff. 201a - 204a Friday (6th).

gg. 204a - 211b Saturday of the Gospel (6th).

hh. 211b - 218b Easter (1st).

2. 225b - 245b a memra on Joseph . . . by the same (sic) Mar Jacob; headed: (read oik<Xo οτζ<Y y .


3. 245b - 251b a memra of the same (sic) Mar Ephrem on laudable silence, to those who love it; beginning ☦

4. 252a - 259b a memra of Mar Isaac on the perfection and renunciation of the brethren who inhabit the mountains and desert wildernesses and cliffs and caves. There are two segments of text, the first beginning ☦


5. 260a - 261a a memra, also a prayer, of Mar Ephrem, beginning ☦

6. 261a - 262a the same Mar Ephrem, on God's care for us and on meditation upon him, beginning ☦

57 Sometimes elsewhere attributed to Isaac of Antioch: see G. Bickell, S. Isaaci Antiocheni, doctoris Syrorum, opera omnia, vol. 1 (Giessen, 1873), p. iv (no. 10 in the list).

58 The text here corresponds to Bickell's hom. 37 de poenitentia, lines 975-1016 and 1491-1710. Cf. also MS Brit. Lib. Add. 17262, fol. 220b. I owe this identification to Dr S.P. Brock, whose generous help is also reflected at a number of other points in this catalogue.
7. 262a - 269a a memra by the same Mar Ephrem concerning him who sits in silence and on renunciation and vigilance over the commandments, beginning حسنًا مَاتِرًا مَاتِرًا سَخَّرَ مَاتِرًا سَخَّرَ.

8. 269b - 274a extracts from The cultivated vineyard حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا. The work is a perpetual calendar covering the years 1911-1950 (= 1599-1639) and giving the dates of movable days in the liturgical year.

A subscription on fol. 110a identifies the scribe as Pilate of Gargar حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا. Cf. fol. 176b. Fol. 1a contains a Karshuni scrawl; fol. 274a some lines headed حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا حَلَب مَاتِرًا; and 274b a note of ownership in Arabic with the date 1870 (C.E.?).

Paper, 21 x 15 cm. 140 leaves in quires of 10 signed 1-14. The outside pair of leaves in each quire consists of two sheets of paper pasted together. The original MS is worn and much repaired. A leaf is wanting after fol. 80. Foll. 7, 17, 19, 99, 100, 110-111, 120-140 are later (probably of the 19th cent.), evidently replacing other lost leaves. Fol. 140b is blank. East Syrian script, 18 or 17 lines per page. Crude binding in walnut boards, the front one of which is now broken, with holes where there was once a fastener across the foredge. Harris 161; acquired June 1915. R38989.

The East Syrian Taks̲a or priests’ manual (Baumstark, 199-200).


2. 31b - 42b the liturgy of Theodore. The heading contains the statement found also in some other manuscripts that 'Mar Aba the Catholikos rendered (مشتِ) and translated it from Greek into Syriac when he went up to Constantinople. He rendered it (or, brought it out, مشتِ) with him by the help of Mar Thoma of Edessa the teacher.'

3. 42b - 60b the liturgy of Nestorius. The heading states that 'Mar Aba the great Catholikos ... when he went into the Roman

59 Probably the scribe of MS Vat. Syr. 37 dated 1938 = 1626/7 (Assemani, 244).
60 Specif. pp. 39-40, 44 on this manuscript (his MS 28). Fol. 17, one of the lately-supplied leaves, may derive from an older and better text than does the original manuscript.
Empire rendered the liturgy of Mar Nestorius and all his writings from Greek to Syriac, as Mar John the Catholikos informs us in the *memra* which he wrote on the Fathers.

4. 61a – 84a the order of baptism, by the Catholikos Isho'yab of Adiabene, afterwards expounded (ܡܪܡܐ) by the Catholikos Mar Elia.


6. 87a – 90b the order of renewing the holy leaven or *malka*.

7. 90b – 100a *huttamē* (benedictions) said at the sanctuary gate. These consist of two alphabetical ones by ‘Abdisho’ bar Berika; another by the Archdeacon Bar Mshiḥayē (93b); another ‘in the same melody’ (94b); another for dominical feasts (95b); others for Tuesday and Wednesday of the Rogation (97b); another for the *qurbana* of the dead (99a).

8. 100a – 125a priest’s prayers at the daily offices, consisting of: *ramsha*; prayer before the Our Father (108a); canon said before the Our Father on the five Sundays of Lent (108b); *lilya* (109b); *safra* (120b).

9. 125a – 138b the order for the consecration of an altar without oil.

10. 139a a prayer said on a bride when she enters church after forty days.

11. 139b a prayer said on a child and its mother forty days after its birth when she brings it with her into church.

According to the colophon on fol. 60a the manuscript was written by Bishop Yohannann, son of the late Q. Yosip, from the village of Abnayē (ܐܒܢܝܐ) on Thursday 7 June 1915 = 1604 C.E. 62

Fol. 140a contains an ornament in the form of a cross of interlaced work, partly coloured in.

Fol. 1a contains stanzas 1 – 3 of an alphabetical hymn on the cross, written in a later hand and not all legible, beginning ܐܥܢ ܒܝܬܐ ܕܒܝܬܐ.

62 For other manuscripts by this scribe see J.-M. Fiey, *Nisibe, métropole syriaque orientale et ses suffragants des origines à nos jours* (CSAO 188, 1977), 265.
Stories in a dialect of Turkish. The following are texts which may be recognized. 64

1. 1b - 43b (including foll. 44, 45, 46) the story of Hiqar (Ahikar). 65 The heading, in red, is faded. The text in black begins with the words: 

It seems to be imperfect.

2. 47a-b short aphorisms, numbered 1-24 in Arabic. The first four are: 1. لَمْ تَأْسِ النَّاِسْ 'take it easy' 2. لَمْ تَأْسِ النَّاِسْ 'speak little' 3. لَمْ تَأْسِ النَّاِسْ 'be truthful' 4. لَمْ تَأْسِ النَّاِسْ 'be cautious'.

3. 48a - 89b a history of the Apostle Paul. The heading in red reads: 

The text begins:

4. 90a - 109b a text consisting of questions and answers between a boy and a girl, preceded by the story of a merchant. There is no heading. The text begins:

63 Cf. the same markings in MSS 24, 42, and 43, the last two of these being certainly Mingana's. The fact that no mention is made of this manuscript in Harris's own book on the subject published in 1913 (see n. 65 below) indicates that it had not yet come into his hand. Mingana arrived in England that same year.

64 I cannot be sure that the folio-numbers given represent the exact extent of the texts, or whether some other texts (such as that expected from the rubric on fol. 43b) may perhaps intervene.

65 The text of this section resembles (but is not the same as) another Turkish version of Ahikar written in Armenian letters. This was published in Harris et al., eds, The story of Ahikar from the Aramaic [etc.] versions (2nd edition, Cambridge, 1913), 185-97; and again as ‘‘Histoire du sage Hikar” dans la version arméno-kiptchak’, in Rocznik Orientalistyczny, 27.2 (1964), 7-61.
On fol. 43b there is a further faded rubric in which the names of Alexander (Alexander) and Aristotle (Aristotle) appear.

A colophon in (Arabic) Karshuni on fol. 108b identifies the scribe as Sh. Gergis b. Ephrem and the date of writing as 5 August 2166 = 1854 CE. The name and year also appear in a subscription on fol. 89b.

Foll. 1a and 110a-111b and the insides of the covers are filled up with notes in various hands including that of the original scribe. Fol. 1a contains the beginning of the creed, in Syriac.

Paper, 16 x 11 cm. 79 leaves. There were originally 10 quires, probably all of 8 leaves except for foll. 38-53 (one quire of 16) and 70-9 (of 10). The first quire lacks the first two and last leaves (i.e. 2 before fol. 1 and one after fol. 5). One whole quire is wanting at the end. Oriental cloth binding, now partly perished. The writing is in two ungainly sertos, the latter taking over on fol. 70a. Mingana 12 (other numbers are crossed out). 'Syriac MS. 21' is written inside the back board in imitation of the older MSS.

Miscellaneous texts.

1. 1a - 58a a catechism entitled Christian doctrine for Christian children, written in 1725 by 'Abd an-Nur al-Amidi (so fol. 1b), in Karshuni (Graf, iv. 31). There are 27 sections.

2. 58b - 59b prayers for the hours of the day and night, in Karshuni.

3. 59b - 63a short prayers and hymns in Syriac, headed ܕܐ ܒܢܕܐ ܡܕܢܢܐ ܡܡܐ ܟܠܢܐ.

4. 63b - 66a two memřē in 12-syllable metre, in Syriac, beginning ܚܕܐ ܘܬܐ ܒܡܚܡܕܐ ܐܬܐ ܡܡܐ ܠܘܒܕܐ ܒܒܕܐ ܠܒܕܐ ܚܒܕܐ ܠܘܒܕܐ.

5. 66b - 79a prayers on various occasions, including some in the eucharist, mostly in Karshuni; ending with a tbarta of Mar Jacob in Syriac consisting of pairs of lines numbered 1st - 8th.

6. 79b a dialogue between the Lord and Moses, beginning ܠܡ ܠܡܐ ܠܟܚܐ ܠܓܚܬܐ ܠܠܠܠܬܐ ܠܓܚܬܐ ܠܓܚܬܐ ܠܠܠܠܬܐ ܠܡ ܠܡܐ ܐܒܢܐ ܒܠܒܢܐ ܒܠܒܢܐ ܒܠܒܢܐ; imperfect at the end.66

66 It begins differently from the 'colloquy of Moses on Mount Sinai' edited by I.H. Hall in Hebrewica, 7 (1890-1), 161-73.
A subscription on fol. 66a gives the scribe's name Gergis ibn Fathâh (?) ibn Yosef and the date 2112 = 1800/1 C.E. On the inside back board there is a note of ownership in French, but the owner's name 'Monsieur Lot...' is not all legible.

A collection of hymns (mada'îkh), in Karshuni. They are mostly anonymous, exceptions being: foll. 59a–75a, on the Virgin Mary by Matran 'Abd al-Jalil;67 171b–175b, on the novelties of the Americans by Behnan Shammas Arklidos; and 177b–179b, on penitence by Q. Hanna of Mosul al-Hakim. A subscription at the end of another hymn on penitence (179b–181b) gives the name of Yohanna son of the Priest ( jon m n ^ ^ >). Two anonymous hymns, on the Virgin Mary, are alphabetical, the first (foll. 154a–157a) following the Syriac alphabetical order and the second (157a–164) the Arabic.

Fol. 41, originally blank, is filled up with a love poem in Arabic (41a) and another in Karshuni (41b). Fol. 192 contains another poem.

On fol. 157a the scribe gives a cryptic note of the date, perhaps indicating 1866 C.E.
Hymns and other poetry, mostly *mada’ih* in Karshuni.

1. 1a–5b short poems, untitled except for a *madiha* (3a) in Turkish on the Virgin and the cross.

2. 6a – 20b acephalous, with stanzas headed *أعمال كورم* (‘the end of Lent’).

3. 20b – 22a on exile (مَنْ هَيَّئُ), in the metre of Mar Ephrem. At the end the writer is named as Zechariah the Chaldean.

4. 22a – 23a on the Virgin Mary.

5. 23a – 24a on the Virgin Mary.

6. 24a – 25b on the Annunciation (?), in Turkish.

7. 25b – 26b on the Virgin Mary.

8. 26b – 29b from the sayings of David the Prophet, on penitence.

9. 30a – 31a on John the Baptist.

10. 31a – 33a on Palm Sunday, partly in Turkish.

11. 33b – 35b short sentences, mostly in Karshuni but beginning with some lines of Syriac in twelve-syllable metre headed

12. 35b – 36b on the seven sacraments of the Church.

13. 36b – 41a miscellaneous short paragraphs, some proverbs, in Syriac, Karshuni and Arabic. Included are prayers of Mar Severus for the signing of children who have died (38a); and lines of Mar Ephrem beginning

14. 41a – 42b untitled poem in a mixture of Syriac and Karshuni in twelve-syllable metre, beginning

15. 42b – 44a on the fathers.

16. 44a–b on the mourning (?) of the Virgin Mary.

17. 45a – 46a on the crying of the Virgin Mary.

18. 46a – 49a for the Virgin Mary.
19. 49b - 52b on the Virgin Mary, incomplete at the end.

20. 53a acephalous, on the sorrow of the Virgin Mary.


22. 62a a section entitled .

23. 62b - 67b on penitence.

24. 67b order for the time of Lights (Epiphany) when they make a procession, in Syriac.

25. 68a - 76a on the Virgin Mary.

26. 76a - 77b on the fathers, a repetition of 15.

27. 77b - 78a on our Lady the Virgin Mary.

28. 78b - 79b on Mar Peter and Paul.

29. 79b - 81a on Mar John.

30. 81a - 82b another on John the Baptist.

31. 82b - 83a on the Virgin Mary.

32. 83a - 84b on the Virgin Mary.

33. 85a - 89b on the holy Mar , incomplete at the end. The first stanza reads: .

34. 90a - 92b a section on the months of the year, and on the number of years from Adam to Christ etc.


36. 99a hymns (m'irané and mawrbé) for the night office, in Karshuni.

68 Cf. Graf, i. 497.
Fol. 33a gives the name of the scribe, Sh. Ibrahim. On fol. 75b he has written the date 2089 = 1777/8. Fol. 100a-b is filled up with scrawled notes.

24

Paper, 22 x 16-1/2 cm., watermarked 'F. E. Palazzuoli'. 128 leaves plus blanks at end, in quires of 10 and 14 signed 1-12. East Syrian script, 19-20 lines per page. 19th cent. 'Cod. 13' in Mingana's collection; acquired from Harris June 1915. R38994.

The book known as the Khamis, consisting of hymns by Khamis bar Qardahe. The contents correspond partly to MS Berlin 66 (= B; Sachau, 250-3) and partly to MS Vat. Syr. 186 (= V; Assemani, 402-3).

1. 1a - 32a Hymns ('oniatha) of Khamis intended for the Rogation (of the Ninevites) and repentance. There are seven 'oniatha, corresponding to B, foll. 1a-24a. The rubric of no. 6 differs, viz. ii imil ?m»T Lal v clip La^oLao ?

2. 32a - 51b 'oniatha of Khamis, according to the subscription on fol. 51b also said on the Rogation. There are eleven 'oniatha, corresponding to B, foll. 24b-38a.

3. 52a - 90b other 'oniatha of Khamis. Compared with B, foll. 81a-113a, there is one fewer 'onitha and some of the melodic directions, given below, differ.

   a. 52a - 54b on Subara for the Sunday of the Great Mystery and of Mary.

   b. 54b - 56b another for Subara for the Sunday of 'splendour from the Father' and of Mary, in the melody

   c. 57a - 71b for the Nativity, in the melody

   d. 71b - 74a on the Pascha completing all Paschas, in the melody

   e. 74a - 77a on the Resurrection, in the melody
f. 77a - 78b on the Ascension, in the melody 26136166.

g. 79a - 84b on Isho'sabran, in the melody 26262626.

h. 84b - 90b on the great festival of the Cross, in the melody 26262626, followed by a short section intended for the Cross (90b), beginning 26262626.

