

## INTRODUCTION

# LIBRARIES IN THE SYRIAC TRADITION A SPECIAL VOLUME

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A one-day symposium on libraries in the Syriac tradition was held on May 20, 2010 at Beth Mardutho, Piscataway, N.J., to celebrate the opening of the Beth Mardutho Research Library. This was the First Hugoye Symposium. Since its inception in 1992, but even more so after its formal incorporation in 1998, Beth Mardutho has had a goal of building a library dedicated to Syriac studies.

The first step in building this library took place in 2000 when the eBethArké project was launched. Realizing that accumulating an exhaustive rare book collection in the field is almost impossible, the project aimed to assemble such a collection in digital form. In collaboration with The Catholic University of America's ICOR/Semitic library, Brigham Young University, and few other institutions,<sup>1</sup> a few hundred rare books were digitized. Beth Mardutho's collection is available online as open source at the URL <http://hmml.org/vivarium/BethArke.htm> (courtesy of HMML), and BYU's collection at the URL <http://lib.byu.edu/digital/cua>.

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<sup>1</sup> Duke University contributed to the digitization of a few dozen volumes; *Oriens Christianus* gave permission to digitize its back issues.

In early 2010 space was made available to Beth Mardutho in Piscataway, N.J., and I moved my private book collection of ca. 4,000 items there. I have been collecting books on Syriac since I was fifteen. My father, Anton Kiraz, had a small collection, including a manuscript of the ~~new~~ written by his uncle Giragos Kiraz, which became the nucleus of my collection. The collection included, *inter alia*, Barsoum's *al-Lu'lū' al-Manthur* and history of Tur 'Abdin, Jacob III's history of the church in India, and various books in Syriac and Arabic. My maternal grandfather, Abdul'ahad Khamis, had a valuable collection of manuscripts and rare books, which I remember seeing many times when I was a child, but its whereabouts are unknown (through my mother's efforts, I managed to inherit only one manuscript, the grammar of Timothy Isaac bar 'Abd Hayo (1643-1721)).

Around 1979, I stumbled across the book warehouse of St. Mark's Monastery in Jerusalem, and I asked the late Mor Dioscoros Luka Sha'ya if I could take duplicate copies. He was always supportive of my crazy passion for Syriac books, and he allowed me to take books as long as they were duplicates. I managed to get almost all the publications of St. Mark's Press, including *al-Hikma* and the *Patriarchal Journal* of Jerusalem, as well as a good portion of the *Patriarchal Journal* of Damascus (it was not until 2005 that I was able to complete these three periodicals). Mor Dioscoros also allowed me to acquire a sample of the movable types used by St. Mark's Press, which by then were no longer in operation. Over the years, my collection grew to what it is now, and in 2010 I moved it to the new space dedicated to Beth Mardutho.

In 2009 Beth Mardutho had completed the partial acquisition of the Abrohom Nuro (1923-2009) collection. Beth Mardutho began acquiring books from Nuro in 2003. For a period of five years, Beth Mardutho acquired ca. 1,000 volumes (Nuro's entire collection, according to a rough estimate count that I did on his request in 2009, is ca. 6,000 titles).

In 2010 I met with Peter Brown of Princeton for lunch to discuss options for supporting the new library location. He immediately offered to include it in a Mellon grant he was submitting with David Michelson. "What is the library called?" he asked. I was not ready for this, but spontaneously answered "The Beth Mardutho Research Library." So BMRL it was.

The library was officially opened on May 20, 2010 with a symposium on libraries in the Syriac tradition. There were about 100 attendees, half of whom were present at the library and the other half via cyber space. The event was broadcast live online courtesy of the Rutgers Center for Middle East Studies and the university's media center. During the symposium, Mor Cyril Ephrem Karim performed a dedication rite. A special  was composed for the occasion, which also incorporated parts of a  that was prepared by the late Mor Athanasius Y. Samuel and used for the opening of the Vööbus manuscript library in Chicago, IL. Ribbons were cut from  by Mor Cyril, Sebastian Brock, Iain Torrance, and Andreas Juckel.

Later in 2010, Edward G. Mathews moved most of his collection, ca. 7,000 volumes, to BMRL. This enriched the library with about 1,000 volumes of Syriac related books as well as many more books on Armenian, monasticism, patristics, Byzantium, Judaica, Eastern Orthodoxy, and other related areas.

BMRL has become a collection of collections. Scholars who are looking for a future home for their private collections are now considering BMRL as a possible home. Three scholars have already made arrangements to have their collections housed at BMRL. May the Lord grant them  in good health.

This special volume of Hugoye contains papers that were delivered during the First Hugoye Symposium in addition to other invited papers on the topic of libraries in the Syriac tradition.

## PAPERS

# *KTABE MPASSQE:*

## DISMEMBERED AND RECONSTITUTED SYRIAC AND CHRISTIAN PALESTINIAN ARAMAIC MANUSCRIPTS: SOME EXAMPLES, ANCIENT AND MODERN

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As will be readily recognized, the title *Ktabe mpassqe* reflects the dire fate of the fifth-century Persian martyr commemorated on 27<sup>th</sup> November, whose Martyr Acts have circulated widely in a number of different languages, besides Syriac.<sup>1</sup> In the case of manuscripts, the instances in antiquity of dismemberment could fairly be described as a process of the recycling of parchment from older manuscripts, by erasing the original text and re-using the parchment for writing a new text,<sup>2</sup> whereas in modern times it might just as well be designated vandalism (often carried out for

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<sup>1</sup> See the dossier in P. Devos, ‘Le dossier hagiographique de saint Jacques l’Intercis’, *Analecta Bollandiana* 71 (1953), pp.157–78.

<sup>2</sup> The creation of Syriac palimpsests took place for the most part between the 9<sup>th</sup> and 12<sup>th</sup> centuries; for this in the British Library collection, see A.B. Schmidt, ‘Syriac palimpsests in the British Library’, in V. Somers (ed.), *Palimpsestes et éditions de textes: les textes littéraires* (Leuven, 2009), pp.161–186. The erased folios might sometimes be cut down to fit the requirement of a different size.

the sake of the undertext in a palimpsest manuscript).<sup>3</sup> The nature of the reconstitution is likewise different, depending on whether it occurred in ancient or in modern times: in ancient times, when special need arose, a text in frequent current use, notably the Gospels, was pieced together out of several different constituent manuscripts (which may well have already been themselves by then in a fragmentary state), whereas in modern times this reconstitution consists in the bringing together (whether or not physically) the constituent parts of manuscripts that have been broken up (at some earlier point in modern times) by unscrupulous visitors to monastery libraries, and which were subsequently scattered among libraries all over the world.

In this paper a selection of some striking examples, both ancient and modern, is offered, all taken from early manuscripts preserved over the centuries in two monastery libraries in Egypt, that of St Catherine's Monastery, Sinai, and that of Dayr al-Suryan, between Cairo and Alexandria.

### **DISMEMBERED MANUSCRIPTS**

The first three examples concern manuscripts of St Catherine's Monastery where, in the late tenth century, the well-known Georgian scribe, Iovane Zosime, reused considerable quantities of folios from discarded Christian Palestinian Aramaic (CPA) manuscripts, seeing that parchment was evidently scarce. This was a period of considerable activity by Georgian monks in the Monastery, and at one point a Georgian monk - possibly Iovane Zosime himself, who came to St Catherine's from the Monastery of St Sabas, south of Jerusalem, at some time before 973 - must have been in charge of the library, since quire numbers have sometimes been added in Georgian letters to a number of Syriac manuscripts.

1. In the case of our first example it is necessary to begin with the modern dismemberment. The Georgian ms. 81 in Tsagareli's

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<sup>3</sup> As G. Garitte observed. ‘ce sont les textes syro-palestiniens sous-jacents qui ont excité la convoitise d’orientalistes amateurs de raretés et d’inédits et les ont fait succomber à la tentation de soustraire le manuscrit à la bibliothèque du Sinai et à l’amputer de plusieurs de ses feuillets’ (*Bedi Kartlisa* 23/4 [1967], pp.51-2).

catalogue<sup>4</sup> (written by Iovane Zosime in 979) was subsequently taken from the monastery and broken up. For a long time the whereabouts of its various dismembered parts was not clear, but thanks to the researches of a number of scholars,<sup>5</sup> their locations are now known: most of the palimpsest folios are today in the Schøyen Collection (Oslo; mss. 35, 36, 37), but a number are also to be found in St Petersburg (incorporated into ms. Syr. 16), and two further folios in Göttingen (Syr. 28).

Iovane Zosime re-used a large number of folios from several different older CPA manuscripts. At least five separate CPA mss. have been identified: three folios are from an Old Testament Lectionary; two Gospel Lectionaries are involved, with 14 folios preserved of one and 17 of the other, while no less than 100 folios contain extensive parts of Cyril of Jerusalem's Catecheses, and a further seven folios contain a text that has not yet been identified.

