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MANUSCRIPTS
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WOODBROOKE SETTLEMENT, SELLY OAK, BIRMINGHAM

VOL. II
CHRISTIAN ARABIC MANUSCRIPTS
AND
ADDITIONAL SYRIAC MANUSCRIPTS

BY
A. MINGANA

CAMBRIDGE
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1936
INTRODUCTORY NOTE

VOLUME I. of the catalogues of the manuscripts in my collection, which appeared in 1933, dealt with the Syriac and Garshuni MSS. The present volume, which is the second in the series, contains the description of the Christian Arabic MSS. and of additional Syriac MSS. The majority of the Christian Arabic MSS. were collected by me in Egypt, the Sinai Peninsula, Syria and Mesopotamia, in the course of three journeys which, through the generosity of Mr. Edward Cadbury, I was able to undertake in those countries in 1924, 1925 and 1929, while the additional Syriac MSS. were acquired since 1933.

My Arabic collection is fairly extensive, containing as it does both Christian and Islamic MSS. and a number of papyri and coins. I had first intended to include the Christian Arabic in the Islamic Arabic collection, and describe all the MSS. contained in it in one volume, although in separate parts, but on examination the Christian Arabic MSS. appeared to me to be sufficient in number and importance to form a special volume by themselves. The description of the Islamic Arabic MSS., the number of which exceeds 1600, will, therefore, be given separately in the next volume, while a fourth volume will be devoted to the Arabic papyri and coins. A further volume will deal with the Greek, Armenian, Ethiopic, Persian, Hebrew and Samaritan MSS.

Christian Arabic MSS. are unfortunately not very numerous in this country. In fact the MSS. described in this volume exceed in number even those contained in the British Museum. So far as eastern libraries are concerned, Christian Arabic MSS. are mostly preserved in the library of Mount Sinai,1 the library of the Université Catholique de S. Joseph at Beirut,2 the Coptic Patriarchal museum and library at Cairo,3 and the bibliothèque de manuscrits Paul Sabat at Aleppo.4 In the European libraries, the best collection is that of the Vatican,5 followed by that of Paris.6 Other manuscripts, which are not very numerous, may be found in the Arabic catalogues of Berlin, by Ahlwardt; of the British Museum, by Rieu, Ellis and Edwards; of the Bodleian, by Nicoll and Uri; of Cambridge, by Browne; of the John Rylands Library, by Mingana; etc.

In 1905 Georg Graf wrote a monograph on Christian Arabic literature, wherein he mentioned the Christian Arab authors down to the end of the eleventh century.7 In 1909 Heinrich Goussen wrote a short treatise on the Christian Arabic literature of the Mozarabs.8

1 Studia Sinaiitica, No. XI: Catalogus of the Arabic MSS. in the Convent of S. Catherine on Mount Sinai, compiled by Margaret D. Gibson, 1894; and Studia Sinaiitica, No. XII: Forty-One Facsimiles of dated Christian Arabic MSS., by Agnes S. Lewis and Margaret D. Gibson, 1907.
3 G. Graf, Catalogue de manuscrits arabes chrétiens conservés au Cairo (Studi e Testi, Insc. 63). Città del Vaticano, 1934.
4 Bibliothèque de manuscrits Paul Sabath, Cairo, 1928-1934, Vols. 1-111.
5 Bibliothèque de manuscrits Paul Sabath, Cairo, 1928-1934, Vols. 1-111.
6 Studi d'iscrizioni e testi bizantini, edita ab Angelo Malo, Itano, 1891, Tomus IV: Codices Arabici, Many Christian Arabic MSS. of the Vatican had been made known before by Assemani, in his Bibliotheca Orientalis, 1710.
7 Catalogue des manuscrits arabes de la Bibliothèque Nationale, par le Baron de Slane, Paris, 1883, 1887 (1st part).
8 Die christlich-arabischen litteratur der Mozaraber, Leipzig, 1909 (Beiträge zur christlich-arabischen Literaturgeschichte, Heft IV).
These two monographs have been greatly expanded by Father L. Cheikho in a series of articles in *Al-Mashriq*. The best bibliographical work of earlier times is the catalogue of the Copt Arab writer Abu'l-Barakat, published in 1902 by W. Riedel, while many printed texts are registered in Sarkis's bibliographical work.

Contrary to the method adopted in Volume I of the catalogues of my collection referred to above, the MSS. in the present volume have been classified under subject matter.

There is no need to emphasise here the importance of all the MSS. described in this catalogue. Mention, however, should be made of No. 91, a vellum MS. containing the oldest text in any language of the *Acta Thomae*. It was written about A.D. 830, the earliest date to which any Christian Arabic MS. containing other matter than the Bible may be ascribed with safety. This is closely followed by No. 43, another vellum MS. containing works by Saint Ephrem, and written in an early Christian Kufic hand of about 880. As I stated on page 122, these two MSS. appear to contain the earliest translations from Greek into Arabic (in the domain of Patristic and Apocryphal literature) that have come down to us in manuscript form.

Attention may also be drawn to another vellum MS., No. 76, which contains sayings of the Fathers of the Desert, with anecdotes about them.

Another precious MS. is that numbered 41, which, in addition to quotations from Apostolic and other early Fathers, exhibits the official correspondence that passed in the early Middle Ages between the Patriarchs holding the Sees of Alexandria and Antioch.

No. 93, which contains an extensive collection of apocryphal *Acta Apostolorum*, is remarkable for the fact that in it St. Paul is called "Ermelus."

Some MSS. exhibit the oldest texts in existence of their respective works; as such may be mentioned No. 44, which contains the oldest MS. of the works of Paul Rahib, bishop of Sidon.

One does not usually look for artistic drawings in Christian Arabic MSS., but good geometrical patterns may be seen in many of the MSS. of this collection. They are generally used to divide the different sections of a work. Fairly handsome representations of the Cross, and of birds holding a flower or a fruit in their beak, may also be seen in No. 22, dated A.D. 1308; and rather crude miniatures of some saints are found in No. 45.

The numbers in square brackets found in the catalogue indicate the series according to which the MSS. are arranged on the shelves of the library, while the letter "b" following the number of any MS. indicates that there is a MS. bearing the same number in my collection of Arabic MSS. in the John Rylands Library, Manchester.

My sincerest thanks are due to Mr. Edward Cadbury for his encouragement, and for his kindness in defraying the cost of the present catalogue. A word of thanks is also due to the Aberdeen University Press for the skilful work which they have displayed in this, as in the preceding volume of the catalogues.

A. MINGANA.

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1 These articles were put by the author into book form in 1924, with many additions and corrections, under the title *Catalogue des manuscrits des anciens arabes chrétiens* (Beirut).
3 Dictionnaire encyclopédique de bibliographie arabe, par J. P. Sarkis, Cairo, 1928.
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introductory Note</td>
<td>V</td>
</tr>
<tr>
<td>Description of Christian Arabic MSS.</td>
<td>1-164</td>
</tr>
<tr>
<td>I. Bible</td>
<td>1-10</td>
</tr>
<tr>
<td>II. Psalters</td>
<td>11-13</td>
</tr>
<tr>
<td>III. Commentaries</td>
<td>13-22</td>
</tr>
<tr>
<td>IV. Apocrypha</td>
<td>25-26</td>
</tr>
<tr>
<td>V. Prayer-Books and Service Books</td>
<td>26-41</td>
</tr>
<tr>
<td>VI. Theology and Theological History</td>
<td>42-100</td>
</tr>
<tr>
<td>VII. Mysticism</td>
<td>101-118</td>
</tr>
<tr>
<td>VIII. Philosophy</td>
<td>118-119</td>
</tr>
<tr>
<td>IX. Science</td>
<td>119-120</td>
</tr>
<tr>
<td>X. History</td>
<td>121-149</td>
</tr>
<tr>
<td>XI. Miscellanea</td>
<td>149-164</td>
</tr>
<tr>
<td>Appendix: Catalogue of Syriac MSS. continued from Vol. I</td>
<td>167-190</td>
</tr>
<tr>
<td>General Index</td>
<td>193-207</td>
</tr>
<tr>
<td>List of the dated and undated MSS. written before A.D. 1798</td>
<td>208</td>
</tr>
<tr>
<td>Errata in Vol. I of the Catalogue</td>
<td>208</td>
</tr>
</tbody>
</table>
Mingana Collection

II

Psalter

182 x 126 mm. 94 leaves. Twelve lines to the page.
The Psalter and the different hymns and canticles according to the usage of the East Syrian Church.

Incomplete at the beginning and at the end.
The volume begins with the second half of the 12th Psalm. Many leaves have also disappeared here and there in the MS. The Psalms end on fol. 77b with the following colophon:

The following leaves contain hymns and canticles translated from the East Syrian breviary:

(1) Fol. 78a: The First Song of Moses (Exod. xvi. 1-21). Incomplete at the beginning.
(2) Fol. 78b: The Song of Isaiah (Is. xxvi, 9-19). Incomplete at the end.
(3) Fol. 79a-80a: A hymn by Narsai, which followed another hymn by St. Ephrem, which is missing. Headed:

(4) Fol. 80a-81a: The Song of the Three Children (Dan. iii.).

Then follow five hymns from the East Syrian breviary, without mention of their authors' names. On fol. 84a begins a hymn attributed to St. Ephrem, as follows:

Then follow five hymns from the East Syrian breviary, without mention of their authors' names. On fol. 84a begins a hymn attributed to St. Ephrem, as follows:

No date. Written in a clear and slightly bold Mesopotamian Naskhi of about A.D. 1400.


1 The name of St. Ephrem is always written in this way.
2 These two words are transliterated from the Syriacphaltu and Shemha (names of two prayers in the East Syrian breviary).
The work is naturally translated from the East Syrian Psalter. The headings of the Psalms and the Canons that follow the first verse of every Psalm are also translated from those found in the East Syrian Psalter.

[Fingana Chr. Arab. 5.]

8.

158 × 102 mm. 135 leaves. Thirteen lines to the page.

A

Ff. 1b-123b: The Psalter according to the Greek Church.

The volume is divided into seven sahars, beginning with Sunday and ending with Saturday. The word Friday is erroneously written for Saturday, and the word Saturday for Friday, on ff. 95a and 107a respectively. The sahars begin with the ninth Psalm on fol. 6a.

The Psalms are generally introduced by the word doxa (δόξα), and at the end of the sahars are found the prayers called cathismata (καθισματα), followed sometimes by a prayer to the Virgin.

The Arabic Version is under the influence of the Septuagint and not of the Syriac Peshitta. On fol. 123b is the uncanonical 151st Psalm, attributed to David. The author states that the Church has not accepted it because of the pride shown in it by David (وهو خارج عن العمد ولم تقبله الكتابة لأجل اتخاذه).

The ten canticles that are generally placed after the Psalms.

العشرة: نايح

(1) Ff. 124a-125a: First Song of Moses (Exod. xv. 1-18).
(2) Ff. 125a-127b: Second Song of Moses (Deut. xxxii. 1-43).
(3) Ff. 127b-128a: Song of Hannah (1 Sam. ii. 1-10). The Song is incomplete at the end.
(4) Ff. 128b-129b: Song of Habakkuk (Hab. iii.). The beginning of this Song is missing, together with the Nunc dimittis (Luke ii. 29-32), owing to the fact that fol. 128 is wanting from the original MS. and was supplied by a later hand, but left blank.
(5) Ff. 129b-130b: Song of Isaiah (Is. xxvi. 9-19).
(6) Fol. 130b: Song of Jonah (Jon. ii. 1-9).
(7) Ff. 131a-132b: Song of the Three Children (Dan. iii.).
(9) Ff. 134a-134b: Song of Zacharias (Luke i. 68-79). Called in the MS. the tenth.

Dated (fol. 134b) Tuesday, 17th March, 1103 of the Hijrah (A.D. 1691), and written by the Deacon Ignatius, a monk in the monastery of Mount Sinai.

(sic)

وكان النجاح من ناحية هذا الكتاب البازار الكتابي زود داود ... كتبه السيد الأب فلادا مسحور نفخاً بلا مثال

اً إنجيلياً باسم شمس رأبه يشتهر بِـثورة سينا العتيقة. وكانت ناشئة نهد اهل الثلاثة السبع عشر من شهر آذار البازار من

شهور سنة 1103 للهجرة العربية.
Clear Egyptian Naskhi. Headings in red and sometimes in thick black characters. Profusely rubricated. Fairly broad margins. One leaf is missing between ff. 29-30.

On the fly-leaves at the beginning and at the end are Arabic and Garshuni inscriptions by an owner, Peter, son of Deacon Shaba.

[Mingana Chr. Arab. 2.]

9.

157 × 100 mm. 189 leaves. Thirteen lines to the page.

A

Ff. 16-175b: The Psalter according to the Greek Church.

The book is divided according to the days of the week, and many Psalms are followed by the words doxa (دوخا) and cathisma (كاثيسما). Unlike the preceding MS. No. 8 [2], the present MS. does not contain the uncanonical 151st Psalm.

B

Ff. 176a-189a: The ten Canticles that are generally placed after the Psalms.

The order of these Canticles is similar to that found in MS. No. 8 [2]. A leaf missing between ff. 183-184.


[Mingana Chr. Arab. 56.]

III

COMMENTARIES

10.

314 × 224 mm. 170 leaves. Twenty lines to the page.

A

Ff. 1-19b: The letter of Athanasius of Alexandria to Marcellus, on the Psalms.

The letter is longer than that ascribed to Athanasius by the Benedictine editors of his works and reproduced in Migne’s Patrologia. On the very second page of the text, the letter assumes in our MS. the tone of a separate treatise on the Psalms. It is headed by the copyist as follows:...

... شرح المزامير الدائودية من قول الله تعالى طريقة طريقة...

1 In Pat. Gr., vol. xxvii., pp. 11-46, this correspondent of Athanasius is called Marcellinus.
CHRISTIAN ARABIC MSS.—COMMENTARIES

Begins: 

Ends: 

In the inscription, as in the heading, the scribe calls the letter a "Commentary on the Psalms."

B

Ff. 20a-170a: A detailed Commentary on the Psalms, by the above Athanasius of Alexandria.

The Commentary is more in harmony with that printed in Pat. Gr., vol. xxvii., pp. 55-590, than with the Exposition of the Titles of the Psalms ascribed to him in the same volume, pp. 649-1344.

It may be assumed that the book ascribed to Athanasius by St. Jerome,1 under the title of Liber de Psalmorum Titulis, may refer to the explanation and the motive of every Psalm found in the present MS.

The first Psalm begins: 

The last Psalm begins: 

This Psalm is followed in the MS. by the uncanonical 151st Psalm, but without any commentary by Athanasius. The addition of this Psalm is probably due to a late copyist.

Dated Wednesday, 27th of the month of Tût, in the year 1513 of the Copts (A.D. 1797), the 4th day after the election of the Coptic Patriarch Mark, who was the 108th in the series of the Patriarchs of Alexandria.

Written for the deacon Raphael Abu Salamah al-Tikhi, by Ibrahim Abu Tabl b. Sim`an al-Khawwanki, a monk in the monastery of St. Mercurius 2 Abu Saifain.

1 De Viris Ill., c. 87.

2 Mercurius is also spelt by some writers as Cyrus or Corius, the first syllable being considered as the Syriac Mar for "Saint." For the monastery of St. Mercurius see Abu Salihi, Churches and Monasteries of Egypt (edit. Evetts, 1865), p. 368.
Abu'l-Barakat (edit. Riedel) mentions in his list of Christian Arabic writings a Commentary by Athanasius on the Psalms, and Chelkho 3 asserts that there is no MS. of it in existence, while Antonelli refers to Montfaucon, who states that the MS. No. 300 of the Ambrosian Library contains an "Arabic version of the Commentary of Athanasius on the Psalms." 4


[Mingana Chr. Arab. 59.]

11.

377 x 259 mm. 252 leaves. Twenty-five lines to the page.

The Commentary of John Chrysostom on the Gospel of St. Matthew.

The work is divided into 40 makālahs (discourses) and 40 mulūk (homilies or sermons). These 40 discourses and 40 homilies run concurrently, one after another, first the discourses then the homilies. The discourses deal with a commentary on Matthew, while the homilies embrace a variety of spiritual subjects.

The homilies are headed as follows:

(1) Fol. 6a : It is necessary to listen to the commentary upon Holy Writ with care.
(2) Fol. 10a : We must meditate upon the lessons of the sacred Books with great diligence.
(3) Fol. 14b : On humility of intention.
(4) Fol. 23a : We must live a holy life.
(5) Fol. 31a : Nothing will profit us except what we derive from virtue.
(6) Fol. 37b : Sorrow pleases God and engenders great joy and spiritual gain.
(7) Fol. 44a : Those who receive the Communion unworthily do it to their detriment.
(8) Fol. 49a : On monasticism.
(9) Fol. 55a : Admonition on the coming of the end.
(10) Fol. 61a : On the existence of penitence, and on endurance in prayer.
(11) Fol. 67a : On the judgment after death.

3 Written also in Coptic numerals.
4 Catalogue des Manuscrits des Auteurs Arabes Chrétiens, p. 25.
5 Pat. Gr., xxvii., 602. Three MSS. of this commentary are registered in Graf, Catalogue de Manuscrits, pp. 155 and 218.
(12) Fol. 72a: The Christian is punished more severely than others if he does not lead a holy life.

(13) Fol. 77a: We must test those who speak to us; and on resurrection, Heaven and Hell.

(14) Fol. 82b: We must continually remember our sins, and pray God to forgive them.

(15) Fol. 92a: On virtue.

(16) Fol. 106b: The works which we consider difficult become easy when we think that we perform them for the sake of God.

(17) Fol. 113a: We must not swear.

(18) Fol. 120b: On humility.

(19) Fol. 129a: We must not curse our enemies; and on the way we have to stand in Church.

(20) Fol. 136a: Condemnation of the lovers of money.

(21) Fol. 140b: On the greatness of virtue and the lowness of vice.

(22) Fol. 145a: On our gratitude to God for His benefits.

(23) Fol. 154a: The remoteness from the Kingdom of Christ is more grievous than the torments of Hell.

(24) Fol. 160a: On our endurance like Job.

(25) Fol. 164a: We must not desist from prayer because we are sinners.

(26) Fol. 171a: We must not be over-confident that we shall not fall.

(27) Fol. 177a: We must not spend our time uselessly; and we must pray for sinners.

(28) Fol. 182b: A description of the state of sinners; and a reproof of the lovers of money.

(29) Fol. 187a: We must not be angry with sinners, but we must rather warn them with gentleness.

(30) Fol. 192a: A description of the state of sinners; and a reproof of the lovers of money.

(31) Fol. 197a: Reproof of those who weep too much over the dead.

(32) Fol. 205b: The head of a Church takes the place of the Apostles; and on the fact that a good life is better than thaumaturgy.

(33) Fol. 213a: We must endure all trials like Job.

(34) Fol. 219a: On the just judgment of God.

(35) Fol. 224a: On alms and charity to the poor.

(36) Fol. 231a: On the fact that we are remote from vice.

(37) Fol. 236a: We must not go to evil shows, because the wickedness that springs from them is great.

(38) Fol. 242a: The yoke of virtue is easy.

(39) Fol. 246a: The worship of our Lord is an assurance to us that we are remote from vice.

(40) Fol. 249a: On the evils that spring from envy.

Dated 19th of the Coptic month of Bābah, in the year 1592 of the Martyrs, which corresponds with the 29th of the month of Ramadān of the year 1292 A.H. (A.D. 1875).

تم وكل الجزو الأول من نسب نعمة بنيدة معننا من البشرو صل الله يصلي وبارك فيهم مولاه في اليوم العاشر من شهر ياء المبارك سنة 1592 لسنة الأعوام الديموغرافية سنة 1392 للهجرة العرية 29 شهر رمضان.
The copyist rightly calls this volume part i, as the last verse commented upon is Matt. xii. 20 (fol. 247a).


12.

412 x 292 mm. 270 leaves. Twenty-five lines to the page.
The Commentary on the Gospel of St. John, by John Chrysostom.

كتب تفسير أُتِيُّلِ الْقَدِيِّسُ يُوحَنَّا الْبَشَرُ الطوْفَوْسُ مِنْ قَمْ أَسْتَالِ. أنَّما

Like the preceding MS., the work is divided into maḥālahs (discourses) and ʾiḥās (homilies). There are 88 discourses and 88 homilies. As in the Gospel of St. Matthew, the discourses deal with the commentary and the homilies with a variety of spiritual subjects.

On fol. 1a is a long inscription to the effect that the present text, which had been translated from early times, was carefully compared with the Greek original, by the Greek priest Joseph Mahnā Ḥaddād, by Iwānī (John) Pāpa Rōpolus, the secretary of the Greek Patriarch of Antioch, and by the Coptic priest Gabriel. They were, however, impeded from carrying out their work completely by the massacres of the Christians that took place in Damascus in 1860. It is further stated that the MS. is in the handwriting of the above priest Joseph Ḥaddād, who was eventually martyred in these massacres.

An index to the work is found on ff. 1a-6b.

Clear, handsome and slightly bold Syrian Naskhi. Headings in red. Profusely rubricated. Fairly broad margins. Three leaves are missing between ff. 132-133.

13.

294 x 209 mm. 183 leaves. Twenty-three lines to the page.
The commentary on the Epistle of St. Paul to the Hebrews, by John Chrysostom.

كتب تفسير رسالة الْقَدِيِّسُ يُوحَنَّا الْبَشَرُ الْأَرْبَعَاءِ لَأَبِي الْجِبْلِ الْفَقِيْهِ يُوحَنَّا الْبَشَرُ
On the title-page (fol. 2a) the name of the translator the commentary from Greek into Arabic is given as 'Abdallah b. Faḍl a. Fatḥ b. 'Abdallah Maṭrān (i.e. bishop) from Antioch, who died in A.D. 1052.

On ff. 1b-2a is the translator's preface, which begins:

The commentary on the verses of the Epistle to the Hebrews are put under the heading Makalah (discourse), followed by a spiritual homily of John Chrysostom under the heading 'Izah (homily or sermon), as in MSS. Nos. 11 [62], 12 [63]. There are 34 discourses and 34 homilies.

The first makalah begins (fol. 56):

The first 'izah begins (fol. 8a):

The translator has added many explanatory notes to the text of St. John Chrysostom.

Written in two clear and contemporary Syrian Naskhi hands. The first hand extends from fol. 1 to fol. 76b and the second hand from fol. 77a to the end. The second hand is more spaced but less handsome than the first.

Headings in thick black characters, and sub-headings in red. Profusely rubricated. Fairly broad margins.

On fol. 183b is a note of sale and purchase in A.D. 1860, from which the purchaser's name has been obliterated. Under it is another note of sale and purchase rendered half illegible, from which we gather that on the 3rd July, 1830, the MS. was acquired by the priest Rabbaṭ.

[Mingana Chr. Arab. 92.]
The wording seems to be more in harmony with the Syriac text preserved in the British Museum MSS. Nos. 708-710, than with that found in Mingana Syriac 147, ff. 91a-96a, where a Commentary on the Psalms is attributed to Daniel of Tellê, and not of Salah.

The order of the MS. is as follows:

A

Ff. 1a-2a: The letter which Daniel of Salah wrote to John, the Abbot of the monastery of Marabûs (sîr), concerning his Commentary on the Psalms.

... جواب الرسالة السابقة من الشيخ دانيال إلى الشيخ يوحنا عن تفسير المزامير إلى حضرت العليم الموعد يعطاً ابولا جليل الساعة ... النبي يوحنا الشيخ سيدى رئیس دير القدس مارابوس المطر دانيال مجمّع بالرب. 

The subscription is:

صلاة الشيخ الفاضل دانيال الكبير المعلم يا الجوان على القديس يوحنا عن تفسير المزامير.

B

Ff. 2a-28ib: The Commentary on the Psalms.

As in the British Museum MSS., and in Mingana Syriac 147, this commentary is divided into three parts, corresponding with the division of the 150 Psalms into three parts of 50. The first part, which begins on fol. 2a, and the third part, which begins on fol. 1906, have no special introduction, but the second part, which begins on fol. 91a, has a preface in the form of a letter addressed to the above John, Abbot of the monastery of Mar Eusebius. This letter begins:

مقدمة الكتاب الثاني للمفسر ابنا دانيال الصليبي، الى هذا نزا بالي ان ارد قول عن تفسير مزامير الكتاب الأول.

The last verse of the last Psalm is not translated, because it was not found in the Syriac text which the translator had before him (fol. 282b):

هكذا وجدنا هذه الآية الأخيرة من المزامير الآخر:

غير كاهله يصبر في النزعة السريانية التي منها توجه هذا الكتاب إلى النزعة.

C

Fol. 282: The epilogue of the author in connection with his Commentary on the Psalms.

Begins:

رسالة المفسر الآخرة. قد طرحني فسي في باب علم وكتاب وصية حضرت رفيق حسب الممكن.

Dated (fol. 282b) Monday, 26th of the Coptic month Bashnes, of the year 1600 of the Martyrs (A.D. 1884), and written in the monastery of the Abbot Paula (Paul), the first hermit, by the monk Michael, for Rizk, the father of the teacher George (cf. No. 54 [64]).

... وكان الغرام من هذا المصحف المقدس الذي هو نص تفسير المزامير الكبار في يوم الاثنين المبارك السادس والعشرون من شهر بيش من الشهر القبطي سنة 1600 للشهادة الإلهية... وكان كتابه يدر إلى ابوبال ولا أول...

1 Catalogue of Syriac MSS. in the British Museum (Wright), vol. ii., pp. 605-606.
3 This Marabûs seems to be a corruption of Marysus (Eusebius), which may be accounted for by the use of the imperfect Arabic characters. The monastery of Mar Marysus was in the district of Apamea.
Clear Egyptian Naskhi. Headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins. Half of fol. 10b and all fol. 11a are blank, owing to a lacuna in the original MS. Folios numbered in Coptic numerals.

The order of the book is as follows:

A
Ff. 3b-15b: Introduction to the work.
Begins: لما تأملت امر زمان نا هذا وصفحت احواله وجدت اكر اعله قد طرحنا الفكر في اصول الألته
The subscription is: كتبت مقدمة التبشير الأربعة

B
Ff. 16a-19b: The Ammonian Sections and the Eusebian Canons, to the number of ten.
القوانين التي رتبها الأبيز السافل الإفونوس وأوسابيوس على معنى الاختصار والإيجاز... وجعلها متنضماً أنقاص
وافية لها عشرة قوانين تعقفت جداولها وهي منسية وخُفّيت جداولها

C
Ff. 21a-394a: The text of the four Gospels and the commentary on it. Each Gospel is preceded by tables giving the number of the chapters and their contents.
Ff. 22a-204a: Matthew. Begins: بما دفتر الوسراج التذكاري في المكتبة العقلية... قال منها
The subscription is: كتبت دفتر الوسراج المكتبي المثلجة بها بلغة البلغانيين
The number of chapters in Matthew is given as 68, the last of which begins on fol 190b.
Ff. 204b-232b: Mark. Begins: بما دفتر مركز الموقد... شرح النص الفاصل أبي الفرج ابن
الطيب عبد الله... الامام الأول سورياني.
The subscription is: كتبت دفتر مركز الوسراج المكتبي أحد الأساطير البيضاء وهي ثلاثة عشر محدحاً حروفها
الف وثمانية أحد وثمانين حرفًا كتبها بها في بلاد دومية باللغة الرومية وشرح تفسيرها.
The number of chapters is 13, and the author numbers them according to the Syriac version. The last of them is on fol. 232v.

Ff. 233r-377v: Luke. Begins: "...开始了字母的星期 ... 这是第三章和已经的圣人 ... 约翰在圣经的尽头部分的最后是 ... 约翰在圣经的尽头部分的最后是 ... 约翰在圣经的尽头部分的最后是 ...

The subscription is: "... 约翰在圣经的尽头部分的最后是 ... 约翰在圣经的尽头部分的最后是 ... 约翰在圣经的尽头部分的最后是 ...

The number of chapters in Luke is given as 22, the last of which begins on fol. 314v.

Ff. 315r-394v: John. Begins: "... began: 约翰在圣经的尽头部分的最后是 ... 约翰在圣经的尽头部分的最后是 ...

The subscription is: "... 约翰在圣经的尽头部分的最后是 ...

The number of chapters is 20, the last of which begins on fol. 392v.

The general subscription to the work is: "... 约翰在圣经的尽头部分的最后是 ...

Dated (fol. 394v) Wednesday, 5th of the Coptic month of Tūbah, of the year 1512 Ḥ of the Martyrs (A.D. 1796), and written by the priest Malāṭī (i.e. from Melitene):

وكان النور من نصها يوم الامام البكر خاص يوم شهر طوية سنة الف وخمسة وثلاثة عشر للشهداء الألباه. والأخير اللقب المستمسكي خادم السيد. ...

On fol. 3a, in a long statement within coloured rulings, we are informed that the person for whom the MS. was transcribed was the deacon Marjān Tuwaishā, of Asyūṭ: "... مراجع بالقلم محركة اسموعهوسى ولن يبدأ ...

Clear but not handsome Egyptian Naskhī. Main headings in thick yellow characters, and all sub-headings in red. Ornamental patterns at the beginning of some Gospels, and multi-coloured rulings in the form of columns for the Eusebian Canons. Folios numbered in Coptic numerals. Marginal references also in Coptic numerals. Broad margins.

[Mingana Chr. Arab. 47.]

268 × 178 mm. 260 leaves. From twenty-two to thirty-two lines to the page.

The Commentary on the Gospel according to St. Matthew, by Cornelius a Lapide, who died in 1617, translated from Latin into Arabic, in A.D. 1711, in the town of Aleppo, by the Maronite priest Joseph, son of George.

1 This year is also given in Coptic numerals.
CHRISTIAN ARABIC MSS.—COMMENTARIES

A volume containing a commentary on the lessons for Sundays, Dominical festivals, and other commemorations of the ecclesiastical year, according to the calendar of the Greek Orthodox Church.

As the MS. is incomplete at the beginning and at the end, it bears no title and no author's name. It appears to me to contain the work of the Greek Patriarch of Antioch, Athanasius IV Dabbas, who died in A.D. 1724. See about him, No. 48 [3].

The first lesson commented upon is that of Monday of the seventh week after Easter, and the last is that of the fourth Saturday in Lent. The missing lessons are therefore those extending from the fifth Sunday in Lent to the fifth Sunday after Easter, or seven Sundays out of fifty-two.

The first lesson as it stands in the MS. begins on fol. 14a (in the MS.):

The lessons mostly deal with Pauline Epistles.


[87x236]1 The lessons mostly deal with Pauline Epistles.
18.

206 × 156 mm. 15 leaves. Fifteen lines to the page.

The Arabic text of the Vision of Theophilus, a Syriac version of which I edited and translated in the 3rd volume of the Woodbrooke Studies.

The volume is incomplete at the beginning and at the end, and so bears neither title nor colophon. As it stands, it begins: جَيْرَ الْأَمْمِ وَكُلِّ الْشَّعُوبِ وَيَكُونُوا بِهِمْ بِعْضٍ وَيَكُونُوْا هُمْ وَالنَّاسُ إِلَيْ جَبَلِ الْلَّهَ المُجَدِّ لَوَانْدُكَ الْمَنْدُرَ الَّذِي اسْتَحْتَقَّتَ فَإِنْ هُنَّاءٌ

and ends: 

This version differs considerably from the Syriac text which I edited from three different MSS. in the Woodbrooke Studies.


[Mingana Chr. Arab. 14.]

19.

218 × 155 mm. 189 leaves. Sixteen lines to the page.

A

Ff. 1a-20a: The Hexaemeron, attributed to St. Epiphanius of Cyprus.

... كَانَ الْأَكْسَامُونَ بِالْبَيْتِ الْآبِيِّ الْأَوَّلِ مِنْ قَوْلِ الْآبِ الْقَدِيمِ إِبْنِيُوْسَ اسْتَقَرَّ حَتَّى وَمَا كَانَ مِنْ شَتَارِ.

بَارِكَ اللهُ الْأَلْبَاءِ الْأَوَّلِ الْبَيْتِ وَكَانَ سَمَّى وَكَانَ نَجَاحَ

Begins:

الذي خلقه في يوم الاربعاء وبارك النهر وكان سماوء وكان نجاح:

Ends:

On ff. 3b-5a are the names of the different hierarchies of the angels, with their respective heads, who are Michael, Gabriel, Raphael, Suriel, Sadakiel, Salatiel, Ananiel.

On fol. 17b Ezra is quoted to the effect that God weighed the earth with balances.

In spite of many important variants, this work may be identified with the one preserved in Mingana Syr. 460 M.1

B

Ff. 20b-36a: The Vision of Gregory concerning the creation.

... لَكِنَّ ما دُعِتِ الحَلَّةُ إِلَيْهِ هَذَا الْمَكَانُ مِنْ رُوْيَةِ غَرِيمُوْسُ الْمَكْتُولُ فِي الْإِلَهَةِ وَهَذَا الْرَّوْيَةُ كَانَ الْإِلَهَ إِراَاءً

له في شرب وقِضَةِ الْيَطْلَعِ وسِوَاء وسَامَةِ مَلاَكِيَةِ اللَّهِ.

1 Catalogue of the Mingana Collection, vol. i., p. 821.
CHRISTIAN ARABIC MSS.—APOCRYPHA

Begins: قال هذا الياد ان الله خلق من النار ارواح لهب نار.

Ends: الباطن الدام الثور اذ. له السح والامجيد التى بره الناهرين اذ.

From the above quotation it is evident that the work is attributed to Gregory Nazianzen. This is also done by the author of Mingana Syr. 460 N. In Mingana Syr. 458, however, it is said that the vision was seen by Gregory in the mountain of Edessa, from which it appears that the Gregory who was in the mind of the first author of this apocryphon was Gregory of Cyprus, who, according to the historical notices referring to him, lived in the mountain of Edessa before going to Cyprus. See my study on Gregory of Cyprus in the *Expositor* (1925, pp. 365-378).

The Vision varies in different MSS., and the present text is more or less similar to Mingana Syr. 460.

The apocryphon contains a general history of the world, beginning from Adam and Eve in the Cave of Treasures, and ending with John the Baptist. Cf. Mingana Syr. 460. O.


Here and there are Coptic words on the margins of the book, and sometimes in the lines of the text, written in black or red.

A note of reading dated 9th of May of the year 1119 of the Hijrah (A.D. 1707) is found at the lower edge of fol. 189b, written by the deacon John, son of Elias, known as John Aš-Saʿīdī.


The apocryphal history of the deportation of the Jews to Babylon, at the hand of Nebuchadnezzar, in the time of the prophet Jeremiah.

لندى مع الله تعالى وحن توفيته يشرح صبره سبي في إسرائيل إلى المدينة إلى الكنايين على يد الملك بخنشت في آيام اميا النبي. ركنا النبي اميا علينا جميع اذ.

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1 *Catalogue of the Mingana Collection*, vol. i., p. 821.
2 Ibid., p. 814.
3 Ibid., p. 821.
In 1927 I published (in the 1st volume of the Woawoorko Studies) this apocryphon, under the shortened title of A Jeremiah Apocryphon. My edition was based on two Garshuni MSS., which I gave in facsimile.

Begins: 立面 Ide O\ ~x 40\ 4lJUl 4\y»

Ends: 4y£ 4%£\ ^'

No date. Written in a clear Egyptian Naskhi of about A.D. 1700. Heading in red. No other rubrications. Broad margins. The lower edges of ff. 8-9 are torn away, but the text is not damaged.

Ff. 326-336 are occupied with chronological tables, giving the main dates, from Adam to the birth of Christ. These tables were added to the above original MS. by a copyist in A.D. 1846, as he counts the year in which he wrote these tables as 1562 of the Martyrs.

[Mingana Chr. Arab. 28.]

21.

218 x 158 mm. 30 leaves. Twelve lines to the page.

A strange apocryphal work, giving the history of the world, especially of the Jews, from the beginning of the Creation to the destruction of Jerusalem.

The work would probably have extended from post-exilic times to the birth of our Lord, but it is incomplete, both at the beginning and at the end. It contains many historical data not found in the Bible. I give here the translation of the first and the last sections, as they stand in the MS.

First section:

"(The children of Lamech) stood at the foot of the mountain, and cried to the children of Seth (who were on the mountain): 'Come down to us,' but the children of Seth said to them from the mountain top: 'We do not know the way.' When Ghanûn, son of Lamech, heard the saying of the children of Seth to the effect that they did not know the way, he thought within himself: 'If these do not know the way, how can they come down to us?' And Satan appeared by night to Ghanûn, son of Lamech, and said to him: 'O Ghanûn, this mountain on which they are staying has no path through which they can come down. Say therefore to them to-morrow, if they come near you: 'Come to the western side of the mountain, and you will find there an opening coming down between two mountains, and descend through it.'" In the morning Ghanûn sounded the trumpets and the timbrels at the foot of the mountain, according to habit, and the children of Seth heard them and came down to look at them, according to their habit. And Ghanûn said to them: 'Come to the western side of the mountain, and you will find a path coming down to us.'"

Last section:

"As to the copyists who interpreted for them, they corrupted the Books, and the Hebrews modified the versions of the Syrians and of the Greeks. They read them and altered their letters carefully from the Books, and they were not able to show forth the children of the tribes or to name their men and their women and their leaders, except in the case of a few
of them. From the destruction of Jerusalem to our day, they have not been able to find a single accurate copy (giving genealogies) except in the case of the heads of tribes and in the case of the copies that were translated before the destruction of Jerusalem. Since the Books were lost to them, they were not able to show how they married; nor did they know whose daughters were their wives, nor their names nor their ancestry; nor did they even know the computation of generations or the genealogy of the priesthood.

"After Echoniah (Jeconiah?) had been bound in the prison of Babylon for twenty-seven years, Marzûk, King of Babylon, released him, and married him to a woman called Dalâl, the daughter of Joachim, who gave birth to...

The text begins abruptly:لائق علٍ حامط الجبل فصحتوا لهما قابيلًا دالًا آزروا إلى عددًا

and ends also abruptly:

On fol. 10 the author refers to the "first Greek version"الإبلى (sic)

No date. Written in a bold and clear Egyptian Naskhi of about A.D. 1700. Every section begins with the word تال (he said), in red. Broad margins. Well rubricated.

Something is missing between ff. 10-11.

[Mingana Chr. Arab. 15.]

V

PRAYER-BOOKS and SERVICE BOOKS

22.

239 x 164 mm. 259 leaves. Nineteen lines to the page.

The Ritual of the Consecration of a new church and a new altar, according to the ritual of the Coptic Church.

The MS. is divided into two columns, the first of which is in Coptic and the second in Arabic, as is usual in Coptic MSS. written after the Arab invasion.

A

Ff. 4a-20b: The Ritual of the Consecration of a church.

After a prayer by the bishop (ff. 5a-8a), come Psalms 122-150 (ff. 8b-42b). Psalms 134 and 135 are considered as one. Fol. 43 contains also the uncanonical 151st Psalm.

From Fol 44a begin the following Biblical lessons:

Genesis i.-ii. 4 (ff. 44a-40b)

Genesis xxviii. 10-22 (ff. 49b-52a)
Exodus xxv. 1-40 (ff. 52a-65a)
Exodus xxx. 17—xxxi. 11 (ff. 634-67b)
Exodus xxxix. 43—xl. 38 (ff. 67b-72a)
Numbers iv. 1-16 (ff. 72a-76a)
Numbers iv. 17-26 (ff. 76a-78b)
Joshua iii. 7—iv. 9 (ff. 78b-82b)
2 Samuel vi. 1-20 (ff. 82b-86b). Called in the MS. "from the second book of Kings":
1 Chronicles xv. 2—xvi. 37 (ff. 86b-95a). Called in the MS. "from the second book of Kings":
1 Chronicles xxviii. 2—xxix. 22 (ff. 950-1036). Called in the MS. "from the Paralipomena";
2 Chronicles iii. 1—vi. 11 (ff. 1040-1140). Called in the MS. "from the Paralipomena."
Quoted with omissions and changes:
2 Chronicles v. 2—vi. 5 (ff. 1146-1176). Called in the MS. "from 3 Kings." Quoted with omissions and changes:
2 Chronicles vi. 12—vii. 16 (ff. 1270-1376). Said in the MS. to be taken "from the book of Baryâmîn":
2 Chronicles vi. 12—vii. 16 (ff. 127a-137b). Said in the MS. to be taken "from 3 Kings":
Isaiah lix. 20—lx. 21 (ff. 138a-142a)
Ezekiel i. 3-28 (ff. 142a-147a)
Ezekiel xl. 15 (ff. 147b-150b)
Ezekiel xlii. 16—xlv. 5 (ff. 150b-158a)
Revelation xxii. 1—xxxi. 5 (ff. 158a-163a)
Ff. 163b-164a are occupied with some prayers recited by the priests, headed as follows:
Hebrews vii. 26—ix. 1 (ff. 164b-167b)
James ii. 14-23 (ff. 167b-168b)
Acts vii. 44-55 (ff. 168b-170b)
After this come the prayer of the Gospel, and the four "testimonies" from Psalm 67 (ff. 170b-171a)
These are followed by further Biblical lessons:
Matthew xvii. 1-5 (fol. 171)
CHRISTIAN ARABIC MSS.—SERVICE BOOKS

Mark ix. 2-7 (ff. 171b-172b): من أنخيل مرسى
John x. 22-42 (ff. 1744-174b): من أنخيل يونتا

Ff. 176b-201b are occupied with rubrics and prayers to be recited by the bishop, the archdeacon, the deacon and the congregation. The first rubric begins (fol. 176b):

والآباء والخلاص والجماعة والامة وقف الأسف ورفع البخور وقول سلام البخور الخ.

B

Ff. 204-255b: The Ritual of the Consecration of the Altar.

The ritual consists of the recitation of some Psalms and many prayers by the bishop, the archdeacon and the deacon, followed by some lessons from the Pauline Epistles, the Catholic Epistles and the Gospels.

Ff. 2560-2576 contain a long colophon in which we are informed that the MS. was written by a priest-monk in the monastery of St. George of Turah, on Thursday, the 5th of the month of Hatür, in the year 1024 of the Martyrs (A.D. 1308), in the time of John (spelt Yowannes), the Coptic Patriarch of Alexandria:

On fol. 2030 is an inscription in Arabic by the Coptic Patriarch Cyril, presenting the MS. to John, Bishop of Salisbury, on the 4th of the month of Baba, of the year 1015 of the Martyrs (A.D. 1899). Below the inscription is the seal of the Patriarch, dated 1613, probably of the Martyrs (A.D. 1897). On the opposite page (fol. 2028) a similar statement is found in English.

On the opposite page (fol. 2028) a similar statement is found in English.

On fol. 203d is a not very clear note in which it is stated that the MS. came into the possession of a spiritual son of the above-mentioned Patriarch John (spelt Yowannes), who was also called John (spelt Yuhanna, يوحنان).

On fol. 255b is an inscription by the son of the last John, who was called Farj-Allah, who gave the MS. as wakf to a man whose name has been partly obliterated and cannot be deciphered with safety.

Fol. 3b is occupied with a representation of the Cross in black, yellow and red, and on the margins of many leaves is a representation of a bird holding a flower or a fruit in its beak. Many geometrical patterns are also found before the main divisions of the work. The pattern on fol. 203d fills the whole page.

The Coptic part of the MS. is written in a bold and clear hand, and the Arabic part in a

1 Apparently the date of the making of the seal.
handsome Egyptian Naskhi. Headings in red. The first Coptic words of a new section are in thick black characters.

The rubries, unlike those found in MS. No. 24 [9] (which are only in Arabic) are in both Coptic and Arabic.

23.

154 × 110 mm. 130 leaves. Eleven lines to the page.

The prayer-book of the Coptic Church, as follows:

Ff. 1a-37a: The prayers called 

اللادة طالب مبارة بيب استمالها في الصيامات المقدسة وفي أيام الفطر تستعمل الرجاء والجنة ماخلا أيام الحسين.

Ff. 37b-67b: The prayers called طالب ، and the days on which they are to be recited. The first is headed:

And the following are recited on the 50th day of the month of the Coptic Church.

Ff. 68a-116b: Various prayers, many of which are from the Book of Psalms, to be recited on different occasions. The first begins (fol. 68a):

صلاة يمنها الإنسان إذا كان في سجن أو في ضيقة عدة مراة فإن الله تعالى يخرج عنه.

The last (ff. 97-116b) is to the Archangel Michael, and is headed:

طلبة مبارة وتعتبر إلى الملائكة الجليل ... مغافل تقرى أيام اعترافه الطاهرة في أي وقت ان اردت.

Ff. 116b-130b: Various short prayers, or ejaculations, for all the days of the months of the Coptic year.