4. 91a - 123a the 26262626 of Khamis, consisting of hymns mainly for the ecclesiastical year. Cf. V, foll. 123-155.

a. 91a-b on the Nativity ( = V no. 38).

b. 91b - 92b another ( = V no. 39).

c. 92b - 93a another, on the Blessed Mary ( = V no. 40).

d. 93a - 94a another, suitable for Epiphany ( = V no. 41).

e. 94a - 95a another, on one person ( = V no. 42).

f. 95a another, on Lent ( = V no. 43).

g. 95b - 96b another on Lent ( = V no. 44).

h. 96b - 97b another, on the Friday of Lazarus ( = V no. 45).

i. 97b - 98b another on the Friday of Lazarus ( = V no. 46).

j. 98b another, in the same metre ( = V no. 47).

k. 99a-b another on the Friday of Lazarus.

l. 99b - 100b on Palm Sunday ( = V no. 48).

m. 100b - 101b on New Sunday ( = V no. 49).

n. 101b - 102a on the Ascension ( = V no. 50).

o. 102b - 103a another on the Ascension ( = V no. 51).

p. 103a-b another on the Ascension ( = V no. 52).

q. 103b - 104a on Pentecost ( = V no. 53).
r. 104a - 105b on the cross ( = V no. 54).

s. 105b - 106a on whatever the Gospel is ( = V no. 55), breaking off with the words ΜΑΤΘΕΩΣ 19:52 ἐκ τῆς ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΣ. Fol. 106b-107a have been left blank.

t. 107b - 108b acephalous ( = V no. 56?) beginning 

u. 108b - 110a on the general resurrection ( = V no. 57).

v. 110a - 111b a memra which beckons to the true mysteries from afar ( = V no. 58).

w. 111b - 114a another in the same metre ( = V no. 59).

x. 114b - 115a exposition of the excellence of the understanding of faith from the harmony of the letters which make up the word ( = V no. 60).

y. 115b - 116b memra on the silk-spinning worm and its analogy with the soul ( = V no. 61).

z. 116b - 117a on the lack of education of the people of Arbela ( = V no. 62).

aa. 117a - 118b memra in praise of a learned man ( = V no. 64).

bb. 118b - 123a memra on the letters of the alphabet ( = V no. 65).

5. 123a a section by Khamis beginning ὁμοθέτης ΦΩΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΣ.

6. 123b - 128b the first gate of divine things (ὁ πρῶτος θεολογικός). This is apparently the beginning of a long work of Khamis (cf. V, fol. 155), here breaking off however before the end of the first section (‘gate’).

There is a simple ornament around the title on fol. 1a and on fol. 56b a disk-shaped ornament in black and red.
Paper, 22 x 16-1/2 cm. 64 leaves in quires of 10 (except for one of 12), unsigned. The binding, of leather over cloth, has torn away except around the spine. Leaves are wanting at the beginning and end, and most of foll. 61-4 have been lost. Leaves are also wanting after foll. 2, 5, 20, 29 and 31. The surviving leaves, a few of which are detached, are a good deal stained and damaged. The writing is a bold serto, becoming less bold toward the end of the manuscript, with liberal vowelling, 21 lines per page. Rubricated. 16th-18th cent. Mingana 23. Spurious 'R38995' and 'Syr. 25' (in imitation of the older MSS) on fol. 1a.

The Psalter. The following parts of the text are wanting: Ps 1-329, 35.10-36.5, 39.6-40.11, 68.4-28, 78.50-79.7, 83.7-85.4, 148.1ff. Ps 139.6-148.1 is fragmentary.

Paper, 24 x 16 cm. 80 leaves in quires of 10, paginated in Syriac. East Syrian script in more than one hand, 21 lines per page. Harris 164; acquired June 1915. R38996.


2. pp. 43 - 99 Tuesday services: first motwa ( = T, 344 - 359), second motwa (70; = T, 373 - 390).


A verbose colophon occupying pp. 157-60 says that the manuscript was completed on Saturday 25 March 1895 and that the scribe was Sh. Giwargis from the village of Geogtapa (called تكى تكى تكى تكى) who was living in Seir (called هينى هينى) near Urmia in the time of Mar Shimun the Patriarch and Mar Yohanan the bishop (of Supergan).
The book known as the Abu Halim, consisting of collects for the ecclesiastical year by the East Syrian Catholikos Elia III Abu Halim and others. The contents correspond for the most part to MS Cambridge Add. 1978 (Wright-Cook, 121-40)( = C).

1. 1b - 112a prayers for the morning service of festivals by Mar Elia III Catholikos, called Abu Halim; and also other prayers for Sundays and commemorations and Fridays of Lent and others by Mar Shallita of Resh ‘Aina. There are two prayers for each occasion. These correspond to C nos. 1-49. The present manuscript has also: a prayer for the commemoration of the Greek doctors (27a-28a); and a section headed ‘or these’ suitable for admonitions and for plague and famine and drought, said on the Wednesday of the Rogation in the latter motwa, beginning (39a) and (42a).

2. 112b - 117b prayers at the division of the motwas of the Psalms in the morning service for Sundays. There are two prayers for each of the seven Sundays of Shabu‘a, the first in each case beginning .

3. 118b - 118a prayers in drought by George of Athor ( = C no. 50).

4. 117b - 124a huttamē for morning and evening prayers for Sundays and festivals. There are three prayers, the first beginning .

5. 124a- 125b another huttama for the celebration of the Resurrection, by Mar Solomon metropolitan of Perat-Maishan, beginning .

6. 127a - 131a prayers for the beginning of the qalē d’shahra a for dominical festivals, by Mar Shallita of Resh‘aina: four prayers called first, second, and third, and ‘of the ‘oniatha’ (= C no. 52); and b for the Rogation: three sets of prayers, viz. for Monday, Tuesday and Wednesday, each consisting of first, second, third, and ‘of the ‘oniatha’. The first one begins (129a) .
7. 131a - 133a miscellaneous prayers: upon children; upon new vessels offered at the altar (131a); upon a bride when she enters the church after forty days (131b); blessing said upon a child and his mother when the mother enters the church forty days after its birth (132a); upon a woman who asks the church for prayer (132b).

On fol. 118a there is a design made up of words identifying the scribe as Shimun and the person for whom the book was written as the believer ܐܪܡܐ. Foll. 125b-126b contain an elaborate colophon stating that the manuscript was finished on 17 February 2051 (= 1740 C.E.).

28 Paper, 15-1/2 x 10-1/2 cm. 118 leaves. The quires, of 6 and 8 leaves, are marked with Syriac letters. There were originally more than 22, but the first surviving quire signature is 6 on fol. 6a. Leaves are thus wanting at the beginning, and appear to be wanting also after foll. 5, 13, 19, 27, 50, 103, and at the end. Probably more than one inelegant serto hand, 15-20 lines per page. There are rubrications, but some are much faded. 17th-19th cent. Harris 144; acquired June 1915. R38998.

A collection of West Syrian liturgical texts.69

1. 1a - 19b qawmē, imperfect at the beginning.
2. 19b - 29b takshphatha, imperfect.
3. 29b - 42a ba'watha of Mar Jacob, followed by a ba'utha of Mar Ephrem (42a) and one of Mar Balai (44a).
4. 46a - 68b madrashe of Mar Ephrem. They are arranged in 45 'steps' (工作报告).
5. 68b - 87a order of the eucharist (工作报告); beginning Ṣsubsetum suntam ada kalma? Ṣsubsetum suntam ad kalma? imperfect.
6. 87a - 94b hussaye, headed Ṣsubsetum suntam ad kalma.
7. 94b - 97b huttamē for the various offices.

8. 97b - 108b miscellaneous prayers of all kinds /Libqa/ beginning صطحصا /لاؚا حمدا/ وانم ص مسؤصا/ ص حمدا.

9. 108b - 118b order for the deacon at the eucharist /Libqa/ beginning حمدا/ وموما فحصا/ ومصدما/ ومصدما/ ومصدما ; imperfect at the end.

The scribe's name Habib appears in the margin on fol. 108b.

29

Paper, 17 x 11-1/2 cm. (although some leaves are smaller). 41 leaves in 4 quires. They have been arranged wrongly by Harris's binder and the correct order of the leaves is foll. 1-13 (quire 1), 32-41 (2), 22-31 (3), 14-21 (4). Fol. 1a is blank. The writing is a neat serto with some vowels, in red and black, c. 16 lines per page. 17th-19th cent. Harris 154; acquired June 1915. R38999.

West Syrian hymns and prayers, mostly for the daily offices.70

1. 1b - 7b qawme for each of the days Monday-Saturday.

2. 7b - 13b, 32a - 36b mawrbâ, headed صتبا/ ص موجدحا (sic).

There are 8 }~«j consisting of two hymns each.

3. 36b-41b, 22a - 29a takshphatha, headed صتبا/ ص اقمحدا .

Eight of them are numbered.

4. 29a - 31b tbaratha of Mar Jacob for the points of the liturgical year.

5. 14a - 16a pethgame before the gospel.

6. 16a - 17b a tbarta of Mar Jacob. There are pairs of lines numbered 1-8.

7. 17a - 17b qalé said after the gospel.

8. 17b - 18a four qalé said on feasts of our Lord on the occasion of a procession.

70 Ibid.
9. 18a – 21a prayers for various occasions, beginning with one for use when the priest enters the house of one of the faithful, and ending (21a) with a prayer of supplication said in Lent instead of the Gloria in excelsis.

Most of the sections have headings and subscriptions in Armenian (in Syriac letters) in addition to or instead of Syriac.

There are a few short marginal notes in Harris’s handwriting.

30

Paper, 20-1/2 x 13 cm. 20 leaves in a single quire, the first blank and the others paginated l–38; plus blank leaves bound in by the western binder at the back. The main text is written in a small neat serto, c. 27 lines per page. Notes are in smaller writing in various formats. Rubricated. Harris 147. R39000.

A Syrian Orthodox polemical tract in answer to a Syrian Catholic writer named Ephrem. It is entitled (Syriac) نينيPair. The work is in i2-syllable metre with explanatory footnotes. There is an introduction of 12 lines beginning

 hemorrh 8 31 19 16

There are then 16 chapters and a doxology. A subscription at the end (p. 38) dates the work to October 1899. There follow some lines of poetry by the scribe giving his own name Dionysius and that of the author Sh. Ŝaliba; and a final note that Ŝaliba composed it in India in October 1899.72

71 The Syrian Catholic Patriarch Ephrem Rahmani seems to be meant. Cf. an apparently similar work in MS Mingana Syr. 292 (also dated 1899) by Elias b. Khadduri, in which he is named specifically. However, the tract which the present manuscript attacks fits the description (according to R. Macuch, Geschichte der spat- und neusyrischen Literatur (Berlin, 1976), 428–9) of a work by a different Ephrem, the Catholic bishop Ephrem Naqqasha.

72 Dionysius is also the author of the text in MS 33 (q.v.). In that manuscript (fol. 9a) he quotes his words here in praise of Sh. Ŝaliba, adding that Ŝaliba came from the village of Kafarzê (in Tur ‘Abdin). Cf. also MS 35 below.
31

Paper, 24 x 18-1/2 cm. 17 leaves paginated 1-33 in figures. Modern East Syrian hand, using a narrow-nibbed pen, 14-15 lines per page. Harris 150a; acquired June 1915. R39001.

Separate chapters and questions attributed to Nestorius (عهد الكنيسة)\(^{73}\) \(\text{ستاء موك[]}\) \(\text{كنيسة موسى} \). The text is divided into 36 chapters. Cf. L. Abramowski and A. E. Goodman, *A Nestorian collection of christological texts* (2 vols., Cambridge, 1972), i. 179-206.\(^{74}\) The copyist was unskilful and a second hand has collated the text with the exemplar and made a number of corrections. The same hand has added the page-numbers.

32

Ruled paper, 25-1/2 x 20 cm. 9 single sheets written on both sides, paginated 1-17 in Arabic. The writing, in 19 lines per page, is an inexpert East Syrian hand, probably that of a westerner. Harris 150b; acquired June 1915. R39002.

'Separate chapters and questions' attributed to Nestorius. The text is identical to that of MS 31, from which this manuscript was perhaps copied.

33

Paper, 28-1/2 x 20 cm. 12 leaves in one quire of 10 and one of 2. The writing is in two different serto hands (the second beginning on fol. 3a), both neat and professional and of varying size, with rubrications. Harris 142; acquired June 1915. R39003.

A poem in 12-syllable metre in praise of the late Indian Syrian Orthodox bishop Gevargese Mar Gregorios.\(^{75}\) A preamble gives the

\(^{73}\) The correctness of the attribution is doubtful: see L. Abramowski, 'Ein unbekanntes Zitat aus *Contra Eunomium* des Theodor von Mopsuestia', *Le Muséion*, 71 (1958), 97-104, specif. 97.

\(^{74}\) This edition is based on MS Cambridge Or. 1319, a collection of East Syrian texts on christology in which the present text is no. IX. The rubric of the Rylands manuscript ('next...'), identical with that in the edition, suggests that its text was extracted from the same collection. It shares a number of variant readings with another manuscript (R in the apparatus of the edition) which came from Samuel Giamil, the head of the Chaldean seminary in Mosul in Mingana's day.

\(^{75}\) On this bishop (d. 1902 and made a saint in 1947) see D. Daniel, *The Orthodox Church of India* (New Delhi, 1986), 184-5. In English letters his family name is written Chathuruthy.
The author also identifies himself as Dionysius metropolitan of Melitene and Kharpert (or Harput) and their environs and the date of composition as 1903. The poem has 85 numbered couplets which are supplemented by lengthy notes in smaller writing. These notes also contain a good deal of miscellaneous information on the history and glories of the Syrian Orthodox church in India and elsewhere.

On fol. 6b in a note concerning collectors of manuscripts, a later hand has added a notice of Harris.

A collection of hymns (mada'ik, azjal, ash'ar) in Karshuni, very imperfect. From the headings that are preserved, most of the hymns seem to be anonymous, but two are attributed to 'Isa al-Hazar (fol. 6a-b, a madiha; and foll. 76a-78b, a zajal, both imperfect).

Fol. 41a, originally blank, contains the name of a scribe or owner Ephrem ibn 'Isa ibn Farja ibn 'Abdalhad.


76 On Dionysius 'Abd an-Nur Aslan (1851-1933) see H. Kaufhold in Oriens Christianus, 74 (1990), 116-17. He was metropolitan of Kharpert 1896-1914. As an author, however, he is not mentioned in the books of Barsum or Macuch. Cf. n. 78 below.

77 Cf. Graf, iv. 16-19.
157

1. 1b – 9b Revelation (= CSCO 53. 1–30).


3. 39b–59a catholic epistles (= CSCO 53. 115–70): James; 1 Peter (46a); 2 Peter (51a); 1 John (54a); 2 John (57a); 3 John (57a); Jude (57a).

4. 59a – 193b Paul: introductory chapters; Romans (60b); 1 Corinthians (93a); 2 Corinthians (118b); Galatians (137b); Ephesians (145b); Colossians (161a); 1 Thessalonians (167b); 2 Thessalonians (173a); 1 Timothy (188a); 2 Timothy (188); Titus (193b); Philemon (197a); Hebrews (198a).

Fol. 222a has colophons in Karshuni and Syriac identifying the scribe as Hanna ibn Malki Hanna (Yohanan bar Malke Yohanan) the Tanner, and the date as November 1904. The front flyleaves contain some inconsequential writing by the same scribe.

There are alterations and additions to the text throughout the volume in a second hand. The corrector identifies himself in a subscription on fol. 221b as Metropolitan Dionysius 'Abd an-Nur, adding the date July 1905 and place Kharpert. Fol. 222a has colophons in Karshuni and Syriac identifying the scribe as Hanna ibn Malki Hanna (Yohanan bar Malke Yohanan) the Tanner, and the date as November 1904. The front flyleaves contain some inconsequential writing by the same scribe.

There are alterations and additions to the text throughout the volume in a second hand. The corrector identifies himself in a subscription on fol. 221b as Metropolitan Dionysius 'Abd an-Nur, adding the date July 1905 and place Kharpert. There are also a few marginal notes by Harris.

36

Paper, 28 x 20 cm. The quires, of various sizes, are the product of rebinding by an oriental binder, most of the leaves being repaired around the edges and bound on guards. Small parts of the text are lost or supplied by a later hand. Foll. 58, 69, 94 are entirely in this later hand. Fol. 11 is partly, and 12 entirely, torn away. Fol. 1b is blank. Leaves are wanting at the end of the volume and one leaf apparently after fol. 90. Oriental binding in full leather, worn and loose. Awkward sereto with some vowels, rubricated, 20–23 lines per page. 15th–17th cent. Mingana 35 (another number is crossed out). Spurious ‘R39006’ in Mingana’s hand on inside front board.