The CPA undertexts of the St Petersburg folios were published by J.P.N. Land in the fourth volume of his *Anecdota Syriaca* (1875), but are now for the most part available in an improved edition by C. Müller-Kessler and M. Sokoloff in their *Corpus of Christian Palestinian Aramaic*.<sup>6</sup> The folios now in the Schøyen Collection were published by A. Desreumaux in his *Codex Zosimi Rescriptus* (1997), and independently also by Müller-Kessler and Sokoloff (who also include the Göttingen folios). (A few of the folios now in the Schøyen Collection had earlier been published by H. Duensing).<sup>7</sup>

<sup>4</sup> There are four different catalogues covering the Georgian collection: by A. Tsagareli (1889), N. Marr (1940), G. Garitte (1956), and (for the 'New Finds') Z. Alexidze and others (2005); that by Tsagareli includes several mss. which were subsequently taken from the Monastery (including my second example); that by Garitte is the most detailed, but is confined to the patristic texts.

<sup>5</sup> Notable G. Garitte, 'Addendum: le codex sin. Géor. 81 (Tsag.)', *Le Muséon* 80 (1967), pp.90-92, and M. van Esbroeck, 'Les manuscrits de Jean Zosime Sin. 34 et Tsagareli 81', *Bedi Kartilisa* 39 (1981), pp.63-85.

<sup>6</sup> I-III, V (Groningen, 1997-9). Desreumaux's edition is focused more on the codicological aspects, whereas the readings of Müller-Kessler and Sokoloff are on occasion superior.

<sup>7</sup> *Christlich-palästinisch-aramäische Texte und Fragmente* (Göttingen, 1906) and 'Nachlese christlich-palästinisch-aramäischer Fragmente', *ibid*, 1955, Nr.5.

2. Sinai, Georgian ms. 34<sup>8</sup> was also copied by Iovane Zosime, but ten years earlier, in 969, when he was probably still living in the Monastery of St Sabas. Iovane Zosime here made use of re-used folios of at least four different CPA manuscripts, two Gospel mss., a lectionary of the Acts and Epistles, and a hagiographical ms. that includes the Martyrdom of Philemon.

The Georgian ms. was dismembered at some point in the late nineteenth century (probably for the sake of the palimpsest folios), and although 210 folios still remain in St Catherine's Monastery, 51 folios found their way to St Petersburg, and four more to Leipzig. The CPA undertexts of the folios in St Petersburg were published by J.P.N. Land in the fourth volume of his *Anecdota Syriaca*, and for the most part have been re-read and re-published by C. Müller-Kessler and M. Sokoloff in their *Corpus of CPA*.

The *disiecta membra* from these two manuscripts, Tsagareli 81 and Sinai Georg. 34, which reached St Petersburg were subsequently bound together as St Petersburg Syr. 16, and the task of separating out these two constituent elements still remains to be properly undertaken.<sup>9</sup>

3. Tsagareli 93+92 constitute another manuscript which was later removed from the Monastery - though not in its entirety, since 23 folios from it have now turned up among the Georgian 'New Finds' (ms.20). Among the additional folios is the colophon which reveals that the scribe was again Iovane Zosime, this time writing

<sup>8</sup> G. Garitte, *Catalogue des manuscrits géorgiens littéraires du Mont Sinaï* (CSCO 165, Subsidia 9; 1956); M. van Esbroeck, 'Le manuscrit sinaitique géorgien 34 et les publications récentes de liturgie palestinienne', *Orientalia Christiana Periodica* 46 (1980), pp.125-41, esp. 129-39, and his article cited in note 5..

<sup>9</sup> A tentative listing of the different CPA texts in Syr. 16, based on published information, is given in tabular form in my 'Sinai: a meeting point of Georgian with Syriac and Christian Palestinian Aramaic', forthcoming in the Festschrift for Z. Alexidze. It will, of course, be the upper, Georgian, texts which will provide conclusive proof of which folios originally belonged to which of the two Sinai manuscripts. In passing, it might be noted that f.35 (= Land, 'Theol.8') is from Ps. John Chrysostom's Homily on the Prodigal Son, but does not belong to the same ms. as Sinai New Finds Sparagma 7 (ed. in *Le Muséon* 112 (1999), pp.335-62), whose undertext, with parts of Luke 9 and 17, belongs to the same ms. as Desreumaux's IIB. And St Petersburg Syr. 16, f. 50 belongs to the same ms. as Desreumaux's IIA and 'New Finds' Sparagma 16.

in 986. Most of the manuscript, however, is divided between three different western libraries, Princeton (Garrett Library ms. 24),<sup>10</sup> Göttingen (Syr. 19, 23-25) and Birmingham (GB; Mingana Collection, Georgian ms. 4). The CPA undertexts of the folios in Göttingen were published by Duensing, who was able to identify them as containing parts of two texts of Ephraem Graecus (CPG 2925 and 3946).<sup>11</sup> Duensing evidently had access to some of the folios that are now in Princeton<sup>12</sup> and it will be interesting to learn if further palimpsest folios are to be found in Garrett 24.

4. All the examples so far adduced have concerned dismembered CPA manuscripts whose text has been erased and the parchment reused in the late tenth century by the Georgian scribe Iovane Zosime. Another Sinai manuscript, Syr. 30, offers an interesting case where the later scribe has made use of folios originating from four separate manuscripts in two different languages. Sinai Syr. 30 is better known simply as the ‘Codex Syriacus Sinaiiticus’, thanks to the 142 palimpsest folios containing the Old Syriac Gospels as the undertext. The upper text, containing Lives of holy women, was copied in Ma’arret Mesrin (north Syria), almost certainly in 779 (and not 698, as is often supposed).<sup>13</sup> The Old Syriac Gospel manuscript was by no means the only older manuscript whose parchment the eighth-century scribe re-used, for several other texts from completely different manuscripts have been identified, namely, four folios from the Gospel of John in Greek, 20 folios of the Acts of Thomas in Syriac, four folios with

<sup>10</sup> See Garitte, ‘Aventures et mésaventures d’un manuscrit géorgien (Le cod. Garrett 24, Princeton)’, *Bedi Kartlisa* 23/24 (1967), pp.37-52; also M. van Esbroeck, ‘L’opuscule “Sur la croix” d’Alexandre de Chypre’, *Bedi Kartlisa* 37 (1979), pp.102-32, esp. 103-6.

<sup>11</sup> In his *CPA Texte und Fragmente*, supplemented by ‘Neue christlich-palästinisch-aramäische Fragmente’, *Nachrichten der Akademie der Wissenschaften in Göttingen, phil.-hist. Kl.* 94, nr. 9, and ‘Nachlese....’. For a table identifying Duensing’s publications of the Göttingen fragments, see my ‘Sinai: a meeting point’, Table 2.

<sup>12</sup> ‘Neue ... Fragmente’, pp.220-1.

<sup>13</sup> See my ‘Syriac on Sinai: the main connections’, in V. Ruggieri and L. Pieralli (eds), *Eukosmia. Studi miscellanei per il 75o di Vincenzo Poggi SJ* (Soveria Manelli, 2003), pp.103-17, here p.106, note 16. W. Hatch, *An Album of Dated Syriac Manuscripts* (Boston, 1946), plate XLVI, opted for the earlier date.

the *Transitus* of Mary, also in Syriac,<sup>14</sup> and 12 folios of Ephrem Graecus (in Greek).<sup>15</sup>

Fortunately Sinai Syr. 30 never suffered from dismemberment in modern times - apart from a single folio (f.101), which Agnes Lewis noticed was missing on one of her visits; as a result she put a notice in a biblical periodical<sup>16</sup> urging the miscreant who had taken it to return it to her, and she would then take it back to the Monastery. Her plea was evidently successful, for the missing folio is now duly back in place.

One other example, again from St Catherine's, might be quoted before turning to some examples of reconstituted manuscripts, both ancient and modern.

5. Alongside the Codex Zosimi Rescriptus (that is, Tsagareli 81) there is another famous Sinai palimpsest manuscript with CPA under-texts, known as the Codex Climaci Rescriptus. This is a manuscript, clearly originating from St Catherine's Monastery, which Agnes Lewis and Margaret Gibson found and bought in Cairo, where it had already been broken up, for they purchased separate parts of it on three different occasions.<sup>17</sup> The upper text contains the Syriac translation of John of Sinai's Ladder (*Klimax*, hence the title, Codex Climaci), and a large number of folios turned out to be palimpsests. These re-used folios derive from no less than eight different manuscripts, six in CPA and two in Greek.<sup>18</sup>

<sup>14</sup> A table giving the location in Sinai Syr. 30 of these different under-texts is given by F.C. Burkitt, *Evangelion da-Mepharreshe*, II (Cambridge, 1904), p.22. The fragments of John and the Acts of Thomas were edited by F.C. Burkitt in A.S. Lewis, *Select Narratives of Holy Women* (Studia Sinaitica 9 (1900), pp.45-6 and 23-44, respectively; and those of the *Transitus Mariae* by A.S. Lewis in her *Apocrypha Syriaca* (Studia Sinaitica 11; 1902), pp.\*150-\*157 (along with another palimpsest of the same work).

