FINAL INVENTORY
of the Microfilmed Manuscripts of the
ST. MARK'S CONVENT
JERUSALEM

Inventory prepared by
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Formatting and Printing of Final Inventory
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Manuscripts in Syriac, Garshuni, Arabic
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Brigham Young University
Harold B. Lee Library
Provo, Utah, U.S.A.

September 28, 1995
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[Notes: SMJ= abbreviation for the manuscripts of St. Mark’s Convent, Jerusalem. This is a working copy of the inventory. There are missing pages in both the indexes and the inventory itself because of bad computer data. These will be corrected in the future. G. Gillum]

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  Bishops of Melitene: SMJ 3-8-2d.
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  Catholicoi of the Nestorians: SMJ 3-8-2h.
  Egyptian months and their Syrian counterparts: SMJ 2-12-3.
  Kings and bishops of the Armenians: SMJ 3-8-2g.
  Patriarchs of Antioch: SMJ 3-8-2i.
  Patriarchs of the Syrian Orthodox Church, with the names of the bishops they ordained: SMJ 3-8-2a.
- Syriac words that do not vary: SMJ 2-12-2.
- Lives of Saints:
  Aaron: SMJ 3-2-b24.
  Abai, Šarwāzgerd, Astinā and their companions: SMJ 3-5-4.
  ‘Abd al-Masīḥ of Sinjar: SMJ 3-3-b103.
  Abel: SMJ 3-3-b84.
  Abraham, master of Barsawma: SMJ 3-3-b49.
  Abraham of Kashkar and his companions: SMJ 3-2-b37.
  Addai: SMJ 3-3-b82.
Andronicus and Athanasia: SMJ 3-2-b16.
Anthony (the Great): SMJ 3-2-b2.
Archelides of Constantinople: SMJ 3-2-b16.
Awtil: SMJ 3-2-b20.
Barbara and Juliana: SMJ 3-3-b119.
Barsauma: SMJ 3-2-b26.
Christopher and his companions: SMJ 3-3-b100.
Cyriacus and Julitta: SMJ 2-13B-8; 3-3-b101; 3-5-6.
Clement (of Rome): SMJ 3-3-b58.
Cyprian and Justina: SMJ 3-3-b73.
Daniel of Sebaste and Eulogius the stonecutter: SMJ 3-2-b17.
Daniel of Sebaste and his virgin disciples: SMJ 3-3-b108.
Dometius, physician: SMJ 3-2-b21; 3-5-5.
Efrem the Syrian: SMJ 3-3-b62.
Eugene: SMJ 3-2-b40.
Eugenia and her companions: SMJ 3-3-b123.
Eulogius the Copt: SMJ 3-2-b48.
Euphrosyne: SMJ 3-3-b111.
Eupraxia: SMJ 3-3-b109.
Evagrius (of Pontus): SMJ 3-2-b44.
Faith, Hope, Charity and Wisdom: SMJ 3-3-b122.
Febronia: SMJ 3-3-b124.
Forty Martyrs of Sebaste: SMJ 3-3-b86.
Gabriel of Qartamin: SMJ 3-6-15.
George (of Lydda): SMJ 3-3-b88.
Gerasimus, anchorite: SMJ 3-2-b36.
Gregory (the Illuminator), Patriarch of the Armenians: SMJ 3-3-b72.
Gregory of Neocaesarea, the Wonderworker: SMJ 3-3-b71.
Habīb: SMJ 3-3-b98.
Hagnā: SMJ 3-3-b121.
Hilaria: SMJ 3-3-b110.
Himyarite Martyrs of Najrān: SMJ 3-3-b96.
Ignatius of Antioch: SMJ 3-3-b57.
Isaiah of Aleppo: SMJ 3-2-b42.
James Baradaeus: SMJ 3-3-b80.
James, anchorite: SMJ 3-2-b28,3-3-b47.
James Intercisus: SMJ 3-3-b89.
James of Nisibis: SMJ 3-3-b61.
James of Sarug: SMJ 3-3-b79.
James the Recluse and his companions: SMJ 3-2-b47.
John, son of Euphemianus (Alexius): SMJ 3-5-8.
John, who lived in a well: SMJ 3-2-b34.
John Chrysostom: SMJ 3-3-b70.
John of Kafar Sanya: SMJ 3-3-b91.
John of Tella: SMJ 3-3-b81.
John the Short: SMJ 3-2-b6.
Julianus: SMJ 3-2-b23.
Lawrence, Agrippas and their companions: SMJ 3-3-b95.
Lucy: SMJ 3-3-b113.
Malchus, nephew of St. Eugene: SMJ 3-2-b41.
Malchus of Clyisma: SMJ 3-2-b31.
Mamas, Theodotus and Rufina: SMJ 3-3-b102.
Marina: SMJ 3-3-b112; 3-5-10.
Mark of Mt. Tarmaq: SMJ 3-2-b8.
Mark, merchant: SMJ 3-2-b33.
Martinianus: SMJ 3-2-b29.
Martyrs of Samosata: SMJ 3-3-b(92).
Mary, martyr: SMJ 3-3-b120.
Mary the Egyptian: SMJ 3-3-b116.
Maximus and Dometius: SMJ 3-2-b4.
Nicholas of Myra: SMJ 3-3-b76.
Onesima: SMJ 3-3-b106; 3-3-b107.
Pantaleon: SMJ 3-3-b93.
Pappus and his companions: SMJ 3-3-b99.
Paul of Alexandria, the first hermit: SMJ 3-2-b1.
Paul of Cnidus and John: SMJ 3-3-b75.
Pelagia: SMJ 3-3-b117.
Peter of Alexandria: SMJ 3-3-b59.
Pethyon: SMJ 3-3-b104.
Pistis, Elpis, Agape and Sophia: SMJ 3-3-b122.
Placidus (called Eustathius) and his family: SMJ 3-3-b85.
Plotinus: SMJ 3-3-b74.
Rechabites: SMJ 3-2-b32.
Reuben (Rubil) the hermit: SMJ 3-2-b19.
Risha: SMJ 3-2-b13; 3-2-b14; 3-2-b15.
Romanus and his child companion: SMJ 3-3-b94.
Saba of Alexandria: SMJ 3-2-b30.
Serapion: SMJ 3-2-b9.
Sergius and Bacchus: SMJ 3-3-b90.
Seven Holy Sleepers of Ephesus (Maximianus, lamblichus, Martellus, Dionysius, John, Serapion, Aksaqastarînûs and Antoninus): SMJ 3-3-b87.
Seven Martyrs of Samosata: SMJ 3-3-b92.
Shamona and Gurya: SMJ 3-3-b97.
Shenute: SMJ 3-2-b7.
Simeon of Kafar ‘Âbdîn: SMJ 3-2-b18; 3-5-3.
Simeon Stylites: SMJ 3-2-b30.
Stratonike and Seleucus: SMJ 3-3-b125.
Susanna: SMJ 3-3-b114.
Thecla, disciple of St. Paul: SMJ 3-3-b118.
Theodore of Euchaita: SMJ 3-3-b105.
Theodotus of Amida: SMJ 3-3-b83.
Thomas, apostle: SMJ 3-5-9.
Xenophon and his sons, John and Arcadius: SMJ 3-2-b10; 3-2-b15.
Yareth of Alexandria: SMJ 3-2-b43.
Mesorah of the Monastery of Qarqapha: SMJ 1-5:
Old Testament: SMJ 1-5-1.
Works of patristic authors:
   Basil of Caesarea: SMJ 1-5-4b; 1-5-4d.
   Dionysius the Areopagite: SMJ 1-5-4a.
   Epiphanius of Cyprus: SMJ 1-5-8.
   Gregory of Nazianz: SMJ 1-5-4c; 1-5-4d.
   Severus of Antioch: SMJ 1-5-4e.
Miracle of the Virgin Mary: SMJ 2-13B-3.
Notes:
   On the names of the angelic choirs: SMJ 2-12-9.
   On the number of the angelic choirs: SMJ 2-12-8.
Questions:
   That a disciple asked of his master (10): SMJ 2-13B-12.
Seven prayers that are prescribed to us: SMJ 2-9-3g.
Stories:
   A delightful portrayal: SMJ 2-9-3b.
   Of a jeweler: SMJ 2-9-3c.
   Of a God-fearing merchant who had a beautiful wife: SMJ 2-9-3a.
   Of the fallen and repentant virgin: SMJ 3-3-b115.
   Of the finding of the head of John the Baptist: SMJ 3-3-b56.
   Of the icon of Christ made by the Jews of Tiberias: SMJ 3-2-b46.
   Of the merciless patriarch, Petrá the African: SMJ 3-2-b38.
   Of the two findings of the Holy Cross: SMJ 3-3-b51.
Anthony the Great: Rite of clothing with the monastic habit: SMJ 2-10C-i.
Athanasius of Alexandria: Life of St. Anthony the Great: SMJ 3-2-b2.
Barhebraeus: see Gregory Abū al-Faraj Barhebraeus.

Barsauma: Continuations of the Maktabanu zabne of Gregory Abū al-Faraj Barhebraeus: SMJ 3-9b and 3-9c.


Bible. Arabic (Garshuni):

Old Testament:
- Genesis: SMJ 1-5-1a (with commentary).
- Exodus: SMJ 1-5-1b (with commentary).
- Leviticus: SMJ 1-5-1c (with commentary).
- Numbers: SMJ 1-5-1d (with commentary).
- Deuteronomy: SMJ 1-5-1e (with commentary).
- Psalms: SMJ 1-3.

Bible. Syriac:

Old Testament:
- Genesis: SMJ 1-2-1a.
- Exodus: SMJ 1-2-1b.
- Leviticus: SMJ 1-2-1c.
- Numbers: SMJ 1-2-1d.
- Deuteronomy: SMJ 1-2-1e.
- Psalms: SMJ 1-3.

New Testament:
- Matthew: SMJ 1-4-1a; 2-2B-1a.
- Mark: SMJ 1-4-1b; 2-2B-1b.
- Luke: SMJ 1-4-1c; 2-2B-1c.
- John: SMJ 1-4-1d; 2-2B-1d.
- Acts: SMJ 1-4-3b; 2-2B-3.
- Romans: SMJ 1-4-5a; 2-2B-6a; 2-3-b1.
- I Corinthians: SMJ 1-4-5b; 2-2B-6b; 2-3-b2.
- II Corinthians: SMJ 1-4-5c; 2-2B-6c; 2-3-b3.
- Galatians: SMJ 1-4-5d; 2-2B-6d; 2-3-b4.
- Ephesians: SMJ 1-4-5e; 2-2B-6e; 2-3-b5.
- Philippians: SMJ 1-4-5f; 2-2B-6f; 2-3-b6.
- Colossians: SMJ 1-4-5g; 2-2B-6g; 2-3-b7.
- I Thessalonians: SMJ 1-4-5h; 2-2B-6h; 2-3-b8.
- II Thessalonians: SMJ 1-4-5i; 2-2B-6i; 2-3-b9.
- I Timothy: SMJ 1-4-5j; 2-2B-6j; 2-3-b10.
- II Timothy: SMJ 1-4-5k; 2-2B-6k; 2-3-b11.
- Titus: SMJ 1-4-5l; 2-2B-6l; 2-3-b12.
- Philemon: SMJ 1-4-5m; 2-2B-6m; 2-3-b13.
- Hebrews: SMJ 1-4-5n; 2-2B-6n; 2-3-b14.
- James: SMJ 1-4-4a; 2-2B-4a.
- I Peter: SMJ 1-4-4b; 2-2B-4b.
- II Peter: SMJ 1-4-4c; 2-2B-4c.
- I John: SMJ 1-4-4d; 2-2B-4d.
II John: SMJ 1-4-4e; 2-2B-4e.
III John: SMJ 1-4-4f; 2-2B-4f.
Jude: SMJ 1-4-4g; 2-2B-4g.

Biblical apocrypha:

Old Testament:
    151st Psalm: SMJ 1-3-4 (in Syriac and Garshuni).

New Testament:
    Apocalypse of Paul: SMJ 2-13B-14.
    Assumption of St. John the Evangelist: SMJ 3-3-b55.
    Assumption of the Virgin Mary: SMJ 3-3-b54.
    Life of the Apostle Thomas: SMJ 3-3-9.
    Story of the Twelve Apostles: SMJ 3-3-b52.

Biblical introductions:
    To the Pauline Epistles: SMJ 2-3a.

Biblical translations:

Harkleian:
    Deuterocanonical Catholic Epistles: SMJ 1-4-4d,e,f,g; 2-2B-5a,b,c,d.
    Four gospels: SMJ 1-4-1.
    Passion harmony: SMJ 1-4-2; 2-2B-2.
    Passion Week lections: SMJ 2-2B-2.

Peshitta: All other Syriac biblical texts; see Bible. Syriac.

Yūsuf al-Fayyūmī: Pentateuch: SMJ 2-8 (unrevised).

Bishārah, monk: translator of the collected lives of the saints: SMJ 3-2; 3-3.

Church of the East (Chaldean/Nestorian Church):
    Incipits of troparia: SMJ 2-11-m(6).

Pontifical ritual: SMJ 2-11.

Consecrations:
    Altar place with oil: SMJ 2-11c
    Instruction concerning the wood of the altar tablet: SMJ 2-11b.
    Altar place without oil: SMJ 2-11e.
    Instruction concerning the reconsecration of an altar place that
    has been defiled by accident: SMJ 2-11d.

Ordinations:
    Archdeacon: SMJ 2-11q.
    Bishops: SMJ 2-11r.
    Gospel lection for the ordination of bishops: SMJ 2-11a.
    Catholicos: SMJ 2-11p.
    Deaconesses: SMJ 2-11s.
    Lectors, subdeacons and deacons: SMJ 2-11h.
    Priest shahhara: SMJ 2-11t.
    Priests: SMJ 2-11i.
    Instruction concerning ordinations: SMJ 2-11g.

Prayers:
    For the reconciliation of penitent excommunicated persons: SMJ 2-11x.
    For the translation of a bishop from one see to another: SMJ 2-11u.

Rites:
    Appointing chorbishops: SMJ 2-11r.
Clothing monks: SMJ 2-11j.
Institution of abbots: SMJ 2-11m.
Perfecting bishops: SMJ 2-11o.
Signing the chalice: SMJ 2-11f.
Tonsuring monks: SMJ 2-11k.
Tonsuring nuns: SMJ 2-11-l.

Prayer for the midnight office of Sunday: SMJ 2-11-m(7).

Cyriacus of Antioch, Patriarch:
  Profession of faith: SMJ 2-7-2c.
  Responses to ten questions of Deacon Ishô' of Tarmanaz on certain biblical passages:
      SMJ 2-7-2b.

Treatises:
  On the gospel parable of the net that was cast to the right side: SMJ 2-7-2-a2.
  On the leper whom our Lord cured: SMJ 2-7-2-a3.
  On the oblation of the New Testament, in answer to the question of Walid and Ishô': SMJ 2-7-2-a4.
  On the passions of avarice and fornication: SMJ 2-7-2-a5.
  On the passions of the desire of domination and vainglory: SMJ 2-7-2-a6.
  On the providence of God: SMJ 2-7-2-a1.
  That the souls of men do not precede their bodies: SMJ 2-7-2-a3.

Cyril II Ibn Laqlaq, Patriarch of Alexandria:
  Kitâb al-mu'allim wa-al-tilmîdh: SMJ 3-5-2; 3-6-1 (fragment); 3-6-16.
  Kitâb al-ru'âs: SMJ 3-5-1.

Daniel of Salah:
  Commentary on the Psalms: SMJ 1-6.
  Letter from him to Rabban Yohannan: SMJ 1-6b.
  Letter to him from Rabban Yohannan: SMJ 1-6a.

Dawid Bar Pawlos:
  Scholion on the preservation of the correct pronunciation of Syriac.
      Skolion métîol awata meshtalîpanyata: SMJ 2-12-5.

Dionysius Bar Salibi:
  Commentary on the Catholic Epistles: SMJ 1-7-e.
  Commentary on the Pauline Epistles: SMJ 1-7-d.
  Commentary on Revelation: SMJ 1-7-b.
  Introduction to St. Paul: SMJ 1-7-f.

Dionysius the Areopagite: Epistle to Timothy on the martyrdom of Sts. Peter and Paul: SMJ 3-3-b53.
Efrem the Syrian (St.):
Homilies:
   For Easter Sunday: SMJ 3-1n, ff. 204b-211b.
   For Monday of Passion Week: SMJ 3-1-r1.
   For Palm Sunday: SMJ 3-1d.
   For vespers of Passion Friday: SMJ 3-1i.
   On Mary and Joseph and the reproach they suffered from the Jews: SMJ 3-6-13.
   On the birth of John the Baptist: SMJ 3-6-12.
   On the reception of the Mysteries: SMJ 3-1n, ff. 211b-219b.

Life of St. Abraham Qidonaya: SMJ 3-2-b22.

Eudochos, Rabban: Syriac lexicon: SMJ 2-12-1.

Gregorius Abū al-Faraj Bar ‘Ebraye, Mafrian (Barhebraeus):
   Abridged text of the Anaphora of St. James: SMJ 2-14-d1.
   Kitāb al-īthīqūn: 3-7.
   Kiaba d-awsar raze: SMJ 3-4.
   Maktubat zabne: SMJ 3-9a; 3-9d.

Gregory of Nazianz (St.): Homily on the destruction of this world and the departure of the soul from the body: SMJ 2-13B-13.

Helladius of Caesarea: Miracles of St. Basil: SMJ 3-3-b63 to 69.

Isaac (of Antioch):
Homilies:
   For the feast of the Annunciation: SMJ 3-6-17.
   For the Nativity of Christ: SMJ 3-1b.
   For the mass of the Thursday of the Mysteries: SMJ 3-1-h.
   On the baptizands: SMJ 3-1c.

Isaiah of Scete:
   Autobiography: SMJ 3-2-b45.
   Treatises:
      On the Incarnation and crucifixion of Christ: SMJ 2-7-1c.
      On the redemptive death of Christ: SMJ 2-7-1a.
      That God is good by nature: SMJ 2-7-1b.

Isho'yahb Bar Malkon: Liturgical canons for ordination ceremonies: SMJ 2-11w.

Isho'yahb III of Adiabene, Patriarch of the Church of the East: Rite for consecrating an altar place with oil: SMJ 2-11c.

Iwannis: Answer to a question on the condition of a dead person after burial: SMJ 2-13B-2b.

Iyāwānnīs (St.): Life of St. Bayt al-Shuhadā’: SMJ 3-2-b39.

James of Edessa:
   Answer to a question of Bishop Severus on God’s omnipresence: SMJ 2-13B-2a.
   Letter to George of Sarug (on points): SMJ 1-5-7.
   Letter to an unnamed correspondent on points: SMJ 1-5-6.

James of Sarug:
Homilies:
   On charity: SMJ 2-9-3d.
   On the Assumption: SMJ 3-1p.
   On the benefit of the Eucharist to the dead in the next world: SMJ 3-6-3.
   On the cherub and the robber: SMJ 3-1k.
   On the dispute of Satan with our Lord: SMJ 3-6-10.
   On the entry of Christ into the Temple on the arms of the old man Simeon: SMJ
3-6-11.
On the resurrection of the dead: SMJ 3-6-14.
On the text, "What does it profit a man if he gains the whole world but loses his soul?": SMJ 3-6-8.
Life of St. Daniel of Galash: SMJ 3-2-b27.
John Chrysostom (St.):
Homilies:
For Palm Sunday: SMJ 3-6-4.
On repentance: SMJ 3-6-2.
On the supper of the Mysteries and on the footwashing: SMJ 3-6-5.
John the Physician: Life of St. John the Anchorite: SMJ 3-3-b50.
John the Short (St.): Life of Anba Bishoi: SMJ 3-2-b5.
Leontius of Naples: Lives of Sts. Simeon the Fool and John: SMJ 3-2-b35.
Marginalia:
Apostrophe on the world: SMJ 3-1-m(2).
Counsel for good health: SMJ 2-13B-m(4).
Curses on the stealers of the manuscript: SMJ 2-4-m(10,12).
Epitaphs for a scribe: SMJ 2-13B-m(3); 3-6-m(1).
List of books owned by Catholicos ‘Abdisho’ of the Church of the East: SMJ 2-11-m(8).
Model address to someone in authority: SMJ 1-2-m(1).
Notes:
About the copying of the manuscript: SMJ 1-1-m(1,2).
On human and divine judgment: SMJ 1-2-m(2).
On the apostasy of Patriarch Severus Ischo: SMJ 2-6-m(3).
On the death of Patriarch Basilios and the succession of Patriarch Behnam Hadlaya in 1444/5: SMJ 2-6-m(8).
On the destruction of churches in Tabriz, Erbil and Baghdad in 1295/6, and on the relief afforded Christians by the invasion of Qazan in 1299/1300: SMJ 2-4-m(7).
On the massacre of the Armenians by Sultan ‘Abd al-Hamid in 1895: SMJ 3-8-m(2).
On the relationship of Cleophas to St. Joseph: SMJ 1-5-m(4).
On the vanity of the world: SMJ 2-8-m(3).
Numerical riddles: SMJ 2-9-m(3,5).
Pious sayings: SMJ 3-5-m(6).
Prayers:
For the departed: SMJ 3-3-m(1).
For the scribe: SMJ 2-4-m(9).
For the scribe’s family: SMJ 3-10B-m(1).
To Christ: SMJ 3-1-m(1).
Records:
Of a six day storm in 1571: SMJ 3-9-m(4).
Of a meteor and a violent thunderstorm without rain in 1503: SMJ 3-9-m(3).
Of the ordination of Patriarch Basilios in Cairo in 1421: SMJ 2-6-m(7).
Reflections on the Trishagion: SMJ 3-6-m(6).
Registers of those ordained: SMJ 2-4-m(1,2,3,13); 2-5-m(1); 2-6-m(9); 2-10C-m(1,2,4).
Riddles: SMJ 2-9-m(3,5); 2-13B-m(2).
Sketch of the life of the Mafrian Gregory Abū al-Faraj Barhebraeus: SMJ 3-9-m(5).
Spiritual aphorism: SMJ 2-13B-m(5).
Syriac alphabet: SMJ 1-3-m(1); 3-6-m(2).
Syrian months: SMJ 3-6-m(5).
Verses:
   In honor of the Virgin Mary: SMJ 3-6-m(7).
   In praise of the *Kitba d-awṣar raze*: SMJ 3-4-m(2).
   On the work of the scribe: SMJ 3-8-m(1).
Wise sayings: SMJ 2-13B-m(6).
Michael I, the Syrian, Patriarch of Antioch:
   *Chronicle*: SMJ 3-8-1.
   *Kitāb al-tawāriḥ*: SMJ 3-8-1.
   Life of St. Ahai of Nicea: SMJ 3-3-b77.
Moshe Bar Kefa:
   Homilies:
      For the 1st Sunday of the Fast: SMJ 2-9-4f.
      On the Annunciation to St. Mary: SMJ 2-9-4c.
      On the announcement to Zacharias: SMJ 2-9-4b.
      On the leper whom our Lord cured: SMJ 2-9-4e.
      On the sanctification of the Church: SMJ 2-9-4a.
      On the temptation of our Lord by Satan: SMJ 2-9-4d.
Severus Ibn al-Muqaffa': Kitāb al-idāh: SMJ 3-6-6 (7th treatise).

Severus of Antioch:
Letter (to his flock) after his expulsion: SMJ 3-3-b78.
Rite of signing the chalice: SMJ 2-10A-d.

Symmachus: Story of Abel and Cain: SMJ 3-6-b84.

Syrian Church:
Creed: SMJ 1-3-3.
Diaconal (revision of Melitene): SMJ 2-13B-1.
Formula for an ordination epiclesis: SMJ 2-4-m(14).
Formula for the confection of chrism: SMJ 2-4-m(5).
   For Sundays and feasts (fanqitho): SMJ 2-1.
   For the ferias of the Annunciation (Advent) and the feast of the Nativity: SMJ 3-10B.
   For the midpoint day of the Fast: SMJ 3-10A.

Hymns:
   For communion of the Saturday of Good News: SMJ 2-13B-1-b2.
   For communion of the Thursday of the Mysteries: SMJ 2-13B-b1.
   To welcome a bishop: SMJ 2-13A-3.
   Troparion on the creation of Adam: SMJ 2-6-m(10).

Lectionaries:
   For the holy places of Palestine: SMJ 3-1 (gospels, sedros and homilies, in Syriac).
   Harmonized gospel of the Passion: SMJ 1-4-2; 2-2B-2 (Harkleian, in Syriac).
   New Testament text with the liturgical lections indicated: SMJ 1-4 (Syriac); 2-2B (Syriac).
   Passion Week: SMJ 2-2B-2 (Syriac).

Missals: SMJ 2-6; 2-10A; 2-10B; 2-14.

