

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

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SMJ 3-9-m(5) (excerpt): **كتابات الإمام أبي بصير**
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(*Kitāb*) *al-īdāh*: SMJ 3-6-6 (7th treatise).

- *al-īthiqūn*: SMJ 3-7.

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- *al-nafā'is li-awlād al-madāris*: SMJ 3-9-m(5) (excerpt).

- *al-ru'ūs*: SMJ 3-5-1.

- *al-tawārīkh*: SMJ 3-8-1.

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SMJ 3-9a: **ܡܚܒܘܬܝܐ**

SMJ 2-12-5: **ܡܚܠܝܐ ܡܚܠܝܐ ܡܚܠܝܐ**

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SMJ 1-1	MS. No. 2	Baumstark No. --
1-2	4	--
1-3	8	1
1-4	31	--
1-5	42	1*
1-6	46	10*
1-7	50	5*
2-1	51	--
2-2	36	--
2-3	37	--
2-4	109	--
2-5	110	--
2-6	96	10
2-7	129	3*
2-8	44	--
2-9	49	18*
2-10	113	--
2-11	116	--
2-12	219	30*
2-13	248	--
2-14	98	14
3-1	53	--
3-2	199A	38*(A)
3-3	199B	38*(B)
3-4	41	--
3-5	183	19*
3-6	184	--
3-7	188	--
3-8	210	35*
3-9	211	36*
3-10	54	--

MS. No. 2	SMJ 1-1	Baumstark No. --
4	1-2	--
8	1-3	1
31	1-4	--
36	2-2	--
37	2-3	--
41	3-4	--
42	1-5	1*
44	2-8	--
46	1-6	10*
49	2-9	18*

50	1-7	5*
51	2-1	--
53	3-1	--
54	3-10	--
96	2-6	10
98	2-14	14
109	2-4	--
110	2-5	--
113	2-10	--
116	2-11	--
129	2-7	3*
183	3-5	19*
184	3-6	--
188	3-7	--
199A	3-2	38*(A)
199B	3-3	38*(B)
210	3-8	35*
211	3-9	36*
219	2-12	30*
248	2-13	--

Baumstark No. 1	SMJ 1-3	MS. No. 8
10	2-6	96
14	2-14	98
1*	1-3	8
3*	2-7	129
5*	1-7	50
10*	1-6	46
18*	2-9	49
19*	3-5	183
30*	2-12	219
35*	3-8	210
36*	3-9	211
38*(A)	3-2	199A
38*(B)	3-3	199B

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1300	2-4
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1474	3-4
1474/5	2-13B
1496/1503	3-9
1505/6	2-8A
1549	1-1
1553	3-5
1554	2-11
1675	3-10A
1724	3-7
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1788/9	2-12
1852	1-6
1889	2-8B
1890	1-7
1899	3-8

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14/15th cent.: SMJ 2-10A
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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.

Joshua: SMJ 1-2-2.

Judges: SMJ 1-2-3.

Psalms: SMJ 1-3.

Psalms 23, 26, 132: SMJ 2-5-m(8).

Pss. 148:6-149:6: SMJ 3-5-m(9).

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 3-5-9.

Story of the Twelve Apostles: SMJ 3-3-b52.

Biblical introductions:

To the Acts of the Apostles: SMJ 1-4=3a.

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 2-11n.

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 Isho' 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
 Isho': 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:
Kitāb al-mu'allim wa-al-tilmīdh: SMJ 3-5-2; 3-6-1 (fragment); 3-6-16.
Kitāb al-ru'ūs: 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 mettol atwata meshtahlpanyata: SMJ 2-12-5.
- Dionysius Bar Salibi:
 Commentary on the Acts of the Apostles: SMJ 1-7-c.
 Commentary on the Catholic Epistles: SMJ 1-7e.
 Commentary on the Pauline Epistles: SMJ 1-7d.
 Commentary on Revelation: SMJ 1-7b.
 Introduction to St. Paul: SMJ 1-7f.
- 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-f1.

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.

Ktaba d-awšar raze: SMJ 3-4.

Maktbanut 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-'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 Good Thief: SMJ 2-13B-9.
 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 Isho': 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 Qāzān in 1299/1300: SMJ 2-4-m(7).
 On the massacre of the Armenians by Sultan 'Abd al-Hamīd 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 *Ktaba d-awsar raze*: SMJ 3-4-m(2).
 On the work of the scribe: SMJ 3-8-m(1).
Wise sayings: SMJ 2-13B-m(6).
Marqus al-Darīr ibn Mawhūb Ibn al-Qanbar: Commentary on the Pentateuch: SMJ 2-8.
Michael I, the Syrian, Patriarch of Antioch:
 Chronicle: SMJ 3-8-1.
 Kitāb al-tawārīkh: 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 annunciation 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-īdāh*: 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).
 - Nativity: SMJ 2-2A (New Testament, in Garshuni).
 - New Testament text with the liturgical lections indicated: SMJ 1-4 (Syriac); 2-2B (Syriac).
 - Passion Week: SMJ 2-2B-2 (Syriac).
 - Sundays and feasts: SMJ 1-1 (Old Testament and Praxapostolos, in 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 of Harran: SMJ 2-14-d9.
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-f.
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 perideut: 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 2-13B-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.

Unidentified prayer of praise: SMJ 2-13B-15.
 When a priest enters a believer's home: SMJ 2-13B-1-e3.
 Rhymed homilies (*turgame*): SMJ 2-13B-1f; 2-13B-5; 2-13B-7.
 Crucifixion: SMJ 2-13B-5b.
 Dormition: SMJ 2-13B-7.
 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 Mayāfārqīn, 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.

Library: St. Mark's Convent, Jerusalem

Roll: 1

Item: 2

Principal Work: Bible. Old Testament. Genesis to Judges.

Author:

Contents:

Ff. 1b-108b: Bible. Old Testament. Genesis to Judges. In the Peshitta version. Cf. BAUMSTARK, 18 f.

1) Ff. 1b-91a: **ܟܬܒܐ ܕܘܪܝܬܐ** : *Ktaba d-Orayta*. The book of the Torah.

a) Ff. 1b-24b: **ܫܦܪܐ ܩܕܡܝܬܐ**. *Sepra qadmaya*. *Brita*. The first book. Genesis. Lacuna btw. ff. 8/9 (19:31/22:2).

b) Ff. 25a-46b: **ܫܦܪܐ ܩܕܡܝܬܐ ܩܘܕܫܬܐ**. *Mappqana*. *Sepra da-treyn d-Orayta*. Exodus. The second book of the Law.

c) Ff. 46b-52b: **ܫܦܪܐ ܕܩܗܢܐ**. *Sepra d-kahne*. The book of the priests (= Leviticus). Lacuna btw. ff. 48/49 (6:15/22:12).

d) Ff. 52b-73b: **ܫܦܪܐ ܕܩܕܝܫܐ**. *Menyana*. *Sepra d-arb'a d-Orayta*. Numbers. The fourth book of the Law.

e) Ff. 74a-91a: **ܫܦܪܐ ܕܗܡܫܐ**. *Tenyan namosa*. *Sepra d-hamsha d-Orayta*. Deuteronomy. The fifth book of the Law.

2) Ff. 91b-102b: **ܟܬܒܐ ܕܝܫܘܥ ܒܪ ܢܘܢ**. *Ktaba d-Isho' Bar Nun*. The book of Joshua, son of Nun.

3) Ff. 102b-108b: **ܫܦܪܐ ܕܩܕܝܫܐ ܕܫܦܬܝܬܐ**, *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, Ašlan, from Mardin.

(4) F. 108b: The manuscript was renewed by Iliyās, son of the late Maqdasī, Shem'on al-Mardīnī, 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: **ܟܬܒܐ ܕܡܙܡܘܪܐ ܕܕܘܘܕ ܡܠܟܐ ܘܠܠܒܒܐ ܕܐܠܗܐ**. *Kitaba d-mazmore d-Dawid, malka w-lebbeh d-Alaha. Kitāb mazāmīr Dā'ūd, al-malik wa-qalb Allāh.* The book of the psalms of David, the king and heart of God. In Syriac/Garshuni. The Syriac is the Peshitta version.

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

3) Ff. 116b-117a: **ܩܕܝܫܐ ܕܗܝܡܢܘܬܐ ܕܐܬܪܬܐ ܕܡܳܐ**. *Thoma d-haymanuta da-tlat ma'.* Creed of the three hundred. I.e. the so-called Nicene Creed, in Syriac and Garshuni.

4) F. 117a: **ܡܙܡܘܪܐ ܕܕܘܘܕ ܡܠܟܐ ܘܠܠܒܒܐ ܕܐܠܗܐ ܫܟܝܗ**. *Mazmora dilanaya d-Dawid, w-law b-kullhon shahe shkih.* 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

Principal Work: Bible. New Testament.

Author:

Contents:

Ff. Ib, 1a-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, 1a-136b: **ܩܘܪܝܢܐ ܕܩܕܝܫܐ ܕܥܘܢܐܢܐ ܕܡܪܝܢ ܝܫܘܥ ܡܫܝܗܐ**. *Purrash qeryane d-tarar (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.

a) Ff. Ib, 1a-40a: **ܩܘܪܝܢܐ ܕܡܬܬܐܝ**. *Ewangaliyon d-Mattay*. Gospel of Matthew.

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

c) Ff. 67b-107a: **ܩܘܪܝܢܐ ܕܩܕܝܫܐ ܕܠܘܩܐ ܡܫܒܪܢܐ**. *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 1:1B-5A. The marginal notes continue, ff. 107a-108a.

d) Ff. 108b-136b: **ܩܘܪܝܢܐ ܕܩܕܝܫܐ ܕܡܪܝܢ ܝܫܘܥ ܡܫܝܗܐ ܕܩܕܝܫܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ**. *Ewangaliyon qaddisha d-Maran Isho' Mshiha, karozuta da-b-yad Yohannan shliha*. The holy Gospel of our Lord Jesus Christ, (in) the preaching through the apostle John.

2) Ff. 137a-148a: **ܩܘܪܝܢܐ ܕܩܕܝܫܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ ܕܡܫܝܗܐ**. *Qeryane d-hashsha paroqaya da-Mshiha Alahan, da-mkannshin men [arba']tayhon ewangaliste [b-]yad 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.

3) Ff. 148b-188b: **ⲉⲃⲃⲉⲛⲉ ⲛⲉⲧⲉⲛⲉ ⲛⲉⲧⲉⲛⲉ** *Praxis da-tre'sar shlihe qaddishe*. Acts of the twelve holy apostles.

a) Ff. 148b-149a: **ⲉⲗⲗⲁ ⲛⲉⲧⲉⲛⲉ** . 'Ellta 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: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** [Aggrata qatoliqas]. The Catholic Epistles. James, I Peter and I John are in the Peshitta version

a) Ff. 188b-192a: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta d-Ya'qob shliha*. Epistle of the apostle James.

b) Ff. 192a-196b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** , **ⲛⲉⲧⲉⲛⲉ** *Aggarta d-Petros, reysa da-shlihe*. Epistle of Peter, Prince of the Apostles (= I Peter).

c) Ff. 192a-196b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta d-Yohannan shliha*. Epistle of the apostle John.

d) Ff. 200b-203a: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta d-tarteyn d-Petros shliha*. The second epistle of the apostle Peter.

e) F. 203ab: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta d-tarteyn d-Yohannan shliha*. The second epistle of the apostle John.

f) Ff. 203b-204a: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** . *Aggarta da-tlat dileh d-Yohannan*. The third epistle of the same John.

g) Ff. 204a-205a: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta d-Ihuda shliha*. Epistle of the apostle Jude.

5) Ff. 205b-276b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggrata 14 d-Pawlos shliha*. The 14 epistles of the apostle Paul. In the Peshitta version.

a) Ff. 205b-219b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** Epistle to the Romans.

b) Ff. 219b-232b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** . *Aggarta qadmayta da-lwat Qorintaye*. The first epistle to the Corinthians.

c) Ff. 232b-241a: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta da-lwat Qorintaye d-tarteyn*. The second epistle to the Corinthians.

d) Ff. 241a-245b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta da-lwat Galataye*. Epistle to the Galatians.

e) Ff. 245b-248b, 256b-255b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta da-lwat Appesaye*. Epistle to the Ephesians.

f) Ff. 255b-252b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta da-lwat Pillipisaye*. Epistle to the Philipians.

g) Ff. 252b-249b: **ⲁⲅⲅⲣⲁⲧⲁ ⲛⲉⲧⲉⲛⲉ** *Aggarta da-lwat Qawla'saye*. Epistle to the Colossians.

- h) Ff. 249ba, 257a-258b: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *Aggarta da-lwat Tassaloniqaye qadmayta*. The first epistle to the Thessalonians.
- i) Ff. 258b-260a: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *Aggarta d-tarteyn da-lwat Tassaloniqaye*. The second epistle to the Thessalonians.
- j) Ff. 260a-263b: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *Aggarta qadmayta da-lwat Timote'os*. The first epistle to Timothy.
- k) Ff. 263b-266a: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *Aggarta d-tarteyn da-lwat Timote'os*. The second epistle to Timothy.
- l) Ff. 266a-267b: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *Aggarta da-lwat Titos*. Epistle to Titus.
- m) Ff. 267b-268a: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *Aggarta da-lwat Pilimon*. Epistle to Philemon.
- n) Ff. 268a-276b: **ܐܘܪܫܠܝܡ ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . *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

Library: St. Mark's Convent, Jerusalem

Roll: 1

Item: 5

Principal Work: ܟܘܪܪܫܐ ܕܫܡܐܗ ܘܕܘܓܪܝܬܐ ܕܥܘܠܡܝܢܐ ܘܕܥܘܠܡܝܢܐ ܕܩܪܩܦܝܬܐ ܟܘܪܪܫܐ ܕܩܪܩܦܝܬܐ *Kurrasa da-shmahe w-da-qrayata d-'Attiqta 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: ܟܘܪܪܫܐ ܕܫܡܐܗ ܘܕܘܓܪܝܬܐ ܕܥܘܠܡܝܢܐ ܘܕܥܘܠܡܝܢܐ ܕܩܪܩܦܝܬܐ ܟܘܪܪܫܐ ܕܩܪܩܦܝܬܐ *Kurrasa da-shmahe w-da-qrayata d-'Attiqta 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.

1) Pp. 2-153: Old Testament.

a) Pp. 2-12: Genesis.

b) Pp. 12-18: Exodus.

c) Pp. 18-22: Leviticus.

d) Pp. 22-29: Numbers.

e) Pp. 29-35: Deuteronomy.

f) Pp. 35-41: Joshua.

g) Pp. 41-45: Judges.

h) Pp. 45-53: Job.

i) Pp. 53-64: I and II Samuel.

j) Pp. 64-74: I and II Kings.

k) Pp. 74-86: Psalms.

l) Pp. 86-91: Proverbs.

m) Pp. 91-96: Wisdom.

n) Pp. 96-98: Ecclesiastes (Qoheleth).

o) Pp. 98-100: Song of Songs.

p) Pp. 100-111: Isaiah.

q) Pp. 111-119: Twelve minor prophets.

r) Pp. 119-133: Books of Jeremiah.