Complete at the end. The last ejaculation is for the 16th day of the month of Baw‘ānāb. No date. Written in a clear and slightly bold Egyptian Naskhi of about A.D. 1780. Headings in red. Well rubricated. Fairly broad margins. Leaves numbered in Coptic numerals.

24.

234 × 162 mm. 237 leaves. Generally from thirteen to fifteen lines to the page.

Ff. 5a-157a: The Khal‘āji (Euchologion), or the Liturgy of St. Basil, according to the Coptic Monophysite Church.

كتب خلاجى يحى وترثى إلى القديس باسيلوس. تعبد ما يجب على الكاهن اعتماد في صلاة عليه وبار.

The MS. is divided into two columns, the first of which is in Coptic and the second in Arabic, as is customary with Coptic liturgical books. All the rubries are in Arabic.
The Liturgy is complete, and begins with the preliminary matter dealing with the Mass, and ends with the Dismissal. It contains both the part recited by the deacon and that recited by the priest.

On ff. 155b-156b the Arabic part has not been added in the second column.

Dated (ff. 156b-157a) 14th of the Coptic month of Bashnes, of the year 1590 \(^1\) of the Martyrs (A.D. 1874), and written by Farah, son of Maslah, a monk of the monastery of the Virgin, in the town of Babylon, \(^2\) for the deacon Ibrāhīm, son of Khalil, who has written his name at the bottom of fol. 157a:

وانقل هذا (sic) الأحرف النحيفة الخفية فح ابن مسيحة خادم دير￡ الذي يابون الدراج. وكان القرء من هذا الكتاب المبارك اليوم الرابع عشر من شهر بشن سنة 1590 للشمسية إلا الآيات والعبرة على من الله . . . النعمة.

The Coptic part is in clear, bold characters, and the Arabic part in a clear but not handsome Egyptian Naskhi. Headings in red. Profusely rubricated. Ff. 157b-237b at the end are blank.

The prayers may be divided into the following main sections:

(1) Ff. 16-34a: The prayers of midnight for all the ferial days.
(2) Ff. 34b-44a: The morning prayers.
(3) Ff. 44b-52b: The various Tasābīḥ, in eight tunes.
(4) Ff. 80a-170b: The Horologium, or the prayers of the Hours, from Hour 1 to the prayers to be recited before going to bed, as follows:
   
(a) Ff. 86a-93b: Prime.
(b) Ff. 94a-105b: Terce.
(c) Ff. 106a-109b: Sext.
(d) Ff. 109b-116a: The prayers under the title Makārismi = (μακαρισμοί).
(e) Ff. 116b-125a: None.
(f) Ff. 125b-143a: Vespers.
(g) Ff. 145b-170b: Nocturns.
(5) Ff. 176a-202b: The prayers under the title Metalepsis = (μεταλέψεις).

\(^1\) Written also in Coptic numerals.

\(^2\) The Egyptian town of Babylon, about which see Abu 'Sālīh, Churches and Monasteries of Egypt, p. 72.
(6) Ff. 203a-213a: The prayers to the Virgin, which should not be recited while sitting (dekliron), under the title: 

الكابليطون: ترب وتوبة مديح الأكابليطون أي الذي لا يبث فيه الجلوس وهو

لبيدنا والدنا الملايه.

(7) Ff. 213b-215a: A calendar in the form of tables, for the principal feasts and commemorations of the Greek Uniate Church:

كتدار الإيمان الكلاثية

Dated (fol. 1454) Thursday, 13th June, of the year 7046 of the creation (A.D. 1538).

تمت صلاة الفروغ بعمر الله وحسن توبة في نهار الخميس المبارك تالت عشر شهر حزيران المبارك من شهر سنة

سع الفأ وستة واربعين لكون العالم.


Ff. 27, 52-54, 74, 156, and 171-215 are supplied by a later hand.

Geometrical ornaments in different colours, mainly blue, red and yellow, separate the chief sections.

On fol. 1a is a seal of the library of a literary society of حمّش or حمص, with the date 1896, similar to those found in MS. No. 95 [88].

[Mingana Chr. Arab. 89.]

26.

195 x 141 mm. 108 leaves. Fifteen lines to the page.

The Octoechus of the Greek Church, attributed on the title-page and on fol. 1b to St. John of Damascus, or Joannes Damascenus.

Headed: كتب الأكابليطوس تأليف القاضي يوحنا الفلاس المشتفي ويئن الاكابليطوس والأبيون والأناجيل

From this heading it appears that the Octoechus was followed by the Exaposteilaria and other canonical prayers, but as the MS. is incomplete at the end, the work ends about the middle of the 7th tune.

The beginning of the book, on fol. 1b, is: لبذي معون الله وحسن توبة بكتابة النهار تأليف القاضي يوحنا الفلاس المشتفي.

The 1st tune, fol. 1b: اللحن الأول، عنيه السبت لـ

In the morning prayer of Sunday, a sentence in Greek characters is used on fol. 4a.

The 2nd tune, fol. 23b.

Something is missing between ff. 36-37, and because of this lacuna, the beginning of the third tune is missing.

The 4th tune, fol. 50a.

The 5th tune, fol. 68b.

The 6th tune, fol. 86b.

The edges of fol. 99 have disappeared, and are covered over with blank paper.

Something is missing between ff. 101-102, with the consequent disappearance of the beginning of the 7th tune.
CHRISTIAN ARABIC MSS.—SERVICE BOOKS

No date. Written in a clear, spaced and bold Syrian Naskhi of about a.d. 1650. Headings in thick black characters, generally accompanied by geometrical patterns, and sub-headings in red. Well rubricated. Fairly broad margins, some of which renovated by a binder.

On the title-page are notes of reading by a boy, Nicholas Murâd, son of Michael Kishk, when he was twelve years old. In these notes the work is called Paracleton, i.e. Paracleton.

[ Mingana Chr. Arab. x17 ]

27.

109 x 78 mm. 149 leaves. Twelve lines to the page.

A prayer-book and synaxarium according to the Greek Uniate Church.

This book, apart from some titles of prayers, seems to be different from No. 25 [89]. Incomplete at the beginning and at the end.

A

Ff. 4a-22b : The midnight prayers for Sundays.

Under this heading are included:

(a) The Song of Moses (fol. 14a).
(b) The Song of Hannah, the mother of Samuel (fol. 14b).
(c) The Song of the prophet Habakkuk (fol. 15b).
(d) The Song of the prophet Isaiah (fol. 16a).
(e) The Song of the prophet Jonah (fol. 16b).
(f) The Song of the Three Children (fol. 17b).

Ff. 22b-66b : The Hours and other prayers, as follows:

Fol. 22b : Prime.
Fol. 26b : Terce.
Fol. 29a : Sext.
Fol. 33a : The prayers under the title Makdrismi (μακαρισμος).
Ff. 36b-38a : Prayers before and after a meal.
Fol. 38 : None.
Fol. 41b : Vespers.
Ff. 45a and 60a : First and second Nocturns.

B

Ff. 62a-x04b : The synaxarium of the Greek Church and various prayers for the principal saints whose commemoration falls on a given day.

The subscription is:

The synaxarium is divided, as usual, into months and days.
The prayers known as جلالة الرحمن للرحيم and طربابيات are headed: قدى بالحسن الراحم.

The names of Fathers to whom prayers are attributed are the following:

Fol. 32a, 40b, 51a, 138a, 145a: Basil of Caesarea.
Fol. 56a: St. Ephrem.
Fol. 58a: Paul the Hermit.
Fol. 140a, 148b, 149b: John Chrysostom.
Fol. 142a, 143a: Simon the Recluse.
Fol. 144b: St. John of Damascus (Johannes Damascenus).
Fol. 145b: Simon the Theologian.


Something is missing between ff. 18-19, 66-67, 74-75, 94-95, 113-114, 143-144, and the edges of ff. 1 and 28 have partly disappeared.

[Mingana Chr. Arab. 106b.]

28.

122 x 90 mm. 146 leaves. Generally twelve lines to the page.

A

Ff. 1a-36a: A prayer-book of the modern Greek Uniate Church. Incomplete at the beginning.

The book follows the calendar of the ecclesiastical year of the above Church.

The main titles of prayers found in the work are: (a) تاوكسيطوس , (b) طربابية , (c) مثالا , (d) تاومظرون. The work contains also a short synaxarium of the Church. Some prayers are translated from Latin.

B

Ff. 36b-138b: Various prayers for the use of the modern Greek Uniates.

The first begins (fol. 36b): خاطيئة لمذبح تذكر بها أنسى الموتة هذهها; and the last is the Litany of the Virgin.

Something is missing between ff. 138-139.

C

Ff. 139a-146a: A treatise on chronology and astronomy, mostly dealing with the Syrian, Arabian and Coptic months.

The first heading is: معرفة شهور الروم وبواضبهم وحباهم.
CHRISTIAN ARABIC MSS.—SERVICE BOOKS

D

Fol. 146b contains the continuation of the prayer-book and synaxarium of the aforesaid Church. Incomplete at the end.

No date. Written in a clear but not handsome Syrian Naskhi of about 1760. Headings in red. Profusely rubricated.

[Mingana Chr. Arab. 35.]

29.

103 x 77 mm. 88 leaves. Generally from eleven to thirteen lines to the page.
The Horologion or Book of the Hours of the Greek Uniate Church.

No date. Written in a clear Syrian Naskhi of about A.D. 1780. Coarse geometrical patterns divide the main headings. Ff. 39-45 are supplied by a later hand.

[Mingana Chr. Arab. 46.]

30.

154 x 112 mm. 28 leaves. Thirteen lines to the page.
The Communion Service according to the Greek Uniate Church, entitled: Metalepsis (μετάληψις).

Dated (fol. 28a) Saturday, 27th November, A.D. 1828, and written by the priest Ilyās Skilārius, in Suez, for his son Antony.

وكان النتاج من طقس المطاليبي في يوم السبت المبارك ٣٧ شهر تشرين الثاني سنة ١٨٢٨ مسيحية يد كاتبه
تلمذ بكنيسة الكهنة الجورجية إلياس سكلايريوس في بندر السويس وهي برم ودان روحي وجسدي الطون.

From an inscription at the bottom of fol. 28a, we learn that the book passed into the possession of the priest Antony, son of the priest Ilyās (probably the son of the preceding), on the 17th December, 1852.

On fol. 28b another inscription by Nicholas, son of the preceding Antony, informs us that he owned the book on the 15th January, 1872. The same Nicholas has stamped his seal three times underneath his inscription.

Another half-obliterated inscription, dated also the 15th January, 1872, is found on fol. 1a. The work contains prayers by John Chrysostom, Basil of Caesarea, Simon the Recluse, and John of Damascus.


[Mingana Chr. Arab. 41.]
31.

110 × 79 mm. 187 leaves. Twelve lines to the page.
The prayer-book of the Greek Uniate Church.

كِتَابُ السُّوَاعْيَة

Incomplete at the beginning.

All the section included between ff. 856-1280, and containing a complete calendar and synaxarium, is missing in some MSS. such as No. 25 [89].

This section of the synaxarium ends with the following colophon:

Further, the rubrications of both MSS. are not always identical, and there is also a considerable number of variants in the phraseology of the two texts.

Dated (fol. 181b) Wednesday, 28th of January, 1831, and written by the priest Andrew, son of George, from the village of Gabriel of the district of 'Akkrār, near Tripoli (of Syria), for David, son of 'Isa Hulû.

Ff. 1834-1872 contain by a later hand additional prayers for dominical festivals.

On ff. 177-181a there is an ecclesiastical calendar from A.M. 7339 and A.D. 1831 to A.M. 7359 and A.D. 1851.

Clear and handsome Syrian Naskhi. Main headings in thick black characters, and subheadings in red. Profusely rubricated.

Something is missing between ff. 5-6, 7-8, 9-10, 181-182.

[Mingana Chr. Arab. 107.]

32.

332 × 238 mm. 250 leaves of two columns. Twenty-seven lines to the column.
The Menologion and Euchologion of the Greek Church.

كتَابُ المَنْهَلِ حَبض طَفِئِ الرَّوْمِ

Every day of the month is dedicated to one or more saints, to whom different prayers, generally sung to different tunes, are addressed.

The MS. is incomplete, as it begins with the 3rd February (fol. 2a), the beginning of which is missing, and ends with the 31st August.

I give below the names of the saints for February and March:

---

1 As seen in the Arabic colophon given below, the copyist gives in writing two hundred instead of eight hundred, which is the right number exhibited in the date in figures.

2 The names of saints which are not familiar will be transliterated.
4th February. St. Isidore al-Farami.
5th .. St. Agatha.
6th .. St. Phoculus, bishop of Smyrna.
7th .. St. Parthenius, bishop of Lampsakon in Hellespont.
8th .. SS. Theodore the General, and Zacharias the Prophet.
9th .. St. Nicephorus.
10th .. St. Charalampius the Thaumaturge.
11th .. St. Gelasius, bishop of Sebaste.
12th .. St. Meletius of Antioch.
13th .. St. Martinianus.
14th .. St. Aphcasantius.
15th .. St. Onesimus.
16th .. St. Pamphilius, martyr.
17th .. St. Theodorus the tiro, martyr.
18th .. St. Leontius of Rome, Pope.
19th .. St. Archippus the Apostle.
20th .. St. Leontius of Coutances. Addressed also as Leo.
21st .. St. Timotheus al-Anasimpoli.
22nd .. The discovery of the relics of martyrs.
23rd .. St. Polycarp of Smyrna.
24th .. The finding of the head of St. John the Baptist.
25th .. St. Tarasius, archbishop of Constantinople.
26th .. St. Porphyrius, bishop of Gaza.
27th .. St. Procopius al-Bänyäsi.
28th .. St. Basil the Confessor, who became a monk with St. Procopius.
29th .. St. Cassianus.
1st March. St. Aphaduncia (a nun).
2nd .. SS. Theodotus the martyr, bishop of Cyrena, and Euchesius the martyr.
3rd .. SS. Apotropius, Callinicus and Basiliscus, martyrs.
4th .. St. Gerasimus of the Jordan.
5th .. St. Conon, martyr.
6th .. The forty-two martyrs.
7th .. SS. Basileus, bishop of Sharstina, and Ephrem, Capitonus, Eugenius, Eutharius, and their companions, martyrs.
8th .. St. Theophilactus, bishop of Nicomedia.
9th .. The forty martyrs of Sebaste.
10th .. St. Quadratus the martyr, and his companions.
11th .. St. Sophronius, Patriarch of Jerusalem.
12th .. St. Theophanes the Severan, or follower of Severus (seferyäni).
13th .. The translation of the relics of Nicephorus, Patriarch of Constantinople.
14th .. SS. Benedictus the monk, and Alexander the martyr.
15th .. St. Agapius and his six fellow-martyrs.
16th .. St. Sabinus the martyr.
17th March. St. Alexius, the man of God.
18th " St. Cyril of Jerusalem.
19th " SS. Chrysanthus and Daria (martyrs).
20th " The Fathers killed in the monastery of St. Sāba.
21st " St. Jacob, bishop and confessor.
22nd " St. Basilius of Angora, priest and martyr.
23rd " St. Nikon and his 200 fellow-martyrs.
24th " Eve of the Annunciation, and Zacharias the Prophet.
25th " Annunciation of the Virgin.
26th " The Archangel Gabriel.
27th " St. Matrona (the woman martyr) who was from Salonika.
28th " St. Hilarion the younger.
29th " St. Mark, bishop of Arethusa, martyr, the deacon Cyril, and their companions; and the martyrs Jonas and Parachius.
30th " St. John Climacus.
31st " St. Hypatius the Thaumaturge, bishop of Gangra.
Ff. 243b-248b are occupied with the service of unnamed saints who have no special service in the ecclesiastical year. Such saints may be apostles, prophets, martyrs, bishops, etc.

Dated (fol. 243a) 5th April, a.d. 1839, and written by the Greek Orthodox copyist, Nicholas, son of Joseph Jabbār, from Damascus.

Five leaves are missing between ff. 239-240.
Clear, slightly bold, but not handsome Syrian Naskhi. Main headings in thick black characters. All sub-headings in red. Profusely rubricated. Very broad margins.
A note of ownership is found on fol. 248b, to the effect that Job Dāḥdal bought the MS. for himself and his children.

[Mingana Chr. Arab. 96.]

33.

169 × 107 mm. 98 leaves. Thirteen lines to the page. Another prayer-book of the Greek Uniate Church.

The main sections of the book are:—
Ff. 4a-19a : Morning prayers.
CHRISTIAN ARABIC MSS.—SERVICE BOOKS

Ff. 31b-38a: Evening prayers.
Ff. 38b-94b: Prayers to be recited at different dominical festivals.
The main headings of the last section are:
Fol. 52a: شرح معرفة ترتيب الأقام على مدار السنة كله.
Fol. 72a: كتاب التواريخ.

A feature of the present MS. is that about one-third of the prayers found in it are in Greek transliterated in Arabic characters.

Dated (fol. 94b) Thursday, the end of September, A.D. 1843, and written by the priest Joseph Rabahiyyah.

 وكان الفراج من ناحية هذه الكرادسة يوم الخميس الكاين في آخر شهر تمبرير الأول سنة 1843 مسيحية وذلك بيد
احتر الملاذ الحولى بوسف راحة.


[Mingana Chr. Arab. 112.]

34.

226 × 160 mm. 80 leaves. Twenty-one lines to the page.

A MS. containing the Liturgies of SS. John Chrysostom and Basil of Cesarea, the προηγεσμένα, or the Mass of the pre-sanctified Elements, of Gregory Nazienzen, the μέταλληθή, or prayer for the partaking of the Holy Communion, and some other prayers, together with a Synaxarium according to the Greek Church.

كتاب صلاوات في ترتيب أتسشن السحرية والصلاة السماية والاذكرينات وخدمة الأدرار المتقدمة. الفداسات الآلهية
فما يحتاجه الكاهن والشمام نائب الآباء في القديسين يوجذا الذهفي اللحم وباسيلوس الكبير وقديس اليوهانان المنسوب
إلى القديس غيريغوريوس الديابولوس.

A

Ff. 4b-11a: The Evensong and the Vigils (ἀπορροια).

صلوات الأذكرينات.

B

Ff. 11b-18a: The Matins.

C

Ff. 18a-23a: The preliminary matter dealing with the Liturgy and with the vestments and the preparation of the Elements on the altar of a Cathedral Church.

ترتيب لبس البدلة والخدمة الآلهية الطاهرة الكاين في الكنيسة المعلية.

D

Ff. 23b-38a: The Liturgy of St. Chrysostom.

خدمة القداس الآلهي لآتنا الجليل في القديسين بوحا تم الذهب.
E
Ff. 386-506: The Liturgy of St. Basil.

F
Ff. 510-586: The προπροσκύνησις, or Mass of the pre-sanctified Elements.

G
Ff. 590-736: The prayers of the μεταδόθησις.

The above treatises constitute the original MS. The items that follow are by later hands.

H
Ff. 740-766: The calendar of the saints for each day of the year, according to the Greek Church.

I
Ff. 770-796: Several prayers for a sick man.

The same hand which wrote the above prayers has also written another prayer on ff. 7b-2b, for a sick man who is sleepless.

Dated (fol. 736) 16th November, A.D. 1857, and written by the priest Joseph Rabahiyah of Homs, who states that in that year he went on pilgrimage to Jerusalem.


[Mingana Chr. Arab. 97:]

35.

145 × 84 mm. 98 leaves. Nine lines to the page.

A prayer-book for the use of the modern Greek Uniates. Many prayers are translated from Latin.

كتاب السواعية

Dated (fol. 986) 5th of September, A.D. 1865, and written by Ilyas Zaidan, from Damascus.

هذه السواعية المباركة علق كابه الياس زيدان التلميذ تحريرا في 5 ايوليو سنة 1865 الح.

36.

66 × 47 mm. 78 leaves. Generally fourteen lines to the page.
Another prayer-book of the Greek Uniate Church.

كتاب السواعي

Ff. 1-37b: Morning prayers and the Hours.
Ff. 37b-48a: An ecclesiastical calendar and synaxarium divided into months, together with the prayers to be recited on the days of the principal saints of the month.
The remaining part of the MS. contains different prayers, especially the Metalepsis (μετάλεψις) on ff. 606-766.
Ff. 77b-78a contain an ecclesiastical calendar embracing the years between A.M. 7374, or A.D. 1866, and A.M. 7378, or A.D. 1870.
Dated (fol. 78a) 15th of April, A.D. 1866, and written in the village of Bino, near Tripoli, by the priest Michael, son of Abraham.

كملت نسخة هذا السواعي علي يد الباير ميخائيل بن إبراهيم الجندي من قرية بنيو من اعمال طرابلس النايم، وكان التجاز في الخامس عشر يوما من شهر نيسان سنة 1866 مسيحيه.

Clear and handsome Syrian Naskhi. Main headings in thick black characters, and sub-headings in red. Profusely rubricated.
Something is missing between ff. 22-23. [Mingana Chr. Arab. 113.]

37.

171 × 106 mm. 79 leaves. Generally twelve lines to the page.
The Office of the Hours, or the Horologion, of the Greek Uniate Church.

داني..... نسخ اجيه عريض تنتهي على السنة سلوات

Dated (fol. 78b) Wednesday, the 14th August, 1895, and written by Faraj George.

وكان الفراج من هذا الإجيه في يوم الاثنين(buffer) 14 أغسطس سنة 1895. انذر يا ربي عبد الحق.....

Frg جرجس.

A scrawling and negligent Syrian Naskhi. European paper. Headings in red. [Mingana Chr. Arab. 42.]
38.

150 × 96 mm. 247 leaves. Generally from twelve to thirteen lines to the page.

A

Ff. 1-23a: A Calendar according to the Latin Church.

B

Ff. 23b-24a are blank.

Ff. 24b-247b: The Office of the Virgin, according to the Roman Catholic Church.

From an inscription on fol. 1a we infer that the author was a Jesuit called Habib:

From an inscription on fol. 1a we infer that the author was a Jesuit called Habib:

A clear Syrian Naskhi. Main headings in thick black characters, and sub-headings in red. Well rubricated. Pages numbered in European Arabic numerals.

[Mingana Chr. Arab. 57.]

39.

126 × 70 mm. 102 leaves. Twelve lines to the page.

A prayer-book for the use of Roman Catholics in general.

No date. A clear but not handsome Syrian Naskhi of about 1800. Ff. 73-89 are by a later hand. No rubrications.

[Mingana Chr. Arab. 44.]
CHRISTIAN ARABIC MSS.—THEOLOGY

VI
THEOLOGY AND THEOLOGICAL HISTORY

40.

322 x 222 mm. 215 leaves. Fifteen lines to the page.

A

Ff. 1-147b : The Didascalia.

The work is divided into 39 bāhs, and an introduction. The introduction covers ff. 5a-10b.

The first bāb begins (fol. 10b) :

الباب الأول لاجل الله يجيب على الأفكار ان يخففوا ويقرأ الكتاب المقدس.

The last bāb begins (fol. 144a) :

الباب الثاني والاثنون كتاب المقدسة لاجل المستوى الائي الذي علمها اللها الرسول.

Ff. 14a-4b contain an index to the work, with a preface written in the usual Arabic method, as follows:

المجد لله الملك الروم المشرب من الرواية والأولو ... أما بعد هذا كتاب المقدسة يغني به كتاب: التاليم الروحانية.

B


قانون الاقليمنص باب روم (sic) تلميذ الرسول يطرس كتبها عن طرسال التلميذ رأس الجوانب خبرا عن يسوع المسيح.

The Canons are said to have been delivered by Peter to Clement, who at the beginning and at the end speaks in the first person.

Begins: قال الاقليمنص باب روم (sic) عن طرسال الرسول ... قال لي يا ابني لا تندم احدا برشوة ولا تتأمل ولا تنظر على ممودية.

Ends (fol. 155b) :

ويعد المقدسة كتب في هذه الوصية وتعاطي ابابا على جبل طور تابور رينا والاثناء في يوم صعود المقدس الى مجد سبالة الله المسيح والمسجد الى ابيب الابدين امين.

The Canons deal with ecclesiastical subjects, such as Fast, Baptism, Confirmation, Priesthood and Eucharist.

C

Ff. 156a-170b: The Apostolic Constitutions, attributed also to Clement of Rome.

هذا كتاب الأبطول المتذكر وصوته من بعد سبالة يسوع المسيح وما وضعوا من السن وقوانين الرسولية وهو من كتب القيسي.
Begins (fol. 1566):

The subscription (fol. 1706) is:

Ends:

The subscription (fol. 1706) is:

Ends:

D

Ff. 171a-190b: Another section dealing with the Canons of the Apostles and Apostolic Constitutions.

This section deals mostly with ecclesiastical hierarchy, with observance of holy days, with prayers for the dead, and with the laws of pilgrimage to Jerusalem. The Canons on ff. 1846-1886 are attributed to St. Paul.

Begins:

Ends:

E

Ff. 191a-215b: The 81 Canons of the Apostles. The Canons are preceded by an injunction dealing with some festivals of our Lord, and with some fasts.

... the Canons are preceded by an instruction dealing with some festivals of our Lord, and with somefasts.

Ff. 191a-215a contain the index to these Canons. The Canons are said here also to have been promulgated by Clement (fol. 196a). They correspond (with important variants) with those mentioned in Pat. Orient. viii. 559 ff.

The first Canon begins (fol. 196a):

Dated (fol. 215b) Thursday, 25th of the Coptic month of Amshir of the year 1472 of the Martyrs (a.d. 1756), and written by Ibrahim Sulaimân Najjar, from the village of Mir, the priest of the Church of our Lady and of the Holy Women Martyrs Barbara and Juliana, formerly that of SS. Abû Kir (Cyrus, or Curius, or Mercurius) and John.

\[\text{Dated (fol. 215b) Thursday, 25th of the Coptic month of Amshir of the year 1472 of the Martyrs (a.d. 1756), and written by Ibrahim Sulaimân Najjar, from the village of Mir, the priest of the Church of our Lady and of the Holy Women Martyrs Barbara and Juliana, formerly that of SS. Abû Kîr (Cyrus, or Curius, or Mercurius) and John.}\]

\[\text{I.e.} \text{Tithi.}\]

\[\text{There are many churches and monasteries under the name of these two saints. See Abû Salih, Churches and Monasteries of Egypt, pp. 210-215, 217, etc.}\]
CHRISTIAN ARABIC MSS.—THEOLOGY


[Mingana Chr. Arab. 79.]

328 x 233 mm. 317 leaves. Twenty lines to the page.

An extensive Catena Patrum, or collection of extracts from Church Fathers and early Synods, in connection with the Incarnation of the Word.

Some extracts from the Fathers found in the first part of the present MS. are also found in Mingana Syr. 481. The MS. seems to bear the stamp of a semi-official book of the Coptic Monophysite Church.

The compiler does not mention his name, but he was a Copt, believing in the Monophysite doctrine of the Incarnation.

The Fathers quoted are:

1. Irenaeus. Two extracts (ff. 68-84a; (sic) the which is aMS of the rental)

2. Atticus of Constantinople, from his discourse on Nativity (fol. 8a): (sic) the film which is a rental

3. Archaeus, bishop of Lepatis or Leptitana (in Arabic Lebda, in Africa), 2nd century, from his letter to Alexander (fol. 88):

4. Dionysius the Areopagite, from his letter to Timothy, the Disciple of St. Paul (ff. 88-96): (sic) the film which is a rental

5. Ignatius of Antioch. Two extracts, the last of which is from his 13th letter (9b to 11a):

6. Gregory Thaumaturgus:

(a) From his discourse on the Trinity (ff. 11a-13b).


These two extracts from Irenaeus are identical with those found in Mingana Syriac 481 (ff. 134b-135b; in the Catalogue p. 886), where "Lugdunum" appears in Garshuni as "Eden," and "Irenaeus" as "Hierotheus." Both these mistakes of spelling are due to errors of copyists, which I did not find it necessary to correct.
(b) From the end of his discourse on Faith (fol. 13a):

(7) Gregory the Illuminator. Three extracts from his Prayer (ff. 13b-14a):

(8) Alexander of Alexandria, who presided at the Council of Nicea. Two extracts (fol. 14a), the last of which is from his discourse on the Trisagion:

(9) Athanasius of Alexandria. Various extracts:

(a) From his treatise on the Incarnation (ff. 24b-25a):

(b) From his treatise on the Profession of Faith. Two extracts (26a-27b):

(c) From his treatise on the Holy Trinity and the Economy of our Lord (ff. 27a-30a):

(d) From his Profession of True Faith. Five extracts (fol. 30):

(e) From his discourse on the Body and the Soul, and on the Descent of our Lord into Hades (fol. 31a):

(f) From his discourse on the Incarnation. Three extracts (fol. 32b):

(g) From his third discourse on the Trinity, against the Arians (fol. 32a):

(h) From his twelve points to the Emperor Constantius, after he had recalled him from his exile (ff. 32a-35b):

(i) His letter to Epictetus, bishop of Corinth (ff. 35b-43b):

(j) From his letter to Amphiloctius (?) (fol. 43b):

(10) Basil of Caesarea:

(a) From his discourse against Eunomius (fol. 43b):

(b) From his letter to Amphiloctius (?):
CHRISTIAN ARABIC MSS.—THEOLOGY

(c) From his commentary on the words of Solomon “The Lord created me” (ff. 44a-48b):
وقال هذا المنبوذ بابا بلينوس قول سليمان ان الرب خلقني.

(d) From his Profession of Faith in the Trinity (ff. 43a-48b):
امام الفداس بيبلوس الذي قالها في الكاثوليكية.

(e) From his Canons, which number 106 (ff. 488-498):
استن قراءة قادحة في أول تأويله وهي مائة وستة وثلاثين.

(11) Gregory Nyssen:
(a) From the 15th discourse of his Commentary on the Song of Solomon (ff. 493b-500b):
وقال الفداس بيبلوس استن نسياح أخو الكبير بلينوس في السميرة أن من نسياح.

(b) From his discourse on the baptism of our Lord (ff. 508-512b):
ابنما قال هذا الفداس: أخو بلينوس النبي وابن السميرة.

(c) From his commentary on Philip (fol. 526).

(d) From his discourse on Penitence (ff. 528-560):
قال ابنما هذا الفداس بيبلوس استن نسياح على الكلمه وما يدله الله الذي يوبق من خطيته.

(12) Felix of Rome, from his discourse on the Incarnation and Faith. Three extracts (fol. 56):
قال النيكي بطريرك رومه في مبهر، عن التحدي، والصلاة: 

(13) Hippolytus of Rome:
(a) From his letter to Dionysius (fol. 606b):
وقال الفداس أبوالونيس بطريرك رومه في رسالته إلى دينوسيوس. 

(b) From his letter to Barsadasis1 (ff. 59a-606b):
رسالة أخرى من هذا المعلم بابا بلينوس إلى برسداسيس.

(c) From his Encyclical letter (ff. 608b-61a):
واضما رساله أخرى من هذا المعلم الفداس بيبلوس إلى بطريرك رومه في جميع واحذية السميرة.

(d) From his discourse on the unity of Christ. Three extracts (ff. 614a-626b):
قالنا هذا الفداس بيبلوس الصلالة إلى رومه ولأجل وحذية السميرة.

(e) From his discourse on the Incarnation (ff. 626-649b):
قال هذا الفداس بيبلوس للجلد.

(14) Metholigen,2 bishop of Rome (fol. 64):
 وقال ميثولجين (بابا رومه) في الأغاني غير: 

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1 In Harnack's Christliche Schriften, p. 645, this name appears as Barsadasis.
2 In MS. Mingana Syriac 481, ff. 2126-2139 (p. 688), this name is spelt “Methologen,” and in Mingana Syriac 344 (ibid., p. 639), the name is spelt “Metholigus.”
(15) Hippolytus of Rome, from his letter to Severianus of Gabala (ff. 646-650a):

(16) Sylvester of Rome, from his treatise against the Jews about the Passion of our Lord (fol. 65):

(17) Anatolius, bishop of Rome, called “the shining lamp” (ff. 658-660a):

(18) St. Ephrem:

(a) From his discourse on the Virgin. Two extracts (fol. 66a):

(b) From his commentary on the Pearl. Three extracts (ff. 66b-68a):

(19) Proclus of Constantinople:

(a) From his discourse on the Nativity (fol. 66a):

(b) From his discourse on Thomas. Two extracts (fol. 66b):

(c) From his discourse on the Incarnation (ff. 66b-66a):

(d) From his letter to Armenia. Two extracts (fol. 66a):

(e) From his discourse on the Annunciation (fol. 69):

(f) From his discourse on the Creed. Two extracts (ff. 69b-70a):

(g) Again from his discourse on the Incarnation (ff. 70b-73a):

(20) Severianus, bishop of Gabala, which is Askalon (fol. 73a):

(21) Euphrasius, the archbishop of the Armenians. Two extracts (fol. 73):

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1 This name “Gabala,” owing to a slight change in Arabic characters between the letters 6 and y, appears in the MS. as “Gayla.” The copyist of Mingana Syr. 481, fol. 2136, where the same quotation is found, not being familiar with the word “Gabala,” or “Gayla,” changed it to “Gilan,” the old Persian province on the Caspian Sea.
(22) John of Jerusalem, from his discourse on the Creed (ff. 73b-76a).

(23) Theodotus, bishop of Ancyra, from his discourse on the Nativity (ff. 76a-78b). Eight extracts:

(24) Epiphanius of Cyprus:

(a) From his work Ancoratus. Thirteen extracts (ff. 78b-96a).

(b) From his book on the Twelve Precious Stones (fol. 88b).

(25) Gregory Nazianzen:

(a) From his discourse on the Trinity (ff. 96a-98a).

(b) From his discourse on the Son. Two extracts (fol. 98).

(c) From his letter to Cledonius (ff. 98b-99b).

(d) From his discourse on the Nativity (ff. 99b-100a).

(26) John Chrysostom:

(a) From his discourse on the Trinity. Two extracts (ff. 100a-109b).

(b) From his discourse on the Nativity. Three extracts (ff. 109b-110a).

(c) From his commentary on Matthew. Two extracts (fol. 110a).

(d) From his commentary on John (fol. 110).

(e) From his discourse on the Nativity, which begins: “With great mystery.” Three extracts (ff. 110b-113a).

(f) From the 77th discourse of his commentary on John (fol. 113b).

(g) From his commentary on Psalm 46 (fol. 113).
(h) From the 3rd discourse of his commentary on the Second Epistle to the Corinthians (fol. 113b):
وقال أيضاً هذا النص هو أن النُّبَيَّ في البرمث الثامن في غير رسالة.

(i) From the 4th discourse of his commentary on the Epistle to the Hebrews (fol. 113b):
وقال أيضاً في البرمث الرابع من تفسير رسالة يوشع إلى البرمث.

(j) From his commentary on the Epistle to the Ephesians. Six extracts (ff. 114a-117a):
وقال أيضاً في البرمث الثامن من تفسير رسالة المس.

(k) From his discourse on the Ascension. Four extracts (ff. 117a-118b):

(l) From his discourse on the Nativity, which begins: "The Fathers and the Prophets." Three extracts (fol. 119):

(27) Theophilus of Alexandria:
(a) From his discourse on Faith (ff. 119b-120a):
قال الديانة تؤوَّل السطرير المدينة العظمى:

(b) From Heretistica, i. xx. (fol. 120a):
وقال أيضاً في الآلات الإسكندرية لآلا الإمس.

(28) Cyril of Alexandria:
(a) From his Profession of Faith (ff. 120a-121a):
امامة الديانة كبراه رس الناحية الإسكندرية:

(b) From his book Dialogues with Hermias, on the Catechumens:
تعمّ الإماتة المديدة كآلله:

(c) From his discourse on the Trinity (ff. 123a-126a):
برمث الله الديانة كبراه رس لله:

(d) From his letter to John (of Antioch?): Two extracts (ff. 126a-127a):
وقال أيضاً في رسالته إلى بطريرك المندسين بالله:

(e) From his discourse on Faith (fol. 127):

(f) From his letter to the monks about the Virgin Theotokos (fol. 128):
وقال أيضاً هذا النص في الآلام:

(g) From his 2nd letter to Severus (fol. 128):
وقال أيضاً في كتاب الثاني الذي لسور:

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1 This word "Heretistica," which often occurs in the MS., may possibly be derived from the Greek ἄλλητρα (selector), and may consequently mean "select letters," "collection of extracts."
CHRISTIAN ARABIC MSS.—THEOLOGY

(h) From his discourse on Faith, addressed to the Emperor Theodosius (ff. 128b-129a):

(1) From his letter to John, after having received his answer (fol. 129):

(i) From his letter to Nestorius (ff. 129b-130a):

(j) From his letter to John, after having received his answer (fol. 129):

(k) From his discourse on the Unity of Christ (ff. 130b-131a):

(l) From the 5th tomos against Nestorius (fol. 131):

(m) His letter to John of Antioch (131b-132a):

(n) His letter to Acacius of Scythopolis (fol. 132a):

(o) His letter to Acacius of Melitene (fol. 132):

(p) From his letter to the Synod of the Egyptian bishops assembled in Alexandria against Nestorius. Four extracts (ff. 132b-135a):

(q) His letter to Nestorius. Three extracts (ff. 135a-135b):

(r) From his letter to the Oriental bishops (fol. 135b):

(s) From his 2nd Profession of Faith (fol. 135a):

(t) From his Thesaurus. Two extracts (fol. 140):

(u) From his letter to Eulogius (ff. 140b-141a):

(v) From his commentary on the First Epistle to the Corinthians (fol. 142a):

(w) From his discourse on the Incarnation of the Word (ff. 142a-145a):

(x) From his first book of Thesaurus (fol. 145a):

(y) From the seventh chapter of the second book of Thesaurus (fol. 145):
(a) From the eighth chapter of this same book. Three extracts (ff. 146a-147b):

(1) From the forty-ninth chapter of his discourse on the Unity of Christ (fol. 147b):

(2) From his Book of Questions. The questions quoted are Nos. 21, 75, 83, 87, 117, 207, 217 (ff. 147b-149b). Begins: (sic)

(3) Letter to Succensus (ff. 149a-154a): (sic)

(4) Letter to Succensus (ff. 154a-157b):

(5) From his letter to the pious emperors (ff. 157b-169a):

(6) From the seventh chapter of his Explanation of the Mystery of Christ, against Nestorius (fol. 169a):

(7) From his Scholia (ff. 169a-171a):

(8) From his Synodical Letter to Severus of Antioch (ff. 171a-172a):

(9) From his letter, when in exile, to the people of Alexandria (ff. 179a-181a):

(b) From his discourse on the Trinity (ff. 172a-178b):

(c) From his letter, when in exile, to the people of Alexandria (ff. 179a-181a):

(d) From his discourse read before the emperor (ff. 188b-189a):

(20) Theodosius of Alexandria:

(a) From his Synodical Letter to Severus of Antioch (ff. 171a-172a):

(b) From his discourse on the Trinity (ff. 172a-178b):

(c) From his letter, when in exile, to the people of Alexandria (ff. 179a-181a):

(21) Severus of Antioch:

(a) His Profession of Faith, presented to the Emperor Anastasius (ff. 182a-185b):

(b) From his letter to Julian on the Incarnation (ff. 185b-188a):

(c) From his discourse on “My God, my God, why hast Thou forsaken me?” (fol. 188):

(d) From his discourse read before the emperor (ff. 188b-189a):

(e) From his Synodical Letter to Severus of Antioch (ff. 171a-172a):

(f) From his discourse on the Trinity (ff. 172a-178b):

(g) From his letter, when in exile, to the people of Alexandria (ff. 179a-181a):

(h) From his discourse read before the emperor (ff. 188b-189a):
(e) From his letter to the emperor. Two extracts (ff. 189b-190a):

(f) From his Synodical Letter to John of Alexandria. Two extracts (ff. 190a-191a):

(g) From his Synodical Letter to Theodosius of Alexandria (ff. 191a-192a):

Jacob of Serug:

(a) From his mainra on Nativity. Two extracts (fol. 195a):

(b) From his mainra on the Passion. Two extracts (fol. 195b):

Benjamin of Alexandria, from “Heretistica” xvi. against those who say that the divinity of God is mortal (ff. 195b-200a):

John of Alexandria, from his Synodical Letter to Cyriacus of Antioch (ff. 200a-205b):

Cyriacus of Antioch, from his letter to Mark, Patriarch of Alexandria (ff. 205b-211b):

Theodosius of Antioch, from his letter to Michael of Alexandria (ff. 211b-217a):

Dionysius of Antioch, from his Synodical Letter to Michael of Alexandria (ff. 214a-216a):

Gabriel of Alexandria, from his Synodical Letter to John of Antioch (ff. 216a-218b):

Cosmas of Alexandria:

(a) From his Synodical Letter to John of Antioch (ff. 218b-220b):

(b) From his letter to Basil of Antioch (ff. 220b-222a):

Basil of Antioch, from his Synodical Letter to Cosmas of Alexandria (ff. 222b-229a):

Macarius (Makaráh), Patriarch of Alexandria, from his Synodical Letter to John of Antioch (ff. 229a-231a):
Dionysius, Patriarch of Antioch, from his Synodical Letter to Menas, 1 Patriarch of Alexandria (ff. 231a-236a):

Menas of Alexandria, from his Synodical Letter to John of Antioch (ff. 236a-238a):

Dionysius of Antioch, from his Synodical Letter to Menas of Alexandria (ff. 238a-241a):

John of Antioch:

(a) From his Synodical Letter to Menas of Alexandria, when the Emperor of Constantinople seized the former, in 1280 of the Martyrs (A.D. 969), and brought him to Constantinople to be interrogated by the Patriarch of the Metropolis (ff. 241a-247a):

(b) From his Synodical Letter to Menas of Alexandria (ff. 247a-250a):

Hippolytus 2 of Rome:

(a) From his discourse on the Incarnation (fol. 244a):

(b) From his discourse on the Union of the Body of Christ with His Divinity (ibid.):

(c) From his letter to Dionysius of Cyprus (fol. 244b):

Philotheus 3 of Alexandria:

(a) From his letter to Dionysius, Patriarch of Antioch (ff. 250a-253a):

(b) From his Synodical Letter to Athanasius, Patriarch of Antioch (ff. 253a-255a):

Athanasius of Antioch, from his Synodical Letter to Philotheus of Alexandria (ff. 255b-258a):

John, Patriarch of Antioch, from his letter to Zechariah, Patriarch of Alexandria (ff. 258a-261a). Two letters:

1 Written also Minas or Mennas.

2 These extracts from Hippolytus are found in the Synodical Letter of John of Antioch.
CHRISTIAN ARABIC MSS.—THEOLOGY

(49) Zechariah, Patriarch of Alexandria, who was the 64th in the series of the Patriarchs of that city:

(a) From his Synodical Letter to John of Antioch (ff. 264a-b-264b):
من رسالة سفوين : لانا براحيل عيا الاستينيدة وهو الراي والبوزن من عدد البارةة الى انا الاطاهر اذا بوجا بطريرك اطالة جوابا عن رسالة السفوين الواردة اب.

(b) From his Synodical Letter to John of Antioch, in the year 403 of the Hijrah (A.D. 1012) (ff. 264a-265b):
من رسالة سفوين من الابان دايره بطريرك الاستينيدة الى ابا : وحننا بطريرك اطالة في سنة ثلثة ورابعية هلالية.

(50) Sanutius, Patriarch of Alexandria:

(a) From his Synodical Letter to Dionysius, Patriarch of Antioch, in answer to the latter’s letter, in 752 of the Martyrs (A.D. 1036) (ff. 265b-269a):
لااب الاطاهر ابا سانونيوس بطريرك الاستينيدة وصر الى النص ديوئوسوس بطريرك اطالة جوابا عن رسالة الاب الواردة في سنة 752 سماها واثنين وخمسين للفهدة الأطهار.

(b) From his Synodical Letter to Dionysius of Antioch, in answer to his letter, in 751 of the Martyrs (A.D. 1035) (ff. 269a-278a):
من رسالة سفوين لانا ابا سانونيوس بطريرك الاستينيدة الى ابا ديوئوسوس بطريرك اطالة والشرق جوابا عن رسالة الاب الواردة في سنة 751 للفاءة الأطهار.

The date 751 is written also in Coptic numerals.

Among the Fathers quoted is Ignatius of Antioch (fol. 276b):
قال الاطهار الاب الله : تعال اعتليت لاب يمس الله.