Anaphoras:
   Athanasius of Alexandria: SMJ 2-6-k7.
   Basil of Caesarea: SMJ 2-6-k8.
   Celestine of Rome: SMJ 2-6-k11.
   Clement of Rome: SMJ 2-6-k4.
   Cyriacus of Antioch: SMJ 2-6-k22; 2-14-d12.
   Cyril of Alexandria: SMJ 2-6-k12.
   Dionysius Bar Salibi: SMJ 2-14-d5.
   Dionysius of Athens: SMJ 2-6-k6.
   Dioscorus of Alexandria: SMJ 2-6-k13.
   Eustathius of Antioch (I): SMJ 2-6-k27; 2-14-d13.
   Eustathius of Antioch (II): SMJ 2-6-k26.
   Gregory the Theologian: SMJ 2-6-k9.
   Ignatius of Antioch: SMJ 2-6-k5.
   James, brother of the Lord: SMJ 2-6-k1; 2-10A-a; 2-14-d1 (abridged).
   James Baradaeus: SMJ 2-14-d10.
   James of Edessa: SMJ 2-6-k20.
   James of Sarug (I): SMJ 2-6-k17; 2-14-d11.
   James of Sarug (II): SMJ 2-6-k18.
John Chrysostom: SMJ 2-6-k10.
John of Bostra: SMJ 2-6-k16.
John the Evangelist: SMJ 2-6-k2; 2-10A-b; 2-10B; 2-14-d4.
Julius of Rome: SMJ 2-6-k23.
Mark the Evangelist: SMJ 2-6-k3; 2-14-d18.
Marutha of Tagrit: SMJ 2-6-k32; 2-14-d14.
Matthew Pastor: SMJ 2-6-k25; 2-14-d7.
Moshe Bar Kefa: SMJ 2-6-k33; 2-14-d15.
Peter of Antioch: SMJ 2-6-k21.
Peter the Apostle (short): SMJ 2-14-d8.
Philoxenus of Baghdad: SMJ 2-6-k30; 2-10A-c.
Philoxenus of Mabbug (I): SMJ 2-6-k28; 2-14-d16.
Philoxenus of Mabbug (II): SMJ 2-6-k19.
Philoxenus of Mabbug (III): SMJ 2-6-k29.
Severus of Antioch: SMJ 2-6-k15; 2-14-d17.
Severus of Mosul: see Moshe Bar Kefa.
Thomas of Germanicia: SMJ 2-6-k31.
Timothy of Alexandria: SMJ 2-6-k14.
Twelve Apostles: SMJ 2-14-d3.
Yohannan Bar Ma'dani: SMJ 2-6n.
Xystus of Rome: SMJ 2-6-k24; 2-14-d6.

Lections:
For Easter and weekdays: SMJ 2-6i.
For the Saturday of Good News: SMJ 2-6a; 2-14-c1.
For the Thursday of the Mysteries: SMJ 2-6j; 2-14c.

Ordinary of the mass: SMJ 2-10A-a.

Prayers:
Of offertory: SMJ 2-6c.
Of the kiss of peace for the Saturday of Good News: SMJ 2-6g; 2-14-d2.
Of the kiss of peace for the Thursday of the Mysteries: SMJ 2-14-c2.

Rite of signing the chalice: SMJ 2-10A-2.
Sedros of entry: SMJ 2-6i; 2-6-l; 2-6o.
Sogita for communion: SMJ 2-6h.

Pontifical rituals: SMJ 2-4 (rite of Tagrit); 2-5; 2-10C.

Blessings:
Oil for anointing the sick: SMJ 2-5d.
Recited over the people: SMJ 2-4j.

Consecrations:
Altars, altar tablets and sanctuaries: SMJ 2-4e; 2-5f; 2-10C-o.
Church: SMJ 2-5e; 2-10C-i.
Chrism (moron): SMJ 2-4g; 2-5b; 2-10C-a.
Confection of chrism: SMJ 2-10C-a1.
Explanation of the consecration of chrism that is read at the end of the ceremony: SMJ 2-4h; 2-10C-e.
Formula for the confection of chrism: SMJ 2-4-m(5).
Instructions for the consecration of the oils: SMJ 2-10C-m(3).
Oil for the anointing of those being baptized: SMJ 2-4d; 2-5c; 2-10C-b.
Vestments: SMJ 2-10C-j.

Ordinations:
Abbot or periOdeut: SMJ SMJ 2-4-i-11.
Deacons: SMJ 2-5-g4; 2-10C-c.
Metropolitans and bishops: SMJ 2-4f.
Priests: SMJ 2-5-g5; 2-10C-d.
Priests and deacons: SMJ 2-4c.

*Enyane* for the ceremony: SMJ 2-5-g3.
Exhortation to those being ordained: SMJ 2-4-a,b; 2-5-g2; 2-10C-g.

Formula for an ordination epiclesis: SMJ 2-4-m(14).
Prayer of the ordaining bishop: SMJ 2-4-m(15).
Prayer for priests, deacons and bishops just ordained: SMJ 2-10C-h.
Revised ordination prayers: SMJ 2-4-m(14,15).

*Sedro* for the ordination of priests and deacons in common: SMJ 2-5-g6.

Prayers:
For an altar place defiled by pagans, barbarians or heretics: SMJ 2-4-i-12.
For someone baptized by heretics: SMJ 2-4-i-5.
For someone beginning a journey: SMJ 2-4-i-8,9.
For someone possessed by demons: SMJ 2-4-i-6,7.
For someone returning from captivity who has violated his profession of faith: SMJ 2-4k.
For someone who has violated his oath: SMJ 2-4-i-10.
For the sick: SMJ 2-4-i-1.
For those who put on the vestments of the liturgy: SMJ 2-10C-l.
For youths: SMJ 2-4-i-4.
Thanksgiving after meals: SMJ 2-5-m(7).
When entering a home: SMJ 2-4-i-3.
When entering a monastery: SMJ 2-4-i-2.

Rites and services:
Clothing with the habit of St. Anthony: SMJ 2-10C-i.
Reconciliation of a sinner: SMJ 2-5-m(6).
Tonsure of monks: SMJ 2-10C-k.
Tonsure of nuns: SMJ 2-10C-n.

Prayers:
For seeds: SMJ 2-13B-1-e3.
For the patriarch: SMJ 2-13B-6.
For the sultan: SMJ 2-13-B-6.
For vespers: SMJ 2-13B-1-e1.
Of the Greek canon: SMJ 2-13B-1-e2.
Our Father: SMJ 1-3-2.
Order of the prayers and hymns of the canon: SMJ 2-13A-2.
Table prayers: SMJ 2-12-m(2) (versified); 2-13B-1d; 2-13B-1-e4.
To bless children: SMJ 2-13B-e3.
To bless the bishop's flock: SMJ 2-13B-1-e3.
When a priest enters a believer's home: SMJ 2-13B-1-e3.
Crucifixion: SMJ 2-13B-5b.
Easter: SMJ 2-13B-5d.
Epiphany: SSMJ 2-13B-1-f2.
Fast: SMJ 2-13B-5a.
Nativity: SMJ 2-13B-1-f1.
Ninevite Fast: SMJ 2-13B-5c.
Rite for the reconciliation of a penitent sinner: SMJ 2-5-m(6); 2-13A-1.
Sedros that a priest learns by heart when he is ordained: SMJ 2-13B-1c.
Unidentified liturgical fragment: SMJ 3-5-m(10).
Ya'qūb of Mayāfārqi'n, metropolitan: Harangue that is read out to those who are being ordained deacons and priests: SMJ 2-4a (in Garshuni); 2-5-g1 (in Syriac).
Yohannan, Rabban: see Daniel of Salah.
Yohannan d-Beyt Qaddishe: Discourse on the Incarnation: SMJ 1-5-10.
Principal Work: Syrian Orthodox Church. Old and New Testament lectionary.

Author:

Contents:

Ff. 1b-217a: Purash qeryane d-hadbshabbe d-hudra d-kullah shanta men 'attiqta wa-hdatta.
Lectionary of the Sundays and feasts of the cycle of the entire year, from the Old and New (Testaments). The version of the Bible is the Peshitta. Three of the lessons for each feast or occasion are from the Old Testament. The two New Testament lessons exclude those from the gospels and are from Acts and the Pauline Epistles.

Miniatures and decorations:

Cross, f. 1a.
Title heading, f. 1b.

Marginalia:

(1) F. 217a: Copied by Qawma Hqile, who asks for prayers for Rabban 'Abda and his son, the deacon and monk, Zakka, who assisted the copying, and for Rabban Abraham, deacon and monk, who oversaw it.

(2) F. 217a: Note that this manuscript and two other large tomes of the winter hymnary destined for Jerusalem were copied with a single pen.

(3) F. 217b: Copied during the pontificate of Mar Ignatiyos, Syrian Patriarch of Mardin, that is, of Antioch. After his name, those of the other Syrian Orthodox bishops are added. Copied at the Monastery of the Cross and St. Aha. Copied for Rabban Abraham, monk and deacon.

(4) F. 217b: Reader's note by 'Abd al-AzAl.

Language(s): Syriac

Date: Fri., 16 Tishrin II, 1861 A.Gr. (= 16 Nov., 1549 A.D., which actually fell on a Saturday).

Material: Paper  Folia: 185  Lines: 21
Size: 31 x 20 cm.  Columns: 2 (23 x 7, total 15 cm.)

Binding, condition and other remarks:


Manuscript Nos.:

Library: 2
Baumstark: ---

Project No.: JERU 0004-1-1
Date filmed: 1987 Dec. 21
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512121
Library: St. Mark's Convent, Jerusalem
Roll: 1
Item: 2


Author:

Contents:


3) Ff. 102b-108b: Spar dayyane da-Bnay Isra'eyl, d-metqre 'ebra'it Shaptaye. The book of the judges of the Children of Israel, which is called in Hebrew Shaptaye. Unfinished at the end (13:23).

Miniatures and decorations:
Title headings, ff. 1b, 25a, 91b.
Occasional designs in the margins to signal divisions of the text.

Marginalia:
(1) F. 1a: A model address to someone in authority.
(2) F. 1a: "The judge on earth judges bodies, but God judges souls."
(3) F. 91a: Copied by the priest, Aslan, from Mardin.
(4) F. 108b: The manuscript was renewed by Iliyās, son of the late Maqdasī, Shem'on al-Mardinī, 15 Kānūn (I), 2099 A.Gr., during the fast of the Nativity (= 26 Dec., 1787 A.D.).

Language(s): Syriac.
Date: 16th century
Material: Paper  Folia: 108
Lines: 34 to 40 (ff. 1-48), 40 (ff. 49-98) and 43 (ff. 99-108)
Size: 28 x 19 cm.
Columns: 2 (21 x 6, total 13 cm., ff. 1-98) and 3 (21 x 4, total 13, ff. 99-108)

Binding, condition and other remarks:
Bound in leather covered wooden boards, worn at the spine. The binding is damaged.

Manuscript Nos.:
    Library: 4
    Baumstark: --
Project No.: JERU 0004-1-2
Date filmed: 1987 Dec. 21
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512121
Library: St. Mark’s Convent, Jerusalem
Roll: 1
Item: 3

**Principal Work:** Bible. Old Testament. Psalms.

**Author:**

**Contents:**

1) Ff. 1b-116b: 


2) F. 116b: Our Father, in Syriac and Garshuni.


4) F. 117a: Mazmora dilanaya d-Dawid, w-law b-kullhon šahiš shkiš. A special psalm of David; it is not found in all manuscripts. This is the apocryphal 151st Psalm, in Syriac and Garshuni.

**Miniatures and decorations:**

**Marginalia:**

1) F. 117b: The Syriac alphabet in various combinations, as abbreviations of the names of God, with different vowel signs and as digraphs. Pen trials.

**Language(s):** Syriac/Garshuni

**Date:** 16/17th century. BAUMSTARK, OC NS 1 (1911), 104, reports a notice of donation to the Monastery of St. Mark in the year 1845, which he interprets to be A.Gr. (= 1533/4 A.D.); it is not visible in the film.

**Material:** Paper  
**Folia:** 117  
**Lines:** 24 (ff. 1-97) and 35 to 43 (ff. 98-117)  
**Size:** 28 x 19 cm.  
**Columns:** 2 (24 x 6.3, total 14 cm.)

**Binding, condition and other remarks:**

Bound in leather covered boards. The binding is broken, and some leaves are loose and somewhat tattered at the edges. Damaged by bookworms. Water stains. Candle grease spots. A few ink smears.

**Manuscript Nos.:**

Library: 8  
Baumstark: 1

**Project No.:** JERU 0004-1-3

**Date filmed:** 1987 Dec. 21

**Reduction ratio:** 42X  
**Emulsion:** Vesicular  
**GSU No.:** 1512121
Library: St. Mark’s Convent, Jerusalem
Roll: 1
Item: 4


Author:

Contents:

Ff. Ib, la-276b: Bible. New Testament. The text is abundantly annotated in the margins. In some cases the notes are so long that extra unnumbered sheets have been interleaved to contain them, btw. ff. 19/20, 26/27 and 72/73. Ff. 15ab and 107b-108a are also exclusively devoted to these notes.

1) Ff. Ib, la-136b: Purash qeryane d-ltarar (lege: tetra) ewangaliyon d-Maran Isho' Mshiha. Lectionary of the four gospels of our Lord Jesus Christ. Despite the literal meaning of the title, this is a text of the four gospels. However, the continuous text is broken by titles that indicate the liturgical date or occasion when a particular pericope is supposed to be read. The text is in the Harkleian version, not the Peshitta. Cf. BAUMSTARK, 188 f., n. 6.


b) Ff. 40b-60b, 64ba, 62a-63b, 61ba, 65a-67a: Ewangaliyon d-Marqos. Gospel of Mark.

c) Ff. 67b-107a: Ewangaliyon qad(disha) karozuta d-Luqa msabbrana. The holy Gospel (according to) the preaching of the evangelist Luke. F. 67 is badly torn, with the loss of 1:18-5A. The marginal notes continue, ff. 107a-108a.


2) Ff. 137a-148a: Qeryane d-hashsha paroqaya da-Mshiha Alahan, da-_mkannshin men /arba'layhon ewangalistie /b-lyad turraša da-T'oma Harqlaya. The readings of the redemptive Passion of Christ, our God, collected from the four evangelists through the revision of Thomas of Heraclea. This is a harmony of the four gospels for the account of the Passion. Cf. BAUMSTARK, loc. cit. and p. 20, n. 5.
   a) Ff. 148b-149a: ‘Ella da-ktaba. The cause of the book (i.e. why the book was written).
   b) Ff. 149b-188b: Text. It is in the Peshitta version.
4) Ff. 188b-205a: [Aggrata qatoicas]. The Catholic Epistles. James, I Peter and I John are in the Peshitta version
   a) Ff. 188b-192a: Aggarta d-Ya’qob shliha. Epistle of the apostle James.
   d) Ff. 200b-203a: Aggarta d-tarteyn d-Petros shliha. The second epistle of the apostle Peter.
   g) Ff. 204a-205a: Aggarta d-Ihuda shliha. Epistle of the apostle Jude.
   a) Ff. 205b-219b: Epistle to the Romans.
   b) Ff. 219b-232b: Aggarta qadmayta da-lwat Qorintaye. The first epistle to the Corinthians.
   c) Ff. 232b-241a: Aggarta d-lwat Qorintaye d-tarteyn. The second epistle to the Corinthians.
   d) Ff. 241a-245b: Aggarta d-lwat Galataye. Epistle to the Galatians.
   g) Ff. 252b-249b: Aggarta d-lwat Qawla’saye. Epistle to the Colossians.
h) Ff. 249ba, 257a-258b: 

Aggarta da-lwat Tassaloniqaye qadmaya. The first epistle to the Thessalonians.

i) Ff. 258b-260a: 

Aggarta darteyn da-lwat Tassaloniqaye. The second epistle to the Thessalonians.

j) Ff. 260a-263b: 

Aggarta qadmaya da-lwat Timote'oś. The first epistle to Timothy.

k) Ff. 263b-266a: 

Aggarta darteyn da-lwat Timote'oś. The second epistle to Timothy.

l) Ff. 266a-267b: 

Aggarta da-lwat Titos.

Epistle to Titus.

m) Ff. 267b-268a: 

Aggarta da-lwat Pilimon.

Epistle to Philemon.

n) Ff. 268a-276b: 

Aggarta da-lwat 'Ebraye.

Epistle to the Hebrews. Inc. at the end (12:27).

Miniatures and decorations:
Title headings, ff. 40b, 67b, 188b, 205b.

Marginalia:

(1) F. 277a: Grigorios Jirjis, Metropolitan of Jerusalem, added notes of commentary in 1887 A.D. and dedicated the manuscript to the Monastery of St. Mark in Jerusalem.

Language(s): Syriac
Date: 16th century
Material: Paper Folia: 277 Lines: 31
Size: 27 x 17 cm. Columns: 2 (21 x 5.7, total 12 cm.)

Binding, condition and other remarks:
Bound in leather covered boards. Ff. 1 and 5-6 are 19th century supplies. F. 67 is torn. Ff. 61, 64 and 249-256 are bound upside down and backwards to. Ff. 61 and 64 are also bound out of place.

Manuscript Nos.:
Library: 31
Baumstark: --
Project No.: JERU 0004-1-4
Date filmed: 1987 Dec. 22
Reduction ratio: 42X Emulsion: Vesicular GSU No.: 1512121
Principal Work:  כריז מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקixo Kurrasa da-shmahe w-da-qrayata d-'Atiqta w-da-Hdatta ayk mashlmanuta Qarqpayta. Volume of the names and readings of the Old and New (Testaments) according to the tradition of (the Monastery of) Qarqapta.

Author: Anonymous.

Contents:

Pp. 2-296: כריז מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקיו מ'יאקixo Kurrasa da-shmahe w-da-qrayata d-'Atiqta wa-da-Hdatta ayk mashlmanuta Qarqpayta. Volume of the names and readings of the Old and New (Testaments) according to the tradition of Qarqapta. This is the West Syrian Masora for the correct reading of the Bible in Syriac. Cf. BAUMSTARK, 259 f. Although the title mentions only the Bible, the text actually includes readings of difficult words from a few non-biblical texts.

   a) Pp. 2-12: Genesis.
   f) Pp. 35-41: Joshua.
   g) Pp. 41-45: Judges.
   h) Pp. 45-53: Job.
   m) Pp. 91-96: Wisdom.
   n) Pp. 96-98: Ecclesiastes (Qoheleth).
   o) Pp. 98-100: Song of Songs.
(1) Pp. 119-129: Jeremiah.
(3) P. 131: Prayer of Jeremiah.
(5) P. 132: 2nd epistle of Baruch.

t) Pp. 141-146: Daniel.
   (1) P. 141-144: Prophecy of Daniel.
   (2) Pp. 144-145: Bel and the dragon.


   b) Pp. 160-162: Catholic Epistles (only the three of the Peshitta: James, I Peter and I John).
   e) Pp. 185-189: Mark.
   g) Pp. 196-200: John.

   b) Pp. 204-209: Pauline Epistles.

   a) P. 215: (Pseudo-) Dionysius the Areopagite.
   c) Pp. 219-247: St. Gregory the Theologian (of Nazianz).

5) P. 263: Shmahe d-it b-Gelyana da-kha ‘al Yohannan, ewangelista wa-shliha. The names that are in the Revelation
that came to John, evangelist and apostle.


7) Pp. 267-272: *Letter of the same holy St. James, Bishop of Edessa, to the pious, holy St. George, Bishop of Sarug, and through him to all writers who are going to come upon this book.* Cf. BAUMSTARK, loc. cit., who does not distinguish it from the preceding.


9) Pp. 284-292: *Pushshaqe d-melle ‘Ebrayata wa-d-nasha krane d-siman ba-ktabe da-nbiye qaddishe, da-mkannshan ba-hipituta saggi’ta men mashmanuma d-Sab’in wa-Treyn Mpashshqane w-men turraša d-Ya’qob d-Urhay.* Interpretations of the Hebrew words and (those) of other people(s) that are included in the books of the holy prophets, which have been gathered with great diligence from the tradition of the Seventy-Two Translators and from the revision of James of Edessa.


Miniatures and decorations:

Marginalia:

1) P. 1: "I have 12 white* and 44*.

2) P. 1: The deacon, Ya’qūb, son of Sulaymān, of Mosul visited Jerusalem in 1910 A.D.

3) P. 1: Reader’s note by the deacon, Hannā, son of Khūrī Rizqallāh, Syrian of Jerusalem.

4) P. 200: Note that Cleophas was the brother of Joseph, spouse of the Virgin Mary.

Language(s): Syriac
Date: 16th century

Material: Paper  Folia: 148  Lines: 34
Size: 30 x 20 cm.  Columns: 2 (23 x 6.5, total 14 cm.)

Binding, condition and other remarks:
Bound in wooden boards covered with leather. Somewhat damaged by bookworms. The paginator failed to number the 2 pages after p. 116.

Manuscript Nos.:
Library: 42
Baumstark: 1*

Project No.: JERU 0004-1-5

Date filmed: 1987 Dec. 23

Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512121
Library: St. Mark's Convent, Jerusalem
Roll: 1
Item: 6

Author: Daniel of Salah.

Contents:
   a) F. 1b: Letter of Shaykh Yunanna requesting the commentary. Inc. at the beg. because it was missing in the archetype.
   b) Ff. 1b-3a: Response of Shaykh Daniel.
   c) Ff. 3a-363a: Text.
      (1) Ff. 3a-125a: Book one (Pss. 1-50).
      (2) Ff. 125a-244a: Book two (Pss. 51-100).
      (3) Ff. 244a-363a: Book three (Pss. 101-150).

Miniatures and decorations:
Marginia:
   (1) F. 363b: Copied by the deacon, Jirjis al-Sadadi, son of Farah, from Bayt Kassab, who was born in Qastrat Sadad and was raised in Hums.
   (2) Ff. 363b-364a: This manuscript was copied in Syriac letters because many of the Syrian Orthodox community are unable to read Arabic.

Language(s): Arabic (Garshuni)
Date: Tue., 3 Haziran (= 15 June), 1852 A.D.
Material: Paper
Folia: 365
Lines: 26
Size: 31 x 27 cm.
Columns: 1 (24 x 16, cm.)

Binding, condition and other remarks:
Bound in leather covered boards. The foliater has skipped 100, 239 and 303 and has duplicated 171-172 and 318-319.

Manuscript Nos.:...
Library: 46
Baumstark: 10*
Project No.: JERU 0004-1-6
Date filmed: 1987 Dec. 23
Reduction ratio: 42X    Emulsion: Vesicular    GSU No.: 1512121
Principal Work: *Ktba d-pushshaqa da-Shlihe qaddishe, 'am Gelyana d-Yohannan*.

Book of the commentary on the (books of) the holy Apostles, with the Revelation of John.

Author: Dionysius Bar Salibi.

Contents:

F. Ia, pp. 1-238: *Ktba d-pushshaqa da-Shlihe qaddishe, 'am Gelyana d-Yohannan*.

Book of the commentary on (the books of) the holy Apostles, with the Revelation of John. This is the summary of the contents of the manuscript given at the end. According to BAUMSTARK, 296. n. 3 the entire work is by Dionysius Bar Salibi. In this manuscript, however, the authorship of Bar Salibi for the commentary on Revelation is not clear.

a) F. Ia: Contents.

b) Pp. 1-16: *Mnwawata men pushshaqa d-Gelyaneh d-Yohannan*. Portions of a commentary on the Revelation of John. The author of the commentary explains that he found very little in his monastery written by the Fathers on this subject and was compelled to rely on the gift of the Spirit.


d) Pp. 67-305: *Pushshaqa dileh, pushshaqa d-ba-z'oryata, da-mkannash men mpushshqane saggi'e / l-Dyonanosiyos aksnaya / d-Pa'elos shliha*. Commentary of the same, a brief commentary compiled
from many commentators / by Dionysius the stranger / on the apostle Paul.

(2) Pp. 115-151: I Corinthians.
(9) Pp. 233-238: II Thessalonians.
(14) P. 271-305: Hebrews.

(5) P. 331: II John.

f) Pp. 335-337: Commentary on the apostle Paul / by Mar Dionysius of Amida. This is a general introduction to the Pauline Epistles and was either copied out of place or was an afterthought of the author.

Miniatures and decorations: 
Marginalia:

(1) P. 224: Copied by the priest, Jibrāīl, son of the deacon Īīvās, son of the deacon, Yawnān Rūlfī. It was copied during the pontificate of Patriarch Peter III.
(2) P. 337: Copied during the pontificate of Ignatius Peter II. Patriarch of Antioch, who was ordained at Mardin. 4 Hazfīrān (= 16 June).
1872 A.D., at Dayr Za'farānī. Copied by the priest Jibrā'īl al-Kaylithānī al-Mardīnī, who was ordained 6 Avīūl (= 18 Sept.), 1887 A.D. Copied for Mār Gūgūrīyos Gorgīs, lord of the see of Jerusalem, who resides in the Monastery of St. Mark.

(3) P. 338: This book and a copy of the Mʿadʿdana, which was copied at the same time, were dedicated (to the Monastery of St. Mark), 2 Hazīrān (= 14 June), 1890 A.D.

Language(s): Syriac
Date: 2 Hazīrān (= 14 June), 1890 A.D./2201 A.Gr.
Material: Paper Folia: 170 Lines: 29
Size: 32 x 22 cm. Columns: 1 (25 x 17 cm.)

Binding, condition and other remarks:
Bound in leather covered boards, with gilt ornamentation on the spine.

Manuscript Nos.:
Library: 50
Baumstark: 5*
Project No.: JERU 0004-1-7
Date filmed: 1987 Dec. 23
Reduction ratio: 42X Emulsion: Vesicular GSU No.: 1512121
Library: St. Mark's Convent, Jerusalem
Roll: 2
Item: 1

Principal Work: Syrian Orthodox Church (Jacobite). Hymnary for Sundays and feasts, for the
Fast and for commemorations.