<sup>15</sup> Identified as part of Ephrem Graecus, *Sermo asceticus* (CPG 3909) by S. Voicu, 'Frammenti di un palinsesto greco di Efrem (Sin. syr. 30, f.171 e seguenti)', *Scriptorium* 38 (1984), pp.77-8.

<sup>16</sup> A.S. Lewis, 'A leaf stolen from the Sinai Palimpsest', *The Expository Times* 13 (1901/2), pp.405-6.

<sup>17</sup> A.S. Lewis, *Codex Climaci Rescriptus* (Horae Semiticae VIII; 1909), pp.xi-xii.

<sup>18</sup> Published in Lewis, *Codex Climaci Rescriptus*. The CPA biblical texts have now been republished by Müller-Kessler and Sokoloff, in vols I, IIA and IIB of their *Corpus of CPA*, while the Greek Gospel text (Gregory,

In the course of breaking up the manuscript, a single folio had got separated, and this was eventually purchased, along with other stray folios originating from St Catherine's Monastery, by Alphonse Mingana (with funds from the Cadbury Trust) for the Mingana Collection in Birmingham (Mingana Syr. 637); this folio too was palimpsest, and the CPA under-text was duly published by M. Black.<sup>19</sup> The rest of the manuscript, as purchased by Agnes Lewis and Margaret Gibson, was left by them at their deaths to Westminster College, Cambridge; in 2009, however, the College put the manuscript on sale at Sotheby's (London) where it was sold to an American buyer.<sup>20</sup> The original ownership of the manuscript by St Catherine's Monastery is now conclusively shown by the presence among the Syriac 'New Finds' (M38N) of a further eight folios (constituting quire 18) of the manuscript; the illustration in Mother Philothée's catalogue<sup>21</sup> indicates that at least that folio is also a palimpsest with a CPA under-text.<sup>22</sup>

The rather impressive number of palimpsests that feature among the Syriac manuscripts of St Catherine's Monastery provide many other examples of *ktabe mpassqe* whose parchment has been re-used. Likewise many other examples of manuscripts which have suffered a similar fate in both ancient and modern times could be adduced.<sup>23</sup>

### **RECONSTITUTED MANUSCRIPTS: 1, IN ANTIQUITY**

A small number of medieval Gospel manuscripts exist which have been pieced together out of several different earlier manuscripts

1561 L) has been studied in detail by I.A. Moir, '*Codex Climaci Rescriptus Graecus*' (Cambridge, 1956); Moir also re-published the two Septuagint under-texts (Rahlfs 839, Joshua; and 2011, Pss.), 'Two Septuagint palimpsests', *Journal of Theological Studies* ns 8 (1957), pp.1-11 (for these, see also D. Fraenkel, *Verzeichnis der griechischen Handschriften des Alten Testaments*, I.1 [Göttingen, 2004], pp.53-4).

<sup>19</sup> M. Black, 'A Palestinian Syriac palimpsest leaf of Acts xxi, 14-16', *Bulletin of the John Rylands Library* (Manchester) 23 (1939), pp.1-16.

<sup>20</sup> S. Green, for his Bible Museum.

<sup>21</sup> Philothée du Sinai, *Nouveaux manuscrits syriaques du Sinaï* (Athens, 2008), p.422.

<sup>22</sup> Mingana Syr. 637 belongs immediately before M38N.

<sup>23</sup> A few further ones will be found in the final paragraphs, concerning some modern reconstructions of *ktabe mpassqe*.

which may be of very different date and style of script. In a few cases folios from one of the earlier manuscripts may turn up in two different reconstituted manuscripts. All four of the ‘reconstituted’ manuscripts described below originally belonged (in one case, still belongs) to the library of Dayr al-Suryan.

1. British Library, Add. 12,137 (Wright, *Catalogue*, I, pp.50-52; no. LXXV), contains the Four Gospels, but the manuscript is in fact a composite one, having been put together out of four different earlier manuscripts by a recluse who identifies himself as ‘Samuel the stranger, known as a recluse in Gozarta in the land of Egypt’; he goes on to state that he had collected together ‘from Egypt’ and bound ‘this holy book’, and that ‘it belongs to the Monastery of the Bearer of God (i.e. Dayr al-Suryan) in the desert of Abba Makarios’. According to Wright, his ‘rude Estrangela’ hand belongs to the late 11<sup>th</sup> century. The four different parchment manuscripts he put together were:

A. ff.2-177; Four Gospels, up to John 6:52; 2 columns (of 22-25 lines), 6<sup>th</sup>/7<sup>th</sup> cent. Samuel has supplied the missing text of a lacuna in Matthew (10:10-26) on a paper fill (f.19).

B. ff.178, 179, 186, with John 6:35-7:2 and 10:3-20; 2 columns (of 23-25 lines), 6<sup>th</sup> cent. The missing text has been supplied by Samuel on ff.180-5 (paper).

C. ff.187-207, with John 10:20-19:29; 2 columns (of 22-24 lines), 6<sup>th</sup> cent.

D. ff.212-3, with John 21:12 - end; 2 columns (of 23-24 lines), 8<sup>th</sup> cent. A colophon indicates that this manuscript did not include Mark.<sup>24</sup> The missing text between C and D has again been supplied on paper (ff.208-11), presumably by Samuel, who adds a note identifying himself on f.213v.<sup>25</sup>

2. British Library, Add. 12,141 (Wright, *Catalogue*, pp.63-4; no. LXXXIX), contains Matthew, John and Luke (in that order), built

<sup>24</sup> A tenth-century hand states that the manuscript belongs to Dayr al-Suryan,.

<sup>25</sup> This Samuel is evidently the same person as the Samuel bar Quryaqos who wrote Add. 14,490 (Lectionary, dated 1089) and Add.17,127 (Commentary on Revelation, dated 1088), for both of which he re-used a Syriac translation of works by Galen and the fifth-century Iatrosophist Gesios; according to Wright, *Catalogue*, p.161, Samuel also provided palimpsest fills to two more Lectionaries, Add. 14,486 and 14,487. (See also for Samuel Wright’s index, *Catalogue*, p. 1319).

up out of three different manuscripts, with some gaps filled by the person who put them together.

A. ff.1-87, with Matthew (beginning 1:13) and John 21:12; 2 columns (of 23-28 lines), 6<sup>th</sup>/7<sup>th</sup> cent. There is now lacuna in Matthew (6:19-7:5), while those in Luke have been supplied from manuscripts B and C.

B. ff.88, 94, with Luke 1:1-19 and 4:22-40; 2 columns (of 24-26 lines), 8<sup>th</sup> cent. According to Wright, this belongs to the same manuscript that supplied part D in Add. 12,137. The missing text between these two folios has been supplied (on parchment) on ff.89-93 in ‘an inelegant Estrangela’ of the 11<sup>th</sup> cent.

C. ff.95-144, 146-8, with Luke 4:40-23:34, and 23:51 - end (less the last four words); 2 columns (of 22-26 lines), 6<sup>th</sup> cent. According to Wright, this belongs to the same manuscript that supplied part C in Add. 12,137. The missing text in chapter 23 has been supplied by the compiler on f.145. (A folio, containing Luke 9:58-10:13, has been lost after f.110). Although the compiler’s hand is similar to that of Samuel in Add. 12,137, it is probably not his.

3. Berlin, Orient.quart.528 (Sachau, *Verzeichnis*, p.17, no.8), contains the four Gospels (incomplete), built up out of four different manuscripts (one of which, D, was the Curetonian ms. of the Old Syriac Gospels).

A. ff.2-11, and 56-126, with Matthew 1:1 - 10:21, Mark 14: 58 - end, Luke and John; 2 columns (of 29-31 lines), 8<sup>th</sup> cent. At the end of John a later hand has added a note indicating that the manuscript belongs to Dayr al-Suryan.

B. ff.12-17, and 42-55 (several folios are badly damaged), with Matthew 9:29-10:6, 10:21-12:22, 13:24-14:22, Mark 5:30-14:58, 15:4-13; Luke 13:4-16:2, and 19:7-21:23; 1 column (of 35-38 lines), East Syriac hand of 9<sup>th</sup> cent. According to Sachau, this part belongs to the same manuscript as ff.38-56 of British Library, Add. 14669 (Wright, *Catalogue*, p.58); as will be seen below, the same manuscript has been drawn upon to supply parts of Dayr al-Suryan ms. 11, another composite Gospel ms.

C. ff..18-41, with Matthew 18:1 - 28:4; 2 columns (of 24 lines), 6<sup>th</sup> cent.

D. ff.1, 128 and 129 (serving as protective beginning and end leaves): Luke 15:22-16:12 , 17:1-23, and John 7:37-52 + 8:12-19; 2 columns (of 23-25 lines), 5<sup>th</sup> cent. These three folios belong to the ‘Curetonian’ ms. of the Old Syriac Gospels (Add. 14,451), and the

gap between f.1 and f.128 is now filled by a folio of the same ms. still in Dayr al-Suryan (Fragment 9).<sup>26</sup>

4. Dayr al-Suryan Syriac ms.11. This incomplete Gospel ms. (7 quires have been lost at the beginning) has been pieced together out of no less than six different earlier mss.