(51) Dionysius of Antioch, from his Synodical Letter to Sanutius of Alexandria (ff. 278a-280a):
من رسالة سفوين لانا ابا ديوئوسوس بطريرك الاستينيدة :

(52) Christodolus, Patriarch of Alexandria:

(a) From his letter to John of Antioch (ff. 280a-282b):

(53) John of Antioch:

(a) From his Synodical Letter to Christodolus of Alexandria (ff. 285a-288a):

(b) From his second Synodical Letter to Christodolus of Alexandria (ff. 288a-293b):

(c) From his Synodical Letter to Christodolus of Alexandria, carried by Timothy, bishop of Jerusalem, and read in the towns of Egypt in the year 782 of the

1 Written also in Coptic numerals.
The date 782 is written also in Coptic numerals.

In a chapter found in the book of the Synodicon of the Coptic Church (fol. 286), at the beginning of the letters of the above John, Patriarch of Antioch, are quotations from the following Christian Arab writers:

(54) Habib, bishop of Tegrit, who is called Abu Ra’i’tah, and who flourished in the ninth Christian century; from his letter to the Christians from the West found in the Bahrain (on the Persian Gulf). Three extracts (ff. 2926-2930):


(56) Gregory Thaumaturgus, his twelve chapters on the Incarnation, with a commentary (ff. 2940-2976):

(57) Hippolytus of Rome, his six Anathemas, as quoted by Timaeus of Antioch (ff. 2976-2983):

(58) Euthalius, bishop of Rome (?), from his five Anathemas on the Faith, as quoted by Cyril of Alexandria in his letters to the emperors (fol. 298):

(59) Gregory Nazianzen, his twelve Anathemas, found in the letter which he wrote to Cledonisus, as translated from Coptic into Arabic (ff. 2988-3001):

(60) Cyril of Alexandria, his twelve chapters (Anathemas) written in the Council of Ephesus, with a commentary (ff. 300a-306b):

(61) Theodosius, Patriarch of Alexandria, his five Anathemas found in the letter which he wrote to Alexandria while in exile (ff. 306b-307a):

(62) John, bishop of Baralus, his thirteen Anathemas found in the discourse on the Church Ordinances (ff. 307b-309a),
(63) Cyril of Alexandria, various quotations from his works, with special reference to his discourse against Apollinarius (ff. 311b-313a), and to his Theaurus. On fol. 31r is a short quotation from the letter of Gregory Nazienzen to Cledonius (ff. 309–315). Headed: Cyril of Alexandria, various quotations from his works, with special reference to his discourse against Apollinarius (ff. 311b-313a), and to his Theaurus.

The MS. which is described in the colophon: “Profession of Faith of our Holy Fathers, Doctors of the orthodox Church,” is dated (fol. 315b) Monday, 12th of the Coptic month Mesori, of the year 1584 of the Martyrs (A.D. 1868), and written in the monastery of the Abbot Paula (Paul), by the priest-monk Shenudah, for Rizk George Khashshab, of the Jacobite community of Cairo.

The MS. seems to have been well collated with the original, as on many pages is found the following inscription on the margin: “The collation has reached here.”

[Mingana Chr. Arab. 67.]

335 x 219 mm. 62 leaves. Twenty-five lines to the page.

The orations of St. Athanasius of Alexandria against the Arians, or Orationes IV contra Arianos (eavd Aepevov le'ous 8').

As the MS. is incomplete at the beginning and at the end it has no regular title, and the titles of two orations are also missing in the MS. owing to lacunae. The only titles found in the MS. are those of the third oration (fol. 88) and the fifth oration (fol 62b).

The third oration begins:

The fifth oration begins:

McCallath tovtoviwv tov tov St. Athanasios tov Axytovv tov Arians, or Orationes IV contra Arianos (eavd Aepevov le'ous 8').

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McCallath tovtoviwv tov tov St. Athanasios tov Axytovv tov Arians, or Orationes IV contra Arianos (eavd Aepevov le'ous 8').
In comparing the beginning of these orations with the Greek work of St. Athanasius, we notice first that in the Greek the orations are only four, and not five as in the present MS. We are not in a position to solve definitely this problem, owing to the lacunae at the beginning. We may only conjecture that another short work by Athanasius against the Arians may have been counted as the first oration. That this hypothesis is possible is borne out by the fact that, as seen in the above quotations, the third oration of the MS. corresponds with the second oration of the Greek text, and the fifth oration with the fourth oration of the Greek text. We give below, from the beginning of the second and fourth orations as translated from the Greek in the series entitled: The Ancient and Modern Library of Theological Literature, the words corresponding with the above Arabic quotations:

P. 82. "I had, indeed, hoped that the arguments I had brought forward against the blasphemies of the Arians, and against the absurdities and errors of their doctrines, would have been sufficient to entirely confute these heretics, and to reduce them to silence; and to make them sensible of, and sorry for, the impieties they have invented and uttered against the Blessed Lord. But alas! it is no easy matter to make them acknowledge their errors. Just as swine and dogs wallow in their own vomit and mire, even so do they revel in their irreligion, and invent further fallacies."

P. 262. "The Word is God of God, for 'The Word was God' (S. John i. 1), and again, S. Paul says, 'Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen' (Rom. ix. 5). Moreover, since Christ is God of God, and the Word, and the Wisdom, and the Son, and the Power of God, therefore it is plain that there is but One God revealed to us in the Holy Scriptures."

Five MSS. of this work of Athanasius, translated by the Greek Orthodox writer Mas'ad Nushī, are registered in Graf's Catalogue de Manuscrits, pp. 120-121, 137, 143, 212 and 224.

No date. Written in a clear and slightly bold Egyptian Naskhi of about A.D. 1790. The headings of the makālahs in thick black characters, and their sub-headings in red. Broad margins.

Many leaves have disappeared from the MS. apart from those missing at the beginning and at the end, as there are lacunae between ff. 16-17, 25-26, 32-33, 33-34.

[Mingana Chr. Arab. 101.]
A treatise on the fact that a monk should not laugh nor rejoice, but should weep and sigh over his soul.

See the Graeco-Latin edition of St. Ephrem, i., 254-258.

A treatise containing the answer of St. Ephrem to a man who had asked him how to repent.

A treatise on the demon and death.

Some paleographical characteristics of the hand used in the MS. are:

1. The\textit{ Alif} resembles the Syriac cursive \textit{Alaf}. This is especially the case with the initial \textit{Alif}, which has at its lower end a sloping stroke to the right.

2. The initial \textit{Lam} resembles slightly also the Syriac \textit{Lamadh}, but has at the top end a sloping stroke to the left, while the final \textit{Lam} has a straight stroke at the lower end.

3. The \textit{Kaf} is often formed more or less like a \textit{Lam}. The only difference is that it is not so long, and its lower stroke is slightly elevated at the end.

4. The diacritical points are often used, but sometimes omitted.

A strip of extremely thin vellum with Greek uncial writing has been glued upside down on fol. 14, and bound in the corpus of the volume. The strip measures 189 x 19 mm., and

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**CHRISTIAN ARABIC MSS.—THEOLOGY**

Begins: 

Ends:

C

Ff. 32-58: A treatise on the fact that a monk should not laugh nor rejoice, but should weep and sigh over his soul.

See the Graeco-Latin edition of St. Ephrem, i., 254-258.

Ends:

D

Ff. 58-8a: A treatise containing the answer of St. Ephrem to a man who had asked him how to repent.

Ends:

E

Fol. 8a: A treatise on the demon and death.

Incomplete at the end. The final words are:

F

contains part of verse 32, chapter xiii., of St. Matthew’s Gospel. Greek paleographers to whom the strip has been shown have pronounced it to be of the first half of the fourth Christian century, and possibly the oldest vellum MS. of the gospels that contains the present verse.

See No. 91 [94].

[Mingana Chr. Arab. 93]

44.

254 x 170 mm. 228 leaves. Seventeen lines to the page.

A volume consisting of two different ancient MSS. put together by an early binder and containing miscellaneous matter.

A

Ff. 1a-r2b: A discourse by Anastasius, the Abbot of the Monastery of Mount Sinai, containing a commentary on Psalm 6. It is read at the beginning of Lent.

B

Ff. 13a-19b: The discourse of Cyril of Alexandria on the Circumcision of our Lord.

C

Ff. 19b-24b: The discourse of Michael, the Metropolitan of Damascus, on the beginning of Lent.

D

Ff. 24a-39a: A discourse by John Chrysostom, on the fact that a man must not despair after committing a sin, if he confesses it and repents, illustrated by the example of Elijah the Prophet and St. Peter.

E

Ff. 39a-44b: A discourse by Gregory Nazianzen, on a Faithful Friend, signifying Gregory Nyssen, the brother of St. Basil.
The Acts of St. Julian, the physician and martyr of Emesa, in the reign of Numerian.

An anonymous discourse on the Sunday of the Deprivation of Flesh, in the Greek Church.

An anonymous discourse on the Sunday of the Deprivation of Cheese in the Greek Church, by John Chrysostom.

A discourse by St. Ephrem on the Transfiguration of our Lord.

A discourse, by John Chrysostom, on the saying of our Lord: "Father, if thou be willing, let this cup pass away from me."

A discourse, by Jacob of Serug, on the colloquy between the good malefactor crucified on the right side of our Lord and the angel who guarded Paradise.

The history of the Prophet Elijah, the Tishbite, and how God took him up to Heaven alive.

The Acts of John the Evangelist, attributed to his disciple, the deacon Prochorus, who is said to be related to St. Stephen Protomartyr.
The following sub-headings are found in the text:

1. Fol. 131a: On the composition of the sacred Gospel when our Lord Jesus Christ made manifest His grace.

2. Fol. 133b: On the sorcerer Notitianus (sic).


4. Fol. 137a: On Drusiana, the wife of Andronicus.

Incomplete at the end. The last words are:

...those things which I have written and not written of the things which I have seen, I have not written on account of the fear of the Jews who would not have us take up the practice of writing..." (fol. 137a)

All the above treatises are written in one hand, a clear Syrian Naskhi of about A.D. 1260. Headings in red. The folios are numbered in writing by a later hand at the top of the pages. This hand must have been that of a Melchite, because on ff. 74a and 74-75, the Syriac letter Kof is used to indicate 100.

Thirty-seven leaves seem to have disappeared from the beginning of the MS., as the first numbered folio is 38.

Fairly broad margins, some of which are damaged. On fol. 78b the copyist has written his name in a confused diwan hand, which has been rendered almost illegible by age. The words "Isaac" and "Ilyas" may be detected dimly.

An owner has written in pencil on the margins of fol. 59a the list of some bishops of the town of Emesa.

On fol. 107a an unskilled European hand has written: "Padre Domine Jesu Christu NoVena Ei Spiritu Santo," with a drawing which looks like a fish.

From an inscription on the margins of fol. 101a we learn that in about A.D. 1500 the MS. belonged to a priest Mansur. A later owner is the priest Paul Rizk, who wrote his name on the fly-leaf at the beginning.

N

Ff. 148a-163b: A theological treatise by the Melchite writer Paul Râhib, bishop of Sidon, originally from Antioch, who flourished in the thirteenth Christian century.

Title: رسالة عقلية, The Mental Treatise.

Begins: رسالة مختصرة عقلية افتثاء ولى الراهب الخبير السيف صيدا الإسطكاي... 

An index to the work is found on ff. 148a-149a.

The work is divided into 22 bab(s), the first of which begins, on fol. 149a:

- باب الأول في وجوه: الباب الثاني وعندون (في البين) والثروان بعد الاضمحلال والندور...
- الباب الثاني...
- الباب الثالث...
- الباب الرابع...
- الباب الخامس...
- الباب السادس...
- الباب السابع...
- الباب الثامن...
- الباب التاسع...
- الباب العاشر...
- الباب الحادي عشر...
- الباب الثاني عشر...
- الباب الثالث عشر...
- الباب الرابع عشر...
- الباب الخامس عشر...
- الباب السادس عشر...
- الباب السابع عشر...
- الباب الثامن عشر...
- الباب التاسع عشر...
- الباب العاشر عشر...
- الباب الحادي عشر عشر...
- الباب الثاني عشر عشر...
- الباب الثالث عشر عشر...
- الباب الرابع عشر عشر...
- الباب الخامس عشر عشر...
- الباب السادس عشر عشر...
- الباب السابع عشر عشر...
- الباب الثامن عشر عشر...
- الباب التاسع عشر عشر...
- الباب العاشر عشر عشر...
- الباب الحادي عشر عشر عشر...
- الباب الثاني عشر عشر عشر...
- الباب الثالث عشر عشر عشر...
- الباب الرابع عشر عشر عشر...
- الباب الخامس عشر عشر عشر...
- الباب السادس عشر عشر عشر...
- الباب السابع عشر عشر عشر...
- الباب الثامن عشر عشر عشر...
- الباب التاسع عشر عشر عشر...
- الباب العاشر عشر عشر عشر...
- الباب الحادي عشر عشر عشر عشر...
- الباب الثاني عشر عشر عشر عشر...
- الباب الثالث عشر عشر عشر عشر...
- الباب الرابع عشر عشر عشر عشر...
- الباب الخامس عشر عشر عشر عشر...
- الباب السادس عشر عشر عشر عشر...
- الباب السابع عشر عشر عشر عشر...
- الباب الثامن عشر عشر عشر عشر...
- الباب التاسع عشر عشر عشر عشر...
- الباب العاشر عشر عشر عشر عشر...
- الباب الحادي عشر عشر عشر عشر عشر...
- الباب الثاني عشر عشر عشر عشر...
- الباب الثالث عشر عشر عشر عشر...
- الباب الرابع عشر عشر عشر عشر...
- الباب الخامس عشر عشر عشر عشر...
- الباب السادس عشر عشر عشر عشر...
- الباب السابع عشر عشر عشر عشر...
- الbab الثامن عشر عشر عشر عشر...

The 22nd bab begins, on fol. 160b:...
CHRISTIAN ARABIC MSS.—THEOLOGY

O

FF. 1638-1794: A treatise by the same bishop of Sidon, Paul Râhib, on the differences in religious belief between the various peoples of the world, with special reference to the Jews who embraced Christianity willingly.

Ends (fol. 179a):

Many leaves are missing between ff. 194-195.

R

FF. 1958-1976: A short treatise by the same Paul Râhib, in which he explains the Christian doctrine of the Unity of God and of the Incarnation to a Muslim correspondent called Abu Surûr.

The last miracle is incomplete at the end.

The MS. is dated (fol. 197b) Monday, the 5th October, of the year 1566 of the Greeks (A.D. 1255), and written in the town of Sidon by Ĥaraj, son of the Wâzîr (Vizier) Nicholas. The MS. is thus contemporary with the author.
The second part of the MS. (ff. 148-228) is written in an old Syrian Naskhi hand bordering on Kufi. Headings in red.

Fol. 158-153 and ff. 161-166 are supplied by a sixteenth-century hand.

On fol. 218a the name of an early owner is given in a marginal inscription as John.

The folios of the MS. are numbered in Melchite Syriac characters but not in the ordinary Abjad numbering.

The work is divided into four bābās, the second of which begins on fol. 148; the third on fol. 234; and the fourth on fol. 345.

In this bāb there is a quotation from Ignatius of Antioch (fol. 345).

1 The first bāb begins on fol. 7b.
D
Ff. 59a-69a: The twelve Anathemas of Cyril of Alexandria, with a commentary:

تفسير الرومسي الآثري عشر أي وضعها إلينا كيرلس الماطر العلم الجليل الكامل طبريك الإسكندرية.

E
Ff. 70a-71b: The twelve theological "Chapters" composed by Gregory Nyssen.

... شرح الآثري عشر راس أثري وضعا الماطر الأرمني أوغورو بوسا (sic).

F
Ff. 72a-78a: A theological work treating of the right belief in the Trinity and the Incarnation.

Begins: لَتُبْشِى لَا مَأْلِا إِنَّمَا عِنْدَ اللّهِ عَمَلٌ وَمَا نَهَى اللّهُ مِنْ أَمَرِّي لَيْسَ بِضِيقٍ حُسْبَانِي. من كَبْعَةِ الاعتقاد الارتداسي والإيمان بالثالوث المقدّس.

G
Ff. 79a-85a: A short treatise on the Trinity and Unity of God, and on the Union between the Divinity and the Humanity of Christ.

... عشرة أصول في ثلاث (sic) الله ووحداني وذلك مما وضح فيه للعيان لجعل الفهم الصارم بين الوثاب.

The work is divided into ten chapters.

H
Ff. 86b-95a: Another treatise on the Trinity and the Incarnation.

... إيضاح ثلاث اقتان الله ووحداني ... إنا الاحب للرب يئع المسيح ابن الله المثلي يعني

... عتقل وتبليك.

I
Ff. 96a-101b: A treatise containing the differences in the theological beliefs and the ecclesiastical customs of the different Christian communities: the Copts, the Melchites, the Armenians, the West Syrians, the Nestorians and the Nabians (Abyssinians).

Begins: ذكرت ما اعترفت به كل طائفة من طوائف الهباء (sic) المسيحية وشملوا (sic) بأيدي دون غيرهم:

كل طائفة بفردها.

J
Ff. 102a-104a contain miscellaneous subjects, among which we may mention (1) the good qualities of John the Baptist and of John, son of Zebedee, (2) the names of the parents of Melchizedek, (3) the reason why no Mass is said on Monday, Tuesday, Wednesday and Friday of the Holy Week, (4) the names of the shepherds who went to Bethlehem at the birth of Christ. They are said in the MS. to have been six in number.
K

Ff. 105a-1366: A treatise against the Jews, in which it is proved from the Old Testament that Jesus Christ is the true Messiah spoken of in the Jewish Scripture.

... أجوبة وسائل رد على اليهود الذين يقولون على المسيح الذي جاء ليس هو المسيح وتمنوهم لك ذلك من كتب الضفة.

Begins (fol. 105a): قد سأله إلى ابنته الله إن تُوضح لك ما هو سُطر من قول الأنبياء على السيد المسيح: كذلك بثعة المسيح وقيامته تفوق كنف. له المجد والسيح الخ.

Fol. 108a is blank, owing to a lacuna in the original MS.

L

Ff. 137b-143b: A treatise containing the explanation of the statement found in the prophet Isaiah to the effect that the sun and the moon would show a brighter light at the coming of the Messiah.

... حالة نص فيها تفسير الشمس والقمر الذي قاله النبي أن نورهم يزداد بهما، واشراقان عند عجبي المسيح له المجد.

M

Ff. 144b-151b: A treatise containing the history of the twelve Apostles and the countries which they evangelised, and in which they died.

اسمه الرسل الاثني عشر ومالهم والبلاد التي شرووا فيها وتبناوا بها.

Paul and John the Baptist are also mentioned in this treatise.

N

Ff. 151b-159a: The names of the seventy disciples and the countries which they evangelised.

اسمه الثلاثياث السبعين الذي أسفاطهم الزب ومالهم الاثني اضع.

O

Fol. 159 contains miscellaneous subjects: (1) the number of women called Mary found in the Gospels. These are said in the MS. to have been six in number; (2) the names of the Magi.

Dated (fol. 160a) Monday, 24th of the month of Kihak, of the year 1559 of the Martyrs (A.D. 1843), and written for the teacher John, son of David, from Arakhan, in the district of Saul 1 by the priest-monk George, of the monastery of Abu Makār, in the desert of Shīḥāt (Scete). The copyist mentions also the monastery of Muḥarrak.

وكان فراغ هذا الكتاب المبارك يوم الاثنين في أعيده وعشرين من شهر كيك المبارك سنة ألف وخمسمائة وتسعة وخمسين فلت وهم بذلك اليهود المبارك... المعلم هنا أبو داوود من اراخيف ناحية صول... كتاب الأحرف جرجر بالاسم خمع دير أبو مقار ببرية شهاة، وإملأ يندي اسمها السرائقة بجمال الصمد تعرف بدير المحرق.

1 On the east bank of the Nile, to the south of 11th (Aţfāh).
The above treatises of the MS. are divided by pages containing crude miniatures of the following saints:

Fol. 34: St. Athanasius.
Fol. 74: St. Peter.
Fol. 58b: St. Cyrus (or Curius), riding a horse, and holding two swords in his hands.
Fol. 69b: St. Gregory (probably Nyssen, as a treatise by him follows on the next page).
Fol. 78b: St. Rhipsime, the holy woman.
Fol. 85a: The Archangel Gabriel.
Fol. 95b: St. Macarius, the Egyptian.
Fol. 104a: A representation of the Nativity.
Fol. 137a: John the Dwarf (see below, p. 115).
Fol. 144a: The Abbot Antony.
Fol. 1606: The Archangel Suriel, holding a spear.
Fol. 161a: The Abbot Isaac, and near him his disciple John.

Clear Egyptian Naskhi. Headings in red. Well rubricated. Ff. ib-za contain an index of the treatises found in the MS.

[Mingana Chr. Arab. 71.]

46.

240 x 232 mm. 294 leaves of two columns. Generally from twenty-seven to thirty-one lines to the column.

A theological encyclopedia of Christian doctrine and mysticism, attributed in the MS. to a monk of the Black Mountain.

The title of the work is: "The all-embracing book" (كتاب الخلاقي), evidently a translation of the Greek πανδεξιον.

Heads: كتب الخلاقي الكبير الشريف الإمام المسموب إلى بعض الزهان التاملين بالليل الأسود:

The author of the work, who is not mentioned in the MS., was a monk who seems to have flourished in the eleventh Christian century. This is made clear in MS. 870 of Paul Sbath, where we are also informed that the work was translated shortly after its composition from Greek into Arabic, from an autograph of the author which had two columns to the page, and was written in minuscules.

The work is divided into sixty-three makālahs. Before the beginning of a makālah there is the heading: "The opening of the makālah" (نافذة الحلال)

The work mainly consists of quotations from the Bible, early Synods, and Fathers of the Church. I give below the translation of the first line of the long headings of the first seven makālahs, with the list of the Fathers, etc., quoted in them.

1 Bibliothèque de Manuscrits Paul Sbath, vol. ii., p. 82.
2 According to Cheikho, Catalogue des Manuscrits des Auteurs Arabes Chrétien, pp. 208-209, the author was called Nikon, and was "an archimandrite of the monastery of St. Simons Tsamasaragou, from Antioch," who flourished in the second half of the 11th century. This Nikon is mentioned also by Asemman (Bibl. Orient. I, p. 620), who describes another book by him, entitled Typicon. From the quotation found in Paul Sbath's catalogue (ibid., p. 82), we infer that there were two books entitled "πανδεξιον," the large πανδεξιον, which is represented in the present MS., and the small πανδεξιον previously written by a monk of the monastery of St. Saba, called Antiochus.
Ff. 1a-6a contain an index to the work.

Ff. 6b-8a: The first makālah, which contains the introduction.

Ff. 8b-18b: The second makālah, which exhorts to the careful reading of the sacred Books, and the right understanding of their meanings.

The Fathers quoted are:

(a) John Chrysostom (fol. 8b), from his commentary on Matthew.
(b) Anastasius, bishop of Mount Sinai (fol. 9b), on the demon mentioned in the Book of Job.
(c) St. Theodosius (fol. 9b).
(d) St. Maximus (fol. 10a), on the difficult passages of the Bible.
(e) St. Macarius (fol. 10a).
(f) Basil of Caesarea (fol. 10b).
(g) St. Athanasius (fol. 11a).
(h) Isaac, presumably of Antioch (fol. 11a).
(i) St. Ephrem (fol. 13a).
(j) St. Macarius (fol. 13a).
(k) Basil of Caesarea (fol. 13a).
(l) St. John of Damascus (fol. 15b), from his treatise on the Heretics.

Ff. 18b-21b: The third makālah, on the explanation of the Commandments of the Lord.

The Fathers quoted are:

(a) John Chrysostom (fol. 19a), from his discourse on the Holy Spirit (fol. 19b), and from his commentary on the Epistle to the Colossians (fol. 20b).
(b) Basil of Caesarea (fol. 21a), from his commentary on Isaiah.
(c) Isidore (of Pelusium?) (fol. 21b).
(d) St. Ephrem (fol. 21b).
(e) John Climacus (fol. 21b).

Ff. 22a-30b: The fourth makālah on forsaking the world.

The Fathers and the ecclesiastical books quoted are:

(a) John Chrysostom, from his commentary on Matthew (fol. 22a), from his commentary on the Epistle to the Ephesians (fol. 22b), and from his commentary on John (fol. 22b).
(b) St. Basil of Caesarea (fol. 22b), from his ascetical writings.
(c) St. Barsanuphius (fol. 23a).
(d) St. Basil (fol. 23b), from his ascetical writings.
(e) Nineteenth Canon of the Seventh Council (fol. 24a).
(f) Canons of the Council of Constantinople, held in the Church of the Apostles (fol. 24b).
(g) From a book of mystical quotations from the Fathers, entitled Patrikon (or "Paradise of the Fathers") (fol. 24b).
(h) St. Basil (fol. 25a), from his ascetical writings.
(i) From the Patrikon (fol. 25b).
(j) More Canons of the same Council of Constantinople (fol. 26a).
(k) St. Basil (fol. 26b), from his ascetical writings.
(l) The Fortieth Canon of the Sixth Council (fol. 27a).
(m) Ascetical writings of St. Basil (fol. 27b).

1 I refer only to the Fathers whose names are written in red.
(n) St. Ephrem (fol. 28b).
(o) St. Saba (fol. 28b).
(p) From the Patrikon (fol. 28b).
(q) John Climacus (fol. 29a).
(r) St. Ephrem (ff. 29a-30a).
(s) The Testament of Theodore Studita (fol. 30a).
(t) From the heretical writings of the Messalians (fol. 30a).
(u) Epiphanius of Cyprus (fol. 30b), on pseudo-Apostles.
(v) Six Canons of the Council of Gangra (fol. 30b).
(w) From the Civil Laws (fol. 30b).

Ff. 31a-32a: The fifth makalah, on the meaning of monasticism:
(a) John Chrysostom (fol. 31a), from his commentary on Philemon.
(b) Ignatius of Antioch (fol. 31a), from his letter to Polycarp of Smyrna.
(c) From the ascetical writings of St. Basil (fol. 31b).
(d) The Eighty-second Canon of the Apostles (fol. 31b).
(e) The Fourth Canon of Chalcedon (fol. 31b).
(f) The Third Canon of the Synod of Gangra (fol. 31b).
(g) From the Civil Laws (fol. 31b).

Ff. 32a-36a: The sixth makalah, on the fact that those who segregate themselves from the world for an earthly benefit are rejected by God:
(a) From the ascetical writings of St. Basil (fol. 32a).
(b) St. Ephrem (fol. 32b).
(c) From the Patrikon (fol. 32b).
(d) John Chrysostom (fol. 33a).
(e) St. Ephrem (fol. 33b).
(f) Gregory Nazienzen (fol. 33b).
(g) John Climacus (fol. 33b).
(h) St. Ephrem (fol. 34a).
(i) From the ascetical writings of St. Basil (fol. 34a).
(j) John Climacus (fol. 34a).
(k) The Third and the Fourth Canons of the above Council of Constantinople (fol. 34a).
(l) From the Civil Laws (fol. 34b).
(m) The Eightieth Canon of the Council of Carthage (fol. 34b).
(n) St. Theodore (probably Studita) (fol. 34b).
(o) From the ascetical writings of St. Basil (fol. 35b).
(p) From the Civil Laws (fol. 36a).

Ff. 36a-39a: The seventh makalah, on those who cause schism:
(a) John Chrysostom (fol. 36a), from his commentary on Matthew.
(b) St. Athanasius (fol. 36b).
(c) St. Ephrem (fol. 36b).
(d) Anastasius of Sinai (fol. 36b).
(e) From the ascetical writings of St. Basil (fol. 36b).
(f) John Chrysostom, from his commentary on St. Matthew (fol. 37a).
(g) From a letter of St. Simeon Thaumaturgus (Stylites?) to a hermit (fol. 37a).
(h) Maximus (fol. 37b).
(i) Barsanuphius (fol. 37b).
(j) Abbot Mark (fol. 37b).
(k) Anastasius of Sinai (fol. 37a).
(l) John Chrysostom (fol. 38a), from his commentary on Matthew.

The first makalah begins:

The last makalah (fol. 386b) begins:

Dated (fol. 294a) 15th June, a.d. 1864:

Written in a clear and handsome Syrian Naskhi. Headings in thick black characters and sub-headings in red. Profusely rubricated. Black rulings in the main part of the MS., but red towards the beginning.

[Mingana Chr. Arab. 80.]

47.

277 x 194 mm. 214 leaves. Twenty-one lines to the page.

The homilies and sermons of John Chrysostom.

مواصفات النص، يوجهاً في المذهب

The first two sermons and the first part of the third are missing at the beginning, and the MS. is also incomplete at the end.

There are thirty-four makalakhs in the MS. and three sermons, but the beginning of the first sermon is missing between ff. 211 and 212.

The fourth makalah begins (fol. 48):

The last makalah begins (fol. 199a):

The third sermon, which is the last in the MS., begins (fol. 214b):

No date. Written in a clear and well-spaced Syrian Naskhi of about A.D. 1760. Headings in thick black characters, and sub-headings in red. Well rubricated. Fairly broad margins.

[Mingana Chr. Arab. 82.]
The homilies of St. John Chrysostom, translated from Greek and arranged by Athanasius IV Dabbas, Greek Orthodox Patriarch of Antioch, who died in Aleppo in 1724.

Title:

THE CHOSEN PEARL OF JOHN CHRYSOSTOM

The book is divided into thirty-four makhlaḥs, of which there is an index on fol. 3 at the beginning and on fol. 202 at the end.

The homilies deal with the following subjects:

1. Fol. 4a: On education of children.
2. Fol. 126: On those who are attracted by the beauty of women.
3. Fol. 166: On the fact that we should not neglect and despise the Church of Christ and the Sacraments.
4. Fol. 24b: On the fact that we should not fear a man who has obtained wealth and glory.

Between ff. 24-25, thirty-two leaves are missing, on which stood four homilies.

11. Fol. 41b: On rancour and enmity.
12. Fol. 45b: On remembrance and forgetfulness of evil done to us.
15. Fol. 76b: On divine manifestation to those who leave the Church before the end of the Mass.

Seven leaves are missing between ff. 86-87. On one of these leaves stood the beginning of the seventeenth homily, on virtue and vice.

18. Fol. 94b: On oath.
20. Fol. 100b: On continual preaching.
22. Fol. 118a: On humility and justice.
23. Fol. 122b: On soul and hope.
25. Fol. 128a: On poverty.
(26) Fol. 136a: On the prescience and providence of God.
(27) Fol. 142a: On the penitence of David.
(28) Fol. 146b: On penitence, fasting, and on Jonah the Prophet.
(29) Fol. 154a: On penitence.
(30) Fol. 161a: On prayer and supplication.
(31) Fol. 170a: On penitence and alms.
(32) Fol. 179a: On illness and doctors.
(33) Fol. 183a: On the Ten Virgins.
(34) Fol. 188a: On false prophets, heretics, and signs of the end of the world. It is stated that this is the last homily of Chrysostom, which he pronounced shortly before his death.

Dated (fol. 201fr), in a half-obliterated colophon, Tuesday, 14th April, A.D. 1814, and written by Gabriel, son of Yaunān 'Ashikah:

This work, which contains the homilies of St. John Chrysostom, is not mentioned by Cheikho in his Catalogue des Manuscrits des Auteurs Arabes Chrétiens, pp. 25-26, as having been arranged by the Greek Orthodox Patriarch Athanasius, but is wrongly placed by him (on p. 219 of the same book) as by John Chrysostom himself.

Clear Syrian Naskhi. Headings in red, but titles of makālahs in thick black characters. Profusely rubricated. A few words here and there damaged by damp.

The copyist states, in an inscription on fol. 202fr, that it took him thirty-five days to transcribe the work. Another inscription, by a different hand, is to the effect that anyone who peruses the manuscript and does not offer prayers for its scribe, will be cursed by the Holy Church.

[Mingana Chr. Arab. 3]

49.

204 × 144 mm. 171 leaves. Eighteen lines to the page.

The work on Christian Faith, divided into one hundred makālahs, by Johannes Damiacenus, or St. John of Damascus.

In reality the work has only ninety-nine makālahs.

Dated Saturday, 19th September, A.D. 1836, and written in Mardin by Yaunān, son of George Yaunān Sa'id of Mardin, in the presence of his teacher, the deacon Isaac Shukri of Mosul, in the time of the West Syrian Uniat Patriarch Julius Antony Samhiri.
Clear but not beautiful Mesopotamian Naskhi. The headings "makālah" in thick black characters, and all other headings in red. Profusely rubricated. Broad margins.

277 × 195 mm. 150 leaves. Seventeen lines to the page.

On fol. 1a the following general title is given to the work: "Collection of sayings of the Fathers, concerning the divinity and humanity of our Lord and Saviour Jesus Christ."

A

Fol. 3a: The 100 questions of Caesarius, the brother of Gregory Nazianzen, translated in the year 6565 (A.D. 1052) by the Syrian Melchite writer 'Abdallah ibn al-Fadl, who died about A.D. 1053.

On fol. 6a begin the 100 questions of the above Caesarius.

The treatise ends abruptly on fol. 32a with the fiftieth question. It is therefore incomplete.

B

Ff. 32b-33a are blank.

Ff. 33b-38b: A work which contains quotations from the Fathers of the Church before the Council of Chalcedon, in favour of two Natures and one Person in Christ.

The Fathers quoted are:

1. Athanasius of Alexandria, from his book Against Apollinarisius (fol. 33b), from his Profession of Faith (fol. 33b), from his treatise On the Incarnation (fol. 34a).

2. Cyril of Alexandria, from his Letter to Surius (sic) (fol. 34b), from his Letter to Nestorius (fol. 34b), from his Letter to Theodosius (fol. 34b), and from his Letter to John of Antioch (fol. 35a).

3. Gregory Nazianzen, from his Twenty-sixth Discourse (fol. 35b).

Theophilius of Alexandria, from his Letter to the Bishops of Egypt (fol. 36a), and from his Commentary on John (fol. 36b).

Basil of Caesarea, from his Twenty-fifth Discourse (fol. 37a) and from his Treatise against Eunomius (fol. 37a).

Justin Martyr, from his Explanation of the Faith (fol. 37a), and from his third book on Divinity (or Theology) (fol. 37b).

Epiphanius of Cyprus, from his book Ancoratus (fol. 37b).

St. Ephrem, from his discourse On the Transfiguration (fol. 38a).

St. Augustin, from his 130th discourse On the Five Loaves of the Gospel (fol. 38b).

Amphilochius of Iconium, from his Commentary on John.

Ambrose of Milan, from his discourse On the Incarnation (fol. 38a).

The treatise is incomplete at the end.

C

Ff. 39b-54a: Treatise in favour of the Christian Tradition, especially in its relation to the Sacraments of Baptism, Confirmation and the Eucharist.

Incomplete at the end.

D

Ff. 54b-55a are blank.

Ff. 55b-60b: A treatise containing the answer of Mas‘ad, Chorepiscopus of Alexandria, concerning the true belief in the Incarnation. This Mas‘ad is Mas‘ad Nushū, Greek Orthodox writer from Damascus, who taught in Egypt in the second half of the eighteenth century.

Incomplete at the end.

E

Fol. 61a is blank.

Ff. 61b-65a: A treatise against the Roman Catholic doctrine of Purgatory, by the above Chorepiscopus Mas‘ad, which he composed in February, A.D. 1778.

Incomplete at the end.

F

Ff. 65a-66a: Letter sent in A.D. 1778, by the above Chorepiscopus Mas‘ad Nushū, in answer to Nicholas Fir‘aun, brother of Michael Jamal.

Incomplete at the end.

G

Ff. 66b-68a: Letter sent by the above Chorepiscopus Mas‘ad, to Sophronius, Patriarch of Constantinople, on the occasion of the latter’s accession to the See of Constantinople.

Incomplete at the end.
Fol. 688 is blank.

Ff. 69a-89a: A controversy that took place in writing in A.D. 1755, between the above Chorepiscopus Mas'ad, and the priest Michael b. a'Arraj, on the subject of the Purgatory of the Latin Church.

Ff. 83b-89a contain an Appendix to the same controversy, by the aforesaid Chorepiscopus Mas'ad.

Ff. 89b-90a are blank.

Ff. 91a-122a: A theological work by the above Mas'ad, against the doctrine of the Roman Catholic Church, especially against the Council of Florence.

The work is divided into ten chapters, and begins with a question asked by a Roman Catholic, and answered by the aforesaid Mas'ad.

The first chapter begins (fol. 93b):

The work is divided into forty-two sections, containing quotations from the Bible and the Fathers of the Church, to prove the author's view-point.

Ff. 122b-127b: A treatise on the fact that a Christian is to keep himself from blood and from things strangled.

... في أنه ما يجوز أن يأكل المسيحون ذخرا ولا عفراا ولا طفلاً.

Ff. 128a-129a are blank.

Ff. 129b-148a: A treatise on the fact that the heavenly beatitude is given to the saints after the general resurrection from the dead, and not before, by the above Mas'ad Nushu.

... كتاب مباحث في باب مقالعة الحجاباء الإبل الفاسدا ... الحروب معة تسو ... المقالعة. ان كنية المسيح الكاثوليكية قد تعقد ان المجازاة للصلحين والطليين لنا تكون بعد القبالة العامة.

The work is divided into forty-two sections, containing quotations from the Bible and the Fathers of the Church, to prove the author's view-point.

Ff. 145b-146a are blank, owing to the fact that part of sections 38 and 40, and all section 39, are missing, possibly because they were wanting in the original from which the copyist was transcribing.
Dated (fol. 149b) 12th of Amshir, of the Coptic year 1600, the 22nd of Rabii' II., A.H. 1301, and 19th February, A.D. 1884, and written by Shalabi Joseph.

A clear and slightly bold Egyptian Naskhi. Main headings in thick black or purple characters, and sub-headings in red. Profusely rubricated. Broad margins. On fol. 20 is a figure of the Cross, surmounted by a pattern in the shape of a bird, resembling old Egyptian drawings.

[(Mingana Chr. Arab. 38.)

51.

281 x 208 mm. 191 leaves. Generally from seventeen to nineteen lines to the page.

A

Ff. 1b-134a: A theological work on Trinity, Incarnation, Holy Spirit, and many points dealing with the Economy of our Lord. Title:

The Precious Pearl Concerning the Explanation of the Belief in Religion

There is no author's name in the MS., but he was the Coptic writer Abu Bishir Severus, Bishop of Ashmûnain (or Ushmnûn), called Ibn al-Mukaffa', who flourished towards the end of the tenth Christian century.

The work is divided into fifteen bâbûs, which deal successively with:

(i) Trinity.
(ii) Our Lord's birth of the Virgin.
(iii) The Truth of the Incarnation.
(iv) Our Lord's baptism by John.
(v) His temptation.
(vi) His works as recorded in the Gospels.
(vii) His Passion.
(viii) His giving up the ghost.
(ix) The blood and water that came out of His side.
(x) His descent into Hades.
(xi) His resurrection.
(xii) His ascension.
(xiii) His second coming.
(xiv) The Paraclete.
(xv) The equality of the Persons of the Trinity.
CHRISTIAN ARABIC MSS.—THEOLOGY

The first bāb begins (fol. 3v) at the head of the first page:}&

The last bāb begins (fol. 127a) at the head of the last page.

B

Ff. 134a-142b: The twelve Anathemas of Cyril of Alexandria, with a commentary.

The headings are: The subscription is: 

The work is divided into bābs, of which there are four in the MS., beginning on ff. 156a, 161b, 168a and 178a.

No date. Written in a bold and handsome Egyptian Naskhi of about 1480. Fol. r supplied by a later hand. Headings in red. Profusely rubricated. Fairly broad margins. Leaves numbered in Coptic numerals in the first part of the MS.

[Marvel Chr. Arab. 66.]
235 × 169 mm. 213 leaves. Sixteen lines to the page.


The MS. is divided into four juz's, which begin as follows: 4

Fol. 40a: 

Fol. 72b: 

Fol. 108a: 

The author was a Monophysite, and upholds the Monophysite doctrine of the Incarnation, against both the Melchites (fol. 163a: الحَجِّيجُ عِلْلَهُمْ) and the Nestorians (fol. 167a: الْقُرْآنُ ﷺ).

Dated (fol. 213b) Tuesday, 24th of the Coptic month Mesori, 1592 of the Martyrs (a.d. 1876), and written by Mark, a monk of the monastery of the Abbot Paul.


---

2 Four lines according to the MS. of Paul Sbath.
3 The beginning of the first juz' is involved in the preceding lacuna of a few lines.
53.

297 × 216 mm. 79 leaves. Thirty-one lines to the page.
A voluminous philosophical and theological work entitled:


gjmJV JU Jj*Jj-£3*-** &&

The author's name is not mentioned in the MS., but he was the Coptic writer Mu'taman b. Fakhr ad-Daulah a. Faqil ibn al-'Assal, who lived in the middle of the thirteenth century.

The work is divided into five juz’s, subdivided into seventy babs. The present MS. is, however, incomplete, and of these five juz’s and seventy babs, it only contains the first juz', with fifteen babs.

In addition to the seventy-nine written leaves, a considerable number of blank leaves are added at the end of the book, in order to complete the work, of which, as the copyist informs us (fol. 72a), he was not able to find a complete text.

For more details see the following MS.

No date. Written in a clear and often vowelled Egyptian Naskhi of about A.D. 1820. Headings in red. Well rubricated. Broad margins.

See No. 54 [64].

[Note: The text is not fully transcribed or interpreted here.

54.

389 × 287 mm. 239 leaves. Twenty-two lines to the page.
Another copy of the voluminous philosophical and theological work by the above Coptic writer Mu'taman b. Fakhr ad-Daulah a. Faqil ibn al-'Assal.

See No. 53 [53].

Title (ff. 1a-4a and 238a):


gjmJV JU Jj*Jj-£3*-** &&

In the title on ff. 238a and 238b the word “collection” (gjmJV JU Jj*Jj-£3*-**) is omitted.

Unlike the preceding copy, the index to the work (ff. 1a-3b) precedes the introduction (ff. 4a-7b).

The heading to the index is:

مئة كتاب جمع اصول الدين ومسووع حصول اليقين نالبه الشيخ الفاضل ... مؤمن الدولة أبي اسحق ابن الصلح المعروف ابن السال.

The heading to the introduction is:

مقدمة كتاب جمع اصول الدين ومسووع حصول اليقين نالبه الشيخ الفاضل ... مؤمن الدولة أبي اسحق ابن الصلح المعروف ابن السال.
As stated above, the work is divided into five juz's, subdivided into seventy bāls, some of which have fasils or kīsms.

The work is sometimes controversial in character, but it gives fairly the opinion of leading writers who composed their books in Arabic, and who represented the three schools of thought: the Monophysite, the Diophysite and the Melchite. Complete sections by these writers are given.

The juz's begin on ff. 8a, 8ya, 15b, 158ab, 219b.

Dated (fol. 238b) Friday, 24th of the Coptic month Kīhak, of the year 1596 of the Martyrs (A.D. 1880), and written in the monastery of the Abbot Paula (Paul), the first hermit, by the priest-monk Matthew for Rizk, father of the teacher George, the agent of the monastery of the same Abbot Paula.


55.

113 x 87 mm. 8 leaves. Sixteen lines to the page in the first part, and fourteen in the second part.

A

Ff. 18-3a: A letter written to a certain George Dakkur, who had leaned towards the theological doctrine of the Franks (or Roman Catholicism), but who retracted his steps and went back to the religion of his fathers and repented before his bishop, Christodolus of Anwātiṣ (sic), who preceded Bishop Alexander.

Incomplete at the beginning. The subscription is:

ولما توجهت هذه الرسالة إلى جرجس الذكور، وقفت على معاها رجح عن رأي الفرقانية وحضر إلى الناقة الواقعة وكتب وأخذ قالون تونه عن الآب الفاضل أنا، إن اخترصوا أسقف الناقة الذي كان قبلنا إسكندروس.

1 See also about this man, No. 14 [65].
2 Is it a mistake for ذكر, "above mentioned"?
CHRISTIAN ARABIC MSS.—THEOLOGY

B

Ff. 30-88: The Twelve Anathemas of Cyril of Alexandria against Nestorius.

No date. Written in a clear Egyptian Naskhi of about A.D. 1750. No rubrications.

[Mingana Chr. Arab. 77.]

56.

217 × 160 mm. 216 leaves. Thirteen and fourteen lines to the page.

A.

Ff. 1a-183a: The theological and controversial work entitled Antidote of the Minds in the Science of the Principles and in the Hidden Mysteries of Christianity, by the Coptic writer Peter Sadamanti, who lived in the middle of the thirteenth century, and who seems to have taken his material from the works of his better-known contemporary, Mu' taman Abu al-Fadl ibn al-'Assal. A reference to this indebtedness of the author Sadamanti to Ibn al-'Assal is found in the heading of the MS., which is:

The work is divided into a mukaddamah, three qaṣls, and many waṣīyāhs.

The man at whose instance the author wrote his book seems to have been Bishop Yusāb, mentioned in 82 No. [20].