Author:

Contents:

Ff. 1a-222b: [Ktaba d-penqita]. Hymnary for Sundays and feasts, for
the Fast and for commemorations. Cf. BAUMSTARK, pp. 45-52. The title that is pasted on the
spine of the manuscript reads: Penqita d-quddash 'edta w-sawma rabba w-qaddishe. Volume (of the hymnary) of the sanctification of the
Church, of the great Fast and the Saints. However, this does not reflect accurately the contents
of the manuscript, especially in its present state.

a) Ff. 1a-4b: Nativity. Inc. at the beg. Probably a lacuna btw. ff. 1/2. The
manuscript doubtlessly began with the Sundays of the Dedication of the Church. F. 10 is the
final leaf of the 6th gathering, so that f. 1 probably belonged to the 5th gathering. Therefore,
well over 40 leaves must be missing at the beginning, which would have contained the offices for
the Sundays of the Dedication of the Church and the season of the Annunciation and, perhaps,
one or more commemorations.

b) Ff. 4b-11b: Mother of God.

c) Ff. 11b-17a: Slaying of the Children (Mt. 2:16-18).


e) Ff. 20b-27b: Epiphany.

f) Ff. 27b-42b: Sundays after Epiphany.

g) Ff. 42b-47b: Beheading of John the Baptist.

h) Ff. 47b-52a: St. Stephen.

i) Ff. 52a-58a: [Presentation of Christ in the Temple].

j) Ff. 58b-61b: St. Barsauma.

k) Ff. 61b-66a: St. Severus of Antioch.

l) Ff. 66a-69a: Sunday before the Fast, the Sunday of the Priests.

m) Ff. 69a-127a: Sundays and weekdays of the Fast. The following
commemorations are included:

(1) Ff. 77a-78a: St. Efrem.

(2) Ff. 115b-124b: Forty Martyrs of Sebaste.
(3) Ff. 124b-127a: Raising of Lazarus.

n) Ff. 127a-131a: Palm Sunday.
o) Ff. 131a-135b: Monday through Wednesday of Passion Week.
p) Ff. 135b-145a: Thursday of Passion Week, including, ff. 144a-145a, the service of footwashing.
q) Ff. 145a-148b: Friday of Passion Week.
r) Ff. 148b-151a: Saturday of Good Tidings.
s) Ff. 151a-155b: Easter Sunday.
t) Ff. 155b-180b: Eastertide liturgy in the other seven tones.
v) Ff. 184a-187b: Ascension Thursday.
w) Ff. 187b-191b: Pentecost.
y) Ff. 194a-195b: The Prophet Elijah.
z) Ff. 195b-197b: The Apostle Thomas.
aa) Ff. 197b-198a: The Apostles in common.
ab) Ff. 198a-201a: St. James of Sarug.
ac) Ff. 201a-203a: Sts. Sergius and Bacchus.
ad) Ff. 203a-205a: St. Barbara.
 ae) Ff. 205a-207b: St. George.
af) Ff. 207b-210a: Patron saint Taksa
ag) Ff. 210a-213b: Alaha wa-d-qaddishe wa-d-annide gawana'it. Common office of the Mother of God, the Saints and the departed.

ah) Ff. 213b-222b: Common offices in the other seven tones. Lacuna btw. ff. 221/222 (5th tone). Inc. at the end (5th tone).

Miniatures and decorations:

Marginalia:

(1) F. 223a: The manuscript was renewed by the monk, Hannā, son of the late Malkī Kandūr Mardīnī, in the pontificate of Mār Ghrīghūriyūs Afrām, Metropolitan of Jerusalem, 18 Tishrīn I (≈ 31 Oct.), 1910 A.D.

Language(s): Syriac, written in modified Estrangela letters

Date: 9/10th century

Material: Vellum  Folia: 221  Lines: 23 to 37
Size: 28 x 19 cm. Columns: 2 (20 x 7, total 15 cm.)

Binding, condition and other remarks:
Bound in leather covered boards. Ff. 1-11 are repaired. The foliator skipped ## 96 and 161. Ff. 222 and 223 are not numbered. The microfilmer skipped ff. 129b-130a, but realized that he had made an error and refilmed ff. 123b-133a.

Manuscript Nos.:
Library: 51
Baumstark: --

Project No.: JERU 0004-2-1
Date filmed: 1988 March 11
Reduction ratio: 42X Emulsion: Vesicular GSU No.: 1512137
**Library:** St. Mark's Convent, Jerusalem  
**Roll:** 2  
**Item:** 2A

**Principal Work:** Syrian Orthodox Church (Jacobite). Lections for the feast of the Nativity.

**Author:**

**Contents:**

Ff. 1b-4a (the leaves are not numbered): Lections for the feast of the Nativity. In Garshuni.


2. Ff. 2a-3a: ملوك يالده الدربار وظهور الرب. بعثته. At matins of the Nativity of our Lord in the flesh. In Matthew. Mt. 2:1-12.


**Miniatures and decorations:**

**Marginalia:**

**Language(s):** Garshuni (Arabic, written in Syriac letters)

**Date:** 19th century

**Material:** Paper  
**Folia:** 4  
**Lines:** 18

**Size:** 25 x 17 cm.  
**Columns:** 1 (18 x 11 cm.)

**Binding, condition and other remarks:**

An unbound gathering, apparently loose in MS. 36.

**Manuscript Nos.:**

**Library:** 36(A)  
**Baumstark:** --

**Project No.:** JERU 0004-2-2(A)

**Date filmed:** 1988 March 11

**Reduction ratio:** 42X  
**Emulsion:** Vesicular  
**GSU No.:** 1512137
Library: St. Mark's Convent, Jerusalem  
Roll: 2  
Item: 2B  

Author:  

Contents:  

Ff. 1b-273a: [רָאָה n הָעָם] /Dimatata hadattal. New Testament. The Peshitta version, except as indicated below. Cf. BAUMSTARK, 73 ff. The text is divided into pericopes, and the liturgical occasion when each is read is indicated. The Ammonian sections are numbered in the margins with Coptic numerals.  

a) Ff. 1b-114a: אַּבְרָהָם הַמֶּלֶךְ אֲשֶׁר מִשְׁלִים בְּלֶא עָם.  

(1) Ff. 1b-32b: אַבְרָהָם הַמֶּלֶךְ אֲשֶׁר מִשְׁלִים בְּלֶא עָם.  
Evangeliyon qaddisha karozuta d-Mattay shliha. The holy gospel (in) the preaching of the apostle Matthew.  

(2) Ff. 32b-52b: אַבְרָהָם הַמֶּלֶךְ אֲשֶׁר מִשְׁלִים בְּלֶא עָם.  
Evangeliyon qaddisha d-Margos msabbrana. The holy gospel of the evangelist Mark.  

(3) Ff. 52b-87a: אַבְרָהָם הַמֶּלֶךְ אֲשֶׁר מִשְׁלִים בְּלֶא עָם.  

(4) Ff. 87a-114a: אַבְרָהָם הַמֶּלֶךְ אֲשֶׁר מִשְׁלִים בְּלֶא עָם.  
Evangeliyon qaddisha karozuta d-Yohannan shliha. The holy gospel (in) the preaching of the apostle John.  

(b) Ff. 115a-142b: אַבְרָהָם הַמֶּלֶךְ אֲשֶׁר מִשְׁלִים בְּלֶא עָם.  
Qeryane Harqlaye d-Shabbta Rabbta. The Harkleian lections of Great (i.e. Passion) Week. This is not merely the gospel harmony of the Passion that is read on Good Friday, but all the lections read during the week in the Harkleian version. Cf. BAUMSTARK, 188 ff.

d) Ff. 178b-189b: Aograta qa'tošiāi.
The Catholic Epistles.


(2) Ff. 182a-186a: Aograta d-Yohannan shliha. Epistle of the apostle John (= I John).


e) Ff. 189b-193b: Aograta d-la shkîhan b-koll duk. The (Catholic) Epistles that are not found everywhere. These are the epistles that are not found in the Peshitta version of the New Testament, but have been added from the Harkleian version. Cf. BAUMSTARK, loc. cit.

(1) Ff. 189b-190a: Aograta d-Yohannan shliha. Epistle of the apostle John (= II John).

(2) F. 190ab: Hretā dileh d-Yohannan shliha. Another (epistle) of the same apostle John (= III John).

(3) F. 190b-192b: Aograta d-Petros shliha. Epistle of the apostle Peter (= II Peter).


f) Ff. 193b-273a: Pawlos shliha. (The epistles of) the apostle Paul.


(2) Ff. 207b-222a: Aograta da-lwât Qorintaye qadmâyta. First epistle to the Corinthians.

(3) Ff. 222a-232b: Aograta da-lwât Qorintaye d-tarteyn. The second epistle to the Corinthians.


(7) Ff. 246a-249a: Ḥaggarat da-iwat Qoissaye. Epistle to the Colossians.

(8) Ff. 249a-252a: Ḥaggarat da-iwat Tassalawniqaye qadmaya. The first epistle to the Thessalonians.

(9) Ff. 252a-254a: Ḥaggarat d-tarteyn da-iwat Tassalawniqaye. The second epistle to the Thessalonians.

(10) Ff. 254a-258a: Ḥaggarat da-iwat Timate'os qadmaya. The first epistle to Timothy.

(11) Ff. 258a-260b: Ḥaggarat d-tarteyn da-iwat Timate'os. The second epistle to Timothy.


(13) F. 262ab: Ḥaggarat da-iwat Philemon. Epistle to Philemon.


Minatures and decorations:

Marginalia:

(1) F. 1a: "Remember thy sinful servant...the deacon. Ḫilīyās...1039 (A.H. = 1629/30 A.D.)."

(2) F. 114a: Copied by Habīb, son of -----. 

(3) F. 273a: A prayer for the monk. Gorgis.
Language(s): Syriac, written in Estrangela letters

Date: 1-6- A.Gr. (perhaps to be interpreted 146- = 115- A.D.).

Material: Paper          Folia: 274  Lines: 33 to 34
Size: 26 x 16 cm.        Columns: 2 (19 x 5, total 12 cm.)

Binding, condition and other remarks:

Bound in boards covered with polished, embossed leather. Considerable
damage by bookworms. Ff. 268-270 have holes in the text area. Ff. 271-273
are badly torn, with a considerable loos of text.

Manuscript Nos.:

Library: 36(B)
Baumstark: --

Project No.: JERU 0004-2-2(B)

Date filmed: 1988 March 11

Reduction ratio: 42X    Emulsion: Vesicular   GSU No.: 1512137
Library: St. Mark’s Convent, Jerusalem
Roll: 2
Item: 3

Author:

Contents:


a) Ff. 1a-7a: Introduction to the Pauline Epistles.
   (1) Ff. 1a: The places from which the epistles were written; the persons indicated as senders. Inc. at the beg.
   (2) Ff. 1a-7a: On the biblical citations found in the epistles.
   (3) Ff. 7a-8a: On the division of the epistles into chapters.

b) Ff. 7b-98b: Text. Each epistle is preceded by a summary of its chapters.
   Biblical references and an occasional Greek word are indicated in the margins.
   (1) Ff. 8a-27a: Romans.
   (2) Ff. 27b-47a: I Corinthians.
   (3) Ff. 47a-59b: II Corinthians.
   (4) Ff. 59b-65a: Galatians.
   (5) Ff. 65a-70a: Ephesians.
   (6) Ff. 70a-74a: Philippians.
   (7) Ff. 74a-78b: Colossians.
   (8) Ff. 78b-82a: I Thessalonians.
   (9) Ff. 82a-84b: II Thessalonians.
   (10) Ff. 84b-89b: I Timothy.
   (11) Ff. 89b-93a: II Timothy.
   (12) Ff. 93a-95a: Titus.
   (13) Ff. 95b-96a: Philemon.
   (14) Ff. 96a-98b: Hebrews. Inc. at the end (2:5).

Miniatures and decorations:

Marginalia:

(1) F. 99a: The manuscript is dedicated by waqf to the Monastery of St. Mark in
Jerusalem. It was renewed by Hannā, son of the lake Malkī Kandūr al-Mardīnī, during the pontificate of Mar Ḫrīghūriyūs Afrām al-Sadādī, Metropolitan of Jerusalem, 10 Tishrīn I (=31 Oct.), 1910 A.D.

Language(s): Syriac, written in Estrangela letters

Date: 9th century

Material: Parchment  Folia: 99  Lines: 29 to 33

Size: 22 x 14 cm.  Columns: 1 (16 x 9 cm.)

Binding, condition and other remarks:

Bound in paper covered boards, with a leather spine. Ff. 93-98 are torn at the upper, outer corners, with some loss of text. F. 89 is loose and torn, but without loss of text. Ff. 1-4 are also torn at the upper outer corners, but without loss of text. Water-stained. Some mildewing. Soiled by finger marks.

Manuscript Nos.:

Library: 37

Baumstark: --

Project No.: JERU 0004-2-3

Date filmed: 1988 March 11

Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512137
Principal Work: Syrian Orthodox Church (Jacobite). Pontifical ritual.
Author:

Contents:

Ff. 9b-192a: Pontifical ritual. Cf. BAUMSTARK. 299. n. 2. At the end of the ordination ceremony for deacons and priests, the rite is indicated as being "oriental":...ayk tukka sa madnhaya according to the oriental rite. This clearly refers to the rite of the mafrirnate of Tagrit, because the manuscript was a gift to the Mafrirn himself. There are numerous annotations in the margins indicating subsequent modifications of the rite.

a) Ff. 9b-15b: Mawluja (leg: Monologa?) ailati qarara Mar Ya'aqub, Mutran Mayafarqin, madinat al-shuhadar al-bi-Bayn al-Nahrayn. Li-tuqra 'aiia al-qusas wa-al-shamamisah 'inda takrizinim... Harangue (?) which was decreed by St. James, Metropolitan of Mayafarqin, the city of martyrs of Mesopotamia. Let it be read to the priests and deacons at their ordination. Cf. BAUMSTARK. 312. n. 6. In Garshuni.

b) Ff. 17b-22a: Mariyana aaw-keyt nuhha d'al qashishine wa-mshamshane, d-umar pashirka daw mitropaleyta qadam d-masrakh lhon. w-la zadeq d-nasnon minhon. Exhortation or instruction to priests and deacons, which the patriarch or metropolitan delivers before ordaining them: it is not right to turn aside from (addressing) them. The above exhortation is not a translation of this.

c) Ff. 22b-49b: Mariyuna...
Taksa d-kiritoniys (i.e.: d-kirotoniya’s) d-qashishiye w-da-mshammshane. Rite of the ordinations of priests and deacons.

d) Ff. 50a-52b: Takkas quddash meshha da-mshihuta d-netmashshhon bein midem adam manhatta da-l-uzna da-mada. The rite of consecration of the oil with which those being baptized are anointed before their descent into the baptismal font.

e) Ff. 53b-91a: Quddash madbhe w-tabiyya w-haykie, bater teshmeshia d-sapra. The consecration of altars, altar stones and sanctuaries, after the office of matins.

f) Ff. 91b-127a: Taksa d-kirotoniya d-reyshy-kahne, d-mitropaleye w-d-apesqope. The rite of ordination of high priests, of metropolitans and bishops.

/ 

g) Ff. 127b-169b: Taksa d-quddash moron. The rite of consecration of chrism.

h) Ff. 170a-182b: Eilta dileh d-quddash moron. Explanation of the consecration of chrism. The bishop reads it immediately after the conclusion of the rite itself.

i) Ff. 183a-186a: Slawata d-koli-gnes. Prayers of every sort.

(1) F. 183a: When visiting the sick.
(2) F. 183a: When the priest enters a monastery.
(3) F. 183b: When the priest enters the houses of the faithful.
(4) F. 183b: For youths.
(5) Ff. 183b-184a: For someone who is baptized by heretics and returns.
(6) F. 184a: For someone who is possessed by demons.
(7) F. 184ab: That a person prays for himself when he is possessed by a demon or by any passion.
(8) F. 184b: For someone who is setting out on a journey
and asks for a prayer.

(9) Ff. 184b-185a: (Prayer) that the person who is setting forth recites for himself.

(10) F. 185a: For someone who violates (his) oaths and repents.

(11) F. 185ab: For the ordination of an abbot or visitor.

(12) Ff. 185b-186a: For an altar place that a pagan, or barbarian or heretic has entered and defiled.

j) Ff. 186b-190a: Slota 'al haw d-metpne men shebva wa-bar 'al shuwa'aya da-shrareh. Prayer for someone who returns from captivity and has violated his profession of faith.

Prayers (of blessing recited) over the people.

(1) Ff. 186b-187b: In the meter of holy St. Efrem.

(2) Ff. 187b-190a: In the meter of St. James (of Sarug).

k) Ff. 191b-192a: Slota 'al haw d-metpne men shebva wa-bar 'al shuwa'aya da-shrareh. Prayer for someone who returns from captivity and has violated his profession of faith.

Miniatures and decorations:

Diagrams for the rite of consecration of the altar showing where the signs of the cross (with chrism) should be made. ff. 53a. 75b.

Title heading, f. 17b.

Marginalia:

(1) Ff. 1a-4b: Register of those ordained. from 1903 A.Gr. (= 1591/2 A.D.) to 1987 A.D.

(2) Ff. 5b-9a: Register of ordinations. 2027-2097 A.Gr. (= 1715-1786 A.D.).

(3) Ff. 16a-17a: Register of ordinations. dates mostly illegible in the film, but 1822 A.Gr. (= 1510/1 A.D.) can be seen.

(4) Ff. 49b, 91a, 127a: Copied by 'Abdallah of Bar Tella.

(5) F. 127a: Formula for the composition of fragrant ointment (50 drams of cinnamon + 60 drams of ...).

(6) F. 190a: Copied in the Church of the Mother of God in Gazarta of Qardu, during the pontificate of Mar Mika'eyi, Patriarch of Sis in Cilicia and of Antioch, and of Mar Gregoriyos. Mafrian, who is lauded at great length.
(7) F. 19ab: Historical note concerning a persecution in the year 1607 A.Gr. (= 1295/6 A.D.), when churches in Tabriz, Erbil and Baghdad were destroyed, at which time Mar Ghrygurion (brother of Barhebræus) courageously stood up for the Christians, bribed the persecutors and encouraged the Christians to stand firm. In this year (1611 A.Gr. = 1299/1300 A.D.), God sent a rescuer in the person of Qazan, who invaded Syria successfully and rescued the Christians from their persecutors.

(8) Ff. 190b-191a: Note that the manuscript is a gift from Mar Diysqoros of Gazarta to Mar Grigorivos the Mafrian and his successors. "I. Diysqoros, wrote this on the day when this manuscript was finished."

(9) F. 191a: Copied by the deacon, 'Abdallāh, of Bar Teila, son of Barsawma.

(10) F. 191a: Curse (against anyone who would misappropriate the manuscript).

(11) F. 191a: Prayer of Mar Diysqoros for the scribe.

(12) F. 191a: Another curse against thieves.

(13) Ff. 192a-193b: Register of ordinations. 1783-1866 A.Gr. (= 1471-1511 A.D.).

(14) Loose btw. ff. 47/48: What appears to be a revised formula for an epiclesis, presumably for the rite of ordination. It is written on the note paper of the Syrian Orthodox Patriarchate in Jerusalem in a 20th century hand.

(15) Loose btw. ff. 65/66: Another (revised) formula of prayer of the bishop before performing the ordinations. Also written in a 20th century hand on the notepaper of the Syrian Orthodox Patriarchate in Jerusalem.

**Incipit:**

Language(s): Syriac, with an exhortation in Garshuni.

Date: Sat., 19 Adhār, 1611 A.Gr. (= 19 March, 1300 A.D.).

Material: Paper  Folia: 193  Lines: 18

Size: 27 x 19 cm.  Columns: 1 (20 x 12 cm.)

Binding, condition and other remarks:
Bound in leather covered boards. Water stains.

Manuscript Nos.:
Library 109
Baumstark: --

Project No.: JERU 0004-2-4
Date filmed: 1988 March 14
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512137
Library: St. Mark’s Convent, Jerusalem
Roll: 2
Item: 5

Principal Work: Syrian Orthodox Church (Jacobite). Pontifical ritual.
Author:

Contents:

Ff. 1b-134a: Pontifical ritual. Cf. BAUMSTARK, 299, n. 2.
   a) Ff. 1b-2a: Preface.
   b) Ff. 2a-47b: Taksa d-quddash moron. The rite of consecration of chrism. The rite itself is preceded, ff. 1b-6a, by an introduction that gives the preparation for the rite.
   c) Ff. 47b-49b: Slawata d'al meshha d-zayta d-hawe la-mshiha. The prayers (that are recited) over the ointment of oil that is used for anointing (in baptism).
   d) Ff. 49b-51b: Slawata hrenyata d'al meshha da-slota awkeyt d-asyyuta. Other prayers (that are recited) over the ointment of prayer, that is, of healing.
   e) Ff. 51b-83b: Taksa d-quddash 'edta. The rite of the consecration of the church.
   f) Ff. 84a-98b: Aqalituiya awkeyt naqqiputa w-laksa d-quddasha d-madbhe awkeyt labiyata d'al patora. Sequence, that is, the order of ceremonies and rite of the consecration of altars, that is, of the tablets on the altar table.
   g) Ff. 99a-134a: Aqalituiya d-kollheyn kirotoniya's kahnayata w-qaddsihata. Order of ceremonies of all sacerdotal and holy ordinations.

(1) Ff. 99a-105b: Turgama d-zadeq d-neqrey why reysh kahne 'al hanon d-sabeyn d-netasrhan...wa'bid l-Mary Ya'qob d-Mayparqat, midinat sahde da-b-Beyi Nahrin. Haranguing that the high priest ought to read out to those who wish to be ordained...and it is by St. James of Mayperqat, the city of martyrs in Mesopotamia. Cf. BAUMSTARK, 312, n. 6.

(2) Ff. 105b-110b: Admonition of the bishop to those being ordained.

(3) Ff. 110b-112a:...
The rite ordination of deacons.

The rite of ordination of priests.

And when the circumstances compel the bishop to ordain deacons and priests together, the custom is that there should be this common sedro.

Miniatures and decorations:

Marginalia:

(1) F. 1a: Register of ordinations, 26 Āb, 1742 A.Gr. (= 26 August, 1431 A.D.).

(2) F. 134a: Copied by the priest, Barsawma, during the pontificates of Mar Ignatius, Patriarch of Antioch, and Mar Yoḥannan, Metropolitan of Mardin. The manuscript belongs to Mar Yoḥannan, Metropolitan of Mardin.

(3) F. 134a, margin: Record of the presence in Jerusalem of the monk and priest, Apreym, son of Estappanos of Mosul, of the Monastery of Mar Hananya, who gathered historical notes from the old books, 1913 A.D. Again, in 1922 A.D., I was present in Jerusalem as Metropolitan of Syria.

(4) Ff. 134b-135a: A sedro, without indication of the occasion when it is to be used.

(5) F. 135a: Record of the visit to Jerusalem of Bishop Severus, 1806 A.Gr. (= 1494/5 A.D.).

(6) F. 135b: Rite apparently for the reconciliation of a sinner. Poorly legible at the beginning, but the concluding prayer can be made out:

(7) F. 135b: Possibly a thanksgiving prayer after meals. Inc. at the end.
(8) A loose bifolium, microfilmed at the beginning: Pss. 23, 26 and 132, in Syriac.

Language(s): Syriac

Date: 1 Åb, 1590 A.Gr. (= 1 Aug., 1279 A.D.).

Material: Paper       Folia: 135       Lines: 20 (rarely 18 or 19)

Size: 26 x 16 cm.     Columns: 1 (19 x 11 cm.)

Binding, condition and other remarks:
Bound in leather covered boards. Considerable damage by bookworms. Ff. 1-6 are torn, but the lost text has been supplied, except for ff. 1ab and 3b. Ff. 7-10 are supplies of the 19/20th century. Ff. 11-33 are torn, but the loss of text is negligible. F. 79 is a blank leaf that replaces a missing leaf of text that has not been supplied.

Manuscript Nos.:
Library: 110
Baumstark: --

Project No.: JERU 0004-2-5
Date filmed: 1988 March 14
Reduction ratio: 42X    Emulsion: Vesicular    GSU No.: 1512137
Library: St. Mark’s Convent, Jerusalem
Roll: 2
Item: 6

Principal Work: Syrian Orthodox Church (Jacobite). Missal.

Author:

Contents:

Ff. 1a-220b: Penqita d-anapora’s awkeyt qurrabe d-kollhon mallpane triṣay shubha da-bhīrin w-tab hattītin. Tome of anaphoras, that is, liturgies, of all the orthodox doctors that are well approved and faithful.


b) F. 3b: Index of anaphoras.


d) Ff. 4b-5b: Huttama. Prayer of final blessing. Metrical. Incipit: Ḥemma ḥeru ḥemma ḥeru ḥemma ḥeru ḥemma ḥemma ḥemma ḥemma...

e) F. 5b-7a: Hrena huttama b-nisha d-Mary Apreym. Another final blessing in the meter of St. Efrem. Incipit: Ḥemma ḥeru ḥemma ḥemma ḥemma ḥeru ḥemma...

f) Ff. 7a-8b: Hrena d-Mary Ya’qob. Another (huttama in the meter) of St. James (of Sarug). Incipit: Ḥemma ḥeru ḥemma ḥemma ḥemma ḥemma...

g) F. 8b: Slota d-Shabbta da-Sbarta b-dukkat hay da-shlama d-anapora. Prayer of the Saturday of Good News that is substituted for that of peace of the anaphora. Incipit: Ḥemma ḥeru ḥemma ḥemma ḥemma ḥemma...

h) F. 9a: Sogita d-met’amra b-eddana d-metyahbin raze alahaye. Hymn that is chanted at the time when the divine mysteries are distributed. Incipit: Ḥemma ḥeru ḥemma ḥemma ḥemma...

i) Ff. 9b-21b: Ḥemma ḥeru ḥemma ḥemma ḥemma ḥemma ḥemma ḥemma.
Sedre da-m'alita da-qdam quraba, 'am qeryane da-Shliha w-Ewangaliyon. Sedros of Entry (solemn prayers of incense that are said at the beginning of the mass of the faithful, where formerly there was the entry procession of the gifts -- cf. BRIGHTMAN, op. cit., pp. 80:20-81:14) before the anaphora, with lections of the Apostle and Gospel. These are intended for Easter Sunday and the days of the week. However, some of the lections are missing, e.g. the epistle for Monday and both epistle and gospel for Wednesday. Alternate sedros are provided.

j) Ff. 21b-28a:

Lections for the Thursday of the Mysteries (Ex. 12:1-11; Lev. 16:3-10; Num. 9:1-13; Josh. 5:9-12; Job 40:1-9; Jdg. (mislabelled) 6:16-21; Wisd. (also mislabelled) 18:5-14; II Kings (also mislabelled) 23:21-25; Amos 2:4-7; Zach. 11:10-14; Jer. 18:18-23; Ezek. 45:18-25; Dan. 9:20-27; Isa. 24:16-18A, 50:4-10; Acts 1:15-20; I Cor. 11:23-34; Jn. 6:47-59). These are followed by the chant after the gospel and a sedro of entry.

k) Ff. 28b-197b: The anaphoras. The manuscript reads thus:

Kathbin-nan hattita, ayt turraša d-Ya'qob Urhaya. We write, Exact, according to the revision of James of Edessa. This would seem to imply that James' revision work extended to all the anaphoras translated from the Greek and not just the Anaphora of James that BAUMSTARK indicates, p. 253, n. 2, but the confused state of the title here prevents any sure interpretation.

