

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.

³ In particular M. H. Goshen-Gottstein, ‘A list of some uncatalogued Syriac biblical manuscripts’, *Bulletin*, 37 (1955), 429–45; J. Leroy, ‘Notes sur trois manuscrits syriaques de la John Rylands Library’, *Bulletin*, 47 (1964), 151–64. For publications of other scholars see on MSS 39, 41, 44, 59.

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.⁶ 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.⁷

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.⁸ 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.⁹ The manuscripts are typical of the Bibliotheca Lindesiana, being substantial and valuable old volumes, richly bound for the family library.¹⁰

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,¹¹ but some will have been brought back from his own travels and others purchased through missionary correspondents.¹²

⁷ 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.)

⁸ See the various in-house-produced histories of the Library, e.g. H. Guppy, *The John Rylands Library Manchester: 1899–1935* (Manchester, 1935), 15; and more critically N. Barker, *Bibliotheca Lindesiana* (London, 1977), 348–54.

⁹ 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.

¹⁰ Cf. A. Samely in *Bulletin*, 73 (1991), 14 and n. 60, with special reference to the Hebrew manuscripts.

¹¹ 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).

¹² 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 1905,¹³ 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, 50–52.¹⁴ 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

¹³ M.H. Goshen-Gottstein, *Syriac manuscripts in the Harvard College Library: a catalogue* (Missoula, Montana, 1979), 16–19.

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.

<i>Harris number</i>	<i>Rylands number</i>	<i>Harris number</i>	<i>Rylands number</i>
135	10	154	29
136	35	155	41
137	11	157	12
138	39	158	27
139	38	160	50
140	40	161	19
141	16	162	17
142	33	164	26
144	28	165	44
145	15	168	52
147	30	169	51
150a,b	31, 32	170	47
152	9	171	48
153	37	173	18

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,¹⁵ 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^o, 2s. net) was 'nearly ready'.¹⁶

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.¹⁷ 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.

¹⁵ See D. S. Margoliouth and G. Woledge, 'Alphonse Mingana 1881-1937' in *Catalogue of the Mingana Collection of manuscripts* . . . , vol. 3 (Cambridge, 1939), v-xii, substantially corrected by J.-M. Vosté in *Orientalia Christiana Periodica*, 7 (1941), 512-18. The known facts have been recently summarized by K. Samir, *Alphonse Mingana 1878-1937* (Selly Oak Colleges Occasional Paper no. 7; Birmingham, 1990), specif. 6-16.

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.

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Figure 1: MS Syriac 1, fol. 107a

Figure 4



MS Syriac 52, fol. 21b



MS Syriac 52, fol. 34b

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.¹⁸ 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 Heracleian [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

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

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

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 manuscript²¹ 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,²² and there is nothing to show, even in letters to Mingana in later years,²³ 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 52a²⁵ 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 Mēmrē-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:

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

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.

<i>Contents</i>	<i>East or West</i>	<i>Date</i>	<i>Provenance</i>
1. Four gospels		6th	C
2. New Testament	West	12th	C
3. Old Testament apocrypha	East	15th–17th	C
4. Old Testament	East	18th	C
5. <i>Menaeon</i> for August	Melkite	1494	C
6. <i>Octoechos</i>	Melkite	1449	C
7. Psalter	West	1519	*
9. Odes and Psalms of Solomon	West	15th–17th	H
10. Four gospels with commentary	West	1898	H
11. Acts and Epistles with commentary	West	1905	H
12. New Testament	East	1732	H
13. Weekday offices	West	1574/75	M
14. Hymns in Karshuni	West	18th–19th	M
15. New Testament Acts and Epistles	West	9th–11th	H
16. Bar Hebraeus, shorter grammar	West	1845/46	H
17. Psalms and prayers for the offices	West	1581/82	H
18. Hymns (<i>qanonē</i>) for the year	West	c. 1600	H
19. <i>Taksa</i> (liturgies)	East	1604	H
20. Ahikar etc. in Turkish	West	1855	H
21. Catechism in Karshuni etc.	West	1800/01	M
22. Hymns in Karshuni	West	18th–19th	M
23. Hymns etc. in Karshuni	West	1777/78	M
24. <i>Khamis</i>	East	19th	H
25. Psalter	West	16th–18th	M
26. Rogation of the Ninevites	East	1895	H
27. <i>Abu Halim</i>	East	1740	H
28. Liturgical texts and prayers	West	17th–18th	H
29. Hymns, strophes and prayers	West	17th–19th	H
30. Šaliba against Ephrem	West	1899?	H
31. Nestorius, chapters and questions	East	19th–20th	H
32. the same	East	19th–20th	H
33. <i>Memrona</i> on Giwargis Mar Gregorios	West	1903?	H
34. Hymns in Karshuni	West	17th–19th	M
35. Dionysius bar Šalibi on Apc, Acts, Epistles	West	1905	H
36. Weekday offices	West	15th–17th	M
37. Dionysius bar Šalibi on the Old Testament	West	1911	H
38. Four gospels, Syriac and Karshuni	West	1910	H
39. <i>Memrē</i> of Jacob of Serug	West	1905	H
40. Syriac-Arabic lexicon	West	12th–13th	H
41. <i>Gannat bussamē</i>	East	19th	H
42. Gregory of Cyprus	East	1905?	*
43. John bar Penkayē, <i>Chief of things</i>	East	19th–20th	M
44. Astrology and divination; Bar Hebraeus	East	16th–18th	H
45. Lives of saints	West	20th	M
46. Moshe bar Kepha, incipits	West	20th	M
47. Anaphoras	West	17th–19th	H
48. Prayers, mostly in Karshuni	West	18th?	H

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

The manuscripts

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.²⁷ 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.)²⁸ 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:

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!

- Assemani = J.S. Assemani, *Bibliothecæ Apostolicæ Vaticanæ codicum manuscriptorum catalogus* (3 vols, Rome, 1756–59)
- Baumstark = A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922)
- Behnam = G.P. Behnam, *Hayat al-Batriark Afram* (Mosul, 1959)
- 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)
- Leroy, *Manuscripts syriaques* = J. Leroy, *Les manuscrits syriaques à peintures conservés dans les bibliothèques d'Europe et du Proche-Orient* (2 vols, Paris, 1964)
- Leroy, 'Trois mss.' = J. Leroy, 'Notes sur trois manuscrits syriaques de la John Rylands Library', *Bulletin*, 47 (1964), 151–64
- Mingana, *Catalogue* = A. Mingana, *Catalogue of the Mingana collection of manuscripts*, vol. 1 Syriac and Garshuni manuscripts (Cambridge, 1933)
- Payne Smith = R. Payne Smith, *Catalogi codicum manuscriptorum Bibliothecae Bodleianae pars sexta, codices Syriacos, Carshunicos, Mendaecos, complectens* (Oxford, 1864)
- PO = *Patrologia Orientalis* (Paris)
- Sachau = Sachau, E., *Verzeichniss der syrischen Handschriften* (Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin 23; 2 vols, Berlin, 1899)
- Van Lantschoot = A. van Lantschoot, *Inventaire des manuscrits syriaques des fonds Vatican (460–631), Barberini oriental et Neofiti* (Studi e Testi 243; Rome, 1965)
- Wright-Cook = W. Wright and S. A. Cook, *A catalogue of the Syriac MSS preserved in the Library of the University of Cambridge* (2 vols, Cambridge, 1901)
- Zotenberg = Zotenberg, H., *Manuscripts orientaux. Catalogues des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque Nationale* (Paris, 1874).

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.

1

29 x 23 cm. 225 leaves, vellum except for foll. 21 and 222-5. Foll. 76, 134 and 189 are blanks supplied by the binder. The quires are signed 2-21, originally of 10 leaves except 5 which is of 8. The script is a fine large estrangela in two columns, 22-25 lines per column. 6th cent.²⁹ Crawford Syr. 1. The binding by F. Bedford for Lord Crawford is in full leather with much gold tooling and with gilding on the edges of the vellum leaves (which have been slightly cut down in the process).

The four gospels in the Peshitta version: Matthew (1b); Mark (67b); Luke (107a); John (175b).³⁰ 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.³¹ The larger section-divisions (*ṣḥaḥē*) are however absent. The original manuscript has lost the first quire;³² 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. Foll. 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. Foll. 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.