The West Syrian Shhima or book of weekday offices. It is headed (fol. 2b) مسح الامناء مسح تسعة مسح ميحاوي مسح ميحي مسح ميحي (تسبحة). Part of the mawrbe and all of the takshphatha mentioned have been lost at the end.

78 He was also the scribe of MS Mingana 535 (dated 1895), and is also to be identified with the scribe of our MS 30 (and two folios of MS 11). He is also the author of the text in MS 33 (q.v.).
1. 2b - 131a the offices: Monday; Tuesday (24b); Wednesday (45b); Thursday (69b); Friday (91b); Saturday (113b). For each day the order of the services is *ramsha* (or *ramsha d’nagah* or *nagah*); *suthara*; *m’irana* (or *m’irana de lilya*); *safrá*; third hour; midday; ninth hour. There are slight variations in the wording of the rubrics. At the end (130b-131a) there is a section headed *Huwa 'alai muhsina,* *ya'ayn*.

2. 131a - 135b hymns to the Virgin Mary (*mawrba*). They are divided into eight tunes (*muqtam*); breaking off in the middle of the seventh.

Fol. 2a, originally blank, is filled up with a prayer in a modern hand. Fol. 1b has a note of ownership in Karshuni. On the outer margin of fol. 3a is the signature of A. Grant, M.D. 79

37

Paper, 25 x 20 cm. 488 leaves plus two blanks at the beginning, in quires of 10, unsigned. Neat diminuitive serto in 2 columns, 31-6 lines per column. There are some rubrics, but in many places white space is left for them. Harris 153; acquired June 1915. R39007.

The commentary of Dionysius bar Salibi on the Old Testament.

1. 1b - 33b Genesis, beginning *muqtamu 'ala Hamma Hakama. Muqtamu Hamma Hakama.*

2. 38a - 60a Exodus, headed *muqtamu Sassama; Sassama; Sassama. Muqtamu Sassama; Sassama; Sassama.* This, the ‘factual’ commentary, is followed (56b) by the ‘spiritual’ (*musana*) commentary.

3. 61a - 73a Leviticus: factual and (70a) spiritual commentaries.

4. 74a - 90b Numbers: factual and (88b) spiritual commentaries.

5. 91a - 106a Deuteronomy: factual and (102b) spiritual commentaries.

6. 106a - 123b Job: factual commentary in brief (*muqtamu*) and (119b) ‘spiritual and factual, according to the Peshitta version, a second commentary’.

7. 124a - 127a Joshua: factual and (125a) spiritual commentaries.

8. 127a - 131a Judges: factual commentary and (128b) spiritual commentary 'as a supplement' (ܡܕܢܚܐ, ܡܕܢܚܐ).

9. 131a - 137b Samuel: factual and (133b) factual and spiritual commentaries.

10. 137b - 141b Kings: factual and (148b) factual and spiritual commentaries.

11. 149a - 258a Psalms: factual and (180b) spiritual commentaries.80

12. 258a - 277b Proverbs: spiritual commentary on the Syrohexapla and (265a) factual commentary on the Peshitta.

13. 277b - 302a Ecclesiastes: factual commentary on the Peshitta and (291a) spiritual commentary on the Syrohexapla.

14. 302a - 317b Song of Songs, partial (ܡܕܢܚܐ) commentary and (303b) spiritual commentary on the Syrohexapla.

15. 317b - 318a a section entitled ܚܟܝܐ, ܒܝܬܐ including a chronology of the prophets and rulers of the Jews.

16. 318b - 371a Isaiah: factual and (340a) short spiritual commentaries.

17. 371b - 396b Jeremiah: commentaries on the Syrohexapla in brief and (373a) on the Peshitta 'partially', and (378a) a 'third commentary, factual and spiritual mixed'.

18. 396b - 428a Ezekiel: factual commentary, partial and beginning with an introduction (ܡܕܢܚܐ), and (419a) brief spiritual commentary.


20. 444a - 476b Twelve Prophets:
   a. factual commentary on Hosea, Joel (448b), Amos (449b), Obadiah (453b), Jonah (453b), Micah (453b), Nahum (455b),

80 There are no rubrics in this part of the manuscript, but it is probably the case (as in MS Paris Syr. 66; Zotenberg, 33) that for Ps 1–26 there is more than one spiritual commentary, sometimes one being on the Peshitta and another on the Syrohexapla.
Habakkuk (457a), Zephaniah (458b), Haggai (459b), Zechariah (460a), Malachi (464b).

b. spiritual commentary (U-.U  o> fc^W fc^-.Lj (^): Hosea (465b), Amos (467b), Joel (468a), Obadiah (468b), Jonah (468b), Micah (469a), Nahum (470a), Habakkuk (470b), Haggai (471a), Zephaniah (471b), Zechariah (472a), Malachi (476a).

21. 476b - 484a Sirach (Bar Asira), beginning صهلآ، بصيب ِ حاضمْمأ، رععْصغْمأ، خامْمأ، خامْمأ، بصيب، بصيب، بصيب، بصيب، صمه .

On fol. 484a a colophon identifies the scribe as Q. Elia b. Q. Gabriel from the family of Dolabani. The manuscript was completed in the reign of the Patriarch Abdulmesih II in the year 1911 in Mardin. The scribe's name also appears in subscriptions on fol. 70a (along with the date 31 May 1906), 102b and 258a.

Foll. 484b–488b are blank except that fol. 488a contains a repetition of part of the commentary on Zechariah.

38

Paper, 34 x 23 cm. 229 leaves, plus blanks at front and back. Foll. 1–6 are on different paper and make up an unsigned first quire. Thereafter, the quires are of 10 leaves and signed l–22. Neat serto in 2 columns per page, 32 lines per column, freely rubricated. Harris 139; acquired June 1915. R39008.

The four gospels in the Harkleian version, with Karshuni translation.

1. 1a–7b prefatory matter: an index to the lections according to the liturgical year; tables 1–10 of Eusebian canons (4b); commentary on the genealogy of Jesus (7b).

2. 8a – 71a Matthew.

3. 72a – 111b Mark.

4. 111b – 178a Luke. The genealogy of Jesus (Lk 3.27–38) is set out in 3 columns: Harkleian with the names fully vocalized, Peshitta and Arabic (120b–121b).

5. 178a – 227b John.

6. 228a – 229b further commentary on the discrepancies between the genealogies, citing Philoxenus, Eusebius, Severus and
Ephrem; and Dionysius bar Šalibi on how many canons each gospel has etc. (= CSCO 15. 27:1-28:5, the numbers being changed to fit the Harklean canons). Some of the text is in the form of diagrams.

On each page of the New Testament text the Syriac is in the right-hand column and the Karshuni, in slightly lighter writing, in the left. The Karshuni text is partly vocalized, the Syriac occasionally. There are numerous small glosses, mostly to the Arabic, in the margin encircled in red. For each gospel, the text is preceded by a list of chapters in it: for Matthew there are 68, Mark 48, Luke 83, John 19. The text itself is divided into chapters, canons (with a harmony at the foot of the Syriac column), and shahê. Lections are rubricated in both columns. At the end of each gospel there is a subscription counting the chapters, canons, parables and testimonies.

On fol. 227b a colophon in Syriac only gives the date of the manuscript as 7 July 2221 (= 1910 C.E.) and the scribe's name as Jacob bar Zayton Malke Safar from Midyat from the family of حجة حنة (The name also appears in a subscription on fol. 71a.) The scribe adds that he copied two manuscripts, described as یا طم رستو هیکل موسیه حسب حسب فسه میلم, and that the manuscript was written at the instigation of Bishop [sic] Mr Andrus the American and Musa bar Sh. Gergis the Assyrian who lives in Midyat (هیکلی وسطی وسطی وسطی وسطی وسطی وسطی, and that the manuscript was written at the instigation of Bishop [sic] Mr Andrus the American and Musa bar Sh. Gergis the Assyrian who lives in Midyat (هیکلی وسطی وسطی وسطی وسطی وسطی وسطی). The scribe's colophon in black is interspersed with the usual colophon of the Harklean gospels in red.

Paper, 49 x 28 cm. 240 leaves in 24 quires of 10, the first and last unmarked, the others signed 1-22. Pagination 1-433 begins on quire 1 fol. 1b. Oriental binding in full leather. Fine serto in two columns, 26 lines per column. Rukkaka and qushshaya are in red. Titles and running headlines on each page are in a large outline estrangela, occasionally coloured in. Harris 138; acquired June 1915. R39009.


1. pp. 1 - 30 on the chariot which Ezekiel the prophet saw (= B iv. 543-610).

2. pp. 30 - 40 on the consecration of the church and on inquiry (= B iv. 767-89).


5. pp. 55 - 64 the annunciation to the Mother of God and on her journey to Elizabeth (= B Sah 639-61).

6. pp. 64 - 69 on 'In the beginning was the Word' (= B ii. 158-69).


8. pp. 75 - 80 on the name Emmanuel (= B ii. 184-96).

9. pp. 81 - 86 on this, that our Lord's name was called Wonderful, beginning 

10. pp. 86 - 91 on the way of Christ that is unsearchable, beginning 

11. pp. 91 - 116 on the birth of our Lord in the flesh (= B Sah 720-4).

12. pp. 116 - 127 on the unsearchability of Christ and on his birth from the Virgin and against the Dyophysites, beginning 

13. pp. 127 - 161 on the birth and on the appearance of the star and on the coming of the Magi and on the murder of the babes (= B i. 84-152).


15. pp. 174 - 185 a second one on the holy Mother of God, and against the impious who say that she did not remain in virginity after the birth (= B Sah 685-708).

16. pp. 185 - 191 on Stephen the chief of deacons and the first of martyrs (= B iii. 710-23).
17. pp. 191 – 202 on the 318 fathers who assembled at Nicaea in the days of the great victorious emperor Constantine (= B Sah 842–65).


25. pp. 275 – 281 on why our Lord stayed thirty years in the world and only then was baptized and did miracles (= B iii. 321–34).

26. pp. 281 – 290 on the holy fast of forty days (= B i. 551–70).

27. pp. 290 – 299 a second one on the holy fast of forty days (= B i. 588–606).

28. pp. 299 – 307 a third one on the holy fast of forty days (= B i. 571–87).

29. pp. 307 – 316 on the man with leprosy (= B ii. 244–64).

30. pp. 316 – 325 on divine love and on perfect reconciliation (= B i. 606–27).

31. pp. 325 – 333 on repentance, for the middle of the second week of Lent (= B i. 666–8).

32. pp. 333 – 340 a second one on repentance, for the middle of the second week of Lent, beginning لَمَّا دَعا هَمَارُ ۖ كَيْ فَسَحَّرَنَا هُمُّهُمْ مِنْ خَلْقِهَ؟

33. pp. 340 – 347 on that which our Lord said, 'What shall a man give in exchange for his soul?' (= B i. 683–98).
34. pp. 347 - 355 on the unclean vessels and on the man who made a banquet for his son (= B v. 551–69).


37. pp. 363 - 374 on the paralytic that our Lord healed on the sabbath, for the third Sunday of Lent (= B iv. 701–24).

38 pp. 374 - 390 on the prayer that our Lord taught his holy disciples (= B i. 212–48).

39. pp. 390 - 399 on the Pharisee and the publican who went up to the Temple to pray, for the third Saturday in Lent (= B i. 299–319).

40. pp. 399 - 407 on the Canaanite woman from whose daughter our Lord drove out a demon, for the fourth Sunday in Lent (= B i. 424–44).

41. pp. 408 - 416 on the woman who was bent over and whom our Lord healed (= B v. 506–25).

42. pp. 416 - 423 on the poor widow who put in two coins (= B iii. 483–500).

43. pp. 423 - 433 on the parable which our Lord spoke about the workers whom the lord of the vineyard hired (= B i. 320–44).

Fol. 6b of the first quire contains a table of contents, quire I fol. la a cross device in coloured interlaced work surrounded by scriptural texts. The scribe has added occasional glosses neatly in the margin, one on p. 96 in Arabic.

On p. 266 a colophon gives the date 1905 A.D. and identifies the scribe as Rabban Elia Sharwaya from Mardin, from the family of Beth Qara, son of Malkê who brought him from schooling at the monastery of Korkama (Deir Zafaran). Another colophon on p. 433 states that the manuscript was written in the monastery of the Mother of God, that is, of Natpa, which is south of the monastery of Korkama, on 25 March 1905.
Paper, 33-1/2 x 24-1/2 cm. 188 leaves, of which foll. 1-32, 181, 188 are later than the rest. The original ms. will have had 18 or more quires of 10, signed with Syriac letters. Of these, quires 3-17 and part of 18 survive, though the leaves are now mostly bound on guards and are a good deal stained and damaged. Fol. 152 belongs after 153 and 158 after 159. The newer leaves are also stained. The writing in the original manuscript is a crowded-up round serto in two columns, c. 36 lines per column, now much faded. Headings and qushshaya and rukkaka are in red. 12th-13th cent. In the newer part the writing is a neat serto in 2 columns (except foll. 181, 188), 32 lines per column. Harris 140; acquired June 1915. R39010.

A Syriac – Arabic lexicon, the definitions being in Karshuni. Two notes on fol. 96b divide the work into two halves and identify it as the lexicon of Bar Bahlul; but it seems to be a different work. The words are grouped into sections by their first two letters. The original manuscript begins with the word ܐܒܗܡܐ on fol. 33. In this part of the manuscript there are many interlinear and marginal additions in various hands, perhaps including the first hand. The beginning of the letter ܕ (fol. 40b) reads as follows:

Foll. 1-32, 181, 188 are supplied from a perhaps yet different work. A sample of the text is as follows (fol. 13a):

Fol. 188b contains a section listing pairs of words which in Syriac are spelled with shin and in Arabic with sin. This is followed by a colophon in Karshuni according to which the manuscript was renovated by Q. Zechariah in the village of Qitirbil (ܡܚܐܬܐ, near Diyarbakir) in 1720.
The East Syrian commentary on the lectionary entitled *Gannat bussamē* (‘garden of delights’); with another work appended.

1. **pp. 1 - 1335** the *Gannat bussamē*. Cf. G. J. Reinink, *Gannat Bussame I. Die Adventssonntag* (CSCO 501-2, 1988), the first volumes of an edition and translation in progress. The text is divided into long sections corresponding to the points in the ecclesiastical calendar. Within these the lections and names of authorities are rubricated. It is imperfect at the beginning, starting in the middle of the commentary on Lk 1.13 (= Reinink, 501. 19; part of the Gospel for the first Sunday of *Subara*). The scribe has relieved the monotonous format of the pages by occasionally setting out the text to form shapes, or within borders or roundels, or vertically or diagonally (pp. 96-9, 134-6, 267-70, 293-4, etc.).

2. **pp. 1336-48** a dispute between the Saviour and Death by Mar Aba of Kashkar, beginning *威慑 23 686676 687686 23 686676 687686 23 686676 687686*; imperfect at the end.

There are occasional notes by a second hand, including (p. 417) the story of the forty martyrs. There are marginal notes in ink and pencil by Harris throughout the manuscript, more detailed at the beginning and then simply repeating the rubrics.

**42**

Parts of the ascetical work (*Liber sermonum*) of Gregory of Cyprus. There are four fragments:

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82 The manuscript inherits the defects of the old manuscript (fourteenth or fifteenth century?, formerly Urmia 180 and now in Speer Library, Princeton) from which it was copied. See G.J. Reinink, ‘Die Textüberlieferung der Gannat Bussame’, *Le Musion*, 90 (1977), 103-75, specif. 115; and his edition, vol. 211, pp. V-VII.

83 This text also comes from the manuscript mentioned in the previous note. Text and translation of the rubric are printed in Reinink, ‘Textüberlieferung’, 116-17.

1. 1a - 8b containing the end of memra 4 and (fol. 5a) beginning of memra 5.