(1) Ff. 28b-32b: Anaphora of St. James, the brother of our Lord. Cf. BAUMSTARK, 140, n. 6.

(2) Ff. 32b-35b: Anaphora of John the Evangelist. Cf. BAUMSTARK, 301, n. 5.


(4) Ff. 39a-44a: Anaphora of St. Clement, disciple of the apostle Peter. Cf. BAUMSTARK, 267, n. 5.


(10) Ff. 79a-84b: Anaphora of St. John Chrysostom. Cf. BAUMSTARK,
(11) Ff. 84b-89b: St. Celestine, Pope of Rome. Cf. BAUMSTARK, 164, n. 3.

(12) Ff. 89b-95b: Anaphora of St. Cyril, Pope of Alexandria. According to BAUMSTARK, p. 266, n. 13, however, this was originally attributed to St. Cyril of Jerusalem.

(13) 95b-101a: Liturgy of St. Dioscorus the Great, Pope of Alexandria. Cf. BAUMSTARK, 301, n. 7.


(17) Ff. 123a-129b: Anaphora of St. James of Batna/Sarug. This is the first formulary indicated by BAUMSTARK, 158, n. 5. Incipit: 

(18) Ff. 129b-138a: Another liturgy of the same St. James of Sarug. This is the second formulary indicated by BAUMSTARK, loc. cit. Incipit: 

(19) Ff. 138a-143a: Anaphora of Philoxenus of Mabbug. This is the second formulary indicated by BAUMSTARK, 143, n. 13. Incipit: 


(26) Ff. 167a-170b: Anaphora of St. Eustathius, Patriarch of Antioch.
This is the second formulary indicated by BAUMSTARK, 267, n. 7. *Incipit: נלכד השה יתבכ*.

(27) Ff. 170b-173b: Another anaphora of the same St. Eustathius. This is BAUMSTARK’s first formulary, loc. cit. *Incipit: נלכד השה יתבכ*.

(28) Ff. 174a-177a: Liturgy of St. Philoxenus of Mabbug. This is the first formulary indicated by BAUMSTARK, 143, n. 13. *Incipit: נלכד השה יתבכ*.

(29) Ff. 177a-180b: Third liturgy of the same Philoxenus. The third formulary of BAUMSTARK, loc. cit. *Incipit: נלכד השה יתבכ*.


(31) Ff. 185b-188a: Liturgy of St. Thomas, Bishop of Germanicia (in other manuscripts, Thomas of Heraclea and even the apostle Thomas). Cf. BAUMSTARK, 189, nn. 4 and 5.


(33) Ff. 193a-197b: Liturgy of St. Severus of Mosul, known as Moshe Bar Kepa. Cf. BAUMSTARK, 282, n. 11.

1) Ff. 197a-199a: Two additional *sedros* of entry.

m) F. 199a: Another *huttama* prayer of blessing.

n) Ff. 200b-217a: Anaphora of St. Yohannan, Patriarch of Syria, who is also Bar Ma’danî. Cf. BAUMSTARK, 308, n. 2.

o) Ff. 217a-220b: Another *sedro* of entry.

**Miniatures and decorations:**

Title headings, ff. 4a, 32b, 35b, 39a, 50b, 56b, 63b, 71b, 79a, 84b, 89b, 95b, 101b.
Tailpiece, f. 71a.

**Marginalia:**

(1) F. 3b: Notice of donation by Basilios to the patriarchate and the patriarchs and, should they fail, to the Monastery of St. Thomas in Jerusalem.

(2) F. 198a: Reader’s note by Bishop Severus Isho’, who visited Jerusalem, 1806 A.Gr. (= 1494/5 A.D.).

(3) F. 198a: Historical note that Severus Isho’ was ordained patriarch in 1820 A.Gr. (= 1508/9 A.D.), but fell under temptation and fled to Cyprus, where he departed this life in great penance.

(4) F. 198a: Record of a visit to Jerusalem by Apreym of Mosul, priest and monk of the Monastery of St. Hananya, 1913 A.D.
(5) F. 198a: Reader's note by the priest ‘Abdallah from the city of -----
(6) F. 199a: Copied in the Monastery of St. Thomas in Jerusalem by ----- (erased) in 1729 (= 1417/8 A.D.; the date that BAUMSTARK indicates, 1427/8 A.D., is certainly incorrect and must represent a misreading of his notes), in the days of Mar Philoxenus, Pstriarch of Antioch, and Mar Gabriel of Alexandria.

(7) F. 199a: "On Sunday, 9 Tishri II, 1733 A.Gr. (= 9 Nov., 1421 A.D.), I was ordained patriarch in the Church of St. Cyriacus in Cairo, during the pontificate of Mar Gabriel, Patriarch of Alexandria."

(8) F. 199a: Historical note that "this Basilios was Patriarch of the Syrians and died in 1756 A.Gr. (= 1444/5 A.D.), and the patriarchate was cared for by Patriarch Bahnam Hadlaya."

(9) F. 199b: Record of two ordinations in 1790 A.Gr. (= 1478/9 A.D.).
(10) F. 199b: Troparion on the creation of Adam.
(11) F. 199b: Reader's note of the priest, ‘Abdallâh, from the city of Al-Jazîrah.

Language(s): Syriac
Date: 1729 A.Gr. (= 1417/8 A.D.). Ff. 200-220, however, are more recent, of the 17th century.
Size: 28 x 18 cm.    Columns: 2 (23 x 6, total 13 cm.)

Binding, condition and other remarks:
Bound in cloth covered boards. Soiled with finger marks and candle grease spots, especially in the more used parts. Ff. 201-209 are badly bled-through, and the ink has eaten through the paper, leaving holes in the text, some rather large.

Manuscript Nos.:
    Library: 96
    Baumstark: 10
Project No.: JERU 0004-2-6
Date filmed: 1988 March 14
Reduction ratio: 42X    Emulsion: Vesicular    GSU No.: 1512137
Contents:

1) Pp. 1-4: Fragments of treatises by Isaiah of Scete. The name of the author does not appear in the manuscript, but the fragments are positively identified in BAUMSTARK-RÜCKER-GRAF, OS NS 2 (1912), 126. Unfortunately, the leaves have been reordered since the description by Baumstark, and the leaf numbers that he indicates do not correspond exactly to the actual situation. Since I do not have available to me a photocopy of the British Museum manuscript to which he refers nor to the catalogue of Wright, my identification of the fragments can only be probable at best.

   a) Pp. 1-2: End of the 1st treatise (in this manuscript, treatise 6 of part 3 of the collection = treatise 76 of the entire collection), on the redemptive death of Christ.

   b) P. 2: Beginning of the 2nd treatise (= treatise 7 of part 3 = 77 of the entire collection), that God is good and just by nature. *Incipit*:

2) P. 3-8: Fragment of treatise 3 (= tr. 8/78), on the incarnation and crucifixion of Christ. I am particularly hesitant about the identification of this treatise because there is no *incipit* of the treatise itself, as Baumstark seems to report, but only that of its 5th chapter on p. 7:


(2) Pp. 162-166: Treatise 24/94, on the gospel parable of the net that was cast or fell on the right side.

(3) Pp. 166-171: Treatise 25/95, that the souls do not precede the bodies (of men).


(5) Pp. 177-183: Treatise 27/97, on the passions of avarice and fornication.

(6) Pp. 183-185: Treatise 28/98, on the passions of the desire of domination and vainglory.

b) Pp. 185-188: Dileh kad dileh d-Quriyaqos pa'triyarkis. Pushshaga d-shu'ala d-esht'el (lege: d-shu'ale d-esht'elw) min Isho'. mshammshana da-b-Tarmanaz qriia 'amar. By the same Patriarch Cyriacus.

Explanation of the the questions that were asked by Isho', the deacon living in the village of Tarmanaz. The deacon asked ten questions in all on the sense of certain biblical passages. Baumstark, perhaps misled by the title, which announces only one question, has divided this work in two, a single
question asked by the deacon Isho' and ten liturgical questions asked by an unidentified person, the first item being incomplete at the end and the second at the beginning. It is clear from the manuscript, however, that this interpretation is not justified. The leaf that contains the first question of Deacon Isho' also contains questions 2 to 5, and the following leaf is a continuation, without a break.

c) Pp. 190-195: Omologiya dīleh d-qaddīsha wa-ibish l-Alaha, Mary Quryaqos, patriyarkis d-Antiyokiya d-Suriya. Profession (of faith) of the same holy Mar Cyriacus, clothed with divinity, Patriarch of Antioch of Syria. According to Baumstark, this profession is written in a hand more recent than that of the rest of the manuscript. However, I would judge it to be very similar and practically contemporaneous with the colophon of the principal part of the manuscript.

Miniatures and decorations:

Designs of separation between the different treatises of the collection.

Marginalia:

(1) P. 188: Copied by avra (an error for avra Thaddeus?).
(2) P. 189: Note of ownership by Stapanos, son of Barhadshabba, son of Aha, of the city of Tagrit. (3) P. 189: Copied at the Monastery of Estona by Qaliniqos, during the pontificate of Mar Cyriacus, Patriarch, of the same monastery, Mar Shem'on, Metropolitan of Tagrit, and Mar Theodosius, Metropolitan of Callinicus... Copied from the autograph under the supervision of the priest, Mar Te'odoros.
(4) In the year 1881 (A.D.), Ghrîghûriyûs Jîrjis, Metropolitan of Jerusalem, cared for the renewal of this manuscript and dedicated it (made it a waqf) to the Monastery of St. Mark.

Language(s): Syriac, written in Estrangela letters (except ff. 190-195, which are written in a 9th century Serto)
Date: Tues., 3 Tishrin I, 1118 A.Gr./192 A.H. (= 3 Oct., 806 A.D.).
Material: Parchment      Folia: 98      Lines: 32 to 35
Size: 24 x 16 cm.      Columns: 2 (19 x 5.5, total 13 cm.)

Binding, condition and other remarks:
Bound in embossed leather covered boards. Pp. 1-4 have holes in the text, and the leaf of pp. 3-4 is torn, with a small loss of text.

Manuscript Nos.:
Library: 129
Baumstark: 3*

Project No.: JERU 0004-2-7
Date filmed: 1988 March 14
Reduction ratio: 42X      Emulsion: Vesicular      GSU No.: 1512137
Contents:

   Ff. 1b-624a: Kitāb al-Tawrāh. The book of the Torah. The text is interspersed with anonymous commentary, which scholars attribute to the Copt, Marqus al-Darīr ibn Mawhūb Ibn al-Qanbar. Cf. GRAF, Geschichte II, 329-332. The translation of the biblical text is that of Yūsuf al-Fayyūmī in its unrevised form. Cf. GRAF, op. cit., I, 101-103. Lections for different days during the Fast are indicated in the text. There are several gaps in the text, ff. 256ab, 257a, 261b, 262a, 266a, 267b and 268a, where the text of the archetype was lacunous or illegible.

   b) Ff. 228a-410a: Al-sīfr al-thānī min al-Tawrāh...sīfr al-Khurāj. The second book of the Torah...the book of Exodus. Interspersed with anonymous commentary.
   d) Ff. 529a-580a: Al-sīfr al-rabī‘ min al-Tawrāh, al-ma‘rūf bi-Minyānā, a‘nī al-‘Adād. The fourth book of the Torah, which is known as Minyānā, that is, Numbers. Without commentary.

Miniatures and decorations:

Marginalia:

(1) F. 227b: Copied by Rabban ʿAbdallāh al-Sadādī, during the pontificate of Mutrān Jirjis al-Sadādī, the head of the Monastery of St. Mark, who ordered that it should be transliterated from Arabic to Garshuni, 18 Āb (= 30 Aug.), 1889 A.D.

(2) F. 410a: Copied by İbrāhîm, monk and priest from Tūr ʿAbdīn, the village of Bāsbarīnā (this copyist began at f. 298), 1817 A.Gr. (= 1505/6 A.D.).
(3) F. 528b: On the vanity of this world.

(4) F. 624ab: Copied by Abraham (this colophon is in Syriac). The copying began in Damascus, in the home of the deacon, Moshe, and of his sons, the deacons Dawid and Barsawma, during the pontificates of Mar Ignatius, Patriarch of the East, and Mar Diyosqoros, Metropolitan of Damascus.

Language(s): Arabic, written in Garshuni

Date: 18 Ḥb (= 30 Aug.), 1889 (ff. 1-297), and 1817 A.Gr. (= 1505/6 A.D.) (ff. 298-624)

Material: Paper       Folia: 625       Lines: 22 (ff. 1-297) and 21 (ff. 298-624)

Size: 27 x 17 cm.       Columns: 1 (21 x 14 cm., ff. 1-297, and 22 x 13 cm., ff. 298-624)

Binding, condition and other remarks:

Bound in leather covered boards. Ff. 298-624 are soiled somewhat with finger marks and occasional ink smears.

Manuscript Nos.:

Library: 44

Baumstark: --

Project No.: JERU 0004-2-8

Date filmed: 1988 March 14

Reduction ratio: 42X   Emulsion: Vesicular   GSU No.: 1512137
Principal Work: A collection of works of biblical commentary and theology.

Author: Anonymous collector.

Contents:

1) Ff. 1b-139b: Qeryane mkanshe men arb'atayhon evangeliste 'am pushshaqayhon. Lections gathered from the four evangelists, together with their commentaries. This is an anonymous commentary on the gospel lectionary for Sundays, feasts and commemorations, in Garshuni. In most cases, a verse from the lection is written in red ink and then followed by the commentary in black. In a few cases, however, the verse by verse commentary is preceded by the entire lection, also in Garshuni. Cf. BAUMSTARK-RÜCKER-GRAF, OC NS 2 (1912), 321 (no 18A).

2) Ff. 140a-171b: pragsha awkeyt ktaba meddem d-kunnashe men pushshage w-mamilla (lege: mamlle)w-qanone abahaye... Pragsha, that is, a book that is a sort of collection of commentaries, discourses and canons of the Fathers... There is also a title in Garshuni: Kalâm mukhtaś 'alā al-amānah al-sāhīhah wa-'alā al-tāhliīth wa-al-tawhīd wa- 'alā tartīb al-Bī'ah al-aqlīyāh. A discourse that is devoted to the true faith and to the Trinity and Unity and to the order of the Church of the mind. Cf. BAUMSTARK-RÜCKER-GRAF, loc. cit. (no. 18B). Another copy of the text is found in MS. 248 (SMJ 2-13B), ff. 73b-8b. It is divided into 8 chapters.

a) Ff. 140a-144a: Chap. 1: That God is eternal, pre-existent, invisible and omnipotent.

b) F. 144ab: Chap. 2: On the construction of the earthly church.

c) Ff. 144b-145a: Chap. 3: Concerning the eucharistic bread and wine.

d) Ff. 145a-156a: Chap. 4: Explanation of the office and the mass.

e) Ff. 156a-157b: Chap. 5: Concerning the priesthood.

f) Ff. 157b-162a: Chap. 6: On priests, deacons and penance.

g) Ff. 162a-164a: Chap. 7: Concerning prayer.

h) Ff. 164a-170a: Translation of what has been mentioned in this chapter from Syriac into Arabic. A translation of the Sanctus, Isa. 6:1-3 and the Trisagion, with commentary of the Fathers.

i) Ff. 170a-171a: On first fruits, votive offerings and tithes.
3) Ff. 171a-177b: A miscellany of stories, homilies and short treatises. The titles are mixed Syriac and Garshuni, but the texts are in Garshuni.
   a) Ff. 171a-172b: }<nueji 6a'6u 6u sru6a. Tash'ta d-gabra had ta'gara. The story of a merchant. This is an edifying tale of a God-fearing merchant who had a very beautiful wife.
   b) Ff. 172b-174b: 6u 6u sru6a. Tam'ul lailif min ba'd al-saadat. A delightful portrayal from one of the authorities.
   c) Ff. 174b-177b: 6u 6u sru6a. Mimir min awl al-malifan al-mu'azzam wa-al-ab al-mukarram, Mary Ya'qob, usquf madinat Saruj, qalahu 'al al-mahabbah. Homily delivered by the exalted doctor and honored father, St. James, bishop of the city of Sarug, which he delivered concerning charity. Cf. GRAF, Geschichte I, 151 f. (he fails to mention this manuscript, however). Incipit: ... 
   d) Ff. 177b-183b: 6u 6u sru6a. Turgama 'al yawma d-hadbshabba, w-it beh martyanuta hita. A discourse on Sunday, in which there is a pleasant exhortation. Anonymous. Incipit: ... 
   e) Ff. 183b-192b: 6u 6u sru6a. Al-wasiiyi aliadhi amara bihi Sayyiduna fi injUihi al-muqaddas, wa-'udaduhii ti'sa'ar wa-tis'in wasiyah. The commandments that our Lord ordered in his holy Gospel; their number is ninety-nine. Incipit: ... 
   f) Ff. 193a-195b: 6u 6u sru6a. Sab' salawat al-mafrudah 'alaynaj. Seven prayers that are prescribed to us. Incipit: ... 
   4) Ff. 197a-222a: Kitab al-mawatiz (lege: mawatiz) min awl al-qiddis Sa'wiras, al-ma'raf bi-Musia Ibn Kifah, mufran al-Mawsil, qalahum 'al al-ayad al-muqaddasah. Book of the homilies that were delivered by the holy father, Severus, known (commonly) as Musia Ibn Kifah (i.e. Moshe Bar Keifa), Metropolitan of Mosul, which he delivered on the holy feastdays. Cf. GRAF, Geschichte II, 230,
no. 2.

a) Ff. 197a-201a: Al-maw'izah al-awwalah, qālahā 'alā taqādis al-Bī'ah wa-tajidithā. The first homily, which he delivered on the consecration of the Church and her renewal. The foliation indicated by GRAF is in error.

b) Ff. 201a-207a: Al-maw'izah al-thāniyah lil-ab al-qiddis Sā'wīrūs, al-ma'rūf bi-Mūsā Ibīn Kīfā, mutrān madīnat al-Mawṣīl, qālahu (lege: qālahā) lammā bashshara ak-malāk li-Zakharyā al-kāhin bi-mawlid Yūḥannā. The second homily by the holy father, Severus, known as Mūsā Ibn Kīfā, metropolitan of the city of al-Mosul, which he delivered when the angel brought the good news to the priest Zachary about the birth of John (the Baptist).

c) Ff. 207a-212a: Al-maw'izah al-thalithah min qawl al-ab al-qīddīs Sā'wīrūs, al-ma'rūf bi-Mūsā Ibn Kīfā, qālahu 'alā bishārat Jibrīl il-almalāk al-qiddīsah al-lāhirah Mart Maryam. The third homily delivered by the holy father, Severus, known as Mūsā Ibn Kīfā, which he delivered on the annunciation of the angel Gabriel (to) the holy (and) pure St. Mary.

d) Ff. 212a-217b: Al-maw'izah min qawl al-ab al-qiddīs, al-ma'rūf bi-Ibn Kīfā, qālahu alā tajribat al-Shaylān li-Sayyidinā Yasā' al-Masīh. Homily delivered by the holy father, Severus, known as Ibn Kīfā, metropolitan of the city of al-Mawṣīl, which he delivered on the temptation (by) Satan of our Lord Jesus Christ.

e) Ff. 217b-221a: Al-maw'izah min qawl al-ab al-qiddīs, al-ma'rūf bi-Mūsā Ibn Kīfā, qālahu 'alā al-abrāṣ alladhi abra'ahu Sayyidunā min ādarbat al-barāṣ. Homily delivered by the holy father, Severus, known as Mūsā Ibn Kīfā, metropolitan of the city of Mosul, which he delivered on the leper whom our Lord cured of the affliction of leprosy.

f) Ff. 221a-222a: Maw'izah tuqrā' fī awwalah ahad fī al-Sawm al-mubārak. Homily that is read on the first Sunday of the blessed Fast. Anonymous in the manuscript, but identified by Graf as a translation of one of Bar Ke†a's Syriac homilies. Cf. GRAF, loc. cit. Incipit: Mā bāṣir, šibāt ši'ah lūlī al-līl, la kāhīl wūlūdunā fī ṣafirāna.
Miniatures and decorations:
   Text framed, ff. 1-139.

Marginalia:

(1) F. 1a: Note of acquisition by Rabban ----, son of ----.

(2) F. 1a: Note of purchase by Rabban Jirjis Sadadī from the son of the priest, Malkīyah; witnessed by the priests, 'Abdalahad and 'Abd al-Nūr.

(3) F. 222b: A numerical riddle: "O thou, who art sixty-seven, whom one hundred ninety-six adore, have pity through one hundred sixty-nine, on the name of forty-two."

(4) F. 222b: Notice of dedication (waqf) to the Monastery of St. Mark of the Syrians.

(5) F. 222b: A variant version of the numerical riddle: "O thou who art thirty-seven, whom sixty-two adore, have pity on the day of sixty-five on the wretched two hundred forty-six."

Language(s): Garshuni, but many of the titles are in Syriac

Date: 17th century

Material: Paper   Folia: 222   Lines: 25
Size: 27 x 18 cm.   Columns: 2 (20 x 5, total 12 cm.)

Binding, condition and other remarks:

Bound in leather covered boards. Water stains. The lower outer corners of ff. 1-6 seem to be flaking away. Following BAUMSTARK-RÜCKER-GRAF, I have used above the original Syriac numerals. However, the leaves have also been numbered in pencil with western numbers, but the foliator failed to number the leaves after ff. 6 and 12 and skipped ## 143-148.

Manuscript Nos.:

Library: 49
Baumstark: 18*

Project No.: JERU 0004-2-9
Date filmed: 1988 March 15
Reduction ratio: 42X   Emulsion: Vesicular   GSU No.: 1512137
Principal Work: Syrian Orthodox Church (Jacobite). Missal.

Author:

Contents:

Ff. 1a-23b: Fragments of a missal.

a) Ff. 1a-2b, 4ab: Anaphora of James, with the ordinary of the mass. Inc. at the beg. (doxology of the anaphora = F. E. BRIGHTMAN, Liturgies Eastern and Western [Oxford, 1896], p. 96:23) and end (BRIGHTMAN 105:30).

b) Ff. 4b-9b: Annapora d-Yohannan ewangelista. Anaphora of John the Evangelist. Lacuna btw. ff. 4/5 (prayer of peace / intercession for the sick). Inc. at the end (prayer for the imposition of hands after communion).

c) Ff. 9b-20b: Annapora d-qaddisha Pilloksinos. Anaphora of St. Philoxenus. This is not one of the three anaphoras attributed to Philxenus of Mabbug, but rather to Philoxenus of Baghdad, also known as La'zar Bar Shabbta. Cf. BAUMSTARK, 278, n. 6. Incipit: ἀνάφορα τοῦ Ἰωάννου τοῦ Ἑβαγγέλτου (Prayer of Peace)

d) Ff. 20b-23b: Rsham kasa d-qaddisha. Mary Sa’wira. (Rite of) the signing of the chalice of holy St. Severus (of Antioch). This is a rite for consecrating additional wine for communion when the communion wine that was consecrated during the mass runs short. Apparently not mentioned by BAUMSTARK.

Miniatures and decorations:

Designs of separation ff. 4b, 9b.

Marginalia:

(1) F. 23b: Copied by Yohannan, the stranger.

Language(s): Syriac

Date: 14/15th century

Material: Paper Folia: 22 Lines: 14 to 16

Size: 25 x 17 cm. Columns: 1 (18 x 12 cm.)

Binding, condition and other remarks:

Bound in paper covered boards, with a leather spine. Bound with leaves from two other manuscripts. Water-stained. Some worm damage. Somewhat tattered at the edges and dog-eared.
Manuscript Nos.:
  Library: 113(A)
  Baumstark: --
Project No.: JERU 0004-2-10(A)
Date filmed: 1988 March 15
Reduction ratio: 42X   Emulsion: Vesicular   GSU No.: 1512137
Library: St. Mark's Convent, Jerusalem
Roll: 2
Item: 10B

Principal Work: Syrian Orthodox Church (Jacobite). Missal.
Author:

Contents:
F. 3ab: A single leaf from a Syrian missal containing the anamnesis, epiclesis and the beginning of the intercessions of the Anaphora of John the Evangelist. Inc. at the beg. (beg. of the anamnesis) and end (intercession for the sick). This was apparently added to MS. 113(A) as a supply leaf, because f. 5a follows f. 3b almost perfectly, with only two words of overlap. However, it probably was not originally copied as a supply leaf, but belonged to a different missal.