- (1) Pp. 119-129: Jeremiah.
- (2) Pp. 129-131: Lamentations of Jeremiah.
- (3) P. 131: Prayer of Jeremiah.
- (4) Pp. 131-132: 1st epistle of Baruch.
- (5) P. 132: 2nd epistle of Baruch.
- (6) Pp. 132-133: Epistle of Jeremiah.
- s) Pp. 133-141: Ezekiel.
- t) Pp. 141-146: Daniel.
 - (1) P. 141-144: Prophecy of Daniel.
 - (2) Pp. 144-145: Bel and the dragon.
 - (3) Pp. 145-146: Susanna.
- u) Pp. 146-153: Ben Sirach.
- 2) Pp. 153-200: New Testament (Peshitta).
 - a) Pp. 153-160: Acts.
 - b) Pp. 160-162: Catholic Epistles (only the three of the Peshitta: James, I Peter and I John).
 - c) Pp. 162-175: Pauline Epistles.
 - d) Pp. 176-185: Matthew.
 - e) Pp. 185-189: Mark.
 - f) Pp. 189-196: Luke.
 - g) Pp. 196-200: John.
- 3) Pp. 201-214b: **ܐܩܘܣܝ ܫܡܩܝܘܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ**
Shmahe w-qaryata da-Hdatta aykh mashlmanuta da-T'oma Harqlaya. Names and readings of the New (Testament) according to the tradition of Thomas of Heraclea. Cf. BAUMSTARK, 188 f.
 - a) Pp. 201-204: Acts.
 - b) Pp. 204-209: Pauline Epistles.
 - c) Pp. 209-214: Gospels.
- 4) Pp. 215-263: **ܐܩܘܣܝ ܫܡܩܝܘܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ** . *Shmahe w-qaryata d-mallpane trisay shubha*. Names and readings (in the works) of the orthodox doctors.
 - a) P. 215: (Pseudo-) Dionysius the Areopagite.
 - b) Pp. 216-219: St. Basil.
 - c) Pp. 219-247: St. Gregory the Theologian (of Nazianz).
 - d) Pp. 247-249: Letters of Basil and Gregory.
 - e) Pp. 249-263: Severus (of Antioch).
- 5) P. 263: **ܐܩܘܣܝ ܫܡܩܝܘܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ ܕܩܘܪܝܘܬܝܢ** *Shmahe d-it b-Gelyana da-hwa 'al Yohannan, ewangelista wa-shliha*. The names that are in the Revelation

that came to John, evangelist and apostle.

6) Pp. 263-267: **ܐܘܓܘܪܬܐ ܕܡܪܝܐ ܝܥܩܘܒ ܕܘܪܗܝܡܐ ܕܡܝܬܐ ܕܡܬܘܠ ܢܘܩܝܐ**. Letter of St. James, bishop of the city of Edessa, concerning points. Cf. BAUMSTARK, 255, n. 1.

7) Pp. 267-272: **ܐܘܓܘܪܬܐ ܕܡܪܝܐ ܝܥܩܘܒ ܕܘܪܗܝܡܐ ܕܡܝܬܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ**. 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.

8) Pp. 272-283: **ܫܡܐܗܐ ܕܢܘܩܝܐ ܕܝܥܦܢܝܘܝܘܫ**. *Shmahe d-nuqze (lege: w-nuqze?) d-Apīpāniyos*. Names and readings (in the works) of Epiphanius.

9) Pp. 284-292: **ܩܘܪܬܐ ܕܩܕܝܫܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ**. *Pushshaqe d-melle 'Ebrayata wa-d-nasha hrane d-siman ba-ktabe danbiye qaddishe, da-mkannshan ba-hipituta saggi'ta men mashlmanuta 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.

10) Pp. 292-296: **ܡܠܬܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ ܕܡܬܘܠ ܢܘܩܝܐ**. *Mellta d-metbarnshanuta d-mettol haymanuta trīsat shubħa d-abahata qaddishe / da-'bida l-Rabban Yoħannan, nih napsha, haw b-Beyt Qaddishe metida', talmideh d-Marōn*. Discourse (on) the Incarnation in view of the orthodox faith of the holy Fathers / composed by the late Rabban Yoħannan, called Beyt Qaddishe, disciple of Maron. Not identified in BAUMSTARK.

Miniatures and decorations:

Marginalia:

- (1) P. 1: "I have 12 white **ܩܘܪܬܐ** and 44 **ܩܘܪܬܐ**."
- (2) P. 1: The deacon, Ya'qūb, son of Sulaymān, of Mošul 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

Principal Work: تفسير المزمور *Tafsīr al-Mazāmīr*. Commentary on the Psalms.

Author: Daniel of Salah.

Contents:

F. 1b-363a: تفسير المزمور في اللغة العربية *Tafsīr al-Mazāmīr. Dāniyāl al-mu'allim*. Commentary on the Psalms. Shaykh Dāniyāl. This is the Arabic translation by 'Abd al-Nūr of the Syriac commentary. Cf. BAUMSTARK, 179, and GRAF, *Geschichte* I, 453.

- a) F. 1b: Letter of Shaykh Yūhannā 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:

Marginalia:

- (1) F. 363b: Copied by the deacon, Jirjis al-Sadadī, son of Farah, from Bayt Kassāb, who was born in Qāstrat Sadad and was raised in Humś.
- (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 Hazīrān (= 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 foliator 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

Library: St. Mark's Convent, Jerusalem

Roll: 1

Item: 7

Principal Work: **ܕܗܘܐ ܘܩܥܡܐ ܘܡܠܬܝܐ ܫܠܝܗܐ ܕܥܘܠܡܝܐ**
Ktaba 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: **ܕܗܘܐ ܘܩܥܡܐ ܘܡܠܬܝܐ ܫܠܝܗܐ ܕܥܘܠܡܝܐ**
Ktaba d-pushshaqa da-Shlihe qaddishe, 'am Gelyaneh 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: **ܡܢ ܩܥܡܐ ܘܩܥܡܐ ܘܩܥܡܐ ܘܩܥܡܐ**
Mnawata 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.

c) Pp. 16-67: **ܩܥܡܐ ܘܩܥܡܐ ܘܩܥܡܐ ܘܩܥܡܐ**
Pushshaqa da-Praksis ba-z'oryata / d-Mary Diyonanosiyos, aw keyt Ya'qob,
breh da-Sliba, appesqopa d-Amid. Brief commentary on Acts / by Mar
Dionysius, that is, Ya'qob, son of Sliba, Bishop of Amida.

d) Pp. 67-305: **ܩܥܡܐ ܘܩܥܡܐ ܘܩܥܡܐ ܘܩܥܡܐ**
Pushshaqa dileh, pushshaqa d-ba-z'oryata,
da-mkannash men mpashshaqane saggi'e / l-Diyonanosiyos aksnaya /
d-Pa'olos shliha. Commentary of the same, a brief commentary compiled

from many commentators / by Dionysius the stranger / on the apostle Paul.

- (1) Pp. 67-115: Romans.
- (2) Pp. 115-151: I Corinthians.
- (3) Pp. 151-178: II Corinthians.
- (4) Pp. 179-191: Galatians.
- (5) Pp. 191-205: Ephesians.
- (6) Pp. 205-215: Philippians.
- (7) Pp. 215-224: Colossians.
- (8) Pp. 225-233: I Thessalonians.
- (9) Pp. 233-238: II Thessalonians.
- (10) Pp. 238-255: I Timothy.
- (11) Pp. 255-263: II Timothy.
- (12) Pp. 263-268: Titus.
- (13) Pp. 269-271: Philemon.
- (14) Pp. 271-305: Hebrews.

e) Pp. 306-334: Commentary on the Catholic Epistles.

- (1) Pp. 306-315: James.
- (2) Pp. 315-322: I Peter.
- (3) Pp. 322-326: II Peter.
- (4) Pp. 326-331: I John.
- (5) P. 331: II John.
- (6) Pp. 331-332: III John.
- (7) Pp. 332-334: Jude.

f) Pp. 335-337: **ܩܘܡܘܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ**

ܩܘܡܘܠܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ *Pushshaqa d-Pa'olos shliha / d-Mary Diyonosiyos d-Amid.* 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, Jibrā'il, son of the deacon Īliyās, son of the deacon, Yawnān Rūlāfī. 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 Hazīrān (= 16 June).

1872 A.D., at Dayr Za'farānn. Copied by the priest. Jibrā'īl al-Kaylthānī al-Mardīnī, who was ordained 6 Aylūl (= 18 Sept.), 1887 A.D. Copied for Mār Grīgoriyoṣ 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 M'ad'dana, 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: ≡[ܟܬܒܬܐ ܕܩܘܕܕܐܫܐ] . [*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: ܩܘܕܕܐܫܐ ܕܩܘܕܕܐܫܐ ܕܩܘܕܕܐܫܐ ܕܩܘܕܕܐܫܐ ܕܩܘܕܕܐܫܐ. *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).

d) Ff. 17a-20b: Sts. Basil and Gregory.

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.
- u) Ff. 180b-184a: New Sunday.
- v) Ff. 184a-187b: Ascension Thursday.
- w) Ff. 187b-191b: Pentecost.
- x) Ff. 191b-194a: Holy Cross.
- 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 - **ܣܘܪܝܝܢܐ ܕܥܘܠܝܐ** .
- ag) Ff. 210a-213b: **ܐܠܗܐ ܕܩܕܝܫܐ ܕܡܪܝܬܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ ܕܥܘܠܝܐ** *Taksa*
d-Yaldat *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.

(1) Ff. 1b-2a: **ܒܪܡܫܐ ܕܝܠܕܗ ܕܡܪܢ ܒܒܫܪܐ. ܒܝܫܘܢܐܢܐ.** *B-ramsha d-Yaldeh d-Maran ba-bsar. B-Yohannan.* At vespers of the Nativity of our Lord in the flesh. In John. Jn. 1:1-17.

(2) Ff. 2a-3a: **ܕܫܦܪܐ ܕܝܠܕܗ ܕܡܪܢ ܒܒܫܪܐ. ܒܡܬܬܐܝܢܐ.** *D-šapra d-Yaldeh d-Maran ba-bsar. B-Mattay.* At matins of the Nativity of our Lord in the flesh. In Matthew. Mt. 2:1-12.

(3) Ff. 3a-4a: **ܡܢ ܚܘܠܐ ܕܡܪܢ ܒܒܫܪܐ.** *The Nativity of our Lord.* From the apostle Paul. Gal. 4:1-18.

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

Principal Work: Bible. New Testament.

Author:

Contents:

Ff. 1b-273a: [ⲛⲁⲛⲓ ⲛⲁⲛⲓ] (*Diyatiqi hdatta*). New Testament. The Peshitta version, except as indicated below. Cf. BAUMSTARK, 73 f. 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: ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ
.ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ, ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ *Ewangeliyon qaddisha d-arb'a ewangeliste, Mattay, Marqos, Luqa, Yohannan*. The holy gospel of the four evangelists. Matthew, Mark, Luke, John.

(1) Ff. 1b-32b: ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ
.ⲛⲁⲛⲓ ⲛⲁⲛⲓ, ⲛⲁⲛⲓ *Ewangeliyon qaddisha karozuta d-Mattay shliha*. The holy gospel (in) the preaching of the apostle Matthew.

(2) Ff. 32b-52b: ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ
.ⲛⲁⲛⲓ ⲛⲁⲛⲓ *Ewangeliyon qaddisha d-Marqos msabbrana*. The holy gospel of the evangelist Mark.

(3) Ff. 52b-87a: ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ
.ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ *Ewangeliyon qaddisha karozuta d-Luqa msabbrana*. The holy gospel (in) the preaching of the evangelist Luke.

(4) Ff. 87a-114a: ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ
.ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ *Ewangeliyon qaddisha karozuta d-Yohannan shliha*. The holy gospel (in) the preaching of the apostle John.

(b) Ff. 115a-142b: ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ ⲛⲁⲛⲓ
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 f.

c) Ff. 142b-178b: .ᵏᵉᵗᵉ ᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉ
Praksis da-tré'sar shlihe qaddishe. Acts of the twelve holy Apostles.

d) Ff. 178b-189b: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
The Catholic Epistles.

(1) Ff. 178b-182a: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta d-Ya'qob shliha. Epistle of the apostle James.

(2) Ff. 182a-186a: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Epistle of the apostle Peter (= I Peter).

(3) Ff. 186a-189b: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta d-Yohannan shliha. Epistle of the apostle John (= I John).

e) Ff. 189b-193b: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta d-la shkihan 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: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta d-Yohannan shliha. Epistle of the apostle John (= II John).

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

(3) Ff. 190b-192b: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta d-Petros shliha. Epistle of the apostle Peter (= II Peter).

(4) Ff. 192b-193b: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta d-Ihuda shliha. Epistle of the apostle Jude.

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

(1) Ff. 193b-207b: .ᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta da-lwat Romaye. Epistle to the Romans.

(2) Ff. 207b-222a: .ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ ᵗᵉᵗᵉᵗᵉᵗᵉ
Aggarta da-lwat Qorintaye qadmaya. First epistle to the Corinthians.

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

- (4) Ff. 232b-237a: .*ⲉⲗⲓⲗⲓⲛ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ*
Aggarta da-lwat Galataye. Epistle to the Galatians.
- (5) Ff. 237a-242b: .*ⲉⲑⲉⲥⲁⲛ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ*
Aggarta da-lwat Appesaye. Epistle to the Ephesians.
- (6) Ff. 242b-246a: .*ⲉⲑⲓⲗⲓⲛ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ*
Aggarta da-lwat Pilipisaye. Epistle to the Philippians.
- (7) Ff. 246a-249a: .*ⲉⲑⲓⲛⲁⲓ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ*
Aggarta da-lwat Qolsaye. Epistle to the Colossians.
- (8) Ff. 249a-252a: *ⲉⲑⲓⲛⲁⲓ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ*
.ⲛⲁⲓⲛⲁⲓ *Aggarta da-lwat Tassalawniqaye qadmaya*. The first epistle to
the Thessaionians.
- (9) Ff. 252a-254a: *ⲁⲗⲓ* *ⲉⲑⲓⲛⲁⲓ* *ⲛⲁⲓⲛ*
.ⲉⲑⲓⲛⲁⲓ *Aggarta d-tarteyn da-lwat Tessalawniqaye*. The second
epistle to the Thessalonians.
- (10) Ff. 254a-258a: *ⲉⲑⲓⲛⲁⲓ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ*
.ⲛⲁⲓⲛⲁⲓ *Aggarta da-lwat Timate'os qadmaya*. The first epistle to
Timothy.
- (11) Ff. 258a-260b: *ⲁⲗⲓ* *ⲉⲑⲓⲛⲁⲓ* *ⲛⲁⲓⲛ*
.ⲉⲑⲓⲛⲁⲓ *Aggarta d-tarteyn da-lwat Timate'os*. The second epistle to
Timothy.
- (12) Ff. 260b-262a: *ⲉⲑⲓⲛⲁⲓ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ* *Aggarta*
da-lwat Titos. Epistle to Titus.
- (13) F. 262ab: .*ⲉⲑⲓⲛⲁⲓ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ* *Aggarta*
da-lwat Pilemon. Epistle to Philemon.
- (14) Ff. 262b-273a: *.ⲉⲑⲓⲛⲁⲓ* *ⲁⲗⲓ* *ⲛⲁⲓⲛ* *Aggarta*
da-lwat 'Ebraye. Epistle to the Hebrews.