²⁹ So W. Wright to Lord Crawford, 28 March 1885 (quoted in G.H. Gwilliam, 'The Ammonian sections, Eusebian canons, and harmonizing tables in the Syriac tetraevangelium', *Studia Biblica et Ecclesiastica*, 2 (1890), 241-70, p. 251).

³⁰ Collated in P.E. Pusey and G.H. Gwilliam, *Tetraevangelium 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).

2

³⁴ Vööbus 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 (*ṣḥaḥa*) 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); *ṣaḥra* 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 *ṣḥaḥē*, *pethgamē* 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 Ṣalaḥ 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 Ṣaliba, 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 Ṣaliba of Midyat (ܠܠܝܡܝܕܝܬ) 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.

³⁵ I.e., of Tur 'Abdin, 1524–51, according to E. Barsum, *Maktbanutha d'Ṭur 'Abdin* (2nd edition, Glane, 1985), 71.

3

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 ܩܠܡܢܬܐ ܕܢܗܡܝܐ (143b); (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 (ܡܢܬܐ) who owned the volume. The renovation was finished on the Sunday after Ascension Day in May 1844.

4

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 fore-edge 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

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.

bookplate, and number 359, appear on the inside front cover, along with a cutting from the sale catalogue of his library and the bookplate of 'Le Ch. Ferraõ Castelbranco'. Lord Crawford's catalogue has the note 'brought at the Castelbranco sale Lisbon 1883'.

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 ܐܠܗܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ 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 ܐܠܗܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ .

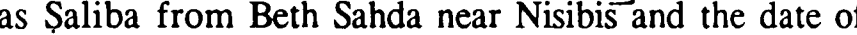
8. 227b – 228a a list of *qalē*, acephalous. They are 23 in number, but the heading and most of 1–16 are white space.

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.

10. 232b - 233b, 1a an introduction to the Psalms entitled **הַשִּׁיר הַשֵּׁנִי לְדָוִד** and beginning **שִׁיר דָּוִד**.

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 reads:  This identifies the scribe as Ṣaliba from Beth Sahda near Nisibiš 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 (↪ 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 copie fidele en tout d'un ancien manuscrit sur du parchemin q' un mahometan, agé a peu près de 45 ans, appelé en Chinois *Lieou yu si* mandarin dans le Tribunal des mathematiques, sous le titre de *tong koan tching* qui en est le 3^e rang du mandarinat, m'a fait connoitre; il m'a dit q' c'estoit un manuscrit q' ses ancestres avoient apportés de leurs pays en Chine, lorsq *tsingishan* - fondat^r de la dynastie des *yuen*, les y amena, environ l'an de l'Ere chrestienne 1220: les lieux qui manquent dans cette copie, manquent aussi dans le manuscrit.

a Peking le 23^e Juin 1727.

Jos. Mar. an. De Moyria De Mailla,
Miss^{re} de la Comp^e 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 (أولف).
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 Diomedes (reading ذيويميدوس for ذيوديموس), 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 (اندریاس) 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 (فلیخ), 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.

6

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.⁴¹ 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* (ܐܚܬܐܬܐܪܐ) for Sundays and (225b) ordinary days.

b. 226b - 244b *akolouthia* (ܐܚܬܐܬܐܪܐ) for any apostle, any prophet (229a), one martyr (232a), high priests (233b), multiple martyrs (237a), any pious woman (240a), any pious man (242b).

⁴¹ Baumstark, 337-8. Similar manuscripts are Paris Syr. 127-9 (Zotenberg, 84-6) and Oxford Syr. 75, 76 (Payne Smith, 273-83).

c. 245a – 248b the *troparion* of the *theos kyrios* (ܐܠܗܐ ܕܝܫܘܥ ܡܫܝܚܐ) 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.

7

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 (ܡܫܝܚܐ ܕܠܝܬܐ), 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 ܐܠܗܐ ܕܝܫܘܥ ܡܫܝܚܐ, alphabetical; another *ba'utha* of Mar Jacob, beginning ܐܠܗܐ ܕܝܫܘܥ ܡܫܝܚܐ (146a); a hymn in the metre of Mar Balai beginning ܐܠܗܐ ܕܝܫܘܥ ܡܫܝܚܐ (147b).

Foll. 150b–155a contain an elaborate colophon in two columns,

Syriac and Latin. This identifies the scribe as Elia bar Abraham,⁴² 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'.

9

Paper, 15-1/2 x 10-1/2 cm. 56 leaves originally in quires of 10 signed with Syriac letters. Quire 1 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.'⁴³ 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 ܐܘܕܐ ܕܫܠܡܢ.

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 ܡܝܫܠܐ ܕܫܠܡܢ, 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 érudite de 1515', *Oriens Christianus*, 54 (1970), 125-9.

⁴³ *The Odes and Psalms of Solomon*, first edition, 3; slightly embellished accounts in *Contemporary Review*, 95 (1909), 420-1 and *Bulletin*, 18 (1934), 10.

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 Šalibi headed ܐܡܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ .

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

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 Šalibi 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).

4. 155a – 236a Luke: a similar introduction, followed by text and commentary (158b).

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 (foll. 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.

11

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).

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.

The New Testament in the Peshitta version.

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).

⁴⁸ On these epistles of pseudo-Clement in Syriac see S.P. Brock in *Journal of Semitic Studies*, 14 (1969), 208–10.

- 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).

On fol. 298b a colophon states that the manuscript was written in Tergawar in the village of Darband (described as ܬܪܓܘܿܐܪ ܕܪܒܢܕ ܕܩܝܡܐ ܕܥܠܝܐ ܕܩܝܡܐ ܕܥܠܝܐ ܕܩܝܡܐ ܕܥܠܝܐ ܕܩܝܡܐ ܕܥܠܝܐ ܕܩܝܡܐ ܕܥܠܝܐ) under the shelter of the holy martyr Mar Jacob Intercisus (*BHO* 91) in the time of Mar Shimun the Patriarch and bishop Mar Hnanisho'. The scribe was Q. Sabrisho' son of Q. Warda, whose family was ܩܫܝܝܐ. The book was written in the year 2043 on Tuesday in the first week of the liturgical summer, on 18 Tammuz (= 18 July 1732).⁴⁹

13

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

- 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 ܒܪܫܡ ܒܢ ܐܙܝܙ 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 *memrē* in Syriac in rhyming 12-syllable metre, one on Stephen (foll. 30b-31a) beginning ܡܠܡ ܡܠܡ ܡܠܡ ܡܠܡ ܡܠܡ ܡܠܡ and one on Mar Ignatius the Patriarch (31b-32b) beginning ܕܢܚܐܝܢ ܡܠܡ ܡܠܡ ܡܠܡ ܡܠܡ ܡܠܡ ܡܠܡ.

An Arabic note on fol. 35b gives the scribe's name Ablaḥad 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, 1, 6 and all after 11 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 serto 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 Graf, iv. 16-19.

⁵¹ Graf, iv. 23-6.

⁵² Graf, i. 498.

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

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

16

The shorter metrical grammar of Bar Hebraeus. Cf. J.P. Martin, *Oeuvres grammaticales d'Abou'l'faradj 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 γ. Gwynn borrowed it from Harris for collation sometime in 1909 or before (pp. vii–viii).

Foll. 70b-71a contain, upside down, an alphabetical *memra* consisting of lines which are palindromes. It is entitled מזמור אבכד (sic, but read מזמור אבכד ?). The lines are intricately laid out as the spokes of two wheels (71a). The first line reads: אבכד אבכד אבכד אבכד. The space around the wheels, and fol. 70b, are filled up by a commentary on the obscure words in the *memra*. In the larger of the wheels the scribe has written אבכד אבכד אבכד אבכד.

On fol. 116a a colophon identifies the date of the manuscript as 2157 (= 1845/6 C.E.) and the scribe as Šaliba son of Sh. Yosep from the village of ܫܠܝܒܐ near Beth Sabrina (in Tur ‘Abdin). He has filled up fol. 116b with conventional subscriptions in Syriac and Karshuni; and fol. 117a–b with a hymn beginning:

ܡܩܨܐ ܥܕܐ ܪܬܘܢܐ
ܒܗ ܕܡܪܝܢ ܒܝܬ ܫܠܝܒܐ ܕܚܬܝܒܐ

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. , , , and .

