CATALOGUE
OF
THE MINGANA COLLECTION
OF
MANUSCRIPTS
NOW IN THE POSSESSION OF THE TRUSTEES OF THE
WOODBROOKE SETTLEMENT, SELLY OAK, BIRMINGHAM

VOL. I
SYRIAC AND GARSHŪNI MANUSCRIPTS

BY
A. MINGANA

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INTRODUCTORY NOTE

The following pages contain a brief description of the Syriac and Garshuni Manuscripts in the Mingana Collection, now permanently housed in the library of the Selly Oak Colleges, Birmingham. Subsequent volumes will deal with the Arabic and other Oriental manuscripts.

The MSS. described in the present volume were collected by me in different countries of the Near and Middle East: Syria, Egypt, Mesopotamia, and Persia, but chiefly in the region of Mosul, in the ancient East-Syrian villages situated on both banks of the rivers Zab and Khābūr, and in the region of Mardin, with which is included the West-Syrian district of Ṭūr ʿAbdīn.

The majority of the MSS. were collected in the autumn of 1925 in the course of a journey that I was able to undertake in Kurdistan and Upper Mesopotamia, through the generosity of Mr. Edward Cadbury. From 1925 to 1932 a considerable number of MSS. were added to the collection, and their acquisition was again made possible by the material help and assistance of Mr. Edward Cadbury, without whose high public spirit and love of learning many books and valuable fragments would have inevitably perished in the partially destroyed churches, monasteries, and private houses of the sorely tried adherents of Eastern Christianity.

Still earlier, in the spring of 1924, I had visited the region of Mosul in order to examine on the spot the ravages caused by the war to the precious remnants of the ancient Christian civilization of the East, and the few MSS. that I was then able to collect form the nucleus of the present collection. As a result of this journey, the John Rylands Library, Manchester, added also to its Oriental MSS. a number of Arabic and Syriac works, among which is a Harklean vellum lectionary from the Gospels of great antiquity.

In numbers, the present collection equals the combined collections of the national libraries of Paris and Berlin, and is greater than the combined collections of the University libraries of Oxford and Cambridge. Almost every branch of literature is represented in it by some unique and rare works. Seventy other MSS., twenty of them on vellum, were collected by me in the years 1903-1913, while I was still in the East, but in the world war which broke out in 1914 they suffered the same cruel fate as that which befall the collection of Scert. Proh dolor!

It will also be noticed that the collection compares favourably with the above libraries in the number of early MSS., though they certainly contain several MSS. which are not equalled in importance. At the end of the volume I give a list of all the dated MSS. and of all the undated ones which on palaeographic grounds appear to me to have been written before a.d. 1799.
INTRODUCTORY NOTE

It has been my aim to make the collection as comprehensive as possible, and for this reason, when I was not able to acquire a MS. found in an Eastern church or monastery, I had a faithful copy made of it for the benefit of scholars. The copies thus made are good and accurate and much more easy to consult than the unwieldy and generally badly preserved originals.

What is possibly a unique feature of the collection is that it throws great rays of light on the obscure history of Eastern Christianity during the last two hundred years of its existence, and either from data furnished by the colophons of some MSS. or from works written ad hoc by known writers and ecclesiastical dignitaries, the historian is enabled to fill many gaps.

Another distinctive mark of the collection is the great number of Garshûni texts which it exhibits. Indeed it contains more Garshûni compositions than any other collection known to me.

In preparing this catalogue I determined to keep within the limits of one volume. Had I followed the practice of Assemani, Wright, Sachau and some other scholars it would have exceeded three volumes. All those students whose researches compel them frequently to consult cumbersome catalogues consisting of many volumes, will appreciate my restraint on this point. For this reason a number of Syriac colophons, especially in the earlier part of the Catalogue, are not given in full.

The same motive of conciseness led me to refrain from comparing the MSS. with similar ones described in the catalogues of some other libraries. Such a comparative apparatus is largely rendered superfluous by Baumstark, who in his excellent Geschicht der Syrischen Literatur registers all the known MSS. of a given work.

The MSS. have not been classified under subject-matter, and the numbers with which they are furnished are simply those which were affixed to each volume as I acquired it. It is hoped that the detailed index placed at the end will obviate the slight inconvenience caused by the non-division of the work into well-defined parts.

Here I would offer my sincerest thanks to Mr. Edward Cadbury, who has kindly defrayed the cost of the Catalogue.

A. MINGANA.

Additional Syriac MSS. not described in the present catalogue will be dealt with in the forthcoming catalogue of the Christian Arabic MSS. of my collection.
As stated in the General Index, this Rabban Simon is probably to be identified with Simon Redhipa on p. 100.

Delete Thaumaturgus.

For whose read whom his.

For first read second.

For Ezechiel read Ezekiel.

For Enphemia read Apamia.

For Nathanael read Nathaniel.

For on read from.

For Apollinaris read Apollarius.

For the Shepherd of Hermas read Hermes Triumgangistus.

For Abbott read Abbot.

For Hippliotus read Hippiotus.

For (Nasjansen) read (Nyssen).

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Delete about whom see below under N.

For 108 read 109.

For Hippliotus read Hippiotus.

For (Nasjansen) read (Nyssen).

P. 135, line 8: For Thaumaturgus read Thaumaturgus.

P. 137, line 5: For Aparneia read Apamia.

P. 137, line 13: For Nathanael read Nathaniel.

P. 173, line 16: For on read from.

P. 177, line 20: For Apollinaris read Apollarius.

P. 189, line 14: For Enphemia read Apamia.

P. 237, line 5: For Abbott read Abbot.

P. 266, line 9: Delete about whom see below under N.


P. 274, line 2: For Hippliotus read Hippiotus.

P. 277, line 20: For the Shepherd of Hermas read Hermes Triumgangistus.

P. 352, line 25: For Chroepiscopus read Chorepiscopus.

P. 426, line 21: For Kibyri read Kiyóri.

P. 427, line 4: For Benham read Belnam.

P. 427, line 12: For Sybil read Sibyl.

P. 428, line 19: For 1750 read 1650.

P. 499, line 11: For Abbott read Abbot.

P. 509, line 24: For Abraxas, which is the Greek "aprahailete".

P. 622, line 8: Add: Mostly taken from the grammar of John bar Zu'bi.

P. 676, line 30: For Soane read Same.

P. 725, line 18: For Šorši read Šurši.

P. 858, line 15: For Deuuteronomy read Deuteronomy.

P. 873: The two Epistles of Clement are those De Virginitate.

P. 913, line 15: After West add Syrian.

P. 1070, line 21: Add: In Cod. Vat. Syr. Cl these liturgical questions and answers are attributed to George of Arbel.

P. 1084, line 9: For maddsha read maddáshu.

The majority of the "Addenda et Corrigenda" have been noted in the General Index. For the sake of brevity I have adopted throughout the spelling kepália.

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CATALOGUE OF THE SYRIAC AND GARSHUNI MANUSCRIPTS OF THE MINGANA COLLECTION

Mingana i

200 x 170 mm. 198 leaves of two columns, from twenty-five to twenty-seven lines to the column.

A

Fol. 1-194a: The Nomocanon of Barhebræus, entitled Ḥuddayṣ. The work is divided into forty kephalia sub-divided into a varying number of ḫūṣīḥā.

Fol. 1a contains:

(1) The end of a list of all the works of Barhebræus, which numbered thirty-one.

(2) A short account of his death and place of burial, and of the way in which he had foretold his death by means of astrological computations.

(3) Two notes on the sale and purchase of the MS. which in 1902 of the Greeks (A.D. 1592) was bought by 'Abdallah b. 'Ata'-Allah for his son, 'Abdal-Aḥad, from the priest Isaac, son of the priest Mark, the witnesses being the monks Elijah and 'Ajamāya. The sale was effected with the full knowledge of the priest Isaac and of his son, and of the deacons Ibrāhim and Joseph. Soon after the MS. was sold by the deacon 'Ata'-Allah b. 'Abd-al-Kādir before the priests Elijah, Sergius, 'Isa, Jacob . . . (the rest illegible).

B

Fol. 194b: A canon from each of the following Fathers: Giwargi the Patriarch and the bishops who were with him, Ignatius of Antioch, John Chrysostom, the Apostles, and Severus the Patriarch. Ignatius's canon begins:

The use of the tables is explained in a long note in Garshuni on fol. 195b. The Syriac writer of the note, the priest Mark, son of 'Isa, of the village of Baith Khudaida, informs us that he compiled them in 1892 of the Greeks (A.D. 1581).

On fol. 194a the MS. is dated 27th March, 1884 of the Greeks (A.D. 1573) and said to have been written by Rabban Khaushāba, son of Rabban Horniz, of the village of Baith Khudaida, in the district of Mosul. An inscription at the bottom of the page informs us that the MS. belonged to the priest Mark, probably the one mentioned above.

Three lines of the colophon are written upside down, one in Syriac and two in Arabic characters. There is also a line in Hebrew characters.

C

Fol. 195a is blank. Ff. 195b-198 contain tables of a calendar for the movable feasts of the Church, and for the different signs of the Zodiac in which falls the New Year's day.

The use of the tables is explained in a long note in Garshuni on fol. 195b. The Syriac writer of the note, the priest Mark, son of 'Isa, of the village of Baith Khudaida, informs us that he compiled them in 1892 of the Greeks (A.D. 1581).
All the Nomocanon section is written in one hand: a clear West Syrian Sirta, with all the diacritical points and occasional vowels. Headings in red. Fairly broad margins. In the headings of the chapters the principal word is translated into Arabic on the margins. A leaf seems to be missing between ff. 5-6 and 25-26. The other two sections are in a hand about twenty years later.

On a half-torn fly-leaf at the beginning are inscriptions in Arabic and in Garshuni in the handwriting of the famous Monophysite Maphrian, Basil Yalda, who went to India in 1995 of the Greeks (a.d. 1684) and died there in the following year. The inscriptions are dated 1974 of the Greeks (a.d. 1663). His official seal is also stamped twice at the bottom and in the middle of the page:

Mingana 2

103 x 70 mm. 69 leaves, generally from eight to fifteen lines to the page.

Various anonymous grammatical and lexicographical tracts.

A

Ff. 1-7b: The status constructus of various words. Ff. 7b-10: the plural form of many difficult words.

Ff. 10b-11a contain jottings in Syriac, in Garshuni, in Arabic and in Turkish.

B

Ff. 12-18: A treatise on the shades of meaning in different Syriac words (in Syriac). Begins:

Fol. 19 contains advices mostly from Ecclesiastes and Proverbs.

Mingana 3

224 x 152 mm. 92 leaves, generally twenty-two lines to the page.

A

Ff. 1b-3: Benedictions and prayers for various occasions. On fol. 2a a benediction is attributed to the East Syrian Patriarch, Elijah III, although the MS. is entirely West Syrian.

B

Ff. 4-56a: The works of Mushé (Moses) bar Kepha on the Liturgy and Sacraments:


Ff. 33a-396: Ordination.

Ff. 404-560: The works of the same Mushé bar Kepha, on some ecclesiastical festivals as follows:

C

Ff. 74a-75b: Miscellaneous tracts:
(a) On what was written by the Jews on the cross.
(b) Why Pilate wrote on the cross in Greek, Latin, and Hebrew.
(c) On the origins of priesthood, by St. Ephrem.
(d) On how power, priesthood, and prophecy were taken from the Jews, by St. Ephrem.
(e) On how the true cross was recognised, by St. Ephrem.

D

Fol. 75b: A historical note on Palm Sunday, and on the Emperor Constantine and his baptism.
Copied (fol. 75b) in Mosul by the same deacon Matthew on the 25th August, 1895, in the time of the West Syrian Patriarch, Ignatius Abdamasih II; and of Dionysius Behnân, Archbishop of Mosul.
Ff. 76a-78b: Extracts from the letter of Jacob of Edessa to the priest Thomas on the explanation of some liturgical points.

E

Fol. 79a: A short treatise on the locusts and honey eaten by John the Baptist, attributed to St. Epiphanius.

F


The text slightly differs from that published by Cureton, Ancient Syriac Documents (pp. 33-35 of the text).

G

Fol. 80: On the precise time of His life in which Christ received the various holy orders, which are given as eight in number, and on the precise time in which He granted these orders to the Apostles.

H

Fol. 81a: Two prayers for condolence.

I

Ff. 81b-89a: The Book of Life or Diptychs (المسح الاقصي) which contains the names of all the great saints of the West Syrian Church, as read in the Cathedral of Mosul by a priest on the occasion of each Dominical festival and each Sunday, on the right-hand side of the altar, or (occasionally) at the entrance of the sanctuary.
Copied (fol. 89a) on the 29th August, 1905, by Jacob, son of Joseph.

J

Ff. 89a-92a: A historical treatise containing the list of the names of all the West Syrian Patriarchs of Antioch. The first is St. Peter and the last Matthew of Mardin in A.D. 1892.
A later hand has added ten more names and brought the list down to A.D. 1917 in the time of Ignatius Elias Shukir of Mardin.
After the Christological controversies, only the Monophysite Patriarchs are mentioned in the list.
Ff. 81-92 are an addition to the original MS. Written in a clear West Syrian script. Rubricated.

Mingana 4

312 x 227 mm. 142 leaves of double columns, thirty-one lines to the column.
A

Ff. 1-44: The Didascalia and the Canons of the Apostles.

The work has twenty-seven chapters. There are some blanks as follows: fol. 18, 8 lines; fol. 5, more than a page and a half; fol. 10, about a page.

The text is similar (with some variants) to that published by Mrs. Gibson in Horsa Semitica, No. 1.

Copied at Mosul (fol. 42b) on 19th July, A.D. 1895, and in 2206 of the Greeks, from an old vellum MS. written in Estrangela characters.

B

Ff. 43a-51a: The first letter of Clement to the Corinthians.

At the end:

C

Ff. 51b-52a: The letter of James, bishop of Jerusalem, to Quadratus concerning what Tiberius Caesar did with the Jews who had crucified the Christ.

D

Ff. 52a-53b: The correspondence between Herod and Pilate and vice versa concerning the Christ.

E

Fol. 53b: The short correspondence between Theodore and Pilate and vice versa concerning the Christ.

F

Ff. 53b-57a: An early treatise containing the accusations of the Jews against the Christ and the history of His life, passion and death:

At the end is the deposition of the Jew Anaya (or Anana), who, after becoming a Christian, found the above Acta of Jesus written in Hebrew and translated them into Greek, in order to extend their utility to all Christians.

G

Ff. 57a-58b: The teaching of Simon Cephas in the city of Rome:

H

Ff. 58b-61a: The letter of Dionysius, bishop of Athens, to Timothy concerning the death of the Apostles Peter and Paul:
A short historical extract from Epiphanius concerning the Apostle Paul:

It is said therein that Paul's wife was called 

and that the name of Peter's wife was Mary.

Extract from Severus of Antioch to the effect that a man should not be baptised with his wife.

A short historical note on the death of Philoxenus of Mebug.

Short extracts from Xystus of Rome concerning five Biblical questions, the last of which is to the effect that the locusts eaten by John the Baptist were roots of Palestinian plants.

The historical letter of the West Syrian Patriarch, Theodore bar Wahbūn, to the Metropolitan of Tarsus in which he offers an explanation for the validity of the ordination of some bishops and Patriarchs:

Another letter of Theodore bar Wahbūn written to the Patriarch Michael the Syrian from Jerusalem. Bar Wahbūn offers his submission to the Patriarch, alludes to a schism that had sprung up in the West Syrian Church, tells how he has been persecuted by the nephew of the Patriarch, and invites him to come to Jerusalem in order, among other things, to see the Patriarch of the Franks.

Another letter of Theodore bar Wahbūn written to the Patriarch Michael the Syrian from Jerusalem. Bar Wahbūn offers his submission to the Patriarch, alludes to a schism that had sprung up in the West Syrian Church, tells how he has been persecuted by the nephew of the Patriarch, and invites him to come to Jerusalem in order, among other things, to see the Patriarch of the Franks.

The letter of Jacob of Edessa to John the Stylite on whether sacrifices and alms are profitable to the souls of the dead:

Tracts by Severus of Antioch:

(1) On the advantages to the souls of the dead of the sacrifices, prayers, and alms of the living.

(2) On whether Satan sees God or not.

Between the two above quotations there is an extract from Bishop Pelad (sic).

Three questions and answers from the works of Isaac of Nineveh on demoniacal possessions.

A quotation from the commentary of John Chrysostom on Romans concerning adultery.

A short quotation from the Abbot Mark concerning the sinner.
R
Ff. 70a-71b: Various quotations from Jacob of Edessa as follows:
(a) Four questions by Addai, the priest, and the answers to them by Jacob; the questions deal with baptism and sacrifice (ff. 70a-70b).
(b) A fragment of his letter to Lazarus the monk (ff. 70b-71a).
(c) On how Paul was taken up to the third heaven (ff. 71a-71b).

S
Fol. 71b: A quotation from St. Ephrem on anathema, سجلا، and another from Cyril (of Alexandria) to the effect that a book is not to be withheld from a reader.

T
Ff. 71b-72b: A short history of the Councils and of the heretics condemned by them.

U
Ff. 72b-77b: Various indictments of the Council of Chalcedon as follows:
(1) A letter sent by the Jews to the Emperor Marcian concerning the Council of Chalcedon (fol. 72b) Begins:

(2) Three quotations from Philoxenus against the same Council (ff. 72b-73b). The first quotation is:

(3) A treatise of the West Syrian Patriarch, John bar Shūshan, against the Chalcedonians (ff. 73b-73a):

(4) A controversial treatise, apparently by the same Patriarch Bar Shūshan against the Nestorians and Chalcedonians (ff. 76a-77b):

V
Ff. 78a-81b: Prophecies of pagan philosophers concerning Christian doctrines.

The pagan philosophers quoted are in their Syriac form:

The treatise ends with an exhortation to the inhabitants of Harrān to embrace Christianity; after which come four quotations (79b-81b) from the book of Bāba, the god of the Harrānians:

W
Ff. 81b-85b: Extracts from Greek philosophers on wisdom.

The philosophers quoted are (in their Syriac form):


The work is divided into an introduction and the following headings: (1) Foundation of faith and baptism (fol. 866); (2) leaven of the Eucharistic bread (896); (3) lamb and unleavened bread (916); (4) olive oil (966); (5) wine and water of the chalice (976); (6) evening of Wednesday and Friday (with a lacuna which comprises all fol. 99a and four lines of fol. 98a); (7) purification of the unclean (fol. 99b), with a lacuna of two columns on ff. 103b and 104a.

A short line on fol. 104b informs us that the MS. was finished 2nd August, A.D. 1896.

Z

Ff. 104b-109a: A treatise by, and several extracts from, Severus of Antioch, as follows:
(1) On the souls and bodies of men and how they will be on the day of Resurrection (ff. 1046-1076).
(2) A quotation from the history of Peter the Iberian, which proves that a man should not lose hope in the grace of God (ff. 1076-1080).
(3) Reasons why the place of the tomb of Moses remained unknown (ff. 108a-108b).
(4) Four Christological questions and answers on the Eucharist and the union of the Word with our humanity.

Fol. 109a: Two quotations from the priest John Nakkar, or Nakar, an ascetic of the mountain of Edessa, on baptism and Eucharist.

Fol. 109b: Two extracts on spiritual and carnal relationship, and on the marriage of priests and deacons.

Fol. 109c: An extract from John of Dara on the first gift of God to His creation and on how the Old Testament was given by Him.

Fol. 109d: An extract from Epiphanius on how and where Judas hanged himself.

Fol. 110a: A quotation from a writer referred to under the title of Rabban (David of Baith Rabban?) on four verses of the Book of the Psalms.

Fol. 110b: An extract from Daniel of Salah, on a verse of Ecclesiastes.

Fol. 110c: Extract from St. Ephrem:

(1) On how Moses was made priest.
(2) Why the Jews do not eat pork.
(3) On the purity of Isaac and his wife, and the question which the latter addressed to Melchizedek.
(4) On how Melchizedek resembles the Son of God.

Fol. 110d: Explanation of some ecclesiastical and Biblical points attributed to the above Rabban (of ff).

Among the points explained are:

(1) The Virgin was the first to receive the baptism at the hands of Peter, who also offered the first sacrifice in which the other Apostles participated.
(2) The Book of the Wisdom of Solomon was composed by a man called Joel.
(3) The main obligation of a bishop is to neglect himself and care for others.

Fol. 110e: Extracts from Jacob of Edessa, as follows:

(1) Chronology of the years that elapsed from Adam to Christ.
(2) Who it was who struck our Lord on the face and pierced His side.
(3) On Reuben, first-born of Jacob.
(4) Why monks wear woollen garments, and why they do not marry.
(5) Why the Nazarenes of the Old Testament did not drink wine but ate meat, and why those of the New do the contrary.
**Fol. 111b**: An extract on why a man should not leave the Church at the mass, by Jacob of Serug.

**Fol. 112a**: An extract from the life of Amnion the anchorite, dealing with the mass.

**Fol. 112b**: Anonymous Christological points against the Chalcedonians.

**Fol. 112b-112a**: Seventy-eight difficult points dealing with the Pentateuch, explained by St. Ephrem.

**Ff. 112a-112b**: Anonymous Christological points against the Chalcedonians.

**Ff. 112a-112b**: Seventy-eight difficult points dealing with the Pentateuch, explained by St. Ephrem.

**Fol. 115a**: There is a quotation from Jacob of Serug on why was Adam created mortal and immortal.

**Ff. 118a-125b**: A long Christological dissertation in which is shown that there is only one nature in Christ.

The treatise is anonymous and contains twelve headings, and a quotation (fol. 125b) from Severus of Antioch. At the end (fol. 125b) is a lacuna of one column and a half.

**Fol. 126a-140a**: A theological treatise in ten chapters by Dionysius bar Salibi against the deacon Rabban Isho', a Syrian with leanings towards the Chalcedonians.

The first chapter is (sign of the Cross) and the tenth (trisagion).

**Ff. 140a-141a**: Riddles and enigmas from the Bible with their solution. The riddle is introduced by and the solution by .

**Ff. 1410-1416**: A historical account giving the precise year of the reign of the king in which a prophet of the Old Testament prophesied.

**Fol. 142a**: Contains, by a later hand, a poetical piece composed 20th April, 1898, by the priest Ephrem of the village of Kaphar-Bârzan (in the mountain of Izla), in honour of the following members of the family of Abd an-Nur of Mosul: Antun, 'Aziz, George, and Thomas.
The poem is in the twelve-syllable metre and begins:

\[
\begin{array}{l}
\text{The end is:} \\
\text{The first words of the text as it stands are: }
\end{array}
\]

Note how here, as in Mingana 39 and 48, the apocryphon is referred to as the "third book." This numeration is maintained in the following treaties which are counted from this number three as a starting point.

B

Ff. 18b-26b: The Gospel of the Infancy referred to as the "fourth book" and headed:

In a red colophon at the end it is stated:

C

Ff. 26b-77a: The book of the death of the Virgin referred to as the "fifth book."

The red colophon of the end is:

D

Ff. 77a-101a: A supplementary work on the death and Assumption of the Virgin, referred to as the "sixth book":

On fol. 94a is a sub-heading:

At the end it is stated:
A compendium of logic, physics, and theology. Divided into four principal chapters (on ff. 1b-2b) and copied (fol. 39b) by Matthew (the same as the deacon Matthew, son of Paul) in 2183 of the Greeks (A.D. 1882).

The work is written in two columns. The first column contains the Syriac text, and the second its Arabic translation, in Garshuni.

Fol. 40a is blank. Ff. 40b-52a: A compendium of Aristotelian logic by Barhebraeus: title: خالج، "The Pupils of the Eyes."

Divided into seven pāsākh, some of which subdivided into nishē (ff. 40b, 42a, 43b, 46a, 49b, 50b, 51b).

Ff. 52b-53a: The question that the Nestorian writes Khāmis bar Ḫālāḥ addressed to Daniel bar Ḥattāb, and the answer of the latter. Both in poetry.

Followed by a poetical answer of Barhebraeus thereon.

Ff. 53b-57b: A poetical homily (maimra) on faith, by Isaac of Antioch. In the seven-syllable metre.

Begins: مةحلا،

E Ff. 58b-59b: A poetical maimra by Barhebraeus on the divine love.

It rhymes in ra and begins: مار. Twelve-syllable metre.

F Ff. 59b-62a: Another poetical maimra by the same Barhebraeus on the soul.

It rhymes in ra and begins: مار. Twelve-syllable metre.

Mingana 6

213 × 152 mm. 74 leaves, twenty-two lines to the page.

Ff. 101a-116a: A maimra in the seven-syllable metre on the death of the Virgin, by Timothy, bishop of Gargar.

A work of Barhebraeus entitled: مالم مهند, "The Speech of Wisdom."
Another poetical maimra by Barhebrseus on the death of the West Syrian Patriarch John bar Ma'dani. It rhymes in \( \mathbf{\mathrm{R}} \) and begins: 

\[
\text{Maimra Zaugânêya:}
\]

Twelve-syllable metre.

A poetic maimra entitled \( \text{Maimra of the Bird,} \) on the soul, by the same Patriarch John bar Ma'dani. It rhymes in \( \mathbf{\mathrm{R}} \) and begins: 

\[
\text{Maimra Zaugânêya:}
\]

Twelve-syllable metre. Called at the end: 

\[
\text{Maimra of the Bird:}
\]

Twelve-syllable metre.

Another maimra by the same John bar Ma'dani on “the Way of the Perfect.” Begins: 

\[
\text{Maimra Zaugânêya:}
\]

Twelve-syllable metre.

A pompous address in Garshuni to the West Syrian Patriarch Isaac. On fol. 730 are some rhymed jottings in Syriac and in Arabic by the copyist, and on fol. 736 are poetical quotations in which the letter Sadhe predominates. Fol. 740 contains verses in the twelve-syllable metre concerning a friend. Every couplet begins: 

\[
\text{Maimra Zaugânêya:}
\]

The long colophon on fol. 716 informs us that the MS. was finished Monday, 27th November, 2193 of the Greeks, a.d. 1882, in the town of Mosul, by (the deacon) Matthew, son of Paul, in the time of Peter III, West Syrian Patriarch of Antioch; and of Dionysius Behnam, archbishop of Mosul; and of Cyril Elias, bishop of the monastery of Mar Mattai in the mountain of Alfâf (N.E. of Mosul). Written in a fairly clear West Syrian script.

Profusely rubricated. The first treatise has some marginal corrections in an East Syrian hand.
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Ff. 158b-159b contain by the author three Madhrās useful to a hermit when overcome by fatigue.

Ff. 159b-160a: A short explanatory “Foreword” to the reader of the book by the author’s brother.

B

Ff. 160b-161b: A short historical tract on John of Dālŷaţa and John of Phenek by David the Phcenician.

It begins with the discussion of an incomplete MS. of John Dālŷaţa in the presence of David’s master called Mūšē (Moses), son of Mukhaisif (sic).

Fol. 162: An address of John of Dālŷaţa to his brother concerning his present work, a prayer, and various sayings by the same.

Written (fol. 162a) in Mosul by the deacon Matthew, son of Paul, 17th of May, 2217 of the Greeks and A.D. 1906. Copied from a MS. preserved in the monastery of Mar Mattai.

It is stated that in the year 1906 a severe cold started in Mesopotamia on the 12th of December, and was followed by a heavy rain which lasted till the month of May.

Neat West Syrian script. Profusely rubricated. Fairly broad margins.

Mingana 8

210 x 152 mm. 253 leaves, twenty-one lines to the page.

Acts of the Oriental and Occidental Councils of the West Syrian Church.

A


Incomplete at the beginning. As it stands the text begins with the thirteen final lines containing the list of the names of the bishops who attended the Council:

Then follow (ff. 11b-17a) the twenty canons of Nicea. Part of canon 16 and all canons 17-28 are missing, and their place (ff. 15b-16) is blank. The number of the bishops is given at the end (fol. 17a) as 318.

On ff. 17b-19b is the letter written by the Council of Nicea to the Church of Alexandria, and on ff. 19b-20a is the letter of the Emperor Constantine addressed to all the bishops and the faithful concerning the condemnation of Arius.

B


Although this Council took place before that of Nicea, its Acts have been placed after those of Nicea because of the importance of the latter (fol. 20a).

The Acts begin with the names of the bishops who are thirty-four in number; then follow the twenty-four canons of the Council.

C

Ff. 25a-26a: The fifteen canons of the Council of Neo-Caesarea.

D

Ff. 25b-30b: The twenty canons of the Council of Gangra.

They are preceded by a preliminary letter and a heading:

There are (1) a preliminary discourse (ff. 30b-31b) and (2) a long letter sent to Alexander, bishop of New Rome, i.e. Constantinople.
On ff. 416-420 it is said that a letter to the same effect was sent to the bishops of Italy, under the jurisdiction of the See of Rome.

End:

On ff. 420-460:
The fifty-nine canons of the Council of Laodicea in Phrygia.

End:

On ff. 460-496:
The four canons of the Council of Constantinople, in which there were 150 bishops.

Canon 2 concerns the jurisdiction of the bishoprics of Alexandria, Antioch, Rome, and Constantinople, called the New Rome.

End with the profession of faith of the Council as follows:

On ff. 496-520:
The two canons of the Council of Ephesus.

The Council ends on fol. 516:

On ff. 520-52a is the letter addressed by the Fathers of the Council of Constantinople to the Emperor Theodosius.

This letter, as the scribe informs us in a marginal note, is misplaced, and should have been with the above Council of Constantinople.

On the same folio is also found the colophon of the MS. under consideration. It was written at Mosul by the deacon Matthew, son of Paul, in A.D. 1911, in the time of the West Syrian Patriarch 'Abdallah II. The MS. from which the transcription was made was on vellum, and the copyist believes that it has to be ascribed to the tenth Christian century. It was brought from the monastery of Haunaya (i.e. of Zā'farān), the residence of the West Syrian Patriarch, by the monk Ephrem Barsaum.

On ff. 746-776:
The twenty-five canons found in the letter sent from Italy to the bishops of
the East. The letter was eventually accepted by the bishops assembled at Antioch. End:

K

Ff. 778-84a: The twenty-seven canons of the Council of Chalcedon, held on the 25th October, 736 of the Greeks (A.D. 425):

L

Ff. 840-976: Nine long quotations from the letters of Ignatius of Antioch, which have the value of ecclesiastical canons.

M

Ff. 87a-97b: The treatise of Peter of Alexandria on the Lapsi or those who had succumbed during the time of the persecution.

N

Ff. 97b-99a: Fifteen questions addressed to Timothy, the Pope of Alexandria, in the time of the Council of Constantinople.

O


P

Ff. 108b-111b: The letter of Athanasius of Alexandria to the Archimandrite Ammon on pollutio involuntaris or nocturna, and on chastity.

Q

Ff. 111b-138a: Letters of Basil of Cesarea, as follows:

R

Ff. 138a-158b: Two letters to the same Amphilochius of Iconium. The first of which (ff. 138b-136a) contains thirty-six canons and begins:

S

Ff. 138b-136b: The second (ff. 136b-138a) is shorter and contains only seven canons; it begins:
The letter of Gregory Nyssen to Bishop Lucius (fellahmaw).

Begins:

S

Ff. 1470-1486: The canons of the forty Persian bishops of the Synod held in Seleucia and Ctesiphon on the occasion of the mission of Marutha of Miparak (Miyafarkm) to the Sasanian king Yezdegerd, son of Sapor, in the eleventh year of the latter’s reign:

End:

T

Ff. 1526-1530: Forty-four canonical questions written from the East to the Holy Fathers, and the answers of the latter thereon:

End:

U

Ff. 1650-1675: The canons enacted in Alexandria in form of questions and answers by five Monophysite bishops in the time of the persecution of the Monophysite Church, while Severus of Antioch was rejected from his See, and Theodosius was occupying it.

The names of the bishops are given as Constantine, Antonine, Thomas, Pelagius, and Eustathius. 

Begin:

The text is incomplete at the end; its last words belong to the answer to the
third question and are ^otomj^ yokjq^ pooyootao p JJ> [j^qjxlS., after which there are two blank leaves.

Fol. 174a contains one line and three words of the text belonging to a treatise which was to be written on the preceding blank leaves.

Y

Fol. 174: Four canons taken from the letter of Constantine, bishop of Laodicea, to Mark the Isaurian.

Begin:

Z

Ff. 174b-176a: Eleven canons found in a letter written by a Monophysite bishop to a friend: ^otomj^ yokjq^ pooyootao p JJ> [j^qjxlS. after which there are two blank leaves.

Ff. 176b-177b: The letter written from Constantinople to Martyrius of Antioch, by his agent in the Metropolis, concerning the conversion of the heretics to his church.

Begin:

bb

Ff. 177b-184b: Canonical extracts from the letters of Severus to the following personages:

To Cesaria (ff. 177b-178a); to Thecla (fol. 178a); extracts from the treatise against those who baptise a second time (ff. 178a-179b); to Theodore of Olbe (ff. 179b-180a); to Cesaria, from his hypomnētica (fol. 180a); to Johannes Scholasticus (ff. 180a-183b); to Solon (ff. 183b-184b); to the priests Cosmas, Polyaeutus and Zenobius (fol. 184a); to Dioscorus of Alexandria (ff. 184a-184b); to Bishop Eucharius.

cc

Ff. 184b-185a: The five canons of Theodosius, pope of Alexandria.

Begin:

The canons are followed by four blank pages (ff. 185b-187a).

Fol. 187b contains canons 9-12 of a series of canons the beginning of which (i.e. canons 1-8) stood on the preceding blank pages.

dd

Ff. 187b-188b: A series of eight canons concerning the excommunicated clerics.

The first four are put under the name of Bishop Sergius Ampiator.

Begin:

ee

Ff. 189a-195b: Advices and ordinances in form of canons to clergy, by John bar Cursus, bishop of Tella of Mauzlat.

The ordinances are twenty-seven in number and are preceded by a short preface which begins:

Part of ff. 193a-195a, and the whole of ff. 193b-194a are blank. They should have contained canons 15-25 which are missing.

ff

Ff. 195-210b: Forty-eight questions and answers having the effect of ecclesiastical canons.

The one who asked the questions was the priest Sergius, and the one who answered them was the above John bar Cursus, bishop of Tella.

Begin:

gg

Ff. 201b-203a: The letter of Athanasius, the West Syrian Patriarch of Antioch, in
which it is forbidden to partake of the sacrifices of the Muslims. A marginal gloss informs us that this happened in 995 of the Greeks (A.D. 684).

The letter contains also ordinances concerning the marriage of Christian girls to Muslims.

**Begins:**

**Ff. 2034-2044a:** The letter of Cyril of Alexandria to the monks.

**Begins:**

**Ff. 2046-205:** An extract from the letter of Celestius, bishop of Rome, to the clergy and the laity of Constantinople, concerning Nestorius.

The text is incomplete at the end, and the major part of fol. 2054 and the whole of 205 are blank.

**Ff. 2064-208a:** Different Acts and ordinances of the Council of Ephesus, as follows:

The beginning is missing, and a blank space at the top of the page and on the preceding folio is left for it. The text contains the rehabilitation of Cyril of Alexandria and the condemnation of thirty-five bishops who had embraced the Nestorian cause (ff. 2054-2074a).

Then follows (ff. 2074a-209b) a long quotation from the petition of the Fathers of the Council addressed to the Emperors Theodosius and Valentinianus on the matter of the schismatic Eastern Churches. This is followed (ff. 208a) by another quotation from the Encyclical Letter of the Fathers of the same Council on the same subject. On ff. 208a-209 are two more quotations from the letters of the Fathers of the same Council. The first quotation is from their letter to the bishops and clergy of Constantinople, and the second from their letter to Celestius of Rome.

**Ff. 2096-212b:** Two long quotations from John Chrysostom.

The first extract is from his commentary on Colossians (ff. 2096-212a) and begins: ܐܒܘܬܝܓܕ. The second (ff. 212a-212b) is from his commentary on Thessalonians and begins:

**II**

Fol. 212b and a line and a half of fol. 213a contain an extract from the treatise on baptism by Gregory Nazianzen.

Ff. 213-214 are blank.

**Ff. 215-239b** contain the one hundred and nine ecclesiastical and canonical questions of the priest Addai and the replies to them by Jacob of Edessa.

The first five questions (and a small portion of the sixth question) are missing at the beginning and are represented by the above blank.

Half of fol. 222b and more than half of fol. 225b and all ff. 223-235a are blank. They contained questions 37-50.

On fol. 239b sqq. is found the beginning of another series of canonical questions asked by the priest Thomas and answered by the same Jacob of Edessa.

Only the first question and answer are given (ff. 239b-240a); the others are represented by a blank that extends from fol. 240b to fol. 247a.

The colophon of the MS. fills the whole of fol. 247b. It was finished in July, A.D. 1911,
by the deacon Matti (Matthew), son of Paul of Mosul, in the time of ‘Abdallah II, the West Syrian Patriarch of Antioch; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, bishop of Shaikh Matti, a West Syrian monastery in the mountain of Alffāf, near Mosul. We are further informed that the original MS. was on vellum, and more than a thousand years old; it was brought to Mosul from the monastery of Za‘farān, near Mardin, by the monk Ephrem Barṣuṭām. It had many illegible pages for which the copyist left the above blanks.

Ff. 248–253 contain the history of the origins of the sect of the Yezidis and the appropriation of the monastery of Mar John and Isha‘-Sabran by Shaikh ‘Adī. The narrative is similar to that discussed by Nau in RoC (1915–1917).

Begins:

Mingana 9

254 × 197 mm. 324 pages of double columns, twenty-three lines to the column. Some works of Mūshē (Moses) bar Kepha, divided into four distinct tracts.

A

Pp. 4–149: The treatise on the Soul. The mainima is divided into sixty-five kepshā.

We only refer once to a Father’s work quoted several times, and Fathers whose works are not named will not be mentioned.

Ad. Hær, 6. 34.
P. 145, Jacob of Edessa (from his discourse on the creation of man).

P. 149 contains the colophon of the MS. from which the present one is derived. It was written by the priest Mahbūb in the village of Baith Shupîthta (شعبة محبوب) in the month of May in the year 1532 of the Greeks (A.D. 1221). In that year the Christian village of Gābabra (قبلت جابرب) was completely destroyed by the emir of the Dasmīye (Discoveries) who, with Bādr ad-Dīn, had revolted against Tīmād ad-Dīn Zangi.

At the bottom of the page an inscription by the Maphrian Dionysius states that he acquired the MS. from the above Mahbūb Shupîthnaya (شعبة محبوب) in 1536 of the Greeks (A.D. 1225).

On the margin of the page is an inscription to the effect that a man whose name the copyist could not decipher bought the MS. in 1841 of the Greeks (A.D. 1530) for the sum of ten white tangāl (تانجل).

B

Pp. 150-240: The treatise of the same Mūshē bar Kepha on the resurrection of the bodies.

The mainra is divided into thirty-four kephalia.

... معلق محبوب بحضا أبي خلخال واننام ... 

There are divisions in form of diagrams on pp. 151, 152, 156, 162, 172, 170, 216, 218, 226, 227.

The Father quoted at some length is Jacob of Serug (pp. 162, 227).

On p. 240 there is also a short colophon by Mahbūb the copyist, and a statement by the above Maphrian Dionysius on the lines indicated on p. 149.

C

Pp. 241-249: Mūshē bar Kepha's third mainra, which contains the treatise on the creation of the angels, divided into fifty-four kephalia.

Begins: 

There are divisions in form of diagrams on pp. 242, 243, 255, 260, 263, 272, 273.

The Fathers quoted are: Jacob of Serug (p. 246); Ephrem (from his commentary on Genesis, p. 246); Epiphanius (from his work on Eunomius, p. 246); Gregory Nazianzen (from his discourse on Nativity, p. 247); John Chrysostom (from his commentary on Job, p. 247); John of Bostra (from his liturgy, p. 247); Jacob of Edessa (from his letter to John, p. 247); Gregory Nyssen (from his apology on behalf of (name missing), p. 252); Basil (from his discourse on the Trinity, p. 253); John Chrysostom (from his discourse on the incomprehensibility of God, p. 253); Jacob of Serug (from his mainra on Hexameron, p. 253); John Philipos (Philoponus?) (from his treatise against Eunomius, p. 254); Severus (from his letter to Constantine of Laodicea, p. 258); Basil (from his letter to Amphilochius, pp. 258, 262); John Chrysostom (from his commentary on John, p. 266); Philoxenus of Mebbug (from his commentary on Matthew, p. 267); Cyril of Alexandria (from the discourse 24 on the spiritual service, p. 275); Ephrem (from his madhrasha on faith, p. 275); John Chrysostom (from his discourse on the Seraphim, p. 276); Ephrem (from his madhrasha on Paradise, p. 276); Basil (from the third discourse against Eunomius, p. 276); John Chrysostom (from the third discourse of his commentary on Colossians, from his discourse on the master of Tyre and the King Pharaoh, p. 277); Jacob of Edessa (from his book on Theology, p. 279); Gregory Nazianzen (from his second letter to Cledonius); Gregory Nyssen (from his tenth discourse against Eunomius, p. 280); Theodotus of Ancyra.
(from his discourse on Nativity, p. 286); John Chrysostom (from his commentary on Philip, Timothy and Coloss., p. 280); Severus (from Proshonikon [Proshonìsìs], p. 258).

D

Pp. 290-324: A treatise by the same Musté bar Kepha on the hierarchy of the angels.

This fourth maimra has sixteen kphalia, and divisions in form of diagrams on pp. 300 and 305.

Beginns:

On page 290 there is a quotation from a 

Then begins:

On page 321 a book by Philoxenus is quoted with the title of Ṣoḷa-j̣a.

The MS. was written in Mosul, Thursday, 10th October, A.D. 1925, by the deacon Matthew, son of Paul, in the time of Elias Shàkìr III, of Mardin, the West Syrian Patriarch of Antioch; and of Athanasius Thomas, Metropolitan of Mosul; and of Severus A. Barṣaum, Metropolitan of Syria; and of Clement John, of Mardin, Metropolitan of the Monastery of Shaikl Matti in the mountain of Alfas.

Written in a clear and neat West Syrian script. Profusely rubricated. Headings in Estrangela characters. There are some blanks left for the words and passages which the copyist was unable to decipher, especially on pp. 232, 255 and 274.

Mingana 10

245 x 160 mm. 136 leaves, nineteen lines to the page.

The Gospels according to the Ḥarklean Version, as follows: Matthew, ff. 1b-30b; Mark, 31a-75a; Luke, 75b-136a; John, completely missing.

Apart from the Gospel of John, which is completely missing at the end, the MS. is also incomplete at the beginning and has the following lacunae:

Matthew begins with xiii, 13, and all the preceding chapters, i-xiii, 13, are missing. Between ff. 10-11 there is a lacuna of several leaves which contained xvi, 20-xxi, 39. Between ff. 20-21 is a lacuna of two leaves, and xxiv, 51-xxv, 27 are missing. Another lacuna occurs between ff. 30-31 where xxvii, 47-xxviii, 20 are missing.

The lacunae in Mark are: between ff. 37-38 three leaves with iii, 23-iv, 33; between 47-48 one leaf with vii, 26-viii, 1; between ff. 59-60 two leaves with xi, 14-xi, 27; between ff. 69-70 two leaves with xiv, 42-xiv, 60; between 74-75 one leaf with xvi, 16-20 and with the beginning of the introductory discourse which contained the number of the parables and miracles of the Gospel of St. Luke.

The lacunae in Luke are: between ff. 77-78 three leaves with i, 32-ii, 3; between ff. 87-88 one leaf with v, 2-v, 24; between ff. 107-108 two leaves with x, 24-xi, 8; between ff. 127-128 one leaf with xvii, 25-xvii, 4; between ff. 128-129 one leaf with xviii, 15-xviii, 26; between 135-136 one leaf with xx, 26-xx, 38; from xx, 47 till the end.

Out of 214 numbered leaves the MS. has only 136.

No date. The writing is a clear and bold West Syrian script of about A.D. 1300. Many church lessons are marked in Estrangela characters in the body of the text; the lessons of the feasts that were established in the Church at a later date are marked on the margins by another hand.

Rubricated. Broad margins. Occasional glosses on the margins. Here and there some damaged words.

Complete set of Puhhànìs, or rhetorical signs which seem to have been taken from the MS. from which the present one is a
transcript. A few difficult words have some Greek vowels of the West Syrian system.

**Mingana II**

223 x 153 mm. 108 leaves, generally from twenty-three to twenty-five lines to the page.

A

Ff. 1b-58a: The first and second Books of Chronicles.

The first leaf was missing in the MS. from which the copyist was transcribing and consequently the text begins with Chron. ii, 51. The copyist who states this fact on fol. 3a, informs us also on fol. 55b that another leaf was missing in his exemplar so that the present MS. wants 2 Chron. xxxiv, 25-26.

The first and second Books of Chronicles are considered in the MS. as one without any break, and have together thirty-seven chapters.

The subscription is:

\[ \text{subscription: } \text{\textbf{\textit{}}}} \]

B

Fol. 58: The Book of Susanna, 223 x 153 mm. 108 leaves, generally from twenty-three to twenty-five lines to the page.

The text is shorter than the one generally accepted.

C

Ff. 58b-61b: The book of Judith, entitled Ca\textit{\textbf{\textit{}}}.

Here also the text is shorter than the one generally accepted, e.g. the one printed at Mosul (\textit{Biblia Sacra Syr.}, i, 674-694).

D

Fol. 62a is blank. Ff. 62b-98b: The apocryphal work entitled \textit{Ca\textit{}}

Begins:

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

Ends:

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

E

Ff. 98b-102a: The book of the questions of St. Peter or Simon Cephas on the Sacraments (Baptism and Eucharist).

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

F

Ff. 102a-104b: The prayer of Ezra to God, and his vision, while in the desert with his disciple Carpus.

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

G

Ff. 104b-105a: A short, anonymous treatise giving the number of years that elapsed from Adam to Christ, and from Christ to the beginning of the Kingdom of the Arabs.

Headed:

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

H

Ff. 105a-108a: The history of the Indian Mission to the Nestorian Patriarch in the town of Jazirat b. Umar, and the letter sent to him from India by the bishops whom he had despatched to that country.

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

It ends with the words:

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

The MS. is dated in the colophon (fol. 108b) Saturday, 17th January, 2013 of the Greeks

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

\[ \text{\textbf{\textit{}}} \text{\textbf{\textit{}}} \]

1 I translated this tract in my Early Spread of Christianity in India.
The sixth book (ff. 55b-61b) contains the regulations of Simon the Zealot on the number of bishops required in an episcopal ordination.

The seventh book (ff. 62b-66b) contains the regulations of the Apostles on the rules affecting the mysteries (sacraments).

The eighth book (ff. 66b-74b) bears on the ecclesiastical canons sent by the Apostles to the Gentiles through Clement.

B

Ff. 73b-74b contain the canon of the books of the Old and New Testaments.

On fol. 73 there is a list of all the works of the Fathers of the Monophysite Church. The list is relatively modern because it mentions the works of Barhebræus (fol. 73b, l. 7).

On fol. 76 and part of fol. 77a there is the colophon of the original MS, from which the present copy was transcribed. It informs us that it was written in the monastery of Mar Behnam, not far from the monastery of Za'farān, near Mardin, in November, 1936 of the Greeks, and A.D. 1624, in the time of the Patriarch Ignatius Simon from Tur 'Abdān, and Mar Basil the Maphrian of the East. The copyist, Behnam by name, says that he began his work in May and finished it in November, and gives the names of two of his fellow monks: the priest Gorgis (George), and his chief Shukrallah.

The present MS. itself is written at Mosul by the deacon Matthew (fol. 77a), son of Paul, on 4th May, 2214 of the Greeks (A.D. 1903).

On fol. 77b there is a note to the effect that the Emperor Theodosius collected, from all parts, bones of saints which he tested by fire; out of 38,000 bones, only 8000 proved to be authentic. A West Syrian saint called Abhai carried 9000 of these bones to the East.

characters. Fairly broad margins. Fol. 1a is filled with a large miniature of a cross.

Mingana 13

160 × 110 mm. 165 leaves, sixteen lines to the page.

A

Ff. 1-264a: The title is given in the text (fol. 160) and in the colophon (fol. 164a) as "The causes of Sacraments."

A work on the seven sacraments by the East Syrian Patriarch Timothy II, who died in 1353.

Begins: JHJUJG, "The causes of Sacraments."

A work on the seven sacraments by the East Syrian Patriarch Timothy II, who died in 1353.

Begins: JHJUJG, "The causes of Sacraments."

The work is divided into seven chapters, corresponding with the seven sacraments, as follows:

Fol. 1b: priesthood; subdivided into twelve pasukē. Fol. 34b: consecration of the church and of the altar; subdivided into seven pasukē. Fol. 56b: baptism; subdivided into twenty-one pasukē. Fol. 142b: confirmation of the monks; subdivided into four pasukē. Fol. 147b: the dead; subdivided into eleven pasukē. Fol. 158b: marriage; subdivided into six pasukē.

Part of the third pasukē of the last chapter, and all pasukē 4-6 with the exception of three lines of the last are missing.

Dated (fol. 164a) 5th April, 2072 of the Greeks (a.d. 1761), and written by the priest Jabab, son of Bishū, of the village of Baitūl Daiwē, near the Church of St. Cyriacus of Baitūl Daiwē (fol. 164b) and the Church of John the Baptist.

B

Ff. 164b-165b contain a prayer over a suspended priest.

It begins:

Written in plain but clear East Syrian characters. Rubricated. Many vowels. Ff. 140-163 are somewhat damaged (a few of them badly) by damp, and ff. 160 and 163 are slightly torn.

Mingana 14

168 × 112 mm. 131 leaves, fifteen lines to the page on ff. 1-87, and eighteen lines on ff. 89-131.

The mystical works of John of Lycopolis, or John the Seer of the Thebaid, as follows:

(1) Ff. 1b-28b: Twenty-two maimrē on how one can excel in pious works.

Begins: JHJUJG, "The causes of Sacraments."

The numbers of the maimrē are given in red letters on the margins.

(2) Ff. 28b-41b: Letter to his pupil Eusebius.

Begins: JHJUJG, "The causes of Sacraments."

(3) Ff. 41b-45b: A short treatise without heading, which deals mostly with the love of God and the joy that it produces.

Begins: JHJUJG, "The causes of Sacraments."

(4) Ff. 45b-49b: Five canticles (tishbihātha) beginning: JHJUJG, "The causes of Sacraments."

(5) Ff. 49b-83b: Dialogue between pupil and teacher.

The work is divided into seven chapters, corresponding with the seven sacraments, as follows:

Fol. 1b: priesthood; subdivided into twelve pasukē. Fol. 34b: consecration of the church and of the altar; subdivided into seven pasukē. Fol. 56b: baptism; subdivided into twenty-one pasukē. Fol. 142b: confirmation of the monks; subdivided into four pasukē. Fol. 147b: the dead; subdivided into eleven pasukē. Fol. 158b: marriage; subdivided into six pasukē.

Part of the third pasukē of the last chapter, and all pasukē 4-6 with the exception of three lines of the last are missing.

Dated (fol. 164a) 5th April, 2072 of the Greeks (a.d. 1761), and written by the priest Jabab, son of Bishū, of the village of Baitūl Daiwē, near the Church of St. Cyriacus of Baitūl Daiwē (fol. 164b) and the Church of John the Baptist.
There are blanks of about half a page on fol. 56b and fol. 57. The work is incomplete at the end, and the text ends abruptly (fol. 81a) with a blank which ends about the middle of fol. 83a. This blank contained the end of the dialogue and the beginning of the following treatise which thus begins abruptly on fol. 83a.

Its end is:

\[
\text{میثاق } \text{بیه } \text{ممصر } \text{بیه } \text{حمد}
\]

(6) Ff. 82a-92a: Twenty short sections numbered on the margins, and headed:

امتد هفتاء ومثله وإذا مصعد سر الا

\[
\text{مصعد } \text{بیع } \text{بیخ } \text{بیض } \text{ضاب } \text{ضاب } \text{بیض } \text{بیع } \text{بیخ } \text{بیع }
\]

سماخلا. هساملا.

(7) Fol. 92b: Various spiritual ejaculations before different actions, and advice on the difficulty of governing many people.

(8) Ff. 93a-94b: On the demon of blasphemy.

 Begins:

\[
\text{سل } \text{푸 } \text{میت } \text{صر}
\]

(9) Ff. 94b-98b: Commentary on the Book of Ecclesiastes.

 Begins:

\[
\text{یا } \text{مع } \text{دام } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

(10) Ff. 98b-100a: Another letter to his pupil Eusebius.

 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

(11) Ff. 100a-104b: A treatise on tranquillity.

 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

This is followed by a short hortatory discourse (ff. 104b-105a).

(12) Ff. 105a-106b: Another dialogue between pupil and teacher.

 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]


 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

(14) Ff. 108b-119a: A discourse without a special title, containing various sayings on spirituality.

 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

(15) Ff. 119a-122b: A quotation from the twenty-third maimra of the commentary on the Epistle to the Hebrews.

 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

(16) Ff. 122b-128b: A discourse on spirituality called "Discourse of utility."

 Begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

(17) Ff. 128b-131b: Another maimra which begins:

\[
\text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش } \text{بیش }
\]

The MS. is written by two different West Syrian hands. Ff. 1-88 are in a somewhat bold script, and ff. 89-131 are in a thinner but neater hand. The first part was written (fol. 88a) 8th August, 1898, in the village of Ba'shika, near Mosul, by Thomas, son of the priest 'Abd-al-Ahad, for the deacon Matthew of Mosul. It was copied from a MS. dated 1870 of the Greeks (a.d. 1559) and written in the village of Baith Khudaida in the Church of SS. Sergius and Bacchus (fol. 87b).

The second part was written at Mosul by the deacon Matthew (Mattai), son of Paul, in 1898 (fol. 131b).

Rubricated.

**Mingana 15**

174 × 121 mm. 264 leaves, twenty lines to the page.

Title:

\[
\text{بیش } \text{بیش } \text{بیش }
\]

**THE BOOK OF RAYS**

The larger Syriac grammar of Barhebraeus, written in prose.

No date. Ff. 1, 263-264a are supplied by a modern hand, probably by the copyist Shammas (the deacon) Matthew, and all the
rest of the MS. is written in a clear West Syrian hand of about A.D. 1530.

A leaf is missing between ff. 19-20 of our numbering. The old Syriac numbering is still visible on many leaves. About the third of fol. 209 is torn, and the text that stood on it has disappeared.

Red headings. Some vowels in the East Syrian method, and only very few in the West Syrian system of vowelling.

The binding cover consists of many leaves of a West Syrian office book. Occasional corrections on the margins.

Mingana 16

293 x 148 mm. 60 leaves.

Three different MSS. put together by a binder.

A

Ff. 1-7a: The ritual of the West Syrian Church, called ܠܘܦܐ; ܠܘܡܐ (fol. 7a), consisting mostly of prayers for the forgiveness of the sins of sick people.

Imperfect at the beginning.

Ff. 7a-11a: Another ritual for a sick man asking for forgiveness of sins.

Ff. 11a-21b: Another ritual to the same effect containing a commentary on the text of the parable of the Prodigal Son. In Garshāni.

Ff. 21b-23a contain the ritual of the purification of any defiled object. It ends with a $kullāš$ of eight tunes (fol. 23).

The above pages constituted a complete MS. by themselves.

Twenty lines to the page. Red rulings. Negligent West Syrian script.

Fol. 24 contains the letters of the alphabet by an inexperienced owner.

B

Ff. 25-46: The ritual of baptism by the Patriarch Severus of Antioch as arranged by Jacob of Edessa:

Something seems to be missing between ff. 34-35.

Clear West Syrian script. Twenty-two lines to the page.

C

Ff. 47a-50b: Some tishbatha and kinātha of the West Syrian Church.

Imperfect at the beginning and at the end. Bold characters. Twenty lines to the page.

D

Ff. 51a-60: A collection of forms of letters to be written to people of all stations of life: kings, governors, patriarchs, bishops, etc., relatives and friends.

The work which contains a kind of an epistolary manual is incomplete at the beginning and at the end. It is probably taken from the Dialogues of Jacob bar Shikko of Barţilla.

At the end (fol. 60b) occur the words: ܐܘܐ ܐܘ, after which comes the name of the priest Isḥo' in thick characters. This Isḥo', who seems to have been the copyst of the treatise, has also written his name at the bottom of fol. 33b, the writing of which does not belong to him.

Half of the last page is filled (in the handwriting of the priest Isḥo') with a letter written by a monk Matthew of the monastery of Mar Behnam.

Good West Syrian script. Twenty-one lines to the page.

All the MS. is well rubricated, and all the treatises that it contains appear to have been written in the same century: about A.D. 1650.

Two leaves of a MS. of the Gospels in the Harklean Version, of about A.D. 1450, are pasted inside the wooden cover.
Mingana 17

250 x 183 mm. 78 leaves, twenty-one lines to the page.

A

Ff. 1-72: The famous discussion between the Nestorian Patriarch Timothy I and the Abbasid Caliph Mahdi.

... বস্তু বস্তু মা বস্তু মা মহানামুজ্জল 
মহানুজ্জল মাহানুজ্জল 
মাহানুজ্জল মাহানুজ্জল 

B

Ff. 72-78: A long letter of the same Patriarch Timothy to Maran-Zkha, bishop of Nineveh.

বস্তু বস্তু মহানুজ্জল মহানুজ্জল বস্তু
বস্তু বস্তু মহানুজ্জল মহানুজ্জল


Mingana 18

200 x 140 mm. 51 leaves, generally twenty-five lines to the page on ff. 10-47, twenty on ff. 48-50, and twenty-three on ff. 3-9.

A

Title:

BOOK OF CHAPTERS

A work dealing mostly with dogmatic theology on the nature, power, and attributes of God, by Rabban Shim‘ūn (Simon), a monk of the monastery of Mar Isho’.

No further information is found in the work on the author who seems to have flourished in the seventh Christian century. Cf. Rabban Shim‘ūn to whom ‘Abdisho’ in his Catalogue (in Assemani, Bibli. Orient., iii, 181) attributes a mystical work. He was called Shim‘ūn Taibūtheh and was contemporary with the Patriarch Henanisho’ (A.D. 687-700).

The work is preceded by a long note (ff. 18-24) by the scribe, Stephen Rais (i.e. the mayor), who informs us that when the original MS., from which the present copy emanates, was discovered many Fathers "shook their heads" over it as the letters in which it was written were very old and apparently not of the ordinary kind. Then a priest-monk Jeremiah prevailed upon the copyist to make a special study of the MS. and of the calligraphy used in it. This study took a year of the scribe’s time, and eventually he was able to copy about ten kurrāsā from the original MS.

After a short preamble which gives the list of the "capita" which prove that God is not the cause of the evil and also the lack of faith found in his time (ff. 21-24), the author yields to the entreaties of two colleagues, Joseph and Isho’ (fol. 34), and explains the "capita" of the fifth part (palgiltha) of his work.

This explanation extends on ff. 36-88, and belongs to the fifth part of the work. It begins:

The "capita" which are numbered by means of letters contain mystical matter and strange allegorical allusions symbolised by a beloved wife.

1 Probably the one who subsequently became the Chaldean bishop of Zakho. He was a pupil of the College of the Roman De Propaganda Fide.
Ff. 8b-24b contain ten "capita," preceded by a short preface, on God and His attributes. The same remark applies to the "capita of Theory" on ff. 35-51. The first Risha begins:

The work is well written and contains quotations from Theodore of Mopsuestia. The text itself begins:

The MS. was written in the monastery of Our Lady of the Harvest, in A.D. 1883, by Stephen Rais (i.e. the mayor), of the small town of Alkosh. His colophon is (fol. 51a):

The author is referred to sometimes in the headings as "the persecuted."

Written in a clear East Syrian hand. Ff. 48-51 are in bold characters. Well rubricated. At the beginning and at the end is found stamped the Arabic seal ١٨٧٥, with the date 1875.

Mingana 319

318 x 219 mm. 315 leaves of double columns, thirty lines to the column.

A

Ff. 1-307: The book of the commentary of Barhebraeus on the whole of the Old and New Testaments, entitled:

HORREUM MYSTERIORUM

Written in Mosul by the priest 'Abd al-Masih in the year 2135 of the Greeks and in A.D. 1825 (so the MS.), in the time of the West Syrian Patriarch Gorgis (George); and of Basil Elias, Maphrian of the East. This is found in a long colophon on fol. 307a. The
date is repeated at the bottom of fol. 306b, and the name and the year 2134 of the Greeks are also written after the book of the Proverbs (fol. 164a).

On fol. 307b a note in Arabic informs us that the deacon Archelides (Arshilidos), son of the deacon Hanna, bought the MS. in A.D. 1860 from Sarah, the wife of the deacon Isaac, and from her sons and daughters mentioned by name, in the presence of the priest Matthew, son of George al-Kird [؟], i.e. the monkey, for the sum of 120 piastres.

B
Ff. 308-315: The Book of Tobit according to the Septuagint Version:

All the MS. is written in a clear West Syrian hand, and is profusely rubricated.
A column on fol. 208a is blank.

Mingana 20
310 x 218 mm. 92 leaves, thirty-one lines to the page.

A
Ff. 1-20b: The 'Unitha of Mar Gabriel, Metropolitan of Mosul, while still in the monastery of Mar Sabrisho' of Dākōk (Baith Koka). The poem is composed in a fantastic style.
Beginns: یتیح

B
Ff. 20b-46b: Nineteen 'Uniyatha, mostly acrostic, of Khāmis b. Kārdāhē on penitence and prayer.

C
Ff. 46b-49a: A 'Unitha by the priest Shalba, on the same subject. Acrostic.
Beginns: یتیح

D
Ff. 49b-50: A 'Unitha by the priest Asko (Issac) Shebadhnāya on the subject of bā’utha. Acrostic.
Beginns: یتیح

E
Ff. 50b-54a: Another 'Unitha on the same subject by the priest Israel Alkōshāya. Acrostic.
Beginns: یتیح

F
Ff. 54a-58a: A 'Unitha on the same subject by Ḥakim of the family of Baith Kasha, and some say by George Warda, but the authorship of Ḥakim is more probable.
Beginns: یتیح

G
Ff. 58a-77b: Nine 'Uniyatha of the above Khāmis b. Kārdāhē, on some dominical feasts and commemorations of saints. Mostly acrostic.
The 'Unitha on the Nativity (fol. 60 seq.) has three couplets in it (those beginning with bāith, āīth, and yūd) by Gabriel of Mosul.

H
Ff. 77b-80b: A 'Unitha for the commemoration of St. George by Mar Isho’yahb, Metropolitan of Arbel, surnamed Bar Muḥaddam.
Beginns: یتیح

I
Ff. 80b-85b: Another 'Unitha on St. George by the above Asko Shebadhnāya. Acrostic.
Beginns: یتیح

J
Ff. 85b-92a: A 'Unitha on the Divine Economy and on the Holy Cross, by the same Isaac Shebadhnāya.
Two signs of the cross are found explained in the text (fol. 90d).

Begins: َبَنِيُّ يَسُرُّ (مَلِكَةَ الْأَرْضِ).

No date. Written by a copyist who calls himself only Theodore (fol. 192a), in about the middle of the nineteenth century. Clear and neat East Syrian characters. Rubricated.

Mingana 21
152 x 112 mm. 280 leaves, fifteen lines to the page for the more ancient part of the MS., and from fifteen to eighteen lines for the more modern part.

A Garshuni MS. dealing mostly with the Egyptian Fathers of the desert.

A Ff. 1-5a: A story, incomplete at the beginning, containing the temptation of a Father of the desert (presumably St. Antony) by a demon who had appeared to him in the form of a woman.

B Ff. 5a-23b: Stories relating to, and pious sayings and maxims uttered by, the same St. Antony.

Ff. 6b and 7a are blank, but the text is continuous. On the other hand something is missing between ff. 11-12.

C Ff. 24a-42a: Stories relating to, and pious sayings and maxims uttered by, Arsenius. Preceded by a short life of the saint.

D Ff. 42a-55a: Stories relating to, and pious sayings and maxims uttered by, Macarius.

E Ff. 55a-66a: Life of St. Karas (مَلِكَةَ الْأَرْضِ).

F Ff. 66a-90a: Lives of the following saints:
(a) A wealthy man from Africa who, after many temptations from the demon, succeeded in entering a monastery, which he eventually restored (ff. 66-73).
(b) St. Agrabius from an island of India (ff. 73-79).
(c) St. Gallienus, whose father was called Justus, and mother Galmanah (ff. 79-90).

G Ff. 90b-112b: Three stories of monks written by the copyist Bactr (بَكْتَر), the Archimandrite of the monastery of Habatwa, commonly known under the name of مَلِكَةَ الْأَرْضِ (i.e. monastery of Glass) in Egypt.

The last saint (ff. 107b-112b) bears the Turkish name of Khurshid.

H Ff. 112b-131b: Four stories told by the copyist Makarah (مَكْرَاح) of the monastery of Barmus (بَرْمُوس), in the Naṭrūn valley of Egypt.

This Makarah (Macarius) the copyist is given as a bishop on fol. 127b.

I Ff. 131b-148b: Stories told by Abbot Isaac, Archimandrite of the monastery of Kalamūn (كَالَامُوَن), known under the name of the monastery of Abbot Samuel.

A lacuna between ff. 131-132.

J Ff. 149a-158a: An anonymous story about the soul leaving the body: مَلِكَةَ الْأَرْضِ

A lacuna between ff. 150-151.
K

Fi. 158b-164b: A homily (chosmas) attributed to Cyril of Jerusalem on the twenty-four priests whose commemoration falls on the twenty-fourth day of the month of Hāṭūr. These are the twenty-four elders of the Apocalypse.

The strange names of the twenty-four priests are found on fol. 160b. All of them end in U. The first and the last two are Mikhail and Anāl, Asyafafl and Ardityāl.

Begins: va-*UA o£sX o£sX

L

Fi. 165a-174: A homily (chosmas) attributed to John Chrysostom on the four beasts of the Apocalypse, who are considered as great saints. Their commemoration falls on the eighth day of the month of Hāṭūr, corresponding with the fourth Tishrin II.

Begins: o£sX o£sX o£sX o£sX

M

Fi. 179a-183b: The ecclesiastical rules that govern Easter Sunday.

The treatise, which is anonymous, seems to be complete, but has no regular beginning with a heading.

Begins: o£sX o£sX o£sX o£sX

N

Fi. 184a-280: The history of St. Macarius the Egyptian, written by Abbot Serapion, the disciple of St. Antony.

Begins: o£sX o£sX o£sX o£sX

The colophon (fol. 280a) informs us that the MS. was written in the time of the West Syrian Patriarch Isaac, and of the Maphrian Matthew (Mattiyus), by the priest John, son of the priest Cyriacus.

The Patriarch Isaac of Mosul is the 133rd of the series used by the Monophysites, and was ordained in 2020 of the Greeks (AD 1709); his successor, Shukr-Allah of Mardin having been ordained in 2033 (AD 1722).

The work of the copyist John represents the oldest part of the MS. About half of the MS., however, has been restored by two different and more modern hands.

A clear but careless West Syrian script in the older part, which degenerates into ugliness in the more modern part.

Mingana 22

247 x 167 mm. 237 leaves, generally twenty-two lines to the page. From fol. 128 to the end every page has two columns with a number of lines that varies from nineteen to twenty-five.

All the treatises that the MS. contains are in Garshuni.

A

Fi. 1-2: Two stray leaves containing the lives of the martyrs of Amed, in North Mesopotamia. The beginning and the end of both leaves are missing.

B

Fi. 4-29a: The life of SS. Cosmas and Damian, their mother and their three brothers.

Of the first leaf only the red title is left, and one line of the beginning of the text: o£sX o£sX o£sX o£sX. Then follows a lacuna. From fol. 5 to the end the text seems to be continuous.

Fi. 20b-46a contain the narrative of seven miracles performed by the saints. The first miracle begins: o£sX o£sX o£sX o£sX o£sX o£sX o£sX, and the seventh (fol. 28b) begins: o£sX o£sX o£sX o£sX.
SYRIAC MANUSCRIPTS

C
Ff. 29a-48b: The life of John the Baptist.

Beginns:

The text ends on fol. 46a with the words

Something is missing between ff. 78-79.

Ff. 46a-48b contain the list of five miracles attributed to John the Baptist.

The first miracle begins (fol. 46a):

A leaf seems to be missing between ff. 43-44. Fol. 386 is filled by a later scribe with scribblings dealing with the festival of Easter, and fol. 390 contains scribblings by three different hands with a modern note to the effect that the MS. belonged to Sulaiman b. 'Isa Elias in the year of the Greeks 2147 (a.d. 1836).

D
Ff. 48b-72b: The life of St. Behnam and of his sister Sarah, children of Sennacherib, King of Persia, who were martyred on the 10th of December in the year 663 of Alexander, son of Philip.

Beginns:

Something is missing between ff. 49-50, 50-51, and 71-72.

A colophon by the copyist, who is called Jacob on fol. 72b, informs us that the MS. was written on the 29th of the month of Tishrin (it is not mentioned whether Tishrin I or II), in the year 1838 of the Greeks (a.d. 1836).

E
Ff. 73a-81b: The life of Mar Jacob, called al-a’sam, “The one-handed,” whose hand (kaʃuku) was burnt for the sake of the Kingdom of Heaven.

The life is attributed to St. Flavius.

Beginns:

Something is missing between ff. 99-100; there is also a lacuna between 102-103, 103-104, 104-105, 105-106.

I
Ff. 134b-136b: The origin of the money which Judas took as his price for selling the Christ.
J
Ff. 136-141a: The story of the child whose father and mother wished to offer as sacrifice in the time of the prophet Daniel.

K
Ff. 141a-152b: The events that will take place at the end of the world: the apparition of the Arabs from Yathrib and their defeat by the Greeks; the story of Gog and Magog and how Alexander shut them in with walls of brass, and how they will pierce these walls and spread over the earth; the apparition of the Anti-Christ, and finally of the Christ. Curiously enough the treatise is attributed to Gregory Barhebræus both at the beginning and at the end:

L
Ff. 152b-157b: Two miracles of St. George. The first one is called the “Twelfth Miracle” of the saint and deals with a man named Leo, and the second one is in connection with a church that bore his name in Baghdad. The heading of the first is:

M
Ff. 157b-169b: Life of St. Esythius, a Roman patrician who lived in the reign of Timanus, King of the Romans.

N
Ff. 170a-189a: Extracts from the book of the “Paradise” of the Fathers of the desert.

O
Ff. 189b-193a: A parable in which the Gospel takes the symbol of an apple made by a goldsmith of different kinds of precious metals. Headed in Syriac:

P

At the end (fol. 205a) the following sentence occurs:
The story of St. Ephrem and a demon; how the saint forced him to avow and count all the evils he does in this world.

The end is worded as follows:

The story of a demon who repented and was accepted by God.

On the ten good qualities of the dog, which a good servant of God should possess.

Another copy of the story of the monk going to Jerusalem, found on ff. 1890-1896.

The life is incomplete at the end, and the final leaf is much damaged.

The MS. is written by two contemporary and clear West Syrian hands. Many leaves are in a bad state of preservation.

The date 1527 found in the section D on fol. 72b holds good for all the MS.

Rubricated. The first part is in a bold hand.

The volume contains only the second part ( كتاب السفاح ) of the work, with three "teachings" ( كتابات ) and the following "books" ( كتابات ):

Ff. 16-110: كتاب المصلوب والمسن (five kephalia).
Ff. 110-190: كتاب المصلوب والمسن (five kephalia).
Ff. 190-266: كتاب المصلوب والمسين (four kephalia).
Ff. 266-336: كتاب المصلوب والمسين (five kephalia).
Ff. 336-406: كتاب المصلوب والمسين (four kephalia).
Ff. 406-450: كتاب المصلوب والمسين (four kephalia).
Ff. 450-640: كتاب المصلوب والمسين (six kephalia).
Ff. 646-750: كتاب المصلوب والمسين (four kephalia).

The third Yulpana begins here with the following kitābah:

Ff. 756-936: كتاب المصلوب والمسين (eight kephalia).
Ff. 936-: كتاب المصلوب والمسين (six kephalia).

Here begins the section ( كتابات ) called كتاب المصلوب والمسين, which has three kitābah:

Ff. 1086-1186: كتاب المصلوب والمسين (four kephalia).
Iff. 119a-123b: مکفاح (three kepahlia).
Iff. 123b-128b: مکفاح (three kepahlia).

Written at Mosul by the deacon Matthew, son of Paul, who began the work in September, A.D. 1894 (fol. 11a), and finished it Sunday, 16th October, of the same year (fol. 129). He finished his کتھابہ on "animals" on Sunday, 25th of September of the same year, on the day of the death of Peter III, the West Syrian Patriarch of Antioch, who was buried in the church of St. Thomas in the same town (fol. 64a).

The name of the Metropolitan of Mosul of that year is given (fol. 129) as Dionysius Behnam, and that of the bishop of Mar Mattai as Cyril Elias, while the locus tenens of the Patriarch was Cyril George.

A rhymed verse in the twelve-syllable metre is given at the end; it begins:

At the end (fol. 15b) the treatise is called مکفاح, "introduction," which it really is.

B

Ff. 16a-17a: A treatise by Phoka (Phocas) bar Sargi (Sergius) of Edessa on the same subject.

C

Ff. 17a-18b: A treatise of John Scholasticus on the same subject.

D

Ff. 18a-19a: A quotation from the letter of Dionysius, bishop of Alexandria, to Xystus of Rome on the same subject.

The volume contains also the following treatises:

A

Ff. 20a-15b: A maimra by Sergius of Resh-taina, serving as an introduction to Pseudo-Dionysius.

The volume contains also the following treatises:

A

Ff. 20a-15b: A maimra by Sergius of Resh-taina, serving as an introduction to Pseudo-Dionysius.
F

Ff. 22-136 contain the work itself of Pseudo-Dionysius, divided into four maimré. The first maimra is subdivided into thirteen kephalia and is on fol. 1280, De divinis Nominitibus (ff. 22a-79b).

Five lines and a half are blank on fol. 79a.

The second maimra is subdivided into fifteen kephalia and is on fol. 79b-104a.

The third maimra is subdivided into five kephalia and is on fol. 105a, De mystica Theologia (ff. 104a-107b).

The fourth maimra is subdivided into seven kephalia and is on fol. 108a, De ecclesiastica Hierarchia (ff. 107b-136b).

The whole book is accompanied by a commentary written in a thinner script. This commentary reaches sometimes immense proportions and parts of it seem to emanate from Sergius of Resh'aina.

G

Ff. 137a-150b: Ten letters of Pseudo-Dionysius. Four to Caius (called مياثا ديموس), one to the deacon Dorotheus, one to the priest Sisipatrus, one to Polycarpus (called فیاض دیموس), one to Demophilus (called also میاثا), one to Bishop Titus, and one to John the Evangelist.

The above letters are also accompanied by a commentary, possibly by the same Sergius of Resh'aina.

The MS, from which the present one is copied has a colophon (fol. 156b) which informs us that it was written at Edessa in December, 1098 of the Greeks (A.D. 767), in the time of Abraham, the metropolitan of the town, by Cyriacus, son of Shemâna, for the deacon کییما, son of Dumiana (تامحکم حبیب).

The present MS. has another colophon (fol. 151a) which informs us that it was written at Mosul on the 15th of June, A.D. 1908, by the deacon Matthew, son of Paul, in the time of 'Abdallah II, the West Syrian Patriarch of Antioch; and of (Timothy) Paul, bishop of Constantinople; and of (Dionysius) Behnam, Metropolitan of Mosul; and of (Cyril) Elias of Mosul, bishop of the monastery of Mar Mattai.

It is stated that in the month of August (corresponding to Rajab of the Islamic calendar) of that year there was a reconciliation between the Sultan Muhammad Rashâd and the Committee of Union and Progress.

Written in a neat and somewhat bold West Syrian script. Fully rubricated. The commentary is in a finer hand and within red rulings. Main headings in Estrangela characters. Fol. 2a is filled with an ornamental pattern of white, blue and red, made of the sign of the cross.

Mingana 25

215 × 145 mm. 181 leaves, nineteen lines to the page.

The Psalter and the office-book of the East Syrian Church, called میاثا دیموس.

Seven psalms are missing at the beginning. The psalms are divided into خلیل and میاثا preceded by prayers. The Psalter ends on fol. 122a.

Ff. 122a-136b: The tishkhalâha of Sundays and festivals attributed to the following Doctors: ff. 122a and 123b, Narsai; fol. 133a (acrostic); ff. 126b, 127a, 128b, 129b, 131a. Ephrem; fol. 125a, Theodore of Mopsuestia; fol. 127b, Yazdin the great; fol. 128a, Timothy the Catholicos; fol. 128a, Mar Abraham; fol. 129a, Baršauma of Nisbin; fol. 129a,
Thomas of Edessa; fol. 130a, John of Baith Rabban; fol. 131a and b, and fol. 135a, Babai the Archimandrite; fol. 132b, George, bishop of Nisibin; fol. 133b and 134a, Babai bar Nsibnaye; fol. 135a, Yoanis (John) the Patriarch.

Ff. 1360-1480: The Karuzwatha.

Ff. 1490-1810: The ‘uniydtha of martyrs, containing many couplets not found in the printed text of the Breviarium Chaldaicum.

This East Syrian MS. belonged at a later date to a Chaldean Uniate who has in many places erased the names of East Syrian saints such as Narsai.

A few leaves are missing at the end, and the MS. has, therefore, no colophon. Written in a clear East Syrian hand of about A.D. 1550. Profusely rubricated. The large headings are in thick black or red Estrangela characters.

The margins of many leaves have disappeared and in a few cases with the writing that was on them. The headings are accompanied by ornamental patterns.

Mingana 26

III x 82 mm. 256 leaves, ten lines to the page.

Metrical homilies as follows:

A

Ff. 1-34b: A maimra on the last judgment and the events that will follow it, by Jacob of Serug.

Begins: مـسأـلـة ـبـمـتـخـلـمـه

B

Ff. 35a-89b: Three maimre by the same Jacob of Serug.

The first two treat of the last hour of a just man and a sinner. Begin (fol. 35a):

The third treats of penitence, and begins (fol. 78b):

C

Ff. 89b-103a: Various poetical pieces with rhyme by the Maphrian Basil who is Shim‘un Man‘māyā, who died in A.D. 1445.

All are in the twelve-syllable metre, and bear on penitence and ethical subjects.

D

Ff. 103b-113b: A maimra by Jacob of Serug on love.

Begins: نـمـبـهـمـبـهـم

E

Ff. 114a-168a: A long maimra in the twelve-syllable metre by the above Maphrian Basil Shim‘un, on the general theme of penitence and lack of faith.

The maimra has no rhyme and begins:

F

Ff. 168a-190a: A maimra by the West Syrian Patriarch Behnām Ḥdılaya or Ignatius IX, who died in 1455.

The maimra is in the twelve-syllable metre, has no rhyme and begins:

G

Ff. 190b-200a: A maimra on نـمـبـهـمـبـهـم by the above Jacob of Serug.

Begins: نـمـبـهـمـبـهـم
H
Ff. 200a-210: A maimra on the love of God symbolised by wine, by Gregory Barhebræus.
It is in the twelve-syllable metre and rhymed.

I
Ff. 210-231a: A maimra which contains warning to a Christian concerning Sunday by (fol. 228a) St. Ephrem.

J
Ff. 231a-243a: Two maimré by the above Maphrian Basil who is Shim'on Manî'mâyâ, on the end of the world and on Adam and Eve.
Both are in the eight-syllable metre and not rhymed.

K
Ff. 243a-255b: A maimra by St. Ephrem on the end of the world.

L
The fly-leaf at the end contains an anonymous poetical piece in the twelve-syllable metre. The general rhyme is ná.


Mingana 27
178 x 118 mm. 47 leaves, twenty-five lines to the page.

The third, and part of the fourth, "Foundation" of the work entitled:

by Gregory Barhebræus.

The "Foundation," ܐܡܝܬܐ, is divided into ten kephalia, subdivided into ṣâṣkê and nîşkê; it begins on fol. 1a and ends on fol. 44a.

The second "Foundation" begins on fol. 44b and ends on fol. 47a with an incomplete text that breaks off with about the middle of the second nîša of the second pâšaḥa.

The book was written by (fol. 44a) the priest John the "Homer (ってしまった) of bad things" in the year 1953 of the Greeks (A.D. 1642).

The writing is in a somewhat minute but not beautiful West Syrian hand. Broad margins. Headings in a red ink which is dim in some places.

Mingana 28
195 x 133 mm. 171 leaves, nineteen lines to the page.
A collection of poetical pieces as follows:

A
Ff. 1-26b: The 'Unîṭha of Mar Gabriel, Metropolitan of Mosul.
Same as Mingana 20, ff. 1-20b.

B
Ff. 26b-79a: Nineteen 'Unîṭha, mostly acrostic, of Khamis bar Kardâhe on penitence and prayer.
Same as in Mingana 20, ff. 20b-46b.

C
Ff. 79a-86b: A 'Unîṭha on prayer (hâ'îṭha) by Ḥâkim of the family of Baith Kasha (ってしまった).
Same as in Mingana 20, ff. 54a-58a.
D
Ff. 86b-93a: A 'Unītha on the same subject by the priest Israel of Alḵosh.
Said here to have been composed in 1902 of the Greeks (A.D. 1591).
Same as in Mingana 20, ff. 50b-54a.

E
Ff. 93a-98a: A 'Unītha on the same subject by the priest Saliba of Manṣūriyyah (سلاطين مصاهرة).
Same as in Mingana 20, ff. 46b-49a.

F
Ff. 98a-101a: A 'Unītha on the same subject by the priest Isaac Shebadhnâyā (بسمة).
Said here to have been composed in 1751 of the Greeks (A.D. 1440).
Same as in Mingana 20, ff. 49b-50.

G
Ff. 101a-142a: Nine 'Unīyatha by Khāmis bar Kardâšē.
Same as in Mingana 20, ff. 58a-77b.

H
Ff. 142a-146b: A 'Unītha on St. George by Mar Isho’yahb, Metropolitan of Arbel, surnamed bar Mukaddam.
Same as in Mingana 20, ff. 77b-80b.

I
Ff. 146b-148b: A 'Unītha on bā’itha by the above Isaac Shebadhnâyā. Said here to have been composed in 1751 of the Greeks (A.D. 1440).
Same as in Mingana 20, ff. 49b-50.

J
Ff. 148b-157b: A 'Unītha on St. George by the above Isaac or Askō (امسح) Shebadhnâyā.
Same as in Mingana 20, ff. 80b-85b.

K
Ff. 157b-171a: A 'Unītha on the Divine Economy and on the Holy Cross by the above priest Isaac Shebadhnâyā.
Same as in Mingana 20, ff. 85b-92a.
The major part of fol. 169b and all fol. 170a are blank.

L
Fol. 171a: A poetical strophe in the twelve-syllable metre by the same.
Begins: بسمة طيب.
No date. Written in a clear and neat East Syrian script of about A.D. 1720.

Mingana 29
203 x 148 mm. 98 leaves, generally eighteen or nineteen lines to the page.
The works of David bar Paulos, as follows:

A
Fol. 1a: The second part of a letter on generation, in answer to a friend.
The MS. is incomplete at the beginning and the name of the man to whom the letter is addressed is consequently missing. Seven-syllable metre.
Fol. 1a-2a: A letter by David b. Paulos in seven-syllable metre to a priest called Sūmāša.
SYRIAC MANUSCRIPTS

(سُجَّديَّ) ; in it he mentions Zachariah, his pupil. The subject is Greek philosophy.

Ff. 2a-3a: A letter in the same metre by the same David on the trouble that he and his pupil Zachariah had with Bishop John. In consequence of this trouble they left the monastery with forty other monks and remained outside it for twenty months. The year 1096 (A.D. 785) is given as the date of some Church hymns that he composed (fol. 2a).

Ff. 3a-8a: Three letters in the same metre by the same David. (a) To the priest Thomas (ff. 3a-4b); (b) to the priest Henanisho’ (ff. 4b-7a); (c) to the deacon Yaunān.

B
Ff. 8a-10b: A treatise by the same David concerning the Book of Wisdom.

The author holds that the Book was written in Greek and not in Hebrew, and believes that it was not composed by Solomon.

C
Ff. 10b-12a: A letter to his pupil Zachariah concerning the ten commandments. In seven-syllable metre.

D
Ff. 12a-14a: Two answers to questions addressed to him, and an admonition to an unnamed pupil of his. In seven-syllable metre.

E
Ff. 14a-17a: A treatise on a judge full of iniquity, symbolised by an eagle. In twelve-syllable metre.

F
Ff. 17a-19a: A Christological letter to a priest called Marabba (سُجَّديَّ). Twelve-syllable metre.

G
Ff. 19a-21a: A letter addressed to Bishop John concerning the history of the Syriac grammatical dots and Pūkhtāmē.

H
Ff. 21b-25b: An admonition to his own self. In seven-syllable metre.

I

J
Ff. 33b-35b: Two letters, one of which to Abbot Elijah (ff. 33b-34b) and the other to Abbot Constantine (عَمِّيَّةَ). In seven-syllable metre.

K
Ff. 35b-43a: A treatise on the Greek letters and their numerical value, and on the letters of Simon Magus and Bardaisān. In form of a letter to Bishop John.

Without any apparent lacuna the treatise, which is in prose, changes its subject on fol. 38b and becomes metrical and anti-Judaic.

On fol. 42b the author fixes his own time and date by counting seven hundred years
since the destruction of the Temple by Titus (A.D. 70).

The above anti-Judaic metrical homily was then written in A.D. 770:

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

Since the destruction of the Temple by Titus (A.D. 70).

Fol. 43a-97a: Various letters of David bar Paulos to different people on different subjects, ranging from spirituality to arithmetic. The names of the addressees are:

Fol. 43a: The priest Habib (fol. 43a). David, a teacher and a monk (ff. 50b, 58a, 60b, 61a, 62a, 81a). To a Stylite monk at Tegrit the author writes (fol. 57a) that he, David bar Paulos, is a monk living in the monastery of Mar Sergius. The same is repeated on fol. 65b. Thomas, a Stylite monk (ff. 68a and 72b). John, a priest and a monk (ff. 77a, 78a). Phocas (Phocas), the Archdeacon of Harran (ff. 82a, 84b). The last letter is headed as follows:

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

Fol. 90a: Gewargi (George), apparently a fellow monk. Ff. 90a, 93a: Zachariah, a pupil and follow monk, the same as the one mentioned above under A and C.

The treatise on fol. 91a is headed:

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

The addressees of some letters are simply called so-and-so (سَوْى)، and some letters are of a general character and are called (سَوْى). Many of them are also metrical.

M

Fol. 97a: The explanation, or rather the colours, of twelve precious stones, by Mushé bar Kepha.

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

No colophon. Written in a modern West Syrian hand by the present West Syrian bishop of Mosul while still a monk in Dair uz-Za'farān. The scribe was not able to decipher many words of the ancient vellum MS., and has thus left many short blanks throughout the book. Rubricated.

Mingana 30

213 x 140 mm. 175 leaves, twenty and twenty-one lines to the page.

The mystical works of 'Ebedh-Mshiha. At the beginning (fol. 1b) there is the heading:

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

followed by the first words:

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

The work has short treatises on Christian virtues and vices as affecting the monks, and contains some letters to the author's contemporaries and answers to questions addressed to him. Those of them that are mentioned by name are:

Ff. 13a, 18a, 19a, 40a (Dumat); fol. 21a, the priest Stephen; fol. 26a, the priest Shim'un; fol. 30a, Bacchus; fol. 79b, Būkh-zād (Būkhāzid) (بَعْكُحْزَيْد), or Būzīd (بَعْزِيْد) (بَعْزَيْد); fol. 97b, the monk Abraham.

The chapters are generally headed:

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]

\[ \text{مَسْتَعِنُّوا هَمَّةً بِهَا وَحَمَّةً} \]
Three leaves are missing between ff. 94-95, and apparently nine leaves between ff. 105-106.

If. 110-113 are apparently taken by 'Ebedh-Mshiha himself from the book called Marganta (not that of Ebedjesus or 'Abdisho').

Ff. 110-113 are apparently taken by 'Ebedh-Mshiha himself from the book called Marganta (not that of Ebedjesus or 'Abdisho').

The work is in complete at the end and the MS. has therefore no colophon.

Written in a clear East Syrian hand of about A.D. 1450. Headings in red. Ff. 8, 75, 89-90 are supplied by a modern hand on a thin European paper. Old Eastern binding.

The MS. contains a lacuna of ten leaves between ff. 20-21, of one leaf between ff. 50-51 and of another leaf between ff. 264-265 and 267-268.

The bulk of the MS. is written in an old East Syrian hand of about A.D. 1340. On a marginal note (fol. 90b) in the handwriting of the East Syrian writer Isho'-Yahb bar Mukaddam we are informed that the second book was collated with another MS. which was an autograph of the author:

The book is also called BOOK OF CENTURIES

A voluminous work on theology and mysticism by Elijah, Metropolitan of Anbar.

It is divided into three books (مَهَّام) subdivided into ten discourses (مَئَام) consisting of from one to ten centuries, each century containing stanzas of from four to forty-seven syllable verses.

The first book ends on fol. 88b, the second on fol. 178b, and the third on fol. 269a.

At the end of the first book are five apocryphal psalms, چَرَنُوَسُ یُمَای ینَمَ اَلی یَشَنی چَرَنُوَسُ یُمَای ینَمَ اَلی یَشَنی چَرَنُوَسُ یُمَای ینَمَ اَلی یَشَنی چَرَنُوَسُ یُمَای ینَمَ اَلی یَشَنی (ff. 88b-90d). They are: (a) Ps. cli. (b) Prayer of Hezekiah when surrounded by enemies. (c) Psalm of the Jewish people when Cyrus gave them permission to return to Palestine. (d) Psalm of David when he fought with the lion and the wolf. (e) Psalm of David thanking God after he had killed the lion and the wolf.

The above Psalms are immediately followed by a discussion between a Jacobite and a Nestorian in which the latter proves that he is neither a Petrusian (پَرْطُسُ), i.e. a follower of the Apostle Peter), nor a Nestorian, but a Christian. On ff. 221-222a is a digression on the nature of a bird called چَرَنُوَسُ.

Another marginal note close to the above and in the same handwriting says:

Syriac and Arabic marginal notes by owners and readers are on ff. 84a, 103a, 132a with reference to an owner called Ballo (بَالُو) from
a village near Ḫazm ibn 'Umar, and on fol. 140b with reference to the priest Hanna, son of the priest Ablahad, from the village of Ṭabyatha (tableFuture) near Mardin.

Ff. 1-20 are supplied by a hand of about 1440; fol. 8 is supplied by a hand of about 1380, and ff. 264-269 were supplied on a Monday, 29th December, 2137 of the Greeks (a.d. 1826), by the Bishop Joseph in the Monastery of Isaac ofNineveh, which was situated on the river Nahrdosh (Future), below the village of Shákh (Future) and the Muslim village (Future Future) Holard (Future), well-known by its pomegranates, in the province of Ḫazm ibn 'Umar.

Headings in red. The margins of some leaves are slightly damaged, and here and there is a damaged or illegible word, especially at the beginning and at the end.

Mingana 32

198 x 143 mm. 147 leaves, generally nineteen and twenty lines to the page.

A


The work is divided into eight bāb each treating of a special subject.

B

Ff. 43-55#: Sections of the controversial and theological work entitled Isḥāḳ, composed by the Coptic writer Peter, of the fourteenth century. In Garshunī. He was Peter al-Jamil, bishop of Melij, known also under the name of Severus al-Jamil. Cf. Mai, Scrip. Vet. Nov. Col., Nos. 74 and 117.

The sections consist of sixteen short chapters.

C

Ff. 55a-80a: A liturgy said to have been collected from many other liturgies. Mostly in Garshunī.

Something seems to be missing between ff. 59-60.

D

Ff. 80b-85: A maimra of St. Ephrem on the question addressed to our Lord by the Apostles concerning the end of the world. In Garshunī.

The maimra is filled in with scribblings, more than half of which by a later hand. Fol. 88b contains tables and calculations whereby one knows whether a sick man is going to live or die.
Fol. 89a contains a Syriac prayer over sick people and a short historical note which informs that in 2068 of the Greeks (A.D. 1757) the river Tigris was so thoroughly frozen (apparently at Mosul) that people could walk on it.

G


In the body of the text St. Ephrem is sometimes speaking in the first person, although neither at the beginning nor at the end is the work attributed to him.

The MS. exhibits a recension somewhat different from the ordinary Syriac text. In the colophon (fol. 1456), the work is said to have been translated from Syriac into Arabic.

Fol. 149: An exhortation to good works. In Garshuni. The text is incomplete at the beginning and the end.

On fol. 145b a Garshuni colophon informs us that the MS. was copied in 1986 of the Greeks (A.D. 1675) in the month of August, by the priest John (يُصَمْ). The name of the priest John is also found in a short Syriac colophon at the bottom of fol. 88a.

On fol. 147a we are informed that the MS. was bound and renovated by the deacon 'Abd al-Wahid (اسماء الدين) — a West Syrian (from Mosul) — in 2157 of the Greeks (A.D. 1846) and 1262 of the Hijrah.

Written in a clear West Syrian hand. Profusely rubricated. Half of fol. 67a is covered up with thick paper and is illegible.

H

Fol. 91a is filled with a Garshuni note dealing with the sale and purchase of the MS. It states that it was purchased in 2001 of the Greeks (A.D. 1690) by Saliba b. Zakhu (سَلِيْبَةُ بنُ زَكْحُو) for his son the deacon Isho' (اسماء الدين) in the time of the Patriarch George and of the Maphrian Isaac, and of the Bishop Enoch (اسماء الدين). The name of the seller was the priest 'Abd al- Fateh (اسماء الدين), son of Jacob, from the fortified village of Killeth (اسماء الدين). The sale and purchase took place in the town of

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1 A Roman Catholic hand has endeavoured to erase the name of Dioscorus.
Bitlis (بیله) in the presence of Bishop Enoch and the priest Stephen B. Shushân (شوشان) in the presence of Bishop Knoch and the priest Stephen B. Shushân.

Fol. 92b contains a poetical piece in the twelve-syllable metre by Barhebræus on the fact that wisdom is not acquired except after much trouble.

Begins:

This page is written by the hand that wrote the above note dealing with the sale and purchase of the MS.

Written in a clear and beautiful West Syrian hand. Profusely rubricated. The text is generally vowelled and is supplied with ṭuḥāmahānāt.

The seal of the Dominican missionaries at Mosul is stamped on fol. 2a, and a French inscription is written at the top of the fly-leaf at the beginning; it mentions the Dominican Mission and informs us that the MS. was acquired by it in a. 1851 for "piastres 37.20" (i.e. thirty-seven piastres and twenty paras).

Mingana 34

214 x 149 mm. 169 leaves, nineteen lines to the page.

The theological encyclopaedia of Barhebræus, entitled:

Forbidden.

The work is divided into ten maimré, subdivided into kephala and pāṣāḥē.

The maimré deal with the following subjects: (a) Hexaemeron (fol. 3a); (b) God and Trinity (fol. 3b); (c) Incarnation (fol. 52a); (d) Angels (fol. 60b); (e) Demons (fol. 77a); (f) Soul (fol. 87b); (g) Priesthood (fol. 98b); (h) Freewill (fol. 111b); (i) The end of the two worlds; (j) Paradise (fol. 154a).

The first colophon on fol. 167 informs us that the MS. was written in 2068 of the Greeks (A.D. 1757), in the Church of St. George (حجرة - جرحه) in Baith Khudaida (حیداذا), a village S.E. of Mosul, by the priest Sergius (سقیسی), son of Bacchus. His mother was called Halabiyah (حلابیه), and his sons were Shukr-Allah, Azazil (زاژال), George and Jeremiah, and his daughter was Sattau (ساتو), and his wife was Aphrisun (اپریسون), of the family of Baith Samta (بیث سامتا).

The second colophon extends on ff. 168-169, is in Garshuni, and deals with the terrible cold and famine that occurred in the region of Mosul in the year of the Greeks 2067 (A.D. 1756) in which the river Tigris was badly frozen and the soil did not yield any corn for a long time. The Governor of Mosul at that time is given as Amin Pasha, son of Husain Pasha.

Some good maxims in Garshuni and two supplications in Syriac are found on fol. 169b.

Written in a clear but not very beautiful West Syrian hand. Well rubricated. Ff. 61-64 are supplied by a later hand. Fol. 64b is blank but the text is continuous. Fol. 1b is filled in with a large sign of the Cross.

Mingana 35

210 x 158 mm. 125 leaves, twenty-one lines to the page. A miscellaneous collection of treatises in Garshuni.

A

Ff. 1-19b: A collection of West Syrian canons dealing with the right performance of the liturgy and an exhortation to priests and deacons on the same subject.
Four leaves are missing at the beginning, and the name of the compiler is not mentioned in the treatise. He must have lived, however, in post-classical times, because on fol. 176 he quotes Dionysius Bar-Salibi and Gregory Bar-Hebraeus.

B
Ff. 192-266: A homily on penitence and against rancour by John Chrysostom.

C
Ff. 274-406: A treatise on penitence by Jacob of Serug.

D

E
Ff. 470-636: The history of Mary, “the penitent,” who anointed the feet of our Lord, by Jacob of Serug.

F
Ff. 636-706: The story of Sibylia (Sibyl) “the wise,” the daughter of Herachius the head of the b'neiyya of Ephesus, and of her interpretation of dreams in Rome.

G
Ff. 706-766: The story of the letter that came down from heaven in Rome, in the sanctuary of SS. Peter and Paul.

H
Ff. 766-806: The miracle of the Virgin with Andronicus of the town of Euphemia.

I
Ff. 816-976: The story of the Rechabites and of the holy priest Zosimus.

J
Ff. 976-1096: A compilation of the miracles of the Virgin.
K

Ff. 109-114: (a) The story of the Jew and of the blood of Christ that flowed from a Christian servant who had the Holy Communion (ff. 109b-110b). (b) The story of the young man to whom the Virgin spoke from a statue (ff. 110b-114a). (c) The story of a Jew who was a boon-companion to a Sultan (fol. 114). (d) The story of the miracle of the Virgin in the time of the 'Abbasid Caliph Ma'mun of Baghdad (ff. 115-121a). (e) The story of a marvellous horseman (ff. 122b-123b). (f) The story of a woman who begged (ff. 123b-125b). (g) A miracle by the Archangel Michael.

The text ends abruptly and the MS. is incomplete.

No date. Written in a clear West Syrian hand of about A.D. 1500. Well rubricated.
The name of the copyist appears at the end of almost every treatise as "the monk Behnām, son of the priest 'Isa."

Mingana 36

221 x 180 mm. 98 pages, nineteen lines to the page.

A

Ff. 1-64: The theological work of the famous 'Abdīsho' (Ebedjesu), Metropolitan of Nisibin, entitled Book of the Pearl.

A leaf is missing at the beginning which contained a part of the introduction.

B

Ff. 65-98: The well-known and precious poetical work containing the list of all the inspired Books, and of all the works written by the East Syrian Fathers and the Greek Fathers accepted by the East Syrians. The work is generally referred to under the title of "Catalogue of Ebedjesu."

Written Saturday, 12th December, 1909, under the Patriarchate of Shim‘ūn Benjamin, the East Syrian Patriarch of the East.

Clear East Syrian hand. Rubricated.

Mingana 37

190 x 132 mm. 64 leaves, fifteen lines to the page.
The MS. is incomplete at the beginning and at the end.

A

Ff. 1-64: Good sayings of Fathers on Christian obligations.
The work, the beginning of which is missing, is entitled on fol. 4a (in reality, fol. 1 of the MS.):

The Fathers quoted are: Isaac of Nineveh (fol. 2b); Severus of Antioch—from his 73rd discourse on the martyrs (ff. 4a, 7b); Gregory Nazianzen (fol. 4b); Philoxenus of Mebbug (fol. 4b); Barhebræus (fol. 5a); Basil (fol. 5a); John Chrysostom—from his discourse on priesthood (ff. 5b and 5b).
The first leaves have been misplaced by the binder in spite of the fact that the pages were numbered at the bottom by the copyist himself. As the first folio of the MS. is numbered 8o (the letter ḫḏ) we may
state that 79 leaves are missing at the beginning of the MS.

B

Ff. 9b-14a: Quotations from Councils and Fathers dealing with Christian sacrifices. 
Headed: مختصر مبادئ مقدّمتان مختصرًا.

The treatise begins with two questions asked by a "pupil" and answered by Timothy, Patriarch of Alexandria. Then follow quotations from the Synod of Gangra (fol. 10a); Michael the Patriarch; John Chrysostom; Ephrem; Bar Shêshan; Jacob of Edessa (fol. 11b); Rabbûla of Edessa (fol. 12a); Basil (fol. 12b); Severus of Antioch; Dionysius the Areopagite (fol. 12b); John of Tella (fol. 13a); Gregory (Nazianzen?) (fol. 13b); Sergius, the bishop (fol. 13b).

The treatise is followed by a diagram (fol. 14a) containing the creeds of the three religions of the earth in the author's time: paganism, Christianity and Judaism.

C

Ff. 14b-29a: The profession of faith of Jacob of Edessa.

Ff. 15b-29a contain a theological discussion between Jacobites and Nestorians, in which all the objections of the latter are answered.

Begins: محتاج عام محتاج عام

Many Biblical quotations are adduced to prove the Jacobite position. Of the Fathers of the Church the following are quoted by name: Gregory Thaumaturgus (fol. 27a and fol. 28b); Basil of Caesarea (fol. 27a); Gregory Nazianzen—from his homily on Passover (fol. 17a); Athanasius (fol. 27a and fol. 28b); Ignatius of Antioch (fol. 28a); Clement of Rome (fol. 28a); Julius (fol. 28a); Hippolytus—from his commentary on the Canticle of Canticles (fol. 28a); John Chrysostom (fol. 28b).

D

Ff. 29a-51: A theological treatise against the Armenians.

Ff. 29a-35b deal with the question of the leavened and unleavened bread.

The quotations from the Fathers begin on fol. 35b as follows: Ephrem—from his homily on the Thursday of the institution of the Eucharist, or Maundy Thursday (fol. 35b); John Chrysostom—from his homily on Passover (fol. 40a); Cyril of Alexandria—from his third discourse found in the evening service (fol. 41b); Gregory Nazianzen—from his second discourse on the Son (fol. 43a); Gregory Nyssen—from his homily on the Saturday before Easter Sunday (fol. 43a).

Ff. 43b-48a deal with the question of the water which is mixed with wine in the Mass—a usage found among the Syrians. The Fathers quoted are: Clement of Rome (fol. 43b); Ignatius of Antioch (fol. 44a); Gregory—[not specified] (fol. 44a); Dionysius the Areopagite (fol. 45a).

Ff. 48 sqq. treat of the subject of the sacrifice of the Armenians, and the Father of the Church quoted in them is Gregory Nazianzen—from his homily on Passover (fol. 49a).

Ff. 50b-51b deal with the question of the lawful and unlawful food.

After this sentence begins a series of leaves that have been misplaced by the binder.
The reader may be guided by the Arabic (and not the Syriac) numbering found at the bottom of the leaves.

On fol. 58a is the continuation of the treatise against the Armenians, which ends on fol. 63b.

Ff. 52-55 and 64 contain long quotations from the letters of the West Syrian Patriarch Theodore bar Wahbūn bearing on the schism that occurred in his days. Fol. 52a is headed as follows:

The leaves that follow contain an historical account of the election of bar Wahbūn and its consequences.

The text begins:

Sibbā-bark mentioned above is the modern town of Severek.

The MS. is incomplete at the end. No date. Written in a negligent and somewhat bold West Syrian hand of about A.D. 1500. Rubricated. Many headings in Estrangela characters and in yellow ink. A few words here and there are damaged.

Mingana 38
210 × 153 mm. 39 leaves. The number of the lines often varies according to the subject treated in the page.

A
Ff. r-52: The maimra of Barhebræus on divine love symbolised by wine.

Begins:

Munūr All El-Munīb

Ff. 53b-6 are blank. All the above leaves have been added by the binder to the original MS. which follows.
H

Fol. 38a: The index of some MSS. belonging to an owner. In Garshuni.

I

Fol. 38b contains the names and figures of the Syriac vowels according to Barhebraeus and Jacob of Edessa. Those of the latter are included in two sentences, one Greek and the other Syriac.

J

Fol. 39b contains a prescription in Garshuni, and inscriptions by two owners. One is written in Arabic characters and bears the name of the deacon Hindi b. Elias ad-Dallāl (written ad-dallāl), and the other is in Garshuni and bears the name of Mattai (Matthew) b. Behnām, who bought the MS. from the wife of the deacon Mattai b. 'Abd as-Sayid.

For date see above. Written in a clear West Syrian hand. Headings in red.

Ff. 28 and 37 consist of slips of paper added by the copyist to supply some forgotten lines.

Mingana 39

213 × 142 mm. 136 leaves, generally nineteen and twenty-one lines to the page.

A

Four leaves are missing at the beginning, and one leaf after fol. 1.

Ff. 1-17 contain the ḥussāyd, promions, 'itr6 and sidr6 of the West Syrian Church, in Garshuni, with headings in Syriac.

On fol. 4b begin those of Lent, on fol. 7b those of the Annunciation, on fol. 13a those of the Epiphany, and on fol. 15a those of the Consecration of the Church.

About five leaves are missing between ff. 12-13, and a leaf seems also to be wanting between ff. 16-17.

On fol. 4b a colophon written in Arabic informs us that the MS. was written by Dāwūd al-Himsi b. 'Abd al-Karim b. Ṣalāḥ (Dawod al-Himsi, son of Abd al-Karim, son of Salāḥ) in the year 1773 of the Greeks (A.D. 1462).

Fol. 16 has been renovated and many words have disappeared on the edges.

B

Ff. 18-25a: The text of the Gospel of the Annunciation of John the Baptist and of the Christ (Luke 1) and a commentary on it. In Garshuni.

Something is missing at the beginning, and the text begins abruptly.

C


On ff. 26b-27a the prayer of Jonah is written in two columns, in Syriac and in Garshuni.

The text of the story begins: "Jonah is ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụм ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụm ụм ụم ụم ụم ụm ụm ụم ụm ụm ụm ụم ụm ụm ụm ụm ụm ụm ụم ụm ụم ụم ụم ụm ụم ụм ụم ụم ụم ụ�
The text begins:

F

Ff. 48a-53b : The life of SS. Barbara and Juliana in the time of a pagan king called Marcian. In Garshuni.
The text begins:

J

Ff. 53-54a : The prayer of Philoxenus of Mebbug. In Garshuni.
Begins: (thrice)

G

Ff. 566-706 : An apocryphal treatise on how Jesus Christ and His Mother fled into Egypt and how they lived there, according to the vision of Theophilus, Patriarch of Alexandria.
The treatise is entitled at the beginning "The Third Book," as if it formed an integral part of a complete life of Christ and the Virgin. The same phenomenon occurs in Mingana 5 and 48.

Apart from the above heading, all the rest of the text is in Garshuni.

At the end is the subscription:

I

Ff. 706-77 : The Gospel of the Infancy or the Protevangelium.
Headed in Syriac:

Apart from the above heading the text is in Garshuni and begins:

Here also are considerable discrepancies between the present text and that given by Cowper, Mrs. Lewis and others.

K

Ff. 920-976 : The story of the burial of the Virgin.

The text is as above in Garshuni and begins:

At the end is the subscription:
More or less the same textual discrepancies as above.

L

Ff. 97b-100b: A parable in which the Gospel is compared with an apple.

The heading is in Syriac and the rest in Garshuni.

The text of the Gospel is written in thick black characters and the commentary in a thinner script. The bottom of fol. 111a is torn away and three lines have completely disappeared. Two leaves are missing between ff. 113-114.

Ff. 118-120 are more or less fragmentary.

The MS. is incomplete at the end and the text ends abruptly. Written in a clear but not very beautiful West Syrian hand. For date see above, under A. Moderately rubricated.

Mingana 40

220 × 152 mm. 245 leaves, nineteen lines to the page.

Preaching and martyrdom of the Apostles and the Evangelists.

Each Apostle occupies two distinct sections with two distinct headings. The first section contains his preaching and the second his martyrdom. All the work is in Garshuni. In the following lines we will give the beginning of each of the above sections.

A

Peter

Ff. 3b-16b: Preaching in the City of Rome; begins: حلم حلم جدة حليمه حالهم

Ff. 17a-23b: Martyrdom: حلم جلد يد حليمه حالهم

B

Paul

Ff. 24a-36a: Preaching in the town (sic) of جهيلية 1; begins: حلم جلد يد حليمه حالهم

The text of the Gospel is written in thick black characters and the commentary in a thinner script. The bottom of fol. 111a is torn away and three lines have completely disappeared. Two leaves are missing between ff. 113-114.

Ff. 118-120 are more or less fragmentary.

The MS. is incomplete at the end and the text ends abruptly. Written in a clear but not very beautiful West Syrian hand. For date see above, under A. Moderately rubricated.

Possibly from the Arabic جهيلية, the period preceding Islam, and hence by extension paganism.
Ff. 36a-42a: Martyrdom: جهاد ملحم جهم.

C

Andrew

Ff. 42b-52b: Preaching in the town of دم; begins: جهاد ملحم هذى دم خاكم.

D

Ff. 53a-72b: Preaching of the Apostles Andrew and Bartholomew in the town of دم; begins: جهاد ملحم هذى دم خاكم.

E

Ff. 72b-76b: Martyrdom of Andrew: جهاد ملحم دم لامبر.

F

Ff. 76a-84b: Preaching of Bartholomew in the town (sic) of Alwah; begins: جهاد ملحم هذى دم خاكم.

Ff. 84b-88a: His martyrdom: جهاد خاكم دم خاكم.

G

St. James, son of Zebedee and brother of John

Ff. 88a-93b: Preaching in the town of دم; begins: جهاد ملحم هذى دم خاكم.

Ff. 93b-96a: Martyrdom: جهاد ملحم.

H

John the Evangelist

Ff. 96a-113b: Preaching in Asia Minor; begins: جهاد ملحم دم خاكم.

Ff. 113b-119b: Death: جهاد ملحم.

I

Philip

Ff. 119b-125b: Preaching in Africa; begins: جهاد ملحم دم خاكم.

Ff. 125b-128b: Martyrdom: جهاد ملحم دم خاكم.

J

Thomas

Ff. 128b-147a: Preaching in India; begins: جهاد ملحم دم خاكم.

Ff. 147a-152b: Martyrdom: جهاد ملحم دم خاكم.

K

Matthew

Ff. 152b-164b: Preaching in the "town of the Priests"; begins: جهاد ملحم دم خاكم.

Ff. 164-167b: Martyrdom: جهاد ملحم.

L

James, son of Alpheus

Ff. 167b-168b: Preaching and martyrdom combined; begins: جهاد ملحم.

M

James the Less, son of Alpheus
M
Simon, son of Cleophas, called Judas the Zealot
who became bishop of Jerusalem after St. James.
Ff. 168b-171a: Preaching: نامه دوم هو: نامه
Ff. 171a-172b: Martyrdom: نامه ملع حلم

N
Judas Thaddaeus, the brother of the Lord
Ff. 172b-180a: Preaching in Syria and in Jazlrah, and martyrdom combined; begins:
أم امك لامك نامه
Ff. 194a-197a: Martyrdom: يامه ملع حلم

O
Matthias
Ff. 180a-194a: Preaching in the town, the inhabitants of which were cannibals; begins:
أم امك لامك نامه
Ff. 194a-203b: Martyrdom: يامه ملع حلم

P
James, "the just man," the carnal brother of the Lord
Ff. 197a-199a: Preaching: نامه دوم هو: نامه
Ff. 199a-203b: Martyrdom: يامه ملع حلم

Q
Mark the Evangelist
Ff. 203b-232a: Preaching and martyrdom combined; begins: نامه دوم دامه

It appears from some sentences used in the narrative that the author was of Egyptian origin.

R
Luke the Evangelist
Ff. 230b-235a: Preaching and martyrdom combined; begins: نامه دوم دامه

S
Ff. 235a-244b: History of St. Peter and St. Paul in Rome; begins: نامه دوم دامه

T
Ff. 244a-245b: An account of the miracle of our Lord in restoring to life the dead man from Nain.

No date. Written in a clear but not very beautiful West Syrian hand of about A.D. 1750. Fully rubricated. Ff. 1-2 contain an index of the work. Fol. 1a contains the name of an owner, Mattai (Matthew), son of Iskandar, son of the deacon Mattai (Matthew) al-Kasir. The name of another owner, on the back of the fly-leaf at the end of the MS., has been erased. Oriental binding.

Mingana 41

The New Testament according to the Peshitta Version.

Matthew: ff. r-39a. Some leaves are lost at the beginning which contained Matthew i.-v. 32.
Catholic Epistles : ff. 203a-216a (James, Peter, John).
Pauline Epistles : ff. 216-319.

The MS. contains two kinds of numbering in chapters. The first numbering embraces all the Books of the New Testament as a whole, which have thus 165 chapters. The second numbering affects each separate Book as follows: Matthew, 22 chapters; Mark, 13; Luke, 23; John, 20; Acts, 25; Catholic Epistles, 8; Pauline Epistles, 44.

Ff. 1-3, 13-15, 20, 22, 32-34, 51-53, 112-1120, 201-227, are supplied by a hand of about 1860. The same hand has also renovated some other leaves that were in a bad state of preservation, but the edges of the three final leaves have been overlooked.


All the indications in the index are written within small squares, and even the above colophon is written in this way.

Ff. 6b-7a contain an additional lesson for the Commemoration of the dead from 1 Thess. iv. 13-23.

Fol. 7b contains a spheric diagram showing in red and black letters the day and the month of a given year of the Greeks. A note at the bottom of the diagram tells how to make use of it.

Fol. 8a contains an inscription by an owner (a son of Joseph), which cannot be safely deciphered.

All the above leaves, apart from fol. 8a, are a later addition to the original MS. which follows.

The Four Gospels with some other New Testament writings, according to the Harclian Version.

A

Ff. 1-6a contain an index of the lessons from the New Testament to be recited on some specified festivals. The references are to kurrása and piikha (لمس) of the MS. The index was compiled (fol. 6a) in 1449 of the Greeks (A.D. 1138) by a later hand.

Ff. 8b-52a : The Gospel of Matthew.

Ff. 52b-80a : The Gospel of Mark.


Ff. 133b-173b : The Gospel of John. At the end of the Gospel are some square ornaments.

Fol. 174a is filled with a picture of a saint with a halo round his head. The picture is dim and I cannot see the main feature of the man whom it represents, and who may possibly have been John the Evangelist.

B

Fol. 7b contains a spheric diagram showing in red and black letters the day and the month of a given year of the Greeks. A note at the bottom of the diagram tells how to make use of it.

Fol. 8a contains an inscription by an owner (a son of Joseph), which cannot be safely deciphered.

All the above leaves, apart from fol. 8a, are a later addition to the original MS. which follows.

C

Ff. 8b-52a : The Gospel of Matthew.

One leaf is missing between ff. 17-18 which contained Matt. vii. 6-26, and another between ff. 25-26 which contained Matt. xii. 34 (in part)-xiii. 10.

Ff. 52b-80a : The Gospel of Mark.


Ff. 133b-173b : The Gospel of John. At the end of the Gospel are some square ornaments.

Fol. 174a is filled with a picture of a saint with a halo round his head. The picture is dim and I cannot see the main feature of the man whom it represents, and who may possibly have been John the Evangelist.

D

Ff. 174b-182 contain New Testament matter as follows:
SYRIAC MANUSCRIPTS

Ff. 174-178: The Epistle of St. James, headed: γρωμοί Ιωάννου Βαπτίστης και Σαμαριτών.

About half of fol. 176 has completely disappeared.

Ff. 178b-182a: 2 Timothy; headed: γρωμοί Σαμαριτών και Ιωάννου Βαπτίστης και Σαμαριτών.

Fol. 182b: A quotation from the Epistle to the Hebrews. The MS. is in vellum. Here and there a few words have begun to fade, but are still legible.

Dated 1146 of the Greeks (A.D. 835). See above under C. Headings in red. The chapters are written on the margins in figures, accompanied by the letter șadhd which stands for șayš. On the margins are also some glosses, and the enumeration of the festivals on the occasion of which the text is to be read.

Mingana 43

150 x 105 mm. 130 leaves, seventeen lines to the page.

A work on Horoscope attributed to Abu Ma'shar, the Indian philosopher, or Abu Ma'shar Ja'far b. Muḥammad al-Balkhi. In Garshuni.

Ff. 1-30 deal mostly with men, and ff. 310-626 deal with women. Almost every large section is introduced by: "Says the philosopher Abu Ma'shar the Indian," or simply by "Says the philosopher." Even Aristotle is quoted sometimes (see e.g. fol. 60a).

No date. Written in a clear but ugly West Syrian script of about 1840. Headings in red.

Mingana 44

153 x 105 mm. 139 leaves, twenty lines to the page.

A

Ff. 1-30: The work on Logic called Isagoge, by Barhebræus.

The work has four kephalia, subdivided into ṭāʾākah. They begin on ff. 1a, 14a, 21b, 25b.

Written in the monastery of Za'farān in 1885 of the Greeks (A.D. 1574):

The four other chapters begin as follows (fol. 36b): صاحب يведен يد صاحب;

Fol. 45b: صاحب يведен يد صاحب;

Fol. 52b: صاحب يведен يد صاحب;

Fol. 59a: صاحب يведен يد صاحب;

The first words of the text are:

The first words of the Commentary are:

The second part of Aristotle's Proslogia with a detailed commentary on the margins:

The four other chapters begin as follows (fol. 36b): صاحب يведен يد صاحب;

Fol. 45b: صاحب يведен يد صاحب;

Fol. 52b: صاحب يведен يد صاحب;

Fol. 59a: صاحب يведен يد صاحب;
It is stated at the end that the work was translated from Greek into Syriac by Proba:

١٠٢٥٠٣٨٩٢١٣٨١٥٣٨١٥٣٨١٥٣٨١٥٣٨١٥٣٨١٥٣٨١٥٢٤١٥٢٤١٥٢٤١٥٢٤١٥٢٤١٥٢٤

The main marginal commentary appears also to be the work of this Probus or Proba of the famous school of Edessa.

C

Ff. 63a-64b: A commentary on the Περὶ Ἐρωτείας by Prosias (?):

Begins:

Μετά Μετά Μελέτης συμβολαιοθετήσεις.

Ends:

Ἰδία παραδοσία τῆς διδασκαλίας.

After these words, that appear to be archaic, comes the statement that the above is the commentary of Olympiodorus:

τὸ Μελέτης συμβολαιοθετήσεις.

The above statement is followed by a very short treatise headed:

Μετά Μετά Μελέτης συμβολαιοθετήσεις.

After these words comes on the same page the red heading of the following treatise:

D

Ff. 64b-66a: The explanation of some difficult words found in Aristotle's Περὶ Ἐρωτείας.

The treatise is anonymous and ends simply with

Ἄπειροι Μελετήσας μελετήσεις.

E

Ff. 66a-67b: Another anonymous treatise on the various kinds of πρὸδευτήρια.

Loi Μελετήσας μελετήσεις μελετήσεις.

These various kinds of πρὸδευτήρια are set out in two tables in Greek and Syriac characters on fol. 67b. There are sixteen of what is called "composite" kinds of πρὸδευτήρια and six of the "simple" kind. The first of the composite kind is Ἀμά, translated into Syriac by Ḫḏḏ, and the first of the simple kind is πρὸδ, translated into Syriac by Ṣaz.

F

Ff. 68a-83b: The Analytica Priora of Aristotle.

Begins:

ὧν ἐπάνω ἐπάνω ἐπαναπαναπατομίσθη μεθετήρια.

Ends:

Ῥήμα Ῥήμα Ῥήμα Ῥήμα Ῥήμα Ῥήμα Ῥήμα Ῥήμα Ῥήμα.

G

Ff. 83b-95b: A treatise of Severus Sabokht on Aristotle's Analytica Priora.

Entitled (fol. 95b):

Ἑλπισθεὶς Βεθανῖα ἐκδιδόμεναι.

Headed (fol. 82b):

Βεθανία ἐκδίδομεν

Begins:

Ἄπειρον ἔχομεν μὲν μετεχθέντα τῶν ὁμολογήσεων ἑαυτῶν.

Dated 1886 of the Greeks (A.D. 1575) and written like the above treatise under A in the monastery of Za'farān.
The question is followed by the answer of Rabban Daniel bar Ḥattāb and by a still fuller answer by Barhebraeus.

Ff. 1286-1290: Some poetical pieces in the seven-syllable metre, copied by a much later hand. Begins:

Fol. 129: Some poetical pieces in the seven-syllable metre, copied by a much later hand. Begins:

Ff. 130a-131a: A collection of words that end with the same letter in the rhetorical work of Antonius Rhetor of Tegrit. Headed:

The first words are: ！” and ！”.

On the margin of fol. 130a is a poetical piece in the twelve-syllable metre on a true friend and a bad one; begins:

Fol. 131b contains (a) the signs of the Zodiac for every month; (b) the letters that denote these signs; (c) the explanation of the
measures of length used by the Syrians; (d) the quantity referred to by the evangelical word “talent” (يمامة); (e) the prayer that precedes Gloria in excelsis; (f) the historical fact that Ghazali (apparently an emir) was defeated on Tuesday, 5th February, 1832 of the Greeks (A.D. 1521), at the eighth hour of the day.

O

Ff. 131-140: Various philosophical, philological and historical notes in Syriac, in Garshuni, and in Armenian, but in Syriac characters. A specimen of the latter:

Ff. 136-140: The treatise on Logic of Barhebneus, entitled: ܐܐܒܓܒܓܒܓܒܓܒܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓܓ Giles 45 151 × 103 mm. 131 leaves, seventeen lines to the page.

A work containing the Ma'niyatha (مسح) of the West Syrian Church, arranged according to the ecclesiastical Calendar of the year.

The heading of the beginning is... مهمل... مهمل... مهمل... مهمل... مهمل... مهمل... مهمل... مهمل...

This attribution of the Ma'niyatha to Severus is only partly correct, as all of them could not possibly be by him. They extend in the MS. to Dominical festivals and commemorations of saints.

The MS. is incomplete at the end. The lower part of many leaves in it has suffered from damp and it is otherwise damaged, while in some pages several words have completely disappeared.

No date. Written in a rather ugly West Syrian hand of about A.D. 1800. All headings in red.

Mingana 46

393 × 272 mm. 65 leaves, generally thirty-seven lines for the first work (ff. 1-15) and unequal number of lines (say about forty-nine) for the rest.

Two different Garshuni works attributed to the West Syrian Patriarch Ignatius Nîmat-Allah, of the end of the sixteenth Christian century.

A

Ff. 1-15: A complete Calendar of all the eras known to the author, and the day on which falls the main ecclesiastical festivals in a given year.

The eras given are the: ܐܘܒ (Roman), ܐܘܒ (Arab.), ܐܘܒ (Persian), ܐܘܒ (Coptic), ܐܘܒ (Christian), ܐܘܒ (of...
the world), and the year of the Turks, composed of a cycle of twelve animals, commencing with the "hen" and ending with the "monkey" (Sus). The headings used at the top of each page are: (a) بحمض (b) بحمض (c) بحمض (d) سماء (e) سماء (f) سماء (g) سماء (h) سماء (i) سماء (j) سماء.

All these subjects are included in elaborate tables of forty-seven perpendicular lines and thirty-nine horizontal ones in black and red.

Fol. 16 contains a large and square table in the form of a diagram showing in what day of a solar month begins the Arab or Muslim month. An explanatory note at the bottom of the table is headed as follows: مساحة كل يوم عدد الأجرام

On fol. 15b there is the following inscription in Garshuni, transcribed in more or less identical terms by a later hand, on a later paper and in Arabic characters on fol. 16a:

The above introduction that extends from fol. 17b to 18a is not given as by the author of the medical work itself but by an early Christian author who gives his name as Elijah:

The erroneous attribution of the work itself to the West Syrian Patriarch Ni'mat-Allah is found in an inscription by a later hand on fol. 16b:

The first disease is سيدا سم، and the last

The diseases of the body are grouped under forty-four main headings, and the plan of the work consists: (a) in a short description of the malady; (b) in its different symptoms, given always in the form of tables and diagrams; (c) in the remedies to be used to combat it. This last division happens to fall always on the page opposite the tables, and is invariably preceded by the word "العلاج," written in large characters.

The work itself ends on fol. 63a. Ff. 63b-65 contain the conclusion to the work, apparently by the above Christian writer Elijah.

After the basmalah in Arabic and three Garshuni lines, the heading is: عيرا بحاد معا مهير

Then come the first words of the text:

At the bottom of fol. 65b there is an interesting historical note in Arabic which refers to the first West Syrian Patriarch to be converted
to the Church of Rome in 1965 of the Greeks (A.D. 1654):

لما كان في سنة الله وتع ميزة وسنين الفعل
بطرس شموم والبين إلى الفعل وأنصب بطرس انشوع ومن
بعد انزل ورجع جاء إلى أمٍّ وسما مطران عبد الجليل
والنزل انشوع. وكان في ذلك السنة قد مات المرحوم
مطران عيسى الذي كان من بنو أنور الله برجمانًا بющихся
وكان في آدم الحمزة والمحمد الله الح.

The note is by a contemporary hand and is historically important.

Another important note in Garshuni is found on fol. 156b and is as follows:

جاء في صيحة هذا ماهية مذلة
بأبيه مسيحي مناسبة إحدى الأدبيات
التشنيل ممهم، وأصحاب الألفية صبي
مه أحمد معد بنر إرابين إلى الملك
... مه عليه معه.

No date. The first work is written in a thin and not very handsome hand of about A.D. 1600. Rubricated. Ff. 16 and 63 are supplied by a later hand.

The borders of several leaves are much damaged and torn, but not very many important words have disappeared from them.

Mingana 47

282 x 203 mm. 268 leaves, twenty-six lines to the page.

Synods of the East Syrian Church and other tracts.

A

Ff. 3b-4a: A letter of Constantine:

B

Ff. 44a-14b: Preliminary matter to the Council of Nicea, translated from Greek into Syriac by Marútha, bishop of Miparkât (Miyafarkan), on the advice of Isaac, Catholicos of Seleucia.

C

Ff. 14b-19b: The Creed and the twelve important articles of faith that it contains, as formulated by the 150 bishops assembled at Constantinople, i.e. the Council of Constantinople.

D


E


F

Ff. 21a-22b: The synodical letter of Damascus, bishop of Rome.
G

Ff. 22b-23a: Letter sent by the Council of Constantinople to the Emperor Theodosius:

The letter contains (ff. 30a-31b) short notes on various heresies, and the story of Helen, the mother of Constantine.

H

Ff. 23a-23b: The letter of the Emperors Theodosius and Valentinian on the Government of the Church. It is addressed to Stephen, bishop of Ephesus.

Ff. 23b-28b: Letter of Leo, bishop of Rome, to Flavian, bishop of Constantinople, on the heresy of Eutyches.

The end of the letter contains quotations from the following Fathers: (ff. 26b-27b) Bishop Hilarius, the martyr; (b) (fol. 27b) Gregory Nazianzen (from his discourse on the Epiphany); (c) (fol. 27b) Bishop Ambrosius (from his letter to Gratian and another from his discourse against Apollinarius); (d) (fol. 28a) John Chrysostom (from his discourse on the Ascension); (e) (fol. 28a) St. Augustine (from his letter to ); (f) (fol. 28a) Cyril of Alexandria (from his Scholia on the Incarnation and another from his Commentary on John).

J

Ff. 28b-30a: A letter of Marutha to the Catholicos Isaac.

K

Ff. 31b-32b: Two Canons (ii and iii) of the Council of Nicaea, dealing with the Patriarchs.

L

Ff. 32b-34b: A letter of the Western Fathers to the Christians of the East in which they raised the see of Seleucia to the rank of a Patriarchate. A copy of the letter was made by Agipta, Metropolitan of Baith Lápāt.

M

Ff. 34b-45a: The apocryphal correspondence of Pápá, Catholicos of Seleucia, as follows: (fol. 34a) Eusebius of Rome to Pápá; (ff. 34a-34b) Judas Cyriacus of Jerusalem to Pápá; (ff. 35a-35b) Queen Helen to Pápá; (ff. 35b-36a) Pápá to Queen Helen; (ff. 36a-37b) St. James of Nisibin to Pápá; (ff. 37b-40a) St Ephrem to Pápá; (ff. 40a-42b) Pápá to the inhabitants of Nisibin; (ff. 42b-45a) Synodical letter of the Fathers of the West to Pápá, in which they condemn what was done to him by Bishop Miles and his followers.

N

Ff. 45a-45b: Letter of Publius, governor of Judea, to the senate of Rome concerning Jesus Christ.
O

Ff. 459-460: Letter of Pontius Pilate to Claudius Caesar on the same subject.

P

Ff. 458-50a: History of the persecution of the Eastern Church by Sapor II, king of Persia, according to the Prophecy of the Patriarch Papa.

Q

Ff. 516-1096: Synods of the Patriarchs of the East Syrian or Oriental Church, as follows: (ff. 516-560) Isaac; (ff. 560-590) Yahb-Alaha; (ff. 590-646) Dadisho'; (ff. 646-688) Acacius; (ff. 688-714) Synod and letters of Barsauma of Nisibin; (ff. 714-730) Bābai; (ff. 730-788) Aba; (ff. 788-816) Joseph; (ff. 816-859) Ezechiel; (ff. 859-938) Isho' Yahb; (ff. 938-974) Sabrisho'; (ff. 974-1004) Gregory; (ff. 1004-1034) George; (ff. 1034-1054) Henan-feso'; (ff. 1054-1074) Timothy; (ff. 1074-1088) Canons contained in the letter of Aba; (ff. 1088-1096) conditions imposed upon Nestorius, bishop of Baith Nuhadrān, who was accused of Messalianism.

The above synods were written (fol. 1096) by the priest Abrahum Shikwana (أبراهيم شيكوانا) in A.D. 1907. This priest has left many passages which did not suit his purpose when transcribing them from the MS. preserved in the monastery of our Lady near Alkosh. It is useful to reproduce here what he writes on the subject on fol. 239a:

Because of these passages left in the synods the copyist has called his work (ff. 1096 and 2386): **الجديد على ما بالبربر دعاء_Eldeed hath balabir du Aeel..**

R

Ff. 1104-1106: Synodical letter of Damascus, bishop of Rome, written against Apollinarius. Different from that mentioned under F.

S

Ff. 1106-1108: Letter of the Emperors Theodosius and Valentinian on the administration of the Church. The same as that mentioned under H.

T

Ff. 1116-1126: Letter (a) of Queen Helen to her son the Emperor Constantine, requesting him to punish the heretics; and letter (b) of the Emperor to Alexander, bishop of Jerusalem, at the above request of his mother Helen.