A. ff.1-68, with Mark 9:10 - Luke 22:42; 2 columns (of c. 26 lines), 5th/6th cent. bold estrangelo.

B. ff. 69-74, with Luke 22:42 - 24:52; 2 columns (of c.25 lines), 8th cent. estrangelo.

C. ff.75-77, 79-88, 92-96, 102-3, with Luke 24:53 - John 2:5, 2:23-6:34, 7:38-9:26, 20:17-21:12; 2 columns (of c.25 lines), 5th/6th cent. estrangelo.

D. f.78, with John 2:5-22; 1 column (of 18-19 lines), late hand imitating estrangelo, 13th/14th cent. The folio is palimpsest with a CPA under-text (Psalms). Probably it was the scribe of this folio who put the whole manuscript together.

E. ff.89, 97-101, with Luke 5:35 - 6:46; John 13:3 - 20:24; 1 column (of 35 lines), East Syriac estrangelo, 9th cent. Dayr al-Suryan Syriac Fragment 10 (with Luke 8:39 - 9:30) also belongs to the same manuscript, as do ff.38-56 of British Library, Add. 14, 669 (with fragments of all four Gospels),<sup>27</sup> including the passages on either side of Luke 5:35-6:46), and Berlin, Orient. quart. 528, section B (see above, under 3).

F. ff.90-91, with John 6:1 - 7:51; 1 column (of 39 lines), estrangelo, 8th cent.

G. f.104, with John 21:12 - end; 2 columns (of 26 lines), estrangelo, 6th cent. A colophon indicates that the manuscript originally contained Matthew and John.

Not surprisingly, several joins are unsatisfactory, in that either there is a gap of a few words between two consecutive parts, or there is an overlap (in which case there may be an indication that the extra text in one of the two parts should be deleted).

## **RECONSTITUTED MANUSCRIPTS: 2, IN MODERN TIMES**

With the assistance of modern technology and digital imaging it is now possible to reconstitute in virtual form the *ktabe mpassqe* whose

<sup>26</sup> Published by D. McConaughy. ‘A recently discovered folio of the Old Syriac (Sy-c) text of Luke 16:13-17:1’, *Biblica* 68 (1987), pp.85-88.

<sup>27</sup> Listed in Wright, *Catalogue*, p.58.

dismemberment goes back to unscrupulous manuscript collectors of the 19<sup>th</sup> and early 20<sup>th</sup> centuries. So far this has only been done with the famous Greek Codex Sinaiticus,<sup>28</sup> most of which is in the British Library (Add. 43,725), but of which 43 folios are in Leipzig while a further 12 folios and a number of fragments still remain in St Catherine's Monastery, having turned up among the 'New Finds'.

Obviously it would be highly desirable to do the same thing for the many other *ktabe mpassqe* which once existed in a complete form in the Monastery of St Catherine (or elsewhere)<sup>29</sup>; a prior task, however, needs to be undertaken of locating and piecing together all the *memba disiecta* of these manuscripts, now scattered over the entire world. Much initial work of this sort has indeed already been undertaken, in particular by P. Géhin.<sup>30</sup> Here it will be sufficient to draw attention to a few examples that, for one reason or another, are of particular interest.

1. Sinai Syr. 52 contains the earlier of the two Syriac translations of the influential corpus of texts attributed to Dionysius the Areopagite ('Ps. Dionysius'); the translation was very probably the work of Sergius of Resh'aina (d.536), who provided it with the preface that is transmitted in the same manuscript. In its present form Sinai Syr. 52 is missing a number of folios, both at the beginning (including the whole of Sergius' Preface) and at the end. The opening of Sergius' Preface<sup>31</sup> now turns out to be still in the

<sup>28</sup> D.C. Parker (ed.), *Codex Sinaiticus, Facsimile Edition* (London, 2011); <http://www.codexsinaiticus.org>.

<sup>29</sup> One thinks here especially of the fate of the Coptic manuscripts from the White Monastery.

<sup>30</sup> See his articles cited in notes 32, 33, 39, below. For a preliminary list of fragments from Sinai in the Mingana Collection (Birmingham), see my 'Mingana syr. 628: a folio from a revision of the Peshitta Song of Songs', *Journal of Semitic Studies* 40 (1995), pp.39-56, with Appendix 'Mingana Syriac fragments from Sinai', pp.51-3. See also my 'The Syriac "New Finds" at St Catherine's Monastery, Sinai, and their significance', *The Harp* (forthcoming).

<sup>31</sup> The Preface also circulated independently, having been attached to Phokas' later translation of the corpus; it was from different mss. of this provenance that P. Sherwood edited and translated the text in *L'Orient Syrien* 5 and 6 (1960, 1961); for his mss. (ultimately going back to an edition of Phokas by Kyriakos bar Shammuni, dated 766/7), see *L'Orient Syrien* 5 (1960), pp.434-7.

Monastery, for it has been identified among the Syriac ‘New Finds’ (M81N), while a few, very damaged, fragments from the Letters (which come at the end of the work), have also turned up among the Syriac Fragments of the ‘New Finds’ (*Sparagma* 37). Other folios, however, had disappeared from the monastery some time around the beginning of the 20<sup>th</sup> century, and it has only been recently that these have been identified: more of Sergius’ Preface from the Sinai manuscript, and the beginning of the translation of the Divine Names, was identified independently by I. Perczel and M. Quaschning-Kirsch as being part VI (13 folios) of the different old fragments that are now bound up as Paris Syr. 378.<sup>32</sup> A further folio from Sergius’ Preface is now in Milan (f.86 of the fragments from Sinai, acquired in 1910, and now bound as Ambrosianus A 296 inf.), the identification having been made by Géhin.<sup>33</sup>

2. The incomplete Sinai Syr. 24 is an eighth or ninth-century manuscript with the ‘First Part’ of Isaac of Nineveh’s Discourses. Its real interest did not emerge until Géhin identified another part of Paris Syr. 378 (IX; ff.61-8) as containing the initial quire of Sinai Syr.24; at the beginning of this it is specifically stated that the manuscript was written in the Monastery of St Sabas, in Palestine.<sup>34</sup> The significance of this immediately becomes clear when one recalls that the Greek translation of much of the First Part was made by two monks, Abramios and Patrikios, of the Monastery of St Sabas, and that they must have been working at some time around the late eighth century, since the earliest Greek manuscript

<sup>32</sup> I. Perczel first announced the identification at a conference, and subsequently published it in the course of an article in the *Rivue des études augustinianes* 45 (1999), p.81, note 3; the identification was likewise made by M. Quaschning-Kirsch, ‘Ein weiterer Textzeuge für die syrische Version des Corpus Dionysiacum Areopagitum: Paris B.N. syr. 378’, *Le Muséon* 113 (2000), 115-24. See also Géhin, ‘Manuscrits sinaïtiques dispersés, I. les fragments syriaques et arabes de Paris’, *Oriens Christianus* 90 (2006), pp.23-43; here, 37-8. (The content of Paris Syr. 278 VI had earlier been identified by F. Nau, in *Rivue de l’Orient Chrétien* III.7 (1929/30), p.414, but without linking it with Sinai syr. 52).

<sup>33</sup> ‘Manuscrits sinaïtiques dispersés II: les fragments théologiques syriaques de Milan (Chabot 34-57)’, *Oriens Christianus* 91 (2007), pp.1-24, here p.21.

<sup>34</sup> Géhin, ‘Manuscrits sinaïtiques dispersés, I’, p.40.

is dated to the ninth century.<sup>35</sup> A further eight folios from the same manuscript have been identified by Géhin among the Milan fragments from Sinai.<sup>36</sup>

3. It was a sad fate that almost the whole of the earliest manuscript in any language known to have been specifically written for St Catherine's Monastery was taken from the Monastery in the late nineteenth century. Most of the manuscript was acquired in Cairo in 1895 for the library in Strasbourg (now ms. 4116), and it was the work contained in this ms., the Book of Perfection by the early seventh-century monastic author Sahdona (Martyrius) that Paul Bedjan published in 1902. A quarter of a century later the colophon, containing the date and provenance of the manuscript was published by N. Pigulevskaya from the two folios of the manuscript in the Leningrad (St Petersburg) Public Library: this revealed that the manuscript had been written in 'the Christ-loving and blessed Edessa', where the scribe had completed it on Thursday, 16<sup>th</sup> March 837. It had been written for the monk Anba Sargi, who had then donated it to 'Beth Mar Mushe on the Holy Mountain of Sinai'. Subsequently further folios, scattered around European libraries, have been identified: one folio, among the Milan fragments, was identified by A. de Halleux in time to include in his re-edition, in the CSCO,<sup>37</sup> of this important work. Since then, two folios in the Mingana Collection (Birmingham) and another folio among the Milan fragments have been identified as belonging to this manuscript.<sup>38</sup> Happily it now turns out that a certain number of folios from this manuscript still remain in St Catherine's, where

<sup>35</sup> K. Treu, 'Remnants of a majuscule codex of Isaac Syrus from Damascus', *Studia Patristica* 16 = *Texte und Untersuchungen* 129 (1985), pp.114-20.