Miniatures and decorations:
Marginalia:

Language(s): Syriac
Date: 17/18th century
Material: Paper Folia: 1 Lines: 22
Size: 25 x 17 cm. Columns: 1 (20 x 12 cm.)

Binding, condition and other remarks:
Bound together with leaves from two other manuscripts. Water-stained. Some worm damage. Worn at the edges and dog-eared.

Manuscript Nos.:
Library: 113(B)
Baumstark: --
Project No.: JERU 0004-2-10(B)
Date filmed: 1988 March 15
Reduction ratio: 42X Emulsion: Vesicular GSU No.: 1512137
Library: St. Mark's Convent, Jerusalem
Roll: 2
Item: 10C

Principal Work: Syrian Orthodox Church (Jacobite). Pontifical ritual.

Author:

Contents:


a) Ff. 24b-52b, 60ab, 54ab: Ḳṭaba ḏ-quddash moron. The book (for) the consecration of chrism.


(2) Ff. 25b-27b: Preparation for the ceremony.

(3) Ff. 27b-52b, 60ab, 54ab: Ṭakṣa ḏ-quddash moron. The rite of the consecration of chrism. Lacuna btw. ff. 52/60. F. 54 probably follows f. 60, but this is not certain.

b) Ff. 55a-56b: Ṣlota ᵉ-lʿal meshha ḏ-zayṭa ᵃ-haww lʾ-mshikūta. Prayer (recited) over the anointing oil intended for anointing (those being baptized). Candidates for baptism have their entire bodies anointed with oil just before they are plunged into the font.

c) Ff. 57a-59b, 61a-64b: Ṭakṣa ᵉ-d-kīroloṭiniyaʾ ʾa-mšām(mšāne). Rite of the ordination of deacons.

d) Ff. 65a-70b: Ṭakṣa ᵉ-d-kīroloṭiniya ᵃ-d-qashšīše. Rite of the ordination of priests. Inc. at the end (a prayer that corresponds in purpose to the one found in H. DENZINGER, Ṯītūs ᵉⁿtialium... in ᵉⁿtistrandinis sacramentis, t. II [Wircburgi, 1864], pp. 89:49-90:4, but with a different text).

e) Ff. 71a-74a: End of a treatise on chrism. In Garshuni. This is the Arabic version of the Syriac treatise, Ḳʾetta dileh ḏ-quddash moron. "Explanation of the same consecration of chrism", that is found in MS. 109, ff. 170a-182b. Incomplete at the beginning (corresponds to MS. 109, f. 172a).

f) Ff. 74a-79b: Ṭakṣa ᵉ-d-quddash ᵉḏdiya. Rite of the consecration of a church.

g) Ff. 80a-82b: End of the bishop’s exhortation to those ordained to the priesthood. In Garshuni.

h) F. 82b: Prayer of the faithful for the priests and deacons who have been
ordained. In Garshuni. Inc. at the end.

i) Ff. 83a-84b: 
Taksa da-eskima qaddisha d-Abba Antoniys, d-etpashshaq min leshshana Ayguplaya l-Suryaya. Rite of the holy habit of Abba Antonius, which has been translated from the Egyptian language into Syriac.

j) Ff. 84b-85a: 
Taksa da-slota d-quddash ma’ne d-madbha wa-pator hayye wa-al-lbusha (lege: wa-lbusha) d-labesh kahna b-qurraba. Rite of the prayer for the consecration of the furniture of the sanctuary and the altar and the vestments that the priest wears at mass.

k) Ff. 85a-98a: 
Taksa d-suppara d-dayraye ayk mashmanuta d-Tura d-Urhay. Rite of the tonsure of monks according to the tradition of Mount Urhay (i.e. the mountain country around Edessa).

l) F. 98a: 
Slota ‘al hanon d-tabshin ibusha d-eskim mshammanuta. Prayer (recited) over those who are putting on the garments of the ministry. This title is explained thus in a marginal note: Takhsha mukama’dan ma’na d-madbha wa-pator.

m) Ff. 98a-100a: 
Maw’izah min qawl (ahad) al-qiddisin, tuqra’ lil-rubbān ‘inda lībāsīhim (lege: ilbāsīhim?). Exhortation delivered by one of the saints; it is read to the monks at their clothing. In Garshuni. Incipiit: Takhsha mukama’dan ma’na d-madbha wa-pator.

n) Ff. 100a-103b: 
Taksa d-suppara d-dayraya, kad metqarrbin l-eskima qaddisha d-dayrayuta. Rite of the tonsure of nuns, when they are presented for the holy habit of monasticism.

o) Ff. 103b-112b: 
Aqolutiya awkeyt naqqiputa d-quddasha d-madbhe awkeyt tablyat (lege: tablyata) d’al patora. Order, that is, sequence (of ceremonies) of the consecration of altars, that is, of the tablets on the altar table. Inc. at the end.

Miniatures and decorations:
Marginalia:
(1) F. 24a: Register of ordinations by Mar Diyosqoros, 1819-1839 A.Gr. (= 1507-1528 A.D.).
(2) Ff. 25b-26a (margins): Record of three ordinations by Mar Grigoryos Bahnam, Metropolitan of Jerusalem, 1921 A.Gr. (= 1609/10 A.D.).
(3) F. 54b: Instructions about which prayers should be said over which oil and other rubrics.
(4) F. 56b: Record of three ordinations by Mar Grigoryos Bahnam, Metropolitan of
Jerusalem, 1910 A.Gr. (= 1598/9 A.D.).
(5) F. 74a: Copied by the monk, Yowannis.

**Language(s):** Syriac and some Garshuni  
**Date:** 15th century  
**Material:** Paper  
**Folia:** 89  
**Lines:** 22 to 26  
**Size:** 27 x 18 cm.  
**Columns:** 1 (23 x 12 cm.)

**Binding, condition and other remarks:**  
Bound together with leaves from two other manuscripts. Heavily damaged by bookworms.

**Manuscript Nos.:**  
**Library:** 113(C)  
**Baumstark:** --  
**Project No.:** JERU 0004-2-10(C)  
**Date filmed:** 1988 March 15  
**Reduction ratio:** 42X  
**Emulsion:** Vesicular  
**GSU No.:** 1512137
Contents:

Ff. 1b-137b: Pontifical ritual. Cf. BAUMSTARK, 200, n. 5. The copyist of this manuscript was Abdisho', Metropolitan of Gazarta. He was ordained by Yohannan Sulaqa, who was ordained by Pope Julius III of Rome. He himself succeeded Sulaqa as Catholicos of the Church of the East and maintained communion with Rome. However, his liturgical books continued without notable alterations the traditions of the Nestorian Church. Hence, although this is officially a pontifical of the Chaldean Church, it is practically a Nestorian pontifical.

a) Ff. 1b-2a: Gospel lection for the ordination of a bishop or of a catholicos (Mt. 16:13-18 + Jn. 21:15-17 + Mt. 16:19).

b) F. 3a: Instruction concerning the wood from which the tablīta, i.e. the altar tablet, is made.

c) Ff. 3b-26a: Quddash madbha b-meshka / da-'bida l-Mary Isho'yahb qatoliqa Hadyabaya. Consecration of the altar place with oil / by Catholicos Mar Isho'yahb of Adiabene. Cf. BAUMSTARK, loc. cit.

d) F. 26ab: Mawdanuta d-quddash madbha kad meshnaham ba-gdisha. Instruction (concerning) the consecration of the altar place when it is profaned by accident. It gives lists of the accidental profanations that do not require a reconsecration with oil and those that do. A priest can perform the reconsecration without oil, but a bishop is required for a reconsecration with oil.

e) Ff. 26b-28a: Quddash madbha d-la meshka. Consecration of the altar place without oil.

f) Ff. 28b: Rushma d'al kasa qadam d-nessaq l-madbha, kad mestannqin b-yawma da-
kushya rabba. Signing of the chalice before it goes up to the altar, when they are compelled (to consecrate an additional chalice) on a day of great concourse.

g) F. 29ab: Mawdanuta da-syamide. Instruction concerning ordinations.

h) Ff. 29b-38a: Syamida d-qaroye
wa-d-hupadyaqne w-damshammshane. Ordination of lectors, subdeacons and deacons.


l) Ff. 66b-77a: Taksā d-suppara d-neshshe bnat qyama. Rite of the tonsure of women who are nuns (lit.: daughters of the covenant).

m) Ff. 77a-78b: Taksā d-qawma da-mshablanē. Rite of the institution of abbots. The title in the margin has ṣyamida, ordination of abbots.

n) Ff. 79b-89b: Taksā da-syamida d-appesqope. Rite of the ordination of bishops. At the end, the changes to be made in the rite when a metropolitan is being ordained are indicated.

o) Ff. 90a-93a: Taksā d-shumlay appesqope men qatoliqe. The rite of the perfection of bishops by catholicoi. In the Church of the East (Nestorian), a bishop could be ordained by a metropolitan, but he could not exercise his full powers until he had gone to the catholicoi and been perfected.


q) Ff. 106a-107a: Taksā da-syam ida d-arkdiyaqon. Rite of the ordination of the archdeacon.

r) Ff. 107a-108a: Taksā d-kad metpreysh (lege: metpresh) kor appesqope (lege: appesqopa) l-atra ayk arkdiyaqon, d-hu sa'ora d-quryas. Rite when a chorbishop is appointed for a district (to act) like the archdeacon, who is the visitor of the villages.


t) Ff. 110a-111a: Taksā da-syamida d-shahhara qashshisha. Rite of the ordination of a priest shahhara. A shahhara literally means a vigil keeper. According to J. PAYNE SMITH, A Compendious Syriac Dictionary (Oxford, 1903), p. 561, this was a priest who was appointed to intone the nocturns of the night office.

Prayer that is recited, likewise a prayer of inclination, over a bishop that is translated from one see to another see / by the venerable Mar ‘Abdisho’, catholicos. There had been three catholicoi by the name of ‘Abdisho’ before this manuscript was copied (the copyist himself became ‘Abdisho’ IV), but none of them is indicated as an author by BAUMSTARK.

v) F. 113ab: Summary of the contents of the manuscript.

w) Ff. 115b-137a: Canons of the diocese of Alaha...Mary Isho’yahb d-Soba...d-metida’ Bar Malkon. Canons (for the ceremonies) of ordination / by the venerable (man) of God, Mary Isho’yahb of Nisibis...known as Bar Malkon. These canons are not mentioned among his works by BAUMSTARK, 309 f. There is a gap, f. 133ab, presumably where the archetype of the manuscript was lacunous.

x) F. 137ab: Four prayers for the reconciliation of penitent excommunicated persons. The first is for a bishop who has been degraded...the second for seculars and the last two for anyone.

Miniatures and decorations:

Designs separating sections of text, ff. 66b, 77b.

Marginalia:

(1) F. 1a: Pen trials.

(2) F. 3a: Abandoned heading for the rite of consecration of the altar place with oil.

(3) F. 3a: Stamps of the Library of St. Mark’s Monastery and of the Library of the Holy Sepulcher of the Greek Orthodox Church, which was the previous owner of the manuscript. Apparently when the Nestorian patriarchs of the Mar Shimun patriarchate could no longer send a bishop or priesat to serve their church in Jerusalem, the Greek Orthodox patriarch took possession of the church and its manuscripts.

(4) F. 114a: Copied by ‘Abdisho’, Metropolitan of Gazarta of Beyt Zabday, at the Church of St. Pethyon, in the episcopal residence at Amed (i.e. Diyarbekir).

(5) F. 114b: A second colophon, written in the same year, at the same place, but after the copyist had been ordained Catholicos of the Church of the East.

(6) F. 139b: Incipits of troparia, perhaps of vespers:
(7) F. 139b: Versified prayer for the midnight office of Sundays:

(8) F. 140b: List of the books owned by Catholicos 'Abdisho'.

Language(s): Syriac

Date: 10 Tishrin II, 1865 A.Gr. (= 10 Nov., 1554 A.D.).

Material: Paper        Folia: 140        Lines: 20 to 21

Size: 23 x 15 cm.        Columns: 1 (17 x 9 cm.)

Binding, condition and other remarks:
Bound in embossed leather covered boards. Damaged by bookworms and soiled with finger marks.

Manuscript Nos.:
Library: 116
Baumstark: --

Project No.: JERU 0004-2-11

Date filmed: 1988 March 15

Reduction ratio: 42X     Emulsion: Vesicular     GSU No.: 1512137
Library: St. Mark’s Convent, Jerusalem
Roll: 2
Item: 12

Principal Work: Lexicon, with appendices.
Author: Rabban Eudochos and others.

Contents:
1) Ff. 1b-116a: Words that people doubt about, grammatical forms that are difficult to understand, their inflections, their meaning and their presentation in the treatise of atomology (apparently the science of word roots), compiled by the holy doctors, but especially by Rabban Eudochos, presbyter and holy priest from Melitene. Cf. BAUMSTARK, 294 f., and BAUMSTARK-RUCKER-GRAF, in OC NS 3 (1913), 130 f. The text is abundantly annotated in the margins.

2) Ff. 116a-122a:  

BNAT QALE D-LA MESHTALIPAN. Words that are invariable (in pronunciation, apparently). In alphabetical order.

3) F. 122a: YARHE D-AYGOPLAYE. The months of the Egyptians. With their Syrian counterparts.

4) Ff. 122b, 123b: Fragments of grammatical treatises.
   a) F. 122b: End of a section that seems mostly concerned with words whose first syllable is vowelled with ptaha.
   b) F. 122b: MELLOL RUKKAKA W-QUSHSHAIA. Concerning softened and hardened pronunciation. That is, concerning the letters that have both a softened and a hardened pronunciation and those that do not.
   c) F. 122b: Apparently concerning words whose first syllable in the singular is not vowelled but which receives the ptaha in the plural and derived words - e.g. مَهْلَكَهُ، مَهْلَكَهُ.
   d) F. 123b: On the vowelling of the passive participles of the derived forms of the verb - مَحْلُومَة، مَحْلُومَة، مَحْلُومَة، مَحْلُومَة.

5) Ff. 123b-124b:
Skoliyon mettol atwata meshtahlpanyata / d-Dawid Bar Pawlos. Scholion concerning the letters that are variable (in pronunciation) / by Dawid Bar Pawlos. This is the same matter of the hard and soft pronunciation - مهتمه مختصر - that is discussed above. Cf. BAUMSTARK, 272, n. 10, and BAUMSTARK-RÜCKER-GRÄF, loc. cit.

6) Ff. 124b-125a: مهتمه مختصر مختصر. Skoliyon da-māhwe d-aykanna metnaira trişt lehksis d-leshshana Šuryaya. Scholion that shows how the correctness of diction of the Syriac language is preserved. It treats again the matter of the hard and soft pronunciation of the letters مختصر. Anonymous in the manuscript, but perhaps by the same Dawid Bar Pawlos.

7) F. 125a: مهتمه مختصر. Mettol menyan tegme. Concerning the number of the choirs (of angels). The opinion of Moshe Bar Kefa is cited.

9) F. 125ab: مهتمه مختصر. Mettol shmahayhon. Concerning their names (of the angelic choirs).

Miniatures and decorations:
Marginalia:
(1) Ff. 116a, 122a, 125b: Copied by the monk, Hadbshabba, that is, 'Abd al-Ahad Aba'ilos, from the village of Ka'la, near Siirt, which is four days journey to the east of Amed (Diyarbekir).
(2) F. 125b: Versified grace for meals.

Language(s): Syriac, with a few glosses in Garshuni
Date: 2100 A.Gr. (= 1788/9 A.D.)
Material: Paper  Folia: 125  Lines: 26
Size: 33 x 22 cm.  Columns: 1 (22 x 13 cm.)

Binding, condition and other remarks:
Bound in paper covered boards.

Manuscript Nos.:
Library: 219
Baumstark: 30*
Project No.: JERU 0004-2-12
Date filmed: 1988 March 15
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512137
Library: St. Mark’s Convent, Jerusalem
Roll: 2
Item: 13A

Principal Work: Syrian Orthodox Church (Jacobite). Collection of miscellaneous liturgical pieces.

Author:

Contents:

1) Ff. 1a-2a (the leaves are not numbered): Rite for the reconciliation of a penitent sinner. Apparently inc. at the beg.


3) Ff. 3b-4b: Accrostic alphabetic hymn without title, perhaps to welcome a bishop. Incipit: جامعة دا شلوات د تسبتا د جانونا.


Miniatures and decorations:

Marginalia:

Language(s): Syriac
Date: 20th century
Material: Paper  Folia: 5  Lines: 20
Size: 22 x 14 cm.  Columns: 1 (18 x 12 cm.)

Binding, condition and other remarks:

A loose gathering inserted inside the cover of item 13B.

Manuscript Nos.:

Library: 248(A)
Baumstark: --
Project No.: JERU 0004-2-13(A)
Date filmed: 1988 March 15
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512137
Principal Work: Syrian Orthodox Church (Jacobite). Collection of liturgical pieces and other miscellaneous items.

Author:

Contents:

1) Ff. 1a-42a: Miscellaneous liturgical pieces.
   a) Ff. 1a-9a:
   Shumlaya d-makrez mshammshana b-qurrab qurbana, ayk turraša ḳadta d-Milišini. Shumlaya that the deacon proclaims in the offering of the Eucharist, according to modern revision of Melitene. This is the diaconal for the mass. It seems to be called a shumlaya, "completion," because the responses of the deacon complete the prayers of the priest. Not mentioned by BAUMSTARK.
   b) Ff. 9a-10a: Communion hymns for the Thursday of the Mysteries and the Saturday of Good News.
      (1) Ff. 9a-10a:
      Baite d-met’amrin b-Hamsha d-Raze, b’eddan nsibut d-Raze qaddishe. Stanzas that are chanted on the Thursday of the Mysteries, at the time of the reception of the holy Mysteries. Incipit:
      (2) F. 10a:
      Baite hrane d-met’amrin b-Shabbta da-Sbarta. Other stanzas that are chanted on the Saturday of Good News. Incipit:
   c) Ff. 10a-23a:
      Slawata wa-promiyo wa-‘etre wa-huttame d-metyallpin men lebba l-qashshisha ḳadta kad mettasraḥ. Prayers, proemia, sedre, ‘etre and huttame that are learned by heart for a new priest when he is ordained. These liturgical prayers are grouped in "orders" in honor of different saints, feasts, intentions and different offices.
      (1) Ff. 10a-11a: Taksa da-Yaldat Alaha.
      Order of the Mother of God.
      (2) Ff. 11a-12a: Order of the Apostles.
      (3) Ff. 12a-13a: Order of the martyrs.
      (4) Ff. 13a-14a: Order of the patron saint.
      (5) Ff. 14a-15a: Common order.
(6) Ff. 15a-16a: Order of penitance.
(7) Ff. 16b-17b: Order of the departed.
(9) F. 19ab: Order of the Resurrection.
(10) Ff. 19b-20a: Order of vespers.
(11) Ff. 20a-21a: Order of compline.
(12) Ff. 21a-22a: Order of the night office.
(13) Ff. 22a-23a: Order of matins.
(14) F. 23ab: Huttame of the other offices.

d) Ff. 26a-32b: Ordinary of the mass. Cf. BAUMSTARK, 328, n. 11. Inc. at the beg. (an unidentified prayer that seems to correspond to "the prayer of the beginning" found in F. E. BRIGHTMAN, Liturgies Eastern and Western [Oxford, 1896], p. 69:4-8; it precedes the prayer that the priest says when he removes his ordinary outer garment, ibid, p. 70:2-6).

_Incipit_ of the fragment: 

Prayer for the blessing of bread. A table grace. _Incipit:_ 

Prayers of every kind.

(1) Ff. 33a-34a: Prayers of vespers.
(2) Ff. 34a-35a: Prayers of the "hymns of the Greek canon."
(3) Ff. 35a-38b: Miscellaneous prayers (prayer of a bishop for his flock, prayer for children that the parents bring to the priest to bless, prayer for seeds, prayer when the priest enters the home of a believer...).

(4) Ff. 38b-39b: Table prayers, in Garshuni.

f) Ff. 39b-42a: Two rhymed homilies for feasts, in Garshuni. Cf. GRAF, Geschichte II, 203 f. These homilies are, of course, not by Abū Halīm, but are anonymous and merely belong to the genre.

(1) Ff. 39b-40b: _Tārijmān ʿalāʿīd al-Mīlād_. Homily on the feast of the Nativity. _Incipit:_

(2) Ff. 40b-42a: _Tarjimah ʿalā al-Dānū_. Homily on the Epiphany. _Incipit:_

2) Ff. 42a-45a: Two questions of the Fathers.
a) F. 42a: Shu‘ala da-skel Mary Sa‘wira l-Mary Ya‘qob. D-ayk aykanna ithawy Alaha i‘el men koll wa-l-taht men koll wa-l-gaw men koll wa-l-barr men koll wa-b-koll. Question that (Bishop) Severus asked of (Bishop) James (of Edessa?): “How is God above all and below all, inside all and outside all and in all?”

 Incipit: مكد من ملك ملك الملك لم يكن ملكالد عن دخل منه المثل. Not mentioned in BAUMSTARK.

b) Ff. 42b-45a: Su‘al ‘ala al-mayyit ba‘d al-da‘fn, wa-huwa ‘ala al-tawbah, min qawl Mary Íwán Ís. Question concerning the dead after burial while he is doing penance, composed by (Bishop) John. In Garshuni. Unidentified. Incipit: سد الله نذكرن الله نذكرن الله تسلمة: للمولى، للمولى,

 3) Ff. 45b-48b: Mu‘jizah sana‘atha Sittuná Maryam, Wálidat Alláh. Miracle that our Lady Mary, the Mother of God, worked. It is about the man from Awfimiyá who used to hold a great feast on her feastday every year, whose son was rescued from drowning. Cf. GRAF, op. cit., I, 255.


 5) Ff. 49a-58a: Four more rhymed homilies.

 a) Ff. 49a-52a: Turjám al-shawm al-mubárak. Turjám of the blessed Fast.


 c) Ff. 54a-56a: Turjám Nínawá wa-fusúl al-nabí Yánu. Turjám of Nineveh and lections (?) of the prophet Jonah. A single rhymed composition. What 3701 refers to in this context is not clear.


 6) F. 58ab: Two prayers, one for the patriarch and one for the sultan.

 7) Ff. 59a-61a: Another rhymed homily: Turjám ‘alá niyáh Sayyidatiná al-‘Adhrá Maryam. Turjám on the Dormition of our Lady, the Virgin Mary.


 9) Ff. 69b-73b:
Mimar min qawl Mār Yaʿqūb al-maftūn, qālāhu 'alā liś al-
yāmīn, yuqrā yawm jumʿat al-Salbūt. Homily delivered by the doctor, St. James, which he delivered on the thief of the right hand; it is read on the Friday of the Crucifixion. Cf. BAUMSTARK, 152, n. 12, and GRAF, op. cit., l, 448. *Incipit: *

Kalām muqtaṣar 'alā al-amānah al-sahīhah wa-tarātīl Biʿat (lege: al-Bīʿah?) al-
'aqlīyah. An abridged discourse on the true faith and on the hymns of the spiritual Church. Not identified in GRAF. This is the same text that is found in MS. 9 (SMJ 2-9), ff. 140a-171b. *Incipit:*

327. Inc. at the beg. *Incipit of the fragment:*

'Ashar masāʾil alladhī saʿala 'anhum baʿd al-talāmīdhi li-muʿallimihi. Ten questions concerning which a certain disciple asked his master. Cf. GRAF, op. cit., I, 466 f.

10) Ff. 73b-88b: Kalām muqtaṣar 'alā al-amānah al-sahīhah wa-tarātīl Biʿat (lege: al-Bīʿah?) al-
'aqlīyah. An abridged discourse on the true faith and on the hymns of the spiritual Church. Not identified in GRAF. This is the same text that is found in MS. 9 (SMJ 2-9), ff. 140a-171b. *Incipit:*

327. Inc. at the beg. *Incipit of the fragment:*

12) Ff. 96a-112a: Ten questions concerning which a certain disciple asked his master. Cf. GRAF, op. cit., I, 466 f.

13) Ff. 112a-118a: Homily delivered by Bishop Gregory, which he delivered concerning the destruction of this world and the departure of the soul from the body. The Bishop Gregory in question is Gregory of Nazianz, to whom this homily is elsewhere falsely attributed. Cf. GRAF, op. cit., l, 332.


15) F. 148b: Beginning of an unidentified item. The title is covered by a repair patch. Inc. at the end. 'What is still legible is a prayer of praise, in Garshuni. *Incipit:*

Miniatures and decorations:
Marginalia:

(1) F. 42a: Notice of dedication (waqf) to the Monastery of the evangelist, St. Mark, of the Syrians.
(2) F. 56a: Two riddles, in Garshuni.
(3) F. 69a: Two epitaphs for a scribe.
(4) F. 69a: A counsel for good health.
(5) F. 69a: A spiritual aphorism.
(6) F. 96a: Two wise sayings, in Garshuni and Arabic.
(7) F. 112a: "This manuscript (was copied) by commission of the priest, 'Ali, son of Alkharā'īzātī (?) lshāq." In Arabic
(8) F. 149a: Ghrīghūriyūs Jirjis cared for the renewal of this manuscript in 1887 A.D., and he separated it from the Psalms of David, with which it had been bound as one manuscript.

Language(s): Syriac and Garshuni (Arabic written in Syriac letters)

Date: 1786 A.Gr. (= 1474/5 A.D.)