U

Ff. 1126-1160: Copy of the letter sent by the Emperor Constantine to all the bishops of the world.

Begins: **الجديد على ما بالبربر دعاء_Eldeed hath balabir du Aeel..**
The leaves of the original MS., being misplaced, the end of the proceedings of the Council of Nicea are on fol. 98 seqq. See above, under A.

W

Ff. 116a-120b: Canons of the Council of Nicea.

X

Ff. 121a-130b: The history of Babai the Great, the Archimandrite of the monastery of Mount Iza.

It has been taken by the copyist from the Book of Governors (_ISM_) of Thomas of Marga.

Y

Ff. 130b-139b: Apology for the Nestorian faith presented by the East Syrian bishops to the Sassanian King Chosrau, son of Hormizd, in the twenty-third year of his reign.

Beginns: مصدصر حسر صال فلا

Z

Ff. 139b-151b: The important and anonymous Chronicle, first published by Guidi, containing the historical events that took place after the death of King Hormizd son Chosrau, to the end of the Sassanian Empire.

Beginns: مصدصر حسر صال فلا

aa

Ff. 151b-152b: The beginning of the apology for the Nestorian faith spoken of under Y.

bb

Ff. 152b-154b: The monastic canons, written in the days of the Abbot Mar Abraham Kashkraya.

cc

Ff. 154b-156b: The monastic canons, written in the time of the Abbot Dadisho', who succeeded Abraham Kashkraya.

dd

Ff. 156b-163b: The canons of the school of Nisibin.

ee

Ff. 163b-169a: The questions addressed to the Patriarch Isho' barnun by the deacon Macarius.

There are two sets of questions, the first of which (ff. 164b-168b) contains seventy-three, and the second (ff. 168b-169a) eleven.

ff

Ff. 169a-170b: The letter of the Catholicos Aba I to the masters and scholars of the School of Seleucia.
Ff. 170b-171b: A short canonical treatise of the same Catholicos Aba I, on marriage.

Ff. 171b-174a: Two letters of the Patriarch Henanisho'.

Ff. 1744a-182a: A treatise on the sources of jurisprudence written in Persian by Isho'bobkt, Metropolitan of Fars, and translated from Persian into Syriac by order of the Patriarch Timothy.

The treatise is divided into two maimré, written on ff. 1744a-180a and 180a-182a respectively.

Ff. 182a-185a: A treatise on ecclesiastical jurisprudence, written by the Patriarch Timothy in 3116 of the Greeks (A.D. 805).

Ff. 185a-187b: Questions dealing with baptism, taken from the letters of the Patriarch Timothy.

Ff. 187b-206a: A treatise on the soul, by the same Patriarch Timothy, in form of a long letter to Rabban Bokhtisho', deacon and physician of the 'Abbasid Caliph.

The treatise is divided into seven kephalia.

Ff. 206a-232b: Various letters of the Patriarch Timothy as follows: (a) To Solomon, bishop of Hedhatta, on baptism (ff. 206a-215b); (b) To Rabban Pithyon (ff. 215b-219a); (c) Two to the inhabitants of Elam (ff. 219b-221b); (d) To Maran-Zkha, bishop of Nineveh (ff. 221b-225b); (e) Eight to the priest Sergius, a teacher in the monastery of Mar Abraham the interpreter (ff. 225b-232b).


Ff. 2386-2406 contain the colophons of the MS. The most important of them for the purpose of the Eastern Synods of the East Syrian Patriarchs is transcribed above, under Q. Another colophon informs us that the MS. was transcribed Saturday, 22nd April (old style) of the year 2220 of the Greeks and A.D. 1907 (so the MS.), at Alkosh, the village of the prophet Nahum, situated near the monastery of Rabban Hormizd, the Persian. For the
name of the copyist, which is reported in another column see above, under Q.

FF
Ff. 240b-247a: Extracts on spirituality, from the mystic writer Dadisho’ Katrāya of the monastery of Rab-Kinnārē.

Ff. 247a-248b: Extracts from the Centuries of Evagrius on Perfection.

Ff. 248b-252a: Six short tracts of 'Abdisho' the seer on the different effects of the divine grace on the pious men.

Ff. 252a-255b: The first and the second chapter of the book of John bar Penkāye, entitled "The Merchant."

These Capita scientiae are one hundred, complete for the first chapter, and in form of extracts for the second chapter.

FF
Ff. 255b-257a: An extract from the book of Shimʿan (Simon) d-taibāthel on the works of the body and the soul.

Ff. 257b-263a: A 'Untitha, in the seven-syllable metre, upon the 'Unyitha of all the Sundays of the year, written by the Metropolitan Sabrišō, known as Bar Mshīhaya. The copyist, the priest Abraham Shikwana of Alkosh, added to it in A.D. 1903 (fol. 263a) verses upon the 'Unyitha of Nocturns.

Ff. 263a-264b: A treatise on the very first cause of some logical, grammatical and physical principles.

Ff. 264b-265a: On the signs of the quiescent letter, from the grammar of John bar Zu'bi.

Ff. 265a-266b: Some verses of St. Ephrem, in the twelve-syllable metre, on Lent and the Passion of our Lord.

uu
Ff. 266b-267a: Extracts on spirituality, from the mystic writer Dadisho’ Katrāya of the monastery of Rab-Kinnārē.

Ff. 267a-268b: The first and the second chapter of the book of John bar Penkāye, entitled "The Merchant."

These Capita scientiae are one hundred, complete for the first chapter, and in form of extracts for the second chapter.
Ff. 266b-267a: Sayings of some Greek philosophers, mostly Socrates, Plato and Aristotle.

Ff. 267-267b: Short sayings of some Greek philosophers on the death of Alexander.

The philosophers are Ἀριστοτέλης, Ἑρατός, Ἰάκωβος, Ἐρακλῆς, Ἡράκλειος, followed by the saying of Dushank (Դուշան), the wife of Alexander, and the daughter of Darius.

Fol. 267b: Chronology of the years that elapsed from Adam to the time of Alexander, and some other Biblical matter, by Flavius Josephus.

Fol. 268: Chronology of various events that took place in the Near East from 1049 of the Greeks to A.D. 1921.

Headed: مظاهراً بحث
The last dates are added by a later hand.
Written in a clear and handsome East Syrian hand. Fully vowelled. Profusely rubricated.

Mingana 48

218 x 170 mm. 147 leaves, twenty-two lines to the page.

Life of the Virgin and miscellaneous subjects as follows:

A

Ff. 1-71b: The Life of the Virgin in five books.

The story is in reality divided into six books, the sixth being found on ff. 59-71. The first book deals with the Annunciation of Mary (ff. 1-6), the second with the Nativity of our Lord; it is attributed to James, the brother of our Lord (ff. 6b-10b); the third deals with the journey of Mary and Jesus into Egypt, and the house in which they stayed there in the holy mountain of Kusam (کسام). It is part of a vision of Theophilus, Patriarch of Alexandria (ff. 106-294): یا موعود بیلہ بیلسا

The fourth book is the Gospel of the Infancy (ff. 295-32b): یا موعود بیلہ بیلسا

The fifth and the sixth books deal with the death and Assumption of Mary, in the sight of all the Apostles, who had come to her for the occasion.

For another copy of all the above treatises, see Mingana, Syr. 5, and Mingana, Syr. 39.

B

Ff. 71b-76b: A maimra by St. Ephrem on the slander that Mary and Joseph had to bear from the Jews.

Begins: یا موعود موعود بیلسا
C
Ff. 76-80a: A maimra by Jacob of Serug on the burial of Mary.

\[\text{Begins: } \text{الحبة عن ملائكة} \]

\[\text{The maimra is divided into three \textit{pasûks}.}\]

D
Ff. 80a-87a: A maimra, in the seven-syllable metre, on the death and Assumption of the Virgin, by the West Syrian writer, Mar Timothy (of Gargar).

\[\text{Begins: } \text{جاء هكذا بالحجة بحكم} \]

\[\text{At the end is the following sentence: } \text{مَكَّرَتْ بِفَعْلٍ ... إِبِّرِ أَحَدُهَا بِحَدِيثِ سَمَحَتْ.} \]

E
Ff. 87a-95a: Two miracles of the Virgin, one of which in the city of Euphemia, the modern Homs (in North Syria), and the other in the desert of Egypt, at the hand of a monk who was living in the time of the Emperor Marcian in the year 765 of the Greeks (A.D. 454).

\[\text{Begins: } \text{جاء بالدرب بِحَدِيثٍ ما} \]

\[\text{I} \]
Ff. 126b-134b: Three letters that came down from heaven. The first is headed (fol. 126b): \[\text{جاء بالدرب بِحَدِيثٍ ما} \] and the second (fol. 130b) is: \[\text{جاء بالدرب بِحَدِيثٍ ما} \] and the third (fol. 133b) is: \[\text{جاء بالدرب بِحَدِيثٍ ما} \]

F
Ff. 95a-107b: A maimra of Jacob of Serug on the praises of Mary.

\[\text{Begins: } \text{هَكَذَا بِحَدِيثٍ إِلَى} \]

G
Ff. 102a-121a: An anonymous maimra, in the twelve-syllable metre, on the merits, life and miracles of Mary.
The lower part of fol. 144b and all fol. 145 contain the colophon. The MS. was written in A.D. 1906 by the deacon Matthew, son of Paul, in the town of Mosul. On the 12th December, 1905 (fol. 101b), a severe winter was experienced in Mesopotamia, and the Tigris was frozen up.

The colophon of the MS. from which the present one is derived, is written on fol. 145a. It was copied in August, 2068 of the Greeks (A.D. 1757), in the village of Baith Khudaidah (µµµµ), by the deacon 'Abd al-'Aziz, son of Mark, at the request of the deacon Habîb, son of Simon (µµµµ), at the time of the Patriarch George, and of the Maphrian Basil 'Azar (µµµµ), son of Jacob. In that year, says the copyist, there was no bishop for his diocese.

The name of the copyist of the present MS. is also found on ff. 226, 58b, 101b, 146b.

Written in a clear and handsome West Syrian hand. Fully rubricated. A short index on the fly-leaf at the beginning.

Mingana 49

157 x 107 mm. 225 leaves, generally from twenty to twenty-four lines to the page.

A collection of mystical tracts entitled (fol. 1a):

BOOK OF EXCERPTS FROM THE HOLY FATHERS

A

Ff. 1a-11b: Three tracts by Isaiah of Scete, the first of which (ff. 1a-4b) is on how to overcome unchastity.

B

Ff. 11b-14b: A letter of Jacob (of Serug) on spirituality in general.

C

Ff. 14b-17b: A treatise by Abbot Poemen.

D

Ff. 17b-20: A treatise by Philoxenus of Mebbug on gluttony.

E

Ff. 20b-22a: A short tract by Abraham Nathphrâya or Naphthâya.

F

Ff. 22a-23b: Two short tracts of St. Basil of Cæsarea, the second of which is how to acquire humility.

G

Ff. 23b-26b: A letter of Jacob (of Serug) on penitence.

H

Ff. 26b-30b: Advices on penitence, by the "spiritual Saba," probably John Saba, or John of Dalyâtha.
I
Ff. 30b-35b: Five tracts of Abraham Nathphraya, the first of which is an exhortation to monks, and the fourth on the quiet of the monastic cell.

Ff. 35b-444: Four tracts by Evagrius. The first and by far the largest is headed:

The third (fol. 42a) deals with advices to novices:

K
Ff. 44a-48b: Two treatises by John Chrysostom. The first is headed: ،،،،، and the second

L
Ff. 48b-54b: Two tracts by Gregory of Cyprus. The first (ff. 48b-52b) is in the form of a letter to his pupil, Theodore, and is headed:

and the second is headed:

M
Ff. 54b-63b: A treatise by Isaiah of Scete on those who wish to live in peace with one another.

N
Ff. 63b-64b: St. Basil of Caesarea on the punishment of various sins.

O
Ff. 64b-68a: Quotations from some Fathers of the Church on priesthood and some of its functions. The Fathers are: John Chrysostom (fol. 64b); Dionysius the Areopagite (fol. 65a); St. Basil (fol. 65b); Philoxenus (fol. 66a); Xystus (fol. 66b till the end): it deals with good advices.

P
Ff. 68a-72b: A treatise by Evagrius on the seven sins:

One leaf is missing between ff. 72-73 and the treatise is consequently incomplete at the end.

Q
Ff. 72b-146a: Because of the above missing leaf there is no title to the work. Another leaf is missing between ff. 81-82, and yet another between ff. 130-131. Further, fol. 81 is loose and seems to be misplaced, and it is very difficult to find out its right place. After the above remarks we may state that apparently the numerous treatises on mysticism and spirituality contained on ff. 72-146 are taken from a work by Abu l'Ma'âni. On fol. 146a there is the colophon:

This Abu l'Ma'âni is to be identified with Abu l'Ma'âni 'Aziz b. Sabtha, the West Syrian Patriarch of Tûr 'Abdîn who died, under the name of Ignatius VII, in 1481.

The treatises consist first of quotations from the Egyptian Fathers of the desert,
but the vast majority of them are ascribed to Saba (سحا), which is the epithet of John Dalyatha (اسحا), named the “spiritual old man,” Saba Ruhānaya. In this case the treatise would really represent some of the lost mystical works of John of Dalyatha. The headings of the special sections are either

R

Ff. 146b-151a: A maimra, in twelve-syllable metre, on the Passion of our Lord, by Jacob of Serug.

S

Ff. 151b-160b: History of, and anecdotes dealing with, some Egyptian Fathers.

T

Ff. 160b-175b: A treatise containing good advices concerning mysticism, and anecdotes dealing with the same subject, mostly taken from Egyptian Fathers.

U

Ff. 175b-178b: A treatise of John of Dalyatha. Note that he is called here Saba. See above, under Q.

W

Ff. 178b-180: A quotation from a maimra of Gregory of Cyprus.

X

Ff. 180a-207b: Two whole sections taken from a mystical work, the beginning of which is not given.

The headings of the two sections are:

Fol. 128a: معلقان، النفس، معلقة، النفس، النفس

Fol. 187a: variability معلقة، النفس، النفس، النفس، النفس

The above division reminds one of Barhebræus. From fol. 197b to fol. 207b the work has no division in chapters, and assumes the character of a complete treatise on mysticism, with regular headings.

Y

Ff. 208a-215a: A maimra, in seven-syllable metre, on learning, by Ephrem.

Z

The original MS. appears to have originally ended with fol. 215, the back of which contains a story referring to Egyptian Fathers. All that follows is unnumbered at the bottom like the rest, and seems to have been added afterwards, although the writing is by the same hand.

Ff. 216a-220a: A treatise on sacrifice and Eucharist. The work is incomplete at the beginning, and so has no title and no name of author.

aa

Ff. 220b-225b: An anonymous treatise on what wise men said about quiet and cognate subjects.
No date. Written in a clear but somewhat negligent West Syrian hand of about A.D. 1600. Headings often in blue ink. Small blank spaces on ff. 112 and 113 for words that the copyist was not able to decipher.

Mingana 50

220 × 170 mm. 171 leaves, nineteen lines to the page.

A

Ff. 1-1440: The theological work on the Incarnation, written in the seven-syllable metre by John bar Zu'bi.

The title is:

THE METRICAL FABRIC

B

Ff. 1440-1466: An anonymous treatise on how heresies rose up in the Church, and on the tenets of some early heretics.

C

Ff. 1466-1482: Three questions and answers against the Monophysites and the Muslims, by the above John bar Zu'bi.

D

Ff. 1482-1596: Six short tracts containing an exposition of the Nestorian doctrine against the Monophysites. The first tract is on the difference between مَلاَكَةُ أَوْلَيْاءِ السَّمَاعِ and مَلاَكَةُ أَوْلَيْاءِ السَّمَاعِ. The second is against those who believe in one person and one nature in Christ. The third is against those who pretend that God suffered in the flesh. The fourth is against those who hold that Mary is the mother of God. The fifth against those who hold that the Nestorians introduce quaternity in Godhead. The sixth is against those who believe that the Nestorians believe in two Sons.

E

Ff. 160b-170a are blank except for the following. Ff. 161b: An anonymous treatise, in the seven-syllable metre, on the philosophical divisions.

F

Fol. 170: A rather late poem, in the twelve-syllable metre, on how the good men are despised on the earth and the bad men succeed.

Dated (ff. 1440 and 1596) Saturday, 12th January, A.D. 1901, and written at Alikos by the priest Abraham, son of the priest Simon, of the family of Shikwana (شَكْوْنَا).

Beautiful East Syrian script. Profusely rubricated.

Mingana 51

160 × 110 mm. 105 leaves, varying numbering of lines.

A miscellaneous collection of tracts put together from different MSS. by an owner or a copyist.

A

Ff. 1-106: A maimra in the seven-syllable metre, by Isaac of Antioch, on the love of knowledge. Incomplete at the end.
A short treatise, in the seven-syllable metre, on the lunar months of the Muslims in relation with the Christian calendar. The treatise is incomplete at the beginning. From the last strophe we learn that it was composed by Bishop Gabriel of Gazarta (= Jazrat ibn'Umar) in 1896 of the Greeks (A.D. 1585), in the village of Birait, situated on the borders of the town of Jazrat. [An owner or a copyist has very clumsily inserted these two leaves in the body of the above mainra of Isaac of Antioch]:

B

Ff. 5-6: The end of a work containing the Sughiyatha of the East Syrian Church. The present leaves contain one by Khāmis bar Kardāhē (not mentioned) on the Dominical Festivals, in alternate strophes in Syriac and Turkish (اًءمْطیَٰٓلا مابِهٰی), beginning: لَا يَلُبُّمُلَّک نِم مَیَیْرَة, and the other on gold and a grain of wheat.

C

Ff. 11-143: The end of a work entitled at the end and written by the priest Hormizd (حُوِرِمِیَزد), in modern Syriac and in the twelve-syllable metre. The beginning is missing and the last verse is:

The name of the copyist is obliterated at the end.

D

Ff. 148-296: A long hymn, in the seven-syllable metre, on penitence, written by the same priest, Hormizd, in modern Syriac (حُوِرِمِیَزد همیِْل ماسك). Begins:

E

Ff. 30-35b: The end of a work containing the Sughiyatha of the East Syrian Church. The present leaves contain one by Khāmis bar Kardāhē (not mentioned) on the Dominical Festivals, in alternate strophes in Syriac and Turkish (اًءمْطیَٰٓلا مابِهٰی), beginning: لَا يَلُبُّمُلَّک نِم مَیَیْرَة, and the other on gold and a grain of wheat.

F

Fol. 36a contains mostly the index of a MS. the major part of which is completely lost. It consisted (a) of the Book of Wisdom; (b) of the miracle of the Virgin in the town of Apamea. The page contains also, anonymously, the first couplet of the discourse of Ephrem on Joseph, beginning: جَمَلَتْ مَعَسَّمَة.

G

Ff. 368-416: A mainra of Jacob of Serug on the sentence of Paul: “Ask for the things that are above,” and on the outer darkness.

Fol. 416 contains the explanation of some Greek and Syriac words.

H

Ff. 42a-466: A mainra, in the twelve-syllable metre, called at the beginning and at the end: لَا يَلُبُّمُلَّک نِم مَیَیْرَة, “On the Path of the Perfect,” by the West Syrian Patriarch John bar Ma'dani. Many lacunae between leaves. The name of the copyist Gabriel is mentioned at the end.

I

Ff. 46b-47b: The explanation of some Greek and Syriac words.
SYRIAC MANUSCRIPTS

Fol. 47b: The title of a maimra by Ephrem, on St. John, surnamed “Man of God,” or St. Alexius:

K
Fol. 48-57b: The twenty-seven canons to be recited by an ordinandus of the Roman Church.
These canons are probably elaborated by Joseph II, the Chaldean, or East Syrian Uniate Patriarch.

L
Fol. 58a: Explanation of some Greek and Syriac words.

M
Ff. 58b-59a: A poem on how the good people are despised and the bad people succeed. Same as in Mingana 50 (F).

N
Ff. 59a-70: Two discourses, in the twelvesyllable metre, by the above West Syrian Patriarch John bar Ma’dani, on the soul.
The first is entitled: مه‌لیم‌با بدن مه‌لیم‌با بدن، and the second: بدن مه‌لیم‌با بدن مه‌لیم‌با بدن. Some lacunae towards the beginning and the end.

O
Ff. 71-82b: Separate leaves from various MSS., mostly containing lexicographical notes on the explanation of Greek and Syriac words into Syriac.

P
Ff. 82b-83a: A miracle wrought by the Virgin:

Q
Fol. 82b: A Madhrasha on dead old women (حَبَّ مَّا حَبَّ) by the East Syrian writer Gabriel Alkôshâya (i.e. from the village of Alkosh).

R
Fol. 83a: The end of a prayer to the Virgin. In Garshûni.

S
Ff. 83b-85a: A canticle to the Virgin, arranged according to the words of the Ave Maria. In Garshûni.

The name of the copyist Gabriel is mentioned at the end.

T
Ff. 85b-95b: A catechism according to the doctrine of the Roman Church, by the Chaldean, or East Syrian Uniate Patriarch, Joseph II.

Incomplete at the end.

U
Ff. 96b-105a: Extracts from the work called Drarrasha or Ma’wâha, “Centuries,” of Elijah of Anbar.
Ff. 100б-105а contain the five uncanonical psalms which I have translated in the Woodbrooke Studies.

No date. Put together from various MSS., and written in different East Syrian hands, generally of about A.D. 1550-1750. Profusely rubricated.

Mingana 52

280 x 202 mm. 221 leaves, twenty-three lines to the page.

A

Ff. 1-218б: The commentary on the Gospel of John, by Theodore of Mopsuestia. The work is divided into seven main sections, which begin on ff. 100б, 420, 820, 112б, 135а, 154б, 193а. There is a blank of about two pages and a half on ff. 212б, 213-214а.

Written in a handsome East Syrian hand, by the priest Abraham, son of the priest Simon, of the family of Baith Shikwana, in the small town of Alkosh, in the time of the Chaldean, or the East Syrian Uniate Patriarch, 'Abdisho'.

B

Ff. 219б-221: The cause of the Morning Psalms, composed by the above copyist, Abraham Shikwana, in A.D. 1870, while he was 21 years of age: 'Ash ṣ́ālimi (Ash ṣ́ālimi), in the small town of Alkosh, in the time of the Chaldean, or the East Syrian Uniate Patriarch, 'Abdisho'.

Mingana 53

205 x 135 mm. 135 leaves, thirteen lines to the page.

A

The three liturgies of the East Syrian Church, as follows:

Ff. 1-15а: Preliminary matter called 'Ash ṣ́ālimi (Ash ṣ́ālimi).

Ff. 15а-42б: The Liturgy of the Apostles Addai and Mari. A Kushshāpha on fol. 18а is attributed to Narsai.

Ff. 43а-58б: The Liturgy of Theodore of Mopsuestia, said in the MS. to have been translated from Greek into Syriac by the Patriarch Aba I, with the help of the Doctor Thomas of Edessa.

Ff. 59а-85а: The Liturgy of Nestorius. It is said in the MS. (fol. 59б) that the Patriarch Yo‘ānis (Yo‘ānis) affirms in the mainra that he wrote on the Fathers that the above Patriarch Aba I translated this Liturgy from Greek into Syriac when he went to Baith Rōmāyē.

B


C

Ff. 91а-93б: A list of 'Ash ṣ́ālimi for Dominical festivals.

D

Ff. 94а-135б: A series of many 'Ash ṣ́ālimi composed by 'Abdisho' of Nisibin, in the seven-syllable and in the twelve-syllable metres.

The colophon of the MS. is on ff. 89б-90а, and informs us that it was written Saturday, 24th September, 1990 of the Greeks (A.D. 1679), in the time of the Patriarch Elijah, by the deacon Yalda (Yalda), son of the priest Daniel, for the Church of the Virgin in the village of Ḥordaphnē (Ḥordaphnē).

Bold and clear East Syrian hand. Ornamental patterns dividing the principal sections. Red rulings. Profusely rubricated. The margins of some leaves at the beginning are badly damaged.
Mingana 54

318 x 220 mm. 344 leaves of double columns, thirty-one lines to the column.

The Commentary of Dionysius Barandalibi, Metropolitan of Amed, on the Four Gospels.

Ff. 1-7a: The preliminary discourse of Barandalibi, divided into forty-five sections.


The commentary is introduced on fol. 7b as follows:

The text commented upon is generally written in red. From the colophon (fol. 344a) we learn that the copyist ‘Abd-Allah (cf. fol. 173b), or fol. 173b, finished the MS. in three years, from 2024 to 2027 of the Greeks (A.D. 1713-1716).

Written (apparently at Mosul) in the time of the West Syrian Patriarch Isaac of Mosul, and of the Maphrian Matthew (خورشيد) and his brother. The copyist further informs us that he wrote it on Sundays and festivals only.

The fly-leaves at the beginning contain an enumeration of the Sundays, commemorations and festivals, on which a lesson of the Gospels as explained in the present MS. is found.

A Garshuni note on fol. 343b informs that a certain sold the MS. for thirty-five piastres.

Written in a clear, but not very handsome, West Syrian hand. Rubricated.

Mingana 55

345 x 222 mm. 350 leaves, twenty-nine lines to the page.

Ff. 1-243a: Thirty-seven homilies of Narsai.

They are: fol. 1, on Creation; fol. 9, on the sentence “In the beginning,” and the essence of God; fol. 16, on creation and Trinity; fol. 22, on the creation of Adam and Eve; fol. 30, on the creation of the Angels; fol. 39, on the functions of the Angels; fol. 48, on Enoch and Elijah; fol. 58, on the Flood; fol. 66, on the revelations to the prophets; fol. 82, on Job; fol. 88, on the soul; fol. 98, on perfection; fol. 107, on the sentence, “The Word became Flesh”; fol. 112, on Jonah; fol. 121, on Baptism; fol. 128, a homily recited on the Friday of the Departed; fol. 137, on prayer and fasting; fol. 146, on the repudiation of the world; fol. 156, on the combat of our Lord; fol. 163, a homily recited on Palm Sunday; fol. 168, on the Prodigal Son; fol. 175, on Moses; fol. 184, on the renewal of the earth; fol. 194, on the Cross; fol. 204, on the brass serpent; fol. 211, on the Tabernacle; fol. 218, on the vision of Isaiah; fol. 225, on the Consecration of the Church; fol. 232, on Church and Priesthood; fol. 239, on the repudiation of the priests; fol. 246, on humility; fol. 253, on evil times; fol. 264, on the repudiation of the world; fol. 272, on the Anti-Christ and the second coming of our Lord; fol. 288, another on the repudiation of the world;
fol. 296, on the reprobation of the daughters of Eve; fol. 304, on the Consecration of the Sacrament of the Eucharist or on the explanation of the Liturgy of the Mass.

B

Ff. 324b-344b: A maimra, in the twelve-syllable metre, on the explanation of the Liturgy of the Mass, by John bar Zu’bi.

Ff. 348a-349b: A Ṣaghīthā, in the seven-syllable metre, on the Cherub and the Robber, by the above Narsai. It is recited on the day of the Feast of the Resurrection.

The work is divided into eleven maimrē, subdivided into kephalia, as follows:

Ff. 16-136: The first maimra, divided into sixteen kephalia. It generally contains an explanation of Dionysius the Areopagite's discourse on the celestial Hierarchy (Γνωστή Ἀρχή).

On ff. 4b-5a is a quotation from Athanasius of Alexandria, and on fol. 12b one from Philoxenus (from his work called "Theological Hymns")

Ff. 140-306: The second maimra, divided into six kephalia. It generally contains an explanation of Dionysius the Areopagite's work on the ecclesiastical Hierarchy (Χριστιανική Ἀρχή), and bears on Liturgy, Bible, ordination, baptism and Eucharist.

Ff. 306-320: The third maimra, divided into eight kephalia. It deals with generalities of High Priesthood (Βασιλική Ἀρχή).

Ff. 320-400: The fourth maimra, divided into eighteen kephalia, on priesthood.

Ff. 406-430: The fifth maimra, divided into two kephalia, on priesthood. It contains a controversy between a Jew and a Christian.

Ff. 430-506: The sixth maimra, divided into thirteen kephalia, on the obligations of priesthood.

Ff. 510-626: The seventh maimra, divided into eleven kephalia, on the resurrection of the bodies. The author enumerates all those who have denied the resurrection and refutes their objections. Among early thinkers are Simon Magnus, Bardaisan, Nicolas, and in one lot: Mani, Marcion, Menander, Carpocrates, Valentinus and Tatian; among more modern thinkers are Origen and John Philoponus.

Ff. 630-820: The eighth maimra, divided

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Ff. 630-820: The eighth maimra, divided
into fifteen kephalia, on how the bodies will resuscitate.

Fl. 82a-92b: the ninth maimra, divided into eight kephalia, on the same subject of the resurrection of the bodies.

Fl. 92b-122a: The tenth maimra, divided into twenty-three kephalia, on the end of this world, on the next world and on heaven and hell.

Headed:

There are quotations from Jacob of Serug (ff. 96b-97b, 103, 105, 111); Severus of Antioch (fol. 99a, from his letter to Anastasia); Ephrem (fol. 111a); John Chrysostom (ff.118b-

The 'Untba is acrostic. After a certain number of words, the style of which is rather post-classical, comes what is called nushâra, "explanation," in which the difficulties of the text are explained and many Church Fathers, especially East Syrian Fathers, are textually quoted to prove the author's point of view. In this respect the 'Untba is a true repertory of East Syrian exegesis. The authors quoted are:

Timothy I the Patriarch, ff. 2b, 24b; Elijah of Nisibin, fol. 2b; Joseph, Metropolitan of Arbel, fol. 3a; Theodore of Mopsuestia, ff. 14a, 37b, 38b, 41b, 43b, 48a, 50a, 56b, 67b, 69b, 96b; Narsai, ff. 15b, 19a, 25b, 44b, 48b, 78a, 96b, 98b; John bar Penkâyû, ff. 16a, 16b, 18a, 19a, 29b, 31a, 39a, 44b, 48b, 49b, 50b, 102a, 104b, 105b; Mark (of Scete), ff. 16a, 20a, 40a, 104a; Abû Kashkåya, ff. 18b, 30b, 34b, 37b; Henânisho the Patriarch, ff. 19b, 50a, 58a, 66a, 77b, 103b; Isho'dâd, ff. 20a, 23a, 24b, 35a, 36a, 37a, 41a, 44a, 49a, 50b, 50a, 59b, 65a, 67a, 70b, 87a, 91a; Simon Shkawkâya, ff. 29b, 40b, 69a; Ephrem, ff. 32b, 33b, 36b, 41a, 49b, 56a; Emmanuel the priest (bar Shahhârê), ff. 33a, 50b, 63a, 71a, 73b, 93a, 100a, 100b; Michael Bâdhûkâ, ff. 33a, 67a; Abû the Patriarch, ff. 35b, 34a, 35a, 35b, 37a, 37b; Babai the Persian, ff. 35b, 49b; John Chrysostom, ff. 38a, 56a, 103b; Isho'-Yahb the Patriarch, fol. 40b; Diatessaron, ff. 41b, 44a; Joseph Hazzây, fol. 41b;
Ahob Katraya, ff. 34a, 41b, 45a, 61a, 107b; Thomas of Edessa, fol. 42; Theodore bar Kūn (so vowelled), ff. 42a, 45b, 56a; Gabriel Katraya, ff. 54a, 91b; Hippolytus, fol. 56a; Epiphanius, fol. 56a; Ireneus, fol. 56a; Sahdona (or as in the text, Martyrius), fol. 62a; Isaac of Nineveh, fol. 64b; Sabrisho' of Baith Paulus, fol. 61a; John bar Zu'bi, fol. 68a, 81a, 100b, 104a; Theodore of Merw (Marwazi), fol. 69a; Josephus (Flavius), fol. 75a; Ephrem the Younger, the disciple of Cyril, fol. 75b; Timothy II, fol. 85a; Dionysius the Areopagite, fol. 91b; Sūrin (Rabban), fol. 91b; 'Abdisho' of Nisibin, fol. 95a, 104a; 'Abdisho' the seer, fol. 91b; Ish' bar Nun, fol. 100a; Babai the Great, fol. 103b; Basil, fol. 103b.

Written in the village of Tell-Kaiphe (تل كاپه) by the scholar Peter, son of the priest Joseph, etc., of the family of Ganji (گنجی), on the 12th August, A.D. 1895, in the time of the Chaldean Patriarch 'Abdisho' V. It was written for Nimrod, son of the deacon Joseph, son of the priest An̄tūn (Antony), etc., of the family of Rassām of Mosul, fol. 113a. Clear and bold East Syrian script. Profusely rubricated. Broad margins.

Mingana 58
332 x 220 mm. 178 leaves, twenty-eight lines to the page.

Commentaries on the Psalter of the East Syrian Church, as follows:

A
Ff. 34a-111a: A treatise on the Cause of the Psalms, by Ahob Katraya.

B
Ff. 112a-156a: A treatise on the general aims of individual psalms and the people about whom they are written.

C
Ff. 157b-168b: The Cause of the Psalms, by Nathanael, bishop of Shahr-zūr (= Shīrzu), who was martyred under the Sasanian King Chosrau, son of Hormizd.

D
Fol. 161a: The uncanonical psalm on David and Goliath.

E
Ff. 162a-177b: Refutation of some of the errors of Origen, followed by a short mention of Symmachus and his school, from which sprang Paul of Samosata. Headed: هملاست بيجـا دانيري مفهوما

F
Fol. 178b contains the enumeration of all the Fathers whose works were utilised for
the commentary of the Psalms; they are: Diodorus of Tarsus, Theodore of Mopsuestia, Nestorius, Ephrem, John Chrysostom, Isho'did, Sîba who is Sahr-bokht, Michael Badhûja, Theodore the disciple of the Interpreter, Aba Kashkrâya, John, Abraham (of Baith Rabban?), Ambrosius, Hênânsho', Isho' bar Nûn, Timothy, Gregory, John of Baith Rabban the nephew of Narsai, Bar Ḥadhâbenâba, Bâbaî the Persian, Philo the spiritual philosopher, Sabrîsho' of Baith Paul, Gabriel Kâtrâya, Theophilius the Persian, John of Nineveh, Origen, Elijah Metropolitan of Merw, Theodoret, Daniel bar Tubârintha, Yoḥannis, Hênâna of Adiabene, Athanasius, Jacob the seer.

G

Ff. 176b-1766: The commentary itself on the Psalter, according to the East Syrian Church, by (Rabban) Dînha, or as others say, by (Rabban) Gregor (Gregory).

The Commentary is twofold. The longer one is written in black ink and the shorter in red ink. Many leaves contain whole sections within rulings consisting of quotations from Ahob Katraya. The quotations are in a thinner script and are either on the margins or in the body of the text.

Copied at Alkosh (*aoa$s) on the Thursday of the Ascension, 23rd May, A.D. 1895, in the time of Pope Leo XIII and the Chaldean Patriarch 'Abdisho' Bazzâî, by the deacon Îsa ( Jessî), son of Isaiah, son of the deacon Cyriacus, from the village of Ekror (Jessî), in the country of Sindâyê ( Jîdāyê). It was written for the deacon Nimrod, son of Joseph, son of the priest Anṭûn, etc., of the family of Rassâm of Mosul.

Bold and clear East Syrian hand. Profusely rubricated. Broad margins. On fol. 126b is a map of the heavens and of the firmament.

Mingana 59

182 × 132 mm. 28 leaves, sixteen lines to the page.

Fragments of the work entitled Paradise of Eden, or 𐐱𐐥𐐱𐐥 𐐱𐐥, by 'Abdisho' of Nisibin.

The MS. which is in a bad state of preservation contains in a more or less truncated form the mainrê xxvi-xl. Many leaves have lost their lower margins, with the consequent disappearance of some words.

Incomplete at the beginning and at the end. No date. Written in a clear and archaic East Syrian hand of about A.D. 1400.

Mingana 60

325 × 227 mm. 140 leaves, twenty-eight lines to the page.

A commentary on the mystical work of Isaiah of Scete, by Dadisho' Kâtrâya, from the monastery of Rab-Kinnârê.

The work contains fifteen mainrê which begin on ff. 2a, 23a, 27b, 36b, 40b, 45a, 47b, 57a, 58b, 60a, 61b, 68b, 73a, 88a, 105a.

Generally a mainrê is preceded by what is called its cause (元宝), before the commentary upon it.

The last mainrê deals with the state of the souls after death, and is sub-divided into nine rîshê (heads).
Written on Saturday, 18th September, A.D. 1893, in the village of Tell-Kaiphe (Tell Khāffi), by the deacon Francis (Frānis), son of George, son of Joseph, son of the deacon Francis, of the family of Baith Mārī (Bāith Mārī), in the time of the Chaldean Patriarch Elijah XII. It was written for the deacon Nimrod Rassām of Mosul (the copyist did not know his right name, and he left a blank space for it).

Bold and clear East Syrian hand. Headings in red. Broad margins.

The style of the author is post-classical and full of anomalous constructions.

C

Ff. 186-240: The metrical life of Rabban bar ʿīta (Rabbān bār ʿīta), by the priest Abūram of Zābē. The name of the author is found in the following verse (ff. 186–187a):

The work is divided into unnumbered pāṣūkē.

It is the versification of a prose life of the saint by his pupil John the Persian (fol. 187b):

The three above lives were written and numbered separately by the copyist and have been joined together by the binder. They were written in the months of May and June respectively of A.D. 1892 for the first two, and in the month of September, A.D. 1893, for the last, in the time of the Chaldean Patriarch Elijah XII.

The name of the copyist is the deacon ʿīsa, son of Isaiah, son of the deacon Cyriacus, from the village of Eḵrōr in the country of Sindāyē, a dweller in the small town of Alḵōsh. He wrote it for the deacon Nimrod, son of the deacon Joseph, etc., of the family of Rassām of Mosul.

Blank leaves separate the three above works from one another: ff. 86-90, 183-184.

Written in a clear and bold East Syrian hand. Headings in red. Fairly broad margins.
Mingana 62

340 x 235 mm. 362 leaves of double columns, thirty-one lines to the column for ff. 1-77, and thirty-seven lines for ff. 78-361.

The famous Syriac-Arabic Lexicon by Ḥasan bar Bahlul.

The MS. is written in two West Syrian hands: ff. 1-77 are in bold and vowelled letters and ff. 78-362 in thinner and unvowelled ones.

From the long Garshuni colophon of the end we learn that the second part was written in Mosul 15th March, A.D. 1862, by the deacon Archelides (אשתינדס) and his son Behnam, son of the deacon Hanna of the family of Rassam (in the short Syriac colophon the date is 23rd September, 1862), in the time of the West Syrian Patriarch Jacob II, who was from the village of Kalʿat Marah (קרו ה), near Mardin; and of Dinaḥ, bishop of the monastery of Mar Mattai (St. Matthew).

The first part was written forty years previously, or in A.D. 1822, by the West Syrian Maphrian Behnam of Mosul.

Red rulings. Broad margins.

Mingana 63

328 x 220 mm. 391 leaves of double columns, thirty-three lines to the column. Entitled at the beginning and at the end:

The Old Testament, with the exception of the Pentateuch and the Psalms.


Ff. 260b-262b: The first letter of Baruch.

Ff. 262b-266a: The second letter of Baruch.

Ff. 266a-300a: The letter of Jeremy.

Ff. 268a-300a: Ezechiel. Ff. 300a-312a: Daniel.

Ff. 312a-312b: The story of Bel.
Ff. 313a-313b: The story of the Dragon.
Ff. 344b-349b: Ecclesiastes.
Ff. 349b-352b: Song of Solomon.
Ff. 352b-377b: Ecclesiasticus (Sirach). At the end there is the following note to the effect that the Book of Wisdom was written not by Solomon but by a certain Joel:

Ff. 377b-389a: The Wisdom of Solomon.

Before the colophon, which extends on ff. 389b-390a, are some poetical pieces in Syriac and Garshuni, collected by the copyist himself. Dated A.D. 1821 and written in the Church of St. John Busnaya (גאודא), in the village of Baith Khudaida (אא), now generally called Karakosh, about four hours'
journey south-east of Mosul, by the deacon
John, son of Ḥanno (حننا), of the family of
Baith Yaldona (باطن يالدونا).

The copyist informs us that in the year in
which he finished the MS. the harvest was
very bad and a Kūra (کوره = tagar) of wheat
cost ninety piastres, and a Kūra of barley
forty piastres, but in spite of that no one
died of hunger. Towards the end of the spring
the water was so plentiful that people were
able to drink rain-water even at the end of
the harvest.

The copyist’s mother was called Halabiyah
(حلبیه) and his wife Catherine (کاثرين);
his eldest brother was called Paul and had
two children, Raphael and Michael, while
his wife was called Helen. His sisters
were Shamūni (شموني), Sarah and Parsa
(Pارسا).

On fol. 391a there is a Garshuni note which
informs us that the MS. was bought from the
above copyist-owner by two brothers in holy
orders called Stephen and Cyriacus, the sons
of Behno Miṣrayn (بهنو مسربن), of the family of
Baith ‘Aṭallah (باتن عشاق), from the
village of Bartillah (بارتلاه), east of Mosul,
for the sum of seventy-five piastres.

Written in a clear but not handsome West
Syrian hand. Headings in red. Fairly broad
margins.

Mingana 64

350 × 244 mm. 172 leaves, twenty-nine
lines to the page.

The Book of the Prophets.

FF. 1-40b: Isaiah.
FF. 40b-72a: The twelve Minor Prophets:
Hosea, Joel, Amos, Obadiah, Jonah, Micah,
Nahum, Habakkuk, Zephaniah, Haggai, Zec-
hariah, Malachi.

FF. 72a-122b: Jeremiah. FF. 123a-158b: Ezechiel.
FF. 158-171b: Daniel.
No date. Written by the deacon Hadhbeshabba
(هدبتشاببا), son of the priest Simon of
Alkosh (الكوش). The rest of the colophon
has been purposely obliterated.

Written in a clear and bold East Syriac hand
of about a.D. 1650. Headings in red. FF. 1b-
48 are supplied by a modern hand, with here
and there some words that had been somewhat
damaged.

Each prophet has his own particular division
in chapters and all of them have also a single
division running from the beginning to the end
of the book. This second division reaches 130
Old Oriental binding.
Ff. 29b-99a contain a detailed commentary on the Biblical verses dealing with the work of creation, with quotations from many Fathers. This part is headed "تصوف بجلاط بماء ملاكها جمعباً مجمعًا".

Ff. 98-99a: A blank representing a lacuna in the MS. from which the copyist was transcribing.

Fol. 99b contains a useful and early biography of Moses bar Kepha.

Begins: "عم الى حضرة مهجب ملعنة... حضرة ذيفان بيني إبل مكرم موية... والضبي بجلاط بماء ملاكها... مجمعًا.

In the short introduction that follows the author asserts that his work on creation was composed by him in five mainre and not in two as it is found in the previous pages of the MS. The introductory kaphalia (ff. 100a-123b) that precede the commentary deal with general questions concerning Paradise and the existence therein of Adam and Eve.

The commentary itself is found on ff. 125b-173, and is headed:

Both the work on creation and that on Paradise are dedicated to Mar Ignatius (مَلَك مَحْمُود), and both contain some diagrams and maps.

Fol. 173b is blank owing to the fact that the author himself died before completing his work:

The original from which the present MS. is derived was written in 1390 of the Greeks (A.D. 1079), in the time of Sultan Hamza (سُلَاتُ هَمْزَ). Dated Saturday, 25th of June, A.D. 1903, and written at Mosul by the deacon Matthew, son of Paul.

Clear and handsome West Syrian hand. Profusely rubricated. Broad margins.

Mingana 66

225 × 163 mm. 242 leaves, twenty lines to the page.

The life of Rabban Joseph Busnaya by John bar Kaldun.

There are blanks for lacunae found in the original MS. on ff. 9-10, 35b-36b, 47, 90-91a, 101b-102a, 123b-124a, 143a, 187b-188a, 226-221a, 236a, 239b.

Written Saturday, 22nd October, A.D. 1893, in the village of Tellkaiphe (تل كايب) in the time of the Chaldean Patriarch Elijah XII, by the deacon Francis (فَدِيْصُ بَن) son of George, son of Francis, son of the deacon Joseph, of the family of Baith Maïre (بَيط مَير), for
the deacon Nimrod, son of the deacon Joseph, son of the priest Anṭūn (= Antony), etc., of the family of Rassām in Mosul.


Mingana 67

237 × 198 mm. 179 leaves, twenty-two lines to the page.

The works of John of Dara on theological subjects.

Entitled by the copyist at the beginning:

ALLENGA HUMM ZANGH ALMASF MADFAL MAqe
dal

The work contains seven different treatises as follows:

A
Ff. 1-13a: A treatise on Paradise (بِسْطَا فُلَانَ), divided into six kephalia.

B
Ff. 13a-56b: A treatise on creation (بِسْطَا فُلَانَ), divided into nineteen kephalia.

C
Ff. 56b-73b: A treatise on the objections of Simon Magus, Mani and other heretics against the tree of knowledge.

D
Ff. 74a-115a: A treatise on the resurrection of our Lord (مَصِدَّقَةُ الْقُرْآنِ بِمَعْلُودٍ), divided into thirty-three kephalia.

E
Ff. 115b-134b: A treatise on the Pentecost (بِسْطَا فُلَانَ), divided into eleven kephalia.

Mingana 68

213 × 164 mm. 168 leaves, twenty-two lines to the page.

Various works by Evagrius.

Ff. 134b-151b: A treatise on the invention of the Holy Cross (بِسْطَا فُلَانَ), divided into eleven kephalia.

G
Ff. 151b-179a: A treatise on the Divine Economy (بِسْطَا فُلَانَ), divided into nineteen kephalia.

All the above treatises are well written and contain many quotations from the Fathers of the Church.

Written in Mosul by the deacon Matthew, son of Paul, in April, A.D. 1911, in the time of the West Syrian Patriarch 'Abdallah II, who in that year had gone on a pastoral visit to India (Malabar) and of Behnam Samarchi, Metropolitan of Mosul; and of Elijah, Metropolitan of the monastery of Mar Mattai (Matthew) in the mountain of Alfāf, east of Mosul.

Copied on a vellum MS. contemporary with the author, which was brought to Mosul from the monastery of Dair uz-Za'farān (near Mardin) by the priest Ephrem Barṣaum—now West Syrian Metropolitan of Syria.

Clear and handsome West Syrian hand. Profusely rubricated. Broad margins. A few blanks for lacunae found in the original MS., especially on ff. 131-132.

Mingana 68

213 × 164 mm. 168 leaves, twenty-two lines to the page.

Various works by Evagrius.

Ff. 1-146: Various spiritual sayings and recommendations:
The sayings, which amount to a hundred, are marked with alphabetical numbers in red, and are generally written in the body of the text.

B
Ff. 15a-20b: A treatise on the eight passions:

C
Ff. 20b-29a: Different advices on monachism.

D
Ff. 29a-33b: A treatise on how to acquire quiet in monachism:

E
Ff. 33b-50a: A treatise containing sayings on perfection, addressed to the solitaries of Egypt.

F
Ff. 50a-60b: Various treatises on spirituality, including a treatise (fol. 50) on the explanation of the symbols found in the Book of the Proverbs.

G
Ff. 61a-88a: Sixty-four letters of Evagrius.

H
Fol. 88: A short treatise on Seraphim and Cherubim.

I
Ff. 888-91a: Thirty-three sayings of Evagrius on prayer.

J
At the end of this treatise is the colophon:

K
Ff. 92a-102b: A treatise divided into three maimré on the different kinds of demons and their onslaughts on the saints.

The first maimra (ff. 92a-101a) is subdivided into twenty-six kephalia. The first kephalion (probably containing the title of the treatise) is missing and its place is marked with a blank.

The second maimra (ff. 1010-1020) deals with the division of bad thoughts (خطإلا) (خطإلا), and includes the very short kephalia 27-50.

The third maimra (fol. 102b) is entitled خطإلا, and includes kephalia 51-53.

L
Ff. 103b-104a: A treatise containing the explanation of the different parts of the monastic garb, in form of a letter to a fellow monk called Anatolious (أناطوليوس). Headed: خطإلا. 

M
Ff. 1044-143a: A long treatise containing quotations from the Old and New Testaments concerning the eight kinds of demons:
These demons are (a) ἡμᾶς Ἰάμμακα; (ff. 105b-110a); (b) ἡμᾶς Ἰάμμακα (ff. 110a-115b); (c) θήματα ἤματα (ff. 115b-120a); (d) θήματα ἤματα (ff. 120a-125b); (e) θήματα ἤματα (ff. 120a-125b); (f) θήματα ἤματα (ff. 130a-135a); (g) θήματα ἤματα (ff. 135a-138b); (h) θήματα ἤματα (ff. 138b-143a).

M

Ff. 143b-168: A treatise containing a long admonition of Evagrius to monks and solitaries.

Fol. 168 is blank owing to a lacuna.

Written by the deacon Matthew, son of Paul, the 10th September, A.D. 1902, and copied on an old MS. in the monastery of Za'farān.

Clear and handsome West Syrian hand. Profusely rubricated. Broad margins.

Mingana 69

244 x 173 mm. 51 leaves, two columns in a page, from thirty-four to thirty-seven lines to the column.

A Catena Patrum or a collection of extracts from different Fathers of the Church in favour of the Monophysite Christology.

The Fathers quoted are the following:

Severus of Antioch: Fol. 3b, from his letter to Isaac Scholasticus; fol. 5a, from his letter to the physician Sergius; fol. 8a, from his discourse against John Grammaticus; fol. 16a, from his letter to Evphraxius Scholasticus; fol. 16b, from his letter to Theophanus Scholasticus, and to the monks of the monastery of Basus on names; fol. 17a, from his letter to the monks of the monastery of Tigga, and from his letter to Evphraxius; fol. 18a, from his letter to Urbanus Grammaticus; fol. 31a, against Feliciissimus; fol. 41a, against Julian; fol. 41b; fol. 44b, to his syneculus; fol. 47a, against Feliciissimus; also on fol. 50a and fol. 50b.

Dorotheus of Marcianopolis: Fol. 5a, from his letter to the Emperor Marcian.

Eutiches (the Archimandrite): Fol. 5b, from his letter to Leo of Rome.

Leo of Rome: Fol. 4a, from his tome; fol. 5b, from his letter to Eutiches; fol. 15a, from his tome.

Dioscorus of Alexandria: Fol. 7a, concerning the Council of Chalcedon.

Cyril of Alexandria: Fol. 7b, from his letter to Proclus of Constantinople; fol. 8b, from his letter to Valerianus of Iconium; fol. 8l, from his second letter to Nestorius; fol. 10a, from his letter to the monks, and to Nestorius, and Prosphontikon to the Emperor Theodosius, and to Acacius, bishop of Melitene; fol. 13a, from his letter to Saccenus; fol. 13b, from his commentary on John; fol. 15a, against Theodoret; fol. 15a, from his letter to Gennadius; fol. 15b, from his letter to Proclus of Constantinople; fol. 16a, from his letter to Ampicholchus of Side; fol. 19a, from his commentary on John, and from his answer to the questions of Tiberius; fol. 19b, from his commentary on Corinthians; fol. 24a, from his commentary on Isa.; fol. 24b, from his discourse on Diodorus; fol. 25a, from the second book of Thesaurus, and from Prosphontikon; from his letter to Acacius of Scythopolis; fol. 26b, from his commentary on Luke; fol. 26a, from the second book of Thesaurus, and from his commentary on Matthew and John; fol. 26b, from his commentary on John; fol. 28a, from Anthelma, iii, and from the first book of Spiritual Service; fol. 28b, from the second book to Succensus, and from Anthelma, xii, and from the second book of Thesaurus; fol. 29a, from his commentary on Exodus; fol.
20b, from his commentaries on John, and on 2 Cor.; fol. 30a, from his discourse on Diodorus; fol. 30b, from his commentary on John; from his discourse against Nestorius; fol. 31b, from Prophosphiton; fol. 32a, from his letter to Succensus; fol. 32b, from his commentary on Genesis; fol. 33a, from his commentary on Ps. ix, and on John; fol. 33b, from his discourse against Julian, and from his commentary on John and Matthew; fol. 34b, from his letter to the Queens; fol. 37b, from his commentary on Matthew; fol. 39a, on Jonas; and on John; fol. 39b, against Julian; fol. 40a, against Julian and Diodorus; fol. 40b, on John and Isa., also fol. 42a and fol. 42b; fol. 44b, against Julian; fol. 50a, to the Queens.

John of Rome: Fol. 8b, from his letter to Proscocius. Is this John the one called John the Roman? (See Wright's Catalogue, p. 984.)

Theodos: Fol. 13a, from his letter to the inhabitants of Constantinople, and to Nestorius; fol. 14b, concerning the twelve chapters of Cyril.

Ibas of Edessa: Fol. 14a, from his letter to Mari the Persian.

Nestorius: Fol. 14a, from his letter to the inhabitants of Constantinople.


Gregory Nazianzen: Fol. 15a, from his discourse on Baptism; fol. 23a, from his letter to Cledonius; fol. 31a, from his discourse on Baptism; fol. 3x, from his letter to Cledonius, also fol. 32a; fol. 42a, from his letter to Cledonius, and on Baptism.

Gregory Nyssen: Fol. 19a, from his commentary on the Song of Songs; fol. 28b, from his discourse against Eunomius; fol. 30b, general; fol. 33b, from his discourse on Easter; fol. 35a, from his discourse on the Beatitudes; fol. 37b, from his discourse on Passion; fol. 38b, against Eunomius, also fol. 41a and fol. 44a.

Isaac of Antioch: Fol. 19b, from his fourth and fifth discourses on faith; fol. 24b, from his fourth and fifth discourses on faith; fol. 39b, on faith; fol. 44b, on Crucifixion.

Athanasius: Fol. 20a, from his discourse concerning idols; fol. 24b, from his discourses on Epiphany, and against the Arians; fol. 25a, from his discourse on Crucifixion; fol. 26b, on the Incarnation, and on the Song of Songs; fol. 29b, against the Arians; fol. 33a, from his discourse on Epiphany; fol. 34b, from his discourse on Trinity; fol. 35a, from his letter to Epictetus, and his treatise against Apollinaris; fol. 41a, against the Arians, and from his letter to Adelphius.

John of Constantinople (the treatises appearing under his name are by John Chrysostom): Fol. 20a, from his commentary on Romans; fol. 20b, on Corinthians; fol. 23b, from his discourses on Thomas and on Lazarus; fol. 25a, on Ps. xlvii; fol. 26b, on Matth.; fol. 33a, from his commentary on Philemon; fol. 34a and fol. 34b, from his commentary on Hebrews, and on John; fol. 39a, on Hebrews; fol. 44b, on Matth.

Philoxenus: Fol. 20b, from his discourse against Diodorus; fol. 34b, from his letter to the monks of Tel'ādā, and from his discourse on Incarnation; fol. 42a, to Auran Scholasticus; fol. 42b, to John the Arab and to the monks of Tel'ādā, also fol. 43a; fol. 43b, to the monks of Tel'ādā.

Julian of Halicarnassus: Fls. 21-22, from discourses 4, 8, 9, 2, 9, 8, 2, 2, 8, 9, 3, 7, etc., of his book; from his discourses against the Eutichians and from his correspondence with Severus; from his commentary upon Gregory Thaumaturgus and Cyril, and from his tome to Severus; fol. 32a; fol. 37b (six different quotations); fol. 42b and fol. 44a, from his commentary on Matth.

Cyril of Jerusalem: Fol. 23a, from Catachēses, xiv.

Severianus of Gabbala: Fol. 23b, from his commentary on Habakkuk.
Amphilochius of Iconium: Fol. 236, from his discourse on heretics; fol. 24a, from his commentary on the Gospels; fol. 26b, from his commentary on John; and fol. 32b, fol. 38b.

Ephrem Syrus (or St. Ephrem): Fol. 25a, from his discourse on faith, also fol. 33a; fol. 35a, from his discourse against Baraian; fol. 39a, from his discourse on faith; fol. 44a, from his discourse on the Church.

Eusebius: Fol. 24a, from Panarion; fol. 32b, from Ancoratus; fol. 32b, from Ancoratus, also fol. 42b.

Gregory Thaumaturgus: Fol. 26a, from his discourse on faith; and fol. 43b.

Basil of Caesarea: Fol. 28b, from his letter to the inhabitants of Syzopolis; fol. 31, from his discourse on faith; fol. 31b, from his discourse against Eunomius; fol. 33a, from his discourse against Apollinaris; fol. 38a, from his Haexameron; and fol. 40a; fol. 40b, from his commentary on Ps. cxiv.

John Chrysostom: Fol. 29a, from his commentary on 2 Cor.; fol. 30a, from his commentary on 1 Cor.; fol. 30b, from his commentary on John; fol. 35b, on Thess. and Cor.; fol. 43a on 1 Cor., and on John.

Theophilus of Alexandria: Fol. 30b, from his commentary on the Gospel, also fol. 47b.

Dionysius the Areopagite: Fol. 31b, from what he wrote to Timothy.

Methodius: Fol. 32b.

Proclus of Constantinople: Fol. 33a; fol. 35a, from his letter to the Armenians, also 35b; fol. 42a, from his letter to John of Antioch.

Jacob of Serug: Fol. 35a, from his discourse on Resurrection, also fol. 35b and fol. 50b.

John of Jerusalem: Fol. 33b, from his discourse on faith; fol. 35b, as quoted by Timothy the Weasel.

Antiochus of Ptolemais: Fol. 35b.

Theodosius of Alexandria: Fol. 42a, from his letter to the Armenians.

Timothy of Alexandria: Fol. 38b.

Council of Chalcedon: Fol. 2b, 7a, 14b.

Ff. 1, 9, 11-12, 45, 46 consist of white sheets inserted in the MS. by its last binder. Ff. 18, 20 and 31 are torn at the bottom, and fol. 47 is torn at the top. Ff. 27, 50 and 51 contain only fragments.

The MS. itself is incomplete at the beginning and at the end. As the original Syriac pagination starts as from fol. 23, we may assert that twenty-four leaves are lost at the beginning. One leaf is missing between ff. 17-18, 22-23. Ff. 42 and 43 are marked twice 64 by the抄ist.

No date. Written on a thick vellum in old West Syrian Estrangela characters of about a.d. 650. Well rubbed. The torn leaves and edges have been renovated by the binder.

Mingana 70

310 x 215 mm. 206 leaves of double columns, generally from twenty-five to thirty lines to the column.

Three different works in Garshuni.

A

Ff. 1-194a: An apocryphal Clement of Rome.
A part of the work is entitled (fol. 27a):

BOOK OF UTILITIES AND SECRETS

The work, however, is known under the title of the Apocalypse of Peter. Its more original title seems to be Παντας Μυστηριους οντος Πολιτου, The Book of the Rolls (fol. 54b).

The work consists of revelations of Christ to Peter and of Peter to his disciple Clement. After a long introductory preamble (fol. 1b) the headline continues:
The book is divided into eight parts as follows:

Part i (ff. 1-266) deals with the history of the world from the creation to the flood.

Part ii (ff. 271-318) deals with the events that followed the flood down to the Tower of Babel, or the third millennium after Adam.

Part iii (ff. 322-470) narrates the history of the world from the Tower of Babel to the time of Jeremiah and the destruction of Jerusalem. At the end this part is called

Part iv (ff. 471-536) contains the history of Christ. At the end of this part begins the secrets revealed by Peter to Clement, concerning some sayings and deeds of Jesus, the Trinity, etc. (ff. 540-580). Then follow the glorifications (الكِمْراءُ) of angels and men, their merits, and the hours in which they have to be recited; then comes a description of Paradise, of heaven and of the angels as seen by Peter, together with the places assigned to different saints (ff. 58-80). What is written on ff. 54-80 is called on fol. 80:

Part v (ff. 811-980) contains revelations concerning some future kings and governors, lands and peoples, and ends with a prophecy concerning Egypt.

Part vi (ff. 981-1220) continues the revelations of part v, and contains prophecies about Muhammad and the first Orthodox Caliphs.

Part vii (ff. 1221-1580) contains the explanation by our Lord of many difficult points of His revelations to Peter, gives the signs of the Last Day, the rewards of the various priests, and the punishments of the seven sins.

Part viii (ff. 1581-1950) contains the Apocryphal history of the life and Evangelisation of Peter, Paul and Clement—and names the various localities where they laboured for the sake of God; devotes a special section to Thomas in India, Mark in Alexandria, Philip in Nubia, Addai in Edessa, and John in Ephesus; and mentions the order of Peter to Clement to write the present work.

Ends (fol. 1951):

B

Ff. 1951-1966: A historical account on the elevation of the See of Seleucia and Ctesiphon to the dignity of a Patriarchate. Apparently written by a West Syrian writer.

Headed:

C

Ff. 1971-2066: One hundred ethical and doctrinal points written by a certain monk John Rechabanius (Joseph Episcopus) to the monks of India.

No date. Written in a somewhat bold but not handsome West Syrian hand of about A.D. 1750. Profusely rubricated. Fairly broad margins at the bottom of the pages.

On some pages (ff. 598, 798, 1178, 1298) is the black seal of an owner 'Abdallah b. Jajjo = Georgius = جيج، without any date. The copyist does not mention his name, but gives (fol. 1966) the name of his father as Isaac and that of his mother as Sherine (شَرْيَنَهُ). Of the family of the priest Cyriacus (كِرَيْاسُ) and of the Metropolitan Behnam (بَهْنَمَ).
Various tracts, probably taken from different MSS., written by two hands and put together by an early binder.

A

Ff. 1-4a: The lives of SS. Symmachus (صمصامه), Hanna (سنا) and Isaiah of Aleppo.
Incomplete at the beginning.

B

Fol. 4: The life of an old saint who lived near the river Euphrates:

C

Ff. 4b-5b: The story of two monks who lived in an island of the Red Sea, opposite Mount Sinai.

D

Ff. 6a-8b: The lives of SS. Xenophon (صمصامه) and his wife Maria (صمصامه) and his two sons John and Arcadius (صمصامه). Incomplete at the end.

E

Ff. 9a-26b: The life of SS. Maximus and Domitius (صمصامه) in the time of the Emperor Theodosius. Incomplete at the beginning and at the end.
The life is written by Abbot Bishôl.
A leaf seems to be missing between ff. 18-19. Ff. 20-26 are misplaced; ff. 22-23 have to be placed before ff. 20-21, which have to be followed by ff. 24-25.

F

Ff. 27-37: History of the monk Sergius Behira (صمصامه), the mentor of the Prophet Muhammad, as told by the monk Isho’Yahb.
Apart from history, the story contains some apocalyptic matter.
The work is incomplete at the beginning and about two leaves are missing between ff. 34-35.

G

Ff. 38-39: Short portions of the ecclesiastical history of the East Syrian Church from the time of Patriarch Acacius and Barsauma, Metropolitan of Nisibin, to the time of the Patriarch Ezechiel and the Monophysite Metropolitan Ahud-‘immeh (صمصامه) of Tegrit.
The first year mentioned is 796 of the Greeks (A.D. 485), and the last year is 830 (A.D. 519).
Incomplete at the beginning. At the end is the following colophon:

The treatise seems to be based on the ecclesiastical history of Barhebræus.

H

Ff. 40a-47a: The letter of Philoxenus of Melbog to Abu ‘Afr, military governor of Hirta of Nu’mân, on the subject of heresies (especially Nestorianism) and the conversion of the Turks.
It is identical with the treatise I have translated in my Early Spread of Christianity in Central Asia.
I

Ff. 476-726: A treatise containing the explanation of many difficult points of Christian doctrine dealing with Biblical, liturgical and historical subjects.

The treatise is crammed with quotations from Greek and West Syrian Fathers. Of the latter Barsalbi is most in evidence, and it appears that many of these Greek and West Syrian Fathers were first quoted by Barsalbi himself in his various works.

The first point which is discussed is \(\text{\textit{JK-a-J.}}\) and the last point is \(\text{\textit{M}}\).

At the end is the colophon:

The following leaves are misplaced by the binder: Fol. 59 should come after fol. 60, after which should come fol. 66, then fol. 63, each followed by the ff. that come after it.

J

Fol. 72 contains the following miscellaneous subjects:

(a) The questions addressed by the King of the Babylonians to the King of the Persians.
(b) A historical point concerning Nebuchadnezzar, whom Sennacherib chose as his clerk.
(c) The explanation of the different categories of angels.
(d) Short notes on the sun and the moon. It is said that the circumference of the moon is like all the earth, and that of the sun is eighteen times larger than the earth.
(e) Short notes on the evangelists by David the Phoenician, etc.

K

Ff. 736-830: A maimra by Isaac of Antioch on the parrot which sang the Trisagion at Antioch.

L

Ff. 836-840: An anonymous historical note on the three Syrian authors who bore the name of Isaac.

M

Ff. 846-880: Short explanatory tracts on subjects dealing (a) with Abraham: \(\text{\textit{M}}\); (b) with Moses: \(\text{\textit{M}}\); (c) with Solomon: \(\text{\textit{M}}\); (d) with an enigmatic question; (e) with a chronological note on the coming of the Christ:

N

Ff. 880-1010: A collection of pious stories, as follows:

(a) Ff. 88-89a: A story on the incomprehensibility of the judgments of God: \(\text{\textit{M}}\).
(b) Ff. 89a-91a: The story of a king, his sons and a rich man: \(\text{\textit{M}}\).
(c) Fol. 91: The story of three boys: \(\text{\textit{M}}\).
(d) Ff. 91b-92a: The story of a monk: \(\text{\textit{M}}\).
(e) Ff. 92a-93a: The story of a man who committed adultery with a woman and afterwards repented. Half of the heading is illegible.
(f) Fol. 93: The story of a man who despaired.

(g) Ff. 93a-94a: The story of a shepherd who became a king.

(h) Ff. 94a-95a: A story on the end of man.

(i) Ff. 95-96b: The story of a Eucharistic miracle witnessed by an Arab king.

(j) Ff. 96b-98b: The story of two brothers.

(k) Ff. 98b-101a: A story that happened in the time of the Abbot Macarius and Abbot Shenudi.

This Dionysius appears to me to be Dionysius Barsalibi.

S

Ff. 1112a-113b: How to hold a controversy with a Nestorian.

T

Ff. 113b-114a: A short treatise by St. Ephrem on how he believed in one nature in three persons, and three persons in one nature. It is a comparison with the sun, its light and its heat.

U

Ff. 114b-115b: The story of a demon who repented and was accepted by God. Fol. 117 is almost wholly blank.

W

Ff. 115b-116b: A prayer to be recited by anyone about to be received in audience by a King or a Governor.
X
Ff. 119b-128b: The order of the service to be followed over a dying man.

Y
Ff. 128b-130b: Beautiful sayings by Fathers of the Desert.

Z
Ff. 130b-132a: Acrostic admonitions by St. Ephrem.

aa
Ff. 132a-134b: A grammatical treatise on the phonetical changes undergone by the six letters (א ב ג ד ה י), by the West Syrian Patriarch Ignatius V bar Wahib, called Badhar-Zakhe:

bb
Ff. 134b-136b: A short treatise on the history and origin of the thirty pieces of silver for which our Lord was sold:

cc
Ff. 136b-140b: The life of St. John of Kephenna, situated above the village of Zaz:

dd
Ff. 146b-154b: An anonymous maimra, in the twelve-syllable metre, in honour of Jacob of Serug:

Ephremite, 182 leaves, twenty lines to the page.

The Service Book of the West Syrian Church.

Ff. 1-636: The Book of Canons. The Canons are counted by tunes, which number eight. Ff. 7-8 are supplied by a later hand.

Ff. 640-736: The JLo, divided also into eight tunes.

Ff. 740-896: The JLo and jLrffM, divided into fifty tunes each.

Ff. 896-1286: The common Kale, divided into fifty tunes each.

Ff. 1286-1690: Four JLo, divided into eight tunes each.

Ff. 169a-173: The common Kald, which number fifty each, divided into eight tunes.
Ff. 169a-172b are devoted to the Kālē of the priests.
Ff. 172b-182b: The Kālē of the priests. Three leaves are missing between ff. 178-179.
Ff. 182b: The Kālē. The MS. is incomplete at the end, and there is only one complete Bā'ūtha.
No date. Written in a clear and neat West Syrian hand of about A.D. 1550. Headings in red. The edges of a few leaves are damaged.

Mingana 73
157 × 110 mm. 115 leaves, generally fourteen or fifteen lines to the page.
Miscellaneous Syriac and Garshûni pieces.

A
Ff. 1-7: Five works in honour of some saints. On fol. 2a mention is made of the Shepherd of Hermas ( Shepherd of Hermas ) and of Papias ( Shepherd of Hermas ). In Syriac. Incomplete at the beginning and at the end.

B
Ff. 9a-14a: An anonymous discourse in honour of the Virgin. In Garshûni.

C
Ff. 14b-22b: A treatise on the fact that the Christ is the true foundation. The treatise begins in Syriac and ends in Garshûni, which is the main part.
Begins: ḫhūkūtu μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνο

Something seems to be missing between ff. 17-18.

D
Ff. 22b-38b: A collection of long Garshûni quotations from Pauline and Catholic Epistles. They are all of them marked as from the Epistle to the Corinthians, although those on ff. 37-35 are from 1 John and Romans.

E
Ff. 38b-69a: The deacon's part in the Liturgy. In Syriac and Garshûni. A leaf seems to be missing between ff. 43-44. Only half of fol. 62 remains.

F
Ff. 69a-115: Various hymns and Madāth ( Madāth ) for Dominical festivals and for penitence, etc. In Syriac and in Garshûni. A leaf is missing between ff. 81-82. Incomplete at the end.
No date. Written in two more or less contemporary and negligent West Syrian hands of about A.D. 1680. Headings in red.

Mingana 74
227 × 167 mm. 127 leaves, generally from seventeen to twenty lines to the page. Two grammatical works.

A
Entitled: ḫhūkūtu μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνου μη καὶ Μήκωνο

Ff. 1-5 are supplied by a later hand in blue ink, and contain an index to the work.
On fol. 56b a Garshûni colophon informs us that the MS. was bought in a.d. 1831 for the sum of fifteen piastres by Matthew, son of Behnām, from the deacon Ḥisa, in the presence
of the priest Stephen, the deacon Isaac, the deacon Anṭūn (Antony), son of Sahdi (سهد), and the deacon 'Abd al-Wāḥid.

On fol. 67 a another Arabic colophon says that the MS. was bound in A.D. 1788 by 'Abd an-Nūr (ابن النور), son of the deacon George.

B

Ff. 67b-127: Another grammatical work, without any author's name and without any real introduction apart from Jo. The date of the author seems to have been late, because on fol. 99b he quotes the Grammar of Barhebrus entitled Simḥa, and it seems even possible that the writer of the present grammar was the same as that of A above, viz., the Metropolitan Timothy Isaac.

No date. The first part is in a negligent but clear West Syrian hand of about A.D. 1700, and the second part in a little more careful hand of about A.D. 1750. Red headings.

Mingana 75

195 x 136 mm. 153 leaves, generally fourteen or fifteen lines to the page.

The work entitled “Dialogues” (بَلَقَّمُهْ), of Jacob bar Shikkō of Bartilla.

The work is divided into three mainrā. The first mainrā (ff. 1-40b) treats of the grammatical art, and is divided into fourteen “questions.” The second mainrā (ff. 41b-111a) treats of the rhetorical art, and is divided into twenty-eight “questions.” The twenty-second “question” (fol. 82 sqq.) treats of the epistolary art. The third mainrā (ff. 112a-151b) treats of the poetical art, and is divided into twenty-one “questions.”

Dated 24th of April (the day of the commemoration of St. George), 1917 of the Greeks (A.D. 1906), and written in the village of Bartilla, the birthplace of the author, by the subdeacon David, son of Ḥanno (حدى), with the help of his own brother Thomas, who finished his own part of the work on the 10th of Kānine, apparently Kānine ii, or January (see ff. 152a and 40b) of the second year, or 1907.

The next day there was much snow, followed by a severe frost, so that the Tigris was frozen up and many animals perished. In that year a Turkish army passed through the village of Bartilla on its way to fight the Persians, and requisitioned twenty mules from the inhabitants.

The following historical note is also in the colophon:

Clear West Syrian hand. Headings in red.

Mingana 76

206 x 158 mm. 40 leaves, generally seventeen to nineteen lines to the page.

The ritual of marriage according to the West Syrian Church, as follows:

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\[\text{I believe that the word is to be read_Shikkō as vocalised in the MS. (fol. 152a) and not Shakkō or Shakko.}

\text{Shikkō means "the ruptured man" (in modern Syriac) and so bar Shikkō signifies "the son of the ruptured man."} \]
Ff. 1-5a: The order of engagement: Mostly in Garshuni.
Ff. 5b-30b: Marriage proper: Mostly in Syriac.
Ff. 30b-35a: Second marriage. Mostly in Garshuni.

Ff. 35a-40b: A general admonition to all married Christians. In Garshuni. No date. Written in a clear West Syrian hand of about A.D. 1750. Profusely rubricated. A marginal note in Arabic on fol. 5 informs us that the MS. belonged to the priest Behnam b. Kassāb (גנ בק) (An in Kadab) (קז בק) (מיגנה 77)

A miscellaneous collection of treatises put together by an Eastern binder.

Ff. 1-60: A cabalistic charm containing prayers and supplications and historical notes concerning it. It deals mostly with the Virgin Mary. In Garshuni.

Ff. 6b-15a: A treatise on how to make different sorts of ink, and occasionally how to make use of the other ingredients that enter into the art of calligraphy.

Ff. 6b-12b: are in Syriac and headed, and ff. 12b-25 are in Garshuni, and headed.

All the above pages have no date. West Syrian hand of about A.D. 1860. Generally eighteen lines to the page.

C

Ff. 16-17 are blank. Ff. 18a-29a: A kind of a penitential 'Unitha' that a pious man recited over himself.

Begins: 

Incomplete at the end. Fifteen lines to the page. No date. About A.D. 1650.

D


Begins: 

No date. Ff. 38-39 are in a hand of about A.D. 1650, and ff. 32-37 are supplied by a modern hand of about 1840. Ff. 38-39 have twenty-three lines to the page, and ff. 32-37 fifteen lines.

E

Ff. 39a-41b: A penitential maimra in the seven-syllable metre, by Peter Ḥedhlāya, an author who apparently lived in the fifteenth century.

Begins: 
The same hand as above. About A.D. 1650.

F

Ff. 42a-44b: Another penitential maimra in the twelve-syllable metre, by Ignatius VII
Hannanya bar Shilla of Bartilla, who died in 1493.

Begins: 

The same hand as above. About A.D. 1650.

G

Ff. 45a-56a: Three mainré on penitence, by St. Ephrem. The first begins (fol. 45a):

The second begins (fol. 48b):

The third begins (fol. 49b):

The same hand as above. About A.D. 1650. Fol. 48 is supplied by a hand of about 1840.

H

Ff. 56a-64a: Two anonymous mainré in the seven-syllable metre on the same subject. The first begins (fol. 36a):

The second begins (fol. 64a):

Both are in rhymed poetry. The same hand as above. About A.D. 1650.

I

Ff. 64a-67a: A mainra in the twelve-syllable metre on the same subject by the above Ignatius VII Hannanya bar Shilla.

Begins:

The same hand as above. About A.D. 1650. Fol. 67 is supplied by a hand of about 1840.

J

Ff. 67b-68 are blank. Ff. 69b-77b: A mainra in the seven-syllable metre on the same subject, by the monk Isho’ of Tur ‘Abdin, an author who seems to have lived in the fifteenth century.

Begins:

Clear but negligent West Syrian hand. Twenty lines to the page. About A.D. 1700.

K

Ff. 78-87: Two mainré by Jacob of Serug. The first (ff. 78-84b) is incomplete at the beginning and deals with the Annunciation of Mary. It ends

Incomplete at the end.

Begins:

The second (ff. 84b-87b) is on the rewards and punishments of the Last Day. Incomplete at the end.

Fol. 78 is about A.D. 1700, and the rest about 1800. Eighteen lines to the page.

L

Ff. 88-94: Various anonymous mainré and prayers on penitence. Written in three different hands from 1700 to 1800.

M


N

O

Ff. 99-101: A treatise containing medical matter in Garshuni. Incomplete at the beginning and at the end. Written in a bad ink which is beginning to fade.

P

Ff. 102-103 are blank. Ff. 104-106 contain a madihah in Garshuni, by the deacon 'Abd al-Wahid, a physician of the West Syrian community.

As stated above the MS. is put together from different MSS., renovated in many places, and bound by the above deacon 'Abd al-Wahid in 2158 of the Greeks (A.D. 1847). His name is found on ff. 37b, 102a, and in the colophon (fol. 107a).

Mingana 78

165 x 113 mm. 32 leaves.

A

Ff. 1-7: Prayers to be recited by the Chaldean (East Syrian Uniat) priests, composed by Joseph II, Patriarch of the Chaldeans. In Garshuni.

The MS. is incomplete at the end, and all the above leaves only contain the introduction of Joseph II.

No date. Clear East Syrian hand of about A.D. 1710. The MS. is therefore contemporary with the author. Thirteen lines to the page.

B

Ff. 8-25: The East Syrian liturgy and prayer-book translated into Arabic by the above Joseph II. In Garshuni.

The Patriarch's name occurs on p. 22:

Incomplete at the beginning and at the end. Profusely rubricated. Fifteen lines to the page.

Clear and neat East Syrian hand of about A.D. 1710 (see above under A). A lacuna between ff. 22-23.

C

Ff. 26-27: A prayer to the Virgin according to the number of the words found in Ave Maria. In Garshuni.

Composed by a Chaldean Uniat.

D

Fol. 28 contains the prayer of a lion, of a hart, of a bear, of a wolf, and of a fox. In Garshuni and rhymed strophes.

Incomplete at the end.

E

Ff. 29-32a: Various prayers in Garshuni, apparently translated from Latin.

Fol. 32b: Two Kullâsé from the Chaldean liturgy. Incomplete at the end.

Mingana 79

158 × 116 mm. 76 leaves, fourteen lines to the page.

A

Ff. 1-6a: A treatise of Abul-Ma‘ani ‘Aziz bar Sabta, who died in 1481, on the Mass and the Eucharist.

B

Ff. 7-616: A work by the above Abul-Ma‘ani ‘Aziz bar Sabta, entitled Ascent of the Mind. The work is not to be confused with that of Barhebraeus, which has the same title. It is divided into seven pašākā.

The first pašākā (ff. 7-136) bears on the vision of a monk who saw the children of light. The second (ff. 136-170) treats of how God dwells among the children of light. The third (ff. 170-226) speaks of Paradise. The fourth (ff. 226-326) deals with angels and spirits of men. The fifth (ff. 326-396) with the Resurrection. The sixth (ff. 396-546) with penitence and the purifying fire of God. The seventh (ff. 546-616) with the fire of heaven with which the saints are baptised.

At the end is the following colophon:

C

Ff. 62a-68b: The profession of faith of Gregory (probably Barhebraeus).

On fol. 65 are two quotations from Ignatius of Antioch (from his epistle to the Smyrnaeans) and one quotation from Athanasius.

D

Ff. 68a-76b: A treatise containing Biblical quotations to prove that the Christ as born of God and Mary is one.

There is a short commentary on each Biblical passage. The treatise appears to be anti-Nestorian.

No date. Written in a negligent but clear West Syrian hand of about A.D. 1700. Headings in red.

On fol. 76b is a Garshuni inscription by an owner, the deacon ‘Ata-Allah (أتا الله), son of the deacon Elias from the family of Hanna Sibhani (هنا سباني), who lived in the quarter of Shattiyah (شطية), probably at Mosul.

Mingana 80

160 × 106 mm. 137 leaves. Various treatises put together by an Eastern binder.

A

Ff. 1-7: Three hymns in rhymed prose for Palm Sunday. In Garshuni.

Headed: يسوع

Fourteen and seventeen lines to the page.

No date. Clear and beautiful East Syrian hand of about A.D. 1690. Headings in red. Fol. 5 is by a later hand in Garshuni and Arabic.

B

Ff. 8-226: The letter that came down from heaven in the days of Athanasius, Patriarch of Rome.

Headed: يسوع

Incomplete at the end. No date. Written in a clear and bold East Syrian hand of about A.D. 1650. Fourteen lines to the page.
C
Ff. 23-55a: An anonymous lexicographical work in the seven-syllable metre de aequilitteris, words with identical letters or with the same pronunciation but with different meanings. Alphabetically arranged.

Headed on fol. 39b: ملَّاعِمُ مَعْمَمٍ مَعْمَم.

Ff. 39b-55a contain the explanation of the difficult words found in the treatise. The work is incomplete at the beginning, but the missing leaves have been misplaced by the binder and are those marked 83-90. There is therefore only one leaf missing.

No date. Written in a negligent East Syrian hand of about A.D. 1650. Fifteen lines to the page. Headings in red.

D
Ff. 55b-61a: An anonymous treatise containing the solution of some riddles.

Headed: إِنَّ هَذَا مَدَّوُّ نَصْبٌ حَسَبٌ إِمْتِلَأَ

Same hand as in the preceding treatise.

E
Ff. 61a-68a: A collection of poetical strophes on penitence in the twelve-syllable metre.

Headed: إِنَّ هَذَا مَدَّوُّ نَصْبٌ حَسَبٌ مَعْمَمٍ مَعْمَمَاء.

Same hand as in the preceding treatise.

F
Ff. 68a-103: An anonymous lexicographical work containing the explanation of some difficult Syriac words. Alphabetically arranged.

Headed: حَسَبُ مَعْمَمٍ حَسَبٌ

Same hand as in the preceding treatise. Ff. 86-90 are misplaced and belong to the treatise described under C.

Ff. 73, 82-85, 91-92 are modern and blank.

G
Ff. 103-116b: Another anonymous lexicographical treatise de aequilitteris.

At the end is the colophon:

Same hand as in the preceding treatise.

H
Ff. 116b-127: A ‘Unitha’ by Shim‘un (Simon) of Shanklaband and a commentary on it by ‘Abd shino’, Metropolitan of Nisibin.

Same hand as in the preceding treatise.

L
Ff. 128b-137: A Catechism according to the doctrine of the Roman Catholic Church, for the use of the Chaldean Uniates.

Headed: مُحَمَّدُ مُحَمَّدٍ

An Arabic inscription on fol. 128a describes it as مَعْمَمٌ حَسَبٌ مَعْمَمٍ مَعْمَمَاء.

No date. Neat and somewhat bold East Syrian hand of about A.D. 1700.

Mingana 8r

182 × 135 mm. 242 leaves, generally from eleven to thirteen lines to the page.

The Service-Book of the Melchites.

The MS. is incomplete at the beginning and at the end, and is a mixture of Syriac and Arabic.

Ff. 1-12b contain fourteen prayers on different subjects. The prayers are numbered in Syriac letters on the margins. The total of numbered prayers being 33, it follows that nineteen prayers are missing at the beginning.

Ff. 134a-314: The ritual of the benediction of the water.

Ff. 314b-44b contain the ritual of the benediction of the water at the beginning of July, August and September.
SYRIAC MANUSCRIPTS

Ff. 45a-102b: The ritual of the burial of bishops, priests, deacons and monks.

Ff. 102a-119a: The ritual of the Prayer of Worship (صلاة السجدة) on Whit Sunday.

Ff. 119b-124b: Prayers and ceremonies that follow the ritual of marriage.

Ff. 124b-234b: The ritual of the "prayer of the lamp" (صلاة القدح), followed by the ritual of penitence. Fol. 164a is blank.

Ff. 164b-207b: The ritual of burial according to the Greek ceremonial.

Ff. 208a-230a: Various prayers in Arabic. Fol. 21 is much damaged.

Ff. 230b-242b: The ritual of baptism, by S. Basil, translated from Greek into Syriac and from Syriac into Arabic. Incomplete at the end. Fol. 242 is much damaged.

The Syriac part is written in the well-known and bold Melchite characters, and the Arabic part in a negligent and bold old Naskhi. Written in two different hands.

Ff. 1-133 are dated in Arabic on the margin of fol. 1336 in the year 6800 of the creation according to the Melchite computation, or A.D. 1292.

The name of the copyist is found in a colophon on fol. 79b as Solomon Khuzi, from the village of Himarâ (سلیمان خوئی من قریه حمارا).

Ff. 134-242 are dated in the same era of the creation according to the Melchites on fol. 210b, and the year is therein given as 7140 or A.D. 1632.

This manuscript is in the handwriting of a Melchite scribe. The name of the copyist is given in the same colophon as the deacon Ma'tûk, son of the priest Emmanuel, son of George (مانسوب اسم ابن النسحل وإبنة جربس).

I am unable to decipher with safety the name of his village and his district.

Profusely rubricated. The quires are marked with Syriac letters at the bottom of the pages.

Mingana 82

164 x 108 mm. 83 leaves, generally from fourteen to sixteen lines to the page.

Various treatises in Garshûnî as follows:

A

Ff. 1-12a: Conversation of Moses with God.

B

Ff. 12b-26b: The story of what happened to a king with his son and of the poverty to which he was reduced.

C

Ff. 27a-35b: A long-rhymed hymn (كاملة) in honour of the "Man of God," son of (اسم) . The "man of God" is the surname of St. Alexius.

D

Ff. 36a-42a: An anonymous homily on Lent.

E

Fol. 42a: A short story concerning St. Antony of Egypt.

F

Ff. 42b-46b: The story of the trap and the sparrow, in the style of the Arabian Nights.
G
Ff. 474-526: An anonymous homily on fasting and repentance:

The script is a negligent West Syrian hand. Rubricated. Fol. 69a contains a figure of the Cross.

Mingana 83

H
Fol. 53: The story of three friends.

The leaf is much damaged and the story is incomplete at the end.

I
Ff. 54b-68a: The commandments and injunctions of God to the children of Israel.

About four leaves are missing at the beginning, and there is also a lacuna between ff. 59-60.

The work is divided into parts. Part i (ff. 54-57a) contains fifty commandments. Part ii (ff. 57-59), containing the punishment of crimes, has forty-two items. The other parts are not numbered.

J
Fol. 68b: Ten advices given by Abraham to his servant Eleazar when he sent him to Mesopotamia.

K
Ff. 69-83: The prayers called Shumlayi and canticles of the West Syrian Church. In Syriac and in Garshuni.

Written in three different contemporary hands, and the MS. itself is put together from three other MSS. The first MS. ended on fol. 53b; the second MS. on fol. 68b; and ff. 69-83 formed the third MS.

Fol. 83b contains the colophon, which informs us that the last part was written in A.D. 1831 by Matthew, son of Behnâm. The name of the same抄ist is also found in the colophon of fol. 46b.

The first is on priests (ff. 28a-33b), and begins: ܐܠܢܘܢ ܐܘܢ ܐܠܢܘܢ; and the second (ff. 33b-38a) is on a bishop, an abbot or a perfect monk, and begins: ܐܠܢܘܢ ܐܠܢܘܢ ܐܠܢܘܢ ܐܠܢܘܢ.
F

Ff. 55b-105b: A long maimra in the twelve-syllable metre, composed by Timothy, West Syrian bishop of Gargar, on the Egyptian Fathers Macarius, John, Bishői, Maximus and Domitius.

Some other sughyatha seem also to be by Bar Kiki.

H

Ff. 106a-107a: are filled in with a prayer, and ff. 107b-123b contain various penitentiary sughyatha, the first two of which are attributed to Bar Kiki, probably the West Syrian Maphrian Mark bar Kiki.

I

Ff. 123b-132b: An anonymous commentary on the well-known mystical maimra of Barhebraeus, which begins

J

Ff. 142a-143b: The Gloria in excelsis, as completed by Athanasius of Alexandria.

K

Ff. 143b-149b: The ten beatitudes, and an anonymous and mystical explanation of some words of the Gospel.

Dated (on fol. 112a), 2096 of the Greeks (A.D. 1785), and written in a uniform but negligent West Syrian hand. Headings in red. The copyist does not give his name.

The fly-leaf at the end contains an anonymous exhortation to Edessa, and to a sinner.

Fol. 107a contains a note of purchase in Garshûni by a certain son of 'Abd al-Karîm of the family of Ḥāwa (sink).
pagination begins with fol. 24b and ends with fol. 142 and contains 237 pages in all.

C

Ff. 24b-103: The long treatise of John bar Zu’bi, entitled ملاعلا معدون، "The Metrical Composition " (fabric).

It is a discourse in the seven-syllable metre on the true faith and Economy of Christ according to the East Syrian doctrine, and against Monophysitism. It contains a long statement on the two sacraments of baptism and Eucharist (ff. 53 sqq.).

Ff. 102-103 contain a complete index of the headings of the work, which are written on the margins of the pages.

D

Ff. 103b-124a: A maimra by the same John bar Zu’bi, in the twelve-syllable metre, on the explanation of the liturgy of the East Syrian Church.

It bears the title ملاعلا معدون، and begins:

E

Ff. 124b-142: A maimra, in the twelve-syllable metre, containing the explanation of the liturgy of the East Syrian Church.

Same title as above, under D, or more fully (fol. 125a): ملاعلا معدون، and begins:

F

Ff. 143b-24a: The Abbot Arsenius, King of Egypt.

The maimra is here anonymous, but it was published by me under the name of Narsai in my Narsai Hom. et Carm., i, 257-270. As I pointed out in my edition (ibid., i, 28), the maimra has been attributed by some writers to the East Syrian writer 'Abdisho' (Ebedjesu), Metropolitan of Elam.

All the MS. is written by one copyist, the deacon Joseph, son of Elijah, of the village of Mar Behisho’ of Kamül (مابهيشو’). The colophon is on fol. 102b.


Mingana 85

222 × 165 mm. 187 leaves, twenty lines to the page.

Collection of Lives of Saints.

A

Ff. 1-19a: St. Daniel the physician :

B

Ff. 19-30a: SS. George, Antoninus and Queen Alexandra:

C

Ff. 30a-33a: The Abbot Arsenius, King of Egypt:

D

Ff. 33b-43b: St. John, "son of the kings," known as Calybita:

He was the son of a Roman nobleman whose father was called ملاعلا معدون، and his mother Theodora.

E

Ff. 43b-52b: Onesima, daughter of the kings:

F

Ff. 52b-55b: A child killed by his master:
SYRIAC MANUSCRIPTS

G
Ff. 55b-58b: A holy virgin:

H
Ff. 59a-61b: Abbott Moses, the Indian, who was a robber:

I
Ff. 63b-95a: An 'Unitha written in honour of St. Shamūni and her sons (the Maccabees), by the priest Saība, son of the priest David, son of the priest Mīkbał, who took it from the account of the historian Josephus:

J
Ff. 95a-102b: Abbot Mark of Mount Thar-maša:

K
Ff. 102a-113b: The Apostles Matthew and Andrew, who converted the town the inhabitants of which were cannibals:

L
Ff. 113b-117a: St. Paulé the Simple.

M
Ff. 117a-139a: The holy Abbot Yareth from the country of Baith 'Arabāyē and the Arab town of Shiph'e:

N
Ff. 139a-166b: St. Malkē:

O
Ff. 166b-181b: St. Christophorus, martyred under Dacius:

P
Ff. 183-187a: An anonymous letter to the inhabitants of Baith Nuhadra, dealing with a rebel called Kardwaya (Kardwāyā).

The colophon on ff. 183b-182b informs us that the MS. was written May 20th, 1894, in the village of Tell-Kaiphe (Tell Ka'īpī), near Mosul, in the time of the (Chaldean) Patriarch Elijah, by the deacon Francis (Frānsūs), son of George, son of the deacon Francis, of the family of Baith-Maire (Bāth Ma'īrē). It was written for the deacon Nimrod, son of the deacon Joseph, etc., of the family of Rassām of Mosul.

Mingana 86
118 × 99 mm. 274 leaves, from seventy to twenty lines to the page.
Mystical treatises as follows:

A
A few leaves have disappeared at the beginning, and the text begins abruptly. From
indications on ff. 4a and 8b, etc., I am inclined to believe that all the treatises extending from fol. 1 to fol. 90b are by the mystic Isaac of Nineveh.

The only headings found in the above leaves are (fol. 4a): س م ص م م ه س، and (fol. 88): مص م س م م م س م. ن م م م م م م م م م م.

Many additional lines are written on the narrow margins of several pages. Something seems to be missing between ff. 2-3, 3-4, 4-5, 12-13, 16-17, 19-20, 52-53. A long prayer begins on fol. 86b as follows:

B

Ff. 90b-97b: A prayer attributed on the margin to St. Macarius of Alexandria.

Begins: بحذف هذه صدأ راهب، كتبها.

C

Ff. 97b-109a: A prayer by Philoxenus (of Mebbug).

Begins: سحلاً نذل إلى مسحلاً.

D

Ff. 109-112a: A treatise headed مص م م م م م م م م م م. On the margin it is called the "18th maimra."

Begins: هام م إس.

E

Ff. 112a-115b: A treatise of Isaac of Nineveh, consisting mostly of prayers. Three leaves are missing in the eleventh quire that contains D and E.

Begins: لن يصق هناك

F

Ff. 115b-116b: A treatise on the virtues without which no man can make any progress, attributed on the margins to Palladius (محمداً).

Begins (fol. 116a): بحذف إسب بعده.

G

Ff. 116b-117a: The virtues which an old monk possessed.

Headed: مص م س م م م م. ن م.

H

Ff. 117a-119b: A treatise on mysticism, the red heading of which cannot be deciphered with safety.

Begins: ن م ي صدأ راهباً تابعه

I

Ff. 119b-138b: A long treatise on mysticism, often consisting of good sayings attributed to Mark the monk.

Begins: ام م م م م م م م م م م.

Ends: مص م بعده.

J

Ff. 138b-139b: A treatise (مملأ), in prose, attributed to St. Ephrem.

Begins: مم م م م م م م م م م م م.

K

Ff. 139b-154b: A long mystical treatise by Isaac of Nineveh.

Begins: بحذف هذه.
L
Ff. 154-166: A treatise on mysticism attributed to the holy "old man." The title "old man" generally refers to John of Dālyṭha, or John Sāba.
Begin: لات محدلا، بسحا مسبقا.

M
Ff. 166b-178b: A treatise on spirituality for monks, by Gregory the monk, or Gregory of Cyprus.
Begin: لات محدلا، بسحا مسبقا.

N
Ff. 179a-184b: Two short discourses on spirituality by Isaac of Nineveh. The second and the longer one (ff. 179b-184b) is on the night vigils.
Begin: مدا بي ابذا أي باهمز

O
Ff. 184b-190b: A discourse on mysticism by Evagrius.
Begin: محدلا، بسحا مسبقا.

P
Fol. 190: A short maimra in the seven-syllable metre on mysticism, by St. Ephrem.
Begin: بهدنا إنا يباقائ

Q
Fol. 190v-198a: A treatise on mysticism by John Sāba.
Begin: ببسباس ما هدنا واسننا، مامسا مهدنا إنا.

R
Ff. 198a-200b: Two short treatises on mysticism by the writer called John Nākīr.
The first begins: بمضس نع، دمدا.
The second begins (fol. 198b): بمضس نع، دمدا.

S
Ff. 201a-207b: Exhortations and good advices on mysticism by Evagrius.
Begin: اهد مهدنا، مهدلما، إنا، دمدا.

T
Ff. 207b-213b: A treatise on the definition of vices and virtues by the same Evagrius.

U
Ff. 213b-232b: A long treatise on mysticism by the same Evagrius.
Begin: محدلا، بسحا مسبقا.
From fol. 229a to 232b the treatise consists of ninety-seven evangelical sayings on perfection.

W
Ff. 233a-263b: A long discourse on mysticism by John the Seer (hazzāya), probably John of Lycopolis.
Begin: إدن إدنا مدما.
Ends: لونا، يبنا، كننا مهدنا.

X
Ff. 264a-274b: A mystical treatise by the monk Isaiah (Esha'ya) of Scete.
Begins: vpaaj

The MS. seems to be incomplete at the end, and the text breaks off abruptly with vkoK. The final leaf (or fly-leaf) is in vellum, and contains the second half of eleven truncated lines belonging to a Christological work. The lines run in a perpendicular way as compared with the three horizontal lines found at the top of the page, and are written by a later hand. Both hands are in Estrangela, and the older one is of about A.D. 670.

The MS. is written in an old West Syrian script of about A.D. 1300. About half of it has been supplied by a later hand of about 1450. Fair rubrications.

An inscription at the bottom of fol. 26a reveals the name of an early owner (Ishe' son of the priest Isaiah), and on fol. 37a an Arabic inscription informs us that this Ishe', who was from the village of Bāšīrīnā (بابنئم), gave the MS. to the monk Shim‘ūn of Mansūriyah. The same fact is stated in another Arabic inscription on the margins of fol. 166b.

Mingana 87

213 x 155 mm. 122 leaves, varying number of lines according to the works.

Various works put together by an early binder from three different MSS.

A

Ff. x-35b: The explanation of the prayers and symbols of the West Syrian Service-Book, by the Patriarch Ignatius bar Wahib.

B

Ff. 36a-56a: A long maimra on Adam, and on good and evil, and on the fact that evil did not emanate from the nature of Adam but from his free-will, by Jacob of Serug.

Fol. 42a and half of fol. 416 are blank.

C

Ff. 56a-58a: Two maimre on the sacrifices of the Jews and of the Armenians, their followers (sic), by St. Ephrem.

Ff. 58b-60a: A maimra on the same subject, by Jacob of Serug.

Ff. 60b-69b: A maimra on love, by Jacob of Serug. In Garshuni.
F

Ff. 696–886 : The story of the Rechabites and of Zosimus. In Garshuni. The historical facts of the story are said to have been written by Gamaliel. The character of Pilate is whitewashed in the document, and there is some resemblance between it and the Martyrium Pilati attributed to the same Bishop Cyriacus in Mingana 355 and Mingana 127.

All the above works are written in two more or less contemporary hands of about A.D. 1780. Bold West Syrian hand. Headings in red. Nineteen and twenty lines to the page.

G


H


I

Ff. 103a–117b : A maimra on the sorrow of the Virgin at the crucifixion of her son Jesus, and on how the latter was buried and arose from the dead, by Cyriacus, bishop of the town of Bahnasa. In Garshuni.

Mingana 88

260 × 183 mm. 35 leaves of double columns, twenty-five lines to the column.

A

Fol. 1 : The end of a homily on the resurrection of the Christ. In Garshuni. Incomplete at the beginning. As the first leaf of the MS. is numbered in Syriac 252, it follows that 251 leaves have disappeared from the beginning of the MS.
B
Ff. 1b-16a: The life of St. Cyriacus and his mother Julitta. In Garshuni.

One leaf is missing between ff. 11-12, and about 30 leaves have also disappeared between ff. 15-16, and the beginning of 16a does not seem to be the end of the life of St. Cyriacus.

C
Ff. 16a-24b: A maimra on Alexander and Gog and Magog, by Jacob of Serug.

Four leaves are missing between ff. 19-20.

D
Ff. 24b-34b: The story of Salih b. 'Abd al-Kuddus with the Chinese monk. In Garshuni.

Many words have disappeared from ff. 26 and 29.

E
Fol. 34b: The beginning of the story of the wise man Josephus and King Nebuchadnezzar.

Incomplete. In Garshuni.

F
Fol. 35: The end of a maimra on the second coming of our Lord, and the beginning of another maimra on death, by Isaac of Antioch.

Incomplete.

No date. Written in a neat and clear West Syrian hand of about A.D. 1450. Headings in Estrangela characters. Rubricated. The MS. is fragmentary and in a bad state of preservation.

Mingana 89
322 x 215 mm. 93 leaves; more than half of the leaves of the MS. have double columns, with from twenty-nine to thirty-six lines to the page.

A
Ff. 1-6b: The geographical part of Barhebræus’s work entitled:

The work contains the introductory matter and all the first nisha. Incomplete at the beginning.

B
Fol. 5 contains a map of the earth with red and black lines, based on the seven climates of Ptolemy.

C
Ff. 6b-9a: An ecclesiastical calendar of the sun and the moon in form of tables. The numbers are placed in the twenty-two squares of each one of the thirty-two lines. The calendar is attributed at the beginning to Dioscorus.
A long Garshuni note at the beginning explains the use of the calendar.

Dated 2026 of the Greeks (A.D. 1715), and copied by the priest Abraham, son of Yaunān (Jonas), who mentions with gratitude his teacher, the priest Sulaimān.

D

Ff. 9b-10a are blank. Ff. 10b-18b: The commentary of Dionysius Barṣalībi on the Apocalypse.

Dated 2026 of the Greeks (a.d. 1715), and copied by the priest Abraham, son of Yaunān (Jonas), who mentions with gratitude his teacher, the priest Sulaimān.

F

Ff. 18b-28b: The commentary of the same Dionysius Barṣalībi on the Acts. Incomplete at the end.

Ff. 29a-38b: The treatise of the same Dionysius Barṣalībi against the Jews. Incomplete at the end.

Ff. 39a-84b: The treatise of the same Dionysius Barṣalībi against the Muḥammadans.

The treatise is divided into three maimrā, subdivided into thirty kephala. I edited and translated the last maimra (ff. 76-84), which consists entirely of Kur'ānic quotations.

A leaf is missing at the beginning, which contained the title page and the first part of the introduction. Another leaf is missing between ff. 76-77.

H

Ff. 85a-92b: The treatise of the same Dionysius Barṣalībi against the Nestorians.

The treatise is incomplete at the beginning and at the end.

I

Fol. 93a contains a grammatical note on the siyāmā points which are not to be used for the cardinal numbers, and a commentary on Ps. xv. This folio belongs to a different MS., which contained Biblical commentaries. This is proved by the Arabic inscription dealing with the purchase of the MS. by a ābār for his son Sulaimān. Fol. 93b contains the list of the MSS. owned by the priest Yalda, son of Ḥanna, of the village of Ḳaraḵosh.

No date. Written apparently in two different and bold West Syrian hands, of about A.D. 1700 and 1450-1500. The major part of the MS. is by the first hand. Ff. 1-9 are by a third and thinner hand, and dated 2026 of the Greeks. See above under C. They appear also to be from a totally different MS. Moderately rubricated. Broad margins.

Mingana 90

220 × 155 mm. 244 leaves, generally from nineteen to twenty-two lines to the page.

The Service-Book of the West Syrian Church, entitled Ḥaṭṭalaḥ, as follows:

Ff. 1b-62: Generalities with Ḥaṭṭalaḥ, Ḥaṭṭalaḥ, and Ḥaṭṭalaḥ
Mingana Collection

225

Ff. 63a-84a: "...". Ff. 84a-133b: "...". Ff. 134a-147a: "...". Ff. 147a-154b: "...". Ff. 155a-164b: "...". Incomplete at the end.

Ff. 165b-187a: "...".

Fol. 187: "...". The lower ends of the final leaves of this section are much damaged.

No date. Written in three different hands, the oldest of which about A.D. 1500. The major part of the MS. is by a抄ist who calls himself Cyriacus (ff. 147a and 155a, etc.), and who was writing about A.D. 1600. Some other leaves have been here and there supplied by a much more modern copyist. The script is a clear and somewhat bold West Syrian hand.

The third hand, which embraces ff. 188-244, is a thinner and more negligent script of about A.D. 1750. Fol. 239 is supplied by another hand.

Well rubricated. Old Oriental binding.

Mingana 91

211 x 152 mm. 347 leaves, twenty-one lines to the page.

A voluminous work on mysticism and monasticism, entitled مَنْتَّ، The Spiritual Ship, by Basil Mas'ud, a West Syrian abbot and bishop who died towards the end of the fifteenth Christian century.

Ff. 317a-320a give a full account of the life of the author, Basil Mas'ud, and of the way in which he wrote the present work: an illiterate young man called Mas'ud became a monk at the age of twenty-two in the monastery of Ḥāh in Ṭūr 'Abdin, directed by the Abbot and Bishop Dionysius. His piety and intense devotion soon attracted the attention of the Bishop or Abbot, who is constantly called in the work حَدِيثُ تَوْسَعَ "his spiritual father," and who induced him to learn the art of reading and writing in order to be able to answer himself the many questions on spirituality addressed to him by different people. Some previous questions had already been answered by the Abbot himself at the dictation of his promising pupil. In the meantime the Abbot Dionysius died, and Mas'ud was unanimously chosen as his successor in the direction of the monastery.

The historical note speaks then of the great number of the monasteries and sanctuaries which he built or restored. At the age of fifty-five he was elected bishop to the monastery of St. Cyriacus, in the country of Ḥeza (حِيْزَة), near Zargal (زِرَّاج), in 1292 of the Greeks (A.D. 1481), and was consecrated in the small town of Ḥisin-Kaīf (حِيْسِن كَوْف) under the name of Basil. The present treatises were collected in book form in 1481 (or the year of the author's consecration), by one of his pupils called 'Azīz (أَزْيَز), who availed himself of what was already put together by the Abbot Dionysius. It is this collector who gave to the work the title of the "Spiritual Ship."

The treatises, often called epistles (لاَيْكَـا), embrace all kinds of spirituality. The MS. is incomplete at the beginning and at the end. We will refer to some of the most striking divisions of the work, which in reality has no regular divisions in the form of kephala or pasākē, etc.

Ff. 1x-23b contain a treatise entitled مَنْتَّ. The epistle on ff. 23b-33a is called لَيْكَـا. The epistle on ff. 33a-40b is known as مَنْتَّ. Ff. 47b-77a: Various spiritual advices, with special reference to the
three states of ܠ;
Ff. 72-73, 80, and the major part of fol. 72b and fol. 79b are blank because of a defect in the original MS.
Ff. 77b-103b: On the demon of unchastity.
Ff. 103b-114b: On the demon of blasphemy.
Ff. 114b-122b: On laziness, sadness and joy in the service.
Ff. 122b-163b contain various short treatises on the different virtues and vices. Half of fol. 159b is blank because of a lacuna of two leaves in the original MS.
On fol. 139b an inscription of the original MS., dated 1791 of the Greeks (A.D. 1480), informs us that Ignatius bar Sabta, the Patriarch of Tūr 'Abdīn, died in the month of May (广泛应用) of that year.
Ff. 163b-181b: Various treatises on penitence, with special reference to baptism and Eucharist.
Ff. 182b-214b: General advices to a monk, and an interpretation of a saying of St. Antony to the effect that some men have toiled much "without attaining the path of truth and reaching the port of peace."
On fol. 214b is an inscription found in the original MS, and dated 1791 of the Greeks (A.D. 1480).
Ff. 214b-263b contain various treatises on spiritual subjects, with special reference to the two seas found in man, and to the hidden aim of spirituality.
Ff. 264a-272a: Two treatises on the same subject, in the seven-syllable metre, followed by two other metrical maimrē in the same metre, one of which is on the first verse of the Gospel of St. John.
Ff. 272b-292b: A maimra in the twelve-syllable metre on the Trinity and on the Divine Economy of our Lord: ܐܠ;
This is followed by another maimra in the same metre on the "path of heaven" (广泛应用).
Ff. 297b-306a: A maimra in the twelve-syllable metre on the death of the bishop who was the author's spiritual teacher. A note at the end informs us that this death occurred in 1778 of the Greeks (A.D. 1467). He had been ordained in 1776 of the Greeks.
Ff. 306b-308: Two acrostic maimrē in honour of a saint. Incomplete at the end. Ff. 308b-310 are blank. The rest of the MS. contains various maimrē on the general theme of spirituality.
Dated A.D. 1903, and written at Mosul by the deacon Matthew, son of Paul. The original MS. dated from the time of the author (see above). The present MS. is copied from a MS. belonging to the Monastery of Our Lady (fol. 322b).
Clear and neat West Syrian hand. Profusely rubricated.

Mingana 92
208 × 150 mm. 121 leaves.
Miscellaneous treatises put together by a binder from different MSS.
A
Ff. 1-3a: Various anonymous inscriptions and quotations in Syriac and Arabic.
B
Fol. 3b: A quotation from the Paradise of Eden of 'Abdisho' of Nisibin.
C
Ff. 4a-5b: A maimra, in the seven-syllable metre, on the spread of Nestorianism in the Persian Empire in the time of Barsauma of Nisibin and the Catholicos Acacius (Aḵāḵ).
Incomplete at the beginning and at the end. The work is probably by Barhebraeus. There is a lacuna between ff. 4-5.

Written in double columns, with twenty-nine lines to the column. No date. Thin West Syrian script of about A.D. 1650.

D

Ff. 6-23: The Paradise of Eden, or *Khitse sixu* of 'Abdsho' of Nisibin.

The MS. contains maimra II complete; and maimrê 13, 15, in a fragmentary form; and maimrê 16, 19, 20-21, 24-25, 35-36, 45, in a more or less complete form.

No date. Written in two West Syrian hands of about A.D. 1650 and 1700. Some pages have double columns, with varying numbers of lines in each column. The author's commentary is written on the margins. A lacuna between ff. 15-16. Fol. 166 is blank, but the text is continuous. Headings in red.

E

Fol. 25: A maimra by the priest 'Abdal-Masîh, son of the Makdasi (= pilgrim) Darwish, containing exhortation to devotion. In Garshûni.

... مامره بابه معد ك الحضر ك حضر
محمّد بن مهدي بن د Joel للاش. Double columns. Thin West Syrian script of about A.D. 1650.

F


... مايّر ك بابه لمعد ك الحضر ك حضر

No date. Minute West Syrian script of about A.D. 1650. Thirty-three lines to the page. Headings in red. Most of fol. 39a and part of fol. 39b are in Arabic characters. Ff. 35-38 are by a later hand, with fewer lines. Ff. 30a and 31a contain round circles in which are placed the different hierarchies of the angels and the winds, winds and earth. Fol. 43a is by a later hand.

G

Ff. 44-53: The often recurring maimra of Barhebraeus, in the twelve-syllable metre, on the divine wisdom.

No date. Bold and not very handsome West Syrian hand of about A.D. 1700. Seventeen lines to the page. Headings in red.

H

Ff. 54-55: A canticle (Khitse sixu) in honour of the Virgin and her child. In Garshûni, with a couplet in Syriac. Heeded: مبسه حضّال حضر
Same hand as above under G.

I

Ff. 56a-64: The ritual of the benediction of the water in the West Syrian Church.

... لهّ أحيّا بحمد الله بطعاما و حضر
دحا'i صيّام بسيا. Dated in the Arabic colophon 2092 of the Greeks and A.D. 1780:

كل على يد الخير شام ابراهيم ابن شام خد ا بن
فيس ابراهيم السرياني المقراني سنة 2091 و 1780
مسيّية.

Bold and neat West Syrian hand. Profusely rubricated. Nineteen lines to the page.
J


K

Ff. 74-87: Part of the work of Pseudo-Clement, dealing with the creation of man, the functions of the angels and the history of the Jews. Incomplete at the beginning and at the end. In Garshuni. No date. Negligent West Syrian hand of about 1800. Rubricated. Wrongly headed by an owner "from the Cave of Treasures."

L


M

Ff. 92a-95b: The ritual of the ordination of the priests and deacons, according to the arrangement of Dioscorus, a West Syrian bishop of Gazarta.

Every section is introduced by "أي ذي رأي," "O my son." The speaker is a philosopher, and his son is Theo (fol. 105). A large section deals with the soul and the sun. No date. A negligent Naskhi hand of about A.D. 1780. No rubrications.

O

Fol. 112 contains an historical note in Garshuni on the building of the town of Mosul in the fourth year of the Caliphate of 'Umar b. Khaṭṭāb.

P

Ff. 113a-117a: An anonymous sermon for the third Sunday in Lent. In Arabic.

Q

Ff. 117b-120b: An extract from the medical work entitled 1:

The work is in Garshuni, and contains the forty-sixth chapter "on the pulse."

West Syrian hand of about 1780. Twenty-four lines to the page.

R

Ff. 120b-121a: A poetical piece on how to attend a wedding. In Arabic. Fol. 121b contains an Arabic note headed "اب عل نار," by the deacon 'Abd al-Wāhid. The author's name is not given but he is the physician of Salah ad-Dīn (Saladin), A.D. 1171-1193. The title of the work is generally given as "الإرشاد لصالح الفتي والاجبة," (cf. Brockelmann's Ges. d. Arab. Lit., i, 489).

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1 The author's name is not given but he is أبو المكارم عبد الله بن حجي الارصفي. He was the physician of Salah ad-Dīn (Saladin), A.D. 1171-1193. The title of the work is generally given as "الإرشاد لصالح الفتي والاجبة," (cf. Brockelmann’s Ges. d. Arab. Lit., i, 489).
Mingana 93

233

MINGANA COLLECTION

221 × 162 mm. 107 leaves, nineteen lines to the page.

The "Book of the Bee" of Solomon, Metropolitan of Basrah.

The work is divided into two parts. Ff. 1-52a contain the history of the creation of the angels and of man, and of the Jews and their kings. Ff. 52a-55b contain the history of the prophets. On fol. 55b ends the first part. The second part begins on fol. 55b with the genealogy and the birth of Christ and his life.

Ff. 79b-87b contain short historical notes concerning the Apostles and the disciples of Christ, and the Catholicos of the East. Ff. 88a-101a contain miscellaneous matter referring to the Bible: (a) the names of the ancient kings of Babylonia, Egypt and Persia; (b) the change of kingdoms (from the book of Methodius, bishop of Rome); (c) Gog and Magog; (d) the Anti-Christ and the end of the world.

Written in the village of Tell-Kaiphé on 24th August, A.D. 1886, by and of the Catholic school of the village.

Written in three clear but not handsome East Syrian hands. Headings in red.

Mingana 94

215 × 157 mm. 255 leaves, twenty-four lines to the page.

Grammatical works.

A

Ff. 1-29a: The grammatical treatise of Elijah, Metropolitan of Nisibin.
SYRIAC MANUSCRIPTS

F

Ff. 238b-243a: The paradigm of the verb in all its different modifications. Entitled: 

G

Ff. 243a-244a contain various poetical pieces in praise of grammatical studies.

H

Ff. 244a-255a: A grammatical treatise in the twelve-syllable metre, by Joseph bar Malkon, bishop of Mardin.

I

Fol. 255b contains an anonymous piece in rhymed prose on the majesty of God. The style seems to be that of the Patriarch Elijah III, called Abu Halim.

Dated (fol. 238a) Tuesday, 29th September, 2114 of the Greeks, 1215 of the Hijrah, and written in the small town of Alkosh, in the time of John, the Chaldean or East Syrian Uniat Patriarch, by Gabriel, son of the priest Khaushaba, son of the deacon Joseph from the same town of Alkosh. On fol. 243a the date of the MS. is given as 2111 of the Greeks (A.D. 1800). The name of the抄istor is also found on fol. 212a.

Clear and somewhat bold East Syrian hand. Profusely rubricated. Fairly broad margins.

Mingana 95

225 x 153 mm. 126 leaves, generally twenty-two lines to the page.

A collection of Christological controversies and historical sketches of the Councils of the Church. Mostly in Garshuni. Entitled by the copyist: 

A

Ff. 1-10b: Excerpts from the treatise on the soul of Moses bar Kepha. In Garshuni.

The work contains chapters 1, 6, 12-17. Incomplete at the end.

B

Ff. 11a-23b: A treatise on the Trisagion entitled “The Ladder of Christ” (صلى الله عليه وسلم). In Garshuni.

The treatise, which is anonymous, is divided into seven chapters (fašlás). It maintains the Monophysite viewpoint against the other Christian denominations.

C

Ff. 23b-29a: The profession of faith of the West Syrians. In Garshuni.

The work is relatively modern and mentions (fol. 276) Cardinal Baronius.

D

Ff. 29a-34a: The Christological beliefs of the West Syrians. In Garshuni.

The treatise seems to be relatively modern, like the preceding one.

E

Ff. 34a-38b: A treatise on the oneness of nature in Christ. In Garshuni.

Of the same nature as above.
Ff. 38b-41b: On the meaning of one, holy, Apostolic, and Catholic Church. In Garshuni.

Of the same nature as above.

Ff. 42a-51b: Extracts from the work entitled *Ishrak*, "Illumination," by Bishop Peter, or the Monophysite writer Severus Peter al-Ashtaki, bishop of Melij, against the Armenians, the Melchites and the Nestorians. In Garshuni.

See Mingana 174, etc.

Ff. 51b-55a: The profession of faith of Severus of Antioch. In Garshuni.

Ff. 55a-65a: The history of the Councils. In Garshuni.

Ff. 65a-70b: An anonymous treatise on the Christological state of affairs before the Council of Chalcedon and after it. In Garshuni. Many quotations from early Fathers.

Ff. 70b-79b: The history of the Christological events that took place under the Emperor Marcian, apparently from the work entitled *Ishrak*, "Illumination," spoken of under G.


Incomplete at the end.

P
Ff. 115a-119a: The profession of faith of Jacob of Edessa. In Syriac.

... oppression of God and his people... by God... by his people...

Q
Ff. 119a-121b: Profession of faith of Philoxenus of Mebbbug. In Syriac.

R
Ff. 124a-125a: The profession of faith of Barhebræus.

S
Ff. 122a-123a contain the history of the Turkish massacres of the Armenians and other Christians in 1896; written by the copyist.

T

In it mention is made of the translation of the book of Ptolemy, "the interpreter," from Greek into Syriac.

Dated (fol. 121b) Thursday, 2nd May, 1896, and written at Mosul by the deacon Matthew, son of Paul. Fol. 121b contains two long quotations from Jacob of Edessa.

Clear and neat West Syrian hand. Rubricated.

Mingana 96

210 × 150 mm. 56 leaves, generally twenty-two lines to the page for the main part of the work.

A
Ff. 1-46b: The burial service for the laymen in the West Syrian Church.

B
Ff. 1-2 are supplied by a modern hand. As fol. 3 is numbered 11 by the copyist, we may infer that ten leaves are missing between ff. 2-3. Two leaves are also missing between ff. 20-21.

No date. Written in a negligent West Syrian hand of about A.D. 1750. Rubricated.

C
Ff. 47b-54a: The meaning of Lent and the obligations of Christians towards it. In Garshuni.

This treatise is by another copyist, and has been added to the above work by a binder.

Written in a careless West Syrian hand. Twenty-four lines to the page. No rubrications.

D

Ff. 54b-56: Scribblings by a modern owner called 'Abdallah b. Šakla (أبي عبد الله زكريا), and some early chronological, astronomical and medical notes from various works.

Mingana 97

213 × 157 mm. 168 leaves, twenty lines to the page.
A miscellaneous collection of prayers and writings of the Fathers of the West Syrian Church.

A

Ff. 1-14a: Prayers (mostly ʿiyrē, sidērē and promions) that are learnt by heart by a newly ordained priest.

B

Ff. 14a-22a: Various prayers to be recited on different occasions.

C

Ff. 22a-24a: Prayers to be recited at the end of some Church services.

D

Ff. 24a-41a: Various ceremonies connected with the Liturgy of the West Syrian Church and the prayers to be recited by the priest at each ceremony: لجَحَسٔ مُحَمَّدٔ ابْنُ يَسَرٔ

E

Ff. 41b-83b: A maimra in the twelve-syllable metre by Jacob of Serug on the chariot seen by the prophet Ezekiel.

F

Ff. 84a-89b: A maimra in the seven-syllable metre by Isaac of Nineveh, containing various advices on spirituality.

Ff. 89b-93a contain another maimra by the same Isaac of Nineveh on quiet, solitude and love.

G

Ff. 93a-96b: A maimra by St. Ephrem on quiet and on the path of righteousness.

H

Ff. 97a-1086: A maimra in the seven-syllable metre by Isaac, the disciple of Zenobius, who was himself the disciple of St. Ephrem, on the perfection of the monks.

I

Ff. 109a-123a: A maimra by the same Isaac, disciple of Zenobius, on monks, ascetics and solitaries.
SYRIAC MANUSCRIPTS

Begins:

Jo

Ff. 1232-1310: Another maimré by the same Isaac, on the perfection of monks.

Begins:

K

Ff. 1312-1332: An acrostic Sughitha, in the seven-syllable metre, on penitence.

The Sughitha is anonymous, and begins:

L

Ff. 1332-1346: An acrostic maimré by St. Ephrem, on penitence.

Begins:

M

Ff. 1346-1360: An acrostic Sughitha on penitence, by Mark bar Kiki.

N

Ff. 1360-1400: Two acrostic maimrés in the seven-syllable metre, written by David the Phoenician in the monastery of Sliba. They contain spiritual advices.

O

Ff. 1400-1470: Eight maimrés by St. Ephrem on various subjects.

The first (ff. 1400-1418) deals with the subject that God is not the cause of the illness of the body and the soul. The one on fol. 146 defines the position of Paradise (السما). The remaining ones are more or less in form of prayers.

P

Ff. 1470-1484: An acrostic prayer in the twelve-syllable metre by Jacob of Serug while still a child.

Q

Ff. 1390-1636: A maimré in the twelve-syllable metre by Mar Ḥannanya Akhsnaya, on penitence.

R

Ff. 1636-1670: A maimré by Jacob of Serug on the hour of death for good and bad people.

The colophon (fol. 168a), which is composed in a strange mixture of Greek and Syriac, informs us that the MS. was written in 1962 of the Greeks (A.D. 1651) by Behnam at the request of the Bishop Basil (cf. also fol. 41a). Written in a bold and handsome West Syrian hand. Profusely rubricated.
The Book of the Prophets, according to the Peshîta Version.

Ff. 1-490: Isaiah (thirty chapters). Ff. 101a-180b: Jeremiah (thirty-six chapters, with the Lamentations). Ff. 180b-242b: Ezekiel (twenty-eight chapters). Ff. 2426-2620: Daniel. The real Daniel ends on fol. 2600 with the subscription, while ff. 2606-2610 contain the story of Bel (אֶל בָּל) and ff. 2610-2620 that of the Dragon (רֶּשֶׁת דְּרוֹנָה). The late copyist who supplied the last leaves omitted the numbering of the chapters of Daniel.

Dated (folio 1006) October, 1766 of the Greeks (A.D. 1455), and written in a uniform and handsome East Syrian hand, with all the diacritical points, and almost all the signs used in the East Syrian Massora. Red headings. Broad margins. Ff. 1-38 of the beginning and ff. 245-262 of the end are supplied by a late hand, together with fol. 134.

Apart from the above numbering of chapters used for each separate prophet or a group of prophets, as is the case for the Minor Prophets (who in this respect are treated as one), there is another chapter numbering for all the Books of the Prophets treated as one, and on fol. 244b these chapters reach the number 141. On ff. 245-262 the chapters have been omitted by the later copyist.

At the end of many prophetical books occurs the inscription of an owner, the priest Abraham Shikwāna or Kāsha of Alkūsh (אֲבֹא מָחֶס). His Syriac seal is also stamped at the bottom of fol. 124a.

In his preface the editor states (fol. 2a) that he divided the work into twenty-two chapters according to the number of the letters of the alphabet, and that he entitled the book:

Each page is divided into two columns, the first of which gives the text of Hierotheus, and the second the commentary upon it.

No date. Written in a negligent West Syrian hand of about A.D. 1860. Ff. 35-38, 41, and 72-73 are blank. Rubricated.

The work is divided into four parts (adshāh), sub-divided into many kephalai. The first part (ff. 1-108) has ten kephalai, and treats of the Trinity. The second part (ff. 108-60a) has forty-one kephalai, and deals with the Incarnation. The third part (ff. 60b-74b) is divided into nineteen kephalai, and speaks of the Divine Providence. At the end of this part the
author is spoken of as

The fourth part (ff. 74b-116b) has forty kepahlia, and treats of the world, its creation and contents, with a special section dealing with angels and men.

On fol. 116a the author states that he finished his work on the 10th May of the year 1542 of the Greeks (A.D. 1231):

Every strophe begins with a Taw and ends with a Taw.

The colophon (ff. 116b-117a) informs us that the MS. was written at Mosul on the 3rd of June in 2196 of the Greeks (A.D. 1885) by the deacon Matthew, son of Paul, in the time of Peter III, the West Syrian Patriarch of Antioch (a native of Mosul); and of Behnam, Metropolitan of Mosul; and of Elias, bishop of the monastery of St. Matthew (Sheikh Matti). The copyist adds that in that year Archbishop Behnam returned from Constantinople, where he had gone to fight for the cause of the West Syrian churches, which had been seized by force by the "Frankish Papists," i.e. French missionaries, who were helped by the French Government.

B

Fol. 117: A metrical letter addressed by the above Jacob bar Shikko to Rabban Mari, known as Fakhr ad-Daulah, son of Thomas.

Every strophe begins with a Pê and ends with a Pê.

C

Fol. 117b-118b: Another metrical letter by the same Jacob bar Shikko, addressed to Rabban Abu Tahir Safid, known as Taj ad-Daulah, son of Thomas, of Baghdad.

Every strophe begins with a Pê and ends with a Pê.

D

Ff. 119a-136a: Explanation of the ecclesiastical prayers and the ceremonies connected with them, by the West Syrian Patriarch Ignatius bar Wahib.

Ff. 136b-138b: Four maimré, two by Ephrem and two by Jacob of Serug on the sacrifice of the Jews and the Armenians.

F

Ff. 139a-145b: Mnemonic tables, giving the first words of the Kallē and Siblēthā, in the office of the West Syrian Church.

G

Fol. 145: Explanation of each of the ecclesiastical vestments of the priests and the altar.

Written in a clear and neat West Syrian hand. Fully rubricated. Fairly broad margins. For date see above under A, and cf. ff. 1186 and 136a.

Mingana 101

216 × 162 mm. 108 leaves, twenty-two lines to the page.
A

Ff. 1-103: The encyclopaedic work of Barhebraeus, called *Commerce of Commerces*.

The work is divided into three parts, subdivided into kephalia: Ff. 4a-45b: Logic; ff. 46a-73a: Natural History (§§ 1444-1509); ff. 73a-103a: Philosophy and Theology.

Dated Sunday, 5th of June, 2193 of the Greeks, and A.D. 1882, and written at Mosul by the deacon Matthew, son of Paul, in the time of the West Syrian Patriarch Peter III (a native of Mosul); and of Behnam, Metropolitan of Mosul; and of Elias, bishop of the monastery of St. Matthew (Sheikh Matti) in the mountain of Alfāf.

B

Ff. 104-107a: A maimra by Jacob of Serug on asceticism.

The maimra seems to be written by another hand and added to the above work by the binder.

Written in a clear and neat West Syrian hand. Rubricated. Fairly broad margins.

On fol. 108a the copyist signs in a Garshuni note of the floods caused by the river Tigris in A.D. 1884, and of the terrible famine that had occurred in North Mesopotamia four years previously.

Mingana 102

148 × 115 mm. 265 leaves, twenty lines to the page.

The Service-Book of the East Syrian Church.

A

Ff. 1-111: The Psalter, arranged for the use of Church services.

B

Ff. 112a-130b: The Nocturns.

C

Ff. 131a-180: The prayers of the ferial days. Ff. 169a-180a contain special prayers for Wednesday.

D

Ff. 181a-195b: The *Basaliḥid*, the *Tishbathā* and the Matins.

E

Ff. 195b-237a: The Service-Book, entitled:

F

Ff. 237a-242a: Special prayers composed:

(a) by Rabban Abraham Slōkhāya (אברהם סלחתא) in 1237 of the Greeks (A.D. 1526);

(b) by 'Abdīsho' of Gazarta (אבגדשוע גזרתא) (c) by Gabriel, the nephew of the above, who wrote in 1910 of the Greeks (A.D. 1599) in the monastery of St. Eugenius:

(d) by Elijah, Metropolitan of Nisibin.

G

Ff. 242a-252b: The order of prayers called

H

Ff. 252b-264b: The prayers for the dead and the *Madhrāšād* of the whole week.
No date. Written in a clear and neat East Syrian hand of about A.D. 1830. On fol. 195b the copyist’s name is given as Michael. On fol. 265a is a note of ownership in Arabic by the priest Michael Romanus of Alkosh, dated April, 1837. On the fly-leaf of the end another Arabic note informs us that snow fell in Urmiah (Persia) in the month of April, and covered the earth. Profusely rubricated. Many leaves seem to have been written by another contemporary hand.

**Mingana 103**

243 x 163 mm. 203 leaves, generally from thirty-three to thirty-seven lines to the page.

The New Testament according to the Peshitta Version, as follows:

Ff. 1-32a: Matthew, divided into twenty-two chapters; ff. 32a-51b: Mark, divided into thirteen chapters; ff. 51b-84b: Luke, divided into twenty-three chapters; ff. 84b-108a: John, divided into twenty chapters.

At the end of the four Gospels is the following note:

The Catholic Epistles have no special chapter-numbers of their own, but follow in their numbering the chapters of the Book of the Acts, which has thus acquired thirty-one chapters.

Ff. 143b-203: Pauline Epistles as follows:


In chapter-numbering all the Pauline Epistles are counted as one, and have fifty-five chapters in all. Another numbering embraces all the New Testament as a whole with 165 chapters, written on the margins in alphabetical numbers.

The first five and the last four leaves are supplied by a sixteenth-century hand.

No date. Written on a fairly thick vellum in old East Syrian Estrangela characters of about A.D. 790. Full sets of *phahdads* of an early type. Broad margins when undamaged. Legible throughout. Some letters that had become somewhat dim have been blackened by the sixteenth-century hand which renovated the MS. All headings in red.

The renovator of the MS., who has probably supplied also the first five and the last four leaves, gives his name on fol. 203b as the priest ‘Abdisho’. At that period the MS. was acquired, according to the colophon of fol. 203b, by the deacon Aiway (Aiwa), son of Rashpo (Rash), from the village of Huwsan (اَهْوُسْان) in the country of Arne of Panian- shiyé (پَيْنَايْن-شیْیِ) (Huwausan).

**Mingana 104**

124 x 88 mm. 63 leaves, ten lines to the page.

Early grammatical treatises, as follows:
A
Ff. 1-26a: A treatise in form of a letter by Jacob of Edessa to Giwargi (George), bishop of Serug, on the merits of the grammatical art, on punctuation, and on the words that are wrongly spelt or read.

B
Ff. 26a-46b: A Syriac grammar by the above Jacob of Edessa.
The work is divided into an introduction and five kepahlia. The introduction is headed بقلب في رحمة ممهد محمول، and the kepahlia are headed: (a) حبلا مدفوع مديب محمول إسمماعل ج، (b) حبلا مدفوع مدفوع مديب محمول إسمماعل ج، (c) حبلا مدفوع مديب محمول إسمماعل ج، (d) حبلا مدفوع مديب محمول إسمماعل ج، (e) حبلا مدفوع مديب محمول إسمماعل ج.

C
Ff. 46b-616: A Syriac Grammar, treating mostly of punctuation, by the deacon Thomas, an early author who appears to have belonged to the School of Edessa, and to have lived in the fifth or sixth century. Headed: حبلا مدفوع مديب محمول إسمماعل ج.