Miniatures and decorations:

Marginalia:

- (1) F. 1a: "Remember thy sinful servant...the deacon, Īliyās...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 loss 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

Principal Work: Bible. New Testament. Pauline Epistles.

Author:

Contents:

Ff. 1a-98b: [ܐܦܘܨܬܘܢ ܕܦܘܠܘܫ ܫܠܝܗܐ] [*Aggrata d-Pawlos-shliha*]. [Epistles of the apostle Paul]. In the Harkleian version. Cf. BAUMSTARK, 188 f.

a) Ff. 1a-7a: Introduction to the Pauline Epistles.

(1) F. 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 Ghrīghūriyūs 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

Library: St. Mark's Convent, Jerusalem
Roll: 2
Item: 4

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": **ܡܘܠܘܟܐ ܡܘܠܘܟܐ** ... *ayk tukkasa madnhaya* according to the oriental rite. This clearly refers to the rite of the maffriate of Tagrit, because the manuscript was a gift to the Maffrian himself. There are numerous annotations in the margins indicating subsequent modifications of the rite.

a) Ff. 9b-15b: **ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ**
ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ
ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ *Mawlūjā (lege: Monologa?) allatī qarara Mār Ya'qūb, Mutrān Mayāfārqīn, madīnat al-shuhadā['] bi-Bayn al-Nahrāyn. Li-tuqrā 'alā al-qusūs wa-al-shamāmisah 'inda takrīzihim...* Harangue (?) which was decreed by St. James, Metropolitan of Mayāfārqīn, 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: **ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ**
ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ
ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ
Martyanuta aw-keyt nuhhara d-'al qashshishe wa-mshammshane, d-amar pātriarka aw mitropaleyta qdam d-masrah lhon, w-la zadeq d-naston 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: **ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ ܡܘܠܘܟܐ**

.*ṭakṣa d-kirōtoniyos* (lege: *d-kirōtoniya's*) *d-qashshishe w-da-mshammshane*. Rite of the ordinations of priests and deacons.

d) Ff. 50a-52b: *ṭukkash meshha da-mshihuta d-netmashshhon beh mide adam mahhatta 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 maddhe w-tablyata w-haykle, batar teshmeshta d-sapra*. The consecration of altars, altar stones and sanctuaries, after the office of matins.

f) Ff. 91b-127a: *takṣa d-kirōtoniya d-reyshay-kanne, d-mitropaleyte w-d-apesqope*. The rite of ordination of high priests, of metropolitans and bishops.

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

h) Ff. 170a-182b: *eltha 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-koll-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

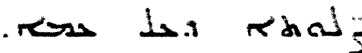
and asks for a prayer.

(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.

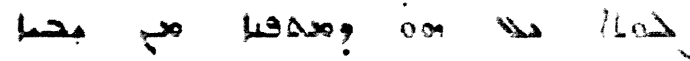
(11) F. 185ab: For the ordination of an abbot or visitor.

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

j) Ff. 186b-190a:  *Slawata d-'al 'amma*. 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 shebya wa-'bar 'al shuwdaya 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 'Abdallāh 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 Grigoriyos, 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 Ghrighūriyūs (brother of Barhebraeus) 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 Qāzān, who invaded Syria successfully and rescued the Christians from their persecutors.

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

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

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

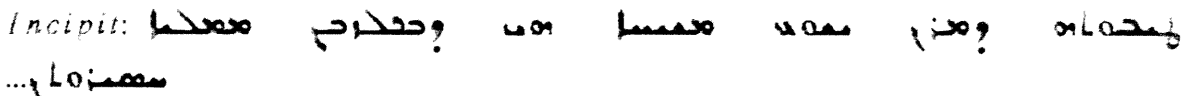
(11) F. 191a: Prayer of Mar Diosqoros for the scribe.

(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 Ādhār, 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: **ܐܘܘܪܝܢܐ ܕܩܘܕܕܐܫ ܡܘܪܘܢܐ** *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: **ܫܠܘܘܬܐ ܕܘܢܝܐ ܕܗܘܐ ܠܡܫܝܗܘܬܐ** *Slawata d-'al meshha d-zayta d-hawe la-mshihuta*. The prayers (that are recited) over the ointment of oil that is used for anointing (in baptism).

d) Ff. 49b-51b: **ܫܠܘܘܬܐ ܕܘܢܝܐ ܕܗܘܐ ܠܡܫܝܗܘܬܐ ܕܥܝܘܬܐ** *Slawata hrenyata d-'al meshha da-slota awkeyt d-asyuta*. Other prayers (that are recited) over the ointment of prayer, that is, of healing.

e) Ff. 51b-83b: **ܐܘܘܪܝܢܐ ܕܩܘܕܕܐܫ ܕܥܘܠܡܐ** *Taksa d-quddash 'edta*. The rite of the consecration of the church.

f) Ff. 84a-98b: **ܠܘܬܝܐ ܕܩܘܕܕܐܫܐ ܕܡܕܒܗܐ ܕܐܘܘܪܝܢܐ ܕܩܘܕܕܐܫܐ ܕܡܕܒܗܐ** *Aqolutiya awkeyt naqqiputa w-laksa d-quddasha d-madbhe awkeyt tablyata 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: **ܠܘܬܝܐ ܕܩܘܕܕܐܫܐ ܕܥܘܠܡܐ ܕܩܘܕܕܐܫܐ ܕܥܘܠܡܐ** *Aqolutiya d-kollheyn kirottoniya's kahnayata w-qaddsihata*. Order of ceremonies of all sacerdotal and holy ordinations.

(1) Ff. 99a-105b: **ܩܘܕܕܐܫܐ ܕܩܘܕܕܐܫܐ ܕܥܘܠܡܐ ܕܩܘܕܕܐܫܐ ܕܥܘܠܡܐ** *Turgama d-zadeq d-neqreywhy reysh kahne 'al hanon d-sabeyn d-nettasrhun...wa-'bid l-Mary Ya'qob d-Mayparqat, mdinat sahde da-b-Beyt Nahrin*. Harangue 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: **ܠܘܬܝܐ ܕܩܘܕܕܐܫܐ ܕܥܘܠܡܐ ܕܩܘܕܕܐܫܐ ܕܥܘܠܡܐ**

301, n. 8.

(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.

(14) Ff. 101b-108b: Anaphora of St. Timothy of Alexandria. Cf. BAUMSTARK, 266, n. 10.

(15) Ff. 108b-114b: Liturgy of St. Severus of Antioch. Cf. BAUMSTARK, 301, n. 9.

(16) Ff. 114b-123a: Anaphora of St. John of Bostra. Cf. BAUMSTARK, 267, n. 8.

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

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

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

(20) Ff. 143a-148b: Anaphora of St. James of Edessa. Cf. BAUMSTARK, 254, n. 3.

(21) Ff. 148b-153a: **ܐܢܟܝܢܐ ܕܥܝܫܘܬܐ ܕܥܝܫܘܬܐ ܕܥܝܫܘܬܐ...** *Qurraba d-qad. Pe'tra, Patriyarka d-Antiyokiya.* Liturgy of St. Peter, Patriarch of Antioch. Not located in BAUMSTARK. *Incipit:* **ܐܢܟܝܢܐ ܕܥܝܫܘܬܐ ܕܥܝܫܘܬܐ ܕܥܝܫܘܬܐ...**

(22) Ff. 153a-158a: Anaphora of St. Cyriacus, Patriarch of Antioch. Cf. BAUMSTARK, 271, n. 2.

(23) Ff. 158b-162a: Anaphora of St. Julius, Pope of Rome. Cf. BAUMSTARK, 164, n. 2.

(24) Ff. 162a-163b: Anaphora of St. Xystus, Pope of Rome. Cf. BAUMSTARK, 170, n. 7.

(25) Ff. 164a-166b: Liturgy of St. Matthew Pastor. Cf. BAUMSTARK, 329, n. 5.

(26) Ff. 167a-170b: Anaphora of St. Eustathius, Patriarch of Antioch.

This is the second formulary indicated by BAUMSTARK, 267, n. 7. *Incipit:* ܠܕܝܢܐ ܫܘܚܘܢܐ ܕܥܘܨܬܝܘܫܐ ܕܥܘܨܬܝܘܫܐ ܕܥܘܨܬܝܘܫܐ.

(27) Ff. 170b-173b: Another anaphora of the same St. Eustathius. This is BAUMSTARK's first formulary, loc. cit. *Incipit:* ܠܕܝܢܐ ܫܘܚܘܢܐ ܕܥܘܨܬܝܘܫܐ ܕܥܘܨܬܝܘܫܐ ܕܥܘܨܬܝܘܫܐ.

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

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

(30) Ff. 180b-185b: Liturgy of St. Philoxenus, Bishop of Baghdad, who is known as La'zar Bar Shabbta. Cf. BAUMSTARK, 278, n. 6.

(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.

(32) Ff. 188a-193a: Liturgy of St. Marutha of Tagrit. Cf. BAUMSTARK, 245, n. 6.

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

l) 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'dani. 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, Pstriaich of Antioch, and Mar Gabriel of Alexandria.
- (7) F. 199a: "On Sunday, 9 Tishrī 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, 'Abdallāh, from the city of Al-Jazīrah.

Language(s): Syriac

Date: 1729 A.Gr. (= 1417/8 A.D.). Ff. 200-220, however, are more recent, of the 17th century.

Material: Paper **Folia:** 220 **Lines:** 22 to 25

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

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

Library: St. Mark's Convent, Jerusalem

Roll: 2

Item: 8

Principal Work: Bible. Old Testament. Pentateuch, with commentary.

Author: [Marqus al-Darīr ibn Mawhūb Ibn al-Qanbar].

Contents:

Ff. 1b-624a: **ⲕⲓⲧⲁⲃ ⲛⲓ ⲧⲱⲣⲁⲥ** . *Kitāb al-Tawrah*. 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.

a) Ff. 1b-227b: **ⲛⲓ ⲧⲱⲣⲁⲥ ⲛⲓ ⲧⲱⲣⲁⲥ** . *Al-sifr al-awwal, sifr al-takwīn*. The first book, the book of Genesis. Interspersed with anonymous commentary.

b) Ff. 228a-410a: **ⲛⲓ ⲧⲱⲣⲁⲥ ⲛⲓ ⲧⲱⲣⲁⲥ** . *Al-sifr al-thānī min al-Tawrah...sifr al-Khurūj*. The second book of the Torah...the book of Exodus. Interspersed with anonymous commentary.

c) Ff. 410b-528b: **ⲛⲓ ⲧⲱⲣⲁⲥ ⲛⲓ ⲧⲱⲣⲁⲥ** . *Tafsīr al-sifr al-thālith min al-Tawrah (lege: Tawrah), sifr al-Lawiyīn*. Commentary on the third book of the Torah, the book of Leviticus. Interspersed with anonymous commentary.

d) Ff. 529a-580a: **ⲛⲓ ⲧⲱⲣⲁⲥ ⲛⲓ ⲧⲱⲣⲁⲥ** . *Al-sifr al-rābī' min al-Tawrah, al-ma'rūf bi-Minyānā, a'nī al-'Adad*. The fourth book of the Torah, which is known as Minyānā, that is, Numbers. Without commentary.

e) Ff. 580b-624a: **ⲛⲓ ⲧⲱⲣⲁⲥ ⲛⲓ ⲧⲱⲣⲁⲥ** . *Al-sifr al-khāmis, tathniyat al-ishtirā'*. The fifth book (of the Torah), Deuteronomy. Without commentary.

Miniatures and decorations:

Marginalia:

(1) F. 227b: Copied by Rabban 'Abdallāh al-Sadadī, during the pontificate of Mutrān Jirjis al-Sadadī, 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 Ibrāhīm, monk and priest from Tūr 'Abdīn, 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 Baršawma, during the pontificates of Mar Ignatius, Patriarch of the East, and Mar Diosqoros, Metropolitan of Damascus.

Language(s): Arabic, written in Garshuni

Date: 18 Āb (= 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

Library: St. Mark's Convent, Jerusalem

Roll: 2

Item: 9

Principal Work: A collection of works of biblical commentary and theology.

Author: Anonymous collector.

Contents:

1) Ff. 1b-139b: **ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** .
Qeryane mkannshe men arba'tayhon ewangeliste '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 (# 18A).

2) Ff. 140a-171b: **ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ**
Pragsha awakeyt ktaba meddem d-kunnashe men pushshaqe w-mamlla (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: **ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ**
Kalām mukhtašš 'alā al-amānah al-šahīhah wa-'alā al-tathlīth wa-al-tawhīd wa-'alā tartīb al-Bī'ah al-'aqlīyah. 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-197a: 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: **ܬܫܝܬܐ ܕܘܓܒܪܐ ܗܘܕܐ ܬܐܓܪܐ**. *Tash'ita 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: **ܬܡܗܝܠ ܠܐܝܦ ܡܝܢ ܒܐܕ ܐܠܫܐܕܐܘܬ**. *Tamhīl laiīf min ba'd al-sādāt*. A delightful portrayal from one of the authorities.

c) Ff. 174b-177b: **ܘܫܝܘܢ ܕܩܘܪܘܢܐ ܕܩܪܝܘܬܐ ܕܩܪܝܘܢܐ ܕܩܪܝܘܢܐ**... A sort of parable that the doctors of the Church set forth on the interpretation of the gospel... It is a story about a certain jeweler.

d) Ff. 177b-183b: **ܡܝܡܐܪ ܡܝܢ ܩܘܠܐ ܕܡܠܦܢ ܐܠܡܘܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Mīmar min qawl al-malfān al-mu'aẓẓam wa-al-ab al-mukarram, Mary Ya'qob, usquf madīnat Sarūj, qālahu 'alā 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*: **ܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

e) Ff. 183b-192b: **ܬܘܪܓܡܐ ܕܐܠ ܝܘܡܐ ܕܗܘܪܝܘܬܐ ܗܝܠܝܬܐ**. *Turgama 'al yawma d-hadbshabba, w-it beh martyanuta hlita*. A discourse on Sunday, in which there is a pleasant exhortation. Anonymous. *Incipit*: **ܠܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

f) Ff. 193a-195b: **ܐܠܘܘܩܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Al-wasāyā alladhī amara bihā Sayyidunā fī injīlihi al-muqaddas, wa-'adaduhā tis'ah wa-tis'īn wasīyah*. The commandments that our Lord ordered in his holy Gospel; their number is ninety-nine. *Incipit*: **ܐܠܘܩܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

g) Ff. 195b-197a: **ܫܒ ܫܠܘܘܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Sab' šalawāt al-mafrūdah 'alaynā*. Seven prayers that are prescribed to us. *Incipit*: **ܫܒ ܫܠܘܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**...