Ends: 

Ff. 143 seqq. are devoted to a commentary on the Nicene Creed.

The work often takes the line of a defence of Christianity against Islam, Zoroastrianism and the early paganism of Greece and Rome. On ff. 27 and 44, the author writes interesting things about some Talismans and astrological facts.

It is stated in the colophon, fol. 183, that the MS. was transcribed from an original preserved in the monastery of St. Antony in Egypt, in the Coptic year 1500.

No date. Written in a clear Egyptian Naskhi of about a.d. 1750. No rubrications.
B

Ff. 1836-2086: A treatise containing Questions and Answers between St. Athanasius, Patriarch of Alexandria, and a pagan nobleman called Antiochus.¹

These Questions and Answers are forty-five in number, and bear on different theological questions.

Begins:

Ends:

C

Ff. 2086-2266: Twelve chapters by Gregory Thaumaturgus against heretics.

The chapters bear on the mystery of the Incarnation, and resemble in their form the "Anathemas" of Cyril of Alexandria. Each "anathema" is followed by a Commentary (تولیف).

Begins:

Ends:

Dated (fol. 216a) Thursday of the second week of Lent of the year 1590 of the Martyrs (A.D. 1874), and written by the priest Shenudah,² of the monastery of the Abbot Paula (Paul), for the deacon Rizk George al-Khashshāb.


[Mingana Chr. Arab. 24.]

57.

241 × 155 mm. 52 leaves. Eighteen lines to the page.

A work of dogmatic theology on the Trinity and the Incarnation, by the West Syrian Arab writer Daniel b. Ḥaṭṭāb, who was born in A.D. 1327 and died shortly after A.D. 1383.

Title:


² An inscription on the margins by a later hand states that he became later Bishop of Aṣyūt, under the name of Michael.
³ This work is not mentioned in Cheikho’s Catalogue des Manuscrits des Auteurs Arabes Chrétiens (pp. 7 and 230), where the author is also erroneously called Ḥaṭṭāb for Ḥaṭṭāb.
The work is partly controversial, and refutes the East Syrian writer Elijah, Bishop of Nisibin (fol. 34):

... وکو ت.nlائمل دانیل ابن الجمل السرياني الباردی وی هو مزیف م.a الله اسلام طران نصیب السطوی واتی.

The work is divided into 3 manhajs, subdivided into fasls, of which an index is found on fol. 52, with the omission of the title of the first manhaj.

The first fasl of the first manhaj begins (fol. 3):

The first fasl of the second manhaj begins (fol. 15a):

The first fasl (not named) of the third manhaj begins (fol. 25a):

On fol. 22 is a biography of the author, written in A.D. 1931 by the present Syrian Patriarch of Antioch, Ignatius Ephrem I., before his election to the Patriarchate, and while he was still Archbishop of Syria and Lebanon.

The Patriarch brings out fully the inhuman sufferings inflicted on the author by the Muslim governor of Mardin for his writing this book in which there is a controversial chapter against the Muslims.

Dated 30th of January, 1935, and written by order of the Patriarch, in Zahlah, by the priest Michael, son of George Barjâl of Mardin.

The original is found in the small town of Sadad in Syria, and was collated with another copy found in the monastery of Za'farân. The latter is dated A.D. 1825, and is in the handwriting of the priest Stephen of Jazîrah, who became Bishop of Homs under the name of Iwannis (John), went to India, returned and died in Jazîrah in A.D. 1869.

The work is partly controversial, and refutes the East Syrian writer Elijah, Bishop of Nisibin (fol. 34):

... وکو ت.nlائمل دانیل ابن الجمل السرياني الباردی وی هو مزیف م.a الله اسلام طران نصیب السطوی واتی.

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The works of Athanasius IV, the Greek Patriarch of Jerusalem, in A.D. 1452-68.

كتاب مؤلف الكتاب علم مار سوريوس افرام مطران سوريا ولبنان.

ترجمة مولف الكتاب علم مار سوريوس افرام مطران سوريا ولبنان.

The work is partly controversial, and refutes the East Syrian writer Elijah, Bishop of Nisibin (fol. 34):

... وکو ت.nlائمل دانیل ابن الجمل السرياني الباردی وی هو مزیف م.a الله اسلام طران نصیب السطوی واتی.

The work is divided into 3 manhajs, subdivided into fasls, of which an index is found on fol. 52, with the omission of the title of the first manhaj.

The first fasl of the first manhaj begins (fol. 3):

The first fasl of the second manhaj begins (fol. 15a):

The first fasl (not named) of the third manhaj begins (fol. 25a):

On fol. 22 is a biography of the author, written in A.D. 1931 by the present Syrian Patriarch of Antioch, Ignatius Ephrem I., before his election to the Patriarchate, and while he was still Archbishop of Syria and Lebanon.

The Patriarch brings out fully the inhuman sufferings inflicted on the author by the Muslim governor of Mardin for his writing this book in which there is a controversial chapter against the Muslims.

Dated 30th of January, 1935, and written by order of the Patriarch, in Zahlah, by the priest Michael, son of George Barjâl of Mardin.

The original is found in the small town of Sadad in Syria, and was collated with another copy found in the monastery of Za'farân. The latter is dated A.D. 1825, and is in the handwriting of the priest Stephen of Jazîrah, who became Bishop of Homs under the name of Iwannis (John), went to India, returned and died in Jazîrah in A.D. 1869.

The works of Athanasius IV, the Greek Patriarch of Jerusalem, in A.D. 1452-68.

Clear and very readable Syrian Naskhi. Headings in red. Broad margins. [Mingana Chr. Arab. 100.]

292 x 205 mm. 163 leaves of two columns. Twenty-six lines to the column.

The sermons of Athanasius IV, the Greek Patriarch of Jerusalem, in A.D. 1452-68.
The sermons follow the ecclesiastical calendar. A few leaves are missing at the beginning, which contained the title and the first three sermons. The name of the author is found at the beginning of every sermon, the first of which begins:

The last sermon begins (fol. 160b):

No date. Written in a clear and well-spaced Syrian Naskhi of about A.D. 1550. Headings in thick black characters, and sub-headings in red. Profusely rubricated.

Ff. 1-6 and fol. 163 have been added by a later hand and dated (fol. 163b) Friday, 15th of January of the year 7114 from the creation of Adam, said to correspond with A.D. 1766. They were written by the priest Isā Khūrī, son of Mānsūr, from Nazareth:

The supplied leaves are in a clear but not spaced Syrian Naskhi.

59.

162 × 110 mm. 86 leaves. Generally from fifteen to nineteen lines to the page.

A

Fol. 1a: A short historical account of the life of the Virgin.

B

Ff. 1a-7b: The explanation of some ecclesiastical fasts. The subscription is:

The following Fathers are quoted:
(1) Nicephorus, Patriarch of Constantinople (ff. 1b-2a).
(2) Michael, Patriarch of Constantinople (fol. 3a).
(3) St. Saba (fol. 7a).

C

Ff. 8a-41b: Questions and Answers concerning the Dominical Festivals, translated from Greek into Arabic:

These two eras do not correspond. The writing of the MS. is more in harmony with A.D. 1766 than with A.M. 7114 in which there is possibly an error of the copyist.
These Dominical Festivals are enumerated in the following order:

1. Ff. 8a-11b: The Annunciation. Six questions and answers.

2. Ff. 11b-17a: The Nativity. Ten questions and answers.


5. Ff. 31b-41b: Easter. Seven questions and answers.

On fol. 31b is a quotation from Andrew of Crete.
H

Ff. 85a-86a: A short treatise in poetry (added by a later hand) in which a Christian endeavours to illustrate the mystery of the Trinity to a Muslim.

Begins:قد سأتمَّ يا ذا الصدق الكريم

No date. Written by two hands in a clear but not handsome Syrian Naskhi of about A.D. 1780. Headings in red. On a fly-leaf pasted on the board of the book occurs the name of an owner, Rizk.

[Minana Chr. Arab. 866b]

60.

223 x 160 mm. 241 leaves. Eighteen lines to the page.

A historico-theological encyclopaedia by the Patriarch Macarius b. Za'im from Aleppo, who died in A.D. 1672.

Title (fol. 6b):

The Book of the Bee

The first part of the introduction is missing at the beginning, and a leaf is wanting at the end which contained the final words of the book.

The author states in his introduction that he closely followed in the first part of his Arabic work the Book of the Signs (كتاب الرموز) which Baisius Sākidzi, bishop of Gaza, who died in Russia in A.D. 1678, had written in Greek.

On fol. 10a, after giving a list of 40 chapters, the contents of which are on ff. 6a-10a, the author states that of the above Signs only 28 were written by Baisius Sākidzi.

This statement is repeated on the back of the page.

The word is also written with a سُلْفَ as الست

The headings “Signs” proceed from fol. 10b to fol. 97b, where the last Sign is called the 42nd.

The contents, therefore, of the book do not correspond with the above index, and the imitation by the author of Sākidzi’s work ends on fol. 102a.

The first Sign (called the 44th in the MS.) begins (fol. 10b):

The last, or the 43rd, begins (fol. 97b):

The author states that he closely followed in the first part of his Arabic work the Book of the Signs which Baisius Sākidzi, bishop of Gaza, who died in Russia in A.D. 1678, had written in Greek.

The contents, therefore, of the book do not correspond with the above index, and the imitation by the author of Sākidzi’s work ends on fol. 102a.

The first Sign (called the 44th in the MS.) begins (fol. 10b):

The last, or the 43rd, begins (fol. 97b):

The author states that he closely followed in the first part of his Arabic work the Book of the Signs which Baisius Sākidzi, bishop of Gaza, who died in Russia in A.D. 1678, had written in Greek.

The contents, therefore, of the book do not correspond with the above index, and the imitation by the author of Sākidzi’s work ends on fol. 102a.

The first Sign (called the 44th in the MS.) begins (fol. 10b):

The last, or the 43rd, begins (fol. 97b):

The author states that he closely followed in the first part of his Arabic work the Book of the Signs which Baisius Sākidzi, bishop of Gaza, who died in Russia in A.D. 1678, had written in Greek.

The contents, therefore, of the book do not correspond with the above index, and the imitation by the author of Sākidzi’s work ends on fol. 102a.

The first Sign (called the 44th in the MS.) begins (fol. 10b):

The last, or the 43rd, begins (fol. 97b):

The author states that he closely followed in the first part of his Arabic work the Book of the Signs which Baisius Sākidzi, bishop of Gaza, who died in Russia in A.D. 1678, had written in Greek.

The contents, therefore, of the book do not correspond with the above index, and the imitation by the author of Sākidzi’s work ends on fol. 102a.
CHRISTIAN ARABIC MSS.—THEOLOGY

From fol. 102a-fol. 123b the following headings occur in the MS.:

(1) Ff. 102a-106b: A short discourse on the Rod of Moses.

(2) Ff. 106b-111b: An explanation of some points dealing with the Book of Psalms.


(4) Ff. 116a-123b: Miscellaneous short treatises on the following points:
   (a) The thirty pieces of silver for which Judas sold our Lord.
   (b) On a sick man who confessed and died.
   (c) Different questions and answers on the interment of a dead person.
   (d) The nature of the murder committed by Cain.
   (f) Questions dealing with Moses and Pharaoh.

Longer treatises are found on ff. 1240-2416, as follows:

(1) Ff. 124a-141f: A commentary on the Christian Profession of Faith, by Simon the Metropolitan of Thessalonika or Salonika.

(2) Ff. 141b-147b: Various historical questions dealing with the birth of Christ, with the language in which God spoke to Adam and which was shown by a miracle to have been Syriac, and with the eight "Books of Mysteries" which St. Peter handed over to his disciple Clement.

(3) Ff. 148a-150b: The history of the patriarchate of Jerusalem.

(4) Ff. 151a-153b: A historical discourse concerning Photius, bishop of Tyre, and Eustathius, bishop of Berytus (Beirut).

(5) Ff. 153b-156a: A historical discourse concerning Dioscorus of Alexandria.


(7) Ff. 160a-167b: Some historical points dealing with the 3rd Council, with Nestorius, and with Ibas, bishop of Edessa.

(9) Ff. 168a-170b: What Scripture teaches about the Antichrist.

(10) Ff. 171a-173b: The prophecies of the seven Greek pagan philosophers about Christ: His birth of a virgin, and His divine Economy.

(11) Ff. 174a-177a: On the number and duration of the Christian fasts, which cover 163 days of the year.

(12) Ff. 177b-181b: On the names of all the bishoprics, ancient and modern, under the jurisdiction of the patriarchate of Constantinople. The bishoprics number 81, and the archbishoprics 49.

(13) Ff. 182a-185a: Explanation of various liturgical questions.

(14) Ff. 185a-186b: How the relics of the Forty Martyrs of Sebaste were found.

(15) Ff. 186b-188b: Various questions from the ecclesiastical history of Theodoret.

(16) Ff. 188b-191a: A short history of Nestorius, followed by some anecdotes of miscellaneous characters.

(17) Ff. 191a-193a: An account of the body of Constantine the Great and its burial.

The history of the Byzantine emperors from the time of Constantine the Great to that of Constantine Palaiologus, under whose reign Byzantium was conquered in 1453 by the Turkish Sultan Muhammad the Conqueror.

A historical sketch containing the number of the years that elapsed from Adam to the coming of Christ.

A historical sketch containing the number of the years that elapsed from Adam to the coming of Christ.

The explanation of the title "Judge of the Patriarchs" formerly given to the patriarch of Alexandria.

Various historical notes dealing with the emperors of Rome, and some astronomical points.

A short history of the 12 ascetic saints: John, Isichius, David, Joseph, Antony, Theodosius, Theodosi, Elijah, Poemen, Nathan and Aphicus, who left their cells in the mountain near Antioch, on the advice of Ephremius, patriarch of Antioch (527-545), in order to repair to the country of the Georgians, where, after performing many miracles, they died.

A short history of the seven Ecumenic Councils.

A historical treatise on how the "Sign of the Cross" was performed.

Miscellaneous historical and theological treatises and questions and answers, with no special headings.

A short account of John Chrysostom.

Incomplete at the end.

Dated (fol. 1770) end of the month of August, a.d. 1771, and written by a scribe called Thomas Şadağah.

There are only eleven names, instead of twelve as the text implies.
Clear but not handsome Syrian Naskhi. Headings in red. Fairly broad margins.

An inscription by an owner David, son of Michael Ākil (دavid بن Michael جاكل), with the date "beginning of January, 1860," is found inside the cover.

[Mingana Chr. Arab. 104.]

61.

303 x 210 mm. 590 leaves. Twenty-three lines to the page.

The sermons of the Greek Orthodox deacon Macarius, the headmaster of the school of Patmos, who died in A.D. 1737, translated in A.D. 1780 from Greek into Arabic by the priest-monk Athanasius, son of Michael Mukhalla.

Title:

THE EVANGELICAL TRUMPET

Headed: خـجـ لـمـطـيـ 

Begins: ـبـرـحـمـاـةـ ـاللهـ يـ تـ حـ قـ ـلـمـاـتـ مـدـبـرـيـمـ وـ مـبـرـ

Ff. 6a-gb contain an introduction to the work by Abrāmius (Ephrem), the patriarch of Jerusalem and of all Palestine.

Ff. 10a-17b contain two introductions by the same patriarch Ephrem, while he was still a teacher of Greek in Cyprus.

The second introduction contains the history of the author, the deacon Macarius.

The first of these introductions is headed: سـوـرة ـتـقـدـمـ الأكـلـ. ... وذلك كـان أكـرام الدـمانـسـ ـالاـثـيـاـنيـاـ الـاـصـلـ. ـذـاـمـ الـاـلـامـمـاـت ـالـاـثـيـاـنيـاـ الـاـصـلـ. ـذـاـمـ الـاـلـامـمـاـت ـالـاـثـيـاـنيـاـ الـاـصـلـ.

Ff. 17b-46a contain a long introduction by the author himself, in which he sets forth his aim in writing his book, and informs us how it was burned by the Roman Catholic authorities when first published in Greek in Venice. It was later published in Leipzig.

Footnote:

1 The first words of the first line of the introduction have disappeared, owing to the top part of the page having been torn away.
There are 53 sermons, a list of which is found on ff. 466-488.

Some of the sermons, especially those at the beginning, have a tone hostile to the Roman Catholic Church.

The sermons bear on the following subjects:

1. Page 1: Against pride. (For the Sunday of the Pharisee and the Publican.)
2. Page 24: Exhortation to penitence. (For the Sunday of the Prodigal Son.)
3. Page 41: The Last Judgment. (For the Sunday of the Deprivation of Flesh.)
4. Page 65: On sin. (For the Sunday of the Deprivation of Cheese.)
5. Page 87: On the fact that the Holy Spirit proceeds from the Father alone. (For the first Sunday in Lent.)
6. Page 109: Against the supremacy of the Pope, and on the fact that Christ alone is the head of the Church. (For the first Sunday in Lent.)
7. Page 129: On the true Church, against the supremacy of the Pope. (For the second Sunday in Lent.)
8. Page 168: Another sermon on the fact that the Holy Spirit proceeds from the Father alone. (For the second Sunday in Lent.)
9. Page 189: On the fact that the Eastern Church is the true Church of Christ. (For the third Sunday in Lent.)
10. Page 211: Against the existence of Purgatory. (For the fourth Sunday in Lent.)
11. Page 228: On the fact that the saints will only obtain full happiness on the day of the Resurrection. (For the fifth Sunday in Lent.)
12. Page 255: Another sermon against the supremacy of the Pope, and on the harm that the doctrine of this supremacy entails. (For the fifth Sunday in Lent.)
13. Page 284: On the trials of this world, and on the utility of remembering death. (For the Resurrection of Lazarus.)
14. Page 305: On the gift of the Holy Eucharist. (For Palm Sunday.)
16. Page 345: On the greatness of the Eucharist, and on the true words of consecration. (For Maundy Thursday.)
17. Page 375: On the love of God towards man. (For the Washing of Feet.)
18. Page 394: On the Passion of our Lord. (For Good Friday.)
20. Page 442: On the joy at the Resurrection of our Lord. (For Easter Sunday.)
21. Page 455: On the greatness of the Virgin. (For the festival of the Annunciation.)
22. Page 473: On the fact that the wounds of our Lord are the source of our salvation. (For the New Sunday, known as the Sunday of St. Thomas.)
(23) Page 492: On the fact that women are more interested in good works than men. (For the Sunday of the Women carrying Sweet Spices.)

(24) Page 511: On the avoidance of sin. (For the Sunday of the Paralytic.)

(25) Page 530: Exhortation to the love of God. (For the Sunday of the Samaritan Woman.)

(26) Page 550: Exhortation to the possession of the spiritual blindness. (For the Sunday of the Blind Man.)

(27) Page 571: On the joy experienced by the saints from their meditation on the Ascension. (For the festival of the Ascension.)

(28) Page 592: On the fact that the Spirit who descended on the Apostles was not the person of the Holy Spirit, but the grace common to the three Persons of the Trinity. (For Whit Sunday.)

(29) Page 612: On the great benefits that accrue to us from the saints. (For the first Sunday.)

(30) Page 633: On the fact that the "Fasting of the Apostles" is an ancient institution. (For the second Sunday.)

(31) Page 651: On the greatness of the sin of gluttony. (For the fourth Sunday.)

(32) Page 677: On the reproof of parents who do not correct their children, and on the reproof of wicked women. (For the tenth Sunday.)

(33) Page 695: Arguments against Purgatory. (For the fifth Sunday.)

(34) Page 718: Against magicians. (For the seventh Sunday.)

(35) Page 739: On the greatness of priesthood. (For the twelfth Sunday.)

(36) Page 758: On the fact that the Christians of these days are martyrs in intention, and on the fact that tribulations are for them the path to heaven. (For the fourteenth Sunday.)

(37) Page 775: On the fact that the light that shone in the Transfiguration was divine and uncreated. (For the festival of the Transfiguration.)

(38) Page 794: On the Assumption. (For the commemoration of the death of the Mother of God.)

(39) Page 810: On the greatness of John the Baptist. (For the commemoration of the Decollation of John the Baptist.)

(40) Page 830: On the greatness of St. John the Evangelist. (For the commemoration of St. John the Evangelist.)

(41) Page 847: On the fact that the Virgin obtained the perfection of grace more than all the angels and the saints. (For the commemoration of the Purification of the Virgin.)

(42) Page 862: On the greatness of St. Catherine. (For the commemoration of St. Catherine.)

(43) Page 891: On the greatness of St. Nicholas. (For the commemoration of St. Nicholas.)

(44) Page 908: On the Nativity. (For the festival of the Nativity.)

(45) Page 927: On the great gifts vouchsafed unto us by the baptism of our Lord. (For the festival of the Epiphany.)

(46) Page 942: On the greatness of St. Antony the Great. (For the commemoration of St. Antony.)
CHRISTIAN ARABIC MSS.—THEOLOGY

(47) Page 961: The enumeration of the various innovations of the Latin Church. (For the feast of the three principal saints of the Greek Church.)

(48) Page 989: For the feast of St. Pachomius.

(49) Page 1006: Against Sodomy.

(50) Page 1026: Praise of SS. Joachim and Hannah.

(51) Page 1046: On the dead.

(52) Page 1064: Another sermon on the dead.

(53) Page 1073: For the Nativity of the Virgin.

On fol. 589b the copyist states that this last sermon is not by the author, but by the man who wrote the introduction to the book.

Dated (fol. 590) 5th of March of the year A.D. 1821, and written by Michael, son of Khalil Allah-Wairdi (= Deodatus) from Damascus.

A long inscription on fol. 590a by Hibat-Allah Šadakah, dated beginning of October, A.D. 1823, informs us that the translator of the work, Athanasius Mukhalla', was later ordained bishop of Beyrount; and states that he, Šadakah, wishing to have a copy of this MS. for the church of Homs, wrote to Papa (Priest) Gabriel, a monk from Mount Sinai, then in Damascus, to have a careful copy of it made in Mount Sinai.


[Mingana Chr. Arab. 115.]

62.

169 × 218 mm. 168 leaves. Twenty-three lines to the page.

A theological work on the fact that the change in the Eucharistic elements takes place at the words of the ḃEpiclesis, and not at those of the Institution, by the Greek Orthodox writer, Elias b. Fakhr Ṭarābulusi (i.e. of Tripoli), who died at Aleppo about A.D. 1740.

Title:

THE HIGH CONTROVERSY UPON THE INVOCATION OF THE HOLY SPIRIT

The author states in his introduction (fol. 18) that he drew extensively on the work of Sebastian of Trebizond, and that he wrote his present book against the conclusions of an adversary

1 Cheikho [Catalogue des Manuscrits des Auteurs Arabes Chrétiens, p. 40, No 5] apparently knew of the existence of such a work, but was not aware of its title.
called 'Abdallah b. Zakhir, who had written a treatise entitled: “A controversial treatise on the words of the Institution.”

The work is divided into a *mukaddamah*, 8 *faslas* and a *khdtimah*. The first *fasl* (fol. 9a) is:

The eighth *fasl* (fol. 130b) is:

Dated (fol. 168a) 27th January, A.D. 1745, and written in Tarabulus (Tripoli) by the priest Nicholas Ra‘d, son of George:

On the fly-leaf at the end of the volume is an inscription which states that the book passed into the possession of Jabbur, son of the above priest Nicholas. Another notes states that after him the MS. belonged to a Michael Sabbagh.

Clear, uniform Syrian Naskhi hand. Chapter headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins, on which are Biblical references.

[Mingana Chr. Arab. 95.]

63.

220 × 156 mm. 16 leaves. Fourteen lines to the page.

An anonymous collection of religious *khutbaks* (discourses).

The *khutbaks* are four in number, and are written in a flowery style, in rhymed prose. At the end of each *khutbah* a prayer is offered for the Patriarch of the day.

Fol. 1a: The second Sunday in Lent: خطة الكنز الثاني من الصوم المقدس: المجد للذي أزالت عن الظلم المظلم.

Fol. 5a: The third Sunday in Lent. Begins: المجد له الذي أتى بجمال الحكمة أيام القلوب:

Fol. 8b: The fourth Sunday in Lent. Begins: جمعة الخلاقين بأوامر الحق:

Fol. 13a: The fifth Sunday in Lent, to be read at the 11th hour of the Tuesday of Holy Week: وترى السنة المقدسة عشرة يوماً ثلاث.

The first thirteen *khutbaks* are marked on the outer margin of the flyleaf.
From indications at the end of every discourse, it appears that these *khutbahs* were read immediately before the Gospel for the day.

No date. Written in a clear and bold Egyptian Naskhi of about A.D. 1830. Headings in black. Broad margins.

[Mingana Chr. Arab. 116.]

323 × 219 mm. 337 leaves. Twenty-three lines to the page.

The Lenten and other sermons composed by Elijah Munyati, from the island of Cephalonia, bishop of Kalavryta in Greece, who flourished in the first half of the eighteenth century.

They were translated from modern Greek into Arabic in A.D. 1765 by the teacher Theodosius, with the help of Macarius Sadaqah, bishop of Tyre and Sidon. All this is explained in the following inscription on the title-page:

A

Ff. 36-209b: 21 sermons (*izah*) divided into four series (*dawr*).

The first series comprises 8 sermons, on the following subjects:

1. On predestination (fol. 36).
2. On envy (fol. 136).
4. On the torment of hell (fol. 34a).
5. On penitence (fol. 48a).
7. On Good Friday (fol. 69a).

The second series comprises 7 sermons, on the following subjects:

1. On the Creed (fol. 88b).
2. On sin and penitence (fol. 102a).
3. On the soul (fol. 111a).
4. On confession (fol. 120a).
5. On the things to be asked in prayer (fol. 131b).
6. For Palm Sunday (fol. 141a).
7. Another sermon on Good Friday (fol. 145b).
The third series comprises 5 sermons, on the following subjects:

1. On death (fol. 161a).
2. Another sermon on confession (fol. 1706).
3. On conscience and on the coming judgment (fol. 179a).
4. Another sermon on confession (fol. 188a).
5. On heaven (fol. 1916).

The fourth series comprises 1 sermon, on faith and on the Creed (fol. 1996).

A good index of all the sermons is found on ff. 1b-2b.

B

Ff. 211b-337b: The 21 makālahs which form the second part of the book. The makālahs are not divided into series (dauir). They must have formed a separate book by the author and been added to the present MS. for the sake of completeness.

An index of the makālahs is found on ff. 210b-211a.

The first two sermons and the last two makālahs begin as follows:

Fol. 3b: عَلَى إِبْلیسْ أَتَّمُّ نَزْلَةً...لا يُذْهِبُ شَيْءٌ إِلَّا كَثِيراً

Fol. 13b: لما أنّهُ كِتَابٌ مَّجِدٌ...فسَلَّمَ الْمَلَكُ السِّلَامُ

Fol. 330b: مَعْلَمَة أُخْرَى فِي مِيَادِى الدَّلِّ الَّذِي مُرِمَ فِي 8 آبِلِ...فَمَضِتْهَا...مَا وَسَدْنَاهَا

Fol. 334b: مَعْلَمَة أُخْرَى فِي دَخُولِ الدَّلِّ الَّذِي قَامَ مِرْمِي فَذَهِبَ...أنَّ سِبْتَ الْمَلِكِ سِلَامًا

The final leaf of the MS., containing the last few lines of the text, is missing, but the text itself is complete, as the missing words have been added by a later hand on the broad margin of fol. 337b.

No date. Written in a clear and bold Syrian Naskhi of about A.D. 1810. Main headings in thick black characters and sub-headings in red. Profusely rubricated. Broad margins.

On fol. 337b are four impressions of the seal of Stephen Hakím, dated 1881.

[Minagana Chr. Arab. 114.]

65.

305 × 197 mm. 251 leaves. Twenty-five lines to the page.

An extensive work on the duties of priesthood, by the Jesuit Louis Dupont, who died in 1624, as translated in Aleppo, in 1730, by another Jesuit, Pierre Fromage, who died in 1740.

Title: قَلَامِدُ الْيَاقُوتُ فِي وَاجِبَاتِ الْكَهَّنُوتُ

 начинает: لَكَ الْحَمْدُ الْعَظِيمُ...وَلَعَظِمَتْ مُرْسَلَةُ الْبَيَانِ الْرَّوْمَانِيَّةُ مَعْلُوَةُ الْرَّحْبَةُ الْبَيَانِيَّةُ الْأَبَادُ بِمَرْسَالِ فَرَمَجُ...

The book is divided into seven makālahs, subdivided into chapters, of which an index is found on ff. 2b-6b.
CHRISTIAN ARABIC MSS.—THEOLOGY

No date. Written in a clear and handsome Syrian Naskhi, of about A.D. 1740.¹ Headings in red, but main titles in thick black characters. Profusely rubricated. Broad margins.

On fol. 14 are two inscriptions by owners, one of whom was Michael Joseph Başal, who bought the MS. on Friday, the 4th February, 1855. The other inscription is by an earlier owner, Gabriel, son of Antānios (Antony) Bābchi (جبريل بن مقدسي أنطانيوس عبد باجبه) ([Mingana Chr. Arab. 166.])

66.

282 x 191 mm. 311 pages. Twenty-three lines to the page.

The theologico-mystical work, entitled Magnet, by Joseph II, the Patriarch of the Chaldeans (East Syrian Uniaits), who died in 1714.

The word "Magnet," منطاقس, is not found as a title at the beginning, but it is found in the colophon. At the beginning the work is entitled:

المعلم الأدب للسيحى المنتقد

The book was translated by Joseph II himself, from Arabic into Syriac, and three copies of it are found in my collection of Syriac MSS.²

Begins: داجية الكتاب. اعلم انا المال بالنظر في هذا الكتاب الجليل ... وسيته بالمعلم الأدب للمسيحي: المستقد اندام، باكينطسي الاستكرازي.

The work is divided into two parts (kisms), the first of which is divided into eight and the second into twenty-six chapters.

Dated (p. 309) 2026 of the Greeks (A.D. 1715), and written by the deacon John (Hanna), son of the deacon Ishô³: تم وثائر هذا كتاب المنطاقس سنة الفين وستة وعشر لاسكندر على يد الفائز المحيط: القدس شمس حنا ابن المرحوم المقدس شمس بدعو.

At beginning and end are inscriptions by Antūn Nūri Habash (أنتون نوري حباص), who bought the MS. in 1863. After him the MS. passed into the possession of his son, Naʿūm Nūri, who has written his name badly in a French inscription on page 310, as Naoum Nourir (l). Some time after, the MS. was bought by Fath-Allah Nūri, the brother of Naʿūm Nūri.

A clear and good Mesopotamian Naskhi. Main headings in thick black characters, and sub-headings in red. Well rubricated. Broad margins. On the fly-leaf at the beginning is the figure of a deer.


¹ The volume is written in the same hand as that of No. 104 (18), which is dated A.D. 1739.
67.

MINGANA COLLECTION

319 x 220 mm. 155 leaves. Generally twenty-six and twenty-seven lines to the page.

A

Ff. 2b-144a: A work on Sin and Penitence, translated by the Capucin Father, Joseph de Reuilly. The title of the work is:

BOYQ AL-SAMA

THE TRUMPET OF HEAVEN

Begins:

On fol. 2a we are informed that de Reuilly translated the work in Cairo in A.D. 1717.

And in the same folio we read:

On fol. 144a we are informed that de Reuilly translated the work in Cairo in A.D. 1717.

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And in the same folio we read:

On fol. 144a we are informed that de Reuilly translated the work in Cairo in A.D. 1717.

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On fol. 144a we are informed that de Reuilly translated the work in Cairo in A.D. 1717.
CHristian Arabic MSS.—THEOLOGY

69.

169 x 122 mm. 120 leaves. Thirteen and fourteen lines to the page.
A theological work, written in A.D. 1772 by a Copt Uniat.
The title of the work is

BOOK OF ASKING QUESTIONS AFTER BEING IN DOUBT

As the first leaf is missing in the MS., the above title is taken from the first page of the following MS., from which we also learn that the author was a layman. The title, Book of Asking Questions, is, however, found in the colophon.

The work is divided into twenty bābūn and a khālimah, of which there is an index on ff. 2-4. The author strongly maintains the Roman Catholic view against all other ancient Christian bodies.

The first bāb begins (fol. 54) as follows:

الباب الأول في ذكر توحيد الله تعالى وتبني إقليده بالإحصار.

The last bāb begins (fol. 108a) as follows:

الباب الثلاثون في سب أناس المرسلين.

The khālimah begins (fol. 116b) as follows:

الحالة في النتائج ما فاته إلى الآن وفي إبراد بعض نصائح.

Dated (fol. 120b) Thursday, 12th of the month of Bawumah, of the year 1534 of the Martyrs, which corresponds with the 24th Sha'bān, of the year 1233 of the Hijrah (A.D. 1817), and copied for the priest Peter, son of the priest Isaac Jesse ar-Raḳīṭ.

Written in a clear but not handsome Egyptian Naskhi. Headings in red. Well rubricated. Two leaves are missing at the beginning, and two others between ff. 5 and 6. Fairly broad margins.

[Mingana Chr. Arab. 32.]

70.

199 x 142 mm. 89 leaves. Eighteen lines to the page.

Same work as the preceding MS. The title which, owing to a lacuna, was missing in the preceding MS. is found here, on fol. 1a, as follows:

كتاب الاستفهام بعد الاستفهام يعنى معرفة مر لمجد

الله وتبنيه وتبني الإبل، ثم ابن الإبل، ثم ابن الإبل، ثم ابن الإبل، ثم ابن الإبل، ثم ابن الإبل.

No date. Written in a clear but not handsome Egyptian Naskhi, of about A.D. 1850. Headings in red. Well rubricated in the first part, but not in the second. Broad margins.

[Mingana Chr. Arab. 33.]
71.

216 x 160 mm. 326 pages. Twenty-one lines to the page.

The dogmatic theology of the Capucin Father, Thomas de Charmes, who died in 1765, translated in 1826, in Rome, from Latin into Arabic, by Ignatius Peter Jarwah, West Syrian Uniat Patriarch, for the clergy of his church.

Dated (p. 326) 2nd December, A.D. 1831, and written in Aleppo by Isaac Shukr, son of the priest Sulaimān of Mosul.

Clear Mesopotamian Naskhi. Headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins. Pages are numbered in Syriac numerals, but the copyist has omitted numbers 129 and 278.

[Mingana Chr. Arab. 52.]

72.

228 x 165 mm. 217 leaves. Generally twenty lines to the page.

A work containing thirty-four theological and mystical sermons.

The work is by a Roman Catholic, possibly a missionary.

No date. Written by two hands in a clear Syrian Naskhi of about A.D. 1820. The first hand extends from fol. 1 to fol 288. Fls. 29-33a are blank, and the second hand follows with sermons numbered 41 to 70.

From the index found on fl. 78-79 we learn that the first part should have contained forty sermons. Actually it contains only four. From the index placed before the second part (fl. 33b-35a) it appears that the second part should have contained from sermon forty-one to sermon eighty-two, while actually it ends with sermon seventy.

No date. The first part is written in a clear Syrian Naskhi, possibly by a European hand, and the second part is written in a cramped but legible Syrian Naskhi of about A.D. 1820. Headings in thick black characters in both parts, and sub-headings in red in the second part.

[Mingana Chr. Arab. 78.]

73.

165 x 110 mm. 74 leaves. Fifteen lines to the page.

A work containing the Roman Catholic rules for the Sacrament of Penitence and Confession.
CHRISTIAN ARABIC MSS.—THEOLOGY

The work, which contains an extensive enumeration of sins which have to be declared in confession, is anonymous.

No date. Written in a negligent but clear Syrian Naskhi of about A.D. 1830. No rubrications.

[ Mingana Chr. Arab. 98.]

74.

221 × 174 mm. 75 leaves. Seventeen lines to the page.

A catechism of the Christian religion.

This catechism is not according to the doctrine of the Roman Church, nor according to the doctrine of the Monophysites, because its author believes in two natures in Christ. It is more likely that it belongs to a Protestant Episcopalian body.

The work proceeds by way of question and answer.

No date. Written in a clear Mesopotamian Naskhi of about A.D. 1850. Headings in black. No rubrications.

[ Mingana Chr. Arab. 37.]

75.

227 × 173 mm. 434 leaves. Generally twenty-two lines to the page.

A

Ff. 1a-430a: A work on dogmatic theology, according to the doctrine of the Roman Catholic Church, translated from Latin into Arabic.

The work has no introduction of any kind, and no name of author or translator.

It is divided into two parts (kisms). The first part extends from fol. 1 to fol. 107a, and the second part from fol. 108a to 418a. Ff. 422a and 428b contain an index to the work.

Dated 12th November, A.D. 1872, and written in the "Monastery of the Redeemer," by the Brother Daniel Khalil.

Written in a mixed Syrian-Mesopotamian Naskhi. Main headings in thick black characters, and sub-headings in red. Well rubricated. Broad margins.

B

Ff. 431a-434a: Three sermons, added by an owner of the MS., the first one of which is on fasting.

[ Mingana Chr. Arab. 27. ]
280 x 210 mm. 379 pages. Generally from sixteen to nineteen lines to the page.

A collection of the sayings of the Fathers of the Desert and of other saints and mystical writers, often with short anecdotes about them.

VII

MYSTICISM

76.

The MS. is divided into two sections, the first of which contains, in alphabetical order, the names of the Fathers whose sayings are reported. This section embraces pp. 1-270, with the following subscription:

The second section embraces pp. 270-379, and deals with mystical sayings by anonymous Fathers, the first of which is:

Pp. 1-2 contain a short introduction which begins:

The names of the Fathers whose sayings are quoted are:

A

(1) Pp. 3-13: St. Antony.
(12) P. 51: Abbot Amphi (Apos), Bishop of Oxyrrhynchus (إِسْقَةَ مَدِينةَ وَكُرْسِيْنَ) (إسقة مدينة وكرسيين).

1 The alphabetical order is according to the Greek alphabet, and Greek uncial letters, written on the right-hand side of the heading, separate each alphabetical section from the next.
CHRISTIAN ARABIC MSS.—MYSTICISM

(14) P. 52: Abbot Andrew.  
(15) P. 52: Abbot Agaius.  

(20) P. 60: (Bishop) Gregory Nazianzen.

(22) P. 66: Abbot Garenthius.


(25) Pp. 73-76: St. Epiphanius of Cyprus.  
(27) Pp. 77-79: St. Euchariistus the Layman.  
(28) Pp. 79-80: The priest Eulogius.  

(31) Pp. 82-84: Abbot Evagrius.  
(32) P. 84: Abbot Eudaminus.

(33) Pp. 84-90: Abbot Zenon.  
(35) P. 92: Abbot Heradius.

(39) P. 102: Abbot Theodotus.

(41) Pp. 105-108: Abbess or mother Theodora.

(43) P. 121: Abbot John who was in the "general monastery."
(45) Pp. 124-127: Abbot Isaac, "the priest of the cells."
(48) P. 132: Abbot Irachus (を選ぶ).
(49) Pp. 132-133: Abbot John the Servant.
(50) P. 133: Abbot John of the Cells.
(53) P. 137: Abbot John of Scete.
(56) Pp. 139-140: Abbot Joseph of Scete.

K
(60) P. 150: Abbot Copres (ظری).

A
(63) P. 152: Abbot Lot.
(64) Pp. 152-154: Abbot Longinus.

M
(66) Pp. 173-179: Abbot Moses, followed by the seven "chapters" sent by him to Abbot Poemen (سبيورة خبر ارسلها ابا موسى الى ابا بوين).
(71) Pp. 188-189: Abbot Mios (میوس).
(72) Pp. 189-190: Abbot Mark, the Egyptian.

N
(73) P. 191: Abbot Nilus.


(80) Pp. 238-242: Abbot Rufus (Rufinus), a monk from Rome, who came to Scete.


(90) P. 266: Euprasius (Euphraxius).

(91) Pp. 266-267: Abbot Felix.
(92) P. 267: Polycarpus of Jerusalem.

(94) P. 268: Abbot Chumah (خوما).
(95) P. 268: Abbot Cheiremon (شيرامونس).


(97) Pp. 269-270: Abbot Or.
The second section is incomplete at the end, and the text breaks off with the end of the 24th quire. The last anecdote deals with an Egyptian monk who stayed in a village near Constantinople in the time of Theodosius the Younger. The final words are: وَقَالَ لِهَذَا الْإِبْرَاهِيمَ كَلَّمَ لَهُمْ وَلَبِبَ غَيْرًا وَقَالَ إِنَّكُمْ أَفْلَحُوْاٖ وَأَفْلَحْنَاٖ وَهَلْ يَكُونُ لَنَا مَغْتَرَبٌ حَرَفًٍ.

Some headings in this section are:

P. 321: Anecdotes about solitary monks (إخبار المتروحدين).
P. 321: Sayings about the overcoming of desires: قول في ضبط الهوى

P. 326: On the combats that come to us from fornication: اخبار وأقول في باب التقات الالَّاتِ.

P. 365: On the fact that we should not judge anyone: اقوال في أنه يبغض أن ينظر من أن ندين أحداً.

P. 366: On the fact that we should avoid doing good works in order that they may be seen by others: في أنه يبغض النمل عمل شياً لخوف الظهارة للناس.


P. 379: On humility: في تواضع اللب.

No date. Written on Egyptian vellum, in a Naskhi hand of about A.D. 950. Some diacritical points by the first copyist, and some others by subsequent scribes or owners. Headings in red. Broad margins.

The quires are marked both in Greek and in Syriac on the left-hand page, in Greek at the top of the page and in Syriac at the bottom of the page. The end of each quire is further marked at the bottom of the right-hand page, in Syriac only, and not in Greek. A later owner has written an Arabic numbering in words (and not in numbers) over the Syriac numbering, except on the final page of quire 23, and at the beginning and the end of quire 24.

Some words the ink of which had begun to fade have been re-inked by an owner.

Pp. 18-21, 30, 40, 80, 8r, are supplied by a later hand, on paper.

On the recto of p. 1 is a dedication of the MS. to the monastery of St. Elijah, situated east of Shiikh al-Hadid, in the handwriting of the priest Ballat, son of Ibrahim. The beginning of the dedication, which contained the date, has been obliterated from the vellum, and the words which appear clearly are: "seven hundred and sixty of the Creation." The words "six thousand" can also be read with a fair degree of probability. 6760 of the Creation corresponds with A.D. 1252, which on paleographical grounds appears also to be the date of the dedication.

... سنة ألف وسبع مائة وستين سنة للعالم فعَّلَهُ الله وپعَّلَهُ هو ابن أبَنَهُ. هذا الدقُر يرجع إلى ماريا شرقين شيخ الحدِّي في احتضان الطبيعة تزمنة الدرب المذكور أم بصائر لا هوه. ... يكون الفاعل لذلك محرم من الله. ومما جمع ملائكة ورسله ومن السع صاحب... وكتب هذا الدقُر المذكور في الكتب الثلاثة ابن إبراهيم.

On the same page there is a Garshuni (Arabic in Syriac characters) inscription which says: "The total of pages is 360" (السِّمَتُ رَمْضان). This induces us to suppose that one quire only is missing at the end.

Two fly-leaves on paper at the beginning contain in Arabic a Synaxarium of the Syrian Jacobites for the third, fourth, fifth and sixth days of October.

[Mingana Chr. Arab. 1206.]
A

Ff. 1-48: An abridgment of the theological and mystical work entitled: *Paradise of the Mind*, by the Coptic writer, Šafi abū Faḍā'īl ibn al-ʾAssāl, who flourished in the middle of the thirteenth century.

The work is divided into 12 *fasl*, of which an index is found at the beginning. The first *fasl* begins (fol. 1b):

The first *fasl* begins in a certain place after these rulings the second in the same place and so on.

The last *fasl* begins (fol. 48b):

The abridgment ends here.

Dated on fol. 48a, the 6th hour of Friday, 15th of the Coptic month of Bābah of the Coptic year 1851. See below.

B

Ff. 48b-105a: An abridged translation into Arabic of the Syriac penitential and parenetic *maimrā* of St. Ephrem.

The first one is an abridged translation of his letter to the monk John, in which he warns him not to be deceived by thoughts of itinerancy in the monastic life.

The translation covers the following *maimrā* of St. Ephrem, given here as they stand in the MS.: 2, 8-9, 11, 28, 6, 42, 3, 7, 12, 16, 17, 24, 27, 30-32, 48, 4, 10, 5, 13, 19, 17, 25, 38, 18, 21, 36, 49, 50, 17, 15, 52.

The translation from the last *maimra* begins on fol. 1046 as follows:

The translation begins as follows:

C

Ff. 105b-149b: An abridged translation of the work entitled: *Scala Paradisi*, of John Climacus, by the same Šafi ibn al-ʾAssāl.