Thomas first names the logical accents. Then come the following headings: (a) حبلا مدفوع مديب محمول إسمماعل ج، (b) حبلا مدفوع مديب محمول إسمماعل ج، (c) حبلا مدفوع مديب محمول إسمماعل ج.

D
Fol. 62a: An anonymous grammatical note on masculine and feminine genders.

E
Ff. 62b-63a: The explanation in Arabic of all the technical terms of prayers used in the Office-Books and the Service-Books of the West Syrian Church. They are modern notes added by an owner.

No date. Written in a bold and clear West Syrian hand of about a.d. 1840. Headings in red. An Arabic inscription on the fly-leaf at the beginning says that the MS. belonged to a certain monk Thomas.

Mingana 105
315 x 212 mm. 263 leaves of double columns, generally from thirty to forty lines to the column.
The four Gospels according to the Harklean Version, with a commentary, and some other treatises as follows:

A

B
Ff. 7a-12a: The indications of the Lessons taken from the Gospels and read in the West Syrian Church. Headed:

C
Ff. 12b-22a: A Christological treatise, by Jacob of Edessa (see below), containing the Messianic symbols and prophecies in the Old Testament, and the sayings of the Fathers to prove the Monophysite view of the Incarnation. The treatise contains also historical notes on all the Prophets and the Church Fathers, who
are quoted. The Fathers who are quoted and whose lives are shortly told are:

John the Evangelist (fol. 18a); Peter and Paul (fol. 18b); Dionysius the Areopagite (fol. 19a); Ignatius of Antioch (fol. 19a); Athanasius (fol. 19a); Julius of Rome (fol. 19a); Gregory Thaumaturgus (fol. 19b); Peter of Alexandria (fol. 19b); John the Stylite (fol. 19b); Basil of Caesarea (fol. 20a); Gregory Nyssen (fol. 20a); Gregory Nazianzen (fol. 20a); John Chrysostom (fol. 206); Basil of Caesarea (fol. 200); Gregory Thaumaturgus (fol. 196); Peter of Alexandria (fol. 196); John the Stylite (fol. 196); Basil of Caesarea (fol. 200); Cyril of Alexandria (fol. 20b); Severus of Antioch (fol. 21a); Philoxenus of Mebbug (fol. 21b).

On ff. 22a-23b the author quotes two Christological maimre, in the seven-syllable metre, by St. Ephrem, containing the Messianic prophecies about the Christ.

On ff. 23b-26a Jacob quotes also three Christological maimre by Jacob of Serug, in the twelve-syllable metre:

That all the above pages from fol. 12b to fol. 26a constitute the maimra of Jacob of Edessa is borne out by the following heading on fol. 26a:

On fol. 26b is the colophon:

D

Ff. 26b-27b: A treatise on the enumeration and explanation of the fifty-two titles of the Christ.
**K**

Ff. 346-370: A treatise by Dionysius Baršalibi containing an introduction to the four Gospels.

The treatise is divided into twenty kephalia.

**L**

Ff. 376-396: The peculiarities (بستانيا) of the Gospel of Matthew (sixty in number), the miracles of Christ (twenty-five in number) narrated in it, the parables (twenty-five in number), the Biblical quotations (thirty-six in number) and the kephalia (seventy in number), found in it.

**M**

Ff. 396-406: (a) The prayer of Philoxenus to be recited before the reading of the Gospels. (b) A treatise on the differences of the genealogies of Christ in Matthew and in Luke. (c) Another treatise on the same subject, by Severus of Antioch.

**N**

Ff. 410-2086: The four Gospels according to the Harklean Version, accompanied by a commentary.

The Gospels are written in the first column in thick and bold script, and the commentary is in a much thinner script on the margins. The commentary contains useful quotations from all Fathers of the Church, Eastern and Western, including early Fathers, such as Ignatius of Antioch, Clement of Alexandria, Hippolytus of Rome and others.

On the margins and at the bottom of the pages are the Ammonian sections, the Eusebian Canons and a complete harmony of the Gospels. Each Gospel is preceded by a long introductory treatise containing what has been said above under L for Matthew, and the history of the Gospel and of the evangelist who wrote it as that found above under K. The order is:


**O**

Ff. 209a-215a: The Harklean Passion harmony.
R
Ff. 218a-219b: An exhortation for the observance of the commandments of Christ from the letter of Philoxenus of Mebbug to the monk Patricius.

At the end is the colophon: महात्मा देवसेना देवसेना महात्मा देवसेना महात्मा
The work is possibly by Philoxenus.

X
Ff. 245b-248a: Interpretation of the mysteries and sacraments hidden in the miracles of the Gospels.

Headed: महात्मा देवसेना महात्मा देवसेना महात्मा

Y
Ff. 248a-253b: A treatise on the interpretation of the sayings and the parables of the Gospels.

Z
Ff. 253b-256a: A treatise on the meaning and significance of each of the limbs of Christ.

aa
Ff. 256a-263a: A work on the apparently contradictory passages found in the Old and New Testaments.

Dated 2143-2144 of the Greeks (A.D. 1832-1833), and written by the priest John Radwani (ܐܝܫܐ ܝܘܚܢܢ). See ff. 34a, 172a, 208b, 263a. Clear but somewhat negligent West Syrian hand.
Profusely rubricated. Red rulings. Many ornamental patterns. Fol. 1a is filled in with an ornamental cross.

Mingana 106

223 x 158 mm. 35 leaves of double columns, twenty-four lines to the column.

A

Ff. 1-9a: An anonymous treatise on the principles of Chronology.

The work seems to have been composed in 1988 of the Greeks (A.D. 1677). On fol. 2a occurs the statement:

And further on:

On the same folio is a quotation from Jacob of Edessa on the number of years that elapsed from Adam to Jesus Christ:

Ff. 7a-9a consist of tables giving at a glance the day on which an ecclesiastical feast falls. Fol. 6 contains an explanation of the tables, in Garshuni.

On fol. 8b mention is made of the copyist Ibrahim (Abraham):

B

Ff. 9b-13b: A maimra in the twelve-syllable metre on chronology by George (Gewargi), bishop of the Arabs.

C

Ff. 14a-28a: The beginning of the Shurradyé of the West Syrian Church.

D

Ff. 28b-31a: The beginning of the Maurhé (Maurhe) of the same Church.

E

Ff. 31a-32a: The beginning of the Kukliyüd (Kukliyudi), and the calendar of the feasts of the same Church.

F

Ff. 32b-35a: The Apocalypse of Peter. In Garshuni.

At the end is the subscription: IESUS CHRISTUS (sic) JESUS CHRIST.

G

The various stray leaves used for binding contain liturgical matter, and four of them are in bold Estrangela characters forming part of a Lectionary dated in the Seleucid and Hijrah years. The year of the Seleucids has disappeared, and the year of the Hijrah is 305 (A.D. 917). One edge of all the leaves has disappeared.

Dated 1988 of the Greeks (A.D. 1677), and written by the copyist Ibrahim. See above under A. Clear West Syrian hand. Profusely rubricated.
Mingana 107

225 × 143 mm. 30 pages, twenty lines to the page.

The history of Rabban Sergius Behtira, the mentor of Muhammad; of his conversation with the Prophet of Arabia; and of his visions and prophecies concerning Islam. In Garshuni.

Written at Mosul in a clear and neat West Syrian hand by the deacon Matthew, son of Paul, in 1925, and copied from a MS. dated April, 1895, of the Greeks (A.D. 1584).

Mingana 108

155 × 100 mm. 272 leaves, from fifteen to twenty lines to the page.

A

Ff. 1-127 : A work containing the explanation of all the difficult words found in the Peshitta of the Old and New Testaments. The work is anonymous, and bears the uncommon title of Dadyarestarsiydnus.

The explanations given are mostly linguistic, but sometimes also exegetic. The subscription is (fol. 127) :

B

Ff. 127b-128b : The description of the colours of the four layers of the stones of the Tabernacle. Headed :

C

Ff. 128b-129a : A comparison between Noah with his ark and Christ. Headed :

D

Fol. 129 : St. Epiphanius on the number of the peoples who have languages that are written and spoken.

E

Fol. 129a : The beginning of a treatise by John Chrysostom on Nebuchadnezzar:

Only three lines of the text are found in the MS. owing to a lacuna of an unknown number of leaves.

Fol. 130a, which follows the lacuna, contains the end of a treatise on Adam in Paradise.

F

Ff. 130a-132a : An anonymous treatise on the eternity of the torments in Hell.

Begins :

G

Ff. 132a-133b : St. Basil on the same subject of the eternity of Hell.
Begins:

Ff. 133b-152b: A treatise by Epiphanius dealing with the history of the prophets of the Old Testament.

A leaf is missing between ff. 139-140.

I


A leaf is missing at the end, and the treatise is consequently imperfect, the last name being that of Jacob, which follows that of Justus.

J

Fol. 167: A list of the kings of Israel and Judah. Owing to the previous lacuna, the first names of the list are missing.

Ends:

K

Fol. 168: A list of the kings of Persia from Darius to Chosrau Anushirwan.

Headed:

L

Ff. 168b-180b: A treatise containing the explanation of Hebrew, Greek and some Latin proper names and adjectives used to designate functionaries.

Headed:

The treatise must have been written before the Islamic invasion, because of the Old Persian and not Arabic explanation given to some words; e.g. Kalaiporos is explained by Nawinshtang (fol. 175b); Dux by Marzbân (fol. 169b); Philadelphus by barad-dost (fol. 172b); Theodore by Yazdâd (fol. 172b).

The treatise probably saw the light before the time of Hunain, about whom see below under N.

M

Ff. 180b-186a: Another treatise explaining Greek words found in Syriac compositions. Entitled at the end “The Explanation of difficult words found in Greek”:

N

Ff. 186b-208a: The work entitled Capita Scientia, by Rabban Aphnamaran, who died about A.D. 670.

The treatise is in the form of “difficulty” and “explanation” (اللغة). The “difficulties” are expressed in figures, running successively from 8 to 84, but some figures are occasionally omitted. They all deal with theological and philosophical subjects, and they frequently propose an enigma which the “explanation” unriddles.

O

Ff. 208b-249b: A theological and metaphysical treatise culled from the works of Theodore of Mopsuestia.
The work proceeds by way of questions and answers, the words used in this connection being $\text{JJJo}$ and $\text{J^jo}$: it embraces nearly all the points of Christian dogma.

The subscription is:

$$\text{J\text{U}J\text{a}}$$

P

Ff. 249b-253a: Another treatise in form of questions and answers on theological and Biblical subjects, said to be excerpted from the "Scholion," probably the "Book of Scholion" of Theodore bar Koni.

Heads: $\text{J\text{U}J\text{a}}$

The subscription is:

$$\text{\text{J\text{U}J\text{a}}}$$

Q

Ff. 253a-263b: Another series of riddles of a theological and Biblical character, with their solution.

Heads: $\text{J\text{U}J\text{a}}$

The work is anonymous, and proceeds by $\text{J\text{U}J\text{a}}$

The subscription is:

$$\text{J\text{U}J\text{a}}$$

R

Ff. 264a-271a: Another glossary containing the explanation of some Greek words used in Syriac. Entitled at the end: "Examination of Words."

Heads:

$$\text{J\text{U}J\text{a}}$$

The copyist informs us (fol. 271a) that the MS. from which he was transcribing was incomplete at the end:

$$\text{JJxix}$$

Dated (fol. 271b) Thursday, 1861 of the Greeks (A.D. 1550). A leaf is missing at the end, which contained the name of the copyist.

Written in a clear but negligent East Syrian hand. Profusely rubricated. Headings in red, but the red ink has begun to fade in many places.

Mingana 109

$218 \times 153 \text{ mm.}$ 126 leaves, eighteen lines to the page.

A

Ff. 1-122b: The work entitled $\text{J\text{U}J\text{a}}$ on the duties of the confessor according to the Roman Church. In Garshūnī.

Neither the writer nor the translator are mentioned. The former, however, was the Jesuit Louis Dupont who died in 1624, and the latter another Jesuit, Pierre Fromage, who died in 1740.

Heads:

$$\text{J\text{U}J\text{a}}$$

Dated (fol. 122a) in Arabic, Saturday, A.D. 1793, and written in the village of Alkosh, north of Mosul, by the priest George (George), son of the priest Yāko Yūhūn (Joseph), of the village of Alkosh.

See also Mingana 110 and Mingana 111.


B

Ff. 122b-123a; 125b-126a: A prayer for the exorcism of the demons. In Garshūnī. Probably translated from Latin.

The heading is in Syriac:

$$\text{J\text{U}J\text{a}}$$

Written in a clear and bold East Syrian hand of about A.D. 1800.

C

Bold East Syrian hand. Headings in red. The date seems to be later than that of the above Kalā‘id under A.
The book evidently belonged to an East Syrian Uniat or Chaldean.

Mingana 110
220 x 155 mm. 106 leaves, eighteen lines to the page.

A
Ff. i-86a: A work on the necessity of the devotion to Mary, entitled: The Book of the Beloved Mary. In Garshuni.

The work is translated from Latin or from another European language for the use of the East Syrian Uniat or Chaldeans. There is no author's nor translator's name.

The work is divided into seventeen fals, of which there is an index on ff. 1-2a. A leaf is missing between ff. 3-4.

B
Ff. 88a-90b: An anecdote drawn from Church history. In Garshuni.

C
Ff. 91a-94a: A homily on the Virgin in rhymed prose attributed by the copyist to a Syrian Father. In Garshuni.

Headed in Syriac: ملحملا نحبشلا مهدتayne جاودحلا

Begins: ملحملا نحبشلا مهدتayne جاودحلا

D
Ff. 97a-101a: A treatise on the scapular of the Virgin and the indulgences that it confers. In Syriac.

E
Ff. 101a-103a: A treatise on the plenary indulgences of the whole year. In Syriac.

F
Fol. 105a: A prayer by Pope Xystus bearing an indulgence of 1011 days. In Garshuni.
Written by a later hand.

G
Fol. 106a contains, by a still later hand, the Pater Noster, the Ave Maria, and the Gloria Patri, in the Latin language, but in Syriac characters.

As the Latin pronunciation is that used in Italy, it follows that the one who wrote it must have lived in the time of the Italian Dominican Mission to Mosul, and not in the time of the French Dominican Mission.

Dated (fol. 85a), in colophons written in Syriac and in Garshuni, 20th December, A.D. 1794 and 2105 of the Greeks, and copied at Alkosh by the priest George, son of the priest Yako, son of the deacon Dūsho, son of Mizza, of the family of Yūhāna.

See Mingana 108 and Mingana 111.

In a Syriac inscription (fol. 85b), the copyist

1 A corruption of حباشلا in the East Syrian pronunciation.
informs us that he transcribed his text from a MS. written in Arabic characters.


**Mingana 111**

326 x 202 mm. 177 leaves, twenty-seven lines to the page.


The order of the homilies corresponds (in spite of some variations) with Brit. Mus. DCCCXL (pp. 876-879) in Wright's catalogue.

Fol. 1b: Annunciation of Zacharias; fol. 7a: Annunciation of the Virgin; fol. 9b: Visitation of Elizabeth; fol. 10b: Birth of John the Baptist; fol. 14b: Birth of Christ (followed by a special dissertation in eighteen kephalia); fol. 24b: Visit of the Magi; fol. 31b: Holy Innocents; fol. 34a: Epiphany (in 17 kephalia); fol. 44b: Circumcision (in 14 kephalia); fol. 50a: Presentation in the Temple; fol. 51a: Christ and Jonah; fol. 51b: Cause of Sunday; fol. 52b: Temptation of Christ; fol. 54b: The wood of the Cross; fol. 55a: The history of Moses bar Kepha; fol. 55b: On fast (in 20 kephalia); fol. 63b: The leper of the Gospel; fol. 65b: On Melchizedek; fol. 68a: On Lazarus; fol. 70b: Palm Sunday (in 33 kephalia); fol. 80b: The Eucharist (in 29 kephalia); fol. 88b: The washing of the feet (in 16 kephalia); fol. 107b: Resurrection (in 30 kephalia); fol. 117b: Friday of the Confessors (in 6 kephalia); fol. 118a: First Sunday after Easter (in 11 kephalia); fol. 121b: Ascension (in 20 kephalia); fol. 124b: Pentecost (in 19 kephalia, followed by another homily on the same subject); fol. 134b: Transfiguration; fol. 135b: Decease of the Virgin; fol. 138b: Finding of the Cross (in 21 kephalia); fol. 148b: Brazen Censer (with a quotation from Gregory Nazianzen); fol. 149a: Consecration and dedication of the Church; fol. 150a: Baptism in general; fol. 155a: Advices concerning Baptism (in 10

**Mingana 112**

279-193 mm. 209 leaves, twenty-four lines to the page.

Ff. 1-92a, 107b-202a, 203a-309a: The festal homilies of the West Syrian writer Mūshē (Moses) bar Kepha.

Headed: مَكَامَةُ مَذْهِبَةُ بِحَسْبِ مَدْحِهُ

**A**

Ff. 1-92a, 107b-202a, 203a-309a: The festal homilies of the West Syrian writer Mūshē (Moses) bar Kepha.
The treatise is divided into 51 kephalia.

Dated (fol. 209b) middle of March, A.D. 1905, and written in the town of Midyad (ماييبد), in Tūr 'Abdīn, by Malke (ملكه), son of Gouriyye (غازریه) Shamōnī, of the family of Safar (سابر), in the time of 'Abd al-Masīh II, Patriarch of the West Syrians, in the very year of his deposition by a Synod of all the bishops assembled at Amed, with the exception of the bishop of Tūr 'Abdīn. The bishops elected Behnam, the Metropolitan of Mosul, and sent his name to the Government of Constantinople for confirmation.

B
Ff. 188a-190b: A long eulogistic turgāma for the West Syrian Patriarch Ignatius Mathew—a native of Mardin and bishop of Athor (Assyria = Mosul), who became Patriarch (fol. 189b) in 2091 of the Greeks (A.D. 1780). He is the Patriarch that succeeded Ignatius Gorgis IV of Mosul, who in his turn had succeeded the above Ignatius of Edessa. The work is by the same Jacob Ketarblaya, who must have composed it before his above grammar: Flower of Sciences.

The turgāma, which is in twelve-syllable metre, is written in the form of very complicated and ingenious spherical diagrams of different sizes. In the final diagrams the author brings even the signs of the zodiac into play. The diagrams are written in red and black ink.

Heads: 

C
Fol. 197 contains two figures of the Cross, finely drawn by a certain Elijah, a contemporary writer.

D
Ff. 192a-194b: Calendar-tables (with explanations) for the solar and lunar months, and for the date of Easter. In Garshûni.
The copyist mentions also his uncles: the priests Gorgis and Isaac, and his mother Elizabeth (Ελισάβετ), together with his teachers: the above Bishop Jacob 'Urdanskaya, and the priest Elijah of Midyan (إيليا مدنى), and the priest ‘Abd an-Nur of Midyan (أبادنور مدنى); and his spiritual brothers: the deacons Gabriel, Khaira (خراي) and Shaba (شبا); and his carnal brothers: Joseph and Michael. The copyist further relates that in his time there were five priests in the castra of Midyan, whose names were: ‘Abd al-Karim, Frangil (فرانجيل), Isho, Ephrem and ‘Isa, son of the priest ‘Abdallah (أبادلله). All the MS. is written in one hand: a handsome West Syrian script, with many vowels. All headings and important words in red. Profusely rubricated. Broad margins. Numbers of quires marked in Arabic words. Fol. 1226 is blank, but the text is continuous. Fol. 81 is also blank, but the text is not continuous. Ornamental patterns on ff. 116-12a. Ff. 58-11a contain a detailed index to the work, written diagonally. At the beginning and at the end an owner has written the Armenian alphabet (հայերեն անգամ) and the Lord’s Prayer in Armenian (بجع Յակով). Note how here also, as in Mingana 5 and 48, the treatise is called “The Third Book.”

B
Ff. 56-67: The Gospel of the Infancy (الفرسخ). Incomplete at the beginning and at the end. Ends with our Lord entering into the Temple at the age of twelve.

C
Ff. 68a-153: The Transitus Mariae or the Book of the Assumption of Mary.
Note how the treatise is called the “Fifth Book.” It seems probable that this treatise and that under A constituted an integral part of a life of the Virgin, embodying sections of the Gospel of the Infancy.

D
Ff. 154-169b: The “Second Book” of a kind of a Protevangelium. Incomplete at the beginning. Ends with the death of Zacharias and the appointment of a successor to him. The Syriac colophon to it is: مذكِر اسماعيل
The MS. is dated (fol. 170b) 20th of September, A.D. 1901, and was written by the priest Sulaiman, son of George Bahho (سليمان), who was originally from the village of Kub (كوب).
in the time of the West Syrian Patriarch 'Abd al-Masih II, residing in the monastery of Za'farān; and of Cyril Elias, bishop of the monastery of St. Matthew (Sheikh Matti).

The MS. from which the copyist was transcribing seems to have been very old and in great disorder, hence the numerous blanks denoting lacunae found on ff. 296-300, 348a, 53b, 54b, 56b-62a, 66b-67b, 109a-110b, 113a-114b, 118b-119b, 122a-123b, 127b-128a, 132-153.

Written in a clear and bold West Syrian hand. Headings in red. Profusely rubricated.

**Mingana 115**

213 x 159 mm. 251 leaves, twenty lines to the page.

A

*Ff. 1-2a*: The hymn entitled (محت نبأ), "The People of Christ." In Garshuni. It rhymes with a rā'.

B

*Ff. 3b-250b*: The large and prose Grammar of Barhebraeus called Șimbâd.

The work is divided into sixteen bābbs, subdivided into fasls as follows: The first bāb (fol. 5) has 7 fasls; the second (fol. 11) 5; the third (fol. 16) 7; the fourth (fol. 24) 11; the fifth (fol. 42) 6; the sixth (fol. 49) 6; the seventh (fol. 61) 6; the eighth (fol. 67) 8; the ninth (fol. 79) 15; the tenth (fol. 108) 3; the eleventh (fol. 114) 5; the twelfth (fol. 120) 6; the thirteenth (fol. 136) 5; the fourteenth (fol. 147) 9; the fifteenth (fol. 171) 1; the sixteenth (fol. 174) has no fasls, but contains answers to many questions.

The colophon (fol. 1810) contains the date of the MS., 2035 of the Greeks (a.d. 1724):

The work is divided into sixteen bābbs, subdivided into fasls as follows: The first bāb (fol. 5) has 7 fasls; the second (fol. 11) 5; the third (fol. 16) 7; the fourth (fol. 24) 11; the fifth (fol. 42) 6; the sixth (fol. 49) 6; the seventh (fol. 61) 6; the eighth (fol. 67) 8; the ninth (fol. 79) 15; the tenth (fol. 108) 3; the eleventh (fol. 114) 5; the twelfth (fol. 120) 6; the thirteenth (fol. 136) 5; the fourteenth (fol. 147) 9; the fifteenth (fol. 171) 1; the sixteenth (fol. 174) has no fasls, but contains answers to many questions.

The colophon (fol. 1810) contains the date of the MS., 2035 of the Greeks (a.d. 1724):

The colophon (fol. 1810) contains the date of the MS., 2035 of the Greeks (a.d. 1724):

Dated May, 1061, of the Greeks (A.D. 1650), and written by the priest Jamāl ad-Dīn, son of Gorgis (George), who states that his mother was called Dunya (\(\text{سونا} \)), his wife Sarah, his son Isaac, and his brothers were Gorgis and Bahīm (\(\text{بخب} \)).

Clear but careless West Syrian hand. Headings in red. Old Eastern covers, the inner leaves of which contain miscellaneous matter in Syriac and in Garshuni. Fol. 142a is blank, but the text is continuous.

**Mingana 116**

225 x 163 mm. 181 leaves, nineteen lines to the page.

A controversial work, mainly against the doctrines of the Church of Rome, by the West Syrian Maphrian Basil Simon at-Ṭūrānī, i.e. from Tūr 'Abdīn. In Garshuni. Entitled *Armour of Faith*.
hand. Profusely rubricated. Fairly broad margins.

Mingana 117

358 x 245 mm. 70 leaves, generally twenty-five lines to the page.
The lexicographical and grammatical work of the deacon Jacob Kẹjariyá. Entitled Flower of Sciences.

The work consists mostly of elaborate tables, paradigms and diagrams, written between red rulings. As almost all the verbs of the language are given and translated into Arabic (Garshuni), the work appears to be useful, both for grammar and lexicography.

The work is divided into five maimre:
(a) Verb; (b) Noun; (c) Particle; (d) Words written in the same way with identical or different meanings; (e) Rukkanha, subdivided into kephalia and pasūkè (in all 23 kephalia and 163 pasūkè).

A good index is found on ff. 1b-4a. The work, however, is incomplete at the end, and many indications registered in the index are missing in the body of the MS., which only contains the maimra of the verb. For fuller information see Mingana 113.

No date. Written in a clear and handsome West Syrian hand of about A.D. 1830. Profusely rubricated. The text of the first two pages of the preface (ff. 5b-6a) is surrounded by ornamental patterns. A few paradigms do not seem to have been written in their own places by the copyist; see, for instance, ff. 17b, 47b and 58b. Ff. 36b-37a and 46b-47a are blank.

Mingana 118

311 x 206 mm. 312 pages of double columns, twenty-nine lines to the column.

The monastic and mystic works of Athanasius Abu Ghallīb, bishop of Għarn.

The work has no chapters and no divisions of any kind. The above heading would have given a truer idea of the contents if more stress was laid on the advices dealing with chastity and the sad facts relating to the unchastity of the monks in which the work abounds, especially in the first part.

The author states at the beginning (p. 2) that he wrote twenty-four other works.

A historical note concerning him is found on page 310. It states that he was ordained by the Patriarch Michael the Great (Michael I) in 1480 (A.D. 1170) to the See of Għarn after it was left vacant by Iwannis of Għarn.
Written at Mosul by the deacon Matthew, son of Paul, on the 13th September, A.D. 1579, in the time of the West Syrian Patriarch Elias Shakir III of Mardin; and of Severus Barsaum, Metropolitan of Syria and Phoenicia; and of Athanasius Thomas, Metropolitan of Mosul.

Copied from an old MS. of the fourteenth century originally belonging to the monastery of St. Behnam, south-east of Mosul (p. 312).

Bold and handsome West Syrian hand. Rubricated. Broad margins.

Mingana 119

168 x 114 mm. 124 leaves, from nineteen to twenty-two lines to the page.

A commentary on the Gospel lessons of the West Syrian Church. In Garshuni, but many headings and some quotations in Syriac.

The lessons extend from the first Sunday in Lent to the Advent Sunday, and there are altogether sixty-six lessons. A few leaves are missing at the end, and two others between ff. 8-9.

Headed:

Mārūtha of Tegrit: on Matthew, fol. 238b.
Simon the Recluse: on Matthew, fol. 276.

The work is very useful, and contains extensive quotations from the Fathers of the Church. Long quotations are very frequently found from John Chrysostom, Severus of Antioch, Cyril of Alexandria, Gregory Nyssen, Gregory Nazianzen, Basil of Cæsarea, St. Ephrem, Philoxenus, and others. We will indicate here the quotations from earlier or less-known Fathers:

Eusebius of Cæsarea: on Luke, ff. 76a, 77b, 79b, 83a, 85b, 86b, 93b, 94a, 98a; on John, ff. 185a; on Matthew, fol. 194a.

Titus of Bostra: on Luke, ff. 87a, 89a, 90b, 91b, 92b, 93b, 100b, 102a, 107a, 107b, 110b, 113a, 136a, 137a, 137b, 138a, 138b.

Clement of Alexandria: on Matthew, ff. 4a and 4b, 8a; on John, ff. 146a-147a, 150b.

The work is incomplete at the beginning and at the end, and many leaves, especially towards the beginning, have been misplaced by the Western binder. Many leaves are also missing here and there in the body of the work.

Ff. 123-124 are only fragmentary.

The work exhibits some variants when compared with MSS. of a later date, such as Mingana 94.

No date. Written in an old and bold East Syrian hand of about A.D. 1250, and the MS. is thus more or less contemporary with the author. Headings and all important words in red. A few words have begun to fade slightly here and there.
Mingana 121
300 x 205 mm. 136 leaves, generally twenty-five lines to the page.

A

B
Ff. 3b-5a : A short and early treatise on the evangelisation of the Jews and pagans by the Apostles.
The treatise seems to be a part of the above Canons, and begins:

C
Ff. 5a-6a : The enumeration of the countries in which each Apostle preached.

The treatise is similar to that published by Cureton in Ancient Syriac Documents, pp. 33-35 of the text.

All the above pages are called at the end the "First Council of the Apostles":

What follows is called the "Second Council of the Apostles":

D
Ff. 6a-13a : The Second Council of the Apostles, or the seventy-five Canons of the Apostles collectively promulgated by Clement of Rome.

At the end is the sentence:

E
Ff. 13a-17b : The twenty Canons of the Apostles, separately promulgated by the same Clement of Rome.

At the end is the sentence:

F
Ff. 17b-25b : The Synodicon or the collection of the Synods of the East Syrian Church, compiled by 'Abdisho', Metropolitan of Nisibin.

The work is divided into two parts (مايام) subdivided: the first part into five discourses (ميمرا), and the second part into four discourses. Each discourse is in its turn subdivided into capitae (لأي).
The first part is* on ff. 19b-77b, and the second part on ff. 77b-25a.

G
Ff. 69b-75a : The thirteen Canons of the East Syrian Patriarch Timothy II.

At the end is the sentence:
H

Ff. 93б-95б: The monastic Canons written by Abraham of Kashkar, or Abraham the Great.

I

Ff. 95б-97а: The monastic Canons written by Dādisho', the successor of the above Abraham.

J

Ff. 125б-126а: Various advices, Canons and theological notes in form of questions and answers.

K

Ff. 126б-128б: Various Canons, twenty-two in number, dealing with the upkeep of the altar and the bread and wine which are to be consecrated.

M

Ff. 129б-136б: An 'Unitha on St. Thomas the Apostle, composed by Shim'ūn (Simon), Metropolitan of Amed, who flourished in A.D. 1650.

It contains the story of St. Thomas in a post-classical style.

All the MS. is written in one hand: a regular, clear and neat East Syrian script. There are two colophons in the MS. on ff. 69а and 125а, and from them we learn that it was written at Amed in 196б of the Greeks (A.D. 1655) in the time of the East Syrian Patriarch Shim'ūn; and of Shim'ūn, Metropolitan of Amed, by the priest 'Abd al-Karlm, known as Rabban Šihyūn of Baith Tummānē (אֱבֶרֶס), the secretary of the latter, and he wrote it in the Church of St. Pithyūn.

From notes on ff. 125б, 136б and on the flyleaf at the beginning we learn that the MS. belonged to the Church of the Virgin Mary in the village of Shākh (שאיח), in the district of Gazarta or Jazirat ibn 'Umar on the upper Tigris.

Mingana 122

155 × 107 mm. 136 leaves, thirteen lines to the page.

A

Ff. 1-1126: The history of the Virgin Mary.

The text begins abruptly, and about three leaves are missing in the first quire; one leaf is also wanting between ff. 46-47, and possibly
a whole quire of ten leaves is missing between ff. 66-67.

B

Ff. 122b-135: The history of the Apostle Philip.


On fol. 125b the copyist informs us that a leaf had disappeared from the MS. from which he was transcribing.

The colophon (fol. 135b) states that the MS. was written Wednesday, 16th February, 1981, of the Greeks (A.D. 1670), by the deacon Makkabai, or Maccabee (مطحب), son of Kaskım (مطحب), from the town of Amed.

Clear, but somewhat negligent East Syrian hand. Large headings in red. Fairly broad margins.

On fol. 136b two modern notes, one in Arabic and the other in vulgar Syriac, inform us that the MS. belonged to a certain Hanna Maršgui (سل مارشغي).

Mingana 123

$217 \times 158$ mm. 77 leaves, eighteen and twenty-one lines to the page.

A work in questions and answers embracing all that happened to this world from its beginning, and all that will happen to it till its end. In Garshuni.

The one who asks is called a "pupil," and the one who answers is Isaac of Tripoli, a Roman Catholic bishop, and an ancient student of the Roman College De Propaganda Fide.

... ثلاث أسماء لله في المادلاك... مصباح مصباح مصباح... مصباح مصباح مصباح...}

Mingana 124

$145 \times 100$ mm. 261 leaves, generally twenty-three lines to the page (when there is no harmony at the bottom of it).

The four Gospels according to the Harklean Version, as follows:

A

Ff. 1-120: A list of the lessons from the Gospels to be read in the West Syrian Church service.

A leaf is missing at the beginning, and the list itself is damaged in some places.

The first line is: حضر مصحي إمزج دح يرمي معه مصمٍ... مصمٍ.
At the end are the words:

Mark: The list of the forty-eight chapters is on ff. 89b-90a, and is followed by the Gospel (ff. 90b-141b). The second half of fol. 141b, which contained the second half of the last verse, has disappeared.

Luke: The list (incomplete at the beginning) of the eighty-three chapters is on ff. 142a-143a, followed by the Gospel (ff. 143b-220a), after which is the subscription:

John: The list of the nineteen chapters is on fol. 220b, headed as usual:

This is followed by the Gospel (ff. 221a-261b). Incomplete at the end, and the text breaks off with John xviii, 3. All the chapters xix-xxi are, therefore, completely missing.

The Ammonian sections and the Eusebian Canons are marked in red on the margins, while at the foot of each page is a complete harmony of the Gospels. The numbers of the chapters are marked in black ink on the margins.

On the margins of the pages are the Greek words found in the MS. which Thomas of Harkal was translating. Apparently only those Greek words which for some reason or other required special mention are referred to. These are at times identical with those found in the MS. edited by White, and at other times different from them. The same margins contain also many of those Syriac glosses printed by White as footnotes to his edition.
We will give an example of the nature of the harmony found at the foot of the pages from fol. 836.

Vellum.

Ff. 97-104, 106-111, 122-131, 151-152, 159-160, 241-249 are supplied by a fifteenth-century hand. The rest of the MS. is written on fairly thick vellum and in regular Estrangela characters of about A.D. 730.

The margins of many leaves have disappeared, and complete lines of the text have disappeared from some other leaves. Ff. 105, 132, 141, 256, 257, 259-260 are more or less fragmentary.


Mingana 125

158 × 110 mm. 123 leaves (according to the Syriac numbering at the bottom of the pages), fifteen lines to the page.

West Syrian Psalter.

Ten leaves are missing at the beginning (with Psalms 1-16), and Psalms 146-150 are missing at the end.

No date. Written in a clear West Syrian hand of about A.D. 1650. Eight leaves at the beginning and twenty-three leaves at the end are by a later hand. Rubricated. Headings in red.

Mingana 126

273 × 188 mm. 99 leaves, twenty lines to the page.

A

Ff. r-91b: A collection of the sermons or homilies of Dionysius Behnam, son of 'Abdal- lah, the West Syrian Metropolitan of Mosul, in the second half of the nineteenth century. In Garshuni; but ff. 246-270, together with many other quotations, are in Syriac. Begins:

The sermons are seventeen in number generally deal with penitence, death.

They are found on ff. 1b, 7b, 21b, 27a, 31a, 33a, 37a, 44b, 48b, 54b, 77b, 78b, 89b.

B

Ff. 91b-93b: Fourteen short poet in the twelve-syllable metre by Behnam, Metropolitan of Mosul, with a translation into Garshuni.

Headed:

Ff. 946-996: A sermon sent from nople in A.D. 1890 by the same Metropolitan of Mosul, to be re Cathedral of his diocese.

Dated 19th January, A.D. 1890 (fol. 94a), and written in Constantinople by Matthew (Matthew), son of Hanna as-Samarji (Samarji), the nephew of the same Metro-
politician Behnam, in the time of Peter III, West Syrian Patriarch of Antioch; of DIONYSIUS Behnam (the author), Metropolitan of Mosul; and of Gregory Gorgis (George), Metropolitan of Jerusalem. The copyist wrote it while he was with his uncle in Constantinople to plead before the Porte in favour of the Syrian Churches which had been taken by force by the Syrian Uniatists, the "heretical Papists."

Clear and somewhat bold West Syrian hand. Rubricated.

**Mingana 127**

154 x 118 mm. 184 leaves, sixteen lines to the page for the principal and more ancient part of the MS.

Miscellaneous works in Garshuni.

Ff. 1-33 are from another MS., and have been added to the present MS. by an eastern owner or binder.

**A**

Ff. 1-8: A short treatise on penitence and confession.

Ff. 48-88 contain the story of a penitent woman who became a saint after having been a sinner.

No date. Written in a clear but somewhat negligent West Syrian hand of about a.d. 1700. Seventeen lines to the page. Rubricated.

**B**

Ff. 9-14: An anonymous hymn to the Virgin.

Begins: ܕܬܒܬܐ ܚܕܐ ܠܐ

A clear West Syrian hand of about a.d. 1650.

**C**

Ff. 15a-20a: A homily on the resurrection of our Lord. Incomplete at the beginning, and with a lacuna between ff. 19-20.

**D**

Ff. 20b-33b: A theological treatise that upholds the Monophysite viewpoint against all other schools of thought.

The treatise is anonymous, and begins:

ܐܠܟܫܠܐ ܒܠ ܐܠܟܫܠܐ ܡܫܥܒܕܐ ܚܝܐ ܠܒܗܒܫܐ

The colophon, which is in Syriac, informs us (fol. 33b) that the copyist, the deacon 'Abd al-Ahad, son of Simon, son of Hanna Hisnaya (ܡܐܫܥܒܕܐ ܐܒܐ ܡܫܥܒܕܐ ܚܝܐ ܠܒܗܒܫܐ), wrote the MS. in 1992 of the Greeks (a.d. 1681). This date applies also to the above treatise under C.

Written in a clear West Syrian hand. Seventeen lines to the page. Profusely rubricated.

**E**

Ff. 34a-47b: A homily of John Chrysostom on the sanctification of the Church.

**F**

Ff. 47b-58a: Three different treatises: (a) An exhortation to the faithful in connection with the Divine Sacrifice. (b) An extract from the Wisdom of Solomon. (c) Supplications for rain (ff. 50b-58a).

**G**

Ff. 58b-82a: The life of St. Matthias and the miracle which the Virgin Mary performed for him after she had recited the secret prayer which the Christ, her Son, had taught her on the wood of the Cross. It is attributed to Cyril of Jerusalem.
In some other MSS, it is the Apostle Matthew and not Matthias.

Ff. 82b-125a: A discourse by Cyriacus, bishop of Bahnasa, in honour of the Virgin Mary, and on the pains suffered by her on the day of the crucifixion of her Son, and when she did not find him in His tomb.

It is stated at the end that the historical part in it dealing with Pontius Pilate was written in Jerusalem by Gamaliel and Nicodemus (fol. 124b). I edited and translated this treatise in vol. ii of my Woodbrooke Studies.

Ff. 125a-126b: A miracle of the Virgin performed on an only son of a poor woman.

Headed: 

Ff. 126b-136b: The story of the monkey and the tortoise.

The story is taken from the book of *Kalilah wa-Dinnah*, or the Indian Fables, according to the well-known translation of Ibn al-Muṣaffa'.
SYRIAC MANUSCRIPTS

Mingana 128

232 × 164 mm. 68 leaves, nineteen lines to the page.
Service-Book of the East Syrian Church.

A
Ff. 1b-23b: The rite of the consecration of the altar without oil (holy chrism).

... مَهْسُومُ مَهْسُومٌ بِالْمَهْسُومِ مَهْسُومً

Ff. 1b-2a contain a list of the accidents which necessitate the consecration of the altar with or without oil (holy chrism).

B
Ff. 23b-28b: The order of the renovation of the holy leaven on Maundy Thursday.

C
Ff. 29a-54b: The ritual of the holy baptism, composed by the Patriarch Isho’Yahb of Adiabene, and commented upon afterwards by the Patriarch Elijah.

On ff. 33b-35a a long Kārāsūṭha is attributed to Theodore of Mopsuestia. Another Kārāsūṭha on ff. 35b-37b is ascribed to Barṣauma, Metropolitan of Nisibin.

D
Ff. 55a-64b: The order of penitence, composed by the above Patriarch Isho’Yahb of Adiabene.

On fol. 63 is another penitential siām-ī douche (صَحَصَحَ) by the Patriarch Aba I.

E
Ff. 64b-67a: Various liturgical prayers: (a) Over a woman that comes to church and asks for a prayer. (b) Over a bride that comes to church after forty days. (c) Over a mother and her child who come to church forty days after the birth of the child. (d) Over new vestments.

DATED Saturday, 15th of March, 2186, of the Greeks (A.D. 1875), and written in the village of Ashitha in the district of Tiārē (تیاره), near the Church of St. George, by the priest Dinha, son of Yaunan, son of Abraham, son of Yaunan, in the time of the East Syrian Patriarch Mar Shim’un (Simon).


Mingana 129

220 × 160 mm. 126 leaves, seventeen lines to the page.

The Sūghīyāṭha and a few other liturgical prayers of the East Syrian Church.

A
Ff. 1-1170: All the Sūghīyāṭha arranged according to the order of the festivities of the Church. They are generally anonymous, but the following writers are mentioned by name for some of them:

The priest ‘Atāya 1 bar Ateli (عَتَّى بْنِ عَتْلِي) on ff. 11a, 17a, 18b, 20a, 60a, 65b, 67b, 85b.

St. Mary, niece of Abraham Ḳīdōnāya (أَبِيَابْنى َفَى بَنِي العَسَمَة) on fol. 23b.

1 Or ‘Afīyyah.
The priest Cyriacus Dirgnaya (i.e. from the village of Dirgan), on fol. 61a.

The priest George of Alkosh (George) on fol. 74b and fol. 1100.

The priest Abel from the village of Shakh, in the district of Jazirah (Shakh), on fol. 79a.

The priest Abraham of Ashitha, the father of the copyist; and he composed it in 2149 (A.D. 1838), on fol. 101b.

Khamls bar Kardahe (Khamls). The Saghitha is in Syriac and in ancient Turkish, which the MS. calls Mongolish (Mongolish), on fol. 117.

Ff. 118b-123a: Two Turgamé: one is anonymous and on St. George, and the other is by the priest Israel of Alkosh welcoming the Patriarch Elijah.

Ff. 386-420: The explanation of the difficult words found in the text.

Ff. 426-986: The 'Uniyatha on prayer and penitence, by Khamls bar Kardahe.

Ff. 986-1066: An 'Unitha on prayer by Warda, but some say by Hakim of Baith Kasha.

Ff. 123a-125b: The liturgical prayers found in Mingana 128 (E), ff. 64-67a (q.v.).

Dated Friday, 5th August, 2166, of the Greeks (A.D. 1855), and written in the village of Ashitha, near the Church of St. George, in the time of the East Syrian Patriarch Mar Shim'un (Simon), by the deacon Yaunân, son of the priest Abraham, son of Yaunân, son of Abraham of Ashitha (fol. 117), who copied it for the priest Moses (Moses), son of Nisan (Moses), of the village of Halmun (Halmun), and for the Church of St. Shamäni and her children (Musa and Musa) of the same village (fol. 126a).

Clear and bold East Syrian hand. Profusely rubricated. Fairly broad margins. On the back of the fly-leaf at the end are two prayers by a later and negligent hand on the benediction of the food (Musa and Musa) and on the benediction of the corn.

Mingana 130

228 x 157 mm. 223 leaves, nineteen lines to the page.

A

Ff. 1-42: The 'Unitha, written in an artificial style, of Gabriel, Metropolitan of Mosul, while still a monk in the monastery of Mar Sabrisho' of Baith Kōsa.

Ff. 386-420 contain the explanation of the difficult words found in the text.

B

Ff. 426-986: The 'Uniyatha on prayer and penitence, by Khamls bar Kardahe.

C

Ff. 986-1066: An 'Unitha on prayer by Warda, but some say by Hakim of Baith Kasha.

D

Ff. 107a-140a: The 'Uniyatha on festivals by Khamls bar Kardahe.
In the 'Unitha on nativity three strophes, those of the letters haith, faith and yodh, are by the above Mar Gabriel of Mosul.

E

Ff. 140a-155a: Three 'Uniyatha written by the priest Isaac or Asko Shebadhnya, in 1751 of the Greeks (A.D. 1440).

The first is on penitence (ff. 140a-143a), the second on St. George (ff. 143a-155a), and the third (ff. 155a-170a) on the Divine Economy and the holy Cross.

Fol. 170 contains also a short riddle by the same author.

F

Ff. 170a-177a: An 'Unitha, by Khâmis bar Kûdâshê, on St. Isho'-Sabran.

G

Ff. 177b-179b: An 'Unitha on the Apostle Thomas, composed by the priest George Alkoshâya (or of Alkosh) in 1997 of the Greeks (A.D. 1686).

All strophes begin:

H

Ff. 184a-202b: An 'Unitha on St. Cyriacus composed by 'Abdîsho', Metropolitan of Gâzarta.

I

Ff. 203a-208a: An 'Unitha on bâr'tha by the priest Sallba, son of the priest David of Mansûriyâ.

J

Ff. 2098-2154a: An 'Unitha on the same subject by the above priest, Israel Alkôshâya.

K

Ff. 215b-2214a: An 'Unitha on the same subject by the priest George of Alkosh.

Dated Saturday, 27th June, 2160, of the Greeks (A.D. 1849), and written in the village of Ashitha in the old Nestorian district of Tîyârê (نادي), in Kurdistan, in the time of the East Syrian Patriarch Mar Shim'un, by the priest Dinha, brother of the priest Abraham, for Saffo (صافى), son of the deacon Shim'un, from the village of Guérâmôn (کورهموان).


Mingana 131

281 x 203 mm. 294 leaves, twenty-five lines to the page.

A

The Commentary of Isho'dad of Merw on the new Testament, with the exception of the Apocalypse.


B

Ff. 278a-280a: The explanation of some Syriac words, possibly by Isho'dad himself.
These lexicographical notes were written by a man living in Sasanian or slightly post-Sasanian times, as many of them are compared with Persian and not Arabic words.

C
Fol. 28r: An 'Untaha to be recited by monks in their cells.

D
Fol. 28r: An explanation of the Hebrew proper names.

E
Ff. 281b-285b: A treatise in alphabetical order on the anonymous explanation of the homonyms or de aequilitteris.

F

Dated (fol. 280a) Wednesday, 3rd of September, 2197, of the Greeks (A.D. 1886), and written by the priest Shimʿun, son of Safo (سَفَو, see about him Mingana 130), son of the deacon Shimʿun Guèresnaya (شَيْمُون غُرْيْعَنْيَا), for the use of his family, in the time of the East Syrian Patriarch Mar Shimʿun.

under Mingana 181: "Says Hippolytus, the interpreter of the Targum."

B

Ff. 295b-297b: Various questions and answers, mostly dealing with Biblical matter.

Dated (fol. 296) 21st January, 2021, of the Greeks, and A.D. 1790, and written in the monastery of Mar Jacob by the priest-monk Elijah (Jesus), son of 'Abd al-Ahad, son of Hanna (Elijah), in the time of the West Syrian Patriarch Ignatius Isaac; and of the Maphrian Basil Eliezer (Basil); and of Gregory Simon, bishop of Jerusalem.

The copyist mentions also his own carnal brothers, Bishop Malké (Malchus) and 'Abd al-Ahad, and his spiritual brothers Rabban Iwannis the Younger, and Rabban Iwannis the Elder, and also his spiritual son, the deacon-monk 'Abd al-Ahad.

In 9th January, A.D. 1820, the MS. was bought for fifteen pieces of silver by the deacon Joseph, son of Isaac, from the monk Behnam, son of Bajlja (Bailja), in the presence of six witnesses whose names are:

Fol. 296b contains two other notes of sale, but the names of the owners have been purposefully rendered illegible. The first note is dated 2103 of the Greeks (A.D. 1792), in the time of the West Syrian Patriarch Ignatius Matthew (Matthew); and of Gregory, bishop of Jerusalem; and of Basil and Cyril, bishops of the monastery of St. Matthew (Matthew), in the mountain of Alfāl.

On ff. 170b, 225b and 249b we are informed that the MS. was copied in memory of a lady called Mary, daughter of the priest Elijah. Her parents' names have been purposely obliterated by some owners.

Written in a clear but not very handsome West Syrian hand. Profusely rubricated.

Mingana 133

216 x 157 mm. 126 leaves, nineteen lines to the page on ff. 1-82, and generally twenty-one for the rest.

A miscellaneous collection in Garshûni.

A

Ff. 1-82: An apocryphal history of Adam and Eve and of their descendants, from the beginning to the end of the Flood.

The story is called Book of Hexaemeron, and is attributed to St. Epiphanius of Cyprus. It appears to me to be another version of the Cave of Treasures, to which it constantly refers.

See A. Haffner in Oriens Christianus (1928, pp. 91-145), Das Hexaemeron des Pseudos Epiphanius, where the apocryphon is discussed from an Ethiopic and an Arabic MS. in Munich.

Dated (fol. 82a) 8th February, 2120, of the Greeks (A.D. 1809), and written by the deacon Joseph, son of Isaac an-Najjar (Najjar), son of 'Abd al-Karim, in the time of Ignatius Matthew (Matthew), the West Syrian Patriarch of Antioch; and of the Maphrian Basil Yaman; and of Mar Eustathius Mūsā, bishop of the monastery of Mar Mattai (St. Matthew).
The story of Ahikar, the vizier of Sennacherib, and of Nadan his nephew.

The treatise entitled: “Book of the Miracles of the Virgin Mary,” containing nine stories or miracles of the Virgin.

Four edifying stories: (a) The priest who was inhabiting a village. (b) A story dealing with the Mass and the blood of Christ. (c) The story of a King and what happened to him with Sibyl. (d) What happened to a debtor and a creditor.

Four prayers to the Virgin. In Garshuni. These prayers and the above treatise under A are by another hand, which seems to have been more or less contemporary with that of B. Clear and not so bold East Syrian hand.

Mingana 134

156 x 116 mm. 177 leaves, fifteen lines to the page.

The Book of Hours and other prayers according to the usage of the Chaldeans or East Syrian Unias.

The ritual of the admittance of a woman to the Church after the birth of her child. See C below.

The work is in Garshuni, and seems to be a translation from Latin.
Mingana 135

160 x 105 mm. 161 leaves, generally fifteen and sixteen lines to the page.

The Service-Book of the East Syrian Church called Χόρημον Μικρά.

The work is for the use of the Chaldean Uniatists, and the names of the East Syrian saints in it have been changed into some names of the Orthodox saints of the Roman Catholic communion, with some other verbal alterations.

No date. The oldest part of it is in a clear but negligent East Syrian hand of about A.D. 1740. It was written by Joseph, son of the priest Khidr (fol. 85r). The MS. has been extensively renovated, and its missing leaves supplied by two more modern hands.

A few lines are missing between ff. 9-10, and a whole leaf is wanting between ff. 27-28, 144-145. The last four leaves are only fragmentary.

A poetical piece is attributed on fol. 120 to Rabban Abraham Slokhaya (ραββαν Ἀβραάμ Σλόκχα), who composed it in 1837 of the Greeks (A.D. 1526), and on fol. 121 another poetical piece is ascribed to his nephew, called Gabriel (γαβριήλ), who composed it in the monastery of St. Eugenius, who is designated with the remarkable title of the "second Christ" (ὁ δεύτερος Χριστός).

Profusely rubricated. Some pages damaged by damp.

Mingana 136

227 x 163 mm. iv, 241 leaves, twenty-one lines to the page.

The Arabic translation of the encyclopedic work entitled Causa Causarum (καίσα καίσα) in Garshuni.

The translator is the Syrian monk 'Abd an-Nūr of Amed.

The work is divided into nine makālahs, subdivided into fasls, an index of which is on ff. i-iv.

Dated (fol. 241b) 30th of March, A.D. 1869, and written at Mosul by Joseph, son of the priest Isaac, son of Khajīmah an-Najjar (خُوْجِمَهَا النِّجَجْر) in the time of Jacob, the West Syrian Patriarch; and of 'Abd an-Nūr, bishop of Jerusalem; and of Behnan (sic), bishop of Mosul; and of Dīnja, bishop of the monastery of Mar Mattai.

Written in a clear but slightly negligent West Syrian hand. Headings in red. Broad margins.

Mingana 137

226 x 165 mm. 107 leaves, twenty lines to the page.

A


The work is divided into nineteen bābs.

The nineteenth bāb is incomplete at the end.

B

Ff. 68a-107b: A treatise on the sacrament of penitence and confession.
It appears to be translated from Latin, or adapted from a book by a Roman Catholic theologian for the use of the Syrian Unials.

The copyist found the beginning of the work after he had finished the MS., and he added it on ff. 106b-107b.

Begins: ... إِنِّي هُدِيَتْ أَمَامُ مَعْمَى دَكَّرُ... دَكَّرَ دَكَّرَ دَكَّرَ دَكَّرَ دَكَّرَ دَكَّرَ دَكَّرَ.

Dated (fol. 106a) 31st of May, A.D. 1891, and written by the priest Sulaimān, son of George Bahhō (عَظَّمَ), from the village of Kūb (عَظَّمَ), in the time of Peter III of Mosul, the West Syrian Patriarch of Antioch, residing in the monastery of Za'farān; and of Elias, bishop of the monastery of Mar Mattai.

Bold and clear West Syrian hand. Profusely rubricated. Fairly broad margins.

Mingana 138

218 × 162 mm. 233 leaves, twenty-three lines to the page for the main part of the MS.

A miscellaneous collection of treatises and lives of saints, mostly in Garshēnī.

A

Ff. 1-10b : A treatise of John Chrysostom on devotion, confession of sins and admonition of the sinner.

Ff. 17b-33b : A treatise attributed to St. Ephrem on the miracles of St. Palladius, son of the King Bastiyan (سَيْيَانِ).

Hf. 30-31 are supplied by a later hand.

B

Ff. 10b-17a : A homily by the same John Chrysostom on penitence.

Ff. 106b-170 : A homily by the same John Chrysostom on penitence.

Hf. 33a-34b : Various anecdotes and questions and answers dealing with spirituality and with the Fathers of the desert.

E

Ff. 176-330 : A treatise attributed to St. Ephrem on the miracles of St. Palladius, son of the King Bastiyan (سَيْيَانِ).

Ff. 350-466 : The life of St. Taberon.

D

Ff. 466-546 : Anecdotes dealing with the Egyptian Fathers Arsenius, Isaac and Macarius the Great.

G

Ff. 550-616 : The letter that came down from heaven in the days of the Emperor Constantine.

H

Ff. 616b-68b : A life of the Egyptian ascetic Abbot Kārāz (ئَرْس) who died on the 4th of July.
The life of the holy woman St. Onesima and her companions.
Incomplete at the beginning.

The story contains many Syriac quotations from Jacob of Serug. A leaf is missing between ff. 129-130. Ff. 137-138 are supplied by a later hand.

Ff. 69a-77a: The life of the holy woman St. Onesima and her companions.

Ff. 77b-85a: The story of the soul which leaves the body.

Ff. 85a-114b: The story of the soul which leaves the body.

Ff. 114b-124a: The forty martyrs of Sebaste.

Ff. 124a-124b: The life of the King Zeno, of his wife Shams al-Munir, and especially of his daughter Hilaria.

Ff. 153b-157b: A mainma by Jacob of Serug on fasting.
Something seems to be missing between ff. 167-168.

T
Ff. 169b-172a: Four pieces of poetry in Syriac, possibly by Barhebraeus.

The first piece is headed: ءَبَنِ هُمْرَ سَمَعَكَ

The second is headed: نَحَرْ لا يَكُونُ

U
Ff. 172a-182a: The Book of Clement of Rome.

The book deals with the creation and the story of Adam. It is divided into five chapters, the fifth of which (fol. 180) contains the Testament of Adam to Seth:

الذَّلِيلُ بَعَظِمَةُ رَبِّهِمْ نَزَّلَهُ عَلَى ابْنِهِتا

A leaf seems to be missing between ff. 175-176.

V
Ff. 182a-184a: Seven short chapters extracted from the Book of Confession called the "Mysterious Canon."

W

X
Ff. 187b-194a: Quotations from the Fathers concerning some points dealing with the Book of Genesis.

The Fathers quoted are: Jacob of Serug, John Chrysostom, Moses bar Kepha, Ephrem, Gregory Nyssen.

Y
Ff. 194b-195a: The number of years that elapsed from Adam to the year of the Hijrah.

Z
Ff. 195a-198b: The profession of faith of Severus of Antioch.

aa
Ff. 198b-200a: An anonymous maimra on the anatomy of man. In Syriac.

From the heading ارِيكَ مدَّتُ سَعْدَةُ مَسْعِدَةُ،

it appears that these pages are the continuation of a longer maimra on the same theme.

bb
Ff. 200b-201b: A miracle referring to the body and blood of Christ in the Eucharist.

cc
Ff. 202a-206a: A maimra on Aaron, the brother of Moses. Incomplete at the beginning. At the end is the subscription: مَعْيَ حَمَدَةُ سَعْدَةُ سَعْدَةُ سَعْدَةُ

dd
Ff. 206a-209b: A maimra by St. Ephrem on the prophet Elijah, who impeded rain from coming down for three years and six months.
SYRIAC MANUSCRIPTS

Incomplete at the end.

Ff. 210a-217b: Life of St. Euphemia of Edessa.

At the end is the subscription:

مدح رقمنا

No date. Written in a bold West Syrian script of about A.D. 1600. The copyist gives his name on fol. 616 as the deacon 'Isa, son of 'Azar. Ff. 202-223 are in two negligent and rather ugly West Syrian hands of about A.D. 1700. Headings in red.

Mingana 139

214 × 150 mm. iv, 429 leaves, from eighteen to twenty lines to the page.

A

Ff. 1-204b: A theological and controversial work in Garshûni, mainly against the Roman Catholic teaching, by the West Syrian Maphrian Basil Shim'ûn (Simon) of Tür 'Abdîn (or Tûrâni). It is entitled Silâh ad-Din wa Turân al-Yağdîn, or "Armour of Faith."

B

Ff. 205a-278: A long commentary by the above Maphrian Basil Shim'ûn of Tür 'Abdîn on the meaning of "uttermost farthing" in Matthew v, 26.

At the end is the subscription:

مدح رقمنا

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Ff. 1-204b: A theological and controversial work in Garshûni, mainly against the Roman Catholic teaching, by the West Syrian Maphrian Basil Shim'ûn (Simon) of Tür 'Abdîn (or Tûrâni). It is entitled Silâh ad-Din wa Turân al-Yağdîn, or "Armour of Faith."

B

Ff. 205a-278: A long commentary by the above Maphrian Basil Shim'ûn of Tür 'Abdîn on the meaning of "uttermost farthing" in Matthew v, 26.

At the end is the subscription:

مدح رقمنا

No date. Written in a bold West Syrian script of about A.D. 1600. The copyist gives his name on fol. 616 as the deacon 'Isa, son of 'Azar. Ff. 202-223 are in two negligent and rather ugly West Syrian hands of about A.D. 1700. Headings in red.

Mingana 139

214 × 150 mm. iv, 429 leaves, from eighteen to twenty lines to the page.

A

Ff. 1-204b: A theological and controversial work in Garshûni, mainly against the Roman Catholic teaching, by the West Syrian Maphrian Basil Shim'ûn (Simon) of Tür 'Abdîn (or Tûrâni). It is entitled Silâh ad-Din wa Turân al-Yağdîn, or "Armour of Faith."
The Christological work entitled *On Trinity and Unity*, by John Ibn ‘Assal.\(^1\) In Garshuni.

After a short preamble dealing with the generalities concerning the mystery of the Incarnation, the author embarks on the main theme of his work, which is the explanation of the Passion, Crucifixion and Resurrection of Christ. The work is not controversial, but merely theological. The author is very fair in his dealing with the different Christian sects and his references to them are friendly:

"The Syrians say..."  "The Melchites say..."  "The Nestorians say..."  (fol. 4)

"Those who differ in the mode of the Union are the Nestorians and the Jacobites" (fol. 5).

The author refers to himself by the sentence: Ις ιπης ην, says the author (ff. 105b, 111b, etc.). In the colophon the copyist says erroneously on the margins that Ibn ‘Assal was the abbot of the monastery of St. Matthew in the mountain of Alfaš, near Mosul.

At the beginning the work is simply called: Ις ιπης ην, says the author. There are seventeen sermons of unequal length, the first of which is on Good Friday and the last (fol. 142a) on penitence.

Dated 25th December, A.D. 1896, and written by the priest Sulaimān, son of George Bahho (Μητροπολίτης βαβα), a priest of the church of the village of Kūb (Μητροπολίτης βαβα), in the time of Ignatius ‘Abd al-Masih II, from Kāl at Marah, the West Syrian Patriarch of Antioch; and of Bishop Cyril Elias, head of the monastery of St. Matthew (Shaikh Matti).

Written in a clear and somewhat bold West Syrian hand. Rubricated. Headings in red. Fairly broad margins.

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\(^1\) About the ‘Assal family see Malon in *J.A.*, vi, 1905, pp. 509-529, and Graf in *O.C.*, ii, 1913, pp. 205-236.
Mingana 142
164 x 114 mm. 61 leaves, nineteen lines to the page.

A
Ff. 1-45: The last four sections of a Garshuni work that deals mostly with Confession and Communion. The first two sections are missing, and the MS. is incomplete at the beginning. The last (or the sixth) section begins (fol. 37a):

The work is full of quotations from the Egyptian Fathers of the desert and from the Monophysite and other saints.

On fol. 37b mention is made of a discourse of Athanasius of Alexandria on the sanctions of the law, which had been translated from Coptic into Arabic by Bishop Marcus of Saba.

B
Ff. 45b-47b are blank. Ff. 48a-62b contain a rather strange work dealing mostly with the true miracles performed by God and those performed by others. In Garshuni.

A great deal is said in the work about amulets, and many apocryphal quotations are found in it from Aristotle. Mention also is made of the god Samael, who was worshipped till the arrival of the Christ. On fol. 59b it is said that Zoroaster (زوراکستر) said to his disciple: "Anyone who does not eat my body and drink my blood, and mix with me and I with him, will have no salvation."

The MS. is incomplete at the end.

Mingana 143

228 x 170 mm. 114 leaves, twenty lines to the page.

The work entitled The Chariot of Mysteries, by Basil, or the Maphrian Shim‘ūn (Simon) at-‘Uranī. In Garshuni.

The work is divided into an introduction (جنبشة) and eight makālahs, subdivided into fasls.

Dated (ff. 21 and 114b, etc.) February, A.D. 1893, and written in the time of Ignatius Peter III, the West Syrian Patriarch of Antioch, residing in the monastery of Za‘farān; and of Cyril Elias, bishop of the monastery of Shaikh Matti (St. Matthew); by the priest Sulaimān, son of George Bahbo, whose origin was from the village of Kāb (کاب). The copyist’s mother was called Nazi, daughter of Isaac.

Written in a clear West Syrian hand. Profusely rubricated. Headings in red.

Mingana 144
228 x 170 mm. 130 leaves, twenty lines to the page.

A
Fol. 1a: A maimra on the divinity of Christ, by St. Ephrem. The maimra has only one Alaph.
A theological work entitled on ff. iii, 130a and 130b: "The Book of 'Abdisho'." In Garshuni.

The work, as the title designates, is composed by Isho' (Jesus), son of Ibrahim, son of Elijah, from Melitene (ff. 1b and 102a): Isho', who seems to have lived in the eighteenth century.

The writer was a Monophysite.

The book consists of seven dissertations on the following subjects:

1. Annunciation of the Virgin (ff. 1b-190), divided into 26 faṣls.
2. Nativity of our Lord (ff. 190-610), divided into 87 faṣls.
3. The entry of our Lord into the Temple (ff. 610-746), divided into 10 faṣls.
4. Lent (ff. 746-840), divided into 18 faṣls.
5. Eucharist (ff. 840-960), divided into 30 faṣls.
6. The washing of the feet of the Apostles (ff. 960-1016), divided into 16 faṣls.
7. Crucifixion (ff. 1020-1206), divided into 50 faṣls.

In Garshuni.

The number of the years of the life of the ancient Patriarchs. In Garshuni.

In Garshuni.

A few leaves have fallen from the index of the work on ff. 4-8, but the text of the book itself is complete.

Copied by Hanna Gargaraya (سالى) in the year 2044 of the Greeks (A.D. 1733). The date has partly disappeared, but an owner has written it below in pencil.

Written in a clear and neat West Syrian hand. Headings in red.

From a note on the fly-leaf and from an inscription in pencil on fol. 97a we learn that the MS. belonged, in A.D. 1910, to the priest Ya'kūb, son of Mūsa.
Mingana 146

213 × 150 mm. 300 leaves, generally from eighteen to twenty-two lines to the page.

A collection of various treatises put together from different MSS. or written by different hands. In Garshuni.

A

Ff. 1-12: (a) The beginning of the story of the son of a Jew who had become a Christian. (b) The end (only the colophon) of the story of the Patriarch Joseph. (c) The end of the story of a priest who only said the Mass of the Virgin. All fragmentary.

B

Ff. 12b-11b: The story of the seven sleepers, or of St. Yamlikha and his companions.

Negligent West Syrian hand of about A.D. 1750. Generally twenty-one lines to the page.

C

Fol. 11b: The story of a Persian King and his ten viziers. Incomplete at the end.

D

Fol. 12a: A miracle of the Virgin dealing with a bishop.

The text of the miracle is complete, but it seems to have been a sequel to a whole treatise on a cognate subject.

E

Ff. 12b-22a: The life of the Abbot Mark of Egypt.

F

Ff. 22a-29b: The life of St. Michael and his sister Sirās from the town of Iconium (Iconium).

Same handwriting as above under B.

G

Ff. 30a-44: The story of St. Shamūni and her seven children in the time of the Maccabees.

Ff. 30-40 are in the same handwriting as above, and ff. 41-44 are in a bolder hand.

H

Ff. 45-65: The story of Sindbad the sailor of the Arabian Nights. Incomplete at the beginning.

Ff. 46-52 are supplied by a later hand. Ff. 53b-65 are in a clear West Syrian hand of about A.D. 1700. Eighteen lines to the page. A lacuna between ff. 52-53.

The beginning of the fourth and fifth journeys is introduced as follows (ff. 53a and 57a):

At the end (fol. 65a) is the colophon which mentions the name of the copyist, the deacon David, son of Raffo Benneḥ.
I

Fol. 65a: A miracle performed by John the Baptist on the occasion of the consecration of his church.

Ff. 65b-66a: A miracle by St. George.

K

Ff. 66a-68b: A story illustrating the obedience to parents, in the person of one Theophilus, who lived under the reign of the Emperor Theodosius.

L

Ff. 69a-78a: The life of St. Cyriacus and of his mother Julitta.

M

Ff. 78b-93a: The story of St. Behnam, of his sister Sarah, of his forty companions (and of their leader St. Matthew [=Shaikh Matti]) and of their martyrdom at the hand of his father, King Sennacherib.

N

Ff. 93a-99a: The story of St. Jacob, who was cut in pieces.

O

Ff. 99a-104a: The story of a miracle performed by St. Elijah al-Asbiti (الابن) in the town of al-Asbit.

P

Fol. 104: The story of a miracle performed by the Virgin in the town of Euphemia.

Q

Ff. 105a-110b: The story of the forty martyrs of Sebaste.

R

Ff. 111a-133a: The story of Job.

S

Ff. 119b-133a: The history of the Apostle St. Thomas and of his martyrdom in India.

The final leaves are damaged.
TT
Ff. 133a-137a: The story of the monk who used to cover his face, told by St. Jacob, bishop of Sūmar.

U
Ff. 137a-142a: The history of SS. Barbara and Juliana.

W
Ff. 142a-145b: The story of the merchant of Tegrit and of his believing wife, and what happened to him with his brother.

X
Ff. 145b-151a: The history of St. Onesima, the daughter of the King.

Y
Ff. 151b-155b: The history of Joseph, the Jew who became a Christian in the city of Rome.

Z
Ff. 155b-161b: The history and the decollation of John the Baptist, by John Chrysostom.

aa
Fol. 162a: A miracle by St. George.

bb
Fol. 162b: The miracle of the Virgin with a robber.

cc
All the above treatises from H to bb, or from ff. 45 to 162b, are written in one hand, a thin West Syrian script of about A.D. 1700. Eighteen lines to the page. Headings in thicker script.

dd
Ff. 163a-189a: The history of St. Malkē, the disciple of St. Eugenius. The heading is in Syriac, and the rest in Garshuni.

ee
Ff. 189b-216a: The story of St. Ashir-shānāh, otherwise Ziana, otherwise Liciana,
daughter of King Licianus of Megeddon, who evangelised “one thousand thousand and two hundred and thirty thousand men.”

Same hand as under cc.

ff

Ff. 216a-221a: The history of Arsenius (Arsânus), King of Egypt, known as “of the skull.”

gg

Ff. 221a-226a: The story of the boy whose parents wished to kill.

hh

Ff. 226a-229b: The story of the sparrow, from the Arabian Nights.

ii

Ff. 229b-233a: The story of a monk who had been calumniated.

jj

Ff. 233a-239b: The history of the “man of God” (St. Alexius), son of Euphemianus.

kk

Ff. 239b-244a: The history of St. Tatus, who was martyred in Rome.

At the end there is the following colophon by the deacon David, possibly the same man as that who wrote the above treatise under H.

II

Ff. 244b-253b: The history of King Zeno, of his wife Shams al-Munir, and of their daughter Hilaria.

mm

Ff. 253b-275b: The history of St. John, the owner of the Gospel of gold.

nn

Ff. 275b-284a: The history of St. Dîmet (Domitius), the physician of souls and bodies.

oo

Fol. 284a: The miracle of John the Baptist, who opened the eyes of the blind.

PP

Ff. 284b-289b: The history of St. Eugenia, daughter of the King.
The heading to the Book of Genesis is (fol. 1b):

The subscription is (fol. 15b):

The heading to Exodus is (fol. 15b):

The subscription is (fol. 24b):

The heading to the third Book is (fol. 24b):

The subscription is (fol. 30a):

The heading to Numbers is (fol. 30a):

The subscription is (fol. 32b):

The heading to Deuteronomy is (fol. 33a):

The subscription is (fol. 36b):

On fol. 9a there is a quotation from Severus of Antioch, from his epistle to Solon of Selucia:

On ff. 335 and 346 are three quotations from Cyril of Alexandria, and on fol. 356 is another long quotation from the same Cyril from his book entitled Glaphyra:

The Commentary of the same Jacob of Edessa on Job, Joshua and Judges, introduced as follows:
1. (Fol. 36b): The combined commentary of St. Ephrem and of Jacob of Edessa on Genesis. The commentary is cast into the mould of Scholia. The scholia (or مصادر, مصادر, or مصادر) are sometimes headed as by Ephrem and some other times as by Jacob of Edessa. E.g. fol. 44a: مصادر مصادر مصادر مصادر مصادر. There are quotations by Jacob of Edessa from earlier Fathers:

1. Fol. 48a: Cyril of Alexandria (from the first section on the service of the spirit):

2. Fol. 48a: Severus of Antioch (from his letter to مصادر).

3. Fol. 50a: John Chrysostom on the punishment of the serpent.

4. Fol. 54a: St. Basil (from his letter to مصادر).

5. Fol. 69a: Epiphanius of Cyprus on the prophets.

D

Ff. 75a-78a: The commentary on the Exodus, by St. Ephrem.

In complete at the end.

The colophon of the original MS. from which the present one is derived informs us (fol. 78a) that it was transcribed from a MS. that was in the autograph of Bishop John, who died in 1936 of the Greeks (A.D. 1625). The bishop did not bind the MS., hoping to get another copy containing the remainder of the text that was missing, but in vain. The task was undertaken with no better results by Simon, the Abbot of the monastery of St. Behnam, down to the year of his death, which was 1986 of the Greeks (A.D. 1675). In that year Hadiyah, son of Shamma, bound the MS., as there was no hope of finding anywhere the remainder of the text.
A commentary on the Psalms by Daniel of Tellé, a writer to be distinguished from Daniel of Salah.

At the end (fol. 161a) is the subscription:

The commentary, which is more of the spiritual than of the literal kind, is written in a fluent and pure style. The author does not seem to have been much affected by the Christological controversies of the fifth century, although he makes frequent mention of "Heretics."

A colophon on fol. 161b informs us that the present MS. was copied from an original preserved in the Church of SS. Sergius and Bacchus in the village of Baith Khudaida (= Karakosh, S.E. of Mosul). That original MS. is dated 25th of September, 2074 of the Greeks (A.D. 1763), and was written by the deacon Habib, son of Zemargados, of the family of Peter Zarra (?), in the time of the Patriarch Ignatius Gorgis (George), and of the Maphrian Gorgis (George), and of Iwannis Behnam, bishop of the monastery of St. Behnam.

The present MS. is dated 8th February, 2210 of the Greeks, and A.D. 1899, and was written at Mosul by the deacon Matthew, son of Paul, in the time of the West Syrian Patriarch Ignatius 'Abd al-Masih; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew (Shaikh Matti) in the mountain of Alfât.


Mingana 148

317 × 207 mm. 332 leaves of double columns, twenty-four lines to the column. In the non-Biblical matter there are no double columns.

A

Ff. 1b-2b, 5, 7a-13a: The work entitled Genealogies, by Mushé (Moses) Karkhāya, from Karkha of Pirūz.

At the end (fol. 13b) is the subscription:
The heading (fol. 1b) introduces the work as the preliminary matter that has to be placed at the beginning of the Gospel.

These sharbē are six in number, and the last of them ends on fol. 5a. Then from fol. 7a they are called ḫāshūṭ, of which there are twelve. The first ṭiyāṣā is:

The leaves are misplaced by the eastern binder, and it is even probable that at least some parts of the misplaced matter are due to the copyist himself (cf. fol. 7a), where the first ṭiyāṣā immediately follows the list of the seventy disciples, fol. 5 should come after fol. 2, and ff. 9-10 should precede fol. 8.

The work tries to harmonise the genealogies of Matthew and Luke, and contains eight diagrams to that effect. Moses Karkhāya quotes twice Africanus (vflgj).

The author, Mushé Karkhāya, was a disciple of the East Syrian Patriarch Aba I, or Mar Aba, and so flourished towards the end of the sixth century. He is mentioned by 'Abdisho in his Catalogue (Assemanni, Bib. Orient., iii, 276).

Ff. 3b-4, 6a-7a: A treatise containing a short history of each of the twelve Apostles and seventy disciples.

Fol. 3 contains the names of the eleven magi who brought offerings to Christ.


The MS. is very precious as it contains the complete process of the East Syrian Massora in almost every word of the text. Here is what is found on the subject on fol. 3a:
The great importance of the MS. may also be gauged from the following subscription found on fol. 332, where mention is made of the Massoretic MS. used by Rabban Joseph Busnaya:

Then come the fourteen Epistles of St. Paul in the usual order, with fifty-five chapters, and then the subscription:

Apart from the above special numbering for each group of Books, the whole of the New Testament has also one single numbering throughout the MS. to the extent of 165 chapters. The general numbers of all the New Testament and the special numbers for each separate group of its Books, as specified above, are written on the margins.

The work contains the four Gospels: Matthew (ff. 138b-53b), with twenty-two chapters; Mark (ff. 53b-79a), with thirteen chapters; Luke (ff. 79a-122b), with twenty-three chapters; John (ff. 122b-160a), with thirty chapters, at the end of which is written:

Then follow The Acts and the Catholic Epistles (ff. 160a - 225a) with thirty-two chapters, called all of them by one name, Praxis, and numbered as one book, with the subscription:

Then come the fourteenth Epistles of St. Paul in the usual order, with fifty-five chapters, and then the subscription:

Apart from the above special numbering for each group of Books, the whole of the New Testament has also one single numbering throughout the MS. to the extent of 165 chapters. The general numbers of all the New Testament and the special numbers for each separate group of its Books, as specified above, are written on the margins.

The treatise of Eusebius of Cesarea, in which is the history and the martyrdom of each one of the twelve Apostles, and each one of the seventy Disciples.

The list of the letters of the alphabet of St. Ephrem (ff. 138a - 181b), of Bardaisän
The MS. is dated 1924 of the Greeks (A.D. 1613), and was written in the village of Nairba (نیربا), near Jülamer (جلامیر), by the priest 'Abd al-Masih, son of Peter, son of Hodada (بوداده), for the priest Oriah (آوریه), son of Jonah (نحوم), from the village of Tirkūnis (ترکوینس), but who was then inhabiting the village of Hānānis (حناویس).


**Mingana 149**

335 × 231 mm. 199 leaves, twenty-six lines to the page.

**A**

Ff. 1b-22b: The often-recurring 'Unītha of Gabriel, Metropolitan of Mosul, surnamed Ḥaṃṣa.

... حمدلله مدح لله مدح لله مدح لله مدح لله مدحula

It is said in the MS. that it is to be recited on the day of the commemoration of Mar Sabrīsha' of Bait al-Ḳūk. It may also be recited on the Wednesday of the Rogations of the Ninevites.

**B**

Ff. 22b-177a: A complete and systematic collection of the poetical works of Khāmīṣ bar Kardāḥē.

**C**

Ff. 163b-164a: A Sughīṭha on wine by the priest Ḥalya Šaydāyā.

**D**

Ff. 164a-165a: A Sughīṭha by Shihāb of Mosul.

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1 A piece on fol. 141b is attributed to Mar Gabriel, probably Gabriel of Mosul.
E

Fol. 167: A Sughltha recited by the niece of St. Abraham Kindōnaya when she sinned and repented.

Ff. 1760-1946: Three long Uniyatha by the priest Isaac or Asko Shebadhāna (Alexander), which he composed in 1751 of the Greeks (A.D. 1440).

The first (ff. 1760-1790) is on bd'ūtha; the second (ff. 1790-1856) is on St. George; and the third (ff. 1856-1946) is on the holy cross.

At the beginning (fol. 1760), the priest Isaac Shebadhana is said to have been a smith (μηχανής), and at the end (fol. 1946) he is said to have been from the country of the Sindaye (Σινδάι). The country of the Sindaye is situated north-east of the modern town of Zakho.

Many of the above pieces are acrostic.

Dated Thursday, 7th December, A.D. 1893, and written in Alkosh (a small town north of Mosul) by the deacon 'Isa, son of Isaiah, son of the deacon Cyriacus, who was originally from the village of Ekror (Εκροδ), in the above country of the Sindaye.


G

Ff. 1946-1980: An Unitha on bd'ūtha by the priest Isra'd of Alkosh.

Mingana 150

157 × 106 mm. 123 leaves, seventeen lines to the page.

A work containing useful extracts from various books. Unfortunately, the copyist did not write any headings at all, but left the space reserved for them blank. He probably had no red ink at hand.

A

Ff. 1-26: Extracts from the work entitled Λεγεταί Λαμπάτου, Laughable Stories, by Barhebraeus.

B

Ff. 26-956: Long and important extracts from the general (called "secular") history of Barhebraeus, entitled Χρονικόν Συριακόν, and better known as Chronicorum Syriacorum.

They begin with the historical notices concerning Socrates, Plato and Aristotle, and end with the murder of Malik Nasir by the Mongols.

I know from private sources that these extracts were culled from an old MS. of Barhebraeus' history, which was taken some fifty years ago from Mosul by a West Syrian priest and brought to the town of Kharpūt, when he was consecrated bishop of that town. The MS. is therefore independent of those used by Bruns and Bedjan.

C

Ff. 956-1080: A treatise on Hexaemeron, attributed to Jacob of Edessa (Ιωάννης). Begins:

D

Ff. 1080-1100: Two short maïmré without rhyme on penitence, attributed to the same Jacob of Edessa (Ἰωάννης).
The first begins:

The first begins: J^op> J^oj k-« of E Ff.

Ff. 110a-123a: Extracts from the history of the confessors in Palestine by Eusebius of Caesarea.

The martyrs whose history is recorded are Timothy of Gaza, Apphianus (I<mI>) of Lycia and Agapius.

No date. Written in a clear West Syrian hand of about A.D. 1860. No rubrications. Fully vowelled. Many difficult Syriac words are translated into Arabic on the margins or between the lines of the text.

Mingana 351
305 x 211 mm. 147 leaves of two columns, thirty-three lines to the column.

A

Ff. 1-140b: The mystical and monastic works of Isaac of Nineveh.

Ff. 1b-20b contain a division of six maimrē. Ff. 20b-82b have no divisions, but only headings dealing with different aspects of mysticism. They contain also letters and dialogues. On fol. 82b is a secondary division, Тμαι . On fol. 96b ends the first out of the four parts into which the work of Isaac was originally divided.

Ff. 96b-129a contain seven maimrē which have a hundred sayings each, marked in alphabetical order in the body of the text. These, according to the heading, are drawn from a work by Isaac entitled "Book of Grace."

Ff. 129b-139b contain a long maimra on the quiet of the cell (J^oaaj J^oj), after which comes the statement of Bishop Iwannis (John) to the effect that it is he who had arranged the works of Isaac in the form in which they have come down to us.

Ff. 141a-146a: Eight maimrē on mysticism, by Abraham Nathpraya or Napethraya.

Headed: Тμαι . On fol. 146b ends the first out of the four parts into which the work of Isaac was originally divided.

Fol. 146b: A short maimra by Gregory of Cyprus.

Headed: Тμαι .

D

Ff. 146b-147a: An historical notice on Abraham Nathpraya.

Begins: Тμαι . Written at Mosul on the 19th of October, 1906, by the deacon Matthew, son of Paul,
and copied from an old MS. preserved in the monastery of Shaikh Matti (St. Matthew): Clear, neat and handsome West Syrian hand. Profusely rubricated. Broad margins. The first page contains a beautiful sign of the Cross with some other ornamental patterns.

Mingana 152
403 × 283 mm. 311 leaves of two and three columns, forty-two lines to the column.

A

Ff. 1-vi at the beginning: The treatise of Jacob of Edessa on the Divine Economy of our Lord, and on the history of the Patriarchs, Prophets, Apostles and Fathers who deal with it.

The treatise is finished by the copyist at the end of the MS. ff. 293b-295a.

B


Fol. 910 contains a whole section dealing with the division of the work of the prophets into ten parts, by St. Epiphanius of Cyprus. The early Fathers quoted in the treatise are: Fol. 90b: Basil (on the Psalms), Cyril of Alexandria (on the Psalms). Fol. 91a: Dionysius of Alexandria (from the second chapter
of his work on baptism); Athanasius of Alexandria (from his treatise on the Psalms); Epiphanius (from his treatise on the weights and measures); Irenaeus, (from the first discourse of his commentary on Samuel); Hippolytus of Rome and Origen (from their discourse on the Psalms).

At the end of fol. 91a begins a long quotation from Hippolytus of Rome on the singers chosen by David. Fol. 916 contains another and longer quotation from Irenaeus, (from the same first discourse of his commentary on Samuel).

Fol. 92b: John Chrysostom (from his commentary on some Psalms). Chapter XXVIII (fol. 95) contains the history of all the Greek and Syriac versions of the Old Testament. Fol. 936: A quotation from the historian Socrates concerning Ignatius of Antioch.

The rest of the MS. contains the continuation of the Commentary of Baršalibi as follows:

Fol. 93b-153a: Psalms. Fol. 153b-165a: Proverbs, according to the Septuagint, followed on fol. 165b by a short literal commentary according to the Peshitta Version. Ff. 165b-178b: Ecclesiastes (Septuagint). Ff. 178b-186a: Song of Songs (Septuagint).

E

Fol. 186b contains short chronological and historical notes on the prophets, kings and rulers of the Jews.

Headed: משנה בָּנַת סֶכֶם סְדָאֹש.

J


G

Ff. 261b-264b: Large portions from Hippolytus of Rome on Susanna. Headed: משנה בָּנַת סֶכֶם סְדָאֹש.

H

Ff. 264b-286a: The Minor Prophets in the following order: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. They are all commented upon in a literal and in a spiritual sense in two separate sections (ff. 264b-278b and 278b-286a).

I

Ff. 286a-292b: Ecclesiasticus, or as he is called: Jesus, son of Simon Sirikha (sic), who lived in the time of the Maccabees.

J

Ff. 304a-305a: Seven letters attributed to Dionysius Baršalibi.

Dated 26th April, 2102 of the Greeks and A.D. 1891. As the first book of Genesis was finished (fol. 23a), September, A.D. 1889, it took the copyist about one year and five months to finish the MS. Written by the deacon Matthew, son of Paul, in the town of Mosul, in the time of Ignatius Peter III, West Syrian Patriarch of Antioch; and of Gregory George, Metropolitan of Jerusalem, residing in the monastery of St. Mark; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, Metropolitan of the monastery of St. Matthew (Shaikh Matti) in the mountain of Alfa. The present MS. was copied from a very old MS. belonging to the monastery of
Za'farān (ضفران) near Mardin. For the time being the old MS. is kept in Mosul in the church of St. Thomas the Apostle. From a note in the MS. it is learnt that in 1832 of the Greeks (A.D. 1521) it was renovated and rebound (fol. 293a).

Written in a neat, clear and handsome West Syrian hand. Profusely rubricated. Headings in red. Double sets of red rulings. In many leaves the spiritual commentary is written in a more minute hand.

Mingana 153
225 × 163 mm. 200 leaves, nineteen lines to the page.

The sermons of Ignatius Shukr-Allah, the Patriarch of the West Syrian Uniatists, who flourished in A.D. 1667.1

These sermons are in the order of the ecclesiastical Calendar of the Church, and are twenty-four in number. They begin on the following folios: 1b, 14b, 24b, 34b, 41b, 52b, 62a, 70b, 79b, 83a, 90b, 98b, 104a, 113b, 120b, 129a, 137b, 144a, 151b, 159a, 168a, 175b, 181b, 188a, 199b, 206a, 213b, 220b, 229a, 236b, 243a, 250b, 257a, 264a, 271b, 278a, 285b, 292a, 299b, 306a, 313b, 320b, 327a, 334b, 341b, 348b.

Dated 7th October, 1896 of the Greeks (A.D. 1785), and written by the deacon Ibrahim, son of the deacon Khidr (خدر), son of the priest Ibrahim, the Syrian, who was from 'Akr (أكر = a small town northeast of Mosul). It was written for the Adoni priest (براهيم) = the Hebrew Ḫaṭṭāṭ.

1 Cf. Wright's Cat. of Syr. MSS., p. 900. This Ignatius Shukr-Allah may also be Ignatius Shukr-Allah who succeeded Isaac about A.D. 1730. Cf. Lamy in Chron. Eccl. of Barhebræus, p. 890.
C
Fol. 546-640: The ecclesiastical Canons of Dionysius (or Jacob) Barshalibi, Metropolitan of Amed.

D

E
Fol. 696-880: Theological questions asked by St. Basil and answered by St. Gregory (Nazianzen). In Garshuni.

F

G
Fol. 916-920: The Gloria in excelsis and the additions made to it by Athanasius of Alexandria. In Garshuni.

H
Fol. 92a: The trisagion or the canticle of the angels near the tomb of Christ and the addition to it by Joseph and Nicodemus. In Garshuni.

I
Fol. 92b-112a: The Catechism of the West Syrian Church in form of question and answer. In Garshuni.

J
Fol. 112a-118a: Various prayers to be recited by the faithful. In Syriac and in Garshuni.

Mingana 156
226 × 163 mm. 172 leaves of double columns, twenty-four lines to the column.
A

Ff. 1-170: The Book of Ethics of Barhebraeus.

The work is divided into four maimré subdivided into kepialia and pāsūkē. There are nine kepialia in the first maimra, six in the second, twelve in the third, and sixteen in the fourth. The maimra begin on ff. 2a, 39, 66, and 1046.

The copyist has written a short colophon after each maimra. The longest colophon is that found on fol. 170b, which informs that the copyist, the deacon Matthew, son of Paul, from Mosul, finished the MS. in his house on the 23rd of January, a.d. 1896, in the time of Gorgis, the Patriarchal Vicar (because in the month of September of the preceding year, Ignatius Peter III, the West Syrian Patriarch of Antioch, had died); and of Dionysius Behnam, Metropolitan of Mosul; and of Gregory, Bishop of Jerusalem; and of Cyril Elias, Bishop of Mar Mattai.

Copied from a MS. written at the Nestorian Patriarchal residence of Maragha in the time of the Chinese Nestorian Patriarch Mar Yahb-Alaha III, in 1604 of the Greeks (A.D. 1293), by the priest-monk Joseph:

Mingana 157

225 × 165 mm. 58 leaves of double columns, twenty-one lines to the column.

The "Book of Hierotheus," or long extracts from the work of Hierotheus selected and arranged by Barhebraeus, who added also in the first column a commentary to it, chiefly derived from that of Theodosius, the Patriarch of Antioch.

Written in a clear and neat West Syrian hand. Profusely rubricated. Fairly broad margins. An index of chapters is on ff. v-vi at the beginning.

B

Fol. iv at the beginning contains an acrostic eulogy of Barhebraeus written by the Nestorian writer Khâmis bar Kârdāhê.

Fol. 17 contains another eulogy of Barhebraeus dealing with the great number of his works, the sweetness of his character, his rejection of worldly possessions, and the high esteem in which he was held by all the Christian denominations of the East. It is probably written by his brother Barṣauna.

Mingana 157

225 × 165 mm. 58 leaves of double columns, twenty-one lines to the column.

The "Book of Hierotheus," or long extracts from the work of Hierotheus selected and arranged by Barhebraeus, who added also in the first column a commentary to it, chiefly derived from that of Theodosius, the Patriarch of Antioch.

Fol. 17 at the beginning contains the preface of Barhebraeus to the work, and fol. 11a the index. Ff. 1-58 contain the text itself of the book in the first column and Barhebraeus' commentary in the second column.
The work has twenty-two chapters according to the number of the letters of the alphabet, but the last chapter is missing in the MS.

The extracts of Barhebræus number 354 short sections, written in red letters in the body of the text and commentary. Ff. 25b-27 and half of fol. 25a are blank.

Dated 29th November, 1894, and copied from a very old MS. by the deacon Matthew, son of Paul, from the town of Mosul (fol. 2a).

Written in a clear and neat West Syrian hand. The commentary is in a more minute script. Rubricated. Broad margins.

Mingana 158
332 x 233 mm. 169 leaves of double columns, twenty-nine lines to the column.

A
Ff. i-168: The Book of Ethics of Barhebræus. In Garshuni. The title, however, is in Syriac.

The Arabic translation has the same divisions as the Syriac text: mākālah, bāb and jasāl which translate maimra, kephalion and pasuša. The mākālahs begin on ff. 6b, 41b, 65b, 99a.

Ff. 26-6a contain a complete index to the work. On the margins of fol. 95b is a note to the effect that the monk Dinha Nahliya (i.e. from Nahli) wrote this taka in A.D. 1873. A similar note is found on fol. 156b.

B
Fol. 26g contains a maimra in the twelvesyllable metre on the death of Dionysius Behnam, Metropolitan of Mosul.

I know from private sources that this maimra was composed by the deacon Jacob Saka (photanūs šakāl), of the village of Bartilli or Bartillah.

The Book of Ethics is dated (fol. 168) 8th February, 2148 of the Greeks, and A.D. 1873, and written at Mosul by the deacon Matthew, son of Paul, in the time of Ignatius Peter III, West Syrian Patriarch of Antioch; and of the following bishops: Eustathius 'Abd-Annūr of Jerusalem; Cyril Aha (rām), of the monastery of Mar Malkē (shadī malkē) in Tūr-'Abdin; Cyril 'Abd-al-Masīh of Edessa (mūsā); Philoxenus Barṣaum of the monastery of the Cross (mūsā); Dioscorus Barṣaum of Jazīrah; Cyril Gorgē (George) of the monastery of Mar Cyriacus; Dionysius Behnam of Mosul; Cyril Elias of the monastery of Mar Matthew (mūsā).

The copyist gives also the names of the priests and deacons of Mosul in the same year, 1873, as follows:

Priests: Chrorepiscopus Stephen and the priest Matthew, for the Church of St. Thomas; the priest Isaac, for the Church of the B.V. Mary.

Deacons: the deacon Behnam, the deacon Archelīdes (archelīdā), the deacon Hannā (John), the deacon Joseph (two of the same name), the deacon David, the deacon Michael, the deacon 'Abd-ar-Rahīm, and the deacon Karrāmi.

The copyist further informs us that in that very year the archimandrite Dinha came to Mosul in order to collect money for the renovation of the monastery of Za'farān, near Mardin.

Written in a clear and somewhat bold West

Mingana 139
318 x 230 mm. 103 leaves of double columns, thirty-three lines to the column.

A
The fly-leaf at the beginning contains:
(a) Two poetical pieces by Khâmil bar Kardâhê.
(b) A note about the high priest Caiaphas to the effect that he was baptised forty-nine days after Pentecost, that he wrote many books, and that he was re-named Josephus.
(c) Three prayers, one over children, the other over sick people, and the third over all persons.

B
Fol. 1a : The translation into Arabic of all the names of prayers and supplications used in the office books of the West Syrian Church.

C
Fol. 1b-103b : The Nomocanon of Barhebraeus, entitled huddâyi.
Dated Saturday, 9th July, 2205 of the Greeks, and A.D. 1894, and written at Mosul by deacon Matthew, son of Paul, in the time of Peter III, the West Syrian Patriarch of Antioch; and of Gorgis, Metropolitan of Jerusalem; and of Behnam, Metropolitan of Mosul; and of Elias, bishop of the monastery of St. Matthew (Sheikh Matti) in the mountain of Alfaf.

The MS. is copied from two MSS., one of which was dated 1879 of the Greeks (A.D. 1568), and written by the priest Mansûr, son of 'Azîz, from the village Zaz (c), in the Church of the B.V. Mary at Amed (Diarbekr) in the time of Ignatius Ni'mat-Allah, the West Syrian Patriarch of Antioch, and of the Maphrian Basil 'Abd-al-Ghani.

The second MS. belongs to the West Syrian Church of St. Thomas at Mosul; its colophon informs us that it was written in the monastery of St. Cyriacus, near Zagal (Garâ), in the country of Haifa (bâlûq), in the year 1794 of the Greeks (A.D. 1483), two years after the renovation of the building of the monastery. The copyist was the monk David, son of John, from the village of Bâtê (bâlûq), in Tûr 'Abdin, and he wrote it for his spiritual father Basil Mas'ûd (bâlûq), Bishop of Zagal, of Hesn Kaiph (kaif), and of the fortified town of Se'erd, of Hamrud (sic) 

The spiritual heads of that time were Ignatius John, Patriarch of Mardin, who was elected in that very year A.D. 1483, in which also had died his master the Patriarch of Mardin (who had preceded Basil Mas'ûd) Khalaf Ma'danîya (bâlûq); and Basil, the Maphrian of Tigrît.

The copyist mentions also some important monks of that period: Şâlîba Sabarnîya,1 Sâlîba, Habîb, and Dinha, his brother, the majordomo 'Azîz, and Malkê, the abbot of the monastery of our Lady, in the country of Hataka (kardahe). In that very year Basil, the spiritual brother of the copyist, died, and ten days after him died also brother Jacob, the majordomo of the monastery. In that year there were a hundred monks in the monastery. Another monk mentioned is Sâlîba, who died in 1783 of the Greeks (A.D. 1472) and was buried in the sanctuary (kardahe) of St. Barhebrama in the monastery of our Lady, in the above country of Hataka. He was followed eleven years later by his own brother Jacob, and both were from the village of Zaz, 

1 I.e. from the village of Bâsilîrina.
the birthplace of Basil, the copyist’s spiritual father.

D

Fol. 103a contains a detailed list of the thirty-two large works composed by Barhebraeus.

A clear and neat West Syrian hand. Headings in red. Fairly broad margins. Fol. 2a is filled in with an ornamental figure of the Cross.

Mingana 160

228 x 160 mm. 64 leaves, eighteen lines to the page.

The grammar entitled Nuhhar Sharibay, by Timothy Isaac, son of the deacon ‘Abed Hayya, and the West Syrian Metropolitan of Amed. Written in a minute and neat West Syrian hand of about A.D. 1873. Forty lines to the page.

Mingana 161

318 x 228 mm. 250 leaves, in two columns, twenty-nine lines to the column for the major part of the MS.

A

Ff. 1-3a: An Appendix to Barhebraeus’ ecclesiastical history, written by his brother Barsauma.

The work has no title and no heading of any kind, and begins:

As stated above, the work deals mostly with paradigms of verbs.

No date. Clear but somewhat negligent West Syrian hand of about A.D. 1850. Profusely rubricated. The copyist gives his name (fol. 63a) as Jeremiah, son of Bahbo (ةبَحَو a diminutive of Ablahad), son of Elias.

E

Fol. 4a: A plan of the Tabernacle and the Temple of Solomon.

D

Fol. 6b: The enumeration of the constellations in which the moon has its first quarters. In Garshuni.

Headed: جـَّالِـسَةٌ ٍـبَلَبَلَبَ.

G

Fol. 7b: A good spheric ornamental pattern containing the names of the signs of the Zodiac and of the different constellations, in Syriac and in Arabic.

Headed: مـَـيـَـسَـلاً ِمَـيـَـسَـلاً

H

Fol. 8a contains three spheric patterns delineating the geography of the earth and of the firmament. In Syriac.
I
Fol. 86: A biographical sketch of Barhebræus. In Garshûni.

J
Fol. 96: A map of the earth based on the seven climates of Ptolemy. Roughly identical with that found in M. 89.

K

L
Fol. 124a: Chronological notes on different events. In Syriac. There is in them the following remarkable statement about Muhammad:

M

As in its Syriac original the work is divided into twelve ṭukas, beginning on ff. 14b, 19a, 50b, 76b, 113a, 118b, 138b, 145b, 179a, 202b, 210a, 229b.

On fol. 242b we are informed that the one who translated it from Syriac into Arabic was the deacon Sergius, son of John ad-Dimashki al-Zarbâbi.

N
Ff. 243a-245: A detailed list of the thirty-two works of Barhebræus.

O
Ff. 245b-246a: The enumeration of the seventeen dioceses of the West Syrian community and of the number of souls found in each one of them. The number of all the West Syrian community is given as 237,880.

P
Fol. 246b: A genealogical tree containing all the functions of the soul in its relation to virtue and vice, in accordance with the categories of Aristotle.

Q

The colophon (ff. 2416-2430) informs us that the MS. was written at Mosul by the deacon Matthew, son of Paul, on 27th May, A.D. 1872, in the time of Ignatius Peter III, the West Syrian Patriarch of Antioch; and of Dionysius Behnam, Metropolitan of Mosul; and of Gregory 'Abd an-Nîr, Bishop of Jerusalem.

An Arabic inscription by the copyist on fol. 128a informs us that the Patriarch Ignatius Peter III of Mosul was ordained Patriarch on the 3rd of June (old style), A.D. 1872.


Mingana 162
232 × 163 mm. 19 leaves, nineteen lines to the page.
An anonymous Syriac grammar. Incomplete at the end.

No date. Written in a bold and clear West Syrian hand of about a.d. 1870.

Mingana 163

237 × 165 mm. 115 leaves, eighteen lines to the page.

A

Ff. 2-10, 46-115: The consolatory discourses, in Arabic rhymed prose, of the East Syrian Patriarch Elijah III al-Jawhari, sur-
named Abu Ḥalim. In Garshuni.

Headed in Arabic: مل ألمً أنلام بسم الله ومحمداً بالعهد

These consolatory discourses are twenty-two in number, and deal with all classes of people. The first one is headed: دعاء مكتبة السلام.

On fol. 115b is the beginning of a stray taurjām by the same Elijah III Abu Ḥalim.

B

Ff. 11-57: The lessons from the Old and New Testaments to be recited over dead people of all classes. In Garshuni.

C

Ff. 43a-44b: The Kālē used in the burial service. In Syriac.

D


Dated a.d. 1913, and written at Mosul by the deacon Matthew, son of Paul.

Clear and bold West Syrian hand. Profusely rubricated.

Mingana 164

162 × 114 mm. 78 leaves, seventeen lines to the page.

A


The book is divided into four kephalia, subdivided into chapters.

Dated (fol. 57a) 2nd February, a.d. 1895, and written at Mosul from a very old MS. by the deacon Matthew, son of Paul, in the time of Gregory, vicegerent of the Patriarch sede vacante, because in that year the West Syrian Patriarch Peter III had died; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew (Shaikh Matti).

B

Ff. 57b-62a: The Book of the Youth of the Mind, by the same Barhebraeus.

C

Ff. 62a-76a: A discourse in the twelve-syllable metre on perfection, written in Baghdad in 1588 of the Greeks (a.d. 1277), by the same Gregory Barhebraeus.
The second part of the MS. is dated 5th of February of the same year, A.D. 1895. The copyist is the same deacon Matthew.

Clear, neat and handsome West Syrian hand. Profusely rubricated. A few ornamental patterns at the beginning.

Mingana 165

223 x 213 mm. To leaves, twenty-four lines to the page.

A

Ff. 16-58: A treatise on astronomy taken from the tenth mainra of the Durrasha of Elijah, Bishop of Anbar.

From the list of the disciples of the saint found on ff. 810-820 we may infer that the MS. contains an East Syrian recension of the story. One leaf is missing between ff. 79-80 containing the text found in Bedjan’s edition (Acta Martyrum, iii, pp. 469 (half) and 470).

Dated (ff. 87f and 89) first Friday in Lent, 2040 of the Greeks (A.D. 1739), and written in the village of Alkosh, by the priest Simon, son of the priest Yalda (بیلا), son of the priest Elijah of Alkosh.

The one who caused the story to be written was Mary (میلا), the deaconess of the monastery of St. Eugenius, near the
village of Mc’arré (مکاره)، together with a layman called Ḥaushāba (عوشابه).

Ff. 876-886 contain an interesting historical account of the renovation of the Church of the monastery of St. Eugenius in 2582 of the Greeks (A.D. 1271).

Headed: 

١٤٠٠م

The notice informs us that this renovation took place during the care and in the time of the Metropolitan ‘Abdishō’ bar Mashk, who was from the village of Gaślōna (غسلونا) and who died a month after the renovation.

The renovation took two months. At that time there were many monks in the monasteries of SS. Eugenius and Yoḥanan Ṭayyāra. In all those two months no monk was able to spare time to make any bread in his cell, but all worked hard from morning till evening, and they were helped free of charge by seventy men from the said village of Mc’arré (مکاره) which was situated near the monastery. The builder was the priest Raḥmōn (رحمون), who refused to take any fees for his work, and the mayor of the village of Mc’arré was called Ḥusain, son of Ḥūs (حسين حسن)، and he brought to the monastery many loads of flour, of grapes, and of figs for the workmen.

The copyist further informs us that the monk Abraham saw the above historical notice at the end of an old life of St. Eugenius, and copied it.

The MS. seems to have belonged to the monastery and the Church of St. Eugenius, because the fly-leaves at the beginning are crammed with inscriptions containing the names of all those to whom a sacrifice (سكينة) had to be offered by the priest residing in or near the monastery. Some of the proper names are interesting for East Syrian Nomastics.

The last owner of the MS. was (fol. 16) Gabriel Dūda (جبريل دودا)، who probably got possession of it after the destruction of the monastery of the Saint.

Written in a bold and clear East Syrian hand. Fully wovelled. Broad margins. Headings in red. For date see above.

**Mingana 167**

327 × 228 mm. 193 leaves, twenty-nine lines to the page.

The work of Pseudo-Dionysius the Areopagite. Another and a more ancient copy of Mingana 24.

Ff. 1b-15b: The mainra of Sergius of Resh’aina.

Ff. 15b-16b: The treatise of bar Sargi.

Ff. 17a-18b: The treatise of John Scholasticus.

Ff. 18b-21a: The treatise of Giwargi or Guewargi (George) of Constantinople.

On ff. 22b-174a is found the work itself of Pseudo-Dionysius the Aeropagite, as follows:

Ff. 22b-102a: De divinis Nominibus.

Ff. 102b-134b: De caelesti Hierarchia.

Ff. 135a-140a: De mystica Theologia.

Ff. 140b-174a: De ecclesiastica Hierarchia.

Ff. 174a-192a: The ten letters of Pseudo-Dionysius as in M. 24.

Dated (fol. 192a) 27th January, A.D. 1667, and 2178 of the Greeks, and written at Mosul by ‘Abd an-Nūr, son of the deacon Behnam, son of ‘Abd an-Nūr of the citadel quarter of the town, in the time of Ignatius Jacob II, the West Syrian Patriarch, who was originally from Ka‘fat Mar‘ah, near Mardin; and of Cyril Dinha, Bishop of Shaikh Matti.
The MS. does not separate, as in Mingana 24, the text from the commentary, and does not exhibit the former in thicker and the latter in thinner characters, but both text and commentary are in the body of the page, separated by the red headings and .

Fol. 22a contains the colophon of the original MS. reproduced in Mingana 24. Ff. 1b-5a, which were lost in the original MS., were recovered and copied by the deacon Matthew in A.D. 1903 (fol. 21a).

Written in a clear but negligent West Syrian hand. Profusely rubricated.

Mingana 168

165 × 112 mm. 113 leaves, generally seventeen or eighteen lines to the page.

A

Ff. 1-113a: A work on Christian perfection, mostly for the use of the Syrian Uniatists. In Garshûnî.

Entitled (fol. 1b): A Compendium of Christian Perfection. . .

The first title “Explanation of the Requirements of Perfection” is also found in the colophon (fol. 112b).

No author’s name is given. Among the Fathers of the Church quoted often figure Cassianus, Joannes Climacus and even St. Ephrem.

The work is divided into twenty long chapters (fâsêl). The first chapter deals with the love of God, and begins:

Dated (fol. 113a) 17th September of the year 2089 of the Greeks (A.D. 1778), in the time of Ignatius Gorgis (George), the West Syrian Patriarch of Antioch; and of Cyril Matthew, Bishop of the monastery of St. Matthew (Shaikh Matti).

The name of the copyist has been purposely obliterated. On fol. 112a a later inscription contains the name of Abraham, son of Paul.

B

Fol. 113 contains, in Garshûnî also, the prayers of the Hours in relation to the Passion of Christ.

Clear West Syrian hand. Profusely rubricated. Ff. 1-9 are by a later and bolder hand.

Mingana 169

207 × 147 mm. 95 leaves, seventeen lines to the page.

A

The metrical grammar of Barhebraeus, with commentary. The title as found in the colophon (fol. 94a) is:

Each page is divided into two columns, one containing the text in thick script, and the other the commentary in thin characters.

Three leaves are missing at the beginning, but of the text only a few lines of the introduction have disappeared. A leaf is also missing between ff. 15-16, another one between ff. 16-17, a third one between ff. 35-36, and a fourth one between ff. 67-68.

Dated (fol. 94a) November, 1973 of the Greeks (A.D. 1662), and written in the village of Baith Dida (the modern Karakosh, south-east of Mosul).
Hadiyah (هادي), son of Shammo, or Shamāmo (شامامو). His mother was called Miṣaire (ميضاء), and his brother David; another brother (for whom he wrote this book) was the deacon Ḥadhbeshabba (دحدبخت). Some of these names occur in the colophons of Mingana 147 and 234.

In that very year there was famine and pestilence, and in the village of Baith Dida alone nine priests out of sixteen died, together with twenty-four deacons and five hundred other persons. The famine was so severe that a wazna (وزن) of wheat was sold for one piastre (پيستر).

On fol. 94b is a list of nineteen MSS. which were in the possession of the deacon Khaušiba and his brother, the copyist Hadiyah, sons of Shammo, or Shamāmo.

On this same fol. a Garshuni note informs us that in 1990 of the Greeks (أ.د. 1679) the MS. was acquired by the deacon Yalda (يالدا) from his maternal uncle, the above priest Hadiyah, for the sum of two piastres and a half in the presence of the priest Dioscorus and the deacon Kallādo (كالد), son of the priest David.

A later Garshuni inscription informs us that the MS. was acquired by the priest Yalda, son of Ḥanna (حما), for the sum of six ḫiddušiyya (خددوشي), in 2142 of the Greeks and A.D. 1832.

B

Fol. 93b: A poetical piece in the twelve-syllable metre, apparently by Barhebræus.

Begins: ماء ماء ماء

Mingana 170

211 × 167 mm. 96 leaves, nineteen lines to the page.

A

Ff. 1-93: Another copy of the work on astrology and horoscope attributed to the philosopher Abu Ma'shar al-Hindi.

Ff. 1-742, which deal with the horoscope of men, are in Garshuni, and ff. 74b-90, which deal with the horoscope of women, are in Arabic.

Here also are no special divisions apart from headings beginning ده ده ده. Some large and somewhat separate headings begin with:

ملاک ده ده ده ده

Dated (ff. 74a, 90b, 91a) A.D. 1902, and written at Mosul by the deacon Ḥanna, son of David, son of Ṭushi (عذب) al-Ḳazzāzī.


B

Ff. 91a-93b contain various notes, mostly in pencil, on horoscope.

Ff. 94-96 contain a Kaḍṣdah on the limbs of the body.

The Kaḍṣdah is Islamic, and mentions the imams Rāzī and Shāfi‘ī.

Begins: أيا عيني أيا عيني

1 He is, of course, Abu Manṣhar Ja‘far b. Muḥammad al-Balkhi, who died in A.H. 272 (أ.ش. 885).
Mingana 171

218 x 160 mm. 25 leaves, varying number of lines according to the different hands.
The rituals of baptism and marriage according to the West Syrian Church.

A
Ff. 1-6b: The ritual of baptism.
Incomplete at the beginning, and with many leaves missing here and there.
No date. Written by one hand: a clear but negligent West Syrian sirta of about A.D. 1650. Profusely rubricated. Headings in red, twenty lines to the page.

B
Ff. 6b-25: The ritual of marriage.
Something is missing between ff. 6-7, 7-8, 8-9, 9-10, 10-11, 12-13.
An invocation on fol. 14b is attributed to Jacob of Serug, and another to St. Ephrem.
On ff. 22b-25 is a long Garshuni admonition for the bride and bridegroom.

Written in three West Syrian hands of about A.D. 1650, 1750, 1820. Headings in red.

Mingana 172

230 x 165 mm. 12 leaves, twenty lines to the page.
The Diptychs of the West Syrians, called "The Book of Life."

The Diptychs are very extensive, and contain a very large number of saints of all kinds from the Old and New Testaments.
It is said (fol. 1b) that these Diptychs are to be read by a priest on Sundays and Dominical festivals on the right side of the altar, although they are sometimes read at the entrance of the sanctuary.

No date. Written in a bold and clear West Syrian hand of about A.D. 1840. The name of the copyist (fol. 12b) is ʿAzar (بازر).

Mingana 173

225 x 163 mm. 5 leaves, from eighteen to twenty lines to the page.
A chronological and astronomical treatise. It mostly deals with the lunar months, the beginning of the year and of the month, and with the signs of the Zodiac.
Fol. 4b contains the number of the years that elapsed from Adam to Alexander, from Alexander to Christ, and from Christ to Muḥammad, who, it is said, put an end to the persecution of Christians at the hand of pagans.
The treatise begins with the heading:

Written in a negligent West Syrian hand of about A.D. 1860. Profusely rubricated.

Mingana 174

227 x 164 mm. 125 leaves, twenty-eight lines to the page.
Ff. 68-125 are in double columns.
Various Garshuni pieces, as follows:

A
Ff. 1-34: A controversial work against the Armenians and Nestorians, etc., by Severus (or Peter) al-Jamil, Bishop of Melij, called al-Aṣḥābī. The work is entitled Kitāb al-Ishārāt, "Book of Illumination."

(Cf. Mai, Script. Vet. Nova collectio, iv, nos. 74 and 117.)
Ff. 9b-12a contain the profession of faith of Severus of Antioch, written by him in the
town of Tyre.
Ff. 13a-21a contain the history of the
General Councils, and the occasions that gave rise to them. There are the following quotations
from the Fathers: fol. 21a: Ignatius of
Antioch (from his letter to the inhabitants of
Syria (ṣ-ṣab), and another from his letter to the
Antiochenes); fol. 21b: Athanasius of
Alexandria (two quotations); fol.
22a: Alexander, Patriarch of Rome; fol.
22b: Paul, Patriarch of Rome (from his fifth
letter on the Union in the Incarnation); fol.
22b: Gregory Nazianzen; fol. 23a: Gregory
Thaumaturgus; fol. 23b: Basil; fol. 31a:
Cyril of Alexandria. Cf. Mingana 95, etc.

B
Ff. 33a-34b: The testament of Severus
(Peter al-Aṣḥākī), the writer of the above
work.

Ff. 34b-39b: The history of the Councils,
divided into four chapters, by Severus, Bishop
of Ishmunain, known as Ibn al-Muḍaffa'.

D
Ff. 39b-44b: The prophecies of the Old
and New Testaments concerning Christ and
His divinity.

The name of Palladius is found on fol. 60b
in the fourth part of the work.

The work proceeds with the questions of
the brethren (malṭaj al-ḥanîf): "The brethren
said," and the answers of the teacher or the
commentator.

About a page is blank on fol. 54. The
numbers of questions are written in alpha-
betical figures on the margins, but they are
often omitted.

The above copyists reproduce to us on fol.
115a the colophon of the MS. from which the
present one is derived. It was copied from a
MS. that was written from another MS. pre-
served in the monastery of St. Antony, and
dated 1545 of the Greeks (A.D. 1234).
We are further informed that the work was translated from Syriac into Arabic by one who was not much accustomed to such translations:

Ff. 115b-117a: A maimra by St. Ephrem on penitence.

The copyists state on the margin that they have copied it from a MS. belonging to a Šādik b. Nahhāb (List 116/120).

Ff. 117a-125b: A discourse on the ten virgins, by John Chrysostom.

Fol. 125b: A maimra by Jacob of Serug on the verse "Sing unto the Lord a new song" (Ps. cxlix).

No date. Written in a clear West Syrian hand of about A.D. 1840. Headings and important words in red. For the names of the copyists and the original MS. see under D and E.
the deacon Isaiah (イスラエル), the brother of the Patriarch.  
Headings in red. Oriental binding.

Mingana 176
157 x 105 mm. 130 leaves, fifteen lines to the page.
A miscellaneous collection in Syriac and Garshuni.

A
Ff. 1-2a : Two prayers in Garshuni.
The first prayer is over a sick person, and is attributed to John, Patriarch of Amed.


The second is anonymous, and is to be recited over water used for healing.

It is probably to be attributed to the same John of Amed.

B
Ff. 2b-11b : The lessons of the Gospels for the Sundays of Lent, according to the Harklean Version. In Syriac.

C

D
Ff. 21b-33b : Invocations and prayers to the Virgin Mary. In Garshuni.

E
Ff. 33b-34b : Invocations and prayers to the Archangel Gabriel. In Garshuni.

F
Ff. 34b-36a : Invocations and prayers to the Archangel Michael. In Garshuni.

G
Ff. 36b-51a : Prayers of the Hours. In Syriac.

(a) Ff. 36a-37a : Prayer of Philoxenus:

(b) Fol. 37a : Prayer of John the Baptist:

It begins:

(c) Ff. 38a-39b : Prayer of St. Gregory:

(d) Ff. 39b-40a : Another prayer of Philoxenus.

(e) Ff. 40a-41a : Prayer of Abraham Kindomaya:

(f) Fol. 41 : Another prayer of St. Gregory:

(g) Ff. 43b-44b : Prayer of Abbot Isaiah of Scete against temptations:

(h) Ff. 44b-45b : Prayer of St. Macarius the Great:

(i) Fol. 48 : Prayer of St. Basil:

(j) Ff. 49b-50a : Another prayer by Philoxenus.

(k) Ff. 50a-51a : Prayer of St. Athanasius:

1 This patriarch is probably George II, who died in A.D. 1783. Cf. Lamy in Chron. Ecd. of Barhebrus, p. 890. Compare, however, Armalah's Kitāb wa-Zahrah, pp. 91-92.
H
Ff. 51a-61a: The continuation of the lessons of the Gospels. See above under B. In Garshuni.

I
Ff. 61a-70a: The conversation of Moses with God. In Garshuni.

Ff. 69-70 are supplied by a modern hand. Fol. 70b contains three pictures, near one of which appears the name of Moses.

J
Ff. 71a-78b: A miracle performed by the Virgin Mary in the town of Euphemia.

K
Ff. 78b-89a: The discourse of John Chrysostom on penitence.

L
Ff. 89a-100a: The great miracle performed by the Virgin in the Egyptian town of Attrib, in the time of the Caliph Ma'mun.

M
Ff. 100b-106b: The life of St. Macarius.

N
Ff. 107a-118b: Stories as follows:
(a) Ff. 107a-109b: The story of an avaricious merchant and an angel.
(b) Ff. 109b-111b: The story of the Mass and the blood of Christ.
(c) Fol. 111b: A story concerning St. Antony the Great.
(d) Ff. 112a-113a: The story of a Jew and a Patriarch of Egypt with a Sultan.
(e) Ff. 113a-118b: The story of a layman who became a Patriarch.

O
Ff. 118b-130a: The letter that came down from heaven.

P
Fol. 130b: The miracle that the Virgin performed on a girl whose hand was cut off.

Incomplete at the end.
No date. The bulk of the MS. is written in a clear West Syrian hand of about A.D. 1680. Headings in red.

Mingana 177

155 x 117 mm. 228 leaves, fourteen lines to the page on ff. 1-62, and sixteen lines for the rest.

A
The story is based on the life of Joseph, as found in the Book of Genesis, but contains a considerable number of details and incidents not found in it.

Begins: $\ldots$ 

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1750. Fol. 57 is supplied by a more modern hand, the one that wrote the rest of the MS.

The copyist gives his name (ff. 626 and 630) as the deacon David, son of Raifo an-Najjar, son of Bannuni.

The above treatise formed a MS. by itself, and has been added to the present MS. by the copyist of the following pages.


Entitled (ff. 64b and 214a) as: "The Paradise of Monks."

The division of the work, which is in Garshuni, is as follows:

(a) Ff. 65b-88b: Pious anecdotes dealing with St. Antony. Ff. 85a-87a contain the testament of St. Antony; and ff. 87b-88b, an abridged letter by him.

(b) Ff. 88b-105b: Pious anecdotes referring to St. Arsenius.

(c) Ff. 105b-132: History of and pious anecdotes referring to Abbot Kârâs.

Ff. 125-126 contain a maimra in the twelve syllable metre on Abbot Kârâs composed by the copyist, the deacon ‘Abdal-Wâhid. In Syriac.

(d) Ff. 132-138a: The story of a rich man in the town of Afriklya (الهناما), and of the nine monks living in the monastery of Clysma (الموئر) on the Red Sea.

(e) Ff. 138a-143b: The story of a saint called Kîrân (كيرن), whose name is in Indian Tâmařa (لماار), and who was living in an island in India called Agrapis (اكرپس).

(f) Ff. 143b-154a: The story of a solitary called Gallianus (جلانس), son of Justus (جستس), who was living in a mountain east of Egypt on the Red Sea near the town of ‘Ain Shams (ائي شمس).

(g) Ff. 154a-167b: The story of an Abbot of the monastery of al-Hâbiṭu (الهابيتو), who became a copyist of sacred books, and some of his anecdotes with other monks.

(h) Ff. 167b-171a: The story of the son of the king of an island of the islands of Rome, narrated by the writer who was named Khalâl (خالل), or (Bukâtûr) = Bacterius, the monk.

(i) Ff. 171a-174a: The story of St. Khurshid (خورشيد).

(j) Ff. 174a-176a: The story of a simple monk who was in the monastery of St. Antony.

(k) Ff. 176b-180b: The story of Maḵârah, the bishop, the monk and the writer (خبالة), and of an armed young man who came to him. Told by Maḵârah himself.

(l) Ff. 180b-189a: Another anecdote of the same Maḵârah, told by himself, concerning a journey that he undertook to Alexandria, and his meeting with a man who looked like a gardener.
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(m) Ff. 1896-1926: Another anecdote of the same Makarah, called here Maṣṣarah the bishop (مَصْرَاح), told about himself when he was in the Church of the Patriarch Peter, in Alexandria.

(n) Ff. 1930-2140: The history of the Abbot Isaac (إِسْحَاق), the abbot of the monastery of Kālimān (كَلِمَان), known as the monastery of Abbot Samuel.

The treatise consists of seven pious anecdotes narrated by himself. The final ones deal mostly with miracles performed by St. Macarius.

Dated (fol. 214a) Saturday, end of January, 2170 of the Greeks (a.d. 1859), and written at Mosul by the deacon ʿAbdal-Wahid. Clear West Syrian hand. Profusely rubricated.

Ff. 2150-2266: Seven maihre, in the twelve syllable metre, composed by the above deacon ʿAbdal-Wahid (عَبْدُ الْوَهْد). In Syriac.

The first maihre (ff. 215a-219a) is on the Epistle of Paul to the Romans; the second (ff. 219a-220a) on the Epistle to the Corinthians; the third (ff. 220a-222b) is in favour of a certain priest George, and is dated 2170 of the Greeks (a.d. 1859); the fourth (ff. 222b-223b) is in favour of a certain deacon Jacob; the fifth (ff. 223b-225a) is in favour of a certain monk Isaac; the sixth (fol. 225) is in favour of a certain deacon Behnam; the seventh (ff. 226) is against the American missionaries, who, according to the writer, are to be avoided.

Ff. 227a-228a: The story of Aseneth, the wife of Joseph. In Syriac.

No date. Written in an ugly West Syrian hand of about a.d. 1870.

Mingana 178

276 x 155 mm. 125 leaves.

Treatises from four different MSS., bound together by an eastern binder.

A

Ff. 1-40: A Garšuni work proving to the Jews the truth of the Christian religion.

The title of the work is (fol. 2b):

جَدْرَنِيَّةٍ مَّنْ يَدْخُلُهُ الْمَسْجَد

The author was a convert from Judaism whose full name is given (fol. 1b) as Paul David, son of Mūsā Šūnasinus al-Izmīri (from Smyrna):

He tells us (ibid.) that he was converted to Christianity in a.d. 1759, while he was 34 years old. After visiting the monastery of St. John in Mount Lebanon, and the house of the Consul of St. Jean d'Acres ('Akka), he set out for Rome, and was caught by pirates and brought to Sardinia, where he was converted. The book was first written in Hebrew (fol. 3a), from which it was translated into Turkish and Arabic.

The work is divided into twelve chapters (fags) which embrace all that a Christian has to explain to a Jew.

The Arabic colophon (fol. 40b) informs us that the MS. was written (at Mosul) by the deacon Archelides (إِرْشَدِيْس), son of the deacon Hanna, who copied it for himself on 24th November, a.d. 1814, in the time of Jacob, the West Syrian Patriarch of Antioch; and of George, son of the priest 'Abd an-Nūr (عبد أنور) of Mardin, the Metropolitan of Mosul.

**B**  
Ff. 43b-49b: The often-recurring mainma on the soul, called "of the Bird" (حَمْدُ الْجَبْرِ), composed in the twelve-syllable metre by the West Syrian Patriarch John bar Ma’dani.

**C**  
Ff. 49b-51a: Another mainma by the same Patriarch John bar Ma’dani on the high origin of the soul (نُهَد) and her downfall through the transgression of Adam.  

**D**  
Ff. 51a-60b: Another mainma by the same John bar Ma’dani on the way of the perfect and the three paths of children, hirelings and slaves.  

**E**  
Ff. 61a-64b: A riddle (الْجَمَالِ) composed in the seven-syllable metre by the Nestorian writer Shim’un (Simon) of Shankhabad.  

**F**  
Ff. 64b-79a: A collection of poetical pieces on all sorts of subjects in the twelve-syllable metre.  

The collection is anonymous, but it is probable that most of the pieces are to be attributed to Barhebræus. There are many Arabic glosses on the margins.  

**G**  
Ff. 79a-87a: Another collection of poetical pieces on all sorts of subjects, in the twelve-syllable metre, by the East Syrian writer Khâmis bar Kârdâhê.  

**H**  
Ff. 87b-100b: The continuation of the collection of poetical pieces mentioned under F, which is probably to be ascribed to Barhebræus.  

The third piece relates to the death of a Severus, Bishop of Tabrîz:  

All the above treatises (i.e. from B to H) are written by one hand in a clear West Syrian script of about A.D. 1830. Fully rubricated. Generally seventeen lines to the page.

**I**  
Ff. 105a-117a: The often-recurring mystical mainma in the twelve-syllable metre on divine wisdom, by Barhebræus.  

The mainma is accompanied and followed by a good commentary.  

No date. A clear and bold West Syrian hand of about A.D. 1840. The copyist’s name is Stephen.

**J**  
Ff. 119a-123a: The letter of Nestorius to Cyril of Alexandria. In Garshâni.
Clear West Syrian hand of about A.D. 1850. No rubrications. Twenty lines to the page.

K

Ff. 124a-125a: A chapter containing the number of the Syriac translations of the Bible and the history of each one of them.

It is probably taken from the Hexaemeron of Moses bar Kepha.

Begin: ܐܒܥܡܐ ܒܒܟܬܐ ܐܒܝܠܝܣܐ ܚܡܫܡܐ

No date. Clear and neat West Syrian hand of about A.D. 1860. Twenty-three lines to the page.

Mingana 179

350 × 237 mm. 154 leaves, twenty-eight lines to the page.

The historico-theological work known as Beginning of Words, by the East Syrian writer John of Phenek or John bar Penkayê.

The work is divided into two parts (Fal-gûthâ): the Old Testament (ff. 1-85a) and the New Testament (ff. 85b-151a). The first part is sub-divided into nine maimré, and the second part into six, so that the whole work has fifteen maimré.

Fol. 151a contains the original colophon which explains the real meaning of the words Penk and Bar Penkayê.

Dated (ff. 151b-152a) 22nd Sept., A.D. 1928, and written in the village of Alkosh by the deacon Joseph, son of Thoma, son of the deacon Sipa (ܚܣܐ), son of the priest Peter, of the family of Abûna (ܢܝܢܐ ܛܝܠܐ), in the time of the Pope Pius XI and the Chaldean (East Syrian Uniat) Patriarch Emmanuel II.

Written in a handsome and clear East Syrian hand. Headings in red. Broad margins. Fully vowelled. Fol. 1b contains a pattern white on black, formed with the name of the copyist.

Mingana 180

220 × 160 mm. 34 leaves, generally from twenty-two to twenty-nine lines to the page.

A

Ff. 1-8: The history of the General Councils and the people against whom they were held. In Garshuni.

The treatise is the third bāb of a work, the beginning of which has disappeared. It ends with the Nestorian controversy.

B

Ff. 9-12b: The twelve chapters (anathemas) of Gregory Thaumaturgus against heretics. In Garshuni.

Note here the words "Theologus" and "Thaumaturgus."

C

Ff. 12b-18b: The twelve chapters (anathemas) of Cyril of Alexandria as presented by him to the Council of Ephesus. In Garshûni.
Chapters ix-xii are rightly headed "anathema" instead of "chapter."

D

Ff. 186-206: A short treatise on the pre-science of Christ, or His knowledge of the "Hour." In Garshuni.

there is a very long quotation from John Chrysostom on the subject.

E

Ff. 206-346: A collection of sayings of philosophers and a commentary upon them, translated from Coptic into Arabic. In Garshuni.

The philosophers quoted are not named. No date. Written in at least two clear and neat West Syrian hands. Ff. 1-17 about A.D. 1750, and ff. 18-34 about A.D. 1650. Headings in red and second part profusely rubricated.

The MS., like Mingana 131, etc., should have contained the five Books of the Pentateuch, instead of Genesis only. Even as it stands it has some lacunae and the margins of a few of its leaves have completely disappeared.

An Italian hand has gone through the MS., and numbered its quires in Italian: "quinto, terzo, etc." These quires are generally misplaced either by the Italian scholar or missionary who handled the book, or by the eastern binder. Chapters which should have been at the beginning or in the middle of the MS. are placed at the end, and vice versa.

The MS. is incomplete at the beginning and at the end, and consequently has no colophon of any kind.

Written in a clear West Syrian hand of
about A.D. 1500. Headings in red and otherwise well rubricated.
For the original contents of the MS. see Mingana 132, etc.

Mingana 182
154 x 105 mm. 108 leaves, seventeen lines to the page.

A
Ff. 1-48: A Sūghīṭha on penitence, in the seven-syllable metre, by St. Ephrem.

Almost every verse ends with 
. Something is missing between ff. 1-2, 2-3, 3-4.

B
Fol. 4b: The beginning of a maimra in the twelve-syllable metre on the vanity of this world, by Jacob of Serug.

Something is missing between ff. 4-5. Ff. 5-10 contain the beginning or the end of three incomplete Sūghīṭyāṭha on penitence.

C
Ff. 11a-14a: A Sūghīṭha in the seven-syllable metre by St. Ephrem on the avoidance of hell.

It is headed: and begins:

E
Ff. 14a-26a: An ethical maimra in the twelve-syllable metre by John bar Maḍani on the vanity of this world and how to prepare for the next.

It is headed: and begins:


F
Ff. 26a-27b: Anonymous penitential strophes.
Headed:

G
Ff. 27b-29a: A poetical piece in the seven-syllable metre, recited on the occasion of a pastoral visit of a bishop.
Headed:

H
Ff. 29a-30: Two anonymous Sūghīṭyāṭha, the first of which is on Benjamin and Joseph, and the second, which is incomplete at the end, on Joseph alone. The metre is that of Bālāi.

I
Ff. 31a-38b: A treatise containing various advices to the monks, in the style of those by Isaac of Nineveh. Incomplete at the beginning.

It ends:

A leaf is missing between ff. 35-36.

J
Ff. 38b-40a: A maimra by St. Ephrem on a stranger.
K

Ff. 40a-51b: A maimra by Jacob of Serug on the saying of our Lord: "Swear not at all" (Matt. v, 34).

Incomplete at the end and two misplaced leaves.

L

Ff. 52b-96a: "The Order of the Lamp" according to the Syrians and the Copts.

The order is divided into five sections (المحترود): (a) on the sick; (b) on the travellers; (c) on rain, dew, fruits of the earth, winds and rivers; (d) on the vows and tithes; (e) on the catechumens and the departed.

On fol. 77a is a prayer by Bâlai: حمدالله هو مجدٌ، and in other parts are prayers by St. Ephrem, Jacob of Serug, and Philoxenus.

M

Ff. 96a-100a: The ritual over a sick man who asks for a prayer of forgiveness from the priest.

N

Ff. 100a-108b: The ritual over a dying man who asks to be relieved of the troubles and pains of this world.

No date. Written in a clear West Syrian hand of about A.D. 1500. Headings in red. A few leaves have been supplied by a later hand.

Mingana 183

160 x 105 mm. 181 leaves. Various treaties put together by a binder (or an owner) from different MSS.

A


B

Ff. 11b-30b: The sidré of the West Syrian Church service. In Syriac.

C

Fol. 31 is blank. Ff. 32a-49: The service of the Mass according to the West Syrian Church. In Syriac.

About a page of text is missing at the beginning. Fol. 49 contains a prayer in which are mentioned the saints of the West Syrian community.