4) Ff. 197a-222a: **ܩܝܕܝܘܨ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. *Kitāb al-mawā'iz (lege: mawā'iz) min qawl al-qiddīs Sa'wīrūs, al-ma'rūf bi-Mūsá Ibn Kīfā, mutrān al-Mawšil, qālahum 'alā al-a'yād al-muqaddasah*. Book of the homilies that were delivered by the holy father, Severus, known (commonly) as Mūsá Ibn Kīfā (i.e. Moshe Bar Kefa), Metropolitan of Mosul, which he delivered on the holy feastdays. Cf. GRAF, *Geschichte* II, 230,

no. 2.

a) Ff. 197a-201a: **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ** *Al-maw'izah al-awwalah, qālahā 'alā taqdīs al-Bī'ah wa-tajdīdihā*. 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: **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ** *Al-maw'izah al-thānīyah lil-ab al-qiddīs Sā'wīrūs, al-ma'rūf bi-Mūsá Ibn Kīfā, muṭrān madīnat al-Mawṣil, qālahu (lege: qālahā) lammā bashshara ak-malāk li-Zakharyā al-kāhin bi-mawlid Yūhannā*. The second homily by the holy father, Severus, known as Mūsá 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: **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ** *Al-maw'izah al-thālithah min qawl al-ab al-qiddīs Sa'wīrūs, al-ma'rūf bi-Mūsá Ibn Kīfā, qālahu 'alā bishārat Jibrā'īl al-malāk al-qiddīṣah al-tāhirah Mart Maryam*. The third homily delivered by the holy father, Severus, known as Mūsá Ibn Kīfā, which he delivered on the annunciation of the angel Gabriel (to) the holy (and) pure St. Mary.

d) Ff. 212a-217b: **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ** *Maw'izah min qawl al-ab al-qiddīs, Sa'wīrūs, al-ma'rūf bi-Ibn Kīfā, qālahu alā tajribat al-Shaytān li-Sayyidinā Yasū' al-Masīh*. Homily delivered by the holy father, Severus, known as Ibn Kīfā, metropolitan of the city of al-Mawṣil, which he delivered on the temptation (by) Satan of our Lord Jesus Christ,

e) Ff. 217b-221a: **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ** *Maw'izah min qawl al-ab al-qiddīs, Sa'wīrūs, al-ma'rūf bi-Mūsá Ibn Kīfā, qālahu 'alā al-abraš alladhī abra'ahu Sayyidunā min darbat al-baraš*. Homily delivered by the holy father, Severus, known as Mūsá 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: **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ** *Maw'izah tuqra' fī awwal ahad fī al-Sawm al-mubāarak*. 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 Kefa's Syriac homilies. Cf. GRAF, loc. cit. *Incipit:* **ܐܠܡܘܿܨܘܿܬܐ ܕܠܗܘܿܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ ܕܡܢ ܕܢܘܿܨܘܿܬܐ**...

Library: St. Mark's Convent, Jerusalem

Roll: 2

Item: 10A

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: **ܐܢܦܘܪܐ ܕܝܘܗܢܢܐ** *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: **ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܦܝܠܟܝܢܘܫ** *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:* **ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܦܝܠܟܝܢܘܫ ܕܩܕܝܫܐ ܦܝܠܟܝܢܘܫ ܕܩܕܝܫܐ ܦܝܠܟܝܢܘܫ**..

d) Ff. 20b-23b: **ܕܝܢܗܘܪܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ** *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:

Ff. 24b-112b: Pontifical ritual. Cf. BAUMSTARK, 299, n. 2.

a) Ff. 24b-52b, 60ab, 54ab: **ܟܬܒܐ ܕܩܘܕܕܫܐ ܡܘܪܘܢ** *Ktaba d-quddash moron*.

The book (for) the consecration of chrism.

(1) Ff. 24b-25b: **ܬܘܩܩܢܐ ܕܡܫܗܐ ܕܘܢܝܐ ܕܠܡܫܗܐ ܕܘܢܝܐ ܕܡܫܗܐ** *Tuqqana d-meshha d-zayta l-moron*. Confection of the anointing oil for chrism.

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

(3) Ff. 27b-52b, 60ab, 54ab: **ܬܟܣܐ ܕܩܘܕܕܫܐ ܡܘܪܘܢ** *Taksa d-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: **ܫܠܘܬܐ ܕܥܠ ܡܫܗܐ ܕܘܢܝܐ ܕܠܡܫܗܐ ܕܘܢܝܐ ܕܡܫܗܐ** *Slota d-'al meshha d-zayta d-hawe la-mshihuta*. 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, 53ab, 61a-64b: **ܬܟܣܐ ܕܩܘܕܕܫܐ ܡܘܪܘܢ ܕܩܘܕܕܫܐ ܡܘܪܘܢ** *Taksa d-kirotoniya's da-msham(mshane)*. Rite of the ordination of deacons.

d) Ff. 65a-70b: **ܬܟܣܐ ܕܩܘܕܕܫܐ ܡܘܪܘܢ ܕܩܘܕܕܫܐ ܡܘܪܘܢ** *Taksa d-kirotoniya d-qashshishe*. Rite of the ordination of priests. Inc. at the end (a prayer that corresponds in purpose to the one found in H. DENZINGER, *Ritus orientalium...in administrandis sacramentis*, t. II [Wirceburgi, 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, **ܐܠܬܐ ܕܝܠܗ ܕܩܘܕܕܫܐ ܡܘܪܘܢ** *'Ellta dileh d-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: **ܬܟܣܐ ܕܩܘܕܕܫܐ ܡܘܪܘܢ ܕܩܘܕܕܫܐ ܡܘܪܘܢ** *Taksa d-quddash 'eda*. 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

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

Library: St. Mark's Convent, Jerusalem

Roll: 2

Item: 11

Principal Work: Church of the East (Chaldean). Pontifical ritual.

Author:

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 **ܐܒܠܝܬܐ** *tablita*, i.e. the altar tablet, is made.

c) Ff. 3b-26a: **ܩܘܕܕܫܐ ܡܕܒܗܐ ܒܡܫܗܐ ܠܕܐܒܝܕܐ ܠܡܪܝ ܝܫܘܥ ܝܗܘܒ ܩܬܘܠܝܩܐ ܗܕܝܒܝܐ** *Quddash madbha b-meshha l 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: **ܡܘܘܕܢܘܬܐ ܕܩܘܕܕܫܐ ܡܕܒܗܐ ܥܝܢܐ ܡܫܬܐܗܗܡ ܒܐܓܕܝܫܐ** *Mawd'anuta d-quddash madbha kad meshtahham 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: **ܩܘܕܕܫܐ ܡܕܒܗܐ ܕܠܐ ܡܫܗܐ** *Quddash madbha d-la meshha*. Consecration of the altar place without oil.

f) Ff. 28b: **ܕܘܫܡܐ ܕܐܠ ܩܕܡ ܕܢܫܐܩ ܠܡܕܒܗܐ ܕܡܫܬܐܢܩܝܢ ܒܝܘܡܐ ܕܐܟܢܘܫܝܐ ܪܒܒܐ** *Rushma d-al kasa qdam d-nessaq l-madbha, kad mestannqin b-yawma da-knushya 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: **ܡܘܘܕܢܘܬܐ ܕܐܫܝܡܝܕܐ** *Mawd'anuta da-syamide*. Instruction concerning ordinations.

h) Ff. 29b-38a: **ܫܝܡܝܕܐ ܕܩܪܘܝܐ** *Syamida d-qaroye*

wa-d-hupadyaqne w-damshammshane. Ordination of lectors, subdeacons and deacons.

i) Ff. 38b-44b: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܩܪܝܫܝܫܝܫܐ**. *Taksa da-syamida d-qashshishe*. Rite of the ordination of priests.

j) Ff. 44b-46b: **ܐܚܘܫܐ ܕܐܒܫܘܫܐ ܕܝܗܝܕܝܐ**. *Taksa d-albosha d-ihidaye*. Rite of the clothing of monks.

k) Ff. 46b-66b: **ܐܚܘܫܐ ܕܫܫܘܫܘܫܐ ܕܝܗܝܕܝܐ**. *Taksa d-suppara d-ihidaye*. Rite of the tonsure of monks.

l) Ff. 66b-77a: **ܐܚܘܫܐ ܕܫܫܘܫܘܫܐ ܕܢܝܫܝܫܐ ܕܒܢܐܬ ܩܝܡܐ**. *Taksa d-suppara d-neshshe bnat qyama*. Rite of the tonsure of women who are nuns (lit.: daughters of the covenant).

m) Ff. 77a-78b: **ܐܚܘܫܐ ܕܩܘܡܐ ܕܡܫܘܒܠܐܢܐ**. *Taksa d-qawma da-mshabblane*. Rite of the institution of abbots. The title in the margin has **ܫܝܡܝܕܐ** *syamida*, ordination of abbots.

n) Ff. 79b-89b: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܐܦܦܫܩܘܦܐ**. *Taksa 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: **ܐܚܘܫܐ ܕܫܫܘܫܘܫܐ ܕܩܘܬܘܠܝܩܐ ܕܫܘܡܠܝܐ**. *Taksa 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 catholicos and been perfected.

p) Ff. 93a-106a: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܩܘܬܘܠܝܩܐ**. *Taksa da-syamida d-qatoliqe*. Rite of the ordination of catholicoi.

q) Ff. 106a-107a: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܐܪܚܕܝܐܩܘܢ**. *Taksa da-syam ida d-arkdiyaqon*. Rite of the ordination of the archdeacon.

r) Ff. 107a-108a: **ܐܚܘܫܐ ܕܩܪܝܫܝܫܐ ܕܩܘܬܘܠܝܩܐ ܕܫܘܡܠܝܐ ܕܩܘܪܝܫܝܫܐ**. *Taksa d-kad metpreysh (lege: metpresh) kor appesqo(pe)* (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.

s) Ff. 108a-109b: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܢܫܝܫܐ ܕܡܫܘܒܠܐܢܐ**. *Taksa da-syamida d-neshshe mshammshanyata*. Rite of the ordination of women deaconesses.

t) Ff. 110a-111a: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܫܫܘܫܘܫܐ ܕܫܫܘܫܐ**. *Taksa 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.

u) Ff. 111a-113a: **ܐܚܘܫܐ ܕܫܝܡܝܕܐ ܕܫܫܘܫܘܫܐ ܕܩܘܬܘܠܝܩܐ ܕܡܫܘܒܠܐܢܐ**. *Slota d-mettanya ap ghanta 'al appesqopa d-meshtanne men kursya l-kursya / da-'bida l-hasya Mary 'Abdisho' qatoliqa*.

ܕܘܫܢܐ ܕܥܩܘܒܐ
ܕܘܫܢܐ ܕܥܩܘܒܐ

(7) F. 139b: Versified prayer for the midnight office of Sundays: ܕܘܫܢܐ ܕܥܩܘܒܐ
ܕܘܫܢܐ ܕܥܩܘܒܐ: ܕܘܫܢܐ ܕܥܩܘܒܐ ܕܘܫܢܐ ܕܥܩܘܒܐ

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

Language(s): Syriac

Date: 10 Tishrīn 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: 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.

2) Ff. 2b-3b: **ܕܢܫܘܒܐ ܕܩܢܝܢܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ** . *Taksa da-šlawata d-teshbhata d-qanona*. Order of the prayers of the hymns of the canon. It appears to be a series of troparia of a penitential nature. *Incipit:* **ܕܗܘ ܡܢ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ** ..

3) Ff. 3b-4b: Accrostic alphabetic hymn without title, perhaps to welcome a bishop. *Incipit:* **ܕܗܘ ܡܢ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ** ..

4) Ff. 4b-5a: **ܕܗܘ ܡܢ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ** . *Sogita d-'al sheqya: met'amra d-'al (lege: 'al?) alep beyt*. A song on drinking; it is sung on the alphabet. *Incipit:* **ܕܗܘ ܡܢ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ** .. Unfinished at the end (ܕܗܘ) .

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

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, 'Alī, son of Alkharā'izātī (?) Ishāq." In Arabic
- (8) F. 149a: Gh̄righ̄uriyūs 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: **متىلا وسمى لقهووظ** *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 Harkleian version -- the other gospel lections, however, are from the Peshitta]).

c) Ff. 16b-21a: **متىلا وسمى ووارا: وسمى وسمى** *Qeryane d-Hamsha d-Raza (lege: d-Raze) wa-d-Shabbta da-Sbarta wa-d-'e'de 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* ... **وهمى وسمى وسمى** *for the Thursday of the Mysteries*.

(2) Ff. 20b-21a: **وهمى وسمى وسمى وسمى وسمى وسمى** *Slota da-Hshamita d-met'amra b-yom Hamsha d-Raze wa-b-Shabbta 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. 31ab.

d) Ff. 21b-193b: **وهمى وسمى وسمى وسمى وسمى وسمى** *Ktaba da-anapora's*. The book of the anaphoras.

(1) Ff. 21b-31a: **ܐܢܦܘܪܐ ܘܡܨܒܐ ܡܚܘܒܐ**
ܐܘܫܘܝܢܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
Anapora **ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ**
z'orta d-Mary Ya'qob, ahuhy d-Maran, haw da-hwa appisqopa d-Oreshlem.
ayk tukkaseh da-abun Mary Grigoriyos, d-metida' Bar 'Ebraya. Mapryana
d-Madnha, qasspah baynay ture d-Armanya ba-shnat 1593. W-koll emmaty
d-methaddat awkeyt mettasrah kahna hadta, zadeq leh d-qadma'it nqarreb
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 Barhebraeus,
Mafrin 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: **ܘܠܗܡܐ ܘܡܨܒܐ ܘܡܨܒܐ**
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
Slota d-Shabbta da-Sbarta, 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.

(3) Ff. 31b-39b: **ܐܢܦܘܪܐ ܘܡܨܒܐ ܘܡܨܒܐ**
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
Anapora da-Tre'sar Shlihe tubtane, d-takksah
Luqa msabbrana. Anaphora of the Twelve blessed Apostles, which the
evangelist Luke arranged. Cf. BAUMSTARK, 267, n. 4.

(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:* **ܐܢܦܘܪܐ ܘܡܨܒܐ**
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ
ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ ܘܡܨܒܐ

(6) Ff. 55b-61b: Anaphora of St. Xystus, Patriarch of
Rome. Cf. BAUMSTARK, 170, n. 7.

(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:* **ܐܠܗܐ ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ**...

(9) Ff. 75a-81a: Anaphora of St. Iyowa'nis, Bishop of Harran, the Habor 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:* **ܐܠܗܐ ܐܫܚܘܬܐ ܘܐܡܢܐ ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ**...

(12) Ff. 113a-126b: Liturgy of St. Cyriacus, Patriarch of Antioch. Cf. BAUMSTARK, 271, n. 2.

(13) Ff. 126b-134a: Anaphora of St. Eustathius, 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: **ܐܠܗܐ ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ**...