The abridgment covers thirty-one chapters of the *Scala*. The thirty-first chapter begins on fol. 1456 as follows:
The copyist states at the end that this copy was made from an original that was transcribed from a manuscript in the handwriting of the author Ibn al-'Assāl, and that it was the fifth copy made from this original.

The translation into Arabic of the mystical works of the East Syrian writer, Isaac of Nineveh, by the deacon 'Abdallah ibn al-Fadl, from Antioch, who later became bishop, and died about A.D. 1053.

The translation covers thirty-five chapters of the original Syriac. The first chapter begins (fol. 150a): {الباب الأول} and the last begins (fol. 188a): {الباب الخامس والثاني}. If I fail to explain the meaning. The translation is found on ff. 189b-192b.

A few more extracts from the letters of the same Isaac of Nineveh are found on ff. 192-193.

The copyist states that he transcribed this MS. from an original that was copied from a manuscript in the translator’s handwriting.

The copyist states at the end that the above Šaff ibn al-'Assāl made his translation of the work of Diadochus from an old MS. that was illegible in many places, and that he was in search of a better MS. to fill in the gaps.
CHRISTIAN ARABIC MSS.—MYSTICISM

F

Ff. 218b-230a: A discourse on love, and on the mystery of the next world, and on union with God.

The discourse is anonymous in the MS., but we may assume that it is a translation from the East Syrian author John Sābā, called in Arabic "the spiritual old man." This hypothesis is rendered probable by the works described under the following "G."

Ends:

G

Ff. 230a-250a: The mystical letters (translated from the Syriac original) of the aforesaid East Syrian writer, John Sābā.

Headed:

رسائل الشيخ بتها إلى ابناه.

The letters which are translated are: 1-8, 10-12, 14-15, 17-18, 23-25, 27-32, 34, 36-38, 43-44, 48. The first letter begins (fol. 230a): 

The last letter begins (fol. 247a):

H

Ff. 250-256a: The first discourse by the same John Sābā, on the Capita Scientiae.

At the end of the work (ff. 255b-256a) there is an "apology" by the carnal brother of the author, to the effect that he is the carnal brother of John, and that it is he who collected the work of the author into book form. He further states that his brother, the author, had not even regular paper on which to write, and that he used to write only on bits of paper which he himself gave to him, or on a piece of wood, and that he used always to sign himself "the Pig."

All the above Arabic translation of the works of John of Dālytha, or John Sābā, is more or less identical with the Syriac original, as preserved in Mingana Syr. 7. The Arabic translation is, however, sometimes abridged.

Three more MSS. of the work are described below.

Dated Sunday, 27th of the Coptic month of Kihak, of the Coptic year 1851, which is said in the MS. to correspond with the 4th of the month of Ramadān, of the year 1250 of the Hijrah (A.D. 1834), and was written by Nakhlah 'Abd as-Sayid, of the family of Ghazzawi.

78.

250 x 170 mm. 234 leaves. Generally eighteen lines to the page.

A

Ff. 1b–96a: The discourses of the East Syrian mystic writer, Isaac of Nineveh, translated from Syriac into Arabic.

The discourses are forty in number. The first and last two begin as follows:

Fol. 1b: قال خلافة الله هي رأس الراحمات وهي تولد من الأمانة:

The second discourse begins on fol. 13a.
CHRISTIAN ARABIC MSS.—MYSTICISM

Fol. 916: The subscription (fol. 96a) is:

One leaf is missing between ff. 18-19, 26-27, 46-47. Another leaf is missing between ff. 54-57, and ff. 55 and 56 (numbered in Coptic as 110 and 241) are misplaced. One leaf is also missing between ff. 66-67, two between ff. 74-75, two between ff. 82-83, and two between ff. 90-91.

B

Ff. 96b-113b: Additional discourses of the above Isaac of Nineveh.

These discourses are:

Fol. 97a: On spiritual theory.
Fol. 99b: On the guard over the outward and inward senses.
Fol. 102b: An account of what happened to a monk.
Fol. 106b: A letter to a monk who loved silence.
Fol. 107b: On the temptations into which God allows every one to fall.
Fol. 111b: A second discourse on spiritual love.

Two leaves are missing between ff. 98-99, and two between ff. 106-107, of which, however, one is found on fol. 201.

C

Ff. 114a-235b: The mystical works of the Syrian writer John of Dalyatha, or John Sāba, called by Arab writers “the spiritual old man.” The works of this author are also found in Nos. 77 [21], 81 [22] and 80 [30].

As there is a lacuna of thirty-two leaves between ff. 122 and 123, the beginning of the work is missing, and for a complete list of the chapters see No. 80 [30]. There is misplacement of one quire of ten leaves, which should have followed fol. 180, but of these ten leaves, two are missing, and the other eight are numbered 114-121. Two other leaves are missing between ff. 228-229, and one between ff. 231-232.

On fol. 121b begin the forty-eight letters of John Sāba to various people.

The series of these letters is continued on fol. 181, from the second to the forty-eighth letter. The section called Capita Scientiae begins on fol. 226.

The MS. is incomplete at the end.

No date. Written in a clear, handsome and bold Egyptian Naskhi of about A.D. 1350. Headings in red. Fairly broad margins.
In view of the fact that some leaves are misplaced, and others missing, I have reproduced in the margins, in European Arabic numerals, the Coptic numbers of the leaves, in order to facilitate future researches in the MS.

[Note: Reproduction in the margins of Coptic numbers to facilitate future researches.]

**80.**

231 x 160 mm. 211 leaves. From twelve to fourteen lines to the page. The works of the above East Syrian mystic, John of Dālyātha, or John Sāba, called in Arabic "the spiritual old man."

The title of the book is given on fol. 5b as follows: “The book of the spiritual saint known as the 'old man,' on divine gifts, on the visitation of the grace which God grants for the comfort and joy of the monks, on the spiritual visions, on the knowledge of mysteries and thoughts, on the combat of the demons and our struggle against them, on spiritual exercises and works, and on virtues and prayers.”

On fol. 3a a later hand has given to the work a more modern title in rhymed prose, as follows:

> هذا كتاب الشيخ الروحاني المعروف بالرمال والصغير موقف لشاكى الفلاسي رفع الله عقل قارئه للعالي ورحم كابره

In first and second.

On ff. 3b-5a is an index of the contents of the volume.

A

Fol. 6a-129b: The mystical maimrē or discourses of the author. The maimrē are twenty-eight in number, and treat of different points of mysticism.

The work begins with a prayer:

> Salaam. إيبا المسيح ابن الله الحيّ افتح عيوني لفهم فرادة كنيك الطاهرة. أمين.

The discourses are:

1. Fol. 6a: On exhortation and watchfulness.
5. Fol. 33a: On dissipation and pride.
6. Fol. 35a: On the love shown by the good angels.
8. Fol. 42b: On the fact that we must not blame the Fathers when they speak imperfectly, in the measure of the capacity of their hearers.
10. Fol. 47a: On prayer, spiritual natures, and the knowledge of the mysteries of God.
On the watch over our outward and inward senses.

On the fact of being voluntarily dead to the world.

On the confidence of the servants of God.

On the different kinds of the divine gifts.

On the mystery of the next world.

On the Holy Trinity.

On the gifts of the Spirit granted to those who contemplate God.

On the high joy that affects the lovers of God, who contemplate His glory.

On leaving the world.

Exhortations and advices on penitence.

On the revelations pertaining to the appearance of our Lord to His saints.

A discourse addressed to his brother, on how penitence is able to purify and cleanse the soul.

 Account of a vision seen by a "child of God," who offered divine sacrifice.

On the utility of fervour in monastic life.

On the love of God.

On meditation upon the Economy of our Lord.

On the vision of God.

On the utility of the remembrance and contemplation of God.

A collection of forty-eight letters sent by the author to various people.

The first and the last two begin as follows:

رسائل من الشيخ القديس بعث بهم إلى أنيان النان من أحياء.

ف. 1296-1870: A collection of forty-eight letters sent by the author to various people.

The first begins (fol. 187a):

As stated above, fol. 188 is misplaced, and should have come after fol. 179.

The second begins (fol. 1990):

The third (fol. 204a):

The first begins (fol. 187a):

Between ff. 179 and 180, a missing leaf is mis-bound after fol. 187, and is now numbered as 188.

The three discourses comprising the author's *Capita Scientiae*.

The first begins (fol. 187a):
On ff. 206a-207a is found the "Apology," by the carnal brother of the author, described above under No. 77 [21], page 108.

On ff. 206a-207a is found the "Apology," by the carnal brother of the author, described above under No. 77 [21], page 108.

Headed: "Apology..."

Ff. 207a-208b: A letter of the author to his brother, who was leading a cenobitic life.


Ff. 1, 69-73, 117-119, 205-209, are supplied by a later hand, and are dated (fol. 208b) Friday, 6th of the Coptic month of Abib, of the year 1472 of the Martyrs (A.D. 1756), and written by Ibrahim (Abraham) Samnān.

An inscription on the margins informs us that the MS. was bought by Bishārah Șalīb from the above Ibrāhīm, in 1478 of the Martyrs.

[Mingana Chr. Arab. 30.]

81.

236 x 166 mm. 200 leaves. Fifteen lines to the page.

Another copy of the works of the East Syrian mystic John of Dālyātha, or John Sāba, called in Arabic "the spiritual old man."

Ff. 1b-120b: The twenty-eight mystical maimré, or discourses, of the author.

The subscription (fol. 120b) is: "وكتبوا..." (written in red.)

Ff. 121a-121b: The forty-eight letters which the author sent to various people.

Ff. 1816-200: The three discourses containing the author's Capita Scientiae.

On ff. 1986-1990 is found the "Apology" by the author's brother, about which see above, No. 77 [21].

In the colophon we are informed that the translator of the works of John Sāba from Syriac into Arabic was the deacon-monk John, who was helped by the priest-monk Abraham.

Dated (fol. 200b) Wednesday, 24th of the Coptic month Kihāk, 1595 of the Martyrs (A.D. 1879), and written by the monk Mark.

Written in Coptic numerals.
CHRISTIAN ARABIC MSS.—MYSTICISM


A Coptic leaf from a Service-book is pasted inside the first cover of the book.

A comparison of the text of the MSS. numbered 79 [54], 80 [30] and 81 [22] with that found in No. 77 [21] (F, G, and H) will show to what extent the text of the latter has been abridged. A comparison also of the text of the above MSS. with Mingana Syr. 7 shows that the Arabic translation of all the works of John Saba is very literal.

[Mingana Chr. Arab. 22.]

82.

275 x 192 mm. 68 leaves. Sixteen lines to the page.

A

Ff. 1-11b: The Profession of Faith of the Armenian-Coptic writer, the priest Peter Sadamanti, who flourished in the middle of the thirteenth century.1 This Profession of Faith, which was written at the instance of Yūsāb (Eusebius), bishop of Akhmin or Ikhmim, in the year 976 of the Martyrs (A.D. 1260), begins: قال الآب المقدس آبا بطرس السدمني هذه المقالة يوم الأرهاص سابع عشر بنس ستهما، وسانتاه السدمني المتنهد الآلهان... كان الآب الأسقف... آبا بوساب أسقف ق所以我 الحب بتفاعلة السدمني المتنهد وسلمت آباه يهودة والددين والدینين والدینين والدینين. The text ends: وسانتاه السدمني المتنهد آباه يهودة والددين والدینين والدینين والدینين.

B

Ff. 11b-34b: A treatise by the same Peter Sadamanti, written at the instance of the same Bishop Yūsāb, on the disciplining of the soul in practical works.2

Headed: قد كان الآب الأسقف آبا بوساب قد سالى إما أن أظم لى خصصا يخلق بعذيب النفس في الصيانة. The text begins: نما ما نظمه له في اصول الأول فاجع في ذلك اجابة التفاهيم لمعنة وعود السيد.

C

Ff. 34b-44b: The history of a pious man of the city of Alexandria, by the same Peter Sadamanti.

Headed: ندى جمهوره وحسن توهيب بشرح خير إيسدروس السدمني وذلك توجه الآب جمال الآلهان. The text begins: ازمانا. اخبروا عن رجل كان مبارك جدا.

D

Ff. 44b-62b: The life of Isidore of Alexandria, by the above Peter Sadamanti.

ندى جمهوره وحسن توهيب بشرح خير إيسدروس السدمني وذلك توجه الآب جمال الآلهان.

1 Cheikho in his work Catalogue des Manuscrits des Auteurs Arabes Chretiens, p. 62, erroneously states that he lived in the middle of the eleventh century.

2 Cheikho (ibid., p. 222) erroneously states that this Bishop Yusab lived in the fifteenth century instead of the thirteenth.
E

Ff. 62b-63a: A prayer by the East Syrian writer Isaac of Nineveh, taken from the thirteenth chapter of his book.

صلاة لادي اسماق السرياني من كتابه من الباب الثالث عشر في رفض العالم. قال إليها السيد المسيح اقبل مداحي العمرة بالامك.

F

Ff. 63b-64b: Prayers by the Syrian writer, John of Dalylatha, or John Saba, called "the spiritual old man." The first prayer is taken from his work on "the demon of fornication."

صلاة من قول الشيخ الروحاني من المعب الإله على شيطان الزنا، وفوق حيلة.

G

Ff. 64b-68b: Mystical extracts from the following works:

(1) The book of the Abbot Shenoudah (من كتاب أبي شواعد).
(2) The discourse of the Abbot Pachomius (من كلام أبي باخوميوس).
(3) The speech of Macarius the Egyptian (من كلام مقاريوس).
(4) The work entitled Paradise of the Fathers (من بيان الزهران السفاح).

The colophon attributes all the work to Peter Sadamanti: إنا competency經ه السمعتي.

No date. Written in a clear and bold Egyptian Naskhi of about A.D. 1840. Headings in red.

[Mingana Chr. Arab. 20.]

83.

191 × 140 mm. 252 leaves. Sixteen lines to the page.

A mystical work by the Coptic writer Sim'an b. Kula'yil 1 b. Makara b. Abi l'Faraj, a monk in the monastery of St. John "the Dwarf" or John Kolobos 2 in Scete, who died at the beginning of the thirteenth century.

The title of the work, as written at the beginning and on fol. 72b, is:


Headeed: بنيت من دون الله تعالى مقصف شريف يعرف بروحه الفريد وسولا الوحيد ناليف الفقيم إلى رحمة مولاه القديس سمعان ابن كليل بن مقارية ابن أبي الفرج المرهب بدير القديس إي (عائش) يحقن القصر بيره الاقسط.

1 So vowelled in the MS.
2 In Arabic Қاشیر, Қاشير, or Қاشعیر. About a monastery of this name, see Abu 尕شیر, Churches and Monasteries of Egypt, pp. 145 and 321-323.
The work is divided into twelve chapters (kaul), the first of which begins, on fol. 98: 

Ff. 1b-9a contain the introduction to the work, which ends with an index to its twelve chapters.


On fol. 9a is an inscription by an owner of the MS. Hanna-Allah Ghaṭṭās, known as Mubāshharah Dunwān al-Ḥawālī, who states that he bought the MS. for himself in 1116 of the martyrs (A.D. 1400).

The title of the work, as written at the beginning, is as above:

روضة الفريد وسلوة الوحيد

Dated (fol. 208a) Wednesday, 20th of Barmahāt, 1448 of the Martyrs (A.D. 1732), and 1444 of the Hijrah, and written by the deacon Bishārah Ghaṭṭās at-Ṭabnūtī.


The spiritual meditations, to the number of fifteen, composed in A.D. 1690 by the Armenian writer Makardij al-Kasīfī, son of 'Abd al-Aḥad, who died in the first half of the eighteenth century.

1 Again so vowelled in the MS.

2 Cheikho in his Catalogue des Manuscrits des Ant. Arab. Chr. (p. 195) states, I do not know on what authority, that the author's father was called 'Abdallah, instead of 'Abd al-Aḥad. The present MS., which was written while the author was still alive, gives the name of his father distinctly as 'Abd al-Aḥad.
Title:

THE SHADOW OF PERFECTION

Headed:

An index of the fifteen meditations is on ff. 1b-2a. The meditations are often sub-divided into kism. The first meditation begins (fol. 2b): 

The last meditation begins (fol. 127a):

Dated (fol. 130a) Friday, 15th of June, A.D. 1693, and written by Ibrahim (Abraham), son of Dini of Aleppo.

It will be seen that the MS. was written three years after its composition by its author. Clear and good Syrian Naskhi. Headings in thick black characters, and sub-headings in red. Well rubicated. Red rulings. Broad margins.

On fol. 131b is found the following Arabic proverb: "If bodies are burdened to excess, tongues will express dissatisfaction."

[Mingana Chr. Arab. 91.]

86.

136 × 98 mm. 286 leaves. Seventeen lines to the page.

The translator does not mention his name in the preface (ff. 7b-9a), but he was the Jesuit Pierre Fromage, who died in 1740.

The book is divided into five juz’s, sub-divided into faṣḥa, of which an index is found on ff. 1a-7a.

The translator’s preface begins: 


[Mingana Chr. Arab. 90.]
CHRISTIAN ARABIC MSS.—PHILOSOPHY

87.
301 × 205 mm. 237 leaves. Twenty-seven lines to the page.
The third part of the book of the Spiritual Meditations of the Jesuit Louis Dupont, who died in 1624.

The MS. contains eighty-seven Meditations.
Dated 27th of September, A.D. 1825, and written by Joseph, son of Cyriacus Zanbakah.

ألقد علّق على هذه الغناء المد الفقير ... المقدس يوصف ابن فريقوس زينة ... وكان الفراق منه في 27 أيون


[Vingana Chr. Arab. 60.]

VIII

PHILOSOPHY

88.
222 × 162 mm. 76 leaves. From seventeen to twenty-six lines to the page.
A philosophical work written in A.D. 1751, by the Basilian monk, the priest Joachim, who died in 1772.

Title:

الإضافات العلمية

The work is incomplete at the beginning and at the end. Something is also missing between ff. 6-7, 26-27, 54-55, 55-56, 63-64, 69-70.

Divided into jans, makašats, bābs, fasls, juz’as, and kims. The first extant division is Bab 2, the first fasl of which treats of the Tree of Porphyry.

On fol. 1a is an inscription by a later hand, giving the title of the work, and the date of its composition as June, 1751, in the monastery of St. Isaiah:

الإضافات العلمية نصر من تأليف في اواخر حزيران سنة 1751 في دير مار اشيا. This inscription corresponds with that of MS. 679 of Paul Sbath.¹

No date. Written in a clear Syrian Naskhi of about A.D. 1770. Headings in thick black characters, and sub-headings in red. Well rubricated. Fairly broad margins.

[Vingana Chr. Arab. 68.]

89.
203 × 145 mm. 189 leaves. Twenty-four lines to the page.
An extensive work on philosophy, embracing, as usual, its two distinct parts: metaphysics and physics.

¹ Bibliothèque de Manuscrits Paul Sbath, vol. ii., p. 46.
The work is divided into 30 makālahs, sub-divided into fasls. As a page is missing at the beginning, no author's name and no title are found in the MS. The work, however, is by a Christian author, as quotations are found in it from the Book of Genesis and from Daniel (fol. 173b), and from St. Basil of Cesarea (fol. 173b). It is also under the influence of the Roman Catholic theology, as on ff. 53a and 54a there is a reference to the weight of matter as distinguished from its essence, in connection with the consecrated bread and wine of the Eucharist, etc.

The first eight makālahs begin:
1. Missing, owing to the disappearance of the first leaf.
2. Fol. 5b: المقالة الثانية في مادي الجسم الطبيع.
3. Fol. 6b: المقالة الثالثة في المادة وخواصها. الفصل الأول في مادة المادة.
5. Fol. 21a: المقالة الخامسة في إجزاء المادة والصور.
7. Fol. 30a: المقالة السابعة في الإجزاء في المادة والصور وتاليها.
8. Fol. 32a: المقالة الثامنة في الطبخة. الفصل الأول في مادة الطبيعة.

On fol. 189b is an inscription by an owner, Thomas Lūka (Luke), dated A.D. 1850. Another inscription states that in 1867 the MS. passed into the ownership of the priest Jacob Na'īmo, who bought it for 25 piastres from the priest Peter Rassām.

No date. Written in a clear but not handsome Mesopotamian Naskhi of about A.D. 1800. Headings in thick black characters, and sub-headings in red. Well rubricated. The words "second quire" written in East Syrian characters at the bottom of fol. 23b suggest that the copyist was a Chaldean or East Syrian Uniat.

IX

SCIENCE

90.

220 × 160 mm. 110 leaves. Generally from twenty to twenty-six lines to the page.

A.

Ff. 1b-13b: An astronomical and geographical treatise on the creation of the angels, the world, the stars, the sun, the moon, and the constellations, attributed to Jacob of Edessa, the West Syrian writer, who died in A.D. 708.

... نبئي بسم الله وكتب من بعض العلماء الذين وصفوا الرهابي المبين فمن خلقها الملائكة والعالم والاهلاك.
The work is divided into twelve chapters, the first of which begins on fol. 16b, and the last begins, on fol. 10a:

On fol. 13b is a rough map of the world, based on the seven climates of Ptolemy.

B.

Ff. 14a-35b: An astronomical work entitled: كتب فلكي

Beginns: آن الله يبارك اسمه خلق آن لراك

The work is divided into sixty short باب, the first three of which are omitted. The fourth باب (i.e. in reality the first) begins, on fol. 14a: باب الرابع في معرفة حركات كواكب السما.

This Philoponus is to be identified with the Greek writer John Philoponus or John Grammaticus, some treatises of whom were translated into Arabic. By the Christian Arabs he is called Yaḥyā al-Iskandarānī, and more commonly Yaḥyā al-‘Askalānī.

D.

Ff. 35b-110b: A collection of many astronomical, astrological, and occasionally geographical works, by Christian and Muḥammadan authors, among which may be mentioned the following:

(1) Fol. 35b: كتاب طريقة اقمار في اعمال النجوم والنهار. The author is not mentioned, but he was ʿAlīmad b. Yūsuf Shihāb ad-Dīn b. ʿAbbas Azhari Mīkātī. The work is divided into four فصل.

(2) Fol. 50b: A treatise on the seven climates, attributed to an astronomer called Philoponus: حاشية من قول الحكم الفيلوفونس على تشرب الكواكب والاقام.

MINGANA COLLECTION

X

HISTORY

91.

218 x 180 mm. 11 leaves. Sixteen lines to the page.
A MS. on vellum, containing lives of some Apostles and other treatises.

A

Ff. 1-4a: The Invention of the Holy Cross, by the Empress Helena.

Incomplete at the beginning.

Ends: وقول الآلهة المقدسة كل من يبيع الصليب وذلكر يكون له ضرب مع مارترم والله سيدنا يسوع المسيح الذي له السجدة والركبنة إلى الأبد أمين.

B

Fol. 4a: A discourse of St. Epiphanius of Cyprus, containing praises of the Virgin.

بسمة الهمي ورجاء وخلاصي والسيد: مارترم شفيعي من قول القديس ايقانوس أسقف قبرص مرح لمارترم والدة الله.

Ends: إنا شماع إيا الحجاب والدة الله مربعة غير مدركة.

C

Ff. 4b-8a: The history of the Apostle Philip, and his evangelisation of Carthage.

بسمه الهمي ورجاء وخلاصي والسيد: مارترم شفيعي. هذه قصة فليس السج رينا ولا لنا يحكم الهمي عند ما بنيه إلى مدينة قال لها قرطاجنا بعد صعود سيدنا إلى السماء.

Ends: إذا كانوا اللذين أورشلهم مرتين ما امرهم سيدنا.

A leaf is missing between ff. 4-5 and ff. 5-6.

D

Ff. 8b-11b: An extensive portion of the beginning of the Acts of Thomas.

بسمه الهمي ورجاء وخلاصي هذا مير توماس السج وعمريه إذا كان يرض الله لقد ما بايع سيدنا السح.

Ends: لما اجتمعوا السحين بأورشلهم واقسموا الدنا كلما يفهم.
CHRISTIAN ARABIC MSS.—HISTORY

Incomplete at the end. The last words of the extant text are:
فَأَقَلَ لِيُزَمَّانُ كَثِيرٌ الَّذِي يَقْلِي
في هذا الموضع فَاخْتِبَ السِّفِّ قَصَيْةٌ قَدْامَ الْمَلِكِ


The present MS. is the oldest in any language, either Syriac, Greek or Arabic, etc., which contains the Acts of Thomas.

Thick vellum. No date. Written in an early Christian Kūfī hand of about A.D. 830.

Headings in red. Fairly broad margins.

Coarse geometrical patterns separate the treatises. The main divisions of the text are marked by a series of patterns composed of red and black dots. Three of these patterns are used at the end of a longer section, and one at the end of a lesser section.

The characters used in the present MS. are thicker and bolder than those used in No. 43 [93].

It may here be stated that these two MSS. appear to contain the earliest translations from Greek into Arabic (in the domain of Patristic and Apocryphal literature) that have come down to us in manuscript form. No earlier MS. in the above two branches seems to be found in Mount Sinai or in the Vatican, which contain the oldest documents in Christian Arabic literature.

[Mingana Chr. Arab. 94.]

92.

144 x 102 mm. 283 leaves. Generally seventeen, thirteen and nineteen lines to the page, according to the hand used in the MS.

A

Ff. 1α-19β: The Acts of St. John the Evangelist, attributed to the deacon Prochorus.

A leaf is missing at the beginning, which contained the first three lines of the text. The following heading is taken from fol. 1β of the next MS., No. 93 [84]. A leaf is missing between ff. 6-7, 12-13.

It will be noticed that here also, as in Nos. 44 [83M] and 93 [84A], it is stated that Prochorus was related to St. Stephen Protomartyr.


 Begins:

وَكَانَ عِدَةُ الرَّبِّ إِبْسُوعُ إِلَى السَّمَاةِ الَّتِي لم يَضَلَّنَّهَا مِنْهَا بِهِ إِنَّهُ إِلَى الْجَسَامَةَ أَخْتَمَلَ الْكَلَامُ إِلَى الْجَسَامَةَ

Ends:

وَجَمعَ مَا ظَهَرَ مِنْ المُجَيِّبِ وَالْكَلَامِ الَّذِي جَرِي عَلَيْهِ فِي الْمَدِينَةِ وَهُوَ مَكْوَبٌ فِي مَسْحُوفٍ كَبِيرٍ جَدًا. وَهَذَا يُسْحِبُ الأَبِّ إِلَى
B


Like the preceding Acts of John, the present Acts of Philip correspond more or less faithfully with those published by Mrs. Lewis (ibid., pp. 51-55).

C


The Acts of St. Bartholomew are different from those published by Mrs. Lewis, ibid., pp. 11-23, but are more or less similar to those found on pp. 58-66.

D

Ff. 33a-45a: The Acts of Thomas, who preached the Gospel in India.

More or less identical with Mrs. Lewis's edition (ibid., pp. 67-78).

E

Ff. 45a-54a: The Acts of St. Matthew, and his preaching the Gospel in the "Town of the Priests" (Hierapolis).

More or less identical with Mrs. Lewis's edition (ibid., pp. 83-91).
The Acts of Jude, the brother of our Lord, who preached the Gospel in the town of Suriyah and in Jazirah (North Mesopotamia).

These Acts are not found in Mrs. Lewis's edition.

Begins:

Ends:

More or less identical with Mrs. Lewis's edition (pp. 120-122).

Begins:

Ends:

More or less identical with Mrs. Lewis's edition (ibid., pp. 122-125).

Begins:

Ends:

Somewhat different from the text published by Mrs. Lewis (ibid., pp. 126-129).

Begins:

Ends:
Ff. 69b-73b: The Martyrdom of St. Luke, which took place on the 18th October.

More or less similar to Mrs. Lewis's edition (ibid., pp. 130-133).

Begins: The Martyrdom of St. Luke, which took place on the 18th October.

Ends:...

K

Ff. 73b-86b: The Preaching of St. Paul in the "Ignorant City" which is Antioch.

Not found in Mrs. Lewis's edition.

Begins: The Preaching of St. Paul in the "Ignorant City" which is Antioch.

Ends:...

L

Ff. 87a-97b: The Preaching of St. Matthias in a town in which the inhabitants were cannibals.

More or less similar to Mrs. Lewis's edition (pp. 109-118).

Begins: The Preaching of St. Matthias in a town.

Ends:...

M

Ff. 98a-119a: The story of Peter and Paul and of their journey to the city of Rome in the time of the Emperor Pergamus (sic), and of the things that happened to Lujfīt, the daughter of the emperor, and of how a bird came and pecked out her eye.

Differs considerably from Mrs. Lewis's text (pp. 150-164).

Begins: The story of Peter and Paul...

Ends:...

1 Has here "ignorant" the sense of "pagan," as in Islamic Arabic the expression "the time of Jahiliyyah" refers to the period which preceded the mission of the Prophet, or is it an attempt to translate literally the Greek word "Antioch"?
Ff. 119a-130b: The Preaching of the Apostle Andrew.

No special heading is found in the text, which differs considerably from that published by Mrs. Lewis (pp. 1-11).

Begins: 

وفي تلك الأيام لما خرجوا لللادين إلى العالم فادوا شرى ملكوت السما ترابا فهم السيد:

Ends: 

ولنا قال هذا خرج من عندهم ومني بسلام. عبد الله صلاته وبركاته لله.

O

Ff. 131a-139b: The Life of St. Marinus.

No special title in the text.

Begins: 

كان في ذلك الزمان رجل يقال له أوجانيوس وهو امرأة اسمها مرتا:

Ends: 

ويستجح من تلك البركة التي كانت تحت من فرها وتنمذح بها إلا وبرز قبر الموتية والصبة والشفاء.

Q

Ff. 140a-147b: The Life of the holy woman St. Eugenia, and of her father Philip, Patriarch of Alexandria.

قصة القديسة الشاهدة أوجانياء المباركة وأبوها فليس الشاهد بطريرك الإسكندري.

Begins: 

كان في ذلك الزمان ملك على مدينة روبة طاغي عبد الأصنام:

Ends: 

وكان يطلب باطلا هذه القديسة أوجانياء عفران خطابا وذنوبا مع صلاة ابها فيلس بطريرك ال:

R

Ff. 148a-154b: The discourse of John Chrysostom on Penitence and Asceticism.

مصم من قول يوجها ثم الذهب بطريرك مدينة الوضطية قلله على النوبة وزردته في هذا النذارة الفائية.

Begins: 

يا إحياء السبي وابن المواعيد الذين قد تركوا هوم هذه الدنيا:

Ends: 

بشغاعة وذلداء مرتقين شفيعين ومار يوجها المذمان والقديسة مرم الجندانية وسنا عن شفاء كافة قديسه الح.

Q

Ff. 155a-165b: A penitential and parenetic discourse on the last judgment, by St. Ephrem.

A leaf is missing between ff. 154-155, which contained the beginning of the discourse.

The name of St. Ephrem is placed at the top of each page.

Ends: 

لا أنه الها هو صننا له. يجذب ويسح ونظام الح.
S
Ff. 166a-169a: The story of a man and of his black slave.
No special heading in the text.
Begins:

Ff. 169a-172a: The story of an Italian girl of noble birth, taken from the "Dialogues" of Cassian, or from his Collationes.
No special heading in the text.
Begins:

U
Ff. 172a-173b: The story of a man who died and was raised from the dead by the help of God.
No special heading in the text.
Begins:

V
Ff. 173b-182a: The story of Mary, the daughter of a king of the Franks, who was hated and consequently had both her hands cut off by her stepmother, but had them restored to her by the Virgin.
No special heading in the text.
Begins:

W
Ff. 182b-184a: The story of a man from the city of Rome and of his wife who was much devoted to the Virgin.
No special heading in the text.
Begins:

X
Ff. 184a-188a: The story of a rich man from the city of Rome and of his wife who had intercourse with her son.
No special heading in the text.
Begins:
CHRISTIAN ARABIC MSS.—HISTORY

Y
Ff. 188a-189a: The story of a Christian young man killed by the Jews and raised from the dead by the Virgin.

No special heading in the text.

Begins: 

Z
Ff. 189a-192a: The story of a man and his wife who had a carnal intercourse on Easter day.

No special heading in the text.

Begins:

aa
Ff. 192b-194a: The story of a priest and a dying widow.

No special heading in the text.

Begins:

bb
Ff. 194b-195b: The story of a monk who was the majordomo of a monastery.

No special heading in the text.

Begins:

All the stories found on ff. 1660-195b seem to have been culled from a collection of miracles performed by the B.V. Mary. Such collections are found in the Syriac MSS. of my collection, Nos. 364 and 458B.1

cc
Ff. 198a-208a: The letter of Dionysius (the Pseudo-Areopagite) to Timothy, the disciple of St. Paul, about the martyrdom of the Apostles Peter and Paul. Read on the 29th of June.

 رسالة القديس ديوسيدوس الى تيموثاوس طلبه يويفوس الرسول من اجل استشهاد الرسولين بطرس ويويفوس.

Begins:

dd
Ff. 208b-237b: A collection of theological questions dealing with the Trinity and the Unity of God, the mystery of the Incarnation, and with different subjects relating to fasts, dominical festivals, some Biblical passages, and various ecclesiastical ordinances.

The first section begins on fol. 208b: «أين فيها ما حاجة الله إلى خلقه بس نادر وما فعله من خلاص ادم :»

The last section begins on fol. 235b:

The MS. consists of three different parts, put together by the binder from three different MSS. No date. Ff. 1-195 are written in a clear but sloping Syrian Naskhi hand of about A.D. 1600. The hand used on ff. 198-245 is slightly later, but clearer. Ff. 248-283 are in a thinner Syrian Naskhi hand of about 1700, and are damaged by damp. Headings in red. Well rubricated, with the exception of ff. 208-245.

Some leaves are here and there supplied by the binder, and they contain numerous notes by readers who are described below according to the order in which they are found in the MS. —

(1) Fol. 13a: Murad, son of Luke Antanios, of Ḥoms (or better Ḥims), in A.D. 1846.
(2) Fol. 13b: Ni'mat-Allah, son of the priest Ilyas Salīmah, in A.D. 1846. Another inscription by him is found on fol. 14b.
(3) Fol. 14a: Ibrāhīm, son of Wahbah Jacob, in A.D. 1857.
(4) Fol. 14b: Thomas, son of the priest Basil Shaḵrah, in A.D. 1881.
(5) Fol. 196a: Michael, son of George, son of the priest Nicholas Atkāf of Ḥoms, in the time of the bishop Gregory Jerasimius, in the year A.D. 1779 and 1193 of the Hijrah.
(6) Fol. 197a: Jesse Saba Faḏfūl Ṣarraf of Ḥoms, on the 1st of June, A.D. 1813, and 15th of Jumādā II, 1228 of the Hijrah.
(7) Fol. 245b: George, son of the priest Basil of Ḥoms, 1864.
(8) Fol. 247a: Farīs, son of Salīm Luke Michael Antanios, in A.D. 1864. An inscription by him is found also on fol. 247b, in which "Michael" is omitted, and "Antanios" is changed into "Maṭānis."
(9) Fol. 248: An inscription by an owner Mākdāsī (i.e. pilgrim) Ilyās Rīzk Salāmah, who bought the MS. in A.D. 1809, and bequeathed it as ṣawīf to the church of the Forty Martyrs.

[Mingana Chr. Arab. 876.]

In comparing the text of the present MS. with that of No. 94 [105], we notice that the text of the former breaks off at the second line of fol. 46b of the latter.
CHRISTIAN ARABIC MSS.—HISTORY

93.

218 × 157 mm. 149 leaves. Twenty-one lines to the page.

A volume mostly containing the lives of the Apostles and the pious anecdotes described in the preceding MS. An examination of the texts of the two MSS. shows that this MS. No. 93 [84] is copied from the MS. No. 92 [87].

A

Ff. 18b-10b: The Acts of St. John the Evangelist, attributed to the deacon Prochorus.

It will be noticed that here, as in Nos. 44 [83] and 92 [87], it is stated that Prochorus was related to St. Stephen Protonotary.

B


C


D


E

Ff. 30a-36b: The Acts of St. Matthew, and his preaching the Gospel in the “Town of the Priests” (Hierapolis).

F

Ff. 36b-40b: The Acts of Jude, the brother of our Lord, who preached the Gospel in the town of Şūriyâh and in Jazirah (North Mesopotamia).

G

Ff. 40b-42a: The Acts and the Preaching of James the Just, called “the carnal brother of our Lord,” who preached the Gospel in Jerusalem and became its first bishop.

H

Ff. 42a-44b: The Martyrdom of the above James the Just, which took place on the 23rd October.

I

Ff. 44b-48a: The Martyrdom of St. Mark the Evangelist in the city of Alexandria on the 25th April.

J

Ff. 48a-51a: The Martyrdom of St. Luke, which took place on the 18th October.
The Preaching of St. Paul in the "Ignorant City," which is Antioch.

The Preaching of St. Matthias in a town the inhabitants of which were cannibals.

The story of Peter and Ermelus (sic), and of their journey to the city of Rome in the time of the emperor Pergamus (sic), and of the things that happened to Lujit, the daughter of the emperor, and of how a bird came and pecked out her eye.

The Preaching of the Apostle Andrew. No special heading in the text.

The Life of St. Marinus. No special heading in the text.

The Life of the holy woman St. Eugenia, and of her father Philip, Patriarch of Alexandria.

The discourse of John Chrysostom on Penitence and Asceticism.

The story of a man who died and was raised from the dead by the help of God. No special heading in the text.

The story of Mary, the daughter of a king of the Franks, who was hated and who had both her hands cut off by her stepmother, but had them restored to her by the Virgin. No special heading in the text.

The story of a man from the city of Rome, and of his wife, who was much devoted to the Virgin. No special heading in the text.

---

1 On this term "ignorant" see note in preceding MS.
2 Note this name "Ermelus" given to Paul. It appears to me to be an echo of Acts xiv. 12, where Paul is called "Hermes" by the people of Lystra, but how has "Hermes" become "Hermelus"? I am not aware that Paul has ever been called by this name in any historical work. The name may be graphically the same as the Greek name "Hermolaus," borne by a saint martyred in Nicomedia on the 27th July (see The Martyrs in English, edit. Proctor and Dewick, pp. 117 and 254, and Bibliotheca Hag. Lat., Vol. I, p. 375), or more probably Hermyses (Hermes), martyred on January 13th (see Cavalleri, Catalogus Cod. Hag. Gr. Bib. Vat., 1899, pp. 65, etc.). The beginning of the Arabic heading is:
3 هذا خبر يظهر وارماد ودخوله الى مدينة رومية.
CHRISTIAN ARABIC MSS.—HISTORY

U

Ff. 111b-113a: The story of a rich man from the city of Rome, and of his wife, who had intercourse with her son.
No special heading in the text.

V

Fol. 113b: The story of a young Christian man killed by the Jews and raised from the dead by the Virgin.
No special heading in the text.

W

Ff. 114a-115b: The story of a man and his wife who had a carnal intercourse on Easter Day.
No special heading in the text.

X

Ff. 115b-116b: The story of a priest-monk and a dying widow.
No special heading in the text.

Y

Fol. 117a: The story of a monk who was the majordomo of a monastery.

Z

Ff. 118a-124a: An anonymous parenetic discourse dealing with the last Judgment.
From the preceding MS. (ff. 155a-165b) we know that the author was St. Ephrem.
No special heading in the text.

aa

Ff. 124b-125b: The story of a man and of his black slave.
No special heading in the text.

bb

Ff. 126a-127b: The story of an Italian girl of noble birth, taken from the "Dialogues" of Cassian, or from his Collationes.
No special heading in the text.
The folios that follow are from another MS., and were added by an owner or a binder to the original MS., which contained the preceding treatises.

cc

Ff. 128-129: Blank.

dd

Ff. 130-142b: The story of Ahikar, the Vizier of King Sennacherib.

Begins: كان في أيام سعاويب الملك ابن سرحاحوم الملك ابوب وينوى

Ends: إن من حفر لاحية حفرة يقع فيها. هكذا وجدنا وكبنا والله له المجد والشكر الح.
Ff. 143a-149b: The story of a king who went to the Valley of Sarandib.

Begins: 

No date. Written in a clear Egyptian Naskhi of about A.D. 1780. Headings in thick black characters, and sub-headings in red in the first part of the MS. No rubrications in the second part of the MS. Fairly broad margins.

[ Mingana Chr. Arab. 84.]

94.

213 x 160 mm. 51 leaves. Seventeen lines to the page.

A

Ff. 1b-11a: The history of the monastery of Mount Sinai, when and why it was built, and an account of the sacred places which it contains.

Same as No. 92 [87b], section ff. (ff. 248b-283b).

Begins, as in No. 92 [87b]:

Something is missing between ff. 5-6, but the history is continued, with a lacuna, on ff. 19-51a. This shows that ff. 6-18 have been misplaced by the binder and should have followed ff. 19-51.

In comparing the text of the present MS. with that of No. 92, we notice that the text found in the present MS. on fol. 19a is found in No. 92 on fol. 254a as part of the same history of Mount Sinai.

B

Ff. 6-11a: The end of a parenetic discourse with a special reference to the torments of hell.

Its beginning is missing, owing to the above lacuna and misplacement of leaves.

The discourse ends:

C

Ff. 11b-18b: The history of St. Catherine.

The saint, who was from the city of Alexandria, lived under the emperor Maxentius (306-312), and was the daughter of his predecessor the emperor Constantius (293-306).

Incomplete at the end. Something also is missing between ff. 11-12.
CHRISTIAN ARABIC MSS.—HISTORY

D

Ff. 19a-40a: As stated above, all these leaves are part of the history of the monastery of Mount Sinai, and should have followed fol. 5.

A leaf has disappeared before fol. 19, and one word of it only appears.

Something is missing also between ff. 23-24, 31-32, 37-38.

In comparing the text of the present MS. with that of No. 92 [87], I noticed a considerable number of variants. These variants do not only affect the phraseology of both texts, but extend also to whole passages. It seems that the author of No. 94 took the text of No. 92 as his framework, but added to it events that took place later. So on fol. 41a he inserted in the text a story dealing with the Arab tribe of the Jëbâliyyah, some of whose members were the servants of the monastery, and expressly mentioned in this connection the year A.D. 1768. This anecdote and the year in which it occurred are completely missing in No. 92 [87], fol. 277b.

E

Ff. 49b-51b: The history of the hidden monastery found in Mount Sinai.

Heads: 

ابن تكب عن الدير المخفٍ الذي في ارض الطور.

ا ما هذا الدير المخفٍ الذي كان أمره غيب.

و عط على السراور والتواءض الذي يجف له النسج والاكرام الإبلاد الدرون أمن.

Ends: 

Dated (fol. 49a) October of the year 7281 of the Creation, and A.D. 1773.

و قد سطرت تاريخ شهر تعرين الثاني سنة 7281 إبنا ام و السجع الإبلي سنة 1773 إبنا الوسماً و وسنن.

Notes of reading are found on the last page of the MS. The most ancient is by the Greek Orthodox Shaikh Michael Abu Murad from Aleppo (المسته أبو مراد مخاطب الحني إسلام), about A.D. 1790. Another owner was Ni‘mah Katîfî (نهمه طلب), who gave the MS. to his son 'Isa, about whom there is also an inscription dated 26th January, A.D. 1831. This inscription was written for him by the priest Hanna (John).

Clear and handsome Syrian Naskhi. Headings in red. Fairly broad margins.

Ff. 11b-18b, which contain the life of St. Catherine, are by another hand.

[Mingana Chr. Arab. 105.]

95.

142 × 96 mm. 218 leaves. Generally from twelve to fifteen lines to the page.

A MS. containing lives of saints and some theological treatises. Many leaves in it have been misplaced by the binder, who has here and there inserted some blank leaves of tinted paper. The ink has begun to fade on many leaves, and the edges of some of them have also disappeared. I give below a description of the principal contents.

A

Ff. 1-4 are blank. Ff. 5a-6b: The Life of the Martyr Antony (Antony) Kuraishi (or, of the Arab tribe of Kuraish), who was converted as a consequence of what he perceived in the Mass, and who was martyred in the town of Râkṣah, in the time of the Caliph 'Abûn al-Rashid.
Incomplete at the end. See below under C.

B

Ff. 7-10 are blank and added by the binder.
Ff. 11-31: The Life of St. Jude.
Incomplete at the beginning and at the end.

C

Fol. 32 has been wrongly inserted here, and seems to belong to the Life of the above Arab martyr Antonius (Antony).

D

Ff. 35-47b: The Life of the holy woman St. Euphrosyna. It is read on the 25th of September.

For the beginning see ff. 195a-196b which should be placed here. Some pages of the story are also found on ff. 199-201.

E

Ff. 48a-57b and 202-204: The Life of St. Marina (or Mariana).

Begins: ....

F

Ff. 57b-90a: A treatise containing fourteen miracles performed by St. Basil of Cæsarea.