D

Ff. 50a-53b: The liturgy of Dionysius Barsalibi. In Syriac.
E
Ff. 53b-72b: The life of John the Baptist, attributed to Serapion, a bishop of Egypt. In Garshuni.

... صنفه مكتبا مصدق للإصدقاء (A.D. 1746), and then in pencil:

F
Ff. 72b-73b: A short treatise by Cyril of Alexandria on the utility of the prayers and offerings for the dead. In Syriac.

ج
Ff. 73b-75a: A story containing proof of the above utility of offerings for the dead, by John Patriarch of Antioch. In Syriac.

I
Ff. 77a-78b: An edifying story of a rich man. In Syriac.

At the end is a colophon which informs us that the MS. was written in 2057 of the Greeks (A.D. 1746).
The two last leaves are written by a more modern hand of about A.D. 1850. For the date of the rest of the MS. see above under K and I.

**Mingana 184**

153 x 116 mm. 154 leaves.  
Various leaves and short tracts put together from different MSS. by an eastern binder, probably the deacon 'Abd al-Wahid of Mosul. The most important are:

**A**


**B**


**C**

Ff. 16-38: Various Kālā in the seven-syllable and twelve-syllable metres. In Syriac. Two hands of about A.D. 1690 and 1860.

**D**

Ff. 38b-43b: Two maimre by Jacob of Serug. In Syriac.

**E**

Ff. 53-71: Various prayers, mostly in Syriac.

**F**

Ff. 71b-73a: Poetical pieces by the priest 'Abd an-Nur of Mosul. In Syriac.

**G**

Ff. 73b-74b: Poetical pieces by the deacon 'Abd al-Wahid. Copied by him in 2164 of the Greeks (A.D. 1853).

**H**

Ff. 75-78: Various poetical pieces in Syriac. Incomplete at the beginning and at the end. About A.D. 1700.

**I**

Ff. 85b-91b: Various hymns in Syriac, Arabic, Turkish and Persian, used for Palm Sunday. All written in Syriac characters.

**J**


**K**

Ff. 716-73a: Poetical pieces by the priest 'Abd an-Nur of Mosul. In Syriac.

**L**

Ff. 95-100: Various prayers, mostly to the Virgin. In Garshuni. Two hands of about A.D. 1400 and 1650.
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M
Fol. 106: The end of a maimra in the twelve-syllable metre on the one who is under anathema. In Syriac.
Ends:

About A.D. 1400.

N

There is no doubt, therefore, that in A.D. 1637, there was a West Syrian community in Tyre.

O
Fol. 113 contains a short history of the Councils. In Garshuni.

P
Ff. 113b-114b: The letter sent by Athanasius, Patriarch of Antioch, to the Emperor Heraclius, at the very beginning of the Arab invasion.
The heading is in Arabic, but the letter itself is in Syriac.

The letter is of a Theological character, repudiates the doctrine of John Grammaticus

About A.D. 1700.

Q
About A.D. 1550.

R
Ff. 127a-141b: The letter that came down from heaven in the days of Athanasius. In Garshuni. Incomplete at the end.

About A.D. 1550. Fol. 133 is blank.

S

T
Fol. 153: A discussion between a Muslim called al-Bahili (البهاي) and a monk.

Mingana 185
149 x 104 mm. 66 leaves, generally fourteen lines to the page.

A
Ff. 147b: Prayers by different saints for different hours of the day.
Headed:

Cf. Mingana 176.
The saints who wrote the prayers are:
Philoxenus (φιλοξένος), Ff. 6b-16b (he who recites this prayer seven
times a day his sins will be forgiven and he will reach the degree of perfection; 19a, 24a, 27b, 34a, 39a.

Abbot Serapion (μακάρια σέβημα). Fol. 16b.

Paul, the simple disciple of St. Antony (μακάρια σέβημα). Fol. 21b.

Gregory (of Cyprus or Nazianzen?) (μακάρια σέβημα). Fol. 22b.

Abraham Kindonaya (μακάρια σέβημα). Fol. 31a.

Abbot Isaiah (against all passions) (μακάρια σέβημα). Fol. 316, 326.

Macarius the Egyptian (μακάρια σέβημα). Fol. 330.

Athanasius the Great (μακάρια σέβημα). Fol. 39b.

Severus of Antioch (μακάρια σέβημα). Fol. 40a.

St. Ephrem (μακάρια σέβημα). Fol. 41a.

Dionysius the Areopagite (μακάρια σέβημα). Fol. 42b. There are seven prayers by him, at the end of which is the subscription (fol. 46a):

Isaac of Nineveh (μακάρια σέβημα). Fol. 46a. There are three prayers by him.

A

Ff. 1-15: The discourse of John Chrysostom on penitence and communion. In Garshuni. It is to be recited at the moment of going to bed. Fol. 40a.

St. Ephrem (μακάρια σέβημα). Fol. 41a.

Dionysius the Areopagite (μακάρια σέβημα). Fol. 42b. There are seven prayers by him, at the end of which is the subscription (fol. 46a):

Isaac of Nineveh (μακάρια σέβημα). Fol. 46a. There are three prayers by him.

B

Ff. 47b-66a: A mystical treatise by Isaac of Nineveh in the form of a prayer.

Headed: μακάρια σέβημα.

Begins: μακάρια σέβημα.

At the end is the following subscription referring to all the MS.: μακάρια σέβημα.

No date. Written in a clear, slightly bold and handsome West Syrian hand of about A.D. 1470. Headings in red. Two leaves are missing between ff. 16-17.

A red Garshuni inscription on fol. 59b informs us that the MS. passed into the possession of Matti (Matthew) son of Yaunān.

Mingana 186

201 x 149 mm. 35 leaves.

Different treatises put together from different MSS.

A


No date. Written in a clear West Syrian hand of about A.D. 1500. Seventeen lines to the page. Ff. 1-11a are profusely rubricated, and ff. 11b-25, which have no rubrications, are possibly by another hand.

B

Ff. 16-19a: An anonymous theological and ethical poem in the seven-syllable metre on the mystical and sacramental use of numbers. In Syriac.

Headed: μακάρια σέβημα.

Begins: μακάρια σέβημα.

No date. Written in a clear West Syrian hand of about A.D. 1650. Twenty-one and twenty-two lines to the page. Profusely rubricated.
C

Fol. 19: A short treatise on the kind of death each Apostle died. In Syriac.

No date. A West Syrian hand of about A.D. 1670.

D

Fol. 20a: The last leaf of a MS. containing an ecclesiastical calendar. In Garshuni.

No date. Written in a somewhat bold West Syrian hand by the deacon Thomas about A.D. 1700.

E

Ff. 268-269: The story of Sibyl, the daughter of Heraclius and of her interpretation of dreams in Rome. In Garshuni.

No date. Written probably by the above deacon Thomas mentioned under D, about A.D. 1700. Twenty and twenty-one lines to the page.

F

Ff. 1-67: The metrical grammar of Barhebræus. The pages are as usual divided into two columns, the first of which contains the text in thick characters, and the second contains a commentary upon it in minute script. Three leaves are missing between ff. 1-2, and the work is consequently incomplete at the beginning.

A

Ff. 68-109: The treatise on the homonyms or de aequilitteris by the same Barhebræus.
This treatise is commonly found in the MSS. at the end of the above grammar.

Here also the pages are divided into two columns with the same peculiarities as under A.

Dated (fol. 1096) Wednesday, 18th January, 1909 of the Greeks (A.D. 1598), and written by the monk George (George).


Mingana 188

229 x 165 mm. 35 leaves of double columns, from twenty-three to twenty-six lines to the column.

Five maimré of Jacob of Serug. In Garshuni.

They are: (a) on glorification of God (ff. 1-5b); (b) on the sentence of John the Baptist: "Art Thou he that should come?" (Matt. xi, 2) (ff. 5b-14a); (c) on the fight of our Lord with Satan (ff. 14a-23a); (d) on the Annunciation (ff. 23b-30b); (e) on the resurrection of the dead (ff. 31a-35a).

No date. Written in a clear West Syrian hand of about A.D. 1850. Ff. 21-35 are added by a hand of about A.D. 1875. No rubrications.

Mingana 189

216 x 152 mm. 84 leaves, twenty lines to the page.

A

Ff. 1-45: The work entitled 'The Rejection of Worries,' attributed by many authorities to Elijah of Nisibin. In Garshuni.

The MS. is incomplete at the beginning and at the end, and there are lacunae between ff. 3a-4, 4-5, 6-7, 15-16, 22-23, 28-29, 35-36, 41-42. The division of the work is in babs.

B

Ff. 46a-53b: A maimra in the seven-syllable metre on faith. The first page is in Syriac, and the second in Garshuni.

The beginning is missing and the final lines are:

In Mingana 190 (ff. 133b-138b) the piece is attributed to St. Ephrem, and is entitled "Maimra of Mar Ephrem on faith."

C

Ff. 54a-84: The Book of the Dove of Barhebræus. In Garshuni.

Incomplete at the end, and something also missing between ff. 69-70, 75-97.

No date. Written in a clear but somewhat negligent West Syrian hand of about A.D. 1780. Headings and important words in red. Inside the cover an Arabic inscription reads "This book belongs to Matti Jallo" (Matti Jallo).

Mingana 190

215 x 157 mm. 169 leaves, twenty-two lines to the page.

A

Ff. 1-244: A controversy that took place in the court of the Caliph Ma'mun between five Muslim theologians whose names are given,
and the West Syrian bishop Shim‘ūn (Simon) of Tūr ‘Abdīn, a native of the village of Ḥabīṣnās. In the document he is surnamed Abu Kurrah. In Garshūnī.

At the end occurs the Arabic sentence:

قد كتب سلوك مار الطوبوس.

E


Ff. 85b-87b: The advices of a wise man to his son. In Garshūnī.

G

Ff. 87b-93a: A treatise containing some other pious and ethical advices of a philosopher. In Garshūnī.

These mawd‘iz are six in number.

H

Ff. 93a-105a: A treatise divided into 22 bābās, and containing pious anecdotes. In Garshūnī.

A few lines are missing at the beginning. The final bāb is:

I


Headed:
J
Ff. 112a-118a: A treatise containing the doctrine of the orthodox faith of the West Syrians. In Garshuni.

K

L
Ff. 122a-134b: A collection of poetical pieces in Syriac by the following Fathers:
1. A penitential maimra by Hannanya Akhsnaya (ff. 122a-123a).
2. An anonymous Sāghītha on Job (ff. 123a-124a).
3. A Kāla on Uriah, the nephew of David (fol. 124).
5. A Sāghītha said by St. Ephrem on himself (ff. 126a-127b).
6. A maimra said by Jacob of Serug while young (ff. 127b-128a).

7. A somewhat different version of the above maimra of Hannanya Akhsnaya (fol. 128).
8. A maimra by St. Ephrem on quiet and on the way of righteousness, etc. (ff. 128b-130b).
9. A maimra by Jacob of Serug on the end of the world and on the dead (ff. 130b-132a).
10. Another maimra by St. Ephrem (ff. 132b-133b).
11. A maimra by Isaac (of Antioch) (ff. 133b-134a).

M

N
Ff. 135b-135b: A maimra by St. Ephrem on faith. In Syriac.

O
Ff. 139a-140b: A parenetical maimra containing good advices, by St. Ephrem.

P
Ff. 141a-142b: Various questions and riddles in the seven-syllable metre. In Syriac.
Q

Ff. 142b-143b: A maimra on the magnitude of the sin of the superious man. In Syriac.

In Syriac.

R

Ff. 144a-157a: A useful maimra in the seven syllable metre by David bar Paulus (son of Paul) of Baith Rabban, on the different kinds of trees and shrubs and on the physical and moral qualities that characterise them. In Syriac.

Fol. 157: Five short poetical pieces in the twelve-syllable metre composed by a certain George, priest of the village of Baššīka (north-east of Mosul) against the American missionaries. In Syriac.

The author treats of fifty-nine varieties of trees and shrubs.

S

Fol. 157: Five short poetical pieces in the twelve-syllable metre composed by a certain George, priest of the village of Baššīka (north-east of Mosul) against the American missionaries. In Syriac.

The first part (ff. 1-42) is headed:

T


The mainra has a commentary in minute characters on the margins.

U

Ff. 162b-163b: The long formula of the vow to be recited by anyone who enters the Fraternity of St. Moses the Abyssinian. In Garshuni.

W

Ff. 163a-169a: The rules, to the number of twenty-four, of the Fraternity of the said Moses the Abyssinian. In Garshuni.

X

Fol. 1 at the end contains the story of a monk and a physician. In Garshuni.

Y

Fol. 1 at the end contains the beginning of a maimra by Maphrian Shim‘ûn at-Ţurānî. In Syriac.

Dated A.D. 1874, and written at Mosul by the deacon Matthew, son of Paul, in a clear West Syrian hand. Headings in red.

Mingana 191

232 × 169 mm. 69 leaves, twenty-one lines to the page.

A complete treatise on astrology and prognostications. In Garshuni.

A

The first part (ff. 1-42) is headed:

Dated A.D. 1874, and written at Mosul by the deacon Matthew, son of Paul, in a clear West Syrian hand. Headings in red.
Then the author proceeds to speak of the moon in the various months, and of its eclipses in the Syrian (called Roman) and Arab months. He speaks also of the events that will take place at the eclipse of the sun and the moon in this or that month.

This first part is entitled in the Syriac colophon on fol. 43a as: محتوى كتاب محتوى "Book of Prognostications."

B

Ff. 43-62: A special treatise on the solar months of the year, by Daniel the philosopher. 1

Ff. 63-69: An anonymous treatise on prognostications.

Dated (fol. 43a) 2204 of the Greeks, a.d. 1893, 1310 of the Hijrah, and 1309 of the Romans, and written at Mosul by the acolyte 'Aziz, son of Makdasi Sulaiman.


Mingana 192

197 x 142 mm. 170 leaves, generally from seventeen to nineteen lines to the page.

A

Ff. 1-161: The ecclesiastical history of Barhebræus, or:

المحتوى كتاب محتوى...

There is one leaf missing at the beginning, and the second leaf is only fragmentary.

1 This treatise is found in Islamic Arabic where it is known as لائحة محتوى. See the Arabic Catalogue of the Berlin manuscripts by Ahlwardt, vol. v, pp. 304-307 (Nos. 5912 and 5915).

There are many leaves missing also at the end, and they seem to have been lacking in the original MS, from which the present one is derived.

The last Patriarch whose life is almost completely found in the MS. is (fol. 155a):

Cf. Lamy's edition, ii, p. 641; and the last sentence of the text as it stands is (fol. 160a):

The copyist has added the two following notes in Arabic (ff. 160-161):

It appears that the copyist, the priest 'Abd al-Ahad of Ba'shikah (north-east of Mosul), wrote the MS. for the press of Dairuz-Za'farin. The edition of the "Catholics" to which he refers is evidently that of Abbeloos and Lamy. The old MS. from which he transcribed the present one is apparently lost, unless it be the one preserved in our days in the West Syrian monastery of St. Mark, in Jerusalem.
B
Ff. 163-170a: The continuation of the ecclesiastical history of Barhebraeus, concerning the West Syrian Patriarchs of Antioch.

The history has been continued by an anonymous author down to the Patriarch Shim'un (Simon) of Tur 'Abdun in 1902 of the Greeks (A.D. 1591).

C
Fol. 1706 contains the list of the Patriarchs of Antioch, of whom no complete life was known to the copyist.

Written on a thin paper in a clear West Syrian hand. Some lines have suffered from damp. Headings in red.

Mingana 193
155 x 115 mm. 163 leaves in the old Syriac numbering at the bottom of the pages, fifteen lines to the page.
The Psalter according to the Peshitta version, arranged for the service of the West Syrians.

As in Mingana 199, etc., the verses are separated by the letter ḫd that stands for Hallelujah. The "intonations" and the Hours are indicated, together with the marmiyāḥa and the four Siphrid, etc.

Ff. 1-9, 20, 31, 40, 79, 83-84, 161 are supplied by a later hand. Fol. 163b contains the uncanonical 151st psalm headed: ḫd həlamāḥā bešeṭ mēmānūn bēhašā.

The MS. should have contained the ḫish-bḥāθa of the West Syrian service, but these are missing, as the MS. is incomplete at the end.

No date. Written in a clear West Syrian hand of about A.D. 1550. Profusely rubricated.

An inscription on the fly-leaf at the end informs us that in A.D. 1866 Paul, son of Na'mo (Na'imān), bought the MS., the witnesses of the sale being the priest George of the Castra of Bahšikah (north-east of Mosul), and Jacob the servant of Bishop Dinha (Dīnḥa), the abbot of the monastery of Shaikh Mattī (St. Matthew).

Mingana 194
190 x 142 mm. 128 leaves of double columns (according to the Syriac numbering at the bottom of the pages), twenty-two lines to the column.

The Commentary of Barhebraeus on the New Testament, or the second part of The Storehouse of Mysteries.
The first leaf, containing the title page, and the last leaf, containing the colophon, are missing.


No date. Written in a clear and neat West Syrian hand of about A.D. 1500. Headings in red. Red rulings. Ff. 10-13 and 63b are supplied by a later hand. The last folio has been pasted to the binding.

Mingana 195
357 x 237 mm. 184 leaves, twenty-eight lines to the page.
The work entitled *Book of the Causes of the Feasts*.

A

Ff. 1b-25a: A treatise containing the cause of the feast of the Nativity, by the East Syrian writer Thomas of Edessa.

The work is divided into eleven *risḥīd*.

B

Ff. 25a-44b: An East Syrian treatise containing the cause of the feast of the Virgin, mother of Christ, by one of the brethren called ḍāḥkhād, "scrutinisers," of the school of Nisibin.

The work is divided into eight *risḥīd*.

C

Ff. 44b-64b: A treatise containing the cause of the feast of the Epiphany, by the above East Syrian writer Thomas of Edessa.

The work is divided into eleven *risḥīd*.

D

Ff. 64b-72b: A treatise containing the cause of Lent by the East Syrian writer Pēṣī.

The work is not divided into any sections.

E

Ff. 72b-92a: A treatise containing also the cause of Lent by the East Syrian writer Kiyōrē (Cyrus) of Edessa.

The work is divided into nine *risḥīd*.

F

Ff. 92a-105a: A treatise containing the cause of the Christian Passover by the same East Syrian writer Kiyōrē of Edessa.

The work is divided into eight *risḥīd*.

G

Ff. 105a-119b: A treatise containing the cause of the Passion of our Lord by the same East Syrian writer Kiyōrē.

The work is divided into eight *risḥīd*.

H

Ff. 119b-137b: A treatise containing the cause of the feast of the Resurrection by the same Kiyōrē.

The work is divided into twelve *risḥīd*.

I

Ff. 137b-149b: A treatise containing the cause of the commemoration of the Martyrs by the East Syrian writer the priest Iṣhai (Jesse).

The work is divided into nine *risḥīd*, and is at the end called: ١٣٧٥٢٢٩٢*
J

Ff. 149b-161a: A treatise containing the cause of the feast of the Ascension by the above Kîyûrê.

The work is divided into seven risḥād.

K

Ff. 161a-174b: A treatise containing the cause of the Sunday of Pentecost by the same Kîyûrê.

The work is divided into seven risḥād.

L

Ff. 174b-179a: A treatise containing the cause of the feast called “The Friday of Gold” 1 by the East Syrian writer Ḥenāna of Adiabene.

The work has no divisions

M

Ff. 179b-183b: A treatise containing the cause of the Rogations by the same East Syrian writer Ḥenāna of Adiabene.

Dated (fol. 183b) 24th December, A.D. 1928, and written in the small town of Alkosh, situated near the monastery of Rabban Hormizd the Persian, by the deacon Joseph, son of Thomas, son of the deacon Sîpa (مصّل), son of the priest Peter of the family of Abûna,

in the time of the Pope Pius XI and of the Chaldean (East Syrian Uniat) Patriarch Emmanuel II. Here and there are blanks denoting sentences that had disappeared from the original MS. or were illegible in it.

The title-page (fol. 1b) contains the name of the copyist in Estrangela characters surrounded by ornamental patterns. The MS. was written for the Chaldean priest Gabriel Na’mo (fol. 184b).


Mingana 196

An oblong roll measuring 14 feet and 3½ inches in length, and 9 inches in breadth.

An official document containing the certificate granted by the West Syrian Patriarch Ignatius Elias II, to Bishop Gregory Benham, when he elevated him to the Archbishopric of the city of Mosul and all the surrounding districts.

Delivered on the 23rd of March, A.D. 1845, and written in a bold and clear West Syrian hand by Bishop Joiakim, evidently the secretary of the Patriarch.

There are two sets of the seals of the Patriarchate.

The official formulae at the beginning are in Syriac and the rest is in Garshûnī.

Begins: حضر حينه دينار حضر حينه دينار 321

Mingana 197

321 x 230 mm. 182 leaves of two or three columns, twenty-six lines to the column.

A

Ff. 1b-168b: The Hexaemeron of the East Syrian writer Emmanuel bar Shahhârê.

1 It is the Friday in Whitsun week.
The work is divided into twenty-eight mainre written in the seven-syllable or in the twelve-syllable metre. The second mainre is, however, missing in the MS.

The work does not, as the title implies, deal only with the six days of the creation, but some mainre in it treat of theological and Christological points.

B

Ff. 169a-172b: An additional mainre by the above Emmanuel bar Shahrare on baptism.

Dated (fol. 179a) 29th December, 1928, and written for me by the deacon Matthew, son of Paul, son of Ni'mat-Allah, son of 'Abdisho', son of Peter of Mosul.

Copied from a MS. preserved in the East Syrian (Nestorian) Patriarchate now at Mosul (fol. 1686), which was written by the priest George, son of the priest Israel, in the year 2000 of the Greeks (A.D. 1689), in the time of the East Syrian Patriarch Elijah (fol. 172b).

It was written in the village of Alkosh, which is situated near the monastery of Rabban Hormizd the Persian, for the priest Hormizd, son of Kakka (أب = father), and for his son the deacon 'Abdisho' (fol. 173a).

The colophon of the original is given verbatim.

C

Ff. 173b-179a: A mainre in the seven-syllable metre on man as microcosm, by George Warda.

The treatise which is anonymous is incomplete at the end.

Written in a clear and handsome West Syrian hand. Headings in red. Profusely rubricated. Broad margins. For date see above under B.

Mingana 198

A vellum leaf containing parts of the Peshitta version of Job xviii, xix, xx, and xxi.

The text offers some variants when compared with the Peshitta text. So in xx, 4 we have

No date. Judging (1) from the nature of the Puhlam used by the copyist; (2) from the passive form of verbs in which one ئ is used instead of two, e.g. for and ; (3) from the complete absence of any chapter divisions in the text; and (4) from the form of the Estrangela characters used, I feel tempted to assign the leaf to about A.D. 550.

The leaf has three columns to the page, and was used for binding another vellum MS. of the seventh or eighth century.

Mingana 199

200 × 150 mm. 6x leaves, of double columns, nineteen lines to the column.

The Psalter according to the Peshitta version, arranged for the service of the West Syrian Church.
The first column contains the Syriac text and the second a translation into Garshuni.

The letter hi (meaning Hallelujah) separates the verses. The intonations (yoafl^jaa) and the various Hours are indicated, and the marmiyah and sphre clearly marked.

Incomplete at the beginning and at the end.

From the numbering of the Syriac pages found at the bottom of the pages we infer that seventy-seven leaves are missing at the beginning. The first extant psalm is the 71st and the last 120th.

One leaf is missing between ff. 81-89, and another between ff. 56-57. Fol. 59 is supplied by a later hand.

No date. Written in a neat and clear West Syrian hand of about A.D. 1500. Profusely rubricated.

Mingana 200
225 x 158 mm. 71 leaves, eighteen lines to the page.
Lives of Saints. In Garshuni.

A
Ff. 1-104 : The life of St. Onesima.
Incomplete at the beginning. The subscription is:
A lacuna between ff. 4-5.

B
A lacuna between ff. 32-33.

C
Ff. 350-65b : The life of St. Malké.
Incomplete at the end and the last folio of the life very much damaged. Something is missing between ff. 41-42, 52-53, 53-54, 61-62.

D
Ff. 66-71 : Stray leaves from the lives of St. Eugenius (زیوسه) and St. Eugenia (دیپسیئا).

The MS. is incomplete at the beginning and at the end. As fol. 35 is marked as the eighth quire, we may infer that a considerable number of pages have disappeared from the MS.


Mingana 201
270 x 177 mm. 75 leaves, seventeen lines to the page.


The tarâjim are eighteen in number. A leaf containing the title-page is missing at the beginning, and four leaves are missing at the end.

The last turjâm is a sermon preached in the "Old Church" in Baghdad (fol. 70a) :

Dated in Arabic (fol. 49b) as 982 of the Hijrah (A.D. 1574), and written by the priest Nicholas of the village of Kaphar-Hûra, near Tripoli:

كل جون الله على يد... نقول يا سام وبق العلم اخس من قرة كفر حورا أعمال طرابلس سنة تسانية واثنين وثمانين هاجرة.
Written in a bold and clear West Syrian hand. Profusely rubricated. Headings and important words in red. Numerous red glosses between the lines and on the margins. Very broad margins.

**Mingana 202**

172 x 123 mm. 20 leaves, thirteen lines to the page.

Prayers for the Passion of Christ. In Garshuni.

The subscription (fol. 20a) is:

The colophon goes on to describe the first attempt of the West Syrians to start a Syriac press in Constantinople in A.D. 1845, through the zeal of Jacob, bishop of Jerusalem, in the time of the Patriarch Elias III:

Dated A.D. 1845, and written in a clear but somewhat negligent West Syrian hand. Headings and important words in red. From the Syriac numbering at the bottom of the pages we infer that three leaves are missing at the beginning.

**Mingana 203**

161 x 111 mm. 100 leaves, fifteen lines to the page.


Other subjects found in the MS. are:

**A**

Ff. 24a-28a: Salutations to the Archangels Gabriel and Michael.

**B**

Ff. 28a-41a: A Catechism in form of questions and answers.

**C**

Ff. 41a-45b: The Athanasian Creed.

**D**

Ff. 45b-50b: The orthodox profession of faith.
Another version of the above treatises under B, C, and D, i.e., Catechism, the Athanasian Creed, and the orthodox profession of faith.

**F**

Ff. 74a-80b: *The Shumlāyāt (هندسة) of the West Syrians.*

**G**

Ff. 94a-100a: The order of the Extreme Unction.

Written in a negligent West Syrian hand of about A.D. 1800. Ff. 48-54 and 100 are supplied by a clear West Syrian hand of about A.D. 1840.

An Arabic inscription on fol. 100a informs us that the MS. passed into the possession of the deacon Peter Abu l-Bayadh (بطرس أبو الياض) in the year 2138 of the Greeks (A.D. 1827). Another Garshuni note on fol. 100b speaks of the joy that befell the inhabitants of Mosul at the death, on the 26th Dhu 'l-Hijjah, A.D. 1844, of the Turkish Governor Muḥammad Pasha Kanji (محمد بك كانجي) after a reign of eight years.

A third Garshuni inscription used for binding speaks of the fear and riots that occurred in Mosul in a.H. 1241-1242 (A.D. 1822-1823).

Something seems to be missing between ff. 37-38, 61-62, 76-77, 84-85.

**Mingana 204**

164 x 113 mm. 167 leaves of two columns (except for headings), eighteen lines to the column.

The lexicographical work entitled:

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داخلاً حاضراً فلم لدمعي لحية
```

of Elijah bar Shināya of Nisibin.

The second (or Arabic) column is written in Garshuni.

No date. Written in a clear West Syrian hand of about A.D. 1750. Profusely rubricated. Headings in red.

The leaves used for binding have on them miscellaneous inscriptions, even an Italian medical prescription, and are culled from various MSS.

**Mingana 205**

155 x 106 mm. 170 leaves, generally sixteen lines to the page.

A book of prayers mostly for the use (or in imitation) of the West Syrian Uniats. Mostly in Garshuni.

The Syriac pieces found at the beginning and at the end are not by the original hand.

**A**

Ff. 2a-8b: The prayer of Philoxenus. In Syriac. Incomplete at the end.

**B**

Ff. 9a-164a: Various prayers for different purposes. The following deserve special mention:

Ff. 51a-52b: Salutations to the Archangels Gabriel and Michael.

Ff. 53b-69b: Two long prayers attributed to St. Ephrem.

Ff. 87b: The prayer of St. Athanasius.

Ff. 88b: The prayer of St. Gregory.

Ff. 93a-110b: A long maimra containing supplications by the "Spiritual old man," an epithet generally applied to John Saba.

Headed:

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الأعمال لقاء شابة من بالاحمیر
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Ff. 110b-120b: An anonymous supplication inspired from the sixth Psalm.
Headed: نسخة الفصحى نضم
الدعاء في الكتب المقدسة

Ff. 121a-127b: Supplications from the Coptic book of prayers:

Ff. 137a-141a: A prayer mostly to the Virgin by Isaac (of Antioch?).

Ff. 141a-143b: A prayer by St. Augustine and the Litanies of the Virgin. Probably translated from Latin. Incomplete at the end.

Ff. 144a-145a: A prayer recited over the Holy Chrism. In Syriac.

C

Ff. 150a-151a: The prayer of St. Abraham Kindonaya (كليمنس إبراهيم هيموس).

Ff. 154a-155b: The prayer of St. Basil.

D

Ff. 164a-170a: A long prayer said by St. Ephrem on himself. In Syriac.

Begins: ح生命力

No date. Written in two different hands of about A.D. 1700 and 1750. The copyist gives his name twice (ff. 44b, 127b) as John (يوحن).

Headings in red. The lower end of many leaves is damaged.

Something seems to have been missing before the Oriental binder handled the MS. between ff. 8-9, 69-70, 73-74, 81-82, 87-88, 88-89, 136-137, 143-144, 148-149, 155-156

Mingana 206

215 x 157 mm. 90 leaves, from twenty-three to twenty-five lines to the page. Ff. 1-13, which constitute a totally different MS., have double columns and twenty lines to the column.

A


B


There are many lacunae and misplaced leaves.

Dated 20th November, 1996 of the Greeks (A.D. 1685), and written by one George in the monastery of St. Jacob, which is built east of the monastery of Za'farān:

Clear and neat West Syrian hand. It is possible that some parts of the Book of Samuel were written by an earlier hand.
C
Fol. 90: The number of the words found in the Syriac Old and New Testaments. In Syriac.

Same hand as under B.

D
Fol. 90b: The explanation of the proper names of the Old Testament. In Syriac.

Same hand as above.

E
The leaf used for binding contains in Garshuni: (a) a note concerning the sale of the MS. in A.D. 1815; (b) a note on the famine that occurred in the district of Mosul, and the year in which the monastery of St. Benham ceased to be inhabited by monks.

Mingana 207
213 x 154 mm. 104 leaves, generally fifteen lines to the page.

A
A work containing the enumeration of different kinds of sins, then their absolution, and the "canons" or punishments which they deserve. In Syriac and in Garshuni. The sins against chastity predominate.

Ff. 56-436 contain an apparently separate work dealing with the same subject:

B
Ff. 444-67a: A treatise dealing mostly with the sins of priests and monks, by Abbot George. The treatise is in the form of questions and answers.

C
Ff. 78b-104b: A treatise containing hymns called Sahranahs to the Virgin.

No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Broad margins. Profusely rubricated in some parts.

Mingana 208
333 x 223 mm. 500 pages, thirty lines to the page.

A
The work of Barhebraeus, entitled Menara th Kudhas or "Candlestick of the Sanctuary concerning the Bases of the Church."

The "Bases" are twelve in number, and are: (a) Knowledge (pp. 4-33). (b) Nature of the universe (pp. 33-83). (c) Theology (pp. 83-142). (d) Incarnation (pp. 142-226). (e) The Angels in their different classes (pp. 226-257). (f) Earthly Priesthood (pp. 257-275). (g) Evil spirits (pp. 276-299). (h) Rational soul (pp. 289-358). (i) Freewill (pp. 358-407). (j) Resurrection of the body (pp. 402-423). (k) The End and Judgment (pp. 423-461). (l) Garden of Eden (pp. 462-485).

The "Bases" are divided into kaphala, p̄āsākādē and nishād.

Pp. 488-499 contain a comprehensive index to the work.
B

P. 499 contains some anonymous ethical advices, headed: میژنامه

Dated (p. 486) Monday, 15th June, 2203 of the Greeks (A.D. 1892), and written at Mosul by the deacon 'Abd al-'Aziz, son of the priest George (عاصمی)، son of Malké Ḥebābaya (عاصمی)، for the deacon Nimrod Rassam, in the time of Ignatius Peter III, West Syrian Patriarch of Antioch.


Mingana 210
240 \times 173 \text{ mm.} 269 leaves, twenty lines to the page.

A


The following is a complete list of all the authors of the prayers mentioned by name.

Elijah III, Abu Ḥalim: ff. 1b, 3a, 7a, 18b, 34a, 37a, 55a, 56b, 59a, 65b, 96b, 104a, 108ba, 111a, 112a, 117b.

Shallîṭa, Bishop of Raish 'Aina: ff. 46, 96, 13a, 15b, 156, 24b, 25b, 29a, 30b, 32a, 39a, 52b, 53b, 58b, 78a, 90a, 91b, 93a, 95b, 100b, 103a, 107b, 123a, 125a.

George, Bishop of Arbel (عاصمی): ff. 41a, 65a.

Elijah, Bishop of Nisibin (عاصمی): 41b, 43b, 45a, 45b, 75a, 84b, 86a, 95b, 120a.

Paul, Bishop of Anbar (عاصمی): ff. 37b, 92b, 102a, 110a, 116a.

George of Athör (عاصمی): ff. 63b, 89a, 91a, 119b, 135a.
The Patriarch 'Abdisho' (عَبْدِشَوْعَمْ:): ff. 71a, 90b.

Solomon, Metropolitan of Basrah (سُلَمانَ:): ff. 94b, 141b.

The priest Abu 'l-‘Izz Ḥadiri, of the monastery of St. Michael (أَبُو الْإِذْرُ: سَبَا:): fol. 146b.

Abraham Siokhaya (أَبُو الْعَجَّا: سُكْحَاءَ): (composed in 1837 by the Greeks (A.D. 1526)): fol. 160b.

'Abdisho', Bishop of Gazarta (عَبْدِشَوْعَمْ لَبْسَةَ): fol. 161r.

B

Ff. 152a-159b: Various prayers to be recited on different occasions.

Some prayers are recited over wine, harvest, the possessed, flowers, even on water-melons called: جَدْرَسْحَة (i.e. Indian melons), etc., etc. A special mention should be made of the numerous prayers over women going to Church after the birth of their children.

C

Ff. 167b-173b: A long ʿishbōhā, by Elijah, Metropolitan of Nisibin. جَلَابَحْظَة

D


The Sūghiyātha are mostly anonymous. Only the following authors are mentioned by name:

George Warda (عَجَّانَ:): ff. 180a, 184a, 184b.

'Atāya bar Ataili (عَجَّانَ: دِيْلَيْ:): ff. 187b, 192a, 294, 246a.

Khāmis bar Kardāhē (عَجَّانَ: مُحَلَّلا:): fol. 208a.


Dated (fol. 164b) Saturday, 9th of July, A.D. 1894, and written in the village of Tell-Kaiphe (تَلْ-الْكَيْفِ: هَدِيْهَاتُ) by Joseph, son of the deacon Michael, brother of Bishop Emmanuel, son of the deacon Joseph, brother of Bishop Basil, etc., of the family of Asmar (عَدَدْحَ:), for Nimrod, son of the deacon Joseph, son of the priest Antūn, etc., of the family of Rassam.


Mingana 211

289 x 201 mm. 364 pages, twenty-five lines to the page.

The encyclopedic work entitled Cause of all Causes.

The work is divided into nine mainre, subdivided into kephalia. It treats of general knowledge, Godhead, Creation, Art of writing, Astronomy, Planets, Botanics, Physics, Chemistry, Heaven and Hell.

Dated (p. 364) 25th May, A.D. 1896, and written at Mosul, by 'Abd al-'Azīz, son of the priest Gorgis (George), of the village of Bahshika (بَهْشِكَا: خَمَش), north-east of Mosul, for the Vice-Consul Nimrod Rassam.

Mingana 212

325 x 223 mm. 155 leaves, twenty-five lines to the page.

Various works of 'Abdisho', Metropolitan of Nisbin.

A


The work is divided into fifty mainû. The colophon on fol. 106b informs us that the author composed his book in 1626 of the Greeks (A.D. 1315):

Dated Saturday, 1st July, A.D. 1850, and 2161 of the Greeks.

B

Ff. 107b-135b: The theological work entitled Pearl.

The colophon (fol. 135b) informs us that the present MS. was copied from an autograph of the author found in the town of Khalat, and dated 1609 of the Greeks (A.D. 1298):

C

Ff. 135b-147b: The famous "Catalogue of 'Abdisho'," in which the author enumerates all the works of the East Syrian writers. In the seven-syllable metre.

D

Ff. 148b-150a: The confession of faith of the Nestorians by the same 'Abdisho' of Nisbin. In Arabic.

E

Fol. 150: A short treatise on the early evangelisation of the world by the Apostles; especially the middle eastern countries, by Peter, Thomas and Bartholomew.

The treatise seems to have been written in connection with the Church of Shim'un as-Safa (Simon Cephas) in Mosul.

F

A treatise on Chronology, in the twelve-syllable metre, composed by the above
‘Abdisho’ of Nisibin for the Governor Amin ad-Daulah.

Dated (fol. 1556) Wednesday, 19th July, A.D. 1850, and 2161 of the Greeks, and written at Mosul by the priest Romanus (σμωρούν), son of the deacon Michael, son of the priest Hadbeshabbas, son of the deacon Joseph, who was originally from the village of Alkosh, for the consul Isho’ (Ισχο), son of the priest Antūn.


Mingana 213
328 × 225 mm. 170 leaves, thirty-two lines to the page.

A
Ff. 1-167a : The explanation of the Office-Book of the East Syrian Church, composed by an anonymous writer, who is generally supposed to be George of Arbel.

The work is divided into seven mainrê, subdivided into ṭishē, of which there is a good index on ff. 166b-168. The first mainrê deals with useful chronological and historical subjects.

The MS. from which the present one is derived was dated (fol. 166b) Saturday, 16th November, 2007 of the Greeks (A.D. 1696) and written in the village of Alkosh by the priest Homo (Ήομο), son of the priest Daniel, son of the priest Elijah Alkôshaya, in the time of Elijah, the East Syrian Patriarch, and of the Metropolitan Isho’-Yahb. It was written for the priest Joseph, son of the deacon Hormizd, from the village of Ηνυράπαν (Συριακός), in the district of Amadia (Αμαδία), who had the MS. written for the Church of the Virgin in the said village of Ηνυράπαν.

The colophon of the original is given verbatim.

B
Ff. 167b-169b : A treatise in the seven-syllable metre on the origin of the "holy leaven" used in the sacraments of Baptism and Eucharist, by the monk John bar Zu‘bi.

The work is divided into seven mainrê, subdivided into ṭishē, of which there is a good index on ff. 166b-168. The first mainrê deals with useful chronological and historical subjects.

The MS. from which the present one is derived was dated (fol. 166b) Saturday, 16th November, 2007 of the Greeks (A.D. 1696) and written in the village of Alkosh by the priest Homo (Ήομο), son of the priest Daniel, son of the priest Elijah Alkôshaya, in the time of Elijah, the East Syrian Patriarch, and of the Metropolitan Isho’-Yahb. It was written for the priest Joseph, son of the deacon Hormizd, from the village of Ηνυράπαν (Συριακός), in the district of Amadia (Αμαδία), who had the MS. written for the Church of the Virgin in the said village of Ηνυράπαν.

The colophon of the original is given verbatim.

Mingana 214
338 × 223 mm. 224 leaves of double columns, twenty-eight lines to the column.

1 He was from the family of Rassam, which for many years acted as British vice-consuls at Mosul.
An extensive collection of the poetical works of George Warda.

The work seems to have been divided into three main parts: (a) Penitential pieces (ff. 1-91a), where we find the subscription: مكحک. حمطائ: بمحمدٍ. (b) Homilies on different festivals and Sundays of the East Syrian Church (ff. 91a-197b), where we read the inscription: مكحک. حمطائ: بمحمدٍ. (c) Various pieces (ff. 197b-224), where we read at the beginning: نهذ حمطائ: بمحمدٍ.

Ff. 216-224 are added by another hand to complete the collection.

Intermixed with the works of Warda are the following ‘Uniyatha by other writers:

B
Ff. 24a-25a: An ‘Unitha on the Virgin, by the East Syrian Patriarch Yahb-Alaha II.

C
Ff. 25a-26a: Another ‘Unitha on the Virgin, by Solomon, Metropolitan of Basrah.

D
Ff. 33b-37a: An ‘Unitha on the Epiphany, by Hakim of Baith Kasha.

E
Fol. 45: An ‘Unitha on Nestorius, by the priest Shaliba (of Mansūrīyah).

F
Ff. 78b-79b: An ‘Unitha on penitence and prayer, by Khāmis bar Kardāhē.

G
Ff. 79b-80b: Another ‘Unitha on penitence and prayer, by Elijah, Metropolitan of Nisibin.

H
Ff. 131a-132a: An ‘Unitha on St. Pethyon, by the Archdeacon Mārī bar Meshīhāya.

I
Ff. 137b-138b: An ‘Unitha on the Sunday following the Ascension, by Khāmis bar Kardāhē.

J
Ff. 205b-209b: An ‘Unitha on the Abbot Michael, "the friend of the Angels," by 'Abdīsho' bar Shāρah, a monk of the monastery of the same Michael, near Mosul.
Ff. 220b-222b: An ‘Unitha on bā‘ilha, by the above priest Ṣaliha of Mansūriyah.

Ff. 223b-224a: An ‘Unitha on the same subject by Sabrisho’ bar Paulus from Mosul.

Dated (ff. 212b-214b) Saturday, 6th April, A.D. 1891, and written in the village of Tell-kaiphe ( الشمالیائی), north of Mosul, by Joseph, son of the deacon Michael (the brother of Bishop Emmanuel), son of the deacon Joseph (the brother of Bishop Basil), son of the deacon Abdallah, son of Dinha of the family of Asmar, in the time of the Chaldean (East Syrian Uniat) Patriarch Elijah ‘Abbu’-Yaunan.

It was written for the deacon Nimrod, son of the deacon Joseph, son of the priest Anṭūn, etc., of the family of Rassam of Mosul.


Many of the above poetical pieces by Warda and others are acrostic. Ff. 216-224 which, as stated above, are by another hand, are not divided into two columns, and the writing on them is more handsome and neat.

Mingana 215
334 × 225 mm. 359 leaves, thirty lines to the page.

A volume mostly containing works by Dionysius Barsalibī, Metropolitan of Amed.

The MS. exhibits here and there some blanks for words or passages which were either illegible to the copyist or had disappeared from the original MS.
Divided into fifteen and five kephalia respectively.

F
Ff. 56a-594: The treatise of Barṣalibi on the remaining Ṣādānāyātha, which are: (a) the meaning of all the objects found in a church, and church procession; (b) the vestments of the priest; (c) images and genuflections. A final section deals with all the precious stones.

G
Ff. 59a-102b: The controversial work of Barṣalibi against the Muslims.

The work is divided into three maimrē, subdivided into thirty kephalia.

H
Ff. 102b-116a: The controversial work of Barṣalibi against the Jews.

The work is divided into eight kephalia.

I
Ff. 116a-185a: The controversial work of Barṣalibi against the Nestorians.

The first part of the work is divided into two maimrē subdivided into twelve and thirty-nine kephalia respectively.

The second part of the work consists of questions and answers between Nestorians and Jacobites. A section ends on fol. 177b with the subscription: مکرم بنعل بنامص. نصمبا دمبا بح(serializers...

J
Ff. 185a-302b: The controversial work of Barṣalibi against the Chalcedonians.

The work is divided into two parts (هماقلا) or maimrē containing a hundred-and-one kephalia. A final section (ff. 297a-302b) contains questions and answers between a Melchite, called "heretic," and a Jacobite, called "orthodox."

K
Ff. 302b-305b: A letter written by the orthodox Monophysite bishops to the monks of Amed (North Mesopotamia) against Julian of Halicarnassus.

The bishops who wrote the letter are mentioned at the end as:

(a) منهمهد ... همهممأ بانيممأ
(b) نمم ... ننممأ بانيممأ
(c) إماممأ ... إماممأ
(d) ... إماممأ ... إماممأ
(e) إماممأ ... إماممأ
The subscription of the copyist on fol. 602b is: 

The heading of the work is:

The very numerous quotations from the East Syrian Fathers are introduced by the names of their authors written in red.

No date. Written in a clear East Syrian hand of about A.D. 1870. No vowels. Headings and important words in red. Broad margins.

The order of the lessons is that used in the service of the East Syrian Church. It begins from the first Sunday in Advent (fol. 2b), and ends (fol. 598a) with the fourth Sunday of the Consecration of the Church.

The lessons commented upon are first those of the Old Testament, then those of the New Testament, commencing with the Pauline Epistles, and ending with the Gospel of the day.

Dated (fol. 602b) Saturday, 29th May, A.D. 1892, and written in the small town of Tell-kaïphé (iëla), by the deacon Francis ( 않습니다 ), son of the deacon George, son of Joseph, son of Francis from the family of Baith Maire (부이자), in the time of Elijah XII, the Chaldean (East Syrian Uniat) Patriarch of Babylon. It was written for the
deacon Nimrod, son of the deacon Joseph, etc., of the family of Rassam of Mosul.


Mingana 217

160 x 110 mm. 126 leaves, thirteen lines to the page.

Two different MSS. put together by an owner.

A

Ff. 1-41: The order of penitence, according to the West Syrian Church, partly the Church of the Uniat. In Syriac.

Incomplete at the beginning and at the end. No date. Written in a clear but somewhat negligent West Syrian hand of about A.D. 1800. Headings in red.

B

Ff. 42-126: A collection of various prayers to be recited on different occasions. In Garshuni.

Incomplete at the beginning and at the end, and damaged by damp. Something is missing between ff. 49-50, 57-58, 77-78, 85-86, 98-99, 124-125.

The prayers on ff. 99-108a are attributed to St. Basil: ܐܒܓܠܝܚ ܠܢܘܠ ܢܪܒܓܝܠܐ; and those on ff. 108b-115b to John Chrysostom: ܐܒܓܠܝܚ ܠܢܘܠ ܢܪܒܓܝܠܐ ܢܡܫܐ ܕܡܐ ܠܢܘܠ. No date. Written in a clear West Syrian hand of about A.D. 1750. Headings and important words in red.

Mingana 218

225 x 165 mm. 46 leaves.

Fragments from three different MSS. put together by an owner.

A

Ff. 1-17: A treatise on the day of the resurrection and on the torments of hell, in form of questions and answers. In Garshuni.

Incomplete at the beginning and at the end. No date. A negligent East Syrian hand of about A.D. 1800. No rubrications. Many leaves missing here and there. Fifteen lines to the page.

B

Ff. 18-44: A grammatical treatise of the Arabic language. In Garshuni.

Incomplete at the beginning and at the end. No date. Bold East Syrian hand of about A.D. 1800. No rubrications. Lettered in pencil at the beginning as ܡܦܐ ܠܫܢܐ ܒܪܓܝܠܐ. The lower half of the four final leaves has disappeared. Ten lines to the page.

C


Mingana 219

221 x 160 mm.

Fragments from four different MSS. put together by an owner.

A

Ff. 1-11: The Targamé (ܡܓܠܐ) of the festivals of the East Syrian Church.

Incomplete at the beginning and at the end. No date. A bold and handsome East Syrian hand of about A.D. 1610. Twenty lines to the page. Profusely rubricated. All the turgamé are acrostic.

1 The author is the Muslim grammarian ܝܙܐ ܥܕܝܢ ܝܒܠܝܡ ܒ ܘܒܠܐ ܢܒܘܠܒ ܒ ܐܒܠܡ ܣܗܡܐ ܙܒܠܛܝܒ, who died shortly after A.D. 1257.
SYRIAC MANUSCRIPTS

B

Ff. 13b-46a: Two MSS. of the Service-Book of the East Syrian Church called ܐܬܒܘܢܐ ܠܐܬܒܘܢܐ. The Psalter part of the MS. has disappeared at the beginning.

Dated (fol. 46a) Monday, 5th March, 1100 of the Greeks (A.D. 1789), and written at Mosul by the deacon Elijah, son of the priest 'Abd al-Ahad, in the time of the Chaldean (East Syrian Uniat) Patriarch John. Nineteen lines to the page.

Clear East Syrian hand. Profusely rubricated.

C

Ff. 47-68: Another MS. of the $Kajo^dj.

The MS. has fallen into the hands of a Chaldean (East Syrian Uniat), who has erased or attempted to erase the Nestorian saints on ff. 47 and 66.

No date. Written in a clear and handsome East Syrian hand of about A.D. 1400. Twenty-two lines to the page. Profusely rubricated.

Incomplete at the beginning and at the end.

Mingana 220

180 x 133 mm. 95 leaves.

Two different MSS. bound together.

A


Incomplete at the beginning and at the end.

No date. Written in a clear West Syrian hand of about A.D. 1550. Nineteen lines to the page.

The first MS. ends here, and what follows is from another MS.

B

Ff. 13-31a: A treatise containing theological questions asked by a pupil and answered by a teacher. In Garshûnî.

The work is divided into ten mas'ûlahs. Incomplete at the beginning. A leaf is missing between ff. 20-21, 24-25, 27-28. The question is introduced by ملأ ئلاخمّس، and the answer by ملأ ئلاخمّس، as in some other manuscripts of my collection.

C

Ff. 31a-62b: An anonymous theological work containing the true profession of faith of the West Syrians, with reference to some of their ecclesiastical Canons. In Garshûnî.

The work is divided into bâbs. A leaf is missing between ff. 40-41, 42-43, 45-46.

D


E

Ff. 73b-76b: The profession of faith of the Christians according to the West Syrians. In Garshûnî.

F

Ff. 77a-92b: The Arabic work entitled صبريّات، attributed to Elijah bar Shînâya, bishop of Nisibîn. In Garshûnî.

The section contained in the MS. is divided into four bâbs.

G

Ff. 93a-95b: A collection of prayers. In Garshûnî.
No date. A neat and bold West Syrian hand of about A.D. 1500. Many leaves have been supplied by a later hand, and some others are in a bad state of preservation. Fifteen lines to the page. Profusely rubricated, and headings in red, and occasionally in yellow.

There is an Arabic colophon on fol. 62b. The date of the MS. has disappeared from it, but Hanna (ما), the name of the抄ist, is still legible.

Mingana 221
225 x 165 mm. 37 leaves, twenty lines to the page.

The work entitled The Stumbling Block. It contains a refutation of the claims of the Popes of Rome to supremacy, and discusses also the main points that separated the Church of the East from the Church of the West in the time of Photius, Patriarch of Constantinople. In Garshuni.

As a preface the work contains an official letter from Athanasius, the Greek Orthodox Patriarch of Antioch, to his flock in which he recommends the reading of the book. On the advice of the same Patriarch the work was translated from Greek into Arabic in the town of Aleppo (North Syria) in A.D. 1731: 1

The Patriarch says in his letter (fol. 1b) that for the sake of truth he felt compelled to have the work translated from Greek into Arabic:

The work is divided into two parts (كتبات) subdivided into sections (راسب), and in the final section, which is by Gabriel, bishop of نجف, into فسلا.

The work is well written in every respect. A good index is on ff. 2b-13b, but a leaf is missing between ff. 4-5.

Incomplete at the end, and many leaves have also disappeared between ff. 28-29 and 36-37.

No date. Written in a clear West Syrian hand of about A.D. 1790. Headings in red.

Mingana 222
160 x 115 mm. 85 leaves, generally twenty lines to the page on ff. 1-54, and sixteen lines for the rest.

Two Peshitta Psalters in Garshuni. The first is on ff. 1-54, and the second on ff. 55-84. There are many leaves and psalms missing in both MSS.

The first is in a clear West Syrian hand of about A.D. 1750, and the second in a bolder and more negligent hand of about A.D. 1800. Headings of both Psalters in red.

Mingana 223
155 x 119 mm. 85 leaves, seventeen lines to the page.

A

1 According to the Jesuit Cheikho (Cat. des manuscrits des auteurs Arabes Chrétins, p. 23) this Athanasius died in Aleppo in A.D. 1724. This date is improbable if we are to believe the data supplied by the MS.
the Greeks (A.D. 668), and who obtained from the Caliph 'Umar b. Khattāb a charter of protection for the Christians under his jurisdiction (fol. 10a sq.). In Garshuni.

The history is incomplete at the beginning and the first two leaves are also fragmentary. Further, something seems to be missing between ff. 7-8, 23-24.

B

Ff. 31a-43a: A mainrama on the good male-factor who was crucified with Christ and on the angel who watches over Paradise, by Jacob of Serug. In Garshuni.

Ff. 43a-47b: The conversation of Moses with God. In Garshuni.

D

Ff. 48b-58a: An exhortation to priesthood, by Ignatius of 'Antioch. In Garshuni. See Mingana 225 (I).

Ff. 58a-59b: An anonymous treatise on the eternity of the Father and the Incarnation of the Son. In Syriac.

F

Ff. 59b-63a: A treatise on the sin of envy, by John Chrysostom. In Garshuni.

G

Ff. 63a-72a: A treatise containing theological questions asked by a pupil and answered by a teacher. See Mingana 220 (B), etc. In Garshuni.

The treatise begins with the second mas'alah as follows:

H

Ff. 72a-77b: An anonymous treatise containing an exhortation to good works. In Garshuni.

Begins:

I

Ff. 77b-78b: The story of the adulterous woman whom Christ saved from stoning. In Garshuni.

J

Ff. 79a-85b: The story of the sinning woman who washed the feet of Christ, and the altercation she had with the demon and Simon Peter. In Garshuni.

Incomplete at the beginning and at the end. Dated in a Syriac colophon (fol. 78b) 1899.
of the Greeks (a.d. 1588) and written in the village of Banabîl (near Mardin):

Clear West Syrian hand. Headings in red.

**Mingana 224**

154 x 109 mm. 167 leaves, sixteen lines to the page.

The Peshitta Psalter. In Garshuni.

It contains in red ink the cause or the occasion of each psalm.

From the Syriac numbering found at the bottom of the pages we infer that twenty-one leaves containing the first twenty-one psalms are missing at the beginning.

The uncanonical 151st psalm is also found at the end.

At the end is a Syriac colophon in which we are informed that the (Syriac) Psalter has 4832 pethgdmd.

The Arabic colophon at the end (fol. 18b in the old Syriac numbering) mentions the name of the copyist as Behnan (sic), son of Mâkdasi Khîdr, but gives no date.

Written in a clear West Syrian hand of about a.d. 1780. An Arabic inscription on the fly-leaf at the end gives the name of an owner: the priest 'Abdallah, son of the deacon Mâkdasi Behnam, probably the son of the copyist.

**Mingana 225**

210 x 145 mm. 157 leaves, generally from twenty-one to twenty-six lines to the page

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1 I did not notice this colophon when I edited and translated the above "Exhortation of Ignatius" in the first volume of my *Woodbrooke Studies*, and asserted therein that the MS. was undated.

According to the relative antiquity of a given page.

**A**

Ff. 1-5b: A collection of the sayings of the Fathers concerning the consecrated Host. In Garshûnî.

Incomplete at the beginning, but the subscription on fol. 5b is:

From the Syriac numbering at the bottom of the pages we infer that four leaves are missing between ff. 1-2, and three between ff. 2-3. On fol. 11b is a stray line that might have been the heading of the treatise:

**B**

Ff. 6a-11b: The often-recurring letter that came down from heaven. In Garshûnî.

**C**

Ff. 12a-59b: The explanation of the West Syrian Liturgy by Dîonûsious Barsalîbî. In Garshûnî.

On fol. 58b a sentence occurs in the text from which we infer that the author wrote his work at the request of Ignatius, bishop of Jerusalem. He speaks of himself in the following terms:

The heading is in Syriac (fol. 12a):

---
D
Fol. 59a: A treatise on the way in which Christ came down from heaven, by Jacob of Edessa. In Syriac.

E
Fol. 60a: The origin of the fast of the Virgins in the East, which dates from the time of the Umayyad Caliph 'Abd al-Malik b. Marwán. In Syriac.

F
Ff. 60b-63a: A commentary on the ritual of burial, by Moses bar Keša. In Syriac.

G
Ff. 63a-75a: The Apocalypse of Peter, revealed to him by Christ while he was on the Mount of Olives. In Garshuni.

H
Fol. 75b: The names of the guests found at the banquet of our Lord. In Syriac. Headed:

I
Ff. 76a-79b: Another copy of the exhortation to priesthood by Ignatius of Antioch. See Mingana 223, D. In Garshuni.

A leaf is missing at the end, but there is no lacuna in it towards the beginning as in the Paris MS., and as in Mingana 223, D. I had not noticed the treatise in the present MS. when I edited and translated the work in the first volume of my Woodbrooke Studies.

J
Ff. 81a-87b: A treatise containing questions asked by St. Basil and answered by St. Gregory. In Garshuni.

K
Ff. 87b-89a: A maimra by St. Elisha the prophet (sic), on receiving the Eucharist with purity. In Garshuni.

L
Ff. 89b-94b: A treatise containing the obligations of the priests, the deacons and the faithful in general, by the Abbot George. In Garshuni.

The treatise generally deals with Eucharistic questions. Something is missing between ff. 90-91, and what follows may possibly be by another author. Incomplete at the end.
M

Ff. 95a-97b: The Vision of St. Macarius. In Garshuni.

N

Ff. 98a-100b: The commentary of Bar-salibi on the Holy Chrism. In Garshuni. Incomplete at the end. The right place of the treatise might possibly have been after that under C (see above).

O

Fol. 101a: A fragment of an Apocalyptic treatise containing punishments of sins. In Garshuni. Incomplete at the beginning and at the end.

P

Ff. 102a-105b: Sybil (سَيِّبَل), the philosopher of the city of Rome, and the dreams of the notables of Ephesus which she interpreted in a prophetic sense as referring to Christianity. In Garshuni.

R


S

Ff. 111a-120b: The life of St. Archelides. In Garshuni.

T

Ff. 121a-130b: A work containing sayings of early Fathers concerning true faith and good works. In Garshuni.

The heading is much damaged.

U

Ff. 131a-132b: A treatise on the deceitfulness of Satan, by St. Ephrem. In Garshuni. Incomplete at the end.

V

Ff. 133a-159a: The Apocalypse of Paul. In Garshuni.

A leaf or so is missing at the beginning; there is, therefore, no heading to the work, but the subscription on fol. 159a is:

The MS. is written by two different hands, one older and the other more recent, which restored the MS. and copied the pages that had faded away. The more recent hand is dated, in a Syriac colophon on fol. 59b, 1889 of the Greeks (A.D. 1578):
The village of Baith Khudaïda is the Kara-kosh of our days.

The older hand bears no date, but can be ascribed to about A.D. 1450.


An inscription on fo. 75r informs us that in 1942 of the Greeks (A.D. 1631) the deacon 'Abdal-Masih, son of Makdasi Jum'ah, bought the MS. for two piasters (شامل) from a monk of the monastery of St. Behnan (sic).

Mingana 226

275 x 155 mm. 8y leaves, sixteen lines to the page.

The well-known Arabic grammar entitled "الحصين" by the Muslim author Muhammad b. Muhammad as-Sanhaji, who died in A.H. 723. In Garshuni. Incomplete at the beginning.

The colophon (fol. 83r) informs us that it was copied 18th June, A.D. 1874, by Ya'kub b. Yu'usuf and Nasir b. Hanna for their teacher Joseph b. Elias.

Clear West Syrian hand. No rubrications. The MS. has suffered much from fire and all its lower edges are burnt, with the consequent disappearance of many words.

Mingana 227

310 x 205 mm. 89 leaves of two columns, twenty-four lines to the column.

A Lectionary of the Pauline Epistles according to the East Syrian Church.

The order follows the ecclesiastical year beginning with the first Sunday in Advent (fol. 18) and ending (fol. 89a) with the fourth Sunday of the Consecration of the Church. This is followed by later lessons called مسماة.

Dated (fol. 45r) A.D. 1706, and written by a copyist called Yalda. This date is included in a colophon written in rhymed verse and surrounding a crude miniature of the Christ riding on an ass.

Ff. 1-18, 28, 87, 89 are in a later hand and supplied by the deacon Paul, son of Hormizd, son of Matthew (ماه) of the family of Baith Kasha, who wrote his name in the ornamental pattern on fol. 18.

Written in a bold and clear East Syrian hand. Fully vowelled. Complete set of هامة. Four double rulings in red separate the columns. Headings in red. Well rubricated. There are many ornamental patterns between the lessons and at the end of the quires.

An Eastern binder, possibly the above deacon Paul, has renovated the MS., especially the lower edges of its pages.

Mingana 228

163 x 110 mm. 69 leaves, twenty lines to the page.

The devotion to the Sacred Heart of Jesus, according to Marguerite Marie Alacoque. In Garshuni.

Two leaves are missing at the beginning, and so the MS. exhibits no author's name.
Many leaves have also been torn here and there in the book, and only fragments of some others are left.

The MS., which probably belonged to the community of the West Syrian Uniats, contains thirteen folios of unequal length.

No date. Written in a clear and neat West Syrian hand of about A.D. 1780. Profusely rubricated. All headings in red.

There is a note of sale at the end (dated A.D. 1875) in which we are informed that a certain West Syrian weaver, Matthew Fat'hi (もないه) bought the MS.

**Mingana 229**

277 × 157 mm. 48 oblong leaves, generally twenty-five lines to the page.

A MS. containing the canticles (الكليات) of the West Syrians, and often also of the East Syrians, in honour of Christ, His mother, and some saints.

In Garshuni.

Labelled: "Book of Canticles."

At the beginning of every canticle there is the name of the musical tune to which it is to be sung; e.g. 8b: هذه هي ممتعة (النغم). These musical tunes have mostly Persian names. They are: 10a (fol. 8b); 12a (fol. 9a); 10 (fol. 9b); 12b (fol. 12a); 14a (fol. 13a); 15b (fol. 14a); 15a (fol. 15a); 25a (fol. 19b); 3b (fol. 25a); 4b (fol. 28b); 5 (fol. 39a); 7 (fol. 39b); 9 (fol. 42a).

All the canticles are zajalāyāt, written in a kind of poetically rhymed prose, and some of them bear distinct marks of the ancient musical notes of the Syrians (cf. fol. 20a) in form of zigzag strokes, signs of the cross and dots, etc.

Most of the canticles are anonymous; the following authors are mentioned by name: Fol. 9b: the priest 'Abd al-Masīh al-Jazari, who flourished about A.D. 1650 (cf. also fol. 23b): هذه هي ممتعة (النغم). Ff. 16b and 46a: The West Syrian writer 'Isa al-Hazar, who flourished about A.D. 1680: هذه هي ممتعة (النغم). Fol. 22b: Ibn Turbānah, who flourished about A.D. 1660: هذه هي ممتعة (النغم).

Incomplete at the beginning and at the end. No date. Written in a somewhat negligent West Syrian hand of about A.D. 1700. No rubrications.

**Mingana 230**

188 × 132 mm. 9 leaves, generally from seventeen to nineteen lines to the page.

The life of Barsauma, the famous Monophysite saint.

Begins: هذه هي ممتعة (النغم).

Incomplete at the beginning and at the end. No date. Written in a negligent West Syrian hand of about A.D. 1860. No rubrications.

**Mingana 231**

200 × 137 mm. 11 leaves, fourteen lines to the page.

Remnants from a work of West Syrian Anaphoras, of which the following are extant.

A

Ff. 25-8a: The Anaphora of Dionysius Barsalībi.
SYRIAC MANUSCRIPTS

B

Ff. 8 sqq. The Anaphora of Abraham Naṣhirthāna (i.e. the hunter).

No date. Written in a clear and bold West Syrian hand of about A.D. 1550. Headings in red. Profusely rubricated.

Mingana 232

150 x 105 mm. 210 leaves, fourteen lines to the page for the bulk of the MS.

A


The subscription is:

The work consists of a description of heaven and hell. Incomplete at the beginning. Something seems also to be missing between ff. 4-5, 18-19, 53-54.

B


The work begins with the persecution that the Monophysites of Egypt suffered at the hand of the Chalcedonians at the time of Dioscorus, and deplores the arrival of the Muslims concerning which he attempts to prophesy.

The discourse is towards the end in the third person (fol. 103a):

Incomplete at the beginning. Something seems to be missing between ff. 86-87, 90-92.

C

Ff. 109b-120b: A homily by John Chrysostom on the four saints, symbolised by the four beasts of the Apocalypse. In Garshuni.

The beginning is missing.

D

Ff. 120b-130b: A treatise by Cyril of Jerusalem on the twenty-four holy priests whose commemoration falls on the 20th of November. In Garshuni.

Their names, which end in GetY, are found on fol. 127a.

E

Ff. 131a-149b: A treatise by Theodosius of Alexandria on the merits of the Archangel Michael and on the great miracle that he performed in favour of Dorotheus and his wife Theopista on the 8th of November. In Garshuni.
A leaf is missing between ff. 137-138, and possibly two leaves between ff. 145-146.

F
Ff. 150a-169a: The twelve miracles performed by the Archangel Michael, the text of which is to be recited on the day of the feast of the Archangel Gabriel. In Garšuni.

Something is missing between ff. 165-166, and fol. 166 seems to be misplaced. The copyist complains at the end (fol. 169a) that the scribe of the Arabic MS. from which he was transcribing was rather ignorant.

G
Ff. 169b-178a: A treatise on the various ways in which the demons fight with the faithful. In Garšuni.

A lacuna of two leaves between ff. 174-175. Something is also missing between ff. 182-183, and fol. 183 itself is misplaced.

H
Ff. 185a-199a: The often-recurring letter that came down from heaven. In Garšuni.

The heading is here:

I

Mingana 233

328 x 223 mm. 279 leaves, twenty-six lines to the page.

The mystical work entitled De contemptu mundi vanitatis, by the Spanish Franciscan Father Didacus Stella, as translated from Spanish into Arabic by Padre Raphael. In Garšuni.

According to the heading quoted below, the MS. only contains the third part of the
voluminous Franciscan Father’s work, and this part is divided into 100 fasls, a good index of which is found on ff. 2a-5a.

Dated (fol. 279b) Monday, 7th February, A.D. 1826, and copied in the village of Telkaif (توكيف), near Mosul, by the priest Peter, son of Peter of the family of Asmar (پتیوپس). Written in a clear, slightly bold, and rather handsome East Syrian hand. General headings and all Biblical quotations in red, but chapter headings in thick black Estrangela characters. Broad margins.

The Biblical references are marked in Arabic on the margins. In the first part of the MS. the headings of the chapters are written also in Syriac on the margins.

Mingana 234

201 x 133 mm. 114 leaves, from twenty to twenty-five lines to the page, according to the hand that wrote the different parts of the MS.

Fol. 1a: The scientific explanation of the thunder and the lightning.

It is said that the thunder is caused by the action of the wind, which comes out with violence after having been imprisoned in the cloud. In Garšuni. Anonymous.

No date. About A.D. 1500.

B

Ff. 1b-6b: The penitential Canons of Dionysius Barṣalibi. In Garšuni.

Something is missing between ff. 1-2. Incomplete at the end. No date. Clear West Syrian hand of about A.D. 1550. It is possible that the first leaf is from a different MS.

C

Ff. 7-8: An earlier text of the above Canons of Dionysius Barṣalibi.

Incomplete at the beginning and at the end. No date. Old and clear West Syrian hand of about A.D. 1450.

D


The text is different from that under B and C. Incomplete at the end. Clear West Syrian hand of about A.D. 1600. Ff. 9-17 are supplied by a later hand.

E

Ff. 20b-21a: Four prayers. In Syriac.

The first prayer is for the adulterers, the second is recited over water in which an animal was drowned, the third is recited over sick people, and the fourth over children.

No date. Clear, but somewhat negligent West Syrian hand of about A.D. 1700.
F


G

Ff. 706-870: Some Canonical psalms that enter into special services of the West Syrians. In Syriac.

They begin with Ps. 90 and end with Ps. 107.

H

Ff. 874-946: The prayer of Philoxenus of Mebbüg. In Syriac.

I


All the works under F, G, H, I are written by one scribe. No date. A regular, somewhat bold and good West Syrian hand of about a.d. 1580.

J

Ff. 1026-1110: The first book of the life of the Virgin Mary. The heading is in Syriac and the rest in Garshuni.

No date. A regular and clear West Syrian hand of about a.d. 1650.

MINGANA COLLECTION

K

Ff. 1146-1170: A Synaxarium of the West Syrian Church, attributed to Jacob of Edessa. In Syriac.

Dated (fol. 114b) 1990 of the Greeks (a.d. 1689), and written by Hadiyah, son of Shammo and of Miştreh his wife (ميسجت له ابنتهم هديه وسامه), at the request of Rabban Fath-Allah, son of Mağası (مقاسه) 'Abdal-Jafî and Sarah his wife. Some of these names occur in the colophons of Mingana 147 and 169.

Clear West Syrian hand.

All the MS. is well rubricated. Headings in red.

Mingana 235

283 x 100 mm. 52 oblong leaves, twenty-two lines to the page.

A collection of canticles (مزمات) formerly used in the Syrian Church. In Garshuni.

As in Mingana 229 the canticles are zajalyyât, written in a poetically-rhymed prose, and are in honour of Christ, His mother, and some saints.

The canticles are mostly anonymous. A canticle on fol. 14a is attributed to 'Isa al-Hazar (إسحاق)، as in Mingana 229, fol. 166; and another on fol. 31a to a monk called Ishô' (إيشو) (مسيح)

On a fly-leaf at the end an owner, the deacon 'Abd al-Wahîd, states that he bound the MS. on the 29th of July in the year 2757 of the Greeks (a.d. 1846).
No date. Written in a clear West Syrian hand of about A.D. 1780. Imperfect at the beginning and at the end. Headings often in red.

Mingana 236

111 × 77 mm. 144 leaves, generally eleven or twelve lines to the page.

A miscellaneous collection of texts dealing with the liturgy and the Service-Book of the West Syrian Church. Some texts are in Syriac and some others in Garshuni.

A

Ff. 1-17: The rôle played and the prayers recited by the deacon in the liturgy.

B

Ff. 17b-48b: The Katholikê and some canticles.

C

Ff. 49-54a are blank. Ff. 54b-83b: The matiôniyat and the tishshêthâka.


Mingana 237

227 × 167 mm. 8 leaves, twenty lines to the page.

A

Fol. 1a: The end of a treatise containing a conversation between Pharaoh (Pharaoh) and the philosopher Ahîkar (Ahîkar). In Garshuni.

No date. Written in a clear and bold West Syrian hand of about A.D. 1750. Heading in red. As the first leaf is numbered in Syriac 141, one hundred-and-forty leaves have disappeared from the beginning of the MS.

Mingana 238

226 × 156 mm. 22 leaves, generally from eighteen to twenty-two lines to the page.

A

Ff. 1-22a: A grammatical treatise dealing with the conjugation of verbs. Incomplete at the beginning.

The subscription on fol. 22a does not give the author’s name but simply states:

Dated January, 2073, of the Greeks (A.D. 1762), and written by the acolyte (הכע) Hindi (Hindi), from the village of Karakoš (Karakoš), near Mosul, in the time of the West Syrian Patriarch Isaac, son of Makdasi (= pilgrim) ‘Azar, whose brother Matthew was the Maphrian of the East (משורר קדוש). In Garshuni.

B

Fol. 22b: A quotation dealing with the history of the Book of Job. It has been drawn by the copyist from a MS. of the Bible belonging to the West Syrian Patriarch Michael I, or Michael the Great.
Mingana 239
227 × 161 mm. 38 leaves, twenty lines to the page.
The Service-Book of the West Syrian Church, containing the prayers called حماح, and some other prayers.
Incomplete at the beginning and at the end. After each quire there is an unknown number of leaves missing.
No date. Written in a clear West Syrian hand of about A.D. 1780. The red ink for headings is used only on ff. 1-13a. For the rest a blank space marks the place of a heading.
An Armenian inscription on fol. 17a. On ff. 17b and 37b the copyist writes his name as 'Abdo (أبّد)، son of Jeremiah.

Mingana 240
205 × 150 mm. 108 leaves, from twenty- to twenty-three lines to the page.
Various works in Garshuni.

A
Ff. 1-2a: The end of the letter that came down from heaven.
From the Syriac numbering found at the bottom of the page we gather that sixteen leaves are missing at the beginning.
The subscription is: حماح متى إكتمال
A leaf is missing between ff. 1-2.

B
Ff. 2a-25b: A strange work purporting to contain the history of the deportation of the Jews to Babylon in the time of Jeremiah at the hand of Nebuchadnezzar.

C
Ff. 25b-41a: The life of SS. Cosmas and Damian, of their three brothers, and of their mother, martyred on the 22nd of November.
The lower half of fol. 40 is torn away.

D
Ff. 41b-48b: A collection of the miracles of the above SS. Cosmas and Damian.

E
Ff. 49b-56a: The life of St. Hilaria, daughter of King Zeno.
The subscription is: حماح متى إكتمال
From the Syriac numbering found at the bottom of the pages we infer that three leaves are missing at the beginning, three others between ff. 49-50, two others between ff. 52-53, and another between ff. 55-56.

F
Ff. 56b-68a: A treatise on resurrection, by John Chrysostom.
A leaf is missing between ff. 62-63, 63-64.

G
Ff. 68a-88a: Ten questions addressed by a pupil to his teacher, and the answers of the latter. They deal with theological subjects.

See M. 220 (B); and M. 223 (G), etc.

H
Ff. 88a-100b: A collection of ecclesiastical Canons and obligations that clerics and laymen must know and follow.

Something is missing between ff. 23-24, 24-25, and at the end.

I
Ff. 101-107: A parenetic treatise in form of a homily on moral and ethical Christian conduct.

Incomplete at the beginning and at the end.

J
Fol. 108: A fragment of an Apocalyptic treatise. Incomplete at the beginning and at the end.

From the Syriac numbering at the foot of the pages we infer that four leaves are missing between ff. 107-108.

No date. Written in a somewhat negligent West Syrian hand of about A.D. 1650. A few words have here and there disappeared on the edges of the leaves. Headings not always in red.
Mingana 242

154 × 105 mm. 72 leaves, eighteen lines to the page.

A

Ft. 1-4b: Two acrostic and anonymous Kullāsā, or eulogistic and metrical poems.

Headed: Ḥammad 

As a leaf is missing at the beginning only the end of the first Kullāsā is found in the MS.

B

Ft. 4b-7b: Two other Kullāsā, the first of which is acrostic and written in a post-classical style.

Begins: 

The heading of a third Kullāsā is found at the bottom of fol. 4b. A leaf is missing between ft. 4-5.

C

Ft. 8-22: The prayers recited by the deacon in the West Syrian liturgy.

Three leaves are missing at the beginning, four others between ft. 15-16, and four more between ft. 19-20.

D

Ft. 22a-36b: The Shumlāyāt of the West Syrians.

Headed: Ḥammad 

On fol. 28a begin the Shumlāyāt in Garshûnī.

A leaf is missing between ft. 25-26.

E

Ft. 36b-48a: The madāʾīh of the Syrian Churches, mostly in Garshûnī.

The madāʾīh are zajaḥyāt written in a poetically rhymed prose.

Mingana 243

160 × 110 mm. 38 oblong leaves, generally seventeen lines to the page.

A collection of Garshûnī madāʾīh.

They are as usual written in a poetically rhymed prose, and are known as zajaḥyāt.
From fol. 24b to fol. 40a the mad'ih are written in Arabic, are generally addressed to the Virgin, and are anonymous. One mad'ih is on fol. 34a attributed to Zechariah the Syrian.

No musical tunes are named in the collection. On fol. 23a, however, one mad'ih is recited “to the Coptic tune.”

Ff. 40-58 contain only scribblings by various owners or are blank. No date. Written in a clear but negligent West Syrian hand of about A.D. 1740. Headings in red.

Mingana 244
223 x 154 mm. 31 leaves, generally twenty-two lines to the page.

The ritual of marriage according to the West Syrian Church. Headed fol. 4a: مارٍصٍ ملتقٍه.

A prayer is on fol. 17a attributed to Jacob of Serug and another on fol. 19a to St. Ephrem.

Ff. 27-31 contain advices, in Garshuni, to newly married people. Incomplete at the end.

No date. Written in a clear West Syrian hand of about A.D. 1750. Headings in red.

Mingana 245
456 x 338 mm. 19 leaves of double columns, thirty-five lines to the column.

A good fragment on vellum of the West Syrian breviary. The prayers contained in it are those used for the second, third and fourth weeks in Lent.

The service embodies many ba'wāthā by St. Ephrem introduced by the formula حملت بس بالآب، and by Jacob of Serug, introduced by the rubric حملت بس بالآب.

The ba'wāthā of St. Ephrem are on ff. 1a, 2a, 2b (two), 7a, 8a, 9a, 10a, 15b, 17a, 19b.

The ba'wāthā of Jacob of Serug are on ff. 16b (two), 2a, 3b, 5a, 5b (two), 6b, 7b (two), 8a, 8b, 9b (two), 10a, 11b, 12a, 12b, 14a, 15a, 15b, 16a, 17a, 17b (two), 18a, 19a, 19b.

There are two acrostic sughiyātha (سُحِيْيَّثَةَ). The first (ff. 4b-5a) deals with the infirm man of Bethesda (John v), and begins: بإم إفحص.

The second (ff. 10b-11a) deals with Job (سُحِيْيَّثَةَ) and begins

There is an acrostic penitential mad'rāsha on ff. 16a-17a which begins:


Mingana 246
350 x 242 mm. 145 leaves, twenty-three and twenty-four lines to the page.

Ff. 18-135b: The collection of the Synodical Canons of the East Syrian Church made by 'Abdisho', Metropolitan of Nisibin.

The work is divided into two parts (بَلْغُيَّثَةٍ) which begin on ff. 7a and 67b. An index of the mainre and rishé into which the book is subdivided is found on ff. 4a-7a.

For an older MS. of the work see Mingana 121, ff. 17b-125b.

Ff. 92a-95a contain the monastic Canons of Abraham of Kashkar, or Abraham the
Great, and ff. 95a-97a the monastic Canons of Dādisho', the successor of this Abraham, with headings similar to those found in Mingana 121 (q.v.).

Dated (fol. 136a) Saturday, 20th September, A.D. 1913, and written in the small town of Alkosh situated near the monastery of Rabban Hormizd; in the time of the Pope Pius X, and of Emmanuel II, the Chaldean (East Syrian Uniat) Patriarch; by Joseph, son of the priest Abraham, son of the deacon Hömo, son of the priest Homo, son of the priest Hānna, son of the priest Homo, son of the priest Daniel, son of the priest Elijah, son of the priest Daniel, son of the priest Elijah, son of the priest Daniel, son of the priest Elijah, son of the priest Homo, son of the priest Elijah, son of the priest Elijah, son of the priest Homo, son of the priest Homo, of the family of Bait Našrō of Alkosh.

On fol. 137a a note by the copyist Joseph, states that the first five quires were copied by his father, the priest Elijah Homo.

A clear and bold East Syrian hand. Headings in red. Well rubricated. Fully vowelled. The father's handwriting is more handsome than that of the son.

B

Ff. 137b-141b: Three letters written from Rome by Khîdr, son of Malîdasi Hormizd of Mosul (an East Syrian priest who had joined the Church of Rome) to the East Syrian Patriarch Elijah then in residence at Alkosh.

The first letter (ff. 137b-139a) is incomplete at the beginning and is headed: "Rome, 4th May, A.D. 1734 and 2045 of the Greeks":

The author who died in Rome in 1755 exhorts the Patriarch to join the Church of Rome and promises him money and all kinds of favours from the Pope.

Fol. 139b contains an Arabic letter by the same priest, Khîdr. Incomplete at the beginning.

Ff. 139b-140b: A short treatise by the said priest, Khîdr, on the number of years that had elapsed from Adam to his time. In Syriac.

The treatise which is headed "Adam b'laha qāl: benemendā išārātā. b'lem: benemendā" begins:

The third letter (ff. 140b-141b) which is apparently by the same priest Khîdr is in Arabic and deals with the ordination of a Bishop John by the above East Syrian Patriarch Elijah. It is incomplete at the beginning and is headed in Syriac:

A list of his works is found in Cheikho's Catalogue des manuscrits, p. 94.
C

Ff. 141b-145b: A long Syriac letter sent to the above Patriarch Elijah.

The letter which is incomplete at the beginning is very useful for the history of Christianity in North Persia, Kurdistan, and North Mesopotamia in the first half of the eighteenth century.

Headed: 

At the end (fol. 145b) is the colophon:

All these letters are in the handwriting of the above copyist Joseph and not in that of his father.

Mingana 247

221 x 153 mm. 168 leaves, twenty-three lines to the page.

The work entitled "Theology" by Basil or the Maphrian Shim‘un at-Turānī. In Garshūnī.

The full name of the author is found below 

Banīmīmānī is a mistake for Bānī‘mānī.

The work is divided into twelve subdivided into ten each.

The ten Kāuls are: (a) Trinity (ff. 6b-12a). (b) The Oneness of the Will of the Trinity and the Procession of the Holy Spirit (ff. 12a-18b). (c) The Conception of the Virgin and the Incarnation of the Word (ff. 18b-28a). (d) Nativity of Christ (ff. 28a-39b). (e) The nature of Christ is one in His divinity and humanity (ff. 40a-49b). (f) The Christ has one will (ff. 49b-60b). (g) The Passion and Death of our Lord (ff. 60b-76a). (h) The Crucifixion of our Lord (ff. 76a-97b). (i) Faith is not acquired by study and science (ff. 98a-114b). (j) Answer to those who blame the author's community in its religious outlook (ff. 114b-128b). (k) Against Purgatory (ff. 129a-143b). (l) The End of the World, the Resurrection, Heaven and Hell (ff. 143b-167b).

From the final sentence of the epilogue (fol. 168a) we learn that the work was translated in June, 2031, of the Greeks (A.D. 1720) from Syriac into Garshūnī by Ašlān, bishop of Amed, who died in A.D. 1741:

Dated (fol. 168b) 5th of August, 2085, of the Greeks (A.D. 1774), and written in the town of ‘Akr (ابلشي) by Ibrahim, son of the deacon Khidr (محمد), son of the priest Ibrahim from ‘Akr, in the time of the West Syrian Patriarch, Gorgis (George), from Mosul; and of Gregory Bishārah al-Bīlīṣi (= from Bitlis, بخشرا), bishop of Jerusalem; and of Cyril Matthew, bishop of the monastery of Shaikh Matti. Clear West Syrian hand. Profusely rubricated. Broad margins. Headings in red.

Mingana 248

203 x 203 mm. 108 leaves. The number of the lines varies according to the matter discussed in the page.
A

Ff. 1-95: The medical work entitled (cf. fol. 35a) 

The author who is not named was Abu 'Ali yahya b. 'Isa b. Jazalah who died in 1100. See Mingana 250 (B).

A leaf is missing at the beginning, which probably contained the title page and the name of the author.

The page on the right hand contains, in the form of diagrams, the diseases treated in it, with their cause (العلل), their diagnosis (العجوب), a short prescription (الوص изготовлен), and finally a more ordinary prescription (الوص جامعة)

All these words are placed as headings at the top of their respective columns.

The page on the left hand contains the title, حكمة العدة, or how a sick man is to behave in the course of his illness, and some general medical advices which would cure him of his complaints.

From the index on ff. 3b-3a, and from the letters placed at the right of each column, we gather that three hundred and fifty-two diseases are discussed by the author.

B

Fol. 92: A short medical treatise on the duties of a pregnant woman and a nursing mother. In Syriac.

Headed: مكانت المرأة، مزوجة

C

Ff. 96-108: Miscellaneous long or short quotations dealing with medicine. In Arabic, Syriac, and Garshuni.

D

The leaves used for binding consist of many truncated folios containing a Biblical com-

mentary and a christological work. The leaves are taken from at least two MSS. of about A.D. 1400 and 1450.

On fol. 35a an Arabic inscription informs us that the priest, يوسف بن بشر, the zadiki, bought the MS. from the deacon عبد العبد الماردان, for four silver ashraftyaks (Arshe'ya) in the presence of the priest Mar-Beha (مربها) and 'Abd al-Ahad, son of the priest 'Abd al-Khalik (عبد الخليل), in 1015 of the Greeks. This year 1015 is probably a copyist's error for 2015 (A.D. 1704).

The MS. contains a few Arabic glosses from the book of al-Manṣūri (من كتاب المنصور) (cf. fol. 394).

Something seems to be missing between each of ff. 91-96.

No date. Written in a clear West Syrian hand of about A.D. 1500. Headings in red. The fire has damaged the top edges of the leaves, with the consequent disappearance of some words.

Mingana 249

208 x 273 mm. 25 leaves of double columns, thirty-one lines to the column.

A

Ff. 1-19: The large grammar of Bar-hebraeus, entitled :

Incomplete at the end. A lacuna also between ff. 14-15.

B


1 i.e. from the village of Baith Khudaida (Karakosh), S.E. of Mosul.
C
Ff. 23-25: An anonymous grammatical treatise on the forms of the Syriac words. Begins:

In the introduction the author gives to his work the title of "Plerophories."

Incomplete at the end.

No date. Written in a negligent West Syrian hand of about A.D. 1750. About half of the MS. is rubricated.

The name of the抄ist is given on fol. 196 as the deacon ‘Abd al-Masih, son of Makdasi (pilgrim) Jum’ah (جمعة), whose mother was called Sarah. See also about him, Mingana 241.

On ff. 2a and 20a a Garshuni inscription informs us that the MS. was bought, in A.D. 1833, by Matthew, son of Bahho al-Haddad (ماثيو، بحى百分百), for the sum of three piastres, from the deacon George, son of Fattohi (جورج، فتوه), in the time of Maphrian Elias. The first treatise according to the inscription on fol. 224 was bought in August, 1827.

Mingana 250
310 x 212 mm. 51 leaves, twenty-six lines to the page.

A

Headed:

In the introduction the author gives to his work the title of "Plerophories."

Incomplete at the end.

No date. Written in a negligent West Syrian hand of about A.D. 1750. About half of the MS. is rubricated.

The name of the copyist is given on fol. 196 as the deacon ‘Abd al-Masih, son of Makdasi (pilgrim) Jum’ah (جمعة), whose mother was called Sarah. See also about him, Mingana 241.

On ff. 2a and 20a a Garshuni inscription informs us that the MS. was bought, in A.D. 1833, by Matthew, son of Bahho al-Haddad (ماثيو، بحى百分百), for the sum of three piastres, from the deacon George, son of Fattohi (جورج، فتوه), in the time of Maphrian Elias. The first treatise according to the inscription on fol. 224 was bought in August, 1827.

Mingana 250
310 x 212 mm. 51 leaves, twenty-six lines to the page.

Ff. 3b-9: The medical work entitled مصفوفات.

In Garshuni.

According to this quotation the work is only a commentary on the minḥāj. The text, however, does not seem to be a commentary. The work appears to be incomplete at the end, and ff. 9a-20a are blank.

The author was Abu ‘Ali Yahya b. ‘Isa b. Jazalah, who died in A.D. 1100. He was born a Christian but turned Muḥammadan.

C
Fol. 10b: Pharmaceutical and medical notes on (a) the جنن; (b) the محدث; and (c) سهل

D
Ff. 11-18: A medical treatise incomplete at the beginning and at the end. In Garshuni.

Begins abruptly:

A leaf is missing between ff. 16-17.

E
Ff. 19-51: The medical work entitled "Questions of Hanna (John), and Ḥunain and Ḥubeish." In Garshuni.

"لا вопросы عن هننا (يوحنا) وحنين وحبيش."
These three names represent the three of the greatest Christian Arab physicians. All three belonged to the East Syrian community. John refers to John or (Yahya) b. Māsuwah, who died in A.D. 857. Hunain to the famous Ḥumain b. Išāḵ al-Ibādi, who died in A.D. 873. Ḥubais was the nephew of Ḥumain.

The text seems to be similar to that of Gotha, Arab. 2036 (vol. iv, p. 73, in Pertsch’s catalogue). The text is unfortunately incomplete at the end. The MS. itself, to judge from the Syriac numbering at the top of the pages, and from the number of the quires found at the bottom of the pages, was considerably more voluminous than it is at present, and contained some other medical treatises. Eleven leaves are lost at the beginning, and about 180 leaves have disappeared between ff. 10-11. The last numbered Syriac folio is marked as 313.

No date. Written in a negligent West Syrian hand of about A.D. 1650. Many headings are in a red ink that has begun to fade.

Mingana 252

157 × 107 mm. 112 leaves, generally from sixteen to twenty-four lines to the page.

Various tracts put together from different MSS. by an owner called ‘Abd al-Wāḥid.

A

Ff. 1-3b: Two penitential maimrê. The beginning of the first is missing, and the second begins (fol. 1b):

The copyist’s name is found on fol. 1a as the deacon Khīdr (خیدر), son of Khuṣhāba (خوشبا), whose mother was called Siddi (سیدی). An Arabic inscription by the same deacon Khīdr, on the margins of fol. 65b, informs us that he was called Ghārāghūṣi (غراغوشی), and in a Syriac colophon on fol. 82b and on fol. 112a he reveals to us the fact that he was from Mosul: خلعصر خلصع الموصل. Another colophon on fol. 85b calls his father Khausō (خوسو), son of the daughter of Zlwanah or Zayyūnah (زیونه).

Clear but somewhat negligent West Syrian hand. The above deacon Khīdr wrote most of the tracts found in the MS.

Dated A.D. 1617 in the following terms (fol. 112a):

B

Ff. 3b-7b: The hymn recited by the Syrian Churches at the end of Lent. In Garshûnī.

Beginning:

No date. Clear but scrawling West Syrian hand of about A.D. 1650. Fol. 7 is supplied by a modern hand.

C

Fol. 8: The end of a penitential hymn and the beginning of another penitential hymn in the seven syllable metre, by Mark bar Kīki.

No date. Clear but somewhat negligent West Syrian hand of about A.D. 1600.

D

Fol. 9: The end of an acrostic and rhymed Kullûṣa and the beginning of another acrostic Kullûṣa (کلوعس ممدحا ظفر), the first words of which are: خلصع خلصع کلوعس ممدحاء ظفر.

No date. West Syrian hand of about A.D. 1700.
E

Ff. 10-11: A collection of eulogistic and rhymed Kul-lāsā, in the twelve-syllable metre, to a Monophysite Maphrian called Basil. His name occurs on fol. 10a: ܐܘܒܠܝ ܒܣܠ. Below (under E) mention is made of a Maphrian, Basil, called al-Kašarānī.

Each Kul-lāsā seems to have contained more than a hundred strophes. Two leaves are missing between ff. 10-10. Same handwriting as above under (D).

F

Fol. 12: The end of a Kul-lāsā and the beginning of another Kul-lāsā to a Maphrian or a Bishop, possibly called Basil, as the first words are: ܗܪܡ ܚ_almost ܟܢܫܐ ܒܒܡܠܚ. Begins:

Same writing as above, under C.

G

Fol. 13: The end of a discourse on the presentation of our Lord in the Temple, and the beginning of a series of homilies of Jacob of Serug. The heading of fol. 13b is:

ܒܡܠܚ ܙܒܡܠܚ ܕܒܡܠܚ. Same handwriting as above, under C and F.

H

Ff. 14-19: A maimra on the anatomy of the body of man, attributed to St. Ephrem. Begins:

Same handwriting as above.

I

Ff. 20-36: A long maimra on the day of the Resurrection and the last judgment, by St. Ephrem. Incomplete at the end.

No date. Written in two negligent West Syrian hands of about A.D. 1650 and 1700.

J

Ff. 37-41: Five different parenetical and penitential maimrē, by St. Ephrem. Each leaf represents a new maimra and there is a lacuna after each leaf.

A heading on fol. 40a is:

Which begins:

No date. Written in three negligent West Syrian hands of about A.D. 1650, 1700, and 1750.

K

Fol. 42 is inserted by the binder and is blank. Ff. 43-47b: Various anonymous hymns of the West Syrian Church.

No date. Hand of the same period as above.

L

Ff. 47b-48: The Salutations to the Virgin, according to the West Syrian Uniatos. In Garshuni. Incomplete at the end. The heading is in Syriac:

No date. Negligent West Syrian hand of about A.D. 1700.

M

Fol. 49 is inserted by the binder and is blank. Ff. 50-54: A collection of some Kālā (ܟܠܐ) taken from the West Syrian Breviary. Incomplete at the beginning.

In the handwriting of the deacon Khider.
Ff. 54-57: Some rubrics of the West Syrian liturgy.
Begins:

Same writing as above.

Ff. 58a-63a: An anonymous homily in form of a prayer in honour of the Virgin.
In Garshuni.

Headed “The Canon of Our Lady” (��اماکو

In the handwriting of the deacon Khidr.

Ff. 63b-66: A short homily on the foundations of the spiritual house of man, and on the good works that will avail on the day of the Resurrection. In Garshuni.

In the handwriting of the deacon Khidr.

Ff. 66-73: Two quotations, one from St. Paul’s Epistle to the Romans and the other from his Epistle to the Corinthians, and an anonymous commentary on them. In Garshuni.

No date. Bold West Syrian hand of about A.D. 1650. Rubrications.

Ff. 74-82: Various hymns especially of the variety called Katholi (ملاكامل) from the West Syrian Service-Book.
In the handwriting of the deacon Khidr.


In the handwriting of the deacon Khidr.

Ff. 86-95a: Some Sūghīyāṭha (ضعیف), Katholi (ملاكامل) and general prayers and psalms taken from the West Syrian Service-Book.
Same handwriting as above.

Ff. 95a-95b: A miracle that happened in the town of Seleucia of Syria to a priest who had prevaricated.
Begins:

Same handwriting as above.

Fol. 97 is inserted by the binder and is blank. Ff. 98-107: Various prayers and hymns (ملاكامل) and others) in Syriac and in Garshuni.

A heading on fol. 101b is:

No date. A bold and negligent West Syrian hand of about A.D. 1600.

On fol. 106 in a Garshuni Shumlaya the author prays for the West Syrian Patriarch of his day called Ignatius, and the Maphrian Basil al-Kāṣārānī (مکسیر) and the local bishop, “our glory and our head,” Dionysius al-Bārīkā (مکسیر). I know nothing about this Dionysius al-Bārīkā. As to the Maphrian Basil al-Ḳāṣārānī, if Kāṣārānī means here “from Cæsarea” the only Maphrian of this name I know is the one mentioned by Barhebraeus (Chron. Eccl., i, 544. cf. also
i, 698), and by Assemani (Bibl. Orient., ii, 247, 363, 376). See above, under E.

W
Ff. 1076-1088: A maimra by St. Ephrem on the food laid on the table.

In the handwriting of the above deacon Khidr.

Y
Ff. 1086-112: A maimra in the twelve-syllable metre on the dead, by Jacob of Serug.

In the handwriting of the above deacon Khidr. Dated a.d. 1617. See above, under A.

At beginning and end are ornamental patterns in which is found in Syriac and in Arabic the name of an owner, the deacon “Abd-al-Wahid of Mosul, “a physician,” with the date 2163 of the Greeks (a.d. 1842).

Mingana 252
220 x 160 mm. 38 leaves, seventeen lines to the page for ff. 1-10, and twenty-two for ff. 11-38.

LIVES OF SAINTS

A
Ff. 1-10: The life of (the West Syrian Saint) Aaron.

Incomplete at the beginning and at the end. From the Syriac numbers at the bottom of the pages we gather that ten leaves are missing at the beginning of the MS. and seven between ff. 1-2, two between ff. 2-3 and 3-4, one between ff. 5-6, and two between ff. 6-7.

This life of St. Aaron is from a MS. totally different from that which follows. No date. Written in a clear but slightly negligent West Syrian hand of about a.d. 1630.

B
Ff. 11-15: The story of an old monk who, through the blind obedience of a young man, forsook a woman with whom he was living and became a saint. As the beginning is missing, the name of the Saint is not mentioned. We may entitle it:

As the first leaf is marked in Syriac 67 we conclude that 66 leaves have disappeared from the beginning of this part of the MS.

C
Ff. 15-258: The story of the merchant Marța (Maurice), from Antioch, and the pagan Gaspar, who became Christian.

The subscription is: κομποῦ καὶ Μορν (sic) Ζαπκάρ.
A leaf is missing between ff. 18-19.

D
Ff. 258-298: The life of the monk Abraham Kashkraja.

E
Ff. 298, 38b: The Life of St. Jacob the recluse, from the village of Salah in Tūr ‘Abdīn, in the time of Julian the Apostle.
Incomplete at the end. A leaf is also missing between ff. 32-33.

No date. Written in a clear West Syrian hand of about a.d. 1520. Headings in red. The edges of the leaves have been restored with the consequent disappearance of some words.

Mingana 253

184 x 144 mm. 120 leaves, twenty lines to the page.

A copy of Barhebræus' Commentary entitled: jàj j*p, "Storehouse of Sacraments."

The MS. is confined to the Old Testament but lacks the Pentateuch and the Psalter.

Incomplete at the beginning and at the end. One leaf is missing between ff. 6-7, and two between ff. 116-117. Ff. 916 and 926 are blank but the text is continuous. Fol. 16 is much damaged.


The copyist's name is given on fol. 1186 as ḣaṭṭi or ḣaṭå (George) Amartós .

From the Syriac numbering at the bottom of the leaves we gather that altogether fifteen leaves have disappeared from the MS.

Mingana 254

214 x 154 mm. 43 leaves, seventeen lines to the page.

The Liturgy of the West Syrian writer, the Maphrian 'Abd al-Ghani, who died in a.d. 1575.

As a leaf is missing at the beginning there is no title to the work. An owner, however, has written in pencil inside the cover the Garshûni inscription: jàj j*p

About two leaves are also missing at the end, and the liturgy ends with the Pê-estrophe of the long acrostic prayer recited by the priest: Conta... jàj j*p

From the Syriac numbering found at the bottom of the pages we gather that two leaves are missing between ff. 8-9 and one leaf between ff. 26-27.

No date. Written in a clear and bold West Syrian hand of about a.d. 1600 or some twenty-five to thirty years after the author's death. Profusely rubricated. The first leaf has been supplied by a hand of about a.d. 1700. Ff. 17-18 are somewhat damaged.

Mingana 255

217 x 160 mm. 60 leaves generally from nineteen to twenty-five lines to the page.

A

Ff. 1-53: A Christological and controversial work which vindicates the Monophysite doctrine against that of the Melchites and the Nestorians. In Garshûni.

The work is anonymous and is simply attributed to "a monk."

The work has no regular divisions. After a short preface (ff. 1-2) comes a general introduction called jàj j*p (ff. 3-6). Then follows the profession of faith of the Council of Nicea, followed by the respective doctrine of the Christian sects mentioned above. The rest of the work mostly consists of the vindication of the Monophysite position and of
the answers to be given to the objections of
a Melchite called

αἰφελμός ηλιστρομ

and a
Nestorian, by a Monophysite called

καθομαίατ

On fol. 51 are three quotations from Gregory Nazianzen, and on fol. 52a is a quotation from Joannes Damascenus.

B
Ff. 53a-60: Two letters by Cyril of Alexandria to Nestorius.

The two letters are apparently part of the above treatise.

Dated (fol. 60b), in Arabic and in Garshuni, 12th November, 1995 of the Greeks (A.D. 1684), and written by two copyists: the priest Isho' and the deacon John.

Another Syriac colophon on the margins informs us that it was copied from a MS. in the handwriting of George of Mosul, Metropolitan of Jazirah:

Ff. 1-12: Tobit (14 chapters)

Ff. 12-280: Judith (16 chapters)

Ff. 280-470: Wisdom of Solomon (19 chapters)

Ff. 470-102b: Ecclesiasticus (51 chapters)

Ff. 102b-108b: Esther (Chapters 11-16).

Preceded by the following rubric:

Ff. 109a-114a: Susanna-Daniel. Preceded by the following rubric:

Ff. 114a-124a: Baruch (6 chapters)

Ff. 124a-202a: i and ii Maccabees.

Dated (ff. 48a and 202b) 2141 of the Greeks (A.D. 1830), and written in the time of the Patriarch George from Aleppo; and of the Maphrian Basil called "the Maphrian-Patriarch of the East"; and of the Maphrian Elias from Mosul. The copyist's name is obliterated.

Written in a clear but somewhat negligent West Syrian hand. Profusely rubricated. Headings in red. At the beginning are Arabic and Garshuni inscriptions bearing the name of Mansur, son of Hanna aṣ-Sayigh.

Mingana 256

214 x 153 mm. 202 leaves (as numbered in Syriac at the bottom of the leaves), generally from nineteen to twenty-one lines to the page. The Biblical Apocrypha in Garshuni, as follows:

Ff. 1-12b: Tobit (14 chapters)

Ff. 12b-28a: Judith (16 chapters)

Ff. 28a-47a: Wisdom of Solomon (19 chapters)

Ff. 47b-102b: Ecclesiasticus (51 chapters)

Ff. 102b-108b: Esther (Chapters 11-16).

Mingana 257

214 x 146 mm. 56 leaves.

Fragments from three different Garshuni MSS.
A

Ff. 1-3: The story of the child whose parents wished to kill, in the time of the prophet Daniel.

Incomplete at the end. No date. A clear East Syrian hand, of about a.d. 1680. Rubricated. Twenty lines to the page.

The MS. from which the above fragment has come down to us seems to have been voluminous, because on fol. la is a remaining index to three other treatises that it contained:

(1) The story of Abraham and Sarah.

(2) The story of SS. Sergius and Bacchus.

(3) The questions of SS. Basil and Gregory.

B

Ff. 4-50: The apocryphal story of the Patriarch Joseph of the Old Testament. The story contains some details not found in the Book of Genesis on which it is mainly based.

As the treatise is incomplete at the beginning and at the end, it has no title. We may entitle it:


The MS. seems, however, to contain the Hexaemeron attributed to Epiphanius of Cyprus. See Mingana 133.

C

Ff. 51-56: The life of the monk St. Michael, "the companion of the angels," and disciple of St. Eugenius.

As the work is incomplete at the beginning and at the end it has no title. We may entitle it:

No date. A clear and handsome East Syrian hand, of about a.d. 1490. Twenty lines to the page. Vowelled.

Mingana 258

155 x 105 mm. 182 leaves, generally from fourteen to seventeen lines to the page.

A

Ff. 1-87: A work on the six days of the creation and the history of Adam and Eve, and their children Cain and Abel. In Garshuni. The story ends with the marriage of Cain at the age of seventeen.

As the first leaf is missing there is no title page to the work and no author's name. The MS. seems, however, to contain the Hexaemeron attributed to Epiphanius of Cyprus. See Mingana 133.

B

Ff. 7b-16a: The above text of the Hexaemeron has been broken up by an editor or by the copyist himself between the headings (fol. 7a): "Creation of the Stars" and (fol. 16a): "the Creation of the Birds" so as to insert the following vision attributed to Gregory Nazianzen on the creation of the angels and the fall of Satan. In Garshuni.

Headed:

17
C
Ff. 87b-146a: The work entitled "Cave of Treasures," attributed here to St. Ephrem. In Garshuni.

The work is divided into the following headings: his story (ff. 146b-149a); his knowledge and proverbs (ff. 149a-157b); continuation of his story (ff. 157b-170a); his journey to Egypt (ff. 170b-182).

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1570. Headings in red. A note of sale on the last page has been rendered partly illegible.

Mingana 259
155 x 105 mm. 137 leaves, twenty lines to the page.

A
Ff. 1-122: A work on oral confession, composed in Italian by the Jesuit P. Segneri, and translated into Arabic by another Jesuit, P. Fromage, who died in 1740. In Garshuni.

The title of the work is (fol. 1b):

The translator's preface is on ff. 1-2, followed by an index to the work. The author's own introduction begins on fol. 38.

A leaf is missing at the beginning, which, apart from the title contained a line or two of the translator's preface. As it stands, the translator's preface begins:

The work is divided into sixteen fasils.
The last leaves (ff. 175b-122b) contain a short treatise on the "examination of conscience" (رس حكمة).

B

The work may represent the catechism composed by the Jesuit Bellarminus, and translated into Arabic by the above P. Fromage. Cf. Cheikho's Catalogue, page 164.

The work has no natural introduction and after the Christian formula it begins:

The MS. is incomplete at the end, and the last question is:

The MS. is incomplete at the end, and the last question is:

Dated (fol. 2d) A.D. 1782, and written in the village of Ba'abda (حصص), in Mount Lebanon, by Joseph Peter al-Baghani (الهبة), after whose death the MS. should have been returned to a monastery (الهبة)
Mingana 260
156 × 105 mm. 134 leaves, seventeen lines to the page.

A
Ff. 1-4a: Miscellaneous hymns. In Garshuni. These were supplied by a later hand and the MS. itself begins on fol. 4b.

B
Ff. 4b-133b: The Psalter according to the order of the West Syrian Church. In Garshuni.

No date. Written in a somewhat negligent West Syrian hand of about A.D. 1790. Headings in red. Well rubricated.

An Arabic colophon on fol. 134 informs us that the MS. belonged to Nu'man b. Sulaiman an-Nakkar (النكر), who bought it from Isaac, son of 'Abd al-Majid (ابن اب الطبي), for the sum of seven piastres. From two other Arabic inscriptions at the beginning and at the end we learn that the MS. passed afterwards into the possession of Mansur, son of Hanna as-Say'igh (السعيج) (sic).

Mingana 261
320 × 228 mm. 108 leaves (numbered in Syriac at the bottom of the pages) thirty-one lines to the page.

The four Gospels. In Garshuni.

Headed:

Divided into chapters and containing the indications of the lessons to be recited in the Churches of the West Syrians.

Interspersed in the pages of the MS. are sixty-nine crude and multicoloured pictures describing some events in the life of our Lord as mentioned in the text of the Gospels.

Matthew ends on fol. 36b with one hundred chapters (fasls) and twenty-seven pictures. Mark ends on fol. 55b with fifty-four chapters and seventeen pictures. Luke ends on fol. 86b with eighty-six chapters and sixteen pictures. John ends on fol. 108 with forty-six chapters and nine pictures.

The pictures are generally explained in a Garshuni (and occasionally a Syriac) sentence, written inside.

A picture of each evangelist precedes his respective Gospel: Matthew as a bull, Mark as a man, Luke as a lion, and John as an eagle.

Dated in Arabic (on fol. 36a), 2124 of the Greeks, and A.D. 1813.

Written in a clear and slightly bold West Syrian hand. Headings in red. Fairly broad margins. The titles of the chapters are in Arabic, and the indications of the lessons in Garshuni or in Syriac.

Mingana 262
116 × 75 mm. 149 leaves, generally ten lines to the page.

A
Ff. 27-146: The Octoechus of the Melchites. A leaf is missing at the beginning and another leaf at the end. The short rubrics are generally in Arabic and sometimes (especially in the matter of the ritual indications) in Syriac.

The tunes (lahns) begin and end on ff. 33b, 43b, 55b, 69b, 85b, 98b, 110b, 123b. At the end of the eight tunes (fol. 123b) is the following Arabic colophon which informs us that the MS. was written by the monk Lyyan, in the monastery of Our Lady situated east of the village of Rās, or Ǧarayt-ar-Rās.

Mingana 261

320 × 228 mm. 108 leaves (numbered in Syriac at the bottom of the pages) thirty-one lines to the page.

The four Gospels. In Garshuni.

Headed:

Divided into chapters and containing the indications of the lessons to be recited in the Churches of the West Syrians.

Interspersed in the pages of the MS. are sixty-nine crude and multicoloured pictures describing some events in the life of our Lord as mentioned in the text of the Gospels.

Matthew ends on fol. 36b with one hundred chapters (fasls) and twenty-seven pictures. Mark ends on fol. 55b with fifty-four chapters and seventeen pictures. Luke ends on fol. 86b with eighty-six chapters and sixteen pictures. John ends on fol. 108 with forty-six chapters and nine pictures.

The pictures are generally explained in a Garshuni (and occasionally a Syriac) sentence, written inside.

A picture of each evangelist precedes his respective Gospel: Matthew as a bull, Mark as a man, Luke as a lion, and John as an eagle.

Dated in Arabic (on fol. 36a), 2124 of the Greeks, and A.D. 1813.

Written in a clear and slightly bold West Syrian hand. Headings in red. Fairly broad margins. The titles of the chapters are in Arabic, and the indications of the lessons in Garshuni or in Syriac.
Ff. 124-146 contain the prayers of the "Decad," i.e., the ten Sundays following Easter.

Headed: واجبنا آكان عنصر. الأهل الأول

The ten Sundays begin and end on ff. 124a, 126a, 128a, 130a, 133b, 136b (title omitted), 139a, 140b, 142a, 145b.


The original MS. consisted only of the preceding A. In binding it a West Syrian owner added numerous leaves at the beginning and some at the end. These leaves contain miscellaneous matter, mostly in Garshuni, written about a.D. 1800.

1. Ff. 1-4a: The story of a monk to whom a woman used to go secretly.
2. Ff. 4b-8b: The story of a monk whom an angel informed that he would go to heaven, after he had left the monastery to go and live by himself.
3. Ff. 8b-11b: The story of a girl who was taught by her pious parents to give alms.
5. Ff. 18-26 and ff. 147-149 are filled with miscellaneous unimportant jottings. On fol. 149a is the ba'utha of Mar Balai (مَارَ بَلَي) (beginning: ِ=<5أبما ما هنا ماه)

Mingana 263
223 × 163 mm. 166 leaves, generally from eighteen to twenty-two lines to the page. Various Garshuni works.

A

Ff. 1-11a: The life of St. Jacob who was cut to pieces or Jacobus intercisus.

About two leaves are missing at the beginning. The subscription is (fol. 11a):

B

Ff. 11b-17b: The often-recurring story of the boy whose father and mother wished to kill in the time of the prophet Daniel:

C

Ff. 17a-27b: The life of the "man of God," or St. Alexius.

D

Ff. 28a-58b: The life of St. George called "Khîrî al-Askarî, the owner of the "Gray Horse."

E

Ff. 59a-72b: A treatise on the entry of Alexander the Great into the "Country of Darkness." It is a new recension of the "Romance of Alexander."

Ff. 72b-82b: The life of St. John, "the man of the Golden Gospel."
G

Ff. 84a-87b: The story of the City of Rome.

It contains a fantastic description of the public buildings, churches, ramparts and streets found in the city.

Begins: "... مصلى آبي بدر ل أمر من...
..."}

H

Ff. 78b-93b: The story of the prophet Jonah, and his mission to Nineveh.

Incomplete at the end. Ff. 106b-110 are by a later hand. Fol. 111 contains a fragment of the text of St. Jacob the Egyptian, whose life follows. The text, however, has been struck out by the copyist.

J

Ff. 93b-98b: The Apocalypse of Paul.

Incomplete at the end. Ff. 106b-110 are by a later hand. Fol. 111 contains a fragment of the text of St. Jacob the Egyptian, whose life follows. The text, however, has been struck out by the copyist.

K

Ff. 111b-144a: The life of St. Jacob, the Egyptian, and of his two disciples, Daniel bar Shâba (شابة) and Hâla (حلا), and of his companions Mark, Elishah (إليشة), Joseph and Isaiah (أيضا)

He was a monk in a place near Alexandria, and in the time of Julian the Apostle, he went to Tûr 'Abdîn, after having left his above companions in Egypt.

Most of the second part of the story seems to be supplied by a later hand.

L

Ff. 144a-166: The life of St. Archelides.

Many pages are supplied by a later hand. A few lines are missing at the end.

No date. Written in a clear, bold, but somewhat negligent West Syrian hand of about A.D. 1650. Headings in red. Profusely rubricated. The edges of some leaves are damaged, especially on ff. 11 and 41.

Mingana 264

300 × 212 mm. 75 leaves, thirty-six and thirty-seven lines to the page.

A work on medicine and pharmaceutics. In Garshîni.

As the MS. is incomplete at the beginning and at the end, no author's name is found in it.

The work contains in an alphabetical order, all herbs, minerals and animals in their relation to the medicines that are to be given to a sick man.

The author knew some European languages because he mentions, on fol. 13b, valeriana (فاليريانا), and on fol. 44, Camomile (كمومة), etc. He was also living at a late date because he speaks at great length (ff. 23b-27b) of tobacco (تبكو), which he considers good for forty-eight diseases; he speaks also (fol. 73b) of soap (صح الصابع). He seems also to have known some Syriac (fol. 71a). He often quotes European physicians and naturalists (cf. ff. 23-27, 47b, etc.). Finally he makes constant use of Eastern and Western medicine.
The MS. was copied from an original in Arabic characters. This is borne out by many considerations not the least of which is the fact that the alphabetical order of words corresponds with the Arabic abjad alphabet and not the Syriac order of letters.

The last entry found in the MS. is that of ḫәдәвә 艋қәә ḫәәәә. From the Syriac numbering found at the bottom of the pages we infer that twenty-one leaves are missing at the beginning.

No date. Written in a clear but negligent West Syrian hand of about A.D. 1780. The names of the medicines are in red. One leaf is missing between ff. 9-10, two between ff. 20-30, four between ff. 33-34, two between ff. 41-42, one between ff. 67-68.

The copyist's name is given in Arabic on ff. 56a and 67b as 'Abd al-Karim b. Na'mo Bakhkhayah (عبد الكريم ابن نمو بخياه).

Mingana 265
244 x 169 mm. 65 leaves, nineteen lines to the page.
A medical book. In Syriac and in Garshuni.
The main divisions are:

A

Ff. 1-20 are in Garshuni and headed:
 بعض معلومات مهذبة مهذبة مهذبة... كلام كلام كلام كلام كلام...

Ff. 20b-30b are in Syriac. The first heading is:
 أحمد ذو مصطفى مصطفى مصطفى مصطفى...

Mingana 266
152 x 166 mm. 43 leaves, generally from fourteen to sixteen lines to the page.
A general treatise on medicine, mostly in Garshuni. The title is:
محضر مضر مضر مضر مضر مضر...

Fol. 65 contains an Arabic note by a later hand on what happens if the year begins in Libra.

Headed: تولد السنة بالمرأة.
No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated.

Mingana 266
This treatise which is wholly in Syriac somewhat resembles the "Book of Shem" which...
I published in 1917. An owner has added numerous notes in pencil in which he has translated some Syriac words into Arabic.

Ff. 188-236: مَلَحِيَّةُ دَخُولُ سَعَادَتٍ صَانِعٍ.

Ff. 236-43: سَعَادَتُ سَعَادَتٍ مُّحْيَىٰ مَلَحِيَّةٍ.

Incomplete at the beginning and at the end. A leaf is missing between ff. 32-33. No date. A negligent West Syrian hand of about A.D. 1820. Headings in red.

Mingana 267

330 x 223 mm. 214 leaves, twenty-six lines to the page.

A

Ff. 16-24: An enigmatic 'Unltha in the seven-syllable metre by Rabban Shim'un (Simon), of Shalaw (or Shanklabad), as interpreted by 'Abdisho', Metropolitan of Nisibin.

Begins: خَلَتُ حَمْسِهِ بِجَلَالِ بِحَمْسِهِ.

Written in a thinner script than the rest of the MS. but by the same hand. Fol. 2a has two columns with thirty-two lines to the column.

B

Ff. 26-214a: The Pentateuch according to the Peshita Version.


Genesis and Exodus have a joined chapter numbering from one to sixty, in addition to their separate numbering.

Dated (fol. 214a) September, 1824 A.D., and 2135 of the Greeks, and written in the village of Alkosh by Hadhbeshaba, son of the deacon Yaunan, son of the deacon Khaushab, of the family of Baith Lajin, in the time of the Pope Leo XII; and of the Chaldean (East Syrian Uniat) Patriarch Joseph V; and of the metropolitans, Basil and Laurentius.

Mingana 268

330 x 220 mm. 73 leaves of double columns, twenty-five lines to the column on
ff. 16-36, and twenty-nine lines on ff. 57-73. Garšuni works as follows:—

A

Ff. 16b-56b: The work entitled ‘dal lidaf al-malal, “Causes for the removal of tediousness” by the West Syrian Maphrian Ishāk b. Jubair of Mosul, a convert to Roman Catholicism who died in A.D. 1721.

The work begins at fol. 40:

Begins: 


B

Ff. 3b-16a: An introduction to the composition of sermons from the work entitled: “Mental recitations and Monthly Beauty.”

The writer is the above Maphrian Ishāk b. Jubair of Mosul. Ff. 8b-14b contain an index entitled

The work here mentioned seems to be the same as that wrongly entitled

کتاب الزهرا في الكرود: الزهرا, of which a copy is found in the

Maronite Library of Aleppo (cf. Cheikho’s 

Cat. des manuscrits Arab. Chrét., p. 31).

Same hand as above.

C

Ff. 57-73: A Hexaemeron or a Commentary on the six days of the Creation.

As the work is incomplete at the beginning and at the end I am not in a position to identify its author. He was not, however, a Syrian Uniat, since on fol. 58 he refutes the opinion that the Holy Spirit proceeds from the Son.


D

Ff. 1-3a have been filled in by a later hand with the hussaya of the ten virgins, read on the night of the Monday of the Holy Week.

No date. Bold and negligent West Syrian hand. No rubrications.

Mingana 269

314 × 213 mm. 489 pages (as numbered in Arabic at the top of the pages), twenty-seven lines to the page. The pages have double columns.

The Arabic translation of the theological encyclopedia of Barhebraeus entitled Candlestick of Sanctuary. In Garšuni.

After the preface (pp. 6-10) comes the index of the twelve bases (rubns) of the work (p. 10).
On page 488 occurs the name of the translator: the deacon Sergius, son of Bishop John az-Zarbābī (or Zurubbābī) of Damascus.

Dated (p. 489) 13th August, A.D. 1904, and written at Mosul by the priest Elias, son of the deacon Khaddūrī (ὁ ἤλλος), who was living in the Julāk (τὸ τοῦ Ἰουλίου) quarter of the town. The抄写者 aver that he had corrected some mistakes in the original MS. from which he was transcribing: 

Written in a clear and neat West Syrian hand. Profusely rubricated. Red rulings. Fairly broad margins.

Mingana 270

The ritual of marriage according to the West Syrian Church.

Fr. 1-7 contain (in Garshuni) the preliminary ceremony called ἡ τύχη ἑνὸς ἵππος ἱμάτιος... "the Contract of marriage." Fr. 8-41b: the marriage proper: ἡ προσφορά ἵππος ἱμάτιος... Fr. 41b-47a: the ritual of the second marriages: ἡ προσφορά ἵππος ἱμάτιος... Fr. 47a-54a: A Garshuni exhortation to the newly married: ἡ προσφορά ἵππος ἱμάτιος...

B

Fr. 54a-55b: Various prayers as follows:
(a) A prayer before a meal. (b) A prayer after a meal. (c) A prayer to be recited over unclean matter. (d) A prayer over fruits. (e) A prayer over melons and water-melons.

Dated in Arabic (fol. 54a) and written at Mosul on the 12th March, A.D. 1899, by the priest Elias Khuri, who copied it for his own use.

Clear and somewhat bold West Syrian hand. Headings in red. Profusely rubricated.

Mingana 271

233 × 161 mm. 274 leaves, of two columns, (generally) twenty-four lines to the column. 


Colophons on ff. 48a, 76a, 84a, 175a, 220b indicate that the MS. is of great importance as it was the official book deposited for official use in the West Syrian patriarchate in Dair uz-Za'farān near Mardin. The words to this effect are: 

The MSS. from which the present MS. is derived were in undotted Arabic characters and of Coptic origin; further, the present MS. was executed by order of the Patriarch. The sentences to this effect are:—

Fol. 48a: ἡ προσφορά ἵππος ἱμάτιος...
Fol. 220b: ἡ προσφορά ἵππος ἱμάτιος...
On fol. 84a there is also the following sentence: 

أَمَّدَةَ نِسَابُ مَفَاحِيمُ 

That the MS. was copied from more than one MS. is also borne out by a marginal note on fol. 188a, which follows additional matter by the original抄写者: 

The MS. is dated 5th July, 1837, of the Greeks (A.D. 1526) and was written in Dair uz-Za'farān itself by a monk called Barqasum at-Tūrī (بُقَاشُمُ لَالنَّاسِ) (ff. 48a, 76a, 84a, 175a, 209b and 220b), son of the priest-monk Peter,1 in the time of the West Syrian Patriarch Ignatius 'Abdallah, son of Joseph Stephen, who was from the village of Kal'at al-Imra'ah (حَيْلَةُ الْأَمْرَاة), near Mardin. Another monk, Elijah, son of the priest Shimʿūn, took also much trouble in the execution of the MS.

His father was the monk (sic) (عِبَّادُ مَفَاحِيمُ) Peter at-Tūrānī.

A colophon on fol. 84a informs us that the preceding leaves were finished in June of the above year, 1837, of the Greeks (A.D. 1526).

The MS. was renovated at Mosul on the 25th July, A.D. 1891, by the West Syrian deacon Elias, son of the deacon Khaddūrī, of the family of the priest Stephen, who also copied afresh several leaves that were in a bad state of preservation or had begun to fade. We will indicate these leaves in the following lines by the word "supplied."

The contents of the MS. are:

A

Ff. 1-136: An index to the work added by the above deacon Elias.

1The father also appears to have been a monk. Father and son are alluded to as: لَائِلُ السُّحُفُ (fol. 209b), and دَوَاسُ مَفَاحِيمُ بَلَطُحُ السُّحُفُ (fol. 84a).

B

Ff. 136-156: Some Canons excerpted from the Didascalia and early Synods by SS. Basil and John Chrysostom.

C

Ff. 16a-23b: A Work containing a short account of the Apostles and the thirty Canons enacted by them.

D

Ff. 24a-366: The eighty-two Canons of the Apostles written by them in Jerusalem and promulgated by Clement.

E

Ff. 366-48a: Some other Canons of the Apostles, mostly for priesthood. The Apostles responsible for the Canons are here mentioned by name. The final section is attributed to Paul and is divided into twelve bābās.
F

Ff. 48a-76a: Another series of Apostolic Canons for the establishment of the Church. Promulgated by Clement and divided into seventy-one babs.

Ff. 44 is supplied.

G

Ff. 76b-34a: The fifty-six Apostolic Canons of the Church promulgated by Clement.

Ff. 64 and 71 are supplied.

H

Ff. 84a-175a: The Didascalia of the Apostles. The subscription on fol 175a is:

The work is divided into thirty-nine babs. The text of the Syriac Didascalia published by Mrs. Gibson (Hora Sem., I, 1903) has only twenty-seven chapters.

Ff. 92a and 161-162 are supplied. On 154b is a short invocation to solicit the blessing of the West Syrian Patriarch Ignatius.

I

Ff. 175a-179: The Canons of Clement of Rome, known as the "Letter of our Father Peter, head of the Apostles."

J

Ff. 179a-199b: Various laws enacted by the Apostles, in fifty-one babs.

K

Ff. 199b-206a: The twenty-four Canons of the twelve Bishops of the first Council of Ancyra of Galatia.

L

Ff. 206a-209b: The Acts and the fourteen Canons of the second Council of Neo-Caesarea. It is the Council known as the "Council of Carthage."

M

SYRIAC MANUSCRIPTS


Fol. 230 is supplied.


The fifteenth Canon is missing. All the leaves are supplied.

Ff. 232b-253a: The eighty-four Canons of the Council of Nicea.

Ff. 240-253 are supplied.

Ff. 253a-266a: The thirty-three Canons of the Council of Nicea concerning monasteries and monks.

All the leaves are supplied.

R

Ff. 266a-269a: The Christian profession of faith as established by the Council of Nicea and completed by the Council of Constantinople.

All the leaves are supplied.

S

Ff. 269b-271a: The twenty-three Canons enacted by the Council of Constantinople against the Macedonians.

The fifteenth Canon is missing. All the leaves are supplied.

T

Ff. 271a-274b: Additional Canons from the Council of Nicea.

For date see above. Written in a handsome, clear and bold West Syrian hand. Headings in red. Profusely rubricated.

The abstract of each Canon found in the volume is written on the margins in Syriac.

Mingana 272

155 x 118 mm. 104 leaves, generally fourteen lines to the page.

A

The following heading gives a good idea of the contents:

A leaf is missing between ff. 7-8.

No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. The work is under the influence of the Roman Catholic theology. A leaf is wanting at the end. The original MS. seems to have ended on fol. 77. What follows is by another hand and from a different MS.

B

Ff. 78b-88a: A short treatise on the matter and form of the Sacraments. Mostly in Garshuni.

The treatise is apparently for the use of West Syrian Uniat.

Begins: يَتَحَلَّلَ النَّدَاةُ مَنْ دَلَّ فِي قُلُوبِهْ.

C

Ff. 88a-98b: The order of the Extreme Unction according to the Church of the West Syrian Uniat. In Syriac and in Garshuni.

D

Ff. 99a-104b: The West Syrian order of the prayers to be recited over a woman who comes to Church forty days after the birth of her child. In Syriac and in Garshuni.

No date. Written in a less bold, but clearer, West Syrian hand of about A.D. 1780. Profusely rubricated. Fol. 78a is apparently copied by a later hand from another MS., because it announces in Garshuni that the work is going to be the liturgy of the Mass.

Mingana 273

223 x 163 mm. 268 leaves, generally from nineteen to twenty-one lines to the page.

The Book of the Ethics of Barhebræus. In Garshuni. Some of the main headings are given in the original Syriac.

There is no mention in the MS. of the man who translated the work from Syriac into Arabic. Divided into four makālahs, subdivided into bābāt and fasls. The makālahs begin on ff. 2a, 75b, 117a, 172a.

Dated (fol. 117a) 2060 of the Greeks (A.D. 1759) and written in the monastery of St. Behnam, by Behnam, son of Is a, son of Cyriacus of Mosul, a monk of the same monastery.

In the two colophons on ff. 117a and 268b the MS is marked as a wākhf to the monastery of St. Behnam. The Arabic and Garshuni colophon on fol. 107 does not contain this reference to a wākhf.

Written in a clear but slightly negligent West Syrian hand. Profusely rubricated. All headings in red. Fairly broad margins.

The leaves are numbered in Syriac at the bottom of the pages, but on fol. 43 the copyist has jumped from No. 47 to No. 51.

Mingana 274

218 x 163 mm. 174 leaves, eighteen lines to the page.

A collection of sermons by a West Syrian writer. In Garshuni.
The work is anonymous, and as the introductory heading is not reproduced in the MS. there is reason to believe that this heading had disappeared from the copy that was before the eyes of the copyist, who also seems to have been ignorant of the identity of the author. The original from which the present copy is derived was apparently old, because occasional blanks for words which the copyist was unable to decipher.

There is nothing in the wording of the sermons which would permit us to identify their author with any degree of probability. The text contains many Syriac quotations from St. Ephrem and Jacob of Serug. The quotations from the Psalter are also given in their Syriac form.

The order followed in the sermons is generally that of the West Syrian Church calendar. The first sermon is on the feast of the consecration of the Church and the last one is on the feast of the Holy Cross with the heading:

Many of the sermons are divided into two sections headed and , and the author often resorts to narratives found in apocryphal works. See, for instance, what is said about the Passion of the Christ (ff. 95b-97b). The headings of the sermons on ff. 124a, 133a, and 138a are in Arabic characters. We will give the beginning of the sermon for the morning of Good Friday (fol. 89a):

The beginning of the sermon for the feast of the Ascension is (fol. 133a):

No date. Written in a clear West Syrian hand of about A.D. 1800. Headings in red. Broad margins.

Mingana 275
220 × 160 mm. 131 leaves, twenty-three lines to the page.

The commentary of Cyril of Alexandria on Leviticus. In Garshûni.

To express "chapters" the work has headings called ("reading"), instead of which is, however, added towards the end to the word .

Begins:

The Biblical text is generally given in clauses under the heading , and the commentary follows under the title of.

Two verses (Lev. xxvii, 33-34) are missing at the end, and these stood on the last leaf, which has disappeared. The final words are:

The number of the chapters of the Book of Leviticus is, according to the computation of our MS., twenty and not twenty-seven.

No date. Written in a neat and handsome West Syrian hand of about A.D. 1650.

Headings in red. Profusely rubricated.

Mingana 276
210 × 160 mm. 147 leaves (according to the Syriac numbering at the bottom of the pages), seventeen lines to the page.

Another copy of the Arabic work entitled of the Maphrian Basil Shim‘ûn at-Ţurâni. In Garshûni.
Dated (fol. 1476), in an Arabic colophon, 16th May, A.D. 1898, and written at Mosul by the West Syrian priest Elias, son of the deacon Khaddūrī, son of the priest Stephen, in the time of the West Syrian Patriarch, Ignatius 'Abd al-Masih II of Mardin, and of Dionysius Behnam, Metropolitan of Mosul.

Written in a clear and sloping West Syrian hand. Profusely rubricated. Headings in red. Fairly broad margins. Ff. v-vi at the beginning contain an index to the work.

Ff. iv-a and vi at the beginning contain, in Arabic and in Garshunī, private matters dealing with the ordination, the marriage, and the birth of the children of the above copyist, the priest Elias, and also of his son, Khaddūrī.

Mingana 277

224 × 161 mm. 161 leaves, twenty-three lines to the page on ff. 1-139 and twenty on ff. 142-160.

A

Ff. 1-94: The sermons of the West Syrian Bishop Rizk-Allah, a native of Mosul.

Ff. 1-49b contain his sermons while he was still a priest, and ff. 49b-94a while he was a bishop. In Garshunī.

The heading of the first part is (fol. 1b):

The second part is headed (fol. 49b):

The first series of sermons follows the ecclesiastical order of the feasts, beginning with the feast of the Renovation of the Church and ending with Low Sunday.

On ff. 49b and 94a the work is simply entitled Book of Sermons.

Dated (fol. 94b) 2107 of the Greeks (A.D. 1796), and written in the monastery of Za'-farān, near Mardin, by the monk Ni'mat-Allah as-Ṣadādi (سادات)، son of the priest Sulaimān, of the family of al'Ulaimi (علمی)، in the time of the West Syrian Patriarch, Ignatius Matthew, and of the bishops Gregory Elias, and Cyril Ibrahim, and Dionysius Yumān. Their sees are not named.

The copyist proceeds then to name all the monks who lived in his time in the monastery. They were: Dinha, Yumān, 'Abd al-Aḥad ad-Dajjālī (الدجلی)، 'Abd al-Aḥad al-Mardini (المردینی)، 'Abd al-Aḥad al-Dabbāgh (الدباغ)، 'Abd al-Aḥad al-Banābīlā (البانابل)، Thoma, Sim'an, and Elias.

Further, the monastery contained the following deacons, who must have been also monks: 'Abd al-Masih, Peter, Hanna, Yalda, Mirza, Ibrāhim, Māsa and Shimʿān.

The monastery contained also the following nuns (ساحل): Sayyidah or Sidah (سیده)، who had made the pilgrimage to Jerusalem (القدس)، Sitto (سیتو)، al-Mazah (المزار)، and Eve (سما).

B


From this heading it appears that only the sermon on the transfiguration is to be
attributed to the Patriarch Shukr-Allah. It is, however, probable that all the present collection is to be ascribed to him. The last sermon is on the "Renovation of the Church."

The Patriarch Shukr-Allah referred to here is the one who was elected in 2033 of the Greeks (A.D. 1722). Cf. Mingana 308, fol. 80a.

The additional leaves 140-141 are blank. The original MS. ended here. What follows has been added to it by the binder.

C

Ff. 142b-159b. A calendar of the West Syrian Church. In Garshuni. Headed in Syriac and in Garshuni:

ابرا تلعد ملكة من ملك فدناء

The title, "Worked Vineyard," designates a calendar in general.

The calendar embraces the years 2108-2177 of the Greeks (A.D. 1797-1866), and shows the days of the week on which each month begins, followed by the days of the week on which the main feasts of the Church fall.

A colophon (fol. 159b), which contains no date, informs us that the copyist, the monk Dinha aš-Ṭurāni (당/ measuring 217 x 157 mm. 54 leaves, generally fifteen lines to the page.

The order of marriage according to the West Syrian Church.

Ff. 1-5b are in Garshuni and contain what is called دخانة الإبل , and what in other MSS. is termed حمض الكاهي , "the contract of marriage."

Ff. 5b-36b contain the main part of the work entitled: جامع بحوزت سانتا مخلسا , and ff. 36b to 43a contain the ritual of the second marriages at which neither rings are exchanged nor crowns given.

Ff. 43a-52a contain, in Garshuni, the usual instructions to the newly married, and ff. 52a-54a contain two Garshuni prayers to be recited over food (ذكاء). No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. Fairly broad margins.

Two Garshuni inscriptions on fol. 1a inform us that the MS. was bought in 2140 of the Greeks (A.D. 1829) by the priest Yalda, son of Hanna al-Ḵaraḵoshī (i.e. from the village of Ḵaraḵosh), for the sum of two piastres (دیناره). (fifth century)

The present calendar is rubricated, and the preceding one is not, although both of them seem to have been written by one scribe in a clear and neat West Syrian hand.

The first part is written in a clear but somewhat negligent West Syrian hand. Many pages are profusely rubricated and some others have no rubrications of any kind. Fairly broad margins. For dates see above.

Mingana 278

217 x 157 mm. 54 leaves, generally fifteen lines to the page.

The order of marriage according to the West Syrian Church.

Ff. 1-5b are in Garshuni and contain what is called دخانة الإبل , and what in other MSS. is termed حمض الكاهي , "the contract of marriage."

Ff. 5b-36b contain the main part of the work entitled: جامع بحوزت سانتا مخلسا , and ff. 36b to 43a contain the ritual of the second marriages at which neither rings are exchanged nor crowns given.

Ff. 43a-52a contain, in Garshuni, the usual instructions to the newly married, and ff. 52a-54a contain two Garshuni prayers to be recited over food (ذكاء). No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. Fairly broad margins.

Two Garshuni inscriptions on fol. 1a inform us that the MS. was bought in 2140 of the Greeks (A.D. 1829) by the priest Yalda, son of Hanna al-Ḵaraḵoshī (i.e. from the village of Ḵaraḵosh), for the sum of two piastres (دیناره). (fifth century)

The present calendar is rubricated, and the preceding one is not, although both of them seem to have been written by one scribe in a clear and neat West Syrian hand.

The first part is written in a clear but somewhat negligent West Syrian hand. Many pages are profusely rubricated and some others have no rubrications of any kind. Fairly broad margins. For dates see above.

Mingana 278

217 x 157 mm. 54 leaves, generally fifteen lines to the page.

The order of marriage according to the West Syrian Church.

Ff. 1-5b are in Garshuni and contain what is called دخانة الإبل , and what in other MSS. is termed حمض الكاهي , "the contract of marriage."

Ff. 5b-36b contain the main part of the work entitled: جامع بحوزت سانتا مخلسا , and ff. 36b to 43a contain the ritual of the second marriages at which neither rings are exchanged nor crowns given.

Ff. 43a-52a contain, in Garshuni, the usual instructions to the newly married, and ff. 52a-54a contain two Garshuni prayers to be recited over food (ذكاء). No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. Fairly broad margins.

Two Garshuni inscriptions on fol. 1a inform us that the MS. was bought in 2140 of the Greeks (A.D. 1829) by the priest Yalda, son of Hanna al-Ḵaraḵoshī (i.e. from the village of Ḵaraḵosh), for the sum of two piastres (دیناره). (fifth century)

The present calendar is rubricated, and the preceding one is not, although both of them seem to have been written by one scribe in a clear and neat West Syrian hand.

The first part is written in a clear but somewhat negligent West Syrian hand. Many pages are profusely rubricated and some others have no rubrications of any kind. Fairly broad margins. For dates see above.

Mingana 278

217 x 157 mm. 54 leaves, generally fifteen lines to the page.

The order of marriage according to the West Syrian Church.

Ff. 1-5b are in Garshuni and contain what is called دخانة الإبل , and what in other MSS. is termed حمض الكاهي , "the contract of marriage."

Ff. 5b-36b contain the main part of the work entitled: جامع بحوزت سانتا مخلسا , and ff. 36b to 43a contain the ritual of the second marriages at which neither rings are exchanged nor crowns given.

Ff. 43a-52a contain, in Garshuni, the usual instructions to the newly married, and ff. 52a-54a contain two Garshuni prayers to be recited over food (ذكاء). No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. Fairly broad margins.

Two Garshuni inscriptions on fol. 1a inform us that the MS. was bought in 2140 of the Greeks (A.D. 1829) by the priest Yalda, son of Hanna al-Ḵaraḵoshī (i.e. from the village of Ḵaraḵosh), for the sum of two piastres (دیناره). (fifth century)
A
Ff. 1-36b: The Book of Kings.

At the end the book is called محمد مكتبة 5326 محمد، and is said to contain 5326 pethgâmé.

B
Ff. 37a-73b: The Book of Chronicles.

At the end the book is said to contain 5603 pethgâmé.

C
Ff. 74a-88a: Job. 2000 pethgâmé.

D
Ff. 88a-104a: Joshua.

2167 pethgâmé.

E
Ff. 104a-119a: Judges.

At the end it is said that the Book of Joshua and that of the Judges have between them محمد مكتبة 4050 pethgâmé. This number, however, is immediately followed by another number: 4033.

F
Ff. 119a-157a: Samuel.

No number of pethgâmé is mentioned for this Book.

On fol. 126 the Syriac numbering of the leaves found at the bottom of the pages is, through an error, short by three leaves.

G
Ff. 157b-170a: The Proverbs.

The final chapters or chapters xxv, 2-xxxii, 31, have a special heading and are attributed to the "friends of Hezekiah, King of Judah."

No number of pethgâmé.

H
Ff. 170b-174b: Ecclesiastes.

No number of pethgâmé.

I
Ff. 174b-176b: The Song of Solomon.

No number of pethgâmé.

J
Ff. 176b-185b: The Book of Wisdom.

The number of pethgâmé is given as 1236. The subscription is:

K
Ff. 186a-215b: Isaiah.

The number of pethgâmé is given as 4801. Ff. 186-204 are by another (almost contemporary hand) and with one column to the page.
L
Ff. 215b-245b: Jeremiah with the Lamentations.

The number of petghâmed is given as 4826.

M
Ff. 245b-251b: The first letter of Baruch.

N
Ff. 251b-254b: The second letter of Baruch.

O
Ff. 254b-256a: The letter of Jeremiah.

P
Ff. 256a-284a: Ezekiel.

The number of petghâmed is given as 4754.

From fol. 28x the Syriac numbering of the leaves is, through an error, short by two leaves.

Q
Ff. 284a-307b: The twelve Minor Prophets.

R
Ff. 307b-318a: Daniel.

S
Ff. 318a-319a: Bel.

T
Fol. 319. The Dragon.

The original MS. ended here. All the follow-

ing Books have been added from another MS. and are by a later hand.

U
Ff. 320a-335b: Ecclesiasticus.

W
Ff. 335b-337a: Ruth.

X
Ff. 337b-341a: Esther.

Y
Ff. 341a-348a: Judith.

The subscription is:

Z
Ff. 348a-353a: Tobit, according to the Septuagint Version.

aa
Ff. 353a-354b: Susanna.

The original MS. or ff. 1-319 are not dated and are written in a clear and neat West Syrian hand of about A.D. 1450. Headings in red and well rubricated. On the margins of many pages are notes explaining difficult Syriac words, mostly in Garshûni. Some historical notes in Syriac are also found here and there near the headings.

Ff. 320-354 are by a later hand and dated (ff. 335b and 354b) 2061 and 2062 of the Greeks (A.D. 1750-1751), and are written in
a clear but slightly negligent West Syrian hand, by the priest ( resemblance) 'Abdallah Makdasi (= the pilgrim), in the village of Baith Khudaida ( resemblance), for the monastery of St. Behnam ( resemblance).

In the year 2050 of the Greeks (A.D. 1739), the above copyist, the priest 'Abdallah al-Makdasi, who added the final Books, bought the MS. from Mary, wife of Samuel, for the sum of thirty-nine Baghdadi before the following witnesses: Khidr Rajwat ( resemblance); and Zakkar, son of Joseph ( resemblance); and the children of Daniel; and Behnam, son of Makdasi Khidr ( resemblance). All this is found in a Garshuni inscription on fol. 3196.

Garshuni and Arabic inscriptions on this same fol. 3196 inform us that in A.D. 1868 the MS. was acquired for the sum of sixty piastres by the West Syrian priest Stephen, son of Khaddiri, and from him it came into the possession of his children.

**Mingana 280**

200 × 149 mm. 62 leaves, nineteen lines to the page.

As the MS. is incomplete at the beginning the work has no title, but an owner has written at the beginning and at the end the Arabic inscription "John of Damascus," which means that the MS. contains, in Garshuni, the work on philosophy and logic by John of Damascus.

An owner has labelled it "The end of a Syriac poetical piece, and a Garshuni form on how to address a lost friend." Headed: 

Some lines have disappeared at the end.

The work is divided into fifty-three babs, but the present MS. wants four-and-a-half babs at the beginning and parts of babs 57-52 towards the end between ff. 59-60.

No date. Written in a clear and neat West Syrian hand of about A.D. 1650. Headings in red and titles of babs in thick black characters. Profusely rubricated. Fairly broad margins.

Ff. 59-61a are more or less damaged in the lower part of the pages.

**Mingana 281**

105 × 73 mm. 194 leaves, fifteen lines to the page.

The Psalter. In Garshuni.

Five psalms are missing at the end.

A characteristic feature of the MS. is that it indicates on the margins the occasion on which many psalms are recited for magical, medical and astrological purposes. For instance a marginal note on Psalm 105 is to the effect: "If you wish to capsize a boat, recite it on a handful of salt, which you would afterwards throw in the sea."

No date. Written in two contemporary West Syrian hands of about A.D. 1780. Rubricated. Headings in red.

**Mingana 282**

203 × 75 (oblong). 82 leaves, thirty-three lines to the page for the old part of the MS. Various works put together from different MSS.

A

Fol. 1a: "The end of a Syriac poetical piece, and a Garshuni form on how to address a lost friend."

Headed: 

Some lines have disappeared at the end.
B

Ff. 1b-44b: A comprehensive collection of the poetical pieces of Barhebraeus.

... مهذب لازم ومثله من مهذب

The collection is in the form of an Arabic poetical ديوان and often gives the occasion on which, and the motive for which, the poem was composed.

The first poem is headed (جوّه) وموك، and begins: 

The last poem (fol. 43a) is addressed to a man from the town of جازرث ابن عمر (Umar), and begins: 

Fol. 28b: A heading implying a collection of all the poetical pieces of the Patriarch John bar Ma'dani:

... مهذب مهذب بسمي مدي مسغ

These poems, however, seem to have stood on the leaves that have disappeared after this folio, because the poetical pieces that follow on fol. 39a are by Barhebraeus. On fol. 37b there is a poem by Barhebraeus about this Patriarch John bar Ma'dani:

Eisla دا دا دا دا دا دا دا دا. This Patriarch John appears to be John bar Ma'dani.

Fol. 4b: Another poem about the Patriarch 'Angur:

Ibid. About a spiritual brother called معاك: 

D

Fol. 42b: A recent owner, Elias, son of the deacon خدادوري Stephen, wrote on a blank of this folio of the MS. a short poem for his grandfather, the priest Stephen, who died in 1884 A.D., and was buried at Mosul, in the West Syrian Church of St. Thomas.

Ff. 45a-46b: The collection of the poems of the Patriarch Ignatius نیمات Allah, who, in 1887 of the Greeks (A.D. 1576), with three other men, shut himself in the monastery of فت, in سباست. The Patriarch himself died about A.D. 1587.3

The MS. is dated (fol. 44b) 1819 of the Greeks (1508), and written in a neat and clear West Syrian hand. Headings in red and many other rubrications. Some leaves are supplied by a later hand.

Ff. 22b-23a' contain the often recurring question of خامس the Nestorian, addressed to "Rabban Daniel bar Haṭṭāb," and the answer of the latter and a fuller answer by Barhebraeus.

On fol. 20a a poem is on the death of Severus, Bishop of طبریز (Tabriz), and begins: 

The headings of some other poems mentioning proper names are:

Fol. 48: 

Ibid. This Patriarch is probably Dionysiüs 'Angur who was killed in A.D. 1261.1

Fol. 5a: 

Fol. 42b: 

Ibid. About this Patriarch Lamy in Chron. Eccl. of Barhebraeus, i, p. 847.

1 Barhebraeus, Chron. Eccl., ii, 737.

2 Cf. about this Patriarch Lamy in Chron. Eccl. of Barhebraeus, i, p. 847.
Incomplete at the end. The first poem is headed '^[a]^ojo—/^[a]^a^jot-o, and begins:

\[\text{Something is missing between ff. 45-46.}\]

Written in a thin, neat, but slightly negligent West Syrian hand of about A.D. 1590. The MS. is thus almost contemporary with the author. Thirty-four lines to the page.

F

Fol. 47: Various short notes containing definitions of philosophical terms.

No date. About A.D. 1780.

G

Fol. 48: A long maddah to the Virgin in the Hijaz tune. In Garshuni.

No date. About A.D. 1700. The headings of the tune are as usual,  "key," and  "chain."

Fol. 48b is written diagonally.

H

Ff. 49a-50b: Some questions, in the nature of riddles, and answers to them, attributed to a Father of the Church. In Garshuni.

No date. Two clear West Syrian hands of about A.D. 1590 and 1650.

I

Fol. 51: The second part of a eulogistic poem to a Patriarch on his way to the pilgrimage of Jerusalem. In Garshuni.

No date. About A.D. 1550.

J

Fol. 52a: The continuation of the definitions of the philosophical terms found on fol. 47. Fol. 52b is blank.

K

Fol. 53: Two Sughiyatha, one of which on Joseph, and the other on the Church. These Sughiyatha, although found in a West Syrian MS. and written by a West Syrian hand, belong to the East Syrian Church, where they are sometimes attributed to Khâmis.

No date. About A.D. 1550.

L

Fol. 54: Some zajaliyyâl on love, to the tune of rahiwâl (\(\text{رادیو}\)) and zar-kash (\(\text{زارکش}\)). In Garshuni.

No date. About 1600.

The old part of the MS. ends here, all that follows, i.e. ff. 55-82, have been added by an owner who writes his name in the Arabic colophon on fol. 82a as the priest Elias al-Khâri of the West Syrian community. The date of his transcription is 13th June, 1900. The writing is a thin and neat modern hand with headings in red and profuse rubrications. The contents are:

M

Ff. 55a-65b: The metrical treatise on perfection called \(\text{لاهیلا}\) , written in Baghdad by Barhebræus in 1588 of the Greeks (A.D. 1277):
The often recurring mainra on the "Divine Wisdom" by Barhebræus. Begins:  

A translation into Arabic of the difficult Syriac words is found at the bottom of the pages. 

The first poem concerns a friend who had promised to send him a napkin (itmapu) but could not do so on account of a persecution by Muslims. 

A prayer-book according to the West Syrians. In Garshuni. Some prayers are under Roman Catholic influence. 

A leaf is missing at the beginning and another at the end. A leaf is also wanting between ff. 68-69, 100-101. 


No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1800. Headings in red. 

A Garshuni inscription on fol. 62a informs us that the MS. passed in 1845 into the possession of the deacon Khaddūrī, son of the priest Stephen, son of Khaddūrī Kabbāsah (خادم). This is followed by an Arabic inscription by another owner, the priest Elias, son of the deacon Khaddūrī, son of the priest Stephen; probably father and son. 

Mingana 284 

202 × 146 mm. 104 leaves, twenty lines to the page. 

A 

Ff. 1-70a: The Psalter, according to the West Syrian Church. 

Fol. 67a contains the uncanonical Psalm cli, introduced here as: ستام مسجد 

Two leaves are missing at the beginning with Psalms 1-6. 

Ff. 67b-70a contain as usual the Canticles of Moses (Exod. xv, 1-21, and Deut. xxxii, 1-43), and the Canticle of Isaiah (Is. xlii, 10-13). 

B 

Ff. 70a-74a contain (a) the Nicene Creed. (b) The Gloria in excelsis or the Canticle of the Angels (الحمدلله الحمدلله). (c) The prayer of the Angels at the time of the Crucifixion: رفع السيدة دفمارا i.e. the trisagion, and the prayer of Joseph and Nicodemus (الصليب يرقصون) i.e. the Monophysite addition to it. (d) The Lord's Prayer. (e) The Canticle of the prophetess
The Canticle of the prophet Habakkuk; of the prophet Isaiah; of the prophet Jonah; of the Three Children; of the Virgin; and finally the evangelical Beatitudes, at the end of which is the Garshuni inscription:

Mingana 285

The treatise is anonymous, but it may be by Philoxenus of Mebbug.

Headed:

The treatise is anonymous, but it may be by Philoxenus of Mebbug.

Dated (fol. 104b) 14th May, 1900 of the Greeks (A.D. 1589), and written in the monastery of St. Behnam and his sister Sarah, for the monk Rabban (name obliterated), son of John, from the village of Baith Khudaida (الخودايه)، i.e. Karakash.

Written in a clear, neat and handsome West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins. The margins of the first few leaves have disappeared.

Mingana 285

163 x 103 mm. 59 leaves, generally fifteen lines to the page.

Various prayers in Garshuni.

The MS. is incomplete at the beginning and at the end, and something is missing between ff. 4-5, 13-14, 21-22, 30-31, 38-39, 46-47, 53-54.

There are many points of resemblance between the script used in the present MS. and in Mingana 287, and both of them seem to have been written by the same man. The prayer of St. Ephrem (سپین المائدة) is on fol. 26a.

No date. Written in a clear West Syrian hand of about A.D. 1850. Headings in red. Fol. 13 is much damaged.

Mingana 286

153 x 104 mm. 89 leaves, generally thirteen lines to the page.

A

The leaf on which stood the title is missing at the beginning, but the subscription (fol. 72b) is:

\[
\text{ضَمَّةُ مَعِينٍ مِنْ نَظَرِ اِسْتَفْضَال}
\]

On fol. 51v is the sentence:

\[
\text{ضَمَّةُ مَعِينٍ مِنْ نَظَرِ اِسْتَفْضَالِ}
\]

The edges of ff. 88-89 are torn.

Dated (fol. 72b) 11th September, 2096 of the Greeks (a.d. 1785), and written in the monastery of St. Matthew (Shaikh Matti), north-east of Mosul, by the priest-monk Hindi (حني) for the priest 'Abd al-'Aḥad as-Si'irti (عبد ال‌عهد ایضیریت), in the time of the West Syrian Patriarch Ignatius Matthew; and of Cyril 'Abd al-'Azīz, Archbishop of Mosul and native of it.

Written in a clear and bold West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

Mingana 287
188 x 135 mm. 88 leaves, sixteen lines to the page.

A work containing different prayers, mostly in Garshuni.

Ff. 1-30a contain prayers to be recited at different times of the day as follows:

\[
\text{بَلَوَنَّ مَنْ دَاوُنَّ مَنْ نَوَضَّتْ لَهُمْ}
\]

The rest of the MS. contains various prayers and hymns in Syriac and in Garshuni.

Dated (ff. 85b-86a) 15th February, a.d. 1890, and written in Constantinople by Matthew, son of Hanna as-Samarji (هانا اس‌سامری), in the time of the West Syrian Patriarch Ignatius Peter III; and of Dionysius Behnam, Metropolitan of Mosul, the uncle of the above copyist, who had accompanied the Patriarch to Constantinople in order to press the claim of his community to some churches which had been unjustly appropriated by the West Syrian Unias, or "heretical Papists," as they are called in the MS.


Mingana 288
160 x 110 mm. 124 leaves, from twelve to sixteen lines to the page.

Service-Book of the West Syrian Church.

The main parts are:

Ff. 1-38a: The service of the Mass and the deacon’s part in it (مجسم وربضة، وشهاب وشم). The Rubrics are in Garshuni.

Ff. 38a-76b: The Cathismata, the Katholiki, and Ba'watha (كاثوليكی وباوحتا). Ff. 53b-64a are in Garshuni.


Mingana 289

159 x 109 mm. 160 leaves, sixteen lines to the page.

A

Ff. 1b-2a: A short Syriac Ḫullāsa (in the seven-syllable metre and full of Greek words) in favour of a bishop.

Begins: Ḫullāṣa

B

Ff. 3b-153a: The ethical work entitled:

The work is anonymous in the MS. although it is generally attributed to Elijah bar Shinaya, Bishop of Nisibin, who died about 1049. On this attribution see al-Machriq 1902, 337, 737 and 940.

The work is divided into a muḳaddamah and three juz's, the last of which is subdivided into twelve babs. These begin on ff. 10a, 35a, 47a, 53b, 60b, 66a, 68b, 93a, 99b, 107a, 121b, 134a.

The work is full of quotations from Greek philosophers and from Christian and Muslim books.

C

Ff. 153b, 159b: The story of the son of a king who was taught philosophy and hard living. In Garshuni.

Begins: Ḫullāṣa

Dated (fol. 159b) 11th August, 2014 of the Greeks (A.D. 1703) and written in the šatḥiyah quarter of Mosul by Ibrahim, son of Yaʿṣūs (Yeṣūs), who mentions his teacher, the priest Sulaimān. The copyist declares that the MS. which he was transcribing was in Arabic characters which he changed into Garshuni ( Gesture). On fol. 266 he writes his name in Arabic characters and adds after his father's name: "son of Hanna."

Clear and slightly negligent West Syrian hand. Headings and important words in red.

Mingana 290

217 x 152 mm. 171 leaves, nineteen lines to the page.

The work entitled "Armour of Faith and Shield of Truth " by the West Syrian Maphrian Basil Shimʿan at-Ṭūrānī. In Garshuni.

The work is entitled "Armour of Faith and Shield of Truth " by the West Syrian Maphrian Basil Shimʿan at-Ṭūrānī. In Garshuni.

Ff. 1-2 contain an index to the sixteen babs into which the work is divided.

Dated (fol. 171b) 11th December, A.D. 1858, and written by Ablahad, son of Ibrahim, in the time of the West Syrian Patriarch Ignatius Jacob, who resided in the monastery of Zaʿfarān; and of the Maphrian Basil Behnam of the see of the East (= Mosul); and of Cyril Dinḥa, bishop of the monastery of St. Matthew (Shaikh Matti).

On fol. 171a it is stated that the work was finished by its author in 2035 of the Greeks (A.D. 1724).

Written in a clear but not very handsome West Syrian hand. Headings in red. Profusely rubricated. The Biblical references are marked on the broad margins of the MS.

Mingana 291

100 x 74 mm. 69 leaves, generally eleven and thirteen lines to the page.

A

Ff. 1-18 and 50-69: A collection of Kālē and other prayers to be recited by deacons.
563

SYRIAC MANUSCRIPTS

Apparently the above leaves did not belong originally to the following treatise. No date. Childish and careless West Syrian hand of about A.D. 1840. Headings in red.

B

Ff. 25-49: The service of the Mass, or the deacon’s part in it. Rubrics in Garshuni.


Ff. 21-24 contain some jottings with an impression (fol. 21a) of an Arabic seal which reads “Elias, son of Joseph.”

Mingana 292

169 x 104 mm. 58 leaves, thirteen and sixteen lines to the page in the first part and sixteen in the second part.

A

Ff. 1-15b: A treatise on Chronology, in the twelve-syllable metre, by Giwargi (George), Bishop of the Gentiles or of the Arabs.

Dated (fol. 15b), 5th February, A.D. 1899, and 2210 of the Greeks, and written at Mosul by the priest Elias, son of the deacon Khadduri (khøyb), of the family of Khurı (priest) Stephen.

B

Ff. 16a-33a: A treatise on the “Cause of Chronology.”

Ff. 32-33a contain chronological tables.

Begins: مهامه م hạ ن تبلا، مصبر حمدا، يابم ١٩٩٩.

C

Ff. 33b-58b: A long treatise, in the twelve-syllable metre, containing an answer to Ephrem Raḥmānī, Patriarch of the West Syrian Uniat, who had written a maimra in which he had criticised the Church of his fathers, i.e. the West Syrian Church.

The writer of the treatise is the above priest and headmaster, Elias, son of the deacon Khadduri, who composed it at Mosul in the month of August, A.D. 1899:

The MS. is an autograph (عابد مصبر). Written in a clear West Syrian hand. Headings in red. Profusely rubricated.

Mingana 293

138 x 100 mm. 349 pages (352 pages as numbered by the copyist), fourteen lines to the page.

A

Ff. 1-352: A collection of all the prayers to be recited by the deacons, and of the
ceremonies to be followed by them (and occasionally by the priests), in the liturgy and other ritual services of the West Syrian Church. In Syriac and in Garshuni.

A shorter title is found in the colophon (p. 324) as:

Dated (ibid.) 10th June, A.D. 1891, and written in the village of Ba'shika (north-east of Mosul) by 'Abd al-'Aziz, son of the priest Gorgis (George) for the deacon 'Abd al-'Aziz, son of the deacon Jacob Sa'id (יהוחנן), the Syrian.

The original MS. ended on page 324. What follows is by a later hand.

B

Ff. 325-349: A collection of hymns, mostly in Arabic. The hymns are under the doctrinal influence of the Church of Rome.

Written in a clear West Syrian hand on a thin European paper. Profusely rubricated. Almost all the pages are torn in the middle and the MS. is in a bad state of preservation. Many leaves are supplied by a later hand. The final pages which are in Arabic are in a Naskhi script without rubrications.

Mingana 294

157 x 100 mm. 106 leaves, twenty lines to the page.

A

Ff. 1-98b: The Greek Canons, called also "Winter Canons," as used in the West Syrian Church.

The "motif," or the occasion which gave birth to the composition of the verses, which are in the twelve-syllable metre, precedes, in red ink, every poetical piece of the collection.

1 This vocable may have been coined from the word Ṭaḥbūk, and in that case it may mean "by the grace of God." From A.D. 1573 to A.D. 1589 the Patriarchal See is said to have been occupied by Ignatius David, Shah of Mardin, Cl. Assemani, Bib. Orient., ii, 498; Payne Smith, Codd. Cod. Syr., Bib. Heth., 202; Barhebraeus' Chron., Ecol., ii, 847.
The first poem is headed: مبسطة لالله، وbegins: 

Something is missing between ff. 99-100, 103-104, 104-105, 105-106. In the same hand as that which wrote the above work under A.

Written in a clear and neat West Syrian hand. Profusely rubricated. Fairly broad margins. For date see above.

Mingana 295
154 x 104 mm. 145 leaves, varying number of lines.

Different treatises put together from different MSS. by an Eastern binder.

A
Ff. 1-52: A controversial treatise written by a West Syrian writer in favour of Monophysitism against the Melchites, Nestorians, the Franks and the Maronites. In Garshuni.

The work is incomplete at the beginning, and an owner has cut off (on fol. 52a) the lower half of the page which contained the colophon. So we have no means of identifying the writer. The end is:

The treatise, which may be ascribed to a relatively early author, is well written and contains many interesting details. The last author quoted is the West Syrian Patriarch John bar Shushan (نستار أبي علم), who died in A.D. 1073 (fol. 44).

The author interpellates here and there the Maronites, and on fol. 486 informs us that in his days their Patriarch had ordered them to hate the Jacobites.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1500. Generally eighteen and nineteen lines to the page. Something is missing between ff. 2-3. No rubrications.

B
Ff. 53a-596: The discourse of Dionysius Barsalibi against the Nestorians.

The work is incomplete at the end and contains only the first three chapters of the treatise.

No date. Written in a clear West Syrian hand of about A.D. 1550. Varying number of lines from seventeen to twenty-two. No rubrications.

C
Ff. 60-79: A discourse on penitence and good works. In Garshuni.

The work is incomplete at the beginning and at the end, and so there is no author's name in it. The author, however, was a West Syrian Monophysite, because on fol. 766 he exhorts his hearers to be steadfast in the Syrian Jacobite, Coptic and Ethiopic faith:

The author interpellates here and there the Maronites, and on fol. 486 informs us that in his days their Patriarch had ordered them to hate the Jacobites.

No date. Written in a clear West Syrian hand of about A.D. 1500. Generally twenty and twenty-one lines to the page. Profusely rubricated. Ff. 770-794 have been supplied by a hand of about A.D. 1650. Something is missing between ff. 63-64.
D
Ff. 80-85: The story of the wife of a merchant of Tegrit. The husband had left her with his brother, who conceived a passion for her, but being unable to satisfy it, he accused her of adultery, the punishment of which was stoning. By a miracle, however, she did not die, but performed many miracles. In Garshuni.
The leaf which contains the title and the beginning of the story is missing. Another leaf is also missing at the end. We may entitle it: مَرْأَةُ الْمُجَّادِلِيَّةِ مُسْلِمَةٌ مَعْلُوْمَةً للسَّمَاسَرْ.
The story is found also in some other MSS. of my collection.
No date. Written by the same hand that wrote ff. 60-80 of the above treatise described under C.

E
Ff. 86a-88a: The often recurring story of a child whose parents wished to murder in the time of the prophet Daniel. In Garshuni.
Same writing as above. The leaf containing the title and the beginning of the story is missing.

F
Same writing as above.

G
Same writing as above on ff. 92-95. Ff. 96-106b are in a bolder hand of the same period.

H

I
Ff. 117a-123a: A long prayer to be recited over sick people. In Syriac.
Same hand as above.

J
Ff. 124-125: The story of a demon who rode on a wild ass which spoke when the demon wished to kill a monk. In Garshuni.

K
Ff. 126-129: A long Sughīṭā. In Syriac.
A more handsome and neat hand of the same period.

L
Ff. 129-132: The treatise of Mišhe (Moses) bar Kepha on the tonsure of the monks. In Syriac.
The work is divided into eight kepalia. No date. Hand of the same period. No rubrications.

M


Incomplete at the end. No date. Ff. 133-136 are written in a thin and clear West Syrian hand of about A.D. 1500. From twenty-six to thirty-one lines to the page. Ff. 137-145 are in a bold and somewhat later hand. Sixteen lines to the page. No rubrications.

On fol. 1286 is a Garshiini inscription, in the year 2099 of the Greeks (A.D. 1788), by an owner Mattai (Mattheu), son of Dinha al-Karakoshi (i.e. from the village of Karakosh): مَلَكَةُ اللهِ بِسْلَامَةٍ وَلَا تَمَةٍ. It states that the MS. was bought by him in the presence of 'Isa, and Isho' (إِسْحَآقُ) and Hanna, children of the family of Rassam (راصح) for the sum of two piastres.

Mingana 296

180 \times 134 \text{ mm.} 255 leaves, generally from twenty to twenty-three lines to the page.

The چَلَفَنَةُ، a Service-Book of the West Syrian Church.

The order is:

(a) Ff. 1-143b: The چَلَفَنَةُ, with which are included the چَلَفَنَةُ حَنِيْنَ, and چَلَفَنَةُ خَلَافَةُ, and چَلَفَنَةُ سَكَّالَة, and some چَلَفَنَةُ، and some چَلَفَنَةُ، and some چَلَفَنَةُ، and some چَلَفَنَةُ.

A special section is devoted on ff. 135b-143b to مَلَكَةُ اللهِ بِسْلَامَةٍ وَلَا تَمَةٍ.

(b) Ff. 144a-163a: The چَلَفَنَةُ حَنِيْنَ

(c) Ff. 163b-204a: The چَلَفَنَةُ Bَاَنَبِيلِ.

(d) Ff. 2044-237b: مَلَكَةُ اللهِ بِسْلَامَةٍ

Ff. 232a-248a are headed: مَلَكَةُ اللهِ بِسْلَامَةٍ مَلَكَةُ اللهِ بِسْلَامَةٍ

Ff. 248a-255 are headed: مَلَكَةُ اللهِ بِسْلَامَةٍ مَلَكَةُ اللهِ بِسْلَامَةٍ مَلَكَةُ اللهِ بِسْلَامَةٍ مَلَكَةُ اللهِ بِسْلَامَةٍ

No date. Written in a clear and neat West Syrian hand of about A.D. 1350. All head- ings in red and main headings in Estrangela characters.

From the Syriac numbering found generally on the margins, we gather that two leaves are missing at the beginning. The MS. is also incomplete at the end. Ten leaves are also missing between ff. 5-6 and 6-7, one leaf between ff. 47-48, 107-108, 115-116, 254-255. Ff. 232-243 have been supplied by a bold hand of about A.D. 1550 and fol. 34 by a still more modern hand.

A Garshiini inscription on fol. 243b informs us that the MS. was bought in 1945 of the Greeks (A.D. 1634), by Rabban Isho', son of 'Abd al-Ahad of the monastery of 'Azhail (أَذَّيْلِ), from Rabban Malké (مَلَكَةُ) from the village of Killeth (كَلِث) and from the monastery of the village of Banabil (بَانْبِيلِ)، for the sum of two piastres.

Mingana 297

161 \times 104 \text{ mm.} 134 leaves.

Six different MSS. bound together by an Eastern binder.

A

Ff. 1-9: A treatise containing the lament of the Virgin at the Crucifixion of her Son. In Arabic.

هَذَا كَتَابِي تَعْمَدُ لِتَذَدُّي الْمَرْتِينَ خَصْوَةً لِسَانَ مَرْحَمَ الْأُمَّرِ (etc.).

No date. Written in a clear Turkish Naskhi of about A.D. 1840.
B

Ff. 130-68a: A Catechism according to the doctrine of the Roman Church, composed in A.D. 1725 (fol. 154) by the monk 'Abd an-Nūr al-Amedi (i.e. from Amed). In Garshuni.

The title of the work is given (on fol. 15a)

جیات نیا نیا نیا

The Catechism is divided into twenty-seven fasls, and begins:

جیات نیا نیا نیا

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1725. The MS. is, therefore, in all probability an autograph. Red headings. Profusely rubricated. Seventeen lines to the page.

An owner, Yaunān, son of Malkē (ئییبییسی), possessed the MS. in 2089 of the Greeks (A.D. 1778). The owner's name is written in Arabic and the date in Garshuni in two inscriptions at the end of the work (fol. 68a).

C

Ff. 71a-99a: A treatise in twelve fasls containing the examination of conscience before the oral confession, according to the doctrine of the Roman Church. In Garshuni.

جیات نیا نیا نیا

The treatise is anonymous (cf. Mingana 259). Generally sixteen lines to the page.

No date. Written in a clear but slightly negligent West Syrian hand of A.D. 1750. Headings in red. Profusely rubricated.

D

Ff. 100-106: A collection of different extracts from Christian theology, according to the Roman doctrine. In Garshuni.

No date. A negligent West Syrian hand of about A.D. 1780.

E

Ff. 108-129: A catechism according to the Roman doctrine. Copied from a text that was printed in the monastery of St. John as-Shawr in A.D. 1756. In Garshuni.

جیات نیا نیا نیا

No date. Written in a clear and somewhat bold West Syrian hand of about A.D. 1780. Headings in red. Well rubricated. Generally fifteen lines to the page.

The name of the copyist is given in a Syriac inscription on fol. 129a as Yaunān, son of Gorgis. The MS. has fallen into the hands of a West Syrian non-Uniat because there are erasures of specific Roman doctrines on ff. 114a, 115a, 129a.

F

Ff. 130a-139: Two madiḥahs, one of which on penitence and the other on the martyr, Simon al-Maṣḥikkū (سیموین ینیوی نینیاوی), from the town of Mardin, who was murdered by the Muslims. In Garshuni.

No date. Written in a clear and neat West Syrian hand of about A.D. 1650. Headings in red. The name of the copyist is given in an Arabic inscription on fol. 133b as the deacon Ibrāhim al-'Aкраوی.

The names of two owners on fol. 134 have been blotted out, but they can still be partly
read. One is the above Yaunān, son of Gorgis of the family of Halabah (عجمة), in 2090 of the Greeks (A.D. 1779). The name of the other owner who bought the MS. from the above Yaunān for the sum of five piastres and the year of purchase have been completely obliterated. The name of this Yaunān is also found in an Arabic inscription inside the cover. The last owner was Khaddūrī Khiṣrī Stephen (عجمة غوری اسمر) (fol. 1a).

Mingana 298
158 × 106 mm. 81 leaves, varying number of lines.

Treatises from different MSS. Many leaves are misplaced or missing. The most important works are:

A
Ff. 2b-7a: A Ḥrmtām on the Liturgy. In Garshuni. Headed in Syriac:

No date. Written in a clear and bold West Syrian hand by the monk Rabban Hanna, son of Adam (fol. 7a), in about A.D. 1697 (see below under F). Fifteen lines to the page.

On fol. 2a is the end of a Garshuni prayer, probably constituting an integral part of a work of an ecclesiastical character, the copyist of which is the deacon Joseph al-Gurji (عجمة جوزفلل), i.e. from Georgia. About A.D. 1700.

B
Ff. 8-44: The Liturgy of the West Syrians. In Syriac.
Ff. 46-47 contain the names of the saints of the West Syrian Church, and seem to be by an older hand.
No date. A bold West Syrian hand of about A.D. 1700. Twelve lines to the page.

C
Ff. 48-50: Another Garshuni Ḥrmtām. Incomplete at the end. About A.D. 1680.

D

E
Ff. 53a-54b: An anonymous maimra in the twelve-syllable metre, in which mention is made of many saints. In Syriac.

Begins: خرم运作ي مبصع ومصع
About 1680.

F
Ff. 55a-58a: Two long supplications, in which are mentioned the saints of the West Syrian Church. In Syriac.
Dated (fol. 58a) 2008 of the Greeks (A.D. 1697), and written by the monk Rabban Hanna, son of Adam, from the town of Mardin. See above, under A.

G
Ff. 61a-69b: A long Garshuni Ḥrmtām on the sacrifice. Headed in Syriac:

Begins: خرم运作ي مبصع ومصع
About 1660.

H
Ff. 70-74: A Ḥrmtām in Garshuni. The Ḥrmtām was composed and copied in the days of the West Syrian Patriarch Ignatius Gorgis (عجمة جوزفلل) and of the Maphrian Basil Ishāk (عجمة جوزفلل). The Patriarch Ignatius Gorgis was elected in 1998 of the Greeks (A.D. 1687), and died in 2019 (A.D. 1709). This is according to Mingana Syr. 308, ff. 79b-80a. The author of the Ḥrmtām prays for both of them (fol. 73a) and adds: خرم运作ي مبصع ومصع.
I

Ff. 75-81: Various prayers and supplications. In Syriac. Generally by a later hand of about 1750.

Mingana 299

210 × 143 mm. 118 leaves, from sixteen to eighteen lines to the page. A collection of different treatises. In Garshuni.

A

Ff. 1b-9a: The story of St. Onesima, daughter of the King.

One leaf is missing between ff. 6-7.

B

Ff. 9a-25b: The story of the Rechabites and of the Abbot Zosimus

C

Ff. 26a-33b: The story of the Patriarch Job.

D

Ff. 33b-51b: The story of Shād b. ‘Ād and of what happened to his castle, and the story of the vision of Solomon. In the style of the Arabian Nights.

E

Ff. 51b-85b: The Apocalypse of Paul.

F

Ff. 86a-118a: The Canons of penitence and confession of the West Syrian Church. Headed: مسند(e)يدخلهالإلهاء

The Canons are fifty-two in number and generally consist of the punishments to be inflicted on various sins.

One leaf is missing between ff. 86-87 and three leaves between ff. 88-89.

G

Fol. 118b: The Lord's Prayer in Persian but in Syriac characters.

Begins: لا يجدكم حسب آن يعذبكم

Dated (856) 1862 of the Greeks (A.D. 1551) (أحسن) for his son, the deacon Cyriacus.

Clear West Syrian hand. Headings in red. A sixteenth century Persian Christian (or a Syrian living in Persia) named ‘Abd al-Aḥad, son of Wardah (أحمد), wrote a poetical piece in Persian at the bottom of fol. 118a. Another almost contemporary hand wrote a Garshuni note at the bottom of fol. 118b on Geomancy.

A last owner of the MS., the deacon George (جيورج) son of Bahhada (بهادة), has an inscription on fol. 26a.

Mingana 300

220 × 160 mm. 66 leaves, twenty-one lines to the page.

A

Ff. 1-62a: The Psalter according to the arrangement of the West Syrian Church.
At the end are the usual additions: (a) The first song of Moses (Exod. xv, 1-21). (b) The song of Isaiah (xlii, 10-13). (c) The second song of Moses (Deut. xxxii, 1-4). (d) The song of the prophetess Hannah, the mother of Samuel (1 Sam. ii, 1-20). (e) The song of Habakkuk (Hab. iii). (f) The song of the Three Children in two parts (vs. 3-34, and vs. 35-66). (g) The Beatitudes (Matt. v, 3-12).

The uncanonical psalm 151 is found on fol. 58a and is treated as if it was canonical.

From the Syriac and Arabic numbering found at the bottom of the pages, we gather that sixteen leaves are missing at the beginning with the consequent disappearance of the first thirty-two psalms. A leaf is also missing between ff. 15-16, 39-40, 45-46, 53-54, 60-61.

B

Ff. 62a-66: The often recurring maimra on the Divine wisdom represented by a girl. It is anonymous in the MS. but is generally attributed to Barhebraeus.

\[\text{MAIMRA ON THE DIVINE WISDOM}\]

Begins: \[\text{MAIMRA ON THE DIVINE WISDOM}\]

Incomplete at the end.

Dated (fol. 22b) 1824 (probably A.D.), and written by the priest George (George), son of Matthew Tarfur (Matthew). The copyist’s name is also found on fol. 58b.

Written in a clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

Mingana 301

222 x 151 mm. 87 leaves, twenty-two lines to the page.
The Lectionary seems to have been divided into lessons; for the Winter:  
(fol. 13a); and for the Summer:  
(fol. 17a). It was also divided into parts (kisms). Fol. 6b is headed:  

The Garshuni and Arabic colophons on fol. 22a inform us that the MS. was copied in A.D. 1869 by the deacon Stephen, son of Hanna al-Azakhi (i.e. from the village of Azakh) for the Church of St. Thomas in the city of Mosul. The person through whom the work was executed was the Chorepiscopus David al-Zebouni.

Written in a bold and handsome West Syrian hand. Headings in red. Profusely rubricated.  

Mingana 304

201 × 154 mm. 108 leaves, sixteen lines to the page.  
The fifth makalah of the work on confession entitled  ،بلا: ɬɬɬ, by the Jesuit, Louis Dupont, as translated into Arabic by another Jesuit, P. Fromage. In Garshuni.  


An Arabic inscription on fol. 14 gives the name of an owner, Stephen Khūri.  

Mingana 305

388 × 283 mm. 6 leaves of double columns, thirty-one and thirty-two lines to the page.  
Fragments of the West Syrian Breviary.  
Fol. 1: Portions of the office for the beginning of Lent.  
Fol. 2: Portions of the office dealing with the Prodigal Son, etc. In it are two ba'tāhas by Jacob of Serug, and one by St. Ephrem.  
Ff. 3-46: Portions of the office of the Forty Martyrs:  

In it are three ba’tāhas of Jacob of Serug.  
Ff. 46 and 6: Portions of the office for Palm Sunday:  

In it are two ba’tāhas by St. Ephrem.  
Fol. 5: Portions of the office dealing with the story of the man who was born blind, as narrated in the Gospel. In it are two ba’tāhas by Jacob of Serug and one by Bālā.  

A pencil inscription written in Arabic on the title page mentions the name of an owner, Stephen Khūri.  

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1This Chorepiscopus is the great Syrian Uniat scholar who afterwards became Archbishop of Damascus.

Mingana 306

224 × 155 mm. 125 leaves, nineteen lines to the page.

A

Ff. 16-26: The names of the twenty-one Bishops ordained by the West Syrian Patriarch, Ignatius Peter III, who was himself ordained in Dair uz-Za'farân, 4th June, A.D. 1872, and died in 1894.

The list gives the date of the ordination of each Bishop and the See to which he was appointed.

The list is not written by the same hand that wrote the MS. No Bishop seems to have been ordained after 1886 till the death of the copyist, because the last Bishop mentioned by him in his handwriting died in that year.

B

Ff. 9b-124a: The astronomical work of Barhebraeus, entitled "The Ascent of the Mind."

The work is divided into two parts (palgûha) beginning on fol. 106 and fol. 72b. The first part is sub-divided into eight kephalia and the second into seven kephalia with different numbers of pâskîkê to each kephalion.

The MS. contains many explicative diagrams. Ff. 4-7 contain an index to the work. Ff. 30b-32a, and fol. 121b and fol. 122 are blank.

C

Ff. 124b-125a: An account of the tortures inflicted on the monk Daniel of Mardin, in 1693 of the Greeks (A.D. 1382), by the Muslims of the town, on the occasion of a religious treatise that he had composed in Arabic. The account is by the monk Daniel himself.

No date. Written in a clear West Syrian hand of about A.D. 1840. Headings in red. Broad margins. Some corrections on the margins by an East Syrian owner. The same copyist seems also to have written Mingana 310.

Mingana 307

247 × 190 mm. 99 leaves, sixteen lines to the page.

A

Ff. 1-59b: The metrical Grammar of Barhebraeus:

The metrical treatise of the same Barhebraeus, De aquilitteris.


Each page has two columns, one of which contains the text and the other a commentary
upon it in a thinner script. Many headings are given in Garshuni on the margins.

On fol. 99a is a Syriac inscription by a man whose name has been obliterated. On fol. 99b another inscription in Garshuni gives the name of an owner, the deacon Behnan (sic), son of 'Abd an-Nur, son of Kuddasi (مکداسی), son of Maqdasi (i.e. pilgrim 'Abd an-Nur).

Mingana 308

314 x 233 mm. 99 leaves of two columns, twenty-seven lines to the column.

A

Ff. 2b-71b: The Theological work entitled “The Chariot of Intellectual Mysteries” by the West Syrian writer, the Maphrian Basil Shim‘un (Simon) at-Turani. In Garshuni.

The eight makālahs into which the work is divided begin on ff. 4a, 12b, 17b, 22b, 30b, 36a, 43b, 54.

Square diagrams on ff. 38b-39a show a map of the firmament and the situation of Paradise. The diagram on fol. 23b contains the heavenly hierarchies.

B

Ff. 71b-78a: An anonymous treatise showing all the genealogies from Adam to Christ. It contains also a rough sketch of the history of mankind. In Syriac.

C

Ff. 78a-80a: A treatise containing the names of all the Patriarchs of Antioch of the West Syrian Church.

The treatise is in Syriac, but its heading is in Garshuni.

The last Patriarch in the copyist’s handwriting is the Patriarch Matthew (مکسیمیوس مَحَمَد*), who was ordained in 2003 of the Greeks (A.D. 1782). Other hands have added five other Patriarchs down to 2158 of the Greeks (A.D. 1847), in which the Patriarch Jacob, from Kal‘at Mar‘ah (or, as in Syriac, سmakع/المارح) (near Mardin), was ordained. The first compiler of the list seems, however, to have lived under the Patriarch Shukr-Allah, who was elected in 2033 of the Greeks (A.D. 1722), because, in speaking of him, the author writes (fol. 80a): مکسیمیوس مَحَمَد سخرف الله

D

Ff. 80b-96b: An extensive commentary on the profession of faith for the use of the West Syrian Uniatis by the priest al-Majdalus, a Melchite, who died at Diarbeker in A.D. 992. In Garshuni.

On ff. 87b-88a pagan philosophers are quoted to corroborate the Christian religion: Plato (پلاطو), Aristotle, Augustus (أوستاووس), and

E

Ff. 96b-98b: The profession of faith of the West Syrian Uniatis. In Garshuni.
In that year a priest from India called Joseph came to the West Syrian Patriarch, and was ordained Metropolitan.

Written in a clear and bold West Syrian hand. Headings in red. Profusely rubricated. Broad margins.

Occasional glosses on the margins, a few of which in Arabic.

The names of two owners, 'Abd an-Nūr and Salīm Barsaum, are written on the wooden boards of the MS.

Mingana 310

224 × 155 mm. xii-380 leaves, nineteen lines to the page.

A

Ff. 16-110: The number of all the West Syrians found in the twenty bishoprics which they had in the old Turkish Empire. In Garshuni. Their number is given as 237,880.

An Arabic inscription on fol. 1a informs us that the West Syrian Patriarch, Peter III, died on the Sunday, 26th September, A.D. 1894.

B

Ff. 1-380: The encyclopaedic work on Philosophy by Barhebræus, entitled “The Cream of Sciences.”

The MS. contains therefore all the yulûpana on جنسية, and the third yulûpana on جنسية: جنسية. The first yulûpana contains the following eight Books:

Mingana 309

222 × 162 mm. x-227 -xi leaves, fifteen lines to the page.

The philosophical work of Barhebræus, entitled “The Commerce of Commerces.”

The work is divided into three main parts:

Fol. 3a : جنسية جنسية جنسية, i.e. Philosophy and Theology.

Fol. 107a : جنسية جنسية جنسية;

Fol. 165b : جنسية جنسية جنسية;

In that year a priest from India called Joseph came to the West Syrian Patriarch, and was ordained Metropolitan.

Written in a clear and bold West Syrian hand. Headings in red. Profusely rubricated. Broad margins.

Occasional glosses on the margins, a few of which in Arabic.

The names of two owners, 'Abd an-Nūr and Salīm Barsaum, are written on the wooden boards of the MS.

Mingana 310

224 × 155 mm. xii-380 leaves, nineteen lines to the page.

A

Ff. 16-110: The number of all the West Syrians found in the twenty bishoprics which they had in the old Turkish Empire. In Garshuni. Their number is given as 237,880.

An Arabic inscription on fol. 1a informs us that the West Syrian Patriarch, Peter III, died on the Sunday, 26th September, A.D. 1894.

B

Ff. 1-380: The encyclopaedic work on Philosophy by Barhebræus, entitled “The Cream of Sciences.”

The MS. contains therefore all the yulûpana on جنسية, and the third yulûpana on جنسية: جنسية. The first yulûpana contains the following eight Books:

Mingana 309

222 × 162 mm. x-227 -xi leaves, fifteen lines to the page.

The philosophical work of Barhebræus, entitled “The Commerce of Commerces.”

The work is divided into three main parts:

Fol. 3a : جنسية جنسية جنسية; fol. 107a : جنسية جنسية جنسية;

Fol. 165b : جنسية جنسية جنسية;

In that year a priest from India called Joseph came to the West Syrian Patriarch, and was ordained Metropolitan.

Written in a clear and bold West Syrian hand. Headings in red. Profusely rubricated. Broad margins.

Occasional glosses on the margins, a few of which in Arabic.

The names of two owners, 'Abd an-Nūr and Salīm Barsaum, are written on the wooden boards of the MS.

Mingana 310

224 × 155 mm. xii-380 leaves, nineteen lines to the page.

A

Ff. 16-110: The number of all the West Syrians found in the twenty bishoprics which they had in the old Turkish Empire. In Garshuni. Their number is given as 237,880.

An Arabic inscription on fol. 1a informs us that the West Syrian Patriarch, Peter III, died on the Sunday, 26th September, A.D. 1894.

B

Ff. 1-380: The encyclopaedic work on Philosophy by Barhebræus, entitled “The Cream of Sciences.”

The MS. contains therefore all the yulûpana on جنسية, and the third yulûpana on جنسية: جنسية. The first yulûpana contains the following eight Books:
The third yulpana is divided into the two following Books:

Fol. 216b: \textit{yulpana}, and fol. 277b: \textit{yulpana}.

The "Practical" division begins on fol. 326b and contains the three following Books:


Dated July and August of the year 2136 of the Greeks (A.D. 1840), and written in the School of the Virgin Mary at Mosul (fol. 216b and fol. 326b). It was copied from a MS. dated 1597 of the Greeks (A.D. 1286), i.e. the year of the death of Barhebræus.

The first and the original MS. apparently in the handwriting of Barhebræus himself, or belonging to him (fol. 216b) contained the date, 22nd of August, 1596 of the Greeks (A.D. 1285), and was written at Mosul, one year before his death (fol. 216b).

Written in a clear West Syrian hand. Headings in red. Profusely rubricated. Broad margins. Some corrections on the margins by an East Syrian owner. Ff. lib-xia contain an index to the work. The same copyist seems to have written Mingana 306.

\textbf{Mingana 311}

196 x 142 mm. 99 leaves, fifteen lines to the page on ff. 1-90, and twenty lines on ff. 91-99.

A work on Astrology and Astronomy. In Syriac and in Garshûni. Headed in Garshûni.

\textbf{A}

Ff. 1-13 contain the Syriac part which deals with the happenings of the beginning of the year in each of the signs of the Zodiac.

\textbf{B}

Ff. 14-74 contain the Garshûni part which deals with various Astrological and Astronomical points, the first of which are headed:


The expression "peace be with him" suggests that this "Daniel the Philosopher" is the prophet Daniel.