(14) Ff. 134a-148a: Anaphora of St. Marutha of Tagrit. Cf. BAUMSTARK, 245, n. 6.

(15) Ff. 148a-160a: Anaphora of St. Moshe Bar Kefa, who is Bishop Severus. Cf. BAUMSTARK, 282, n. 11.

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

ܐܠܗܐ ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ...

(17) Ff. 168b-183a: Anaphora of the holy and great Severus, Patriarch of Antioch. Cf. BAUMSTARK, 301, n. 9.

(18) Ff. 183a-193b: Anaphora of the evangelist St. Mark. Cf. BAUMSTARK, 328, n. 13.

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

(1) Ff. 194a-195a: **ܠܗܘܐ ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܘܡܠܟܘܬܐ**
Huttama d-Mary Ya'qob mallpana. *Huttama* of the doctor St. James (of

*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

...ܘܚܝܬܘܢ

(2) Ff. 102b-112a: Tuesday. *Incipit:* ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

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

ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

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

ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

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 Ishaq on the mass. *Incipit:* ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

i) Ff. 135b-157b: Order of vespers of Friday. Ff. 138b-157b: Homily of Mary Efrem. *Incipit:* ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

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

k) Ff. 166a-179b: Order of the Saturday of Good News. Ff. 170a-179b: Homily of Mary Ya'qob on the cherub and the brigand. Cf. BAUMSTARK, 154, n.1. *Incipit:* ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

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:* ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

o) Ff. 219b-235b: ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ *Taksa 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.

p) Ff. 235b-247b: Order of the Assumption of the holy Mother of God. It includes, ff. 243b-247b: Homily of Mary Ya'qob on the Assumption of the Mother of God. Cf. BAUMSTARK, 150, n. 7. *Incipit:* ܘܠܗܘܝܢ ܕܝܘܢܝܘܨܘܢܝܘܬܝܢ

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

(13) Ff. 146a-148a: **ספר מצות דכבוד מלכות שמיא** *Qisṣat Mār Rīshā, alladhī huwa min madīnat Rūmīyah, alladhī tasharrafā wa-takallala fī al-‘ālam bi-tajarrudīhi fī madīnat al-Ruhā[’], bi-ayyām Rabbūlā, usquf madīnat al-Ruhā[’]*. The story of Mar Risha, who was from the city of Rome, who was ennobled and crowned in the world by 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: **ספר דכבוד מלכות שמיא** *Qisṣat Rajul Allāh, Mār Rīshā al-thānīyah, allatī min ba‘d mawtihi wa-dafnihi fī al-Ruhā[’], wa-‘alā talibatīhi fī al-qabr wa-‘alā intiqālihi...* 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: **ספר דכבוד מלכות שמיא** *Khabar al-nās al-‘azīmīn wa-al-‘ajībīn, awlād salātīn Rūmīyah wa-Antākiyah, alladhīn radhalū li-hādhā al-‘ālam wa-kull-mā fīhi wa-‘āshū fī al-faqr al-ikhhiyārī fī shaklan haqīr.* 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:* **פליקס** *Incipit: פליקס*... This is a reflection on the preceding five lives.

(16) Ff. 153b-156a: **ספר דכבוד מלכות שמיא** *Khabar al-qiddīs Andrūnīqūs wa-Athānāsiyā imra’atihi, wa-‘alā al-muntahā al-sa’īd alladhī šāra lahum min hādhā al-‘ālam.* 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: **ספר דכבוד מלכות שמיא** *Qisṣat al-ab Dāniyāl, alladhī huwa min al-Isqītīs, wa-Awlūgh, qattā’ al-hijārah.* Story of the father, Daniel, from Scetis, and Eulogius, the stonecutter. Cf. GRAF, op. cit., I, 403 f.

(18) Ff. 159a-162b: **ספר דכבוד מלכות שמיא** *Qisṣat al-rajul al-‘ajīb, Shim’ūn, alladhī min Kafar ‘Ābdīn, allatī ‘alā jānīb al-tūr.* The story of the marvellous man, Simeon, who was from Kafar ‘Ābdīn, which is on the side of the mountain. Cf. GRAF, op. cit., I, 530.

(19) Ff. 162b-166a: **ספר דכבוד מלכות שמיא** *Qisṣat al-qiddīs Rūbīl, al-mutawakkīd al-kāmil.* Story of St. Reuben, the perfect hermit. Cf.

GRAF, op. cit., I, 530.

(20) Ff. 166b-171a: **ܟܘܒܪܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܐܘܬܝܠ** *Khabar al-qiddīs al-muntakhab, Mār Awtīl*. History of the elect saint, Mar Awtīl. Cf. GRAF, op. cit., I, 524.

(21) Ff. 171b-174b: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܐܙܝܡ ܘܬܒܝܒ ܕܐܢܦܘܫ ܘܐܠܥܝܣܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܕܘܡܝܬܝܘܫ** *Qiṣṣat al-qiddīs al-‘azīm wa-tabīb al-anfus wa-al-ajsād, al-‘afīf Mār Dīmāt*. Story of the great saint and physician of souls and bodies, the chaste Mar Dometius. Cf. GRAF, op. cit., I, 525.

(22) Ff. 174b-182a: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܐܦܪܐܡ ܕܡܪ ܐܦܪܐܡ ܕܡܪ ܐܦܪܐܡ ܕܡܪ ܐܦܪܐܡ** *Qiṣṣat al-qiddīs Ibrāhīm al-Qīdūnī, kutibat li-Mār Afrām al-malfān*. Story of St. Abraham al-Qīdūnī, written by St. Efrem, the doctor. Cf. GRAF, op. cit., I, 523 f.

(23) Ff. 182a-187a: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܝܘܠܝܢܐ ܕܡܪ ܝܘܠܝܢܐ ܕܡܪ ܝܘܠܝܢܐ** *Qiṣṣat al-qiddīs al-muntakhab, Mār Yūlīnā, al-shaykh al-bahī*. 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: **ܟܘܒܪܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܐܘܪܘܢ ܕܡܪ ܐܘܪܘܢ ܕܡܪ ܐܘܪܘܢ** *Khabar al-qiddīs al-‘azīm fī al-‘abbād, al-lūbānī Mār Ahrūn*. History of the saint, great among the devotees, blessed Mar Aaron. Cf. GRAF, op. cit., I, 523.

(25) Ff. 196a-226a: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܫܝܡܥܘܢ ܕܡܪ ܫܝܡܥܘܢ ܕܡܪ ܫܝܡܥܘܢ** *Qiṣṣat tadābir Mār Shim‘ūn Ra’sṭunah al-qiddīs, al-lābis li-Allāh*. Story of the life of Mar Simeon Stylites, the saint clothed with God. Cf. GRAF, op. cit., I, 513.

(26) Ff. 226a-265b: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܒܪܫܘܡܐ ܕܡܪ ܒܪܫܘܡܐ ܕܡܪ ܒܪܫܘܡܐ** *Qiṣṣat al-muntajab, ra’s al-‘abbād, al-qiddīs al-lābis li-Allāh, al-‘azīm Mār Barsawmā, alladhī huwa min nāhiyat 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: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܕܢܝܐܠ ܕܡܪ ܕܢܝܐܠ ܕܡܪ ܕܢܝܐܠ** *Qiṣṣat al-qiddīs al-sa’īd al-muntakhab, Mār Dāniyāl al-zāhid, alladhī huwa fī Jabal Galash. Kutibat lil-qiddīs al-lābis li-Allāh, Mār Ya’qūb, al-malfān al-maskūnī*. Story of the blessed, elect saint, Mar Daniel, the ascetic who (lived) on Jabal Galash; written by the holy Mar James, clothed with God, the ecumenical doctor. Cf. GRAF, op. cit., I, 525.

(28) Ff. 272a-277a: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܡܪ ܝܥܩܘܒ ܕܡܪ ܝܥܩܘܒ ܕܡܪ ܝܥܩܘܒ** *Qiṣṣah ‘ajībah ‘alā al-qiddīs Mār Ya’qūb al-sā’ih*. A wonderful story about the holy Mar James, the anchorite. His life is presented in no. 47. Cf. GRAF, op. cit., I, 527.

(29) Ff. 277a-278a: **جدد الكهنة الكهنوت مذبحهم**. *Khabar al-qiddīs al-tūbānī, Martīnīnā*. History of the blessed saint, Martinianus. Cf. GRAF, op. cit., I, 510.

(30) Ff. 278a-280a: **صلى الله عليه وسلم من هجرت من** *Qiṣṣat shābban wāhidan min Iskandarīyah*. 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.

(31) Ff. 280a-282b: **صلى الله عليه وسلم كرم الكهنة مذبحه الكرم** *Qiṣṣah mumaththalīyah fawā'id al-qiddīs Marqūs, alladhī huwa Malkūs al-rāhib*. An exemplary story, benefits of the St. Mark who is the monk, Malkūs. This is the story of St. Malchus of Clysma. Cf. GRAF, op. cit., I, 529.

(32) Ff. 282b-286b: **صلى الله عليه وسلم ذكركم الكرم** *Qiṣṣat al-tūbāniyīn awlād Rakabīm, alladhīn yujīb dhikrahum Irmīyā al-nabī*. The story of the blessed sons of Rechab, whom the prophet Jeremiah commemorates. Cf. GRAF, op. cit., I, 214 f.

(33) Ff. 286b-290a: **صلى الله عليه وسلم ذكركم الكرم** *Qiṣṣat Marqā al-tājir al-mu'min alladhī māt fī al-Gharbah, wa-sallama tijāratahu li-rajulin Hanafīyin, wa-rajā'a šāra Masīhīyan*. 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.

(34) Ff. 290b-294a: **صلى الله عليه وسلم كرم الكرم** *Qiṣṣat al-qiddīs Yūhannā, alladhī kammala sa'ya tadbīrihi fī al-bī'r*. Story of St. John, who completed the course of his life in the well. Cf. GRAF, op. cit., I, 527.

(35) Ff. 294a-308a: **صلى الله عليه وسلم كرم الكرم** *Qiṣṣat rajulin ilāhīyin wa-qiddīsīn mashhūrīn, yud'á Mār Shim'un, alladhī talqqaba Sālūs, wa-al-qiddīs Yūhannā, al-ikhwah al-rūhāniyīn, alladhīn hum min madīnat al-Ruhāl' al-mubārakah; wa-kutibat min Lā'untiyūs, usqaf d-Niyāpūlīs*. 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: **صلى الله عليه وسلم كرم الكرم** *Qiṣṣat Anbā Garūsīmūs al-mutawāhhid w-'alá al-sab' alladhī 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.

(37) Ff. 310a-311b: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣat al-qiddīs Ibrāhīm Kashkarāyā wa-al-ruhbān al-ākharīn*. Story of St. Abraham of Kashkar and the other monks. Cf. GRAF, op. cit., I, 523.

(38) Ff. 311b-313a: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣat Petrā, alladhī huwa min AfrīqI, wa-šāra fī darajat al-batriyarkīyah, wa-huwa kāna ghanīyan, wa-mā kāna fīhi rahmah*. The story of Petrā, who was from Afrīqī and attained the rank of the patriarchate; he was rich and had no mercy. Cf. GRAF, op. cit., I, 530.

(39) Ff. 313a-323a: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣah ‘ālīyah lil-sharīf Mār Bayt al-Shuhadā’; wa-qad kutibat lil-qiddīs 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: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣat wa-fadā’il al-qiddīs Mār Awgen, alladhī 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.

(41) Ff. 340a-349b: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣat al-qiddīs al-lābis li-Allāh, al-mukhtār Mār Malkā, ibn ukht al-sa’īd Mār Awgen, ra’s al-ruhbān wa-abūhum*. Story of the holy Mar Malchus, clothed with divinity, nephew by his sister of blessed Mar Eugene, the leader of the monks and their father. Cf. GRAF, op. cit., I, 528.

(42) Ff. 349b-356a: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣat Mār Isha’yā al-Halabī al-rāhib, alladhī huwa min shī’at Mār Awgen, min al-ithnayn wa-sab’īn; wa-mawdū’an jismuhu fī dākhil 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.

(43) Ff. 356b-362a: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ** *Qiṣṣat ‘ajā’ib Mār Yaret al-Iskandarānī, allatī bihā tu’arraf baladuhu wa-mawliduhu wa-tarbīyatuhu fī sanat khams-mī’ah wa-thalāthah li-Iskandar, malik al-Yūnāniyīn*. Story of the miracles of Mar Yareth of Alexandria, in which there are made known his country, his birth and his upbringing in the year 503 of Alexander, King of the Greeks (= 291/2 A.D.). Cf. GRAF, op. cit., I, 531.

(44) Ff. 362a-363b: **Ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ ⲛⲉⲛⲁⲛⲓⲛⲓ**

ܩܝܣܣܬܐ ܕܐܒܐ ܩܝܕܕܝܣܐ ܐܘܘܘܓܪܝܣܐ *Qiṣṣat al-ab al-qiddīs Awagrīs, fāsih al-afkār wa-kāshif al-asrār*. 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: **ܩܝܣܣܬܐ ܕܐܢܒܐ ܐܝܫܐܝܐ ܕܫܥܬܐ** *Qiṣṣat tadābir hayāt Anbā Isha'yā, alladhī kāna fī 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: **ܩܝܣܣܬܐ ܕܝܚܘܢ ܕܩܝܩܝܘܣܐ ܕܩܝܩܝܘܣܐ ܕܩܝܩܝܘܣܐ** *Qiṣṣat sūrat al-Masīh allatī šana'ūhā al-Yahūd fī madīnat Tībāriyūs likaymā yastahz[ī]lū '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: **ܩܝܣܣܬܐ ܕܡܪ ܝܥܩܘܒ ܕܗܒܝܣܝܐ ܕܩܝܩܝܘܣܐ** *Qiṣṣat Mār Ya'qūb al-Habīsī, alladhī fī dayr qariyat Salah fī balad Tūr 'Ābdīn, huwa wa-al-habīsīyīn arfāquhu 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 'Ābdīn, and his recluse companions and the martyrs who were with him. Cf. GRAF, op. cit., I, 527.

(48) Ff. 390b-400a: **ܩܝܣܣܬܐ ܕܡܪ ܐܘܠܘܓܝܘܣܐ ܕܩܝܩܝܘܣܐ** *Qiṣṣat al-qiddīs Mār Awlūgh, al-'ābid al-Qubī, alladhī tatalmadha lahu al-sab' jamī' ayyām hayātihi*. 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, Yūliyūs, 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 Kānūn II, 2045 A.Gr. (= 24 Jan., 1734 -- the date when the second part of the collection, which originally constituted a single volume, was finished)

Material: Paper **Folia:** 398 **Lines:** 32

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

a) Ff. Ia-IIa: Contents.