2. 9a - 21b containing the end of memra 6 and (fol. 20a) beginning of memra 7. The beginning of memra 7 corresponds to I. Hausherr (ed.), Gregorii monachi Cyprii de theoria sancta (Orientalia Christiana Analecta 110; Rome, 1937), 44-48:7.

3. 22a - 28a beginning نَزَّلَ مَعَ مَكَّةَ وَالْمَدِينَةَ حَمَايَةً عَلَى مَهْدِي. It continues with a question from a brother and ends: كَثِيرَةً فِي لَهِمْ مَا نَبَيْنَاهُمُ الْمُلْكَ. Fragments 1, 2 and 3 end with Mingana’s note ‘lacune’. The four fragments are independently paginated in Arabic in Mingana’s writing and it is not clear if the placement of 3 and 4 is arbitrary. There are a few footnotes in French by Mingana, and marginal notes by Harris (subsequently crossed out) indicating Biblical quotations. Mingana made this transcript from what Harris describes as ‘a certain worn-out and scarcely legible manuscript’ located somewhere in ‘the East’. It is probably the same manuscript mentioned elsewhere by Mingana as one which he discovered in Kurdistan in 1905, written in an East Syrian estrangela of c. 1180.

4. 29a - 54b beginning مَكَّةَ وَالْمَدِينَةَ حَمَايَةً عَلَى مَهْدِي. It continues with a question from a brother and ends: كَثِيرَةً فِي لَهِمْ مَا نَبَيْنَاهُمُ الْمُلْكَ. Mingana made this transcript from what Harris describes as ‘a certain worn-out and scarcely legible manuscript’ located somewhere in ‘the East’. It is probably the same manuscript mentioned elsewhere by Mingana as one which he discovered in Kurdistan in 1905, written in an East Syrian estrangela of c. 1180.

Paper, 29 x 19-1/2 cm, 99 leaves (paginated 2-199) plus blanks at front and back. Modern East Syrian hand, 21 lines per page, vocalized. 'Cod. 18' (p.2) in Mingana's collection. The MS is marked in pencil with Arabic page-numbers, paragraph-divisions and some footnote indicators, presumably by Mingana for an edition which was never published. Acquired March 1915. R38407.

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85 Cf. Harris, 'The biblical text used by Gregory of Cyprus', in C. Adler and A. Ember (eds), Oriental studies published in commemoration of the fortieth anniversary . . . of Paul Haupt as Director of the Oriental Seminary of the Johns Hopkins University (Baltimore, 1926), 410-24.
86 Ibid., 410, 424.
87 Mingana, Catalogue, 1162 and n. 2.
88 Not Harris’s as Jansma states (art. cit. in n. 90 below, p. 1).
89 This was perhaps to be part of a second volume of his Sources syriaques, the first volume of which (including the Syriac text of memre 10-15 and French translation of 15) came from the Dominican press in Mosul in 1908.
The first part of the historical work entitled *Chief of things of the world of time*, by John bar Penkaye. The whole work consists of 15 *memra* divided into Books 1 (*memra* 1–9) and 2 (10–15). The present manuscript contains *memra* 1–*. *Memra* 1 is imperfect at the beginning and starts (p. 2) with the words *s’al La uoioqaja *-{sotaoi*}. The bottom of the last page (p. 199) contains the catchword *mōba* indicating that the original manuscript continued with the next *memra*.

Paper, 22-1/2 x 16-1/2 cm. 134 leaves, consisting of two manuscripts sewn together onto three cords. If there ever was a binding it has entirely perished. Harris 165; acquired December 1916.

A

Foll. 1–96 are in quires signed 1–10. Leaves are wanting after foll. 21, 27, 88, and 96. Leaves also seem to be wanting after foll. 11 and 19 in quire 2; if so, this quire would have been of 12 leaves, the others of 10. Lean and cramped East Syrian hand, rubricated, 26 lines per page. 16th–18th cent.

A series of short sections concerning the stars and planets, and divination. There is some overlap with the so-called Syriac *Book of medicines* (ed. E. A. W. Budge, 2 vols., London 1913), specifically the second part of the book, i. 441–552 (= B; English translation in ii. 520–655). The sections in common vary considerably in their text, however, and their order is different. As a sample, the contents of foll. 17–19 are as follows.

17a  a portent showing four *La al La’al la’tto* *La’al koja*, beginning *[read La koja] La’al la’tto*.


91 A page (fol. 82a) is reproduced in *Bulletin*, 60 (1978), facing p. 388.

92 A complete description of the contents would have been a task out of proportion in this catalogue. There are in the first place something over two hundred sections, many of which are only indefinitely marked off from one another. There is also a good deal of corruption in the text generally, including dislocations which are evidently the result of unintelligent copying of a defective exemplar. I appreciate Mingana’s comment that this manuscript is ‘the most unsatisfactory Syriac MS. which I have ever seen’ (*Bulletin*, 4 (1917–18), 80).
17a a portent about the kingdoms of the planets ('wandering stars', حَمَكِنَةِ ِّٓكَلَّة) and their houses ( = B, 471).

17a a portent when you want to go east ( = B, 471).

17b on those who fall into prison: whether they will be released quickly or be tested (?) headed مَعَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ لَكَمُوُ L ( = B, 524).

17b a portent concerning the nativity of the seven (planets), beginning مَعَكَمُوُ لَكَمُوُ لَكَمُوُ L ( = B, 524).

18a-b a section (خَفَكِ رَكَب): which preceded the other in creation, darkness or light; beginning مَعَكَمُوُ لَكَمُوُ L.

18b on the ascent of the sun to the highest degree on 19 Haziran (and) its descent to the lowest degree on 19 Kanun I; beginning مَعَكَمُوُ L.

19a-b that you may know the five planets and their computation ( = B, 486-7).

19b that you may know how long the sun is in each of the signs of the Zodiac ( = B, 503).

19b that you may know the intercalatory month: you find it from 25 Shebat to 6 Adar.

19b that you may know in which sign of the Zodiac any given hour rises in the east; beginning مَعَكَمُوُ L.

19b that you may know if an ill person will die or his illness be prolonged; beginning مَعَكَمُوُ L: incomplete at the end.

Some of the longer and more apparently significant sections elsewhere in the manuscript are the following.

1b-3a a section headed مَعَكَمُوُ لَكَمُوُ L, consisting of forecasts for each year in a cycle of 19 years.
a section on divination by sand, headed "لا تجذب من حجرية". 93

some formulas for ‘binding’. 94


the names of the seven planets in Hebrew, Greek, Persian, Arabic and Syriac. The scribe has tried to reproduce the Arabic names in Arabic script as well as Syriac.

on which days there is moonlight (= B, 459), here attributed to a ‘book of Pythagoras’.

on the measure of the world from east to west, beginning "γιγαντιῶν θέσεων οκτώ οίκοι οκτώ χῶρα οκτώ επτάμαχοι οκτώ διπλακισμένοι".

a treatment of each of the signs of the Zodiac in turn, headed apparently "γιγαντιῶν θέσεων οκτώ οίκοι οκτώ χῶρα οκτώ επτάμαχοι οκτώ διπλακισμένοι" and beginning "γιγαντιῶν θέσεων οκτώ οίκοι οκτώ χῶρα οκτώ επτάμαχοι οκτώ διπλακισμένοι". After Leo come Virgo (47b), Libra (49a), Scorpio (50a), Sagittarius (51a), Capricorn (52a), Aquarius (53a), Pisces (54a), Aries (55a), Taurus (56a), Gemini (57a), Cancer (58b).

a series of five texts containing forecasts for the year depending on the sign of the Zodiac in which the year begins: 1. entitled ‘horoscopes of the year’ (στοιχεία ημερών); 2. another horoscope (80a); 3. a Treatise of Shem (81b); 4. another portent on the nativity of the year by "μοιρασμένοι" (83b); 5. another portent on

93 On the literature of this branch of divination see T. Fahd, La divination arabe (Strasbourg, 1966), 196-204; and art. ‘Khaṭṭ’, Encyclopaedia of Islam, 2nd edition, 4, 1128-30. Fahd does not list any texts in Syriac, although there are treatises in Karshuni (much more extensive than in the manuscript here) in MSS Oxford Syr. 180 and 181 (Payne Smith, 596-600).


Fol. 1a contains notes in later hands, one mentioning the name Symeon (مسیه).

B

Foll. 97-134 consist of four quires signed 1-4. Quire 1 lacks the first leaf and quire 4 the last. East Syrian hand, 18-19 lines per page. 17th-18th cent.

Part of *The cream of the sciences* by Gregory Bar Hebraeus; with short texts appended.

1. 97a - 133b  *The cream of the sciences* (cf. MS 56 and MS Vat. Syr. 613 (Van Lantschoot, 144)) on physics: book 3 on generation and corruption (4 chapters), beginning in chapter 1 §1 with the words چت جمع حقیقت کت لپتن مکت تساکت پهشکما; and book 4 on metals (119a), chapters 1-4, ending چت جمع حقیقت یخابدنمکت پهشکم.

2. 133b-134b questions and answers on the liturgy; the orders of the tabernacle (134b); a glossary of the words چت جمع حقوق پکشما, چت جمع حقوق پکشما, and چت جمع حقوق پکشما; incomplete at the end.

Two sets of unbound leaves. No Harris or Mingana numbers. Apparently A and probably also B came to the John Rylands Library with MS 42 and were later detached.97 The pagination also suggests there were a further number of leaves now separated.

96 Charlesworth’s translation and commentary are taken over from his article ‘Rylands Syriac MS. 44 and a new addition to the pseudepigrapha: the Treatise of Shem, discussed and translated’, in *Bulletin*, 60 (1978), 376-403. The very early date (first century B.C.E.) which he assigns to the Treatise of Shem has been rendered more than doubtful by S.P. Brock (*Journal of Semitic Studies*, 34 (1985), 203-4) and P. Alexander (in E. Schürer, *The history of the Jewish people in the age of Jesus Christ*, 2nd edition, III.1 (Edinburgh, 1986), 369-72). The Arabic origin of at least some other material in the manuscript, and the existence of texts in Arabic similar to the Treatise of Shem (see e.g. the manuscript described in Fahd (n. 93 above), 486-94, specif. p. 490 no. 12), likewise suggest a much later date.

97 This seems to be implied by Mingana’s remark referring to A that it is ‘now preserved in the John Rylands Library, where it is placed at the end of some chapters of the works of Gregory of Cyprus (fourth century) on Christian monachism’ (*Bulletin*, 4 (1917-18), 59).
A

Paper, 4 leaves paginated 1-8, pp. 1-2 being on ruled paper 22-1/2 x 18 cm., and pp. 3-8 (also numbered 7-12 in Arabic) on paper 24 x 18 cm. The two parts are in different serto hands.

Part of a series of saints' lives.


2. p. 8 life of Jacob of Nisibis (BHO 405), breaking off with the words The scribe of pp. 3-8 was hieromonk (later Patriarch) Ephrem Barsum, who copied from a manuscript in the library of the Deir es-Zafaran.100 Some blank spaces denoting illegible words are filled up in Mingana's handwriting. Barsum's copy evidently extended beyond the pages here preserved, and the beginning of Clement will have been on the same leaf as a previous text. Pp. 1-2 are in a different hand and probably were re-copied when this other text was detached.

B

Paper, 29 x 20 cm. 3 leaves, paginated both 77-82 and 13-18. East Syrian script and French, in Mingana's handwriting.

Life of Philoxenus of Mabbug, beginning Translation: Mingana in Expositor, 8th series, vol. 19 (1920), 149-60. Mingana had evidently intended at some previous time to publish the text with French translation and commentary. The present manuscript consists of the end of the translation (p. 77), Syriac text (pp. 77-81), and some further comments (pp. 81-2). According to Mingana, he was working from a manuscript copied by Ephrem Barsum from a 14th-century original at Beth Sabrina in Tur 'Abdin (Expositor, 150-1).101


100 Mingana describes the exemplar as a vellum manuscript not later than the eleventh century. This is evidently MS Damascus Patriarchate 12/17 (Behnam, 166).

101 This is probably one of the manuscripts identified by Vööbus in Mardin (Analecta Bollandiana, 93 (1975), 112).
Paper, 20-1/2 x 14-1/2 cm. 7 leaves in one unbound quire, of which fol. 6 is an odd leaf and the others conjugate pairs. Foll. 6b-7 are blank. Modern serto, 19 lines per page, rubricated. No Harris or Mingana number. 102

Headings and incipits from a manuscript of the *Book of homilies* of Moshe bar Kepha. The incipits pertain to the beginning of the commentary on John (1a-b); the individual homilies proper (1b-5b); and lists of the names of bishops at various ecumenical councils (6b). 103

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Paper, 20-1/2 x 14 cm. 70 leaves. The original binding has perished. Quires have been lost at the beginning and end, those surviving being numbered 7-13. Large bold serto with some vowels, 10 lines per page, rubricated. 17th-19th cent. Harris 170; acquired December 1916.


1. 1a – 27a the Twelve Apostles (= Raes no. 19 = *Anaphorae Syriacae* i. 240–57), acephalous, beginning in §7 with the words ً؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟� ً؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟� ً؟؟

2. 27b – 35b Mar Ioannes (= Raes no. 43 = Renaudot, 256–60).

3. 36a – 45a Xystus Patriarch of Rome (= Raes no. 70).

4. 45a – 55b Simon Peter chief of the Apostles (= Raes no. 59).

5. 56a – 65a Mar Yohanan the Patriarch who is Yeshu' the Scribe from the town of Romana (лисько) in the territory of Sebastia (sc. John bar Shushan = Raes no. 38 1).

6. 65a – 70b Dionysius bar Salibi, breaking off at §27 (= Raes no. 12 = Renaudot, 449–52 line 5).

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102 Harris was interested in the *Homilies* of Moshe bar Kepha (see Horae Semiticae 5 (Cambridge, 1911), XXXII). Perhaps this manuscript was written for him as a sample of the text.

103 The *Homilies* of Moshe bar Kepha (Baumstark, 282) are transmitted in several recensions. The contents of the present item are found in an old manuscript presently in a private collection in the U.S.A. (see *Analecta Bollandiana*, 102 (1984), 71 n. 4). That manuscript is said to have been in Tur ‘Abdin until 1927, and was probably the exemplar of the present one.
A collection of prayers, mostly in Karshuni:

1. 1a - 32b various prayers to the Virgin Mary, imperfect.

2. 33a - 39b a greeting of the holy angels, viz. Michael, Gabriel, Raphael and Suriael.

3. 39 - 42a a greeting of Makarios the Great.

4. 42b - 46a a prayer of Mar Ephrem, beginning لآو ونام المـ. 

5. 46a-b the Gloria in excelsis, farced; incomplete at the end.

6. 47a - 48b acephalous, a prayer to be said over a penitent.

7. 49a-b a prayer to be said over a child who cries, in Syriac.

8. 49b - 50a a prayer to be said over anything impure.

9. 50b - 52b prayer of the Red Wind (السيو) incomplete at the end.

There are subscriptions on foll. 39a, 42a-b and 48b-49a according to which the scribe was a Matran Hanna. There is a note of ownership dated 2155 (= 1844/5) on fol. 40a. Pasted inside the front and back boards are pictures cut from books.
The shorter grammar of Bar Hebraeus, with other similar texts. Items 1-3 are written in an inside column with commentary in small writing in the outside column and margins.

1. 5b - 54a the shorter grammar of Bar Hebraeus. Cf. MS 16 above.

2. 54a - 129a Bar Hebraeus's poem on homographs. Cf. MS 16 above.

3. 129b - 141b the memra beginning 'Adhere to Aristotle' in the metre of Mar Ephrem. Some of the notes are in Arabic. Cf. S. Samuel, Das Gedicht als Beitrag zur syrischen Originallexicographie und -grammatik (Halle, 1893).

4. 142a - 162b short sections on lexicology, written in various ways on the page. Some of them are in Karshuni. The placement of foll. 161-2, which are a loose pair of leaves, is uncertain.

Foll. 163-4 are flyleaves which come from a different manuscript. Their text, written in a serto 25 lines per page, is part of a story about Adam and Eve returning to Paradise, in Karshuni. The first sentence on fol. 163a reads: A Karshuni note on fol. 160b gives the date 1980 (= 1668/9).