<sup>36</sup> A 296 inf, ff.122-9; Géhin, *Manuscrits sinaïtiques dispersés II*, p.5.

<sup>37</sup> A. de Halleux, *Martyrius (Sahdona)*, *Oeuvres spirituels*, I-V (CSCO 200-201, 214-5, 252-5; 1960-1965).

<sup>38</sup> For the Mingana fragment (Syr.. 650) see my 'A further fragment of the Sinai Sahdona manuscript', *Le Muséon* 81 (1968), pp.139-54 (with text and translation); and for the further Milan fragment (f.87), P. Géhin, 'Manuscrits sinaïtiques dispersés, II', p.19; his edition with French translation is now published in F. Briquel Chatonnet and M. Debié (eds), *Sur les pas des Araméens chrétiens. Mélanges offerts à Alain Desreumaux* (Cahiers d'Études syriaques 1; Paris, 2010), pp.195-205.

they have been catalogued as M45N in Mother Philothée's catalogue of the Syriac 'New Finds'.<sup>39</sup>

4. Sinai Syr. 19, of the 8<sup>th</sup> cent.<sup>40</sup> contains the Syriac translation of Gregory of Nyssa's Commentary on the Song of Songs,<sup>41</sup> a work that was to have considerable influence on the subsequent Syriac liturgical tradition. It had long been known that parts of the same manuscript had found their illicit way to various western libraries,<sup>42</sup> but the identification of further folios among the 'New Finds' (M53N and Sparagma 23) has revealed that, in its original form, the manuscript also contained the Syriac translation of Hippolytus' Against Gaius, a work whose Greek original is lost.<sup>43</sup> Hitherto this work by Hippolytus had only been known from quotations in Dionysius bar Salibi's Commentary on the Apocalypse.

Many further examples of the identification of 'joins' between Sinai manuscripts and their *membra disiecta* could be adduced, and certainly further work of this sort needs to be undertaken before any reliable reconstitutions, in some virtual form, of these *ktabe mpassqe* can be satisfactorily carried out. In the case of those manuscripts originating from Dayr al-Suryan, which are today in the Vatican and British Library, the catalogue of those manuscripts and fragments remaining at the Monastery<sup>44</sup> will bring to light a considerable number of joins with those now in the British Library.

<sup>39</sup> Philothée du Sinai, *Nouveaux manuscrits syriaques du Sinaï*, pp.474-8: 'Homélies, Instructions'. For the identification, see my 'New fragments of Sahdona's Book of Perfection at St Catherine's Monastery, Mount Sinai', *Orientalia Christiana Periodica* 75 (2009), pp.175-8, and (independently) P. Géhin, 'Manuscrits patristiques syriaques des Nouvelles découvertes du Sinaï', *Collectanea Christiana Orientalia* 6 (2009), 67-93, here p.83.

<sup>40</sup> This is the date usually given; my '6<sup>th</sup> cent.' for Sparagma 23 is probably rather too early (as is Mother Philothée's '5<sup>th</sup> cent.'), though Géhin has adopted it in his recent 'Fragments patristiques', p.84.

<sup>41</sup> The manuscript was the subject of a fine study by C. van den Eynde, *La version syriaque du commentaire de Grégoire de Nysse sur le Cantique des cantiques* (Louvain, 1939).

<sup>42</sup> Leipzig Or. 1078, olim Zurich 76, Milan A 296 inf. ff.191-4, and Birmingham, Mingana Syr. 628; for details see Géhin, 'Manuscrits sinaïtiques dispersés II', pp.8-9.

<sup>43</sup> For its significance, see A. Camplani and E. Prinzivalli, 'Sul significato dei nuovi frammenti siriaci dei Capitula adversus Caium attribuiti a Ippolito', *Augustinianum* 38 (1998), pp.49-82.

<sup>44</sup> By L. van Rompay and S.P. Brock (forthcoming).

# A TENTATIVE CHECK LIST OF DATED SYRIAC MANUSCRIPTS UP TO 1300

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William Hatch's *An Album of Dated Syriac Manuscripts*,<sup>1</sup> has served as an invaluable guide to dated Syriac manuscripts for over half a century now, at the same time offering a wonderful resource for anyone attempting to date undated Syriac manuscripts. Hatch provided photographs of 200 manuscripts, the latest of which dates from 1593/4. The number of those illustrated by him whose date is prior to 1300 is 159. Since the total number of known dated manuscripts earlier than 1300 is in fact over three times this figure, it may be helpful to offer a tentative check list of these. Once handlists and/or catalogues of the various Middle Eastern manuscript collections currently being digitized by the Hill Museum & Manuscript Library and by other organisations are available, the present list will certainly need augmenting, especially for the twelfth and thirteenth centuries; it is hoped, nevertheless, that this preliminary list will provide a useful starting point for future studies.<sup>2</sup>

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<sup>1</sup> W.H.P. Hatch, *An Album of Dated Syriac Manuscripts* (Boston, 1946; repr. with an additional Foreword by L. Van Rompay, Piscataway NJ, 2002).

<sup>2</sup> For fifth- and sixth-century manuscripts, see also S.P. Brock, 'Dating formulae in Syriac inscriptions and manuscripts of the 5<sup>th</sup> and 6<sup>th</sup> centuries', in a forthcoming volume edited by G. Kiraz and published by Gorgias Press.

Details concerning catalogues of manuscripts in the different locations can be readily found in A. Desreumaux's *Répertoire des bibliothèques et des catalogues de manuscrits syriaques* (Paris, 1991); among subsequent catalogues, the following should especially be noted: J.F. Coakley, 'A Catalogue of the Syriac Manuscripts in the John Rylands Library' in *Bulletin of the John Rylands Library, University of Manchester* 75 (1993), 105-207; Y. Dolabani and others, 'Catalogue des manuscrits de la Bibliothèque du Patriarcat Syrien Orthodoxe à Homs (Aujourd'hui à Damas)', *Parole de l'Orient* 19 (1994), 555-661; F. Briquel-Chatonnet, *Manuscrits syriaques de la Bibliothèque Nationale... Catalogue* (Paris, 1997); I. Bcheiry, *Catalogue of Syriac Manuscripts in Trinity College, Dublin* (Kaslik, 2005); Philothée de Sinaï, *Nouveaux manuscrits syriaques du Sinaï* (Athens, 2008), and the catalogues by Dolabani and Barsaum (see under Abbreviations).<sup>3</sup> Information concerning dated Syriac manuscripts in the collection of the Monastery of St Catherine, Sinai, is derived from H. Hussmann, 'Die syrischen Handschriften des Sinai-Klosters, Herkunft und Schreiber', *Ostkirchliche Studien* 24 (1975), 281-308 (some corrections have occasionally been made).

In the listing, for reasons of space, only the following very basic information is given in the five columns: I, date, including month where given; II, manuscript reference; III, illustration in Hatch's Album, where available, and (for 11<sup>th</sup>-13<sup>th</sup> centuries) an indication of ecclesiastical provenance;<sup>4</sup> IV, place of writing (if the scribe also gives his name, an asterisk (\*) is added); and V, general contents. For the abbreviations used in column V, see below.

After the listing, some annotation is provided in cases where specific comment is required; this is followed by some preliminary general observations that can be made.

The following conventions should also be noted:

<sup>3</sup> It should be noted that several of the manuscripts in Dolabany's three catalogues and in those of Barsaum are now in the Syrian Orthodox Patriarchate (and now housed in Ma'arret Saidnaya).

<sup>4</sup> For the 11<sup>th</sup> and 12<sup>th</sup> cent. this is only specified for E(ast Syriac) and M(elkite) manuscripts; all others can be assumed to be Syrian Orthodox. In the case of manuscripts of earlier date the script does not always provide a ready criterion. For East Syriac dated manuscripts, see S.P. Brock, 'Early dated Manuscripts of the Church of the East, 7<sup>th</sup> to 13<sup>th</sup> century', *Journal of Assyrian Academic Studies* 21:2 [In Honor of J.F. Coakley] (2007), 8-34. See also below, under Preliminary observations.

— All manuscripts with ‘Add.’ references of five digits are in the British Library, and for convenience the relevant *page* number in W. Wright’s *Catalogue of Syriac Manuscripts in the British Museum acquired since the year 1838* (London, 1872) is given. In converting the Seleucid to the Christian era Wright did not provide the right AD date in cases where the month is given as being between October and December; in the table below, the figures he gives have been corrected wherever this is necessary (this also applies to some other catalogues, as well).

— For some libraries I have given the catalogue number rather than the shelf number, since this will be needed for any further consultation.

— In a few cases dates are given with inverted commas (e.g. ‘734’): these concern dates which are given wrongly in the manuscripts, or are due to misinterpretation.

— Where the date is given in more than one era, there is sometimes a lack of correspondence between the two; in these cases I have normally followed the Seleucid (AG) dating.<sup>5</sup>

— Not all manuscripts listed are still extant; this applies not only to those whose particulars are only known from information provided in subsequent copies made from them, but also to some mentioned in early modern sources which probably no longer survive.