The first miracle (ff. 57b-62a) deals with his brother Peter (الحبيب الأول من اجل اسمه بطرس), and the fourteenth and last miracle (ff. 88b-90a) deals with a Jewish doctor called Joseph (الحبيب الرابع عشر من اجل اسمه يوسيف اليهودي الطبيب). This last miracle has also a Greek heading.

G

Fol. 90 and ff. 101-108b: An Arabic Kasidah on the history of the world down to the birth and death of our Lord.

H

Ff. 91-92 are blank.
Ff. 93a-100b: A treatise which contains the Christological beliefs of the different Christian denominations.

Incomplete at the beginning and at the end. Something is missing between ff. 98-99.
I

Ff. 108b-117a: The story of the Church of St. Elijah of Asbit.

Incomplete at the beginning. Ff. 109-110 are blank.

J

Ff. 117a-120b: Two sermons, the first of which is for the festival of the Circumcision.

The heading is also partly given in Greek.

K

Ff. 121-122 are blank.
Ff. 126a-172a: The continuation of the above series of sermons, as follows:

(1) Fol. 126a: For Mid-Lent.
(2) Fol. 132a: For Lent.
(3) Fol. 135b: For Palm Sunday.
(4) Fol. 145b: For Easter.
(5) Fol. 149b: For the festival of the Annunciation, which falls on the 25th March.
(6) Fol. 154b: For the Entry of our Lord into the Temple.
(7) Fol. 160b: For the Epiphany or Baptism of our Lord.
(8) Fol. 167b: A parenetic sermon of a general character.

Ff. 142, 153, and 164-165 are blank.

L


Ff. 183b-195a: The History of St. Martianus.

M

Ff. 195a-196b: The Life of the holy woman St. Euphrosyna. It is read on the 25th of September.

These two lives have been misplaced by the binder, and should be placed before fol. 35.

O

Ff. 208a-214a: A discourse on the decollation of John the Baptist, by John Chrysostom.

It is read on the 29th August.
The beginning of the homily of John Chrysostom on the Birth of John the Baptist.

Fol. 214b: The beginning of the homily of John Chrysostom on the Birth of John the Baptist.

Fol. 215-218 are blank.
No date. A fairly clear but not handsome Syrian Naskhi of about A.D. 1550. Some leaves seem to have been supplied by a later hand.
Fol. 4a contains three seals of the library of a literary society of Homs, with the date 1896, similar to that found in MS. No. 25 [89].

[96.]
4A-142b: The life of St. Simeon the Styliste.

The life contains also numerous miracles performed by the saint.

It is stated at the end that the text of this life was translated from the original Syriac into Greek and then into Arabic.

A collection of lives of saints, as follows:

A
Ff. 24-142b: The life of St. Simeon the Styliste.

B
Ff. 143a-150a: The life of the prophet Moses.

C
Ff. 150b-155a: The life of Zacharias, the father of John the Baptist.
The history of the Blessed Virgin Mary, by St. Epiphanius, the Presbyter.

It is said in the text (fol. 156) that many previous authors had written a life of the Virgin, such as Jacob the Jew ( flo. 186) and Ephrodisianus the Persian ( flo. 181).

On fol. 160 is the following description of our Lord: "His face was beautiful, as the prophet David declared 'He was fairer than the children of men,' and so also was his stature. He had perfect legs, and red hair which was not very thick, but its curling was natural. The colour of his eyebrows was black, and they were not unduly arched. His eyes were of a dark blue colour, and their glance expressed joy, like the description of David, his forefather, who was of a red colour and characterised by beautiful eyes. In this way He (Christ) was of good appearance. His nose was aquiline, his beard red, and the hair of his head luxuriant and long. No razor had ever come near his head, and no man's hand, except that of his mother at the time of his babyhood. His neck was slightly bent, and thus his stature was not very tall, straight and erect. His colour was golden-brown, and his face was not round, but, like that of his mother, it was slightly inclining to be long."

The life of St. Severianus, who was martyred on the 9th September in the town of Sebaste, after the martyrdom of its Forty Martyrs.

On fol. 169 is the following description of our Lord: "His face was beautiful, as the prophet David declared 'He was fairer than the children of men,' and so also was his stature. He had perfect legs, and red hair which was not very thick, but its curling was natural. The colour of his eyebrows was black, and they were not unduly arched. His eyes were of a dark blue colour, and their glance expressed joy, like the description of David, his forefather, who was of a red colour and characterised by beautiful eyes. In this way He (Christ) was of good appearance. His nose was aquiline, his beard red, and the hair of his head luxuriant and long. No razor had ever come near his head, and no man's hand, except that of his mother at the time of his babyhood. His neck was slightly bent, and thus his stature was not very tall, straight and erect. His colour was golden-brown, and his face was not round, but, like that of his mother, it was slightly inclining to be long."

The life and martyrdom of Thuthayil and his sister Babai, who were martyred at Edessa in the time of the bishop Barsamya. Translated by the priest-monk John.

Ps. xlv. 2.
The martyr called Thutḥāyil is undoubtedly Sharbail. In the beginning of the story the name appears as Thutḥāyil, while towards the end it appears as Sharbīlu (i.e. Sharbail). The proper name Phārīšmūs of the above Arabic lines stands doubtless for Barsamya.

The Arabic version corresponds more or less accurately with the Syriac text published by Bedjan.¹

Like the Syriac text, the life is said to have been written by Marinus and Anatolius, and deposited by them in the archives of the city of Edessa (fol. 232a):

Dated Saturday of the week of the Deprivation of Flesh, the 4th of February of the year 7151 of Adam (A.D. 1643), in the eighth year of the Patriarchate of the Greek Orthodox Patriarch Meletius II., by Hajj (sic) Shajjadah, son of Hajj Ilyas.

A note of purchase is found on fol. 233a by Michael, son of the priest Antanios (أبي النسي ابناً من النسي ابناً), who states that he bought the MS. in A.D. 1790 from a man from Aleppo who had come to Homs. It is also stated that the MS. had come originally from Constantinople.

Notes of reading are found on ff. 234v and 235r. The note on fol. 235 is dated Thursday, the 2nd June, of the year A.D. 1670. It is stated in it that the MS. was read in Constantinople by Hajj Gregory, son of Hajj Abdallah, son of the priest Mansur of the Greek Orthodox Church, who was originally from Aleppo.


[Mingana Chr. Arab. 85.]

97.

215 x 157 mm. 152 leaves. Twenty-two lines to the page. The important historical work by SaʻId b. Baṭrīk, the Melchite Patriarch, who died in A.D. 940.

² This word generally refers to a Mašīm pilgrim to Mecca. A Christian pilgrim to Jerusalem is called Makdasi.
The work is generally known under the title of:  

The first fol., containing some lines of the introduction, is missing, and the first words of the extant text are:  

The margins on the upper part of the first three leaves are torn away.

The text begins, on fol. 2a:  

The work ends with the Caliphate of the 'Abbasid Caliph Mu'tamid, who was elected in Rajab 256 A.H., and so is incomplete at the end, the last extant words being:  

In the section devoted to the Caliph Mu'tamid is found also a short biographical note of the author, Sa'id b. Batrik, probably added by his continuator Yahya b. Sa'id of Antioch, of the eleventh century.

No date. Written in a clear but not handsome Egyptian Naskhi of about A.D. 1750. Headings in red. Profusely rubricated.

[Minangana Chr. Arab. 50.]

98.

204 × 153 mm. 317 leaves. Thirteen lines to the page on ff. 1-158, and fourteen lines to the page on ff. 160-317.

The important theological and historical work of the priest Saliba, son of John of Mosul, which was composed in 1043 of the Greeks (A.D. 1332).

Headed:  

Before writing his voluminous work as we have it in its present form, the author had composed a treatise (risālah) which is found in the present MS. on ff. 3a-7a. This risālah is entitled:  

This risālah begins (fol. 3e) and ends (fol. 7a).  

A short time later, some friends asked the author to amplify and expand this treatise. Yielding to their entreaties, he wrote the present work, which embodies also the above first treatise, which is in the MS. called Part (sifr) 1.

As it stands in the MS., the work is divided into five sifrs, subdivided into fasils, with the exception of the first sifr, which is divided into five muḳaddamahs. The fifth sifr has a further sub-division into seven fasils.
Sifr I: Ff. 3a-7a: "The Risālah of Argument" as above. It is apparently counted in the MS. as Muḥaddanah I. In it the author mentions among his adversaries Sa'īd b. Batrik, and Severius the Bishop of Ushmuṇain, known as b. Muğaffīn.

Ff. 7b-12b: Muḥad. II. On the reason why the Eastern Church was wrongly called Nestorian.

The Risālah of Argument as above. It is apparently counted in the MS. as Mukaddamah I. In it the author mentions among his adversaries Sa'īd b. Batrik, and Severius the Bishop of Ushmuṇain, known as b. Muğaffīn.

Ff. 12b-15a: Muḥad. III. On the difference between the traditional and the rational beliefs.

The Risālah of Argument as above. It is apparently counted in the MS. as Mukaddamah I. In it the author mentions among his adversaries Sa'īd b. Batrik, and Severius the Bishop of Ushmuṇain, known as b. Muğaffīn.

Ff. 15b-18a: Muḥad. IV. Answer to the objection of Jews and others against Christians.

Ff. 18a-21a: Muḥad. V. On the meaning of Union and Sonship.

Ff. 21a-47a: Subdivided into nine faṣls.

Farsi I: Ff. 21a-22b. On how the East is the best direction.


Farsi IV: Ff. 25a-26a. On how the first king was in the East.

Farsi V: Ff. 26a-33b. On how science, philosophy and astronomy began in the East.

Farsi VII: Ff. 34a-40a. On the fact that the knowledge of God, the promulgation of the Law, the priesthood, and the promise of Christ, took place in the East.

Farsi VIII: Ff. 42a-45b. On the evangelisation by the Apostles of different countries of the world.
CHRISTIAN ARABIC MSS.—HISTORY

Fasl IX: Ff. 45b-47a. The Profession of Faith of the Eastern Church, translated from Syriac into Arabic.

Sifr III: Ff. 47a-47b. Sub-divided into seven faqils and one jumla.

Fasl I: Ff. 47a. Introduction to what follows.

The Profession of Faith of the Eastern Church, translated from Syriac into Arabic.

Fasl II: Ff. 47b-48b. On the See of Rome and on its Patriarchs, from Peter to the Council of Nicea.


Fasl IV: Ff. 50. On the Patriarchs of Antioch, from the Apostolic times to the Council of Nicea.

Fasl V: Ff. 50b-51b. On the Bishops of Jerusalem, from James the brother of our Lord, to the Council of Nicea.

Fasl VI: Ff. 51b-53a. On the pagan emperors, from the birth of Christ to Constantine.

Fasl VII: Ff. 55a-58a. On the reasons that induced Constantine to assemble the Council of Nicea.

Fasl VIII, which is called a jumla: Ff. 58b-60a. On the history of the Bishops and Kings, and on the happenings that took place in their time in the Christian period that followed Constantine.

This part constitutes a true history of the period, with special stress on its ecclesiastical side.

Sifr IV: Ff. 60b-63a. On the different religions, sects, beliefs, and on the number of the General Councils. Sub-divided into seven faqils.


Fasl III: Ff. 109a-114b. On the beliefs prevalent in Western regions among Greeks and Romans before the coming of Christ.
Faṣl IV: Ff. 114b-131a. On the heresies and religious opinions in the countries of the Greeks and Romans after the coming of Christianity.


Faṣl VI: Ff. 131b-134b. On the General Councils to the number of twenty-four.


Sifr V: Ff. 137a-317b. Divided into seven asli (some of which sub-divided into faṣlis and juz’s) and a khatimah.

Asl I. On the history of Apostles and Disciples, to the number of eighteen, and on their evangelisation of the different parts of the world. This asl is written twice, once on ff. 137a-151b, by the hand that wrote all the previous pages of the MS., and again on ff. 160a-181b, by another contemporary hand.

Asl II. Contains the most important part of the work, and embraces the history of the East Syrian Patriarchs, from the Disciple Mārī to the Patriarch Yāḥb-Alḥa III, who died on the 13th November, 1629 of the Greeks (a.d. 1318). This asl is written twice, once incompletely, on ff. 151b-158b, by the first hand, and again completely on ff. 182b-317b, by the second hand.

The remaining asl mentioned in the heading of this Vth sifr (fol. 137a) and in the index to the whole work, as found at the beginning, on ff. 1b-3b, are missing in the MS. The missing parts, according to this index, are the IIIrd asl, comprising eight faṣlis; the IVth asl, sub-divided into four faṣlis; the Vth asl, subdivided into four faṣls; the VIth asl, subdivided into two juz’s; the VIIth asl, subdivided into a mubahaddahah, four faṣls and a khatimah.

No date. Ff. 1-158 are written in a clear Mesopotamian Naskhi, bordering on Taʾliḳ, of about 1850, and ff. 160-317 are written in a bolder contemporary Mesopotamian hand. Headings in red. Broad margins in the second part of the work.

Many blank leaves at the end, apparently meant for the missing part of the Vth sifr. Two pages belonging to the IIInd asl are written a second time on the fly-leaves i.-ii. at the beginning.

[The information given by Cheikho in his Catalogue des Manuscrits des Auteurs Arabes Chrétiens, p. 136, to the effect that the history of the Patriarchs is a part of the 2nd sifr, is erroneous. The same may be said of his remarks on the above work of the author, Treatise of Argument, which he believes to have been a separate work.}
CHRISTIAN ARABIC MSS.—HISTORY

99.

239 × 158 mm. 18 leaves. Eighteen lines to the page.

Historical works as follows:

A

Ff. 1a-5b: The history of the city of Mardin, and of the surrounding district.

Headed: 

The chronicle of events extends from the year 620 to the year 1992 of the Greeks (A.D. 309-1681). 1

The history is anonymous, but we may presume that its author flourished in the year A.D. 1681.

Ends: 

B

Ff. 6a-18b: Another historical work giving the succession of events that took place in Mardin and the surrounding district, and even in the whole of North Mesopotamia, from 900 to 2050 of the Greeks (A.D. 589-1739).

Headed: 

In a note added at the beginning (fol. 6a) by order of the present Syrian Patriarch of Antioch, Ignatius Ephrem I., we are informed that the work was compiled by the following writers: Zechariah Kaphartūthi, the deacon Simon of Nisibin, Samuel Kaukabi, the priest Musa of Ras al-'Ain, and the deacon Naḥum Tībyāthi, and the monk Ḫarrīnī. Nothing is known of these authors who are also mentioned in the body of the text.

Two more notes are found on the same page, to the effect that two other MSS. of the same work are also found, with different titles. The present text embodies on the margins the variants of these two MSS.

The title and the beginning of the history is:

Ends:

As stated in the above quotation, the aforesaid authors seem to have inserted in their text some facts of an unusual and strange character.

1 The author says at the beginning that to deduct the Christian era from a given year of the Greeks we must deduct 331, instead of the usual 311.
Dated 18th of April, 2246 of the Greeks and A.D. 1935, and written for me by order of the Syrian Patriarch Ignatius Ephrem I.


[Mingana Chr. Arab. 109.]

100.

195 x 144 mm. 181 leaves. Seventeen lines to the page.

A historical work containing an account of the political events, happenings and wars in the Persian provinces of Fars, Khurāsān, Mazenderan, in the towns of Hamadan, Kirman and Shirwan, and in the countries of Georgia and Dagestan; of the conflicts between Persia and Afghanistan; and of the conquest of the town of Isfahan by the Afghans.

Title:

مرآة العمرة في عجائب القدرة

THE MIRROR OF WARNING

The work was translated from Turkish by Michael, son of George, son of Naufal Ṭarābulusi (of Tripoli), at the instance of the priest Michael, son of David, known as "son of Barrīk" of Damascus.

The history is very detailed, and embraces only quarter of a century, from 1114 to 1139 A.H. (A.D. 1702-1726).

The work is divided into 125 chapters of unequal length, of which an index is found on ff. 3a-9b.

This index is followed by an introduction which begins:

مقدمة

The first and the last two chapters begin as follows:

Fol. 124a: 

الفصل الأول. في ذيل غزية عباس الثاني

Fol. 138b: 

الفصل الثاني. في تفصيل أحوال شاه سليمان

Fol. 180b: 

بيان أحوال إخو اشرف سلطان

Fol. 181a: 

بيان أحوال إخو امير عمرو
Dated (fol. 181b) Thursday, the 15th July, A.D. 1861, and written by George, son of Peter 'Aridah, pupil of Constantine, son of the priest David.


On fol. 1a is the stamp of the library of a literary society at Homs, which bears the date 1896.

[Mingana Chr. Arab. 110.]

101.

193 × 131 mm. 59 leaves. Eighteen lines to the page.

A

Ff. 2a-3b: The rite of the initiation into the Order of St. Antony the Great.

Fol. 4: Blank.

B

Ff. 5a-52a: The life of St. Antony the Great.

Ff. 20a-49b are occupied with the account of ten miracles performed by the saint.

Ff. 49b-52a contain the Litany of the saint, with a homily in his honour.

C

Ff. 52a-58b: The life of St. Archelides.

D

The copyist intended to fill up the numerous blank leaves found at the end of the MS. with a work on the miracles of the Virgin, but he wrote only the title of the work, and a few lines of the text.

The work is written by a Roman Catholic, presumably a West Syrian Uniat, as at the end of the "rite of the initiation" mention is made of a Plenary Indulgence, and of saving souls from the fire of Purgatory.

No date. Written in a clear but not handsome Mesopotamian Naskhi of about A.D. 1850. Headings generally in red. Well rubricated. Thin European paper.

[Mingana Chr. Arab. 25.]

1 Three Garshuni words on fol. 57b.
102.

197 x 131 mm. 89 leaves. Generally from thirteen to sixteen lines to the page.

The life of St. George.

The life is written in the form of zajaliyat, in the spoken Arabic of North Syria.

Begins:

Ends:

The life is interspersed with a historical narrative, introduced by the words "قال الراوي" followed by the zajaliyat, at the beginning of each of which is the tune to which it is to be sung.

For the author of the present life see the following MS. No. 103 [29].

No date. Written in a clear and neat Syrian Naskhī of about A.D. 1850. Headings in red. Profusely rubricated, with the exception of ff. 40-50 and 70-74, which have no rubrications. Broad margins. Ff. 82-89 are blank.

[ Mingana Chr. Arab. 29.]

103.

137 x 94 mm. 158 leaves. Ten lines to the page.

Another life of St. George, mostly in the form of poetical zajaliyat. The historical narrative is introduced, as in No. 102 [29], by the words "قال الراوي".

The life is attributed to a teacher called George Nashuri. The author states that his work is based on the life of the Saint written by Bishop Christodolus of 'Anjīrah.

The zajaliyat and the historical narrative are often similar to those of No. 102 [29].

Incomplete at the end.

No date. Written in a clear but not handsome Syrian Naskhī bordering on Tallīk. No rubrications. Two hands of about A.D. 1860.

[ Mingana Chr. Arab. 736.]

104.

214 x 115 mm. 274 leaves. Eighteen lines to the page.

A history of the Old Testament, from the Creation to the Maccabees, translated by the Jesuit Pierre Fromage, who died in 1740, from the work of the French abbé Royaumont who died in 1705.

Title (ff. 2a and 13a): كتاب عبر العهد القديم.
The work is divided into 174 chapters, of which an index is found on ff. 2b-22a.

Dated 31st May, A.D. 1739, and written by Solomon, son of the priest Sim‘ān Tammām, who states that he copied it from the author’s autograph.


On fol. 274b is an inscription in which we are told how ink was made. The component parts are given as follows:

- Gall-nut—1 okka,
- Myrtle—1 okka,
- Pomegranate peel—½ okka,
- Arabic gum—1 okka,
- Green vitriol—1 okka,
- Water—30 okkas.

The method of preparing these ingredients is described in the following terms:

"The gall-nuts are well pounded and mixed with water, and the myrtle and the pomegranate peels are added. This mixture is placed in the sun for seven days, and then strained. Then the Arabic gum, which has been mixed three days previously with a sufficient quantity of water, is added to it. The whole mixture is then placed on fire, and brought to the boiling-point, while the powdered green vitriol is stirred slowly into it. The ink is then taken from the fire, poured into a glass vase, and exposed to the sun."

This inscription is dated 1793, and copied by Michael, son of Hanna Khāri, who states that he wrote it when he was twelve years old.

[105.

196 x 145 mm. 29 leaves. Seventeen lines to the page.

A letter written, on the 1st of November, 1887, by Gregory Shāhin, Roman Catholic bishop of Homs and Šam, to the West Syrian Uniat Patriarch, Ignatius George Shalḥat (A.D. 1874-1891).

 رسوله من الامامات من غيوروقوس شاهين مطران حمص وحما لرسولا السيد الطبريس شاكة السرياني المكثر في حلب وذلك في 1 تشرين الثاني سنة 1887."

1 A measure of weight which varied from country to country. In Syria in our days it weighs about 2½ lb.
The letter was written from Constantinople, where the bishop had been compelled to retire by the Patriarch. The letter, which is an important historical document, contains many interesting points dealing with the ecclesiastical history of the Syrian Churches, their mutual bickerings and their intimate relations with the Vatican. It is an autobiography of Bishop Shahin, and gives an authentic account of his strained relations with the Patriarch, and with some contemporary Armenian, Melchite, Maronite and West Syrian clerics.

Begins:

Ends:

Dated 16th February, a.d. 1888, and written by the West Syrian deacon Ilyas Khuri Stephen.

Thin European paper. Clear Mesopotamian Naskhi hand, bordering on Ta’lik.

106.

195 × 145 mm. 32 leaves. Sixteen lines to the page.
Same as the preceding number, and copied by the same Khuri Stephen.
The edges of fol. 32 are torn.

XI

MISCELLANEIA

107.

277 × 193 mm. 80 leaves. Nineteen lines to the page.
A comprehensive chronological work with tables, containing the ecclesiastical calendar of the Coptic Church, especially in relation to Easter, mostly by Demetrius, Patriarch of Alexandria.

The book is divided into different sections, as follows: The first section (ff. 34-56) deals with the date of the Jewish Passover. In it there is a quotation from the book entitled İdahāh of Severus, bishop of Ashmunain, or better Ushmunain, who flourished at the end of the tenth
The second section (ff. 50-90) contains the passages of the Gospel dealing with the Passover, and a commentary on them by the above Severus, Epiphanius of Cyprus, and John Chrysostom.

On fol. 68 is a quotation from Abu l'Faraj b. Tayib (Abu al-Faraj Ibn al-Ṭibīb). In the third section (ff. 92-130) are quotations from early ecclesiastical synods and apocryphal works on the same subject.

In it are quoted:

1. The Didascalia (الدِّيْدَاسْكَالِيَة).
2. The Canons of the Apostles (الكُنْوَانُونُ) ايا نا الرِّسَالِ في طُورِ الْرَّيْثَونَ (ورَسِي بِاليُوْنِيَّة الْأَطْلَالِ). From a Syriac manuscript of the fifth century.
3. An apocryphal Letter of St. Peter, on the observance of ecclesiastical festivals (مَارِيَةُ الْفَرْضِ) (زَيْدُ الْأَفْتَافِ). From a manuscript of the eighth century.
5. The Canons of Hippolytus of Rome (الكُنْوَانُوْنُ عَلَى الْمَلِكَةِ الْمَقْدِسَة) From a manuscript of the eighth century.
6. The Canons of St. Basil (الكُنْوَانُونُ عَلِى الْمَلِكَةِ الْمَقْدِسَة). From a manuscript of the eighth century.

The fourth section (ff. 130-228) contains long extracts dealing with the same subject, from the still unedited historical work of the Coptic writer, George b. 'Amid, who died in A.D. 1273 (كتَابُ التَّارِيِخِ الْمُؤُمِّنِيِّنِ) (كتَابُ التَّارِيِخِ الْمُؤُمِّنِيِّنِ) From a manuscript of the eleventh century.

The fifth section (ff. 230-316) contains a treatise on chronology, with tables for the finding of Easter and other ecclesiastical festivals and commemorations, by Demetrius, called in the MS. “Patriarch of the great city of Alexandria, of the Abyssinians, Nubians, Africa, and of the five towns of Gharb.”

Something is missing between ff. 25-26.

The sixth section (ff. 324-344) contains a synodical letter written by the West Syrian bishop of Jerusalem to the West Syrian community of Egypt, in the year 1312 of the Martyrs (A.D. 1596).

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1. Extracts from the above treatise on chronology by Demetrius, Coptic Patriarch of Alexandria, are registered in Graf, *Catalogue de Manuscrits*, pp. 131 (No. 347 : 15) and 172 (No. 346 : 7).
2. The year is written in Coptic numerals.
This letter was written two years before the MS. was copied (see colophon below), and deals with Easter, Lent, and the Fasts of Wednesday and Friday.

The seventh section (ff. 35a-43b), from which a leaf is missing at the beginning, deals with the same subject of Easter. All this section is misplaced, and should have been at the beginning of the work. A late owner copied these leaves afresh, and placed them at the beginning, on ff. 1-5 of the MS. as it stands. For their contents see above. Further, ff. 26-31 should have immediately preceded the chronological tables on ff. 44b-80a, of which they contain an explanation.

Ff. 44b-80a contain the extensive chronological tables which are the sequel to the treatise on chronology spoken of above in the fifth section (ff. 23a-31b) by Demetrius, the Patriarch of Alexandria. The tables are complete, and contain the Epacts and the days of the week and of the month on which fall the Dominical Festivals. The names of the months are those of the Coptic months, and are written in Arabic characters, but the numerals are written in Coptic.

On fol. 316 the MS. is dated Friday, 3rd of the month of Tubah, of the year 1315 of the Martyrs (written in Coptic numerals), and the 10th Jumâda ii. of the year 1007 of the Hijrah (A.D. 1598). The name of the copyist is given as the deacon Samuel.


On ff. 1a and 1b are two astronomical maps, dealing with the Mansions of the Moon. The first one is headed: [Mingana Chr. Arab. II.]

108.

152 x 101 mm. 85 leaves. Generally fifteen lines to the page.

A

Ff. 1-8b: A treatise on the solar and lunar calendars.

Headed: باب في معرفة البلاغ على الوضع السحري الصحيح. أعلم وفقك الله تعالى إن السنة القمرية الخ

B

Ff. 9a-10a: A table followed by a short treatise which shows which day of a Syrian month is the day of the new moon.

Headed: شبكة في معرفة ليوم أول القمر في الشهر الرومي
Ff. 10b-84b: An extensive ecclesiastical calendar which shows the dates on which Easter falls, and the days of the week on which are celebrated the festivals and commemorations which follow it, together with the indication of all the New Testament lessons which are to be recited on these days.

It is stated at the beginning and in the body of the text that the ecclesiastical calendar begins afresh after the end of every cycle of 532 years.

The title of the work is:

**THE BOOK OF THE CYCLE**

The work is more or less in the form of tables. Each series of these tables has a heading corresponding with the date of Easter, which extends from the 22nd March to the 25th April. This is made clear on fol. 21b as follows:

A diagram on fol. 12a is attributed to the priest George Kūmīn in the following terms:

The A section of the MS. on ff. 1-8b is dated (fol. 8b) middle of September of the year 7150 of Adam (A.D. 1642).

The B section on ff. 9-10 is by a modern hand, and the C section on ff. 106-846 seems to be by two hands, the older of which is of about A.D. 1770.


On fol. 85b is a table giving the Coptic numerals with their corresponding Arabic numerals.

**109.**

A roll of thick paper, 1245 × 107 mm.

A complete calendar with chronological tables.

The calendar is in the form of diagrams and tables.

The first table is a square diagram which contains all the seasons and months of the year in relation to the twelve Signs of the Zodiac.
The second table contains an ingenious method for finding the beginning of the years and months of the Arab or Islamic calendar.

It is followed by another table in which the days of the week may also be known in that calendar.

A diagram and a table, which follow exactly the same method, for finding the beginning of the years and the months and the days of the week in the Syrian or Christian calendar.

All the remaining tables, covering more than two-thirds of the roll, contain an ecclesiastical calendar for the numerous Dominical festivals and commemorations of saints, together with the stars that are visible in the days on which these commemorations fall, and other details dealing with some events that may affect the earth.

Dated, at the end of the roll, end of Muḥarram of the year 1272 A.H. (a.d. 1856), and written by 'Abd al-Fattāḥ, son of Muḥammad 'Aṭā'.


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110.

167 x 109 mm. (oblong). 102 leaves. Varying number of lines to the page.

The diary of the East Syrian priest Khidr, son of Ilyās of Mosul, who was born in November, a.d. 1679, and who joined the Roman Catholic Church, and went to Rome, where he died in about 1755.

The diary is important, and throws light on many points dealing with Christianity in North Mesopotamia at the end of the seventeenth and at the beginning of the eighteenth century. I will refer below to the principal items which it contains.

The diary contains both Syriac and Arabic pieces.

Ff. 1-7: Various pieces in Syriac and Arabic. The Arabic pieces are mostly in poetry, and are literary in character. The Syriac pieces are one teshbūhta and one hārūtūṭha.

Ff. 8a-21a: Miscellaneous literary pieces in Arabic, composed by the author. The piece on ff. 8b-9a is a mādiḥah on the Rosary, written by the author in Aleppo, and dated 23rd March, a.d. 1725 and 2036 of the Greeks: كنتم يد النفي فس عثر في بحير الموصلي الكنداني في مدينة حلب سنة 1725 مسيحية سنة 2036 يوالة في شهر آذار ثلاثة وعشرين فيه. The mādiḥahs to the Virgin on ff. 13 and 14.
are to the tunes of ṭudawī and nasu' respectively. Ff. 15-21 contain lexicographical notes, mostly Syriac words translated into Arabic.

Ff. 22-27 contain various hymns composed by the author.

Ff. 27-48 contain the very interesting diary of the author's journey from Mosul to Rome in A.D. 1724, in which he gives the account of his journey, with the towns through which he passes, and describes the Jubilee year in Rome in 1725, and his dealings with the Roman Catholic authorities and with many Eastern bishops who were then in Rome.

On ff. 27-28 the author gives us the following important notes about the death of the Nestorian Patriarch Elijah Marogin which occurred in December, A.D. 1722, and the succession of his nephew Elijah Dinha, who was enthroned at Christmas of the same year. He mentions also that in September, A.D. 1723, Joseph, the Chaldean Patriarch (evidently Joseph III), who was at Amed, sent Bishop Basil to the above Elijah to endeavour to convert him to Roman Catholicism. The author further narrates various conversations which he had with the same Elijah, but having decided to join the Roman Catholic Church, he was obliged to flee from Mosul in August, 1724. After having reached Aleppo, he received the news of the death of the Nestorian priest Shimʿān (Simon), who had been the cause of much of the trouble that had befallen him. Finally, he gives the list of the books which he had to leave behind, and the names of fifty-four students whom he had at his school in Mosul.

The last year mentioned in his diary while in Rome is the 16th July, A.D. 1734.

Not in a.d. 1719, as stated by Cheikho, Catalogue des Manuscrits des Auteurs Arabes Chrétiens, p. 94.

*The name is composed of Mar and Gin, Gin being a corruption of Augin = Eugenius.
On ff. 48b-49a the author gives the epitaphs of the East Syrian Patriarchs who are buried in the monastery of Rabban Hormizd, near the village of Alkosh, with the years of their Patriarchate. The first Patriarch mentioned is Elijah,\(^1\) who died in May in the year 1902 of the Greeks (A.D. 1591), after a Patriarchate of fifteen years.

The second is another Elijah, who died in May of the year 1928 (A.D. 1617), after a Patriarchate of twenty-six years.

The third is Elijah Shim‘un (Simon), who died in June, 1971 of the Greeks (A.D. 1660), after a Patriarchate of forty-three years.

The fourth is Elijah John, who died on Friday before Pentecost, the 11th May, of the year 2011 of the Greeks (A.D. 1700), after a Patriarchate of forty years.

The fifth is Elijah Marogin, who died on the 14th December of the year 2034 of the Greeks (A.D. 1723), after a Patriarchate of twenty-three years.

The sixth is Elijah Dinha.

No year of death is recorded, because, as seen above, he was still alive when the author wrote.

The number of the series of these Patriarchs given by Lamy (Barhebræus, Chron. Eccles. iii., 570) does not seem to be accurate. He places an Elijah XI between Elijah Marogin and Elijah Dinha, whom he calls Elijah John. Our author, in this list and in a previous statement, asserts that Elijah Dinha immediately succeeded Elijah Marogin. In the Catalogue of the Syriac Manuscripts of my collection (p. 1195), I followed Lamy in placing an Elijah between Elijah Marogin and Elijah Dinha, whom I numbered as Elijah VIII, instead of the erroneous XI given by Lamy. Elijah Dinha is called by Lamy Elijah XII, but this number is certainly erroneous, as Elijah ‘Abbu’ l-Yaunān, the Chaldean Patriarch of Mosul, who was elected about 160 years later, is Elijah XII.

\(^1\) His profession of Faith is placed at the beginning of this epitaph.
On fol. 48a the author writes that in the year 2030 of the Greeks (A.D. 1719) Mirawis (sic) came and took the town of Isfahan, and Sultan Ahmad of Constantinople sent many generals to Persia, fought the Russians and took from them many towns, especially Tiflis, Karmanshah, Hamadan, Tabriz and Erivan.

Ff. 50b-55b contain short compositions of an ethical and spiritual character, in Syriac, Arabic and Garshuni. I will mention those of them that are dated:

On fol. 54&-55& is a madrāsh written at the death of the deacon Mūsa (Moses) of Baghdad, which took place in July, 2032 of the Greeks (a.d. 1721).

On fol. 56a is another madrāsh written in Rome in a.d. 1726, at the death of his pupil and cousin the deacon John, son of the priest Ilyas, who died on the 22nd May, a.d. 1725.

On ff. 65&-68a is a consolatory piece translated by the author from Syriac into Arabic in 2033 of the Greeks (A.D. 1722).

On fol. 78b is an interesting account of how the Pope Clement XI sent to Mosul, in A.D. 1719, the Maronite priest Andrew Iskahdar, for the purpose of buying Syriac and Arabic MSS., and of how he was unsuccessful until helped by the author, who was then a schoolmaster, and who hid him in his house and procured for him the necessary MSS. This Iskahdar is the man who, more than any other after Assemani, enriched the Vatican Library with Christian MSS. of all kinds.

Evidently Ahmad III. (1703-39).
Ff. 79b-87b contain madrāṣhs on the dead, in Syriac and Arabic. The madrāṣhs on ff. 80b, 82b and 83b were written by the Chaldean Patriarch, Joseph II, who died in A.D. 1714. The last madrāṣh was written by this Patriarch for his father.

The remaining folios of the MS. are occupied with some prayers and scribblings by the author in Arabic and in Italian.

The Arabic part is written in a clear and sometimes minute Mesopotamian Naskhi, and the Syriac part in clear East Syrian characters. Some pages in the last part of the MS. are rubricated, but the majority of the folios have no rubrications of any kind. The author frequently changes the direction of his writing, some of it being from the beginning towards the end, and some of it from the end towards the beginning of the book.

[Mingana Chr. Arab. 72.]

111.

135 × 95 mm. 6 leaves. Ten lines to the page.

The letter (in God's handwriting!) that came down from Heaven in the year 1040 of the Greeks (A.D. 737) in favour of the observance of Sunday. Incomplete at the end.

No date. Written in a clear Egyptian Naskhi of about A.D. 1760. Heading in red. Well rubricated.

[Mingana Chr. Arab. 76.]

112.

165 × 115 mm. 68 leaves. Generally from fifteen to seventeen lines to the page.

Poetical pieces in the form of modern zajālīyāt, mostly in honour of the Virgin and St. George.

The tune to which a zajālīyah is to be sung is placed at the beginning of many pieces.

The authors whose names are mentioned are the following:¹

(a) Michael 'Abdallah, ميخائيل عبد الله (fol. 96).

(b) Priest Sulaimān, سليمان (fol. 11a; this name occurs frequently).

¹ The names of some poets occur more than once.
CHRISTIAN ARABIC MSS.—MISCELLANEA

(e) John Simán, ñûñ [bolígrafo] (fol. 28a).

(d) Michael, son of Hanna (John) Zalali, ñûñ [bolígrafo] (fol. 30a).

(c) 'Isa Hazár, who died about 1660, ñûñ [bolígrafo] (fol. 34b).

(b) The priest Músa (Moses), teacher in the monastery of Rás-Aktás, ñûñ [bolígrafo] (fol. 35b).

(a) Sa‘úd Kafíf Rásí, ñûñ [bolígrafo] (fol. 38a).

(h) Ghazí, ñûñ [bolígrafo] (fol. 43a).

(i) Salíbi, ñûñ [bolígrafo] (fol. 46a).

Some of the above pieces are acrostic.

There is no regular beginning to the work, and the first madyâh begins:

... مَدِيَّةٌ لِلسَّبِيد... على وَزْنِ نَبَتِ اللِّبَّةِ... في مدِّيَّةٍ النَّعَمِ غَيْرِ تَدِيٍّ... 

Dated (fol. 68a) May, six days before the Ascension, a.d. 1781, and written near Tarabulus (Tripoli), by Sim‘án, son of Músa.

وَكَانَ النَّجَّازُ مِن كِتَابِ النَّبِيَّ بِيْدِ الْبَـيِّنَ الْفِتْرِ الْخَفِيرَ سُعْمَانَ وَلَدَ الْمَرْحُومِ مُوْسَى أبِي الْمَرْحُومِ مَنْ مِنْ قَرَیَةٍ [١] مِنْ مَمَالِكِ طَرَابِلسِ الْبَنَامِ... فِي شَهْرِ أَبَادِيَةٍ ثَنَاءٍ قَبلِ خِيْبَ السَّوْدَاءِ... سَنَةٍ ١٧٨١ لِلسَّمِّحِ عَلَى الْسَلَامِ... 

Written in a slightly negligent Syrian Naskhi. Headings in red, and in the first half of the book the lines alternate green or black. Well rubricated.

[Mingana Chr. Arab. 43.]

113.

166 x 121 mm. 69 leaves. Generally twelve or thirteen lines to the page.

Various zajalíyát, madîhahs and prayers, to Christ, the Virgin, and some saints.

The most important are the following:

Ff. 1-16a: A zajalíyah to our Lord, by Abu Sa‘úd.

شَهِرٌ لَيْدَانَا بِـوْسُهُ السَّمِّحِ مِنْ قَوْلِ أَبِي الْسَّمِّحِ لِيْلَةُ النَّهـَى وَهُوَ شَرِّ شَرِّ الْهَلْكَةِ... 

Ff. 16b-27b: A zajalíyah to Joseph, son of Jacob.

مَدِيَّةٌ ﺑِوْسُهُ بِـنِعْمَٰٓ... 

Ff. 28a-42a: Miscellaneous prayers before and after the Communion, and to the Virgin, etc.

The prayers on ff. 55b and 57b are attributed to Fadl-Allah Abyari.

مَدِيَّةٌ تَمَّةَٰٓ عَلَى شَرِّ الْعَـمَّدِ أوٍّ عَلَى شَرِّ الْـفِـدَّ. 

The prayers on ff. 59b-69a are headed “madîhah to be recited when drinking wine.”

Mَدِيَّةٌ تَمَّةَٰٓ عَلَى شَرِّ الْعَـمَّدِ أوٍّ عَلَى شَرِّ الْـفِـدَّ. 

No date. Written in a cramped but clear Syrian Naskhi of about a.d. 1820. No rubrications.

[Mingana Chr. Arab. 75.]

1 This addition of ‘Rásí to his name is found on fol. 69a.

* Probably Sulaimán Ḥasan, the Melchite bishop of Gaza, who flourished in the fourteenth century.
The subscription is: "Книга Далл ал-музыам"

The MS. contains directions how to make talismans from every Psalm, and indicates the magical effects that each Psalm produces. The text is often interspersed with magical letters, which are necessary to produce the desired effect.

I will give below the magical effects produced by the first and second Psalms:

**Psalm I:** "They transcribe it as far as the words his leaf shall not fall, and they hang it on a woman who has a miscarriage, and she will have no more miscarriages; it is hung also on a mare, and it will become pregnant; it is hung also on a tree, and its fruits will not fall; it is hung also on a girl who is late in marrying, and she will marry quickly; if it is laid on water which waters the plants when planted, they will grow well, by the permission of God."

**Psalm II:** "If a man reads it every day before leaving his home, he will have greatness, majesty and honour, and he will be safe from robbers. It is also transcribed and hung on the head, against hemicrania. It is transcribed also on an apple, for a child who is weaned, together with the following letters, to the number of seventeen. [Here follow the forms of 17 magical letters.]

The last Psalm treated in the above magical way is 145.

No date. Written in a clear Syrian Naskhi of about 1820. Headings in red.

[Mingana Chr. Arab. 36.]

**Title:** "The Figures of Rhetoric, by an author who does not mention his name, but who was the pupil of the Maronite writer, Ya'qub b. Ni'mat-Allah b. a. Ghaith abu Mawahib Dibsi, who flourished at the end of the seventeenth century, and who was one of the teachers of the famous grammarian Jibra'il (Gabriel) Farhat."

Begins: "..." The work is divided into two parts, which begin (fol. 7a) and (fol. 37a), and the author gives examples for his different kinds of "badil" from the best Arab authors.
CHRISTIAN ARABIC MSS.—MISCELLANEA

No date. Written in a clear and handsome Syrian Naskhi of about a.d. 1790. Main headings in thick black or green characters, and sub-headings in red. Fairly broad margins.

An index to the work is found on ff. 2b-4b. On fol 2a is an inscription by an owner Ilyās, son of George Hazār (IALOGI بن جرخس مزار), dated 15th of November, 1832.

[Mingana Chr. Arab. 69.]

116.

238 × 174 mm. 119 leaves. Generally eighteen lines to the page.

A

Ff. 1a-53a : An epistolary manual, containing models of letters to all classes of people.

كتاب الكتاب

As the first leaf is missing, there is no special title to the work. On fol. 5b a new section begins, with the following title: جمَع اَنْتُأَتُ في اطَّابِع الكِتَاباتَ وَفْضِلَاتِ الْمُرَسَلَاتِ. This section contains letters to patriarchs, bishops, priests, and some other personages.

في السِّكَانِيَةِ إلى السَّادِةِ البَطَارِكةِ وِروَاسِهِ الكَهَنَةِ.

A third section begins on fol. 29a, and ends on fol. 53a. It contains, in a flowery style, forty-one latifahs that may be used in a letter.

The margins of ff. 46a-52b are crammed with models of letters.

Dated (fol. 53a) Wednesday, of the second week after Easter, the 16th of April, a.d. 1819, and written by the priest Simāwūn:

سماون في 16 نيَّان سنة 1819 مسيحية.


B

Ff. 53b-56a : The letter of St. Basil of Caesarea to Julian the Apostate, who had written to his lieutenant in Cappadocia to incarcerate the Saint.

 رسالة الجُلِّ في التذَّكِّيرِ بإسْتِبِنُوْسِ الكَبِيرِ رَئِيسَ اِسْتِابْعَةِ الكَبَاردَةِ إِلَى الْقَائِمِ بإسْتِبِنُوْسِ الْحَيَّ الْدَّيْنِيَّةِ الَّذِيَ . . .

ارسل إلى عامه هناك المدعو أميروبانيوس لكي يهم القدس المذكور وضممه في السجن.

Same hand as above.

C

Ff. 56b-57a are filled in, by a later hand, with poetical pieces to illustrate the epistolary style.

D

Between ff. 58a-59a many leaves have been torn from the MS. Fol. 58 contains part of the narrative of the massacre of the monks of Mount Sinai, spoken of below, and fol. 59a contains the final words of a controversial treatise.
E

Ff. 59b-95a: The account of the massacre of the monks of Mount Sinai, given by St. Nilus, the solitary monk from the town of Ancyra, who died about A.D. 430, together with the account of the capture of his son Theodolus.

Begins: لفظ السفيئة التي وصف بها نيلى القديس وسار تاودولس ابنه وكل الآباء : القديسين الذين قتلوا في طور سينا.

The subscription (fol. 95a) is:

Ff. 95b-96b are blank, and from the first line of fol. 97a, in which it is stated "Seventy-second makālah of volume vi.," we infer that what follows is from another and more or less contemporary MS.


Clear Syrian Naskhi of about A.D. 1290.

G

Fol. 114 blank. Ff. 114b-115b: The twenty-four acrostic and ethical sayings of Gregory Nyssen, the brother of St. Basil, composed according to the number of the letters of the alphabet.

الربع والعشرون كلمة للقديس غريغوريوس نيسن أخو ماري باسيليوس الكبير نظمها على عدد حروف الفا بيطة باليونانية أي إن كل كلمة أولها حرف من الأربعة والعشرين حرفًا.