A Karshuni note on fol. 164b gives the date 1980 (= 1668/9).

50

Paper, 15-1/2 x 11 cm. 62 leaves in 7 quires, signed 1-7. Quire 6 has 8 leaves, 7 has 6, the others 10 but the first and last leaves are paste-downs. Neat East Syrian hand, 18 lines per page. Western paper; binding in half leather and cloth in the usual style of missionary presses. Harris 160, acquired December 1916.

East Syrian rites of consecration of an altar.104

1. 1a - 36b consecration of an altar with oil, by the Patriarch Isho'yab of Adiabene, beginning يبَبَلا ممَا حَمْلَ حَكَمْهُ مَمْكَئ. It ends (36a) with the direction that حَمْلَ حَكَمْهُ مَمْكَئ. 104 On these rites see A.J. Maclean and W.H. Browne, The Catholikos of the East and his people (London, 1892), 303-4.
2. 36b - 37a prayer of consecration of an altar, beginning

3. 37a - 60a consecration of an altar without oil, preceded by a list of circumstances when this consecration is necessary; then (37b) beginning

4. 60b - 61a prayer over new vessels offered upon the altar, beginning

A colophon on foll. 61b - 62a gives the date and place of writing as Saturday 12 Iyyar 2201 (= 24/12 May 1890) in Ashitha in Tyari, described as 'under the shelter of the church, the Holy of Holies, of the victorious martyr Mar Giwargis'. The scribe, also named on fol. 36b, was Q. Yosip son of Sh. Yalda son of the late Nwia son of the late Yalda, from Ashitha and from the family of Beth Marqos.

51

Ruled paper, 21 x 16 cm. 345 leaves paginated 1-689, plus blanks at end. Stout oriental binding of full leather over heavy boards. Neat East Syrian hand, 18 lines per page. Harris 169; acquired December 1916.

A dictionary of classical Syriac words, with definitions in the East Syrian (Urmia) dialect of modern Syriac. The heading (p.1) identifies the work as that of Bar Bahlul, and the introduction (pp. 1-2) reproduces the beginning of that work (cf. R. Duval, Lexicon Syriacum e auctore Hassano Bar Bahlule (Paris, 1888-1901), vol. 1 cols. 1-4). The entries (pp. 3-688) appear to be based on Bar Bahlul with some additions.

According to a colophon on pp. 688-9 the manuscript was finished on 29 Tammuz (10 August/29 July), the fourth Sunday in the liturgical summer, 1893. It was written by Shim'un son of Sh. Yohanan of Mar Bhishu', in the school of the Anglican missionaries in the village of S[eirl in the territory of Urmii.
Parts of at least three fragmentary manuscripts bound together. Harris 168; acquired December 1916.

A

Paper, 11-1/2 x 8 cm. 44 leaves, many previously disbound and reattached on guards, not completely correctly. The original MS had 6 or more signed quires of 10 leaves each, but only 4 and 5 are wholly preserved. The correct order of the folios is: 1 - 9; 21 10 11 32 33 12 13 34; 14 - 20; 23 - 31 22; 44 35 - 43. Leaves are wanting after foll. 9, 34, 20 and 43. Vocalized East Syrian script within a border, 11-15 lines per page; headings in large outline script coloured in yellow. The page-borders and illustrations (see below) are in black, red and yellow. 18th cent.

A book of charms entitled *The preservation of people from all kinds of evil.*

1. 1b – 3a title followed by the *Gloria in Excelsis*, Lord's Prayer (2a), prayer of our father Adam (the *Laku Mara*, 2b), prayer of the angels (the Trisagion, 3a).

2. 3b – 6a charm entitled 'the Holy Gospel of Our Lord Jesus Christ, the preaching of John' beginning with Jn 1.1–5.

3. 6b – 9b charm entitled 'The Holy Gospel of Our Lord Jesus Christ, the preaching of Matthew', beginning with Mt 10.7–10a; incomplete at the end.

4. 21a acephalous, beginning خبهد.مته بدن.

5. 21b, 10a – 11b, 32a anathema of the victorious Mar Giwargis, useful for fear and trembling.

6. 32b – 33b, 12a – 13b, 34a anathema of Mar Abdisho' the anchorite and monk of God, useful for a murderous demon.

7. 34b illustration of Mar Zi'a (see below).

8. 14a acephalous, beginning نشاسد یمنیکت. يدهد.مته بدن.


10. 16a–b binding of a dog.

11. 16b – 17a binding of a fever.

12. 17b loosening of a fire.

13. 17b – 18a loosening of a thorn-bush.

14. 18b – 19b blessing on seed.

15. 19b – 20b the evil days which there are in the months; incomplete at the end.

16. 23a – 24a acephalous, beginning: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ .

17. 24b – 27a binding the evil tongue and the tongue of the emir, and for the preservation from the pagan and the enemy tyrant.

18. 28a – 29a another, for the one who will go before the judges.

19. 29b – 30a for ﷺ of a purchase and a sale.

20. 30b – 31a for internal illness ﷺ ﷺ .

21. 31b, 22a for peace among the people of a house one with another.

22. 22b, 44a for sweetness toward everyone.

23. 44b, 35b binding of the mouth of evil animals.

24. 35b – 36b talisman for use before rulers.

25. 37a–b binding of the throbbing of the head.

26. 38a–b for the prosperity of the house.

27. 39a–b for one who goes upon the road by night.

28. 40a – 41a for one who goes upon the road by day.

29. 41b – 43b binding of guns etc.; incomplete at the end.

There are illustrations as follows: Mar Giwargis on horseback killing a serpent (21b), Mar Abdisho' on horseback attacking an evil spirit in the form of a woman (?; 32b), Mar Zi'a attacking the angel of death, also apparently in the form of a woman (34b), various weapons (41b). Geometrical designs fill parts of foll. 29a and 36b and all of foll. 1a and 27b.

B

5 leaves, same size paper as in A but in a larger script within a plainer red border and with rubrications, 12–13 lines per page.

45a – 49a a method of reckoning illness by numerology, beginning (cf. Gollancz, 32–4)

Fol. 49b has the beginning of a colophon written in white letters on a black panel, giving the scribe's name 106 and the date 2106 = 1794/5

C

10–1/2 x 7–1/2 cm, 4 leaves. Crude writing, 9 – 11 lines per page within a single-line border.

50a – 54b a similar tract, beginning

On fol. 54b a colophon identifies the scribe as Q. Saliba on behalf of Q. Bazo, and the date as 2162 = 1850/1.

D

Single leaf, same size as A and B. Crude writing, faded and not all legible.

53a-b ?invocation of saints. The names of and are mentioned.

106 Probably this is Q. Haideni of Gessa in Tkhoma, scribe of MSS Berlin or. fol. 3124 (J. Assfalg, Syrische Handschriften (Verzeichnis der orientalischen Handschriften in Deutschland V) (Wiesbaden, 1963), 1), Mingana Syr. 564 and other manuscripts dated 1791–1817. I owe this data and some other information and corrections in this catalogue to the kindness of Dr. H. Kaufhold.
53

Paper, 10-1/2 x 7-1/2 cm. 63 leaves, mostly loose though a few are still held on the cords which are all that remains of the binding. The MS had at least 28 signed quires, probably of 10 leaves each. To judge from the signatures, what is left seems to belong to quires 20–28, but many leaves are wanting even here and the only quire wholly preserved is 21. Neat crisp serto, 13 lines per page. 15th–17th cent. No Mingana number.

Part of the Apocalypse of pseudo-Gregorius, in Karshuni (Graf, i. 273–6). Included is the passage describing the company of saints and martyrs whom Gregorius sees in the second heaven.\(^{107}\)

54

Paper, 15 x 10-1/2 cm. 66 leaves, of which 62 are out of an original MS which had at least 170 in 17 signed quires of 10. (The quire signature 17 is preserved.) Neat serto, 16–20 lines per page, rubricated. Four leaves are probably from different MSS.\(^{108}\) 14th–16th cent. Mingana 97 (another number is crossed out).

Leaves from a West Syrian *Shhima* (book of daily offices). Cf. MSS 13, 36. Rather few of these leaves join to form continuous segments of text. Exceptionally, quire 8, containing most of *lilya* and the beginning of *safra* for Tuesday, is almost intact (9 leaves out of 10).\(^{109}\)

55

Paper, 30-1/2 x 21 cm. 158 leaves plus blanks at beginning and end, in 16 quires of 10 signed with Syriac letters. Oriental binding in full leather with blind tooling. Serto, in one column (except 2 columns on foll. 3b–22a), 28 lines per full page. There are notes, indexed by reference marks, in smaller writing at the bottoms and side-margins of the pages, enclosed in red borders. Mingana 165.

The corpus of writings of pseudo-Dionysius the Areopagite,\(^{110}\) consisting of:

\(^{107}\) Foll. 27–30 in the present numbering; but probably some of the folio-numbers assigned to the disbound leaves are arbitrary.

\(^{108}\) Viz., foll. 41–2 (14½ x 9 cm. but in the same hand) and foll. 65–6 (in a different hand in two columns).

\(^{109}\) I have assembled these leaves and foliated them 1–9. A complete reordering of the leaves in the manuscript still remains to be done.

1. 2b – 22b introductory matter to the corpus: preface of Mar Sergius (of Resh ‘Aina), preface of Phocas bar Sergius of Edessa (16b), ending with a chapter identifying Phocas; preface of John Scholasticus of Baishan (18a); preface by George the priest of Constantinople, also of Baishan (20a), including the letter of Dionysius of Alexandria to Pope Xystus.

2. 23b – 158a writings of Dionysius. Each section except b is preceded by a list of contents:

a. 23b – 82b first memra, on the divine names (13 chapters).

b. 83a – 108b second memra, on the heavenly high priesthood (15 chapters).

c. 109a – 112b third memra, on mystical theology (5 chapters).

d. 112b – 143b fourth memra, on the ecclesiastical high priesthood (7 chapters).

e. 144a – 158a various epistles (10 epistles).

The volume begins with a title-page (fol. 1a), table of contents (1b) and cross device in interlaced work in red and black (2a). According to two colophons (foll. 23a and 158a–b) and other subscriptions (foll. 1a, 82b, 108b) the manuscript was written by Sh. Mattai bar Paulos in June 1889.111 The colophon on fol. 23a quotes the colophon of the exemplar, an estrangela manuscript dated A.S. 1078 by Kuriakos bar Shamona of Edessa.112

56

Paper, 39-1/2 x 27 cm. 183 leaves (the scribe has foliated foll. 3–182) plus blanks at front and back; in 18 signed quires of 10 and one of 6 leaves. Oriental quarter cloth binding. Serto in 2 columns, 29 lines per column. Mingana 17.

111 This is the earliest of Sh. Mattai’s copies of the same manuscript. He made another in 1894 (= Harvard Syr. 113) and another in 1908 (= Mingana Syr. 24). Mingana Syr. 167, from the same exemplar, was also repaired by him in 1903.

112 This is MS Mosul Orth. 1/97. A description is given in Catalogue of Syriac manuscripts in Iraq, vol. 2 (Baghdad, 1981), 145–203, specif. 160–3 (not examined). Hornus (n. 110 above), 71–2 and 76, gives a translation of the colophon and further data on this manuscript and its descendants.
The first part of the book entitled *The cream of the sciences*, by Gregory Bar Hebraeus. It is headed (fol. 2b): مَنِّيْلَةٌ في مَنْيْلٍ منْيْلَةٌ / وَفَلَكَمُوْلَةٍ مَنِّيْلَةٌ / مَنِّيْلَةٌ / وَفَلَكَمُوْلَةٍ مَنِّيْلَةٌ / مَنِّيْلَةٌ. After a prayer another heading identifies it as the first part, on logic (†لاسْم دِكَيْرَة). There are nine books:

1. 2b - 12b اسْمِتْةُ Isagoge (4 chapters).
2. 13a - 23a مَلِّيْسُCategories (3 chapters).
3. 23a - 46b فَهْرُسْ (peri hermeneias) On interpretation (9 chapters).
4. 46b - 77b كَليَّةُ Analytics (7 chapters).
5. 77b - 96a كَليَّةُ or Posterior analytics or Apodictics (9 chapters).
6. 96a - 127a كَليَّةُ or Topics or Dialectics (8 chapters).
7. 127a - 140b مَكْتَبُ Sophistics (5 chapters).
8. 140b - 176a رُوْحُ Rhetorics (7 chapters).
9. 176a - 182b رُوْحُ Poetics (3 chapters).

Fol. 2a is a title-page. Opposite this on fol. 1b the scribe has written a glossary of some Greek words in Syriac.

A colophon in Karshuni on fol. 183a states that the manuscript was written by Sh. Mattai bar Paulus in Mosul and completed on 27 May 1887. (The scribe’s name and date are also given on folia 1b, 46b, 96a, 182b, and on the title-page which however has by mistake the date 1878.) Sh. Mattai also names the Syrian Orthodox Patriarch Mar Ignatius Peter III and some other bishops of the time. He further states that he transcribed the manuscript into Syrian (i.e. serto) characters from an old copy written in Chaldean characters.113

113 This description roughly fits MSS Vat. Syr. 603-4, dated 1826. These volumes were the property of Mar Elia Mellus in 1889 when he had removed to Mardin (Van Lantschoot, 135); but Mellus was in Mosul in 1887. MS Mingana Syr. 23 is a copy by Sh. Mattai of the second part of this work by Bar Hebraeus, dated 1894.
Paper, 16-1/2 x 11-1/2 cm.  110 leaves, now disbound except for the cords and headband which still attach all but a few of the leaves.  The beginning and ending quires are missing, as well as the outer leaves of most of the other quires, viz. after fol. 20, 28, 36, 44, 52, 61, 89, 97, 107.  Inelegant serto, perhaps by more than one hand and with different inks which have variously faded; 14-15 lines per page, rubricated.  15th-17th cent.  Mingana 95.

The Psalter.  The Psalms are numbered but have no other headings (except for Ps 28, fol. 7b, which counts the verses) or doxologies at the ends.  Only (for halleluia) is added.  The following parts of the text are wanting: Ps 1.1-22.1, 37.36-38.14, 46.2-48.15, 57.10-59.17, 68.23-69.13, 74.11-23, 80.9-82.1, 107.2-33, 118.15-119.6, 125.1-143.5, 146.7-.

Paper, 16 x 11 cm.  9 leaves, disbound, in one quire of 8 and one loose leaf.  The leaves are numbered 69, 71-8.  Clear lean serto, 15 lines per page.  17th-19th cent.  No Mingana number.

Part of a liturgical book in Karshuni.

1.  la the end of the Gospel of John (Jn 21.23-5).

2.  1b - 9b a hymn to the Virgin Mary.  (The rubric on fol. 1b has been almost entirely washed out.) It begins . There is a lacuna of one leaf after fol. 1.

A subscription on fol. 1a identifies the scribe as Zakkai, a priest and monk.

Paper, 21 x 15-1/2 cm.  126 leaves, of which foll. 5a, 6a, 119a-124b, 126a are blank.  Fol. 125, which had writing on it, has been cut out.  There are 13 quires of from 6 to 12 leaves.  Serto, 19-20 lines per page.  Mingana 9.

Penitential canons of Dionysius bar Salibi, plus miscellaneous short texts.