## Abbreviations

Bibl. = Biblical OT/NT; G = Gospels; L = Lectionary; Mass. = ‘Massorah’). BL = British Library.

Barsaum, *Srit.* = A.I. Barsaum, *Sritotho d-Tur 'Abdin*, I-III (Ma'arrat Saydnaya, 2008- ).

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<sup>5</sup> For the various eras used, see in general F. Briquel-Chatonnet, ‘Le temps du copiste: notations chronologiques dans les colophons de manuscrits syriaques’, in F. Briquel-Chatonnet and H. Lozachmeur (eds), *Proche-Orient ancien: temps vécu, temps pensé* (Antiquités sémitiques III; Paris, 1998), 197-210; and for manuscripts using dating by the Hijra era, see S.P. Brock, ‘The use of Hijra dating in Syriac manuscripts: a preliminary investigation’ in J.J. van Ginkel, H. Murre-van den Berg and T.M. v an Lint (eds), *Redefining Christian Identity. Cultural Interaction in the Middle East since the Rise of Islam* (OLA 134; 2005), 275-90.

Dolabany, *CatDZ*. = F. Y. Dolabany, *Catalogue of Syriac Manuscripts in Za'farān Monastery* (ed. G.Y. Ibrahim; Aleppo, 1994).

Dolabany, *CatJer*. = F.Y. Dolabany, *Catalogue of Syriac Manuscripts in St. Mark's Monastery* (ed. G.Y. Ibrahim; Aleppo, 2004).

Dolabany, *CatMonCh.* = F. Y. Dolabany, *Catalogue of Syriac Manuscripts in Syrian Churches and Monasteries* (ed. G.Y. Ibrahim; Aleppo, 1994).

Géhin 2006 = ‘Manuscrits sinaïtiques dispersés, I: les fragments syriaques et arabes de Paris’, *Oriens Christianus* 90 (2006), 23-43.

Géhin 2007 = ‘Manuscrits sinaïtiques dispersés, II: les fragments théologiques syriaques de Milan (Chabot 34-57),’ *Oriens Christianus* 91 (2007), 1-24.

Géhin 2009 = ‘Fragments patristiques syriaques des Nouvelles découvertes du Sinaï’, *Collectanea Christiana Orientalia* 6 (2009), 67-93.

Leroy = J. Leroy, *Les manuscrits syriaques à peintures*, I (Paris, 1964).

Patr. G and or S = Patristic literature, Greek and/or Syriac authors

Vat. Syr. < Sinai = F. Rilliet, ‘La bibliothèque de Ste-Catherine du Sinaï et ses membra disiecta: nouveaux fragments syriaques à la Bibliothèque Vaticane’, *VI Symposium Syriacum*, OCA 247, (1994), 409-18.

Date	Manuscript	Hatch	Place	Content
411 Nov	Add.12150 = <i>Cat.</i> p.633	I	Edessa*	Patr. G
459/60	Add. 14512 = <i>Cat.</i> 250	II		Bibl. OT
462 Apr	St Petersburg, <i>Cat.</i> no. 1	III	*	Patr. G
463/4	Add. 14425 = <i>Cat.</i> 5	IV	Amid*	Bibl. OT
473 Apr	Vatican Syr. 160	V		Hagiography
474 Sep	Add.17182 = <i>Cat.</i> 403	VI	Edessa*	Patr. S
500/1	Add.14528 = <i>Cat.</i> 1030		Mabbug	Canon Law
509 Apr	Add.14542 = <i>Cat.</i> 417	VII	Mon. Pa'nur*	Patr. G
510 Oct	Dayr al-Suriān Syr. 10		Edessa	Bibl. NT G
510/11	Add.17126 = <i>Cat.</i> 526	VIII	Mabbug	Patr. S
512 Jan	Add.17182 = <i>Cat.</i> 404	IX		Patr. S
518 Nov	Add.14571 = <i>Cat.</i> 413	X	*	Patr. S
522 Dec	Vat. syr. 111	XI		Patr. S
528 Apr	Vat. syr. 140	XII	Edessa	Patr. G
530/40	Add.14459 = <i>Cat.</i> 68	XIII		Bibl. NT G
532 May	Add.14445 = <i>Cat.</i> 26	XIV	B.Meri, Mon. Orientalis	Bibl. OT
532 Jun	Add.17176 = <i>Cat.</i> 1072	XV	*	Hagiography
533/4	Add.14479 = <i>Cat.</i> 86	XVI	Edessa	Bibl. NT
533/4	Add.12175 = <i>Cat.</i> 637			Patr. G
534 Jun	Sinai Syr. 46	XVII		Hagiography
535 May	Add.14530 = <i>Cat.</i> 1029	XVIII	Kafra d-Barta, Mon. Eusebius	Canon Law
540/1	Add.17107 = <i>Cat.</i> 23	XIX	Edessa	Bibl. OT
543 Dec	Sinai M27N			Bibl. OT
545 Apr	Add.14431 = <i>Cat.</i> 14			Bibl. OT
548 Jul	Vat.syr.12	XX	Edessa	Bibl. NT
550/1	Add.14610 = <i>Cat.</i> 638	XXI	Edessa	Patr. G
552 Feb	Vat.syr.112	XXII	Sarmin*	Patr. S
553 Sep	Add.12166 = <i>Cat.</i> 491	XXIII	Edessa	Patr. G
554 Dec	Add.14635 = <i>Cat.</i> 414			Patr. S
557 Apr	Add.14558 = <i>Cat.</i> 466	XXIV		Patr. G
pre 562	Add.12156 = <i>Cat.</i> 648			Patr. G
563 Aug	Vat.syr.143	XXV	Mon. of John of Nerab	Patr. G
564 Apr	Vat.syr.137	XXVI		Patr. S
564 Aug	Vat.syr.104	XXVII	Barbaron, Mon. Quryaqos*	Patr. G
565 Feb	Add.17157 = <i>Cat.</i> 505	XXVIII	Edessa	Patr. S
569 May	Add.14597 = <i>Cat.</i> 648	XXX	Sarmin, Mon. John Nerab	Patr. S G
569 May	Add.14599 = <i>Cat.</i> 547	XXIX	Mon. B. Mar Shila*	Patr.G
576 Jul	Vat.syr.142		Sketis	Patr.G
581 Jun	Add.17169 = <i>Cat.</i> 451	XXXI	*	Patr. S
581 Jul	Vat.syr.138	XXXII		Patr. S
pre 583	Add.14464 = <i>Cat.</i> 70		Mon. Mar Zakkai	Bibl. NT G
584 Jul	Add.12160 = <i>Cat.</i> 472	XXXIII	Mon. Gubba Barraya*	Patr. G
586 Feb	Florence, Laur.Plut.I.56	XXXIV	Mon. John, B. Zagba*	Bibl. NT G
586 Oct	Add.14609 = <i>Cat.</i> 1089		Mon. of Speculis	Hagiography
587/8	Add.12158 = <i>Cat.</i> 556		Mon. of Maki	Patr. G
593 Dec	Add.17152 = <i>Cat.</i> 477	XXXV	*	Patr. G

c.597/600	Add.14559 = <i>Cat.</i> 468		Natpa d-Zargal	Patr. G
598/9	Add.17102 = <i>Cat.</i> 11	XXXVI		Bibl. OT
598/9	Add.14568 = <i>Cat.</i> 405			Patr. S
599/600	Add.17110 = <i>Cat.</i> 118		Mon. of Ramsha	Bibl. OT
599/600	Add.14460 = <i>Cat.</i> 53	CLX	Tell Dinawar, B.Nuhadra	Bibl. NT G
603 Sep	Add.14587 = <i>Cat.</i> 517	XXXVII		Patr. S
604 Jul	Add.12170 = <i>Cat.</i> 458	XXXVIII	Mathan, near Bostra	Patr. G
611 Sep	Add.12135 = <i>Cat.</i> 486	XXXIX	Mon. of Kawkba, Hina*	Patr. G
'613/4'	(see Annotation)	XL		
614/5	Add.14471 = <i>Cat.</i> 54	CLXI	Nisibis	Bibl. NT G
615 Aug	Paris Syr. 69	XLI		Patr. G
615/6	(Original of Harklean NT)		Alexandria, Mon. of Ennaton	Bibl. NT
pre 618	Add.14567 = <i>Cat.</i> 479		Mon. of Qashri, Mt Sharda	Patr. G
621/2	Add.14478 = <i>Cat.</i> 91	XLII	Haluga, near Serugh	Bibl. NT
624 Aug	Add. 14472 = <i>Cat.</i> 82		Gdalta	Bibl. NT
633 Dec	Assfalg, Syr.HSS, no. 5		Beit Hala, Damascus	Bibl. NT G
c. 641	Add.14526 = <i>Cat.</i> 1034			Canon Law
653 pre	Add.14605 = <i>Cat.</i> 715			Patr. G S
674/5	Add.17134 = <i>Cat.</i> 330			Litur. H
681/2	Add.14666 = <i>Cat.</i> 92	XLIII		Bibl. NT
688 Mar	Add.14647 = <i>Cat.</i> 1094	XLIV	*	Hagiography
697 Feb	Add.12134 = <i>Cat.</i> 29	XLV		Bibl. OT
'698'	(see under 779)			
699/700	Add.14448 = <i>Cat.</i> 41			Bibl. NT
705 pre	Dam.Patr. 12/25 <Jerus.235		*	Medical
719 Apr	Add.14429 = <i>Cat.</i> 38		*	Bibl. OT
'719/20'	Dublin, Chester Beatty 701	CLXII	*	Liturgical
719/20	Paris Syr. 27	XLVII	*	Bibl. OT
723 Apr	BL Or. 8606	XLVIII	Edessa*	Patr. G
723 Oct	Dayr al-Surian Syr. 28.iv		*	Patr. G S
724 Mar	Add.14430 = <i>Cat.</i> 15	XLIX	Mon. of Speculis*	Bibl. OT
726 Apr	Add.12135 = <i>Cat.</i> 25	L	Mon. of Speculis*	Bibl. OT
'731-2'	(see under 991/2)	XCV		
'734'	(see under 834)	LI		
736 Sep	Vatican Syr. 13	LII	Urem Qastr*	Bibl. NT G
740/1	Berlin, <i>Verzeichnis</i> no.26	LIII		Hagiography
742/3	Deir al-Surian Syr. 5			Bibl. OT
752/3	Vorlage of Manchester, Ryl. Syr. 4			Bibl. OT
756 Dec	Florence, Laur.Plut. I.40	LIV	Edessa	Bibl. NT G
758	Sinai Syr. 38 <sup>6</sup>			Patr. G
759/60	New York, Pierpont Morgan 236		Beth Nuhadra	Bibl. NT
766 Dec	Vorlage of BL Or.2306 & Mingana Syr. 24			Patr. G
766/7	BL Add.7157	CLXIII	Mon. Sabrisho <sup>č</sup> ,	Bibl. NT