Material: Paper  Folia: 149  Lines: 30 (ff. 1-92) and 34 (ff. 93-148)
Size: 26 x 17 cm.  Columns: 2 (22 x 6, total 13 cm., ff. 1-96) and 1 (22 x 13, ff. 97-148)

Binding, condition and other remarks:

Bound in cloth covered boards. Water-stained. Damaged by bookworms. Holes in many leaves have been repaired with patches that cover some of the text. 11 gatherings are missing at the beginning and an unknown number at the end. Filmed together with item 13A (a gathering of six unnumbered leaves stuck loose inside the cover of this manuscript).

Manuscript Nos.:

Library: 248(B)
Baumstark: --

Project No.: JERU 0004-2-13(B)
Date filmed: 1988 March 15
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512137
Library: St. Mark's Convent, Jerusalem
Roll: 2
Item: 14

Principal Work: Syrian Orthodox Church (Jacobite). Missal.

Author:

Contents:

Ff. 1a-199b: Missal.
   a) F. 1a: Table of contents.

   Ff. 1b-16b: Qeryane d-hashhin l-qurraba. Lections that are suitable for mass. These include lections from the Pauline Epistles and the gospels and sedros for each day of the week. Lacuna btw. ff. 8/9 (sedo of Thursday / gospel of Friday [Lk. 21:17-19, in the Harkieian version -- the other gospel lections, however, are from the Peshitta]).

   c) Ff. 16b-21a: Qeryane d-Hamsha d-Raza (lege: d-Raze) wa-d-Shabtia da-Sbarta wa-d-ede maranaye. Lections of the Thursday of the Mysteries, of the Saturday of Good News and of feasts of our Lord. The title, however, does not correspond to what the manuscript actually contains.

      (1) 16b-20b: Epistle (I Cor. 11:23-32), gospel (Mt. 26:26-30) and sedro ... for the Thursday of the Mysteries.

      (2) Ff. 20b-21a: Slota da-Hshamita d-met'amra b-yom Hamsha d-Raze wa-b-Shabtia da-Sbarta b-dukkat slota da-shlama d-anapora. Prayer of the (Last) Supper, which is recited on the Thursday of the Mysteries and on the Saturday of Good News in place of the prayer of peace of the anaphora. In fact, however, the missal has a special prayer for the Saturday of Good News, below, f. 3Iab.

(1) Ff. 21b-31a: Anapora z'orta d-Mary Ya'qob, ahuy d-Maran, haw da-hwa appisqopa d-Oreshlem. ayk tukkasen da-abun Mary Grigorios, d-metida Bar 'Ebraya. Mapryana d-Madnha, qasspah baynay ture d-Armanya ba-snit 1593. W-koll emmat d-methaddat awkeyt meitasrah kahna hadia, zadeq leh d-qadma'it ngarreb qurbana (lege: qurraba) hana; w-hakan pqid men abahata. Short anaphora of St. James, the brother of our Lord, who became Bishop of Jerusalem, according to the arrangement of Mar Gregorios, known as Barnebraeus. Mafrian of the East, who abridged it among the mountains of Armenia in the year 1593 (= 1281/2 A.D.). Whenever a new priest is renewed, that is, ordained, it is proper that he first celebrate this mass, and thus it has been prescribed by the Fathers. Cf. BAUMSTARK, 316, n. 3.

(2) Ff. 31ab: Slota d-Shabbta da-Sharta, d-met'amra b-dukkat haw da-shlama. Prayer of the Saturday of Good News, which is recited in place of (the prayer) of peace.


(4) Ff. 39b-50a: Anaphora of St. John, apostle and evangelist. Cf. BAUMSTARK, 301, n. 5.

(5) Ff. 50a-55b: Anaphora of St. Dionysius of Amida, who is Ya'qob Bar Salibi. This is the first Anaphora of Dionysius Bar Salibi indicated by BAUMSTARK, 298, n. 13. Incipit: Sout 300ma nisqaraq


(7) Ff. 61b-68b: Anaphora of Matthew Pastor, on of the
Seventy (Disciples). Cf. BAUMSTARK, 329, n. 5.

(8) Ff. 68b-75a: Short anaphora of Simon Peter, Chief of the Apostles. Cf. BAUMSTARK, 328, n. 12. *Incipit:*

(9) Ff. 75a-81a: Anaphora of St. Iyowa'nis. Bishop of Harran, the Habbar and Nisibis. Cf. BAUMSTARK, 294, n. 3.

(10) Ff. 81a-94b: Anaphora of St. Ya'qob Burd'ana (James Baradaeus) of the Monastery of Psilta. Cf. BAUMSTARK, 175, n. 2.

(11) Ff. 94b-113a: Anaphora of the doctor, St. James. Bishop of Batnan-Sarug. This is the first formula indicated by BAUMSTARK, 158, n. 5. *Incipit:*


(13) Ff. 126b-134a: Anaphora of St. Eustathnius, Archbishop of Antioch, one of the leaders of the great and holy Synod of Nicea. This is the first formulary indicated by BAUMSTARK, 267, n. 7. *Incipit:*


(16) Ff. 160a-168b: Liturgy of St. Phioxenous of Mabbug. This is the first formulary indicated by BAUMSTARK, 143, n. 13. *Incipit:*


e) Ff. 194a-199b: *Huttame* -- prayers of final blessing.

(1) Ff. 194a-195a: *Huttama a-Mary Ya'qob mailpana. Huttama* of the doctor St. James (of...
Sarug). The ascription to James of Sarug should be interpreted merely as an indication that the piece is composed in the twelve syllable meter that is associated with this author. Cf. BAUMSTARK, 158. n. 4. Incipit: 

(2) Ff. 195a-196a: Another of the same St. James. Incipit: ...

(3) Ff. 196a-198a: Another of the doctor St. Efrem the Syrian. This is in the seven syllable meter that is associated with Efrem's name, but is almost certainly not composed by him. Cf. BAUMSTARK, loc. cit. Incipit: ...

(4) Ff. 198a-199b: Hrena Garshuni. Another in Garshuni. Incipit: ...Miniatures and decorations:
Title heading, f. 1b.
Marginalia:
Ff. 21a, 193b: Copied by Qawmo, son of Shem'un.

Language(s): Syriac and one piece in Garshuni
Date: 15th century (contrary to what BAUMSTARK indicates in OC NS 1 (1911), 113, where he seems to say that the supplement, ff. 194-199, is of the 15th century, but the main text he ascribes to the 16/17th century; both parts, however, resemble plate CLI (Vat. Sir. 18, dated 1480/1 A.D.) in W. H. P. HATCH, Album of Dated Syriac Manuscripts (Boston, 1946), p. 203).
Size: 26 x 17 cm. Columns: 1 (21 x 12 cm.) and 2 (21 x 5.8, total 12 cm.)

Binding, condition and other remarks:
Bound in leather covered boards. An unnumbered leaf has been inserted btw. ff. 8/9 to signal a lacuna in the text. I follow the pencilled leaf numbers in Western numerals. The inked leaf numbers in Syriac
numerals imply that there is one leaf missing at the beginning, only one leaf
btw. ff. 8/9 and an unknown number at the end.

Manuscript Nos.:
   Library: 98
   Baumstark: 14

Project No.: JERU 0004-2-14

Date filmed: 1988 March 15

Reduction ratio: 42X    Emulsion: Vesicular    GSU No.: 1512137
Contents:

Ff. 1a-247b: Contents. Ktaha mkannsha awkeyti d-sedere wa-d-ewanglaye wa-d-qeryane wa-d-me'mre, da-b-dukkyata qaddishata meshtammshin, hanaw (deyn) b-Beytihem wa-b-Yordnan wa-b-'Ellayta w-ṣeyd Qabra Maranaya, ken Subbara wa-Shunnayah (adde: d-Mari Maryam Yaldat Alaha), w-mawladeh d-Yohannan. A compilation, that is, (a collection) of sedros, gospel (lections), lections (from other biblical books) and homilies that are read in liturgical ceremonies in the holy places, that is, at Bethlehem, the Jordan (River), the Upper Room and the Sepulcher of our Lord; then the (Churches of) the Annunciation and the Assumption (of St. Mary, the Mother of God) and the nativity of John (the Baptist).

a) F. 1a: Contents.

b) Ff. 1b-38a: Takṣa d-Beytilhem. The order of (the services celebrated on the feast of the Nativity in) Bethlehem. Besides the biblical lections and the sedros and their associated prayers, the order includes, ff. 20b-26a, a homily of Mar Ishaq (incipit: لقح هُدَّى بِهِمْ قُلُوبُكُمْ، قُلُوبُكُمْ قُلُوبُكُمْ، فَمَتَّى قُلُوبُكُمْ) a second by the same, ff. 26b-30a (incipit: قُلُوبُكُمْ قُلُوبُكُمْ، قُلُوبُكُمْ قُلُوبُكُمْ، فَمَتَّى قُلُوبُكُمْ), a third homily by the same, ff. 30a-34b (incipit: قُلُوبُكُمْ قُلُوبُكُمْ، قُلُوبُكُمْ قُلُوبُكُمْ، فَمَتَّى قُلُوبُكُمْ) and a fourth, ff. 34b-38a, also by Mar Ishaq (incipit: قُلُوبُكُمْ قُلُوبُكُمْ). On Mar Ishaq, cf. BAUMSTARK, 63-65.


e) Ff. 80a-97a: Order of Monday of the redemptive Passion.

f) Ff. 97a-122a: Homilies of St. Efrem for Monday to Thursday of the Passion.

(1) Ff. 97b-102b: Monday. Incipit: لُكُلُّ حَلَدٍ فِي مَرَضٍ حَقَّ
(2) Ff. 102b-112a: Tuesday. *Incipit:*

(3) Ff. 112a-118a: Wednesday. *Incipit:*

(4) Ff. 118a-122a: Thursday of the Mysteries. *Incipit:*

g) Ff. 122a-126a: Order of the ninth hour of the Thursday of the Mysteries.

h) Ff. 126b-135b: Order of the (foot-)washing that comes at the ninth hour of the Thursday of the Mysteries. Ff. 132b-135b: Homily of Mar Isnaq on the mass. *Incipit:*  


j) Ff. 157b-166a: Ninth hour of Friday. Adoration of the Cross.


l) Ff. 179b-184a: Order of the Saturday of Good News. The title is identical with that of the above, but the above is for the night office, and this is for matins.

m) Ff. 184a-186b: Order (of the service) of forgiveness which is performed after the office of the ninth hour and before the mass. Only a *sedro.*

n) Ff. 186a-219b: Order of the Sunday of the redemptive Resurrection. Ff. 204b-211b: Homily of Mary Efrem. *Incipit:*

o) Ff. 219b-235b: *Incipit: Takeša d-Subbara, d-meshtamle ayka d-ba’eyn Qirillos w-sharka d-qaroye.* The order of the Annunciation, which is celebrated wherever Cyril and the rest of the lectors wish.


Miniatures and decorations:

Marginalia:
(1) F. 38b: Prayer to Christ.
(2) F. 38b: An apostrophe on the world.
(3) F. 38b: Copied by Maroge.

Language(s): Syriac
Date: 1725 A.Gr. (= 1413/4 A.D.)
Material: Paper  Folia: 248  Lines: 19 to 22
Size: 26 x 16 cm.  Columns: 1 (21 x 13 cm.)

Binding, condition and other remarks:
Bound in cloth covered boards. Water stains. Soiled with occasional finger marks and
candle grease spots. The binding is tight, so that a few letters of the text in a few places cannot
be read in the film. The foliator skipped the leaf after f. 129.

Manuscript Nos.:
Library: 53
Baumstark:  --
Project No.: JERU 0004-3-1
Date filmed: 1988 May 20
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
Contents:

Ff. la-llb, 1a-400a: Lives of the saints, part 1. Cf. GRAF, in *OC NS* 3 (1913), 311-318. The first leaves are not numbered. There are three numberings of the numbered leaves. I follow the Syriac numerals that are written on the versos, beginning with f. 4. It appears to be the oldest numbering and is the most accurate.

a) Ff. la-llb: Contents.

b) Ff. llb, 1a-400a: Text.

(1) Ff. 1b-4b: *Sirat al-qiddis al-'azīm fī al-qiddiṣīn w-awwal man sakana al-barriyyah wa-awwal al-sawwāh, Anbā Būhā al-Iskandarānī*. Life of the saint who was great among the saints, was the first to inhabit the desert and was the first of the anchorites, Anba Paul of Alexandria. Cf. GRAF, *Geschichte* I, 512.

(2) Ff. 4b-33b: *Khabar tadābīr al-lūbānī Antūniyūs, allatī kataba Mar Athānāsiyūs, usqūf Iskandarīyah*. Story of the manner of life of blessed Antonius, which was written by Mar Athanasius, Bishop of Alexandria. Cf. GRAF, op. cit., I, 312.


(5) Ff. 67a-81a: *Qīṣāt abīnā al-qiddīs Anbā Bīshūṭī...*
al-mutawâhîd al-kâmil wa-al-zâhîd al-fâdîl, alladhî huwa min Barâ’iyyat al-Iṣqît. Wa-qad katabahâ min ba’d intiqlâlîhi al-qass al-‘afîf, Yûhannâ al-Sâghîr, alladhî qad sâra lâhu akhan fî majî’îhi li-Barrîyyat al-Iṣqît wa-sârû ihnaynahu talâmîdîh Anbâ Bâmoi... The story of our father, the holy Anba Bishoi, the perfect hermit and virtuous ascetic, who was of the Desert of Scete. It was written after his passing by the chaste priest, John the Short, who became a brother to him when he came to the Desert of Scete, and the two of them were disciples of Anba Bamoii... Cf. GRAF, op. cit., 539.

(6) Ff. 81a-98a: Qisas al-ab al-qâdîs, al-mashhûr wa-al-‘âlî al-muddî, al-kâmil fi jamî’ al-fâdîl, Mâr Yûhannâ al-Sâghîr, al-muddabîr, anâ’ râ’s quşân Barrîyyat al-Iṣqît. The story of the holy father, famed and exalted in (his) passing, perfect in all the virtues, Mar John the Short, director, that is, head of the elders of the Desert of Scete. Cf. GRAF, op. cit., I, 534.


(9) Ff. 114a-132b: Khabar Anbâ Saráfîyûn, ra’s al-‘ubbâd, alladhî taʃsirahu sarâfiyûn wasadâniyân... The history of Anba Serapion, the leader of the worshipers, the interpretation of whose (name) is corporeal seraph... Cf. GRAF, op. cit., I, 530.


(11) Ff. 138a-142b: Khabar tadâbîr al-qâdîs Arkhîladîs, alladhî huwa min al-Qustâniyâh. The history of the life of St. Archelides, who was from Constantinople. Cf. GRAF, op. cit., I, 498 f., who omits this manuscript.

(12) Ff. 142a-146a: Qisas al-qâdîs Yûhannâ, ibn al-malîk, alladhî huwa min Rûmiyâh, madinat al-mulûk. The history of St. John, the emperor’s son, who was from Rome, the city of the emperors. This saint is the same as St. John of the Golden Gospel. Cf. GRAF, op. cit., I, 505 f. F. 145 is missing.
(13) Ff. 146a-148a: 

The story of Mar Risha, who was from the city of Rome, who was ennobled and crowned in the world his detachment (from it) in the city of Edessa, in the days of Rabbula, bishop of the city of Edessa. Cf. GRAF, op. cit., I, 498, no. 3.

(14) Ff. 148a-150b: 

The second story of the Man of God, Mar Risha, (concerning the events) that (occurred) after his death and burial in Edessa, concerning his petition in the tomb and his translation... Cf. GRAF, loc. cit.

(15) Ff. 150b-153b: 

Story of the great and marvellous persons, children of the potentates of Rome and Antioch, who renounced this world and all that is in it and lived (a life) of voluntary poverty in a miserable manner. Incipit: 

This is a reflection on the preceding five lives.

(16) Ff. 153b-156a: 

History of St. Andronicus and Athanasia, his wife, and concerning the happy end that came to them (at their departure) from this world. Cf. GRAF, op. cit., I, 404.

(17) Ff. 156a-159a: 

Story of the father, Daniel, from Sceitis, and Eulogius, the stonemason. Cf. GRAF, op. cit., I, 403 f.

(18) Ff. 159a-162b: 

The story of the marvellous man, Simeon, who was from Kafar 'Abdin, which is on the side of the mountain. Cf. GRAF, op. cit., I, 530.

(19) Ff. 162b-166a: 

Story of St. Reuben, the perfect hermit. Cf.
GRAF, op. cit., I, 530.

(20) Ff. 166b-171a:  


(21) Ff. 171b-174b:  


(22) Ff. 174b-182a:  


(23) Ff. 182a-187a:  

Qissat al-qiddīs al-muntakhab, Mār Yūlīnā, al-shaykh al-bāhī. Story of the elect saint, Mar Julianus, the magnificent old man. Cf. GRAF, op. -cit., I, 367, who omits mention of this manuscript.

(24) Ff. 187a-195b:  


(25) Ff. 196a-226a:  


(26) Ff. 226a-265b:  

Qissat al-muntajab, raʾs al-abbād, al-qiddīs al-lābīs li-Allāh, al-ʿāzīm Mār Barsawmā, alladhī huwa min nāḥiyat al-shamāl. Story of the chosen chief of the devotees, the holy, clothed with God, the great Mar Barsawmā, who was from the district of the north. The account of his life includes 99 miracles attributed to him. Cf. GRAF, op. cit., I, 524 f.

(27) Ff. 266a-272a:  


(28) Ff. 272a-277a:  

Qissah ʾajībah al-ʾalā al-qiddīs Mār Yaʾqūb al-sāʾīh. A wonderful story about the holy Mar James, the anchorite. His life is presented in no. 47. Cf. GRAF, op. cit., I, 527.

(30) Ff. 278a-280a: شبان وحیدان من كsaranda’īyāh. Qisṣat shābban waJāid min Iskandāryāh. The story of a certain youth from Alexandria. This is the story of St. Saba, a hermit of Alexandria. Cf. GRAF, op. cit., I, 530.


(33) Ff. 286b-290a: قيّسات مکرم حادیث مکرم. Qisṣat Malikūs al-rāḥib. The story of the believing merchant, Mark, who died in the West and entrusted his business to a Muslim, who was converted and became a Christian.


(35) Ff. 294a-308a: قيّسات مکرم حادیث مکرم. Qisṣat Mal’ūs al-rāḥib. The story of a godly and holy, famous man called Mar Simeon, who was nicknamed Salus, and St. John, the spiritual brothers who came from the blessed city of Edessa; it was written by Leontius, Bishop of Neapolis. This is the story of St. Simeon the Fool. Cf. GRAF, op. cit., I, 409, no. 2.

(36) Ff. 308a-310a: قيّسات أنبّ عبديس مطهري شميس المخلص. Qisṣat Anbā Garūṣmūs al-mutawahhīd w-‘alā al-sab’ al-ladhī ista’bada lahu. Story of Anba Gerasimus the hermit and on the seven who were subjected to him. Cf. GRAF, op. cit., I, 408, no. 6.

(38) Ff. 311b-313a: Qissat Petrā, alladhi huwa min Afriqī, wa-sārā fī darajat al-batiriyākīyah, wa-huwa kāna ghanīyan, wa-mā kāna fīhi rahmah. The story of Petrā, who was from Afriqī and attained the rank of the patriarchate; he was rich and had no mercy. Cf. GRAF, op. cit., I, 530.

(39) Ff. 313a-323a: Qissah 'āliyyah lil-sharif Mār Bayt al-Shuhadā'; wa-qad kutibat lil-qiddis Īyāwannīs. (The) sublime story of the noble Mār Bayt al-Shuhadā'; it was written by St. John. Cf. GRAF, op. cit., I, 525. There is a gap in the text on f. 316b, presumably where there was a lacuna in the archetype.

(40) Ff. 323a-340a: Qissat wa-fail il-qiddis Mār Awgen, alladhi huwa min al-Qubt. The story and virtues of the holy Mar Eugene, who was from the Copts. Cf. RAF, op. cit., I, 525 f.


(42) Ff. 349b-356a: Qissat Mār Ishaʿya al-Halabi al-rahib, alladhi huwa min shlʿat Mār Awgen, min al-ithnayn wa-sabʿin; wa-mawliduʾn jismuḥu fī dakhil dayrihi al-muqaddas. Story of Mar Isaiah of Aleppo, the monk, who was (one) of the band of Mar Awgen, of the seventy-two; his body is deposited within his holy monastery. Cf. GRAF, op. cit., I, 528.

Story of the holy father, Evagrius, eloquent of ideas and revealer of mysteries. Cf. GRAF, op. cit., I, 399, no. 4.

(45) Ff. 363b-366a: Qissat tadābir hayāt Anbā Isha'yā, alladhī kāna fi Bayt al-Qiddīsīn, wa-huwa kataba al-kitāb. Story of the manner of life of Anba Isaiah, who was in Bayt al-Qiddīsīn; he himself wrote the book. The Isaiah in question is Isaiah of Scete. Cf. GRAF, op. cit., I, 403.

(46) Ff. 366a-379b: Qissat šurāt al-Masāḥ allatī sana‘āhā al-Yahūd fī madīnat Tibārīyūs likaymā yastahzil‘ū ‘alayhā, fī ayyām Zaynūn al-malik al-mu‘min. Story of the icon of Christ that the Jews made in the city of Tiberias in order to mock it, in the days of Zeno, the believing emperor. Cf. GRAF, op. cit., I, 245, no. 8d.

(47) Ff. 379b-390a: Qissat Mar Ya‘qūb al-Habīsī, alladhī fī dayr qariyat Salah fī balad Tūr ‘Abdīn, huwa wa-al-habīsīyīn arfāqahu wa-al-shuhadā‘ alladhīn ma‘ahu. Story of Mar James the Recluse, who was in the Monastery of Qariyat Salah in the country of Tūr ‘Abdīn, and his recluse companions and the martyrs who were with him. Cf. GRAF, op. cit., I, 527.

(48) Ff. 390b-400a: Qissat al-qiddīs Mār Awlūgh, al-‘ābid al-Qubī, alladhī tataimadha iahu al-sab‘ jami‘ ayyām hayāthi. Story of the holy Mar Eulogius, the Coptic (i.e. Egyptian) devotee, to whom the seven became disciples all the days of his life. Cf. GRAF, op. cit., I, 526.

Miniatures and decorations:
Many of the lives are separated by designs.
The text is framed.

Marginalia:
(1) F. 367b: "I, Yuhiyūs, metropolitan and patriarchal vicar in Malabar, read this book while in Jerusalem, 26 Aylūl (= 7 Oct.), 1732 A.D."
(2) F. 367a bis: Reader’s note of Jabrā, son of Ya’qūb, 1916 A.D.

Language(s): Garshuni (Arabic written in Syriac letters)
Date: 13 Kanūn II, 2045 A.Gr. (= 24 Jan., 1734 -- the date when the second part of the collection, which originally constituted a single volume, was finished)
Size: 33 x 21 cm.  Columns: 2 (27 x 8, total 17 cm.)
Binding, condition and other remarks:

Bound in boards covered with embossed, polished leather. Some bleed-through here and there. Ff. 9 and 145 are missing. A few leaves had holes in them which have been patch repaired, covering text, especially ff. 283-284. Occasional ink smears; the one on f. 141b is rather heavy. The foliator skipped ## 94 and 317. The original ff. 95-122 have been renumbered 94-121, but the renumbering stopped there, leaving # 122 skipped. # 367 was given to two successive leaves, and, in compensation, # 368 was skipped. Ff. 1-2 and 93 are 19th century supplies. The original collection consisted of some 750 leaves in a single volume. When the manuscript was renewed, however, the original volume was split into two codices, and tables of contents were added for each. In the case of this part, the supplied text at the beginning commences on the second leaf of the table of contents. F. 400, on the other hand, has been split between the two parts.

Manuscript Nos.:
- Library: 199A
- Baumstark: 38*(A)

Project No.: JERU 0004-3-2
Date filmed: 1988 May 20
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
**Library:** St. Mark's Convent, Jerusalem  
**Roll:** 3  
**Item:** 3  

**Principal Work:** Collection of lives of saints, part 2.  
**Author:** Anonymous collector.

**Contents:**  
Ff. la-IIa, 401a-750a: Collection of lives of saints, part 2. Catalogued by G. GRAF in *Oriens Christianus* NS 3 (1913), 318-327.  

- a) Ff. la-IIa: Contents.  
- b) Ff. 401a-750a: Text. The leaf numbers and numbers of the lives continue those of part 1.  

(49) Ff. 401a-409a:  

Qissat al-sharīf Mār Ābrāhām, alladhī tukannā jabanā `āliyān; wa-huwa mu`allim Mār Bārāsawmā, ra's al-`abbād. Story of the noble Mar Abraham, which is called a lofty mountain; he was the master of the holy Mar Bar-sawma, the leader of the devotees (that is, of the monks of Ťūr `Ābdīn). Cf. GRAF, *Geschichte* I, 523.  

(50) Ff. 409a-412a:  

Qissat al-`ābānī Yūhannā, al-nāsīk al-kāmil; wa-hiyya min qisās Yūhannā al-Tabīb. Story of blessed John, the perfect anchorite; it is one of the stories of John the Physician. Cf. GRAF, op. cit., I, 527.  

(51) Ff. 412a-414b:  

Qissat wujūd as-Salīb al-masjūd, bi-anhahu kayfa inkasha'ā wa-ittada`a lil-nās fi al-azminah al-awwaliyyah. Story of the finding of the adored Cross, that is, how it was discovered and manifested to men in the first ages. There are accounts of two findings. Cf. GRAF, op. cit., I, 244.  

- a) Ff. 412a-413a: The first finding through the wife of Emperor Claudius in the time of St. James (brother of our Lord).  
- b) Ff. 413a-414b:  

Qissat iniqāl Qissat wujūd as-Salīb min Haylānah al-malikah, umm Qustānīn, al-malik al-mu'min. Also concerning the finding of the Cross by Empress Helena, mother of the believing Emperor Constantine.  