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

(49) Ff. 401a-409a: **ⲛⲓⲥⲁⲧⲉⲛⲓ ⲛⲓⲁⲃⲣⲁⲃⲁⲙ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ** *Qis̄sat al-sharīf Mār Abrāhām, alladhī tukannā jabalan 'āliyan; wa-huwa mu'allim al-qiddīs Mār Barsawmā, ra's al-'abbād.* Story of the noble Mar Abraham, which is called a lofty mountain; he was the master of the holy Mar Barsawma, the leader of the devotees (that is, of the monks of Tūr 'Ābdīn). Cf. GRAF, *Geschichte* I, 523.

(50) Ff. 409a-412a: **ⲛⲓⲥⲁⲧⲉⲛⲓ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ** *Qis̄sat al-tūbānī Yūhannā, al-nāsik al-kāmil; wa-hiya min qis̄as 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: **ⲛⲓⲥⲁⲧⲉⲛⲓ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ** *Qis̄sat wujūd al-Salīb al-masjūd, bi-annah kayfa inkashafa wa-ittadaha lil-nās fī al-azminah al-awwalīyah.* 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: **ⲛⲓⲥⲁⲧⲉⲛⲓ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ** *Aydan 'alā wujūd al-Salīb min Haylānah al-malikah, umm Qustantīn, 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: **ⲛⲓⲥⲁⲧⲉⲛⲓ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ ⲛⲓⲁⲃⲃⲁⲃⲉ** *Qis̄sat intiqāl*

al-Batūl al-qiddīsayn Maryam, Wālidat Allāh, allatī katabūhā al-Rusul al-Ithnay'ashar fī Jabal al-Zaytūn. Story of the Assumption of the holy Virgin Mary, Mother of God, which the Twelve Apostles wrote on the Mount of Olives. Cf. GRAF, op. cit., I, 249-251.

(53) Ff. 420b-422b: **ذھبۃ زینب صیۃ زکریا ذھبۃ من ذھبۃ**
دینہ صیۃ زینب صیۃ زکریا ذھبۃ من ذھبۃ
دینہ صیۃ زینب صیۃ زکریا ذھبۃ من ذھبۃ *Risālah, a'nī qiṣṣah allatī rusilat (lege: ursilat) min al-*
qiddīs Diyūnnūsiyūs, usquf madīnat Athīnās, ilā Tīmūthā'us, usquf madīnat Afasūs, 'alā mawt
ru'asā' al-Rusul, al-qiddīsayn Butrus w-Būluś. Epistle, that is, story that was sent by St. Dionysius,
bishop of the city of Athens, to Timothy, bishop of the city of Ephesus, concerning the death of
the leaders of the Apostles, Sts. Peter and Paul. Cf. GRAF, op. cit., I, 270.

(54) Ff. 422b-433a: **صیۃ زینب صیۃ زکریا ذھبۃ**
دینہ صیۃ زینب صیۃ زکریا ذھبۃ
دینہ صیۃ زینب صیۃ زکریا ذھبۃ *Qiṣṣat al-qiddīs Mār Yūhannā 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: **خبر ذھبۃ زینب صیۃ زکریا** *Khabar*
intiḡāl al-qiddīs Yūhannā al-rasūl. History of the assumption of the apostle St. John. Cf. GRAF,
loc. cit.

(56) Ff. 434a-437b: **صیۃ زینب صیۃ زکریا ذھبۃ**
دینہ صیۃ زینب صیۃ زکریا ذھبۃ
دینہ صیۃ زینب صیۃ زکریا ذھبۃ *Qiṣṣah tu'arriḡ kayfa inwajada ra's Mār*
Yūhannā al-Ma'madān fī dākhil madīnat Hīrūdīs, wa-kayfa intaqala min hunāk ilā madīnat
Humś, wa-kayfa min ba'd hīnin śāra wujūduhu wa-žuhūruhu. 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. 437b-439b: **صیۃ زینب صیۃ زکریا ذھبۃ**
دینہ صیۃ زینب صیۃ زکریا ذھبۃ
دینہ صیۃ زینب صیۃ زکریا ذھبۃ *Qiṣṣat a'nī shahādat al-qiddīs wa-al-lābis Allāh Mār Ignātiyūs al-Nūrānī,*
batriyark Antākiyah, alladhī istashhada fī mulk Tarayānūs fī madīnat Rūmīyah. Story, that is,
martyrdom of the holy Mar Ignatius the Luminous, clothed with divinity, Patriarch of Antioch,
who suffered martyrdom during the reign of Trajan in the city of Rome. Cf. GRAF, op. cit., I,
305.

(58) Ff. 440b-443a: **صیۃ زینب صیۃ زکریا ذھبۃ**
دینہ صیۃ زینب صیۃ زکریا ذھبۃ
دینہ صیۃ زینب صیۃ زکریا ذھبۃ *Qiṣṣat Qlīmīs, tilmīdh Sim'ān al-Safāl'ī,*
wa-'alā ābā'ihī wa-ikhwatihi, biannahum kayfa hum tatalmadhū aydan. Story of Clement, disciple
of Simon the Rock, and concerning his parents and brothers, that they too were (his) disciples.

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.

(71) Ff. 479b-484a: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat al-tūbānī wa-muntakhab Ghrīghūriyūs, al-mudabbir, alladhī sāra usqufan fī Niyāh Qīsārīyah al-madīnah, wa-huwa huwa fā'il al-'ajā'ib. Story of the blessed and elect Gregory the Governor, who became bishop in the city of Neocaesarea and who is the Wonder-Worker. Cd. GRAF, op. cit., I, 309.

(72) Ff. 484a-494a: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat al-qiddīs Ghrīghūriyūs, qāthūlīqī al-Arman, alladhī huwa talmadha li-Armīniyā wa-raddahā min dalālat al-shayātīn wa-sujūd al-ašnām ilā ma'rifat al-haqq. Story of St. Gregory, Cstholicos 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: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat al-qiddīs Qūfriyānūs 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.

(74) Ff. 498a-506a: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat d'nī shahādat al-qiddīs Fulūtīnā, al-usquf wa-al-shahīd wa-al-rasūl wa-al-mu'tarif. Story, that is, martyrdom of St. Plotinus, bishop, martyr, apostle and confessor. Cf. GRAF, op. cit., I, 530.

(75) Ff. 506a-511a: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat al-qiddīs Mār Fūlā, usquf madīnat Qanītūs, wa-Mār Yūhannā al-qass al-Rahāwī. Story of the holy Mar Paul, bishop of the city of Cnidus, and of Mar John, priest from Edessa. Cf. GRAF, op. cit., I, 529.

(76) Ff. 511a-513a: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat al-qiddīs al-muntakhab Mār Nīqulā'ūs, alladhī huwa Mār Zakhe, usquf madīnat Mūrā. Story of the holy Mar Nicholas, who is (also called) Mar Zakhe, bishop of the city of Myra. Cf. GRAF, op. cit., I, 511.

(77) Ff. 513a-524a: **ܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ ܕܩܝܫܫܐܢܝܘܬܐ**
Qīssat tadābīr al-qiddīs al-sharīf, Mār Abhay, usquf Nīqiyā, alladhī kāna fī zamān mulk Arqādiyūs wa-Awnūriyūs wa-Thā'udūsiyūs, al-mulūk al-mu'minīn; wa-hiya muṣallahah bi-thibātin

kathīrin li-Mār Mīkhā'il, Batriyark Antākiyat Sūrīyā. Story of the manner of life of the holy (and) noble Mar Abhai, Bishop of Nicea, who lived in the time of the reign of Arcadius, Honorius and Theodosius, the believing 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: **ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ**
Risālah allatī rusilat (lege: ursilat) min al-qiddīs Mār Sāwīriyūs, batriyark Antākiyat Sūrīyā, lammā turida min al-Khalqādūniyīn al-munāfiqīn. 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: **ܩܝܫܫܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ**
Qīššat al-qiddīs al-muntakhab wa-al-lābis Allāh, Mār Ya'qūb, al-malfān al-ilāhī, usquf Sarūj. Story of the holy, elect, clothed with divinity, Mar James, the divine doctor, Bishop of Sarug. Cf. GRAF, op. cit., I, 452.

(80) Ff. 527a-533a: **ܩܝܫܫܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ**
Qīššat al-qiddīs Mār Ya'qūb usquf al-Ruhāl'ī, wa-bi-al-ḥarā (lege: bi-al-aḥrā) li-jamī' al-mustaqīmīn al-majd, al-ma'rūf bi-al-Burda'ānī, wa-bi-sababihi arnaynā (?) Ya'aqibah. 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: Ff. 533a-545b: **ܩܝܫܫܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ**
Qīššat al-bārr al-mumtalil'ī sa'ādāt, al-qiddīs Yūhannā, usquf madīnat Tellā; wa-qad tawassalū hādhih unāsan mumayyazīn bi-i'tinā 'azīmin min al-akh alladhī kāna yaskin ma'a hādihā al-qiddīs zamānan kathīran, li-tuktab li-fā'idat 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: **ܩܝܫܫܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ**
Qīššat al-tūbānī Adday, al-usquf wa-al-kāmil fī makhāfat Allāh. Story of blessed Bishop Addai, (who was) perfect in the fear of God. Cf. GRAF, op. cit., I, 524.

(83) Ff. 547a-564b: **ܩܝܫܫܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ ܡܪ ܫܘܪܝܝܘܫ ܕܗܘܪܬܐ ܕܠܗܝ ܡܪ ܫܘܪܝܝܘܫ**
Qīššat, a'nī fadā'il al-qiddīs Thā'udūtā, usquf madīnat Amīd. Story, that is, the virtues of St. Theodotus, bishop of the city of Amida. Cf. GRAF, *OC NS 3* (1913), 322; not

(90) Ff. 585b-590a: **ܩܝܣܫܬܐ ܕܢܝ ܫܗܘܕܐܬܐ ܕܩܝܕܕܝܫܝܢ ܕܫܪܓܝܫ ܘܒܩܘܫ**
ܩܝܣܫܬܐ ܕܢܝ ܫܗܘܕܐܬܐ ܕܩܝܕܕܝܫܝܢ ܕܫܪܓܝܫ ܘܒܩܘܫ *Qiṣṣat a'nī shahādat al-qiddīsayn, Sargīs wa-*
Bakūs, al-shuhadā' al-sahrīfīn wa-al-mutaraddiyīn 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.)

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 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. Ia-IIa, 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: **ܩܝܣܣܐ ܕܩܝܕܕܝܫ ܡܳܪ ܝܳܫܘܥ ܕܳܟܳܦܳܪ ܣܳܢܳܝܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ**: *Qīssat al-qiddīs Mār Yohannan d-Kafar Sanya, a'nī shahādatuhu*. Story of the holy Mar John of Kafar Sanya, that is, his martyrdom. Cf. GRAF, op. cit., I, 527 f.

(92) Ff. 599a-604a: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ ܕܳܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ ܕܳܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ** *Qīssat a'nī shahādat al-sab'ah shuhadā' al-mashhūrīn alladhīn istashhadū fī madīnat Shamīshat bi-ayyām Maksīmiyānūs, al-malik al-kāfir*. Story, that is, the martyrdom of the seven famous martyrs who suffered martyrdom in the city of Samosata during the reign of the unbelieving Emperor Maximianus. Cf. GRAF, OC NS 3 (1913), 323; not mentioned in *Geschichte*.

(93) Ff. 604a-609b: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ ܕܳܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ** *Qīssat a'nī shahādat al-qiddīs al-sa'īd Fanīliyūn wa-alladhīn ma'ahu*. 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: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ ܕܳܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ** *Qīssat Mār Rūmanūs al-sa'īd, a'nī shahādatuhu, wa-al-tifl alladhī istashahada ma'ahu*. Story of the blessed Mar Romanus, that is, his martyrdom, and the child who suffered martyrdom with him. Cf. GRAF, op. cit., I, 530.

(95) Ff. 612b-624b: **ܩܝܣܣܐ ܕܩܝܕܕܝܫܐ ܕܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ ܕܳܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ ܕܳܫܳܒܳܘܳܬܳܐ ܕܳܫܳܗܳܕܳܐܳܬܳܘܳܗܳܘܳܐ** *Qīssat a'nī shahādat al-qiddīs al-muntakhab Lābrantiyūs, wa-al-sharīf Mār Aghrīfās, wa-al-shuhadā' al-lābisīn al-ghalabah alladhīn takallalū ma'ahum bi-al-shahādah 'iwad Rabbīnā Yasū' al-Masīh wa-tasharrafū fī Jibāl Hasmī wa-A-ūmā*. Story, that is, the martyrdom 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: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat al-tūbāniyīn al-Himyariyīn, a'nī shahādatuhum, alladhīn takallalū fī madīnat Nīgrān.* Story of the blessed Himyarites, that is, their martyrdom, who were crowned in the city of Najrān. Cf. GRAF, op. cit., I, 516.

(97) Ff. 631b-635b: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat a'nī shahādat al-mu'tarifayn al-qiddīsayn, Shamona wa-Gurya, alladhayn hstashhadū fī madīnat al-Ruhā['] al-mubārakah.* Cf. GRAF, op. cit., I, 530.

(98) Ff. 635b-638b: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat al-qiddīs Habīb al-shammās, al-shahīd al-tūbānī.* Story of the deacon, St. Habīb, the blessed martyr. Cf. GRAF, op. cit., I, 526.

(99) Ff. 638b-642a: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat a'nī shahādat al-qiddīs Fāfūs wa-arfāqihī al-arba'ah wa-ishrīn alf, alladhīn istashhadū bi-ayyām Lūqiyānūs, al-malik al-hanafī, bi-qariyat Mijdal fī balad Antākiyah, 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: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat a'nī shahādat al-qiddīs Khrīstūfūrūs al-Barbarī, wa-al-shuhadā' al-qiddīsīn 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: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat a'nī shahādat al-qiddīs Mār Qūriyāqūs wa-Yūlītī, 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: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat a'nī shahādat al-qiddīs Mār Māmā, wa-abūhu Thā'udūtūs, 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: **ⲉⲩⲉⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ ⲛⲓⲥⲧⲉⲛⲛⲓ** *Qiṣṣat a'nī shahādat rajul Allāh, 'Abd al-Masīh, alladhī sāra 'abdan lil-Masīh, wa-kāna ismuhu Ashīr, ibn Lawī al-Yahūdī, alladhī huwā min madīnat Shīgar.* Story, that is, the martyrdom

of the man of God, 'Abd al-Masīh, who became a servant of Christ, whose name was Ashīr, son of Levi the Jew, who was from the city of Sinjar. Cf. GRAF, op. cit., I, 523.

(104) Ff. 657a-662a: **ܩܝܫܫܐ ܕܡܪ ܦܝܬܝܘܢ ܕܡܢ ܒܠܘܕ ܕܦܪܫ ܕܢܝ ܫܗܐܕܐܬܘܗܘ.** *Qis̄sat al-qiddīs Mār Petyon, alladhī huwa min balad al-Fars, a'nī shahādatuhu.* 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: **ܩܝܫܫܐ ܕܢܝ ܫܗܐܕܐܬܘܗܘ ܕܡܪ ܬܗܘܕܘܪܘܫ ܕܡܢ ܥܘܚܝܬܐ.** *Qis̄sat a'nī shahādat al-sa'īd Mār Thā'udūrūs alladhī istashhada fī madīnat Afkiyā'itā.* Story, that is, the martyrdom of the blessed Mar Theodore, who suffered martyrdom in the city of Euchaita. Cf. GRAF, op. cit., I, 514.