⁵⁴ Reproduction in Leroy, *Manuscripts syriaques*, vol. 2, plate 158; cf. i. 425–6 and his earlier article 'Trois mss.', 162–4.

17

Paper, 13-1/2 x 9 cm. 122 leaves in 14 quires originally of 10 signed 1-14. Quire 1 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 foll. 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.)⁵⁵

1. 1a - 10b *ṣafra*, 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 ܐܠܗܝܢ ܠܗܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ; 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 Qindonaya (*sic*); Ps 54, 57, 61, 65, 55, 48, 84, 85, 86, 87, 91, 93.

4. 36b - 50a sixth hour: prayer of Mar Isaac of Nineveh; Ps 96, 97, 98, 99, 100, 101, 110, 111, 112, 113, 115, 116.

5. 50a - 55b ninth hour: a single prayer beginning ܐܠܗܝܢ ܠܗܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ .

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 ܐܠܗܝܢ ܠܗܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ; prayer of Aba Shanudin; prayers of Ephrem and another saint.

8. 80a - 96a *lilya*, first service: two anonymous prayers, the first beginning ܐܠܗܝܢ ܠܗܝܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ; 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 *qanonē* (ܩܢܘܢܐ, 'Greek canons'); with some other texts appended.

1. 2b – 218b canons for the liturgical year, to be sung with each of the biblical canticles.⁵⁶ 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. ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ, ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ, ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ, ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ, ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ, ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ, ܐܠܗܝܢ ܐܠܗܝܢ ܐܠܗܝܢ. The headings for points in the year are as follows:

- a. 2b – 5b consecration of the church (4th).
- b. 6a – 8b another canon on the dedication of the church; incomplete in the middle (7th).
- c. 8b – 13a annunciation to Zechariah (5th).
- d. 13a – 21a annunciation to the Mother of God (4th).
- e. 21b – 27a journey of Mary to Elizabeth (4th).

⁵⁶ On these *qanonē* see Baumstark, 267–8, and A. Cody, 'The early history of the Octoechos in Syria', in N.G. Garsoïan et al. (eds), *East of Byzantium: Syria and Anatolia in the formative period* (Washington, D.C., 1982), 89–113, specif. 97.

- 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 ܐܕ ܗܝܠܐ ܚܒܠܐ ܕܡܪܝܢܐ ܕܥܝܣܝܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ .
- 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 for ܡܨܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ .
- z. 174a – 176b Epiphany (*sic*), a section similarly headed ܡܨܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ .

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 ܐܬܬܐܬܝܬ ܡܪ ܐܦܪܝܡ ܥܠ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

8. 269b – 274a extracts from *The cultivated vineyard* ܡܡܪ ܡܢ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. 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 (ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ).⁵⁹ Cf. fol. 176b. Fol. 1a contains a Karshuni scrawl; fol. 274a some lines headed ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ; and 274b a note of ownership in Arabic with the date 1870 (C.E.).

19

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 fore-edge. Harris 161; acquired June 1915. R38989.

The East Syrian *Taksa* or priests' manual (Baumstark, 199–200).

1. 1b – 31a the liturgy of the Apostles. For the anaphora (foll. 13a–18b) cf. A. Gelston, *The eucharistic prayer of Addai and Mari* (Oxford, 1992).⁶⁰

2. 31b – 42b the liturgy of Theodore. The heading contains the statement found also in some other manuscripts⁶¹ that 'Mar Aba the Catholikos rendered (ܡܠܝܬܐ) and translated it from Greek into Syriac when he went up to Constantinople. He rendered it (or, brought it out, ܡܠܝܬܐ) 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.

⁶¹ E.g., MS Brit. Lib. Add. 7181 fol. 47b (F. Rosen and J. Forshall, *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur*, vol. 1 (London, 1838), 59a).

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 (ܐܝܫܘܝܒ) by the Catholikos Mar Elia.

5. 84b - 87a the order of absolution, by the same Catholikos Isho'yab. Cf. J. Isaac, *Taksā d-Hūssāyā* (Orientalia Christiana Analecta 223; Rome, 1989), specif. 8-69 (text and French translation).

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); *saфра* (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 Yohannan, 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 ܐ - ܡ of an alphabetical hymn on the cross, written in a later hand and not all legible, beginning ܐܠܗܐ ܕܡܪܝܡ .

⁶² For other manuscripts by this scribe see J.-M. Fiey, *Nisibe, métropole syriaque orientale et ses suffragants des origines à nos jours* (CSCO 188, 1977), 265.

Paper, 14-1/2 x 10 cm. 111 leaves plus the original front and back covers of cloth over thick paper, inside a binding for the John Rylands Library. The quires seem to be mostly of 10 leaves. To judge from the catchwords, some leaves are missing (e.g. after foll. 10, 28, 38, 45, 46, 47, 88), and others displaced (e.g. fol. 44-6 which belong after fol. 20 in the sequence 20 44 46 45 21). The placement of fol. 47 is unclear. The writing is a stiff and rather disconnected serto, 17-19 lines per page, with rubrications. 'Cod. 11' in Mingana's collection,⁶³ acquired from Harris in June 1915. R38990.

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 Hīqar (Ahikar).⁶⁵ The heading, in red, is faded. The text in black begins with the words
هەساروم چاره‌مان، او چه هيسارد چاره‌مان، اوه بهبه، و
. حى ارم و نه ارم سمع ارم هيسارد ملكم و نرويه خاكد ارم چه مازو.
It seems to be imperfect.

2. 47a-b short aphorisms, numbered 1-24 in Arabic. The first four are: 1. **رَمِّلَا مَهِي** 'take it easy' 2. **كَلِّمَا لِيْ** 'speak little' 3. **كَلِّمَا لِيْ** 'be truthful' 4. **كَلِّمَا لِيْ** 'be cautious'.

3. 48a - 89b a history of the Apostle Paul. The heading in red reads: *هم الاولاد* [sic] *والذين جعلهم الله حبيلا مراحم* : *هم الذين اجمعهم اجمعين بايمانهم في صلبه من اجله اهلهم* : *ما منعت مراحمهم من همهم* : *هو اهلهم* . The text begins: *ما منعت مراحمهم من همهم* : *هو اهلهم* : *ما منعت مراحمهم من همهم* : *هو اهلهم* : *ما منعت مراحمهم من همهم* : *هو اهلهم* .

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:

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا هذا كنا لنهتدي لولا أن هدانا الله
والحمد لله رب العالمين

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.

A subscription on fol. 66a gives the scribe's name Gergis ibn Fathāh (?) 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.

22

Paper, 10 x 7 cm. 193 leaves. Foll. 1, 2, 11-34 and 43-110 belong to the probably original manuscript (18th-19th cent.). In this part the quires (of various sizes) are signed with Syriac letters and red ink is used. Foll. 3-10, 35-42 and 110-193 have a different appearance, no red ink, and have headings in Arabic script. At the beginning and end these leaves appear to be supplying lost parts of the original manuscript, but the quire foll. 35-42 interrupts the text. A different hand takes over from fol. 183b until the end of the manuscript. Some leaves are loose and leaves are wanting before and after fol. 1. Oriental binding in half leather, partly perished. Mingana 145. 'Syriac MS 22' is written inside the front board as in MS 21.

A collection of hymns (*mada'ih*), 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 (ܝܫܝܝܐ). 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.

23

Paper, 16 x 11 cm. 100 leaves, hinged at the top. Oriental binding in half cloth and paper, now decrepit. The front and back boards are made up of several thicknesses of old MS and printed leaves. (The front of the volume shows part of an engraving of the Sacred Heart!) Leaves are wanting before fol. 6, and after foll. 9, 44, 52, 89 and possibly 8, 10 and 75. Fol. 52 is damaged. The writing is in various mostly regular sertos, 18-22 lines on a full page. Foll. 1b, 2a, 99b are blank. On fol. 2a a Mingana number (155?) is crossed out and on fol. 1b 'Syriac MS 23' written in as in MS 21.

⁶⁷ Graf, iv. 20.

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 **ܐܡܝܢܐ ܕܠܝܬܐ** ('the end of Lent').

3. 20b - 22a on exile (**ܕܠܝܬܐ**), 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 **ܡܬܠܟܐ ܡܥܬܐ**.

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 **ܡܠܐܕܐ ܕܡܪܝܡ** (39b).

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

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.

- 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 Qardaḥe. 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. ܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ (27b).

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 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ .

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

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

e. 74a - 77a on the Resurrection, in the melody ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ .

f. 77a - 78b on the Ascension, in the melody ܡܠܝܚܐ ܕܡܝܬܐ ܕܡܝܬܐ .

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

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

4. 91a - 123a the ܡܠܝܚܐ ܕܡܝܬܐ 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 ܡܫܬܬܐ ܕܝܗܘܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. Fol. 106b–107a have been left blank.

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

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 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ .

6. 123b – 128b the first gate of divine things (ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ). 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.

25

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 1-32.9, 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.

26

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.

Hymns for the East Syrian observance of the Rogation of the Ninevites. Cf. the printed edition of the *Hudra* (3 vols., Trichur, 1960-2), vol. 1 (= T).

1. pp. 1 - 43 Monday services: first *motwa* (= T, 278 - 297), second *motwa* (27; = T, 312 - 323).
2. pp. 43 - 99 Tuesday services: first *motwa* (= T, 344 - 359), second *motwa* (70; = T, 373 - 390).
3. pp. 99 - 157 Wednesday services: first *motwa* (= T, 411 - 426), second *motwa* (124; = T, 440 - 448). On p. 99 the rubric for the first *motwa* of Wednesday reads **ביום הזה יקראו שמותיהם ויהיו כעבדים**, the name being omitted after **יהיו** (cf. T, 411).

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 **جوتابا** **جوتابا**) who was living in Seir (**سیر**) near Urmia in the time of Mar Shimun the Patriarch and Mar Yohanan the bishop (of Supergan).

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 Shallīṭa 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 ܠܝ ܡܕܢܐ ܕܥܡܪܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (39a) and ܠܝ ܡܕܢܐ ܕܥܡܪܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (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 **שְׁמַח מְאֹד**.

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

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

5. 124a- 125b another *ḥuttama* for the celebration of the Resurrection, by Mar Solomon metropolitan of Perat-Maishan, beginning ܠܗܘܐ ܕܢܝܨܐܢ ܕܡܪܝܬܐ ܕܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ .

6. 127a - 131a prayers for the beginning of the *qalē d'shahra* a for dominical festivals, by Mar Shallīṭa 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) ܩܠܝܬܐ ܕܫܗܪܐ ܕܡܪܝܢܐ ܕܡܢ ܕܝܢܐ ܕܡܢ ܕܝܢܐ ܕܡܢ ܕܝܢܐ .

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 ܫܡܘܢ.

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 *madrashē* of Mar Ephrem. They are arranged in 45 'steps' (ܫܠܫܬܐ).

5. 68b - 87a order of the eucharist (ܐܘܬܝܪܐ, ܐܘܬܝܪܐ); beginning ܐܘܬܝܪܐ ܐܘܬܝܪܐ ܐܘܬܝܪܐ ܐܘܬܝܪܐ ܐܘܬܝܪܐ; imperfect.

6. 87a - 94b *hussayē*, headed ܐܘܬܝܪܐ ܐܘܬܝܪܐ ܐܘܬܝܪܐ ܐܘܬܝܪܐ ܐܘܬܝܪܐ .

7. 94b - 97b *huttamē* for the various offices.

⁶⁹ For the names of most of the various kinds of hymns see A. Cody, 'L'office divin chez les Syriens Jacobites', *Proche-Orient Chrétien*, 19 (1969), 293-319.

8. 97b - 108b miscellaneous prayers of all kinds ܪܚܩܐ, ܡܢ ܕܠܐ ܡܢܐ ܠܚܕܐ, ܐܢܝ ܡܢ ܡܬܩܠܐ beginning ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ .

9. 108b - 118b order for the deacon at the eucharist ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ, ܡܢܐ ܡܬܩܠܐ; imperfect at the end.

The scribe's name Ḥabib 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 *qawmē* for each of the days Monday-Saturday.
2. 7b - 13b, 32a - 36b *mawrbē*, headed ܡܢܐ ܡܬܩܠܐ (*sic*). There are 8 ܡܢܐ ܡܬܩܠܐ consisting of two hymns each.
3. 36b-41b, 22a - 29a *takshphatha*, headed ܡܢܐ ܡܬܩܠܐ . Eight of them are numbered.
4. 29a - 31b *tbaratha* of Mar Jacob for the points of the liturgical year.
5. 14a - 16a *pethgamē* before the gospel.
6. 16a - 17b a *tbarta* of Mar Jacob. There are pairs of lines numbered 1-8.
7. 17a - 17b *qalē* said after the gospel.
8. 17b - 18a four *qalē* said on feasts of our Lord on the occasion of a procession.

⁷⁰ Ibid.

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 1-38; 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 *ܩܕܝܫܐ ܕܡܪܝܢܐ ܕܥܦܪܝܡ*, *ܬܠܬܐ ܟܬܒܐ ܕܚܘܨܐ ܕܡܪܝܢܐ ܕܥܦܪܝܡ ܕܡܪܝܢܐ ܕܥܦܪܝܡ*.⁷⁰ The work is in 12-syllable metre with explanatory footnotes. There is an introduction of 12 lines beginning

حسب مع مقصود في جعلها من سنة سنة في حلالها :
 حلالها من حلالها ، حلالها من حلالها :
 ومع انه انما في حلالها ، حلالها من حلالها :
 من حلالها من حلالها ، حلالها من حلالها :

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. Şaliba; and a final note that Şaliba 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 spät- 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. Ṣaliba, adding that Ṣaliba came from the village of Kafarzē (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 (ܩܕܝܫܐ ܡܚܬܐܒܐ ܕܢܥܬܪܝܘܣ) ⁷³ It begins ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ . 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 inexperienced 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 Muséon*, 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 Chaturthy.

On fol. 6b in a note concerning collectors of manuscripts, a later hand has added a notice of Harris (حريز / هريز / هريزا / هريزيا / حريز / حريزيا etc.).

34

A collection of hymns (*mada'ih*, *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-Hazar⁷⁷ (fol. 6a-b, *a madiha*; and foll. 76a-78b, *a zajal*, both imperfect).

35

Commentaries of Dionysius bar Šalibi on the New Testament books of Revelation, Acts and epistles.

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.

- 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.⁷⁸ There are also a few marginal notes by Harris.

36

The West Syrian *Shhima* or book of weekday offices. It is headed (fol. 2b) *ܡܫܬܚܝܬܐ ܕܡܫܬܚܝܬܐ ܕܡܫܬܚܝܬܐ ܕܡܫܬܚܝܬܐ ܕܡܫܬܚܝܬܐ*. 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*); *şafra*; 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 *ܐܘܕ ܐܡܫܐܪܐ*, *ܐܡܫܐܪܐ*.

2. 131a - 135b hymns to the Virgin Mary (*mawrbē*). They are divided into eight tunes (*ܡܬܢܐ*); 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 diminutive 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 Ṣalibi on the Old Testament.

1. 1b - 33b Genesis, beginning *ܐܡܫܐܪܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ*. *ܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ*.

2. 38a - 60a Exodus, headed *ܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ*, *ܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ*. This, the 'factual' commentary, is followed (56b) by the 'spiritual' (*ܡܫܠܐ ܕܡܫܠܐ*) 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 (*ܡܫܠܐ ܕܡܫܠܐ*) and (119b) 'spiritual and factual, according to the Peshitta version, a second commentary'.

⁷⁹ Asahel Grant (1807-44), American missionary to the Church of the East. Cf. P. Kawerau, *Amerika und die orientalischen Kirchen* (Berlin, 1958), 233-54.

- 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.

b. spiritual commentary (መሥላሳ, መሥላሳ ስላሳ): Hosea (465b), Amos (467b), Joel (468a), Obadiah (468b), Jonah (468b), Micah (469a), Nahum (470a), Habakkuk (470b), Haggai (471a), Zephaniah (471b), Zechariah (472a), Malachi (476a).

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 foll. 70a (along with the date 31 May 1906), 102b and 258a.

38

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 *šahē*. 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 ܝܚܝܐ ܒܪ ܙܝܬܘܢ ܡܠܟܐ ܣܦܪ ܡܝܕܝܬܐ. (The name also appears in a subscription on fol. 71a.) The scribe adds that he copied two manuscripts, described as ܐܪܡܝܐ ܕܡܝܕܝܬܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ, 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 (ܡܘܨܐ ܒܪ ܫܝܬܐ ܕܡܝܕܝܬܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ). The scribe's colophon in black is interspersed with the usual colophon of the Harkleian gospels⁸¹ in red.