The first saying is: إجمل الله بهد امرك وكاله.

Syrian Naskhi of about A.D. 1820.

H

Fol. 115b: A model of a certificate of marriage.

Dated A.D. 1821. Same hand as in G.

I

Fol. 116a: A copy of the order of the Greek Patriarch Joachim, concerning the amount of the dowry to be given to a marrying girl. This order was given by the Patriarch after consultation with the bishops of his diocese, on Sunday, the 28th June, of the year 7064 of the creation (A.D. 1551) and hung in the Church of SS. Cyprian and Justin in Damascus.

النسخة البلاطية الملكية بكلية دمشق في كلية القديسين كيريانوس ويوسيمودوس مقدار مهر النسا والابنات مما نسمه الطيرید الالطافى كير يواكم ابن جمه بحضر جمه وراء كهنة الأرثمة.
Fl. 118-119 contain, by a later hand, (a) a sermon, (b) a zaja'iyah.

An inscription on the fly-leaf at the beginning informs us that the MS. entered, on the 20th August, 1931, into the library of Severius, the West Syrian Metropolitan of Syria and Lebanon,1 who has signed his name in Syriac (مسيحوه ومهما وذلقي).

[0x0]

[0x0]Mingana Chr. Arab. 70.]

117.

203 x 139 mm. 143 leaves. Nineteen lines to the page.

The Dīwān, or collection of poetical pieces, of the Maronite writer the monk Gabriel (or Germanus) Farḥāt, who died on the 10th July, A.D. 1732.

Title:

الذكر: MEMORANDUM

الحمد لله ... وَعَدَّت قَبْل الْيَتِمَّ الْمُقَرِّر الْخَيْرِ وَطَلِيق الْبَيْعَاء الْأَلَّافِ جَرِيلْ فَرْحَات الْرَّاءِ الْبَلَائِ: الجَلَّلِيّ العادِيّ ان هذَه الْبِنَّة سَمِيْتَهَا الْذَّكْرَة قَد اخْتَلَّتْهَا مِن دِيوائِيّ الْيَتِمَّ تمَّتْ نُطْعُم سَيِّئَة مَرْتَبَة عَلَى حَرْوَة الْهَجَا تَمَّ عَقْبَتُ هَذَا اسْتَخْتَلَّتْهَا مِن النُّطْعَة بَعْدَ تَرْتِيْبِ وَسَتُّرْتِ في تَأْتِهَا هَذَهِ بِخَطِّ يَنْطِقي عَلَى مَعِرَقَةٍ فِن الْفَوْلَايَ مَفْضُولَهُ وَلْكَ نَسْتَفْتُ وَسَسْمَايَةَ وَعَشَرَينَ مَسْجِيَةً.

In spite of the author's statement in the above quotation to the effect that he brought together this Dīwān in A.D. 1720, there are some pieces in it dated 1721-22 (fol. 136). The latter year is the last mentioned in the MS.

The Dīwān is arranged according to the alphabetical order, all pieces ending in Alīf being collected and placed in one section, called قَانُون الْأَلَّاف, and so on to the letter ياء', the pieces under which are similarly called قَانُون الْيَاء.

No attention is paid to the chronological order. Pieces written in, say, 1696, and ending, for instance, in باء', are placed under the letter باء', together with some pieces which were written ten years later. The author has thus followed the process used in earlier Arabic Dīwāns.

The rubric which is placed before each piece gives generally the year and the occasion in which it was written, or the person to whom it was addressed.

The first piece (fol. 78) was written in the year A.D. 1695:

قَالُ الْرَّاءِ الْبَلَائِيّ رَجُلُ اللَّهِ يَحْدِيثُ الْيَتِمَّ الْمَسِيحِ وَهُوَ بِنِّيَ حَلَبَ وَلِكَ نَسْتَفْتُ وَسَسْمَايَةَ وَخَيْسَ وَتَسْجِيَ مَسْجِيَةً.

من يَحْدِيثُ الْيَتِمَّ الْمَسِيحِ وَلِكَ نَسْتَفْتُ وَسَسْمَايَةَ وَخَيْسَ وَتَسْجِيَ مَسْجِيَةً.

The last piece in which a proper name is mentioned is on fol. 142b, and the rubric informs us that this piece was written in Tripoli in A.D. 1720, in honour of a friend of the author, the famous Armenian writer Makardij al-Kasîf.

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1 Now the Syrian Patriarch of Antioch under the name of Ignatius Ephrem I.
No date. Written in a clear and handsome Syrian Naskhi of about A.D. 1760. Main headings in thick black characters, and sub-headings in red. Profusely rubricated. Broad margins in ff. i-iii.

On the last page are two owners' inscriptions, the first of which in date is by Michael, son of Makedsi (pilgrim) Khārūf, a Greek Orthodox who bought the MS. in 1807. The second inscription is by the priest Joseph Zarri, who bought the MS. for 125 Asadis, in A.D. 1835.

[Mingana Chr. Arab. 99]

216 x 147 mm. 134 leaves. Twenty lines to the page.

Same as the preceding MS., or the collection of the poetical pieces of the Maronite writer the monk Gabriel or Germanus Farḥāṭ.

Title as above, ديوان غلادمانوس غلادمانوس or the title of the work.

The author's introduction is not found at the beginning, and I have taken the above title from the preceding MS. In every other respect the text of the two MSS. is similar.

Dated (fol. 134b) 1st January, A.D. 1781, and written in Ziik Masīj (sic) by Antony (Antūn), son of Joseph Daifar.

The book is in good condition, except for a few places where the text is lost or blurred. The lower half of fol. 1 is torn away, and has been replaced by white paper. The last folio is covered with scribblings by an owner.

[Mingana Chr. Arab. 102]

225 x 165 mm. 112 leaves. Generally from twenty to twenty-three lines to the page.

The Dīvān, or collection of poetical pieces, of the melichite priest-monk Nicholas Sa'īgh, who died in A.D. 1756.

The pieces are arranged, as is often the case in such Dīvāns, according to rhymes (qaṣīyahs), from Ālīf to Ya', and not according to chronological order.

Each important piece is preceded by a title, which gives its date, the place where it was written, the person for whom it was written, and the occasion which gave rise to it.

The last piece in chronological order is that found on fol. 50b, with the date 1742.

وال رحمه الله تعالى في ظهور سيدنا يسوع المسيح الألهي واعتدام من بleton الصلاة سنة 1742.

[Mingana Chr. Arab. 102]
The first piece is headed: 

The alphabetical order ends on fol. 946, and the pieces written on ff. 950-1127 have not been placed under this order.

Many pieces were written in the monastery of St. John (دير مار وحنا), that of St. Isaiah (دير مار اشيا), and that of St. Elias (دير مار الياس).

No date. Written in a clear Syrian Naskhi of about a.d. 1800. No rubrications of any kind. Towards the top of ff. 1b-7b, part of two to four lines is damaged by worms.

[Mingana Chr. Arab. 118.]
APPENDIX

CATALOGUE OF SYRIAC MSS. CONTINUED FROM VOL. I.

Mingana Syriac 607

310 x 210 mm. 183 leaves. Two columns. Generally 33 lines to the column.

A collection of miscellaneous treatises in Garshuni, with here and there quotations and general statements in Syriac. A general title to the work is provided by the following Syriac heading, found on fol. 2b:

\[ \text{جملة مختصرة في مسألة فقهية وما يتعلق به} \]

A

Ff. 1a-2a: The Hussaya for the commemoration of the Consecration of the Church.

B

Ff. 2b-23b: A treatise on the true Faith, Trinity, Incarnation, and the organisation of the Church.

The work is divided into 8 böbs, which treat of:

1. Trinity and Incarnation,
2. Organisation of the Church,
3. Eucharistic bread and wine,
4. Attendance to prayer and the Mass,
5. Priesthood,
6. Priests, deacons, and penitence,
7. Prayer,
8. The first-born, and the vows.

The work often gives the ecclesiastical Canons for each section. Among the Fathers quoted may be mentioned St. Ephrem, Jacob of Serug, Jacob of Edessa, Dionysius Barsalibi, Gregory Barhebraeus, and Epiphanius of Cyprus.

The 7th böb contains an historical account of the Trisagion. The subscription is:

167
B

Ff. 23b-24b contain an ethical and spiritual illustration from the story of a man who had three friends.

Headed: دانيل ناه ناه ناه دانيل ناه ناه  دانيل ناه ناه  دانيل ناه ناه

C

Ff. 24b-26b: The 99 commandments and recommendations found in the Gospels.

Ff. 26b-29b: A homily on the Consecration and Renovation of the Church, by Moses bar Kepha.

D

Ff. 29b-33b: A homily by the same Moses bar Kepha, on the temptation of our Lord.

Ff. 33b-36a: On the leper cleansed by our Lord. By the same Moses bar Kepha.

G

Ff. 36a-41a: A discourse on the Prophet Elijah, by St. Ephrem.

H

Ff. 41b-43a: A lectionary from the Gospels, with a commentary.

The lessons are arranged according to the ecclesiastical year of the West Syrian Church. The text of the Gospels is written in red, and the commentary upon it in black.
The first lesson deals with the Consecration of the Church, and the last with the Commemoration of the Martyrs.

Among the Fathers quoted in the commentary, we may mention Jacob of Serug, Eusebius of Caesarea, Gregory Nyssen, St. Ephrem, Philoxenus of Mabbug, Dionysius Bar Cyril, Hippolytus of Rome, Severus of Antioch, and Isidora the priest of Melitene.

I

Fol. 132a: A prayer to be recited in the night of dominical festivals. In Syriac.

J

Ff. 132a-133b: A parable drawn by the Doctors of the Church, from the apple, concerning the commentary on the Gospels. The parable is called "The parable of the apple."

Headed in Syriac: مِدْرَابُ مُلْطِرُ يَلْحَمَهُ مَتَّعُهُ بِدِيَالِ دَـلْوَاءٍ تَـمَمَّامًا تَمَـمَّامًا بِـسْمُهُ

K

Ff. 133b-136b: The homily of Moses bar Kepha, on the Annunciation of Zechariah.

L

Ff. 136b-139b: The homily of the same Moses bar Kepha, on the Annunciation of Mary.

M

Ff. 139b-143a: The discourse of Jacob of Serug, on love.

N

Ff. 143a-148b: A homily on Sunday.

O

Ff. 148b-149a: The short prayers of the Hours.
SYRIAC MANUSCRIPTS

P
Ff. 149b-150b: The lesson for Pentecost, from the Gospel of John, with a detailed commentary.

Q
Ff. 150b-153b: The Passion Harmony, from the four Gospels, to be recited on the eve of Good Friday.
The text of the Gospels has a commentary attached to it.

R
Ff. 153b-161a: A theological treatise, containing ten questions asked by a pupil, and answered by a teacher.

Ff. 157b and 158a contain the colophon, about which see below.

S
Ff. 161b-168a: Lessons from the Gospels, and a commentary upon them. Among the commentators we may mention Severus of Antioch, Cyril of Alexandria, and John Chrysostom.

On fol. 161b there is an inventory of the effects of the monastery of Nāṭīf, which were deposited with 'Abd al-'Abad, son of Sallīm.

On fol. 162a is a formula for making Chinese ink, called here "soot ink." Among the ingredients are: "soot; one-third part of Arabic gum; one-third part of this Arabic gum, of indigo; and the same quantity of coloquint, mixed with turmeric."

Headed:

T
Fol. 172a: The second chapter of the Book of Wisdom.

U
Ff. 173a-182a: The Book of the Prophet Daniel.

Headed:

V
Ff. 182a-183a: Sections of the Book of Isaiah.
Dated (fol. 157b) in the year 1866 of the Greeks (A.D. 1555), and written in Mardin, near the Church of the Forty Martyrs, by the priest Manṣūr, son of 'Abd al-'Azīz, from the village of Zāz in Tūr 'Abdūn, in the time of the West Syrian Patriarch Ignatius 'Abdallah, who was from the village of Kal'at al-'Imr'ah; and of the Maphrian Basil Ni'mat Allah, from Mardin.
The copyist mentions also the Patriarchal Vicar, Bishop Gregory ‘Abd al-Ghani “with a voice having sweet modulations,” son of Stephen; and the monks, Paul and ‘Ata Allah.

On fol. 171b is a Syriac inscription, in the handwriting of the above Maphrian Basil Ni’mat Allah, which begins: ‘Abd Allah, with a seal, and a half-obiterated seal, which appears to be his. Below this inscription and this seal is a note of sale and purchase, in 1911 of the Greeks (A.D. 1600). The proper names in this note have been rendered illegible by a later owner.

On fol. 168b is a long Garshuni inscription in the handwriting of the monk ‘Abd ad-Dā‘im), in which we are informed that the West Syrian Patriarch Ignatius Ni’mat Allah (who succeeded the above Patriarch ‘Abdallah) gave the present MS. to the deacon Elijah, son of Musa (Moses), known as Ibn Muzid, in the year 1881 of the Greeks (A.D. 1570). Between the two columns of fol. 157b is an inscription by this Patriarch Ni’mat Allah, making a gift of this MS. to the above deacon Elijah, whom he calls “my son.”

On fol. 169a is a note of reading by Archelides, son of the deacon Hanna, in the year 2133 of the Greeks, which corresponds with 1237 of the Hijrah, and 1822 of our era.


Ff. 170-183 are supplied by a modern hand, and loosely added to the book by an Eastern binder.
SYRIAC MANUSCRIPTS

Mingana Syriac 608

209 × 157 mm. 150 leaves. Nineteen and twenty-five lines to the page, according to the hand used in the MS.

A

Ff. 1 and 4: Fragment of the Life of the Abbot Moses the Ethiopian. In Garshûni.

Ff. 2 and 3 are blank, but the text is continuous.

B

Ff. 5b-146a: The theological and controversial work, mainly against the Roman Catholic teaching, by the West Syrian Maphrian Basil Shimûn (Simon) of Tûr ‘Abdîn (or ‘Urûnû). In Garshûni.

Title:

دامبل آلم

ARMOUR OF FAITH

The work is divided into sixteen bâbûs, sub-divided into faṣûls. The first bâb begins (fol. 9a):

The last bâb begins (fol. 141a):

An index of the bâbûs is on ff. 5b-6b.

C

Ff. 146b-148a: A short treatise on chronology, for ecclesiastical use and dominical festivals. In Syriac.

Dated (ff. 146a and 148a) 2039 of the Greeks (A.D. 1728), and written in the monastery of Za‘farûn, by the monk Thomas of Mosul, for the monk George, son of Makdasi Alyân Fattûl, of the family of John Musaddi of Aleppo, in the time of the West Syrian Patriarch Ignatius Shukrallah, and of the Maphrian Basil Shimûn, and of the Bishops Gregory ‘Abd-al-Ahäd, Timothy ‘Isa, Basil Gorgis (George) of Aleppo, Iwannis (John) Kârás, ‘Azâr, Aşlân, and ‘Abd-an-Nûr.
The colophon on fol. 148a is in Syriac.

Written in two clear West Syrian hands. Ff. 7-47 are in a bold script, and were written by the deacon Ibrahim (Abraham). An Arabic note at the bottom of fol. 47b states that this deacon Abraham died after writing the above leaves. The rest of the MS. is in a thinner hand. Ff. 1-6 and 14 are supplied by a later hand.

Headings in red. Well rubricated.

An owner has written on fol. 148b the different forms of the Roman letters of the alphabet.

Mingana Syriac 609

214 x 149 mm. 14 leaves. Generally from twenty-five to twenty-seven lines to the page.

Leaves containing part of a collection of miracles performed by the Virgin. In Garshuni.

The following stories are found more or less complete in the MS.:

(1) Fol. 1a: The story of a rich man of the city of Rome, who became poor.

Begins:

ما إذ قال تهذب في ملته لم تهذب في ملته

(2) Fol. 2a: The story of an army officer of Antioch, called Gallienus.

Begins:

قصه ان غضب على هزيمة في مهارته واصف به.

(3) Fol. 4b: The story of a pagan to whom the Virgin appeared.

Begins:

(4) Fol. 6b: The story of a Jew who had cattle and sheep.

Begins:

(5) Fol. 12b: The story of a rich man of the city of Rome, who became poor.

Same as above (fol. 1a).

Incomplete at the end. Something is missing between ff. 1-2, 4-5, 5-6, 8-9, 9-10, 12-13.
SYRIAC MANUSCRIPTS

No date. Written in two clear West Syrian hands of about A.D. 1550. The first hand on ff. 1-8 and the second hand on ff. 9-13. No headings.

On fol. 14b an owner, the priest 'Abdallah, has written a note on the severe cold that occurred in the district of Mosul in the year 2068 of the Greeks (A.D. 1757), when the Tigris was frozen up from the 15th December, for fourteen days, and cattle and sheep perished in large numbers.

The note begins:

In Syriac:

Mingana Syriac 610

Twelve leaves of varying sizes, put together from three different MSS.

A

Ff. 1-7: A collection of poetical pieces. In Syriac. A piece on fol. 5a is on Wine, and is attributed to St. Ephrem. Begins:

B

Fol. 8: A maqama on the Construction of the Human Body, by St. Ephrem. Begins:

C

Ff. 9-12: A fragment of a Syriac-Arabic dictionary.

No date. Three West Syrian hands of about 1550-1580.

Mingana Syriac 611

202 x 145 mm. 141 leaves. Generally twenty-two lines to the page.

The Ritual of the Uniate Syrian Church of Malabar (India).

A later hand has entitled the work on fly-leaf i, as Rituale Chaldaico-Malabaricum, and describes the MS. more fully on the next fol. in a long Latin note which begins: "Ritualis liber Malebarum," and ends: "plerumque e Rituali Rom. exeriptus saeculo 16o."

The majority of the prayers found in the MS. are translated from Latin into Syriac, but some are taken from the East Syrian or Nestorian Ritual. Very often the rubrics are in the
vernacular dialect of Malabar transliterated in Syriac characters, but often also they are in Syriac.

A

Ff. 16-3a: The Ritual of Ash Wednesday.

B

Ff. 3a-9b: The Ritual of Palm Sunday.

C

Ff. 9b-16b: The Ritual of Baptism of a male child.

On fol. 9b it is said that the Ritual was translated from Latin into Syriac by a certain Thomas and the Metropolitan Francis.

Ff. 16b-21b: The Ritual of Baptism of a female child.

Ff. 21b-27b: The Ritual of Baptism of many people.

D

Ff. 27b-30a: The Ritual of the benediction of the Holy Water, called Henâna.

E

Ff. 30a-32b: The Ritual of Marriage.

F

Ff. 32b-45a: The Ritual of Extreme Unction.

G

Ff. 45b-50a: The Ritual of the Preparation to the Mass.

The text is not translated from Latin, but is that of the East Syrian Liturgy, and embraces the section which extends from the beginning of the Liturgy to the reading of the Gospel.

H

Ff. 50a-51b: The Ritual of the Sacrament of Penitence and Absolution.
176

SYRIAC MANUSCRIPTS

I
Ff. 51b-52a: The Blessing of a new house.

J
Fol. 52: The Blessing of a given place.

K
Ff. 52b-53b are filled up with a note written in the vernacular dialect of Malabar, but in Syriac characters, and ff. 54a-55a are blank.
Ff. 55b-84a: The Eucharistic Liturgy.

The text is generally that of the East Syrian Liturgy, with some additions taken from the Roman Mass.

L
Ff. 85b-128b: The Lessons, mostly from Pauline Epistles and from the Gospels, to be recited on special occasions.
The first lessons concern the Votive Mass of the Virgin Mary (fol. 85b), of the Apostles (fol. 86b), and of the dead (fol. 87b). The other occasions for which lessons are given in the MS. are the following:

- The 1st Sunday in Advent (fol. 89a).
- The 2nd Sunday in Advent (fol. 89b).
- The 3rd Sunday in Advent (fol. 90b).
- The 4th Sunday in Advent (fol. 92a).
- The Nativity (fol. 92a).
- St. Stephen Protomartyr (fol. 94b).
- St. John the Evangelist (fol. 95b).
- The Holy Innocents (fol. 96a).
- The Circumcision (fol. 97a).
- The Purification of the Virgin (and February) (fol. 98b).
- St. Matthias (fol. 99b).
- The Virgin Mary (25th March) (fol. 100a).
- SS. Philip and James (1st May) (fol. 100b).
- St. John the Baptist (24th June) (fol. 101).
- St. Thomas the Apostle (3rd July) (fol. 102a).
- St. James the Apostle (fol. 102b).
- The Transfiguration (6th August) (fol. 103a).
- The Assumption of the Virgin (15th August) (fol. 104a).
- St. Bartholomew (fol. 104b).
- The Feast of the Virgin, Mother of God (8th September) (fol. 105a).
- The Holy Cross (23rd September) (fol. 106b).
- St. Matthew the Apostle (21st September) (fol. 106b).
The Archangel Michael (29th September) (fol. 107a).
SS. Simon and Jude (28th October) (fol. 108b).
All Saints (1st November) (fol. 108b).
All the Dead (2nd November) (fol. 109b).
St. Andrew the Apostle (30th November) (fol. 110b).
SS. Peter and Paul (29th June) (fol. 111b).
Ash Wednesday (fol. 112a).
Palm Sunday (fol. 113a).
Maundy Thursday (fol. 114a).
Good Friday (fol. 115b).
Resurrection: two lessons, one for Saturday evening and one for Sunday morning (ff. 116b-117b).
Monday after the Resurrection (fol. 118a).
Tuesday after the Resurrection (fol. 119a).
Wednesday after the Resurrection (fol. 120a).
New (or Low) Sunday (fol. 121b).
The Ascension (fol. 122b).
Pentecost (fol. 123a).
Holy Trinity (fol. 124a).
The Passion of our Lord (fol. 124b).
The Mass for the Remission of Sins (fol. 125b).
The Mass for the sick (fol. 126a).
The Mass for a specified need (fol. 126b).
The Mass for the bridegroom and bride (fol. 127a).
The Mass for travellers on land and sea (fol. 128a).

M

Ff. 129-132 are blank. Ff. 133-141: The Baptismal Liturgy, in the vernacular dialect of Malabar.

On fly-leaf xxvi at the end is the following Latin inscription:

Liber Ritualis Ecclesiae Malabaricae lingua Chaldaica scriptus
adiecit nonnullis rubricis lingua Malabarica charactere Carscienico.

No date. Written in a clear East Syrian hand of about A.D. 1550. Main headings in thick black Estrangela characters, and sub-headings in red. Profusely rubricated. Early Italian binding.

On fol. xixb at the beginning is a Latin note by a man who signs himself "M.A.C.," to the effect that he gave the MS. in Rome, on the 16th September, 1883, to Father Reginald Walsh.
Mingana Syriac 612

237 × 180 mm. 248 leaves. Twenty lines to the page.

The first volume of an extensive collection of the poetical works of St. Ephrem.

From the index on fly-leaves ivb-vb at the beginning, we gather that there are 3328 strophes in the volume. A statement to this effect is also found in the colophon (fol. 247a).

As the title implies, the volume mostly contains the madhrâshâ and sâghiyâthâ of St. Ephrem, as exhibited in different MSS. found in the churches and monasteries of the East.

The madhrâshâ and sâghiyâthâ are 207 in number, and each deals with the ecclesiastical festival or commemoration to which it is assigned.

The first and the last three begin as follows:

Fol. 16: The Renovation of the Church.

Fol. 20a: The Annunciation of Zacharias.

Fol. 25a: The Annunciation of the Virgin.


The madhrâsha is acrostic.


Fol. 239a: The Commemoration of the Confessors.

Written for me (fol. 247a) at Mosul on the 25th May of the year 2245 of the Greeks and A.D. 1934, by the Deacon Mathew, son of Paul, in the time of the West Syrian Patriarch Ignatius Ephrem i Barsaum, and Athanasius Thomas, Metropolitan of Mosul.
As stated in the above colophon the volume is collected from various MSS. found in different churches and monasteries of the East. One of these MSS. contains the following colophon:

"Written in the month of October of the year 1889 of the Greeks (A.D. 1578), in the time of the West Syrian Patriarch Ignatius David Shah, and of the Maphrian Gregory Pilate. . . . It was written in the monastery of St. Behnam and of his sister Sarah. . . . It was written by the monk John, son of 'Abd al-Masih, son of Yawno, and by the monk Joseph, son of Jamāl ad-Dīn, at the instance of the monk Joseph and his carnal sister Sidah, who was a nun called Sister Mary."

On critical grounds, a few poetical pieces found in the MS. cannot be by St. Ephrem.

Marked on the title-page as the first volume:


Mingana Syriac 613

213 × 180 mm. 292 leaves. Twenty lines to the page. The second volume of an extensive collection of the poetical works of St. Ephrem.

From the index on the fly-leaves ib-iib at the beginning, we gather that there are 227 madhrāshē and 4201 strophes in the volume. As in the first volume, the MS. contains madhrāshē
and sughiyātha of St. Ephrem as exhibited in many MSS. found in different churches and monasteries of the East. Each group of madhrashē begins to be assigned to an ecclesiastical festival or commemoration in which it was sung.

The first and the last three groups of madhrashē begin as follows:

**Fol. 1b:** The Epiphany.

**Fol. 54b:** John the Baptist.

**Fol. 63a:** The Rogations of the Ninevites.

**Fol. 2016:** The Passion.

**Fol. 228a:** The Resurrection.

**Fol. 265a:** The Resurrection.

Written for me (fol. 292) at Mosul on Friday, 26th October, A.D. 1934, by the deacon Matthew, son of Paul, in the time of Ignatius Ephrem I, West Syrian Patriarch of Antioch, and Athanasius Thomas, Metropolitan of Mosul.

Copied from various MSS. some of which found in the Church of our-Lady and in that of St. Thomas at Mosul, dated from the thirteenth century, or from the time of Barhebneus, down to 2041 of the Greeks (A.D. 1730).
MINGANA COLLECTION

Marked on the title-page as the second volume.

Mingana Syriac 614

208 x 147 mm. 8 leaves. Twenty-one lines to the page.
A fragment of a MS. containing the grammatical and lexicographical works of David bar Paulus and of Elijah, Metropolitan of Nisibin.

On fol. 6a is the following heading: بسح م البخ مسرب دم د들도 اهل دم مسرب دم بختان دم د들도 اهل دم اهل دم
and on fol. 8b another heading reads:

No date. Written in a clear and handsome East Syrian hand of about A.D. 1500. Headings in red.
The first fol., which served as a fly-leaf to the original MS., contains a medical prescription of a magical character.

Mingana Syriac 615

162 x 111 mm. 22 leaves. Thirteen lines to the page.
A collection of the miracles of the Virgin, attributed to Buktur (Bacterius, or Victor).

No date. Clear and slightly bold West Syrian hand of about A.D. 1600. No rubrications.

Mingana Syriac 616

236 x 162 mm. 39 leaves. Nineteen lines to the page.

Ff. 1b-29b: The theological and mystical work entitled دمملسلا, The Ascent of the Mind, by Abu'l-Ma'ani 'Aziz b. Sabta, the West Syrian Patriarch of 'Abdin, who died under the name of Ignatius VII in A.D. 1481.
As in Mingana Syriac 79 (q.v.) the work is divided into seven pasûks, which begin on ff. 1a, 5a, 7a, 10a, 15a, 18a (this chapter is subdivided into three visions), and 26a.

The first chapter begins: 
مقام محسن الله بدآن اذن الله بسم الله الرحمن الرحيم

and the last chapter begins: 
مقام محسن الله بدآن لق وآه كرب مخصوص بنزل الله محسن الله

Dated (ff. 26a-33a, and 39a) Thursday, 15th November,¹ of the year 2199 of the Greeks and a.d. 1888, and written by Abraham, son of Paul, in the time of the West Syrian Patriarch Ignatius Peter III from Mosul, and of Dionysius Behnam, Metropolitan of Mosul, and of Cyril Elias, bishop of the monastery of St. Matthew (Shaikh Matti).

The copyist mentions also the priests Isaac Khajmah and Behnam Tha'laban, evidently also of Mosul.


¹ The first part (ff. 1-33) was completed on the 4th of September (fol. 33a).
MINGANA COLLECTION

Mingana Syriac 617

268 x 182 mm. 290 leaves. Nineteen lines to the page.

The service-book for the ferial days of the week, from Monday to Saturday inclusive, according to the Melchite Church.

Ff. 1-38a: 1st tune, with the subscription: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 38b-77a: 2nd tune: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 77a-111a: 3rd tune: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 111a-144b: 4th tune: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 144b-177a: 5th tune: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 177a-208b: 6th tune: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 208b-241b: 7th tune: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

Ff. 241b-273a: 8th tune, the prayers of which are said to have been composed by St. Anastasius, the Abbot of Mount Sinai: Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα Μητακιωνα.

At the end of this tune is a subscription to the effect that all the Canons composing the above 8 tunes were translated from Greek into Syriac by John, son of Isa, from the village of Rummanah: 

Ff. 273a-277a contain the Canons recited on the first Sunday in Lent:

اهم متتلا بمدلايام: صجهل مهددا، مهددا نا معهلا بماء مادي، حقه. قد. 

Ff. 277b-282b: The Canon of the dead:

اهم متتلا مهددا، جامتا، يب، جمان: 

Ff. 282b-287b: The Canon of the end of the world and of the second coming of Christ:

اهم متتلا ندا، مهددا، ندا محا، ندا محا، جمان: مهددا، صجهل، مهددا.

Ff. 289a-290a contain the prayer called "Aksifus," for the week-days:

كتب أكياسس لارش: جمجمة بتال في ارش السنة السادسة. اول ذلك يوم الاثنين.

Dated, in an Arabic colophon (ff. 287a-288a) Tuesday, 17th July, 6989 of the Creation (A.D. 1481), and written by the deacon Joseph, son of the priest John, son of the priest Dūmît, from the village of Kufûr in Mount Lebanon, which was under the administration of Tripoli, for the priest Mûssa, from the village of al-Ḵa', which was under the administration of Ba‘albakk, in the time of the Chorépiscopus Mûsa, son of Tashlîk.

Ff. 289a-290a were copied by the monk Simon, bishop of Saida‘nîyâ. This information is found in a mixed colophon in Syriac and Arabic on fol. 290a.


On fol. 22 the MS. is marked in Arabic as a waqf of the Church of our Lady, and fol. 288b is almost wholly occupied with an inscription to the effect that the priest Simon, from the village of Ma‘rûntîyâ, bought the MS. and bequeathed it to the Church of our Lady in the fortified village of Saida‘nîyâ. The form of bequest was written in the presence of Kûr-Athanasius, bishop of Saida‘nîyâ, in the year 7094 (evidently of the Creation, corresponding to A.D. 1586).

1 Written in Coptic numerals.
For the right understanding of the text of the present MS., it will be useful to write a few words about the order of the prayers in the Melchite Church:

(1) Monday is devoted to the angels and penitence, Tuesday to John the Baptist, Wednesday and Friday to the Holy Cross, Thursday \(^1\) to the Apostles, and Saturday \(^2\) to the dead.

(2) The prayers are divided into the following sections:

(a) The Service (أود)، or Odes, which are nine in number, and are sung to one tune. A single piece of an Ode is called جنان (Gnāh). The last, or ninth Ode, is devoted to the Virgin.

(b) The Cathisma، or Cathisma, which is recited after the 3rd and 4th Odes in all the festivals which have a Canon composed of ten Odes. The Cathisma is followed by a festal Canon، which is always devoted to the Virgin.

(c) The "festival (نسمة) مسيحة"، which is recited between the 6th and the 7th Odes, and which is devoted to the festival or the saint of the day.

(d) The "Exaposteila (عابض) حداد"، called in our day، Exaposteilaria، and in Arabic، عابض، which is composed of two or three pieces، the third of which is always devoted to the Virgin.

Mingana Syriac 618

305 × 207 mm. 121 leaves of two columns. Twenty-two lines to the column.

The Service-Book and Horologium of the Melchite Church called "Exaposteilaria"، for special days and Sundays extending from Palm Sunday to Pentecost. Incomplete at the end.

The rubrics and explanatory clauses are in Arabic، but all the prayers and their titles are in Syriac. From the wording of some rubrics we may infer that the prayers found in the volume were recited mostly by monks in their monasteries.

The time of the year included in the volume embraces:

(a) Ff. 1-73b: The Holy Week، or from Palm Sunday to Easter Day.

(b) Ff. 74a-97b: Low Sunday، called "New Sunday" or "The Sunday of the Benediction of Bread" (the word aghrabinyah means "benediction of bread").

\(^1\) In our days the Melchites devote Thursday to the Apostles and to St. Nicholas.

\(^2\) The Melchites of our days devote Saturday not only to the dead، but also to the Apostles، martyrs and saints.
SYRIAC MANUSCRIPTS

(c) Ff. 92a-105b: The second Sunday after Easter, known as "The Sunday of the Women who brought Spices, and of Joseph of Arimathaea."

At the end it is stated that all the days included between this Sunday and Whit Sunday have the same prayers.

(d) Ff. 106a-113b: The third Sunday of Pentecost, called "The Sunday of the Paralytic."

(e) Ff. 113b-121b: The night of Wednesday, the middle of the fifty days from Easter to Pentecost.

As stated above, the MS. is incomplete at the end.

The saints whose names are mentioned as the authors of some Canons are:

(a) Ff. 4b, 22a, 57a, 58b: St. Cosmas, probably Cosmas the Elder, monk of St. Saba, who died about A.D. 750.

(b) Fol. 56b: St. Mark, probably Mark Diadochus, from Epirus, who flourished in A.D. 457.

(c) Fol. 65b: St. John of Damascus.

(d) Fol. 94b: St. Andreus, probably Andrew of Crete.

No date. Clear Melchite hand of about A.D. 1500. Headings in red. Geometrical patterns separate the main divisions.

Mingana Syriac 619

275 x 183. 346 leaves of two columns. Twenty-three lines to the column.

A

Ff. 1-334b: The service-book for Sundays and week-days after Easter, according to the Melchite Church.

Two leaves are missing at the beginning.

The general rubrics are in Arabic, but the names of the prayers and the prayers themselves are in Syriac.

Ff. 1-49a: First tune.
Ff. 49b-92b: Second tune.
Ff. 91b-128a: Third tune.
Ff. 128b-167b: Fourth tune.
Ff. 167b-208b: Fifth tune.
Ff. 209a-250b: Sixth tune.
Ff. 250b-289a: Seventh tune.
Ff. 289b-334b: Eighth tune, with the following subscription:

The Fathers mentioned as the authors of some Canons are: St. John (Ἰωάννης Ἐπίσκοπος), probably St. John of Damascus (ff. 1a, 55a, 172b), and St. Cosmas (Ἰωάννης Ἐπίσκοπος), probably Cosmas the Elder, monk of St. Saba, who died about A.D. 750 (ff. 1b, 55b, 255b).

B

Ff. 334b-345a: The eleven lessons from the Gospels which are read on Sunday mornings before the Canons. The Gospels are in Syriac, and are accompanied by prayers, also in Syriac.

C

Ff. 345b-363: The Canons and other prayers to a patron saint, be he a martyr, an apostle, a prophet, a bishop, or an angel.

Only small fragments are left of ff. 347-363, and these have not been numbered. The complete text breaks off at the end of fol. 346b.

No date. Written in a clear Melchite hand of about A.D. 1490. Headings in red. Well rubricated. Fairly broad margins. Geometrical patterns separate the different tunes and the other minor divisions of the MS.

Mingana Syriac 620

162 × 110 mm. 169 leaves. Generally sixteen lines to the page.

A

The first anecdote deals with an Indian girl, aged 16, whose soul was lost in 1590 because she did not declare her sin in confession to her spiritual Father.

Begins (fol. 1b):

**B**

Ff. 52b-140b: An extensive collection of miracles performed by the Virgin Mary. Headed in Arabic.

The first miracle was performed in the time of the Caliph Ma'mūn.

وابضا تكب بعض مجهزات سيدة مريم المذيرة. النجوة الأول التي صنفها السيدة في زمان مانون.

C

Ff. 140b-155a: The story of St. Matthias and the miracle which the Virgin Mary performed for him.

In the title, Matthias is changed into Matthew the Evangelist, but in the body of the text the name is always Matthias.

The story is more or less similar to that found in Mingana Syriac 127, ff. 588-82a, etc.

**C**

Begins:

**D**

Ff. 155a-169b: The history of SS. Barbara and Juliana.

The name of the copyist of the MS. is (fol. 169b) the priest-monk Isaac from Alkosh, who wrote it for his own benefit and that of his brothers Michael and Nōna (a corruption of Yaumān = Jonah).

**D**

No date. Written in a clear and vowelled East Syrian hand of about A.D. 1780. Headings in red. In the first part the headings are in Estrangela characters.

**Mingana Syriac 621**

150 x 110 mm. 172 leaves. Fifteen lines to the page.

A prayer-book for the use of the West Syrians who had joined the Roman Church. Some prayers are in Syriac, but the majority are in Garshūni. Incomplete at the beginning and at the end.
Some of the prayers are translated from Latin (called in the MS. "the Frankish language"). The prayers date from the beginning of the Roman propaganda among West Syrians, when the Roman influence had not yet become predominant, as some of the prayers are attributed to Philoxenus of Mebbug.

Three leaves are missing at the beginning, six between ff. 4-5, two between ff. 26-27, and one between ff. 84-85. The number of leaves missing at the end is unknown.

We will give the list of the important prayers, with the names of the saints to whom they are attributed:

- Fol. 7a: St. Simeon the Stylite.
- Ff. 24b-25a contain prayers for the days of the week.
- Fol. 44b: St. Ephrem the Syrian. Prayer for Tuesday.
- Fol. 59a: St. Ephrem the Syrian. Prayer for Wednesday.
- Fol. 76b: The "spiritual old man," an epithet generally applied to John Saba. Prayer for Thursday.
- Fol. 100b: An anonymous prayer for Friday, but from the word mimar used in the heading we presume that the author was St. Ephrem.
- Fol. 116b: An anonymous prayer for Saturday, said to be taken from Coptic.

Ff. 125a-172b contain miscellaneous prayers and supplications, not for the days of the week. Ff. 125a-140a: The Litany of the Virgin, and some other prayers also to the Virgin. Translated from Latin.

- Fol. 145b: The prayer of the Abbot Isaiah, probably Isaiah of Seete.
- Fol. 148a: The prayer of the Abbot Shenudi.
- Fol. 149b: The prayer of Philoxenus of Mebbug.
- Fol. 150b: The prayer of St. Athanasius.
- Ff. 151a-153a: Two prayers by Gregory Nazianzen.
- Fol. 153a: Another prayer by Philoxenus of Mebbug.
- Fol. 154b: The prayer of Abraham Kindonya.
- Fol. 155a: Another prayer by Abbot Isaiah.
- Fol. 159b: The prayer of St. Augustine (kiiwii), which involves plenary indulgence.

Ff. 164b-172b contain the prayer for the dying, headed: یا یسوع فلکیس و یسوع الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابن الابnin


On the fly-leaf at the end is an inscription by an owner Behnam (written Behnän) son of George.
Mingana Syriac 622

163 x 109 mm. 127 leaves. Fifteen lines to the page.

The Psalter according to the West Syrian Church. Some leaves are missing at the beginning, which contained the first seventeen Psalms.

Every verse is separated in the middle by the letter Hé, which stands for "Hallelujah." Some leaves are damaged, though the writing is legible, and the edges of a few others are renovated. The uncanonical 151st Psalm is found at the end.

Dated in an Arabic colophon (fol. 127b) 2013 of the Greeks (A.D. 1702), and written in the monastery of St. Matthew (Shaikh Matti) by the deacon Ibrāhīm, son of the deacon Khūḍr, son of the priest ʿAbdāl-ʿAbdāl-ʿĀbdal-Māli̯kī (Edward) (a corruption of 'Abd al-ʿAbd al-ʿĀḥad = Dominic), son of the priest Joseph Siʿīrti, i.e. from the town of Siʿīrt, or Seert.

Clear and handsome West Syrian hand. Headings in red. Profusely rubricated.

On the fly-leaf at the end is an inscription by an owner, Joseph, son of the priest Ablaḥad (a corruption of 'Abd al-Aḥad = Dominic), son of the priest Joseph Siʿīrti, i.e. from the town of Siʿīrt, or Seert.

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1 The left-hand side of the page containing the colophon, which was torn in the middle, has been covered over by a piece of paper, and this has rendered illegible the last words of the lines.
GENERAL INDEX
GENERAL INDEX

A

'Abd ad-Dā'im, 171.
'Abd al-Ahad, son of Salim, 170.
'Abd al-Fattāḥ 'Aṭā', 153.
'Abd an-Nūr (bishop in 1728), 172.
'Abdallah b. Mansūr, 139.
'Abdallah b. Zākhir, 93.
'Abdallah (owner), 9.
'Abdallah (priest at Mosul in 1757), 174.
'Abdisho' (E.S. Metropolitan of Nisibin and Armenia, d. 1318), 2, 6.
Abraham Kindonaya, 189.
Abraham (priest-monk, translator), 113.
Abram (Abbot), 101.
Abyari, Fāl-Allah, 158.
Abyssinians, 64, 150.
Acta Thomae, 121, 123.
Adam, 8, 24, 86, 88.
Afghanistan, 145.
Africa, 150.
Ageaius (abbot), 101.
Agapius, St., 36.
Agatha, St., 36.
Agathon (abbot), 101.
Aha (E.S. monk), 7.
Ahmad (Sultan of Constantinople), 156.
Abu'd-emneh, St., 178.
'Akkar (district of Syria), 35.
Aleppo, 12, 87, 92, 95, 97, 99, 139, 154.
Alexander (bishop of Anwāṭī), 79.
Alexander (correspondent of Archæus of Lepatin), 44.
Alexander of Alexandria:
  Discourse on the Trisagion, 45.
Alexander, St. (martyr), 36.
Alexandria, 8, 14, 28, 50, 124, 130, 133, 142, 150.
Alexius, St., 37.
Alkosh (village), 97, 155, 188.
Alonius (abbot), 101.
Alwīth (town), 123, 130.

Ambrose of Milan:
  On the Incarnation, 73.
'Amid (Ibn), George, 150.
'Amidi, 'Abd an-Nūr (monk in 1730), 18.
Ammon of Nitra (abbot), 101.
Ammonas, or Ammonus (abbot), 101.
Ammonathus (abbot), 101.
Ammonian Sections, 20.
Amphilochius of Iconium:
  Commentary on John, 73.
  Commentary on John, 73.
Antiochus (bishop of Mount Sinai), 68, 69.
Antiochus (notary), 139.
Anastasius (bishop of Mount Sinai), 68, 69.
Antony, son of George (priest-copyist in 1831), 35.
Antonelli, 15.
Antony (ascetic of sixth century), 88.
Antony, St., 66, 92, 101, 146, 157.
Antony, son of 'Iyās Sāklīrī, 34.
Antony, son of Joseph Daifar (copyist), 163.
Apamea (district), 19.
Aphodōcia, St. (nun), 36.
Aphasicantius, St., 36.
Aphicetus, St. (ascetic), 88.
Apollo (abbot), 102.
Apostopus, St. (martyr), 36.
Arākhant (village), 65.
Christians and Arabs in the Near East

Archelaus of Lepatin: Letter to Alexander, 44.
Archippus the Apostle, St., 36.
Areus (abbot), 101.
Arians, 56.
Armenia and Armenians, 47, 64, 149.
Arsenius (abbot), 101.
Asila (abbot), 101.
Asian (bishop in 1728), 172.
'Assal (Ibn), Mu'taman a. Fa'dl, 78-79, 80.
'Assal (Ibn), Sa'd a.b. Fa'dil, 106, 107.
Assemani, 66, 156.
Astat, or Eustathius, 77.
Asyut, 21.
'Ata. Allah (monk in 1555), 171.
Athanasius b. Michael Mukhalla', 89, 92.
Athanasius (bishop of Perrha), 86.
Athanasius (bishop of SaidnayS), 184.
Athanasius IV Dabbas (Greek Patriarch of Antioch, d. 1724), 22.
Athanasius IV (Greek Patriarch of Jerusalem), 82-83.
Athanasius of Alexandria:
Against Apollinarius, 72.
Answer to Antiochus, 72.
Commentary on Psalms, 14.
Letter to Epictetus, 45.
Letter to Marcellus, on the Psalms, 13.
On Body and Soul, 45.
On Holy Trinity, and Economy of our Lord, 45.
On Incarnation, 45, 72.
On Trinity, against the Arians, 45.
Orationes IV contra Arianos, 56.
Prayers, 189.
Profession of Faith, 45, 72.
Questions and Answers, 81.
Twelve points to Emperor Constantius, 45.
Athanasius of Antioch: Letter to Philotheus of Alexandria, 53.
Athanasius Thomas (bishop of Mosul), 178, 180.
Atticus of Constantinople: Homily on Nativity, 44.
Audo (see Joseph).
Augustine, St.:
On the Five Loaves, 73.
Prayer by, 189.
'Azar (bishop in 1728), 172.
'Aziz b. Sa'ba (Patriarch of Tur 'Abdin), 181.
GENERAL INDEX

Benjamin (abbot), 102.
Benjamin of Alexandria: *Heresistica*, 52.
Bessarion (abbot), 102.
Beyrut, 92.