(106) Ff. 669a-672a: **ܩܝܫܫܐ ܕܢܝܫܐ ܕܡܢ ܒܠܘܕ ܕܦܪܫ ܕܢܝܫܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ.** *Qis̄as al-nisā' al-qiddīsāt al-'ābidāt wa-al-shahīdāt al-wathīqāt, allawātī istashhadna bi-jabarūt fī al-jihād li-ajl al-Masīh. Awwalan qis̄sah mumaththalīyat fawā'idan lil-tūbānīyah Awnūsīmā, ibnat al-malik.* Stories of the holy devout women and the firm martyrs who suffered martyrdom with fortitude in the struggle for the sake of Christ. First, the exemplary, profitable story of blessed Onesima, the emperor's daughter. Cf. GRAF, op. cit., I, 529.

(107) Ff. 672a-675a: **ܩܝܫܫܐ ܕܢܝܫܐ ܕܡܢ ܒܠܘܕ ܕܦܪܫ ܕܢܝܫܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ.** *Qis̄sat al-thānīyah 'alā al-qiddīsah Anūsīmā, ibnat al-mulūk, wa-'alā al-arab' mi'at 'ābid alladhīn zaharū ma'ahā.* Second story concerning St. Onesima, the daughter of emperors, and concerning the four hundred devotees who appeared with her. Cf. GRAF, loc. cit.

(108) Ff. 675a-677b: **ܩܝܫܫܐ ܕܢܝܫܐ ܕܡܢ ܒܠܘܕ ܕܦܪܫ ܕܢܝܫܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ.** *Qis̄sat al-batūlāt al-qiddīsāt allawātī zaharna wa-aklarafna (??) bi-ayādī Anbā Dānīyāl, ra'īs wa-mudabbir al-Isqīt; wa-aydan khabaran 'alā al-qiddīs.* 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.

(109) Ff. 677b-684a: **ܩܝܫܫܐ ܕܢܝܫܐ ܕܡܢ ܒܠܘܕ ܕܦܪܫ ܕܢܝܫܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ.** *Qis̄sat jāriyat al-Masīh, al-qiddīsah Awfraksīyā.* Story of the maidservant of Christ, St. Eupraxia. Cf. GRAF, op. cit., I, 518.

(110) Ff. 684b-689a: **ܩܝܫܫܐ ܕܢܝܫܐ ܕܡܢ ܒܠܘܕ ܕܦܪܫ ܕܢܝܫܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ ܕܡܢ ܥܘܚܝܬܐ.** *Qis̄sat al-qiddīsah Īlāriyā, ibnat Zaynūn, al-malik al-mu'min.* Story of St. Hilaria, daughter of the believing Emperor Zeno. Cf. GRAF, op. cit., I, 526 f.

(111) Ff. 689a-693a: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܐܘܦܪܘܣܝܢܐ ܕܐܠܠܐܝܬܐ ܗܝܐ ܡܝܢ ܐܠ-ܝܫܩܢܕܪܝܝܗ ܘܐ-ܩܢܢܐܬ ܕܗܛܐܗܐ ܕܙܡܪܘܕܝܫ ܕܠܝ-ܐܝܠ ܐܠܠܐܗ ܘܐ-ܬܘܥܒܒܐܬ ܦܝ ܡܫܟܢܐ ܐܠ-ܪܝܝܐܠ.** *Qis̄sat al-qiddīсах Awfrūsīnī, allatī hiya min al-Iskandarīyah wa-kannat dhātahā Zmaragdūs li-ajl 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., I, 501.

(112) Ff. 693a-694a: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܡܪܝܝܢܐ ܕܐܠܠܐܝܬܐ ܗܝܐ ܡܝܢ ܡܫܟܢܐ ܐܠ-ܪܝܝܐܠ.** *Qis̄sat al-qiddīсах Mārīyā, allatī 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., I, 508 f.

(113) Ff. 694a-695b: **ܩܝܣܣܬܐ ܕܒܬܘܠܝܢ ܘܗܝܕܐܬܝܢ ܘܐ-ܘܗܝܒܐܬܝܢ ܦܝ ܬܕܒܝܪܝܗܐ.** *Qis̄sat batūlin wāhidatin sa'īdatin wa-'ajībah fī tadābīrihā.* Story of a certain blessed virgin, wonderful in her manner of life. Another hand has added: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܠܘܫܝܝܗ ܐܠ-ܒܬܘܠܝܢ.** *Qis̄sat al-qiddīсах Lusīyah al-batūl.* Story of the virgin, St. Lucia (Lucy). However, she is not identified in the text. *Incipit:* **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܡܫܟܢܐ ܐܠ-ܪܝܝܐܠ.**

(114) Ff. 695b-698a: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܫܘܫܢܐ ܕܡܫܟܢܐ ܐܠ-ܡܫܝܗ.** *Qis̄sat al-tūbānīyah Shūshan, batūlat al-Masīh.* Story of blessed Susanna, virgin of Christ. Cf. GRAF, op. cit., I, 530.

(115) F. 698ab: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܒܬܘܠܝܢ ܕܫܩܐܬܐ ܘܐ-ܬܒܐܬ.** *Qis̄sat wāhidatin batūlin allatī saqatat wa-tābat.* Story of a certain virgin who fell and repented. *Incipit:* **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܒܬܘܠܝܢ ܕܫܩܐܬܐ ܘܐ-ܬܒܐܬ.**

(116) Ff. 698b-703a: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܡܪܝܝܢܐ ܕܡܫܟܢܐ ܐܠ-ܩܘܒܝܝܗ.** *Qis̄sat al-tūbānīyah Maryam al-Qubīyah.* The story of blessed Mary the Egyptian. Cf. GRAF, op. cit., I, 508.

(117) Ff. 703a-709b: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܦܠܝܝܝܐ ܕܡܫܟܢܐ ܐܠ-ܡܘܒܬܐܕܝܬܐ ܕܡܫܟܢܐ ܐܠ-ܡܘܒܬܐܕܝܬܐ ܕܡܫܟܢܐ ܐܠ-ܡܘܒܬܐܕܝܬܐ.** *Qis̄sat al-qiddīсах Fālījīyā, allatī kānat zāniyah fī al-mubtadī', wa-šārat kāmīlah fī muntahāhā.* Story of St. Pelagia, who was a prostitute in the beginning and became perfect and exalted in her ending. Cf. GRAF, op. cit., I, 529.

(118) Ff. 709b-714b: **ܩܝܣܣܬܐ ܕܩܝܕܕܝܫܐ ܕܡܫܟܢܐ ܐܠ-ܡܘܒܬܐܕܝܬܐ ܕܡܫܟܢܐ ܐܠ-ܡܘܒܬܐܕܝܬܐ ܕܡܫܟܢܐ ܐܠ-ܡܘܒܬܐܕܝܬܐ.** *Tartīb qis̄as al-nisā' al-shahīdāt wa-bi-al-azyad al-mutarajjulāt fī jihādihinna, allawātī istashadna quddām al-mulūk al-munāfiqīn. Awwalan qis̄sat al-shahīdah Taqlā, tilmīdhah Būlus al-rasūl.* Series of stories of women martyrs, rather (who) acted like men in their struggle, who bore witness before hypocrite emperors. First,

- (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 Kānūn 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 State'os '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 Kānūn 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: ܟܬܒܐ ܕܐܘܨܐܪ ܕܪܐܝܐ . *Ktaba d-awšar raze*. The book of the storehouse of the mysteries.

Author: Gregorius Abū al-Faraj Barhebraeus

Contents:

Pp. 1-837: ܟܬܒܐ ܕܐܘܨܐܪ ܕܪܐܝܐ: ܟܘܠܗ ܕܟܬܒܐ ܕܐܘܨܐܪ ܕܪܐܝܐ. *Ktaba da-awšar raze, pushshaqa d-kollah surat ktab / men syame d-abun Mary Grigoryos, Mapryana d-Madnha, metnaššah b-Alaha*. The book of the storehouse of the mysteries, the commentary on the entire text (of the Bible) / from the writings of our father, Mar Grigoryos, Mafrian of the East, renowned in God. Cf. BAUMSTARK, 314, n. 1.

a) Pp. 1-2: Preface.

b) Pp. 2-837: Text.

(1) Pp. 2-64: Genesis.

(2) Pp. 65-97: Exodus.

(3) Pp. 97-112: Leviticus.

(4) Pp. 113-135: Numbers.

(5) Pp. 136-148: Deuteronomy.

(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.

(7) Pp. 153-161: Joshua.

(8) Pp. 161-174: Judges.

(9) Pp. 174-201: Samuel (I and II).

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

(11) Pp. 208-367: Psalms.

(12) Pp. 367-407: Kings (I and II).

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

(14) Pp. 412-428: Proverbs.

(15) Pp. 428-436: Ben Sirach.

(16) Pp. 437-442: Ecclesiastes.

(17) Pp. 442-452: Song of Songs.

- (18) Pp. 452-456: Wisdom.
- (19) Pp. 456-459: Ruth.
- (20) Pp. 459-474: Job.
- (21) Pp. 474-498: Isaiah.
- (22) Pp. 498-504: Hosea.
- (23) Pp. 504-506: Joel.
- (24) Pp. 506-509: Amos.
- (25) P. 509: Obadiah.
- (26) Pp. 509-510: Jonah.
- (27) Pp. 510-513: Micah.
- (28) Pp. 513-515: Nahum.
- (29) Pp. 515-517: Habakkuk.
- (30) Pp. 517-518: Zephaniah.
- (31) Pp. 518-519: Haggai.
- (32) Pp. 519-528: Zechariah.
- (33) Pp. 528-529: Malachi.
- (34) Pp. 529-541: Jeremiah.
- (35) Pp. 541-543: Lamentations.
- (36) Pp. 543-560: Ezekiel.
- (37) Pp. 560-575: Daniel.
- (38) Pp. 576-580: Chronology of the kings of the Babylonians, Persians,
Greeks and Romans who ruled over Palestine, from
Nebuchadnezzar to Vespasian.
- (39) Pp. 581-661: Matthew.
- (40) Pp. 661-684: Mark.
- (41) Pp. 684-724: Luke.
- (42) Pp. 725-750: John.
- (43) Pp. 753-773: Acts.
- (44) Pp. 774-777: James.
- (45) Pp. 777-779: (I) Peter.
- (46) Pp. 779-780: (I) John.
- (47) Pp. 781-790: Romans.
- (48) Pp. 791-803: I Corinthians.
- (49) Pp. 803-809: II Corinthians.
- (50) Pp. 810-813: Galatians.
- (51) Pp. 813-816: Ephesians.

- (52) Pp. 816-819: Philippians.
- (53) Pp. 819-821: Colossians.
- (54) Pp. 821-822: I Thessalonians.
- (55) Pp. 822-824: II Thessalonians.
- (56) Pp. 824-827: I Timothy.
- (57) Pp. 827-830: II Timothy.
- (58) Pp. 830-831: Titus.
- (59) P. 831: Philemon.
- (60) Pp. 831-837: Hebrews.

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 Ādhār, 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:

Bound in boards covered with polished leather. Water-stained. Pp. 1-2 a supply leaf of the 18/19th century. The paginator has skipped ## 454 and 455.

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:

1) Ff. 1b-111b: **ܟܬܒܬ ܕܠܘܘܫܐ ܕܠܟܘܨܬܐ ܕܡܢ ܩܕܝܫܐܐ ܕܡܪܝܬܐܐ** *Kitāb al-ru'ūs, al-maqūl min abahāt al-qiddīsīn*. The book of chapters, uttered by the holy Fathers. Anonymous in the manuscript, but the work of Cyrillus Ibn Laqlaq. Cf. GRAF, *Geschichte* II, 367-369.

2) Ff. 112a-187a: ----- **ܩܝܫܫܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ** ----- *fī al-ī'tirāf, yūdiḥ fīhā kayfīyat al-tarīq allatī yūsil ilā al-khalās min al-khatī'ah al-mādiyah wa-al-mustaqbalah*. ----- 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-ī'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).

3) Ff. 187a-191b: **ܩܝܫܫܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ** *Qiššat Mārī Shim'ūn*. The story of Mar Simeon. According to GRAF, *op. cit.*, I, 530, this is the Simeon of Kafr 'Ābdīn. The account is a translation of the Syriac life found in Berlin Sachau MS. 221, ff. 57b-73a.

4) Ff. 192a-199a: **ܩܝܫܫܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ** *Qiššat al-shahīd al-qiddīs al-sharīf Mār Abay, wa-abīhi Adūr Fārwāzgard, wa-ummīhi Astīnā, wa-khamsat ālāf shahīd alladhī inqatalū bi-sababihi*. 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.

5) Ff. 199a-203a: **ܩܝܫܫܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ** *Qiššat al-qiddīs Mār Dīmat, tabīb al-anfus wa-al-ajsād*. The story of holy Mar Dometius, physician of souls and bodies. Cf. GRAF, *op. cit.*, I, 525.

6) Ff. 203a-202b bis: **ܩܝܫܫܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ** *Qiššat al-qiddīs Māry Qūryāqūs wa-Yūlīta, ummīhi*. Story of the holy Mar Cyriacus and Julitta, his mother. Cf. GRAF, *op. cit.*, I, 500.

7) Ff. 202b bis-210b: **ܩܝܫܫܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ ܕܡܪܝܬܐܐ**

ܩܝܣܣܬ ܐܠܡܠܝܩ ܐܠܡܘܡܝܢ ܩܝܣܣܬ *al-malik al-mu'min, Zaynūn, wa-khalīlatihī, Shams al-Munīr, al-muntajabah Ilāriyā, bintihim.* The story of the believing Emperor Zeno, his sweetheart, Shams al-Munīr, (and) the elect Hilaria, their daughter. Cf. GRAF, op. cit., I, 526 f.

8) Ff. 210b-213a: ܩܝܣܣܬ ܐܠܩܝܕܝܣ ܐܠܡܘܟܪܪܡ ܩܝܣܣܬ *al-qiddīs al-mukarram, Mārī Yūhannā bn Awfīmīnūs.* The story of the honored saint, Mar John, son of Euphemia. This is a version of the legend of St. Alexius, "the man of God." Cf. GRAF, op. cit., I, 497 f., no. 5.

9) Ff. 213a-227a: ܩܝܣܣܬ ܡܳܪ ܬܘܡܳܐ ܐܠܫܠܝܗ ܩܝܣܣܬ *Mār Tūmā al-salīh.* The story of the apostle St. Thomas. Cf. GRAF, op. cit., I, 264, no. 9.