39

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 serito 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.

Memrē of Jacob of Serug. Cf. P. Bedjan ed., *Homiliae Selectae Mar-Jacobi Sarugensis*, 5 vols., Paris, 1905-10 (= B) and S. *Martyrii qui et Sahdona, quae supersunt omnia*, Paris, 1902 (= B *Sah*). Edition of the headings: A. Vööbus, *Handschriftliche Überlieferung der Mēmrē-Dichtung des Ja'qōb von Serūg*, II (CSCO 345, 1973), 60-3. The numbers of the *memrē* below are those of the scribe (who omits 36).

⁸¹ For this colophon see John D. Thomas, 'The gospel colophon of the Harklean Syriac version', *Theological Review of the Near Eastern School of Theology*, 3 (1980), 16-26.

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).
3. pp. 40 - 46 on the dedication of the church and on the council of bishops (= B iv. 789-803).
4. pp. 46 - 55 on the annunciation to Zechariah (= B ii. 137-58).
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).
7. pp. 69 - 75 on the Only-Begotten Word (= B ii. 169-84).
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 ܐܡܢ ܕܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ .
10. pp. 86 - 91 on the way of Christ that is unsearchable, beginning ܐܡܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ .
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 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ .
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).
14. pp. 162 - 174 on the holy Mother of God, Mary (= B *Sah* 614-39).
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).
18. pp. 202 - 214 on the baptism of our Lord by John (=B i. 167-93).
19. pp. 214 - 224 on the praises of John the Baptist (= B iii. 687-710).
20. pp. 224 - 232 on baptism (= B i. 193-211).
21. pp. 232 - 240 on the torrent that the prophet Ezekiel saw (= B v. 430-7).
22. pp. 240 - 250 on the decapitation of John the Baptist (= B iii. 664-87).
23. pp. 251 - 265 on the Samaritan woman (= B ii. 281-312).
24. pp. 266 - 275 on the bringing of our Lord to the Temple (= B v. 447-66).
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 ܠܚܝܬܐ ܕܡܪܝܢܐ ܕܥܣܪܝܢ ܫܒܥܝܢ .
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).

35. pp. 355 - 363 on the forty holy martyrs (= Bedjan, *Acta Martyrum et Sanctorum*, vi. 662-89).

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. 1a 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 Malkē 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 ܐܘܪܝܬܐ 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 ܐ (fol. 40b) reads as follows:

ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ

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

ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ
 ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ ܐܘܪܝܬܐ

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 (ܩܝܬܝܪܒܝܠ, near Diyarbakir) in 1720.

41

Paper, 30-1/2 x 21 cm. 674 leaves paginated 1-1348, plus blanks at beginning and end, in quires of 10 signed 1-68. Lean East Syrian script, sparsely vocalized, 26 lines per page. 19th cent. Harris 155; acquired June 1915. R39011.

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 Adventssonntage* (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*).⁸² 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 **ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ**; imperfect at the end.⁸³

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

Paper, 28 x 18-1/2 cm. 54 leaves, which seem to be oversewn. Fol. 28b is blank. East Syrian handwriting of Mingana, c. 22 lines per page. 'Cod. 31' in Mingana's collection; acquired March 1915. R38406.

Parts of the ascetical work (*Liber sermonum*) of Gregory of Cyprus.⁸⁴ There are four fragments:

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 Muséon*, 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.

⁸⁴ See J. Kirchmeyer, art. 'Grégoire de Chypre', *Dictionnaire de spiritualité*, 6. 920-2.

- [illegible]

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.⁸⁵ Mingana made this transcript from what Harris describes as 'a certain worn-out and scarcely legible manuscript' located somewhere in 'the East'.⁸⁶ 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. 1180.⁸⁷

43

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.⁸⁸ 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.⁸⁹ Acquired March 1915. R38407.

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 *memrê* 10–15 and French translation of 15) came from the Dominican press in Mosul in 1908.

The first part of the historical work entitled **ܡܡܪܐ ܕܕܢܝܢ ܕܕܢܝܢ**, *Chief of things of the world of time*, by John bar Penkayē.⁹⁰ The whole work consists of 15 *memrē* divided into Books 1 (*memrē* 1-9) and 2 (10-15). The present manuscript contains *memrē* 1-⁹. *Memra* 1 is imperfect at the beginning and starts (p. 2) with the words **ܡܡܪܐ ܕܕܢܝܢ ܕܕܢܝܢ**. The bottom of the last page (p. 199) contains the catchword **ܡܡܪܐ** indicating that the original manuscript continued with the next *memra*.

44

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.⁹¹ 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,⁹² the contents of foll. 17-19 are as follows.

17a a portent showing four **ܡܡܪܐ ܕܕܢܝܢ ܕܕܢܝܢ**, beginning **ܡܡܪܐ ܕܕܢܝܢ ܕܕܢܝܢ** [read **ܡܡܪܐ**] **ܡܡܪܐ ܕܕܢܝܢ ܕܕܢܝܢ** **ܡܡܪܐ ܕܕܢܝܢ ܕܕܢܝܢ**.

⁹⁰ On this work see T. Jansma, 'Projet d'édition du Ketâbâ de Rêš Mellê de Jean bar Penkayê', *L'Orient Syrien*, 8 (1963), 87-106; and Van Lantschoot, 28-9 (a description of MS Vat. Syr. 497).

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', **ܠܗܘܬܐ ܕܡܠܟܐ**) 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 **ܡܬܬܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** (= B, 524).

17b a portent concerning the nativity of the seven (planets), beginning **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ**.

18a-b a section (**ܕܡܠܟܐ**): which preceded the other in creation, darkness or light; beginning **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ**.

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 **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ**.

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 **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ**.

19b that you may know if an ill person will die or his illness be prolonged; beginning **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ**; 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 **ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ**, consisting of forecasts for each year in a cycle of 19 years.

24b-25b a section on divination by sand, headed **𐎲𐎠𐏀𐎧**
𐎡𐎴𐎶.⁹³

27b some formulas for 'binding'.⁹⁴

28a-b the Testament of Adam. Edition: S. E. Robinson, *The Testament of Adam* (SBL Dissertation series; Chico, California 1982), specif. 86-95.

30a-b on the twelve *stoicheia* of the sun, by Andronicus the wise philosopher. Edition: Mingana in *Bulletin*, 4 (1917-18), 85-9 (translation) and 116-18 (text).⁹⁵

37b-38a 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.

38b on which days there is moonlight (= B, 459), here attributed to a 'book of Pythagoras'.

43b on the measure of the world from east to west, beginning
 מן מדינת כוש עד מדינת סוּר מן מדינת סוּר עד מדינת קוש
 וְעַל הַמִּדָּה הַזֹּאת הָיָה הָעוֹלָם וְעַל הַמִּדָּה הַזֹּאת הָיָה הָעוֹלָם
 קִשְׁטָה .

45b-60a a treatment of each of the signs of the Zodiac in turn, headed apparently **לְכָל כּוֹכָב וְכָל כּוֹכָב וְכָל כּוֹכָב** and beginning **וְכָל כּוֹכָב וְכָל כּוֹכָב וְכָל כּוֹכָב**. 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).

75b-88b 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' (ملقه دجده) ; 2. another horoscope (80a); 3. a Treatise of Shem (81b); 4. another portent on the nativity of the year by دجده دجده (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. 'Kharr', *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).

⁹⁴ Cf. MS 52 below and E.C.D. Hunter in *Symposium Syriacum 1988* (Orientalia Christiana Analecta 236; Rome, 1990), 361–4.

⁹⁵ On this text and its author see further G. Furlani, 'Andronikos über die Bewohner der Grenzen der Erde', *Zeitschrift für Semitistik*, 5 (1927), 238–49, specif. 247.

the nativity of the year tested by a foreigner (ܡܬܬܬܒܐ ܕܢܝܢܐ ܕܡܬܬܬܒܐ). Edition of the Treatise of Shem: Mingana in *Bulletin*, 4 (1917-18), 76-85 (translation) and 108-15 (text). Cf. also the translation and commentary by J. H. Charlesworth in his *The Old Testament pseudepigrapha*, vol. 1 (New York and London, 1983), 473-86.⁹⁶

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

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 ܬܠܝܬ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ; and book 4 on metals (119a), chapters 1-4, ending ܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ .

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

45

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.

1. pp. 1-8 life of Clement of Rome (*BHO* 204). Edition: Mingana in *Bulletin*, 4 (1917-18), 90-108 (text) and 66-76 (translation).⁹⁸

2. p. 8 life of Jacob of Nisibis (*BHO* 405), breaking off with the words ܡܠܟܐ ܕܥܝܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.⁹⁹

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 ܡܠܟܐ ܕܥܝܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ. 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

⁹⁸ Also ed. P. Bedjan in *Acta martyrum et sanctorum*, vol. 6 (Paris, 1896), 1-17, from MS Brit. Lib. Add. 12174. Mingana also published an English translation in *The Expositor*, 1914, 227-42.

⁹⁹ Ed. Bedjan, *Acta martyrum et sanctorum*, vol. 4 (Paris, 1894), 262-73, from MSS Paris Syr. 234 and Brit. Lib. Add. 12174.

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

47

A collection of West Syrian anaphoras. Each anaphora has 32 or 33 sections numbered in the margin. Cf. *Anaphorae Syriacae* (Rome 1939-), specif. the index to anaphoras by A. Raes in vol. 1 pp. XI-XIV. Cf. also Latin translations in E. Renaudot, *Liturgiarum orientalium collectio*, vol. 2 (Paris, 1716) (= R).

- [illegible]

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 Yesu' the Scribe from the town of Romana (رومانا) in the territory of Sebastia (sc. John bar Shushan = Raes no. 38 I').

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

¹⁰² Harris was interested in the *Homilies* of Moshe bar Kepha (see *Horae Semiticae* 5 (Cambridge, 1911), xxxi). 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.

48

Paper, 15-1/2 x 11 cm. 52 leaves, the remains of a volume of probably 10 quires (unsigned) of 10 leaves each. The MS, after apparently losing the first and last quires, was foliated with Syriac letters, but subsequently lost more leaves after foll. 1 (1 leaf), 3 (7 leaves), 4 (1), 9 (2), 17 (4), 21 (4), 27 (3), and 46 (6). The writing is a swashy serto, 15 lines per page. 17th-19th cent. Oriental binding in full leather. Attached to the front is a cross in metal with bosses, and a small painted panel showing a man embracing a woman (!). Harris 171; acquired December 1916.

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 ܡܪܕܝܬܐ ܕܡܪ ܝܫܥܝܐ .
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 (ܕܡܝܬܐ ܕܪܝܚܐ ܪܝܬܐ), 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.

49

Paper, 21-1/2 x 16 cm. 164 leaves, probably originally in unsigned quires of 10 but subsequently resewn with cords through three stab-holes. Only one of the cords still holds and many leaves are detached. Various mostly regular sertos, c. 20 lines per page. Headings and *qushshaya* and *rukkaka* in red. Mingana 5 (other numbers are crossed out).

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.

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: ⲙⲁⲩ ⲉⲃⲓⲛⲉ ⲡⲁⲣⲁⲓⲥⲏ ⲕⲁⲣⲱⲛⲏ. Fol. 164b is attached to the back board.

A Karshuni note on fol. 160b 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 ܡܕܒܪܝܗܐ ܫܝܥܝܬܐ ܡܢ ܚܠܝܬܐ ܡܕܒܪܝܗܐ ܫܝܥܝܬܐ ܡܢ ܚܠܝܬܐ. It ends (36a) with the direction that ܟܠ ܕܡܨܝܬܐ ܕܡܨܝܬܐ ܕܡܨܝܬܐ ܕܡܨܝܬܐ ܕܡܨܝܬܐ.

¹⁰⁴ On these rites see A.J. Maclean and W.H. Browne, *The Catholikos of the East and his people* (London, 1892), 303–4.

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 Bishu', in the school of the Anglican missionaries in the village of S[eir] in the territory of Urmi.

52

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*.¹⁰⁵

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 ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܝܢ .

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 ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܝܢ ܕܡܠܟܐ ܕܥܠܡܝܢ ܕܡܠܟܐ ܕܥܠܡܝܢ .

9. 14b - 15b for pain of the back.

¹⁰⁵ There is some correspondence between the texts in this manuscript and those edited by H. Gollancz in *The book of protection* (London, 1912). Cf. also E.C.D. Hunter, 'Saints in Syriac anathemas', *Journal of Semitic Studies*, 32 (1987), 83-104.

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: **هذ بنهذ. هذ** .
هذ بنهذ. هذ بنهذ. هذ بنهذ. هذ بنهذ.
 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 **هذ بنهذ** of a purchase and a sale.
 20. 30b - 31a for internal illness (**هذ بنهذ. هذ بنهذ**).
 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.
- Edition: E. C. D. Hunter, *An amulet for the binding of guns, spears, swords, daggers and all implements of war* (Oxford, 1992).

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
 ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ (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 ܐܬܝܬܝܬܐ¹⁰⁶ 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 ܐܠܗܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

On fol. 54b a colophon identifies the scribe as Q. Šaliba 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 ܡܠܟܐ and ܡܠܟܐ ܕܡܪܝܬܐ and ܡܠܟܐ ܕܡܪܝܬܐ 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 *saфра* 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.

¹¹⁰ On the recensions of this work in Syriac see P. Sherwood, 'Sergius of Reshaina and the Syriac versions of pseudo-Denis', *Sacris Erudiri*, 4 (1952), 174-83; J.-M. Hornus, 'Le corpus dionysien en syriaque', *Parole de l'Orient*, 1 (1970), 69-94; and G. Wiessner, *Zur Handschriftenüberlieferung der syrischen Fassung des Corpus Dionysiacum* (Nachrichten der Akademie der Wissenschaften in Göttingen, I. Philologisch-historische Klasse, 1972 nr. 3), specif. pp. 4-6.

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):
ܡܠܟܐ ܕܥܪܒܝܬܐ ܕܩܪܝܢܐ ܕܚܫܘܢܐ ܕܥܠܡܐ ܕܗܝܠܐ ܕܨܠܬܐ ܕܦܪܥܝܐ ܕܡܠܟܐ ܕܥܪܒܝܬܐ.
ܡܠܟܐ ܕܥܪܒܝܬܐ ܕܩܪܝܢܐ ܕܚܫܘܢܐ ܕܥܠܡܐ ܕܗܝܠܐ ܕܨܠܬܐ ܕܦܪܥܝܐ ܕܡܠܟܐ ܕܥܪܒܝܬܐ.
After a prayer another heading identifies it as the first part, on logic (*ܡܠܟܐ ܕܥܪܒܝܬܐ ܕܩܪܝܢܐ ܕܚܫܘܢܐ ܕܥܠܡܐ ܕܗܝܠܐ ܕܨܠܬܐ ܕܦܪܥܝܐ ܕܡܠܟܐ ܕܥܪܒܝܬܐ*). There are nine books:

1. 2b - 12b *Isagoge* (4 chapters).
2. 13a - 23a *Categories* (3 chapters).
3. 23a - 46b *peri hermeneias* *On interpretation* (9 chapters).
4. 46b - 77b *Analytics* (7 chapters).
5. 77b - 96a *Posterior analytics* or *Apodictics* (9 chapters).
6. 96a - 127a *Topics or Dialectics* (8 chapters).
7. 127a - 140b *Sophistics* (5 chapters).
8. 140b - 176a *Rhetorics* (7 chapters).
9. 176a - 182b *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 foll. 12b, 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 Var. 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.

57

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 foll. 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 α (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- .

58

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. 1a 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 $\text{ܐܠܗܐ ܡܪܝܡ ܡܠܟܐ ܕܥܠܡܝܢ}$. There is a lacuna of one leaf after fol. 1.

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

59

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 Šalibi, 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

2. 6b - 84b penitential canons of Dionysius bar Šalibi. 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

- 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.

[illegible]

- I. 55b - 59b the apocalypse of Macarius. Cf. A. van Lantschoot in *Le Muséon*, 63 (1950), 159-89.

m. 59b - 67b chapters and questions on matters relating to priests and monks and the faithful by Gergis abu-l Rahban, in Karshuni; beginning **ܐܡܪ ܐܝܬܐ ܠܝ ܕܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** .

n. 68a on a fantasy (فيسلا) 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* (فوائد الايمه) 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 **أولاد صالح امتداد**.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 (foll. 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.

- ¹¹⁸ 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.