<sup>6</sup> See Géhin 2007, p.9; 2009, p.77.

			B.Qoqe*	
769 Aug	Vatican Syr. 122	LV		Patr. G
770	Or. 8732	LVI	Qartmin, Mon. Shem'on*	Bibl. OT
774/5	Add.17170 = <i>Cat.</i> 455	LVII	Edessa*	Patr. S
779 Jul	Sinai Syr. 30			Hagiography
789 Jun	Add.17160 = <i>Cat.</i> 235	LVIII	*	Liturgical
790 Jul	Add.14548 = <i>Cat.</i> 434	XCVI	*	Patr. G
794 Jun	Mosul 94			Hagiography
802 Mar	Add.14621 = <i>Cat.</i> 756	LIX	*	Patr. S
804 Apr	Add.12151 = <i>Cat.</i> 493	LX	*	Patr. G
806 Nov	Dolabani, <i>CatJer</i> , 289-96		Mon. of Column, Kallinikos*	Patr. S
815 Apr	Add.12171 = <i>Cat.</i> 587	LXI		Patr. G
816 Feb	Add.14582 = <i>Cat.</i> 692	XCVII	Mon. Michael, Maris, Egypt*	Patr. G S
817 Jul	Add.14593 = <i>Cat.</i> 590	LXII	Edessa*	Patr. G S
819/30	Add.17172 = <i>Cat.</i> 759	LXIII	*	Patr. G S
822 May	Diyarbakir (Scher) 23		Edessa	Patr. S
822/3	Add.14623 = <i>Cat.</i> 762	XCVIII	Thebaid*	Patr. S
823 Oct	Vatican Syr. 92	XCIX	*	Liturgical
823/4	Add.14485 = <i>Cat.</i> 146	LXIV	Harran	Bibl. L
824 Mar	Add.14486 = <i>Cat.</i> 149	LXV	Harran, Mon. B.Qoqe	Bibl. L
832/3	Add.12171 = <i>Cat.</i> 766			Patr. G
834 Jan	Or. 8731	LI ('734')	Mon.Eusebona, B. Malka*	Patr. G
834/5	Mingana Syr. 42C			Bibl. NT G
837 Mar	Lyon 2		*	Patr. S
837 Mar	Sinai Syr. M45N		Edessa*	Patr. S
837 Jun	Add.12152 = <i>Cat.</i> 497	LXVI	Turlaha	Patr. G
839 Apr	Add.17125 = <i>Cat.</i> 1164	C	Mon. Qarqaphta*	Philosophy
841 May	Vorlage of Dublin, Ch. Beatty Syr.3 & Paris Syr.57			Bibl. NT G
844/5	Add.12153 = <i>Cat.</i> 423	CI	Kfar Tawrata*	Patr. G
850 Apr	Add.14651 = <i>Cat.</i> 1101	CII	*	Hagiography
857 Nov	Vatican Syr. 116	LXVIII		Patr. S
858/9	Vatican Syr. 268	LXIX		Bibl. NT G
861 Mar	Vorlage of Add.12144 = <i>Cat.</i> 912			Patr. G S
861/2	Add.14492 = <i>Cat.</i> 178	CLXIV	*	Bibl. OT L
866 Jan	Add.14668 = <i>Cat.</i> 769	CIII		Patr. G S
866 Apr	Add.14580 = <i>Cat.</i> 767	CIV	Edessa	Patr. G S
[86]7/8	Add.12159 = <i>Cat.</i> 534	CV	Awlona, near Antioch*	Patr. G
867/8	Dolabani, <i>CatDZ</i> , 144			Bibl. NT
874 Aug	Dayr al-Surian Syr. 28.iii			Patr. G
873/4	Add.17109 = <i>Cat.</i> 120	LXX	Edessa	Bibl. OT
874 Aug	Add.17193 = <i>Cat.</i> 989		*	Patr. G S
874/5	Add.14650 = <i>Cat.</i> 1103	CVI	*	Hagiography
876 Jan	Add.12167 = <i>Cat.</i> 769	CVII		Patr. G
876/7	Add.17130 = <i>Cat.</i> 392	CVIII	*	Liturgical
882 Mar	'Codex Syriacus Secundus'		Mon. of John, nr Beirut*	Patr. G S

883/4	Add.18819 = <i>Cat.</i> 340	CIX		Liturgical
885/6	Add.17194 = <i>Cat.</i> 1002	CX	*	Patr. G S
886	Vatican Syr. 623		Sinai*	Hagiography
887 Mar	Dayr al-Surian Syr. 37			Liturgical
887/8	Add.14668 = <i>Cat.</i> 1196	CXI	Sketis, Mon. Yoldat Aloho*	Patr. G S
893 Feb	Add.14515 = <i>Cat.</i> 240	CXII	Sketis, Mon. Yoldat Aloho*	Liturgical
893/4	Paris Syr. 342	CLXV	Balad, Mon. of Joseph*	Bibl. NT
899 Apr	Add.12138 = <i>Cat.</i> 101	CLXVI	Harran, Mon. of Gabriel*	Bibl. Mass.
902/3	Or. 5021	CXIII	Mon. Paul, Egypt*	Patr. G
903/4	Dayr al-Surian Syr. 30.C		Mon. Yoldat Aloho, Sketis*	Patr. S
913 Mar	Add.14579 = <i>Cat.</i> 815	LXXI		Patr. G
916/7	Mingana Syr. 106G			Bibl. L
916/7	Sinai Syr. M3N			Liturgical
917/8	New Haven, Yale, Z107.31	CLXVII	Mon. Elia*, Mosul	Bibl. NT G
927 May	Add.17111 = <i>Cat.</i> 125	CXIV	Mon. Yoldat Aloho, Sketis	Bibl. OT
928/9	Vatican Syr. 1	LXXII	Mosul, Mon. Elia	Bibl. OT
929 Jul	Add.17174 = <i>Cat.</i> 1074	CXV		Hagiography
932 Apr	(Moberg, 1924)	CXVI	Qaryatein*	Hagiography
932/3	Sinai Syr. M15N		Black Mt*	Hagiography
933	Sinai Syr. M56N		Sinai	Bibl. NT L
935/6	Add.14469 = <i>Cat.</i> 75	LXXXIII	Sketis, Mon. Yoldat Aloho*	Bibl. NT G
936+	Add.14645 = <i>Cat.</i> 1111		Sketis, Mon. Yoldat Aloho	Hagiography
'938/9'	Paris Syr. 169			Liturgical
944/5	St Petersburg, <i>Cat.</i> no.38		Tabriz	Medical
956 Jul	Vatican Syr. 14	LXXIV		Bibl. NT G
957 Jul	Dayr al-Suryan Syr. 22		Fostat	Patr. S
979/80	Vatican Syr. 152	LXXV		Bibl. Mass.
981 Apr	St Petersburg, <i>Cat.</i> no. 8		Nisibis	Bibl. NT
991/2	Harvard Syr. 176	XCV		Bibl. Mass.
992/3	Dam. Patr. 7/16		Mon. XL Martyrs, Dry River	Bibl. Mass.
993 Apr	Barsaum, <i>Srit.</i> I, 175		Mon. Elia, Amid(?)	Bibl. Mass.
994 Aug	Dam.Patr. 12/9< Jerus. 25	LXXVI	Melitene, Mon. XL Martyrs*	Bibl. NT G
999/1000	Add.12139 = <i>Cat.</i> 154	LXXVII	*	Bibl. L
1000 Nov	Paris Syr. 154	CXVII	Mon. Mar Shayna*	Liturgical
1000 Nov	Damascus Patr. 12/20		Mon. Sergius & Bacchus*	Patr. G S
1003/29	Vatican Syr. 94	CXVIII		Liturgical
1005/6	Add.12149 = <i>Cat.</i> 266		*	Liturgical
1007 Feb	Add.12148 = <i>Cat.</i> 264	LXXVIII	*	Liturgical
1014 Aug	Mosul, Mar Tuma		Mon. XL Martyrs*	Bibl. Mass.
1015 Jun	Add.12165 = <i>Cat.</i> 842	CXIX	Hisn Patriq*	Patr. G S
1023 Feb	Add.14488 = <i>Cat.</i> 194	M	Black Mt*	Liturgical
1[0]27 Mar	Add.7158	E		Bibl. NT
1030 Aug	Vatican Syr. 19 [CPA]	M	Antioch, Mon. Moses	Bibl. NT L