10) Ff. 227a-232b: ܩܝܣܣܬ ܡܳܪܢܳܐܣ ܐܠܩܝܕܝܣܳܗ ܐܠܬܳܗܝܪܳܗ ܐܠܠܳܬܳܝ ܝܳܥܳܠܳܐܬ ܩܝܣܣܬ *Mār nās (lege: Mārīnā) al-qiddīṣah al-tāhirah allatī ja'alat ----hā fī ----.* The story of the holy, pure Marina, who put ----- . Cf. GRAF, op. cit., I, 508 f.

Miniatures and decorations:

Marginalia:

- (1) F. 1a: Reader's note in Garshuni of the deacon, Sulaymān, son of Hannā, '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 Īgnātiyūs 'Abdallāh, from ܩܝܣܣܬ ܡܳܪܢܳܐܣ ܐܠܩܝܕܝܣܳܗ ܐܠܬܳܗܝܪܳܗ ܐܠܠܳܬܳܝ ܝܳܥܳܠܳܐܬ and Mafrian Mar Bāsīllyūs Ilīyā, from the village of Dayr Mār Ilīyā.
- (8) F. 232b: The manuscript belongs to the nun, ܩܝܣܣܬ ܡܳܪܢܳܐܣ, daughter of Mubārak al-Barād'ī from Mārdīn, who copied it for her own use.
- (9) Rear cover: Pss. 148:6-149:6, in Syriac.
- (10) Rear cover: Fragment of a liturgical manuscript, in Syriac.

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

Date: 15 Āb, 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. Mildewed. Ff. 212-232 are bled through. The foliator 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: **ܩܘܠܘܢ ܡܝܢ ܟܝܬܐܒ ܕܡܘ܂ܐܠܝܡܘܘܬܐ ܕܡܪܝܬܐ ܕܩܝܪܝܢ ܒܢ ܠܩܠܩܐܩ**. *Juz'an min Kitāb al-mu'allim wa-al-tilmīdh*. 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: **ܡܝܡܐܪ ܡܝܢ ܩܘܠ ܝܘܗܢܢܐ ܦܝܠܘܫܘܦܘܣ ܕܗܗܒ ܥܠܐ ܐܠܬܘܒܗ ܘܥܠܐ ܬܢܐܘܘܠ ܐܠܬܘܪܐܪ ܐܠܝܠܗܝܝܗ**. *Mīmar min qawl Yūhannā Fam al-Dhahab 'alā al-tawbah wa-'alā tanāwul al-asrār al-ilāhīyah*. 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:* **ܩܘܠܘܢ ܡܝܢ ܟܝܬܐܒ ܕܡܘ܂ܐܠܝܡܘܘܬܐ ܕܡܪܝܬܐ ܕܩܝܪܝܢ ܒܢ ܠܩܠܩܐܩ**...

3) Ff. 22a-34a: **ܡܝܡܐܪ ܡܝܢ ܩܘܠ ܡܪ ܝܗܘܫܥ ܕܨܪܘܨܝܐ ܕܩܘܠܘܢ ܡܝܢ ܟܝܬܐܒ ܕܡܘ܂ܐܠܝܡܘܘܬܐ ܕܡܪܝܬܐ ܕܩܝܪܝܢ ܒܢ ܠܩܠܩܐܩ**. *Mīmar min qawl Mār Ya'qūb al-Sarūjī, qālahu 'ala naf' al-Qurbān lil-amwāt bi-dhāk al-'ālam*. 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:* **ܩܘܠܘܢ ܡܝܢ ܟܝܬܐܒ ܕܡܘ܂ܐܠܝܡܘܘܬܐ ܕܡܪܝܬܐ ܕܩܝܪܝܢ ܒܢ ܠܩܠܩܐܩ**...

4) Ff. 34a-39b: **ܡܝܡܐܪ ܡܝܢ ܩܘܠ ܝܘܗܢܢܐ ܦܝܠܘܫܘܦܘܣ ܕܗܗܒ ܥܠܐ ܐܠܬܘܒܗ ܘܥܠܐ ܬܢܐܘܘܠ ܐܠܬܘܪܐܪ ܐܠܝܠܗܝܝܗ**. *Mīmar qālahu al-qiddīs Yūhannā Fam al-Dhahab 'alā yawm 'īd al-Sha'ānīn al-sharīf*. Homily delivered by St. John Chrysostom on the illustrious feastday of Palm Sunday. Cf. GRAF, *op. cit.*, I, 345. *Incipit:* **ܩܘܠܘܢ ܡܝܢ ܟܝܬܐܒ ܕܡܘ܂ܐܠܝܡܘܘܬܐ ܕܡܪܝܬܐ ܕܩܝܪܝܢ ܒܢ ܠܩܠܩܐܩ**...

5) Ff. 39b-43a: **ܡܝܡܐܪ ܡܝܢ ܩܘܠ ܝܘܗܢܢܐ ܦܝܠܘܫܘܦܘܣ ܕܗܗܒ ܥܠܐ ܐܠܬܘܒܗ ܘܥܠܐ ܬܢܐܘܘܠ ܐܠܬܘܪܐܪ ܐܠܝܠܗܝܝܗ**. *Mīmar qālahu al-qiddīs Yūhannā Fam al-Dhahab, batriyark al-Qustantīnīyah, 'alā al-'ashāl'] al-sirrī wa-ghasl arjul al-talāmīdh; yuqra' bukrah Khamīs al-'Ahd al-Kabīr*. Homily delivered by St. John Chrysostom, Patriarch of Constantinople, on the Supper of the Mysteries and on the washing of the feet of the disciples; it is read in the morning of Great Thursday of the Covenant. Cf. GRAF, *op. cit.*, I, 346 f. *Incipit:* **ܩܘܠܘܢ ܡܝܢ ܟܝܬܐܒ ܕܡܘ܂ܐܠܝܡܘܘܬܐ ܕܡܪܝܬܐ ܕܩܝܪܝܢ ܒܢ ܠܩܠܩܐܩ**...

12) Ff. 75b-78b: **ܡܘܨܘܢܐ ܕܠܝܠܐܬ ܕܝܘܗܢܢ ܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ** *Mīmar lil-ab al-qiddīs Mār Afrīm 'alá mawlid Yūhannā al-Ma'madān*. Homily by the holy father, Mar Efrem, on the birth of John the Baptist. Cf. GRAF, op. cit., I, 427. *Incipit*: **ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ**..

13) Ff. 79a-87b: **ܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ** *Me'mra d-Mary Apreym 'al Maryam wa-Yawsep w-ħesda 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*: **ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ**..

14) Ff. 87b-92a: **ܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ** *Me'mra d-Mary Yaqob mallpana 'al qyamtā d-mīte*. 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*: **ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ**..

15) Ff. 92a-107b: **ܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ** *Qiṣṣat al-qiddīs al-tāhir wa-al-ab al-rūhānī wa-al-usquf al-mu'allim, Mār Jibrā'īl*. 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*: **ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ**..

16) Ff. 108a-197b: **ܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ** *...nabtadi'...wa-naktub juz'an min Kitāb al-mu'allim wa-al-tilmīd, wa-huwa ithnayn wa-'ishrūn maqālah*. ...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: **ܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ** *Hādhā al-mīmar min qawl al-qiddīs Mār Ishāq, qālahu 'alá 'īd al-Bishārah*. 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*: **ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ ܕܡܘܨܘܢܐ ܕܡܪ ܝܘܗܢܢ**..

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. 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, Būluš."

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

Principal Work: **كتاب التاريخ** *Kitāb al-tawārīkh*. History book.

Author: Patriarch Michael I.

Contents:

1) Ff. 1b-363a: **كتاب التاريخ** *Kitāb al-tawārīkh*, alladhī huwa min tasnīf al-ab al-marhūm al-batriyark al-fādil, Mār Mikhā'īl; wa-qad nazzamahū wa-rattabahū wa-jama'ahu min tawārīkh sābiqah, min al-'Atīqah, min Yūsifūs wa-Awsābiyūs, wa-min al-Hadīthah, min Yūhannā al-Amidī wa-Zakharyā al-Mantiqī wa-Qūrā al-Sarūjī wa-ghayrihim. ilā hadd zamānihi alladhī rattabahu fīhi, ilā hīn niyāhatihi 'inda khitām hādihā al-mujallad...

History book / composed by the late father, the virtuous patriarch, Mar 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 BAUMSTARK, 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.

a) Ff. 363b-371b: **اسماء التاريخ** *Asmā' al-batārikah* alladhīn qāmū fī bī'atinā al-mustaqīmat al-majd, wāhid ba'd ākhar, min Sāwīrūs al-qiddīs

al-sa'īd ilā al-yawm. 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 Mikhā'il, 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: **اسماء رؤساء الكهنة اوجب واؤله**
Asmā' ru'asā' al-kahanah alladhīn sārū bi-Ūrashlam. The names of the bishops who reigned in Jerusalem. 87 bishops, beginning with James, the brother of the Lord, are listed. No. 85, Ignātiyūs, has been crossed off in pencil, his successor, Athanāsiyūs, has been renumbered 85, and his successor, Ignātiyūs, has been renumbered 86 and is indicated as being a martyr.

c) F. 272a: **اسماء رؤساء الكهنة اوجب واؤله**
Asmā' ru'asā' al-kahanah alladhīn sārū bi-al-Ruhay. The names of the bishops who were reigned in Edessa. 74 names are listed, from Addai to Basilīyūs.

d) F. 272a: **اسماء رؤساء الكهنة اوجب واؤله**
Asmā' ru'asā' al-kahanah alladhīn sārū bi-Malatīyah. The names of the bishops who were reigned in Melitene. 28 names are listed, from Lā'untiyūs to Īwānnīs.

e) F. 272a: **اسماء رؤساء الكهنة اوجب واؤله**
[Asmā' ru'asā' al-kahanah] alladhīn sārū bi-Amīd. The names of the bishops who were reigned in Amida. 22 names are listed, from Īwānnīs to Īwānnīs.

f) F. 272a: **اسماء رؤساء الكهنة اوجب في ارضه**
[Asmā' ru'asā' al-kahanah] alladhīn fī Taqrīt ba'd Bābay al-shahīd. The names of the bishops who were in Tagrit after Bābai, the martyr. 27 names are listed, from Garmai to Ghrīghūriyūs al-Mantiqī.

g) Ff. 372b-375a: **اسماء الملوك اوجب رؤساء الكهنة اوجب واؤله**
Asmā' al-mulūk wa-ru'asā' al-kahanah alladhīn sārū lil-Arman, kamā hum marsūmīn 'indahum fī khattihim. The names of the kings and bishops who reigned over the Armenians, as they are recorded by them in their

script.

h) Ff. 375a-376a: **اسماء رجال الحقايا الحصارية** *Asmā' al-jāthaliqāt al-Nasātirah*. The names of the catholici of the Nestorians. 39 names are listed, with short historical notes, from Aqaq to the successor of Mari (II), whose name (Yohannan V) is omitted.

i) Ff. 376b-383a: **اسماء البطاركة جلسوا على كرسيهم في انطاكية** *Asmā' al-batārikah alladhīn jalasū 'alā kursī (lege: al-kursī) al-Anṭākī wa-'adaduhum*. Names of the patriarchs who have sat on the throne of Antioch and their number (in the series). 139 names are listed, from St. Peter to Ignātiyūs Mattayūs. Beginning with #134, the prelates ordained by each patriarch are listed.

j) Ff. 383b-385a: **رسالة وصاحبة اوصحابها الى تور ابدان** *Sūrat risālah arsalnahā li-Tūr al-'Ābdān, al-muharrarah li-shah wa-'ishrīn fī shahr Ayyār, sanat 2132 Yūnāniyah*. Text of the letter we sent to Tūr al-'Ābdān, dated 29 Ayyār, 2132 A.Gr. (= 10 June, 1821 A.D.).

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-Hamīd, 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

Library: St. Mark's Convent, Jerusalem

Roll: 3

Item: 9

Principal Work: **ܡܚܒܢܘܬ ܙܒܢܐ**. *Maktbanut zabne*. Chronicle of the ages.

Author: Gregorius Abū al-Faraj Barhebraeus.

Contents:

Ff. 1a-402b: **ܡܚܒܢܘܬ ܙܒܢܐ**. *Maktbanut zabne / d-Bar 'Ebraye*. Chronicle of the ages / by Barhebraeus. Cf. BAUMSTARK, 318, n. 6.

a) F. 1ab: Introduction. Inc. at the beg.

b) Ff. 1b-241a: **ܦܠܓܘܬܐ ܩܕܡܝܬܐ ܕܐܠܦܝܢܐ**. *Pelguta qadmayta 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: **ܩܠܝܠ ܡܢ ܟܬܒܐ ܕܡܚܒܢܘܬ ܙܒܢܐ**. *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: **ܟܬܒܐ ܕܩܠܝܠܝܬܐ ܕܡܚܒܢܘܬ ܙܒܢܐ**. *Ktaba d-Eqlesiyastiqi, awkeyt pelguta d-tarteyn d-Maktbanut zabne, d-sim l-qaddisha lubtana Mary Grigoriyos, d-hu Abū al-Faraj Miliinaya, bar Ahron, Mapryana d-Madnha*. 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-Sā'in, of the Salīb family,

nephew of Khūrī Bahnām, 16 Tishrīn I, 1982 A.Gr. (= 26 Oct., 1670 A.D.).

(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.).

(5) F. 403ab: Sketch of the life of Barhebraeus taken from **كتاب النافذ في معرفة اهل المدارس** *Kitāb al-nafā'is li-awlād al-madāris*. The book of gems by the sons of the schools (Beirut, 1878). Not mentioned in GRAF, *Geschichte*.

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, total 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

Library: St. Mark's Convent, Jerusalem

Roll: 3

Item: 10A

Principal Work: Syrian Orthodox Church (Jacobite). Offices for the midpoint day of the Fast.

Author:

Contents:

Ff. 1b-8a: ----- **ܩܠܝܢܐ ܕܦܝܠܓܗ** -----, ----- *pelgeh d-sawma* -----, ----- 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 Malkī Kandūr, during the pontificate of Metropolitan Ghrīghūriyūs Afrām al-Sadadī of Jerusalem.

(2) F. 8a: Copied by Khūrī Mūsá Hātūm.

Language(s): Syriac

Date: Fri., 5 Shubāt, 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 derias of the Annunciation and for the feast of the Nativity.

a) Ff. 10a-103b: **ܩܢܬܐ ܕܡܫܬܡܠܐ ܒܝܘܡܬܐ ܫܗܝܡܐ ܕܫܘܒܪܐ ܒܬܡܢܐ ܩܝܢܬܐ** *Taksa d-meshtamle b-yawmata shhime d-Subbara, ba-tmane qinata*. 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.

b) Ff. 103b-117b: **ܩܢܬܐ ܕܡܫܬܡܠܐ ܒܝܘܡܬܐ ܩܕܝܫܐ ܕܝܠܕܐ** *Taksa d-meshtamle b-e'da qaddisha d-Yalda*. 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

Material: Paper **Folia:** 108 **Lines:** 22

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.

Manuscript Nos.:

Library: 54(B)

Baumstark: --

Project No.: JERU 0004-3-10(B)

Date filmed: 1988 May 23

Reduction ratio: 42X **Emulsion:** Vesicular **GSU No.:** 1512143