The treatise is divided into twelve fasls, corresponding with the twelve months of the year, beginning with October and ending with September. About three leaves are missing at the end, which contained part of August and all September.

No date. Written in a bold, clear and neat West Syrian hand of about A.D. 1750. Headings in red. Broad margins. Profusely rubricated. Ff. 91-99 are in a thinner script.

Mingana 312

The liturgies of the West Syrian Church expurgated by Roman Catholic hands for the use of the West Syrian Uniats.

Ff. 1-19 are from an older MS. of about A.D. 1670, and the remaining leaves are from a MS. that was written in 2119 of the Greeks (A.D. 1808), by the priest Abraham (fol. 36). The same priest seems to have supplied the index found on ff. 2-3.

Many leaves are missing here and there and the MS. is, generally speaking, fragmentary. Fol. 7b contains an appropriate title to all the MS.

Masrūr was a Christian from the Yaman. No date. Written in a clear West Syrian hand of about A.D. 1600. Headings in red. Ff. 1-3 have been added by a later hand. Something seems to be missing between ff. 9-10, 14-15, 20-21, 28-29, 34-35.

Fol. 1b contains a short dream of a young man who found himself flying in the air.

Mingana 314

The liturgies which bear a name in the MS. are:

A
Fol. 18b: The liturgy of Proclus of Constantinople.

B
Fol. 21b: The liturgy of St. James, the brother of Our Lord. Headed in Garshûni:
No date. Written in a clear but negligent West Syrian hand of about A.D. 1780. Headings in red. Well rubricated. Ff. 1-10, 15-19, 31-49, and possibly some others are supplied by a hand of about A.D. 1820.

B
Ff. 60-69a: A Catechism according to the doctrine of the West Syrian Church. In Garshuni.

At the end is the subscription:

No date. Written by the same hand (of about A.D. 1820) that supplied the leaves of the above work of Barhebræus.

On fol. 70b is a rough sketch of a miniature in the form of a cross with the crowned Virgin at the top.

C
Ff. 71b-77b: A treatise containing different methods of preparing ink.

Headed: بحثاً مفصلًا صاحبًا بإسم 핫نام

Ff. 77b-79b contain also a Garshuni treatise on the same subject.

Headed: أوراً تحاكي نعمه نعم

No date. Written in a clear West Syrian hand of about A.D. 1820.

D
Fol. 86: A turgāma composed by a priest of KERNEL, in favour of the West Syrian Patriarch, Shukr-Allah, when visited by the Armenian Metropolitan of (or, at) Amed.

This Shukr-Allah is probably Shukr-Allah Mardināya (i.e. of Mardin), who was elected in 2035 of the Greeks (A.D. 1722). See Mingana 308, fol. 80a.

No date. Clear West Syrian hand of about A.D. 1820.

E
Fol. 88a: A short mystical maimra on the Cross and on a young man standing near it, by Jacob of Serug.

Headed: ملحمًا يدج سمحم

Begins: تموت وَجُبَّاء

No date. West Syrian hand of about A.D. 1840.

F

No date. Written in a bold Naskhi hand of about A.D. 1750. The copyist's name is written at the end in Garshuni, and is the deacon موسى.

All the leaves of the MS. not included in the above treatises are crammed mostly with Garshuni notes on medicine written by various owners from about A.D. 1780 (as on ff. 100-101) down to about A.D. 1820.

Mingana 315
107 × 73 mm. 103 leaves, ten lines to the page.

A

As a leaf is missing at the beginning, there is no real title to the work. The story was
apparently divided into six books, because on fol. 71a is a heading in Syriac:

The story exhibits many discrepancies when compared with the Syriac text published by Budge and Mrs. Lewis. The following lacunae are found in the MS.:

Two leaves between ff. 8-9; one leaf between ff. 27-28, 37-38, 45-46, 53-54; unknown number of leaves between ff. 50-60, 71-72; one leaf between ff. 101-102.

B
Ff. 102-103: A prayer for exorcism. In Syriac.
Owing to the disappearance of the above leaf between ff. 101-102 the prayer has no title. It is also incomplete at the end.
No date. Written in a clear West Syrian hand of about A.D. 1400. Headings and important words in red. Fol. 1 is taken from another and later MS., and its Garshuni text deals with the merits and virtues of the Cross.

Mingana 316
83 x 54 mm. 73 leaves, generally from ten to thirteen lines to the page.
A book of charms and amulets.
As the work is incomplete at the beginning, it has no title. At the end is the subscription: пом 
, from which we may entitle the book: 

The work contains charms for or against many things. The following charms are more prominent and are generally preceded by miniatures.

A
Ff. 7a-11b: The charm of St. George.

On fol. 6b is a coarse miniature of St. George and the dragon.

B
Ff. 12b-20b: The charm of the anchorite St. ‘Abdisho’.

On fol. 12b is a coarse miniature of St. ‘Abdisho’ riding on a horse and striking at an evil spirit represented in the form of a woman.

C
Ff. 21a-26b: The charm of St. Cyprian.

D
Fol. 32a: A charm against scorpions.

On fol. 37a are four coarse miniatures of scorpions ready to sting.

E
Ff. 34b-36b: A charm against evil eye.

On fol. 35a is a coarse miniature of an angel piercing the eyes of a man who had an evil eye.

F
Ff. 53b-55a: A charm to close the mouth or tie the tongue of Governors.

On fol. 53b is a coarse miniature of a Governor holding a nerguila with his hands.

G
Ff. 56b-57b: The charm of St. Zai’a against pestilence.
On fol. 56a is a coarse miniature of the saint piercing the head of a man personating pestilence.

H

Ff. 61b-64a : The charm of St. Tamsîs (sic) (who dwelt forty years in a mountain) against lunatics.

On fol. 61b is a coarse miniature of St. Tamsîs striking at the evil spirit of a lunatic.

I

Ff. 70a-72a : The charm against carnivorous animals.

On fol. 70a is a coarse sketch of a lion.

Dated (fol. 73b) 2088 of the Greeks (A.D. 1777), and written by the deacon Jacob, son of Gurya (่ง), son of Harônō (ە), from the village of Marshanîs (ە), in the country of Athel (ڵ), for Ibrâhîm (ب), son of the priest Mar-Augin (ب = St. Eugenius), from the village of Kapîp (م). Clear and slightly negligent East Syrian hand. Headings in red. Profusely rubricated. The edges of the first three leaves are torn.

Mingana 317

152 × 117 mm. 113 leaves, eighteen lines to the page on ff. 1-103, and sixteen lines on ff. 104-113.

Two different MSS. bound together.

A

Ff. 1b-103b : The explanation of the West Syrian liturgy by Dionysius Barsalîbî. In Garshûnî.

The work which is naturally translated from Syriac is divided into nineteen bâbes.

No date. Written in a clear West Syrian hand of about A.D. 1840. Headings in red. In a Syriac inscription on fol. 103b, it is stated that Barsalîbî died in November of the year 1483 of the Greeks (A.D. 1172).

B

Ff. 104a-113b : The explanation of the West Syrian liturgy composed by Jacob of Edessa for Giwargî (George), a stylite of Serug.

No date. Written in a clear West Syrian hand of about A.D. 1750. No rubrications.

As pointed out above, this second part is from a MS. totally different from that of the first part.

Mingana 318

217 × 160 mm. 49 leaves, generally twenty-three lines to the page.

A

A work on general Chronology, containing many sections for the feasts of the West Syrian Church. In Garshûnî.

It is a complete treatise on ecclesiastical Chronology, and ff. 324-434 contain the chronological tables of the computation, which contains 532 years. Headed in Syriac:
The MS. contains many other diagrams and tables.

B

Fol. 30: A poetical treatise attributed to St. Ephrem on the Chronology of Lent.

The first section (fol. 18a) is headed: لحم سمنينما ماريكو ديلما ديمانم سانسمنا. The months and the days of the prophet Moses.

The prayers are mostly translated from Latin. As the MS. is complete at the beginning, it has no title. The prayers for the dead and the sick predominate.

No date. Written in a clear West Syrian hand of about A.D. 1350. Headings in red. Well rubricated.

The MS. is generally in a bad state of preservation, and many leaves are missing here and there, while some others especially towards the end are fragmentary.

Mingana 320

222 x 160 mm. 38 leaves, generally from twenty-two to twenty-four lines to the page. A book of prayers for the use of the West Syrian Uniats. In Garshuni. 

The prayers are mostly translated from Latin. As the MS. is incomplete at the beginning, it has no title. The prayers for the dead and the sick predominate.

No date. Written in a clear West Syrian hand of about A.D. 1660. Headings in red.

As the MS. dates almost from the beginning of the Roman propaganda in Mesoopotamia and East Syria, it is interesting to observe which Roman prayers the missionaries of that Church first taught the converts to their doctrine.

Mingana 321

276 x 186 mm. 159 leaves, twenty-nine lines to the page.

A

Ff. 1-124b: A Service-Book of the West Syrian Church as follows:

Ff. 1-142b: The مصبتا to the number of fifty-one. Each sibillitha is, as usual, subdivided into eight مصبتا (tunes). The last sibillitha (fol. 36a) is not numbered 51 but is headed: مصبتا مصبتا مصبتا مصبتا مصبتا مصبتا مصبتا مصبتا.
Ff. 43b-72a: The Kālē:^

They are as usual fifty in number, divided into eight iktiṣe for each one of them. Additional kālē, however, bring the number to fifty-three (fol. 71b).

Ff. 72b-84b: The Ba’wdtha:

At the end (fol. 84b) the collection is referred to as “according to the order of the village of Baith Khudaida”.

Ff. 85a-110a: The Tewärāthā:

Written in a clear West Syrian hand. Headings in red. Profusely rubricated.

Ff. 113b-156a: The Maimrē used at the burial service:^

The last two leaves contain chronological tables, which seem to be imperfect at the end. Dated (ff. 42b, 95b, 156a) 1857 of the Greeks (A.D. 1556), and written by the Priest Dinba (papyrus), from the village of Baith Khudaida (הנות הרוח), near Mosul, for his “honoured son” (a spiritual son), the deacon ‘Abd al-Masih, from the town of Jazrat b. ‘Umar (1418–1471). The copyist’s name is also found on fol. 84b.

Written in a clear West Syrian hand. Headings in red. Profusely rubricated.

One leaf is missing at the beginning and two leaves between ff. 27-28; nine between ff. 55-56 and one between ff. 136-137. The colophon on fol. 95b is in Arabic. A few leaves are here and there slightly damaged.

Mingana 322

105 × 62 mm. 167 leaves, varying number of lines.

A book containing many prayers and supplications of the West Syrian Church, both in Syriac and in Garshuni.

The MS. belonged to various owners, and each wrote some leaves in it generally on thin paper. Many leaves are badly preserved and torn.

An owner writes his name in Arabic on the margins of fol. 1408 as Behnān (sic), son of the deacon Archelides (about A.D. 1860).

Mingana 323

226 × 162 mm. 38 leaves, generally eighteen lines to the page.
The Syriac Grammar entitled "Enlightenment of Beginners," by the West Syrian writer Timothy Isaac, son of the deacon 'Abed Athöraya (i.e. the Assyrian), and Metropolitan of Amed.

The work is incomplete at the end. No date. Written in a clear West Syrian hand of about A.D. 1840. Headings in red. Profusely rubricated.

Mingana 324

204 x 158 mm. 151 leaves, generally from nineteen to twenty-two lines to the page.

The Theological work of Barhebræus, entitled "Rays." The work is divided into ten mainre, subdivided into kephalia and pasûkê. The mainre begin:


No date. Written in a clear West Syrian hand of about A.D. 1700. Fol. 1, 11, 150-151 have been supplied by the deacon Archelides (Ahrēlie), son of the deacon Hanna, of the family of Rassâm, in A.D. 1843 (fol. 151b). He also bound and renovated the MS. in that year.

All headings in red. Well rubricated.

There are numerous explanatory glosses written in Garshûni on the margins by the copyist.

Mingana 325

188 x 124 mm. 157 leaves, sixteen lines to the page.

A

Ff. 1-66b: Another copy of the metrical Grammar of Barhebræus, entitled Ma'alta.

The pages are as usual divided into two columns, one containing the text and the other an extensive commentary upon it. So also is the case with the following treatise which, in most MSS., forms an integral part of the Grammar.

B

Ff. 66b-156a: The treatise of the same Barhebræus, De aquilitteris.

Dated (fol. 156b) Wednesday, 26th August, 1895, of the Greeks (A.D. 1584), and written in the monastery of St. Abhâli (Ahlâh), called the "Monastery of the Ladders" (Ahlâh, monastêria), situated in the town of Gargar (Arm), on the Euphrates, by the monk Behnam (Bhâm), at the request of the monk Shim'un (Simon), from the same town of Gargar. He copied it for the use of the monks of the same monastery of St. Abhâli. The monk Simon provided the paper, and the copyist Behnam and his carnal brother, the monk Jacob, bequeathed it to the monastery after the death of the monk Simon.

A Garshûni inscription by the copyist repeats some of the above statements on the following page (fol. 157a), and adds that he and his brother did not wish to take any money for their labour, but the monk Simon,
who had provided the paper, insisted on their taking the fruit of their labour.

A Syriac inscription on the back of the page (fol. 157b) written in 1912 of the Greeks (A.D. 161), by the priest-monk Michael, from the country (חייל) of Gargar, informs us that he took possession of the MS. and gave it to his spiritual son the deacon Behnam, from the town of Jerusalem.

Written in a clear and neat West Syrian hand. Headings in red. The commentary is in a more minute script. Some Arabic grammatical terms are here and there found on the margins.

Note that in the colophon (fol. 156a) the father of Barhebraeus is referred to as a deacon.

Mingana 326

226 × 166 mm. 90 leaves, generally seventeen and eighteen lines to the page.

The first part of the philosophical encyclopaedia of Barhebraeus, entitled *Cream of Sciences*.

The MS. only contains the three following books: fol. 3a: مَسِيدُ مَسِيدٍ مَسِيدٍ مَسِيدٍ; fol. 36b: مَسِيدُ مَسِيدٍ مَسِيدٍ مَسِيدٍ;

Incomplete at the end. No date. Written in a clear and bold but slightly negligent West Syrian hand of about A.D. 1810. Headings in red. Broad margins.

The large Grammar of Barhebraeus, entitled *Šimḥêt*.

Dated (fol. 249b) Wednesday, 23rd May, A.D. 1866, and written at Mosul by the deacon Archelides (مَامِحَة مَامِحَة مَامِحَة مَامِحَة مَامِحَة), son of the deacon Hanna, son of Behnam Rassām, in the time of the West Syrian Patriarch Ignatius Jacob; and of Cyril Gorgis, son of the priest 'Abd an-Nūr of Mardin, Metropolitan of Athis (Assyria—Mosul); and of 'Abd an-Nūr of Edessa, Metropolitan of Jerusalem, in residence in the monastery of St. Mark.


Mingana 328

221 × 154 mm. 136 leaves, twenty lines to the page.

The Book of Paradise of Eden, by 'Abdisho' of Nisibin.

A note, apparently found in the MS. from which the present one is derived, informs us (fol. 136a) that the book was composed in 1627 of the Greeks (A.D. 1316).

Dated (ff. 76a and 136a) Friday, end of May, 2152 of the Greeks (A.D. 1841), and written in the West Syrian school of the "citadel quarter" of the city of Mosul by the deacon Archelides (مَامِحَة مَامِحَة مَامِحَة مَامِحَة مَامِحَة مَامِحَة), son of the deacon Hanna, son of Behnam Rassām of Mosul, in the time of the West Syrian Patriarch Ignatius Elias, and of Gregory Behnam, Metropolitan (Maphrian) of the East.

**Mingana 329**
426 x 323 mm. 3 leaves of two columns, twenty-nine lines to the column.
A fragment of the office book of the West Syrians.

It contains: (1) part of the office of Lazarus, with a ba‘tha by Jacob of Serug (حصمه بحرة بيلاتا); (2) part of the office of Palm Sunday (سجدة مصيده إمامتًا), with a ba‘tha by the same Jacob of Serug; (3) part of the office of the Confessors (سجدة مصيده إمامتًا); (4) part of the office of the Virgin.

No date. Written on vellum in clear and bold West Syrian Estrangela characters of about A.D. 1000. Headings in red. Well rubricated. Broad margins.

**Mingana 330**
171 x 127 mm. 154 leaves, eighteen lines to the page.

**A**

Ff. 1-39a: A commentary on the mystical works of Isaiah of Scete. As the MS. is incomplete at the beginning there is no title to the work, but the subscription on fol. 39a reads:

محتص حرمهما بدمغزها إحدا إحدا

The work is divided into maimré and has the following headings:—
Ff. x-3a: The end of a didactic treatise on monasticism addressed to monks, with the subscription:
محتص إحدا إحدا

Ff. 3a-8b: A treatise on humility:

لم مالعما إحدا إحدا بدمغزهما إحدا إحدا

Ff. 8a-b: A treatise on the love of Christ:

 veículo بيلاتا سعدا بدمغزهما حنعم

Ff. 13b-16b: A treatise on the virtues which the monks must acquire:

setCellValue("vehicle بيلاتا بدمغزهما حنعم.

The treatise is called the "fifth" maimra instead of "fourth," in spite of the fact that no lacuna is found in the MS. Is this due to the copyist's inadverence?
Fol. 16b sq.: A treatise on the sins to be avoided:

Defaults

A lacuna between ff. 25-26.

**B**

Ff. 39a-78a: The mystical works of Evagrius addressed to the Egyptian monks and solitaries.

Defaults

The subscription is:

Defaults

The work is divided into many sections, the chief among which are:
Ff. 39b-49b: Admonitions to monks:

Defaults

Something is missing between ff. 47-48.
Ff. 51a-63b: A treatise on how to acquire peace and quiet in monasticism:

Defaults

Ff. 52b-55b are by a later hand, and fol. 58b is blank.
Ff. 68b-72a: A treatise on virtue and perfection (رحب مقدمات)
F. 72a-76a: On the eight vices affecting a monk:

C

F. 78a-117a: A mystical work on monasticism and perfection by Abraham Naphthráya or Nathpraya.

The work is divided into eight main parts which begin on ff. 78a, 83a, 90a, 92b, 98b, 101a, 106b, 115b.

D

F. 117a-127b: A mystical treatise by Macarius the Egyptian, on how a purified soul pleases God.

Apparently the MS. only contains the second main part of the treatise.

E

F. 127b-135b: Nine long epistles on spirituality by the above Macarius.

The first epistle is headed:

It begins:

Fol. 139b is blank.

The subscription is:

F

Fol. 154 sq.: A mystical treatise by the same Macarius on the thirty stages at which the grace of God visits a man.

Incomplete at the end.

No date. Written in a clear and handsome West Syrian hand of about A.D. 1300. Headings in red. Well rubricated. Fairly broad margins.

Mingana 331

175 × 125 mm. 174 leaves, generally from twenty-three to twenty-six lines to the page.

A

F. x-47a: The book of the prayers of the "Seven Hours.”

(fol. 47a)

Three quires are missing at the beginning and fol. 2 is fragmentary. The MS. begins with a prayer numbered 28 out of a total of 40, the last of which is on fol. 6b. Something is also missing between ff. 10-11.

The authors mentioned by name in connection with some prayers are:

1. Philoxenus (fol. 1b):

2. The Prophet Jeremiah (fol. 13a):

3. Psalm of Solomon son of David (fol. 13a):

4. Manasseh, King of Israel (fol. 13b):

5. John the seer of the Thebaid (fol. 14b):
6. Isaac of Nineveh (five prayers), fol. 39a:

7. Saba the Divine. Saba is the surname of John Saba or John of Daliatha (fol. 20a):

8. Macarius the Egyptian (two prayers), fol. 21a:

9. Isaac of Nineveh. A long prayer in form of a treatise on mysticism:

10. John Chrysostom. Two prayers, one from his commentary on Ps. 6, and the other from his commentary on the Prodigal Son. Ff. 26b and 30a:

11. Basil of Cesarea (fol. 30b):

12. Dionysius the Areopagite (eight prayers), fol. 35b:

13. St. Ephrem (two prayers), fol. 38a:

14. Philoxenus (three prayers), fol. 39a:

15. Severus of Antioch (fol. 40a):

16. The Prophet Isaiah (fol. 43a):

C

Ff. 50-109a: The lectionary of the West Syrian Church. The lessons are only those taken from the four Gospels and the Catholic Epistles, as above, under B.

Incomplete at the beginning, but the subscription on fol. 94a is:

On fol. 94a begin the lessons from the Catholic Epistles:

On fol. 109a St. Jude is called "Jude son of Joseph":

On fol. 76a, after John xxi, 19, is the following subscription in thick Arabic characters in the hand of the copyist: "Here ends the Gospel of the Apostle John," and then follow John xxi, 2-25, as if the last verses were not in the original that the scribe was copying. At the end of the Gospel of John (fol. 76b) occurs another Arabic subscription to the effect that this is the end of John's Gospel.

D

Ff. 109a-111b: Anecdotes dealing with Macarius the Egyptian, excerpted from the "Book of the Roses of Paradise."

E

Ff. 111b-112b: A madrasha by the "Spiritual Old Man," a surname of John Saba or John of Daliatha.

F

Ff. 112b-114b: The letter of Jacob of Serug to a virgin.
G

Ff. 115a-116a: Extracts from the following Fathers:
1. John Chrysostom (from his *ad Stagirium a daemon vexatum*):

   

   1. John Chrysostom from his *ad Stagirium a daemon vexatum*, and three from his commentary on Matthew, and one from his commentary on the Psalms.

2. Basil of Caesarea (from his treatise on the Proverbs of Solomon).

H

Ff. 116a-117a: The letter of Jacob of Serug to Mar Yāheb the solitary.

I

Ff. 117a-119b: The letter of the same Jacob of Serug to a solitary who saw filthy spectres and visions.

J

Ff. 119b-123b: A commentary on the Book of Ecclesiastes by John the monk, or John the Seer of the Thebaid.

K

Ff. 123b-150b: Penitential Canons and a treatise on penitence by Dionysius Barṣalibī.

The work is divided into ten kephalia or ḥeshd, and the Canons to the number of 69 are found in kephalia 8 and 9. The tenth kephalion, apparently missing in Paris 224, begins on fol. 139b.

See Mingana 345 where other MSS. are mentioned.

L

Ff. 150b-152a: A short chronology for the feasts of the West Syrian Church.

M

Ff. 152b-157b: The often recurring maimra on the divine wisdom, attributed in some MSS. to Barhebraeus.

N

Ff. 157b-159b: A maimra in the twelve-syllable metre, on the love of God symbolised in wine, by Barhebraeus.

O

Ff. 159b-162b: Another maimra in the same metre, by Barhebraeus, on the wonderful creation of the world and on the intelligent soul.
P

Ff. 162b-164a: Another maimra in the same metre, by Barhebræus, on the death of the Patriarch John bar Ma'dani.

Ff. 164b-168a: A maimra entitled “The Bird,” by the Patriarch John bar Ma'dani, on the death of the Patriarch John bar Ma'dani.

Ff. 168b-173a: Another maimra by the Patriarch John bar Ma'dani, on the path of perfection symbolised in the degrees of sons, hirelings, and slaves.

The MS. is written by two brothers in a neat West Syrian hand. The second part of the MS., which embraces ff. 156-173, has a Syriac colophon on fol. 173a, where it is dated Friday, 4th of October, 1884 of the Greeks (A.D. 1573). Its copyist’s name is Behnam, son of Simon, son of Habib, who was of Arab origin, but residing at Kuṣur.

A Garshuni inscription at the bottom of fol. 173b mentions the name of a certain Isaiah from the village of Anhel (أنهل). Another Garshuni inscription on fol. 133a mentions the name of an owner, the priest 'Isa Ibn al-Ward. On fol. 174b is a prayer in Garshuni.

Mingana 332

221 x 146 mm. 179 leaves, twenty lines to the page for the Gospel part of the MS.

A

Ff. 28-3a: The letter of Eusebius to Carpianus.

Ff. 38-60: The ten Canons of Eusebius.

Fol. 6b: The genealogy of Christ according to St. Luke, explained by Severus of Antioch.

Ff. 6b-7a: Quotations concerning the genealogy of Christ from St. Ephrem, Eusebius of Cæsarea, and Philoxenus.

E

Ff. 7a-8a: A treatise on the genealogy of Christ according to St. Matthew, by George (Gwargi) bishop of the Gentiles.
A treatise by Barsalibi on the number of similarities and dissimilarities between the four Gospels, etc., and a short introduction to each of them.

All the above pages have been added by a copyist Hadaye, son of Shammo fa'0, who mentions his name on ff. 30 and 66. It is this copyist who seems to have renovated the MS. and added the edges of many leaves. Probably he was not the last binder of the MS., because fol. 179, which constitutes an integral part of the above treatise of Barsalibi, has been inadvertently placed at the end. It is the same copyist Hadaye who has also added the Gospel harmony at the foot of the text of the four Gospels, because the script used for this harmony appears to be similar to that used in the above treatises.

No date. Written in a clear and handsome West Syrian hand. Headings in red. Profusely rubricated. The lessons are marked in red in the body of the text.

On fol. 85a, a Garshuni inscription informs us that in 1904 (A.D. 1393), in consequence of a pestilence, the owner of the MS., Rabban Abraham (sic), died, and the MS. was bought by Rabban Jahansha (a Persian name) for the sum of ten shahiyya (sic).

Fol. 178 has been added by the eastern binder.

Mingana 333

211 x 153 mm. 170 leaves, seventeen lines to the page.

A

Ff. 1-1416: The Office-Book of the West Syrian Church, entitled Shehima.

B

Ff. 1420-1460: Some prayers (called Maurbe) to the Virgin.

The Ammonian sections and Eusebian Canons are marked on the margins in the usual way, and there is a harmony at the foot of each page. All these seem to have been added to the original MS. by the above copyist Hadaye.

Dated (fol. 56b) 1702 of the Greeks (A.D. 1391) and written in a clear and handsome West Syrian hand. Headings in red. Profusely rubricated. The lessons are marked in red in the body of the text.

1 The last part of the date seems to be in the handwriting of Hadaye.
SYRIAC MANUSCRIPTS

The MS. seems to have been written in S.W. Armenia because the quires are marked in Syriac and in Armenian.

The numbers of chapters are written in Estrangela characters on the margins. There are 29 chapters for Acts, none for the Catholic Epistles, and 14 for the Pauline Epistles. In the final leaves, which have been supplied by a later hand, the numbers of the chapters are, however, omitted.

The numbers of the lessons are likewise marked on the margins, and they reach 141.


Ff. 101-109 were supplied in the seventeenth century by the priest-monk Isaac, son of the deacon 'Abd al-Hayy (حَلْمِي) who also states (fol. 109b) that he renovated and bound the MS.

This priest Isaac has also blackened a considerable number of words, the writing of which had begun to fade away.

An Arabic inscription on fol. 55a mentions the name of an owner Jabri b. Nu'mān b. Badrawi.

Mingana 355

210 x 144 mm. 58 leaves, generally twenty lines to the page.

The Syriac grammar entitled "Enlightenment of Beginners," by Timothy Isaac, son of the deacon 'Abd al-Hayy of Mosul, and West Syrian Metropolitan of Amed.

C

Ff. 146b-170a: The Office of the Easter Sunday.

No date. Written in a clear West Syrian hand of about A.D. 1750. Headings in red. Profusely rubricated. Broad margins. Ff. 146-170 are by another and somewhat later hand.

A Garshuni inscription on fol. 147b informs us that in 2112 of the Greeks (A.D. 1801) the MS. passed into the possession of Khadduri, son of Hindi (حَلْمِي) of Mosul. Another Garshuni inscription on fol. 170a states that in 2123 of the Greeks (A.D. 1812) the priest Ibrahim al-'Akrawi (حَلْمِي) renovated and bound the MS. on the instruction of the deacon Hanna, son of Behnam ar-Rassam.

The MS. seems to have been written in S.W. Armenia because the quires are marked in Syriac and in Armenian.

The numbers of chapters are written in Estrangela characters on the margins. There are 29 chapters for Acts, none for the Catholic Epistles, and 14 for the Pauline Epistles. In the final leaves, which have been supplied by a later hand, the numbers of the chapters are, however, omitted.

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Ff. 101-109 were supplied in the seventeenth century by the priest-monk Isaac, son of the deacon 'Abd al-Hayy (حَلْمِي) who also states (fol. 109b) that he renovated and bound the MS.

This priest Isaac has also blackened a considerable number of words, the writing of which had begun to fade away.

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Mingana 355

210 x 144 mm. 58 leaves, generally twenty lines to the page.

The Syriac grammar entitled "Enlightenment of Beginners," by Timothy Isaac, son of the deacon 'Abd al-Hayy of Mosul, and West Syrian Metropolitan of Amed.

C

Ff. 146b-170a: The Office of the Easter Sunday.

No date. Written in a clear West Syrian hand of about A.D. 1750. Headings in red. Profusely rubricated. Broad margins. Ff. 146-170 are by another and somewhat later hand.
No date. Written in a negligent West Syrian hand of about A.D. 1800. Headings in red. Well rubricated. Ff. 57-58 are fragmentary. Something is missing between ff. 56-57.

Mingana 336

195 x 148 mm. 106 leaves, seventeen lines to the page.

A

Ff. 1-56b: The metrical grammar of Barhebraeus.

B

Ff. 56b-93a: The treatise of the same Barhebraeus de aequilitteris.

C

Ff. 94b-106b: A long, anonymous and rhymed maimra, in the seven-syllable metre, containing ethical advices on different subjects: wisdom, learning, piety, philosophy in general, etc.,

Headed: مِدَارَةُ مُدَكَّرَةٍ بِحَدِبٍ حَيْدُر

Begins: مُدَكَّرَةُ جَنَاحٍ بِحَدِبٍ حَيْدُر

The style resembles that of Barhebraeus.

No date. Written in a clear West Syrian hand of about A.D. 1590. Headings in yellow ink. Ff. 1-2, 15-16, 90-106 are by later hands. The pages are as usually divided into two columns, one containing the text and the other an extensive commentary upon it. The commentary on the maimra under C is mostly in Garshuni and gives the explanation of almost every verse of the maimra.

Mingana 337

162 x 112 mm. 71 leaves, seventeen lines to the page.

A

Ff. 1-41a: A grammatical extract by a West Syrian from East Syrian grammarians, dealing mostly with the particles and their use.

At the end (ff. 40b-41a) occurs this sentence:

وزَٔنْم ْؤُمْضَانْئُا بِمَحِدَّال لِإِر حَنْدَلُ ٌمَحْتَالُ إِر بِمَحْدَالُ ٌمَحْتَالُ إِر بِمَحْدَالُ ٌمَحْتَالُ إِر بِمَحْدَالُ ٌمَحْتَالُ إِر

B

Ff. 42a-45b: A grammatical treatise on the six Syriac letters that have two sounds, by the West Syrian Patriarch Ignatius Wahib, called Badar Zakhe.

C

Ff. 46a-55a: Another grammatical extract on the tenses of the verb.

D

Ff. 48a-55a: Another grammatical extract on the letters that are added at the beginning of the words.

سَعَدُ ٍمَحِدَّالُ مُحَذَّر
Cf., in Merx's Hist. artis gram. apud Syros (p. 55 of the text), the extracts from the Grammar of Dionysius of Thrace.

E
Ff. 55a-71a: Another grammatical treatise on the division of the noun.

Begins:

... ملأا مز ز بوي دحسمالم بعُما.
Ff. 78a-80a: An acrostic hulūma, in the twelve-syllable metre, by the priest Israel Alkōshāya.

The work is divided into an introduction and eight āsākhd. Dated (fol. 27a) A.D. 1863, and copied from a MS. dated 20th of January, 1896 of the Greeks (A.D. 1585). The name of the copyist is Thomas, son of Behman (sic), son of Baithun (ابن البهمن), probably of Mosul.

Ff. 80b-82a: An anonymous and early maimra, in the seven-syllable metre, on the dead.

Headed: مسابق إسحاق وجده حضن
Begins: حضر حضن

The volume is composed of two different MSS. put together by an Eastern binder. The first MS. ended on fol. 50, and ff. 51-82 constituted the second MS. The first MS. has no date, and is written in a clear West Syrian hand of about A.D. 1880, by Matthew, son of Paul, who writes his name in Arabic on fol. 47b. The second MS. is dated on fol. 77a, A.D. (18)79, and is written in a clear, neat and handsome West Syrian hand.

Headings in red. Well rubricated.

An owner has taken the article on Barhebraeus from the Arabic Encyclopaedia of Petros al-Bustānī and written it on ff. 83b-86a.

Mingana 339

163 x 112 mm. 52 leaves, seventeen lines to the page.

A

Ff. 1-27a: The philosophical work of Barhebraeus, entitled "Pupils."

B

Ff. 27b-32b: A treatise containing the explanation of Hebrew words and proper names.

C

Ff. 32b-35b: A treatise containing the explanation of Greek words.

D

Ff. 35b-52a: A treatise containing the explanation of the difficult words and passages found in the Harklean Version of the Old Testament, by Jacob of Edessa.

The work contains also historical notes concerning the prophets. The Book of Job precedes the Book of Genesis.

Written in a clear West Syrian hand. Headings in red. Well rubricated. For date see above, under A.
Mingana 340

\[159 \times 114\, \text{mm.} \quad 273\, \text{leaves, sixteen and twenty lines to the page.}\]

A

Ff. 2a-56a: The grammatical and lexicographical work entitled "The Flower of Sciences," by Jacob Ketarblaya.

Begins: \[\text{J}^a\text{oA}\text{JoiSs}\text{j-^}\text{JjSl^Ks}^m-»\]

Ff. 159 \times 114 \, \text{mm.} \quad 213\, \text{leaves, sixteen and twenty lines to the page.}\]

The MS. contains only the part that treats of the verb according to the arrangements made in A.D. 1841 by the deacon Archelides, a West Syrian scholar and copyist of Mosul (cf. fol. 130a). In a Garshuni heading on fol. 8a, this deacon Archelides says:

\[\text{J}^a\text{oA}\text{JoiSs}\text{j-^}\text{JjSl^Ks}^m-»\]

Every page is divided into two columns. The Arabic part is in Garshuni.

B

Ff. 56b-58a are blank. Ff. 58b-92a: The grammatical part (dealing mostly with the verb) of the work entitled "Dialogues," by Jacob of Bartilla.

Ff. 920-1130: A grammatical work, in the twelve-syllable metre, by the above Jacob of Bartilla.

In the colophon on fol. 130a the work is wrongly attributed to Jacob of Edessa.

E

Ff. 130b-144a: The maimra dealing with the noun by the above Jacob of Bartilla.

F

Ff. 145b-190b: The lexicographical work entitled "The Interpreter," by Elijah of Nisibin, arranged, not according to the subject matter, but according to the alphabetical order, by the above deacon Archelides.

C

Ff. 92a-113a: A grammatical work, partly collected from the above work, "The Interpreter," of Elijah of Nisibin, by the said deacon Archelides. Headed in Garshuni:

\[\text{ج}^b\text{ حمد} \text{ف}^a\text{لهب Anda} \text{لا}^a\text{ما} \text{مضال} \text{نعم} \text{سما}\]

The page is divided into two columns and the margins are crammed with notes written in minute characters. The Arabic part is in Garshuni.
The MS. is written in a uniform and clear West Syrian hand by the above deacon Archelides, son of the deacon Hanna of Mosul, and dated (fol. 130a) 2152 of the Greeks (A.D. 1841). Headings in red. Profusely rubricated. Fairly broad margins. Red rulings.

There are three anonymous poetical pieces in the twelve-syllable metre on fol. 16.

A

Ff. 1-32b: A work on astrology, horoscope, charms, etc. In Garshuni, but ff. 2a-9a are in Syriac.

The Syriac part is headed: 

Incomplete at the beginning and at the end. No date. Written in a clear West Syrian hand of about A.D. 1780. Headings in red. The work is from a different MS. and was added to the following MS. by an eastern binder.

B

Ff. 33-37 are blank. Ff. 38-138b: The often recurring work on horoscope and kindred subjects by Abu Ma'shar Ja'far b. Muḥammad al-Balkhi. In Garshuni.

The horoscope of women begins on fol. 119a.

C

Ff. 139a-141b: A treatise on the Syrian months and their relation to the signs of the Zodiac and the first elements. In Garshuni.

D

Ff. 142a-148b: A short treatise on medicine, mostly on the stomach (حرف) and pregnancy (حفلة). In Garshuni.

The second part is said to have been taught to Solomon by the head of the Jinns and by Dāna (sic), the philosopher.

E

Ff. 149a-162b: A work on talismans. In Syriac and in Garshuni.

Ff. 157-162 only contain diagrams for talismans.
No date. Written in a clear West Syrian hand of about A.D. 1820. Headings in red. Ff. 172-176 are from another and earlier MS. of about A.D. 1750 and contain an imperfect treatise on astrology. In Garshuni.

Mingana 342

220 × 158 mm. 78 leaves, thirty lines to the page for the first and main part of the MS.

A

Ff. 1b-32b: A treatise containing the explanation of the West Syrian liturgy and the meanings of the objects found on the altar and of the ecclesiastical vestments, by John (Iwannis) of Dara.

The margin of the title page contains the words یدسپس وسپس, and the subscription (fol. 32b) is:

Mingana 343
The work is divided into five sections, the headings of which are written by the copyist in white and red Estrangela characters on one yellow and two green backgrounds, but the last heading is in ordinary sirta:

(a) Fol. 16:
(b) Fol. 3b:
(c) Fol. 8b:
(d) Fol. 22a:
(e) Fol. 29a:

Ff. 32b-34a: Short explanatory notes on many difficult passages of the Old Testament. Four of these notes are attributed to St. Ephrem and one to Severus of Antioch, and the others are anonymous.

A long note written horizontally on the margins of fol. 33b attributes the Ecclesiasticus to Jesus (Joshua), son of Simon Asira (called in Greek Sirakh), who lived 216 years, until he held Christ in his arms in the Temple, as in Luke, ii, 25.

Ff. 34a-42a: A work containing the explanation of the Sacrament of the Holy Chrism. The work is anonymous, but its author is Dionysius Barsalibi.

Fol. 48a: A short treatise containing the place and the kind of martyrdom inflicted on each of the twelve Apostles.

This is followed by a still shorter treatise on the country in which each of the four evangelists preached and the language which he spoke.

Ff. 48b-52a: A treatise on the history and explanation of the names of some Patriarchs and Prophets of the Old Testament, and Fathers of the Church.

Fol. 52: An extract from the work entitled ḫ</t>, of Barhebraeus, on the hierarchies of the angels.

Fol. 53a: A short history of Moses bar Kepha. It is said at the end that it was taken from a MS. of his historical work preserved in Jerusalem.
I

Ff. 540-600: A chronological treatise for the fasts and feasts of the West Syrian Church. In Garshuni

Ff. 590-600 are in Arabic. The work contains many diagrams and tables.

J

Ff. 606-610: A list of the Turkish Sultans. It contains the years of their reign and the duration of each reign. In Arabic.

The last Sultan mentioned in the hand of the copyist is Sultan Maḥmūd, in 1143 of the Hijrah (A.D. 1730). The names and the years that follow are by later hands.

K

Ff. 636-646: The beginning of the grammatical work entitled "The Enlightenment."

L

Ff. 680-696: An acrostic maimra containing the explanation of the philosophical terms, by Jacob of Edessa.

Headed in Garshuni:

Begins:

M

Fol. 70: The often recurring question addressed by the Nestorian Khāms bar Kardahē to Rabban Daniel bar Ḥaṭṭāb, with the answer of the latter and a still longer answer by Barhebraeus.

N

Ff. 71b-72a: A short tract on how Barhebraeus foretold the year of his death by means of astronomical calculations, and on the hour in which he died in Maragha, and on how his body was brought to the monastery of St. Matthew (Shaikh Matti).

O

Ff. 72a-76a: A maimra by St. Ephrem, on the seven climates of the earth.

Headed in Garshuni:

Begins:

Dated (ff. 326, 48a) 2023 of the Greeks (A.D. 1712), and written by the deacon Abraham, son of Yaman, who was from the Shattiyah quarter of the town of Mosul. He makes a special mention of his spiritual father, the priest Sulaimān.


All the leaves that are not mentioned in the above enumeration, and all the blanks found at the end of a treatise and the beginning of another treatise, are crammed with useful historical and exegetical extracts, culled by an owner from different works. The most important of them are:

1. Fol. 53b: A historical note on the death of the Virgin, and a longer one on some historical facts dealing with the childhood of our Lord, taken from the works of Eusebius, Epiphanius, Ephrem and Jacob (of Edessa?).

2. Fol. 62a: A historical note on the wise men of the East, and the star that appeared to them, by Jacob of Edessa.

3. Fol. 64b: On the dream of Joseph, and the dreams in general.

4. Fol. 66a: On the three days which our Lord spent in the grave.
5. Fol. 67a: Severus of Antioch and Eusebius of Cesarea quoted concerning the three times in which our Lord was anointed.


Mingana 343

210 × 156 mm. 242 leaves, twenty-two lines to the page.

A

Ff. 1-93a, 103b-242b: The commentary of Dionysius Barṣalibī, on the whole of the New Testament, with the exception of the Gospels.

Although the Apocalypse is mentioned in this heading it is not found in the MS., as it is imperfect at the end.

The MS. differs from some other MSS. containing Barṣalibī's commentary, in that its pages are divided into two columns, the first of which contains all the text of the New Testament in a bold hand, and the second the commentary upon it in a minute script. The text and the commentary are separated to such an extent that the former has in red ink the headings which indicate the Biblical lessons recited in the West Syrian Church, as if it constituted a book by itself.

The order of the commentary is as follows:

Ff. 1b-71b: The Acts. Two leaves are missing at the end which contained the end of the Acts and the beginning of the Catholic Epistle of St. James. One leaf is also missing between ff. 61-62. Ff. 25-26 and 39 have been added by the eastern renovator of the MS. and are blank. The text of fol. 1b has been supplied by the renovator.

Ff. 72a-77b: Epistle of St. James. Ff. 78a-81b: 1 Peter (incomplete at the end). Ff. 82-83 are blank and added by the eastern renovator. Ff. 84-86a: 2 Peter (incomplete at the beginning, fol. 84 being fragmentary). Ff. 86b-89b: 1 John. Ff. 89b-90a: 2 John. Ff. 90b-91a: 3 John. Ff. 91a-93a: Jude.

Ff. 103b-242b: The Pauline Epistles (١٠٣ب – ٢٤٢ب) in the usual order.

Fol. 103 is fragmentary and fol. 218 is blank and has been added by the renovator. A leaf is missing between ff. 232-233.

The MS. is incomplete at the end, and the text and the commentary break off with Heb. xi, 9-xiii, 25.

B

Ff. 94a-103a: A work containing the life of St. Paul and the division of the Pauline Epistles into chapters, etc., by Euthalius.

Headed: مهاج بهدلاهمر حمدب دحلاسي

Begins: مهاج بهدلاهمر حمدب دحلاسي

The text of the treatise offers some variants when compared with that preserved in the Bodleian Library. One leaf is missing between ff. 101-102.

The work of Euthalius was apparently translated from Greek by Thomas of Ḥarkal himself, because on fol. 98a, in a short note added to the work, occurs the sentence:

The text of the treatise offers some variants when compared with that preserved in the Bodleian Library. One leaf is missing between ff. 101-102.

The work of Euthalius was apparently translated from Greek by Thomas of Ḥarkal himself, because on fol. 98a, in a short note added to the work, occurs the sentence:
I believe that such a sentence can only be attributed to Thomas of Harkal, who revised the translation of Philoxenus of Mebbug, made in A.D. 508.

No date. Written in a clear West Syrian hand of about A.D. 1350. Headings in red, with ornamental patterns and sometimes in Estrangela characters. Profusely rubricated.

Parts of the margins of many leaves are torn, with the consequent disappearance of a considerable number of words, but the column containing the Biblical text is generally undamaged. The eastern renovator has restored the torn edges with blank paper.

Mingana 344

222 x 162 mm. 197 leaves (according to the Syriac numbering at the bottom of the pages, the first of which is 3), twenty-one lines to the page.

Controversial works against Roman Catholicism, by the West Syrian writer, George al-Halabi (of Aleppo), Metropolitan of Jerusalem, who became Patriarch of the West Syrian Church under the name of George IV, and died in A.D. 1781. In Garshuni.

A

Ff. 30a-42a : A public theological discussion which took place between the above Metropolitan George and a French missionary called Padre Antony, in the town of Gargah of Upper Egypt.

B

Ff. 30a-42a : Another public discussion of the above adversaries, which took place in the house of the teacher Nakhlah.

C

Ff. 42a-102a : A treatise in which the above Metropolitan George collected quotations from the Fathers in order to establish the Monophysite doctrine in the Incarnation.

D

Ff. 102b-124b : A treatise in which the above Metropolitan George collected quotations from the Fathers in order to establish the Monophysite doctrine in the Incarnation.

The Fathers quoted are:
Ignatius of Antioch (from his thirteenth letter), fol. 102b.
Gregory Thaumaturgus (from his book on the faith), fol. 103a.
Athanasius of Alexandria (from his discourse on the Incarnation), fol. 103a; (and from his Epistle, Apology to the Emperor Constantine [sic Constantius ?]), fol. 103b.
Basil of Cesarea (from his discourse on the baptism of our Lord), fol. 104a; (and from his discourse on penitence), fol. 106a.
Felix, Bishop of Rome (from his discourse on the Incarnation), fol. 106a.

Julius, Bishop of Rome (from his letter to Dionysius of Cyprus), fol. 107a, and fol. 110a; (and from his fifth letter on the Union in the Incarnation), fol. 110b; (and from his discourse on the Incarnation), fol. 110b.

Proclus of Constantinople (from his discourse on the Nativity), fol. 110a.

Felix, Bishop of Rome (from his discourse on the Incarnation), fol. 106a.

Julius, Bishop of Rome (from his letter to Dionysius of Cyprus), fol. 107a, and fol. 110a; (and from his fifth letter on the Union in the Incarnation), fol. 110b; (and from his discourse on the Incarnation), fol. 110b.

Proclus of Constantinople (from his discourse on the Nativity), fol. 110a.

John, Bishop of Jerusalem (from his treatise on the profession of faith), fol. 111a.

Gregory Nazianzen (from his discourse on the Trinity), fol. 110a; (and from his letter to Cledonius), fol. 110a.

John Chrysostom (from the third discourse of his commentary on Ephesians), fol. 113a.

Methodius (?) (Michael), Bishop of Rome (sic), fol. 115a.

Sylvester of Rome (from his controversies with the Jews), fol. 115b.

Anatolius (?) (Michael), Bishop of Rome (sic), fol. 115b.

Theodotus, Bishop of Ancyra (from his discourse on the Nativity), fol. 116a.

Epiphanius of Cyprus (from his Ancoratus), fol. 116a.

Cyril of Alexandria (from his discourse on the Trinity), fol. 117b; (and from his treatise against Nestorius), fol. 118a; (and from his letter to the Eastern bishops), fol. 118b; (and from his letter to Successus (Michael [sic])), fol. 119a; (and from his second letter to Successus (Michael [sic])), fol. 120a; (and from his letter to Acacius, Bishop of Melitene), fol. 121a; (and from his letter to the priest Amphilochius (Michael [sic])), fol. 121b; (and from his Christological work against Nestorius), fol. 121b; (and from the eighth chapter of his treatise against Andrew of Samosata), fol. 122a; (and from his treatise against Theodoret), fol. 122b; (and from his letter to Valerian of Iconium), fol. 122b; (and from his profession of faith in the second year of his tour), fol. 123a; (and from his work Thesaurus), fol. 123b.

E

Ff. 124b-161a: The treatise of the same Metropolitan George against the Council of Chalcedon.

On fol. 157a the author gives the letter of the Emperor Theodosius to the Queen Eudoxia, and on fol. 158a the letter of the Queen Eudoxia to Theodosius.

F

Ff. 161b-171b: A treatise by the same Metropolitan George against the claims of the Popes of Rome.

G

Ff. 172a-197a: A second treatise by the same Metropolitan George against the supremacy of the Popes of Rome.

The colophon on fol. 197b informs us that the Metropolitan George began to write the above treatises in Egypt and completed them in Aleppo.


From the wording of the colophon and from the sentence, “May God prolong his reign,” used in the quotation which we gave above,
under A, we may infer that the MS. was written while the Patriarch George was still Metropolitan of Jerusalem and, therefore, before his elevation to the West Syrian Patriarchate of Antioch.

The name of the copyist is given on fol. rozo as the monk Behnam, son of the priest 'Isa of Mosul, and servant (μονχός) of the "glorious St. Behnam," which seems to imply that he might have been a monk in the monastery of St. Behnam.

Mingana 345

180 × 132 mm. 102 leaves, from sixteen to eighteen lines to the page, according to the hand used.

The MS. being incomplete at the beginning and at the end has no title and no colophon. Many leaves are also missing here and there. It contains the penitential Canons of Dionysius Barṣalibi (cf. Paris 224, and Mingana 217, 234 B-D, and 337), and some other Canons, together with the order of absolution and penitence, as follows:

A


The extant Canons are thirty in number, and the last Canon is incomplete at the end.

B

Fol. 7: The end of another series of Canons, thirty in number.

The final words of the thirtieth Canon are:

C

Fol. 7b: The beginning of the Canons of Timothy, Patriarch of Alexandria.

D

Ff. 8-14: The rite of absolution and penitence. Incomplete at the beginning and at the end. The final redaction of the rite is probably to be attributed to Dionysius Barṣalibi himself.

E

Ff. 15-23: Various penitential prayers.

The last prayer with a heading is (fol. 23b).

F

Fol. 27b: The beginning of the twelve Canons of the Fathers (cf. Paris 224, fol. 37).

G

Ff. 28-33: A treatise incomplete at the beginning and at the end, on how to deal with penitents.

The treatise, which is also by Barṣalibi, is divided into sections, the last of which as extant in the MS. is headed:

H

Ff. 35-88: A treatise containing the penitential Canons of Dionysius Barṣalibi. The work is divided into ten kephalia and not
nine as in Paris 224, ff. 1-36. The nine chapters contain seventy Canons, the first two of which are missing owing to a lacuna at the beginning. The tenth kephalion, which is apparently missing in Paris 224, is (fol. 47):

I

Fol. 89: A leaf containing a fragment of the first treatise on penitence and absolution, by Barṣalībī. The work is divided into eight sections, the first of which is:

This treatise should have preceded the above Canons.

J

Ff. 95-105: A work, by the same Barṣalībī, on the obligations of bishops and priests and the Canons dealing with them, etc.

Incomplete at the beginning and at the end. Fol. 96b is the first heading of the section of bishops.

These leaves should also have preceded the above Canons.

K

Two leaves pasted by the binder inside the covers contain a treatise on poetry, apparently by Jacob of Barţîlîa.

Written about A.D. 1400.

The MS. has no date, and is written in three clear West Syrian hands of about A.D. 1550, 1650, and 1720. The last hand predominates. Headings generally in blue ink. Some leaves are misplaced, and some others have no continuous text.

Mingana 346

160 × 105 mm. 87 leaves of double columns, nineteen lines to the column.

A

Ff. 1b-70b: The philosophico-theological work of Barhebraeus, entitled: "جميلة مسجية"

The pages are divided into two columns, the first of which contains the text and the second a translation of it into Garshûnî.

B

Ff. 80a-81a: The often recurring question of Khâmis and the answer to it by R. Daniel bar Ḥaṭṭâb and by Barhebraeus.

The pages are not divided here into columns. No date. Written in a clear West Syrian hand of about A.D. 1850. Headings in red. Profusely rubricated.

Mingana 347

135 × 86 mm. 99 leaves, twenty-seven lines to the page.

The controversial works of Dionysius Barṣalībī against the Armenians, as follows:

A

Ff. 1-32a: Barṣalībī’s controversial work against the ecclesiastical habits of the Armenians.
The work is divided into nine kepalia; it is called the "Fifth Book" because it follows the controversial works against the Muslims, the Jews, the Nestorians, and the Chalcedonians against each of whom Barsalibi wrote a separate book. All this is explained at the end (fol. 320).

B

Ff. 32a-42a: A controversial treatise in which Barsalibi answers all the objections of the Armenians.

The subscription is:

C

Ff. 42a-99a: Barsalibi's controversial work against Kewark, the Catholicos of the Armenians, who had endeavoured to refute a treatise of the West Syrian Patriarch John bar Shishan.

The work is divided into two maimre, subdivided into ten and seven kepalia respectively. The second maimra begins on fol. 75a. No date. Written in a clear, neat and thin West Syrian hand of about A.D. 1560. Headings in red. Well rubricated. Fairly broad margins.

Mingana 348

141 × 95 mm. 66 leaves, generally from eighteen to twenty lines to the page.
C
Ff. 30a-34b: A parenetic and penitential maimra, in the seven-syllable metre, by St. Ephrem.

Begins:

D
Ff. 34b-36b: A mystical treatise on perfection, by Gregory of Cyprus, mentioned in a preceding prayer.

Headed:

Begins:

Incomplete at the end.

E
Ff. 53a-58b: A maimra, in the seven-syllable metre, on the perfect and the solitaries, by St. Ephrem.

Begins:

F
Ff. 58b-66b: A mystical maimra, in the seven-syllable metre, by Isaac of Nineveh.

Begins:

The second part begins on fol. 246:

The third part begins on fol. 52a.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1750. Headings in red.

Mingana 350

110 x 89 mm. 246 leaves, generally nine and ten lines to the page.

Miscellaneous extracts from the Office-Book and the Service-Book of the West Syrians.

The Garshuni colophon entitles the MS. "Book of Office" (fol. 1806):

Interspersed here and there, especially towards the end, are many madhīhās in Garshuni. On ff. 110-111 is the Lord's Prayer in Turkish, but in Syriac characters.
Dated April, A.D. 1850, and written (probably at Mosul) by Joseph, son of Behnān (sic) al-Haddād, in the time of the West Syrian Patriarch Ignatius Jacob; and of the Maphrian Gregory Behnam (written Behmān), Archbishop of Mosul; and of Cyril Matthew, Bishop of the monastery of St. Matthew (Shaikh Matti).

Negligent and bold West Syrian hand. Headings in red. Well rubricated.

Mingana 351

114 x 84 mm. 109 leaves, ten lines to the page.

A Service-Book mostly containing the prayers recited by the deacons and the acolytes of the West Syrian Church.

Headed in Garshūnī: ُلَعَّضَ مَعَالِيّا.

No date. Written in a negligent West Syrian hand of about A.D. 1850. Headings in red. Ff. 40-47 are blank.

Mingana 352

161 x 111 mm. 200 leaves, nineteen lines to the page.

Various tracts in Garshūnī.

A

Ff. 1-184: A maimra by Jacob of Serug on the good malefactor of the Crucifixion, and on the angel who watches over Paradise.

B

Fol. 18: A takhbshapta recited at the Mass. In Syriac but with heading in Garshūnī.

C

Ff. 198-57b: The story of St. George, the owner of the "Gray Horse."

D

Ff. 58a-75b: A maimra on the prophet Elijah by St. Ephrem.

E

Ff. 76a-86b: The story of the "man of God" or St. Alexius

F

Ff. 87a-108a: The story of the Emperor Zeno, of his wife Shams al-Munīr, and of his daughter Hilariā.

G

Ff. 108b-121b: The story of St. Onesima, the daughter of the King.
H
Ff. 131b-132a: The story of Sybil, the daughter of Heraclius the head of the pagans at Ephesus, and of her interpretation of dreams.

I
Ff. 132a-145b: The story of what happened to a king with his son, and of the poverty to which he was reduced.

J
Ff. 145b-154a: The story of the miracle performed by the Virgin in Baghdad in the time of the Caliph Ma'mun.

K
Ff. 154b-164b: The story of the daughter of a Frankish king whose hands were cut off and then restored by the Virgin.

L
Ff. 164b-169a: Some miracles of the Virgin, narrated by Buktur (خبطر), or Bacterius, an Egyptian writer.

M
Ff. 169a-170b: The story of a priest who was living in a village.

N
Ff. 171a-182a: The letter that came down from heaven in the time of Constantine.

O
Ff. 183a-200a: The story of St. John the owner of the golden Gospel.

No date. Written in a negligent West Syrian hand of about A.D. 1740. No rubrications.

Mingana 353

153 x 105 mm. III leaves, sixteen lines to the page.

The ethical work entitled: مهار، probably by the East Syrian writer Elijah Barshinäya, Metropolitan of Nisibin. In Garşñi.

The work is divided into twelve babs. One leaf is missing at the beginning and another at the end, while a leaf seems also to be wanting between ff. 4-5, 36-37, 104-105.

No date. Written in a clear West Syrian hand of about A.D. 1700. Headings generally in red. A later hand has supplied many leaves and omitted the red headings. The left margin of fol. 1 is torn away.
**Mingana 354**

217 × 161 mm. 201 leaves, generally twenty-two lines to the page. A considerable number of leaves have two columns to the page.

A commentary on the Pentateuch. In Garshuni.

The work which is found in some other MSS. of my collection seems to have been composed by a relatively late Coptic writer.

The Syrian Fathers generally quoted are St. Ephrem, Jacob of Serug, Jacob of Edessa and Dionysius Barsalibi, and among the Greek Fathers mention should be made of John Chrysostom, Athanasius, and especially Hippolytus of Rome, spoken of as "Hippolytus the interpreter of the Targum" (אַלדָּדָד הָיָה לִצְנַר הַנּוֹכֶד).

No date. Written in a clear but slightly negligent West Syrian hand of about a.d. 1650. Headings in red. Broad margins.

**B**

Ff. 58b-93b: The "Martyrdom of Pilate," by Cyriacus, Bishop of Oxyrhynchos, who, it is said, took it from a book written by Gamaliel. In Garshuni.

The treatises under B and C seem to be written by one hand: a negligent West Syrian script of about a.d. 1800.

For the date of the treatise under A, see above.

**D**

The fly-leaves at the beginning (i-iii) contain in Garshuni:
1. A list of the miracles of Christ. 2. A list of His parables. 3. A list of His speeches.

**E**

Mingana 356

229 x 163 mm. 238 leaves, twenty lines to the page.


Mingana 356


The indications for Church lessons are written in red in the body of the text.

Dated (fol. 238a) July 2136 of the Greeks (A.D. 1825), and written by the priest ‘Abd al-Masih, son of Isaac.

Clear but slightly negligent West Syrian hand. Headings in red. Broad margins.

Mingana 357

163 x 112 mm. 74 leaves, thirteen lines to the page.

A collection of pious Zajalleyt formerly in use among the West Syrian Unias. In Garshuni.

The festivals and saints in whose honour the Zajalleyt were composed are: John the Baptist; the seven sacraments; St. Paul; St. Antony; Francis Xavier; The Crucifixion; the descent into Hades; the Resurrection of Christ; the Last Day.

The couplets are headed by the word 'al, in red.

No date. Written in a clear West Syrian hand of about A.D. 1800. Well rubricated.

Incomplete at the beginning and at the end. From the Syriac numbers at the bottom of the pages we gather that 44 leaves are missing at the beginning, apart from the following lacunae: between fl. 2-3, twelve leaves; between fl. 5-6, one leaf; between fl. 20-21, two leaves; between fl. 30-31, one leaf; between fl. 36-37, two leaves; between fl. 45-46, one leaf; between fl. 46-47, ten leaves; between fl. 60-61, one leaf; between fl. 66-67, two leaves; between fl. 72-73, four leaves.

Mingana 358

390 x 300 mm. One leaf with two columns, twenty-one lines to the column.

A leaf on vellum containing part of the Harklean harmony of the Gospel lessons read in the holy week.

The contents are: Luke xix, 41-44; Mark xi, 11, 15, 18; Luke xxi, 38; xxii, 2 (for the morning of Monday); Mark xii, 1; Matthew xxi, 33 (for the evening of Monday). The rest is missing.

The heading is: بعصمها حبها بحدهم

No date. Written in bold and handsome Estrangela characters of about A.D. 900. Complete set of Puhhâmé.

Mingana 359

108 x 78 mm. 90 leaves, varying number of lines, generally from ten to thirteen.


A

Fl. 1-42b: The Book of the "preparation" of the seven prayers in honour of the passion of Christ.

١٠٨ × ٧٨ ملم. ٩٠ ورقة، عدد الصفات، عادة من عشرة إلى عشرة وثلاثة

A

Fl. 1-42b: كتاب "التحضير" لصلاة السبع دعاوات في إشادة تحت سقطة المسيح.
B

Ff. 45a-90a: The "book of the invocations to the Virgin" and some other prayers.

Dated (ff. 42b and 90a) 24th October and 15th November respectively, of a.d. 1869.

Clear West Syrian hand. The treatise under B is written by another hand in a thinner script. Profusely rubricated.

Mingana 360

231 x 156 mm. 125 leaves, twenty lines to the page.

A comprehensive work on Alchemy. In Garshuni.

The book is entitled at the beginning as the: مَسْمَىُ الْكِتَابُ "The Book of Selections," and is described more fully in the colophon by the copyist (fol. 125a), as follows:

Many Arab authors are quoted here and there:

(a) Ja'far b. Ḥāyyān, who died about A.D. 776 (from his work entitled as-Zukhrāh, fol. 50a, etc.; and from his work entitled al-Khaswās, fol. 52a, etc.).

(b) Ahmad b. 'Alī b. al-Wāshīyyah, who died about A.D. 870 (from his work Kanz al-Ḥikmah, fol. 108a, etc.).

(c) Maslamah b. Ahmad al-Maghrīṭī, who died in A.D. 1007 (from his work entitled al-Abjār, fol. 107a).

(d) The Emir Khalid b. Shadid (from his work entitled al-Firdaws, fol. 119b, etc.).

On fol. 124b is a bāb on مَسْمَع, by a writer Ḥasan al-Makkāwī.

On ff. 6b, 7b, 122b are blank spaces denoting passages which the copyist was unable to decipher in the original from which he was transcribing.

The quotations from authors are sometimes taken from voluminous works, e.g. on fol. 105b, a citation is from a first fasl of a second bāb of a second kism.

Dated (fol. 98b, in Arabic, and fol. 125a, in Garshuni) 15th November, a.d. 1895, and written at Mosul by the deacon 'Abd al-'Azīz, son of the priest Gorgis (George), from the village of Ba'shīlāh. He wrote it for the monk David of Mosul.

Clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins. The fly-leaves (i-ii) at the end contain additional matter on Alchemy in Arabic characters.

Mingana 361

217 x 161 mm. 103 leaves, eighteen lines to the page.

A

Ff. 12b-97a: The Office-Book of the West Syrians.

مَسْمَعَ الْبَصُولَةِ مستمتع

Something is missing between ff. 3-4, 10-11, 40-41, 52-53.

1 This writer is referred to as مَسْمَعُ الْبَصُولَةِ, "the master," and has after his name the expression مَسْمَعَ الْبَصُولَةِ, "may God have pity on his soul."
B

Ff. 934-1036: A portion of the prayers called Mawbi. No date. Written in a clear West Syrian hand of about A.D. 1800. Headings in red. Well rubricated. Ff. 12 and 99 have been supplied by a later hand in a thin paper.

Mingana 362

210 × 154 mm. 191 leaves, eighteen lines to the page.

A commentary on the Gospel lessons of the West Syrian Church. The commentary is in Garshuni, but the quotations from the Syrian Fathers are often in Syriac.

Only the principal lessons for Dominical festivals are commented upon, and the commentary has here and there a savour of antiquity and originality. The first lesson commented upon is, curiously enough, like the Diatessaron, the first chapter of John, followed by the lesson for the Nativity from Luke.

Incomplete at the beginning and at the end. From the Syriac numbering found at the bottom of the pages, it may be inferred that seven leaves are lost at the beginning.

The pericopes of the Gospels commented upon are in red and the commentary in black, while the text of the Gospels used by the author is that of the Harklean Version.

Among the Greek Fathers quoted are John Chrysostom, Cyril of Alexandria and Severus of Antioch, while among the Syrian Fathers, Ephrem and Jacob of Serug take precedence.

Special mention should here be made of two Syrian commentators quoted: Marutha of Tegrit (مارودت ترب) whose commentary on Luke is quoted on fol. 156, and that on Matthew on fol. 134b; and Isidora of Melitene (إسكاف) on Matthew (fol. 1844).

No date. Written in a clear West Syrian hand of about A.D. 1550. Headings in red. Profusely rubricated. Two leaves are missing between ff. 15-16, one leaf between ff. 60-61, and another between ff. 167-168, while an unknown number of leaves have disappeared between ff. 188-189, 189-190.

Mingana 363

161 × 110 mm. 55 leaves, varying number of lines

A collection of treatises, mostly in Garshuni, bound together by an owner.

A

Ff. 1a-3a: A turjām for Palm Sunday.

No date. West Syrian hand of about A.D. 1750.

B

Ff. 3b-4 are blank. Ff. 5a-23b: A Book of Prayers. Incomplete at the end.

Ff. 9b-12b are occupied with tables giving the date of Easter Sunday from 2053 of the Greeks (A.D. 1741) to 2099 (A.D. 1788). In Syriac.

Headed: (merlu)larw

No date. A clear West Syrian hand of about A.D. 1780. Headings in red. Fourteen lines to the page.
C

Ff. 24-25a are blank. Ff. 25b-50b: A treatise in twelve fasls on the examination of conscience for the use of the West Syrian Unists.

No date. A clear West Syrian hand of about A.D. 1790. Headings in red. Profusely rubricated. Sixteen lines to the page. Something is missing between ff. 48-49.

D

Ff. 51a-55b: A torjâm for Palm Sunday by the priest Khîdîr of Mosul. Incomplete at the beginning.

The Arabic subscription is: هذا الساتين من تأليف في خبر التسويدي.

This Khîdîr is the East Syrian priest of Mosul, who in A.D. 1724 reverted to Roman Catholicism and went to Rome in 1725. Before that time he taught for thirty years at Mosul. See A. Scher's Notice sur les manuscrits Syr. et Arabes . . . de Diarbekir in Journal Asiatique, 1907, p. 408.

No date. Written in a clear West Syrian hand of about A.D. 1780. Well rubricated. Eighteen lines to the page.

Mingana 364

216 x 150 mm. 113 leaves, from twenty-four to twenty-seven lines to the page. A collection of miracles by many saints, especially miracles performed by the Virgin in Garshûnî. A title on fol. 28b is good for most of the work: جوهرت السادات 

The miracles are fifty-four in number, but as the MS. is incomplete at the beginning and at the end, some more miracles must have been found in it.

Some miracles have a connection with the monastery of Mount Sinâî; so the miracle on fol. 40a and that on fol. 40b are narrated by Anastasius and Niyyah (نايحة) respectively, abbots of this monastery, etc. A miracle on fol. 40b is reported by the Abbot Mishael al-Gârzanî (عليه السلام حريص). The text exhibits here and there stylistic peculiarities that denote a Coptic rather than a Syrian writer.

No date. Written in a clear West Syrian hand of about A.D. 1500. Headings in red. Broad margins. Ff. 14-17 are profusely rubricated, and ff. 1-12, 44, 55-58, 66-69, 83-88, 101-102, 110-111 are supplied by a later hand.

A Garshûni inscription on fol. 69b gives the name of an owner, the deacon Behânî (sic), son of Elias, from the family of the priest 'Abdallâh.

For another MS. containing similar matter see Mingana 458.

Mingana 365

151 x 116 mm. 53 leaves, varying number of lines. A collection of early tracts put together by a binder.

A

Ff. 1-2a: The end of a Zajâliyâh on Joseph son of Jacob. In Garshûnî. The beginning is missing. No date. West Syrian hand of about A.D. 1500.

B

Ff. 3a-8b: A collection of poetical Zajâliyâl. Mostly in Garshûnî, but a few pieces in Arabic.

No date. West Syrian hand of about A.D. 1550. The copyist's name is given in Arabic (fol. 8b) as Hadâyâh (حاقة).
C
Ff. 9a-10b: A sidra in Garshuni. Ff. 10b-13a: The miracle of the Virgin performed in the time of the Caliph Ma'mun at Atrib. In Garshuni,

... همته مأمة فتاة تسرع مسر كلاة
رزانه فرمة اشراط قدمه جهن، كة
(sic) حمل مسطرة لآب مادام كتيله.

Something is missing between ff. 10-11. No date. Written in a West Syrian hand of about A.D. 1050.

D
The work is by a West Syrian Monophysite, and is sometimes fantastic and always very hostile to the great bishop, whose very name is changed into Barṣaula.

... به شرم غرايول كررجمون صد لاشه
بها الرئة لامتد كنصله ضحه
مهلاشفس كميستمن.

Something seems to be missing between ff. 16-17. No date. Same hand as above, under C.

E
A few lines are lost at the beginning of the maimra, which is in the seven-syllable metre. The subscription (fol. 30b), is:

هنا خرا من مارئن؛ بدعه عبد
معدر مصدرا بهداي تدعاه
ما مصدرا بيضونه، فدره ليدل؛ بدعه عبد
معدر بهرا في.

The year 1593, which is here written by a later hand, is written at the end of the maimra in the copyist's hand, as follows:

حبيه أبى

The final strophe of the maimra is:

أدم دعه، مصدرا بهداي، بدعه عبد.

Barhebraeus writes in this treatise the history of the East Syrian Catholicol from the Apostle Thomas to the Patriarch Joseph, A.D. 552-567.
Something is missing between ff. 25-26. No date. Written in a West Syrian hand of about A.D. 1550. Generally twenty-one to twenty-three lines to the page.

F
Ff. 30b-31a: A letter of the same Barhebraeus to an East Syrian priest.

إله إبراهيم دعه مصدرا فين
لهبحة من إبراهيم دعه مصدرا
دعاه دعه، دعه، دعه، دعه.

Same hand as above, under E.

G
Ff. 31-33a: An address in rhymed prose to a West Syrian Patriarch called Ignatius. In Garshuni. Incomplete at the end.

H
Ff. 34a-36b: A treatise on Anatomy. In Garshuni. Incomplete at the beginning.

Ends:

المرض كده مصدرا فين

No date. Written in a clear and neat West Syrian hand of about A.D. 1500. Eighteen lines to the page.
I

J
Ff. 38-44: Miscellaneous extracts on various subjects, mostly on medicine.

K
Ff. 45-52: Some takhsīṣpātha of the West Syrians. No date. Eighteenth century. The ink used by the copyist is beginning to fade.

L
Ff. 53-54: The end of a turjām on the good malefactor (in Garshūnī), and the beginning of another turjām on the Resurrection (in Arabic), both in the style of the East Syrian Patriarch Elijah III, Abu Hallūm. No date. West Syrian hand of about A.D. 1650. Rubricated.

Mingana 366
160 × 107 mm. 22 leaves, varying number of lines.
Three incomplete works put together by a a binder.

A
Ff. 2-18: The liturgy of the West Syrians. It is incomplete at the beginning and at the end, and has here and there many lost leaves. No date. West Syrian hand of about A.D. 1550.

B

Headed: دیده کردن
West Syrian hand of about A.D. 1550.

C
Ff. 21-22: A Zajālīyah on the day of judgment. Incomplete at the beginning. At the end the author invokes the West Syrian saints Barṣuma and Aṣya (آسمه) West Syrian hand of about A.D. 1600.

D
The leaves used for binding contain miscellaneous matter.
There are on them, inter alia: 1. A Garshūnī account of a shopkeeper who mentions the coins used in his time—sixteenth century.
2. A request by a father to a priest called Yalda (یلدا) and a monk called Karsa (کارس) to pay special attention to the education of his son in the monastery of St. Behnam—same century. 3. A colophon to a MS., containing the ritual of Baptism, that was copied at Mosul in 1922 of the Greeks (A.D. 1681), by a priest Joseph.

Mingana 367
226 × 154 mm. 234 leaves, sixteen lines to the page.
A collection of Garshūnī works.

A
Ff. 1-46b: The Apocalypse of Paul. Three leaves are missing at the beginning, the first of which contained the title, but the subscription is: مکتب حمد
One leaf is missing between ff. 7-8, 14-15, 23-24.
Ff. 466-72a: The theological questions of SS. Basil and Gregory.

Ff. 72b-88a: The life of St. Cyriacus and his Mother Julitta.

Two leaves are missing between ff. 82-83.

Ff. 888-986: The letter which came down from heaven to Rome in the time of the Patriarch Athanasius.

Ff. 1286-1440: The miracles of the saints.

Ff. 1446-1770: The life of John the Baptist, by Bishop Serapion.

Ff. 1774-1776 contain the miracles of the saint. I had not seen the present MS. when I published this story from Mingana Syr. 183, and Mingana Syr. 22, in the first volume of my Woodbrooke Studies.

Ff. 1777a-220a: The life of St. Behnam and of his sister Sarah, children of King Sennacherib, martyred 10th December, 663 of the Greeks (a.d. 352).

Fol. 220b: The specification of the days of the month which Moses mentions in the Pentateuch as "two days in each month."

Ff. 221-234: A homily on Lent and penitence.

Incomplete at the beginning and at the end. No date. Written in a clear and bold West Syrian hand of about a.d. 1550. Headings in red. Well rubricated. The copyist's name is given on fol. 88a as 'Abd al-Ahad (عبد الأحمد), from the village of Shaminzah (مدينات شامنز)
The New Testament according to the Peshitta Version.

The MS. is incomplete at the beginning and at the end, and contains here and there many lacunæ, especially with regard to the Gospel of St. Mark and the last Pauline Epistles.

The lessons of the West Syrian Church are written generally in Estrangela characters in the body of the text itself, and the numbers which designate the chapters are as usual on the margins.

No date. Written in a clear West Syrian hand of about A.D. 1300. Headings in red. Well rubricated. A few leaves are only fragmentary.

Mingana 369

255 x 176 mm. 159 leaves, varying number of lines according to the hand used.

Different works in Syriac and in Garshuni, bound together from four different manuscripts, and mainly written by four different hands.

A

Ff. 1-15a: The story of the Patriarch Joseph, son of Jacob. In Garshuni. We may entitle it: 

Same writing as above, under B.

B

Ff. 15b-18a: The story of St. Shamuni and her seven children, martyred by Antiochus. In Garshuni.

Dated (fol. 18a) 1785 of the Greeks (A.D. 1474), and written by Basil the door-keeper of the Church situated in the eastern side of the monastery of Za'farân, the residence of the West Syrian Patriarchate.

Written in a clear and neat West Syrian hand. The heading is in red. Thirty-one lines to the page.

C

Fol. 18b: The best method for praying, and an invocation before going to bed. In Syriac. Headed: ٲ vad ˻ ٲ ٲ ٲ ٲ

D


Same writing as above, under B.

E

Fol. 24 contains two poetical pieces in Garshuni and a Syriac inscription by a certain scribe 'Aziz (سیزی)

Same writing as above, under B.

F

Ff. 24b-29b: The maimra on the parrot which sang the trisagion in Antioch, by Isaac of Antioch. In Syriac.

Same writing as above, under B.
Fol. 29b: A short historical treatise on the Syrian authors known under the name of Isaac. In Syriac.

Fol. 34-34a: Six anonymous Biblical questions and the answers to them. In Syriac.

Fol. 34b-35b: The story of three young men:

3. Fol. 35b: The story of three young men:

Fol. 35-35a: The story of a monk:

Fol. 35a-36: The story of a father of the desert who had intercourse with a woman:

Fol. 36: The story of a man who had despair of the world:

Fol. 36-36a: Portions of the Apocalypse of Peter. In Garshuni.

Fol. 36a-37: A story on the end of man:

Fol. 37: A story on the end of man:

Fol. 37-37a: A story illustrating the mystery of the Eucharist:

Fol. 37a-38a: A story illustrating the fact that everything is arranged by God:

Fol. 38a-38b: The story of two brothers and the Eucharist:

Fol. 38b-39b: The story of two brothers and the Eucharist:

Fol. 39b-40b: A story that happened in the time of the Abbots Macarius and Shanudi (Sanutius):

No date. Written in a clear West Syrian hand of about A.D. 1480. The writing is, therefore, contemporary with that of the above-door-keeper Basil. From twenty-eight to thirty lines to the page. Headings in red. Well rubricated. From fol. 38 the pages are divided into two columns.
Same hand as above, under J, with two columns to the pages.

L
Ff. 43b-44a: A question asked by a young Egyptian Father and answered by an old Father. In Syriac.

Same hand as above, under J.

M
Fol. 44: On how the love of dogs to their masters rebukes the lack of love of some men to one another. In Syriac.

Same hand as above, under J.

N
Ff. 44b-46a: A physical treatise on the eclipse, the winds, the “interior” sea, the winter and summer, attributed on the margin to Dionysius, who is probably Dionysius Barṣalibi. In Syriac.

Same hand as above, under J.

O
Ff. 46a-47a: A short treatise on how to discuss with a Nestorian. In Syriac. Probably by Dionysius Barṣalibi.

Same hand as above, under J.
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No date. Written in a clear and slightly bold West Syrian hand of about A.D. 1480. The copyist’s name is given in an Arabic inscription, on fol. 62a, as Simeon al-‘Ainwardini (السوريديني). Two columns with twenty-seven to twenty-eight lines to the column. It is probable that the above treatises under S, T, U are written by the same copyist.

W


 probable same hand as above, under U.

X

Ff. 65b-70b: A treatise containing the sayings of the Fathers on the fact that a Guardian Angel presents to God man’s works, morning and evening.

Same hand as above, under U.

Y

Ff. 71a-76a: An elegy on the Coptic Patriarch Mattâs (Matthew), who died on the 5th of Ţubah in the year 1125 of the Martyrs (A.D. 1409). In Garshûni.

Same hand as above, under U.

Z

Fol. 76: A sermon on penitence by St. Abu Shanûda (Shanûdi). In Garshûni.

probably same hand as above, under U.

aa

Ff. 77a-79b: The order of prayers over a dying man. In Syriac.

No date. Clear West Syrian hand of about A.D. 1480.

bb

Ff. 79b-87b: Various prayers from the Office-Book of the West Syrians. In Syriac.

Same writing as above, under aa.

cc

Ff. 87b-88b: A prayer for the blessing of images and icons. In Syriac.

Same hand as above, under aa.

dd

Ff. 88a-94a: A collection of ethical and spiritual advices to priests, monks, and laymen, by Abbot George. In Garshûni.
SRRN same hand as above, under aa.

Ff. 944-96a: A collection of good advices on spirituality, attributed to Saba, a surname generally denoting John Saba or John of Dalyla. In Syriac.

Begins: 

A few illegible lines at the top of fol. 95b and fol. 96a.

Fol. 96: A prayer to be recited by the Bishop (on the second day of Lent and on the eve of Easter Sunday), over those who seek penitence. In Syriac.

A few illegible lines at the top of fol. 96b and fol. 96a.


A few illegible lines at the top of fol. 96b and fol. 96a.

Fol. 98: A collection of acrostic admonitions by St. Ephrem. In Syriac.


Written in a clear West Syrian hand. Thirty lines to the page. At the end the copyist gives his name as Behnam and prays for the prolongation of the life of the "Father of Fathers," Basil.

The treatise is divided into ten books with additional five books at the end. For date, see under the following, jj.

Ff. 1154-116b: A treatise by the same Patriarch Ignatius Badar Zakhe Ibn Wahib, on the six Syriac letters that have two sounds. In Syriac.

Dated (fol. 115b) 1791 of the Greeks (A.D. 1480), and written by the monk Behnam, son of Barsauma, from the village of Kaphra (كفرن), and of the monastery of Za'faran, the residence of the West Syrian Patriarch Ignatius. This Ignatius must have been Ignatius Khalaf who died in A.D. 1484.

The very same colophon mentions also (a) the name of the above door-keeper Basil, for whom the treatise was written and who helped in the writing of it; (b) the name of the monk Jacob of Damascus (كانتمان), "the servant of the Patriarchal residence" (طاهر كنامان العالم).
kk

Ff. 117a-130a: The martyrdom of Pilate, by Cyriacus, Bishop of Oxyrhynchus, who took it, it is said, from a work written by Gamaliel. In Garshûni.

The martyrdom of Pilate, by Cyriacus, Bishop of Oxyrhynchus, who took it, it is said, from a work written by Gamaliel. In Garshûni.

I had not seen the present MS. when I published the text and translation of the story from Mingana Syr. 127, and Mingana Syr. 355, in the second volume of my Woodbrooke Studies.

Dated (fol. 130b) 16th November, 1792 of the Greeks (A.D. 1481), and written by the above "door-keeper" Basil.

One leaf is missing between ff. 131-132.

Ff. 131a-141b: The apocryphal story of the deportation of the Jews to Babylon under Nebuchadnezzar, in the time of the prophet Jeremiah. In Garshûni.

Incomplete at the beginning and at the end. Fol. 155 is fragmentary.

No date. Written in a clear West Syrian hand of about A.D. 1500. Two columns to the page, and twenty-five lines to the column.

Ff. 131a-141b: The apocryphal story of the deportation of the Jews to Babylon under Nebuchadnezzar, in the time of the prophet Jeremiah. In Garshûni.

I had not seen the present MS. when I published the text and translation of the story from Mingana Syr. 240, and Paris 65, in the first volume of my Woodbrooke Studies.

Dated (fol. 141b), in a Syriac colophon, 23rd November, 1792 of the Greeks (A.D. 1481), and written in the monastery of St. Mâlkê (ملاك) by the above "door-keeper" Basil.

One leaf is missing between ff. 131-132.

In the handwriting of the above door-keeper Basil. One leaf is missing at the end, which contained the colophon and part of the miracles of the saint.

I had not seen the present MS. when I published the text and translation of the story from Mingana Syr. 22, and Mingana Syr. 183, in the first volume of my Woodbrooke Studies.

Ff. 150a-156b: The story of Hilaria, the daughter of King Zeno. In Garshûni.

Incomplete at the beginning and at the end.

Ff. 157-159b: The story of St. John, the owner of the golden Gospel.

Incomplete at the beginning and at the end.

Ff. 130a-131a: A short treatise on the origin of the thirty pieces of silver given to Judas as the price of his betrayal. In Syriac.

Incomplete at the beginning and at the end.

Fol. 155 is fragmentary.

Same hand as above, under oo.

The leaves used for binding contain liturgical matter.
Mingana 370

219 × 157 mm. 141 leaves, twenty lines to the page for the first part and generally from twenty to twenty-two for the second part.

Three Garshuni works.

A

Ff. 1b-55b: Portions of the controversial book entitled κατὰ τὸν Παύλον, by the Coptic writer Peter al-Jamiʿ, Bishop of Melij (known also as Severus al-Jamiʿ), who lived in the fourteenth Christian century.

Ff. 96-156 are against the Nestorians, and ff. 156-206 contain the profession of faith of Severus of Antioch, while ff. 210-336 contain the history of the Councils.

B

Ff. 55b-63b: The history of the Councils by Severus, Bishop of Eshmunain, known as Ibn al-Mukaffa'.

Ff. 64a-72b contain the explanation of the Orthodox profession of faith.

Dated (fol. 71b) 1999 of the Greeks (A.D. 1688), and written in a clear West Syrian hand. Headings in red. Broad margins. The copyist's name has disappeared in a lacuna.

Ff. 72a-141b: A commentary by way of question and answer, on the Paradise of the Fathers, as translated from Syriac.

As the beginning is missing there is no title to the work, but the subscription on fol. 141b reads: ¹

The work is divided into four Juz's, the last of which is on fol. 92a, attributed to Palladius:

There is a lacunae between ff. 134-135 and 140-141.

For date and style of writing see above, under B. In Mingana 403, the original Syriac work is attributed to Philoxenus of Melbugg.

Mingana 371

153 × 101 mm. 172 leaves, eighteen lines to the page.


¹ The following statement is found also in Mingana Syr. 403.
The work is divided into three mainra and proceeds by way of question and answer.

The first mainra (ff. 16-386) is on grammar and has fourteen questions.

Ff. 39-616 contain a grammatical treatise by the same author, in the twelve-syllable metrical head: 

The second mainra (ff. 616-1296) is on Rhetoric and has twenty-eight questions, of which the twenty-third and twenty-fourth (ff. 101a-1166) are an epistolary manual.

The third mainra (ff. 1296-1726) is on poetry and has twenty-one questions. Dated (ff. 1296 and 1726) 1938 of the Greeks (A.D. 1627), and written in a neat and clear West Syrian hand. Headings in red. Profusely rubricated.

On the fly-leaf at the beginning is an inscription in which we are informed that the MS. belonged to the children of the priest Dinno and the deacon Behno.

Mingana 372

174 x 124 mm. 256 leaves, twenty lines to the page.

A

The part of the Office-Book and the Service-Book of the West Syrians, entitled: 

Incomplete at the beginning and at the end. About fifty leaves are missing at the beginning, and a leaf or two are here and there wanting, especially towards the end, while the edges of some other leaves have completely disappeared.

B

Ff. 54 sqq. contain a series of takhsphālā attributed to St. Ephrem and to Rabbula, Bishop of Edessa, and put in order by Jacob of Edessa.

C

Ff. 96a-114b: A treatise on ecclesiastical chronology.

There are tables and diagrams for the sun, the moon, and the signs of the Zodiac.

D

Fol. 159a: A prayer for the monastery of the holy men, SS. Gabriel, Samuel and Simeon.

E

Fol. 160a: An anonymous Kullāsa in praise of a Bishop; it is illustrated by the letters of the alphabet, each letter having a separate strophe. See Mingana 387 A. Incomplete at the end.

F

Fol. 234b: Question asked by the Patriarch Severus and answered by Jacob (of Serug).
No date. Written in a clear and old West Syrian hand of about A.D. 1350. Headings in red. Profusely rubricated. A few leaves have been supplied and a few prayers added by later hands.

**Mingana 373**

325 x 240 mm. 55 leaves of two columns, thirty-two lines to the column.

A

Ff. 1-306: The metrical Grammar of Barhebraeus.

B

Ff. 306-500: The treatise of the same Barhebraeus de aequilitteris.

C

Ff. 506-550: An ethical maimra in the seven-syllable metre, possibly also by Barhebraeus.

Begins: ملعد الإرسال والكتب

In all the MS. the first column contains the text and the second an extensive commentary upon it in a thinner script.

No date. Written in a clear and bold West Syrian hand of about A.D. 1840. Headings in red.

**Mingana 374**

220 x 157 mm. 65 leaves, twenty lines to the page.


The author says that he translated it from Greek into Arabic (fol. 2b): ملعد دوم دوم

The work, which is incomplete at the end, is divided into babs, and is similar to that found in No. 256 and in No. 519 of the Bibliothèque de manuscrits Paul Shaf.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1840. No rubrications.

The work does not seem to have much in common with the Ethiopic book translated by Budge in 1896, under the title, The Life and Exploits of Alexander the Great.

For another copy see Mingana 440.

**Mingana 375**

207 x 155 mm. 113 leaves, generally from twenty to twenty-six lines to the page.

The part of the Office-Book and the Service-Book called حسبًا، of the West Syrians

From the numbers of the quires marked at the bottom of the pages we infer that about 45 leaves are missing at the beginning, while a leaf or two are also wanting here and there, especially in the first part of the MS.

Ff. 1-11a: The مكاح (in eight kinsāthā).

Ff. 11a-20b: The مكاح (in eight kinsāthā).

Ff. 21a-50b: The مكاح (fifty in number, each of which is divided, as usual, into eight tunes. An additional sibblitha on ff. 49a-50 is entitled, مكاح، and is attributed to Mar Balal).

Ff. 51a-87a: The مكاح (fifty-three in number, each of which is divided, as usual, into eight tunes).

Ff. 87a-89a: The مكاح (in eight tunes).

Fol. 89: The مكاح (in eight tunes).
Fol. 89b: The (eight in number, each of which is divided into eight tunes).

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1500. The name of the copyist is the priest 'Isa, son of Yalda, from the village of Baith Khudaida in the district of Mosul (fol. 87a).

A Syriac and Garshuni inscription on fol. 9b informs us that the deacon Shaba (\(\text{شـبـا}~\)) bought the MS. from the Makdasi (pilgrim) Paul, son of the priest 'Isa (probably the above copyist), for the sum of three piastres.

Ff. 6, 15-19, 105-113 have been supplied by the anonymous renovator of the MS. in the time of the West Syrian Patriarch Ignatius Gorgis (George), who died in A.D. 1750, and of Timothy Matthias (\(\text{تـمـاـيـس}~\)), the Patriarchal Vicar. This is stated in a red note on fol. 113b.

Ff. 64-65 have been inserted by a late owner and are blank.

A tree on the fly-leaf at the end of the MS. gives the names of some festivals with their relation to the health of the body. An Arabic inscription on the back of the same leaf gives the name of the late owner of the MS., the monk Elias, son of Mattheu of Mosul, in a.h. 1208 (A.D. 1793).

Headings in red. Well rubricated. On ff. 89-104 the headings are in blue.

The paper used for binding contains extracts from the West Syrian Office-Book.

Mingana 376

232 × 168 mm. 39 leaves, generally from twenty-three to twenty-eight lines to the page.

A Garshuni work on Horoscope, Astrology, Chronology, and Physical Sciences.

The work is divided into 58 faṣṣa, and is entitled at the end of the index, on ff. 2a-3a, as:

The chronological part mentions the eras of the Syrians (the Seleucid era), Arabs, Persians, and ancient Turks, who have the last chapter devoted to their cycle of twelve years named after animals (\(\text{ذـيـبـنـة}~\)).

From a sentence on fol. 23a it appears that the author was the physician Dā'ūd al-Kabri al-Mausili (\(\text{ذـيـبـنـة}~\)), who, from references to the year of the Greeks 1749-1750 (A.D. 1438-1439), seems to have flourished in the fifteenth Christian century. The word Dā'ūd of the title refers to this Dā'ūd (David).

No date. Written in a clear West Syrian hand of about A.D. 1840. Headings in red. Well rubricated. Fol. 7 and part of fol. 66 are blank.

Mingana 377

153 × 104 mm. 139 leaves, varying number of lines.

Different treatises for the West Syrian Uniats, put together by a binder from different MSS.

A


The prayers, which are incomplete at the beginning and at the end, are translated from Latin. One leaf is missing between ff. 1-2, and two leaves between ff. 7-8.

No date. Written in two clear but negligent West Syrian hands of about A.D. 1780. Well rubricated.

B

Ff. 26-39: The rite of the Extreme Unction. Translated from Latin or based on it. In
Syriac and in Garshuni. Incomplete at the end.

Headed: なら

Two hands of about A.D. 1780 and 1830.

C


Mostly the same hand as above, under A. Ff. 69-77 are in a rather bold hand of about A.D. 1750, and ff. 78-79 are in a hand of about A.D. 1680. Profusely rubricated. Ff. 71b-72a are blank.

D


Ff. 87-99 are written in a clear hand of about A.D. 1680, and the remaining pages are supplied by a later hand. Profusely rubricated.

E

Ff. 103-139b: A complete treatise dealing with the sacrament of penitence and oral confession. In Garshuni.

Either translated from Latin or based on it. Incomplete at the end.

A heading on fol. 102b reads: لیدا التركب

Another heading on fol. 106a is: نسأ (اللرب) فد (الرا) فد (الرب) (ازد) ۅلٰ (الرب)

Well rubricated. No date. Added to the above by a modern hand of about A.D. 1800.

Mingana 378

208 x 152 mm. 34 leaves, twenty lines to the page.

A fragment of the West Syrian Psalter.
The title of the work is: 

See Mingana 344.
Incomplete at the beginning and the end. Something is also missing between ff. 40-41.
No date. Written in a clear West Syrian hand of about A.D. 1830. Headings in red.

Mingana 380

196 x 142 mm. 12 leaves, sixteen lines to the page.

A
Ff. 1-11a: The ritual of Baptism, according to the West Syrian Church.
No date. Written in a bold but slightly negligent West Syrian hand of about A.D. 1820. Well rubricated.

B
Ff. 11b-12a: The story of a man and a crow. In Garshuni. Incomplete at the end.

The story has been added by an owner to the above ritual of Baptism, and is written in a bold but ugly West Syrian hand of about A.D. 1860.

Mingana 381

220 x 156 mm. 22 leaves, twenty lines to the page.

The often-recurring work on Horoscope, by Abu Ma'shar Ja'far b. Muhammad al-Balkhi. In Garshuni. Incomplete at the end.

No date. Bold West Syrian hand of about A.D. 1880.

Mingana 382

164 x 112 mm. 67 leaves, fifteen lines to the page.

A
Ff. 1-16a: The Shumldayat ( mamma) of the West Syrian Church. In Syriac. Incomplete at the beginning.

B
Ff. 16a-25b: Some other Shumldayat in Garshuni.

C
Ff. 26a-36b: The madd' th in form of zajaliydt, formerly (and often also in the present day) in use in the Syrian Churches, both eastern and western. In Garshuni.
The madd' th written here are those for Palm Sunday, Lazarus, Resurrection, and the good malefactor. Some leaves (about four) are missing at the end.

D
Ff. 40-56b: Some takhahpátha:

E
Ff. 56b-64b: Various poetical pieces in the twelve-syllable metre. In Syriac.

Ff. 65a-67b: A Zajaliyah in honour of St. Stephen, protomartyr. In Garshuni. Incomplete at the beginning and at the end.
No date. Written in a clear West Syrian hand of about A.D. 1680. Headings in red. Well rubricated.

Mingana 383

200 × 150 mm. 59 leaves, generally sixteen lines to the page.
The elegiacal Madrâshé of the West Syrian Church. They are mostly in the style of St. Ephrem.

The Madrâshé are assigned to bishops, priests, deacons, monks, ordinary clerics, nuns, kings and rich people, strangers, fathers of families, mothers of families, women in general, young men and children.
An index of subjects is on fol. 1, and an index of tunes on fol. 59.

No date. Written on thin paper in a West Syrian hand of about A.D. 1880. Headings in red.

Mingana 384

177 × 126 mm. 22 leaves, nineteen lines to the page.

A

A fragment of the Psalter according to the West Syrian Church.

The leaves used for binding contain miscellaneous liturgical matter in two West Syrian hands of about A.D. 1300 and 1500.

Mingana 385

320 × 217 mm. 129 leaves, thirty-two lines to the page.

A

Ff. 1b-129a: The Nomocanon of Barbêraeus, entitled Hudaydê.

The work is divided into forty kephalia, subdivided into pâsâm, an index of which is found on fol. 2.
Dated (fol. 129a) A.D. 1894 and 2205 of the Greeks, and written at Mosul by the priest Behnâm, son of John of the family of Thalabân (مَلْكُوُّ), in the time of Ignatius Peter III, the West Syrian Patriarch of Antioch; and of Dionysius Behnâm, Archbishop of Mosul; and of Cyril Elias, bishop of the monastery of St. Matthew in the mountain of Alâfî.
Copied from two MSS., one of which is in the village of Karâkosh (= Baith Khudaida), and the other in the West Syrian Church of St. Thomas at Mosul. The copyist gives on fol. 3 the colophons of these two MSS.
The Karâkosh MS. is dated Saturday, 22nd November, 1879 of the Greeks (A.D. 1568), and was written in the Church of the Deipara of the town of Amed, by the priest Mansûr, son of 'Azîz, from the village of Zaz (زَز), in Tûr 'Abdîn; in the time of Ignatius Nî'âmat-Allah (الْمَنِيفُ), West Syrian Patriarch of Antioch; and of Basil 'Abd al-Ghanî (بَلَطْمِ), Maphrian of the East; and of Timothy Thomas, the Patriarchal Vicar and the brother of the above Patriarch.
The other MS. is dated 1794 of the Greeks (A.D. 1483), the year of the death of the West
Syrian Patriarch Khalaf Ma'danāya, and has a long colophon the interesting part of which is:

... Dāhūhāh ebn Misallāh ... sammū bi-inna ādāh bādha Quraysh, ṣinā'ilā bādha Quraysh. 

The list of the works of Barhebraeus.

Fol. 129b: The list of the works of Barhebraeus.
Mingana 386

157 × 113 mm. 138 leaves, sixteen lines to the page for the first part and seventeen for the second part.

A


Dated (fol. 117b) 16th June, 2121 of the Greeks (A.D. 1810), and written in a clear West Syrian hand by the monk Mūsa of Mosul. The year 2121 is written as 121. Fairly broad margins.

The work is divided into nineteen babs.

The MS. from which the present one is derived seems to have been old and not always legible, as on ff. 186-190, 52a, 1080 spaces are left for passages that the copyist was unable to decipher.

B

Ff. 118-138a: The often-recurring treatise, divided into twelve fasâls, on the examination of conscience, for West Syrian Uniatas.

The treatise is written by a different hand and has been added to the above work of Barsalibi by the binder.


Mingana 387

157 × 105 mm. 82 leaves, generally from twelve to fourteen lines to the page.

A

Ff. 1-5a: Two anonymous and rhymed maimrê in the twelve-syllable metre.

The first maimra, which is incomplete at the beginning, is a Kullâsâ formed from the letters of the alphabet, in favour of an ecclesiastical dignitary, see Mingana 372 E. The final strophe of lâw begins:

The second maimra is of a Christological and mystical character, and begins:

From the Syriac numbering at the bottom of the pages we gather that nine leaves are missing at the beginning of the MS.

B

Ff. 5a-39ab: The deacon's part in the liturgy of the West Syrians, with some other prayers.

Fragments only remain of ff. 10, 38-39.

A leaf is missing between ff. 14-15, 26-27, 30-31, 35-36.

C

Ff. 40-64a: Various prayers and supplications.

D

Ff. 64a-66b: Two rhymed Kullâsâ in the eight-syllable and in the twelve-syllable metres, in favour of the West Syrian Patriarch (or Maphrian), Basil.

The first begins:
E
Ff. 67-68a: A penitential sāγhitha, every strophe of which ends in: 
Incomplete at the beginning.

F
Ff. 68a-70a: A short rhymed maimra in Syriac and in Garshuni on the miracle of Cana.

G
Ff. 70a-72a: A Garshuni hymn in which are mentioned the saints of the West Syrian Church.

H
Ff. 72a-75a: A maimra by Mark bar Kiki in the seven-syllable metre.

I
Ff. 75a-76b: An astrological treatise on the sun in its relation to the signs of the Zodiac. In Garshuni.

J
Ff. 76a-82: Pious sayings in Garshuni and in rhymed prose concerning the four evangelists.

No date. Written in two clear West Syrian hands of about A.D. 1500. The first part is rubricated and has red headings.

Mingana 388

200 × 150 mm. 51 leaves, sixteen lines to the page.

A
Ff. 1-50a: A collection of the elegiac madrāshē of the West Syrian Church.

As in Mingana Syr. 383, the madrāshē are generally in the style of St. Ephrem and are assigned to people of various ranks and orders.

No date. Written on thin paper in a West Syrian hand identical with that of Mingana Syr. 383. Headings in red.

B
Ff. 50b-51b: An elegiac madrāsha in the metre mutaddrik, composed in Arabic by a certain Manṣūr Zebûnî, who died on the 29th December, A.D. 1881.

Clear Naskhi.

Mingana 389

217 × 155 mm. 124 leaves, from nineteen to twenty-one lines to the page.

A
Ff. 1-114: The ḫalâ and the ʿalām of the West Syrian Church.

The Kālē (ff. 1-43b) are counted here as seventy-eight (fol. 43b), and are each divided into eight tunes.

Two leaves are missing at the beginning, and two others between ff. 6-7.
The Kanoné are divided into eight kindtha and extend on ff. 44-114. A whole kindtha is missing at the end (fol. 114b).

Ff. 115-124, which contain some لجسم and other prayers, are from another MS. and have been added by the binder.

Dated (fol. 43b) 19th May, 1879 of the Greeks (A.D. 1568), and written in a clear West Syrian hand by a copyist who does not mention his name, for his (spiritual) son, the priest Elijah, son of Shams ad-Din.

Headings in blue ink.

B

The leaves used for binding contain, inter alia, fragments of a West Syrian Office-Book on vellum.

No date. Written in Estrangela characters of about A.D. 900. On the first fragments appears the inscription of an owner, the priest John Khamo of Baith Khudaida (عميد مسجد باب الخيدة)

Profusely rubricated. Thick vellum.

Mingana 390

150 × 116 mm. 108 leaves, sixteen lines to the page.

The Psalter of the West Syrians.

The MS. is incomplete at the beginning and at the end, and many leaves in it are only fragmentary. It is on the whole in a bad state of preservation.

No date. Written in a clear West Syrian hand of about A.D. 1650. No rubrications. The headings of the psalms are generally in a coarse Estrangela hand.

Mingana 391

221 × 161 mm. 83 leaves, generally sixteen and twenty lines to the page, according to the hand used in the MS.

A

Ff. 1-26: The ritual of marriage according to the West Syrian Church.

Incomplete at the beginning and a leaf and perhaps two missing at the end.

Ff. 1-19 contain what is called (fol. 19b) حمص سماء دنيا, and ff. 20a-22b deal with the ritual for widows and widowers: حمص , while ff. 23-26 are occupied with a Garshuni exhortation to the newly married, headed: مضحكة مل ممك.

The above leaves seem to have formed a MS. by themselves and to have been added to what follows by a binder.

No date. Written in a clear West Syrian hand of about A.D. 1650. Headings in red. Well rubricated.

B

Fol. 27 contains the end of a liturgy the beginning of which is lost.

Ff. 27b-38b: The liturgy of St. John the evangelist.

C

Ff. 38b-45a: A lesson from the Epistle to the Corinthians, another from the Gospel of John, and a third from the Gospel of Matthew, followed by a promion and a sidra. All in Garshuni.

Fol. 44b is blank but the text is continuous.
D

Ff. 45b-47a: The rite concerning those for whom the Mass is said.

Fol. 47b is blank but the text is continuous.

E

Ff. 48a-52b: The liturgy of Thomas of Harkal.

Ff. 53a-67b: The liturgy of the Patriarch Ignatius bar Wahib, surnamed Badar Zakhe.

Ff. 67b-69a: The liturgy of Dionysius Barsalibi.

A lacuna between ff. 68-69.

F

Ff. 69a-79b: The liturgy of Philoxenus of Mebug.

G

Ff. 80a-83b: The short liturgy of St. James, the brother of our Lord. It is said that St. James recited it over the head of our Lord at the time of the Last Supper. Incomplete at the end.

This is followed by a statement to the effect that this liturgy is the first of all liturgies (καὶ ὅτι ἦν ἡ πρώτη ἰδίως ἐκ τῶν ἐξηγήσεων ἡ ἑορτὴ), and that it was finally arranged by Barhebraeus while affected with a grievous illness, in the mountains of Armenia (ἵνα τῷ Ἐμμανουὴλ), and that it was finally arranged by Barhebraeus while affected with a grievous illness, in the mountains of Armenia.

No date. Written in a clear and generally bold West Syrian hand (possibly in two hands) of about a.d. 1600. A few leaves are supplied by a later hand. Headings in red. Well rubricated.

The copyist's name is found on fol. 47a as "the servant of priesthood" (i.e. priest), Hanna, son of the priest Cyriacus, who forgot to write the date of his transcription.

Mingana 392

222 × 155 mm. 78 leaves, twenty-one lines to the page.

A

Ff. 1-37: The mystical work of Barhebraeus, entitled "Book of the Dove."

Dated (fol. 37b) A.D. 1891, and written by the priest Behnam, son of John of the family of Tha’laban, in the time of Ignatius Peter III, the West Syrian Patriarch of Antioch; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias the Abbott of the monastery of St. Matthew.

B

Ff. 38a-45b: The maimra Zaugânâya on perfection, said to have been recited by Barhebraeus in Baghdad in 1588 of the Greeks (A.D. 1277).
On the margins it is stated:

Begins:

D

Ff. 48b-50a: Three poetical pieces, two of which by the above Patriarch John bar Ma'dani and one by Barhebraeus, on death and the vanity of this world's possessions.

The first one is headed:

E

Ff. 50b-54a: Three poetical pieces by Barhebraeus.

The first is on the "youth of the mind," the second deals with the fact that wisdom is only acquired after much trouble, while the third is an elegy on the above Patriarch John bar Ma'dani.

F

Ff. 54a-58a: The maimra entitled "of the Bird," on the soul, by the above Patriarch John bar Ma'dani.

G

Ff. 58b-60a: A maimra of Barhebraeus on the Divine love, symbolised in wine.

H

Ff. 60b-63a: A maimra on the creation and on the rational soul of man, which emanates from God, by the same Barhebraeus.

I

Ff. 63b-78a: The work on Logic entitled "The Book of the Pupils," by the same Barhebraeus.

J

Fol. 78: The question asked by the East Syrian writer Khāmis and answered by Rabban Daniel bar Ḥattāb and more fully by Barhebraeus.

Written in a clear West Syrian hand. Headings in red. Profusely rubricated. For date see above, under A.
Mingana 393

160 × 102 mm. 74 leaves of two columns, from twenty-six to twenty-eight lines to the column.

A

Ff. 1-670: A West Syrian Psalter.

The first column contains the Syriac text and the second its translation into Garshînî.

The MS. is incomplete at the beginning and the first seventeen psalms are missing. The edges of a few leaves are also torn and there is a lacuna between ff. 15-16, 25-26, 27-28.

At the end (fol. 670) is a colophon to the effect: "Here end the Psalms of David according to the interpretation of St. Athanasius, may his prayer be with us".

This Athanasius is probably Athanasius of Balad.

An interesting feature of this Psalter is that it gives indications as to when a given psalm is recited at the Office of the Hours. So, on fol. 6b, we have the following rubric before Ps. XXV.

6. An extensive Monophysite trisagion (ff. 71b-72a).

7. The Lord's Prayer.

C

Ff. 72a-73a: An acrostic maimra on learning, by St. Ephrem.

Each letter of the alphabet has two strophes.

Dated, in a metrical colophon (fol. 74a), Friday, 3rd September, 1,900 of the Greeks (A.D. 1699), and written by a copyist called John (sic), in the time of the West Syrian Patriarch Peter Gorgis of Mosul (A.D. 1677-1708); and of the Maphrian Isaac, the nephew of the said Patriarch, who himself became afterwards Patriarch in A.D. 1709.

The MS. was written in the town of Gazarta (Jazîrat Ibn 'Umar) on the Upper Tigris:

Clear and neat West Syrian hand. Headings in red. Profusely rubricated. Complete set of puhhâmûd, probably taken from the MS. from which the copyist was transcribing.

Mingana 394

399 × 292 mm. 210 leaves of two columns, generally thirty-three lines to the column.

The Commentary entitled ḫalûmûd, on the Old and New Testaments, by Barhebraeus.
The Old Testament ends on fol. 1516 and the New Testament begins:

Dated (fol. 210, in Arabic and in Garshuni) 1st March, A.D. 1887, and written by the sub-deacon 'Abd al-'Aziz, son of the priest Gorgis (George), from the village of Ba'shikah, but originally from the village of Abhāb (أحباء), in the time of the West Syrian Patriarch Ignatius Peter III; and of Dionysius Behnām, Metropolitan of Mosul; and of Cyril Elias, the Bishop and Abbott of the monastery of Shaik Mattī (St. Matthew).

The MS. was copied free of charge for the priest Behnām Tha'labān of Mosul.

As the Book of Genesis is dated (fol. 19a) A.D. 1886, the scribe must have spent about two years in copying the MS.


Ff. 33-34, 114-115, 140-141 have been inserted in the MS. by a later hand.

Mingana 395

227 × 155 mm. 81 leaves, eighteen lines to the page.


No author’s name is found in the work itself, which treats of Arabic syntax (nahu).
No date. Written in a clear and often bold West Syrian hand of about A.D. 1800. Headings in red. Profusely rubricated.
An owner’s name, Matthew, son of John as-Samarchī (صامصث سلاطين مالك). is found on fol. 81b. Because of the similarity

of the script of this inscription and of the MS. we conjecture that it was this Samarchī who wrote the whole of the MS.

Mingana 396

233 × 227 mm. 366 leaves of two columns, generally thirty-six lines to the column.

A

Ff. 1-365b. The Syriac-Arabic Lexicon of Ḥasan bar Bahīlā.

Mingana 397

323 × 227 mm. 366 leaves of two columns, generally thirty-six lines to the column.

B

Ff. 365b-366a: A short list of words in which the Syriac letter Shin is the Arabic Sin and vice versa.

Dated at the end of many letters, and especially on fol. 366a, 22nd July, A.D. 1903, and written by the priest Behnām, son of John, of the family of Tha’labān of Mosul, in the time of the West Syrian Patriarch Peter III; and of Cyril, the Archbishop of Mosul and of the monastery of St. Matthew.

As the colophon that follows the letter Alaph (fol. 58a) is dated 2202 of the Greeks (A.D. 1891), it follows that the copyist spent twelve years in writing the MS.


On fol. 366 is found a Syriac metrical piece in the seven-syllable metre, composed by the copyist himself.

Mingana 397

103 × 79 mm. 125 leaves, generally eleven and thirteen lines to the page.
A book of prayers for the West Syrians.

In Garshuni.

A few leaves have disappeared at the beginning and at the end.

Ff. 1-63a contain the morning and evening prayers.

Ff. 64b-79a: A long invocation to the Virgin (المادر كرمته). Something is missing between ff. 72-73.

Ff. 79a-82b: Invocations to the Archangels Gabriel and Michael: الملاك جبريل الملاك ميخائيل.

Ff. 83a-97b: The prayer of Philoxenus:

Ff. 98a-125b: Various penitential prayers.

The Syriac colophon on fol. 97b gives no date. Written in a clear, generally bold but negligent West Syrian hand of about A.D. 1800. Headings in red. Well rubricated.

Mingana 398

112 × 80 mm. 98 leaves, generally twelve lines to the page.

A Prayer Book and Office-Book for the West Syrian Uniat.

A

Ff. 1-57b: The indications of the order, and the first words of the prayers, of the Office-Book. In Syriac.

مسيح كريم كريم خصص للإنسان

Dated, in Garshuni (fol. 57b), 15th March, 2111 of the Greeks (A.D. 1800), and written by the priest John (الحنا), son of 'Abd al-Ahad as-Sabbagh.

B

Ff. 58a-59a: A calendar for the feasts that fall in each month of the year. In Garshuni.

This is followed (ff. 59b-61a) by rules governing the lunar months of the Arabs and the beginning of the year.

C

Ff. 62b-98b: Various prayers, preceded by some lessons from the Gospels, and followed by the Litany of the Virgin. In Garshuni.

The subscription calls this part of the MS., on fol. 98b, as: مخلص resemble.

Dated (fol. 98b) 28th March, 2111 of the Greeks (A.D. 1800), and written by the above priest John, son of 'Abd al-Ahad as-Sabbagh, in a clear West Syrian hand. Headings in red. Profusely rubricated.

Two Garshuni inscriptions on the first folio mention the name of an owner (in A.D. 1878): the priest Behnam, son of Hanna, of the family of Thalabân.

Mingana 399

159 × 114 mm. 124 leaves, from fifteen to eighteen lines to the page.

A


Something is missing between ff. 10-11, 38-39, 40-47.

B

Ff. 58b-101b: A work containing the nature of the Christian faith before the Christological controversies, and also the history of some Christian communities, probably by the same Peter, Bishop of Melij.

The text begins with l. 6, p. 131, of the edition of the work in Pat. Orient., vol. 3.

No date. Written in two negligent West Syrian hands of about a.d. 1750 and 1790. No rubrications.

Mingana 400

180 x 133 mm. 176 leaves, generally from twenty to twenty-four lines to the page.

The Scala Paradisi of John Climacus. In Garshuni.

The work is divided into thirty-one "scales," an index of which is found on ff. 1b-2a.

Dated (fol. 176a) the ninth hour of the last Friday of the month of August of the year 1896 of the Greeks (a.d. 1585), and written in the village of Banābi (بنايب), east of the town of Mardin, and in the monastery (مضده) of St. Behnām and St. Barṣauma, by the priest-monk Addai, son of Wāḥibah (ماحة), from the village of Kaphrābiyyah (كفربيها) situated east of the monastery of St. Gabriel, St. Simeon and St. Michael;

in the time of Ignatius Peter Dāwūd-Shah (Ignatius Peter Dāwūd-Shah), son of Makdasi (pilgrim) Ḥalābiyyat Nūr ad-dīn (حالبيه نور الدين), the West Syrian Patriarch of Antioch; and of Basil Pilate, the Maphrian of the East; and of Bishop Thomas, Patriarchal Vicar (بطرس).

The copyist makes also mention of some of his fellow-monks: Jacob, who was from Tūr 'Adbān (أبان), like himself; and his own carnal brother Behnām. On fol. 176b he also solicits prayers for his spiritual father, Rabban Ḥanna (John), from Hīṣn (هصن), and his other pupil, Rabban Šalīha (شلیها).

Written in a clear West Syrian hand. Headings in red. Well rubricated. Fairly broad margins.

The leaves used for binding contain the maʿmra on the Virgin, by Timothy, Bishop of Gargar (مريم).

Mingana 401

200 x 146 mm. 203 leaves, fifteen, sixteen, and twenty-one lines to the page, according to the hand used.

Various Garshuni treatises put together from two MSS. by a binder.

A

Ff. 1-9a: A discourse on the guests in the parable of the wedding found in the Gospels.

The treatise is incomplete at the beginning and so has no title nor author's name.

Dated, in the Arabic colophon on fol. 9a, 1887 of the Greeks (a.d. 1576), and written by the priest 'Abd al-Masīh, known as Ibn Tirkānah (الشريان ابن تركان), of the town of Jazīrat ibn 'Umar (جزيرت عمار), situated on the Upper Tigris. The copyist states that in that
year the deacon Hanna (John), son of the priest Sahda (Sahda), son of Paul, died.

Bold West Syrian hand. Fifteen lines to the page.

B

Fol. 9b contains three baits of Arabic poetry. Ff. 10a-18a: A discourse on Lent by an unnamed Father.

Headed in Arabic:...

... بض... على الفرس والمان.... أحمد الراغب قريه.

No date. Written in a clear West Syrian hand of about A.D. 1580. The treatises under B and C are in one hand.

All the above pages belonged to a different MS. and have been added to the real MS., which follows, by a binder.

D

Ff. 25a-119b. The well-reasoned work on monasticism and mysticism, by Philoxenus of Mebbug.

The next stage in the way to perfection begins on fol. 112b:...  

The subscription on fol. 119a is:...

E

Ff. 119b-133b: The often recurring letter that came down from heaven in the time of the Emperor Constantine.

F

Ff. 134a-146b: A discourse on the vanity of this world and on death, by Gregory (Nazianzen?).

G

Ff. 146a-153a: A discourse on penitence, by St. Ephrem.

H

Ff. 153a-164b: A discourse on the baptism of our Lord, by Jacob of Serug.
I

Ff. 165a-203b: The Apocalypse of Paul. Incomplete at the end.

No date. All the MS. from fol. 25 to fol. 203 is written in one hand: a West Syrian bold script of about A.D. 1550. Headings in red.

Mingana 402

294 x 198 mm. 89 leaves, twenty lines to the page.

A

Ff. 10-80a: The work on rhetoric by the West Syrian writer Antonius Rhetor of Tegrit.

This is immediately followed by the second maimra:

No date. Written in a bold and handsome West Syrian hand of about A.D. 1380. Headings in red. Profusely rubricated.

A later hand has added many vowels, according to the Greek system of the West Syrians. Some vowels are used by the first copyist in the original system of vowelling with dots.

B

Ff. 80b-89b: A long maimra, in the twelve-syllable metre, on St. Behnam and his sister Sarah, by the West Syrian Patriarch Ignatius Behnam Hedhlaya, who died in A.D. 1454.

Headed: یا دعاء نماحیا وَأَسْمَاهُجَمْسَر

Begins: ابْنُ داَمَشَدَّرَ وَأَسْمَاهُجَمْسَر

The maimra is incomplete at the end and has been added by a later hand of about A.D. 1780 to the above work of Antonius Rhetor. Two columns to the page (except the first), with generally twenty-two lines to the page.

In reality the maimra contains a complete life of the saint.

Mingana 403

218 x 153 mm. 244 leaves of double columns, twenty-three lines to the column.

Ff. 129-244 have not two columns.

Miscellaneous treatises in Syriac and in Garshuni.

A


The work, as the title implies, seems to be an abridgment and is divided into four parts (Juz's), which stand on ff. 1-13a, 13b-20a, 20a-23b, 23b-92a
At the end of the first juz' it is stated that the original MS. lacked forty mas'alahs at the beginning.

All the fourth part is attributed to Palladius:

The work proceeds by way of question and answer: The Brothers said, and The Interpreter answered.

It is stated at the end that the MS. was copied in the monastery of St Antony, in Jerusalem, from a bad original, which was the work of a man who was not much versed in translations from Syriac into Arabic:

See Mingana 370.

From the numbering found on the margins we gather that the questions of the Brothers amount to 236. A page and a half on ff. 14b-15a and a column on fol. 836 are blank, but the text seems to be continuous.


The margins of some leaves are damaged.

Ff. 102b-114b: The story of St. John, the owner of the golden Gospel. In Garšûnî.

The margins of a few leaves are slightly damaged.

Ff. 114b-120b: The story of St. Alexius the "man of God." In Garšûnî.

The left column of fol. 119 is supplied by a later hand. The margins of some leaves are slightly damaged.

Ff. 120b-123a: The story of a monk who was unjustly treated. In Garšûnî.


The margins of some leaves are damaged.

Ff. 126b-128b: A mainra, by St. Ephrem, on penitence. In Garšûnî.
All the above treatises are written by one hand in a clear and neat West Syrian hand. No date. About A.D. 1480. Headings in red. All the treatises that follow are by another hand (or probably other hands) of a somewhat later date.

H
Ff. 1294-1378: A discourse on the betrayal of our Lord and His descent into Hades, by John Chrysostom. In Garshuni.

I
Ff. 138a-143b: The story of a monk who used to cover his face. In Garshuni.

J

K

L
Ff. 154a-162a: A discourse on devotion, confession of sins and rebuke of the ignorant, by the same John Chrysostom. In Garshuni.

M
Ff. 162a-166a: A treatise on the Nativity, by Gregory Nazianzen. In Garshuni.

N
Ff. 166a-170b: A maimra on the baptism of our Lord, by Jacob of Serug. In Garshuni.

O
Ff. 170b-176b: A maimra on the sentence of the Psalm, "Sing unto the Lord a new song," by the same Jacob of Serug. In Garshuni.

P
Ff. 176b-185a: Another maimra, by Jacob of Serug, on the sentence of the Gospel, "Art thou He that should come?" (Luke vii, 20). In Garshuni.
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Q
Ff. 1854-1944: Another maimra, by Jacob of Serug, on the temptation of our Lord by Satan. In Garshuni.

R

S
Ff. 2038-2108: A discourse on the burial of our Lord, by Epiphanius of Cyprus. In Garshuni.

T

U
Fol. 2166 is blank. Ff. 2174-2304: The often-recurring ten questions asked by a pupil and answered by a teacher. In Garshuni.

W

X
Ff. 2348-2408: The story of the Abbot Mark who was living in the mountain of Tarmaka. In Syriac.

Y
Ff. 2408-2428: The story of the Abbot Bagemah (sic) of the Thebaid. In Syriac.

Z
Ff. 2428-2448: An admonition by Abraham Nethpraya or Nepthraya. In Syriac.

The admonition is divided into sharbe (شَرْبَة), of which there are two in the MS., which is, however, incomplete at the end.

No date. Written in a clear and neat West Syrian hand (possibly by two copyists) of about A.D. 1500. Headings in red. Some pages profusely rubricated.

On fol. 216a is an Arabic note of reading, by the deacon Mūsa, son of Rizk-Allah, and on ff. 174 and 238b are Arabic notes of ownership in pencil, by Salīm Šādik Nahhāb.
Mingana 404

217 × 163 mm. 67 leaves, fifteen lines to the page.
A volume of mixed contents.

A

Ff. 1-310: Prayers of the Hours for all the days of the week, according to the West Syrians.

B

Ff. 316-386: Various poetical pieces from the Office-Book.
Ff. 346 and 35a contain riddles

C

Ff. 39a-44b: Poetical pieces by the West Syrian writer, the Maphrian Basil or Shim'ūn (Simon) at-Turānī, who died in A.D. 1743.

D

Ff. 44b-47a: A mystical maimra in the twelve-syllable metre, by the same Maphrian Basil or Shim'ūn at-Turānī.

E

Ff. 49b-56a: Various prayers from the Office-Book of the West Syrians.

On ff. 53b-56a each verse of Psalm xcii is followed by a short invocation.

F

Ff. 56a-66a: The often-recurring maimra, in the twelve-syllable metre, on the Divine wisdom, attributed to Barhebraeus.

This is followed by a note in pencil which attributes the treatise to Barhebraeus.

G

Ff. 66b-67a: A short calendar for the festivals of the West Syrian Church.

No date. Written in a clear and bold West Syrian hand of about A.D. 1780. Headings in red. Well rubricated.
On fol. 31a the name of the copyist is given as Khaddur (Khd) or Khudur.

Mingana 405

157 × 116 mm. 110 leaves, from twenty to twenty-seven lines to the page.

A

Fol. 1a: A chapter from the teaching of the Apostle Addai in Edessa.

B

Ff. 1b-108b: Part of the theological encyclopedia entitled: Ḥanūs, by Barhebraeus.
The MS. contains about the fourth part of the third "Basis" and nearly all the fourth "Basis," which is, however, incomplete at the end and begins on fol. 24b. A leaf is missing between ff. 61-62, 107-108.

C

Ff. 109-110: A fragmentary work containing two letters of Severus of Antioch dealing with his persecution. Incomplete at the beginning.

The second letter ends:

The preceding lines contain the following passage which suggests that the work is not by Severus, whose flight from Antioch is fixed on the 25th September of the year 829 of the Greeks (A.D. 518):

The work seems to be by a relatively early writer.

After dealing with the general features of the Incarnation and the difference between the words "nature" and "person" (ff. 1-22), the author begins the refutation of all the objections of the adversaries.

The main part of the work consists of questions and answers. The questions of the adversaries are generally introduced by the Greek said, and the answers to them by the Syrian said, shortened into the Syrian said, written in red.

There are here and there long quotations in Syriac. See for instance fol. 76b.

B

Ff. 80a-90b: Two letters to Nestorius from Cyril of Alexandria.

The first letter is headed:

The heading of the second letter is (fol. 83b):

The MS. is dated (fol. 90b) 2000 of the Greeks (A.D. 1689), but it appears to me to be of a slightly later date.

Clear but negligent West Syrian hand. No rubrications in the last part of the MS.
Mingana 407
157 x 109 mm. 10 leaves, nineteen lines to the page.
A maimra, in the twelve-syllable metre, on the prophet Jeremiah and on the destruction of Jerusalem in his time. Incomplete at the beginning and at the end.

The work is in the style of Jacob of Serug, but no such discourse appears to be found among the five volumes of his works published by Bedjan.
No date. Written in a clear West Syrian hand of about A.D. 1600. Many proper names in red. A lacuna between ff. 9-10.

Mingana 408
153 x 108 mm. 117 leaves, seventeen lines to the page.
A collection of the maimrés of Jacob of Serug.

The MS. contains only nine maimré, and is written by two different hands. The first hand comprises ff. 1-49, and the second covers ff. 50-117. There would have been many more maimré in the MS., especially in the second part of it, were it not incomplete both at the beginning and at the end.

(a) Ff. 1-14: On the leper of the Gospels.
The subscription is:

(b) Ff. 14a-32b: On the paralytic healed by our Lord:

(c) Ff. 33a-45: On the man from whom our Lord drove the "Legion" of demons:

(d) Ff. 45b-59a: On the woman whose sins were forgiven by our Lord:

Fol. 49b is blank, but the text is continuous.
(e) Ff. 59a-70b: On the denial of Peter:

A leaf is missing between ff. 59-60 and another one between ff. 67-68. Fol. 71a is filled with three '|$'

(f) Ff. 71b-78b: On the passion of our Lord:

(g) Ff. 79a-96a: On the Cherub and the good malefactor:

The maimra is followed (ff. 96b-97a) by additional poetical pieces, mostly in form of prayers.

(h) Ff. 98a-109b: On the Low Sunday and on St. Thomas:

(i) Ff. 109b-117b: On the confusion of tongues and on the gifts to the Apostles:

Incomplete at the end.
No date. Written in a clear West Syrian hand of about A.D. 1400. Headings in red. Profusely rubricated. The edges of many leaves have been renovated.
Ff. 1-49 are supplied by a later hand, without the rubrications that characterise the rest of the MS.
Some maimré have a $m$, "refrain," as if they were recited in Church services.

Mingana 409
134 x 89 mm. 160 leaves, generally fourteen lines to the page.
A

Ff. 1-148b: A long maimra on St. Behnām and on his sister Sarah. It is in reality a metrical history of the two saints.

The first part of the story is found in Mingana 402, and is therein attributed to the West Syrian Patriarch Behnām Hedhlāyā, who died in A.D. 1454. As the first leaf is missing in the present MS. the work has no title, and consequently no author's name at the beginning, but the subscription on fol. 148b, which is by a later hand, ascribes it to the famous Jacob of Serug:

The final line of the maimra is:

The work, however, does not seem to be by Jacob of Serug, but by the Patriarch Behnām Hedhlāyā.

One leaf is missing between ff. 51-52, and ff. 9, 94, 97 and 147 are supplied by a later hand.

B

Ff. 148b-150b: Another maimra on St. Behnām, erroneously attributed to St. Ephrem. Incomplete at the end where two leaves seem to be missing.

Headed: Ἀστιὰν Ἰσαίας Ἡσαυρ

Begins: Ἰσαίας, Ισαίας, Ἰσαίας

C

Ff. 151a-153b: A maimra on the dead, in the seven-syllable metre.

Begins: Ἰσανής Ἰσαάνης Ἰσαάνης Ἰσαάνης Ἰσαάνης

At the top of fol. 151a the copyist had begun another treatise to the effect that every human passion has a psalm to counteract it, but he changed it in a thinner script into the present maimra.

D

Ff. 154a-158b: A treatise on the demon of blasphemy by the spiritual Sābā, generally a surname for John Sābā or John of Dālyāṭḥa.

E

Ff. 158b-160b: Another anonymous maimra on the dead. Incomplete at the end.

Begins: Ἰσαίας Ἰσαάνης Ἰσαάνης

No date. Written in a clear and generally bold West Syrian hand of about A.D. 1550.

Ff. 19, 28, 84 and 104 contain on the narrow margins of the MS. inscriptions by owners: the priest Joseph (or Rabban Joseph), son of Mas'ūdi (مصعد بن)

A marginal inscription on fol. 30b gives the name of the copyist as the deacon Habīb, son of Hanna. Another marginal inscription on fol. 79b simply reads: "Rabban Hanna."

Mingana 410

124 × 77 mm. 116 leaves, twenty lines to the page.

Various works on mysticism.

A

Ff. 1-366: The mystical exhortations of Isaiah of Scete.

From the Syriac numbering we infer that fifty-two leaves are lost at the beginning of the MS. There is, therefore, no regular Syriac title to the work. The first red heading occurs on fol. 6b: Ἴσαías Ἰσαίας Ἰσαίας Ἰσαίας,
Two other red headings are on ff. 116b and 166b.

Incomplete at the end. Three leaves are missing between ff. 6-7, two between ff. 14-15, three between ff. 20-21, and one leaf between ff. 28-29.

B

Ff. 37-57a: Some mystical works of Evagrius.

As a leaf is missing at the beginning, the work has no title. The red headings on ff. 38b, 45b, 49b, 50b bear the usual formula:

The treatises on ff. 45b-57a deal with the different sorts of demons. Fol. 49b: دمحم ندمحم فدمحم لا ندمحم; and fol. 50b:

Thirteen leaves are missing between ff. 44-45, and four between ff. 50-51.

C

Ff. 57a-61a: Two letters of Jacob, probably Jacob of Serug. The first is headed:

The second is addressed to a monk called Sharhib:

Kem مسمع ابهم ابهم منعم منعم منعم. سباب حمحم قربان اسمع حمحم مهتم.

D

Ff. 61a-77b: The mystical exhortation of Sāba, the surname of John Sāba or John of Dālyātha.

The treatise beginning on fol. 61a is on the passions and how to avoid them; that on fol. 67a contains exhortations to penitence:

Ten leaves are missing between ff. 63-64, and two between ff. 70-71.

E

Ff. 77b-90b: Four mystical letters of St. Eulonius, or Olonius, to his spiritual children.

The first letter begins (fol. 77b): دعمنiez دعمنiez دعمنiez دعمنiez;

The second (fol. 80b): دعمنiez دعمنiez دعمنiez دعمنiez;

The third (fol. 85b): دعمنiez دعمنiez دعمنiez دعمنiez;

The fourth (fol. 87b): دعمنiez دعمنiez دعمنiez دعمنiez. One leaf is missing between ff. 78-79, and another between ff. 88-89.

The style of the author seems to be original, and the work does not appear to be a translation from Greek.

F

Ff. 90b-95b: A treatise on mysticism and perfection by St. Bābai.

This Bābai is the bishop of Seleucia, who in the British Museum MS. No. dccxxxvii, 19, is given as the author of a letter to Cyriacus on ascetic life.

G

Ff. 95b-106a: A treatise on mysticism by St. Xystus.

A leaf is missing between ff. 97-98.

H

Ff. 106a-116b: Five mystical exhortations by Abraham Nephraia or Nepthraya. Incomplete at the end.
SYRIAC MANUSCRIPTS

No date. Written in a clear and uniform West Syrian hand of about A.D. 1300. Headings in red. Fairly broad margins.

**Mingana 411**

163 × 113 mm. 140 leaves, from fourteen to twenty-three lines to the page, according to the hand used.

**A**

Ff. 16b-166: The story of Sibyl, the daughter of King Heraclius. In Garshûni.

Dated (fol. 166) 2175 of the Greeks (A.D. 1864), and written in a bold but slightly negligent West Syrian hand by Thomas, son of Joseph, son of Subho (אָבָא). Profusely rubricated.

**B**


Same hand as above.

**C**

Ff. 33a-40b: The Conversation of Moses with God. In Garshûni.

Dated (fol. 40b) April, A.D. 1864. Same hand as above.

**D**

Ff. 41a-108a: The story of the Patriarch Joseph of the O.T. In Garshûni.

The story is here and there interspersed with Syriac poetical pieces, probably from the discourse of Jacob of Serug on the subject. See ff. 54b-56a, 59a, 81a.

A leaf is missing between ff. 89-90. Fol. 81b is blank, but the text seems to be continuous.

Dated (fol. 108a) Friday, 1st April, A.D. 1867. Mostly in the handwriting of the above copyist Thomas.

**E**

Ff. 108b-121a: The life of the Abbot Mark of the mountain of Tarmaka.

The text is in Syriac, and the page is divided into two columns, but a Garshûni translation is found in the second column.

Written probably by the above Thomas, but in a thinner script.

**F**

Ff. 121b-140b: The Apocryphal story of Solomon, son of David, and of the palace of Shâd, son of 'Ad. In Garshûni.

The story is in some places written in the style of the Arabian Nights. Same handwriting as above.
Mingana 412
159 x 108 mm. 96 leaves, fifteen and sixteen lines to the page.

A

The story is incomplete at the end. No date. Written in three different West Syrian hands: ff. 1-15, about A.D. 1700; ff. 16-73, and 74-96, about A.D. 1780.

Two leaves are missing between ff. 2-3, three between ff. 3-4, two between ff. 58-59, one between ff. 76-77.

The author of Ecclesiasticus is given in the story as a philosopher and as the vizier of Solomon. The story is incomplete at the end.

No date. Written in three different West Syrian hands: ff. 1-15, about A.D. 1700; ff. 16-73, and 74-96, about A.D. 1780.

Two leaves are missing between ff. 2-3, three between ff. 3-4, two between ff. 58-59, one between ff. 76-77.

The name of the copyist is given in Syriac and in Arabic on ff. 45b and 46a as 'Abd al-'Azīm, son of Tamarcha (نامهٔ خلیفه) "امیر کتابخانه" (امیر کتابخانه).

Many leaves, generally in the middle of the MS., are damaged by damp.

Mingana 413
112 x 80 mm. 109 leaves, generally eleven lines to the page.

Extracts from the Office-Book and the liturgy of the West Syrian Church.

A

Headed in Garshuni: معخد مالکا صلیر مجد نیر حسب محدود.

B
Ff. 54-55 contain scribblings by owners.

Ff. 56a-99b: The part of the deacon in the liturgy. In Syriac.

Headed in Garshuni: ماریا کتابخانه.

C
Ff. 100-1092 contain various hymns in Syriac and in Garshuni.

No date. Written in a slightly bold but careless West Syrian hand of about A.D. 1800. Headings in red. Well rubricated.

Mingana 414
220 x 158 mm. 128 leaves, varying number of lines to the page, according to the hand used in the text.

Various works put together by the binder.

A

Many leaves, generally in the middle of the MS., are damaged by damp.
From this sentence it would seem that the work is an abridgment. The sermons which are called mahallah, karsah, or mau’îzah, deal mostly with the sacraments and the festivals of the West Syrian Church.

The sermons are here and there crammed with Syriac quotations and the margins of some pages are also filled with citations from Barhebraeus’s work entitled Ausar Rîzâd. Further, whole pages have been excerpted, apparently by the copyist, from another Syriac work of Barhebraeus entitled: 

See ff. 410-426, 46, 51b-52a, 60b-62b.

The original MS. seems to have ended with a lacuna on fol. 696. All the leaves that follow are by another hand.

Dated (fol. 966) 2072 of the Greeks (A.D. 1761), and written by the deacon ‘Abd al-‘Azîz in a clear West Syrian hand. Headings in red. Some pages profusely rubricated.

The colophon (fol. 966) does not seem to have been written by the copyist. The number of the lines varies from twenty-one to twenty-six.

On fol. 52a the work is described:  

The prayer book of the West Syrians. In Garshûni.

The work is incomplete at the beginning and at the end, and contains many quotations from the Greek and Syrian Fathers of the Church. It is divided into babb, of which the fourth begins in Arabic on fol. 107b, and the fifth on fol. 109b. The former begins:

The prayer book of the West Syrians. In Garshûni.
The MS., which is incomplete at the beginning and at the end, contains prayers for morning, noon, evening, and night.

The leaves used for binding contain coarse sketches, scribblings, and half-erased inscriptions by various owners. Fol. 7 is fragmentary.


Mingana 416

217 × 158 mm. 221 leaves, twenty-five lines to the page.

The sermons of the West Syrian writer, the Maphrian Shimʿan (Simon) ʿat-Ṭurānī. In Garshūnī.

The sermons are thirty-six in number, and are so arranged as to fit the ecclesiastical year of the West Syrian Church. The first sermon (fol. 2a) is on the sanctification of the Church (al-ḥabīb al-ʿālim), and the last (fol. 208b) is written on the "peace" of the Saturday preceding Easter Sunday:

This is followed (fol. 215a) by an additional sermon pronounced by the author, "on himself and on the rest of the sinners like him":

Fol. 1 contains an index of the sermons which is incomplete at the beginning.

Dated, in a long colophon composed in Syriac poetry (fol. 221b), 2034 of the Greeks, and A.D. 1725 (māshā ʿalā ʿan ʾādāb al-dhimmī), and written by the priest ʿAbd al-Karim, who prays for his teacher the priest Matthew. The MS. is, therefore, contemporary with the author who was murdered by Kurds in A.D. 1743.

The year 2034 of the Greeks corresponds, according to the general computation, with A.D. 1723, and not 1725.

Written in a clear and neat West Syrian hand. Headings in red. Some pages profusely rubricated. Broad margins.

Mingana 417

236 × 166 mm. 14 leaves, generally twenty lines to the page in the first part and fifteen lines in the second part of the MS.

Parts of two different MSS. put together by an owner.

A

Ff. 1-6a: The liturgy of the West Syrians, especially that part of it which a new priest has to learn by heart.

Incomplete at the end. Rubrics in Garshūnī.


B

Ff. 7-14: The Kaumē of the West Syrians. Begins:

Incomplete at the end. Fol. 7a only rubricated. No date. Bold hand of about A.D. 1800.

Mingana 418

320 × 219 mm. 105 leaves, thirty-two lines to the page.
The theological encyclopedia of Barhebraeus, entitled Mandrath Kudhshd. Incomplete at the end.

Of the twelve "bases" into which the work is divided, and of which a short index is found after the preface (fol. 2b), the MS. contains only the first five, which begin: (a) Knowledge (fol. 3a). (b) Natural Sciences (fol. 7a). (c) Theology (fol. 37a). (d) Incarnation (fol. 62b). (e) Angels (fol. 96a).

No date. Written in a clear West Syrian hand of about a.d. 1880. Headings in red. Fairly broad margins. Fol. 22b is blank.

**Mingana 419**

320 x 219 mm. 118 leaves, twenty-seven lines to the page.

The Syriac grammar entitled Simhé, by Barhebraeus.

The four main ré into which the work is divided begin on ff. 3a, 44a, 75a, 91a.

Dated (ff. 44a and 75a) 22nd November, a.d. 1886, and written in a slightly bold and clear West Syrian hand, by the priest Behnam, son of John of the family of Tha'laban.

Headings in red. Profusely rubricated. Important words vowels.
C

Ff. 59b-60a: A note to the effect that Moses, Abraham and the ancient Hebrews spoke Syriac.

Begins: 

D

Fol. 60: A riddle concerning the letters of the alphabet.

E

Ff. 60b-61b: A short treatise on the different modes of writing used in Syriac.

Begins: 

The treatise is here anonymous, but its author is Elijah bar Shina, Metropolitan of Nisibin. See P. de Lagarde's Praetermissorum, 95-97.

F

Fol. 61b: A complicated definition of man that the author, probably the above Elijah of Nisibin, found at the end of a synodical canon.

Begins: 

G

Ff. 61b-62a: The names of the Indian letters.

H

Ff. 62a-68b: A treatise on the letters of the alphabet, the syllables and the elements of speech, by David, son of Paul, surnamed of Baith Rabban.

The red headings are:

I

Ff. 68b-73b: An anonymous lexicographical work.

Begins: 

J

Ff. 73b-89b: A work containing ethical sayings of Greek, Persian and Hebrew philosophers.

The treatise is anonymous, but it is in the style of the above Elijah bar Shina, Metropolitan of Nisibin.

The red headings are:

K

Mingana 421

206 x 147 mm. 141 leaves, twenty lines to the page.
A

Ff. 1-2 and 421: The poetical madrashe and the lessons (kiryànde) which are recited over the dead in the East Syrian Church.

These leaves are taken from another MS. and added to the following work by the binder. The MS. from which they are taken belonged to about A.D. 1570. Nineteen lines to the page.

B

Ff. 3-140: The work entitled Paradise of Eden by 'Abdisho', Metropolitan of Nisibin.

The work is divided into two parts (sifra), subdivided into fifty maimré, twenty-five maimré to each sifra. The first sifra (ff. 3-796) is entitled the "Sifra of Enoch" and the second (ff. 80-1396) is called the "Sifra of Elijah." All this is explained in the rubrics of fol. 80a.

Dated (fol. 140a) 1859 of the Greeks (a.d. 1548) and written in the village of Básfirín by the priest 'Isa, son of the priest Abraham, son of Hormizd, a native of Öz, a village rich in bees and honey.

The copyist writes his name in the colophon in a rather uncommon way:


A partly illegible inscription on the title page (fol. 3a) states that the MS. was bought in the year (illegible, but about A.D. 1700) by the priest Khaushabo (خاشابو) for the church of the Virgin Mary in the village of Shákh (شاikh), near Jazrat ibn 'Umar (حراص بن عمر), for the sum of five piastres, the witnesses being the priest Hanna and the deacon (illegible).

Another inscription on the same page gives the dowry taken by the priest John for the marriage of his daughter, the witnesses being the priest Maraguqé (ماراعي), Dawo of Baith Köza (خوزة داوو), Jajjo the joiner (حاجج بن عمرو), and Hassino of Sheikh 'Ali (حسين بن علي), probably a Muslim.
Mingana 422

207 × 148 mm. 189 leaves, generally twenty-three lines to the page.

A

Fol. ta: A short mystical treatise on the ten merits of hunger in fasting.

Begins:

The treatise seems to be the end of a large work on mysticism, of which only five lines remain at the beginning of the page.

B

Ff. 17b-170a: The four Gospels according to the Peshitta version in use in the West Syrian Church.

The indications of the Church lessons are written in the body of the text in thicker characters. Explanatory glosses are here and there found on the margins.

On fol. 36b Matt. ii, 23 lacks the word "by the prophets" and the verse reads:

This probably denotes a very early reading.


The numbers which designate the chapters are written on the margins. Matthew has twenty-two chapters, Mark thirteen, Luke twenty-three, John twenty. Besides these numbers the four Gospels are counted collectively and have in common seventy-eight chapters marked alongside of the respective numbers of each Gospel.

C

Ff. 170b-177b: A maimra on Simeon the Stylite, by Jacob of Serug.

Headed:

Begins:

D

Fol. 177b: The second chapter of a work on mysticism dealing with the purity of the thoughts.

E

Ff. 178a-189b: A section of the mystical work entitled Paradise of the Fathers, containing the sayings and the mystical teaching of the Egyptian Fathers of the desert.

Headed:

Begins:

The work proceeds by way of question and answer. Those who ask are "the brothers" (السِّئِّسُوُن), and the one who answers is "the teacher" (السِّئِّسُوُن).

In this work there seems to be a lacuna between ff. 179-180, 181-182, 182-183, 188-189.

The Gospel part of the MS. is dated (fol. 170a) Saturday, 22nd September of the year 1880 of the Greeks (A.D. 1569) and was written in the church of SS. Sergius and Bacchus in the village of Baith Khudaida, near Mosul.
Clear but not handsome West Syrian hand. The other parts were written by two more or less similar and contemporary hands, and ff. 178-189 have two columns to the page with twenty-six lines to the column.

Fol. 1a contains horizontally the register of the names of nine deacons who were ordained (in about A.D. 1700) for the various West Syrian churches of Mosul.

A Garshuni inscription on the fly-leaf at the end states that the MS. was renovated on the 23rd of June of the year 2131 of the Greeks (A.D. 1820) by Archelides, son of the deacon Hanna. In that year the MS. belonged to Michael (Michael), son of Behnam. It is evidently this Archelides who has supplied ff. 2, 9, 124.

Mingana 423

217 x 153 mm. 139 leaves, twenty lines to the page.

A

Ff. 1-125: The Service-Book of the West Syrians, entitled Shehima.

The work contains the breviary of the ferial days. It has many ba'watha by St. Ephrem (called sometimes Ephremius! [Ephrem], fol. 115a, etc.) and by Jacob of Serug (often called Jacobius! [Jacob], fol. 26a, etc.).

Special mention should be made of three ba'watha by Bālai, headed as

Mingana 423

217 x 153 mm. 139 leaves, twenty lines to the page.

A

Ff. 1-125: The Service-Book of the West Syrians, entitled Shehima.

The work contains the breviary of the ferial days. It has many ba'watha by St. Ephrem (called sometimes Ephremius! [Ephrem], fol. 115a, etc.) and by Jacob of Serug (often called Jacobius! [Jacob], fol. 26a, etc.).

Special mention should be made of three ba'watha by Bālai, headed as

on ff. 134a, 266, 54a.
H

Ff. 138b-139a: the Gloria in excelsis.

I

Fol. 139b: The Nicene Creed.

Healed: بلاعابنا مسجدعلب اهلالا متعنا


On fol. 125b is the following strange colophon in form of a prayer:

ل ن آء مسجد، معروض، لا يعفر

Fol. 1a contains a small ornamental pattern and two stray prayers added by an owner.

Mingana 424

210 x 154 mm. 100 leaves of two columns, generally twenty lines to the column for the first part of the MS.

A

Ff. 1-82a: The metrical Grammar of Barhebraeus, entitled مسجدلا

One leaf is missing at the beginning, which contained the title and the first few words of the introduction. The colophon on fol. 82a calls the work مسجدلا

Ff. 48a-82a contain the treatise of Barhebraeus, de aquiliteris, usually placed in the MSS. at the end of his metrical Grammar.

One leaf is missing between ff. 18-19 and 19-20. The first column contains the text and the second column an extensive commentary upon it in Syriac and sometimes in Garshuni. The text is written in thick West Syrian characters and the commentary is in a minute hand with varying number of lines.

B

Ff. 82b-88a: A treatise on the signs of punctuation and grammatical dots, by Jacob of Edessa.

As in Mingana 104 the work is divided into the following kepahlia: (a) fol. 82b: مسجدلا ; (b) ibid. : مسجدلا ; (c) fol. 83a: مسجدلا ; (d) fol. 83b: مسجدلا

The section of JLo Kid found in Mingana 104 is missing in the present MS.

C

Ff. 88b-90b: The names of the signs of punctuation and the Greek grammatical dots, by Epiphanius.

Cf. Mingana 104. It is probable that this treatise is by Jacob of Edessa and that it constitutes an integral part of the preceding B.

D

Ff. 89b-90a: A treatise on the different divisions of prophecy, and on the meaning of each letter of the alphabet, by the same Epiphanius.
SYRIAC MANUSCRIPTS

E


Fol. 10a: Begins: ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى

At the end all the words found in the Old and New Testaments are counted as ninety thousand (لمجتي حفظت ملأى). This probably refers to the Greek Version.

F

Ff. 90b-92b: A treatise containing a short history of the martyred prophets and Apostles, apparently by the same Epiphanius.

Fol. 92b: Ends. ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأى ملأ
757

MINGANA COLLECTION

1206, and 123ft Roman Catholic saints have been substituted for East Syrian holy men.

The leaf which preceded fol. 128 and which contained the date of the MS. with the first half of the colophon has been purposely torn away, but enough remains of the colophon on fol. 128a to show that the MS. was written in the town of Kirkūk, \(^1\) situated near the monastery of the martyr Tahmazgard:

The name of the copyist was 'Isa, son of 'Abbo, son of Cyriacus of the family of Kūla-Khidr, from the same town of Kirkūk:

A pencil note in Arabic on the margin of fol. 128a states that the MS. was copied for five Persian tāmāns.

Written in a bold and clear East Syrian hand of about a.D. 1830. Profusely rubricated. Headings in Estrangela characters. Fully vowelled, but the vowels are not always right.

The book is evidently intended for the use of the Chaldean (East Syrian Uniat) monks, found in our days in the three monasteries of Rabban Hormizd and of our Lady, near the small town of Alkosh, and of St. George, near Mosul. As the East Syrian monasticism in its present form was restored by Gabriel Dambo at the beginning of the nineteenth century, \(^2\) and as the date of the work is A.D. 1824, it follows that the present MS. was one of the first books to be written for the new monks. This is even more so with Mingana 134 (q.v.).

Ff. 1b-86a contain the prayers of the Seven Hours, at the end of which is the rubric:

Ff. 86a-96b contain the prayers to be recited at sunset:

Ff. 91a-96a contain the morning prayers:

Dated (fol. 99) Monday, 21st of July, A.D. 1824, and written by John, son of the priest 'Abdisho', son of Gauro (Gauro = a contraction of Gabriel), from the small town of Alkosh, situated near the monastery of Rabban Hormizd:

The MS. was written for the nun Shamuni, daughter of Mark, of the family of Kubyār:


---

\(^1\) The town was formerly called Karkha de Baith Selôkh.

---

Gabriel Dambo himself was killed in a.D. 1832.
Fol. 50 is supplied by a later hand. Cf. Mingana 134.

On fol. 1a is the seal of a Chaldean priest Cyriacus Makhnûk.

Mingana 427

318 × 217 mm. 229 leaves, twenty-seven lines to the page.

The Book of the Prophets according to the Peshitta Version.

Ff. 1b-50b: Isaiah (with 30 chapters).

Ff. 51a-92b: The twelve Minor Prophets (with 25 chapters).

Ff. 158a-209a: Jeremiah (with 28 chapters).

Ff. 209a-227a: Daniel (with 12 chapters).

To the Book of Daniel are attached Bel, ff. 227a-228, and the Dragon, ff. 228a-229a.

To the above chapter-numbering belonging separately to each prophet or group of prophets (as in the case of the Minor Prophets) there is a joint chapter-numbering of 131 chapters belonging to all the prophets collectively.

Dated (fol. 229b) Saturday, 7th March, 2136 of the Greeks (A.D. 1926) in the time of the Pope Pius XI and of the Chaldean (East Syrian Uniat) Patriarch Emmanuel II the MS. was renovated in the said village of Alkosh by the priest Elijah Homo, son of the deacon Homo, etc., of the family of Naṣrō.

Written in a clear but not handsome East Syrian hand. Headings in red. The numbers of the chapters are on the margins. Ornamental patterns in red and yellow separate the different prophetic Books. Fully vowelled. Broad margins.

An ornamental pattern on the title page contains also the name of the copyist and the date of the MS.

Mingana 428

222 × 163 mm. 181 leaves, nineteen lines to the page.

The Service-Book of the East Syrian Church, as follows:

A

Ff. 1-125a: The Psalter, as arranged for Church services.

The Psalms are divided into kullād ( khẩu) and marmiyātha (مريمیثا), each of which is preceded by a prayer. Further, each Psalm is accompanied by its "motif" (مثاف) or the

---

1 This name has been supplied from the title page. See below.

2 This name is taken from the ornamental pattern found on the title page.
occasion that gave birth to it, and by its "canon" (لاس) or the invocation written after its first verse.

The title page is missing.

Ff. 1206-1250 contain the canticles of Moses (لاس) found in Exod. xv. 1-21 and in Deut. xxxii. 1-43, together with the canticle of Isaiah (Is. xlii. 10-13, and xliv. 10).

B

Ff. 1260-1400: The Canticles of Sundays, festivals and ferial days.

C

Ff. 1406-1479: The Kārāwāth (لاس)

D

Ff. 1479-1796: The 'umiyātha of the martyrs for all the days of the week.

Written in a handsome and bold East Syrian hand. Headings in red. Profusely rubricated. Some leaves are torn in the middle.

The words marmītha and hullāla are generally in a handsome Estrangela hand and in yellow ink, and are also marked on the margins. Fol. 67b has a fine ornamental pattern, surrounded by the words "The wicked people of the children of Israel," which serve as an introduction to Ps. lxviii. An ornamental pattern of the sign of the cross is found on fol. 125 and on fol. 181b.

An Arabic inscription on fol. 181a and on the fly-leaf at the end states that the MS. passed from the deacon Antūn, son of Joseph, into the possession of his son Joseph, then into the possession of his nephew Nu'mān in 1891.

Mingana 429

162 x 108 mm. 115 leaves, sixteen lines to the page.

The Service-Book of the East Syrian Church, entitled ۲۱۳۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱
Mingana 430

122 × 89 mm. 128 leaves, eighteen lines to the page.

The Four Gospels according to the Peshitta Version.

The MS. is not in a good state of preservation and many leaves at the beginning are half torn away.

Ff. 1-4 contain an index to the Gospel lessons in use in the West Syrian Church. These lessons are also indicated in red letters in the body of the text.

The MS. wants many leaves at the beginning and at the end and has also here and there a lacuna of a few leaves.

The quires are marked in Syriac and in Armenian characters.

No date. A clear and uniform West Syrian hand of about A.D. 1480. Headings in red. Well rubricated.

Inside the cover is a leaf of vellum taken from an old Armenian MS., written in a bold hand.

The wooden covers bear a sign of the cross formed of round and slightly flat nails.

Mingana 431

247 × 180 mm. 208 leaves of double columns, twenty-six lines to the column.

A
Fol. 1: The letter of Eusebius to Carpianus.

The Eusebian tables of Canons are missing at the end.

B
Ff. 26-208: The Four Gospels according to the Peshitta Version.

Entitled (fol. 2b): صاحب سماحة السيد

The first column contains the Syriac text and the second its translation into Arabic. The latter embodies linguistic peculiarities which are not often found in the Arabic versions. The word "Pharisees" is translated by مَلْصَالْتَةْ, which recalls the mu'tazilah sect in early Islam, and the word for "Judea" is always مَوْد, which reminds one of the Kur'anic verb had, etc.

As a specimen of the Arabic version I give the first lines of the Gospel of John (fol. 163a):

كان الكلمة بديئا موجودا والكلمة كان موجودا لدى الله و الخلق هذه كان موجودا اولا عند الله الكلمة يبدع وكان من دونه ولا شيء واحد كان أيضا موجودا به كانت الحياة والحياة هي نور البشر والور ابكر في
The margins contain the Ammonian sections and the Eusebian Canons written in Arabic abjad numbers. At the beginning of the MS. there is a harmony of the Gospels at the bottom of the pages. This Syriac harmony and that found on the margins of the first leaves seem to have been added by a later hand.

The Arabic headings of the second column do not correspond with the Syriac headings of the first column. So the Syriac end of Matthew is (fol. 6ya):

And the Arabic end of the same is:

It is useful to remark that in the headings Matthew is referred to as ج، Mark as ى، Luke as س، and John as د. At the end of every Gospel is a Syriac note giving the number of chapters and kephala and the number of Canons, miracles, parables, Biblical quotations and lessons. These lessons are marked throughout the MS. with sentences written in red in the body of the text.


The second part of the MS. is dated in Arabic (fol. 208b) 1670 of the Greeks (A.D. 1369) (see below): ٢١١٥

The MS. is written in two different West Syrian hands. Ff. 1-109 belong to an earlier hand and ff. 110-208 were written by a later and slightly bolder hand. The above colophon, giving the year 1670 of the Greeks, belongs to the second hand. The first hand is probably about a hundred years earlier or about A.D. 1269.

Ff. 1-3 are supplied by a hand of about A.D. 1650.


The Syriac part of the MS. is written in a neat and clear West Syrian script with many vowels and complete diacritical points, and the Arabic part is in an old and handsome Naskhi script, fully vowelled. Both parts are profusely rubricated.

An owner has renovated many leaves of the MS. The lower edges of fol. 101 are torn.
Written in a clear and bold East Syrian hand. Headings in red. Profusely rubricated. Broad margins. The headings are written also in black on the margins within red rulings.

Mingana 433
236 × 170 mm. 63 leaves, from eighteen to twenty lines to the page.

A
Ff. 1b-25a: The story of Ahikar.

At the end (fol. 63b) is the sentence:

At the end (fol. 63b) is the sentence:


Mingana 434
153 × 103 mm. 153 leaves of two columns, generally twenty lines to the column.

A
The lexicographical work entitled The Interpreter, by Elijah bar Shinaya, Metropolitan of Nisibin.

The thirty headings of the lectionary into which the work is mainly divided are written in red and in Garshuni in the body of the text, and in black and in Arabic characters on the margins.

The first column contains the Syriac words and the second their translation into Arabic, written in Garshuni.

Ff. 179a-153a contain the treatise de equilibritis by the author himself:

He was born in the village of Tell-kaiphe, near Mosul, in A.D. 1667, and was ordained Bishop of Amed in 1691 and Patriarch in 1696. He died in 1714. See Assemani, Bibl. Orient., iii, 603.
Written in a clear and neat West Syrian hand. Headings in red. Profusely rubricated. Broad margins. A figure of a head is on fol. 976.

Inside the cover a Garshuni inscription, by an owner whose name has been effaced, states that in 2065 of the Greeks (A.D. 1754) the MS. was bought from a certain 'Audish (أوديش) for the sum of three-fourths of a coin (؟؟؟) in the name of 'Audish.