1.  1a - 5b short sections: some lines in 12-syllable metre on the Annunciation (1a); rhyming verses ('gates') of Khamis of Arbela, one being added in an East Syrian hand (2a); a legend about Caiphas
'from a book of the Nestorians' and about the cenacle (3a); concerning four kinds of serpents and three kinds of ants (3b); the third *bab* from the Canons of the Apostles, in Karshuni (5b)

2. 6b – 84b penitential canons of Dionysius bar Salibi. The text is preceded by a title-page and cross ornament (foll. 6b–7a), and followed by a subscription and colophon (foll. 84b–85a). In the present recension this work evidently also includes further short texts.114

a. 6b – 15b title, introductory letter and eight chapters, the letter beginning ملاطة محلة محلة الكهنة. 

b. 15b – 26b canons entitled منتقلا مسقلا مسقلا مسقلا (70 canons), followed by a 71st canon (24b) dealing with the reception of converts, entitled مسقلا مسقلا مسقلا مسقلا مسقلا مسقلا مسقلا مسقلا. 

c. 26b – 28b directions for confession and absolution entitled مسقلا مسقلا مسقلا مسقلا مسقلا مسقلا. 

d. 28b – 32a selected canons of the Apostles (44 canons).

e. 32a an explanation of the terms نسقلا, مسقلا, and مسقلا.

f. 32a–b of Paul the Apostle, on the days when the departed should be commemorated.

g. 32b – 35a canons of the holy teachers and fathers (33 canons).

h. 35a – 36a canons in the form of answers to questions.

i. 36a – 39b a prayer over the sick.

j. 39b – 53a chapter 10 (sic) of Dionysius, entitled مسقلا مسقلا مسقلا مسقلا مسقلا.

k. 53a – 55b a demonstration of Cyril of Alexandria on the benefits of the eucharist to the living and the dead,

114 On the different recensions of this work see A. Vööbus, *Syrische Kanonessammlungen*, I.1,B (CSCO 317, 1970), 405–22. The closest relative of our manuscript (which is not mentioned by Vööbus) seems to be Vat. Syr. 490 (dated 1713; Van Lantschoot, 21–2), which also shares some of the texts later in the manuscript.

m. 59b - 67b chapters and questions on matters relating to priests and monks and the faithful by Gergis Abu-1 Rahban, in Karshuni; beginning مَالكِيَةٍ مَالكِيَةٍ كَالْمَلائِمَةِ فَكَانَ الَّذِينَ كَبَرَ مِنَ الْيَوْمِ.

n. 68a on a fantasy (فَتْحَة) which renders a monk impure.

o. 68b - 69a on one who vomits (after receiving the eucharist).

p. 69b - 70a short sections on chronology, including Jacob of Edessa on the years from Adam to Christ; and on the miracles which took place for the Israelites in the wilderness.

q. 70b - 71b how a layman becomes Patriarch, in Karshuni.

r. 72a - 79a exposition and arrangement of penitence, in Karshuni.

s. 79a - 84b an extract from the book against heresies entitled *Book of illumination* ( كتاب الاعتدام) by Peter al-Gamil (12th-13th cent.; Graf, ii. 341-2), in Karshuni. It begins as in MS Paris Syr. 238 (fol. 52a) with the Armenians.115

3. 86a - 104b stories, headed ﷲ مَالِكٍ مَالِكٍ امْتَمَدٍ.116

a. 86a-b on how the judgments of God are unsearchable.

b. 86b - 88a of a king, his sons, and a rich man.

c. 88a - 89a of the Fathers, about three children.

d. 89a-b of a monk.

e. 89b - 90a on whoever has given up hope from the world.

115 Among the other manuscripts listed by Graf may be noted MS Mingana Syr. 95 (fol. 42a-51b), copied by Mattai bar Paulus in 1896.

116 On the relationship of this part of the manuscript to MSS Mingana Syr. 71 and 369 see S.P. Brock, art. cit. in n. 118 below.
f. 90a–b on one for whom it was prepared by God.
g. 90b–91a on a person’s ending.
h. 91a–92b on the mystery of the cup in the eucharist.
i. 92b–94a of two brothers and on the holy mysteries.
j. 94a–95b a story which took place in the time of Aba Macarius and Aba Shenute.
k. 95b–100a of Diocles (Διοκλής) the wise.\footnote{The text here is longer than that printed from MS Brit. Lib. Add. 12152 in CSCO 5. 360–70. See further S.P. Brock in Journal of Semitic Studies, 14 (1969), 222.}
l. 100a–101a a question of one of the Egyptian brothers who asked the old solitaries.
m. 101a-b concerning the love which dogs show for their owners.

n. 101b–104b on a demon who repented and was received by God, incomplete in the middle, fol. 104 being blank except for the words سعَبُ گَوَت سعَبُ indicating a lacuna in the exemplar.

o. 104b–105a of Mar Ephrem, showing how he confesses one nature three hypostases and how three hypostases one nature.

p. 105a–113b the letter of Philoxenus of Mabbog to Abu ‘Afr governor of Hirta d–Na’man, containing the story of the cursed and anathematized Nestorius. Cf. Mingana, ‘The early spread of Christianity in Central Asia and the Far East: a new document’, Bulletin, 9 (1925), 297–371, specif. 352–6 (translation of the whole letter) and 368–71 (text of foll. 110b–113b).\footnote{On this letter see further A. de Halleux, Philoxène de Mabbog (Louvain, 1963), 203–8; and S.P. Brock, ‘Alphonse Mingana and the Letter of Philoxenus to Abu ‘Afr’, Bulletin, 50 (1967), 199–206. (Brock refutes the charge that Mingana somehow forged the text.) According to Mingana, the scribe Sh. Mattai told him that he copied the letter from a vellum codex of not later than the eleventh century originating in Tur ‘Abdin (Bulletin, 9 (1925), 346, 349). It is not clear how much of the rest of this section of the manuscript will have come from the same exemplar.} 118

q. 113b–115a a demonstration of Bar Šalibi on the commemoration of the departed; beginning實املا وَبَ تَ مصا و ٍكش، حً مته حضرة، ملوكلا عَمِبَتْنَلا مَحَمَ شِمْهَاء.
r. 115a - 116a a disputation against the Nestorians, (showing) that it should begin thus.

s. 116a - 117b various short excerpts from Ignatius, Rabbula, Severus, Ephrem, Isaac, John; followed by explanations of the names of the months.

t. 117b - 118b what the name of each month indicates, from the book of Rabban Shim'un Shanqlabad the Nestorian.

On foll. 84b - 85a are colophons in Karshuni and Syriac, according to which the manuscript was written in Mosul by Sh. Mattai bar Paulos. It was finished on 29 January 1909. The Syriac colophon mentions other events of the year, including the journey of the Syrian Orthodox Patriarch Elia II to London 'to receive commands from Edward king of the English' and to India. Fol. 126b contains the beginning of the deacon's part in the eucharist, a text evidently started and abandoned by the scribe and used as a flyleaf.

On fol. 1b an Arabic note by a reader gives the date 1918.

Paper, 27-1/2 x 20 cm. 107 leaves, in 10 quires of 10 and 1 of 8 (the last leaf being a paste-down), signed with Syriac letters. Neat serto, 22-24 lines per page within a red border. Oriental binding in full leather with simple blind tooling. Mingana 55.

The Rhetoric of Antony of Tagrit

There are five memrê: 1 (2b - 50b), 2 (51a - 61a), 3 (61a - 67b), 4 (67b - 83b), 5 (84a - 107b). The last is incomplete at the end, breaking off at the words "אכיהב אכאך אכיהב אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכאך אכא� ( = CSCO 481. 68:17), with the scribe's note סמך ממות ממות ממות ממות ממות ממות. There are marginal notes, all erased or crossed out, on foll. 56b, 61a and 103a using the phrase סמך ממות ממות ממות ממות ממות ממות סמך ממות ממות ממות מות סמך ממות indicating lacunae in the exemplar.

Fol. 1b is a title-page, opposite which (1a) is a glossary of Syriac words in Karshuni. Fol. 2a contains a table of contents plus two notes in Karshuni.

On fol. 50b there is a subscription with the scribe's name, Sh. Mattai bar Paulus of Mosul, and the date 21 September 1895. There follows a note explaining that the exemplar was defective in memré 2-5: ... . On fol. 83b another subscription, in Karshuni, repeats this information, adding that the exemplar was damaged by water and mice and that the scribe used a magnifying glass to read it. Most of the information is repeated again in one of the notes on fol. 2a.

It thus appears that the original manuscript had white spaces on fol. 56b–57a, 61a, and 103b–107b; and that Sh. Mattai subsequently filled these spaces up from some other exemplar, erasing the marginal notes. He copied the missing end of memrå 5 as far as the blank leaves at the end of the manuscript allowed. The last word in the Syriac text on fol. 107b is written as a catchword indicating that the exemplar continued.

Extracts from the *The lamp of the sanctuary* by Bar Hebraeus.


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121 Our manuscript in its original state must be the volume denoted in Watt's edition (n. 119 above) as BMOS. Ephrem Barsum produced a transcript of this manuscript in 1909 which he then expanded over the years up to 1920 on the basis of other witnesses (see CSCO vol. 480, pp. xx–xxiv). The source for the supplements to the present manuscript was very probably this transcript of Barsum in its later state. One of the notes on fol. 2a of the present manuscript describes the weather in Mosul in 1910–11 and would suggest that the volume remained in Sh. Mattai's possession. (A slip in the manuscript contains some of the text in the two earlier lacunae, but its significance is not very clear.) I am grateful to Dr Watt for his help with the problems of this manuscript.


5. 167b – 172a base 12, chapter 4.6–7 (= PO 40. 440:10 – 444:20).

6. 172a – 193b base 2, chapter 3 (= PO 22. 562:1 – about 569).

62

Paper, 16-1/2 x 11-1/2 cm. Rudimentary oriental binding, using layers of old manuscript leaves for boards.

A

159 leaves, in quires of various sizes, unsigned. Leaves are wanting before fol. 1 and after foll. 16 (at least a whole quire), 54, 71, 77, 131, and 159. The writing is in more than one ungraceful serto hand, 14–20 lines per page. Foll. 124–35 may belong to a different manuscript. 19th cent. Mingana 210.

Various theological treatises, in Karshuni:122

1. 1b – 16b part of The book of the soul by Moshe bar Kepha (in Arabic, Musa ibn al-Hagar: the name is written on the inside front board). Cf. Baumstark, 281; and Graf, ii. 230. Fol. 1a contains some incipits and the text begins on 1b. It includes parts of chapters 1, 12–17, 6 and is incomplete at the end.

2. 17a – 44b a controversial treatise against Roman Catholic doctrine, acephalous; beginning here with the doctrine of purgatory and proceeding (fol. 33a) to the primacy of the Pope.

3. 46b – 77b a work entitled The ladder of Christ (صلى الله عليه وسلم), beginning :. There are seven chapters. It is incomplete apparently at the end of chs. 5 and 7.

4. 78a – 91b the profession of faith of the Christian Syrians; beginning :

122 Cf. MS Mingana Syr. 95, which contains sections 1, 4–7 of this manuscript.
5. 91b - 114a the profession of faith on the Incarnation; beginning.

6. 114b - 123b, 136a - 140b on the meaning of one holy, apostolic and catholic church. It begins. Foll. 139b, 140a, 141b are partly blank and it is not clear where the text ends.

7. 124a - 135b part of a controversial text similar to 2 above; incomplete at the beginning and end.

8. 140b - 149b a treatise on the seven sacraments and what is related to them, beginning.

9. 150a - 159b chapter 16 from The book of the weapons of religion and the shield of knowledge of Shimun at-Turani (Graf, iv. 25).

Foll. 45a-46b and 140b were originally blank. Fol. 45a now contains a prayer in Syriac. On fol. 140b there is a note identifying the scribes as Behnan ibn Musa al-Shabaki and Qas Yalda ibn Hanna al-Qaraqoshi (and apparently wrongly identifying the foregoing (item 8) as the Book of the weapons of religion and the shield of knowledge).

One quire of 8 leaves. Clear and neat serto, 13 lines per page. 13th-15th cent.

160a - 167b part of an exposition of the Syrian Orthodox creed, in Syriac. The present fragment includes the Trinity and Incarnation.

Paper, 21-1/2 x 15 cm. East Syrian writing, 20 lines per page, rubricated. No Mingana number.

A single leaf containing the end of one hymn and beginning of another. Both hymns are alphabetical and rhyming. The second one begins

123 The latter was the scribe of MS Damascus Patriarchate 4/3 (dated 1851; Behnam, 134), and his name appears in notes of ownership dated 1829-32 in various Mingana manuscripts (Catalogue, 377, 544, 559, 862).

124 It resembles but is not identical with the work of Bar Hebraeus according to the sample in J.S. Assemani, Bibliotheca Orientalis (Rome, 1719-28), ii. 276-7.
Paper, 21-1/2 x 15-1/2 cm. 184 leaves, in quires of 10 and 8 signed with Syriac letters. Foll. 69, 114, 125, 126 are later than the rest and replace lost leaves (114 replacing 2 leaves). Fol. 1 comes from a different MS. Two leaves are wanting at the beginning. Serto in more than one hand, 20 lines per page. Rubricated in different shades of red, one of which has oxidized. Oriental binding in full leather with blind tooling. The binding is loose and the leaves in the middle of the volume are detached. 15th-17th cent. Mingana 86.

Hymns and strophes for the West Syrian daily offices. Within each section there are the rubrics ‘1st’ to ‘8th’ denoting the eight tones.

1. 2a - 69a qanonē for use with the biblical canticles, acephalous. Within each tone there are rubrics for the individual canticles.

2. 69b - 80b mawrbē.

3. 80b - 97b takshphatha.

4. 98a - 137b madrashe and qalē. They are divided into steps (dcfkh) numbered 1-50 (except that there are two numbered 13 and none numbered 47), each of which is divided into the eight tones. These are followed by individual hymns (mkm i lsm i ; 131a).

5. 138a - 184a qale for the whole course of the year. They are numbered 1-53, followed by some further unnumbered ones (181a). Each numbered qale is divided into the eight tones.

According to a subscription on fol. 137b the scribe seems to be one Rabban Yohanan bar Masih. His name appears again in a scrawl on fol. 162a.

Fol. 184a-b is filled up in a different hand with prayers beginning 90l Dkh hij 1 2 4 6 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53. Fol. 1 contains the beginning of the section of mawrbē from a different manuscript.

Paper, 15-1/2 x 10-1/2 cm. 152 leaves plus a blank at the front, in quires of 12, 10 and 4, unsigned. Foll. 1a, 8a, 106a-b and 107a are blank. Oriental binding of cloth and paper, now partly perished. Some leaves are loose. Plain legible serto, 17-22 lines per page. 19th cent. Mingana 42.

125 See n. 69 above.
Various treatises, in Karshuni (except for 3, 14, and 15):

1. 1b – 4b an astrological treatise beginning \( \text{قعد مدونة} \) \( \text{لل الثور} \) \( \text{والقرد} \).

2. 5a – 7a diagrams of the zodiac and seven planets entitled \( \text{قعد مدونة} \) \( \text{لل الثور} \) \( \text{والقرد} \).

3. 8b – 16a a treatise on the letters \( \text{bgdkpt} \) entitled \( \text{سجدة} \) \( \text{ละما} \) \( \text{النجم} \) \( \text{مودسي} \), in Syriac.

4. 16a – 19b 'a warning about \( \text{rukkaka} \) and \( \text{qushshaya} \).

5. 19b – 31a a treatise of Gregory on the departure of the soul from the body (Graf, i. 332), beginning \( \text{فبعد أن تضرر} \) \( \text{النجم} \) \( \text{فدعني} \) \( \text{فدعني} \).

6. 31a – 42a a \( \text{memra} \) of Jacob of Serug on the resurrection of the dead. Cf. Bedjan, v. 569, and Graf, i. 441).

7. 42a – 51a a treatise of John Chrysostom on the ten virgins (\( \text{CPG} \) 4580; Graf, i. 346).

8. 51a – 57b a treatise of Gregory the Theologian on the Nativity, beginning \( \text{لا أفعي سنجدة} \) \( \text{لما كتب} \) \( \text{ملك} \).

9. 57b – 65a a \( \text{memra} \) of Jacob of Serug on the divine sacraments and confession and repentance and on not daring to take the body of Christ without confession ( = MS Cambridge Add. 3286, fol. 22a approximately; Graf, i. 451).

10. 65a – 69a a \( \text{memra} \) of Mar Ephrem on repentance, beginning \( \text{لا أفعي سنجدة} \) \( \text{لما كتب} \) \( \text{ملك} \)(cf. Graf, i. 431).