**Bible:**

*Old Testament.*
- Genesis, 1, 7, 26, 119.
- Exodus, 1, 8, 27.
- Leviticus, 1, 8.
- Numbers, 2, 8, 27.
- Deuteronomy, 2, 8.
- Joshua, 9, 27.
- Judges, 9.
- Ruth.
- I Samuel, 9.
- II Samuel, 10, 27.
- I Kings, 10.
- II Kings, 10.
- I Chronicles, 10, 27.
- II Chronicles, 10, 27.
- Psalms, 8, 11, 12, 13, 14, 18-20, 26-27, 28, 29, 86, 190.
- Isaiah, 27, 170.
- Ezekiel, 27.
- Daniel, 170.

*Old Testament Apocrypha.*
- Book of Wisdom, 170.
- Song of the Three Children, 11, 12, 13, 32.
- Uncanonical 151st Psalm, 8, 12, 14, 26, 190.

*New Testament.*
- Four Gospels, 2, 7, 8, 10, 27, 28.
- Matthew, 2, 7, 8, 10, 15, 20, 21, 27.
- Mark, 2, 7, 8, 10, 20, 28.
- John, 2, 7, 9, 10, 17, 20, 28.
- Acts, 27.
- Catholic Epistles, 28.
- Pauline Epistles, 10, 17, 22, 27, 28.
- James, 27.
- Revelation, 27, 84.

*New Testament Apocrypha* (see under separate names).
- Bino (village), 49.
- Bisharah Salib (owner), 113.
- Black Mountain, 66.
- Bonnet, M., 122.
- *Book of Mysteries*, 86.
- Breviaries (see Service-books).
- Baktur, or Bactarius (Victor), 181.
- Byzantium, 88.

Caesarius (brother of Gregory Nazianzen), 72.
Calendars, ecclesiastical, 151-153.
- Coptic, 10, 29, 149.
- East Syrian, 3.
- Greek Orthodox, 22, 35.
- Greek Uniate, 31, 32, 33-35, 40.
- Latin, 41.
- West Syrian, 172.
Callinicus, St. (martyr), 36.
Canons, ecclesiastical:
- of the Apostles, 43, 68, 86, 150.
- of Chalcedon, 68.
- of Clement, 42, 43.
- of Council of Carthage, 68.
- of Council of Gangra, 68.
- of Councils of Constantinople, 63, 67, 68.
- of Hippolytus, 150.
- of St. Basil, 150.
- of St. Paul, 43.
- of Seventh Council, 67.
- of Sixth Council, 67.
Canons from E.S. Psalter, 12.
Canons of Eusebius, 20.

**Canticles:**
- *Gloria*, 11.
- Prayer of Hezekiah, 8.
- Prayer of Simeon (*Nunc dimittis*), 8.
- Song of Habakkuk, 8, 12, 13, 32.
- Song of Hannah, 8, 12, 13, 32.
- Song of Isaiah, 8, 11, 12, 13, 32.
- Song of Jonah, 8, 12, 13, 32.
- Songs of Moses, 8, 11, 12, 13, 32.
- Song of the Blessed Virgin (*Magnificat*), 8, 12, 13.
- Song of the Three Children, 11, 12, 13, 32.
- Song of Zacharias, 8, 12.

Capitonus, St. (martyr), 36.
Cappadocia, 160.
Capucius, 99.
Carinus, or Cronius (abbot), 103.
Carmel, 164.
Carthage, 122.
Cassians (abbot), 36, 103.
*Collationes*, 127, 132.
Catherine, St., 91.
Cave (historian), 107.
Cephalonia (island), 94.
Chaldæan, 119.
Charalampius the Thaumaturge, St., 36.
CHRISTIAN ARABIC MSS.

Charmes, Thomas de (Capucin Father), 99.
Cheiremon (abbot), 104.
Christodolus (bishop of Anwatij), 79.
Christodolus of Alexandria:
   Heresiastica, 54.
   Letter to John of Antioch, 54.
Christodolus of Anjirah, 147.
Christology, 135.
Chronological tables, 25, 149-150, 152.
Chronology, treatises on, 33, 172.
Chrysanthus, St. (martyr), 37.
Chumah (abbot), 104.
Church of:
   Abu Kir and John, SS., 43.
   Apostles, the, 67.
   Barbara and Juliana, SS., 43.
   Cyprian and Justin, SS., 161.
   Cyprian and Paula, abbot, 19, 56, 77, 79, 81.
   Cyprian and Symmachus, St., 184.
   Our Lady at Mosul, 180.
   Our Lady at Saidnaye, 184.
   Virgin, see in Babylon, 50.
   Za’faran, 82, 172.
Civil Laws, 68.
Cledonius (correspondent of Gregory Nazianzen), 48.
Clement XI (Pope), 156.
Clement of Rome, 42, 43, 86.
   Apostolic Constitutions, 42-43.
   Canons, 42, 43.
   Epistles, 84.
Conon, St. (martyr), 36.
Constantine Palaiologus, 88.
Constantine, son of David (teacher), 146.
Constantine the Great, 87, 88, 142.
Constantinople, 87, 129, 149.
Constantius (Emperor), 45, 133.
Convent of:
   Abu Kir and John, SS., 43.
   Apostles, the, 67.
   Barbara and Juliana, SS., 43.
   Cyprian and Justin, SS., 161.
   Cyprian and Paula, abbot, 19, 56, 77, 79, 81.
   Cyprian and Symmachus, St., 184.
   Our Lady at Saidnaye, 184.
   Our Lady in Egypt, 43.
   Thomas, St., 180.
Coptic Church, 10, 26, 29, 44.
Coptic language, 24, 26-29, 29-30, 189.
Coptic numerals, 10, 15, 17, 20, 21, 29, 34, 55, 56, 76, 77, 80, 111, 113, 116, 150-151, 184.
Copts, 9, 64, 98.
Cosmas of Alexandria:
   Letter to Basil of Antioch, 52.
   Letter to John of Antioch, 52.
Cosmas the Elder, 186, 187.
Councils:
   Seventh, 67.
   Sixth, 67.
   Of Carthage, 68.
   Of Chalcedon, 63, 68, 72.
   Of Constantinople, 63, 67, 68.
   Of Ephesus, 55.
   Of Florence, 74, 84.
   Of Gangra, 68.
Creation, dates calculated from, 31, 63, 83, 105, 134, 139.
Cross, Holy, invention of, 121.
Cyprus, 24, 86, 89.
Cyril of Antioch: Letter to Mark of Alexandria, 52.
Cyril (Coptic Patriarch in 899), 28.
Cyril Elias (bishop), 182.
Cyril of Alexandria:
   Against Apollinaris, 56.
   Against Nestorius, 50.
   Anathemas, 55, 64, 76, 80.
   Book of Questions, 51.
Cyril of Alexandria (continued) :
Commentary on First Epistle to Corinthians, 50.
Commentary on Gospels, 170.
Dialogues with Hermias, 49.
Explanation of the Mystery of Christ, against Nestorius, 51.
Letter to Acacius of Melitene, 50.
Letter to Acacius of Scythopolis, 50.
Letter to Eudogius, 50.
Letters to John of Antioch, 49, 50, 72.
Letter to John of Antioch, 50.
Letter to Nestorius, 50.
Letter to Oriental bishops, 50.
Letter to pious emperors, 51, 55.
Letter to Severus, 49.
Letters to Succensus, 51, 72.
Letter to Synod of Egyptian bishops, against Nestorius, 50.
Letter to theodorusius, 72.
On Faith, 49.
On the circumcision of our Lord, 59.
On the Incarnation of the Word, 50.
On the Trinity, 49.
On the Unity of Christ, 50, 51.
Profession of Faith, 49, 50.
Scholia, 51.
Thesaurus, 50, 56.
Cyril of Jerusalem, St., 37.
Cyril, St. (deacon and martyr), 37.
Cyrus, Cyrius, or Curius, St., 66.
Cyrus of Alexandria (abbot), 103.

D
Dabbās, see Athanasius IV.
Dādīsho (Ibn) (translator), 3.
Dalîl (daughter of Joachim), 26.
Damascus, 17, 92, 151.
Daniel (abbot), 102.
Daniel b. Hašṭāb, 81.
Daniel Khalîl (monk), 100.
Daniel of Śalaḥ :
Commentary on Psalms, 18.
Epilogue on commentary on Psalms, 19.
Letter to Abbot John, 18.
Daniel of Telêl, 19.
Daria, St. (martyr), 37.
David (ascetic), 88.
David bar Paulus, 181.

David (Psalmsit), 12.
David, son of Isa Halîb, 35.
David, son of Michael (owner in 1860), 89.
David the Prophet, 378.
Demetrius (Patriarch of Alexandria), 149-151.
Diodochus (bishop of Phoictes) : Capita on Spiritual Knowledge, 107.
Dibsi, Yu'kîšī, 159.
Didascalica, 42, 150.
Dionysius of Antioch :
Letter to Menas of Alexandria, 53.
Letter to Michael of Alexandria, 52.
Letter to Sanutius of Alexandria, 54.
Dionysius the Areopagite : Letter to Timothy, 44, 128.
Dioscorus Bargalî, 167, 169.
Dioscorus Behnâm (bishop), 182.
Dioscorus of Cyprus, 46, 53.
Diophysites, see Nestorians.
Dioscorus (abbot), 102.
Dioscorus of Alexandria, 86, 182.
Discourses (see Homilies).
Drawings and geometrical patterns, 28, 31, 32, 34, 39, 61, 66, 75, 96, 122, 184, 186, 187.
Drusiana, 61.
Dupont, Louis, 95, 118.

E
Echoniah (Jeconiah ?), 26.
Edessa, mountain of, 24.
Edessa (town), 138.
Egypt, §, 122.
Arab invasion of, 26.
Elias b. Fakhr Tarabulusi, 92.
Elijah (abbot), 102.
Elijah (ascetic of the sixth century), 88.
Elijah (bishop of Nisibin), 82.
Elijah (E.S. Patriarch, d. 1617), 155.
Elijah XII., Abbu'l-Yauanîn (Chaldean Patriarch), 155.
Elijah Dimha (E.S. Patriarch), 154, 155.
Elijah John (E.S. Patriarch, d. 1700), 155.
Elijah Marqûn (E.S. Patriarch), 154, 155.
Elijah Munyâtî (bishop of Kalavryta), 94.
Elijah of Nisibis, 181.
Elijah Shim'ûn (E.S. Patriarch, d. 1660), 155.
Elijah, son of Mûsä, 171.
Elijah, the Seven Weeks of, 6.
Epictetus (bishop of Corinth), 45.
CHRISTIAN ARABIC MSS.

Epiphanius of Cyprus, 102, 167.

_Ancoratus_, 48, 73.

Discourses on the Virgin, 121, 138.

_Hexameron_, 23.

On Pseudo-Apostles, 68.

On the Passover, 150.

_Twelve Precious Stones_, 48.

Ephrem (Patriarch of Jerusalem), 89.

Ephrem, St. (martyr), 36.

Ephrem Syrus, St.:

- Commentary on the Pearl, 47.
- Hymns, 11.
- On Asocticism, 58.
- On Demon and Death, 58.
- On Prophet Elijah, 168.
- On Repentance, 58.
- On Spiritual struggle, 57.
- On Transfiguration, 60, 73.
- On the Virgin, 47.
- On Wine, 174.
- Penetential and parenetic discourses, 57, 106, 126, 132.

Poetical works, extensive collection of, 178-180.

Prayers, 33, 189.

Ephremius of Antioch, 58.

Ephrodisianus the Persian, 138.

Erivan, 156.

Eremiu (name given to St. Paul), 131.

Estrangela characters, 22.

Euchariustus the Layman, St., 102.

Euchesius, St. (martyr), 36.

_Eucologion_, see Synaxarium.

Eudaemius (abbot), 102.

Eugenius, St. (martyr), 36.

Euladius, St., 102.

Eulogius (priest), 102.

Eunomius, 45.

Euphistrathius, 33.

Euphranius, St., 102.

Euphrasius (archbishop of the Armenians), 47.

Euprasius, or Euphraxius, 104.

Euphrates (river), 86.

Eusebian Canons, 20.

Eusebius of Caesarea, 169.

Eustathius (bishop of Beyrout), 86.

Euthalius of Rome: Anastemas, 55.

Eutharius, St., 36.

Evagrius (abbot), 102.

Ezra, 23.

F

Fabricius (historian), 107.


Faraj, son of Masînah (monk-copyist in 1874), 30.

Faraj, George (copyist), 40.

Farîbä, Gabriel, or Jibrîl, or Germânus, 159, 162, 163.

Faris, son of Sallm Antânios (reader), 129.

Far-Allah, son of John (owner), 28.

Faras (Persian province), 145.

Felix (abbot), 104.

Felix of Rome: On Incarnation and Faith, 46.

Francis (bishop), 175.

François de Sales, 117.

French language, 96.

Fromage, Pierre, 95, 97, 117, 147.

G

Gabriel (archangel), 23, 37, 66.

Gabriel (Coptic priest in 1860), 17.

Gabriel (priest in Mount Sinai), 92.

Gabriel (village), 35.

Gabriel b. Yaman 'Ashikah (copyist), 71.

Gabriel Marjân Tuwashah, of Asyût (deacon in 1796), 21.

Gabriel of Alexandria: Letter to John of Antioch, 52.

Gabriel, son of Antony Bâbchi (owner), 96.

Gallienus, 173.

Garenthius (abbot), 102.

Garshuni, 7, 9, 13, 25, 105, 172, 187, 188.

Gaza, or Jazîrat Ibn 'Umar (town), 6, 82.

Gelasius (abbot), 102.

Gelasius, St. (bishop of Sebaste), 36.

George (bishop of Nîshîn), 11.

George (priest-monk, copyist), 65.

George Dakdkîr, 79.

George Kûmin, 152.

George, son of Basil (reader), 129.

George, son of Fattâl (monk), 172.

George, son of Peter (copyist), 146a.

George, son of Rîzk, 19, 79, 81.

George the Martyr, St., 5, 6, 157.

Georgians, 88.

Gerasinus of the Jordan, St., 36.

Ghanîn, son of Lamech, 25.

Ghazzi (possibly Sulaimân Hasan Ghazzi), 158.

Graf, G., 15, 57, 77, 107, 150.
GENERAL INDEX

Greece, 80, 94.
Greek Church:
- Melchite, 183-186.
- Orthodox, 22, 35-37.
- Uniate, 30, 39-40, 37, 39, 40.
Greek language, 9, 12, 17, 18, 25, 26, 38, 65, 89, 94, 101, 105, 122, 135, 136, 137.
Greek uncial writing on vellum, 58, 59.
Greeks, year of the, 62, 172, 174.
Gregory Abd al-Ahad (bishop in 1728), 172.
Gregory Abd al-Ghani (Patriarchal Vicar, and then Patriarch in 1570), 171.
Gregory Barhebraeus, 167.
Gregory Jerasimus (bishop), 129.
Gregory Nazianzen, 68, 102.
Anathemas, 55.
Discourses, 72.
Letter to Cledonius, 48.
Mass of pre-sanctified Elements, 38.
On Gregory Nyssen, 59.
On the Nativity, 48.
On the Son, 48.
On the Trinity, 48.
Prayers, 189.
Vision attributed to, 24.
Gregory Nyssen, 66, 169.
Commentary on Philip., 46.
Commentary on Song of Solomon, 46.
Ethical sayings, 161.
On Baptism of our Lord, 46.
On Penitence, 46.
Questions and Answers, 84.
Theological "Chapters," 64.
Gregory of Cyprus, Vision of, 24.
Gregory Pilate (Maphrian in 1578), 179.
Gregory Shahin (bishop), 148-149.
Gregory Thaumaturgus:
- On Faith, 45.
- On the Incarnation, 55.
- On the Trinity, 44.
- Twelve Chapters against Heretics, 81.
Gregory the Illuminator, Prayers of, 45.
Gurya (E.S. monk), 7.

H
Habib, called Abu Rā'īthā (bishop of Tegrit), 55.
Habr (Jesuit author), 41.
Hadīdūd (see Joseph).
Hamadan (town), 145, 156.
Hanna (John), (priest), 134.

Hanna Ghaṭṭās (owner), 116.
Hannah, 92.
Haraj b. Nichola (copyist), 62.
Hārūn ar-Rashīd (Caliph), 134.
Hawāli (owner), 116.
Hazār (see 'Īsā).
Hazāzaya, Joseph (E.S. monk), 7.
Heraclius (abbot), 102.
Hermias (see Cyril of Alexandria).
Hibat-Allah Sadaalhu, 92.
Hierapolis (town), 123, 130.
Hilarion the Younger, St., 37.
Hippolytus of Rome, 169.
Anathemas, 55.
Canons, 150.
Encyclical letter, 46.
Letter to Barsadagis, 46.
Letter to Dionysius, 46, 53.
Letter to Severianus of Gabala, 47.
On the Incarnation, 46, 53.
On the Unity of Christ, 46, 53.
History (general):
- From the time of Constantine, 142.
- Of Byzantine Emperors, 88.
- Of city of Mardin, 143.
- Of Councils, 76, 88, 142, 143.
- Of different sects and beliefs, 142.
- Of E.S. or Nestorian Patriarchs, 143.
- Of Greek and Roman religions in pagan times and in Christian times, 142-143.
- Of heretics, 63.
- Of Islamic dynasties, 87.
- Of the Jews, 24, 25, 142.
- Of the Sign of the Cross, 88.
- Of the World, 23, 24, 88, 135, 139.
History of (see also under "Story of ");
Abūkār, Vizier of King Senmacherib, 132.
Andrew, St., 126, 131.
Antonius Kurāshī, 134, 135.
Antony the Great, St., 146.
Archeides, St., 146.
Barbara and Juliana, SS., 188.
Bartholomew, St., 133, 139.
Blessed Virgin Mary, the, 138.
Catherine, St., 133.
Elijah the Prophet, 60.
Eugenia, St., 126, 131.
Euphrosyna, St., 135, 136.
Christian Arabic MSS.

History of (continued) —

George, St., 147.
Isidore of Alexandria, 114.
James the Just, St., 124, 130.
John Chrysostom, St., 88.
John the Baptist, St., 65, 136, 137.
John the Evangelist, St., 60, 61, 122, 130.
Jude, St., 124, 130, 135.
Julian the Physician, St., 60.
Luke, St., 125, 130.
Marina, or Marian, St., 135.
Marinus, St., 126, 131.
Mark the Evangelist, St., 124, 130.
Martianus, St., 136.
Matthew, St., 123, 130, 188.
Matthias, St., 125, 131, 188.
Moses, 137.
Moses the Ethiopian, abbot, 172.
Nestorius, 87.
Paul the Apostle, St., 65, 125, 131.
Peter and Paul, SS., 125, 138, 131.
Philip, St., 121, 123, 130.
Philip of Alexandria, 126, 131.
Seventy disciples, the, 65.
Severianus, 138.
Sharbail, 139.
Simeon the Stylite, St., 137.
Stephen Protomartyr, St., 136.
Thomas, St., 121, 123, 130.
Thaddäyil and his sister Bâbâi (same as Sharbail), 138.
Twelve Apostles, the, 65, 130.
Zacharias, St., 137.

Homilies (anonymous), 60, 64, 65, 93, 99, 105, 133, 136, 167, 182.
Hom., or Hm., 31, 137, 139.
Hormiz the Persian (E.S. monk), 7.
Horoscope, 130.
Hymns by various writers, 11.
Hypatius the Thaumaturge, St. (bishop of Gangra), 37.

I
Ihâs (bishop of Edessa), 86.
Ibrâhîm (copyist in 1726), 173.
Ibrâhîm Dimitri, 117.
Ibrâhîm Samâhî (copyist), 113.
Ibrâhîm, son of Khalî (deacon in 1874), 30.
Ibrâhîm, son of Khalî (copyist in 1702), 190.
Ibrâhîm, son of Wahhâb Jacob (reader), 129.
Ibrâhîm Sulamîm Najîrî (copyist), 43.

Ibrîhiyâh (town), 123, 130.
Ignatius 'Abdallah (W.S. Patriarch in 1555), 170.
Ignatius David Shah (W.S. Patriarch in 1578), 179.
Ignatius (deacon-copyist in Mount Sinai in 1891), 72.
Ignatius Ephrem I (W.S. Patriarch), 82, 144, 145, 162, 178, 180.
Ignatius George Shalbat (W.S. Patriarch), 148.
Ignatius of Antioch: Quotations from letters, 44, 54, 60, 68.
Ignatius Peter III (W.S. Patriarch in 1888), 182.
Ignatius Peter Jarwah (W.S. Uniat Patriarch in 1826), 99.
Ignatius Shukrailah (W.S. Patriarch), 172.
Ilyâs Khûrî Stephen (copyist), 149.
Ilyâs Râkî Salâmah (owner), 129.
Ilyâs Sîklîrîs (priest-copyist in 1828), 34.
Ilyâs, son of George Hazār (owner), 160.
India, 123, 130, 174.
Ink, how made, 148, 170.
Itachus (abbot), 103.
Iramus, 44.
'Isa Harrîni, 144.
'Isa Hazâr, 138.
'Isa Hûlit, father of David, 35.
'Isa Khûrî (copyist), 83.
'Isa, son of Kaftît (owner), 134.
Isaac (abbot), 66, 103.
Isaac (copyist), 188.
Isaac Jesse ar-Rakîl (priest), 98.
Isaac Khâjmîh (priest), 182.
Isaac of Antioch, 67.
Isaac of Nineveh (E.S. writer), 7, 107.
Prayer, 115.
Various works, 109-110.
Isaac of Scete (abbot), 103.
Isaac Shukr (copyist in 1831), 99.
Isaac Shukrî, of Mosul (teacher in 1836), 71. (Same as preceding ?)
Isaiah of Scete (abbot), 189.
Isfahan (town), 145.
Ischius (ascetic), 88.
Isidora of Melitene, 169.
Isidore (abbot), 102.
Isidore of Pamphylia, 67.
Isidore of Pelusium (?), 67.
Isidore the Priest, 103.
Iskandar, Andrew, 156.
Islam, see Muslims.
Italian language, 97, 157.
Italy, 54.
'îsîbî, or 'Arîbî (locality), 65.
GENERAL INDEX

Iwâni (John) Pápa Kópolus (secretary of Greek Patriarch of Antioch in 1860), 17.
Iwânnis (John) (bishop of Homs), 82.
Iwânnis (John) Káras (bishop in 1728), 172.

J

Jabbûr, son of Nicholas, 93.
Jacob (abbot), 103.
Jacob Na’mo (owner), 110.
Jacob of Edessa, 119, 167.
Jacob of Serug, 167, 169.
On the good malefactor, 60.
On the Nativity, 52.
On the Passion, 52.
Jacob, St. (bishop), 37.
Jacob the Jew, 138.
Jacob the Recluse (E.S. monk), 7.
Jacobites, 64, 79.
James, St., 142, 176.
Jairah (N. Mesopotamia), 124, 130.
Jeremiah (prophet), 24.
Jerome, St., 14.
Jerusalem, 39, 86, 124, 130, 139.
Destruction of, 25, 26, 43.
Jesse Saba Faḏûl Šarrâ (reader), 129.
Joachim (Basilian monk), 118.
Joachim (Greek Patriarch in 1551), 161.
Joachim, St., 92.
Job (abbot), 101.
Job Daḥdal (owner), 37.
John (abbot, disciple of Abbot Paul), 103.
John (abbot of monastery of Mar Eusebius), 19.
John (abbot of the "general monastery"), 102.
John (ascetic), 58.
John (bishop of Barûlus) : Anathemas, 55.
John (bishop of Salisbury in 1899), 28.
John (disciple of Abbot Isaac), 65.
John (monk, correspondent of St. Ephrem), 106.
John (translator):
- Deacon-monk, 113.
- Priest-monk, 138.
John, or Yûhanna (Coptic Patriarch of Alexandria in 1368), 28.
John, or Yûhanna (spiritual son of the preceding Patriarch John), 28.
John b. David (copyist), 65.

John Chrysostom, St.:
- Commentary on Epistle to Colossians, 67.
- Commentary on Epistle to Ephesians, 49, 67.
- Commentary on Epistle to Hebrews, 17, 49.
- Commentary on Gospels, 60, 170.
- Commentary on John, 17, 48, 67.
- Commentary on Matthew, 15, 48, 67, 68, 69.
- Commentary on Philemon, 68.
- Commentary on 46th Psalm, 48.
- Commentary on Second Epistle to Corinthians, 49.
- Homilies, 15, 17, 18, 60, 70.
- Liturgy, 38.
- On the Annunciation, 49.
- On the Ascension, 49.
- On the birth of John the Baptist, 137.
- On the decollation of John the Baptist, 136.
- On the Nativity, 48, 49.
- On the Passover, 150.
- On Penitence, 126.
- On Penitence and Asceticism, 131.
- On the Sacrament of Penitence and Confession, 120.
- On Sin and Repentance, 59.
- On the Sunday of the deprivation of cheese, 60.
- Prayers, 33, 34.

John Climacus, St., 37, 67, 68.

John Musaddi of Aleppo, 172.

John of Alexandria:
- Correspondent of Severus of Antioch, 52.
- Letter to Cyprian of Antioch, 52.
- John of Antioch, 49, 50, 54, 55.
- Letter to Christodorus of Alexandria, 54.
- Letter to Zechariah of Alexandria, 53.

John of Baith-Rabban, 11.

John of Dâlîyâtha, or John Séba (E.S. author), 114.
Discourses, 120, 121, 113.
Letter to his brother, 113.
On love, mystery of next world, and union with God, 108.
Prayers, 115, 189.

John of Damascus, or Johannes Damascenus, St.:
- Canons, 186, 187.
- On Christian Faith, 71.
- On Heretics, 67.
- Prayers, 31, 33, 34.
CHRISTIAN ARABIC MSS.

John of Scete (abbot), 103.
John of the Cells (abbot), 103.
John Philoponus, or Grammaticus, 120.
John Samân, 158.
John, son of 'Abd al-Masîh (copyist in 1578), 179.
John, son of Ilyâs, 156.
John, son of 'Isa (translator), 183.
John, son of Ilyâs, 156.
John, son of Ishô (copyist), 96.
John the Baptist, St., 3, 24, 36, 64, 65, 91, 136, 137, 176.
John the Dailamite, 109.
John the Dwarf, 66, 102, 103, 115.
John the Egyptian (E.S. monk), 7.
John the Evangelist, St., 64, 91, 176.
John the Persian (abbot), 103.
John the Servant (abbot), 103.
John 'Uwaisât (owner), 63.
Jonas (martyr), 37.
Joseph (ascetic), 88.
Joseph II (Chaldean Patriarch, d. 1714), 96, 157.
Joseph III (Chaldean Patriarch), 154.
Joseph (Jewish doctor), 135.
Joseph de Reuilly (Capucin), 97.
Joseph Manna Haddad (Greek priest, d. i860), 17.
Joseph of Arimathea, 186.
Joseph of Scete (abbot), 103.
Joseph, son of Abd al-'Azîz Kawand (copyist in 1769), 22.
Joseph, son of Ablahad (owner), 190.
Joseph, son of George (Maronite priest in 1711), 21.
Joseph, son of Jacob (Patriarch), 158.
Joseph, son of Jamâl ad-Dîn (copyist in 1578), 179.
Joseph, son of John (copyist in 1481), 184.
Joseph Zambakah (copyist), 116.
Joseph Zarî, 163.
Judas Iscariot, 86.
Jude, St., 177.
Julian the Apostle, 160.
Justin Martyr: Explanation of the Faith, 73.
Third book on Theology, 73.

K

Karmanshah, 156.
Kasîb, Makardij, 116, 162.
Kâsim b. Habîb, 55.
Khawwânî, Ibrâhîm abû-ţabl (copyist in 1797), 14.
Khidr, son of Ilyâs of Mosul, 153-157.
Khurâsân (Persian province), 145.
Khûrî Stephen, 9 (see also under Ilyâs).
Kirmân (town), 145.
Kufûr (village), 184.
Kulayl (Ibn), Sim'ân, 115.
Kurdistan, 7.

L

Lamech, children of, 25.
Lamy, T. J., 155.
Language, works on, 159-160, 181.
Lapide, Cornelius a (d. 1637), 21.
Latin language, 9, 21, 33, 99, 100, 174, 177.
Lazarus, 4.
Lebanon, 82, 184.
Lectionaries: Coptic, 10.
East Syrian, 2-7.
Leipzig, 89.
Leonius of Coutances, St., 36.
Leonius of Rome, St. (Pope), 36.
Lewis, A. S., 122, 125.
Liturgy: Of St. Basil (Euchologion), 29, 38.
Of St. John Chrysostom, 38.
Longinus (abbot), 103.
Lot (abbot), 103.
Lucius (abbot), 103.
Lujût, 125.

M

Ma'âni, abu'l (see 'Azîz b. Sabta).
Macarius (abbot), 66, 57, 103, 115.
Macarius b. Za'im (Patriarch), 85-89.
Macarius of Patmos (headmaster), 89.
Macarius Şadakâh (bishop of Tyre), 94.
Maccabees, 147.
Macedonius (heretic), 63.
Magi, 65.
Magic, 159, 181.
Makardij (see Kasîb).
Malabar, 174, 175, 177.
Malati (priest-copyist in 1796), 21.
G E N E R A L  I N D E X

Malkūn (Ibn), Isho'-Yab (Metropolitan of Nisibin, d. 1256), 5.
Ma'mūn (Caliph), 188.
Mas'ūd, son of 'Abd al-'Azīz (copyist), 170.
Maps, 120, 132.
Marcellus, or Marcellinus (correspondent of Athanasius of Alexandria), 73.
Mardin (town), 82, 143, 170.
Mari (disciple), 143.
Marinus (notary), 139.
Mark (Coptic Patriarch in 1797), 14.
Mark (copyist in 1876), 77.
Mark Diadochus, 186.
Mark, St. (bishop of Arethusa), 37.
Mark the Egyptian (abbot), 69, 103.
Mark the Evangelist, St., 8, 142.
Maronite monks, rules of, 157.
Mas-Latrie, L. de, 2.
Matran (see 'Abdallah b. Fadl).
Matrona, St. (martyr, from Salonika), 37.
Matthew (priest-copyist in 1880), 79.
Matthew, St., 176.
Matthew, son of Paul (copyist), 178, 180.
Matthias, St., 176.
Maxentius (Emperor), 133.
Maximus, St., 69.
Menologion (see Synaxarium).
Moses, 6, 86.
Moses (abbot), 103.
Moses bar Kepha, 168, 169.
Moses the Ethiopian (abbot), 139.
Moses, son of Paul (copyist), 178, 180.
Moses, son of Tashlak (priest in 1481), 184.
Moses, son of Abraham (priest-copyist), 46.
Moses, son of Hanna Khun (copyist), 148.
Moses, son of Hanna Zalali, 145.
Moses, son of Khārij, 162.
Munyati (see Elijah).
Munaffon, 71.
Museus (copyist), 156.
Nabīs of Baghdād (copyist in 7221), 156.
Nabīs of Miṣr al-Ain, 144.
Nabīs, son of Tāshiš (priest in 1481), 184.
Mūsā (Ibn) (see Severus of Urmānāin).
Nabīs, son of Luke, 32.
Nabīs, son of Luke Antānios (reader), 129.
Mūsā of Baghdād (copyist in 7221), 156.
Mūsā of Miṣr al-Ain, 144.
Mūsā, son of Tāshiš (priest in 1481), 184.
Muslims, 62, 77, 80, 85, 87, 120.
CHRISTIAN ARABIC MSS.

Mutamid (Caliph), 140.
Muthues (abbot), 103.

N

Narsai, 11.
Nathan (ascetic of the sixth century), 88.
Naxareth, 83.
Nebuchadnezzar, 24.
Nestorians, 64, 77, 79, 86.
Nestorius, 50, 51.
Nicene Creed, n.
Nicephorus, St. (Patriarch of Constantinople), 36, 83.
Nicholas Fir'aun, 73.
Nicholas Murad (see Murad).
Nicholas Ra'd (copyist), 93.
Nicholas, son of Joseph Jabbar (copyist in 1839), 37-
Nicon (abbot), 103.
Nikon (author), 66.
Nikon, St. (martyr), 37.
Nihus (abbot), 103.
Nihus, St., 161.
Nimah Kattit (owner), 134.
Nifmat-Allah, son of Ilyas Salâmah (reader), 129.
Ninevites, Fast of the, 4, 6, 10.
Nistoron, or Nastîr (abbot), 103.
Nôna, 188.
Notitianus (sorcerer), 61.
Nubians (Abyssinians), 64, 150.
Numerian (Emperor), 60.
Nüri, Antûn (Antony) (bibliographer), 96.
Nüri, Path-Allah (owner), 96.
Nüri, Na'am (owner), 96.
Nuhu, Mas'ad (Greek Orthodox writer), 57.
Various works, 73-74.

O

Odoeschus (Melchite), 31.
Olympius (abbot), 104.
Onesimus, St., 36.
Or (abbot), 104.
Ornaments. See Drawings.

P

Pachomius (abbot), 115.
Pamphilus, St. (martyr), 36.
Parachisius (martyr), 37.
Paradise of the Fathers, 115.
Parthenius, St. (bishop of Lampsâkon), 36.
Passion Harmony, 170.
Paul (monk in 1555), 171.
Paul Râhîb (Bishop of Sidon): Several treatises, 61-62.
Paul Rizk (owner), 61.
Paul Sbath, 66, 77, 118.
Paul the Apostle, St., 3, 17, 43, 65.
Paul the Hermit (abbot), 33, 104.
Pergamus (Emperor), 125, 131.
Persia, 145.
Peter and Paul, SS., 177.
Peter (brother of St. Basil of Cæsarea), 135.
Peter Rasûm (owner), 119.
Peter, St., 3, 66, 86, 142.
Apoxyphal letter, 150.
Peter, son of Deacon Shâba (owner), 13.
Peter, son of Isaac Jesse ar-Ra'îtâ, 98.
Pehlon, St., 6.
Pharaoh, 86.
Phârânsâm, 139.
Philip, St., 176.
Philaeus of Alexandria: Letter to Dionysius of Antioch, 53.
Philozenus of Ptolemais, 160, 189.
Phoculius, St. (bishop of Smyrna), 36.
Photius, 107.
Photius (bishop of Tyre), 86.
Psântihas (abbot), 104.
Poemen (abbot), 103, 104.
Poemen (ascetic of the sixth century), 88.
Poetical pieces, 157, 158, 162, 163, 178-181.
Polycarp of Smyrna, St., 36, 68.
Polycarpus of Jerusalem, 104.
Popes of Rome, 90.
Porphyrius, St. (bishop of Gaza), 36.
Porphyry (philosopher), 118.
Pölas (abbot), 104.
Prayer-books, see Service-books.
Prochorus (deacon), 60, 122, 130.
Proclus of Constantinople:
  Letter to Armenia, 47.
  On the Annunciation, 47.
  On the Creed, 47.
  On the Incarnation, 47.
  On the Nativity, 47.
  On Thomas, 47.
Procopius al-Bânyâsî, St., 36.
Ptolemy, 120.
GENERAL INDEX

Q

Quadratus, St. (martyr), 36.
Questions and answers, theological (anonymous), 83-84, 98, 128.

R

Rabbāyah, Joseph (copyist in 1843), 38, 39.
Rabbāt (priest), 18.
Rahib (see Paul).
Ra’itah, Abu (see Ilabib).
Rakkah (town), 134.
Raphael (archangel), 23.
Rhipsime, St. (holy woman), 66.
Rituals (see also under Service-books):
- Coptic, 26-28.
- East Syrian, 174, 176.
- Greek, 38.
- Greek Uniate, 34.
- Order of St. Antony the Great, 146.
- Roman Catholic, 99.
- Uniate Syrian Church of Malabar, India, 174-177.
Rizk, George Khashshab (father of teacher George), 79.
Romaunot (French Abbé), 147.
Rufus, or Rufinus (abbot), 104.
The Roman Catholic Church and Theology, 9, 41, 90-92, 98, 100, 119, 146, 153, 154, 172, 174-177, 188-189.
Rome, 80, 99, 142, 153, 154, 156, 177.
Romel, Matthew (province), 84.
Rumani (village), 183.
Russia, 85.

S

Saliba, son of John, 140-143.
Salib (poet), 158.
Sālih, Abu, 14, 30, 43, 115.
Samaritan religion, 142.
Sambri, Julius Antony (W.S. Uniate Patriarch), 71.
Samuel (copyist in 1598), 151.
Samuel Kaukabi, 144.
Sanctus of Alexandria: Letter to Dionysius of Antioch, 54.
Sarah (abbess), 104.
Sarmatas (abbot), 104.
Sa’d Kafif, or Rasi, 158.
Sa’del district), 65.
Scece, 65, 115.
Sebastus, the Forty Martyrs of, 4, 10, 36, 87, 138, 178.
Sebastian of Trebizond, 92.
Seert, or Siirt (town), 190.
Segneri, P., 97.
Septuagint, 12.
Serapius (abbot), 104.
Sermons (see Homilies).
Service-books:
- Coptic, 29-30.
- East Syrian, 11.
- Greek, 37, 35, 38-39.
- Greek Melchite, 183-187.
- Greek Uniate, 30-31, 32-35, 37, 39, 40.
- Roman Catholic, 41.
- West Syrian, 7, 188-190.
Seth, children of, 25.
Severians of Gabala:
- Correspondent of Hippolytus of Rome, 47.
- Works quoted, 47.
Severus (W.S. Metropolitan), 162.
Severus (correspondent of Cyril of Alexandria), 49.
Severus of Antioch, 169.
- Commentaries on the Gospels, 51, 170.
- Discourse before the Emperor, 51.
- Letter to the Emperor, 52.
- Letter to John of Alexandria, 52.
- Letter to Theodosius of Alexandria, 52.
- Profession of Faith, 51.
Severus of Ushmānain, Abu Bishr Ibn al-Makhāfa', 75-76, 149-150.
Shajādah, son of Ilyās (copyist), 139.
Shabib, Joseph (copyist), 75.
Shalih al-Hadid, 105.
Shenudah, or Shenбуд (abbot), 115, 189.
Shenoudah (copyist), 56.
Shim‘ûn (Metropolitan of Êmed), 7.

Shim‘ûn (E.S. priest, d. 1724), 154.

Shirwan (town), 145.

Shukrallah, Shahiyâk (copyist in 1735), 18.

Sidâh (nun), 179.

Sidon, 62.

Sim‘ân b. Kulayîl (see Kulayîl), 115-116.

Sim‘ân b. Musá (copyist), 158.

Simawun (priest-copyist), 160.

Simeon the Stylite, St., 69, 87, 137, 189.

Simon (abbot), 104.

Simon (bishop of Saidnaye), 184.

Simon (bishop of Salonika), 86.

Simon (owner in 1586), 184.

Simon of Nisibûn, 144.

Simon, St., 177.

Simon the Recluse: Prayers by, 33, 34.

Simon the Theologian, 33.

Sisoes (abbot), 104.

Solomon, son of Sim‘ân Tammâm (copyist), 148.

Songs (see Canticles).

Sophronius of Constantinople, 73.

Sophronius, St. (Patriarch of Jerusalem), 36.

Stephen (Maronite priest), 157.

Stephen Nâkîm (owner), 95.

Stephen of Jazirah (priest in 1825), 82.

Stephen Protomartyr, St., 3, 60, 122, 130, 176.

Story of (see also under "History of"): a Jew who had cattle and sheep, 173.

a king who went to the valley of Sarandib, 133.

a man and his black slave, 127.

a man and his wife, 128, 132.

a man who was raised from the dead, 127, 131.

a pagan to whom the Virgin appeared, 173.

a priest and a dying widow, 128, 132.

a rich man of Rome who became poor, 173,

a Roman citizen, and his wife who was devoted to the Virgin, 127, 131.

a Roman lady who had intercourse with her son, 127, 132.

a young Christian killed by Jews, 128, 132.

an Indian girl in 1590, 188.

an Italian girl, 127.

Gallienus, an army officer in Antioch, 173.

Mary, the daughter of the king of the Franks, 127, 131.

the apple and the Gospels, 169.

the Arab tribe of the Jibâliyâh, 134.

the majordomo of a monastery, 128, 132.

the Virgin (14 stories), 187.

Succensus (correspondent of Cyril of Alexandria), 51.

Suez, 34.

Sulaimân (priest-poet), 157.

Sulaimân of Mosul (priest), 99.

Suriel (archangel), 23, 66.

Sûriyâh (town), 124, 130.

Surîfî, Abu, 62.

Sylvanus (abbot), 104.

Sylvestre of Rome: Treatise against the Jews, 47.

Synaxarium: Greek, 35, 39.

Greek Uniate, 32, 35, 40.

Syrian Jacobite, 105.

Syncretica (virgin and teacher), 104.

Synod (see Council).

Syria, 82.


Numerals, 99, 105.

Tabnûtî, Bishârah (copyist), 116.

Tabriz, 156.

Târîbulus (see Elias).

Tarasius, St. (archbishop of Constantinople), 36.


Theodorus, 161.

Theodora (abbess), 102.

Theodore of Antinoe, 102.

Theodore of Parme (abbot), 102.

Theodore, Saint, 68.

Theodore the General, St., 36.

Theodore (historian), 87.

Theodorus the Tiro, St. (martyr), 36.

Theodosi (ascetic), 88.

Theodosius (ascetic of the sixth century), 88.

Theodosius (Emperor), 50.

Theodosius (teacher), 94.

Theodosius of Alexandria:

Discourse on the Trinity, 51.

Letter to people of Alexandria, 51, 55.

Letter to Severus of Antioch, 51, 52.

Quoted, 67.


Theodosius the Younger, 105.

Theodotus (abbot), 102.
GENERAL INDEX

Theodotus (bishop of Ancyra): Discourse on the Nativity, 48.
Theodotus, St. (bishop of Cyrena, martyr), 36.
Theophrastus, St. (bishop of Nicomedia), 36.
Theophilus of Alexandria, 102.
Discourse on Faith, 49.
Heronitica, 49.
Letter to bishops of Egypt, 73.
Vision of, 23.
Thomas (translator from Latin into Syriac), 175.
Thomas Lake (owner), 119.
Thomas of Mosul (monk-copyist), 172.
Thomas, Sadasah (copyist), 88.
Thomas, St. (the Apostle), 90, 176.
Thomas, son of Basil Shakrah (reader), 129.
Tihla (town), 136.
Tigris (river), 174.
Timaeus of Antioch, 55.
Timotheus al-Anasimpoli, St., 36.
Timothy (abbot), 104.
Timothy (bishop of Jerusalem), 54.
Timothy (disciple of St. Paul):
Correspondent of Dionysius the Areopagite, 44, 128.
Timothy 'Isa (bishop in 1728), 172.
Tithoe (abbot), 104.
Tripoli, or Tarabulus (town), 35, 93, 158, 162, 184.
Tiikh, Raphael abu Salimah (Coptic deacon in 1797), 14.
Turb 'Abdin, 170, 181.
Turkish language, 145.
Tuwaishah (see Gabriel Marjan).

Vatican, the, 122, 149, 156.
Venice, 89.
Victor (see Bukur).

Walsh, R., 177.
Wright, W., 19, 121.
Wüstenfeld, F., 2.

X

Xonus (abbot), 104.

Y

Yahb-Alaha III (E.S. Patriarch), 143.
Yahya b. 'Adi, 55.
Yahya b. Sa'id, 140.
Yahya Iskandarani, or 'Askalani, 120.
Yamin, son of George (copyist), 71.
Yusuf (bishop of Akhmim), 114.

Z

Zahlah (town), 82.
Zai'dan, Ilyas (copyist in 1865), 39.
Zandah, Michael, 18.
Zacharias the Prophet, St., 36, 37, 137.
Zaz (village), 170.
Zechariah Kaphartuthi (historian), 144.
Zechariah of Alexandria, 53.
Letter to John of Antioch, 54.
Zechariah, son of Francis Khursan (copyist), 97.
Zenon (abbot), 102.
Zoroastrianism, 80.
Zöld (village), 163.
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**ERRATA AND ADDENDA**

from Catalogue of the Mingana Collection of Manuscripts, Vol. I, SYRIAC MSS.

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