The leaves used for binding contain miscellaneous matter in Syriac and in Garshuni. One Syriac leaf, the text of which bears on mysticism, is written in a regular Estrangela hand, which may be ascribed to about A.D. 1250.

Mingana 435

162 x 103 mm. 109 leaves of two columns, fourteen lines to the column.

A


B

The work is divided into four kepahlia, subdivided into paskhe.

The first column contains the Syriac text and the second its translation into Garshuni.

Fol. 107b: A poetical piece on "Wisdom" as described in the above work, by Barhebraus himself.

C

Ff. 107b-109a: The often recurring question asked by the East Syrian writer Khâmîs bar Kârdâhû and answered by the West Syrian writer Rabban Daniel bar Hâttâb, and still more fully by Barhebraus.

Dated (fol. 1096) 7th February, A.D. 1848, and written at Mosul by Behnam, son of the deacon Gorgis, son of Khîdr:

A negligent West Syrian hand. Headings in red. Fairly broad margins.

Mingana 436

176 x 123 mm. 41 leaves, sixteen lines to the page.

A

Ff. 2b-29a: A treatise on the Syrian months and the events that take place in them, entitled the "Prognostications of Daniel the prophet." In Garshuni.

At the end (fol. 29a) the book bears a Syriac title as follows:
Each month has a special section called fašl.

B

Ff. 29a-41a: A treatise on horoscope of births, entitled “Signs of the Holy Birth.”

The work treats of some signs that occur in the sky, in the sun and in the moon. In the colophon (fol. 41a) it is included in the above Malhamah of Daniel: ملَّامَة مَسْعُودة
بِإسْمِ مَسْعُودٍ

Fol. 41b: The beginning of Ecclesiasticus.

No date. Written in a clear but not very handsome West Syrian hand of about A.D. 1760. Headings in red. Well rubricated. A coarse ornamental pattern on fol. 41b.

Mingana 437

320 × 213 mm. 279 leaves, twenty-six lines to the page.

The Book of the Sessions according to the Peshitta Version of the East Syrian Church.

Ff. 1b-26b: Joshua (with 18 chapters). Ff. 26b-51b: Judges (with 16 chapters). Ff. 51b-112b: Samuel (with 37 chapters).

Ff. 112b-178a: Kings (with 35 chapters). Ff. 178a-47a are called “the Book of Elijah” [ءاباؤ ابی هلال] and ff. 47a sqq. are headed “the Book of Elisha” [ءاباؤ ابی الهی]


According to the colophon the author of Ecclesiasticus was called Jesus, son of Simon, and was living in the time of the Maccabees.

Ff. 253a-279a: Job (with 25 chapters).

Apart from the above chapter-numbering belonging to each separate Book, all the Books forming the Book of the Sessions have a general and collective chapter-numbering from 1 to 164 marked on the margins of the folios.

An inscription by the renovator states (fol. 279b) that the MS. was written in A.D. 1855 by the deacon Hormiz, son of Cyriacus, of the family of Baith Kardash, of the small town of Alkosh. He was helped in his task by the priest Mansûr, of the family of Sauro. These two copyists were the pupils of the priest Damian.1

Written in a clear and bold East Syrian hand. Headings in red and often in bold Estrangela characters. Fully vowelled.

1 Evidently the one who composed the office of the Immaculate Conception in the Chaldean (East Syrian Uniat) breviary.
A long inscription on fol. 279a states that the MS. was renovated Friday, 15th July, A.D. 1910, by the scholar Joseph, son of the priest Elijah, etc., of the family of Homo, from the village of Alkosh. The renovator, who was helped in his work by his father, has supplied also ff. 1-8, 10-11, 19, 81-82, 179, 188, 198, 256-279.

Mingana 438
102 x 72 mm. 69 leaves, generally from eleven to fourteen lines to the page.

Various works of a devotional character.

A

Ff. 1-6: (a) The end of a prayer to the Virgin (ff. 1-2a).
(b) The Canticle of the Three Children (ff. 2a-5b).
(c) The beginning of a prayer to be recited before going to bed. Incomplete at the end.

The MS. is deficient at the beginning and I have no means of ascertaining how many leaves are missing from it.

B

Ff. 7-24: Various prayers and invocations to the Virgin. Incomplete at the end.

The couplets of a prayer begin with محرم حكم, and the couplets of another with سبب حكم.

C

Ff. 25-26: The end of a prayer to the Virgin and a katholiši for Palm Sunday, both in Garshuní. The latter is headed: ملحمحمم حكم.

D

Ff. 26b-38b: Various prayers as follows:
(a) A prayer for St. Shamuni of the Maccabees and her seven children.

The names of the seven children given in this West Syrian prayer are different from those found in the East Syrian tradition. See Breviarium Chaldæicum, vols. i, ii, iii, p. 357.
(b) The prayer of St. Gregory (ff. 26b-27b).
(c) The prayer of Abraham Kindonáya (ff. 27b-28b).
(d) The prayer of St. Ephrem (ff. 29a-30a).
(e) The Canticle of the Three Children (ff. 30a-33b).
(f) A maimra by St. Ephrem (ff. 33b-35a).
(g) Two prayers by Abbot Isaiah (ff. 35a-37a).
(h) The prayer of St. Basil of Cesarea (ff. 37a-38a).
(i) The prayer of Isaac of Nineveh (fol. 38b).
(j) A prayer to the Virgin and an invocation to a nun (H spoilusa).

E


Incomplete at the beginning and at the end. The author's name occurs in some couplets; so on fol. 41a the sentence: إيلى كفم, and on fol. 44a and b: إيلى كفم حكم حكم حكم حكم حكم حكم.

The margins of fol. 41 are damaged, and fol. 45 is torn in the middle, but the text is not injured.

F

Ff. 46-51: The very effective prayer that the Virgin taught the Apostle Matthew,
after she had rescued him from prison. In Garshuni.

On fol. 460 occurs the statement: \[\text{Garshuni: } \text{rescued him from prison.} \]

In some other MSS. the Apostle is Matthias and not Matthew.

The prayer, which seems to contain cabalistic signs towards the end, is incomplete at the beginning and at the end.

G


The author's name appears on fol. 58b:

On fol. 55b a Roman Catholic hand has tried to efface the names of the West Syrian saints Severus of Antioch and Dioscorus of Alexandria.

H

Ff. 58b-61b: A kasidah on the good malefactor that was crucified with Christ, probably by the same 'Abd al-Jalil al-Mausili. In Garshuni.

At the end the author mentions many West Syrian saints, and a Roman Catholic hand has on fol. 61a endeavoured to efface the name of the West Syrian holy man, Jacob Baradseus.

I

Ff. 61b-67a: Three lessons from the Gospels. In Syriac.

J


It is said that the maimra is a speech delivered by the saint on the 21st of the month of Bawuna in the Church of the Virgin situated on the eastern side of the town.

No date. Written in two negligent but clear West Syrian hands of about A.D. 1680. Headings in red. Well rubricated.

On fol. 24 the name of the copyist appears as Ephrem.

Mingana 439

167 x 105 mm. 109 leaves, generally thirteen and fourteen lines to the page.

Various works in Garshuni.

A

Ff. 16-61b: The Apocalypse of Paul.

B

Ff. 16-61b: The story of Arsenius, King of Egypt, and "the owner of the skull."

C

Fol. 69 is blank. Ff. 70a-94b: The story of King Solomon, son of King David, and of his palace.
The story is in the style of the *Arabian Nights*.

D

Ff. 95b-106a: The story of Sibyl, from whom, it is said, St. Paul borrowed a passage in his first Epistle to the Corinthians.

Dated (fol. 106b) 12th June, A.D. 1901, and written (probably at Mosul) by 'Abdallah, son of Isaac, son of Khadduri (نحْب) Murād.

Clear but negligent West Syrian hand. Headings in red. Thin paper. The margins of some leaves towards the end are slightly damaged.

The verse quoted by Paul is 1 Cor. ii, 9.

E

Ff. 106b-108b: The story of a merchant and his wife.

For another copy of the same work see Mingana 374.

No date. Written in a negligent West Syrian hand of about A.D. 1850. Thin paper. No rubrications.

Ff. 1-26a deal with the history of the world, or rather of the Jewish people, from the creation to the time of the flood. On fol. 26a this section is called "Part i".

Mingana 440

192 × 145 mm. 116 leaves, generally from seventeen to nineteen lines to the page.

The life of Alexander the Great composed in A.D. 1669 (fol. 2b) in a Christian spirit by an anonymous Christian writer.

Begins:

The work is divided in the MS. into forty-one bāb, but seems to be incomplete at the end. The forty-first bāb ends abruptly on fol. 116a with the sentence:

For another copy of the same work see Mingana 374.

No date. Written in a negligent West Syrian hand of about A.D. 1850. Thin paper. No rubrications.

Mingana 441

330 × 232 mm. 124 leaves of double columns, twenty-eight lines to the column.

A


According to this heading the work is, therefore, called the "Book of Utilities."

At the bottom of the same column occurs the following secondary heading:

Ff. 1-26a deal with the history of the world, or rather of the Jewish people, from the creation to the time of the flood. On fol. 26a this section is called "Part i."

Ff. 26a-44 contain the history of the Jewish people from Noah to Yoyākīm (Joachim).
This section, which apparently contains parts ii-iv, is entitled (fol. 26a) the “Book of Utilities and Mysteries.”

The order of the above parts corresponds roughly with that found in Mingana 70. The MS. contains, therefore, what is known as the Book of the Rolls, or, the second part of which I edited and translated as fasc. 6 of my Woodbrooke Studies (q.v.). It is an extension of what passes under the name of the Apocalypse of Peter.

So far as the title is concerned the work seems to be identical with that contained in Mingana 70, but the text used in the two MSS. differs considerably. So also is the case with the order of the narrative.

For the contents of ff. 44a-45b see below under E.

B

Ff. 45b-49a contain a life of Clement similar to that found in the Greek Recognitions of Clement.

The text is different from that edited and translated by Mrs. Gibson in Studia Sinaitica (No. 5).

C

Ff. 49b-68a: The preaching of Peter and Paul in Antioch, Laodicea and Rome.

The work has no special title and seems to be embodied in the above narrative. The following heading occurs at the beginning:

The text is also different from that published by Mrs. Gibson.

This section and the one that precedes it are in Mingana 70, relegated to the end of the book.

D

Ff. 68a-124: The continuation of the Apocalypse of Peter.

Headed: جلاب بن الطور خضر جلابع خضر.

This section is found at the end of Mingana 70.

Dated (fol. 124a) 21st July of the year 2067 of the Greeks (A.D. 1756), and written by the deacon Thomas, son of Zechariah:

This looks suspiciously like the word Saracens, in undotted Arabic characters, where the letters fa' and kaf are only distinguished from each other by an extraneous dot. This proves decisively that the original from which the present MS. is derived was written in Arabic and not in Syriac characters. Barsalibi, in his discourse against the Arabs or Muslims (cf. Mingana 424, fol. 98b), believes that the word Saracen is derived from Sarah, the wife of Abraham. This is also the opinion of Jerome (Ezek. viii, xxv).
The writing is a bold and clear West Syrian hand. Headings in red. Broad margins. Profusely rubricated.

Mingana 442

312 × 207 mm. 98 leaves, twenty-two lines to the page.

A Lectionary from the Gospels for the festivals, the Sundays and the commemorations of the East Syrian Church. In Garshuni.

The order of the lessons is that of the ecclesiastical year of the East Syrian Church, as follows 1:

Fol. 1a: The first Sunday of the Annunciation: 
Fol. 5a: The Nativity of our Lord:

Fol. 5b: The first Sunday of the Nativity.
Fol. 7a: The Commemoration of the Virgin that falls in Kānin:


The scarcity of the commemorations of saints found in the Lectionary, as compared with some other copies of the work (e.g. the British Museum Add. 14, 923; vol. i, pp. 182-188 in Wright’s Catalogue) is to be noted. This fact seems to refer to more ancient practices in the Church.

Fol. 9a: The Epiphany:

Fol. 9b: Commemoration of John the Baptist:

Fol. 10b: The first Sunday of the Epiphany.
Fol. 11a: The Commemoration of SS. Peter and Paul.
Fol. 12a: The second Sunday of the Epiphany.
Fol. 13a: The Commemoration of the four Evangelists:

Fol. 14a: The third Sunday of the Epiphany.
Fol. 14b: The Commemoration of St. Stephen the Protomartyr:

Fol. 15b: The fourth Sunday of the Epiphany.
Fol. 16b: The Commemoration of the Greek Doctors:

Fol. 17a: The fifth Sunday of the Epiphany.
Fol. 18a: Monday of the Rogations of the Ninevites:

Fol. 18b: Tuesday of the same Rogations.
Fol. 19a: Wednesday of the same Rogations.
Fol. 19b: Thursday of the same Rogations.
Fol. 20a: Commemoration of the Syrian Doctors:

Fol. 20b: The sixth Sunday of the Epiphany.
Fol. 21a: The Commemoration of any one Saint:

Fol. 22a: The seventh Sunday of the Epiphany.
Fol. 22b: Commemoration of the Forty Martyrs:

Fol. 23a: The Friday of the Dead:
Fol. 23b: The first Sunday in Lent:

Fol. 24a: Monday in the first week of Lent.
Fol. 25a: Tuesday. Fol. 25b: Wednesday.
Fol. 26b: Thursday. Fol. 27a: Friday.
Fol. 27b: The second Sunday in Lent. Fol. 28a: The Second Friday.
Fol. 29a: The third Sunday in Lent. Fol. 29b: The third Friday.
Fol. 30a: The fourth Sunday in Lent.
Fol. 31a: Monday in the mid-week in Lent:

Fol. 32b: Tuesday. Fol. 33b: Wednesday.
Fol. 34b: Thursday. Fol. 35b: Friday.
Fol. 36a: The fifth Sunday in Lent. Fol. 37a: The fifth Friday.
Fol. 38b: The sixth Sunday.
Fol. 39a: The sixth Friday, and it is the Commemoration of Lazarus (جح بدار جدار).
Fol. 41a: Palm Sunday:
Fol. 42b: Monday in the last week of Lent:

Fol. 43b: Tuesday. Fol. 44b: Wednesday.
Fol. 45b: The Thursday of the Lord’s Passover:
Fol. 46b: The Friday of the Passion:
Fol. 48b: The evening of the Friday of the Passion:

Fol. 51b: At the celebration of the Eucharist on the Great Saturday (two lessons):
Fol. 52b: Night of the Sunday of the Resurrection:
Fol. 53b: Morning of the Sunday of the Resurrection:
Fol. 53b: Monday in the Week of Weeks:

Fol. 54b: Tuesday. Fol. 55a: Wednesday.
Fol. 56b: Thursday.
Fol. 57b: The Friday of the Confessors:
Fol. 58b: New Sunday:
Fol. 58a: The Commemoration of Abbot Abraham:
Fol. 58a: The Commemoration of St. George:
Fol. 58a: The Commemoration of Abbot Hormizd:
Fol. 59a: The fourth Sunday. Fol. 60a: The Commemoration of St. Barbara.\(^1\)
Fol. 60a: the fifth Sunday. Fol. 61a: The Commemoration of St. Shamuni and her children:
Fol. 62a: The Commemoration of the Virgin that falls in the middle of May:
Fol. 62a: The Ascension:
Fol. 64a: The sixth Sunday of the Resurrection.
Fol. 64b: the seventh Sunday.
Fol. 65a: Pentecost:
Fol. 66b: The lesson of the Genuflexion:
Fol. 68a: The Friday of Gold:
Fol. 69a: The Commemoration of Abbot Isaiah of Aleppo.\(^2\)

\(^1\) His monastery is still extant near the village of Bakofa, north of Mosul.
\(^2\) She has a church in the village of Karmles, south-east of Mosul.
He has a church north of the town of Mosul.

Fol. 75a: The Commemoration of St. Thomas the Apostle: حَمَّمُ مَدَّ يَسُوُّ مَحَمَّدًا. 
Fol. 75a: The last Friday that ends the fast of the Apostles.

Fol. 76a: The first Sunday of Summer, called نَصْارَدِي: 

Fol. 77a: The second Sunday of Summer.


Fol. 82a: The sixth Sunday. Fol. 83a: The seventh Sunday.

Fol. 83a: The Feast of Transfiguration.

Fol. 84b: The second Sunday of Elijah.

Fol. 86b: The third Sunday.

Fol. 88a: The fourth Sunday of Elijah.


Fol. 92a: The first Sunday of Moses, and it is the commemoration of Abbot Hormizd:

Fol. 92b: The second Sunday of Moses. Fol. 93b: The third Sunday. Fol. 94b: The fourth Sunday, and it is the Commemoration of St. Meskainta and her two children.

---

1 His monastery is still extant near the small town of Alqosh, north of Mosul.

2 Her church is in our days the Cathedral Church of the Chaldeans (East Syrian Uniates) at Mosul.

---

Written in a clear and bold East Syrian hand. Headings in red. Broad margins. Some headings in Estrangela characters.
A

Ff. 1b-130b: The often-recurring work on horoscope by Abu Ma'shar Ja'far b. Muhammad al-Balkhi.

Ff. 1b-104a are devoted to the horoscope of men, and ff. 104b-130a to that of women.

Ff. 19-20 are damaged and the lower edges of fol. 8o are torn away.

B

Ff. 131b-170a: A controversy held in the court of the Caliph Ma'mun of Baghdad between Bishop Shim‘ūn (Simon) of Ῥύρ ‘Abdīn, and a company of Muslim Doctors.

The names of the Muslim Doctors are given as Muḥammad b. ‘Abdallah al-Ḥashimi, Ibrāhim ibn al-Jarai‘i (Jarai‘i), Ibrāhim ibn al-Bawāzī‘i (Bawāzī‘i), and Sālim al-Ham-dānī.

Bishop Simon who, as stated in the above quotation, was from the village of Ḥabīnsīs in Ῥύρ ‘Abdīn, is constantly referred to in the narrative as Abu Kurrah (Abū Kurrah).

C

Ff. 170b - 171a: Magical formulæ over scorpions, wolves and fleas, in order to impede them from doing any harm.

The first formula is headed:

نظر

النمل
D

Ff. 171b-173a: A treatise showing the use to which some canonical Psalms may be put in magic or otherwise.

E

Ff. 173b-189b: A strange work containing a collection of sayings from the Gospels and other sources. They are to be recited in order to obtain through them magical effects of different kinds and to know whether a given human action is good or bad.

Headed in Syriac:

Every short section is divided into four parts introduced by the following headings:
(a) مهد (Gospel); (b) ترجم (Interpretation); (c) داود (Daniel); (d) ملائكي (Apostles).

The work, which is incomplete at the end, contains fifty-six sections of four sayings each.

Fol. 187 is fragmentary and ff. 188-189 are much damaged.

The work begins:

The magical letters spoken of in the above Syriac quotation are written on fol. 173b, before the treatise.

Ff. 1-170 are all in one hand and dated (ff. 104a and 170a) 21st of March, 2208 of the Greeks, and A.D. 1890, and written by the deacon 'Abd al-'Aziz, son of the priest Gorgis (غريغس = George), from the village of Ba’shikah (بشکا), north-east of Mosul. He wrote the MS. at Mosul for Makdami (pilgrim) Ablahad (أبلهاد), son of George (عاصم), son of Isaac, from the said village of Ba’shikah.


Ff. 171-173 are in a thinner hand, and ff. 174-189 are in an equally thin but somewhat negligent contemporary hand, with copious rubrications.

Mingana 445

144 x 102 mm. 62 leaves, generally from fourteen to sixteen lines to the page.

A

Fol. 1a: A poem in the seven-syllable metre, illustrating the resurrection from a bird which kills its young then revives them by means of its own blood which it sheds over them.

Begins:

B

Ff. 28-31b: The often recurring questions of SS. Gregory and Basil. In Garshuni.

C

Ff. 31b-37b: A treatise on the anatomy of the body of man, by St. Ephrem. In Garshuni.
SYRIAC MANUSCRIPTS.

D


This Abu'l Ma'âni is 'Aziz bar Sabta who became West Syrian Patriarch of Tûr 'Abdin under the name of Ignatius VII. He died in A.D. 1481.

Ff. 42b-50b: The life of the "Man of God," or St. Alexius.

Ff. 60a-61a: An extract from the Paradise of the Fathers on the death of Abbot Arsenius. In Garshuni.

Ff. 61a-62a: The prayer to be recited before the oral confession.

The prayer seems to be translated from Latin for the use of West Syrian Unials.

No date. Written in a clear but not handsome West Syrian hand of about A.D. 1760. Headings in red. Ff. 2-23 profusely rubricated.

Fol. 1b contains a note on the meaning of the sentence of Christ concerning "thirtyfold, sixtyfold and a hundredfold"; and fol. 62a contains the ten commandments.

Mingana 446

225 × 161 mm. 286 leaves, generally from twenty to twenty-four lines to the page.

Various works in Garshuni.

A

Ff. 1-26b: The life of St. George.

From the Syriac numbering at the bottom of the pages we gather that five leaves have disappeared from the beginning of the MS, which has consequently no title page for the first tract.

B

Ff. 27a-42a: The life of St. Hilaria, the daughter of King Zeno.

On ff. 32a and 38 are Syriac quotations in the twelve-syllable and in the seven-syllable metres.

C

Ff. 42a-49a: The letter which came down from heaven.

D

Ff. 49a-61a: The preaching of St. Peter in the city of Rome.

The story relates the exploits of the nobleman Faustus (Faxta), of his son Clement (Clement of Rome), and of his wife Akrôsa (Akrôsa).
On the margins of fol. 60a are two Syriac quotations, one on chalice ()paren and the other on paten (سند).

E
Ff. 61a-65b: The story of the boy whose father and mother wished to kill in the time of the prophet Daniel.

F
Ff. 65b-74a: The story of Shamnī and of her seven children (Maccabees) martyred under King Antiochus.

G
Ff. 74a-79a: The story of the prophet Jonas.

H
Ff. 79a-84a: A maimra on the Eucharist, confession and penitence, by Jacob of Serug.

I
Ff. 84a-102b: The book of the mysteries revealed by our Lord to St. Peter and by St. Peter to his disciple Clement.

It is the work known as the Apocalypse of Peter.

At the end the抄ist adds: “This is what we have found in the manuscript.”

J
Ff. 103a-109b: The life of the Abbot Kârâs, who died on the 4th of July.

On the margins of fl. 103b, 104a and 108a are some zajâlîyhâ. Those on fol. 104a are attributed to Ḫsâlâl Hâzâr (هارب), a West Syrian writer of the seventeenth century, and to another writer referred to as “the Egyptian” (العربية).

K
Ff. 109b-120b: A discourse on the betrayal of our Lord by Judas, and the descent of Christ into Hades, by John Chrysostom.

L
Ff. 120b-121b: An anecdote concerning a Jew who was living among the Franks and the blood of Christ in the Mass.

Headed: ممعم حضية في وادي...latf."...

M
Fol. 122b: The story of an abbot and a wolf.
Begins: "...»

N

Ff. 122a-123b: A discourse on the Mass and the Communion, by Elisha the prophet.

O

Ff. 123b-125a: The story of an avaricious merchant, an angel and a child.

P

Fol. 125. The questions of St. Gregory and St. Basil.

Q

Ff. 126a-127a: The story of the wife of a priest, who was sold as a slave to another woman.

The text is written in Arabic characters.

R

Ff. 127a-130a: The testament of Peter or Severus al-Jamil, Bishop of Malij, and author of the work entitled Ishrdk.

At the end is a magical formula in rhymed prose and in Arabic characters, in which curiously enough Muslim saints are invoked.

It ends: "..." and "..." in explanation of this quotation it is to be noted that the copyist was a weaver.

S

Ff. 130b-133b: The story of a bird, in the style of the Arabian Nights.

T

Ff. 133b-139a: The story of Job.

U

Ff. 139b-154a: A mainra on the woman who anointed the feet of our Lord, by Jacob of Serug.

A leaf is missing between ff. 143-144.

W

Ff. 154b-159a: A conversation of Moses with God.

X

Ff. 160a-166b: The letter which came down from heaven in the time of the Emperor Constantine.

Y

Ff. 167a-177b: The story of St. John the "owner of the Gospel of gold."
He was the son of a Roman nobleman called 
أباه, whose wife was called 
إمها.

Two leaves are missing between ff. 166-167, and the real title of the story may have been written on them. The long title found on fol. 167a is simply an exhortation to the faithful to listen to the exploits and the asceticism of the saint.

Z

Ff. 177b-188b: A mainma on the prophet Elijah, by St. Ephrem.

Ff. 189a-200b: The preaching of the Apostle Thomas in a "town of India."

Ff. 200b-204b: The martyrdom of the Apostle Thomas in a "town of India." on the 26th of the month of Bashnes (21st of May).

Ff. 204b-208b: The preaching and the martyrdom of St. Luke, on the 22nd of the month of Bábah.

Ff. 208b-217b: The preaching of the Apostle Matthias in the town of the cannibals.

Ff. 218a-236b: A discourse on St. Mark the evangelist by Severius, Bishop of Nastūfrah (Nastarū).

The discourse contains a complete history of the evangelist, who was martyred on the 30th of the month of Barmūdah.
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... حماية الالهات صورت إلى
إباعاً كتب مسعوداً كتب المقصود
ثالثاً كتب مسعوداً 900 كتب رأى
إعماء اسم مسعود اسم كتب.

hh

Ff. 246a-247a: the martyrdom of the Apostle Simon, son of Cleophas, which took place on the 9th of the month of Abib.

... معاوناً كتب اسمه اسمإباعاً
إباعاً كتب اسمه اسم إباعاً
كلامه في مص: اسم.

ii

Ff. 247a-252a: A maimra on the baptism of our Lord, by Jacob of Serug.

مسوداً على مص: اسم مسعود
كلامه مسعوداً على مص: اسم

jj

Ff. 252a-257a: A discourse on the vanity of the world and on death, by Gregory (Nazi-anzen?).

مسوداً على مص: اسم مسعود
كلامه على مص: اسم مسعود

kk

Ff. 257b-260b: A maimra on penitence by St. Ephrem.

مسوداً على مص: اسم مسعود
كلامه على مص: اسم

ll

Ff. 260b-286a: The Apocalypse of Paul.

... إلهام: إلهام

No date. Written in a clear West Syrian hand of about A.D. 1750. Few rubrications.

Fairyly broad margins. On ff. 127b, 139a the name of the抄ist is written in Arabic characters as Behnam, the weaver of veils, son of Ashlabū (بناهان). From the inscription on fol. 139a we learn that the preceding pages were copied in the time of Lent.

A long Garshûni inscription on fol. 286b informs us that in the year 2083 of the Greeks (A.D. 1772) the MS. was given together with a candlestick to the churches of the Virgin and of St. Thomas and St. Abud’emmeh (سوسن)، in the town of Mosul. The givers were the children of the above copyist Behnam Ashlabū (here written as مسعود)، and they gave it for the souls of their children ‘Abdallah (هئام)، Behnam and Sim’an (هئام)

In that very year 2083 of the Greeks a pestilence swept the city of Mosul, and in two months 1400 people died from the congregation of the Church of St. Thomas. All the priests also died, together with Bishop Rizk-Allah, so that for three months no prayer was recited in the church.

Six Arabic seals are badly stamped on ff. 148b and 149a. One of them bears the name of the deacon ‘Atâ’-Allah and another has the date (A.D.) 1781.

Mingana 447

227 x 167 mm. 120 leaves, twenty-eight lines to the page.
The Homilies of John Chrysostom. In Garshuni.

The homilies are eighty-five in number, a good index of which is found on ff. 30-76. The index, which is probably due to the translator, is preceded by a regular preface, which begins (fol. 16):

At the end (ff. 118b-119a) is found a separate homily not included in the above number of eighty-five, but the copyist informs us on the margins that he found it in another MS. where it was counted as the thirty-first of the series.

This homily is headed:

Dated in Garshuni and in Arabic (fol. 120a) 27th August, of the year 2153 of the Greeks, and A.D. 1842, and written by Ephrem, son of Zakkar (ܡܵܡ), from the family of the priest Abraham.

On fol. 119a is an inscription in bold characters which states that the MS. was bound by the deacon ‘Abd al-Wâhid, a physician.

Some Arabic sayings on the vanity of this world are found on fol. 120a.

Written in a clear but negligent West Syrian hand. Headings in red. Well rubricated.

Mingana 448

105 × 74 mm. 76 leaves, nine lines to the page.

A

Ff. 1-37a, 67b-76a: The deacon’s part in the liturgy of the West Syrians.
The life of SS. Behnam and his sister Sarah, children of King Sennacherib, who, together with their thirty companions and their above teacher, the hermit St. Matthew, were martyred in the year 663 of the Greeks (A.D. 352).

The life of the forty martyrs of Sebaste.

The life of St. Armenius, with his wife and children.

A Christological treatise in which the West Syrian or Monophysite doctrine of the Incarnation is upheld against all other doctrines.

The work is anonymous and is mainly directed against the Maronites of Mount Lebanon, as the final sentence shows (fol. 115a):

No date. Written in a clear but negligent West Syrian hand of about A.D. 1840. Headings in blue. Fairly broad margins.

Mingana 450

220 × 162 mm. 85 leaves, twenty lines to the page.

Various homilies for the festivals of the West Syrian (especially the Maronite) Church by different Fathers. In Garshuni.

A

Ff. 18b-44b: The life of SS. Behnam and his sister Sarah, children of King Sennacherib, who, together with their thirty companions and their above teacher, the hermit St. Matthew, were martyred in the year 663 of the Greeks (A.D. 352).

The life of the forty martyrs of Sebaste.

The life of St. Armenius, with his wife and children.

A Christological treatise in which the West Syrian or Monophysite doctrine of the Incarnation is upheld against all other doctrines.

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Mingana 450

220 × 162 mm. 85 leaves, twenty lines to the page.

Various homilies for the festivals of the West Syrian (especially the Maronite) Church by different Fathers. In Garshuni.

A

Ff. 18b-44b: The life of SS. Behnam and his sister Sarah, children of King Sennacherib, who, together with their thirty companions and their above teacher, the hermit St. Matthew, were martyred in the year 663 of the Greeks (A.D. 352).

The life of the forty martyrs of Sebaste.

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A Christological treatise in which the West Syrian or Monophysite doctrine of the Incarnation is upheld against all other doctrines.

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Various homilies for the festivals of the West Syrian (especially the Maronite) Church by different Fathers. In Garshuni.

A

Ff. 18b-44b: The life of SS. Behnam and his sister Sarah, children of King Sennacherib, who, together with their thirty companions and their above teacher, the hermit St. Matthew, were martyred in the year 663 of the Greeks (A.D. 352).

The life of the forty martyrs of Sebaste.

The life of St. Armenius, with his wife and children.

A Christological treatise in which the West Syrian or Monophysite doctrine of the Incarnation is upheld against all other doctrines.

The work is anonymous and is mainly directed against the Maronites of Mount Lebanon, as the final sentence shows (fol. 115a):

No date. Written in a clear but negligent West Syrian hand of about A.D. 1840. Headings in blue. Fairly broad margins.

Mingana 450

220 × 162 mm. 85 leaves, twenty lines to the page.

Various homilies for the festivals of the West Syrian (especially the Maronite) Church by different Fathers. In Garshuni.
D

Ff. 234-276: A maimra on the birth of John the Baptist, by St. Ephrem.

E

Ff. 276-416: A homily on the Nativity, by John Chrysostom.

F

Ff. 416-500: A maimra on the Nativity, by Isaac of Antioch.

G


H

Ff. 546-570: A maimra on the Virgin, by Isaac of Antioch.

I

Ff. 570-640: A homily on the circumcision of our Lord, by Cyril of Alexandria.

J

Ff. 640-676: A maimra on the manifestation of Godhead in the baptism of our Lord, by St. Ephrem.

K

Ff. 676-716: A homily on the baptism of our Lord, by John Chrysostom.

L

Ff. 716-756: A homily on the decollation of John the Baptist, by the same John Chrysostom.

M


No date. Written in a clear but not handsome West Syrian hand of about A.D. 1845. Same hand as in Mingana 461, 464, 465, etc.
The deacons' part in the service of the West Syrian liturgy. Incomplete at the end.

The rubrics are in Garshuni. Something is missing between ff. 7-8, 21-22, 26-27.


The copyist's name is found on fol. 116a as the priest-monk Dinha: ينها صمجر.

Mingana 452

218 × 168 mm. 180 leaves of two columns, twenty lines to the column. Ff. 178-180 have not two columns.

A

Ff. 1b-166b: The Psalter of the West Syrian Church.

The first column contains the Syriac text, and the second its translation into Garshuni.

As in Mingana 462 (q.v.) headings in the body of the text indicate the division of the Psalms for the prayers of the Hours. They begin on ff. 24b, 49a, 70a, 93b, 116b, 127a, 136a, 149b, 161a.

The uncanonical psalm 151 is as in M. 462 headed (fol. 166b): مكردشَف یسَم هُجِم.

B

Ff. 167a-177b: The prayer of Philoxenus of Mebbug.

یکِرَو يَبِع هُلَد حَسَم.

Beginning: يمُس حُم.

The second column contains the translation of the prayer into Garshuni.

C

Ff. 177b-180a: An anonymous penitential maimra in the twelve-syllable metre.

Headed: ملاْنُه یلاْنی یاپَکلا

Begins: مكِر يَبِع هُلَد حَسَم.


The copyist's name is found on fol. 116a as the priest-monk Dinha: ينها صمجر.

Mingana 453

229 × 165 mm. 221 leaves, twenty lines to the page.

Various works in Garshuni.

A

Ff. 1b-144a: A collection of Synodical Canons for the use of the Coptic Church, entitled: "The Spiritual Medicine.

The work, which is anonymous, mostly deals with canonical punishments to be inflicted for various sins. It is divided into forty-seven babas, subdivided into fasls, a good index of which is found on ff. 1b-8b. It begins (fol. 9a) in a regular and classical Arabic way:

کَتِبَ لِلَّهِ هُدُيَّةً مَهْلَكَةً عَدْأَمِي، "السَّمْعُ، "القُرْءَانُ، "الكِتَابُ، "الكِتَابُ، "الكِتَابُ.

The author frequently quotes the Canons of the Apostles, the Didascalia, the Councils of Nicea and of Galatia, etc., the Canons of St. Basil and St. Epiphanius. The compilation of the Roman or civil laws is quoted by means of the words مَلاْنُه، "The Canons of the Kings," or مَلاْنُه، "Titles."
The usual quotations from the Canon-laws end on fol. 123a with the remark:

Ff. 123a-138a deal with the festivals and holy days of the Church, and the author refers in an unfriendly way (fol. 127a) to the Greeks (ar-Rum) and to the Maronites (fol. 132a). At the end of the section occurs the statement:

Ff. 138a-142a contain the Canons of Clement as delivered to him by St. Peter:

Ff. 142a-144a contain the names of all the Books of the Old and New Testaments, as found in the law-book of the above Clement.

Dated (fol. 144a) 23rd July, a.d. 1854, and written by Ephrem, son of Zakkar, from the family of Kas Ibrahim (i.e. priest Abraham):

B

Ff. 145a-157a: A maimra on the death of Aaron, by Jacob of Serug. It is read on the eve of Saturday preceding Easter Sunday.

C

Ff. 157a-184b: A maimra on St. Thomas and on the palace that he built in the air in India, by Jacob of Serug.
from the family of Kas Ibrâhîm (priest Abraham). See about him M. 450, etc.

Clear West Syrian hand. Headings in blue.

Mingana 455

165 × 108 mm. 168 leaves, sixteen lines to the page.
A medical work in Garshuni.
The work, which is anonymous, is entitled at the end (fol. 168b): "A Book excerpted from the Books of Philosophers." It is divided into thirty-eight qasîs, a good index of which is found at the beginning (ff. 1-3).

Begins (fol. 4a): بحاص بدم اذة الدولد .

The following observations will be found useful: 1. The author often gives the Turkish equivalent of a medicinal plant or animal (e.g. fol. 15b). 2. He mentions the names given to them in Syria (fol. 20a). 3. He refers to the Franks = السكس (fol. 37b). 4. He mentions dresses of cotton (fol. 70a). 5. He alludes to the physicians of the Arabs, Byzantines, and Indians (fol. 147a). He was a Christian (fol. 152a).

Dated (fol. 168b) August, 2136 of the Greeks (A.D. 1825) and written by Ephrem, son of Zakkâr, son of Matthew, from the family of Kas Ibrâhîm (priest Abraham), in the time of the West Syrian Patriarch George IV and of the Maphrian Elias V, who was from Mosul.

Clear but not handsome West Syrian hand. Headings in red.

Mingana 456

150 × 101 mm. 57 leaves, generally seventeen lines to the page.

A collection of the first couplets that give the keynotes of all the musical tunes in the West Syrian Breviary.

Ff. 1-192 contain the مال vet حصص, subdivided into مال باملك (ff. 11b-12a) and مال باملك (ff. 19a-22a).


No date. Written in a modern West Syrian hand of about A.D. 1890. Headings in red. Well rubricated. A few pencilled Arabic and Syriac notes by an owner.

Mingana 457

226 × 160 mm. 146 leaves, twenty lines to the page.

Three works in Garshuni.

A

Ff. 1-55b: Portions of the already described controversial work entitled الملاك, by Peter al-Jamîl, Bishop of Melij, also known by the name of Severus.
On fol. 156 begins the profession of faith of Severus of Antioch, and on fol. 210 begins the history of the Councils, while fol. 33 sqq. contain the christological doctrine of some early Fathers. Ff. 52b-53b contain the author's testament.

B

Ff. 53b-71a: The "Book of the Councils," by Severus, Bishop of Eshmunain, known as Ibn al-Mukaffa'. The work is divided into four fasls.

Ff. 72a-146a: The often-recurring mystical work on the Fathers of the desert. Incomplete at the beginning.

As usual the book is stated at the end (ff. 145b-146a) to be a translation from Syriac into Arabic by a man who was not very efficient in such a work.

In some other MSS. the work is attributed to Philoxenus of Mebbug. It proceeds by way of question and answer. Those who ask are introduced by the words ملأ المكاسح "Said the brothers," and the one who answers is introduced by the formula ملأ المكاسح "The interpreter answered."

Dated (ff. 71b and 146a) 4th of May and 6th of July respectively of the year A.D. 1843, and written by Ephrem, son of Zakkār, from the family of Kas Ibrāhīm. See about this copyist Mingana 450, 461, 464, 465, etc.

Clear but not handsome West Syrian hand. Headings in red.

Mingana 458

220 x 158 mm. 191 leaves, twenty-five and twenty-six lines to the page.

A

Ff. 1-25a: The vision or revelation of Abbot Gregory. In Garshuni.

B

Ff. 25a-191b: A collection of 116 miracles by many saints, especially miracles performed by the Virgin. In Garshuni.

The work seems to be a miscellaneous compilation from various sources. It begins on fol. 25a with a miracle of the Virgin narrated by Abbot Buṭṭur (Bacterius): ملأ المكاسح "Said the interpreter..." but a heading on fol. 118a suggests that the series of the miracles of the Virgin will only begin there: ملأ المكاسح "Said the interpreter..."

On ff. 164a-169a is a series of five miracles performed by St. Mina (ملاجع مسا "Madina"), and the following leaves (ff. 169a-176a) are devoted to the miracles of the Archangel Michael.

Some of the writers mentioned as the first narrators of the pious anecdotes contained
in the work are: Fol. 90a: John the Younger, the Abbot of the monastery of Jababrah (the Giants):  

Fol. 90a: John the Younger, the Abbot of the monastery of Jababrah (the Giants):  

Fol. 127b: Anastasius, the Abbot of the monastery of Mount Sinai:  

Fol. 127b: Anastasius, the Abbot of the monastery of Mount Sinai:  

Fol. 127b: The Abbot Mishael al-Garzani:  

No date. Written in a clear but not handsome West Syrian hand of about A.D. 1720. Headings in red. Broad margins.  

The copyist’s name is Behnam, son of Makdasi (pilgrim) Khidr, son of Hadai, of the family of Sabbagh (dyer) of Mosul, and he mentions the name of his teacher, the priest Sulaiman:  

See Mingana 364.

Mingana 459  

220 x 156 mm. 20 leaves, ten and fourteen lines to the page.

A  

Ff. 1a-2b: The prayer over new church vestments and vases.

Ff. 1a-2b: The prayer over new church vestments and vases.

B  

Ff. 2b-4a: A prayer for the consecration of a church that has been desecrated by pagans or heretics.

Ff. 2b-4a: A prayer for the consecration of a church that has been desecrated by pagans or heretics.

C  

Ff. 4a-8a: The general prayer recited by the priests before offering the sacrifice of the Mass.

Ff. 4a-8a: The general prayer recited by the priests before offering the sacrifice of the Mass.

D  

Ff. 9b-17a: The short liturgy of St. Peter.

Ff. 9b-17a: The short liturgy of St. Peter.

At the end is the subscription:  

At the end is the subscription:

No date. Written in a bold and handsome West Syrian hand of about A.D. 1750. Headings in red. Profusely rubricated.

E  

Ff. 17a-20b: The prayers to the Virgin, entitled Sahrah. In Garshuni.

Ff. 17a-20b: The prayers to the Virgin, entitled Sahrah. In Garshuni.

The prayers are added to the above liturgy of St. Peter by a later copyist or an owner,
in a negligent and slightly bold hand. Profusely rubricated.

Mingana 460

227 x 170 mm. 77 leaves, varying number of lines according to the hand that wrote the different treatises.

Various Garshuni works taken from three different MSS. by a binder or an owner.

A

Ff. 1b-5a: A treatise on the trisagion by the West Syrian Patriarch Ignatius Gorgis (George) III, who died in 1783.

The treatise is in the form of an encyclical letter sent by the Patriarch to all the members of his community from his residence in the monastery of Za'farān. Fol. 1b is headed in Syriac and in Garshuni as follows:

The encyclical was written (ibid.) in Kānūn (December or January), 2083 of the Greeks (A.D. 1772):

For date see below.

B

Ff. 5a-10b: The official Christological doctrine of the West Syrian Church.

This profession of faith was composed by the Patriarch Ignatius Shukr Allah (who died in 1745) in a Synod of all the Bishops of his community, held in the monastery of Za'farān in 2035 of the Greeks (A.D. 1724).

On fol. 5b we read:

The colophon (fol. 10b) likewise states:

The work, which is headed, begins:

The two above works have in view the refutation of the doctrine of the Roman Church which had begun in that period to intensify its propaganda among eastern Christians.

The MS. is dated (fol. 10b) 2108 of the Greeks (A.D. 1797) and written in the time of the West Syrian Patriarch Ignatius Matthew.

Ff. 110-140: A short history of each one of the twelve Apostles and seventy Disciples.

Ff. 126-140 are occupied with the Disciples and headed:

Ff. 140-170: A treatise on the propitious and unpropitious hours of each day of the week.
E
Fol. 17: The explanation of some difficult points of the Bible in the form of questions and answers.

Ff. 17b-19b: A treatise on the chronological events of the life of our Lord, by Bonolitus (sic) [Hippolytus?], Patriarch of Rome.
It is said that the treatise was translated from Greek into Arabic.

The subscription is:

G
Ff. 19b-20b: Two Biblical and theological treatises:
(a) The names of the women who followed the Christ:
(b) The names of the nine hierarchies of the angels:

H
Ff. 20b-22a: Three Biblical and theological treatises:
(a) The time that elapsed from the birth of our Lord to His death:
(b) The cause and the meaning of the prayers of the Hours:
(c) The reserved sins:

The idea of a reserved sin is introduced into the practices of the West Syrian Church from the Roman Church. At the end it is stated that the treatise is taken from the work entitled Treasure of Mysteries, by Gregory, probably the Aṣūr Rād of Gregory Barhebræus.

Ff. 22a-23a: A treatise on the nine orders of the Church, which correspond with the nine hierarchies of the angels.
No regular heading.

J
Fol. 23: A quotation from the "Book of Ethics" of Barhebræus.

K
Ff. 23b-24a: A short treatise on the ethnological characteristics of the peoples of the earth, taken from the book entitled Cream of Wisdom, probably the ʿIṣba of Barhebræus.
The author makes mention of the Cave of Treasures. All the above treatises are from a MS. totally different from what follows.

P
Fol. 49a is blank. Fol. 49b-68b: Anecdotes from the Fathers of the desert, illustrating:
(a) Fast (ff. 49b-52a)
(b) Love (ff. 52a-65a)
(c) Alms (ff. 65a-67a)
(d) Calumniy (ff. 67a-68b)

Q
Fol. 69a-77b: A sermon on Good Friday, by the West Syrian Patriarch Ignatius Shukr Allah, from Mosul. See about him the above treatise under B.

As stated above the MS. is put together from three different MSS. Ff. 1-486 are in a clear and neat West Syrian hand and are dated (fol. 106) 2108 of the Greeks (A.D. 1797). See above under B. Twenty-three lines to the page. No lubrications. Fairly broad margins.

Ff. 49-68 are in a somewhat later and not so handsome West Syrian hand. Same number of lines. No lubrications. The copyist's name is Matthew (fol. 686). Ff. 69-77 are in a still later hand, with varying number of lines.

Mingana 461
217 x 154 mm. 93 leaves, twenty lines to the page.
Various homilies for the festivals of the West Syrian (especially the Maronite) Church.

In Garshuni.

A

Ff. 1b-23a: Two maimre by Jacob of Serug.

The first (ff. 1b-14a) is on Abraham and Isaac, and is read on Good Friday. The second (ff. 14a-23a) is on the good malefactor and the cherub who is in charge of Paradise. It is also for Good Friday.

The first is headed:

The discourse is divided into two parts: ff. 23a-25a are for Saturday preceding Easter Sunday, and ff. 25a-42b are for Easter Sunday.

B

Ff. 23a-42b: A homily on the descent of our Lord into Hades and the deliverance of the souls of the pious men lying there, by St. Epiphanius.

The discourse is divided into two parts: ff. 23a-25a are for Saturday preceding Easter Sunday, and ff. 25a-42b are for Easter Sunday.

C

Ff. 42b-51a: A maimra on the wonders performed in connexion with the good malefactor, by St. Ephrem (eve of Easter Sunday).

D

Ff. 51a-59b: A homily on the Passion, by John Chrysostom (for Good Friday).

E

Ff. 59b-67b: A letter written by Dionysius, the Areopagite, to Timothy, the disciple of St. Paul, in which he concedes with him on the occasion of the death of SS. Peter and Paul (for the festival of the latter).

F

Ff. 67b-70b: A maimra on penitence, by St. Ephrem.

G

Ff. 70b-93a: A discourse on some points of the Old Testament: (a) that if a priest’s daughter commits adultery she is to be burned, (b) that the priests are to be pure, etc., by Athanasius of Alexandria.

It is stated at the beginning (fol. 71a) that the discourse was composed by the saint on the 12th of Hatur, in the church of St. Michael,
and that it has been translated from Coptic into Arabic by Father Sulaiman ibn Tashbish (سليمان بن طاشبيش), in the monastery of St. Macarius.

No date. Written in a clear but not handsome West Syrian hand of about a.d. 1845. Headings in blue ink.

From a comparison with Mingana 450, 464, 465, etc., we know that the copyist was Ephrem, son of Zakkār, of the family of Kas Ibrāhim.

**Mingana 462**

222 × 164 mm. 234 leaves, with twenty lines to the page on ff. 1-166, and twenty-two lines on ff. 170-234. Ff. 1-166 have double columns.

Ff. 1-166: The Psalter of the West Syrian Church.

The first column contains the Syriac text and the second its translation into Garshuni.

The headings indicate the division of the Psalms for the prayers of the Hours, as follows:

- Psalms 25-33 for 3rd Hour (ff. 24b-38a).
- Psalms 37-44 for 6th Hour (ff. 38a-49a).
- Psalms 45-66 for Noon (ff. 49a-70a).
- Psalms 67-82 for 9th Hour (ff. 70a-93b).
- Psalms 83-103 for Evensong (ff. 93b-116a).
- Psalms 118-130 for second Nocturns (ff. 136a-149b).
- Psalms 131-143 for third Nocturns (ff. 149b-161a).
- Psalms 144-150 for fourth Nocturns (ff. 161a-166a).

Fol. 166b contains the uncanonical Psalm 151, headed: مسجد نعمان:

The headings give all the other divisions of the Psalms, the verses of which are divided by the letter ḫe, which stands for Hallelujah.

At the end is a statement to the effect that the ecclesiastical arrangement of the Psalms in the way described in the book is due to St. Athanasius: مسجد نعمان.

**B**

Ff. 167-169 are blank. Ff. 170a-234b: Eight ma'amre by Jacob of Sarug.

The ma'amre are as follows:

(a) On the strangers that die in foreign lands (ff. 170a-173b).
(b) On the creation of Adam (ff. 173b-185a). Fol. 185b is blank, but the text is continuous.
(c) On admonition (ff. 186a-187b).
(d) On Moses (ff. 187b-193b).
(e) On the cherub and the good malefactor (ff. 193b-204a).
(f) On the question of our Lord and on the venerable Simeon (ff. 204a-214b).
(g) On Joseph revealing himself to his brothers (ff. 214b-225b).

No date. Written in a clear West Syrian hand of about a.d. 1840. Headings in red. Profusely rubricated.

The copyist's name is found in Syriac and in Arabic on fol. 1160 and on the fly-leaf at the end as Ephrem, son of Zakkār (سليمان بن طاشبيش). On this copyist see Mingana 450, etc.

The book is formed of two different MSS. written by the same copyist and bound together by the deacon 'Abd al-Wahid (عبد الوهاب). This is stated in a bold Garshuni inscription on fol. 168b.

**Mingana 463**

216 × 155 mm. 122 leaves, eighteen lines to the page.

Various works in Garshuni.
A
Ff. 1b-3a: A Kaşdah on bishops who deviate from the path of truth, by the Greek Patriarch of Antioch, Meletius (or Euthymius) al-Ḥamawi, who died in 1637.

Headsed in Arabic: إِنَّا نَكَبَ لِصَدِيدَةِ الْحَرْجِمَ

面部: Al-anbiyus al-jumayn talayi in Rowas, the kingdom of the Copts. 425

Begin: ... دَخَلَ اْمَّامُ حَسَبِيْنِ مِنَ الْحَلِّيْنِ

B
Ff. 3a-12a: A mainra on Mary the penitent, by St. Ephrem.

C
Ff. 12a-27b: The story of the Seven Sleepers, or of Yamlikha and his companions, in the time of the Emperor Decius.

D
Ff. 27b-52b: The story of St. Isaiah of Aleppo.

E
Ff. 59a-78a: The story of Solomon, son of David.

The story is told in the style of the Arabian Nights.

F
Fol. 78b is blank. Ff. 79a-121b: The story of the seven journeys of Sindbad the Sailor, of the Arabian Nights.

Dated (fol. 122a) Thursday, 15th May, 2130 of the Greeks (A.D. 1819) and 1234 of the Hijrah, and written by a certain Matthew, son of 'Abd as-Sayid.

The full name of the copyist is found in an inscription written by him on fol. 122b and dated 2134 of the Greeks and A.D. 1824.


Mingana 464

226 x 160 mm. 120 leaves, twenty lines to the page.

Various Lenten discourses for the use of the West Syrian Church, by different Fathers. In Garshuni.

All the homilies described below are especially used by the Maronite Church.
B

Ff. 8a-13a: A homily on fasting, by John Chrysostom (1st Wednesday in Lent).

C

Ff. 13a-18a: A maimra on the avoidance of sin and the obligation of fasting, by Jacob of Serug (1st Thursday in Lent).

D

Ff. 18a-25a: A maimra on death, sin and repentance, by St. Ephrem (1st Friday in Lent).

E

Ff. 25a-35b: A homily by John Chrysostom (2nd Sunday in Lent).

F

Ff. 35b-58b: A homily on penitence, by John Chrysostom (2nd Monday in Lent).

G

Ff. 58b-63b: A maimra on penitence, by St. Ephrem (2nd Tuesday in Lent).

H

Ff. 64a-67a: A maimra on death and resurrection, by St. Ephrem (2nd Wednesday in Lent).

I

Ff. 67a-70b: A maimra on penitence and last judgment, by St. Ephrem (2nd Thursday in Lent).

J

Ff. 70b-72b: A maimra on love and penitence, by St. Ephrem (2nd Friday in Lent).

K

Ff. 73a-79b: A homily on the Prodigal Son, by John Chrysostom (3rd Sunday in Lent).
SYRIAC MANUSCRIPTS

M

Ff. 800-856: A homily on death, by St. Ephrem (3rd Monday in Lent).

No date. Written in a clear but not handsome West Syrian hand of about A.D. 1840. Headings in blue ink. Same hand as in Mingana 450, etc.

Mingana 465

226 x 160 mm. 126 leaves, twenty lines to the page.

Continuation of the above Lenten discourses by different Fathers, for the use of the West Syrian (and especially the Maronite) Church. In Garshuni.

A

Ff. 1a-22a: Three homilies by John Chrysostom.

The first (ff. 1-14a) is on fasting (4th Sunday in Lent). The second (ff. 14a-19a) is on the end of the world (4th Monday in Lent). The third is parenetical and on good works (4th Tuesday in Lent).

The heading of the first is:

B

Ff. 22b-26a: A parenetical maimra by St. Ephrem (4th Wednesday in Lent). A marginal note states that it is also read over monks.

Q

Ff. 1114a-120b: A homily on Lazarus and Dives and on penitence, by Basil of Caesarea (3rd Friday in Lent).
C

Ff. 26b-33b: A homily on the vanity of this world, by St. Basil of Caesarea (4th Thursday in Lent).

D

Ff. 33b-38b: A homily on penitence, by John Chrysostom (4th Friday in Lent). A Syriac marginal note states that it is a homily on the dead.

E

Ff. 38b-43a: A homily on the Good Samaritan by St. Theodosius (5th Sunday in Lent).

F

Ff. 43a-51a: A homily on death and alms, by Gregory Nazianzen (5th Monday in Lent).

G

Ff. 51a-79b: Four maimre by St. Ephrem.

The first (ff. 51a-63b) is on penitence (5th Tuesday in Lent). A Syriac marginal note states that it is really a maimre on monks and spiritual labourers. The second (ff. 64a-70b) is also penitential (5th Wednesday in Lent). The third (ff. 71a-76a) is on thanksgivings to the Lord and on penitence (5th Thursday in Lent). The fourth (ff. 76a-79b) is also on penitence (5th Friday in Lent).

The heading of the first is:

H

Ff. 79b-93b: A maimre on the end of this world, by Jacob of Serug (6th Sunday in Lent).

I

Ff. 93b-108a: Three maimre by St. Ephrem.

The first (ff. 93b-99a) is on the soul that has been wounded by the enemy (6th Monday in Lent). The second (ff. 99a-102b) is on penitence (6th Tuesday in Lent). The third (ff. 102b-108a) is on youth and old age (6th Wednesday).

The first is headed:
A homily on condolence with people stricken with grief, by Elijah, Bishop of Jerusalem (6th Thursday in Lent).

A homily on the resurrection of Lazarus, by John Chrysostom. Dated (fol. 126°) Friday, 7th of March, A.D. 1852, and written by Ephrem, son of Zakkār, from the family of Kas Ibrāhim (priest Abraham).

Clear but not handsome West Syrian hand. Headings in blue ink. Same hand as in Mingana 450, 461, etc.

The MS. is put together from five different West Syrian MSS., by an owner or a binder. Ff. i-10 are in a clear and thin hand of about A.D. 1600. Ff. 11-108 are in a bolder hand and are dated (ff. 108°) 1922 of the Greeks (A.D. 1611). Ff. 109-122 are in another hand, of the same period, and ff. 123-129 are in a slightly bolder hand of about A.D. 1580, while ff. 130-134 are in a less bold but contemporary hand.

A homily on the burial of Aaron, brother of Moses. Half of it is by St. Ephrem and the other half by Jacob of Serug.

The second is on the dead generally:

It begins:

The first maimra (ff. 1a-3a) is on deacons who are on the point of dying:

It begins:

A collection of the works of St. Ephrem and Jacob of Serug.
C
Ff. 11-40a: A long maimra on the end of the world and on the last judgment, by St. Ephrem.
Incomplete at the beginning, but the subscription is: ماتن مكَّنِكَ، بَابِلٌ إِجْهَامر، بُدَّ،
سِنَاءُ مَهْمَادُ مَهْمَادًا مَهْمَادًا.
The first extant line is: للسَّلَامُ إِنَّكَ
مَعِينِيَ بَيْنِ حَمَّرَ نَصُدُوراً

D
Ff. 40b-61a: A maimra on the end of the world and on heaven and hell, by Jacob of Serug.
ماَمَـنُـكَ، بَـلـَـهُ مَرَبِّكَ بَيْنِ حَمَّرَ نَصُدُوراً.
Begins: مَدَّنَ مَهْمَادُ مَهْمَادًا مَهْمَادًا مَهْمَادًا.

E
Ff. 61a-75a: A maimra on the communion (in the Eucharist), by Jacob of Serug.
ماَمَـنُـكَ، مَـنَا مَهْمَادُ بَيْنِ حَمَّرَ نَصُدُوراً.
Begins: مَـدَّنَ مَهْمَادُ مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا MINGANA COLLECTION

F
Ff. 75a-87b: A maimra on the end of the world and on magicians and sorcerers, by St. Ephrem.
ماَمَـنُـكَ، مَـنَا مَهْمَادُ بَيْنِ حَمَّرَ نَصُدُوراً.
Begins: مَدَّنَ مَهْمَادُ مَهْمَادًا MINGANA COLLECTION

G
Ff. 87b-91a: A parenetical maimra by St. Ephrem.

H
Ff. 91a-106b: A maimra on the end of the world, on Gog and Magog and the Antichrist, by St. Ephrem.
ماَمَـنُـكَ، بَـبِلٌ إِجْهَامر، بُدَّ،
سِنَاءُ مَهْمَادُ مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَه�ٰبُ مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا MINGANA COLLECTION

Begins: مَـدَّنَ مَهْمَادُ مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا MINGANA COLLECTION

On fol. 94b the author counts the peoples of the world as follows:

I
Ff. 1006-1086: A maimra on Matthew xvi, 26, by Jacob of Serug.
ماَمَـنُـكَ، مَـنَا مَهْمَادُ بَيْنِ حَمَّرَ نَصُدُوراً.
Begins: مَدَّنَ مَهْمَادُ مَهْمَادًا مَهْمَادًا مَهْمَادًا مَهْمَادًا MINGANA COLLECTION

As stated above, ff. 11-108 are dated (fol. 1086) 1922 of the Greeks and written in the monastery of SS. Gabriel, Simon and Samuel, i.e. the monastery of Zaťfarān near Mardin:

1 Cf. Lamy’s edition, iii, 197.
The following maimra by St. Ephrem and Jacob of Serug.

Fol. 109: A maimra the beginning of which is lost, by Jacob of Serug; it ends:

\[\text{Hymn on Monasticism, by the same Jacob of Serug.}\]

In the heading the copyist states:

\[\text{Peter Harriba}\] (sic)

Begins:

\[\text{A parenetical maimra, by the same Jacob of Serug.}\]

Fol. 110b: The beginning of the maimra on the end of the world and on heaven and hell, by Jacob of Serug.

Same as that on fol. 40a. See above under D.

K

Fol. 123a-127b: Various prayers (twenty-three in number) to be recited on different occasions, and over different articles of food. Incomplete at the beginning.

The last prayer (fol. 125b) is:

\[\text{Hymn on Monasticism, by the same Jacob of Serug.}\]

Begins:

\[\text{A maimra on Peace and Quiet, by St. Ephrem.}\]

The edges of the leaves are damaged.

L


Begins:

\[\text{A maimra on the End of the World and Heaven and Hell, by Jacob of Serug.}\]

Same as that on fol. 40a. See above under D.

M

Fol. 129b: The beginning of another series of various prayers. Incomplete at the end.

\[\text{A maimra on Peace and Quiet, by St. Ephrem.}\]

N

Fol. 130b-134a: Various liturgical prayers.

An owner has filled fol. 130a, which was blank, with a Garshuni inscription on how to make good ink with gall-nuts.

For the date of the various hands used in the MS, see above. On the title page an Arabic inscription gives the name of a late owner as Antūn (Antony) 'Abd an-Nūr.
Mingana 467

325 × 226 mm. 171 leaves of two columns, twenty-nine lines to the column.

A

Ff. 164b-164b: The Book of Ethics, by Barhebrus.

Written in a clear West Syrian hand. Many vowels. Headings in red and sometimes in a yellow ink, which has begun to fade. Well rubricated. Fairly broad margins. Fol. 45 is fragmentary.

Some margins have ornamental patterns in red, black and yellow (cf. ff. 102-103a, 126-127a, 128b-129a). The largest of such patterns is in the body of the page on fol. 130a.

On the title page are scribblings by owners, and inside the cover is an Arabic inscription by an owner Zakhkho ibn Saliwa (ذاخو ابن صليوا). The leaves used for binding are taken from a sixteenth-century MS. which contained the West Syrian breviary.

B

Ff. 164b-171b: A maimra on the entry of our Lord into Jerusalem, by St. Ephrem. Incomplete at the end.

The leaves used for binding are taken from a sixteenth-century MS. which contained the West Syrian breviary.

Mingana 468

290 × 220 mm. 188 leaves of double columns, twenty-five lines to the column.

Another copy of the above Book of Ethics, or بُقْرَ، إِبْلِيسِي، by Barhebrus.

Title exactly as in the above Mingana 467. The four maimra begin on ff. 1b, 45b, 75b, 116b. The second column of fol. 62b is blank, but the text is continuous. An index of maimra and kephalia is found on ff. 187a-188a.

Dated in a Garshuni colophon on fol. 188b, 31st of December, 2064 of the Greeks (A.D. 1753) and written in the monastery of St. Behnam by the priest-monk Behnam, son of the priest 'Isa from Mosul, in the time of the West Syrian Patriarch Ignatius Gorgis (George) and of the Maphrian Basil 'Asar. It was
written for a spiritual son and a fellow-monk, Thomas, son of Baṣṭius (sic), from the family of Gabriel al-Hallāk (the barber). The copyist mentions also his mother, İstanbul, his carnal brothers, the priest Jeremiah and Moses, and his sister Mary. He also mentions the names of all his fellow-monks in the monastery of St. Behnam: the Abbot Behno and the Fathers Saliwa, Sabta, Jum’a. (The rest of the colophon has disappeared.)


Fol. 1a is filled with lexicographical notes, and the second fly-leaf at the beginning has a quotation about Father or Abbot Agathon “Hereticus” (αἱρητικὸς).

Fol. 188a contains a poetical piece, in the seven-syllable metre, composed by the copyist himself.

Mingana 469

210 x 155 mm. 116 leaves, generally twenty-four lines to the page.

The lexicographical work, in Syriac and Arabic, entitled كتاب الترجمان, The Book of the Interpreter, by Elijah bar Shīnaya of Nisibin.

All the headings and the introduction are in Arabic.

Begins: الحمد لله المنعم اسمه ... أما بِمَا فإنك أوسمته بأبا الدُّرَّ الفائز ... وسِيِّب كتاب الترجمان في تَلِيم كتاب الترجمان.

Something is missing between ff. 7-8, 15-16, 45-46, 61-62, 81-82, 110-111, and a leaf at the end.

Ff. 113b-115a are blank and partly filled (a) with a formula and a method for detecting a thief, (b) with a hymn in Turkish but in Syriac characters (حَمْيَة لَهُمْصا), for Palm Sunday. On fol. 1a is a note in Garshûni on the seven vices of drink, by St. Ephrem. All these inscriptions are by a later hand.

No date. Written in a clear East Syrian hand of about A.D. 1600. Headings in red. Fairly broad margins.

Mingana 470

290 x 200 mm. 316 leaves of double columns, generally from thirty to thirty-five lines to the column. Ff. 270-315 have no
double columns and have generally twenty lines to the page.

A fine manuscript (written about A.D. 1370) of the commentary on the Old and New Testaments, entitled جهان، by Barhebræus.

Notes of ownership: (a) In the year 1332 of the Greeks (A.D. 1621) the MS. was bought by the deacon 'Abd al-Masih, son of Hanna, of the family of Kas Dâwîd, from the priest 'Abd an-Nûr, son of the priest Stephen for the sum of eight gold ashrafs (محمود؛ مدينة؛ مدينة؛ مدينة)، in the time of the West Syrian Patriarch Ignatius Hîdâyat Allah (محمد؛ مدينة؛ مدينة)، and of the Metropolitan Dionysius 'Abd al-Ḥay, son of Jânâkah (محمد؛ مدينة؛ مدينة).

Fol. 316 is filled with a long poetical piece in Garshûni in praise of the above Patriarch Ignatius Hîdâyat Allah. It begins:

١٤٦٩

(b) In the year 2000 of the Greeks (A.D. 1689) it was bought by the deacon 'Abd al-Ṭâh, son of the deacon Ephrem, from the village of 'Arâbash (الموجه)، for the sum of eight piastres, in the time of the West Syrian Patriarch Ignatius Gorgis (George). In a second inscription on fol. 315b this deacon Ephrem is said to be from the village of Kusîr (near Mardin) and that the sale took place in the presence of the priest Elijah, son of Fannâh (محمد). It is further stated that the seller was the deacon 'Abd al-Masîh, son of Wâjîh (محمد) Khwâjah Jerusalem.

(c) In about A.D. 1730 it passed into the possession of the priest Jacob.

(d) In 2141 of the Greeks (A.D. 1830) the priest Ḥânâ Naḍwînî (محمد) al-Turâni acquired the MS. from the family of Bishop Yalda, and then sold it in March, 2167, of the
Greeks (A.D. 1856) to the deacon Thomas, son of the deacon Hanna, son of Tarzi Garbo Diarbekri, for the sum of 85 pieces of silver (دم، دم).

(e) Anṭūm (Antony), son of the deacon Behnam ʿAbd an-Nūr of Mosul, seems to have been the last owner of the MS. in the nineteenth century.

**Notes of Reading:**
(a) By a certain Khūri of Mardin in 1999 of the Greeks (A.D. 1688).
(b) By Shukr, son of the priest ʿAbdallah, son of Yauūn (and whose mother was called Mushan) (دم) from Mardin, about A.D. 1700.

**Mingana 471**

226 × 153 mm. 103 leaves, generally nineteen and twenty lines to the page. Ff. 2-68 have double columns, with the exception of fol. 60.

**A**

Ff. 2-69: The philosophical work of Barhebræus, entitled مسام٤، The Speech of Wisdom.

The first column contains the Syriac text and the second its translation into Garshûni.

**B**

Fol. 70: The question which the East Syrian writer Khāmis bar Kardālē addressed to the West Syrian writer Rabban Daniel bar Ḥattāb, and the answer of the latter and a still fuller answer by Barhebræus.

C

Ff. 71a-83a: A long theological letter written by Barhebræus, in the seven-syllable metre, to Dinḥa, the East Syrian Patriarch, in answer to a letter by the latter.

Notes of Reading: (a) By a certain Khūri of Mardin in 1999 of the Greeks (A.D. 1688).
(b) By Shukr, son of the priest ʿAbdallah, son of Yauūn (and whose mother was called Mushan) (دم) from Mardin, about A.D. 1700.

**D**

Ff. 83a-91b: Three poetical pieces by Barhebræus.

The last piece (ff. 90a-91b) is on the death of the West Syrian Patriarch John bar Maʿdani.

**E**

Ff. 91b-97a: The maimra on the soul, entitled The Bird, by the West Syrian Patriarch John bar Maʿdani.

**F**

Ff. 97a-101b: The maimra, entitled maimra Zauganāya, on the path of perfection, by the said Patriarch John bar Maʿdani. Incomplete at the end.

---

1 I.e. from the town of Diarbekr.
G

Ff. 102b-103b: Various poetical pieces, mostly in Garshûni.
Dated (ff. 586-69?) 17th December, 2200 of the Greeks and A.D. 1888, and written by Ṣaliwî (son of Thomas Shûsha), of the village of Barjilli for Matthew Naggåra (i.e. the carpenter), son of Attô (or Atto), son of the deacon Shâbô (or Shâbê), in the time of the West Syrian Patriarch Ignatius Peter III from Mosul; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, Bishop of the monastery of St. Matthew (Shaikh Mattî). The copyist gives the names of the priests and deacons of his village as follows: the priest Zechariah and the priest Ibrâhîm (Abraham); the deacon Müsâ, the deacon Zakko, the deacon Isaac (the copyist’s teacher), son of 'Abdo, the deacon Elias and the deacon ‘Abbo.

Clear and neat West Syrian hand. The headings that had to be written in red are generally omitted and a blank space is left for them.

Arabic and Garshûni inscriptions on the fly-leaves at the end give the names of two owners: Matthew an-Najjar, son of Antonius (see above), and Raffo, son of Jibbo, who bought it in A.D. 1911.

Mingana 472
220 x 159 mm. 63 leaves, nineteen lines to the page.

A

Ff. 1-61a: The metrical grammar of Barhebraeus, entitled ḡâdâda.

Ff. 36a-61a contain the treatise of the same author, de aquiśitius, which is generally placed by the copyists at the end of the above grammar.

The pages are as usual divided into two columns, the first of which contains the text and the second a commentary upon it.

B

Ff. 61b-63a: An anonymous commentary on the categories of Aristotle.

Clear but not handsome West Syrian hand. Headings in red. Profusely rubricated. Eight leaves are missing at the beginning, and there is also a lacuna between ff. 52-53, 54-55.

Fol. 63b and the following fly-leaf, which is pasted inside the cover, are crammed with historical notes dealing with the Bible.

Mingana 473
179 x 136 mm. 357 leaves of double columns, generally twenty and twenty-one lines to the column.

The Gospels according to the Peshîtta Version.

1 A corruption of Ṣaliba.
2 A corruption of Antonius (see below).
Each page is divided into two columns, the first of which contains the Syriac text and the second its translation into Garshuni.


The church lessons are indicated in red in the body of the text. There are 74 lessons for Matthew, 40 for Mark, 72 for Luke, and 48 for John.

The colophon is on ff. 356a-357b. It begins in Syriac, but the greater part of it is in Garshuni. It informs us that the MS. was written by the monk Abraham, who was from the village of Kusur, in the mahbasah (convent) of Yusah situated on the eastern side of the monastery of Za'faran, on the 4th of December (which is the day of the commemoration of St. Barbara) of the year 1897 of the Greeks (A.D. 1586), in the time of the West Syrian Patriarch Ignatius Davud (David) Shâh; and of Basil Pilate, the Maphrian of the East; and of Bishop Timothy Thomas, the nephew of the above Patriarch. It was written for the deacon Palladius, son of the mayor Darish, son of the mayor Malké. The抄ist mentions also two of his fellow-monks, Rabban 'Isa and Rabban 'Abd ad-Dâym.


Mingana 474

305 × 205 mm. 273 leaves of double columns, thirty lines to the column.

The Syriac-Arabic dictionary of the physician Isho' bar 'Ali.

The name of Isho' bar 'Ali occurs frequently at the beginning of the letters, especially in the second half of the work. So, for instance, on fol. 224 the letter Pd is introduced as follows:
In spite of all the above indications the copyist has written (after the introduction) the following sukhāra at the bottom of fol. 5a, which seems to attribute the paternity of the work to Ḥasan bar Bahlūl:

The end of the introduction (fol. 5a) contains the "Plerophory" added by a later editor. The work is dedicated to the deacon Abraham who has supplied many new Biblical works.

The work is divided in the MS. into two parts (palgūthā) found on ff. 141b and 273a respectively. In the introductory words to the second part the copyist attributes the work to Ḥasan bar Bahlūl:

Isho' bar 'Ali was an East Syrian writer, and the present MS. being West Syrian the editors have supplied many examples from West Syrian writers, such as (a) Antony or Antonios Rhetor (fol. 6a, etc.) introduced by the word Ἑρεμί; (b) David bar Paulus (fol. 22a); (c) Barhebraeus (ff. 40b, 43a, etc.):

(a) George, bishop of the Arabs (fol. 70b, etc.), introduced by the word Ἐρεμί;
(b) Jacob of Serug (fol. 125b, etc.):
(c) Barṣalibi (fol. 156b);
(d) John bar Ma’dani (fol. 168b):
换句话说，这里没有足够的信息来确定文章内容。

Dated (fol. 272b) Monday, 23rd September, 1871 of the Greeks (A.D. 1560), and written by the priest Ṣanṣūr, son of 'Azīz from the village of Zāz, in the time of the West Syrian Patriarch Ignatius Nī'at Allah from Mardin; and of the Maphrih Bar 'Abd al-Ghānī, from the village of Maṣīfīyāh; and of Timothy Thomas, the Patriarchal Vicar and the brother of the above Patriarch.
On fol. 1a is a Syriac note of reading written horizontally by the East Syrian priest 'Abd al-Ahad Ni'mat Allah (or in its Syriac form: مهدلإ ابنا الله منعمه). Clear and handsome West Syrian hand. Headings in red. Profusely rubricated.

Mingana 475
225 × 163 mm. 168 leaves, twenty-one lines to the page.

A
Ff. 1b-164b: The lexicographical work of the West Syrian writer Eudochus or Eudoxus or Abdochus, a priest of Melitene.

Ff. 1-152a contain the words that change their meanings according to their vowels. They seem to constitute a separate work, with a special colophon by the copyist. Ff. 152b-163b contain a distinct work on the words which do not change their meanings according to their vowels. The treatise is headed as follows: مهدلإ ابنا الله منعمه.

The above two works are in alphabetical order.

Ff. 163b-164b contain a short treatise on the six letters called مهدلإ حنا مال الحكم.

B
Ff. 164b-165b: A treatise on the six letters called مهدلإ حنا مال الحكم, which have two sounds, by David bar Paulus.

From the word Scholion used in the heading it may be inferred that this work has been inserted here by the above Abdochus himself.

C
Ff. 166b-168a: A treatise on the nine hierarchies of the angels and the meaning of their names, apparently by the above Abdochus.

Mingana 476
220 × 158 mm. 162 leaves, twenty-one lines to the page.

Dated (fol. 168a) August, 2141 of the Greeks (a.d. 1830) and written by the priest 'Abd al-Masih, in the time of the West Syrian Patriarch Ignatius Gorgis (George) from Aleppo; and of the Maphrian Basil Elias from Mosul.

Clear but not very handsome West Syrian hand. Many vowels. Headings in red. Well rubricated. Broad margins, on which are glosses and additions.

A pencilled note on fol. 1a gives the name of a late owner: Anṭūn, son of the deacon Behnam 'Abd an-Nūr of Mosul.
A

Ff. 16b-160b: The theological encyclopaedia entitled ḫalīṭa lāmāra lāmi fi lāmāra ẖalīṭa, by Barhebraeus. In Garshūni. The work is divided into ten makālahs, subdivided into babs and fasls. The makālahs begin on ff. 20 (the Six Days), 35a (Theology), 470 (Incarnation), 62a (Angels), 696 (Demons), 736 (Soul), 896 (Priesthood), 102a (Freewill), 1306 (End of the World), 1430 (Paradise).

There is nothing in the work to indicate who translated it from Syriac into Arabic. Dated (fol. 1600) August, 2146 of the Greeks (a.d. 1835), and written in the town of Mosul by the priest 'Abd al-Masih, son of Isaac Tamallo.

Mingana 477

318 × 222 mm. 205 leaves of double columns, from thirty to thirty-eight lines to the column.

A commentary on the Pentateuch. In Garshūni. See another copy in Mingana 354, etc.

Ff. 48-6a contain a preliminary chapter on the men who handed down the Pentateuch to posterity from the time of Moses to that of Christ:

Ff. 6a-132b: Genesis (with 65 chapters). Ff. 132b-167b: Exodus (with 22 chapters). Ff. 167b-185a: Leviticus (with 11 chapters). Ff. 185b-198b: Numbers (with 12 chapters). Ff. 198b-205a: Deuteronomy (with 10 chapters) headed as follows:

A good index of all the chapters with an abstract of their contents is found on ff. 1a-3b. The commentary is mostly compiled from the works of the following Fathers of the Church: St. Ephrem (very frequently quoted), John Chrysostom, Jacob of Edessa, Dionysius Barqalibi (fol. 148), Epiphanius of Cyprus (fol. 408), Cyril of Alexandria, Jacob of Serug, Sā'id ibn Bātīrīk (fol. 568), etc. For the last two Books of Numbers and Deuteronomy Hippolytus of Rome is frequently quoted in the following terms: "Says Hippolytus, the interpreter of the Targūm":

Dated (fol. 205b) Friday, 10th November, 7213 of the creation and 2022 of the Greeks, and A.D. 1713, and 29th Ramadan 1122 of the Hijrah, and written by the deacon Abraham, son of Yaunan, of the family of Kas ibrīhīm (priest Abraham) who inhabited the Shattīyah quarter of the town of Mosul. The copyist makes also mention of his teacher the priest

B


Clear West Syrian hand. Headings in red. Well rubricated. Fairly broad margins, on which are a few glosses.

Mingana 477

318 × 222 mm. 205 leaves of double columns, from thirty to thirty-eight lines to the column.
Sulaiman, son of Khayyal (cf. about this priest Mingana 458).

Written in a clear but not handsome West Syrian hand. Headings in red. Broad margins. Ff. 139-186 seem to be by another but contemporary hand.

A Garshuni inscription on the fly-leaf at the end informs us that in 2145 of the Greeks (A.D. 1834) the MS. was bought for the sum of thirty-three piastres by the priest 'Abd al-Masih, son of Isaac, from the priest 'Abd al-Karim, the witnesses being the deacon Peter, son of 'Abbāsah (عبد السّاع), and George, son of Behno (corruption of Behnam), the verger of the church.

Half of fol. 205b is filled with the title of the work and the name of the copyist in double-lined and thick Arabic characters.

Mingana 478

315 x 207 mm. 128 leaves of double columns, thirty lines to the column.

The MS. contains many sub-headings in red in the body of the text.

There are two different methods of chapter numbering, one of which embraces all the Five Books of the Pentateuch and reaches a total of 126 chapters. The other method is particular to each separate Book as follows: Genesis 34 chapters, Exodus 26, Leviticus 20, Numbers 27, Deuteronomy 19.

There are many glosses (mostly lexicographical) on the margins.

Dated (ff. 127-128a) 2049 of the Greeks (A.D. 1738) and written in the church of our Lady situated on the western side of the village of Baith Khudaida (the modern Karakosh) by the deacon Ḥabash, son of the deacon Ḥam'a, who was from the family of the priest Elijah and whose mother was called Sultana, in the time of the West Syrian Patriarch Ignatius Shukr-Allah; and of Basil 'Azar, the Maphrian of the East; and of Iwannis (John) Kūrās, probably the local bishop.

In that very year two churches were erected in Baith Khudaida, that of St. Zaina and that of St. Andrew.

The MS. was written for the priest Isaac, and his brother Ḥābib whose father was called Abraham and mother Shamūni, and their children were Yuhanna (John) and Khaushaba.
The numerous leaves used for binding are taken from a MS. containing the West Syrian breviary (هندس), written in a clear West Syrian hand of about A.D. 1400. Headings in red. Profusely rubricated.

Two leaves are from an older MS. written in a bold hand of about A.D. 1340.

Mingana 479
228 x 167. mm. 125 leaves, generally eighteen or nineteen lines to the page.

A
Ff. 12b-12o: The Syriac Grammar entitled لم صن، by the West Syrian writer Timothy Isaac, Metropolitan of Amed.

B
Ff. 122b-123a: The third bāb of the Canons of the Apostles, dealing with the quality of the bread and wine used in the Eucharist. In Garshuni.

Headed: مصمر خروف. مسحا مصمر مصلي مسحا. Mss. pared and re-bodied.

Fol. 12r is blank.
C
Ff. 1236-1250: The history of the thirty pieces of silver, the price of the betrayal of Christ by Judas. In Garshuni.

Begins:

The treatise contains matter that is not by Jacob of Edessa, who is often quoted in the third person. Fol. 134 and four lines of fol. 128 are by the compiler of the work Rabban Barṣauma Ma’danāya. The subscription (fol. 134) is as follows:

The Fathers from whom extracts are given and whose lives are shortly told are: Dionysius the Areopagite (fol. 7a), Ignatius of Antioch (fol. 7a), Athanasius of Alexandria (fol. 7a), Julius of Rome (fol. 7b), Gregory Thaumaturgus (fol. 7b), Peter of Alexandria (fol. 7b), John the Styleite (fol. 7b), Basil of Cesarea (fol. 7b), Gregory Nyssen (fol. 8a), Gregory Nazianzen (fol. 8a), John Chrysostom (fol. 8a), Jacob of Edessa (fol. 8b and passim), Cyril of Alexandria (fol. 8b), Dioscorus of Alexandria (fol. 9a), Severus of Antioch (fol. 9a), Philoxenus of Mebbbug (fol. 9a, from his mainra on the Annunciation).

Ff. 1236-1250 contain two Christological mainra by St. Ephrem, in the first of which there is only one Alaph.

Headed:

The treatise contains matter that is not by Jacob of Edessa, who is often quoted in the third person. Fol. 134 and four lines of fol. 128 are by the compiler of the work Rabban Barṣauma Ma’danāya. The subscription (fol. 134) is as follows:

The Fathers from whom extracts are given and whose lives are shortly told are: Dionysius the Areopagite (fol. 7a), Ignatius of Antioch (fol. 7a), Athanasius of Alexandria (fol. 7a), Julius of Rome (fol. 7b), Gregory Thaumaturgus (fol. 7b), Peter of Alexandria (fol. 7b), John the Styleite (fol. 7b), Basil of Cesarea (fol. 7b), Gregory Nyssen (fol. 8a), Gregory Nazianzen (fol. 8a), John Chrysostom (fol. 8a), Jacob of Edessa (fol. 8b and passim), Cyril of Alexandria (fol. 8b), Dioscorus of Alexandria (fol. 9a), Severus of Antioch (fol. 9a), Philoxenus of Mebbbug (fol. 9a, from his mainra on the Annunciation).

Ff. 1236-1250 contain two Christological mainra by St. Ephrem, in the first of which there is only one Alaph.

Headed:
The second begins:
Ff. 10b-12b: Five Christological maimre by Jacob of Serug. The first is headed:

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ
بَعْدًا جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ.

B
Ff. 13a-14a: A treatise on the enumeration and explanation of the fifty-two titles of Christ.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ
بَعْدًا جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ.

There is an extract from John Chrysostom and another from Jacob of Serug. All these treatises seem to have been copied from the present MS. by the scribe of Mingana 105.

C
Fol. 14a: An extract from St. Ephrem on meekness, ignorance and knowledge.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

D
Fol. 14a: An extract from Epiphanius of Cyprus on the peoples who have developed the art of writing.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

E
Fol. 14b: A short treatise on the incomprehensibility of God and on the division of the created beings, by Jacob of Edessa.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

F
Ff. 14b-15b: A treatise by John Saba on the meditation and contemplation of the Economy of Christ.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

G
Fol. 15b: Three different notes by the compiler, the first of which on dreams, the second on some grammatical points and the third on the way to handle the Book of the Gospels and the benefits that accrue from it.

H
Fol. 15b: A prayer by Philoxenus of Mebbug to be recited before the reading of the Gospels.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

I
Ff. 16a-17b: A table indicating the lessons of the Gospels to be recited by the priest of the West Syrian Church.

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

The lessons are indicated within small roundels.

J

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

K
Fol. 18b: A short treatise on the soul and its different faculties. Headed:

جَسَحَ هَمَامًا بَعْدًا مَّا مَكَّنُ

The treatise has apparently been added here to fill an empty space.

L
Ff. 19a-22b: The ten Canons of Eusebius.
M

Fol. 23a: A treatise by Dionysius Barsalibi on the number of Eusebian Canons that belongs to each evangelist.

At the end is an interesting colophon showing how the Eusebian Canons were transferred from the Peshitta Version to the Harklean Version.

N

Fol. 23b: An extract from St. Ephrem on the name of Jesus.

O

Ff. 23b-27a: A treatise on different points dealing with the Gospels, by Dionysius Barsalibi.

The treatise is divided into forty-four kephalia.

P

Ff. 27a-28a and 31b: The list of the miracles (25 in number), of the parables (25 in number), of the Biblical quotations (36 in number), and of the kephalia (70 in number) found in the Gospel of St. Matthew.

Q

Ff. 28b-29a are filled in with useful extracts and short treatises, the most important of which are:

(1) The meaning of the garments (استعمال) used by monks. (2) The explanation of various philosophical terms and their Arabic equivalents. (3) The list of the ancient heresies concerning God, soul and body, by Moses bar Kepha (استعمال). (4) The different faculties of the soul (استعمال) and which of them will survive on the day of the Resurrection. (5) The enumeration and explanation of the Categories of Aristotle (استعمال), etc.

R

Ff. 29b-31a: Four tables and diagrams to the effect that there is no contradiction between the two genealogies of Christ found in Matthew and in Luke.

The first table is according to the teaching of Severus of Antioch (استعمال). The other Fathers quoted are St. Ephrem, Eusebius of Caesarea, and Philoxenus of Mabbug.

S

Ff. 32b-33a are filled in with two fine figures of the cross surrounded by some geometrical patterns.

T

Ff. 33b-34b: The four Gospels according to the Harklean Version.
The pages are divided into two columns, one of which contains in thick letters the text of the Gospels and the other in a minute script an extensive commentary upon it. This commentary is often very useful and contains precious extracts and quotations from many Fathers of the Church, Eastern and Western. Among early Fathers we may name Julius Africanus (Julius Africanus), fol. 34a, etc. (on Matthew). Origen (Origen), Hippolytus of Rome (Hippolytus), Eusebius of Cæsarea, etc., etc. A Syrian Father quoted is Marutha of Tegrit (Marutha of Tegrit). The last author used is Barhebraeus from his ]/?o (fol. 3036, etc.). The main source of the author, however, is Dionysius Barsalbi. This is made clear by the following colophon on fol. 303b: 

In some places even the enemies of Christianity are quoted. So on fol. 303b Porphyry (Porphyry) and Julian (the Apostle) are cited and refuted in connection with the last verse of St. John.

On the margins and at the bottom of the pages are the Ammonian sections and the Eusebian Canons in red. This is the reason why mention is made of the word ]/?o (fol. 188) in connection with the Gospels.

The indications of the lessons are written in red in the body of the text.

Each Gospel is preceded by a treatise (divided into kephalia) showing why it was written and giving the number of the miracles, parables, Biblical quotations and kephalia found in it, in a way similar to that described above under P for St. Matthew.


On fol. 175a is a section dealing with the history of each of the twelve Apostles. It is attributed on the margins to the author's teacher, the priest Isaiah: 

In some places even the enemies of Christianity are quoted. So on fol. 303b Porphyry (Porphyry) and Julian (the Apostle) are cited and refuted in connection with the last verse of St. John.

On fol. 264b is an interesting rubric which informs us that the story of the adulterous woman, which was not found in the Syriac Versions, was translated from a Greek MS. found in Alexandria by Mar Paule, or Paul of Tella, and added to the text of the Gospel of John: 

On fol. 303b is a colophon giving the date of the MS. for all the above treatises as 16th August of the year 2023 of the Greeks (A.D. 1712), and the names of the two copyists Rabban 'Isa and the deacon Isho' (Jesus):
V

Begins: 

W
Fol. 304b: A genealogical tree in form of a cross, giving the belief of all the Christian sects concerning the mystery of the Incarnation.

Y
Ffs. 305a-307a: A homily by Epiphanius of Cyprus on the death and burial of our Lord.

Z
Fol. 307: The Harklean Gospel harmony for Maunday Thursday.

aa
Fol. 308a: Three spherical maps of the earth surmounted by a line showing the position of Paradise (of Eden) according to St. Ephrem.

On the margins are the Garshuni names of the quarters of the moon.

bb
Fol. 308b: A map of the earth, apparently based on the seven climates of Ptolemy.

cc
Fol. 309a: A picture of the Temple of Solomon.

A note at the right-hand corner of the picture informs us that it was transcribed by Bishop Jacob, son of Gakko, from a drawing by Dionysius Barsalibi.

The picture is surrounded by short notes on the number of each of the twelve tribes of Israel and the place which they occupied in the Temple.

dd
Ffs. 309b-310a: Two spheric maps of heaven, giving the names of the signs of the Zodiac and of the principal constellations, in Syriac and (mostly) in Garshuni.

ee

ff
Ffs. 334b-344a: The Catholic Epistles, as follows: Epistle of James (ff. 334b-337a), 1 Peter (ff. 337a-339b), 2 Peter (ff. 339b-341a), 1 John (ff. 341a-342b), 2 John (fol. 343a), 3 John (fol. 343), Jude (ff. 343b-344a).
The first Epistle of Clement of Rome.

The second Epistle of Clement of Rome.

The Pauline Epistles in the usual order.

From fol. 310b (Acts) to fol. 397a (end of Hebrews) there are many marginal notes of an exegetical character, and each Book is preceded by a short historical sketch.

At the end of the Pauline Epistles is the following colophon:

These indications are also found at the end of each Epistle.

Fol. 397b contains ornamental patterns.

Fol. 398: The seven questions which the Queen of Sheba asked and King Solomon answered.

A long extract from the letter of Philoxenus of Mebbug to the monk Patricius on the observation of the commandments of Christ.

See Mingana 105 R for this and some of the following treatises.

The profession of faith of Philoxenus of Mebbug.

A treatise on some Christological points, by the same Philoxenus of Mebbug.

A work containing the enumeration and the division of the ninety-nine commandments of Christ into those that deal with the spirit, with the soul and with the body, by John the Seer of the Thebaid.

Various treatises on the commandments:

1. Fol. 402b: The reasons for the above division of the commandments of Christ:
2. Ff. 402b-406a: The spiritual commandments to the perfect and a commentary upon them:

3. Fol. 406: The commandments which affect the soul and which serve also the three above categories:

4. Fol. 406b: The commandments which affect the body and which hold the third rank in the above division:

5. Ff. 406b-409b: The spiritual commandments, a hundred in number, concerning the perfect, taken from the Epistles of St. Paul:

6. Ff. 409b-410b: Another series of Pauline commandments, headed:

7. Fol. 411: The enumeration of the Pauline commandments which affect the servants, the masters, the women, the men, the rich, and the priests:

8. Ff. 411b-412a: The twenty-three commandments from the Catholic Epistles, which affect the men of the three categories described above:

At the end is the following subscription:

9. Ff. 412a - 412b: The commandments found in the non-prophetic Books of the Old Testament, which can be applied to all men at all times:

These commandments are 118 in number.

10. Fol. 413: The enumeration of the commandments of the same category found in the Books of the prophets. They are 37 in number:

At the end of all this section of the commandments (fol. 413b) is the following subscription which gives the name of the scribe: Isa Athoraya:

At the end is the following subscription:

Ff. 4140-4150: A treatise on the meaning and the aim of the miracles of Christ.

Ff. 415a-415b: A treatise on the meaning and the aim of the sayings and parables of Christ.
A treatise on the spiritual significance of each of the limbs of Christ.

The difficulty is introduced by the word "Ol,Ao", and the solution by the word "Jjuos'.

Fol. 425b: A treatise containing short answers to all the ancient heretics.

Ff. 426b-427a: A treatise on the resurrection of the dead by Moses bar Kepha.
churches of the town of Zakho is now the property of the West Syrian Uniat.

Many of the above churches have since been appropriated by the West Syrian Uniat.
Written in a handsome and careful West Syrian hand. Headings in red. Profusely rubricated. Complete set of pahhámé for the Biblical part of the work.

The volume is a good example of a handsome Syriac MS., conscientiously executed.

Mingana 481

212 x 153 mm. 276 leaves, twenty-one lines to the page.

A

Ff. 1-220a: A Christological and controversial work which upholds the Monophysite doctrine of the Incarnation. In Garshuni.

As about four leaves are missing at the beginning the MS. has no title page, but colophons on ff. 221a, 226b and 227a call the work or دالة إلى إدراة, The Book of the Corroboration of the Faith. On fol. 225b the word إصدامه occurs before . No author's name is anywhere mentioned in the book, which appears to have been composed by a Copt. On fol. 173b the author affirms that he owes allegiance to the Patriarch of Alexandria.

The work consists of a series of apparently independent treatises, and contains many quotations from early Fathers, as follows:

1. Ff. 1-136: A treatise containing the history of the Christological controversies of the fourth and fifth centuries and upholding the Monophysite view of the Incarnation.
A lacuna at the beginning and between ff. 4-8.

2. Ff. 13b-22b: Three extracts from Basil of Csesarea: (a) From his commentary on the saying of Solomon, “God created me”:

(13b-15a). (b) From his profession of faith:

(15b-20b). (c) His first Canon (out of 160) in form of a profession of faith:

Ff. 13b-22b contain a Christological quotation from St. Athanasius.

3. Ff. 22b-25b: Three extracts from Gregory Nazianzen: (a) From his fifteenth discourse (ff. 22b-23b). (b) From his commentary on the evangelical sentence, “This is my beloved Son” (ff. 23b-25a). (c) From one of his discourses.

4. Ff. 25b-27a: An extract from an anonymous Father on the words of the Annunciation.

5. Ff. 27a-30b: An interesting treatise on the subject whether our Lord did really eat and drink and whether he experienced the natural outcome of the digested food. The treatise has a strong Docetic savour.

6. Ff. 31a-32a: A commentary on the Pauline sentence, “We have known Christ after the flesh” (2 Cor. v. 16).

7. Ff. 32a-37b: The letter that St. Athanasius wrote, after his banishment, to the Emperor Constantius.


10. Ff. 56a-63a: The letter of Dionysius of Antioch to Minas (Menas) of Alexandria.

11. Ff. 63b-73a: Extracts from the treatise of Theodosius, Patriarch of Alexandria, on the Holy Trinity.
12. Ff. 738-854: A treatise containing the commentary upon the Epistle to the Hebrews by John Chrysostom.


Headed: "^\[\text{titling}\]


15. Ff. 944-966: Three extracts from the works of the above Severus.

The first (ff. 944-950) is from his discourse read before the Emperor (Anastasius), and the other two are from his letter to the Emperor (649 ff. 950 ff. the letter).

16. Ff. 966-1026: The profession of faith of the same Severus sent by him to the Emperor Anastasius and read publicly in Constantinople.


18. Ff. 1085-1314: The profession of faith of the Fathers of the Council of Nicea and an extensive commentary upon it.

19. Ff. 1316-1580: The profession of faith of the twelve Apostles, especially of Paul and James called the carnal (sic) brother of our Lord, who became bishop of Jerusalem, and of some of the Apostolic Fathers.

The Apostolic Fathers from whom extracts are given are: (a) Hierotheus, Bishop of Eden and disciple of the Apostles (ff. 1346-1366): [extracts]. (b) Atticus of Constantinople (ff. 1366-1374): [extracts]. (c) Archaeus, disciple of the Apostles and Bishop of Lebatis, or Leptitana (Lebda), in Africa (second century), from his letter to Alexander (fol. 1374): [extracts].
(d) Dionysius, the Areopagite, Bishop of Athens, from his letter to Timothy, the disciple of St. Paul (ff. 137b-139a): 

(e) Ignatius of Antioch, from his thirteenth letter (ff. 139a-141a; two extracts)

(f) Gregory Thaumaturgus, from his treatise on the Trinity (fol. 141)

(g) Cyril of Alexandria (ff. 141b-145b)

(h) Epiphanius of Cyprus, from his *Ancoratus* (ff. 145b-158a)

On fol. 147a is an extract from Cyril of Jerusalem:

(i) The letter of Sanutius, Patriarch of Alexandria, to Dionysius, Patriarch of Antioch (ff. 158b-160d)

(j) Athanasius of Alexandria, from his treatise on faith (ff. 160b-170b)

(k) Gregory Nazianzen, from his letter to Julian, the Apostate (ff. 170b-171a)

(l) Extracts from St. Ephrem (ff. 171b-173b), John Chrysostom, and Gregory Nazianzen (ff. 172a-173b)

(m) The letter of John, Patriarch of Antioch, to Christodulus, Patriarch of Alexandria (ff. 174a-179b)

(n) Another letter of the said Patriarch John to the said Patriarch Christodulus (ff. 179b-191b)

(o) Gregory Nazianzen, from his treatise on the Trinity (ff. 192a-195b)

(p) Gregory Nazianzen, from his letter to Cledonius (ff. 1956-197b)

(q) Cyril of Jerusalem from his Catecheses (ff. 197a-2008)

(r) Methologen (sic), Pope of Rome (ff. 2126-2136)

(s) Hippolytus of Rome, from his letter to Severianus, Bishop of Gilan (ff. 2126-214b)
(y) Sylvester, Pope of Rome (ff. 214b-215a; two extracts):

Sylvester, Pope of Rome (ff. 214b-215a; two extracts): DJ^>et Jl^> (aa) Dionysius (not specified) (ff. 217a-221a):

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V

JL^> y^>Jl^>.

Sylvester, Pope of Rome (ff. 214b-215a; two extracts):

Sylvester, Pope of Rome (ff. 214b-215a; two extracts):

J^>l^>JJotJl^>.

St. Ephrem, from his commentary on the pearl spoken of in the Gospels (ff. 215-217a; two quotations):

St. Ephrem, from his commentary on the pearl spoken of in the Gospels (ff. 215-217a; two quotations):

J^>l^>JJotJl^>.

Dionysius (not specified) (ff. 2170-2210):

Dionysius (not specified) (ff. 2170-2210):

B


The philosophers quoted are: (a) Hermes (not yet), (b) Archias (?), (c) Archias (?), (d) Eriphus (not yet), (e) Plato (not yet), (f) Aristotle (not yet), (g) Ion (not yet), (h) Ion (not yet), (i) Zoroaster (not yet)
Shorter colophons are found on ff. 158a (in Syriac) and on fol. 221a (in Syriac and in Garshuni).


An inscription on fol. 256a states that the MS. was bought by the deacon Arsenius from the son of Hayali (אדי השלח) in the presence of the priest Abraham and of the deacon Joseph, son of the priest Isaac, for the sum of two dirhems (רִדַּים) for two dinars and a half.

Mingana 482

329 x 225 mm. 167 leaves of double columns, twenty-six lines to the column.

A

Ff. 1-132b: A collection of eight-five sermons or homilies by John Chrysostom. In Garshuni.

Ff. 1b-3a contain a regular introduction in rhymed prose, apparently by the translator:

המשה את ב capacità ד Blackhawks הקדשש

Ff. 3b-8a are filled with a detailed index to the homilies. The first homily deals with the sentence of our Lord concerning John the Baptist (Matt. xi. 11) and the last homily (fol. 131a) is on the sentence of our Lord about keeping His commandments (John xiv. 21).

B


A

Ff. 1-1036: The Book of Ecclesiasticus, or of the Wisdom of Jesus (Joshua), son of Sirach, the vizier of Solomon. In Garshuni.

Two leaves are missing between ff. 8-9, one between ff. 16-17, and two between ff. 97-98.
The subscription is: 893

B

Ff. 103b-108a: Two prayers by the same Jesus, son of Sirach. In Garshuni.

C

Ff. 108a-114a: The history of Aphikia, the wife of the above Jesus, son of Sirach, and of what happened to her with Solomon. In Garshuni.

Dated (fol. 119b), in a long colophon, 15th November, 2080 of the Greeks (a.d. 1769), and written in the monastery of the Virgin called an-Na'if, situated east of the town of Mardin and north of the monastery of Za'farân, the seat of the Patriarch, by the deacon Ibrahim, son of the deacon Khidr, son of the priest Ibrahim from the town of 'Akr, in the time of the West Syrian Patriarch Ignatius Gorgis of Mosul; and of Gregory George from Aleppo, Bishop of Jerusalem; and of Thomas, Bishop of Diarbekr; and of Shim'ân (Simon), Bishop of the monastery of St. Cyriacus; and of Hanna (John), Bishop of the monastery of St. Jacob, situated east of Mardin; and of Sârûkhân, Bishop of the monastery of St. Moses the Ethiopian; and of Bishop Rûsk-Allah; and of Behnâm, Bishop of the monastery of St. Behnâm; and of Matthew, Bishop of the monastery of St. Matthew.

The copyist further states that he wrote the MS. for his teacher the priest Jacob, son of the deacon Ibrahim, of the family of Jazza', from the above town of 'Akr.

The numerous leaves used for binding are taken from various MSS., one of which cons-
Mingana 484

323 x 221 mm. 370 leaves of two columns, generally thirty lines to the column.

A


Ff. 4a-12a: Ezra (אַחֲדֵי חֲלֹאָי), called "the first Book of Ezra." מָעֹסֶר סֶעֹדֶל. (FF.


Ff. 143a-183a: Isaiah. Ff. 183a-228b: Jeremiah with the Lamentations (the names of the letters of the alphabet are often given in their Hebrew form, e.g. מִסַּר מֵסַר). Ff. 228b-234b: Baruch. Ff. 234b-274a: Ezekiel. Ff. 274a-292b: Daniel (the author states on fol. 279a that some parts of the text are not found in Hebrew, and that he took them from Thudotion). Ff. 288b-290b: Susanna (from Thudotion). Ff. 290b-323b: The Minor Prophets. Ff. 323b-349a: 1 Maccabees. Ff. 349a-368a: 2 Maccabees.

B

Ff. 368b-370b: A list and a short history of all the West Syrian Patriarchs of Antioch from St. Peter to Elias II of Mosul, who was elected in 2150 of the Greeks (A.D. 1839).

The treatise is in Syriac, but the heading is in Garshuni: ܐܬܐܪܐ ܕܠܒܝܐ ܒ ���� ܡ�� ܗܝ ܐܡ�� ���� ��ܢܐ ܕܠܒܝܐ ܒ ܡ�� ܗܝ ܐܡ�� ��ܢܐ

From a sentence used (fol. 370b) after the name of the Patriarch Shukr-Allah of Mardin, who was elected in 2033 of the Greeks (A.D. 1722), it appears that the original treatise was composed under his reign and that the names that follow are additions by later copyists.

Dated (fol. 368b) 2150 of the Greeks (A.D. 1839) and written by the priest 'Abd al-Maslib, son of Isaac of the family of Tamallo or Tamlo, in the time of the West Syrian Patriarch Ignatius Elias of Mosul. The MS. was transcribed from an original in Arabic character.

The index to which the copyist refers is found within roundels on fol. 2b.

Written in a clear West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

Mingana 485

326 x 225 mm. 82 leaves, twenty-six lines to the page.

The Pauline Epistles according to the Peshitta Version.

The Epistles proceed in the usual order, and at the end of each is a colophon giving the number of the textual quotations (ܐܡ�� ���� ��ܢܐ)
found in it, with the number of the ḫishē and ḫethgāmē. So at the end of the Epistle to the Romans we are informed that it contains 49 quotations, 19 ḫishē (not chapters) and 120 ḫethgāmē. All these are also marked in red in the body of the text. Further, all the scriptural quotations are marked in red in the body of the text. A curious fact is that the number of the ḫethgāmē is given also at the beginning of each chapter in strange alphabetical combinations. So on fol. 30 the second chapter of Romans begins: ḫešitq; and the following chapter (fol. 46) as: ḫešitq. What distinguishes also this MS. from many others of its kind is the fact that there are exegetic notes written in red in the body of the text. So on fol. 240, when Paul speaks of the "power to lead about a sister, a wife, as well as the other Apostles, and as the brothers of the Lord" (1 Cor. ix, 5), the text gives in red the names of the brothers of our Lord as: "(a) James, Bishop of Jerusalem, (b) Joses, (c) Simon, (d) Judas," evidently from Matth. xiii, 55.

On the subject of chapter-numbering all the Epistles are treated as one book and have jointly fifty-five chapters.

Dated (fol. 82a) 5th November, A.D. 1876, and written in the village of Askosh by Israel, the brother of the Chaldean (East Syrian Uniat) Patriarch Joseph Audo, and son of the priest Hormizd, son of the deacon Michael.

A long inscription on fol. 14 ascribes the ownership of the MS. to the above copyist Israel.

The two Books are combined into one.

E
Ff. 139a-165b: The Book of Ezra (15 chapters).

Ff. 165b-183a: The Book of Wisdom or Wisdom of Solomon (10 chapters).

Ff. 183a-199b: The Book of Judith (9 chapters).

Ff. 199b-2080: The Book of Esther (3 chapters).

Ff. 2080-2116: The Book of Susanna (2 chapters).

Ff. 2116-2226: A section containing the Apocryphal Epistles.

Headed: ... مكتب مكتب ... مكتب مكتب...

1. Ff. 2116-214b: The Epistle of Jeremiah (2 chapters).

2. Ff. 214b-218a: The Epistle that Baruch sent from Jerusalem to Babylon (2 chapters).

3. Ff. 218a-222b: The second Epistle of Baruch. Incomplete at the end. The section found in the MS. has two chapters.

Apart from the special numbers of chapters used for each Book and mentioned above, there is a general chapter-numbering that embraces all the Books as a whole and which reaches 129. All these numbers are written on the margins of the pages.

No date. Written in a clear and bold East Syrian hand of about A.D. 1700. Headings in red. Well rubricated.

The name of the copyist is found on fol. 1656 as Hormiz (حريد).
The first part of the MS. is in a bad state of preservation. Further, seven leaves have disappeared at the beginning and between ff. 1-7. A leaf is also wanting between ff. 13-14, 56-57, while three leaves are missing between ff. 62-63.


Inside the covers are memoranda in vernacular Syriac by various owners.

Mingana 488

229 x 164 mm. 163 leaves, generally nineteen or twenty lines to the page.

A

Ff. 1-1156: The spiritual and ethical work entitled ܐܘܬܢ ܠܒܐ ܒܝܢܓܢܐ ܫܒܝܐ ܒܝܬ ܫܒܝܐ ܕܚܐ ܣܢ ܒܝܢܓܢܐ ܒܝܬ ܫܒܝܐ ܕܚܐ (The maimra on fol. 102b is called the third and is taken from Ecclesiastes. The maimra on fol. 57b is taken from the works of John of Dalyatha (Mosul)).

A subscription on fol. 102a attributes the preceding maimra to “a certain monk” (ܐܘܬܢ ܠܒܐ ܒܝܢܓܢܐ ܫܒܝܐ ܒܝܬ ܫܒܝܐ ܕܚܐ ܣܢ ܒܝܢܓܢܐ ܒܝܬ ܫܒܝܐ ܕܚܐ ܡܕܢܚܐ). On fol. 115b the author is referred to as ܣܢ ܒܝܢܓܢܐ ܫܒܝܐ ܒܝܬ ܫܒܝܐ ܕܚܐ ܡܕܢܚܐ ܫܡܬܐ ܒܠܥܠܐ ܒܠܐ ܡܕܢܚܐ.

Something is missing between ff. 12-13, 32-33, 41-42, 50-51. The edges of a few leaves are torn.

B

Ff. 1156-125a: A penitential and parenetical maimra, in the seven-syllable metre, by John bar Penkaye.

Something is missing between ff. 12-13, 32-33, 41-42, 50-51. The edges of a few leaves are torn.

C

Ff. 125a-150b: A collection of twenty-two maimre, in the twelve-syllable metre, on the love of knowledge and wisdom, by David of Baith Rabban Paulius.

The maimre are according to the letters of the alphabet from Alaph to Tau and are acrostic. Each maimra contains only once
the letter of the alphabet under which it is placed.

D

Ff. 150v-156b : An ṣinnitha in the twelvesyllable metre containing riddles, composed by Rabban Simon of Shakhlawa or Shanklabad, and explained by 'Abdisho', Metropolitan of Nisibin.

Two Arabic baits are omitted by the copyist on ff. 153b and 156a. They are headed:

The MS. has fallen into a Roman Catholic hand which has tampered with some names of East Syrian saints on fol. 162a.


Mingana 489

300 × 210 mm. 210 leaves, twenty-seven lines to the page.

The Book of the Prophets according to the Peshîṭta Version.

Ff. 15b-43b : Isaiah (30 chapters and 4064 pethgamê).

Ff. 43b-81b : The Minor Prophets in the usual order (25 chapters and 3315 pethgamê). The number of pethgamê is also given for each prophet separately.

Ff. 81b-142b : Jeremiah (36 chapters). No number of pethgamê is given.

Ff. 142b-190a : Ezekiel (28 chapters). No number for the pethgamê.

Ff. 190a-207b : Daniel (11 chapters). No number for the pethgamê.

Ff. 207b-208b : Bel, and ff. 208b-209b : The Dragon.

The margins give also another chapter-numbering (131) common to all the above Books.

Dated (fol. 209b) Monday, 17th January of the year 1985 of the Greeks (a.d. 1674) and written in the village of Alkosh by the priest Israel, son of the priest Hormizd, son of the priest Israel.

The MS. was later renovated by the deacon Abraham, son of Shim‘un of the family of the above priest Israel, for the priest Matthew Rayis ( mw = chief, mayor), son of Hanna (John) Gözi of Alkosh.

Ff. 8 and 207 are supplied by a later hand, and fol. 209 has been copied by the renovator from the original MS.
Inside the cover an Arabic inscription states that in A.D. 1867 the MS. passed into the possession of the brothers Joseph, Karmati (?) and Jajjo (George), the sons of the above Hanna Gozi.

Clear and handsome East Syrian hand. Fully vowelled. Complete set of Massoretic characters. Other headings in red. Well rubricated. Ff. 1-5a contain the index to the work. The title page, containing the first part of the index, is missing.

A leaf is also missing between ff. 6-7 and ff. 175-176.

On fol. 78b a large and coloured figure of the cross separates the two main parts of the work.

Mingana 490

308 x 214 mm. 178 leaves, twenty-seven lines to the page.

The theologico-mystical work entitled The Magnet, by Joseph II, Patriarch of the Chaldeans (East Syrian Uniats).

See the preceding MS. and Mingana 487. Ff. i-iv at the beginning are not included by the copyist in his numbering and contain the index to the work.

Dated (fol. 178a) Friday, 15th October, of the year 2121 of the Greeks and A.D. 1876, and written in the village of Tellkaiphe by the deacon Joseph, son of the deacon Hormiz of the family of Pallat.


Ff. x-5a contain the index to the work. The title page, containing the first part of the index, is missing.

A leaf is also missing between ff. 6-7 and ff. 175-176.

On fol. 78b a large and coloured figure of the cross separates the two main parts of the work.

Mingana 491

320 x 224 mm. 209 leaves, twenty-three lines to the page.

Another copy of theologico-mystical work entitled Magnet, by Joseph II, Patriarch of the Chaldeans (East Syrian Uniats) who is said here to be of the family of Ma’rūf.

See the preceding MS. and Mingana 487. Ff. i-iv at the beginning are not included by the copyist in his numbering and contain the index to the work.

Dated (fol. 209b) Good Friday, 14th April, A.D. 1876, and written in the village of Alkosh. The name of the copyist was written in a leaf that has been purposely torn away from the end of the MS., but it is given as Israel in an ornamental pattern at the end of the index (fol. iv).

Mingana 492
190 x 135 mm. 93 leaves, sixteen lines to the page.

A Commentary on the Apocalypse of St. John by the Jesuit John Stephen Menochius, translated into Arabic by the Syrian priest Peter, son of John of Aleppo, and from Arabic into Syriac by the priest Šaumo of the village of Pios, who died in 1742. Dated in a long colophon on fol. 92a Monday of Teshri, a.d. 1875, and written in the village of Alkosh by Israel, son of the priest Hormizd, son of the deacon Michael of the family of Audo. About this copyist see Mingana 485. Written in a clear, bold and handsome East Syrian hand of about a.d. 1600. Headings in red. Well rubricated. A whole quire of ten leaves is missing at the beginning.

Mingana 494
77 x 52 mm. 132 leaves, seventeen lines to the page.

A
Ff. 1-14b: A maimra on the vanity of the things of this world, by Jacob of Serug. Incomplete at the beginning. Something seems also to be missing between ff. 4-5, and it is even possible that the first leaves are from a totally different maimra. The end is:

B
Ff. 14b-226: A maimra on chastity, unchastity and marriage, by the same Jacob of Serug.

C
Ff. 226-304: A maimra on the hardships of strangers and their burial, by the above Jacob of Serug.
D
Ff. 30b-32b: A penitential maimra written by Hannanya Akhsnaya on himself.

Ff. 33a-35b: A maimra on those who die in foreign lands, by Jacob of Serug.

Ff. 35b-43a: A maimra on the soul and body, by the above Jacob of Serug.

Ff. 43a-47b: A maimra on the soul when leaving the body, by the same Jacob of Serug.

Ff. 48a-65b: A parenetical and ethical maimra on the obligations of a Christian, by St. Ephrem.

I
Ff. 65b-68a: A penitential maimra on the soul, by St. Ephrem.

J
Ff. 68a-70a: An acrostic and penitential Sughitha written by the Maphrian Mark bar Kiki on himself.

K
Ff. 70a-72a: A Sughitha on Joseph and Benjamin.

L
Ff. 72a-73b: A Sughitha dealing with the Virgin speaking to her Divine Child.

M
Ff. 74a-92a: A maimra on death, resurrection, heaven and hell, by Jacob of Serug.

N
Ff. 92b-96b: A parenetical maimra by St Ephrem.

Something is missing between ff. 93-94.
O
Ff. 966-1006: Another parenetical maimra by St. Ephrem.
  Begins: ملاحم حده ( مما)

P
Ff. 101a-107a: Another parenetical and ethical maimra by St. Ephrem.
  Begins: ملاحم حده ( مما)
  Something is missing between ff. 101-102.

Q
Ff. 107b-111b: A maimra on the second coming of Christ, who will reward the just and punish the sinners, by St. Ephrem.
  Begins: حضر و.scene في حمصاء

R
Ff. 113a-121b: The often-recurring maimra on the Divine Wisdom, by Barhebræus. Incomplete at the end.
  The maimra is here anonymous and simply attributed to "a philosopher."

S
Ff. 122-132a: Various Sughlyätha, some of which seem to have been composed by East Syrian writers. So the Sughlytha on fol. 129a, which is in Syriac and Turkish (سغليثة سه��ي سهس ترفي)، is probably by Khâmîs bar Kardâhê.
  Dated (ff. 100a and 132a) 1920 and 1927 of the Greeks (A.D. 1609 and 1616) and written by a certain Michael for his own use (ملاحم حده ( مما). The name of the copyist is also found on ff. 47b and 74b.

Written in a neat and very minute West Syrian hand. Headings in red. Red rulings. The ink of some headings has begun to fade.

Mingana 495
101 x 80 mm. 47 leaves, eleven lines to the page.

A
Ff. 26-28a: The monastic rules (to the number of twenty-four) of the Fraternity or religious order of St. Moses the Abyssinian or Ethiopian. In Garshûnî.

B
Ff. 28a-31b: The formula for the vow of the above religious order.
  Headed: ملاحم حده ( مما)

C
Ff. 32-35a are blank. Ff. 35b-47b: The official profession of faith of the West Syrians as formulated by the Patriarch Shukr-Allah who died in A.D. 1745, and by all the bishops of his Church in council.
  Begins: كئف حر يندب لله حية... كئف حر يندب لله حية... كئف حر يندب لله حية...

No date. Written in a clear West Syrian hand of about A.D. 1790. Headings in red. Well rubricated.
Mingana 496

160 × 112 mm. 187 leaves, seventeen lines to the page.

A

Fol. 1b-3a : A short Synaxarium of the West Syrian Church. In Garshuni.

The script of these folios is different from that of the rest of the MS. which follows. They were probably blank leaves which were filled up by an owner.

B

Fol. 3b-385b : A Syriac-Arabic lexicon compiled by the West writer Shim‘ūn (Simon), the Patriarch of Tur ‘Abdin, who died about A.D. 1650.

The Arabic part is written in Garshuni. In a ḥuttāma, written on ff. 184b-185b, it is stated that when the author noticed the scarcity of lexicographical books in his country (of Tur ‘Abdin) and the cumbersome bulkiness of the few that were found in it, he induced himself to compile the present work. The final sentence of this ḥuttāma gives the name of the author:

The copyist’s name and the above year of transcription are also found in a Garshuni inscription on fol. 159a, and the copyist’s name only in a Syriac inscription on fol. 142a. An Arabic inscription, however, written in red on the margin of fol. 115a mentions the name of the monk Zaitūn (Zaytūn).


An Arabic note of reading is written on the second fly-leaf at the end of the MS. by the deacon Elijah, son of the deacon Murād, from Kal‘at Mar‘ah.

Mingana 497

167 × 126 mm. 199 leaves, generally from nineteen to twenty-one lines to the page. The four Gospels according to the Harklean Version.
The MS. is incomplete at the beginning, and lacks Matth. i-xiii, 30. A leaf is also missing between ff. 10-11, 30-31, 34-35.

An interesting point is that the interpolation between the 28th and the 29th verse of the 20th chapter of Matthew is found in the MS. on ff. 176-18a, introduced by the following remark, written on the lower margins:

It is well known that this interpolation is found in Cod. Bezae, in the Curetonian and in some Latin MSS. Cf. Tischendorf, Novum Test. Grace (8th edit.), p. 127.

The interpolation is in the translation of Thomas of Harkal and is as follows:

A marginal note by the copyist states that these interpolated verses were found in the copy of the Gospels belonging to Bar Shushan, presumably the West Syrian Patriarch of that name (see below): 

Ff. 1-41a: Matthew.

Ff. 42b-91b: Mark.

Ff. 42b-43b contain an index of the 48 kephalia into which the Gospel is divided. A leaf is missing between ff. 46-47.


Ff. 91b-92b contain an index of the 83 kephalia into which the Gospel is divided. Fol. 95 is supplied by a modern hand. Ff. 125 and 126 are fragmentary.

Ff. 174b-199: John.

Three leaves are missing at the beginning, which contained the end of the section on the number of kephalia, and John i, 19. A leaf is missing between ff. 182-183, 190-191, about two kephalia between ff. 197-198 and all John xi, 15—xxi, 25.

The Church lessons are indicated in red in the body of the text, and the numbers of these lessons are written on the margins, which also give the Eusebian Canons and the Ammonian sections.

A curious feature of the MS. is that the copyist gives the Syriac form of proper names according to the Peshitta version in the body of the text and the Greek form of these same names (viz. that used in the Harklean version which he was transcribing) on the margins. See for instance ff. 49a and 103, where they are preceded by the heading مصادر سريانية.

At the end of each Gospel there is as usual a colophon giving the number of the chapters found in it, together with the number of the Canons, of the Biblical quotations, of the parables, and of the miracles.

No date. Written in a clear and old West Syrian hand of about A.D. 1260. Complete set of Massoretic pūḥkāmē. Headings in red. Profusely rubricated. Some leaves are in a bad state of preservation. A later hand has added many vowels in the Greek system of
vocalisation. It is probably the same hand that has added some Garshûni notes on the margins.

On fol. 41a the copyist reveals his name as Jacob in a Syriac poetical inscription written in a minute hand. Under it is another poetical inscription in which the copyist prays for the West Syrian Patriarch Michael in the following terms:

This inscription seems to point to a man that had not died a long time before, and we suggest the Patriarch Michael, who before his semi-canonical election was called Isho' (Jesus) Bar Shushan, and who died in A.D. 1249. This suggestion is strengthened by the marginal note on fol. 17b which we have quoted above, and in which the copyist informs us that the interpolation after Matth. xx, 28 was found in the copy of the Gospels used by Bar Shushan.

An inscription on fol. 41a gives the name of Philoxenus, Bishop of Amed, who had evidently followed the party of the above Patriarch Michael:

Another inscription on fol. 91b gives his full name as Philoxenus Silma:

Something is missing between ff. 8-9, 16-17, and 46-47.

No date. Written in a clear and uniform West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. The lines on fol. 50a are supplied by a later hand.

B

The numerous leaves used for binding are taken from a MS. containing the West Syrian breviary dating from about A.D. 1670.

Bold West Syrian hand. Headings in red. Well rubricated.

Mingana 499

166 x 120 mm. 143 oblong leaves, generally fourteen lines to the page.

A collection of anonymous zajaliyat and madthahs for the use of the East Syrian Uniates called Chaldeans. In Garshûni.

The heading on fol. 14b is:

An index of the madthahs is written upside down on ff. 139-140. The couplets are introduced by the word ـمـکـدـمـتـ، key, written in red. The madthahs on fol. 63 sqq. is, curiously enough, attributed to St. Ishai (Jesus), although the saint appears to be St. Alexius. Ishai (Jesse) and Alexius seem here to refer to the same man.

The madthahs on ff. 1-9b are in Syriac.


Mingana 498

220 x 165 mm. 50 leaves, eighteen lines to the page.

Another copy of the Syriac grammar entitled "Enlightenment of Beginners," by the West Syrian writer Timothy Isaac, Metropolitan of Amed.
**Mingana 500**

168 x 108 mm. 73 leaves. Generally fifteen or sixteen lines to the page.

Two MSS. put together by the binder.

**A**


A leaf is missing at the beginning and about a leaf also is wanting at the end.

Dated in an Arabic inscription on the margins of fol. 6b 2022, probably of the Greeks (a.d. 1711):

أكتب هذه الليلة في سنة 2022 الله

Clear but not handsome West Syrian hand.

No rubrications.

Here ends the first MS.

**B**

Fol. 7a: The end of a work containing poetical compositions, possibly by Barhebræus. In Syriac. The first is headed:

أميَّة مُسْتَمْلَأً ما مَتَّعَ لله


The leaves used for binding contain miscellaneous ecclesiastical, hagiographical and Biblical matter in Garshuni, and are from different MSS.

**C**

Ff. 7b-71a: Another copy of the strange work which purports to give the history of the deportation of the Jews to Babylon in the time of the prophet Jeremiah, at the hand of Nebuchadnezzar. In Garshuni.

A leaf is missing between ff. 43-44 and another between ff. 64-65.

**D**

Ff. 71b-73b: The story of an avaricious merchant and of what happened to him with a boy and an angel. In Garshuni. Incomplete at the end.

A Syriac colophon on fol. 71a does not give any date, but informs us that the MS. was copied by the deacon John, son of deacon Hadbeshabba. His mother was called Susanna, his brother the deacon Ephrem, and his sister Shamuni.


The leaves used for binding contain miscellaneous ecclesiastical, hagiographical and Biblical matter in Garshuni, and are from different MSS.

**Mingana 501**

218 x 158 mm. 135 leaves, twenty-one lines to the page in the first part of the MS. (ff. 1-60), twenty lines on ff. 120-135, and unequal number of lines for the rest of the MS.

Works from two different MSS. put together by the binder.
A
Ff. 1-5a: A maimra on the Assumption of the Virgin, by Jacob of Serug. Incomplete at the beginning, but the subscription is:

The author's name is found in the last verse:

B
Ff. 5b-14b: A eulogistic maimra on the Virgin, by the same Jacob of Serug. For the festival of the "ears of corn."

C
Ff. 15a-23a: Another maimra on the same subject by St. Ephrem.

D
Ff. 23b-50b: A long poetical treatise on the Virgin by the monk Pakas (Phocas) of Tagam or Malké Šakka Basibrína (who seems to have lived about A.D. 1400). "Basibrína means "from the village of Basibrina or Baith Sabirnah."

E
Ff. 50b-60b: A poetical treatise in which the author seeks to prove the perpetual virginity of Mary, even after the birth of Jesus. Incomplete at the end.

F
Ff. 61b-79b: The grammatical treatise in poetry, entitled √, by the West Syrian writer Jacob of Bartilla. As the heading is torn away the treatise has no title and no author's name in the MS. That the author was Jacob of Bartilla is borne out by the following verse found towards the end of the treatise:

The subscription (fol. 79b) refers the treatise to the well-known work entitled Dialogues, by the same Jacob of Bartilla: √. A verse on fol. 61b informs us that the title of the work is Armonia (Harmony):

Something is missing between ff. 77-78.
SYRIAC MANUSCRIPTS

**G**

Ff. 796-1006: Long extracts from the prose grammar of Barhebræus, entitled ܐܪܡܐ ܕܢܘܫܐ. Incomplete at the end.

The first chapter is headed: ܝܠܐ ܢܘܫܐ ܓܠܓܠܐ ܐܒܠܒܠܐ ܒܚܫܡܐ ܒܒܡܫܡܐ.

Something is missing between ff. 87-88 and 95-96.

**H**

Ff. 102a-106b: A prose treatise on the Rukkákha and Kushsháya of the letters ܟ+ܒ+ܐ+ܒ+ܕ+ܢ+ܐ+ܒ+ܐ+ܢ+ܐ, by the above Jacob of Bartilla. Incomplete at the beginning.

The subscription on fol. 106b is: ܐܒܠܒܠܐ ܒܚܫܡܐ ܒܒܡܫܡܐ.

This is followed by a sentence which seems to contain the title of the treatise: ܒܚܫܡܐ ܒܒܡܫܡܐ ܒܒܡܫܡܐ.

Something is missing between ff. 103b-104a.

**I**

Ff. 1074-1086: An anonymous treatise on the same subject.

**J**

Ff. 109a-118a: The section of the prose grammar of Barhebræus which deals with the same subject.

Headed: ܠܒܡܫܡܐ ܒܒܡܫܡܐ ܒܒܡܫܡܐ.

Something is missing between ff. 109-110.

**K**

Ff. 118b-119b: An anonymous treatise on how to keep the purity of the Syriac language in the matter of the pronunciation of the above letters.

Something is missing between ff. 87-88.

**L**

Ff. 120a-135b: The metrical grammar of Barhebræus, entitled ܡܕܢܡܐ. Incomplete at the beginning and at the end. Something seems also to be missing between ff. 127-128. The pages are as usual divided into two columns, the first of which contains the text, and the second an extensive commentary upon it.

No date. Written in a clear but slightly negligent West Syrian hand of about A.D. 1590. Profusely rubricated.

An Arabic inscription on fol. 612 gives the name of an owner as ܩܘܪܝܐܢܘܣ ܒܝܢ ܡܘܣܐ . . . ܡܠܐܒܝܠ ܐܝܠܐ (sic). Another inscription in pencil gives the name of another owner as the deacon ܡܘܣܐ (sic) ܒܝܢ ܡܐܒܬ ܐܠܠܗܐ ܡܢ ܩܒܐ ܩܘܫ, possibly father and son.

**Mingana 502**

216 × 155 mm. 240 leaves, seventeen lines to the page.

**A**

Ff. 2b-92a: The life of the Virgin Mary.
The life of St. John the Egyptian, the disciple of St. Eugenius.

The life is divided into twenty-seven rishe. Ff. 1096–1102 are blank, but the text is continuous.

A long colophon on ff. 1584–1592 informs us that the above life was translated (from what?) by Moses, a monk in the monastery of St. Eugenius, in the year 300 of the Hijrah (A.D. 912), in the time of Abraham, the East Syrian Patriarch,6 and of Isho'yahb, bishop of Zabdadé, and of Kamisho', abbot of the monastery, and of the directors of the monastery, Benjamin, David of Sanya, John, Sabrisho' and Yakkira:

6 This patriarch was elected in A.D. 905 and died in A.D. 936. See Barhebraeus, Chron. Erig., ii., 230–244.

Ff. 1590–2040: The life of St. Aha, the Egyptian, and the carnal brother of the above St. John.

Ff. 1926–1930 are blank, but the text is continuous. A colophon on fol. 2040 states that the above two lives were written on the 31st October in the monastery of the two saints.

D

Ff. 2040–2150: An historical account on the way in which the water of the monastery of Zarnúka came to the monastery of St. Aha in the time of abbot Isho'sabran of Zarnúka. It is said that the account was found in the life of St. John of Anýcil.

Mingana 503
166 x 110 mm. 126 leaves, eighteen lines to the page.

A

A whole quire of ten leaves is missing at the beginning.
Ff. 1-9a contain the prayers to be recited over the dead while still in the house, and ff. 9b-73 contain the prayers which are recited while the dead are carried to the graveyard and buried therein. The heading on fol. 9a is:

Dated (folio 240a) Thursday, 14th November, of the year 2147 of the Greeks (A.D. 1836) and written by the above priest Gabriel for the Metropolitan of his diocese named Joseph.

Ff. 216a-240a: A eulogistic and historical maimra on the same St. Aha, the Egyptian, by the author of his above life.

Begins:

The subscription (fol. 215b) is:


A whole quire of ten leaves is missing at the beginning.
Ff. 1-9a contain the prayers to be recited over the dead while still in the house, and ff. 9b-73 contain the prayers which are recited while the dead are carried to the graveyard and buried therein. The heading on fol. 9a is:

Dated (folio 240a) Thursday, 14th November, of the year 2147 of the Greeks (A.D. 1836) and written by the above priest Gabriel for the Metropolitan of his diocese named Joseph.

Ff. 216a-240a: A eulogistic and historical maimra on the same St. Aha, the Egyptian, by the author of his above life.

Begins:

The subscription (fol. 215b) is:


A whole quire of ten leaves is missing at the beginning.
Ff. 1-9a contain the prayers to be recited over the dead while still in the house, and ff. 9b-73 contain the prayers which are recited while the dead are carried to the graveyard and buried therein. The heading on fol. 9a is:

Dated (folio 240a) Thursday, 14th November, of the year 2147 of the Greeks (A.D. 1836) and written by the above priest Gabriel for the Metropolitan of his diocese named Joseph.

Ff. 216a-240a: A eulogistic and historical maimra on the same St. Aha, the Egyptian, by the author of his above life.

Begins:

The subscription (fol. 215b) is:


A whole quire of ten leaves is missing at the beginning.
Ff. 1-9a contain the prayers to be recited over the dead while still in the house, and ff. 9b-73 contain the prayers which are recited while the dead are carried to the graveyard and buried therein. The heading on fol. 9a is:

Dated (folio 240a) Thursday, 14th November, of the year 2147 of the Greeks (A.D. 1836) and written by the above priest Gabriel for the Metropolitan of his diocese named Joseph.

Ff. 216a-240a: A eulogistic and historical maimra on the same St. Aha, the Egyptian, by the author of his above life.

Begins:

The subscription (fol. 215b) is:


A whole quire of ten leaves is missing at the beginning.
Ff. 1-9a contain the prayers to be recited over the dead while still in the house, and ff. 9b-73 contain the prayers which are recited while the dead are carried to the graveyard and buried therein. The heading on fol. 9a is:

Dated (folio 240a) Thursday, 14th November, of the year 2147 of the Greeks (A.D. 1836) and written by the above priest Gabriel for the Metropolitan of his diocese named Joseph.

Ff. 216a-240a: A eulogistic and historical maimra on the same St. Aha, the Egyptian, by the author of his above life.

Begins:

The subscription (fol. 215b) is:

priests: ... مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ

Ff. 124b-126b: The synodical canons dealing with the burial of the dead. Incomplete at the end.

No date. Written in a clear but not handsome East Syrian hand of about A.D. 1590. Headings in red. Well rubricated. Almost fully voweled. The madrasha on fol. 81a has the ancient musical notes in form of sloping strokes.


Mingana 504
290 x 190 mm. 100 leaves, twenty-eight lines to the page.

The part of the Bible called by the East Syrians “Book of the Sessions.”

The MS. is incomplete at the beginning and at the end. As it stands it contains:—

Ff. 1-50a: Kings (35 chapters). Incomplete at the beginning. Fol. 5 is fragmentary. The subscription is: مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ

Ff. 50a-58b: The Proverbs. Incomplete at the end owing to a lacuna between ff. 58-59. (بِجَدْرْا مُنِّيٰ دَهْنُوا بِجَدْرْا مُنِّيٰ)

Ff. 59a-63b: Ecclesiastes (6 chapters). Incomplete at the end owing to the above lacuna. The subscription is: مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ.

Ff. 63b-65a: Ruth: مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ A leaf is missing between ff. 63-64. Only a fragment of it is left.

Ff. 65b-69a: The Song of Solomon (two chapters): مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ Some headings give to the work the title of مَحَبَّةٌ دَهْنُوا بِجَدْرْا مُنِّيٰ (ff. 73b-74a).

Incomplete at the end and a leaf is missing between ff. 81-82. Fol. 99 represents all that is left of the Book of Job and fol. 100 is fragmentary.

No date. Written in a handsome and bold East Syrian hand of about A.D. 1360. Headings in red. Puhhamd. Numbers of chapters on the margins. Fol. 11 is supplied by a later hand.

The MS. is damaged by damp and the edges of some leaves have disappeared.

Mingana 505
280 x 170 mm. 167 leaves, twenty-four lines to the page.

The poetical works of the East Syrian writer George Warda of Arbel.

A group of maimré and ‘uniyātha are either parenetical and penitential in character or deal with the feasts and commemorations of the East Syrian Church. Some ‘uniyātha refer to particular events that took place in the author’s time; such is the case with the ‘unitha on fol. 41a, which refers to the famine
and pestilence which took place in the year 1536 of the Greeks (A.D. 1225) : interopo . Such is also the case with the preceding 'unitha (fol. 38a) which deals with the calamities of A.D. 1254 : intermixed with the works of George Warda are the following mainr6 by some other writers.

The MS. is incomplete at the beginning and at the end, and is in a bad state of preservation. Many leaves have their margins completely torn away and many others have holes in them. There are also many missing leaves here and there, while some others have been misplaced by the binder.

B
Fi. 63a-64a: An 'unitha on the Divine Economy, by Sabrîs[o'], son of Paul, from Mosul.

A considerable number of the 'uniyâtha are homiletic in character and constitute a commentary upon the Gospel lesson of the day.

Intermixed with the works of George Warda are the following mainr6 by some other writers.

Fi. 896-910: An 'unitha on SS. Sergius and Bacchus, by Sabrîsho' V, Patriarch of the East Syrians, known as Bar Mshîshaya, who died in A.D. 1256.

The MS., which is incomplete at the beginning and at the end, is in a bad state of preservation, and portions from many leaves are torn away. A very considerable number of leaves are also misplaced, especially towards the beginning and the end.

The order followed in the book is that of the East Syrian Church calendar, which begins with the Sundays of Advent and ends with those of the Consecration of the Church.

On fol. 98a it is said about the commemoration of St. George: , while the commemoration of St. Thomas is, on fol. 124a, introduced as follows: , No date. Written in a handsome and bold East Syrian hand of about A.D. 1540. Head-

On fol. 137b the copyist's name is given as Jacob. Some of the final leaves are fragmentary.

Mingana 507

327 × 224 mm. 93 leaves, twenty-six lines to the page.

Ff. 1-61b: The Psalter according to the East Syrian Church.

The ḫuḥālē and marmiyātha are indicated together with the prayers to be recited before each of these divisions. The ṭethgāmē are found on the margins while the "Canons" are written in red after the first verse of each psalm, and the title or the occasion of the composition of each psalm is written also in red before this first verse. In the colophon, on fol. 59b, the "Canons" are attributed to the Patriarch Aba I, and the titles to Theodore of Mopsuestia:

This is followed by the profession of faith of the Nicene Council.

Ff. 60a-61b contain the songs of Moses (Exod. xvi, 1-22; Deut. xxxii, 1-43) and of Isaiah (Is. xiii, 10-13, and xiv, 8) which are generally found at the end of each Psalter.

Three leaves are missing between ff. 1-2 and two between ff. 51-52. Fol. 1 is fragmentary.

Ff. 62a-69b: All the tishbhāṭa of the East Syrian Church, with the indication of the name of the author who composed each one of them.

Headed: ḫuḥḥāmē.

1. Fol. 62a: For Sundays and Dominical festivals (except the Nativity), by Narsai:

2. Fol. 62a: For the mornings of Sundays, by St. Ephrem (the tishbhāṭa is acrostic):

3. Fol. 62b: A tishbhāṭa that always follows the above, by Narsai:

4. Fol. 63b: The song of the Three Children:

5. Fol. 64a: For the mornings of Sundays and of the Dominical festivals, by Theodore of Mopsuestia:

6. Fol. 64b-65a: For thanksgiving at the Eucharist, by St. Ephrem:

7. Fol. 65a: For Dominical festivals, by Yazdān the Great:

8. Fol. 65a: For the mass of ferial days, by the Patriarch Timothy I:
1. Ff. 65b-66a: For the night of Monday, by Abraham of Baith Rabban:

2. Fol. 66a: For all the mornings of ferial days, by St. Ephrem:

3. Fol. 66a: For the night of Tuesday, by Thomas of Edessa:

4. Fol. 66b: For the night of Wednesday, by Abimelech, a teacher in the school of Nisibin:

5. Fol. 66b: For the night of Thursday, by Abimelech, a teacher in the school of Nisibin:

6. Fol. 66b: For the Fridays of Lent, by the above Babai bar Niṣibnaye:

7. For the night of Saturday, by St. Ephrem:

Ff. 67b-69b contain the following additional tishbāḥa for special Sundays and festivals:

1. Fol. 67b-68a: For the Sundays of Lent, by Babai the Great:

2. Fol. 68a: For the Sundays of Advent and Nativity, by the same Babai the Great:

3. Fol. 68b-69a: For the Sundays of Epiphany, by Babai bar Niṣibnaye (i.e. son of the Niṣibinates):

4. Fol. 69a: For the Sundays of the Sancitification of the Church, by George, Metropolitan of Niṣibin:

5. Fol. 69b: For the Fridays of Lent, by the above Babai bar Niṣibnaye:

6. Fol. 69b: For the baʿālha, by the same Babai bar Niṣibnaye, but some say by Henana of Adiabene, which is more probable.

Incomplete at the end as a leaf is missing between ff. 69-70.

C

Fol. 70: The ḫlojop of the Mass.

Incomplete at the beginning owing to the above leaf that is missing.

D

Ff. 71a-73b: The ḫlojop that are recited outside the Mass.

Incomplete at the beginning and at the end. A leaf is also missing between ff. 72-73.

E

Ff. 74a-93b: The ṭuniyāthā of the martyrs for each day of the week taken from the Service Book, entitled: . . . ṭuniyāthā.

A leaf is missing at the end and between ff. 86-87, 87-88. Ff. 92-93 contain the additional ṭuniyāthā for Sundays.

No date. Written in a clear and bold East Syrian hand of about a.d. 1640. Principal headings in yellow ink and in Estrangela characters and minor headings in red. Profusely rubricated. Broad margins, many of which damaged.

The copyist's name is found in colophons on ff. 61b and 70b as George (George). The MS. has fallen into the hands of an East Syrian Uniat (a Chaldean) who has tried
to erase the names of some East Syrian saints on ff. 72a, 73a and 87b.

**Mingana 508**

221 x 153 mm. 4 leaves, thirty-one and thirty-two lines to the page.

A fragment of St. John’s Gospel containing John viii, 23–52; ix, 25—x, 18; xi, 48—xii, 21, according to the Feshihta Version.

We may entitle it:

مکلا د تاجاکی 

No date. Written on a fairly thick vellum and in Estrangela characters by an East Syrian scribe of about A.D. 980. Complete set of *puhhamè*.

Larger divisions are marked by small red ornaments in the body of the text, and the numbers of the chapters are on the margins.

**Mingana 509**

184 x 134 mm. 86 leaves, seventeen lines to the page.

A Syriac grammar entitled *Treasure of Grammatical Questions*, by Isho’yahb, Metropolitan of Arbel, probably the one called Bar Muqaddam.

As the title page is missing at the beginning, the MS. does not give the author’s name, but an owner has written on the margins of fol. 1a:

mland میکلا د تاجاکی دک بحکم موق میکلا د تاجاکی دک 

The title of the work is found in the introduction of the author (ff. 2b-3a) in the following terms:

مکلا د تاجاکی دک بحکم موق میکلا د تاجاکی دک 

The work which generally proceeds by way of question and answer seems to be unique.

On fol. 3b the author mentions the following grammarians: Elijah of Nisbin, Elijah of Tîrhän, Isho’ bar Nûn, ‘Enanisho’ and John of Tamanûn.

On fol. 11b the author quotes David bar Paulus: ممکلا د تاجاکی دک بحکم موق میکلا د تاجاکی دک 

On fol. 5a the author states that he has divided his grammar into three parts: noun, verb and particle, and that he will treat of these parts in eight *rishe*:

مکلا د تاجاکی دک بحکم موق میکلا د تاجاکی دک 

The MS. contains all the *rishe*, with the exception of the eighth, of which only a fragment remains, as a few leaves are missing at the end.

The style of the author is pure and classical, and his book is well written in every respect.


Something seems to be missing between ff. 4-5, 5-6, 85-86.

**Mingana 510**

258 x 170 mm. 115 leaves, twenty-six lines to the page.
The grammatical work of John bar Zu'bi:

I borrowed this title from Mingana 94, because, like Mingana 120, the present MS. is incomplete both at the beginning and at the end. Judging from the Syriac numbering written by an owner at the bottom of the pages there are eight leaves missing at the beginning.

Ff. 1-5 are supplied by a later hand, and have generally their edges torn away with the consequent disappearance of many words. This is especially the case with the first leaf.

Seven leaves are missing between ff. 9-10, three between ff. 10-11, one between ff. 68-69, and one also between ff. 114-115. No date. Written in a clear, old and handsome East Syrian hand of about a.d. 1360. Headings in red. Well rubricated. Broad margins when intact. The edges of some leaves, especially towards the end, are in a bad state of preservation.

The MS. has fallen into the hands of an East Syrian Uniat (or Chaldean), who has bracketed out passages which savour of Nestorianism, and written the following sentence on the margins of fol. 32: "Skip these pages."

Mingana 511

220 × 161 mm. 14 leaves, nineteen lines to the page on ff. 1-6. Ff. 7-14 have two columns with twenty lines to the column.

Fragments from two different Garshuni MSS. containing the history of the Creation and of the Jewish people, in a style more or less similar to that of the work entitled Cave of Treasures.

No date. About A.D. 1790 and 1820. Headings in red.

Mingana 512

273 × 173 mm. 83 leaves, thirty lines to the page. The East Syrian breviary called Hudhra.

The MS. is incomplete at the beginning and at the end, and only contains that part of the Hudhra which extends from Good Friday to Pentecost.

Apart from the office of the Sundays that fall within the above limits and the Dominical festivals of the Resurrection, Ascension and Pentecost, the MS. contains also the office for the commemoration of the following saints.

Fol. 42a: The commemoration of St. George (24th April); incomplete. Fol. 44a: The commemoration of the Apostle Addai (the fifth Sunday after Easter): 

The second Sunday after Easter is introduced as follows: 

while the third Sunday is called "of the Red":

Something is missing between ff. 12-13, 41-42, 67-68, 75-76. Fol. 83 is fragmentary and the margins of many leaves are damaged.

The 'uniyatha of George Warda are found in the MS. as part of the breviary and are introduced as, and on fol. 14a the prayer of the Patriarch Elijah III, called Abu Hallm, is also found as

Mingana 513

370 × 244 mm. 264 leaves (according to the Syriac numbering) of double columns, thirty-five lines to the column.

A commentary on the four Gospels, by Dionysius Barṣabibī, Metropolitan of Amed.

In the heading it is said that the author excerpted his commentary from the works of Severus of Antioch, Hippolytus of Rome, Epiphanius of Cyprus, Philoxenus of Mebug, Meletius of Antioch, Evagrius, Moses bar Ḫephā, Jacob of Edessa, John Chrysostom, John of Dara, St. Ephrem, Jacob of Serug, Cyril of Alexandria, and others.

Each Gospel is preceded by a critical and historical section divided into a varying number of kepahlia.

The Church lessons are indicated in the body of the text or on the margins, and a good index of them is found on ff. iii6–v0 at the beginning.


Shorter colophons are also found on ff. 137a, 148a, and 194a.

The sentences of the Gospels which are commented upon are written in red in the body of the text.

Mingana 514
161 x 111 mm. 152 leaves, generally eighteen and nineteen lines to the page. Various works put together from different MSS. by a binder.

A
Ff. 1-256: A long maimra by Jacob of Serug on the destruction of Jerusalem. In Syriac.
As the MS. is incomplete at the beginning, the maimra has no title, but the subscription on fol. 256 is: 

The author's name is given in the last verse: 

Dated (fol. 256) 2029 of the Greeks (A.D. 1718):

From the Syriac numbering found at the bottom, and written by a later hand, we infer that seventeen leaves have disappeared at the beginning of the MS. One leaf is also missing between ff. 1-2 and another between ff. 9-10.

B
Ff. 260-299: Another maimra by Jacob of Serug on the Virgin looking at her Son being crucified on Golgotha. It is said that this maimra was left unfinished by its author because he died when he was writing it. In Syriac.

The above leaves are written by one hand in a clear but not handsome West Syrian script. Headings in red. For date see above under A. Fol. 29b is blank.

C
Ff. 300-646: Prayers, hymns, and supplications in Garshuni.
1. Ff. 300-499: A long hymn in honour of the Annunciation of the Virgin. Incomplete at the beginning. Each verse is divided by the words مسجد مسجد and Hallelujah.
   Three leaves are missing between ff. 35-36.
2. Ff. 499-530: A long takhashpta in which prayers are offered for all the dead members of the West Syrian community. Headed in Syriac: مسجد مسجد
   Ff. 530-646: A long promion, a sişa and a hussaya in honour of St. Stephen Protomartyr. The first is headed in Syriac: مسجد مسجد

No date. Written in a clear but not handsome West Syrian hand of about A.D. 1680. Headings in red. A prayer on fol. 58b is in Syriac.

D
Ff. 650-726: The story of a miracle performed by the Virgin in the time of the Caliph Ma'mun. In Garshuni.

The lower edges of three leaves are slightly damaged.

E
Ff. 730-790: Stories of some miracles of the Virgin, mostly dealing with a convent near Damascus, where there was a holy woman called Marina in 1212 of the Greeks (A.D. 901). In Garshuni.
F
Ff. 79b-83b: A maimra on strangers that die in a foreign land, by Jacob of Serug. In Syriac.

G
Ff. 84a-92b: A commentary on the Lord's prayer. In Garshuni.

The commentary is preceded by the following preamble:

H
Ff. 92b-94b: A treatise on the trisagion. In Garshuni. Headed:

I
Ff. 95a-104b: A treatise on the Divine Economy, containing a short history of the world from the creation of Adam to the Ascension of Christ. In Garshuni.

One leaf is missing at the beginning, and the treatise has no title. Ends:

J
Ff. 104b-113b: A treatise containing the explanation of the profession of faith of the West Syrian Church. In Garshuni.

K
Ff. 113b-121a: A treatise containing the history of the General Councils and of the heretics against whom they assembled. In Garshuni.

From the Syriac numbering at the bottom of the pages we infer that nine leaves are missing between ff. 120-121.

L
Ff. 121a-123a: A treatise containing Christological sayings by the Fathers of the Church who preceded the Council of Ephesus. In Garshuni.

Many leaves are missing between ff. 122-123.

M
Ff. 123b-128b: Another treatise containing the often-recurring history of the Councils by Severus, Bishop of Eschmunain, known as Ibn al-Mukaffa'. In Garshuni.

The work is here fragmentary, as many leaves have disappeared between ff. 123-124, 125-126, 126-127, 127-128, and at the end.

N
Ff. 129a-133b: A treatise containing the explanation of an apple made by a jeweller, of six different metals. In Garshuni.
Ff. 134a-140a: A treatise prohibiting carnal intercourse with a Muslim woman, and ordering obedience to a spiritual father. In Garshuni.

The heading is simply (after the Gloria):

O

Ff. 140a-142a: The often-recurring history of the thirty pieces of silver taken by Judas from the Jews. In Garshuni.

P

Ff. 142b-143b: The often-recurring story of a Jew in connection with the Mass and the blood of Christ. In Garshuni.

Q

Ff. 144b-149a: The history of Nestorius and how, to prove that Mary was only the mother of Christ and not of God, he brought a naked woman to the Council of Bishops. In Syriac.

West Syrian hand of about A.D. 1670.

Ff. 149b-152a: The faith which all Christians must profess. In Garshuni.

Clear West Syrian hand of about A.D. 1650. Headings in red. Fol. 149b is supplied by a later hand.

Ff. 1-246: The preliminary matter which sometimes precedes the book of Anaphoras. It consists of some lessons from the Gospels and some ḫusṣāyē and prayers for special occasions.

From the Syriac numbering at the bottom of the pages we infer that eleven leaves are missing at the beginning.

Ff. 25b-34a: The liturgy of St. James, the brother of our Lord and the first Bishop of Jerusalem.
The subscription is: مخلصاً إبناهراً بسمه النمن.

From the mention of a prayer for the Pope (بسم الله مجد ورب حضرته) we gather that the MS. was for the use of the West Syrian Uniatists.

C
Ff. 34a-42b: The liturgy of St. John the evangelist. The subscription is: مخلصاً إبناهراً بسمه إمهحبها.

D
Ff. 43a-49b: The liturgy of St. Peter.

E
Ff. 49b-56b: The liturgy of the twelve Apostles, as composed and recited by St. Luke the evangelist.

F
Ff. 56b-68a: The liturgy of Lazarus bar Sabta, Bishop of Baghdad.

G
Ff. 68a-83b: The liturgy of the Patriarch John bar Ma'dani.

H
Ff. 83b-90a: The liturgy of St. Matthew the Shepherd, who is Hermas, one of the seventy disciples.

I
Ff. 90a-96a: The liturgy called "the Compiled Liturgy." The subscription is: مخلصاً إبناهراً بسمه مجدب.

The subscription is: مخلصاً إبناهراً بسمه مجدب.

J
Ff. 96b-103a: The liturgy of Eustathius, Patriarch of Antioch.

K
Ff. 103b-110b: The liturgy of Thomas of Harkal.

L
Ff. 110b-116a: The liturgy of John, Bishop of Harran.

Marginal notes indicate from which liturgy each prayer is taken.

From the first words of the liturgy we infer that its author is John of Harran. Probably the word بسم (as in Cambridge Add. 2887, 6, p. 741) is to be added after مجدب.
SYRIAC MANUSCRIPTS

M
Ff. 116a-122a: The liturgy of John bar Shushlan, West Syrian Patriarch of Antioch.

N
Ff. 122a-128a: The liturgy of Abraham Naḥṣīrīnā (= the hunter).

O
Ff. 128b-134a: The liturgy of Dionysius Barṣalībī.

P
Ff. 134a-142a: The liturgy of Proclus of Constantinople.

Q
Ff. 142a-151a: Various huttām in Syriac and in Garshuni.

Dated, in Garshuni (fol. 151a), 25th February, 2179 of the Greeks and A.D. 1808, and written by the priest Ibrāhīm, son of the deacon Khīdr, son of the priest Ibrāhīm al-'Akrāwī (i.e. from the town of 'Akra).

The MS. was bought for the sum of sixteen piastres by George, son of 'Azīzah, from the above owner, the priest Ibrāhīm. The buyer gave it as wakf to the Church of our Lady situated in the Kal'aḥ quarter of Mosul.

Bold and handsome West Syrian hand. Headings in red. Profusely rubricated.

Mingana 516

One leaf, measuring 360 × 243 mm., and having two columns with twenty-one lines to the column.

From a lectionary of the West Syrian Church. Contains Luke iii, 11-20; vii, 18-21 or the Gospel lesson, according to the Peshitta Version, for the commemoration of St. John the Baptist.


Mingana 517

163 × 106 mm. 22 leaves, generally fifteen lines to the page.

A
Ff. 1b-9a: The office of the mornings of Wednesday according to the East Syrian Church.

B
Ff. 9a-22b: The office of the beginning of the month according to the same Church. Incomplete at the end.
1. The poetical pieces on ff. 106-120 are attributed to Abraham Selokhaya: 

2. The poetical pieces on ff. 120-166 are attributed to Gabriel (probably Gabriel Kamsha), and it is said that he composed them in the monastery of St. Eugenius:

3. The poetical pieces on ff. 166-21a are attributed to the priest Sullaka, the cousin of John, Bishop of Adhurbaijan.

4. The long and incomplete poetical piece on ff. 216-226 is attributed to the priest Abel Shikko (*vowelled), who seems to have lived about A.D. 1380.

The copyist gives his name on fol. 21a as Hormiz (*vowelled), but gives no date.

Written in a clear but not beautiful East Syrian hand of about A.D. 1795. Fully vowelled. Headings in red. Within black rulings.

Mingana 518

77 leaves of varying sizes (about 160 x 117 mm.) containing various treatises put together by me from four different West Syrian MSS.

A

Ff. 1b-47b: An anonymous medical work. In Garshuni.

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1 This author seems to have flourished about A.D. 1400.
2 Shikko means "the ruptured." The spelling used in this MS. bears out that used in Mingana 75 (see above, p. 191) about the right spelling of the name of Jacob bar Shikko of Bartilla.
E
Ff. 59a-71b: Various prayers over a dying man. In Garshuni. Incomplete at the beginning and at the end.
The prayers seem to be for the use of the West Syrian Uniats. No date. About A.D. 1700. Thirteen lines to the page. No rubrications.

F
Ff. 72a-77b: Various prayers to be recited over a woman, mostly before and after the birth of her child. In Garshuni. Incomplete at the beginning and at the end.
No date. About A.D. 1750. Thirteen lines to the page. Well rubricated.
An Arabic inscription on the margins of fol. 52b mentions the name of an owner Peter, son of the deacon Isaac, and gives the year (probably A.D.) 1820.

Mingana 519
46 leaves of varying sizes (about 161 x 111 mm.) containing various treatises and fragments put together by me from different East Syrian MSS.

A
Fol. 1a: The end of a work on spirituality which must have contained different prayers. What is left is a prayer for ecclesiastical heads. In Syriac.
Dated 2112 of the Greeks and A.D. 1801 and written by Gabriel, son of the priest Kaushtaba, son of the deacon Joseph of Alqosh (العقة).

B
Ff. 2a-10b: A work on Astrology, Astronomy, and white magic, with many tables.
From three different MSS. of about A.D. 1700, 1720, and 1750. Fol. 10 is in Syriac and the rest in Garshuni.

C
Ff. 11-12: Leaves from an East Syrian ritual of marriage. In Syriac.
About A.D. 1740.

D
Ff. 13-20: Leaves from the marriage service of the same Church.
Ff. 18b-20a are in Syriac and the rest in Garshuni. The Syriac part deals with the impediments of marriage, and is headed:

About A.D. 1740. Well rubricated.

E
Ff. 21-27: Portions of a Catechism for the use of Chaldeans or East Syrian Uniats. In Garshuni.
About A.D. 1740. Rubricated.

F
Ff. 29-46: Various prayers, invocations and madithahs in Garshuni.
The madithahs are generally in rhymed prose, and some of the final prayers are translated from the East Syrian breviary.
From two MSS. of about A.D. 1720 and 1790. Well rubricated.

Mingana 520
17 leaves of varying sizes (about 220 x 160 mm.) containing short treatises and fragments put together by me from different East Syrian and West Syrian MSS.

A
Ff. 1-2: Two leaves containing 'umiyah of the martyrs found in the East Syrian Service-Book, entitled: دل‌پ)، Jحطأ In Syriac.
About A.D. 1650. Well rubricated.
Fol. 3-5: Three leaves from a West Syrian MS.

Fol. 38-4b contain the first chapter of a Garshuni work on the true faith and on the spiritual Church:

في الإلهام كرسية مهد أملح خديجة

Fol. 5 forms part of a section of a MS. which contained a collection of the miracles of the Archangel Michael. In Garshuni.

About A.D. 1680. Well rubricated. An Arabic inscription before the heading on fol. 5a gives the name of an owner as the priest Peter, son of Dano.

C

Fol. 6a-10b: A collection of hymns used mostly for Palm Sunday.

They are either in Syriac or in Garshuni (عجات واحدة) ; or in Armenian, but in Syriac characters (حسم حسمن وسم) ; or in Turkish, but in Syriac characters (علق حسمن وسم) ; or in Persian, but in Syriac characters (نَضَحَت مَهْد مَنْعَت اَلَّذِينَ)

About A.D. 1800. Well rubricated.

D

Fol. 11-12: Two leaves from a West Syrian MS. dealing with the chronology of the life of Christ, especially with the events of His crucifixion as compared with the life of Adam in Paradise. In Garshuni.

About A.D. 1680.

E

Fol. 13-16: Four leaves from an East Syrian MS. dealing with the conversion of a son of a king. In Garshuni.

About A.D. 1690.
About A.D. 1650. Well rubricated. The name of the copyist is given as Elias, whose father was called Alexander from Aleppo, and whose mother was called Farikhan.

D
Ff. 6a-8a: The salutations to the Virgin for the use of the West Syrian Uniatists. Only the following heading is in Syriac:

About A.D. 1750.

E
Ff. 8b-11b: The prayer composed by Jacob of Serug while still young. In Syriac.

The prayer ends on fol. 9b and then comes a promtion at the end of which is found the copyist’s name, Elias, different from that under C.

Bold hand of about A.D. 1780.

F
Ff. 12-13: Two leaves from the West Syrian liturgy. In Syriac.

About A.D. 1700.

G
Ff. 14-15: Two leaves from a MS. dealing mostly with the Council of Chalcedon and Jacob Baradaeus. In Garshuni.

About A.D. 1760.

H
Ff. 16-17: Two leaves containing the end of the story of St. Maria, spelt Mariana, and the beginning of the story of St. Onesima.

I
Ff. 18-23: Two nish (second and third) of the theological work of Barhebraeus, entitled: مهربا مهربا

The third nisha deals with the Christian heresies:

About A.D. 1780.

J
Ff. 24-25: Two leaves containing an ecclesiastical calendar.

At the end is a short penitential maimra, the first three lines of which mostly consist of Greek words. It begins:

About A.D. 1550.

Mingana 522
20 leaves of varying sizes (generally 210 x 151 and 185 x 121 mm.) containing fragments and short treatises put together by me from four different West Syrian MSS.

A
Fol. 1: A leaf from a work containing ecclesiastical canons. In Syriac.

The heading on the reverse is: مهربا مهربا مهربا مهربا

About A.D. 1380.

B
Ff. 2-13: The penitential canons of the West Syrian Church. In Garshuni.

About A.D. 1480.
C

Fol. 14: A leaf from a work containing the explanation of the liturgy, probably by Dionysius Barisalibi.
About A.D. 1500.

D


Ff. 20b-27: A treatise containing a short commentary on the Commandments of God and of the Church, and also on some vices and virtues.