11. 69b – 84a a treatise of John Chrysostom on the betrayal of Christ by Judas and the descent from the cross and the taking of Adam from hell ( = MS Berlin Syr. 255, fol. 36a; Graf, i. 349).

12. 84b – 105b 'a simple collection of the holy fathers' sayings'; the first being ten questions which some of the students ask their teachers ( = ibid., fol. 1b).

13. 107b – 146b \( \text{The book of the sign of signs and the keys of} \)
the treasures. There are 63 'signs'. The first begins "نُمَذْنَةً مَعَ نَصْبٍ مَّهـَاءٍ أَمْضَىً وَآبَىً".

14. 147a - 149b directions for mixing ink (?) entitled "؟ُتُبَقَّا نَمَذْنَةَ مَعَ نَصْبٍ مَّهـَاءٍ أَمْضَىً وَآبَىً", in Karshuni and Syriac.

15. 150a - 152a a litany (headed "بِدْرُكَاءِا" with alternate petitions in Syriac and Karshuni.

The scribe gives his name Mattai ibn Behnam on fol. 146b. On fol. 152a there is a note of ownership in Arabic.

Vellum, 24 x 19 cm. 172 leaves, of which fol. 1 is pasted to the front board. Quires are signed 1-18, all of 10 leaves originally except 5 of 11. Quire 8 is lacking 6 leaves, 2 each after foll. 71, 73, and 75, and some leaves are probably wanting at the end. Fol. 157 belongs after fol. 164. A later hand has numbered the quires, in reverse order, with Armenian letters. The main writing is in two columns, 25-9 lines per page. It is a West Syrian estrangela, except for foll. 137b2-143a1 and 151a-154a where it is a serto, apparently by the same hand. There are annotations by the same scribe are in a smaller serto, in blue and red, as well as some small decorations in gold, red and blue. 11th-12th cent. Oriental binding in leather over stout wooden boards; repaired, including resewing and guarding of disbound leaves, by a western binder. Mingana 132 (but 'Mingana 124' appears on fol. 72a).

Lectionary of the four gospels in the Harkleian version. Lections are given for ramsha (r), lilya (l), safra (s), quraba (q), and nagha (n). The following is an index to the lections. Those in square brackets are cross-references to a text written out earlier in the manuscript.

Consecration of the Church (3b) r Mt 16.13-20 s Jn 10.22-38 q Jn 21.15-19.

Dedication of the Church (5a) Lk 19.1-10.

Annunciation to Zechariah (5a) r Lk 1.1-7 s Lk 1.8-17 q Lk 1.18-25.

126 This is apparently the work of the seventeenth-century Maronite writer Gabriel Haushab (Graf, iii. 463).

127 He wrote part of MS Mingana Syr. 82, dated 1831. Notes of ownership with his name appear also in MSS Cambridge Add. 1972, Mingana Syr. 74 (both 1831), Mingana Syr. 249 (1833), and 38 (no date).

128 Correcting the information given by Goshen-Gottstein (n. 3 above) and Leroy.
Annunciation to the Mother of God (6b) r Mt 1.1-17 s Lk 1.26-38.

Journey of Mary to Elizabeth (7b) r Lk 1.39-56.

Birth of John the Baptist (8a) r Lk 1.57-66 s Lk 1.67-75 q Lk 1.76-80.

Sunday before the Nativity (9a) s Mt 1.18-25.

Nativity (9b) r Jn 1.1-14 l Lk 2.1-10 s Mt 2.1-6 q Mt 2.7-12.

Commemoration of the Mother of God (11a) s Lk 8.16-21 q Lk 11.23-8.

Commemoration of the Babes (12a) r Mt 2.13-18 s Mt 2.18-23.

Sunday after the Nativity (12b) r Lk 2.40-52.

SS. Basil and Gregory and other Doctors (13a) r Jn 10.1-16 s Lk 2.21, 3.16-22 q Jn 15.8-21a.

Epiphany (15a) r Mk 1.1-11 l for the blessing of the waters Jn 4.4-30 s Mt 3.1-17 q Lk 3.1-22.

Decapitation of John the Baptist (18b) r Mt 14.1-12 s Mk 6.14-29.

Commemoration of Stephen (20a) r Mk 12.1-12 s Jn 8.34-58 q Mt 23.27-39.

First Sunday after Epiphany (22b) r Lk 3.21-38 s Jn 1.18-28 q Lk 7.18-30.

Second Sunday after Epiphany (14a) r Jn 1.26-34 s Jn 1.18-28 q Jn 1.43-51.

Third Sunday after Epiphany (25a) r Jn 3.23-36 s Jn 5.30-47.

Fourth Sunday after Epiphany (26b) r Lk 4.23-30 s Mt 4.12-22.

Fifth Sunday after Epiphany (27b) r Mk 1.14-22 s Lk 5.1-11.

Presentation in the Temple (28b) r Lk 2.27-35 s Lk 2.36-40.

Feast of Mar Barsauma (29b) r Mt 4.23-5.16 l Mk 6.47-51, 11.23-5 s Lk 6.12-19, 9.1-6, 10.2,16-24 q Lk 12.32-44.
Commemoration of priests (32a) \( r \) Mt 25.13–30 \( s \) Lk 19.11–27 \( q \) Mt 24.42–51.

Commemoration of the departed (34a) \( r \) Mt 25.31–46.

Commemoration of Mar Severus and all teachers and other saints (35b) Jn 7.37–43.

First week of Lent (36a): Sunday \( r \) Jn 2.1–11 \( s \) Lk 21.28–38 \( q \) Lk 4.1–13, Monday \( [s \) Mt 4.23–5.16] ba'utha Mt 18.18–35, Tuesday Mt 5.21–6, 6.14–18, Wednesday Mt 5.27–42, Thursday Mt 5.43–6.4, Friday Lk 12.42–53, Saturday \( r \) Mt 10.24–39 \( q \) Jn 4.46–54.

Second week of Lent (41a): Sunday \( r \) Mk 1.32–45 \( s \) Mt 8.1–4 \( q \) Lk 17.11–19, Monday Mt 6.24–32, Tuesday Mt 7.1–12, Wednesday Mt 7.13–27, Thursday Lk 6.27–35, Friday Lk 6.36–45, Mt 16.24–7, Saturday Mt 1.21–31, Mt 13.44–50.

Third week of Lent (46b): Sunday \( r \) Lk 5.17–26 \( s \) Jn 5.1–18 \( q \) Mk 2.1–12, Monday Lk 12.1–12, 18.18–24, Tuesday Lk 12.13–21, 18.25–7, Wednesday Lk 12.22–31, Mt 8.18–22, Thursday Mt 5.17–26, Lk 13.20–30, Friday Mt 6.7–23, Saturday Mk 7.31–7, Lk 18.9–14.

Fourth week of Lent (53b): Sunday \( r \) Mt 15.21–31 \( s \) Lk 7.1–10 \( q \) Mt 8.5–13, Monday [Mt 25.31–46], Tuesday Mt 19.30–20.16, Wednesday Lk 16.1–15, Mt 17.24–7, Thursday Lk 15.11–32, Friday Lk 16.19–31, Saturday Lk 10.38–42.


Sixth week of Lent (63a): Sunday \( r \) Mt 9.27–34 \( s \) Jn 9.1–41 \( q \) Mk 10.46–52, Monday Mk 8.22–32, Tuesday Lk 13.6–9, 18.28–33, Wednesday Mt 11.25–12.8, Thursday deest, Friday Mt 4.1–11, Saturday of the Raising of Lazarus \( r \) Jn 11.1–46 \( s \) Jn 2.12–3.21 \( q \) Jn 12.1–8.

Palm Sunday (71a) \( r \) Lk 19.28–40 \( s \) Mt 21.1–, breaking off at v.5 \( q \) Jn 12.9–23, acephalous.

Holy Week (72b). The readings are made up of small excerpts, the sources of each excerpt being given in red in the margin. There are readings for \( r \), first, second and third services of \( l \), \( s \), third hour of the day, and midday; as follows: Monday, incomplete; Tuesday (76a), incomplete at the beginning; Wednesday (80b); Thursday of
the Mysteries (86a); consecration of the myron (90a); washing of the feet (90b); Friday (91a); adoration of the cross (102a); Saturday (103b).

Easter Sunday (104b) \(\text{r Mt 28.1-20} / \text{Lk 24.1-12} \text{ s Jn 20.1-18} \text{ q Mk 16.2-8} \)

107b - 116b Easter week (107b): Monday \(\text{r Jn 2.18-22, Tuesday n Mk 15.37-16.8} \text{ s Mk 8.11-21, Wednesday n Lk 23.46-24.11} \text{ s Lk 24.12-24 q Mk 8.27-32, Thursday n Jn 19.30-20.10 [s Jn 20.11-18] q Mt 16.20-23, Friday n Jn 20.18-25 s Mt 27.50-61 q Mk 2.9-15, Saturday n Lk 24.25-43 [s Mt 27.62-66] q Mt 22.23-33.} \)

116b New Sunday (116b) \(\text{n Jn 20.18-25} \text{ s Jn 20.26-31 [q Mt 10.22-38].} \)

117a Second (sic) Sunday after New Sunday (117a) \(\text{n Jn 21.1-14 s Jn 21.15-25 [q Mt 22.23-33].} \)

Third Sunday after New Sunday (118b) \(\text{n Jn 6.18-29 s Mt 14.22-33 q Jn 4.31-38.} \)

Fourth Sunday after New Sunday (120b) \(\text{n Lk 5.27-39 [s Jn 21.12-3.21] q Jn 6.47-63.} \)

Fifth Sunday after New Sunday, the Sunday before the Ascension (121b) \(\text{n Jn 13.36-14.14} \text{ s Jn 16.16-30 q Lk 9.51-62.} \)

Ascension Day (123a) \(\text{r Lk 24.36-53 s Mk 16.15-20.} \)

First Sunday after the Ascension (124a) \(\text{n Jn 16.31-17.12.} \)

Sunday of Pentecost (124b) \(\text{r Jn 14.15-31 s Jn 15.20-16.15 q Jn 15.1-19 [services of genuflection, first service Jn 15.20-16.15, second service Jn 13.36-14.14, third service Jn 4.4-30].} \)

First Sunday after Pentecost (127a) \(\text{r Jn 17.13-26 s Mt 11.20-30 q Jn 6.26-40.} \)

Second Sunday after Pentecost (129a) \(\text{n Mt 9.36-10.15 s Lk 6.12-23 q Mk 3.7-19.} \)

Third Sunday after Pentecost (131a) \(\text{n Mk 6.6-13 s Lk 9.1-6 q Jn 6.39-51.} \)

Fourth Sunday after Pentecost (132b) \(\text{n Lk 10.1-16 s Lk 10.17-24 q Mt 14.14-23.} \)

Sixth Sunday after Pentecost (135b) n Lk 17.5–10 s Mk 6.30–46 q Mt 15.32–39.

Friday of the commemoration of the Apostles (136b) r Mt 19.16–30 s Lk 22.24–30 q Mt 10.24–11.1.

Sunday after the Friday of the Apostles (138b) n Lk 11.23–33 s Mt 12.38–50 q Mk 3.20–35.

Second Sunday after the Friday of the Apostles (140a) n Mk 4.1–23 s Lk 8.4–18 q Mk 8.1–10.


Festival of Tabernacles (143a) r Mt 16.27–17.13 s Mk 8.38–9.9 q Lk 9.27–36.

First Sunday after Tabernacles (144b) n Mk 4.21–34 s Mt 13.44–52 q Lk 14.16–24.

Second Sunday after Tabernacles (146a) n Mt 21.23–32 s Lk 14.25–35 q Mk 12.37–44.

Third Sunday after Tabernacles (147b) n Lk 15.1–10 s Mt 13.11–23 q Lk 19.11–27.

Fourth Sunday after Tabernacles (149a) n Lk 12.13–21 s Lk 12.22–31 q Lk 11.9–23.

Fifth Sunday after Tabernacles (150b) n Mt 17.22–27 s Lk 6.27–36 q Mk 6.1–6.

Sixth Sunday after Tabernacles (151b) n Mk 8.27–9.1 s Mt 16.20–27 q Lk 13.23–35.

Seventh Sunday after Tabernacles (153a) n Jn 3.11–21 s Jn 12.24–36 q Lk 11.29–36.

Assumption of the Virgin (154a) Jn 4.27–38 [and cross-references to other suitable readings].

First Sunday after the Cross (159a) n Lk 17.20-37 s Mk 10.32-45 q Lk 9.18-26.

Second Sunday after the Cross (160a) n Mt 14.34-15.11 s Mk 7.1-23 q Mt 15.10-20.


Fourth Sunday after the Cross (164a) n Mk 10.1-16 s Mt 19.1-12 q Lk 16.13-18.

Fifth Sunday after the Cross (165b) n Lk 13.1-9 s Lk 6.43-49 q Mt 17.14-23.

Sixth Sunday after the Cross (157b [sic]) n Mt 19.13-26 s Mk 10.13-27 q Lk 18.15-27.

Seventh Sunday after the Cross (167b) n Mk 12.18-27 s Lk 13.20-30 q Mk 9.41-50.

Eighth Sunday after the Cross (168b) n Mt 24.42-51 s Mt 2.13-20 q Lk 20.27-40.

Commemorations and festivals of martyrs (169b) Mt 10.16-33 [and cross-references to other suitable readings for martyrs].

Tonsure of monks (170b) Mt 10.34-42.

Any day (170b) q Jn 6.5-15.

Fol. 171b has a list of references to lections for other occasions: for quraba for every day (3 readings), for petitions for draught and other plagues (4 readings), for feasts of the apostles and evangelists and teachers and fathers and other saints (14 readings), and for the departed (3 readings).

Pictures of the evangelists occupy full pages at the beginning and end of the volume: two evangelists (identified in a later hand as Matthew and Mark) on fol. 2a and two others (likewise identified as Luke and John) on fol. 172a.129

Notes by readers, mostly now illegible, are found on foll. 3a, 64a, 68a, 107b, 112a, 171b, 172b.

129 Reproductions and fuller descriptions in Leroy, Manuscrits syriaques, i, 257-8 and ii, plate 157 (cf. 'Trois mss.', 160-2).
Paper, 16 x 11 cm. 59 leaves, originally in unsigned quires of 8. Many leaves are now wanting: before fol. 1 and after foll. 11, 12, 13, 18, 38, 43, and 52. The remaining leaves are worn ragged at the edges and some are loose at the beginning of the volume. Several different serto hands, mostly 15 lines per page. Oriental binding in leather repaired in cloth. 15th-17th cent. Mingana 43.

The West Syrian deacon’s manual at the eucharist.

1. 1a – 9a the order of the eucharist giving the deacon’s and people’s parts, incomplete at the beginning; ending with the fraction by the priest and the deacon’s prayer called the *catholica*.

2. 9b – 11a prayer beginning ديد ينما, in a different hand.

3. 12a – 18a acephalous, containing further prayers. Included (15a–17b) are excerpts from a *memra* of Jacob of Serug on the body at which the beings of light tremble when they gaze on it.

4. 18b – 32b *takshphatha* (hymns of supplication), numbered 1st–8th. The first begins بث الامتثال بالمواساة التي يتصل بها.

5. 32b – 37b the deacon’s *catholica*, in Karshuni (مثالياتة); ending in Arabic.

6. 38a–b acephalous prayer, in Karshuni.

7. 39a – 52b further deacon’s prayers at the eucharist, incomplete at the beginning and end and in the middle. Some of the headings are مثالياتة, and مثالياتة. One, headed مثالياتة, is in Karshuni.

8. 53a – 59a short prayers and the like, in various hands, in Syriac, Karshuni, and Arabic.