(52) Ff. 414b-420b:  

Qissat iniqāl.

(53) Ff. 420b-422b: Qissat al-qiddīs Mār Yūhanna al-injīlī, al-rasūl al-ilāhī. Story of the holy evangelist, St. John, the divine apostle. Cf. GRAF, op. cit., I, 261 f. and 263 f., but this particular manuscript is not mentioned.


(55) Ff. 433a-434a: Qissah tu’arif kayfa inwajada ra’s Mār Yūhanna al-Ma’madān fī dākhil madinat Hīrūdīs, wa-kayfa intaqala min hunūk ilā madīnāt Huṃs, wa-kayfa min ba’d hīnin sāra wa’jadūhu wa-zuhūruhu. Story that tells how the head of St. John the Baptist was discovered within the city of Herodis, how it was translated from there to the city of Homs and how, after a time, its discovery and manifestation came about. Cf. GRAF, op. cit., I, 506-508.


(57) Ff. 440b-443a: Qissat Qlīmās, tilmūdh Sim‘ān al-Safā‘l’, wa-alā ābā‘īhi wa-ikhwatihi, biannahum kayfa hum tatalmadhā ayydan. Story of Clement, disciple of Simon the Rock, and concerning his parents and brothers, that they too were (his) disciples.
Cf. GRAF, op. cit., I, 304.

(59) Ff. 443b-446b: Story of St. Peter, Archbishop of Alexandria, who suffered during the reign of Diocletian, the unbelieving emperor. Cf. GRAF, op. cit., I, 309, where he fails to mention this manuscript.

(60) Ff. 446b-452a: Story of the great St. Athanasius, Patriarch of Alexandria; it was written by Amphilochius, Bishop of Iconium. Cf. GRAF, Opt cit., I, 315, no. 15.

(61) Ff. 452a-453b: Story of Mar James, bishop of the city of Nisibis, which is within the borders. Cf. GRAF, op. cit., I, 527.

(62) Ff. 453b-462a: Story of Mar Afram, doctor of the Syrians; it was gathered with much effort from the many books that concern him, and it tells (about him) from the beginning of his career and as far as the end of his life. Cf. GRAF, Opt cit., I, 433.

(63-69) Ff. 462a-469b: Seven miracles are recounted. A marginal note, f. 462b, indicates that the second miracle was previously narrated in the story of St. Efrem.

(70) Ff. 469b-479b: Story of holy St. John,
great among the doctors, golden-mouthed and chief among the righteous high priests in the imperial city, Constantinople. Cf. GRAF, op. cit., I, 353 f.


(72) Ff. 484a-494a: Qīsṣat al-qiddīs ḡhrīghūryūs, qāthūliqī al-Arman, alladhī huwa talmaidha li-Arminiyāḥ wa-raddahā min dalālat al-shayāʿīn wa-suʿūd al-asnām ilā marīṣṭat al-haqq. Story of St. Gregory, Catholicos of the Armenians, who is the one who taught Armenia and converted it from the error of demons and the worship of idols to the knowledge of the truth. Cf. GRAF, op. cit., I, 310 and 518, where he fails to mention this manuscript.

(73) Ff. 494a-498a: Qīsṣat al-qiddīs Qufriyānūs al-usquf wa-al-shahīd wa-Diyūstā al-batūl. Story of St. Cyprian, the bishop and martyr, and Justa (i.e. Justina), the virgin. Cf. GRAF, op. cit., I, 517.


(77) Ff. 513a-524a: Qīsṣat tadābir al-qiddīs al-sharīf, Mār Abhay, usquf Niqiyāʾ, alladhī kāna fī zamān mulk Arqādiyūs wa-Awnūriyūs wa-Thāʿudūsiyūs, al-mulūk al-muʿminīn; wa-hiya muṣallahah bi-thibātin
perseverance of the manner Mar life of the
Honorius of who lived in the time of the
emperors; it has been revised with great perseverance by Mar Michael, Patriarch of Antioch of Syria. Cf. GRAF, op. cit., I, 523.

(78) Ff. 524b-526b:

Risālah allatī rusilat (lege: ursilat) min al-qiddīs Mār Sāwīriyūs, batriyark Antākiyat Sūrīyā, lammā turida min al-Khalqīdīnīyīn al-munāfīqīn. Epistle that was sent by the holy Mar Severus, Patriarch of Antioch of Syria, when he was expelled by the Chalcedonian hypocrites. Cf. GRAF, op. cit., I, 419.

(79) Ff. 526b-527a:


(80) Ff. 527a-533a:

Qiṣṣat al-qiddīs Mār Ya‘qūb usqūf al-Ruḥāf', wa-bi-al-hārā (lege: bi-al-ahrār) li-jaml al-mustaqīimin al-majd, al-marjūf bi-al-Burda‘ānī, wa-bi-sababīhī armaynā (?) Ya‘qībat. Story of the holy Mar James, Bishop of Edessa, or rather, the glory of all the orthodox; he is known as Baradaeus, and on his account we are called Jacobites. Not mentioned by GRAF in Geschichte, but cf. OC NS 3 (1913), 322, no. 80.

(81) Ff. 533a-548b:

Qiṣṣat al-bār al-mumtalīlī sa‘ādāt, al-qiddīs Yunana, usqūf madīnat Tella, wa-qad tawassalī ḥadhīhi unāsān mumayyazīn bi-i‘tinā‘a‘āzin min al-akh alladhī kāna yaskīn ma‘a ḥadhī al-qiddīs zamānān kathīrān, li-tuktab li-fa‘ādat kathīrīn. Story of the righteous Mar John, bishop of Tella, full of blessedness; some distinguished persons besought this with great solicitude from the brother who lived with this saint for a long time, so that it might be written down for the profit of many. Cf. GRAF, op. cit., I, 528.

(82) Ff. 545b-547a:


(83) Ff. 547a-564b:

Qiṣṣat, anī ‘aḏā‘īl al-qiddīs Thā‘īdū‘ā, usqūf madi‘nāt Amīd. Story, that is, the virtues of St. Theodotus, bishop of the city of Amida. Cf. GRAF, OC NS 3 (1913), 322; not
mentioned in Geschichte.

(84) Ff. 564b-566b: 977

(85) Ff. 566b-570b: 977
Qiṣṣat al-lūbānī Fālqīdā, alladhī takannā Awṣāti‘us, wa-imrā‘āthi wa-banīhi. Story of blessed Placidus, who was surnamed Eustathius, his wife and his children. Cf. GRAF, op. cit., I, 502.

(86) Ff. 570b-574a: 977
Qiṣṣat, a‘nī shahādat al-arba‘īn shuhadā‘ al-qiddīsīn alladhīn takallūn tuḥayrat Sabāsātīyā fī ayyām Dūqīqūs, al-malik al-athīm. Story, that is, martyrdom of the forty holy martyrs who were crowned in the lake of Sebaste during the reign of the wicked Emperor Decius. Cf. GRAF, op. cit., I, 510.

(87) Ff. 574a-578b: 977
Qiṣṣat, a‘nī shahādat wa-ʾitīrāf wa-inbī‘āth al-qiddīsīn Maksīmīnā, wa-Yamliḵẖā, wa-Marīṭālūs, wa-Disūnūsīyās, wa-Iwānīs, wa-Šarāfīyān, wa-Akṣaqāstārīnūs, wa-Anīnūs, al-muṭarīfīn alladhīn kānā fī madīnāt Afasās. Story, that is, the martyrdom, confession and resurrection of Sts. Maxim(a)inus, Lamblichus, Martellus, Dionysius, Serapion, Aksaqastārīnūs and Antoninus, the confessors who were in the city of Ephesus. These are the Seven Sleepers of Ephesus. Cf. GRAF, op. cit., I, 512 f.

(88) Ff. 578b-582a: 977
Qiṣṣat a‘nī shahādat al-qiddīs Jiyūrīs as-sa‘īd, al-shaḥīd al-mashhūr. Story, that is, the martyrdom of the blessed St. George, the famous martyr. Cf. GRAF, op. cit., I, 502-504. F. 581 is missing.

(89) Ff. 582a-585b: 977
Mār Ya‘qūb al-Muqatta‘a. Story, that is, the martyrdom of the holy St. James, famous among the martyrs, who was cut to pieces. Cf. GRAF, op. cit., I, 504 f.
Qissat 'anī shahādat al-qiddīsayn, Sargīs wa-Bakūs, al-shuhadā' al-sahrijin wa-al-mutaraddiyin al-ghalabah. Story, that is, the martyrdom of the two saints, Sergius and Bacchus, the noble martyrs who brought back the victory. Cf. GRAF, op. cit., I, 512.

N.B. The description of this manuscript was too long to fit in a single computer file. The remainder can be found in file SMJ3 3.2.

Language(s): Garshuni (Arabic written in Syriac letters)
Date: 13 Kānūn II, 2045 A.Gr. (= 24 Jan., 1734 A.D.)
Size: 33 x 19 cm.   Columns: 2 (27 x 7.5, total 16 cm.)

Binding, condition and other remarks:
Bound in boards covered with polished leather. The leaves have occasionally been repaired with patches that cover a little of the text. The lower inner corners of the leaves are progressively worn and are flaking away, but without significant loss of text, except ff. 745-750, where the renewer has supplied the missing text. F. 581 is missing.

Manuscript Nos.:
Library: 199B
Baumstark: 38*
Project No.: JERU 0004-3-3
Date filmed: 1988 May 20
Reduction ratio: 42X   Emulsion: Vesicular   GSU No.: 1512143
**Library:** St. Mark’s Convent, Jerusalem  
**Roll:** 3  
**Item:** 3b

**Principal Work:** Collection of lives of saints, part 3.  
**Author:** Anonymous collector.

**Contents:**

Ff. la-lla, 401a-750a: Collection of lives of saints, part 2. Catalogued by G. GRAF in *Oriens Christianus* NS 3 (1913), 318-327.

N.B. The description of this manuscript was too long to fit in a single computer file. The first part, containing the description of ff. 401a-590a can be found in file SMJ3 3.1

(91) Ff. 590a-599a: مسجت القديس مار يوسننا د كفر سانة، آنها شهدت. Story of the holy Mar John of Kafar Sanya, that is, his martyrdom. Cf. GRAF, op. cit., I, 527 f.

(92) Ff. 599a-604a: مسجت القديس السيد فانتاليون و الذين معه. Story, that is, the martyrdom of the blessed saint, Mar Pantaleon, and those who were with him. Cf. GRAF, *Geschichte* I, 521.


(94) Ff. 609b-612b: مسجت مار رومانوس السيد، والطفل الذي شهد معه. Story of the elect St. Lawrence and the noble Mar Agrippas and the martyrs, clothed with victory, who were crowned with them in
martyrdom in behalf of our Lord Jesus Christ and were ennobled on the mountains, Hasmī and A-ūmā. Cf. GRAF, op. cit., I, 528.

(96) Ff. 624b-631b: مَرْحَبَةً لِلْحَمَدِ وَالْعَصْرِ مَنْ كَنَّا مُح­ْمَرَاءً لِلْمَلَأِ. Qissat al-lūbāniyīn al-Himyariyīn, a’nī shahādatuhum, alladhīn takallalū fi madīnat Nīgrān. Story of the blessed Himyrites, that is, their martyrdom, who were crowned in the city of Najrān. Cf. GRAF, op. cit., I, 516.


(99) Ff. 638b-642a: مَرْحَبَةً لِلْحَمَدِ وَالْعَصْرِ مَنْ كَنَّا مُح­ْمَرَاءً لِلْمَلَأِ. Qissat a’nī shahādat al-qiddīs Fāfūs wa-arfaqihi al-arba’ah wa-ishrīn alif, alladhīn istashhādā bi-ayyām Lūquyānūs, al-malik al-hanafī, bi-qariyat Mijdal fi balad Antākīyāh, madīnat Sūrīyā. Story, that is, the martyrdom of St. Pappus and his twenty-four thousand companions, who suffered martyrdom during the reign of Lucianus, the pagan emperor, in the village of Mijdal in the country of Antioch, the city of Syria. Cf. GRAF, op. cit., I, 529.

(100) Ff. 642a-646b: مَرْحَبَةً لِلْحَمَدِ وَالْعَصْرِ مَنْ كَنَّا مُح­ْمَرَاءً لِلْمَلَأِ. Qissat a’nī shahādat al-qiddīs Khristūfūrus al-Barbarī, wa-al-shuhadā’ al-qiddīsin alladhīn ma’ahu. Story, that is, the martyrdom of St. Christopher the Barbarian, and the holy martyrs who were with him. Cf. GRAF, op. cit., I, 500.

(101) Ff. 646b-648b: مَرْحَبَةً لِلْحَمَدِ وَالْعَصْرِ مَنْ كَنَّا مُح­ْمَرَاءً لِلْمَلَأِ. Qissat a’nī shahādat al-qiddīs Mār Qūriyāqūs wa-Yūūlīt, ummihi. Story, that is, the martyrdom of the holy Mar Cyriacus and Julitta, his mother. Cf. GRAF, op. cit., I, 500.

(102) Ff. 648b-651b: مَرْحَبَةً لِلْحَمَدِ وَالْعَصْرِ مَنْ كَنَّا مُح­ْمَرَاءً لِلْمَلَأِ. Qissat a’nī shahādat al-qiddīs Mār Māmā, wa-abūhu Thā’udūlūs, wa-imra’atihi Rūfīnā. Story, that is, the martyrdom of the holy Mar Mamas, his father, Theodotus, and his wife, Rufina. Cf. GRAF, op. cit., I, 520.

(103) Ff. 651b-657a: مَرْحَبَةً لِلْحَمَدِ وَالْعَصْرِ مَنْ كَنَّا مُح­ْمَرَاءً لِلْمَلَأِ. Qissat a’nī shahādat rajul Allāh, ‘Abd al-Masīh, alladhī sāra ʿabdan lil-Masīh, wa-kāna ismuhu Asḥīr, ibn Lawī al-Yahūdī, alladhī huwa min madīnat Shīgār. Story, that is, the martyrdom
of the man of God, 'Abd al-Masih, who became a servant of Christ, whose name was Ashir, son of Levi the Jew, who was from the city of Sinjar. Cf. GRAF, op. cit., I, 523.

(104) Ff. 657a-662a: Qissat al-qiddis Mâr Peyton, alladhî huwa min balad al-Fars, ânî shahâdatuhu. Story of the holy Mar Pethyon, who was from the province of Fars, that is, his martyrdom. Cf. GRAF, op. cit., I, 529 f.

(105) Ff. 662a-669a: Qissat a'nî shahâdat al-sa'id Mâr Thê'dûrûs alladhî istashhada fî madinat Afkîyûlî. Story, that is, the martyrdom of the blessed Mar Theodore, who suffered martyrdom in the city of Euchaita. Cf. GRAF, op. cit., I, 514.


(108) Ff. 675a-677b: Qissat al-bâtûlît al-qiddisût allawatî zaharna wa-aklara fînna (??) bi-a'yûdî Anbâ Dânîyûl, ra'îs wa-mudabbir al-Iṣqit; wa-aydan khabarun 'alâ al-qiddis. Story of the holy virgins who appeared and were instructed by Anba Daniel, abbot and guide of Scete; likewise, a story concerning the saint (himself). Cf. GRAF, op. cit., I, 403 f., where, however, this manuscript is not mentioned.


(111) Ff. 689a-693a:oting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat al-qiddisah Awfrūsīn, allati hia min al-Iskandariyyah wa-kannat dhātiyā Zmaragdūs li-a’d Allāh wa-ta’abbadat fī maskan al-rijāl. Story of St. Euphrosyne, who was from Alexandria, called herself Smaragdus for the sake of God and devoted herself to his service in the dwelling place of the men. Cf. GRAF, op. cit., 1, 501.

(112) Ff. 693a-694a:iting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat al-qiddisah Māriyā, allati tukannā ismuhā Marīnā fī maskin al-rijāl. Story of St. Maria, whose name was called Marina in the dwelling place of the men. Cf. GRAF, op. cit., 1, 508 f.

(113) Ff. 694a-695b:iting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat batuln wāhidatin sa’īdatin wa-ajibah fī tadābīrīhā. Story of a certain blessed virgin, wonderful in her manner of life. Another hand has added: Qissat al-qiddisah Lusiyah al-batil. Story of the virgin, St. Lucia (Lucy). However, she is not identified in the text. Incipit: Man min nasbat fī lāmākhāriyyat
al-takhtīn wa-l-mudāhirīn fī madīnatīn al-jamīlīn.

(114) Ff. 695b-698a:iting as the Levite named Nebuchadrezzar, one of

(115) F. 698ab:iting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat wāhidatin batulan allatī saqatăt wa-tābāt. Story of a certain virgin who fell and repented. Incipit: Man min nasbat fī lāmākhāriyyat
al-takhtīn wa-l-mudāhirīn fī madīnatīn al-jamīlīn.

(116) Ff. 698b-703a:iting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat al-lūbānīyā Maryam al-Qubīyāh. The story of blessed Mary the Egyptian. Cf. GRAF, op. cit., 1, 508.

(117) Ff. 703a-709b:iting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat al-qiddisah Fālījīyā, allatī kānat zāniyāh fī al-mubtādī, wa-sārat kāmilah fī muntaḥāhā. Story of St. Pelagia, who was a prostitute in the beginning and became perfect and exalted in her ending. Cf. GRAF, op. cit., 1, 529.

(118) Ff. 709b-714b:iting as the Levite named Nebuchadrezzar, one of
his companions, restored his throne. Qissat al-qiddisah Taqīlā, tilmīdah Bālus al-rasūl. Series of stories of women martyrs, rather (who) acted like men in their struggle, who bore witness before hypocrite emperors. First,


(120) Ff. 716a-718a: Qīssat 'anī shahādat Māriyā al-lūbāniyyah al-sa‘īdah. Story, that is, the martyrdom of blessed, blissful Mary. Cf. GRAF, op. cit., I, 528.

(121) Ff. 718a-719a: Qīssat 'anī shahādat al-qiddīsah Hāgnā al-batūl. Story, that is, the martyrdom of the virgin, St. Hagnā. Cf. GRAF, op. cit., I, 526.

(122) Ff. 719a-723a: Qīssat 'anī shahādat al-thalāthat 'adhiınl, Pistūls wa-Allūls wa-Aghūpī, wa-ummuhunna Sūfiyā min madīnat Rūmiyāh. Story, that is, the martyrdom of the three virgins, Faith, hope and Charity, and their mother, Sophia, from the city of Rome. Cf. GRAF, op. cit., I, 513 f.

(123) Ff. 723a-729b: Qīssat 'anī shahādat al-shahīdah al-wathīqah wa-al-lābisat al-ghalabah, Fabrūnīyā, al-rāhibah al-qiddīsah, al-kāmilah fī tadābīrihā. Story, that is, the martyrdom of the firm martyr, clothed with victory, Febronia, the holy nun, (who was) perfect in her manner of life. Cf. GRAF, op. cit., I, 502.

(124) Ff. 729b-737a: Qīssat 'anī shahādat al-shahīdah al-wathīqah wa-al-lābisat al-ghalabah, Fabrūnīyā, al-rāhibah al-qiddīsah, al-kāmilah fī tadābīrihā. Story, that is, the martyrdom of the firm martyr, clothed with victory, Febronia, the holy nun, (who was) perfect in her manner of life. Cf. GRAF, op. cit., I, 502.

(125) Ff. 737a-750a: Qīssat 'anī shahādat al-shahīdah Istārātūniyyī wa-Sūliqūs khatibīhā, alladhayn istashkhādū fī madīnat Qūzīqūs bi-a‘yām Nūmarīyānūs al-malik al-athīm. Story, that is, the martyrdom of blessed Stratonike and her fiancé, Seleucus, who suffered martyrdom in the city of Cyzicus during the reign of Numerian, the wicked emperor. Cf. GRAF, op. cit., I, 530.
(1) F. 469b: Prayer for the departed.

(2) F. 750b: Copied at Dayr al-Za'farān by the monk, Bishārah, from Aleppo, who translated it from Syriac to Garshuni, beginning 1 Shubāt, 2044 A.Gr. (= 12 Feb., 1733 A.D.) and ending 13 Kānnūn II, 2045 A.Gr. (= 24 Jan., 1734 A.D.).

(3) F. 750b: Copied from a manuscript of Dayr al-Za'farān, which was dated 1490 A.Gr. (= 1178/9 A.D.), and translated into Garshuni in 2045 A.Gr. (= 1733/4 A.D.).

(4) F. 751ab: The manuscript was acquired by Metropolitan Stātəs 'Abd al-Nūr from a merchant of Aleppo. He supplied it with a table of contents, 25 Tishrīn I (= 6 Nov.), 1876 A.D.

(5) F. 751b: Purchased at Aleppo by Ni'matallāh 'Āzār and his son, Antūniyūs from a soldier in 1850 A.D. They donated it to the Monastery of St. Mark, 1 Aylūl (= 13 Sept.), 1874 A.D.

**Language(s):** Garshuni (Arabic written in Syriac letters)

**Date:** 13 Kānnūn II, 2045 A.Gr. (= 24 Jan., 1734 A.D.)

**Material:** Paper  
**Folia:** 353  
**Lines:** 32

**Size:** 33 x 19 cm.  
**Columns:** 2 (27 x 7.5, total 16 cm.)

**Binding, condition and other remarks:**
Bound in boards covered with polished leather. The leaves have occasionally been repaired with patches that cover a little of the text. The lower inner corners are progressively worn and are flaking away, but without significant loss of text, except ff. 745-750, where the renewer has supplied the missing text. F. 581 is missing.

**Manuscript Nos.:**

- **Library:** 199B
- **Baumstark:** 38*

**Project No.:** JERU 0004-3-3

**Date filmed:** 1988 May 20

**Reduction ratio:** 42X  
**Emulsion:** Vesicular  
**GSU No.:** 1512143
**Library:** St. Mark’s Convent, Jerusalem  
**Roll:** 3  
**Item:** 4

**Principal Work:** حسابك بنهمة ندوة. *Ktaba d-awṣar raze.* The book of the storehouse of the mysteries.

**Author:** Gregorius Abū al-Faraj Barhebraeus

**Contents:**


b) Pp. 2-837: Text.

(1) Pp. 2-64: Genesis.


(3) Pp. 97-112: Leviticus.

(4) Pp. 113-135: Numbers.


(6) Pp. 149-151: Chronology of the patriarchs, from Adam to Nachor (the names of the last three patriarchs have not been filled in).

(Apparently unfinished.


(10) P. 202: Chronology of the Judges. Unfinished (Othoniel).


(13) Pp. 408-411: Chronology of the kings, from Saul to Sedecias.


(23) Pp. 504-506: Joel.
(33) Pp. 528-529: Malachi.
(34) Pp. 529-541: Jeremiah.
(38) Pp. 576-580: Chronology of the kings of the Babylonians, Persians, Greeks and Romans who ruled over Palestine, from Nebuchadnezzar to Vespasian.
(40) Pp. 661-684: Mark.
(45) Pp. 777-779: (1) Peter.
(49) Pp. 803-809: II Corinthians.
Miniatures and decorations:

Marginalia:

(1) P. 750-751: What appear to be liturgical pieces in honor of St. Simeon Stylites. They include, p. 751, a petition of Mar Ya'qob, that is, a versified prayer in the 12 syllable meter characteristic of the homilies of James of Sarug.

(2) P. 838: Versified praise of this commentary based on its title.

(3) P. 838: Reader's note by three monks from Ba-Sparina, Addai, Marqos and Abraham, in 1801 A.Gr. (= 1789/90 A.D.).

(4) P. 838: Notice of dedication (waqf) to the Church of our Lady in the Monastery of St. Mark in Jerusalem.

Language(s): Syriac

Date: 15 Ådhår, 1785 A.Gr. (= 15 Mar., 1474 A.D.).

Material: Paper Folia: 418 Lines: 30 to 31 (rarely 27 to 35)

Size: 26 x 18 cm. Columns: 2 (22 x 6, total 13 cm.)

Binding, condition and other remarks:


Manuscript Nos.: 

Library: 41

Baumstark: --

Project No.: JERU 0004-3-4

Date filmed: 1988 May 20

Reduction ratio: 42X Emulsion: Vesicular GSU No.: 1512143
Library: St. Mark’s Convent, Jerusalem
Roll: 3
Item: 5

**Principal Work:** Collection of two treatises on confession and eight lives of saints.

**Author:** Anonymous collector.

**Contents:**


2) Ff. 112a-187a: Kitāb al-i’tirāf, yūdīh fīhā kayfīyat al-tartīb allātī yāsul ilā al-khalās mis al-khali‘īh al-mādiyyah wa-al-mustaqaḥbal. On confession, in which he explains the circumstances of the road by which (a Christian) attains salvation from sin, both past and future. This is the work of Cyril II Ibn Laqlaq that in some manuscripts is entitled, Kitāb al-i’tirāf, The book of confession. Since it is written in the form of a dialogue between a master and a disciple, it is popularly known as, Kitāb al-mu’allim wa-al-tilmīdh, The book of the master and the disciple. Cf. GRAF, op. cit., II, 365-367. Unfinished at the end (22nd treatise).


4) Ff. 192a-199a: Qīssat al-shahīd al-qiddīs Mār Abay, wa-abīhi Adūr Fārwāzgard, wa-ummihi Astīnā, wa-khamsat ālāf shahīd alladhi inqatalū bi-sababīhi. The story of the holy, noble martyr, Mar Abai, his father Adhor Farwazgerd, his mother Astina and 5000 martyrs who were slain because of him. Cf. GRAF, op. cit., I, 523.