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.

60

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 ܐܢܬܝܢܝܘܨ ܕܬܗܪܝܬ ܕܐܢܬܝܢܝܘܨ. 1.¹¹⁹ There are five *memrē*: 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 ܐܡܪܝܢ ܕܡܪܝܬܐ (= CSCO 481. 68:17), with the scribe's note ܡܫܬܬܪܝܢ ܕܡܪܝܬܐ. There are marginal notes, all erased or crossed out, on foll. 56b, 61a and 103a using the phrase ܡܫܬܬܪܝܢ ܕܡܪܝܬܐ 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.

¹¹⁹ On this work see R. Duval, 'Notice sur la Rhétorique d'Antoine de Tagrit', in C. Bezold (ed.), *Orientalische Studien Theodor Nöldeke zum siebenzigsten Geburtstag . . . gewidmet* (Giessen, 1906), 479-86; and J. W. Watt (ed.), *The fifth book of the Rhetoric of Antony of Tagrit* (2 vols, CSCO 480-1, 1986), spec. vol. 481, pp. v-x.

[illegible]

these spaces up from some other exemplar,¹²¹ erasing the marginal notes. He copied the missing end of *memra* 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.

61

Paper, 16 x 11 cm. 193 leaves in 24 signed (omitting the number 17) quires of 8, 10 and 4. A leaf is wanting after fol. 43, and probably one or more quires at the end. Oriental binding of leather over wooden boards. The leaves are variously stained and faded, and from fol. 154 on are patched at the bottoms. Some of the text is lost from fol. 184 on. Variable and inelegant serto, perhaps by more than one hand, 13-14 lines per page, irregularly rubricated. 15th-17th cent. Mingana 93.

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

- 1. 1 - 28b base 2, chapter 3 (= PO 24, 350:3 - 377:3).**

¹²⁰ Cf. the similar note in MS Harvard Syr. 151, another copy by Sh. Mattai of the same exemplar: M. Sprengling, 'Antonius Rhetor on versification', *American Journal of Semitic Languages and Literatures*, 32 (1915-16), 145-216, specif. 172-3.

¹²¹ Our manuscript in its original state must be the volume denoted in Watt's edition (n. 119 above) as B^{MOS}. 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.

2. 29a - 91b base 4, chapter 3, 4.1-2 and 6.2-3 (= PO 31. 36:16 - 138:18, 232:16 - 244:3, and PO 13. 252:2 - 256:9). The text skips from 4.2 §1 to 6.2 §2 without any indication.
3. 91b - 160b base 5, chapters 2-5 (= PO 30. 630:12 - 708:4).
4. 161a - 167b base 8, chapter 8 (= J. Bakoš, ed., *Psychologie de Grégoire Aboulfaradj dit Barhebraeus* (Leiden, 1948), 120-5).
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).

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

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.

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.

3. 46b - 77b a work entitled *The ladder of Christ* (سلم المسيح), beginning: سلم المسيح هو الذي صعد من اجلنا. 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: **اللاهوت السليم المصنف بل الحقة الله صا حده**.

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 ܩܕܝܫܐ ܕܥܡܡܐ ܕܥܡܡܐ ܕܥܡܡܐ.

6. 114b - 123b, 136a - 140b on the meaning of one holy, apostolic and catholic church. It begins ܐܢܬܐ ܕܥܡܡܐ ܕܥܡܡܐ ܕܥܡܡܐ. 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 ܕܥܡܡܐ ܕܥܡܡܐ ܕܥܡܡܐ.

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-Qaraqoshi¹²³ (and apparently wrongly identifying the foregoing (item 8) as the *Book of the weapons of religion and the shield of knowledge*).

B

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.¹²⁴

63

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 ܕܥܡܡܐ ܕܥܡܡܐ ܕܥܡܡܐ.

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.

64

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 oxydized. 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.¹²⁵ 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 *madrashē* and *qalē*. They are divided into steps (ܡܩܕܡܐ) 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 (ܡܕܢܗܐ ܕܡܕܢܗܐ ; 131a).

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

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

Fol. 184a-b is filled up in a different hand with prayers beginning ܡܕܢܗܐ ܕܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ ܡܕܢܗܐ. Fol. 1 contains the beginning of the section of *mawrbē* from a different manuscript.

65

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.

1. 1b - 4b an astrological treatise beginning **فصل في معرفة الأسماء** .

2. 5a - 7a diagrams of the zodiac and seven planets entitled **ف**
معرفة الله أحد السامع السبعة.

3. 8b - 16a a treatise on the letters *bgdkpt* entitled ܡܬܬܬܐ ܕܬܝܒܐ ܕܬܝܒܐ, in Syriac.

4. 16a - 19b 'a warning about *rukkaka* and *qushshaya*'.

5. 19b - 31a a treatise of Gregory on the departure of the soul from the body (Graf, i. 332), beginning **ما اصابكم اهل هذا صدار الله** ما اصابكم اهل هذا صدار الله .

6. 31a - 42a a *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 (CPG 4580; Graf, i. 346).

8. 51a - 57b a treatise of Gregory the Theologian on the Nativity, beginning ما اقصى من حجة على من سجدوا لله .

9. 57b - 65a a *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 *memra* of Mar Ephrem on repentance, beginning ܐܢܬܝܢ ܕܥܠܝܬܝܢ ܕܥܠܝܬܝܢ (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 *The book of the sign of signs and the keys of*

the treasures. There are 63 'signs'.¹²⁶ The first begins *ܐܠܗܐ ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ*.

14. 147a - 149b directions for mixing ink (?) entitled *ܚܩܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ*, in Karshuni and Syriac

15. 150a - 152a a litany (headed *ܠܗܠܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ*) with alternate petitions in Syriac and Karshuni.

The scribe gives his name Mattai ibn Behnam on fol. 146b.¹²⁷ On fol. 152a there is a note of ownership in Arabic.

66

Vellum, 24 x 19 cm. 172 leaves,¹²⁸ 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 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), *saфра* (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 Mk 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.

Fifth week of Lent (58b): Sunday *r* Lk 7.11-17 *s* Lk 4.38-44 another for *s* Lk 10.25-37 *q* Lk 8.40-50, Monday Lk 4.38-44, Tuesday Mt 8.23-9.1, Wednesday Mt 14.15-23, Thursday [Mt 6.47-51, 11.23-5], Friday Lk 13.11-17, Saturday Lk 14.1-10.

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) *r* Mt 28.1-20 / Lk 24.1-12 *s* Jn 20.1-18
q Mk 16.2-8

107b - 116b Easter week (107b): Monday *r?* Lk 24.13-35 [*s* ?]
q Jn 2.18-22, Tuesday *n* Mk 15.37-16.8 *s* Mk 8.11-21, Wednesday
n Lk 23.46-24.11 *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) [*n* Jn 20.18-25] *s* Jn 20.26-31 [*q* Mt
10.22-38].

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

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

Fourth Sunday after New Sunday (120b) *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) [*n* Jn 13.36-14.14] *s* Jn 16.16-30 *q* Lk 9.51-62.

Ascension Day (123a) *r* Lk 24.36-53 *s* Mk 16.15-20.

First Sunday after the Ascension (124a) *n* Jn 16.31-17.12.

Sunday of Pentecost (124b) *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) *r* Jn 17.13-26 *s* Mt 11.20-30
q Jn 6.26-40.

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

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

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

Fifth Sunday after Pentecost (134a) *n* Mk 9.30–41 *s* Mt 20.17–28
q Lk 9.10–17.

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.

Third Sunday after the Friday of the Apostles (141b) *n* Mt 13.24–35 *s* Mt 13.36–43 *q* Lk 14.7–15.

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].

Festival of the Cross (155a) *r* Mt 24.1–30 *s* Mk 13.1–27 *q* Lk 21.5–28.

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.

Third Sunday after the Cross (162b) *n* Lk 11.37–48 *s* Lk 11.55–12.10 *q* Lk 9.37–50.

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, *Manuscripts syriaques*, i. 257–8 and ii, plate 157 (cf. 'Trois mss.', 160–2).

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*.

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.

5. 32b - 37b the deacon's *catholica*, in Karshuni (محللة); ending in Arabic.

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 *ܡܠܚܝܬܐ*, *ܕܥܡܝܬܐ*, *ܕܥܠܝܬܐ*, *ܕܡܠܚܝܬܐ*, and *ܕܥܡܝܬܐ*. One, headed *ܡܠܚܝܬܐ*, is in Karshuni.