Fol. 11b, originally blank, is filled up with sentences in various hands including a Karshuni hymn.
Paper, 20-1/2 x 13 cm. 148 leaves. The original volume had 12 or more signed quires. Of these, 1-2 have perished and 4-7 and 11-12 are imperfect. Foll. 1-27, 46-8, 60, 61-4, 108-9 and 117-48 are later than the rest and intended to supply the defects. There remain lacunae in the text from missing leaves after foll. 44 and 49. Some leaves have been bound on guards in the wrong order: the correct order of foll. 38-51 is: 38 39 44 50 40 43 42 44-49 51. Foll. 42 and 44 have some damage to their text. Foll. 1b, 2a are blank. The original MS is written in a neat East Syrian hand, vocalized, with rubrics, 21 lines per page. 15th-17th cent. Mingana 36.

The book of good conduct of John of Mosul, with other memré appended.

1. 2b - 109a The book of good conduct. For a description of the contents of this book see Wright-Cook, 560-8 (MS Cambridge Add. 2018 = C) and the edition Directorium Spirituale, ex libris sapientialibus desumptum a Presbytero Doctore Ioanne monacho chaldaeo compositum Anno Domini MCCXXLV edited by Mar Elia Millos (Mellus)(Rome 1868). The present manuscript corresponds to C except that having lost parts of the text, it was repaired apparently from Mellus's printed text (whence the numbered chapter-headings, which seem to be Mellus's, in the newer leaves of the manuscript). Thus the preface (C fol. 1b) is wanting, along with the prose stories of holy men (§41, both as in Mellus). The passage identifying the author as John of Mosul (fol. 55a-b) interrupts the section on drinking wine and drunkenness at the same place as in C (§39). §35 'the cause of grief and sorrow' is imperfect in the middle; §36 'the cause of love and attachment' at the end; and §37 'of rank' at the beginning. §47 has only the rubric ﻦﻔـ 104a.

2. 108a - 117b a profitable memra by Mar John bar Penkayé in 4th (i.e. 7-syllable) metre ( = C §II; Mellus, 162-73).

3. 118a - 148a a collection of 22 memrè in 2nd (i.e. 12-syllable) metre each beginning with a letter of the alphabet which is the only occurrence of that letter ( = Mellus, 173-215).

Foll. 80b, 99b, 103b-104a, 110a-b, 117b, 148b contain subscriptions, the last two stating that Bishop Yosip Kättulā filled up the deficiencies of the original manuscript. On fol. 1a the work is identified in Arabic as كتاب شر وثر دوابري تأليف يوحان الراهب الموصلية الفر في دير مار جبريل الذي بجانب باش طابية (وهو ادبات).
Vellum, 31 x 25 cm. 74 leaves in quires of 10 leaves signed with Syriac letters. What survives of the original volume are quires 5 (minus 2 leaves), 6 (minus 2 leaves), 7–11, and 15 (minus 2 leaves). Fol. 15 belongs after fol. 7. Leaves are then wanting before fol. 1, after 15 (1 leaf), 14 (1 leaf), 65 (30 leaves), and 74. Bold estrangela writing in 2 columns, 24–27 lines per column. Small portions of the text are lost to holes in some leaves, and on others, e.g. fol. 20a, the writing surface has partly rubbed off. 11th cent. Purchased from A.S. Tritton in November 1920. A letter from him offering the manuscript to the Library is tipped in. R47576.

Part of a lectionary of the four gospels in the Harkleian version. The verso of the last leaf of each quire (except fol. 15b) has the headline traî kūtu-una. Opposite each of these headlines is a guide headline showing the place in the ecclesiastical calendar. Lections are given for ramsha (r), safra (s), and quraba (q). During Holy Week there are readings for the first, second and third teshmshatha or qawme (1, 2, 3) at lilya, and for offices at the third hour, midday and ninth hour. Additional occasions for certain lections are also marked in the margins. The list below omits lections which appear only as references to a now lost table of contents or as cross-references to other lost places in the manuscript.

Second week of Lent (1a): Wednesday, Mt 5.13–16 (acephalous), Thursday Mk 9.14–29, Friday Lk 6.20–36, Saturday s Mk 2.23–3.6 q Mk 5.21–43.

Third week of Lent (4a): Sunday r Mt 9.2–13 s Jn 5.1–18 q Mk 2.1–12, Monday Lk 12.49–59, Tuesday Lk 12.1–12, Wednesday Lk 13.18–30, Thursday Mt 18.10–21, Friday Lk 18.1–4, Saturday s Mt 8.23ff, incomplete at the end.

Fourth week of Lent (8a): Sunday r Mt 15.29–31 (acephalous) s Mk 7.24–37 q Mk 1.23–31, Monday Mt 20.1–16, Tuesday Mt 25.31–46, Wednesday Lk 15.11–32, Thursday Lk 16.1–18, Friday Lk 16.19–17.4, Saturday s Lk 4.31–44 q Mt 9.18–35.

Fifth week of Lent (14a): Sunday r Lk 10.25–37 s (on a missing leaf) q Lk 8.43–56 (acephalous), Monday Lk 5.17–26, Tuesday Lk 7.1–10, Wednesday Lk 12.13–21, Thursday Lk 7.36–8.3, Friday Mk 4.35–5.20, Saturday s Lk 7.11–17 q Mt 12.9–29.


Good Friday (54b). There are lections for guraba at ramsha, 1, 2, 3, s, 3rd hour, midday, 9th hour, and the adoration of the cross, breaking off at Jn 19.36. These are all composed of short extracts, the gospel source of each extract being marked in the margin.

Friday of the Apostles (66a) r acephalous, Mt 19.29-30 s Lk 22.24-30 q Mt 10.16-11.1.

First Sunday after the Apostles (67b) r Mt 12.30-7 s Mt 12.38-50 q Mk 3.19-35.

Second Sunday after the Apostles (69a) r Mk 4.1-20 s Mt 13.1-23 q Mk 8.1-10.

Third Sunday after the Apostles (71a) r Mt 13.24-35 s Mt 13.36-43 q Lk 14.7-15.

Tabernacles (72b) r Mt 16.27-17.13 s Mk 8.38-9.9 q Lk 9.27-36.

First Sunday after Tabernacles (74b) r Mk 4.21ff., breaking off at v. 26.
Paper, 16-1/2 x 11-1/2 cm. 51 leaves. The quiring is uncertain. Neat serto in 2 columns, 21 lines per column. Foll. 1-2 are blank. A note in pencil by Moses Gaster on fol. 2b states that a leaf is wanting before fol. 1. 19th-20th cent. Gaster 1518 (marked on front board and flyleaf); acquired 1954.\(^{130}\)

A lectionary in Turkish (in Syriac characters) and Syriac, apparently unfinished. There are two columns ruled in red on each page (except 49b), the left for the Turkish and right for the Syriac. The Syriac column is filled in on foll. 4b-5b (Mt 2.1-6) and 47b-48a (Is 42.1-4) but elsewhere is empty except for rubrics. These start with the Nativity (4a) and go down to the third week of Lent (43b). The following is a sample of the Turkish column (foll. 5b-6a, Mt 2.1-2):

```
[Syriac text in red ink]
```

84

Various unattached paper leaves. All are of the 17th-19th cent., and all in serto hands except C.

A

18 x 13-1/2 cm. 1 leaf, 20 lines per page.

West Syrian hymn.

B

15 x 10 cm. 1 leaf, 17 lines per page.

Questions and answers, in Karshuni; headed '3rd section'.

C

21 x 15 cm, 2 leaves. East Syrian hand, 20 lines per page.

Part of a poem on the eccclesaistical calendar. The lines are in rhyming 7-syllable metre.

D
15-1/2 x 10-1/2 cm. 1 leaf, 19 lines per page.

Leaf from a West Syrian *Shhima*.

E
15-1/2 x 10 cm. 1 leaf.

Apparently the last leaf of a text in Karshuni ending on the recto with a doxology. The verso in a different hand gives a list of the themes of each of the Psalms, in Karshuni; breaking off at Ps 18.

F
15-1/2 x 10-1/2 cm. 2 conjugate leaves.

Fol. 1 contains part of the deacon's part in the eucharist. Fol. 2 contains an alphabetical poem beginning مَضْحَى

G
7-1/2 x 11 cm. Half of a leaf.

Acts 4.32-4 and 5.1-4 in Syriac.

H
10-1/2 x 7-1/2 cm. 3 leaves, 12-15 lines per page.

Hymns in Karshuni. Two leaves belong to a hymn with a refrain *. The other leaf is part of a hymn on the joys of the Virgin Mary.
Index to the Manuscripts

1. Authors and texts

Aba of Kashkar 166
Abraham Qidunaya, prayer of 136
*Abu Ḥalim* 151
Adam, Testament of 170
Ahikar, story of 142
Amulets 177
Andronicus 170
Antony of Tagrit, *Rhetoric* 187
Apostles, Canons of the 184
Armenian 154
Astronomy 168–71, 192

Balai 127
Bar Hebraeus
  *Cream of the sciences* 171, 182
  *Lamp of the sanctuary* 188–9
  *Shorter grammar* 134–5, 175
Behnan Shammas Arklidos 144

Bible
  Old Testament
    Prophets 120
    Psalms 121, 127, 136, 150, 183
    apocrypha 120, 121, 128
  New Testament 118, 131
    Gospels 113n.26, 117, 129–30, 160; lectionaries 119, 193, 201
    Acts and Epistles 130–1, 134
    Revelation 118
  Lectionary 203

Canticles 121, 127
Catholics, treatises against 154, 189–90
Charms 177–9
Clement of Rome, life of 172
Clement, *On Virginity* 131
Commentaries and exegesis, anonymous 122, 129, 185
*Cultivated vineyard, the* 140
Cyril of Alexandria 184

Dionysius ‘Abd an-Nur ‘Ashlan 156
Dionysius bar Salibi
  anaphora 173
  canons 183–4, 186
  commentaries 129, 156–7, 158–9, 161
Dionysius the Areopagite 180–1

Elias Abu Ḥalim 151
Ephrem
  *memre* 139–40, 192
  other extracts 145, 174, 186, 187

Gannat bussame 166
George of Athor 151
Gergis abu-l Rahban 185
Grammar and lexicology 134–5, 171, 175, 182, 192
Gregorius, Apocalypse of 180
Gregorius, Gevargese Mar, poem in praise of 155
Gregory of Cyprus 166–7
Gregory, on the departure of the soul from the body 192
Gregory the Theologian, on the Nativity 192
Gregory: see also Bar Hebraeus

Ignatius 187
Illustrations 122, 135, 179, 198
Ink, directions for mixing 193
‘Isa al-Hazari 133
Isaac of Antioch 139, 187
Isaac of Nineveh 136
Jacob of Edessa 129, 185
Jacob of Nisibis, life of 172
Jacob of Serug
  *memre* 127, 139, 146, 161–4, 192, 199
  *tbaratha* 143, 153
John b. Penkaye 168, 200
John b. Shushan, anaphora of 173
John Chrysostom 173, 187, 192
John of Mosul 200
Khamis b. Qardahe 147–9, 183

Ladder of Christ, the 189
Lexica 165, 176
Liturgical books
  East Syrian 121, 140, 147–9, 150, 151, 171, 175
  West Syrian 152, 153–4, 173, 183, 191, 199, 204. See also *Shhime.*

*Lives of the Prophets* 122
2. Scribes

Q. = qasha, priest; Sh. = shamasha, deacon.

Ablahad b. Hanna 133
Andreas b. Sh. Yosep 120

Barsum b. 'Aziz 133
Barsum, Q. Ephrem 172
Behnan b. Musa al-Shabaki 190

Denha 134
Dionysius 'Abd an-Nur 131, 154, 157

Elia b. Abraham 128
Elia b. Gabriel Dolabani 130, 160
Elia Shwarwaya 164
Ephrem b. 'Isa 156

Gergis b. Ephrem 143
Gergis b. Fathah 144
Giwargis, Sh. 150

Habib 153
Haideni 179
Hanna B. Malki Hanna 157
Hanna, Mutran 174
Ibrahim, Sh. 147
Jacob b. Zayton Malke Safar 161

Mattai b. Behnam 193
Mattai b. Paulos, Sh. 113n.24, 181, 182, 187, 188
Mingana, A. 166, 172
Pilate of Gargar 140
Sabrisho' b. Q. Warda, Q. 132
Saliba b. Sh. Yosip 135
<table>
<thead>
<tr>
<th>Name</th>
<th>Desciption</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saliba 122</td>
<td></td>
</tr>
<tr>
<td>Shim'un 152</td>
<td></td>
</tr>
<tr>
<td>Shim'un b. Sh. Yoḥanan 176</td>
<td></td>
</tr>
<tr>
<td>Stephen 119</td>
<td></td>
</tr>
<tr>
<td>Yalda b. Hanna al-Qaraqoshi, Q. 190</td>
<td></td>
</tr>
<tr>
<td>Yoḥanan b. Malke Yoḥanan 157</td>
<td></td>
</tr>
<tr>
<td>Yoḥanan b. Masih 191</td>
<td></td>
</tr>
<tr>
<td>Yoḥanan b. Q. Hormez, Q. 120</td>
<td></td>
</tr>
<tr>
<td>Yoḥanan b. Q. Yosip, Bishop 141</td>
<td></td>
</tr>
<tr>
<td>Yoḥanna b. Q. Ibrahim 125</td>
<td></td>
</tr>
<tr>
<td>Yosip b. Sh. Yalda, Q. 176</td>
<td></td>
</tr>
<tr>
<td>Yosip Kattula, Bishop 200</td>
<td></td>
</tr>
<tr>
<td>Zakkai, Q. 183</td>
<td></td>
</tr>
<tr>
<td>Zechariah, Q. 165</td>
<td></td>
</tr>
</tbody>
</table>

3. Other personal names

<table>
<thead>
<tr>
<th>Name</th>
<th>Desciption</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdulmesih II, Syrian Orthodox Patriarch 160</td>
<td></td>
</tr>
<tr>
<td>Alexander 143</td>
<td></td>
</tr>
<tr>
<td>Andrus, A.N. 161</td>
<td></td>
</tr>
<tr>
<td>Aristotle 143, 175</td>
<td></td>
</tr>
<tr>
<td>Barsum, Ephrem 172</td>
<td></td>
</tr>
<tr>
<td>Castelbranco, F. 121</td>
<td></td>
</tr>
<tr>
<td>De Mailla, J.M. de M. 123</td>
<td></td>
</tr>
<tr>
<td>Elia II, Chaldean Patriarch 187</td>
<td></td>
</tr>
<tr>
<td>Gaubil, A. 123</td>
<td></td>
</tr>
<tr>
<td>Grant, A. 158</td>
<td></td>
</tr>
<tr>
<td>Harris, J.R. 156</td>
<td></td>
</tr>
<tr>
<td>Hieronymus b. Thoma 120</td>
<td></td>
</tr>
<tr>
<td>Kattu (?) 152</td>
<td></td>
</tr>
<tr>
<td>Kuriakos b. Shamona 181</td>
<td></td>
</tr>
<tr>
<td>Moses b. Salif, Q. 127</td>
<td></td>
</tr>
<tr>
<td>Musa b. Sh. Gergis of Midyat 161</td>
<td></td>
</tr>
<tr>
<td>Naqqasha, Ephrem 154</td>
<td></td>
</tr>
<tr>
<td>Peter, Maronite Patriarch in 1519 128</td>
<td></td>
</tr>
<tr>
<td>Philoxena, Sh. 117</td>
<td></td>
</tr>
<tr>
<td>Rahmani, Ephrem 154n.71</td>
<td></td>
</tr>
<tr>
<td>Saliba of Midyat 119</td>
<td></td>
</tr>
<tr>
<td>Shim'un of Hattaka the Patriarch 119</td>
<td></td>
</tr>
<tr>
<td>Silvestre de Sacy, I.A. 120</td>
<td></td>
</tr>
<tr>
<td>Souciet, E. 123</td>
<td></td>
</tr>
<tr>
<td>Yoḥanan Bishop of Supergan 150</td>
<td></td>
</tr>
<tr>
<td>Yoḥanan the Goldsmith 120</td>
<td></td>
</tr>
<tr>
<td>Yosip brother of Matran Basil, Sh. 120</td>
<td></td>
</tr>
</tbody>
</table>