7) Ff. 202b bis-210b:

8) Ff. 210b-213a: Qiṣṣat al-qiddīs al-mukarram, Mārī Yūhanna bn Awpīmīnūs. The story of the honored saint, Mar John, son of Euphemianus. This is a version of the legend of St. Alexius, "the man of God." Cf. GRAF, op. cit., I, 497 f., no. 5.


Miniatures and decorations:

Marginalia:

(1) F. 1a: Reader’s note in Garshuni of the deacon, Sulaymān, son of Flannā, ’46.
(2) F. 1a: Reader’s note in Arabic, dated 1730 (?)
(3) F. 1a: Notice of dedication (waqf) in Garshuni to the Church of our Lady (in the Monastery of St. Mark) in Jerusalem.
(4) F. 1a: Notice of dedication in Arabic to the Monastery of St. Mark.
(5) F. 1a: Reader’s note of Jirjis Hannā.
(6) F. 111b: Pious sayings, in Garshuni and Arabic.
(7) F. 232b: Copied during the pontificates of Patriarch Mar Īgnāțiyyūs ‘Abdallāh, from Dayr Mār Illiyā.
(8) F. 232b: The manuscript belongs to the nun, Mubārak al-Barāḍī from Mārdīn, who copied it for her own use.
(10) Rear cover: Fragment of a liturgical manuscript, in Syriac.

Language(s): Garshuni (Arabic written in Syriac letters)
Date: 15 Åb, 1864 A.Gr. (= 15 Aug., 1553 A.D.)
Material: Paper  Folia: 221  Lines: 28 to 38
Size: 31 x 20 cm.  Columns: 2 (25 x 7, total 15 cm.)

Binding, condition and other remarks:
Bound in wooden boards covered by embossed, polished leather. Considerable damage from bookworms. Ff. 212-232 are bled through. The foliotor has skipped ## 70-79 and 160-169, but has duplicated ## 201-209.

Manuscript Nos.:

Library: 183

Baumstark: 19*

Project No.: JERU 0004-3-5

Date filmed: 1988 May 23

Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
Library: St. Mark's Convent, Jerusalem
Roll: 3
Item: 6

Principal Work: Collection of homilies and other religious treatises.
Author: Anonymous collector.

Contents:

1) Ff. 1a-4a: جزء من كتاب المعلم وعالما دح. Part of the Book of the Master and the Disciple. This is the work on confession by Patriarch Cyril Ibn Laqlaq. It bears a number of different titles in different manuscripts, but this is the one that it is best known by. Cf. GRAF, Geschichte II, 365-367. Unfinished at the end (1st treatise). The work is repeated and completed below, ff. 108a-197b.

2) Ff. 4b-22a: مثار من قول يوحنا المَسْلَمَيْنَمَ حَمْلُ الْقُوْلِيَّةِ. Homily delivered by John Chrysostom on repentance and on the reception of the divine mysteries. Presumably identical with one of the homilies on the Eucharist indicated in GRAF, Geschichte I, 346 and 350. Incipit: همْ أَلْوَانُ العُرُوفِ لِلْمَلْکِ وَلِلْخَوْرَا. The work is repeated and completed below, f. 108a-197b.

3) Ff. 22a-34a: مَثْرَانَةً مِنْ كَلَّامِ مَيْسَرِ السَّارِجِيِّ، قَالَ الْحَنِّيْدُ. Homily delivered by Mar James of Sarug, which he delivered on the benefit of the Eucharist for the dead in the next world. Cf. GRAF, op. cit., I, 451. Incipit: مَثْرَانَةً مِنْ كَلَّامِ مَيْسَرِ السَّارِجِيِّ، قَالَ الْحَنِّيْدُ. The work is repeated and completed below, f. 108a-197b.


6) Ff. 43a-50b: Bayân sabāb sawm yawm al-arba‘ah wa-al-jum‘ah, wa-wujūbuhu wa-manj‘a‘atuha. Exposition of the reason for the fast and its and its benefit. Incipit: خَبِّ علىَ الْأَفْلَامِ الْأَثْمَانَ. This is the 7th treatise of the work by Severus Ibn al-Muqaffa' that is known as the Kitāb al-idāh. Cf. GRAF, op. cit., II, 309-311.

7) Ff. 50b-54a: مُجَمَّعُ دُلْلُ الْأَطْرَافِ الْثَّلَاثَةِ مَنْكَسِمَ مُكْتَشِفَ ومُكْتَشِفُ هَذَا — mukhtass 'alā al-amānah al-sāhibah wa-‘alā al-tathlīth wa-al-tawhīd wa-‘alā al-Bī‘ah al-aqīyah al-wāhidah]. ——— especially concerning the true faith, concerning the Unity and the Trinity, and concerning the [one] interior Church. Unidentified. Two other copies of the work are found in this library in MSS. 49 and 248. Incipit:

8) Ff. 54a-57b: مِمَّارُ الْقَدْسِ مَيَّارُ يَقْبُ يُفَاصِرُ الْكُلِّمَةَ لَهُ أَنَّ عِيمَرُ ْنَقْصَهُ فِي مَعْلُومِهِ | Mīmar lil-qiddīs Mār Ya‘qūb yuṭassir al-kalimah lahu (?) qalāhu Rabbunā fi al-Injīl al-muqaddas: Madhā yuṭid al-insān law rabiha al-‘ālam kullahā wa-ḥassara nafsahu. Cf. GRAF, op. cit., I, 450; cf. also BAUMSTARK, 155, n. 2. Incipit:

9) Ff. 57b-62a: سَدِرُ لِلْإِسْحَاقَ مَا رَكَبَ أَنَّ مَدَنَّهُ لَمْ يَنْتَهِى مَرَّةً مَرَّةً | Sedro for the feast of the Ascension. Incipit:

10) Ff. 62a-69b: مِمَّارُ الْقَدْسِ مَيَّارُ يَقْبُ يُفَاصِرُ الْكُلِّمَةَ لَهُ أَنَّ عِيمَرُ ْنَقْصَهُ فِي مَعْلُومِهِ | Mīmar al-qiddīs Mār Ya‘qūb, qalāhu ‘alā khiṣām al-Shaytān (lege: al-Shaylān) ma‘a Sayyidinā. Homily of St. James (of Sarug), which he delivered concerning the dispute of Satan with our Lord. Cf. GRAF, op. cit., I, 450; cf. also BAUMSTARK, 155, n. 2 (from p. 154). Incipit:

11) Ff. 69b-75b: مِمَّارُ الْقَدْسِ مَيَّارُ يَقْبُ يُفَاصِرُ الْكُلِّمَةَ لَهُ أَنَّ عِيمَرُ ْنَقْصَهُ فِي مَعْلُومِهِ | Mīmar wada‘ahu al-qiddīs al-nafitis Mār Ya‘qūb, usqūf madinat Sarūḥ, ‘anā (lege: ‘alā?) dukhāl al-‘ālam ilā al-Haykal ‘alā yad Shim‘ān al-Shaykh. Homily composed by the precious saint, Mar James, bishop of the city of Sarug, concerning the entry of Christ into the Temple on the arm of Simeon, the Old Man. Cf. GRAF, op. cit., I, 448; cf. also BAUMSTARK, p. 155, n. 2 (from p. 154). Incipit:
12) Ff. 75b-78b: منظريات كتاب: صور نجد نذكريم. مزار مكرم مار جريمه.


13) Ff. 79a-87b: منظريات كتاب: صور نجد نذكريم. مزار مكرم مار جريمه.

Me’mra d-Mary Apreym ‘al Maryam wa-Yawsep w-ḥesda d-men Yudaye. Homily of Mar Efrem on Mary and Joseph and the reproach (that they received) from the Jews. In Syriac and Garshuni in parallel columns. Not identified in either BAUMSTARK or GRAF, op. cit. Incipit: بدرم.

14) Ff. 87b-92a: منظريات كتاب: صور نجد نذكريم. مزار مكرم مار جريمه.

Me’mra d-Mary Yaqob mallpana ‘al qyamta d-mite. Homily of Mar James, doctor, on the resurrection of the dead. In Syriac and Garshuni. Cf. GRAF, op. cit., I, 451; not identified in BAUMSTARK. Incipit:


Qiṣṣat al-qaddis al-tâhir wa-al-ab al-rûhâni wa-al-usquf al-mu’allim, Mâr Jibrîl. The story of the pure saint, spiritual father and teacher bishop, Mar Gabriel. This is Gabriel of the Monastery of Qartamin, who died in 667. Cf. P. PEETERS, Bibliotheca hagiographica orientalis (Bruxelles, 1910), p. 71; and GRAF, op. cit., I, 526. Inc. at the end. Incipit: كتب...


...nabtadî…wa-naktub juz’an min Kitâb al-mu’allim wa-al-tilmîd, wa-huwa iḥnayn wa-iṣhrân maqâlah. …we begin…to write a part of The book of the master and the disciple; it consists of twenty-two articles. Despite the title, this seems to be substantially the entire work, which is attributed by the authorities to Patriarch Cyrillus Ibn Laqlaq. Cf. GRAF, op. cit., II, 365-367.

17) Ff. 198a-204b: منظريات كتاب: صور نجد نذكريم. مزار مكرم مار جريمه.

Hâdhâ al-mîmar min qaww al-qaddis Mâr Ishqâq, qâlaha ‘alâ ‘id al-Bishraḥah. This is a homily delivered by the holy Mar Isaac, which he delivered concerning the feast of the Annunciation. Cf. GRAF, op. cit., I, 440 f. Incipit: نسأب.

Miniatures and decorations:

Marginalia:

(1) F. 1a: Epitaph for a scribe.
(2) F. 1a: Pen trials, including the Syriac alphabet.
(3) F. 1a: Notice of dedication (waqf) to the church of the Syrians of the Resurrection in
(4) F. 197b: Copied by Bahnām, the sinner.
(5) F. 204b: The names of the Syrian months.
(6) F. 205a: Reader’s note in Arabic by Khūrī Īṣā of the Church of Mār Bahnām in Cairo, located within the Church of Abū Mīnā, Tue., 9 Ayyār, 1657 [A.I.] (= 19 May, 1665 A.D.
(7) F. 205b: A verse in honor of the Virgin Mary, in Garshuni: 

Language(s): Garshuni (Arabic written in Syriac letters), with two pieces in Syriac/Garshuni
Date: 17th century
Material: Paper  Folia: 205  Lines: 28 to 30 (ff. 1-18) and 28 (ff. 19-204)
Size: 28 x 17 cm.  Columns: 2 (21 x 6, total 13 cm.)

Binding, condition and other remarks:
Bound in cloth covered boards. The rubrics are faded in some places and are poorly legible in the film, which was somewhat overexposed.

Manuscript Nos.:
Library: 184
Baumstark: --
Project No.: JERU 0004-3-6
Date filmed: 1988 May 23
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
Library: St. Mark’s Convent, Jerusalem
Roll: 3
Item: 7

Author: Gregorius Abū al-Faraj Barhebraeus.

Contents:

Ff. 1b-169b: Al-kitāb al-nafiṣ al-musammā Īthīqān, ay kitāb al-ādāb; wa-huwa jāmiʿ al-diryāqīn al-jasadānī wa-al-rūhānī, 'alā ḍaḍāl anwāʾ al-dīlāl, 'alā raʾ y al-dīlāl] al-mudabbirāniyīn / taṣnīf...Mār Ghriḥāriyūs, Māfriyān al-Mashriq, umm al-anwār, alladī huwa Abū al-Faraj ibn Hārūn al-Muṣṭabbīb, al-maʿrūf bi-al-Ībrī. The precious book that is entitled Ethicon, that is, book of good morals; it gathers together the corporeal and spiritual antidotes in regard to virtues and kinds of actions, following the opinion of the Fathers who were guides / composed by...Mar Gregorius, Mafrian of the East, the mother of luminaries, who is Abū al-Faraj, son of Aaron the Physician, who is known as the Hebrew. Cf. GRAF, Geschichte II, 278; cf. also BAUMSTARK, 315, n. 4.

a) F. 1b: Introduction.
b) F. 1b: Contents.
c) Ff. 2a-169b: Text. There is a hidden lacuna in the text, f. 136a; the end of section 5 of chapter 9 of treatise 4 to the beginning of section 2 of chapter 10 of the same treatise is missing.

Miniatures and decorations:

Decorative designs occasionally separate divisions of the text. There are also many marginal design, especially near the beginning.

Marginalia:

(1) F. 1a: Dedicated to the Monastery of St. Mark by Maryam Zahtar, in memory of her deceased husband, the deacon Tūmā, 1803 A.D./1217 A.H. Brought (to Jerusalem) by the deacon, 'Abd al-Nūr, son of Maqdasī Hannā Māzikī.
(2) Ff. 99b, 105b, 130b, 146b and passim: Copied by Tūmā, son of Denha Turaya, 2035 A.Gr. (= 1723/4 A.D.).
(3) F. 169b: Copied at Dayra d-Khrūkma.
(4) F. 175b: Note signed by the deacon, 'Abd al-Nūr.
(5) F. 175b: Reader's note of the deacon, Hannā al-'Attār, 2039 A.Gr./1141 A.H. (= 1728 A.D.).
(6) F. 175b: Reflections on the Trishagion, in Syriac.
(7) F. 176b: Graffiti and pen trials of pupils.
(8) F. 176b: "Remember thy servant, Būlus."

Language(s): Garshuni (Arabic written in Syriac letters)
Date: Sat., 28 Adhār, 2035 A.Gr. (= 8 Apr., 1724 A.D.).
Material: Paper  Folia: 176  Lines: 26
Size: 33 x 21 cm.  Columns: 2 (23 x 7, total 15 cm.)

Binding, condition and other remarks:
Bound in leather covered boards, well worn. Some bleed-through in a few places. Occasional ink smears.

Manuscript Nos.:
Library: 188
Baumstark: --
Project No.: JERU 0004-3-7
Date filmed: 1988 May 23
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
Library: St. Mark's Convent. Jerusalem
Roll: 3
Item: 8

Author: Patriarch Michael I.

Contents:

1) Ff. 1b–363a: Kitāb al-tawārīkh, alladhī huwa min tasnīf al-ab al-marhum al-batiriyark al-fādil, Mār Mikhā'il; wa-qad naẓamahu wa-rattabahu wa-jama'ahu min tawārīkh sābiqah, min al-'Atiqah, min Yūsīfus wa-Awsābiyūs, wa-min al-Hadīthah, min Yūhannā al-Āmidī wa-Zakharyā al-Mantiqī wa-Qūrā al-Sarūjī wa-ghayrīhim. ilā hadā zamānihi alladhī rattabahu fihi, ilā hīn niyāhatihi 'inda khitām ḥādhā al-mujallad... History book / composed by the late father, the virtuous patriarch, Mār Michael who ordered, arranged and compiled it from previous histories, from the Old Testament, from Josephus and Eusebius, and from the New Testament, from John of Amida, Zachary the Rhetor, Cyrus of Sarug and others, down to the time of him who arranged it, until the time of his resting, at the conclusion of this tome... The Michael in question is Patriarch Michael I. Cf. GRAF, op. cit., II. 267; cf. also BALMSTARK, 300, nn. 5 and 6. There are two large gaps in the text, ff. 329a–333a and 334a–335b, presumably where there were lacunae in the archetype.

2) Ff. 363b–385a: Continuations of the history.
The names of the patriarchs who have arisen in our orthodox church, one after the other, from the holy (and) blessed Severus until today. The last name in the list is that of Mikhāil, the compiler of the history. Beginning with Cyriacus, the 17th patriarch in the list, the bishops ordained by each patriarch are also listed.

b) Ff. 371b: Ασμα ή' αυτής ο έλεγμα άλπε θαρα θαρά και Ανα και Αλκαλάκη έλεγμα
Asmā' ru'asāl'/ al-kahanah alladhīn sārū bi-Úrasham. The names of the bishops who reigned in Jerusalem. 87 bishops, beginning with James, the brother of the Lord, are listed. No. 85, Ignaṭiyūs, has been crossed off in pencil. his successor, Athanāsiyūs, has been renumbered 85, and his successor, Ignaṭiyūs, has been renumbered 86 and is indicated as being a martyr.

c) F. 272a: Ασμα ή' αυτής ο έλεγμα άλπε θαρα θαρά και Ανα και Αλκαλάκη έλεγμα ημέρας
Asmāl'/ ru'asāl'/ al-kahanah alladhīn sārū bi-Úrasham. The names of the bishops who reigned in Edessa. 74 names are listed. from Addai to Basiliyūs.

d) F. 272a: Ασμα ή' αυτής ο έλεγμα άλπε θαρα θαρά και Ανα και Αλκαλάκη έλεγμα ημέρας
Asmāl'/ ru'asāl'/ al-kahanah alladhīn sārū bi-Malatiyān. The names of the bishops who were reigned in Melitene. 28 names are listed, from Lā'untiyūs to Īwānnīs.

e) F. 272a: Ασμα ή' αυτής ο έλεγμα άλπε θαρα θαρά και Ανα και Αλκαλάκη έλεγμα ημέρας
Asmāl'/ ru'asāl'/ al-kahanah alladhīn sārū bi-Amid. The names of the bishops who were reigned in Amida. 22 names are listed, from Īwānnīs to Īwānnīs.

f) F. 272a: Ασμα ή' αυτής ο έλεγμα άλπε θαρα θαρά και Ανα και Αλκαλάκη έλεγμα ημέρας
Asmāl'/ ru'asāl'/ al-kahanah alladhīn fi Taqrit ba'd Bābāy al-shāhīd. The names of the bishops who were in Taqrit after Bābāy, the martyr. 27 names are listed, from Garmāi to Ghrīghūriyūs al-Mantiqī.

g) Ff. 372b-375a: Ασμα ή' αυτής ο έλεγμα άλπε θαρα θαρά και Ανα και Αλκαλάκη έλεγμα ημέρας
Asmāl'/ al-mulūk wa-ru'asāl'/ al-kahanah alladhīn sārū līl-Arman, kamā hum marsūmin 'indahum fī khalīhim. The names of the kings and bishops who reigned over the Armenians, as they are recorded by them in their
h) Ff. 375a-376a: Names are listed from St. Peter to Ignatius Mattavus. Beginning with #134, the prelates ordained by each patriarch are listed.

i) Ff. 376b-383a: Names are from St. Peter to Ignatius Mattavus. Beginning with #134, the prelates ordained by each patriarch are listed.

j) Ff. 383b-385a: Names are from St. Peter to Ignatius Mattavus. Beginning with #134, the prelates ordained by each patriarch are listed.

Miniatures and decorations:
Marginalia:

(1) F. 1a: Arabic verse in Garshuni, on the work of a scribe.

(2) F. 385a: Notice concerning the massacre of the Armenians by Sultan 'Abd al-Hamid. 2205 A.Gr./1895 A.D./1308 A.H.

Language(s): Garshuni (Arabic written in Syriac letters)

Date: Tues. 5 Kānūn II (= 17 Jan.), 1899 A.D.

Material: Paper Folia: 385 Lines: 38 to 42

Size: 32 x 22 cm. Columns: 1 (29 x 18 cm.), 2 and 3 and occasionally even more columns, varying greatly in width

Binding, condition and other remarks:
Bound in boards covered with polished leather, embossed with gilt ornamentation.

Manuscript Nos.:
Library: 210
Baumstark: 35*

Project No.: JERU 0004-3-8
Date filmed: 1988 May 23
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
Author: Gregorius Abū al-Faraj Barhebraeus.

Contents:

   a) F. 1ab: Introduction. Inc. at the beg.
   b) Ff. 1b-241a: كتب قديم. Pelguta qadmaya da-Kronograpiya. The first part of the Chronography. This is the part that deals with secular history. Ff. 221a-241a records history from 683 A.H. (= 1284/5 A.D.) to 1714 A.Gr. (= 1402/3 A.D.), largely after the death of the author (1286 A.D.) and hence must represent a continuation of the work, perhaps begun by the author's brother, Barsawma.
   c) Ff. 242a-250b: كتب قديم. Qallil men Ktaba damaktab zabne. A little from the annals. This is an addition to the secular history, covering the years 1705-1803 A.Gr. (= 1393-1492 A.D.). Inc. at the end.
   d) Ff. 251a-390a: كتب قديم. Ktaba d-Eqlesiastiqi, awkeyt pelguta d-tarteyn d-Maktbanu zabne, d-sim l-qaddisha lubtana Mary Grigoriyos, d-hu Abū al-Faraj Militinaya, bar Ahron, Mapryana d-Madnka. The book of church history, that is, the second part of The Chronicle of the ages, which was composed by the blessed saint, Mar Gregorius, who is Abū al-Faraj of Melitene, son of Aaron, Mafrian of the East. Ff. 321 and 321 bis are glued together, but the pages that could not be filmed, ff. 321b-321a bis, are apparently blank.
   e) 390a-393b: Continuation of the history by the author's brother, Barsawma. It includes, f. 391ab, a list of 31 works of Barhebraeus.
   f) Ff. 393b-402b: A continuation of the history by an anonymous writer. Inc. at the end (down to 1807 A.Gr. = 1495/6 A.D.).

Miniatures and decorations:

Marginalia:

(1) Front cover: An index of the gatherings.
(2) F. 232b: Record of the death of Mu'allim Naṣrallāh al-Sâ'in, of the Salīb family,

(3) F. 241a: Record of a meteor and a violent thunder storm without rain that occurred in June and July of 1814 A.Gr. (= 1503 A.D.).

(4) F. 241a: Record of a six day storm that occurred in August of 1882 (A.Gr. = 1571 A.D.).


Language(s): Syriac
Date: Between 1807 and 1814 A.Gr. (= between 1496 and 1503 A.D.).
Material: Paper  Folia: 404  Lines: 22 to 33
Size: 27 x 16 cm.  Columns: 2 (21 x 6, toal 13 cm.)

Binding, condition and other remarks:
Bound in leather covered boards, worn at the edges. Water-stained and worm-damaged. The final leaves are tattered at the edges. Apparently the leaves were loose, but have been repaired. The foliator has given #74 to two successive leaves.

Manuscript Nos.:  
Library: 211
Baumstark: 36*
Project No.: JERU 0004-3-
Date filmed: 1988 May 23
Reduction ratio: 42X  Emulsion: Vesicular  GSU No.: 1512143
Principal Work: Syrian Orthodox Church (Jacobite). Offices for the midpoint day of the Fast.

Author:

Contents:

  Ff. 1b-8a: -----. pelgeh d-šawma -----. -----. mid point of the Fast -----. A hymnary for the day on which the midpoint of the Fast is celebrated.
  a) Ff. 1b-3a: Vespers.
  b) Ff. 3a-6b: Midnight office.
  c) Ff. 6b-8a: Matins.

Miniatures and decorations:

Marginalia:

  (1) F. 1a: The manuscript was renewed and dedicated to the Monastery of St. Mark, 18 Tishrīn I (= 31 Oct.), 1910 A.D. Renewed by the priest, Hannā, son of the late Maqdasī Makkī Kandūr, during the pontificate of Metropolitan Ghūghūriyūs Afrām al-Sadādī of Jerusalem.
  (2) F. 8a: Copied by Khūrī Mūsā Hālūm.

Language(s): Syriac

Date: Fri., 5 Shu'bat, 1986 A.Gr. (= 15 Feb., 1675 A.D.).

Material: Paper    Folia: 8    Lines: 21

Size: 29 x 20 cm.    Columns: 2 (23 x 6, total 13 cm.)

Binding, condition and other remarks:

  Bound together with another manuscript, probably as a supplement to it. Worm-damaged. F. 1 is torn, with the loss of part of the title. F. 2 is also torn, but without loss of text.

Manuscript Nos.:

  Library: 54(A)
  Baumstark: --
  Project No.: JERU 0004-3-10(A)
  Date filmed: 1988 May 23
  Reduction ratio: 42X    Emulsion: Vesicular    GSU No.: 1512143
Library: St. Mark’s Convent, Jerusalem
Roll: 3
Item: 10B

**Principal Work:** Syrian Orthodox Church (Jacobite). Hymnary for the ferias of the Annunciation and for the feast of the Nativity.

**Author:**

**Contents:**

Ff. 10a-112b: Hymnary for the ferias of the Annunciation and for the feast of the Nativity.

1. Ff. 10a-103b: תקסא דמעטמלה ב-יומתה שחימה ד-סובבה, ба-תמאג קינאה. The order (of hymns) that is observed on ordinary days of (the season of) the Annunciation.
   
   (1) Ff. 10a-20b: First tone.  
   (2) Ff. 20b-30a: Second tone.  
   (3) Ff. 30a-39b: Third tone.  
   (4) Ff. 39b-50a: Fourth tone.  
   (5) Ff. 50a-63b: Fifth tone.  
   (6) Ff. 63b-76a: Sixth tone.  
   (7) Ff. 76b-89b: Seventh tone.  
   (8) Ff. 89b-103b: Eighth tone.

2. Ff. 103b-117b: תקסא ד-מעטמלה ב-עדא קדישא ד-Ｙאלדה. The order (of hymns) that is observed on the holy feast of the Nativity.

   a) Ff. 103b-105a: Vespers.  
   b) Ff. 105a-112b: Midnight office.  
   c) Ff. 113a-117a: Matins.  
   d) F. 117ab: Mass.

**Miniatures and decorations:**

**Marginalia:**

(1) F. 117b: Remember the miserable scribe and his sons, Bahnu, Nisan, Luqa and Denha, his wife, his daughters, Sara and ----, his parents and teachers.

**Language(s):** Syriac
Date: 15/16th century

Size: 29 x 20 cm.  Columns: 2 (24 x 7.5, total 16 cm.)

Binding, condition and other remarks:
Bound in wooden boards with a leather spine. Considerable worm damage. Bleed-through also considerable. Some water stains. Bound together with a hymnary for the midpoint of the Fast.

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