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 *memrē* 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 ܡܬܬܝܒ (104a).

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

3. 118a - 148a a collection of 22 *memrē* 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 Kāttulā filled up the deficiencies of the original manuscript. On fol. 1a the work is identified in Arabic as كتاب شبروث دوباري تاليف يوحان الراهب الموصلی الفر في دير مار جبرئیل الذي بجانب باش طابيه (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 ܠܒܗ ܕܝܥܢܐ ܠܒܐ ܝܥܐ. Opposite each of these headlines is a guide headline showing the place in the ecclesiastical calendar. Lections are given for *ramsha* (*r*), *ṣafra* (*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.

Sixth week of Lent (20b): Sunday *r* Mk 10.46-52, Mt 20.29-34 *s* Jn 9.1-41 *q* Mk 8.22-6, Lk 14.1-6, Monday Mk 10.17-31, Tuesday Lk 13.10-17, Wednesday Lk 18.31-19.10, Thursday Mt 12.1-8, raising of Lazarus *r* Jn 11.1-46 *s* Jn 2.12-3.21 *q* Mk 10.28-34.

Palm Sunday (28a) *r* Lk 19.28-40 *s* Mt 21.1-22 blessing of the palms Mk 11.1-23 *q* Jn 12.12-22.

Monday of Holy Week (31a) *r* Lk 19.41-7 *l* Mt 21.23-46 *2* Lk 12.32-48 'entrance to the port' Mt 25.1-13 *3* Mt 22.1-14 *s* Mt 23.12-39 3rd hour Mt 22.15-46 midday Mt 23.1-11 9th hour Lk 20.1-19.

Tuesday of Holy Week (37b) *r* Mk 11.19-33, Mt 21.28-32, 12.12-17 *l* Mk 10.32-45 *3* Lk 21.28-37, 20.45-21.4 *s* Jn 8.28-59 3rd hour Jn 8.21-6 midday Jn 12.23-50.

Wednesday of Holy Week (43a) *r* Mk 9.30-41, Mt 26.1-2, Jn 11.47-54 *2* Lk 11.37-54 *3* Jn 13.20-14.3 *s* Jn 6.59-7.13 third hour Mt 24.32-51, 26.1-5 midday Jn 7.14-36 9th hour Jn 10.17-21, Lk 13.31-5, Jn 10.40-2.

Thursday of Holy Week (49b) *r* Jn 7.37-52, 8.12-20 *2* Jn 11.55-12.11 *3* Mk 14.1-16 *s* Jn 6.30-50 third hour Lk 22.1-13 consecration of the chrism Mt 26.6-16 footwashing at the 9th hour Jn 13.1-19.

Good Friday (54b). There are lections for *quraba* at *ramsha*, *l*, *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):

Various unattached paper leaves. All are of the 17th-19th cent., and all in serto hands except C.

18 x 13-1/2 cm. 1 leaf, 20 lines per page.

West Syrian hymn.

15 x 10 cm. 1 leaf, 17 lines per page.

Questions and answers, in Karshuni; headed '3rd section'.

21 x 15 cm, 2 leaves. East Syrian hand, 20 lines per page.

Part of a poem on the ecclesiastical calendar. The lines are in rhyming 7-syllable metre.

¹³⁰ On the manuscripts of Moses Gaster (1856–1939) in the John Rylands Library see *Bulletin*, 37 (1954–55), 2–6; and A. Samely in *Bulletin*, 73 (1991), 15–17.

15-1/2 x 10-1/2 cm. 1 leaf, 19 lines per page.

E

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.

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 *ألف ميمى حادى ددى* .

7-1/2 x 11 cm. Half of a leaf.

Acts 4.32–4 and 5.1–4 in Syriac.

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 ܡܠܝܚܐ. 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
 ‘Abd an-Nur al-Amidi, *Christian doctrine for Christian children* 143
 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 Aṣṣān 156
 Dionysius bar Ṣalibi
 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 bussamē 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
 memrē 127, 139, 146, 161–4, 192, 199
 ibaratha 143, 153
 John b. Penkayē 168, 200
 John b. Shushan, anaphora of 173
 John Chrysostom 173, 187, 192
 John of Mosul 200

 Khamis b. Qardaḥ 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* *Shḥime*.
Lives of the Prophets 122

- Macarius, Apocalypse of 185
Menaeon 123
 Moses, Dialogue between the Lord and 143
 Moshe bar Kepha
 Book of the soul 189
 Homilies 173
- Narsai 139, 150
 Nestorians, disputation against the 187
 Nestorius, Separate chapters and questions 155
- Odes and Psalms of Solomon 128, 129n.44
Oktoechos 126
- Paraklitikē* 126
 Paul the Apostle 142, 184
 Peter al-Gamil, *Book of illumination* 185
 Peter the Apostle, anaphora of 173
 Philoxenus
 letter to Abu 'Afr 186
 life of 172
 prayers 136, 137
 Prayers 136–7, 141, 143, 153, 154, 174, 179, 199
 Psalms, introduction to the 122
 Pythagoras 170
- Qanonē*, East Syrian 121; West Syrian 137, 191
 Questions and answers 142, 171, 192, 203
- Rabbula 187
 Rogation of the Ninevites 150
- Ṣaliba, Answer to Ephrem 154
 Severus 145, 187
 Shallīta of Resh'aina 151
 Shem, Treatise of 170
Shḥime 132, 157–8, 180, 204
 Shim'un at-Turani 133, 190
 Shim'un Shanqlabad 187
Sign of signs, Book of the 192–3
 Simeon the Stylite, prayer of 137
 Solomon, Odes and Psalms of 128, 129n.44
 Solomon of Perat-Maishan 151
 Stories 142, 175, 183, 185–6
- Taksa* 140
 Theological works, anonymous 189, 190
 Turkish 142–3, 145, 203
- Xystus, anaphora of 173
- Zechariah the Chaldean 145

2. Scribes

Q. = qasha, priest; Sh. = shamasha, deacon.

- Ablahād b. Hanna 133
 Andreas b. Sh. Yosep 120
- Barsum b. 'Aziz 133
 Barsum, Q. Ephrem 172
 Behnan b. Musa al-Shabaki 190
- Denḥa 134
 Dionysius 'Abd an-Nur 131, 154, 157
- Elia b. Abraham 128
 Elia b. Gabriel Dolabani 130, 160
 Elia Sharwaya 164
 Ephrem b. 'Isa 156
- Gergis b. Ephrem 143
 Gergis b. Fathāh 144
 Giwargis, Sh. 150
- Ḥabib 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
 Ṣaliba b. Sh. Yosip 135

Ṣaliba 122
 Shim'un 152
 Shim'un b. Sh. Yohanan 176
 Stephen 119

Yalda b. Hanna al-Qaraqoshi, Q. 190
 Yohanan b. Malke Yohanan 157
 Yohanan b. Masih 191

Yohanan b. Q. Hormez, Q. 120
 Yohanan b. Q. Yosip, Bishop 141
 Yohanna b. Q. Ibrahim 125
 Yosip b. Sh. Yalda, Q. 176
 Yosip Kattula, Bishop 200

Zakkai, Q. 183
 Zechariah, Q. 165

3. Other personal names

Abdulmesih II, Syrian Orthodox
 Patriarch 160

Alexander 143
 Andrus, A.N. 161
 Aristotle 143, 175

Barsum, Ephrem 172

Castelbranco, F. 121

De Mailla, J.M. de M. 123

Elia II, Chaldean Patriarch 187

Gaubil, A. 123
 Grant, A. 158

Harris, J.R. 156
 Hieronymus b. Thoma 120

Kattu (?) 152

Kuriakos b. Shamona 181

Moses b. Salif, Q. 127
 Musa b. Sh. Gergis of Midyat 161

Naqqasha, Ephrem 154

Peter, Maronite Patriarch in 1519 128
 Philoxena, Sh. 117

Rahmani, Ephrem 154n.71

Ṣaliba of Midyat 119
 Shim'un of Hattaka the Patriarch 119
 Silvestre de Sacy, I.A. 120
 Souciet, E. 123

Yohanan Bishop of Supergan 150
 Yohanan the Goldsmith 120
 Yosip brother of Matran Basil, Sh. 120