Incomplete at the beginning and under the influence of Roman Catholic theology.

B

Ff. 28a-46b: Some madiḥahs of the West Syrian Church in form of zajalyyāt. Incomplete at the end.
A couplet is as usual introduced by the word لا تاء. The madiḥahs are generally in honour of the Virgin, but the one on ff. 34a-37b is in honour of a certain St. Joseph of Mosul, who was martyred by the Muslims in the year 842 of the Hijrah and in the second week of Lent:

The madiḥah on ff. 41a-42b is on St. Behnam.
The madiḥahs are anonymous, but that on ff. 37b-39b is attributed to the monk Isho' (Jesus) al-Ḥisnī (i.e. from Ḥisn), an author of the middle of the seventeenth century.

The author's name is also found in the last couplet.
Something is missing between ff. 46-47.

C

Ff. 47a-52a: The story of a Kurd who had deposited with a man called Sahl a leather bag full of various things. Incomplete at the beginning.

D

Ff. 53a-59b: The story of the bird and of the trap, in the style of the Arabian Nights.

The final leaf is almost completely torn away.

E

Ff. 60a-78b: The story of the Biblical Isaac, son of Abraham.
The story contains many anecdotes not found in the Book of Genesis. Something is missing between ff. 76-77.

F

Ff. 80a-118b: The story of St. Zayanah (sic), the daughter of the King Lucianus, who evangelised one million and one hundred and thirty thousand people.

The MS. has no date and is written in at least three different and ugly East Syrian and West Syrian hands of about a.D. 1780 and 1800. Headings in red. Fol. 115b is blank, but the text is continuous.

Mingana 524

13 leaves of varying sizes (about 200 x 145) containing short treatises and fragments put together by me from three different East Syrian MSS.

A

Fol. 1: A leaf from a MS. containing the Acts of Thomas. The leaf is from about the beginning of the Acts. In Syriac.
About a.D. 1798.

B

Ff. 2-4: Three leaves from an East Syrian MS. containing the apocryphal life of the Virgin. In Syriac.
About a.D. 1550.

C

Ff. 5-13: Nine leaves from an East Syrian MS. containing a collection of the miracles of the Virgin.

Ff. 5a-9b contain the Acts of St. Matthias (avra' khrumur = Matthias) in connection with the Virgin and the governor who was called haram Jessahumme.

The following leaves contain the miracles of the Virgin in connection (a) with the Church and its Bishop; (b) with a girl whose hands were cut off.

The upper edges of the leaves are damaged. About a.D. 1750.

Mingana 525

318 x 227 mm. 146 leaves of two columns, thirty-seven lines to the column.


1. Ff. 1b-22b: Acts. The heading is:

2. Ff. 230-360: The Catholic Epistles as follows: (a) James (f. 23a-27a); (b) 1 Peter according to the Harklean Version (f. 27a-30b); (c) 2 Peter according to the Harklean Version (f. 30b-32a); (d) 1 John (f. 32a-34b); (e) 2 John (f. 34b); (f) Jude (f. 34b-36a).

3. Ff. 36a-146b: The Pauline Epistles in the usual order. The heading is:

The commentary is preceded by three preliminary chapters headed (fol. 36a):

Mingana 526

Dated (fol. 146b) in a long Garshuni colophon and written the 22nd of November, a.D. 1898, by the reader Jacob, son of Joseph, from Mosul, for Na'um Barṣaum, in the time of Ignatius 'Abd al-Masih II, the West Syrian
Patriarch of Antioch; and of Dionysius Behnam, Metropolitan of Mosul; and of Cyril Elias, Bishop of the monastery of Shaikh Matti and surrounding villages.


Another copyist (possibly the deacon Matthew, son of Paul) has written many corrections in pencil on the margins, and given some variants from another MS.

Mingana 526

227 × 165 mm. 66 leaves, fifteen lines to the page.

A

Ff. 1-94: Some *sidrā* and other prayers of the West Syrian Church.

B

Ff. 96-106: Prayers to be recited by the priest on different occasions.

Incomplete at the end.

Ff. 11a-29b: The liturgy of the West Syrians.

Incomplete at the end. The rubrics on ff. 11a-21b are in Garshuni. Something is missing between ff. 21-22.

Ff. 32a-66b: The prayers, called *muṣṣalā*, in the Service-Books of the West Syrians.

Incomplete at the end and a lacuna between ff. 49-50.


Mingana 527

230 × 160 and 197 × 135 mm. 31 leaves put together by me from three West Syrian MSS.

A

Ff. 1-2: Two leaves from a West Syrian liturgy.

About A.D. 1700.

B

Fol. 3: A leaf containing the liturgy of John bar Shushan. Incomplete at the end.

About A.D. 1670.

C

Ff. 4a-32b: The short liturgy of St. James, the brother of our Lord.

All the common prayers in the liturgy are in Turkish but in Syriac characters. These
were probably intended for the Turkish speaking Syrians of Anotolia.1 Some Turkish sidré of the post-liturgical matter are incomplete at the end.


Mingana 528

228 × 196 mm. 6 leaves, generally from twenty-three to thirty-four lines to the page.

The life of the great Abbot Samuel from the village of Kartaman, who died in the year 720 of the Greeks (A.D. 409).

The work was translated in A.D. 1898 from an Arabic life of the saint by the West Syrian priest Abd al-Ahad, son of the priest George of the village of Ba'ashkah (Northeast of Mosul) for the Indian priest Matthew, a teacher of Ponat in Malabar.

Clear West Syrian hand. Thin European paper. No rubrications.

Mingana 529

42 leaves of varying sizes (about 220 × 150 mm.) containing short tracts and fragments

1 Mostly those living in the late vilayet of Kharput.

put together by me from different West Syrian MSS.

A


B

Ff. 7-10: The often-recurring vision of Gregory dealing with the places of saints in heaven and with the places of sinners in hell. In Garshuni. About A.D. 1700.

C

Ff. 11-13: Three leaves on repentance in connection with the sentence of our Lord to the effect that we should agree with our adversary. In Garshuni. About A.D. 1680.

D

Fol. 14: The story of Susanna. In Syriac. About A.D. 1650. The copyist's name is given as the deacon John (Ihša), son of the priest Dinha (Ihsa).

E

Fol. 15: A leaf from the often-recurring letter that came down from heaven. In Garshuni. About A.D. 1680.

F

Fol. 16 contains miscellaneous matter. At the top there is a statement to the effect that St. Abhai (IhŠa), on the advice of the Emperor Theodosius the Great, collected 30,000 relics of saints, and to prove their genuineness tested them by fire. Those which were genuine, and which numbered 18,000, did not
burn but jumped out of the furnace, and the rest, to the number of 12,000, proved not to be genuine and were consumed by fire. In Syriac.

G

(a) The Song of the Three Children. (b) The Magnificat. (c) The ten Beatitudes. (d) The long prayer of Philoxenus of Mebbug.1

About A.D. 1680.

H

Ff. 25-30: Leaves from the book of Kaumé of the West Syrians. In Syriac.

About A.D. 1700.

I

Ff. 31-40: Leaves from the ritual of marriage. In Syriac.
On fol. 40a begins the ritual of the marriage of widows and widowers.

About A.D. 1650.

J

Ff. 41-42: Two leaves from a MS. containing the explanation of the liturgy. In Garshuni. The leaves deal with the explanation of the Credo.

About A.D. 1750.

Mingana 530

231 × 153 mm. 13 leaves of double columns, generally from twenty-four to twenty-six lines to the column.

The philosophical work of Barhebræus, entitled Commerce of Commerces. Incomplete at the end.

About a.d. 1680

No date. Written in a clear but minute West Syrian hand of about A.D. 1830. Headings in red. Broad margins.

Mingana 531

234 × 167 mm. 14 leaves, twenty lines to the page.

A

Ff. 2a-10b: The history of the principal personages that lived from Adam to Christ. In Garshuni.

From the long account of events that took place under Peter III,1 it is possible to suppose that the copyist was writing in the time of

1 A Roman Catholic hand has tried to erase the name of Philoxenus.

From the long account of events that took place under Peter III,1 it is possible to suppose that the copyist was writing in the time of

1 The author narrates at some length his struggles with the Roman Catholic authorities, who were helped by the French government.
this Patriarch. A leaf is missing at the end.

No date. Written in a clear West Syrian hand of about A.D. 1890. European ink is used for the last page.

Mingana 532
14 leaves of varying sizes (about 225 × 165) containing short tracts and fragments put together by me from three different West Syrian MSS.

A
Ff. 1-2: A fragment from the life of St. Maria or Mariana (Maria Mariana). In Garshuni.
About A.D. 1740.

B
Ff. 2b-8b: The life of Abbot Mark of Tarmak. In Garshuni. Incomplete at the end.
About A.D. 1680.

C
Ff. 9-14: Fragments from a large work on mysticism, mainly based on the teaching of the Fathers of the Desert. In Syriac.
On fol. 10b begins the fourth chapter:

something is missing between ff. 7-8, 8-9.

Ff. 22a-23b contain an admonition (in Garshuni) to a new monk:

Something is missing between ff. 25-26, 26-27, 27-28.

No date. Written in a clear West Syrian hand of about A.D. 1760. Headings in red.

Mingana 533
23 leaves containing short tracts and fragments of varying sizes (about 224 × 159 mm.) put together by me from three West Syrian MSS.

A
Ff. 1a-23b: The ritual of baptism according to the West Syrian Church. Incomplete at the beginning. In Syriac.

The subscription is:

something is missing between ff. 7-8, 8-9.

Ff. 22a-23b contain an admonition (in Garshuni) to a new monk:

Something is missing between ff. 25-26, 26-27, 27-28.

No date. Written in a clear West Syrian hand of about A.D. 1760. Profusely rubricated.
B
Ff. 6b-8b: The ritual of marriage. In Garshuni. Incomplete at the end.
Same hand as above.

C
Ff. 9a-11a: The end of the life of St. Matthew (Shaikh Matti), the teacher of St. Behnam. In Garshuni.
The subscription is:

D
Ff. 11b-16b: The story of a woman (who was an interpreter) and a young man. In Garshuni.

E
Ff. 17a-22b: The story of Hilaria, daughter of King Zeno. In Garshuni. Incomplete at the end.

F
Fol. 23a: The end of a hussāya in Garshuni.
Written by the priest Joseph, in the town of Bitlis, and dated 13th March, 1965 of the Greeks (A.D. 1654), in the following strange manner:

Clear and neat West Syrian hand. Well rubricated.

Mingana 535
285 x 196 mm. i-7-v leaves, twenty-nine lines to the page.

A
Ff. 1-4b: The life of SS. Cosmas and Damian.

B
Ff. 5a-7a: An index of the 84 lives and tracts found in the voluminous MS. from which the copyist transcribed the above life.

The following lives and tracts deserve especial mention:
(a) St. Hadrian, his wife Anatolia, and the
23 martyrs who won the crown on 21st April in Nicomedia (2):

- St. John of Kaphar-Sanya (42):
  - The life is written by Jacob of Serug (28):

- St. Daniel of the mountain of Waglash:
  - The life is written by Jacob of Serug (28):

- St. Plotinus (35):
  - The life is written by Jacob of Serug (28):

- St. Cyprian and Justa (Justina), the virgin (37):
  - The life is written by Jacob of Serug (28):

- SS. Agrippus and Labrantius and their fellow-martyrs (40):

(b) St. Paphnutius and his companions martyred under Hadrian (4):

(c) St. Dabarmush of the mountain of Edessa (5):

(d) St. Simeon Saba (old man) who was martyred under Hadrian (4):

(e) St. John of Barah in the time of the persecution (20):

(f) St. Jacob Meshanyâna (23):

(g) St. Simeon of Kaphar-'Abdin (25):

(h) St. Daniel of the mountain of Waglash:

(i) St. Plotinus (35):

(j) St. Cyprian and Justa (Justina), the virgin (37):

(k) St. Jacob of Serug (28):

(l) St. John of Kaphar-Sanya (42):

(m) St. Pantaleon (44):

(n) St. Dîmet (Dometius) (48):

(o) St. Rûbail (Reuben), the monk (49):

(p) St. Euthalius (Eutait) (50):

(q) St. Euphraxia (53):

(r) St. Hegena the virgin (55):

(s) St. Eugenia and St. Basilina (56):

(t) St. Placidas who was surnamed Eustathius (59):

(u) Eusebius from Phoenicia (60):

(v) Maria the Egyptian (62):

(w) Pelagia, the harlot of Antioch (63):

(x) Theodota the harlot (64):

(y) Letter of Dionysius the Areopagite to Timothy on the martyrdom of Peter and Paul.
A collection of eight parenetical and penitential maimré by St. Ephrem. Something seems to be missing at the beginning.

The maimré begin:
1. (fol. 1a): 
2. (fol. 8b): 
3. (fol. 10a): 
4. (fol. 12b): 
5. (fol. 13b): 
6. (fol. 18a): 
7. (fol. 19b): 
8. (fol. 20a):

B

Ft. 16b-18a: A penitential Sūghīthā by Mark bar Kikī.


Mingana 536

200 × 132 mm. 22 leaves, generally twenty-two lines to the page.
Mingana 537

750 × 397 mm. 124 leaves of two columns, twenty-one lines to the column.

A lectionary from the Gospels for Sundays, festivals and commemorations of the East Syrian Church.

Fol. 1-5b: The four Sundays of the Annunciation, followed (ff. 5b-6b) by the lesson of the Nativity of our Lord. Ff. 6b-7b and ff. 9b-11a contain the lessons for the two Sundays that follow the Nativity, and ff. 8a-9b the lessons for the three commemorations of the Virgin, one of which follows the first Sunday after the Nativity, the other is in the month of May, and the third in Summer (f. 11a). [Ms. 537 fol. 6b-7b]


Fol. 16b: The commemoration of the Evangelists. Fol. 17b: The lesson to be read when the commemoration of St. Peter and Paul and that of the Evangelists are held in one lesson. [Ms. 537 fol. 16b-17a]


Fol. 23a: The fifth Sunday after the Epiphany. Fol. 24b: The Monday, the Tuesday, the Wednesday, and the Thursday of the Rogations of the Ninevites. Fol. 24b: The commemoration of the Syrian Doctors.

Fol. 25b: The lesson to be read when the commemoration of the Greek Doctors and that of the Syrian Doctors are held in one lesson. [Ms. 537 fol. 24b-25a]

Fol. 27a: The sixth Sunday after the Epiphany. Fol. 28a: The commemoration of Mar Aba, which is the commemoration of any one saint. [Ms. 537 fol. 27a-28a]

Fol. 29a: The lesson to be read when the commemoration of St. Stephen and that of the Catholics Mar Aba are held in one lesson. [Ms. 537 fol. 28a-29a]


Fol. 49a: The fifth Sunday in Lent, and fol. 50b the fifth Friday. Fol. 52b: The sixth Sunday in Lent, and fol. 52b the Friday of Lazarus. Fol. 54a: Palm Sunday. Fol. 55a: Monday in the last week of Lent. Fol. 58b: Tuesday. Fol. 60a: Wednesday. Fol. 61a: The Thursday of the Passion. Fol. 62b: The night of the Friday of the Passion: [Ms. 537 fol. 61a-62b, and fol. 63a the day of the Friday of the Passion. Fol. 70a: The day of St. Peter. [Ms. 537 fol. 62b-70a]
and fol. 70b at the celebration of the Eucharist on the same day. Fol. 71a: The morning of the Resurrection, after the song of the Three Children: "Elijah the Prophet, Teach Me How to Pray!"


Fol. 85a: Pentecost. Fol. 86a: The lesson of the Adoration read in the sanctuary: "Blessed be the God, Who has given us a restful Sabbath!"

Fol. 87b: Friday of Gold: "Blessed be the Lord!"


Fol. 96b: The first Sunday of Summer, and it is called "Nisardil," which means "Feast of God," and it is the commemoration of the twelve Apostles: "Blessed be the Lord!"

Fol. 98a: The commemoration of the Apostle Thomas. Fol. 99b: First Friday of Summer, and it is the commemoration of Mar Jacob of Nisibin.

Fol. 100b: The second Sunday of Summer. Fol. 101a: The first Friday of Summer, and it is the commemoration of the Apostle Mar Māri: "Blessed be the God of Hosts!"

Fol. 102a: The third Sunday of Summer. Fol. 103b: The fourth Sunday. Fol. 105a: The festival of the Transfiguration. Fol. 105a: The fifth Sunday of Summer. Fol. 106b: The fifth Friday of Summer, and it is the commemoration of St. Shamuni and her children: "Blessed be the Lord!"

Fol. 106b: The sixth Sunday of Summer. Fol. 107a: The sixth Friday of Summer, and it is the commemoration of St. Simeon bar Šabbā': "Blessed be the Lord!"


Fol. 113a: The Sunday after the invention of the Cross: "Blessed be the Lord!"


Fol. 117b: The first Sunday of Moses: "Blessed be the Lord!"

Fol. 118a: The second. Fol. 119a: The third and the fourth.

Fol. 120a: The first Sunday of the Consecration of the Church. Fol. 121a: The fourth.
Ff. 122b-123a contain the indications of the following Lessons:

(a) The four days of the Rogations of the Virgins (Monday to Thursday): 

(b) The ordinations:

(c) The Departed:

Dated (fol. 123b) Saturday, 6th of August, of the year 2222 of the Greeks, a.d. 1911, and 1327 of the Hijrah, and written in the village of Algosh by the priest Abraham, son of Simon, son of Abraham, son of the priest Simon, son of Daniel, of the family of Shikwana.

Copied from a MS. written in 1883 of the Greeks (a.d. 1572) by Archdeacon ’Atâyé (or ’Atiyah), son of the priest Faraj, son of the deacon Mark of Algosh (אָלֹקָו), for the monastery of Rabban Hormizd. The MS. from which he was transcribing was in the handwriting of the famous ’Abdisho’ of Nisibin, and was dated 1596 of the Greeks (a.d. 1285). The colophon of the original is reproduced on fol. 124a:

Written in a very bold and handsome Estrangela hand. Complete set of pukhâmê or Masoretic signs reproduced from the original. Red rulings. Very broad margins. Ordinary headings in red and principal headings in blue or in yellow.

The MS. contains many good geometrical patterns and illustrations, which often assume large proportions such as those on ff. 1b (with the name of the copyist), 11b, 72a, 82b, 84b, 111b. There are also some large miniatures but the copyist’s drawing and painting is coarse. The miniature on fol. 33b represents our Lord, the demon who tempted Him and two angels; that on fol. 55b represents our Lord riding on an ass and entering Jerusalem; that on fol. 76b represents our Lord with Peter and Thomas putting his finger into the print of the nails; that on fol. 77b represents St. George and the dragon.

In a long note on fol. 124b the copyist states that he undertook to write the present MS. in Estrangela characters in order to revive them, as, since the priest George, son of the priest Israel of Algosh, who in the year 2005 of the Greeks (a.d. 1694) wrote the Gospels in them, no other copyists had to his knowledge tried to make use of them.

In a second note on this same fol. 124b the scribe mentions the name of Israel, Metropolitan of Mardin.

Mingana 538

235 x 184 mm. 196 leaves, generally twenty-three lines to the page.

A lexicographical and grammatical work written in a.d. 1896 and 1897 by an East Syrian writer, Thomas, son of the deacon John, son of the deacon Zechariah, son of the priest Sabro, at the request of the Rev. S. J. Daltry, of the Archbishop’s mission to the Assyrians.
In the lexicographical section, and partly also in the grammatical section, the classical Syriac words are translated into modern Syriac words.

The lexicographical section (ff. 16-986) is confined to verbs only, and is in alphabetical order. It is dated (fol. 986) 29th July, 1896, and is written in the village of Siré of the diocese of Beh-Isho', near the church of SS. Sergius and Bacchus.

The grammatical section extends on ff. 119-196. It is divided into five main, subdivided into pasuke. The main begin on fol. 119a (JISiu), fol. 1266 (JL*a), fol. 153a (Jaanjfc*), fol. 162a (K^), fol. 190a: (Jpo/). Dated (fol. 196a) Wednesday, 30th January, 1897, and written in the village of Ardîshayâ, near the churches of St. Shallta and St. Sabrisho', in the time of the East Syrian Patriarch, Rubail Shim'on, and of the Metropolitan, Isaac Henanîsho'.

Clear East Syrian hand. Fully voweled. The first section is rubricated, but the second section has no rubrications of any kind.

Mingana 539

271 x 209 mm. 235 leaves of double columns, twenty-five lines to the column. A commentary on the works of Pseudo-Dionysius the Areopagite, by Dionysius Barsalibi.

Ff. 36-56 contain an introduction in three kephalia by Barsalibi to the work of the Pseudo-Areopagite. Begins: معلق.. معلق..
987

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On fol. 56 begins the commentary proper.

Ff. 56-43b: The first mainma on the Celestial Hierarchy (Δαμας) divided into fifteen kephalia.

Ff. 43b-90b: The second mainma on the Ecclesiastical Hierarchy (Δαμας), divided into seven kephalia.

Ff. 90b-210b: The third mainma on the Divine Names (Δαμας), divided into thirteen kephalia.

Ff. 210b-217b: The fourth mainma on Mystical Theology (Δαμας), divided into five kephalia.

Ff. 217b-235b: The Ten Epistles. More than half of fol. 235b and all fol. 234b are blank. The end of the tenth Epistle (to the Apostle John) is also missing.

The name of Barsalbi is mentioned at the end and at the beginning of each mainma. So the third mainma ends (fol. 210a):

And on fol. 210b the fourth mainma is headed:

Dated (fol. 235b) A.D. 1929, and copied from a MS. of the thirteenth Christian century. The colophons on fol. 217b and 235b are in the handwriting of Severus Barsaum, the present Archbishop of Syria, who has ordered the MS. to be copied for me from a unique original, apparently preserved in the monastery of Za’farān.


There are short blank spaces here and there for words which had faded completely in the original MS. Some of these blank spaces have been filled by the above Archbishop Barsaum, who collated the MS. for me with its unique original.

An index of mainma and kephalia is found on ff. 2a-3a in the handwriting of the said Archbishop Barsaum. This index is incomplete at the beginning, and the first kephalion mentioned in it is the xiiith of the first mainma.

The following Garshuni notes of ownership are copied at the bottom of fol. 3a from a sixteenth-century hand:

[Garshuni text]

And in this MS. the ientalk of the Archpriest Alexandre, Bishop of Deir es-Sultan, who presented the MS., is also written:

[Garshuni text]
The coin “gold” *ashraph* mentioned here is the ducat and was of the value of about nine shillings and fourpence, while the ‘*adhamiyyah* coin was of the value of ten aspers.

The above monks seem to have lived in the monastery of Za’farān.

**A**

**Mingana 540**

327 × 222 mm. 270 leaves of double columns, twenty-seven lines to the column.

**Ff. 1b-265b**: The New Testament according to the Peshitta Version of the East Syrian Church.

Title, by a later hand:

As the rubrics which are found in the MS. and which serve as headings to the different Books of the New Testament are not always identical with those found in similar MSS. I will quote them in the following lines. The first quotation represents the headings and the second the subscription of each particular Book. A remarkable statement concerns the Gospel of John, where it is affirmed that it was written by “John the Younger” (not in Ephesus, to which tradition commonly assigns it).

**Ff. 1b-37a**: Matthew (22 chapters):

**Ff. 37a-60a**: Mark (13 chapters):

**Ff. 60a-99b**: Luke (23 chapters):

**Ff. 100a-129a**: John (20 chapters):

**Ff. 129a-171a**: Acts (25 chapters):

**Ff. 171b-183b**: Catholic Epistles (7 chapters). At the end is the following subscription:

All the Pauline Epistles have only a combined number of chapters, which amounts to 55.

**Ff. 183b-265b**: The Pauline Epistles. [In this section I will only quote the subscriptions]:

**Ff. 199a-214a**: 1 Corinthians: 6 chapters

**Ff. 214a-224a**: 2 Corinthians: 6 chapters
Apart from the separate numbers of chapters referred to above, all the Books of the New Testament have a collective number running from the beginning till the end and amounting to 165.

B

Dated (fol. 2660) Saturday, 23rd September, 2060 of the Greeks (A.D. 1749) and written in the village of Alkosh by the priest John, son of the priest Homo, son of the priest Daniel, son of the priest Elijah, of the family of Baith Nasro, in the time of the East Syrian Patriarch Elijah.
Written in a clear and bold East Syrian hand. Headings in red. Well rubricated. The copyist has faithfully reproduced the Massoretic signs used in the old MS. which he was transcribing. Broad margins. In a long inscription on fol. 267a we are informed that on the 23rd of May, a.d. 1912, the MS. was renovated by Joseph, son of the priest Elijah, of the above family of Homo, to whom the book belonged.

Mingana 541

313 x 214 mm. 287 leaves of double columns, thirty-one lines to the column.

A

Ff. 1b-278a: The commentary on all the Books of the New Testament, by Isho’dad of Mcrw, Bishop of Hedhatta.


B

Ff. 278b-287b: Long extracts from different theological and mystical works, alluded to under the general title of "Books of Monks."

These extracts deal mostly with the following points.

1. Fol. 278b: The definition of virtues:

2. Ff. 278b-280a: The thoughts which should animate us when we go to a church and hear the Mass:

3. Ff. 280a-283b: A more or less regular treatise on the Holy Cross.

The treatise has seven headings which explain all the merits of the Cross.

4. Ff. 283a-285b: A treatise on prayer and service (masūla) in general, on how to perform it, and on the temptations that beset it.

The treatise is divided into fourteen short sections.


The MS. is dated (fol. 277a) Saturday, 23rd September, of the year 2004 of the Greeks (A.D. 193), and written in Alkosh by the priest Homo, son of the priest Daniel, son of the priest Elijah, in the time of the East Syrian Patriarch Elijah.
Fol. 278a is filled in with a large and coloured sign of the Cross the empty spaces of which contain an invocation and the name of the copyist, who informs us that he wrote the book for a certain priest Joseph. The copyist's name is also in the ornamental pattern found on the first page.


The MS. has been thoroughly renovated. From two long notes on ff. 2776 and 2876 we learn that the renovator was the priest Elijah Homo, a descendant of the copyist, and that he finished his work on the 28th of April, A.D. 1910. The note on fol. 2876 gives also an historical sketch of the various branches of the Homo family. Ff. 281-282, 285-287 have been supplied by the renovator.

Mingana 542

313 × 215 mm. 374 leaves, thirty-one lines to the page.

Ff. 1b-374b: The East Syrian breviary for Dominical festivals and commemorations of saints.

The offices contained in the work are:

(a) 25th of December: Nativity (ff. 1b-38a):

(b) Commemoration of the Virgin (ff. 38a-69a):

(c) 6th of January: Epiphany (ff. 69a-89b):

(d) John the Baptist (ff. 89b-104a):

(e) SS. Peter and Paul (ff. 104a-121b):

(f) The four Evangelists (ff. 121b-137b):

(g) St. Stephen, protomartyr (ff. 137b-156b):

(h) The Greek doctors: Diodorus, Theodore, Nestorius and others (ff. 156b-178a):

(i) The Syrian doctors: Ephrem, Narsai, Abraham, John, Michael, Lulyâne and others (ff. 178a-197a):
(j) Commemoration of any one Saint. On
the margin, however, it is called “Commem-
oration of Mar Aba,” probably the Patriarch
Aba I ( §). The office was
composed by the Patriarch Ezekiel, the disciple
of the said Aba I, in honour of his master
(ff. 197a-230b):

(k) Commemoration of the Dead (from)
the children of Adam (ff. 230b-252a):

(l) The Confessors (ff. 252a-268a):

(m) 24th of April: St. George (ff. 268a-266b):

(n) The first Tuesday of May: Shamuni
and her seven children (ff. 296b-310b):

(o) Ascension (ff. 310b-327a):

(p) 3rd of July: The Apostle Thomas
(ff. 327a-328a):

(q) 15th of July: SS. Cyriacus and Julitta
(ff. 328b-344a):

(r) 13th of September: The Invention
of the Cross (ff. 344a-374b):

Special mention must be made of the fol-
lowing works found in the manuscript:

B

Fr. 1b: The cause of the festival of the
Nativity, by Narsai.

C

Prayers for the Nativity are on ff. 35b-36b
attributed to Elijah, probably the Patriarch
Elijah III, surnamed Abu Halim. The long
poem (ff. 435b-46a) is attributed to George, probably George
Warda.

Of some importance is the rhymed ‘Onitha
called] in honour of Mary on ff. 430b-
which contains a list of all the East Syrian Patri-
archs of the East.

It begins:

As the last Patriarch mentioned by name
is Sabrisha’, who succeeded Yahb-Alaha, or
Sabrisho’ IV (a.d. 1222-1225), we may con-
jecture that the ‘Onitha was composed in his
time.

The MS. is dated (fol. 374b) 1912 of the
Greeks (a.d. 1601), and written in the Church
of St. Cyriacus of the village of Razga, which
was near the Church of Beh-Isho’ of Tātron,
by a priest who calls himself 10, 6, 60 and
80, i.e. Joseph, son of the priest Hormizd, son
of Dirbiz, son of Niyazar of the tribe of
Shapṭana, in the time of the East Syrian
Patriarch Elijah. It was written for Darwish
Makedshaya (i.e. pilgrim) from the tribe of
Behtimnaye, who gave it to the Church of
St. Shamuni of Rustaḵa.

Mingana 543

212 x 156 mm. 124 leaves, eighteen lines to the page.

Various works in Garshuni.

A


B

Ff. 30a-68b: The vision or revelation of St. Gregory concerning heaven and hell.

A lacuna between ff. 30-31, 47-48, 53-54. Some leaves seem also to be misplaced by the binder.

C

Ff. 68b-75a: The life of St. John Dalomaya, or the Dailamite, whose monastery was in Persia near the town of Aräghin.

A lacuna between ff. 30-31, 47-48, 53-54. Some leaves seem also to be misplaced by the binder.

D

Fol. 75: The conversation of Moses with God. Incomplete at the end.

E

Ff. 76a-80b: The Canonical Book of the Song of Solomon.

The Book is incomplete at the beginning, and so it has no Garshuni title.

F

Ff. 80b-103b: The Book of Ecclesiastes.

Something seems to be missing between ff. 96-97.
MINGANA COLLECTION

G

Ff. 103b-124b: The Book of Proverbs.

A lacuna between ff. 107-108 and chapters vi-xv is missing.

No date. Written in a clear West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. An owner appears to have renovated the edges of some leaves.

Mingana 544

264 × 174 mm. 200 leaves, generally from twenty-seven to thirty-four lines to the page.

A Christological and controversial work which upholds the East Syrian or Diophysite doctrine of the Incarnation, by the monk Simon Redhîpa: مصدق يباع.

Neither the author nor his work are to my knowledge mentioned in any book of reference. From some words used here and there in the text we may entitle the book: ددعلا بمضمللما, Book of Faith and Unity.

The time in which the author lived may possibly be determined by the fact that on fol. 38b he counts roughly six thousand years from the creation to his day: ددعلا به بسح [38b] من مسح كل طبعت مسح ددعلا به بسح. He uses sometimes Arabic phrases. So on fol. 83a is the sentence: مصدق مصدق مصدق مصدق, well did you speak to me, O Jacobite! and on fol. 184a occurs the sentence مصدق مصدق, "Say to me," etc. He makes, however, more frequent use of Persian words and Persian expressions. So on fol. 5b he translates the word مصدق, pearl, by ددعلا, and adds as an explanation: ددعلا بمضمللما.

On fol. 85a occurs the Eastern Turkish word مصدق, etc. On fol. 49a the expression مصدق.

From a sentence on fol. 100a we know that the author was a Persian. In speaking of a heretic of his day called George Washnâyâ (see below), he writes: مصدق يباع

The word Redhîpa means "persecuted," and in many headings the author is further called مصدق, "the persecuted (for the sake) of Christ" (fol. 28a, etc.), or, مصدق يباع, "the persecuted (for the sake) of God" (fol. 81a, etc.). He is also called here and there مصدق: "the madman," or, مصدق يباع, "the mad man of the monks" (fol. 116a). On fol. 49b he is spoken of in the body of the text as follows: مصدق يباع, a sentence which suggests that he was persecuted (possessed?) by the demons. In the body of the controversial section of the text, however, he is generally referred to by the word مصدق; written in red.

There are in the work a few strange sentences. I will quote the following (fol. 60a): مصدق مصدق مصدق يباع مصدق, I hear this from John, the apostle, and James, etc.

The MS. is incomplete at the beginning and at the end. A whole quire is possibly missing at the beginning. There is also a lacuna of two leaves between ff. 90-91. Further, the eighth riska is completely missing between ff. 99-100 and 107-108 in a lacuna of about a quire and a half. Another quire is wanting between ff. 126-127.
Ff. 1-46 contain a metrical maimra by the author on an East Syrian heretic, George Washnaya, called the "second Origen": 

The work itself begins on fol. 46 with a few introductory sentences in which the author states that he undertook the work at the instance of his fellow monks:

The work is divided into twenty-one nshd (ff. 46-1756). The end of the first and the beginning of the second have the following headings (fol. 10a):

At the end of all the riské (fol. 175b) is the following subscription:

The work is very often written in the form of a dialogue between an imaginary heretic introduced as a Eunomian, a Šanane (i.e. follower of Šanane of Adiabene), or a Jacobite, etc., who states his difficulty which the author endeavours to solve.

The author makes sometimes mention of some Persian pagans or heretics known as Ḡirība (fol. 88b).

Ff. 1756-2006 contain a special recapitulatory chapter against the Severians (followers of Severus of Antioch) and the Cyrillians (followers of Cyril of Alexandria), who believe in one Ēnōmōma and one Kiyūna in our Lord. The heading is:

From some peculiarities of the style of the work, and from some facts to which I drew attention above, I feel tempted to state that the author lived somewhere in the Persian province of Adurbaijan about A.D. 1000-1100. His work is well written and contains many quotations from Theodore of Mopsuestia, while he makes also mention of the works of Bābai the Great.

No date. Written on a thick vellum in East Syrian Estrangela characters of about A.D. 1050-1150. It is thus possible that the MS. is contemporary with the author. Some leaves, especially those written in thick Estrangela characters towards the end, are probably by a later scribe, as are also the few vowels that have been added to some words. There is reason to believe that all these vowels were added by the second copyist.

Headings in red. Profusely rubricated. The text is on the whole legible.
A

Ff. 16-145b: A collection of seventy-five maimra of St. Ephrem.

The seventy-five maimra are arranged for the service of the West Syrian Church, and each maimra is assigned to a festival, a commemoration or an evangelical incident. The collection is useful, as it contains many new pieces. The first maimra is on the renovation of the Church: ...

The last maimra with a general heading is (fol. 122a): ...

The maimra on ff. 69b-78b is on Palm Sunday, and is divided into two parts.

It is headed: ...

The maimra on ff. 79a-81b is headed , and is in the form of a controversial discourse between our Lord and a company of the Jews, each poetical strophe being recited alternately by “our Lord” (Μαρτυριον) and “the Synagogue” (Μαρτυριον). The mise en scène resembles that of the Sighyāṭa attributed to Narsai which I edited at the end of the second volume of my Narsai Homilica et Carmina, pp. 368-411.

B

Ff. 125a-135b: Three homilies by John Chrysostom.

C

Ff. 135b-140a: A discourse on the Virgin by Epiphanius of Cyprus.

D

Ff. 140b-150b: Two discourses by Gregory Nazianzen.

The second discourse is on the Passover and is headed: ...

The second discourse is on the Passover and is headed: ...

E

Ff. 150b-166b: Four discourses or homilies by John Chrysostom.

The first homily (ff. 125a-128b) is on the Church and the dove: ...

The second (ff. 128b-132a) is on the announcement of the Virgin: ....

The third (ff. 132a-135b) is on the birth of John the Baptist: ...

The first homily (ff. 125a-128b) is on the Church and the dove: ...

The second (ff. 128b-132a) is on the announcement of the Virgin: ....

The third (ff. 132a-135b) is on the birth of John the Baptist: ...

The fourth (ff. 135b-140a) is on the Virgin: ...

The fifth (ff. 140b-150b) is by Gregory Nazianzen: ...

The sixth (ff. 150b-166b) is by John Chrysostom: ...

The seventh (ff. 156b-158b) is on Easter Sunday: ...

The eighth (ff. 158b-160b) is on Palm Sunday: ...

The ninth (ff. 160b-162b) is on the lights in the Church: ...
The fourth (ff. 162a-166b) is for Wednesday of Passion Week:

**F**

Ff. 167a-169b: The discourse of Cyril of Alexandria on the denial of our Lord by Peter.

Ff. 170a-186a: The maimré of St. Ephrem on the prophet Jonah and Nineveh. They are recited on the occasion of the "Rogations of the Ninevites."

The first is headed:

These maimré are probably the continuation of those on ff. 188-25a entitled:

**G**

Ff. 186b-196a: Two homilies by John Chrysostom.

The first homily (ff. 186b-190b) is on the sentence of our Lord (Matth. xxvi, 39): "If it be possible let this cup pass from me."

The second (ff. 190b-196a) is for Saturday preceding Easter Sunday, which marks the end of Lent:

**H**

Ff. 196b-213b: A discourse on the feast of the Passover by Gregory Nazianzen.

At the end the copyist states that he transcribed the above treatises from a MS. of the monastery of St. Matthew (Shaikh Matti), which is dated 1613 of the Greeks (A.D. 1302), and was written by the monk Simon.

**J**

Ff. 213a-217a: A discourse on the Passion Week and the spiritual gain that accrues from it, by Basil of Cæsarea.

**K**

Ff. 217b-258a: Six discourses or homilies by John Chrysostom.

The first (ff. 217b-222a) is on the virgins:

The second (ff. 222a-227b) is on the penitent woman: Συναφής. The third (ff. 228a-237b) is on Judas, on the Passover of the Jews, and on the Eucharist:

The fourth, which is for Good Friday, is on the words of our Lord:

"If it be possible let this cup pass from me" (Matth. xxvi, 39). This homily is different from the one mentioned above on ff. 186b-190b, although both are assigned to Good
Friday. The fifth (ff. 245b-249b) is on the Passion of our Lord: مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ.
The sixth (ff. 249b-258a) is on the crucifixion, on the good malefactor, and on the fact that
we must pray for our enemies: مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ.

Dated (fol. 258b) 4th April, A.D. 1929, and faithfully written for me from different MSS.
in the East (especially the one spoken of above under I) by the deacon Matthew, son
of Paul of Mosul.

A handsome West Syrian hand. Headings in red. Well rubricated. Fairly broad mar-
gins.

Mingana 546

334 × 242 mm. 237 leaves of two columns, twenty-six lines to the column.

A

Ff. 1-228a: A collection of forty-seven maimre or metrical homilies of Jacob of Serug.

The collection is very useful because it contains not only metrical maimre but some very
rare targumim in prose. Several discourses described below in the MS. are not found in the
edition of the works of Jacob of Serug by the late P. Bedjan, and were evidently unknown
to him.

A short index is on ff. iiiib-ivb at the beginning. I shall describe succinctly the maimre
found on ff. 1-120.

Ff. 1b-7a: On the parable of the vineyard.
Ff. 7a-52b: On the passion of our Lord (مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ). There are nine
maimre on this subject, and each maimra is divided into مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ.
Ff. 52b-59a: On the Cherub and the good malefactor (مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ). Ff. 59a-66b: On
the descent of our Lord into Hades (recited on Saturday preceding Easter Sunday).
Ff. 67a-69a: On the virgins (مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ).
Ff. 69a-72a: On the sufferings of our Lord (مَسِىْرَتُ مَسِىْرَةٍ مَسِىْرَةٍ بِصُبُرٍ مَسِىْرَةٍ بِصُبُرٍ).

At the end of a maimra is a

1 The pages of the original MS. are often given.
colophon by the copyist, who informs us that he copied this maimra from a MS. written in Estrangela characters and dated 1613 of the Greeks (A.D. 1302): 

 Fist line of the colophon:

Ff. 85a-86a: On Joseph. Ff. 86a-89a: Another on the passion of our Lord. Ff. 89a-92b: On the red cow. Ff. 92b-97b: On the penitent woman. Ff. 97b-102b: On the two goats sacrificed by Moses and the sacrifice of Azazel (scapegoat) . Ff. 103a-105a: On Easter Sunday. Ff. 105a-110b: For the first Sunday after Easter, and on the doubt of Thomas. Ff. 110b-112a: Another on the resurrection of our Lord. Ff. 112a-114a: For the second and third Sundays after Easter (two maimré). Ff. 114a-115a: On the Apostles. Ff. 115a-117a: For the fourth and fifth Sundays after Easter (two maimré). Ff. 117a-120b: For the sixth, seventh, and eighth Sundays after Easter (three maimré). Interspersed with them are (ff. 117a and 119b) two headings:

At the end (fol. 120b) occurs the following colophon concerning the MS. from which the present one is derived:

The original is, therefore, contemporary with Barhebraeus and is preserved in the Church of St. Thomas at Mosul.

Then follows a long series of other maimré on various subjects (mostly Biblical, penitential and ecclesiastical). We will draw especial attention to the following treatises:


2. Ff. 1866-1880: A turgäma in prose for the feast of the Nativity.


4. Ff. 2246-2280: A third turgäma in prose on Good Friday.

B

Ff. 228a-237a: A long maimra on the Holy Chrism, by Lazarus bar Sabta, Bishop of Baghdad.

The maimra is interspersed with and 

المانصورة
Dated (fol. 237a) 5th May, 1930, and written for me at Mosul by the deacon Matthew, son of Paul, who collected and faithfully transcribed its contents from many old MSS. found in the East, especially from two MSS., one of which is preserved in the monastery of St. Matthew (Shaikh Matti), and the other, which formerly belonged to the old West Syrian Church of Tegrit, is at present in the Church of St. Thomas of the same community at Mosul. These MSS. are dated 1540 and 1613 of the Greeks (A.D. 1229 and 1302).

A handsome and slightly bold West Syrian hand. Headings in red. Profusely rubricated, Fairly broad margins.

Mingana 547

366 x 246 mm. 83 leaves, twenty-eight lines to the page.

A

Ff. 1b-10a: A treatise on man as microcosm, by the Biblical commentator Michael Bādhāḵa.

At the end is the subscription: yaS*x Jjsq-O. (sic)

B

Ff. 10b-19a: The section called "First Philosophy" from the work entitled Dialogues, by Jacob bar Shikko ¹ of Bartilla.

The work is incomplete at the end and only contains twelve questions.

C

Fol. 19b is blank. Ff. 20a-45a: A work giving the definition of the abstract terms dealing with theology and kindred subjects, by the above Michael Bādhāḵa. The work generally passes under the title of مَفَاسِدَةً, Book of Definitions.

¹ On this word see Mingana 75, p. 191.
Fol. 34r and part of fol. 33v are blank. At the end is the subscription: 

ایستادهٔ بحث که بدن بدن مصداق فارغ
بوده‌مان.

D

Ff. 45a-65a: The philosophical work entitled “Speech of Wisdom,” by Barhebraeus.

The subscription on fol. 65a, after giving the name of Barhebraeus, as stated above adds 

{سید} همراه

E

Ff. 65b-67a: An anonymous treatise containing the “General Canon” in which everything is included.

Headed: 

{سید} بحث همراه بدن بدن

The author quotes the Patriarch Mar Aba I and the works of Aristotle.

F

Ff. 67a-69b: The philosophical work entitled “Ten Categories,” by Isho’bokht, Metropolitan of Rewardashir.

A part of the mainma is in the twelve-syllable metre and a part of it seems to be in the seven-syllable metre. It appears to emanate from an author of a late date.

G

Ff. 69b-83a: The historical treatise on the foundation of schools, by Barhadhbeshabba ‘Arabaya. Incomplete at the end.

In 1905 I edited parts of this treatise in the introduction to my edition of the works of Narsai, entitled Narsai Homilie et Carmina, vol. i, pp. 32-39.

No date. The leaf that contained the colophon has been torn away. Written in a clear, bold and handsome East Syrian hand of about A.D. 1880. Headings in red. Well rubricated. Fully vowelled. Broad margins.

Mingana 548

210 x 153 mm. 25 leaves, generally twenty lines to the page.

A

Fol. 1r: A riddle mostly referring to the Trinity.

Headed: 

{سید} همراه حضر

B

Ff. 1b-5a: A mainma on the introduction of Nestorianism into the Persian Empire, by Barsauma of Nisibin, Narsai and others. The work is written by a Jacobite and seems to have no regular beginning and end. As it stands it begins: 

{سید} حضر مسیح مسیح

and seems to end: 

{سید} حضر مسیح مسیح

A part of the mainma is in the twelve-syllable metre and a part of it seems to be in the seven-syllable metre. It appears to emanate from an author of a late date.

C

Ff. 5b-24b: Long extracts from the work of ‘Abdisho’ of Nisibin, entitled Paradise of
Eden. These extracts, which are incomplete at the end, are due to a Jacobite copyist.

Fol. 25a represents the original MS. of ‘Abdisho’s Paradise from which the above extracts were transcribed by the Jacobite copyist. It was a MS. of about A.D. 1680.

The MS. itself has no date, and is written in a negligent and careless West Syrian hand of about A.D. 1800. Many grammatical mistakes. A few coarse pictures of birds and ornamental patterns are found on the margins of some leaves.

Mingana 549

27 leaves of varying sizes (about 240 x 182 mm.) containing short tracts and fragments put together by me from different West Syrian MSS.

A

Ff. 1-3: Three leaves from a MS. containing Lenten turjāms. In Garshuni.

On fol. 2a begins the turjām for the sixth Wednesday in Lent on old age and youth, by St. Ephrem:


On fol. 2b begins the turjām for the sixth Thursday in Lent on condolence with sorrowful people, by Elijah, Bishop of Jerusalem:


No date. About A.D. 1540. Two columns to the page and thirty lines to the column. Red rulings. Broad margins. Some words have disappeared on fol. 3.

B

Fol. 4: A leaf from a MS. containing exhortation to prayer. In Garshuni.

About A.D. 1560.

C

Fol. 5: A leaf from a MS. containing the story of Joseph. In Garshuni.

Profusely rubricated. About A.D. 1570

D

Fol. 6: A sermon on the forgiveness of sins. In Garshuni.

About A.D. 1700.

E

Ff. 7-12: Leaves taken from a MS. containing exhortation to prayer and penitence. In Garshuni.

About A.D. 1760. Apparently based on the Roman Catholic doctrine. Twenty-six lines to the page.

F

Fol. 13: A Garshuni leaf containing the Roman Catholic doctrine on penitence and absolution.

About A.D. 1780.

G

Fol. 14:

1. Three short sajāllyāt by ‘Isa al-Hazar:

About A.D. 1700.

2. The beginning of a Garshuni treatise on the mazarāt of Jerusalem:


About A.D. 1700.

H

Fol. 15: A leaf from a MS. containing a parenetical and ethical maimra in the seven-syllable metre. In Syriac.

About A.D. 1780.
I
Ff. 16-25: Leaves from a Garshuni MS. consisting of miscellaneous matter.
1. A Christological work containing quotations from the Fathers to prove the Monophysite view of the Incarnation (ff. 16-19).
2. Leaves from the Apocalypse of St. Paul (ff. 20-23).
3. Leaves from the vision of Gregory (of Cyprus).

J
Fol. 26: A leaf from a MS. of Barhebraeus' Commentary on the Old and New Testaments, entitled: 
About A.D. 1360.

K
Fol. 27: A leaf from the controversial work of Dionysius Barsalibi against the Nestorians.
The leaf contains chapters 8 and 9 of the work. About A.D. 1330.

Mingana 550
201 x 138 mm. 22 leaves, twenty-one lines to the page.
The "Book of the Laughable Stories," by Barhebraeus.
The work is divided into twenty kephalia and consists of witty stories and pithy sayings by Greek, Persian, Indian, Jewish and Arab philosophers and wise men.
The introduction to the work begins:

Dated (ff. 1a and 22a) 21st July, A.D. 1930, and written at Homs (North Syria) by the priest Michael Barja'.

Clear and neat West Syriac hand. Headings in red. Well rubricated.

Mingana 551
314 x 224 mm. 231 leaves, twenty-seven lines to the page.
The New Testament according to the Peshitta Version of the East Syrian Church.

Ff. 1-21b: Matthew (22 chapters). Fourteen leaves are lost at the beginning which contained Matthew i-xiii, 10.
Ff. 21b-41a: Mark (13 chapters). One leaf is missing between ff. 32-33.
Ff. 41a-77b: Luke (23 chapters). Ff. 77b-105b: John (20 chapters) followed by the usual colophon:

Ff. 143b-155b: The Catholic Epistles (James, Peter [one only], and John [one only]). All the three Catholic Epistles have one set of chapter-numbering which runs from 1 to 7. At the end is the following colophon:

Fol. 155 is half torn.
Ff. 156a-231b: The Pauline Epistles in the usual order and with one set of chapter-numbering which runs from 1 to 51. The MS,
however, is incomplete at the end, with the consequent disappearance of Hebr. vii, 21—xiii, 25.

In addition to the numbers of chapters mentioned after each Book there is one set of chapter-numbering which embraces all the Books of the New Testament and which runs from 1 to 161 (written on the margins). There were extra chapters in the lacuna at the end.

No date. Written in a clear and bold East Syrian hand of about A.D. 1500. Vowelled.

The part of the Old Testament called "sessions," according to the Peshitta Version of the East Syrian Church.

Ff. 1-25b: Joshua (18 chapters). One leaf is missing at the beginning which contained Josh. i-ii, 10, and the edges of the first few leaves are damaged and torn.

Ff. 25b-50a: Judges (16 chapters). Ff. 50b-110a: Samuel (37 chapters):

Ff. 110b-172b: Kings (35 chapters):

Ff. 173b-193b: Proverbs (13 chapters).

Entitled: مسلّسل مفهوم البضائع في بعض مصاحف

Fol. 173 has some holes.
Ff. 194b-204a: Ecclesiastes (6 chapters):

Ff. 204b-208a: Song of Songs (2 chapters):

Ff. 208b-241b: Ecclesiasticus (19 chapters), called at the end:

Ff. 242a-258b: Job (14 chapters):

Two leaves are missing at the end which contained Job xxxviii, 5—xii, 17. One leaf is missing also between ff. 255-256 and the edges of the last three leaves are damaged and torn.

No date. Written in a clear and bold East Syrian hand of about A.D. 1680. Headings in red and in Estrangela characters. Vowelled. Fairly broad margins when not damaged.

Ff. 506, 110a, 173a, 1936, 2080 contain good ornamental patterns, occupying sometimes the whole page.

Apart from the above numbers belonging to each separate Book, all the Books found in the MS. have one common chapter-numbering that runs from 1 to 163. There was probably an extra chapter in the lacuna at the end. The numbers are, as usual, written on the margins.

On fol. 208a the name of an owner, the priest Thomas, is written in the ornamental pattern, with the date 2032 of the Greeks (A.D. 1721).

Mingana 553

Mingana 553

355 × 237 mm. 123 leaves, twenty-eight lines to the page.

A work containing the literal explanation of the difficult words and passages found in the Pentateuch, according to the East Syrian exegesis.
The work is well written and constitutes a good repertory of East Syrian exegesis. The Fathers, extracts from whom are given, are:

Aba I (ܡܵܘܡܪ), ff. 7b, 46b, 56b.
Gabriel Katraya (ܓܒܪܐ), fol. 7b.
Abraham of Baith Rabban, or simply, Rabban (ܪܒܒܢ), ff. 8a, 8b, 13a, 12b, 13b, 14a, 14b, 15a, 16b, 19b, 22a, 22b, 23b, 33a, 35a, 37a, 41b, 42a, 42b, 43a, 47b, 52a, 54b, 55b, 59b, 60a, 64a, 64b, 66a, 68a, 69b, 70a, 73b, 75a, 78b, 79a, 80b, 81a, 81b, 83a, 84a, 85b, 90b, 91a, 92a, 92b, 94a, 98b, 101b, 103b, 105b, 106b, 110a, 118a, 120b, 121a.
St. Ephrem (ܡܐܦܢܝܡ), ff. 8b, 15a, 28a, 30b.
Michael Badhuka (מܝܢܒ), ff. 10b, 14b, 17a, 19a, 22b, 23b, 35a, 41b, 42a, 50a, 61b, 68a, 69a, 71a, 71b, 73b, 75a, 75b, 79a, 80b, 81a, 81b, 87a, 89a, 90b, 91a, 91b, 93b, 105b, 120b.
Bābā the Persian (ܒܒܢ), fol. 10b.
Aḥob Katraya (ܐܚܘܒ), fol. 12a, 89b.
Theodore of Mopsuestia, ff. 17b, 25b, 55b.
John of Baith Rabban (ܢܝܘܐ), ff. 23b, 42b, 48a, 60a, 61b, 66a, 68a, 73b, 75a, 79a, 80b, 81b, 83b, 84a, 85a, 87a, 90b, 92a, 93b, 94a, 95a, 99b, 101b, 103b, 106b, 110a.
Isho’dād of Ḥedatta (ܝܫܘܕܐ), ff. 25b, 26b, 56a, 77a, 80a, 106b, 107a, 108b, 111a, 121b, 122a.
Nathaniel the Doctor (ܢܝܘܐ), ff. 42a, 45a.
Aphraḥā, the Persian sage (ܩܦܪܢܚܐ), fol. 62a.
Jacob of Edessa (ܝܟܒܢܐ), ff. 64a, 94b.

Theophilus the Persian (ܡܠܫܢܐ), fol. 64a.
Shubha-imāra the monk (ܡܠܫܢܐ), fol. 80b.
Daniel bar Ṭabānītā (ܕܢܠܐ), fol. 82a.
Isho’barnūn the Patriarch (ܝܫܘܒܢܘܢ), fol. 82a.
Narsai (ܡܠܝܒ), fol. 87a.

The anonymous author, who seems to have been writing about a.D. 900, often refers to the Syriac Hexapla of Paul of Tella by the word ܓܝܪܝ, Greek, and to the Hebrew text by the word ܫܬܐ, Hebrew, both written in red. Many words are also explained by ancient Persian and Katrian 1 words.

Dated (fol. 123a) 10th August, 1930, and copied for me in the village of Alkosh (through the deacon Matthew, son of Paul) by the deacon Joseph, son of Thomas, son of Sipa of the family of Abūna, from the said village of Alkosh, in the time of the Pope Pius XI and of Emmanuel II the Chaldean (East Syrian Uniat) Patriarch.

The MS. is copied from a MS. preserved in the monastery of our Lady (No. 22 in A. Scher's catalogue), which is itself a transcript from the MS. No. 21 of the collection of Seert which was destroyed in the war of 1914-1918. A note to this effect is on fol. 123a.


Mingana 554

254 × 197 mm. iii-236 leaves of two columns, twenty-three lines to the column.

1 Katrian was the ancient language of Baith ܟܵܬܪܝܲ. 
The foliation is according to the Syriac numbering at the bottom of the pages.

The metrical works of Isaac of Antioch.

On fol. 318b in the colophon of the old MS., from which the present MS. is derived (see below), this Isaac is said to have been the disciple of Zenobius, who himself was the disciple of St. Ephrem.

The MS. contains sixty-two mainre, the order of which is different from that of Bedjan’s edition. Further, Bedjan did not seem to have been aware of the existence of this MS. and consequently did not make any use of it.

The first and the last three mainre begin as follows:

Fol. 1b: On the love of learning and knowledge

Fol. 5a: On the perfection of brethren

Fol. 8a: On the avarice of brethren

Fol. 205b: On the fact that God does everything for the common good

Fol. 207a: On the sentence of a poet

Fol. 212b: On the creation

The two mainre on ff. 219a-235b by the same Isaac have apparently been added from other sources. The first mainre (ff. 219a-234b) is on the parrot that sang the Trisagion at Antioch, and the second (ff. 234a-235b) is on the fine music that the author heard in a Greek town.

The colophon of the MS. from which the present one is derived is on ff. 318b-319a. It informs us that it was written in 1885 of the Greeks (A.D. 1574) by the (deacon) Hadbeshaba in the church of SS. Sergius and Bacchus, in the village of Baith Khudaída. The抄ist states that he made a gift of the MS. to the monastery of St. Behnam.
Between ff. 210-211 I pasted a leaf detached from this MS. dated 1885 of the Greeks in order to show its palaeographic peculiarities. The leaf contains all the verses found on ff. 210b-211a of the present MS. I numbered it as 210b. In the original MS. it is numbered in Syriac as 220.

The present MS. is dated (fol. 236a), 1 November, 2241 of the Greeks and a.d. 1930 and was written for me by the deacon Matthew, son of Paul, son of Ni'mat-Allah, son of 'Abdisho' of Mosul. At the end of his colophon to this effect the copyist states: 

The copyist's name is also found at the end of many maimré. An index of the sixty-two maimré is found at the beginning (ff. 151-152).

Written in a neat and handsome West Syrian hand. Ordinary headings in red, and headings of maimré sometimes in thick Estrangela characters. Well rubricated. Fairly broad margins. Fol. 1a is filled up with a figure of the cross.

The above leaf, 210b, taken from the original MS., shows that the latter is written in a clear West Syrian hand with diacritical points and many phabhem, but no vowels. Its pages are also divided into two columns.

Mingana 555

329 x 225 mm. 198 leaves of double columns, twenty-six lines to the column.

The apocryphal work that passes under the title of Book of Clement, or Apocalypse of Peter, or Book of the Rolls, or Book of Utilities and Secrets in Garshuni.

The work is identical with that contained in Mingana 70 which I edited and translated in the third volume of my Woodbrooke Studies.

Ff. 1b-28a contain the first part (Juz').

The second part entitled (fol. 28a) is on ff. 28a-33a. Ff. 33a-49b: the third part. Ff. 49b-98a: the fourth and the fifth parts.

On fol. 82b it is said:

Here ends the second part, followed immediately by the heading:


The erroneous division is likewise found in Mingana 70 (Woodbrooke Studies, iii, 152 and 213). The word second is possibly an error for fourth and third for fifth.


Fol. 197b contains a Syriac poetical piece in the twelve-syllable metre.

Dated in a long Syriac colophon (ff. 197b-198a) 2065 of the Greeks (A.D. 1754) and written in the Church of St. Andrew, of the village of Baith Khudaida (= Karkash), by the deacon Paul, son of 'Abd al-'Aziz, of the family of Jacob Sabba'a (dyer), for his son the deacon Matte (Matthew), in the time of Ignatius Gorgis, the West Syrian Patriarch of Antioch; and of Basil 'Azar, the Maphrian of the East.
1029 MINGANA COLLECTION

Written in a clear and bold West Syrian hand. Headings in red. Profusely rubricated. Fairly broad margins.

An invocation in Syriac is written by a later hand on fol. 1a.

**Mingana 556**

9 leaves of varying sizes (about 224 × 164 mm.) containing short tracts and fragments put together by me from four East Syrian MSS.

**A**

Ff. 1-7: Leaves dealing with chronological, astronomical and astrological subjects.

Ff. 1-2 are in Syriac and the remaining leaves are in Garshuni.

Fol. 1a contains the following sentence dealing with time 1:

1 The quotation is important for the fixing of the right meaning of the measures of time.

No date. Three hands of about A.D. 1650-1700. Well rubricated.

**B**

Ff. 8-9: Two leaves from the life of St. Marinos (ماريوس). In Garshuni.

Well rubricated. About A.D. 1680.

**Mingana 557**

239 × 175 mm. 107 leaves, eighteen lines to the page.

The extensive work on ecclesiastical chronology by Shim‘un (Simon) Shaklawāya or of Shaklabād.

Ff. 18-34 contain the letter sent by John bar Zu‘bi to the author (who was his teacher) in which he requests him to write a work on Chronology. Headed:

لا يأي مهنة
Ff. 3a-b contain the answer of the author to his pupil:

The work itself, which proceeds by way of question and answer, begins on fol. 5a with the following heading:

Dated (fol. 106b) 31st January, A.D. 1931, and written in the village of Alkosh by the deacon Joseph, son of Thomas, son of the deacon Sipa, of the family of Abuna, in the time of the Pope Pius XI and of the Chaldean (East Syrian Uniat) Patriarch, Emmanuel II.

Copied from a MS. of the monastery of our Lady, dated A.D. 1888 and written by the deacon 'Isa Ekroraya, i.e. from the village of Ekror: 


Mingana 558

320 x 242 mm. 111 leaves of two columns, thirty-seven lines to the column.

The translation into Syriac of the philosophical treatise of Abu 'Ali ibn Sina (Avicenna) entitled the questions and answers, by Barhebræus, who undertook the work at the instance of Rabban Shim‘un (Simon) the physician of the King.

Dated (fol. 109a) 3rd October, A.D. 1930, and 2242 of the Greeks, and written at Homs by the priest Michael, son of George Barja* of Mardin (مجدلية مارسيم), at the command of Severius Ephrem Barsaum, the West Syrian Metropolitan of Syria and Lebanon. The colophon of fol. 44a gives the name of the West Syrian Patriarch in A.D. 1930 as Ignatius Elias III.

Ff. 1096-1100 contain the colophon of the original from which the present MS. is derived. It was written in A.D. 1907 and in the Coptic year 1623 by the above Metropolitan Severius while still a monk in the monastery of Za’farān, near Mardin, in the time of Ignatius ’Abdallah II, the West Syrian Patriarch of Antioch, who was from the village of Sadad in the region of Homs; and of the Coptic Patriarch Cyril V.
The scribe gives also the names of all the seventeen bishops of the West Syrian Church in the year 1907. From this list we learn that a West Syrian bishop, Cyril Isidorus from Sadad, was ordained by the Coptic Patriarch. The names of the three Metropolitanans of India are also given as Dionysius Joseph, Athanasius Paul of Angamale and Kottayam, and Ivannis (John) Paul. The copyist has also preserved the names of the seventeen monks found in his day in the above monastery of Za'farān.

On ff. 110b-111a is found the colophon of the original from which the copy of 1907 was made. It states that it was written in the monastery of Za'farān, near Mardin, by the priest-monk Thomas, son of the deacon Murād, son of the priest George from the village of Kalibm, on Friday, 14th March of the year 1808 of the Greeks (A.D. 1497): Clear and neat West Syrian hand. Headings in red. Fairly broad margins.

A Garshuni inscription on ff. 110b-111a informs us that in 1925 of the Greeks (A.D. 1614) the MS. was bought by the monk Ephrem al-Gargari (i.e. from the village of Gargar) from Rabban Ma'nah, son of Kūsā, for the sum of three Ashrafiyah, in the presence of Jacob, Bishop of Mār Abī, and of the monks Andreas and Nī'mah.

On ff. 110b-111a is found the colophon of the original from which the copy of 1907 was made. It states that it was written in the monastery of Za'farān, near Mardin, by the priest-monk Thomas, son of the deacon Murād, son of the priest George from the village of Kalibm, on Friday, 14th March of the year 1808 of the Greeks (A.D. 1497):

A Syriac inscription on fol. 111a states that the above MS. was brought from Tur 'Abdin by the Indian deacon Eugenius, who, on the 2nd of May, A.D. 1927, was ordained bishop for the Indian diocese of Candanaṭ under the name of Timothy. Subsequently he took the MS. with him to India, where it is now found.

A Syriac inscription on fol. 111a states that the above MS. was brought from Tur 'Abdin by the Indian deacon Eugenius, who, on the 2nd of May, A.D. 1927, was ordained bishop for the Indian diocese of Candanaṭ under the name of Timothy. Subsequently he took the MS. with him to India, where it is now found.
The translation is more in the style of Hunain ibn Ishāk than in that of Sergius of Resh’aina.

The first question is:

The last question is (fol. 36a):

The subscription is:

Who is this Archdeacon? (see below). The work seems to be in the style of Hunain ibn Ishāk.

C

Ff. 366-369: A treatise on canine hydrophobia, by the philosopher and physician, Job of Edessa.

The work is divided into eight kephalia, the first of which begins:

The author, “the philosopher and the physician,” Job, lived towards the end of the ninth century, in the time of the East Syrian Patriarch Timothy I. He is mentioned by Barhebræus in the following terms: “And in the time (of Timothy I) lived Job of Edessa, a philosopher who followed the doctrine of the Nestorians” (Chron. Eccles., ii, 181). He is also mentioned in the Fihrist (p. 244) as إبوب الزهار, and Ibn abi Uṣaibā’ah speaks also of him as إبوب الزهار, and states that “he was more versed in Syriac than in Arabic” (Tabakát al-ṭibbā’, i, 204 (edit. Cairo, 1882)). From the above sentence of Barhebræus we infer that the author belonged by birth to the Melchite or to the West Syrian community, which he left in order to join the East Syrian Church.

On fol. 366 the author enumerates some of his works: (a) The Causes of Fevers. (b) The Book on the Soul, divided into twenty kephalia. (c) Origin of the Created Beings. (d) The Book of Urine.
Ff. 40a-125b: A work on natural history, physics, astronomy, philosophy and theology, by the above philosopher and physician Job of Edessa. The title of the work is Book of Treasures.

The work is divided into six main parts, subdivided into 128 chapters, only marked by numbers in the second part of the MS. The first main part (ff. 40a-59a) has 33 chapters; the second main part (ff. 59a-76b) has 23 chapters; the third main part (ff. 76b-92b) has 20 chapters; the fourth main part (ff. 92b-98b) has 18 chapters; the fifth main part (ff. 98b-114b) has 26 chapters; while the sixth main part (ff. 114b-125b) is divided into 11 chapters.

The work is well written and contains many diagrams. On fol. 124b the copyist informs us that one leaf was missing in the MS. from which he was transcribing.

The work ends with a prayer to the Trinity and begins:

The subscription is:

A large diagram on fol. 127a.

Fol. 128: An anonymous treatise on dreams. Headed:

Begins:

G

Fol. 128b: A short ethical treatise on the heart and the brain, by a Father of the desert or a solitary. Headed:

The MS. was copied for me in A.D. 1930 by the priest Michael of Homs (fol. 36a). This date is also found at the end of each of the above treatises. On the title page is the inscription:

The MS. was executed under the supervision of Severius Ephrem Barsaum, the West Syrian Metropolitan of Syria and Lebanon, who in
March, 1931, compared it carefully with the original. A long inscription by him to this effect is found on fol. 129a.

Fol. 1256 contains the colophon of the original from which the present MS. is derived. It states that it was written in April, 1522, of the Greeks (A.D. 1222), in the town of Cesarea, by the deacon Basil, son of Rabban John, the Archdeacon and the notary public of the town of Melitene. It further states that it was collated with the original in the same town of Cesarea by the physician Rabban abu l'Hasan, in April, 1533 (A.D. 1222):


Mingana 560

182 × 132 mm. 152 leaves, seventeen lines to the page.

A

Ff. 1-12a: The story of the Virgin in a West Syrian recension.

The work is as usual divided into six parts:

1. Ff. 2-3a: The Annunciation of the Virgin. Ten leaves seem to be missing at the beginning of this part, and its subscription is:

2. Ff. 12b-20a: The Nativity of our Lord (සੋਨ ਤੇ ਸਾਨ ਸੰੰਤ ਸੰਗੇ ਦੇਸ਼)

3. Ff. 21a-60a: The Vision of Theophilus of Alexandria, or the book of the flight of the Holy Family to Egypt. I had not seen this MS. when I published the work in the third volume of my Woodbrooke Studies.


On fol. 135a this last part is divided into a sub-section with the following heading:

B

Ff. 3a-12b: A ma'āmra, attributed to St. Ephrem, on how the Jews railed at Joseph and Mary.

The attribution (probably erroneous) to St. Ephrem is found at the end:

C

Ff. 143a-149a: A ma'āmra on the death and burial of the Virgin, by Jacob of Serug.
D

Ff. 149b-151b: The miracle performed by the Virgin in the town of Apamea.

A lacuna between ff. 150-151.

Dated (fol. 152a) Monday, 24th of July of the year 1802 of the Greeks (A.D. 1491) and 896 of the Hijrah and written in the monastery of St. George and St. Abel by a monk who does not mention his name.

Some words have disappeared from the above colophon, which fills all fol. 152a. The date 1802 of the Greeks is also found in the short colophons on ff. 12b, 60a, 67a.


Ornamental patterns and diagrams separate the different parts of the MS. The diagram on fol. 119a fills almost the whole of the page and contains a short invocation by the copyist. On fol. 152b is a large ornament in form of a cross.

Mingana 561

243 x 163 mm. 156 leaves, twenty-six lines to the page.

A

Ff. 10b-71a: The explanation of the profession of faith of the Council of Nicea, by Theodore of Mopsuestia.

The subscription (fol. 71a) is:

The work is divided into ten chapters (mainly) and is the one mentioned by 'Abdisho of Nisibin in his Catalogue (Assemani, Bibl. Orient., iii, 33) under the title of Book on the Faith.

The book consists of ten catechetical lectures. The letter of the Pope Pelagius (Mansi, Conc. Coll., ix, p. 443) quotes the work under the exact title given to it by our MS.: Ejusdem ex interpretatione symboli inveniendum et octo Patrum. For more details see my edition of the work in the fifth volume of my Woodbrooke Studies.

The first chapter begins (fol. 10b):

The last chapter begins (fol. 62a):

B

Ff. 71a-152a: The explanation of the Lord's prayer, of the sacrament of baptism, and of the liturgy, by the above Theodore of Mopsuestia.
The subscription (fol. 152a) is: J(p4 o*>) o&4b(a tfo*> ipo y H^2k

The work is divided into six chapters (mainra) and is the one mentioned by 'Abdisho' of Nisibin in his Catalogue (Assem., Bibl. Orient., iii, 33) under the title of Book on the Sacrament.

The first mainra (ff. 710-810) contains a commentary on the Lord's prayer, and begins: )laiia*oi

Cf. the work which Facundus (Pat. Lat., lxvii, 747) calls Liber at baptizatos, and the fifth Council (Mansi, Conc. Coll., ix, 217) Liber ad baptizandos.

Each chapter is preceded by a synopsis (wsJJo ijot) of its contents.

Chapter v begins (fol. 116a): )Mmaza wJm z ymJn

Chapter vi begins (fol. 133b): )Mmaza wJm z ymJn

On the margins of ff. 43-44 an early owner has added an account of the wars and devastations that occurred in the time of the Patriarchate of the East Syrian Patriarch Dinha II, who, according to the author, died in the year 1693 of the Greeks (a.d. 1382):

This date should settle the year of the death of the Patriarch Dinha, which is unknown to Assemani (Bibl. Orient., iii, 620) and to Lamy (in Barhebraeus, Chron. Eccl., ii, 567).

Fol. 14a contains (by a later hand) a partly illegible Kullaša to Joseph, son of Jacob.

Mingana 562

223 × 161 mm. 475 leaves, generally twenty-one and twenty-two lines to the page.

A work containing a comprehensive collection of miracles, together with some pious anecdotes and lives of saints. In Garshûni.
A
Ff. 1b-155b: A collection of the miracles of the Virgin.

The miracles are seventy-four in number. The first miracle (fol. 2a) deals with the Virgin and the Apostle Matthias, and begins:

The last miracle (fol. 153a) concerns an Italian girl who saw Christ saying the Mass in heaven:

A leaf is missing between ff. 18-19, and fol. 59a is blank, but the text is continuous.
Cf. Budge's One hundred and ten Miracles of Our Lady Mary.

B
Ff. 155b-168a: A discourse on the Virgin, by Basil of Caesarea.

Ff. 168a-176a contain four pious stories:
(a) A young man with whom a married woman from Constantinople fell in love.
(b) Three monks who were taken prisoners to Ifrikiyeh.
(c) A young man who fell in love with the wife of his neighbour.
(d) Three friends symbolising spiritual beings.

D
Ff. 176b-219b: A collection of the miracles of St. Basil of Caesarea, made by his disciple Hilarion.

Ff. 219b-228b: The seven miracles performed by SS. Cosmas and Damian.

E
Ff. 228b-231a: The five miracles performed by John the Baptist.

The miracles are identical with those I published in the first volume of my Woodbrooke Studies.

F
Ff. 231a-242b: The seven miracles performed by St. George, the owner of the gray horse.
The eight miracles performed by the martyr Theodore of Euchaita, as narrated by Sabinus (?), Bishop of Euchaita, after the death of the Emperor Diocletian.

The miracles performed by the Archangel Michael.

Two miracles performed by the Archangel Gabriel.

A collection of twenty-one pious anecdotes and miracles performed by different saints.

The miracle on fol. 301a took place in Karmles (a village near Mosul) in the time of the East Syrian Patriarch Isho’yahb:

The miracle on fol. 308a deals with St. Gerasimus and his lion:

A few unimportant words are missing at the end.

The following leaves contain what the copyist calls in the red heading on fol. 330b:

The first item of this new series is an exhortation to vigilance (ff. 330b-337b), in which the Biblical quotations are in Syriac and not in Garshuni.

A penitential and parenetical discourse attributed to the prophet Elisha.
O
Ff. 340a-346a: A parenetical and penitential mainma by St. Ephrem.

P
Ff. 346a-354a: The story of Job.

Q
Ff. 354a-364a: The story of St. Shamâni and her seven children, martyred under Antiochus (in the time of the Maccabees).

R
Ff. 364a-392b: The story of St. George, the owner of the gray horse.

S
Ff. 392b-403a: The story of Joseph.

T
Ff. 403b-417b: An anonymous treatise on the entry of Alexander the Great into the "country of darkness."

U
Ff. 417b-418a: The story of a Greek king and four wise men: a Persian, an Indian, a Greek, and an Arab.

W
Ff. 418b-424a: The story of Sibyl. The copyist has omitted the red heading, but the subscription is: مدة مدة مدة مدة

X
Ff. 424a-433a: A treatise containing theological questions concerning priests, monks and laymen, by Abbot Gargar or Gregory.

Y
Ff. 433b-443: The story of the Seven Sleepers.

X
Fol. 443b blank. Ff. 444a-449b: The life of Abbot Mark the hermit, as told by Abbot Serapion.

Incomplete at the beginning and at the end. Taken from another MS. and inserted here by an owner or a binder.
The treatise is from a totally different MS. and has been inserted here by an owner or a binder.

Dated (fol. 443a) 24th July, 2034 of the Greeks (A.D. 1723) and written in the monastery of Za'faran by the priest-monk Boghos from Gargar whose father was called 'Abdal and mother Rümiyah; in the time of the West Syrian Patriarch Ignatius Gorgis (George) Shukr-Allah; and of the Maphrian Matthew Isaac.

The date and place are also mentioned in short colophons on ff. 176a (where the year is given as 2035 of the Greeks) and 433a, while the copyist's name is also written on ff. 82a, 219b, 256a.

His father's name is given twice in red as Zarun (زيارون)


Ff. 450-472 are by another and slightly bold hand. About A.D. 1680. The copyist's name is given (fol. 472b) as the priest-monk Paul.

Fol. 473 contains three pious anecdotes.

On fol. 474a is an Arabic inscription by the monk Ibrāhīm al-Kudsi, son of the deacon 'Abdo, son of 'Abd al-Jalil, who in the year 2132 of the Greeks (A.D. 1821) went to the village of Hadru (حدر) in the time of the West Syrian Patriarch Ignatius Gorgis IV, from Aleppo (إبنا الحلب), when the priest of the village was Ibrāhim ar-Rahawi, son of Barsaun.

On fol. 475a is a Garshuni note of sale which states that on 31st January, 2126 of the Greeks (A.D. 1815), the priest Ibrahim bought the MS. from Ashkara (احضار), son of the deacon Michael, son of the priest Peter (مراب عيسى), the witnesses being Sergius Kūlān Oghli (سفيان التورث), and Boghos (بجربل) Jibr'ā'il, son of George, and Boghos, son of Joseph.

Mingana 563

327 × 200 mm. v-252 leaves, twenty-three lines to the page.

An extensive collection of West Syrian liturgies, entitled on fol. iva: مصطلحات الأورثاء

The date and place are also mentioned in short colophons on ff. 176a (where the year is given as 2035 of the Greeks) and 433a, while the copyist's name is also written on ff. 82a, 219b, 256a.

Ff. 1b-8a: The long liturgy of St. James, the brother of our Lord.
Ff. 8b-11b: The short liturgy of the above St. James.

At the end it is stated that this liturgy, which is the oldest of all liturgies, had been arranged by Barhebræus when he was dangerously ill in the mountains of Armenia.

C

Ff. 12a-15b: The long liturgy of St. John the evangelist.

It is stated that this liturgy was shortened by the Maphrian Gregory II Barsaum, the brother of Barhebræus:

Ff. 16a-18a: The short liturgy of St. John the evangelist.

E

Ff. 18b-27a: The liturgy of St. Peter.

F

Ff. 27b-30a: The liturgy of the twelve Apostles as arranged by St. Luke the evangelist.

G

Ff. 30b-34b: The liturgy of St. Mark.

H

Ff. 35a-37a: The liturgy of Matthew the evangelist, who is Hermas, one of the seventy.

I

Ff. 37b-43a: The liturgy of Dionysius the Areopagite.

J

Ff. 43b-49a: The liturgy of Clement of Rome.

K

Ff. 49b-54b: The liturgy of Ignatius of Antioch.

L

Ff. 55a-57b: The liturgy of Xystus, Bishop of Rome.

M

Ff. 58a-60b: The liturgy of Eustathius, Patriarch of Antioch.
According to a statement by the copyist (fol. 326b) the liturgy was composed in A.D. 318.

Another liturgy by Eustathius, called here the Great, and the president of the Council of Nicea.

According to a statement by the copyist (fol. 666b) the liturgy was composed in A.D. 327.

The liturgy of Julius, Bishop of Rome.

The liturgy of St. Basil of Cesarea.

A third liturgy by Eustathius (written here as Eustathasius), president of the Council of Nicea.

According to a statement by the copyist (fol. 836) the liturgy was composed in A.D. 318.

The liturgy of Cyril of Jerusalem.

The liturgy of Gregory Nazianzen.

The liturgy of John Chrysostom.

A second liturgy by Dioscorus of Alexandria.

Begins as in Cambridge Add. 2887 (p. 742):
The liturgy of Jacob of Serug.

According to a statement by the copyist (fol. 122a) the liturgy was composed in A.D. 519.

A second liturgy by Jacob of Serug.

According to a statement by the copyist (fol. 128a) the liturgy was composed in A.D. 521.

The liturgy of Philoxenus of Mebbug.

According to a statement by the copyist (fol. 128a) the liturgy was composed in A.D. 521.

The liturgy of Philoxenus of Mebbug.

At the end is the subscription:

The liturgy of Severus of Antioch.

Followed on ff. 147b-143a by a section entitled:

The liturgy of Jacob Bardis of the monastery of Pasilta (= stone quarry).

The liturgy of Philoxenus of Mebbug.

The liturgy of Severus of Antioch.

At the end is the subscription:

The liturgy of Petra.

The liturgy of Thomas of Harkal.

The liturgy of Marutha of Tegrit.

The liturgy of John of Bosra.
The subscription calls the saint

Ff.

Ff. 169b-174b: The liturgy of Jacob of Edessa.

Ff. 174b-179b: The liturgy of Cyriacus of Tegrit, West Syrian Patriarch of Tegrit.

Ff. 179b-184a: The liturgy of Philoxenus Bishop of Baghdad, who is Lazarus bar Sabta.

Ff. 184b-188a: The liturgy of Moses bar Kepha.

Ff. 188b-190b: The liturgy of the Patriarch John bar Shushan.

Ff. 190b-192b: The liturgy of Dionysius Barsalibi.

mm

Ff. 193a-195a: The liturgy of Abraham Nahshirtana.

nn

Ff. 195b-200a: The liturgy of Michael the Great, West Syrian Patriarch of Antioch.

oo

Ff. 200b-207a: The liturgy of the Maphrian Gregory, the nephew of the above Michael the Great.

pp

Ff. 207b-209b: The liturgy of Iwannis (John) bar Tashkaka, Bishop of Harrân, Nisibin, Habboura and Gazarta, who is Jacob from the monastery of St. Hannanya.

In the subscription the author is described, and the date of the liturgy is fixed at 1533 of the Greeks (A.D. 1222).

qq

Ff. 209b-217a: The liturgy of the Patriarch John bar Ma’dani.
The liturgy of Gregory Barhebrus.

This is not the liturgy of Barhebrus as given by Renaudot, ii, 456.

The liturgy of the Patriarch Ignatius bar Wahib called Badar Zakhé.

The liturgy of Dioscorus of Gazarta.

The liturgy compiled by Ignatius the Younger.

The ritual of Cyril, Bishop of Hâlîn in Tûr ‘Abdîn.

The MS. was written for me (fol. 252) on the 19th of March, 2242 of the Greeks and A.D. 1931, in the time of the West Syrian Patriarch Ignatius Elias III from Mardin, and of Severius Barjaum from Mosul, Metropolitan of Syria; by the deacon Matthew, son of Paul, who collected the liturgies from different MSS. found in various churches and monasteries of the East:

The majority of the liturgies were copied from a MS. dated 1992 of the Greeks (A.D. 1681) and written by the priest 'Abdallah, son of Makdasi (pilgrim) Isa, in the time of Ignatius ‘Abd al-Masîb, West Syrian Patriarch of Antioch; and of the Maphrian Basil Yalda:

A table of contents is on ff. ivb-vb.


Mingana 564

236 x 166 mm. 266 leaves, eighteen lines to the page.

Ff. 217b-220b: The liturgy of Gregory Barhebrus.

Ff. 220b-228b: The liturgy of the Patriarch Ignatius bar Wahib called Badar Zakhé.

Ff. 229a-238b: The liturgy of Dioscorus of Gazarta.

Ff. 239a-241b: The liturgy compiled by Ignatius the Younger.


The ritual embraces all the days of the week and its prayers are divided into (a)
(b) is subdivided into "the first," "the middle," and "the last."

Ff 996-1050 contain the ritual entitled which is to be recited before going to bed. It contains a maimra in the form of a prayer by St. Ephrem (fol. 105a):

The ritual consists in mixing together olive oil, leaven and earth from the grave of a saint. Such a mixture is believed to possess the power of working miracles of healing.

G

Ff 130a-131b: The ritual of the "passions of phantasy" through which one hesitates to receive the Holy Communion.

The ritual consists in removing such "passions of phantasy."

H

Ff 131b-132b: A long and acrostic prayer by Elijah bar Shinaya, Metropolitan of Nisibin. It is to be recited at the time of going to bed.

It begins: (thrice).

I

Ff 138b-142b: The Diptychs of the East Syrians.

The last East Syrian Patriarch mentioned in the Diptychs is (fol. 140b) Simon (Shim‘un) who was elected after Elijah in A.D. 1504. Cf. Assemani, Bib. Orient., iii, 621.

The author of the Diptychs displays especial interest in the Metropolitans of the Archbishopric of Nisibin, because he belonged to that diocese.
He also mentions (fol. 141a) the bishops of the diocese of Balad (who were under the jurisdiction of the Metropolitans of Nisibin) and states at the end:

فول 1426-1460: A collection of prayers to be recited by monks who are strangers and who live in solitude. The prayers were composed by Rabban Shubhalisho', R. Bar-Yalda, and R. Moses who built the monastery of Baith Sayyadhe.

Fol. 151b: The prayer which John the Baptist taught to his disciples.

It is:

The subscription is:

This ritual is for solitaries and hermits who wish to prepare for the Holy Communion and to say the Mass in their cells. It is a rather original Mass. A Canon of the Council of Nica is quoted on fol. 169b, and another from the Synod of the East Syrian Patriarch
Isho'yahb I (A.D. 582-595), in which the hermits are authorised to say the Mass (fol. 172a).

A long prayer on ff. 172b-181b is attributed to Joseph Hazzaya:


Mingana 565

216 x 154 mm. 240 leaves, seventeen lines to the page on ff. 1-101, twenty lines on ff. 104-211, and twenty-one lines on ff. 222-238, according to the hand used.

A

Ff. 1b-101a: The metrical grammar of Barhebræus.

Headed in poetry:

The MS. is as usual divided into two columns the first of which contains the text and the second an extensive commentary upon it.

Ff. 56b-101a contain Barhebræus’ treatise de equilitteris, which is generally placed in the MSS. at the end of the above work:

B

Ff. 102-103 are blank and were inserted by the binder. They contain Arabic titles to the preceding and following works:

Ff. 104b-239b: The Service-Book of the West Syrian Church, entitled ܡܕܚܫܐ ܚܝܫ, House of Treasure, as follows:

Ff. 104b-145: The ܚܝܫ from 1 to 50.

The ܚܝܫ follow at the end.

Ff. 145b-193b: The ܡܕܚܫܐ from 1 to 52.

Some additional ܟܠܐ are placed at the end.

Ff. 193b-196a: The ܚܝܫ divided as usual into eight tunes.

Copied from a MS. of the monastery of our Lady, dated 2128 of the Greeks (A.D. 1817), and written by the priest Haidani from Guesa, in the village of Siyador, on the banks of the river Zab, in the country of Tiyaré, for the priest Isaac:

Written for me at Alkosh on 6th May, 1931, by the deacon Joseph, son of Thomas, son of Sipa of the family of Abûna, in the time of the Pope Pius XI, and of Emmanuel II, Patriarch of the Chaldeans (East Syrian Uniats).
Ff. 196a-197a: The Questions and answers dealing with the Eucharistic elements and with liturgical subjects. The questions are asked by a young scholar (الساحر) and answered by a venerable teacher (المحتجز)، and are introduced by the words مطلب بحث اجابة. At the end is the subscription: مطلب بحث اجابة

Ff. 197a-211b: The Questions and answers dealing with the Eucharistic elements and with liturgical subjects. The questions are asked by a young scholar (الساحر) and answered by a venerable teacher (المحتجز)، and are introduced by the words مطلب بحث اجابة. At the end is the subscription: مطلب بحث اجابة

Ff. 221b-227b: The Questions and answers dealing with the Eucharistic elements and with liturgical subjects. The questions are asked by a young scholar (الساحر) and answered by a venerable teacher (المحتجز)، and are introduced by the words مطلب بحث اجابة. At the end is the subscription: مطلب بحث اجابة

Ff. 227b-239b: The Questions and answers dealing with the Eucharistic elements and with liturgical subjects. The questions are asked by a young scholar (الساحر) and answered by a venerable teacher (المحتجز)، and are introduced by the words مطلب بحث اجابة. At the end is the subscription: مطلب بحث اجابة

Ff. 233-238 are also written by the same hand: a clear but slanting West Syrian Sirta. The Service-Book part of the MS. on ff. 195-239 has been added to the above Grammar by the binder and is somewhat older. It is written in a neat hand of about A.D. 1590.

Both parts have red headings and are profusely rubricated. Ff. 90, 101, 104, 112, 212-221, 228-232, 239-240 are supplied by the binder.

The MS. came into the possession of a West Syrian Uniat who on some folios has obliterated and smudged with ink passages which contained names of West Syrian saints or points of West Syrian Christology. Cf. ff. 112b, 152b.

Fol. 240a contains a Garshuni colophon by the binder who put together the two separate works. He was called 'Abd al-'Aziz, son of the priest Gorgis, from the village of Ba‘shiqa near Mosul. The MS. belonged then to Paul, son of the priest Peter, from the village of Barzillah, who had bought it for the sum of forty piastres, the witnesses being the sons of Raffo and Matthew Jujnah (البيبسون). A Garshuni inscription on the fly-leaf at the end states that in A.D. 1906 the MS. belonged to Peter, son of Tso, son of Peter of the above village of Barzillah.

Mingana 566

236 x 171 mm. 199 leaves, eighteen lines to the page.

A

Ff. 1b-34a: Questions and answers dealing with the Eucharistic elements and with liturgical subjects.

B

Ff. 34a-46b: Theological questions and answers dealing with baptism.
C

Ff. 46a-66b: Theological and liturgical questions and answers dealing with baptism and liturgy and attributed to the Patriarch Isho'yahb the Great who had been Bishop of Nuhadroye.

The treatise contains some interesting historical references.

D

Ff. 66b-67b: Similar questions and answers by George, Metropolitan of Arbel and Mosul.

At the end of all the above questions and answers is the following subscription (fol. 67b):

E

Ff. 67b-77b: Portions of the questions asked by St. Basil and answered by his brother Gregory.

F

Ff. 77b-78b: The answer given to the question of how Enoch and Elijah receive the Sacrament, by Joseph Hazzāya.

G

Fol. 80b: A short treatise on the name of God, by Xystus, Bishop of Rome.

H

Ff. 80b-81a: A treatise exhibiting some chronological points in the life of Adam and that of Christ.

I

Fol. 82b: A short treatise on the baptism of fire spoken of in the Gospel, by Abraham Shushtrāya.

J

Fol. 83: A short commentary on some Biblical questions mostly dealing with the Passion of Christ, by the Patriarch Henānisto'.
M

Ff. 86b-93a: Riddles, mostly Biblical, by John Azrak, Bishop of Hirta.

On fol. 92b the epithet "the Younger" in the sentence "John the Younger," seems to designate John the evangelist.

N

Ff. 93a-95b: Three short treatises by Apollonius of Tyana.

The first treatise (ff. 93a-94a) is ethical in character and is simply headed مصحح للغة في طبيعة الله (Mushahh fi lughat Allah). The second (fol. 94) is entitled أصوات عليم (Ahsa'at 'Alam), while the third (ff. 94b-95b) consists of riddles and is headed معجمه في الألغام (Mushahh fi 'Allgum)."}

O

Ff. 96a-101a: A treatise containing the history of the events that took place in the world after the confusion of tongues and of the prophetic application of those events to Christ.

P

Fol. 101a: On the different times in which fire came down from heaven.

Q

Ff. 101b-110a: Various exegetical and historical questions and answers mostly dealing with the Book of Genesis.
W
Ff. 172b-175a: A treatise on man as microcosm.

X
Ff. 175a-184a: The theological questions and answers of St. Basil and St. Gregory Nyssen.

The subscription is:

The maimra, which is rhymed, begins:

The 'Unîthâ of the Annunciation is, on fol. 187b, attributed to Ezekiel of Dákûk (Ezêkîlî, Bûzûlûs, Bûzûlû), who seems to have lived in the fourteenth century.

bb
Ff. 194a-198b: Indications for the right order of prayers for the Rogations of the Ninevites.

Y
Ff. 184a-185a: Some canonical questions and answers.

Headed:

Ff. 185a-187a: An ethical and parenetical maimra by Rabban Behnam, an East Syrian writer who seems to have lived in the fifteenth century.

The maimra, which is rhymed, begins:

The 'Unîthâ of the Annunciation is, on fol. 187b, attributed to Ezekiel of Dákûk (Ezêkîlî, Bûzûlûs, Bûzûlû), who seems to have lived in the fourteenth century.

Z
Ff. 185a-187a: An ethical and parenetical maimra by Rabban Behnam, an East Syrian writer who seems to have lived in the fifteenth century.

The maimra, which is rhymed, begins:

The 'Unîthâ of the Annunciation is, on fol. 187b, attributed to Ezekiel of Dákûk (Ezêkîlî, Bûzûlûs, Bûzûlû), who seems to have lived in the fourteenth century.

aa
Ff. 187a-194a: A treatise containing the right 'Unîthâ and the right prayers to be recited on many Sundays and commemorations of saints. The right prayers were indicated by Rabban Isaiah to Rabban Gabriel, according to a tradition coming down from his uncle, Rabban Abraham Selokhâya, who lived in the beginning of the sixteenth century.


Mingana 567
161 x 106 mm. 160 leaves, sixteen lines to the page.

A
Ff. 195b-199a: A short history of each of the prophets of the Old Testament, by Epiphanius of Cyprus.
The subscription is:

A leaf is missing between ff. 7-8.

B

Ff. 19b-132a: The work entitled "Cave of Treasures." In the subscription the work is attributed to St. Ephrem:

The vision concerns the Kingdom of the Ishmaelites, as stated in the subscription:

D

Ff. 130b-140b: The letter that came down from heaven in the city of Rome.

The letter is simply called here: "Letter of Sunday."

E

Ff. 131a-155a: A treatise containing the enumeration of all the impediments of marriage.

In the subscription the treatise is called:

F

Ff. 156a-160b: The "durikhā" (long hymn) of the Virgin, in vernacular Syriac. Incomplete at the end.

Dated (fol. 155a) Friday, 13th April, 2055 of the Greeks (A.D. 1744), and written in the village of Zawitha in the district of Tiyārē, by the deacon Thomas, son of the priest 'Abdisho', son of the priest Ḥadhbashabba, son of the priest Israel Alkoshāya, in the time of the East Syrian Patriarch Elijah.


The following Arabic note is written by an owner on fol. 1a. It states that in A.D. 1836 Muhammad Rashid Pasha came from Constantinople and seized Muhammad Pasha, the vali of Rawanduz, who was apparently in revolt against the Sublime Porte.
Mingana 568

161 × 112 mm. 77 leaves, sixteen lines to the page.

A

Ff. 1-47b: The theological work entitled the "Pearl," by 'Abdsho, Metropolitan of Nisibin.

The first leaf containing the title has almost completely disappeared, but the subscription is:

The subscription is:

Between ff. 30-31 and 37-38 two pages that had been omitted by the scribe are supplied on thin paper by an owner.

B

Ff. 49a-77b: The famous Catalogue of the above 'Abdsho, Metropolitan of Nisibin, in which are found all the works composed by East Syrian authors.

The subscription is:

Dated (fol. 48v) 18th September, 2068 of the Greeks (A.D. 1757), and written in the village of Hardis (written also Kardis) by the priest Joseph, son of the priest Elijah, son of the priest Yalda Alkohsaya, in the time of the East Syrian Patriarch Elijah, and of the Bishop Ishae’ew (sic) (Isaiah?), for the Church of the Virgin in the same village of Kardis.


Mingana 569

278 × 201 mm. 167 leaves, twenty-six lines to the page.

A

Ff. 1b-146b: The extensive and important work on the Trinity and the Incarnation often spoken of as De Unione, by Babai the Great, the Abbot of the monastery of Mount Ila.

The MS. seems to have been transcribed from an original different from that of Mingana.
209, because it is divided into seven maintré (not rishb), subdivided into rishd. The first maintra (ff. 1-196) has five rishd, the second (ff. 196-376) four, the third (ff. 376-594) three, the fourth (ff. 594-896) six, the fifth (ff. 896-102b) two, and the sixth (ff. 103a-129b) two. The seventh maintra (ff. 129b-1466) is recapitulatory and is not subdivided into rishd.

The work has, therefore, twenty-one rishd.

About two-thirds of fol. 79b, and six lines on fol. 84a are blank owing to a lacuna in the original MS. Some lines are also missing at the end.

B

Ff. 1486-1666: A commentary on the Capita Scientiae of Evagrius, by the above Babai the Great, the Abbot of the monastery of Mount Izla.

Ff. 1486-1520 contain an introduction to the work of Evagrius by the same Babai the Great.

Dated (fol. 147a) Saturday, 11th January, 2230 of the Greeks and A.D. 1919, and written in the village of Alkosh by the priest Abraham, son of the priest Simon, of the family of Shikwana (مسيح), who informs us (fol. 147b) that he began his transcription in 1914 and did not finish it till 1919, owing to the vicissitudes of the world war.


Mingana 570

227 x 165 mm. 119 leaves, nineteen lines to the page.

A

Ff. 3b-69b: The burial service for laymen, according to the East Syrian Church.

Ff. 69b-1070: The funeral madrâshâ for all classes of Christians, clerics and laymen.

The madrâshâ are anonymous, with the exception of the following:—

(a) Three on ff. 77a-79a are ascribed to Isho'yahb bar Mukaddam. The first is headed:

(b) One on fol. 79b is attributed to John Yak:

(c) Three on ff. 105b-107a are by the priest Israel Alkoshâya:

Mingana 570
C

Ff. 107a-117a: The funeral service for the third day after the burial.

Headed: 

Dated (fol. 117) Wednesday, 17th April, 2144 of the Greeks (A.D. 1833), and written in the village of Mazra'a for the priest Daniel Wailiya, who was from the region of Nerwa, by the priest Budakh, son of the deacon Osha'na, in the time of the East Syrian Patriarch Simon:

Esteemed be Daniel, the son of a deacon, 

Daniel, the son of a deacon, composed this service: 


Daniel, the son of a deacon, composed this service:

Daniel, the son of a deacon, composed this service:

Daniel, the son of a deacon, composed this service:

Daniel, the son of a deacon, composed this service:


The fly-leaves at the beginning and at the end contain additional matter by a slightly later and not handsome hand. They contain also the following historical notes:

(a) Isma'il Pasha conquered the above Nerwa in the year 2150 of the Greeks (A.D. 1839). Fol. 2a.

(b) The Emir of the Sürin conquered Amedia ('Imadiyay) in the year 2145 of the Greeks (A.D. 1834). Fol. 119a.

An inscription on fol. 118a states that the priest Daniel bought the MS. from the above Budakh for the sum of seven piastres. Anothet inscription on fol. 1b informs us that this priest Daniel died Saturday, 15th July of the year 2161 of the Greeks (A.D. 1850). This same folio contains a funeral madrāsha composed in his honour by his son the deacon Nisān.

Ff. 80-81 are loosely inserted between the leaves of the MS. and contain a funeral madrāsha by the priest David, son of the priest Nisān, 1 son of the priest Daniel, son of the priest John, from the village of Wabla (جبل) [sic].

Mingana 571

343 × 245 mm. 778 pages (as numbered by the copyist) of two columns, generally from twenty-nine to thirty-two lines to the column.

The Syriac-Arabic Dictionary of the East Syrian writer Bar Bahlul or Abu'l Hasan ibn al-Bahlul.

Dated (p. 774) Thursday, 12th November of the year 2187 of the Greeks, and A.D. 1874 and A.H. 1291, and written in the Church of St. Pethyon in the town of Amed (Diarbekr), by the priest Jerome Joseph, son of 'Abd al-Masih Braşmaji, son of Jacob Bakmaez-oğli, son of Peter Karbna-oğli, in the time of the Pope Pius IX, and of the Chaldean (East Syrian Uniat) Patriarch Joseph VI Audo.

1 Evidently the above deacon Nista who had in the meantime been ordained priest.

2 A Turkish word is also used sometimes at the end of the Arabic entry. This is probably due to the copyist who, being from Diarbekr, was well versed in Turkish.
Pages 776-778 contain a long historical statement in Arabic concerning an ecclesiastical mission sent, in June 1874, to Malabar (India) by the Chaldean (East Syrian Uniat) Patriarch Joseph Audo. The mission, which was under the leadership of Bishop Elijah Melius, aimed at bringing back to the fold of the East Syrian Church the Christians of St. Thomas who were formerly under the jurisdiction of the Nestorian Patriarch.

I give the following sentences of this statement:

In the year which marks this event, the bishops and clergy of the Nestorian Church, which had been in communion with the Church of St. Thomas for many centuries, decided to send a mission to Malabar, as a result of the influence of the Chaldean Patriarch Joseph Audo. The mission was under the leadership of Bishop Elijah Melius, and was sent in June 1874.

The Syriac part is written in a clear but not handsome East Syrian hand. Fully vowelled. Headings in red mixed with blue and yellow. Fairly broad margins. The Arabic part is in a clear Syrian Naskhi.
Mingana 572

107 x 79 mm. 76 leaves, eleven lines to the page.
A work containing the couplets that give the eight musical tunes of the Service-Book of the West Syrian Church.

No date. Clear and thin West Syrian hand of about A.D. 1830. Profusely rubricated. Western binding containing the monograms which designate a sacred book.

Mingana 573

141 x 99 mm. 113 leaves, seventeen lines to the page.
An anonymous Syriac Grammar composed in Garshuni.

As the title page and two or three leaves at the end are missing the work has no title. The headings and the technical terms are both in Syriac and in Garshuni.

The work is divided into three parts: noun, verb and particle, and contains a mukaddamah in which the letters and the vowels are discussed.

A Garshuni inscription on the fly-leaf at the end gives the name of the copyist as Sim'an Faraj, from the village of Dilibtha, a pupil of the school of 'Ain Wadqah (sic): ... مس لم هر معمد مدين مدن مدن معدن معدن معدن معدن معدن معدن معدن معدن معدن معدن معدن معدن معدن...

An Arabic inscription on this same folio states that the MS. passed into the possession of Joseph Rumi, son of Elias ad-Diarbekri (i.e. from Diarbekr).

Mingana 574

163 x 119 mm. 195 leaves, sixteen lines to the page.
A treatise on Logic, composed in A.D. 1884 by Jeremiah Maḵdasi, a monk of the monastery of Rabban Hormizd, who became later the Chaldean (East Syrian Uniat) Bishop of Zakho under the name of Timothy.

In the introduction the author states that in 1869 he was sent to Rome, where he studied for ten years.

The work is divided into four main sections subdivided into kepahia and pāsākhē.

Dated (fol. 195b) 24th June, A.D. 1889, and written in the monastery of our Lady by the monk Isaiah, who was from the village of Aréna in the region of Marga, for the priest-monk Peter, who was from the town of Kerkuk, in the time of the Pope Leo XIII, and of the Chaldean (East Syrian Uniat) Patriarch Elijah XII, while Samuel (Jamīl, or Giamil) was the Abbot of the monastery of our Lady, and Yo'ānīs (John) the subordinate Abbot of the monastery of Rabban Hormizd.
These mainéré are not found in Bedjan’s edition of the *Breviarium Chaldaicum*, i, 413-493.

Dated (fol. 137) Saturday, 28th May, A.D. 1838 and 2149 of the Greeks, and A.H. 1234, and written in the Church of St. Pethyon at Amed (Diarbekr) by the deacon Joseph, son of the deacon Jacob, son of the priest Michael Mäwina, who was originally from the village of ‘Aina de Tanfir (‘Ain Tannûr). The copyist mentions his teacher, the monk Andrew, who was the nephew of Basil Asmar, the Metropolitan of Amed.

Clear East Syrian hand. Headings in red (and sometimes in green, etc.) Fully vowelled.

Mingana 575

244 x 168 mm. 138 leaves, fifteen lines to the page.

A

Ff. 16-108a: The prayers for the three days of the Rogations of the Ninevites, arranged for the office of the East Syrian Church by Mar Yakkira.

The prayers for the first two days are taken from the works of St. Ephrem, and the prayers of the third day (Wednesday) are from the mainéré of Narsai.

B

Ff. 108a-137a: The “Mainéré of the Virgins.” They are four in number and appear to be by St. Ephrem. They were read on the second day (Tuesday) of the above Rogations.


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1 A.H. 1234 corresponds with A.D. 1838 and not 1838.
**Mingana 576**

313 x 218 mm. 236 leaves, twenty-three lines to the page.

An extensive explanation of the Office-Book of the East Syrian Church, by George of Arbel.

Incomplete at the beginning, and the subscription is: 

One leaf is missing between ff. 9-10.

**B**

Ff. 13b-25a: The life of SS. Thomas, Stephen and Zoțan,1 notaries and synecelli of Mara, the Metropolitan of Amed, by John of Ephesus, called also John of Asia.

One leaf is missing between ff. 9-10.

See Land's *Anekdota Syriaca*, ii, 104. The general title of John of Ephesus' work is:

See Land's *Anekdota Syriaca*, ii, 119. One leaf is missing between ff. 27-28 and so the life is incomplete at the end.

**C**

Ff. 25a-27b: The life of St. Abai (or Abi), the Nazarite, by the above John of Ephesus.

Owing to the above lacuna of one leaf the story is incomplete at the beginning. Its end is:

1 In the Brit. Mus. dccccxlv (p. 1095) and dccccxliv (p. 1105 in Wright's catalogue) the name is written as Zoța.
E
Ff. 30a-34a: A penitential maïmra on the day of the resurrection, by St. Ephrem.

F
Ff. 34a-35a: The profession of faith of Philoxenus of Mebbug.

G
Ff. 35a-36a: The story of a monk who was sitting on a tree and placing a skull before him. Incomplete at the end.

H
Fol. 37a blank. Ff. 37b-49a: A historical maïmra in the seven-syllable metre on St. John, son of Euphimianus, or St. Alexius, attributed to St. Ephrem.

I
Ff. 49a-50a: A maïmra by Jacob of Serug.

J
Ff. 50a-55a: The life of St. Jacob the lame in the time of St. Antony the Great.

K

L
Ff. 55b-56a: A short life of the monk St. Eustathius.

M
Ff. 56a-57b: The life of the Abbot Elijah. No date. Written in a clear West Syrian hand of about A.D. 1250. Headings in red. From the Syriac numbering at the bottom of the pages we infer that 34 leaves are missing at the beginning of the MS. A few illegible words.

At the end is the following colophon:

The persecution spoken of here seems to refer to the Mongol invasion.

Mingana 578

185 x 134 mm. 16 leaves, twenty lines to the page. A fragment of the West Syrian breviary for ferial days.
No date. Written in a clear and uniform West Syrian hand of about A.D. 1380. Headings in red. Fairly broad margins. Some illegible words.

**Mingana 579**

320 × 218 mm. 235 leaves, twenty-nine lines to the page.

A voluminous work of a mystical, theological and Biblical character written in the seven-syllable metre by Elijah, Metropolitan of Anbar or Piruz Shâbûr. The title of the work is

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BOOK OF CENTURIES
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At the end of these words comes the discussion between a Jacobite and a Nestorian as in Mingana 31.

**C**

Ff. 158b-159a: A historical note concerning the Emperor Mauricius and the East Syrian Patriarch Sabrisho’ I. Headed: مكت=t مبطمنب

**D**

Fol. 235a: The letter of Eusebius, Patriarch of Rome (= Constantinople) to the East Syrian Patriarch Papa. مكت=t مبطمنب

For another copy see Mingana 31.

The work is divided into three parts (مكت=t مبطمنب) subdivided into ten main parts. The parts begin on ff. 1b, 80a, 159a.

**B**

Ff. 78b-79b: The five apocryphal psalms which I edited and translated in the first volume of the Woodbrooke Studies.

Then follows the explanation of a few words found in the book entitled Paradise of Eden by ‘Abdisho’ of Nisibin (ff. 79b-80a): مكت=t مبطمنب

Dated (fol. 233a) Saturday, 5th April, A.D. 1863, and written in the village of Alkosh by the deacon ‘Isa, son of Isaiah, son of the deacon Cyriacus Ekrôrya (i.e. from Ekrûr, a village in the country of Sendayê), in the time of the Chaldean (East Syrian Uniat) Patriarch Joseph Audo, for the deacon Joseph Rassâm, son of the priest Anfûn (Antony) of Mosul.
In October, 1931, the MS. passed into the possession of the priest Joseph, the Patriarchal Vicar of the East Syrians (\textit{Joshua Marthah}), now an exile at Mosul. In two inscriptions on ff. 1a and 234a he states that he bought the MS. for a hundred rupees. It is he who has added the above letter of Eusebius to Papa spoken of under D and has added many corrections on the margins of the MS.

Clear and neat East Syrian hand. Fully vowelled. Headings in red. Fairly broad margins. The name of the above Joseph Rassam is written in white on black on fol. 234b.

\textbf{Mingana 580}\\
235 \times 162 \text{ mm.} \quad 109 \text{ leaves, twenty-one lines to the page.}

A\\
Ff. 1b-84b : The Acts of the second Council of Ephesus, the so-called \textit{Latrocinium Ephesinum,} πρότερον σώονος, held in A.D. 449 during the reigns of Theodosius and Valentinian, under the presidency of Dioscorus of Alexandria.

The order is as in the British Museum dccccv, p. 1027 sq., in Wright's Catalogue. The first three headings are:

\textbf{(a) Ff. 1b-2b} : Letter of the Emperors to Dioscorus concerning the Council:

\textbf{(b) Ff. 2b-4a} : Letter of the Emperors regarding Ibas of Edessa:

\textbf{(c) Ff. 4a-5a} : List of the bishops and priests who were present at the Council, concluding with the name of Barsauma, \textit{"priest and Archimandrite"} (βαρσαυμάς μαμελος εκφροσύνης)

\textbf{The subscription is (fol. 84a)}:\n
\begin{verbatim}
Καὶ ἠγγέλησαν Ἰησοῦς ὑπὸ τοῦ Λατροκήνου ἀναθήματος

\textbf{A remarkable fact is that the colophon of the original MS. from which the present one is derived} \textsuperscript{1} is given on fol. 84a and is identical word for word with that of the Brit. Mus. dccccv as given by Wright (\textit{ibid.}, p. 1029). This fact proves decisively that the Brit. Mus. manuscript was not written in A. Gr. 846 but many decades later, and that the long note written in a small cursive character on fol. 108 was transcribed by an owner from the original MS. from which the present one is derived. The colophon of the original of the latter is in the hand of the copyist of all the MS., which on palaeographic grounds may easily be ascribed to A. Gr. 846 (A.D. 535), while on examination the Brit. Mus. MS. did not appear to me to be older than about A.D. 700. Dr. Wright was misled by the above cursive note which was certainly transcribed by an owner or a later copyist from the parent of our MS. and ascribed the whole MS. to A. Gr. 846. I believe, therefore, that both the present copy and the Brit. Mus. dccccv are derived from the Mosul MS.

\textbf{The above-mentioned colophon states that the MS. was written on the 10th of May of}\n
\textsuperscript{1} This MS. is on thick vellum and is preserved in the Cathedral of the West Syrians at Mosul.
the year 846 of the Greeks (A.D. 535) in the monastery of Eusebius, in the village of Kaphra de-Bartha, by John who was from Kura of the Antiochians, in the time of John the abbot of the same monastery, and of the scribe's teacher, the priest Abraham, and of the majordomo, who was from the village of Kaphar Tube, and of a fellow-monk Eusebius, who was from Tār, a village near Amed (fol. 84a and b).

At the end of this colophon the copyist of the present MS. adds in red:

The blanks on ff. 720-72b, 73b-74a, 77 and 82 represent the four missing leaves in the original MS.

**B**

**Ff. 85a-88a**: The letter written by Dioscorus of Alexandria, while in exile at Gangra, to the monks of Hānātōn against those who believe in two natures in Christ.

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1 This word has almost completely disappeared in the Brit. Mus. MS. See Wright, ibid., p. 1030.

---

**C**

**Ff. 888-103a**: Additional matter referring to the Acts of the second Council of Ephesus.

**Headed**: 

The Acts begin with the public notary, the priest John, reading the letter of the Emperors. This is followed by a short speech by Bishop Julius, representing Leo, the Bishop of the Church of Rome, as translated by Florentius, Bishop of Lydda:

The Acts proceed with the speech of Juvenal of Jerusalem and end with the letter sent by the Fathers of the Council to the Emperor Theodosius.

**D**

**Ff. 103a-108a**: Further additional matter excerpted by the copyist from various ancient MSS.

**Headed**: 

This additional matter mostly deals with the condemnation of Ibas of Edessa, Theodoret of Cyrrhus and Domnus of Antioch. On fol. 103b a chapter begins as follows:
E

Ff. 105b-106a: The second letter of Severus of Antioch to Sergius Grammaticus.

No heading, but the subscription is:

Aoo^.

F

Ff. 106b-108a: A treatise on why was Theodoret condemned in the second Council of Ephesus and rehabilitated in the Council of Chalcedon.

G

Fol. 108: The profession of faith of the one hundred and fifty Fathers of the Council of Constantinople.

H

Ff. 108b-109a: A short history of the Councils, beginning with the Council of Nicea and ending with that of Chalcedon.

Headed:

Aoo^.

Dated (fol. 109b) 932 and written for me at Mosul by the deacon Matthew, son of Paul, from a MS. dated 846 of the Greeks (a.d. 535). See above under A.

The treatises on ff. 103-109 are, as the copyist stated above, transcribed from various ancient MSS.

Fairly broad margins.

Mingana 581

288 x 198 mm. 221 leaves, twenty-three lines to the page.

A

Ff. 1b-217b: The encyclopaedic work known as Cause of Causes.
The work is divided into nine main re, subdivided into kepahlia. It treats of general knowledge, especially Godhead, Natural History, Astronomical, Physical and Chemical Sciences, and Heaven and Hell.

For another copy see Mingana 211, p. 444. After each main re the work is called BOOK OF THE KNOWLEDGE OF TRUTH which constitutes an appropriate title.

The long introduction covers ff. 1b-10b, and the seven main re begin on ff. 11a, 63a, 87b, 118b, 145b, 177a, 197a.

B

Ff. 212b-216a: The tenth main re of the work entitled Book of Centuries or Durrāša, by Elijah, Bishop of Anbar. The main re has been added by the copyist to the MS. because it partly treats of Astronomy.

D

Ff. 218b-220b: A treatise containing the signs of the Zodiac, the changes that affect them, and the colours that they possess.

For another copy of the treatises under B, C and D see Mingana 165, p. 371.

Dated (fol. 2206) Saturday, 20th February of the year 2208 of the Greeks and A.D. 1897, and written in the village of Alkosh by Joseph, son of Thomas, of the family of Abūna, in the time of the Chaldean (East Syrian Uniat) Patriarch 'Abdisho'.

An inscription on fol. 216 informs us that the MS. was copied for Isaac, the young son of the priest Abraham, son of Simeon, etc., of the family of Shikwāna of the above village of Alkosh.


The Arabic and Syriac seal of the above priest Abraham Shikwāna is stamped on ff. 3b and 105a.

Mingana 582

247 × 157 mm. 259 leaves, twenty lines to the page.

The books of the Canons or the Octoechus of the ferial days, called Paracleticon, according to the Melchite Church.

Title (fol. 5a):

This number nine is taken from the index found in the introduction. The work actually contains only seven main re.
The work is divided into eight tunes (لامس) having headings more or less similar to the following, which is used for the second tune which begins on fol. 54a : 

**المحمد بمحصل مفصل**

**سماحة** بمدخل، **محصل** مسماه اسمه.*

First tune (fol. 54a). Second tune (fol. 39a),
Fifth tune (fol. 139a). Sixth tune (fol. 166a).

Each tune is subdivided into nine بعضاً.

Four leaves are missing at the beginning and about two at the end, while ff. 1-4 at the beginning and ff. 256-259 at the end are much stained and fragmentary. Something seems to be missing also between ff. 4-5, 65-66 (one leaf), 98-99 (one leaf), 125-126 (two leaves), 239-240 (one leaf).

No date. Written in a clear Melkite hand of about A.D. 1280. Headings in red. Broad margins at the bottom of the pages. Couplets divided by black crosses surrounded by red dots and introduced also by thick red dots. Ff. 5-11, 18-19, 70, 80, 249-255 are supplied by a later hand of about A.D. 1650.

An Arabic marginal note at the top of fol. 148b informs us that the MS. belonged to the monastery of St. Sergius in the village of Ma'illa near Damascus:

**كتاب معرفي بسم دير مار سركسي في فناء مالولا**

Arabic marginal notes at the bottom of ff. 33-34 state that the MS. was bought by the priest George, his witness being the priest Farj-Allah, son of the priest Sa'd. Many years later the MS. passed into the possession of the priest Abraham, who bought it for twenty-two (coins not named) [piastres ?]. This is found in an Arabic inscription on fol. 115a.

Arabic notes of reading are on fol. 55a (by the priest Sim'ân), and on fol. 249a (by Sergius = سركسي, written also in Syriac as مصري). Half of fol. 19b is occupied with a note of reading which has been purposely rendered illegible.

**Mingana 183**

114 × 82 mm. 53 leaves, generally seventeen lines to the page.

A book of charms and amulets.

The MS. is much damaged by damp and many words in it cannot be read with safety. It contains many very coarse miniatures of saints, who are represented often on horse-back and with a spear in their hands. Fol. 36 is wholly occupied with a crude miniature of the four evangelists.

Cf. Mingana 316 with which the present MS. has many points of resemblance. Like it we may also entitle it: **سحراء بسحرة مسوناً**, "Book of Charms and Amulets."

The charm against evil eye is here attributed to the Archangel Gabriel (fol. 22b) and the miniature clearly mentions his name: **سحرة بسحر فان** السعودية.

Additional charms and miniatures are: (a) (ff. 24b-25a) of St. Hormizd against hydrophobia: **سحرة بسحر فان**, **فان**.

(b) (ff. 29b-30a) of an unnamed saint against wolves: **سحرة بسحر فان**, **فان**.

Two leaves seem to be missing between ff. 36-37.

Dated (ff. 41b-42a) Tuesday, 7th June, of the year 2115 of the Greeks (A.D. 1804), and written in the village of Rabnath (Kurdistan) by the priest Zarwandâd, son of Safar and

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1 The colophon is written twice and dated the second time as Wednesday, 8th of June.
nephew of Bishop John, Abbot of the monastery of St. Ezekiel:

The name of the owner for whom the book was written and that of his mother seem to have been purposely obliterated.

Written in a clear East Syrian hand. Headings in red. Well rubricated.

The MS. has a leather case with bent edges, which allow it to be carried about as an amulet.

Mingana 584

230 × 164 mm. 29 leaves.

Fragments put together from three different Garshuni MSS.

A

Ff. 1-5: A treatise on Logic according to the doctrine of Aristotle.

The author quotes also Thomas Aquinas and other schoolmen.

Rubricated. Twenty-six lines to the page. Negligent West Syrian hand of about A.D. 1770.

B

Ff. 6-9: A medical treatise.

Profusely rubricated. Twenty lines to the page. Slightly bold West Syrian hand of about A.D. 1750.

C

Ff. 10-29: A mystical work on devotion


Mingana 585

328 × 204 mm. 153 leaves, twenty-nine lines to the page.

A

Ff. 26-152b: The ecclesiastical history of Barhebræus.

On fol. 95a ends the first part, with the death, in 1820 of the Greeks (A.D. 1509), of the Patriarch Ignatius Noh, who was from the village of Bakofa. The second part, which deals with the Patriarchs and Maphrians of the East, is on ff. 96a-152b. The last bishop whose ordination is mentioned is (fol. 152b) Stephen Sabirmaya (i.e. from the village of Basibrina) in 1807 of the Greeks (A.D. 1496).

Apart from the wording of some headings the text seems on the whole to be identical with that of the edition of Abbeloos and Lamy. This fact is more clearly established by the following colophon which, the copyist states (fol. 152b), is found in the original which he was transcribing.
This colophon is, with slight changes, similar to that reproduced in the above edition (ii, 563-564).

The MS. contains many long historical notes on the margins not found in the MSS. utilised by Abbeloos and Lamy. These notes, which are very useful, seem to emanate from an early chronological and historical work.

B

Ff. 152b-153a: The profession of faith of Barhebræus.

Mingana 386

368 × 245 mm. 464 leaves, twenty-eight lines to the page.

An extensive collection of Synodical Acts and Canons according to the East Syrian Church.1

....

A


B

Ff. 52b-54a: The Acts and the twenty Canons of the Synod of Gangra.

C

Ff. 54a-59a: The Acts and the twenty-five Canons of the Synod of Antioch.

D

Ff. 59a-63a: The fifty-nine Canons of the Synod of Laodicea.

E

Ff. 63a-75a: Acts and Canons of the Council of Constantinople.

Ff. 71b-74a contain the Synodical letters of Damasus, Bishop of Rome. These letters are counted as the tenth Council.

1 Only the important treatises will be indicated.
Ff. 75a-76b: The Council of Carthage in the time of Cyprian.
The subscription is:  


Ff. 91a-98a: The Synodical letter of Leo, Bishop of Rome.

Ff. 100b-114a: The letter of the Western bishops to the Christians of the East, in which they raised the See of Seleucia to the rank of a Patriarchate.

Ff. 103a-114b contain the apocryphal correspondence of Papa, Catholicos of Seleucia, as above, p. 124.

J

Ff. 114b-2934: Synods of the Patriarchs of the East Syrian Church, as follows: (ff. 114b-126a) Isaac; (ff. 126a-130a.4) Yahb-Alaha; (ff. 130a-137a) Dadjisho'; (ff. 137a-142a) Acacius or Akak; (ff. 142a-146a) Synod and letters of Bar-sauma of Nisibin; (ff. 146a-150a) Bâbâi; (ff. 150a-173a) Aba and his Synodical letters; (ff. 173a-182b) Joseph; (ff. 182b-196a) Ezekiel; (ff. 196a-234a) Isho' Yahb I; (ff. 243a-250b) Sabrisho'; (ff. 251a-255b) Gregory; (ff. 256a-266b) Profession of faith which the Fathers of the Eastern Church delivered to the Sasanian King Chosrau, son of Hormizd or Chosrau II; (ff. 266b-2886) George. Ff. 274b-2888 contain the letter of the same Patriarch George to the Chorepiscopus Mina of Fars; (ff. 2886-2934) Henanisho' II.

At the end of all these Synods is the subscription:

K

Ff. 2936-3110: Two Synodical letters of the Patriarch Aba I.
The first letter is addressed to the students of the school of Seleucia:

Ff. 3110-3240: Letter of the Patriarch Isho' Yahb II Gedâlaya 'Arâbaya to Rabban Abraham of Media on the oneness of the prosopon of Christ.
M

Ff. 324a-334a: Letter of Atticus of Constantinople to the priest Euphesinus.

\[\text{Experience remote futures.}\]

N

Ff. 334a-340a: Letter of Andrew of Samosata to Rabbula of Edessa.

\[\text{Experience remote futures.}\]

O

Ff. 340a-342b: Quotations from the following Fathers in favour of Nestorianism: (a) John Chrysostom (from his letter to the monk Caesarius); (b) Athanasius (from his discourse against Apollinarius); (c) Eustathius of Antioch (from his commentary on the Psalms, etc.); (d) Basil of Caesarea (from his discourse against Eunomius); (e) St. Ephrem (from his commentary on the Diatessaron); (f) Gregory Nazianzen (from his discourse on the Nativity).

P

Ff. 343b-347b: A letter translated from Greek and addressed to Cosmas, a nobleman of Constantinople, which contains the history of Nestorius.

\[\text{Experience remote futures.}\]

Q

Ff. 347b-354a: Long extracts from various works by Gregory Nazianzen and John Chrysostom in favour of the doctrine of the two natures of Christ.

R

Ff. 354a-366b: The important and anonymous Chronicle, first published by Guidi, containing the historical events that took place after the death of King Hormizd, son of Chosrau, to the time of the Arab invasion of the Near and Middle East.

S

Ff. 368a-371a: Twelve monastic Canons written in the days of Rabban Abraham Kashkaya, of the monastery of Izla.

T

Ff. 371a-373b: Twenty-seven monastic Canons written in the days of Rabban Dadisho', of the same monastery.

U

Ff. 373b-382b: The first and second sections of the Canons of the school of Nisibin.

The first section has twenty-two Canons and the second twenty-one.
W
Ff. 382b-396b: The letters and civil and ecclesiastical ordinances of the Patriarch Henanisho' I, who died in 700.

X
Ff. 396b-414b: The ecclesiastical and civil ordinances, to the number of ninety-nine, enacted by the Patriarch Timothy I in 1116 of the Greeks (A.D. 805).

Fol. 402 is blank owing to a lacuna.

Y
Ff. 415a-431b: The ecclesiastical and civil ordinances, to the number of 130, enacted by the Patriarch Isho' bar Nun.

Z
Ff. 432b-444b: The ecclesiastical and ritualistic questions, to the number of seventy-four, asked by Macarius, deacon of the town of Hirta, and answered by the above Patriarch Isho' bar Nun.

Ff. 444b-444a: Fourteen other ecclesiastical questions and answers not by the above Patriarch Isho' bar Nun.

bb
Ff. 444a-462a: A long treatise by 'Abdisho' bar Bahriz, Metropolitan of Athor, on the impediments of marriage and on the law of inheritance.

Dated (fol. 462a) 4th March, A.D. 1932, and written in the village of Alkosh by the deacon Joseph, of the family of Abîna, in the time of the Pope Pius XI and of Emmanuel II, the Chaldean (East Syrian Uniat) Patriarch. It was copied for me through the deacon Matthew, son of Paul, from an old MS, preserved in the monastery of our Lady near Alkosh.

Clear and bold East Syrian hand. Headings in red. Well rubricated. Broad margins. Ff. 463-464 contain the list of the 105 books which the copyist, Joseph Abîna, has transcribed. On fol. 462a the MS. is marked as the first volume.

Mingana 587
368 x 245 mm. 413 leaves, twenty-eight lines to the page.

The second volume of the preceding work containing Synodical Acts and Canons and other matter.
A

Ff. 1b-14b: A treatise on ecclesiastical law, composed in Persian by Simon, Metropolitan of Rewardashir, and translated by a monk of Baith Katrâyé.

The work is divided into six maimré subdivided into rîshé. The last seven rîshé of the sixth maimra are missing and ff. 68 (partly)-70a are consequently blank.

C

Ff. 70b-80b: The civil laws of the Emperors Constantine and Leo.

D

Ff. 80b-107a: A more extensive collection of the civil laws of the Emperors Constantine, Theodosius and Leo.

The laws number 158.

E

Ff. 107a-116b: The civil (Roman) laws composed by St. Ambrosius by order of the Emperor Valentinian.

The subscription on fol. 357a reads: 

The letters are fifty-nine in number and some of them assume the length of a complete treatise. As such are:

1. Fol. 116a: The letter to Solomon, Metropolitan of Hedhatta, on the baptism of the Cyrillians (Jacobites).
2. Fol. 131a: The letter to Bokhtšho', the physician of the Caliph. It deals with the soul and is divided into seven chapters.
3. Fol. 148b: The religious controversy with the Caliph Mahdi, which I edited and translated in the second volume of my Woodbrooke Studies.

5. Fol. 247a: The letter to the nobleman Nasir on the same subject.

6. Fol. 300a: The letter to the Maronites.

On ff. 3470-3500 are found the Synodical Canons of Timothy, and on ff. 350a-357a is the trial of Nestorius, Bishop of Baith Nuhadran, who was accused (before Timothy) of Messalianism.

Ff. 357b-360a: The letter of Ephrem, Metropolitan of Elam, to Gabriel, son of the physician Bokhtisho', on the fact that it is not allowed to receive the Holy Communion from the Romans (Greeks and Melchites) and Jacobites.

H

Ff. 360a-367b: The letter of the Patriarch Isho' bar Nün to Isaac, visitor of Baith Kattrayé, containing answers to questions on theological and ritualistic points dealing with baptism and the Eucharist.

I

Ff. 367b-372b: Some other ecclesiastical questions and answers generally dealing with Eucharistic, ritualistic and disciplinary points.

Incomplete at the end. The抄写者 inform us that two quires were missing in the MS. from which he was transcribing. Fol. 373 is blank.

J

Ff. 374a-397a: A treatise on the law of inheritance, composed by order of the Patriarch Elijah I, who died in 1049.

The beginning is missing on account of the above lacuna.

The subscription on fol. 397a is:

In the body of the work the author refers to himself as "the compiler," and on fol. 380a he calls himself Rabban Elijah, from which we infer that the writer of the present work was Elijah bar Shinâyä, Metropolitan of Nisibin, who died after 1049.

K

Ff. 397a-403a: Another treatise on the law of inheritance.

[about three illegible words]

The subscription attributes the work to George, Metropolitan of Arbel.

The authors quoted for the law of inheritance in the present treatise and the one described above under J are: (a) Isho'ūbokht of Fars (see above); (b) the Patriarch John bar Abgâre, or John V, who died in 905; (c) the Patriarch Isho' bar Nün, who died in 828;

1 Space for two illegible words in the original MS. They might have been مَعَنْ. See below.
(d) the Patriarch Timothy I; (e) the Patriarch Henanisho’ I, who died in 700; (f) ‘Abdisho’ bar Bahriz, a contemporary of the Patriarch Elijah I; (g) Simon of Rewardashir, a contemporary of the Patriarch Isho’yahb III. See above under A.

The work is divided into twenty-five rishtā.

On fol. 411b is found the following subscription:

This subscription is followed by the list of the headings of the work.

Dated (fol. 412b) 26th August, A.D. 1932, and written for me, through the deacon Matthew, son of Paul, and in the village of Alkosh, by the deacon Joseph, son of Thomas, of the family of Abūna, in the time of the Pope Pius XI and of Emmanuel II, the Chaldean (East Syrian Uniat) Patriarch.

The genuine subscription to the whole Synodical work contained in the two present volumes is found on fol. 401a and is as follows:

This collection of the Synods was therefore made by the Patriarch Elijah I.


Mingana 58

217 x 156 mm. 183 leaves, twenty lines to the page.

A

Ff. 403a-412a: A more systematic treatise on the law of inheritance, composed in Arabic by order of the Patriarch Elijah I, and abridged and translated from Arabic into Syriac by Elijah, Metropolitan of Nisibin.

More than three-fourths of ff. 37 and 59 are blank.

B

Ff. 620-710: The sixth chapter of the work entitled Causa Causarum on persons and attributes in God.

C

Ff. 710-770: A story, from the life of Cyril of Alexandria, which illustrates the utility of sacrifices for the living and the dead.
Two historical events that happened in the time of John, Patriarch of Antioch.

A story illustrating death, from the life of the Abbot Arsenius.

The vision of the Abbot Macarius the Great on the souls of men.

A parenetical and mystical discourse by the Abbot Mark or Mark the monk.

At the end the work is called “the first part on the Spiritual Law”:

A parenetical discourse by the same John the Seer.

A treatise by the same John the Seer on how a man progresses in virtues and becomes perfect.

Another mystical treatise by John the Seer by way of question and answer.

A prose letter by Jacob (presumably of Serug) on watchfulness and the salvation of the soul.
The letters by means of which secrets are revealed. Headed in Garshuni: ^X^_.

This leaf has been written by an owner and not by the copyist of the MS.

Dated (fol. 182a) 1887 of the Greeks (A.D. 1576) and written by the deacon Sahda, son of the deacon ‘Abd al-Ahad.

Written in a clear and slightly bold West Syrian hand. Some headings in red and others in black. The owner’s name has been obliterated from an Arabic inscription on fol. 182a.

Mingana 589

240 x 180 mm. 113 leaves, eighteen lines to the page.

A collection of chronological and medical treatises copied from a MS. written by Shaba 1 Sipa Doda of Alkosh.

The treatises are :

A

Ff. 1b-3b: A short treatise on ecclesiastical chronology dealing with the lunar and solar months.

Entitled: مهتم / ختام

1 A corruption of Barhadbheshabba.
At the beginning of the lesson is a picture of Christ cleansing the leper spoken of in the lesson. The Christ, who is accompanied by three Apostles, has His head surrounded by a curious three-horned and gilt halo. The Apostles have also a halo but not the horn-shaped sign.

Handsome and very bold East Syrian Estrangela hand of about A.D. 1350. Headings in red.

An owner or a copyist has pasted on the back of the above leaf another leaf of a much later date containing the "Lesson for the Offering," from Matthew xii, 1-6. It is this copyist who has written inside the above picture of Christ: "Our Lord Jesus Christ, when He cleansed the leper."

Mingana 591
255 x 173 mm. Thirty lines to the page.
Two leaves containing part of the Garshuni "Exhortation to Priesthood" attributed to Ignatius of Antioch.
Much stained and in many places not very legible.
No date. West Syrian hand of about A.D. 1400.

Mingana 592
270 x 167 mm. Nineteen leaves.
Stray leaves containing the daily accounts of a Christian shopkeeper in the region of Mosul.
The leaves were used to form the covers of some MSS.

Mingana 593
353 x 234 mm. 133 leaves, twenty-three and twenty-five lines to the page.
Lives of saints: [Arabic text]
A

Ff. 1b-16a: The history of St. Daniel the physician, St. Miles and St. Hash.

B

Ff. 16b-25b: The history of St. George, St. Antoninus the soldier, and of the Queen Alexandra.

C

Ff. 26a-28b: The history of the Abbot Arsenius, King of Egypt.

D

Ff. 28b-36b: The history of St. John, son of Kings.

E

Ff. 36a-44b: The history of St. Onesima, daughter of Kings.

F

Ff. 44b-46b: The story of a child killed by his master.

G

Ff. 46b-49a: The story of a nun who entered a monastery inhabited by monks.

H

Ff. 49a-51a: The history of the Abbot Moses the Indian (the Abyssinian).

I

Ff. 51b-77a: A long ‘Unltha on St. Shamūni and her children (Maccabees) martyred under Antiochus, by the priest Šāliba, son of the priest David, son of the priest Mākīb, who took the subject from the work of the historian Josephus.

The ‘Unltha is divided into two parts. The first part (ff. 51b-59b) gives the history of the world from the creation to the time of the Maccabees and the second part deals with St. Shamūni and her children. A marginal note on fol. 59b informs us that the first part was composed in 1834 of the Greeks (A.D. 1523) and the second part in 1842 (A.D. 1531):

J

Ff. 77a-82b: The life of the Abbot Mark of Tarmāk.
K

Ff. 826-896: The history of the Apostles Matthew and Andrew and of their evangelisation of the town the inhabitants of which were cannibals.

The history of the Apostle Matthew and Andrew and of their evangelisation of the town the inhabitants of which were cannibals.

L

Ff. 896-920: The history of St. Paul (or Paulé) the Simple.

M

Ff. 920-1060: The history of St. Yareth, from the Arab village of Shiph'é, in the country of Baith 'Arabayé.

N

Ff. 1060-1240: The history of St. Malké.

O

Ff. 1240-1330: The history of the martyr St. Christopher.

Something seems to be missing at the end.

Dated (fol. 1330) 8th September, A.D. 1932, and written for me, through the deacon Matthew, son of Paul, by two copyists: the deacon Peter, son of Paul Jeremiah 'Arabo, and the deacon Gabriel, son of David 'Abdish 'Azí. They wrote it in the village of Tella-Zékípha (ܡܲܐܬܪܐ ܙܟܦܐ) or Telleskef (north of Mosul), which has two churches built under the name of St. Jacob intercisus (i.e. cut in pieces) and St. George.


Mingana 594

250 x 160 mm. 175 leaves, eighteen lines to the page.

A volume containing early medical treatises.

A treatise on therapeutics, containing a good variety of medicines against various kinds of diseases.

The medicines are generally (but not wholly) made of herbs. The treatise seems to constitute the second part of a book, because on fol. 2a the author is speaking of the first maimra of his book (ܗܲܐܒܪܐ ܕܐܬܪܐ ܚܡܡܕܐ).

B

Ff. 576-580 are blank. Ff. 586-1490: A long treatise containing extracts from ancient physicians on different kinds of herbs, plants and animals and their medicinal or nutritive value.

The authors more generally quoted are Galen (ܓܠܝܢ), Hippocrates (ܚܝܦܲܪܐܟܬܓܝܠ), Rufus (ܪܘܦܘܣ), Dioscorides (ܕܝܣܟܘܪܝܕܪܐ), and many other (but less known) Greek physicians and naturalists such as Dieuches.
The work is divided into three main parts, which begin on ff. 58a, 66a ( sách 1/1). The work is incomplete at the end and here and there exhibiting blanks for words which the copyist was unable to decipher in the original MS.

The work strikes me as early and important.

C

Ff. 150a-174a: A medical treatise on the humours of the body, and on many diseases that affect it.

Headed: محاذاة ومدعايات. محلة بلات.

The headings of this treatise, which appears also to be early and important, are written in red on the margins.

Dated (fol. 174b) 31st October, A.D. 1932, and written for me through the deacon Matthew, son of Paul, by the deacon Joseph, son of Thomas, of the family of Abûna, in the small town of Alkosh, in the time of the Pope Pius XI, and of Emmanuel II, Chaldean (East Syrian Uniat) Patriarch. It was copied from a MS. written by the priest Elijah Homo of Alkosh, who died in 1932:

A
Ff. 1-4: Fragments from the "ritual of the sick," containing also the "ritual of repentance" (الّهالمة ( سمحت )).
No date. About 1470. Two columns. Rubricated. Many illegible words.

B
Fol. 5: Part of an early penitential maimra. No date. About A.D. 1570. Two columns.

C
Fol. 6: The end of a turjām attributed at the end to Barhebraeus. In Garshûni.
No date. About A.D. 1540. An Arabic note states at the end: كن الترجم وهو تأليف أبوتا مسي يريخوديوس ابن الحَرِي.

Mingana 597
160 × 115 mm. Fragments put together from four West Syrian MSS.

A

B
Ff. 9-10: Three astronomical and astrological diagrams. The first contains the signs of the Zodiac in their relation to the four elements, the propitious and unpropitious months, etc. In Garshûni. The second deals with the "dark" and "bright" parts of the earth. In Syriac. The third contains the signs of the Zodiac in their relation to the planets, etc. In Garshûni.
About A.D. 1700.

C
Fol. 11: A fragment of the story of the two thousand Christian virgins seized by the Persian army from the Byzantine territory. About 1480. In Garshûni.

D
Fol. 12: A leaf in which it is stated that Canonical alms are not to be accepted from sinners. There is in the text a quotation from the Didascalia.
About A.D. 1560. In Syriac.

E
Fol. 13: A part of a colophon to a MS. in which there is a note of reading by Malkē (مَالكَ) son of Job, from the village of Bānma'im (بَانمَاءام) or Bāna'im. The inscription is dated 2006 of the Greeks (A.D. 1695). The folio contains other notes of reading in Garshûni.

Mingana 598
355 × 228 mm. 205 leaves, twenty-five lines to the page.

A
Ff. 1b-23b: The Apocalypse of St. Paul.

B
Ff. 24a-40b: The story of the Rechabites.

C
Ff. 40b-52b: An anonymous treatise on the Antichrist and the resurrection from the dead.
Begins on fol. 71a.

D. Ff. 53a-60a: Questions and answers dealing with the Antichrist.

E. Ff. 60a-61b: A homily on the end of the world, by St. Ephrem.

F. Ff. 61b-64a: The history of St. Arsenius, King of Egypt.

G. Ff. 64a-66a: The history of St. Maurice, Emperor of Rome.

H. Ff. 66a-69a: The history of St. Tenina.

I. Ff. 69a-70b: The history of St. Paphnutius.

J. Ff. 70b-81b: The history of St. Thecla, the disciple of St. Paul.

K. Ff. 81b-84b: The story of the first invention of the holy Cross in the time of the Emperor Claudius.

L. Ff. 85a-95a: The story of the second invention of the holy Cross in the time of the Emperor Constantine.

M. Ff. 95b-98b: The Book of Susanna.

N. Ff. 98b-103b: The history of the apparition of St. Stephen, protomartyr.

O. Ff. 104a-125a: The history of St. Behnam and of his sister Sarah.
The history of the abbot and anchorite Yaunan, by Zadoi, the abbot of the monastery of St. Thomas in India. The monastery was situated south of the country of Baith Ḳatrayé, near the island called Utamta.1

The story is divided into nine riṣḥ.

Dated (fol. 2040) 28th November, A.D. 1932, and written for me, through the deacon Matthew, son of Paul, in the village of Tellazkîpha (…) or Telleskêf, by the deacon Peter, son of Paul Jeremiah ‘Arabo, and the deacon Gabriel, son of David ‘Abdisho ‘Azîz.

In the colophon of the original from which the present MS. is derived (fol. 150a) it is stated that it was copied for the Church of our Lady Mary in the village of Ḥurdapnâyā, by order of the priest Joseph, son of the deacon Hormizd Ḥurdapnaya.


Mingana 399

233 × 178 mm. 156 leaves, nineteen lines to the page.

A work on botanics and horticulture.1

1 It is the only systematic work on botanics and horticulture that I have seen in Syriac literature.
The work is divided into fourteen main sections:

Fol. 1b: (the mainra-heading is missing).

Fol. 9b: (the mainra-heading is missing).

Fol. 16b: دمديس بالدارا. حمدي بس دال

Fol. 28a: دمديس بحرا. حمدي بس دال

Fol. 34a: دمديس بحرا. حمدي بس دال

Fol. 37b: دمديس بالدارا. حمدي بس دال

Fol. 49b: دمديس بالدارا. حمدي بس دال

Fol. 59a: دمديس بالدارا. حمدي بس دال

Fol. 69b: دمديس بالدارا. حمدي بس دال

Fol. 85b: دمديس بالدارا. حمدي بس دال

Fol. 101a: دمديس بالدارا. حمدي بس دال

Fol. 117a: دمديس بالدارا. حمدي بس دال

Fol. 129a: دمديس بالدارا. حمدي بس دال

Fol. 152b: دمديس بالدارا. حمدي بس دال

The work seems to be early and important. The author frequently refers to the horticultural and botanical experiments in Cyprus, Phoenicia, Sicily, Crete, Asia Minor, Arabia, Egypt, Libya, etc., and appears to have flourished before the Arab invasion.

Some Greek and Latin authors are here and there quoted, such as Apollonius (medicus), Democritus (philosophus), and Vergil (poet). There are some blank spaces for words which were illegible in the original MS.

Ends (fol. 155a):ٌَلأْنَوْسُقُوا أَيْلَدُ اَنْخَوَى بِهِ مَرَأَة

Dated (fol. 155b), 6th December, A.D. 1932, and written for me through the deacon Matthew, son of Paul, by the deacon Joseph, son of Thomas, of the family of Abūna, in the time of the Pope Pius XI, and of the Chaldean (East Syrian Uniat) Patriarch Emmanuel II.

Copied from a MS. of the monastery of our Lady, near the village of Alkosh.

لَأْنَوْسُقُوا أَيْلَدُ اَنْخَوَى بِهِ مَرَأَة


Mingana 600

242 × 178 mm. 217 leaves, twenty lines to the page.

A

Ff. 1b-15b: A mainra on St. Shamũni and her seven children (Maccabees), by Jacob of Sereg.
B
Ff. 15b-19a: Another maimra on the same subject, by Jacob of Serug.

A blank on fol. 18a on account of a lacuna in the original MS.

C
Ff. 19a-22b: Various prayers ( jenisat) in honour of the above St. Shamûnì.

D
Ff. 22b-28b: The history of the above St. Shamûnì, who, it is said, was previously called Mary.

E
Ff. 29a-38a: A maimra on SS. Sergius and Bacchus, by the above Jacob of Serug.

At the end (fol. 38a) the copyist, the deacon Matthew, son of Paul, states that he collected the above treatises from various MSS., one of which was written in 1535 of the Greeks (A.D. 1224), in the monastery of St. Matthew (Shaikh Mâttî), in the mountain of Alfâ. The other MSS. are preserved in the library of the Church of our Lady at Mosul.

F
Ff. 38b-44b: The story of the two inventions of the holy Cross.

The copyist states at the end that he found the above treatise in an old MS. of the monastery of St. Matthew (Shâkh Mattî).

G
Ff. 44b-45a: An extract from the maimra of Jacob of Serug on the invention of the holy Cross.

H
Ff. 45b-54b: A maimra on St. John, son of Euphemianus (St. Alexius), by St. Ephrem.

I
Ff. 54b-56b: A parenetic maimra on the death of a priest, by St. Ephrem.

J
Ff. 56b-199b: An extensive collection of the antiphonies ( mishkat) of Severus of Antioch, translated from Greek into Syriac by Paul of Tella.
The ma'niyatha number 574 and extend to the festivals and commemorations of the West Syrian Church. The first two series of ma'niyatha deal with the sanctification of the Church (fol. 566) and Advent (fol. 720). The last series of ma'niyatha deals with the Holy Innocents (fol. 1966). The tunes of the ma'niyatha are marked on the margins in Estrangela characters.

K
Ff. 199b-204b: The homily of St. Ephphanius of Cyprus on the Ascension.

L
Ff. 204b-211a: A maimra on the confusion of tongues and on Pentecost, by Jacob of Serug.

The copyist states at the end (fol. 211a) that he copied the above from a MS. of the Church of our Lady at Mosul, and that a leaf of it was misplaced. The MS. is dated 1889 of the Greeks (A.D. 1578):

Dated (fol. 217a) Saturday, 7th January, A.D. 1933, and written for me, at Mosul, by the deacon Matthew, son of Paul, who states that he copied it from MSS. preserved in the Church of our Lady at Mosul and dated 1537 of the Greeks (A.D. 1226) and 1889 of the Greeks (A.D. 1578):

Handsome, clear and slightly bold West Syrian hand. Headings in red. Well rubricated. Fairly broad margins.

Mingana 601
370 x 247 mm. 318 leaves, twenty-three lines to the page.
A collection of early works on mysticism.
A

Ff. 3b-56a: The mystical works of Dādisho' Katraya, of the monastery of Rab Kinnâre.

A general title to the works seems to be found at the beginning.

The works generally treat of solitude and prayer. Special headings are found on ff. 306, 336, 346 (on the passions that interfere with prayer).

Ff. 37b-426 contain the letter of Dādisho' to a certain monk called Abkosh, to whom he had spoken from the window of his cell:

Ff. 48a-50b contain the admonitions (jâo[i]) of Dādisho' in the seven-syllable metre.

B

Ff. 56a-60a: The spiritual admonitions and advices of Abraham Nathprâyâ.

Ff. 60b-66a: The mystical letter written by Abraham bar Dashandad to his carnal brother, John, who had embraced the eremitic life.

This Abraham bar Dashandad flourished about A.D. 740.

D

Ff. 66a-70b: Mystical sayings of Abraham Nathprâyâ.

E

Ff. 70b-85a: A maimra on the monk who leaves the cenobitic life to become an anchorite, by Simon of Taibúthe, surnamed Luke, the disciple of R. Shabor (or Sapor) Hûzâya.

Simon of Taibúthe was a monk and a physician who flourished about A.D. 680. He was surnamed Luke from the evangelist of the same name, who is believed to have been a physician.

F

Ff. 85b-90b: A letter by the Abbot Joseph Hazzaya on the virtue which brings us near to God more quickly than any other virtue.

That this Joseph is the Abbot Joseph Hazzaya is made clear by the treatises under T and V (below).

G

Ff. 90b-92b: A treatise by Henanisho', the Abbot of Barth Kôka.
Anonymous mystical sayings.

There are two extracts, one from Simon of Taibithelah, and the other from Abraham bar Dashandad.

Ff. 92b-93b: A treatise by Abraham, apparently the above Abraham bar Dashandad, on the power of the spiritual self exertion.

Ff. 93b-96b: An anonymous treatise containing spiritual advices dealing with the soul and the body.

The treatise is divided into two main sections.

Ff. 103b-115a: A treatise containing the spiritual sayings of the Abbot Mark, the monk, on the "spiritual commandment."

Ff. 115a-121b: A mainra containing good advices to the soul by the Abbot Nilus, "the spiritual philosopher."

Spiritual advices by St. Basil of Caesarea.

Ff. 121b-127a: A treatise on the different ways of the working of the grace upon the saints, by ‘Abdisho’ Hazzaia.

This ‘Abdisho’ Hazzaia appears to be the brother of Joseph Hazzaia, who (as we are informed in the Book of Chastity, p. 511, Edit. Bedjan) often wrote under his brother’s name.

Ff. 143b-163a: A longer treatise, by the same ‘Abdisho’ Hazzaia, on the "spiritual theory" which elevates the mind above the senses and all material things in the time of prayer.

The treatise has minor sub-headings on ff. 145b, 154a and 156a.

Ff. 157a-163a contain a letter of the same 'Abdisho' to one of his contemporaries on the different ways of the working of the grace.
FF. 245a-248b: A treatise on the working of Divine grace, by Nestorius, Bishop of Nuhadrâyé, who was at one time accused of Messalianism.


This is followed on ff. 249b-250b by extracts from another work by Joseph Ḥazzāya, entitled "Capita."

Headed:

FF. 250b-316a: An extensive theologico-mystical work, by the above Joseph Ḥazzāya, on the Godhead, the persons in the Trinity, the Creation, the last judgment and Divine Providence, according to the doctrine of Theodore of Mopsuestia.
The work has no special headings. At the end are short blank spaces for words that could not be deciphered in the original MS.

W

Ff. 316a-317b: Three tishbahātha containing penitential prayers.

The second is headed: سعدان معمدان یرسی دی سمنت معمدانی, while the third is introduced by حسان یون کهلا.

The subscription of the original MS. calls all the work "Book of Excerpts" or "Book of Anthology": مکم معمدان دین مؤلم معمدان

Dated Saturday, 17th December, A.D. 1932, and copied for me, at Alkosh, by the deacon Paul, son of Hormizd, of the family of Kāsha, in the time of the Pope Pius XI, and of Emmanuel II, Chaldean (East Syrian Uniat) Patriarch.

It was copied from a MS. preserved in the monastery of Our Lady, and dated 1600 of the Greeks (A.D. 1289):

بد مسجد مغول یون کهلا دین مؤلم معمدان دین مؤلم معمدان
سما یار پم خانه معمدان دین مؤلم معمدان

Dated also between ff. 17-18.

Ff. 1830-2456: John. The subscription is:

No date. Written on thick vellum in West Syrian Estrangela characters of about A.D. 1070. Red rulings. Well rubricated. Fairly broad margins.
The lessons for the feasts and commemorations of the West Syrian Church are marked in the body of the text (and often on the margins also) in red characters.

The numbers of the chapters of each Gospel are written on the margins in black characters: 22 for Matthew, 13 for Mark, 23 for Luke, and 19 for John. The four Gospels are also considered as one book with a set of continuous numbers of chapters. These last numbers are written in black below the above ones and give 79 chapters to the four Gospels. Above these two sets of black numbers are the red numbers which indicate the lessons in the following order: 74 for Matthew, 40 for Mark, 72 for Luke, and 48 for John.

Ff. 1-9 which contain in roundels an index to the lessons and ff. 237-246 which supply the end of John are written on paper by the monk Moses and dated (fol. 246a) 799 A.D. The copyist of the MS. itself (apart from the above supplied leaves) was called Isaiah, and his name is found in the ornamental pattern which precedes the Gospel of Luke on fol. 22b. The inscription is, however, written in West Syrian cursive characters, which may possibly refer to an owner and not to the original copyist of the MS., who must have lived towards the end of the eleventh century or about A.D. 1070 as stated above.

The monk Moses who supplied the final chapter of John has also vowelled some difficult Syriac words according to the Greek system of vowelling.

In the lower part of fol. 246a is the Arabic inscription of an owner dated A.D. 1576.

Mingana 604
238 × 173 mm. 226 leaves, nineteen lines to the page.
A collection of miscellaneous works.

A
Ff. 1b-23a: The history of Sergius Behira, nicknamed the "hater of the Cross," by Yahb-Alaha (called also Yahib), "the Itinerant Monk."

The subscription is:

At the beginning is the following note dealing with the history of the original manuscript:

The copyist of the MS. itself (apart from the above supplied leaves) was called Isaiah, and his name is found in the ornamental pattern which precedes the Gospel of Luke on fol. 22b. The inscription is, however, written in West Syrian cursive characters, which may possibly refer to an owner and not to the original copyist of the MS., who must have lived towards the end of the eleventh century or about A.D. 1070 as stated above.

The monk Moses who supplied the final chapter of John has also vowelled some difficult Syriac words according to the Greek system of vowelling.

In the lower part of fol. 246a is the Arabic inscription of an owner dated A.D. 1576.
C
Ff. 26b-32b: A treatise on the greatness of the Cross.

D
Ff. 33b-42a: A treatise on prayer.

E
Ff. 42a-75b: A collection of Biblical, liturgical, theological and historical questions and answers, many of which are interesting and important.

F
Ff. 75b-82b: Special chapters from the "Book of Questions," by St. Simon Cephas, or St. Peter, on divine mysteries.

G
Ff. 82b-110a: Theological, psychological and mystical questions asked by a pupil and answered by the monk St. 'Abdisho'.

H
Ff. 110b-115a: An astronomical work on the stars and kindred subjects, by Isho'barnum who was living in the desert.

I
Ff. 115a-132b: The explanation of the Service-Book and of the Liturgy of the East Syrians by 'Abdisho' bar Berikhaya, or 'Abdisho' of Nisibin.

J
Ff. 132a-133a are blank. Ff. 133b-161a: The ritual of baptism of the East Syrian Church, composed by the Patriarch Ishoyab III, and rearranged by the Patriarch Elijah I.

K
Ff. 140b-142b contain a long Karazitalka by Barsauma, Metropolitan of Nisibin: "...لقد حضرت صبي عند حضرة ملحمYZ ... وحضرت صبي عند حضرة ملحمYZ ..."
Ff. 168b-170b: The ritual of the consecration of water.

Fol. 176: The ritual of the signing of the chalice.

Fol. 170b-176a: The ritual of the "renovation of holy leaven" called malha, "King."

Fol. 176a: A prayer recited over a mother wishing to enter the Church forty days after the birth of her child.

This prayer seems to be translated from Latin.

Ff. 180a-180b: The benediction of the olive branches used for Palm Sunday.

Ff. 181a-185a: The ritual of administering the oath.

Ff. 177a-178b: Another ritual of the chalice when the wine which it contains is exhausted, by 'Abdisho', Metropolitan of Elam.

Fol. 179a: A prayer recited over a bride wishing to enter the Church forty days after her marriage.

Ff. 213b-214a: A perpetual Calendar, especially for ecclesiastical purposes.
Dated (fol. 225b) 8th May, a.d. 1933, and written for me, through the deacon Matthew, son of Paul, in the village of Alkosh, by the deacon Joseph, son of Thomas of the family of Abūna, in the time of the Pope Pius XI, and of the Chaldean (East Syrian Uniat) Patriarch, Emmanuel II.

On the same folio the copyist calls the MS. "a book, the contents of which have been collected from many MSS."

Clear and handsome East Syrian hand. Well rubricated. Headings in red. Fully vowelled. Ff. 224b-225b contain an index to the MS.

Mingana 605

245 x 180 mm. 117 leaves, twenty lines to the page.


Ff. 46a-53b contain the letter of Gregory to his disciple St. Epiphanius.

Ff. 53b-62a contain the temptation of a monk, which Gregory saw through a divine revelation.

This section does not seem to be found in Assemani's Catalogue iii, 139-140 and 175.

Ff. 68a-116a contain the seventh maimra on the "divine theory."

This is true for a part of the MS. only.

Cf. Assemani's Catalogue iii, 142 and 173 where are some variants.

Dated (fol. 116b) Thursday, 25th May, A.D. 1933, and written for me, through the deacon Matthew, son of Paul, by Gabriel, son of David of the family of 'Azīz from the village of Telleskef or Tella-zekführ (J.J.), which has a Church built under the name of St. George and another under the name of St. Jacob intercessors.

A note at the beginning (ff. 3b-4a) states that the MS. from which the present copy is derived was copied in A.D. 1903 by the Patriarchal Vicar, the priest Paul David, from Cod. Vat. Syr. 265.1

Another MS. containing the works of Gregory of Cyprus was discovered by me in Kurdistan in 1905, and was, in 1907, acquired by Mgr. Graffen of Paris.2


1 This MS. was on vellum and was written in an East Syrian Estrangela hand of about A.D. 1180.
Mingana 606

360 x 245 mm. 233 leaves, twenty-eight lines to the page.
A collection of philosophical works.

A

Ff. 1b-28b: The Isagoge of Porphyry, translated by Proba, priest and Archdeacon of Antioch.

Diagrams on ff. 4b-5a, 10b-11a, 19b-20a, 21a, 22b.

B

Ff. 28b-51b: The Categories of Aristotle.

The subscription is:

C

Ff. 52a-140b: An extensive commentary on the Categories of Aristotle by Sergius of Resh'aïna.

The work is divided into an introduction and seven main sections which begin on ff. 53b, 62a, 76a, 98b, 114b, 122b, 133a.

The subscription is:

D

Ff. 141a-232b: The peri 'Epantheias of Aristotle, translated and extensively commented upon, by the above Proba, priest and Archdeacon of Antioch.

Diagrams at the end of each main section.

Ff. 141a-149a contain Aristotle's text with the subscription and ff. 149a-153a contain a long introduction by Proba.

The subscription to this introduction is:

The extensive commentary itself begins on fol. 153a and extends to fol. 232b. The text of Aristotle is introduced by the letter І (which stands for Іδάℓα), and the commentary by the letter Ψ (which stands for Ψηφισσα), both in red.
The commentary, like the text, is divided into five Īṣās which begin on ff. 153a, 166a, 190a, 208b, 222b. More than half of fol. 196b and all fol. 197 are blank owing to a lacuna in the original MS.

Dated (fol. 232b) 17th March, A.D. 1933, and copied for me, through the deacon Matthew, son of Paul, in the village of Alkosh, by the deacon Joseph, son of Thomas of the family of Abūna; in the time of the Pope Pius XI, and of the Chaldean (East Syrian Uniat) Patriarch, Emmanuel II.


Copied from an undated MS. of the Monastery of Our Lady, which is in the handwriting of a certain deacon, Simon,1 as in the middle of it is the sentence ١٣٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
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