1031 Aug	olim Leuven G151	M	Black Mountain*	Liturgical
1031 Aug	Damascus Patr. 12/13		Mon. XL Martyrs	Patr. S
1033/4	Add.12145 = <i>Cat.</i> 251	CXX	*	Liturgical
1041 Oct	Vatican Syr. 21	M CXXI	Black Mountain*	Bibl. NT L
1041 Nov	Damascus Patr. 12/21		Tagrit*	Bibl. NT L
1044 Aug	Sinai Syr. 45	M		Bibl. NT
1045 Dec	Add.14489 = <i>Cat.</i> 200	M	Black Mountain*	Bibl. NT L
		CLXXXIV		
1[.]49 May	Dolabany, <i>CatJer.</i> , 154		Sketis?	Bibl. NT
1052/3	Diyarbakir (Scher) 7		Melitene	Bibl. NT G
1055 Jan	Damascus Patr. 12/8		Melitene*	Bibl. NT L
1056 Jul	Add.14510 = <i>Cat.</i> 378	M CXXII	Black Moutain*	Liturgical
1057 Jun	Sinai Syr. M5N	M	*	Liturgical
1059 Apr	Paris Syr. 70		Melitene	Liturgical
1059 Sep	Sinai Syr. 40	M	Mon. Mar Pallad*	Liturgical
1061 Sep	Barsaum, <i>Srit.</i> I, 216		Mon. XL Martyrs, Dry River	Patr. S
1069	Sinai Syr. 20	M	Black Moutain	Bibl. NT L
1073/4?	Add.17923 = <i>Cat.</i> 188	E	Mon. of R.Hormizd*	Bibl. NT L
1074/5	Add.14714 = <i>Cat.</i> 346	CXXXIII	*	Liturgical
1078/9	Vorlage of Mingana Syr. 65			Patr. S
1081 Mar	Add.12144 = <i>Cat.</i> 908	LXXIX	Mon.Yoldat Aloho, near Alexandria	Patr. G S
1085 Mar	Add.14734 = <i>Cat.</i> 1147	CXXIV	Sketis, Mon. Yoldat Aloho	Hagiography
1088 Mar	Add.17127 = <i>Cat.</i> 1020		*	Patr.
1089 Sep	Add.14490 = <i>Cat.</i> 159	LXXX	Mon. Yoldat Aloho, nr Alexandria*	Bibl. NT L
1092/3	Vatican, Barbarini Or.118		Beth Sohroye, Nineveh	Bibl. Mass.
1100/1	Add.17213 = <i>Cat.</i> 295		Sketis, Mon. Yoldat Aloho	Liturgical
1102 Jul	Add.14679 = <i>Cat.</i> 606	CXXV	Sketis, Niqios*	Patr. S
1104 Feb	Sinai CPA 1	CXCIX M	*	Bibl. NT L
1120/1	Add.18820 = <i>Cat.</i> 269		*	Liturgical
1126 Nov	Mosul (Scher) 4 (= Vorlage of Vat.Borg. Syr. 113) Sinai Syr. 1		Maraghah*	Bibl. OT
1127 Nov	Oxford, Bodl. <i>Cat.</i> no.164	M	*	Bibl. NT L
1128/9	Add.14498 = <i>Cat.</i> 230	CXXVI		Liturgical
1133 Aug	Lyon 1	CXXVII	*	Liturgical
1138 Feb	Parus Syr. 51		Jerusalem*	Liturgical
1138 Aug	Vatican Syr. ? < Sinai	LXXXI	Jerusalem*	Bibl. NT L
1142 May	Dolabany, <i>CatJer.</i> , 324-36	M	*	Liturgical
1143 Nov	Damascus Patr. 12/4 <			Patr. S
1149 Sep	Jerus. Sbath Syr. 72	LXXXII	Jerusalem*	Bibl. NT L
1161/2	Vatican Syr. 37.ix [copy]	M		Liturgical
1164/5	Paris Syr. 52		Midyat, Mon. Abraham*	Bibl. NT L
1164/5	Oxford, Bodl. <i>Cat.</i> no.45	CXXVIII	Edessa, Mon. Cross	Bibl. NT G
1165 Jun	Add.14503 = <i>Cat.</i> 255		Mon. George*	Liturgical
1166 Sep	Cambridge Add. 1700		*	Liturgical
1169/70	Dolabani, <i>CatJer.</i> , 179-80	CXXIX	Edessa, Mon. Cross	Bibl. NT
1171 Sep			Hisn Ziyad*	Liturgical
	Add.14729 = <i>Cat.</i> 860			

1172 Oct	Vorlage of Paris Syr.		Mon. of Qlime, Egypt	Patr. S
1172/3	204.vii			(Patr.)
	Add.17224 = <i>Cat. 67</i>			
1172/3	Damascus Patr. 12/7		*	Bibl. NT G
1172/3	Add.7171		Mon. George, nr Mardin	Bibl. NT L
1173 Mar	Cambridge Ll.2.4		*	Bibl. NT L
1174 Jan	Paris Syr. 67		Edessa, Mon. Barbara*	Bibl. OT
1174 Jul	Add.14737 = <i>Cat. 274</i>	CXXX	Edessa*	Patr. S
1175 Mar	Oxford, Bodl. <i>Cat. no.163</i>		Ibrahamiya, nr Mardin*	Liturgical
1176/7	Dublin, Chester Beatty		*	Hagiography
1177 Jul	Syr.3	LXXXIII	*	Bibl. NT
	Sinai Syr. 6			
1177/8	BL Or. 5020	M	*	Bibl. NT L
1179/80	(unknown)	M		Liturgical
1179/80	Add.14690 = <i>Cat. 205</i>	E		Bibl. NT L
1181/2	Add.14719 = <i>Cat. 275</i>		Qartmin, Mon. Shem'un*	Liturgical
1183/4	Mosul (Scher) 12		Tur 'Abdin*	Liturgical
1185/6	Vatican Syr. 467	E	Mon. Awgen	Bibl. NT L
1185/6	Sinai Syr. 260	E		Hagiography
1186 May	Paris Syr. 354.i < Siirt 91	M	Saidnaya, Mon. Yoldat Aloho*	Bibl. OT
1186/7	Paris Syr. 50		*	Philosophy
1187	Dolab. <i>CatChMon.</i> , 280			Bibl. NT
1187/8	Add.12177 = <i>Cat. 58</i>		Mon. Jacob d-Qarna*	Liturgical
1188 Oct	Sinai Syr. 124		Dry Mt, Mon. Sergius*	Bibl. NT
1188? Dec	Vatican Syr. 51	M	*	Bibl. OT
1188/9	Mosul (Scher) 13		*	Liturgical
?1189	Dayr al-Suryan Syr. 7	E	Mosul, Mon. Michael*	Bibl. NT L
1189/90	Damascus Patr. 5/52		nr Damascus*	Bibl. OT
1189/90	Paris Syr. 40		Mon. Barsauma, Melitene	Liturgical
1191 Apr		LXXXIV	Edessa, Mon. Yoldat Aloho*	Bibl. NT G
1192 Apr	Paris Syr. 54	LXXXV	Edessa, Mon. Yoldat Aloho*	Bibl. NT G
	Diyarbakir (Scher) 8			
1192 Jul	Paris Syr. 41		Edessa, Mon. Yoldat Aloho*	Bibl. NT G
pre 1194	Paris Syr. 236		Mt Izla, Mon. Jacob*	Bibl. NT G
1193/4	Sinai Syr. 151	CXXXI	*	Hagiography
1194 Feb	Oxford, Bodl. <i>Cat. no.3</i>	M	*	Liturgical
1195 Aug	Paris Syr. 39			Bibl. OT
1195	Paris Syr. 289	LXXXVI	Mon. Cross, Tur 'Abdin*	Bibl. NT G
1196 Feb	Cambridge Add.1971		Mon. Barsauma, Amid	Bibl. NT L
1196 Aug	Sinai Syr. 257		Sinjar*	Patr. S
1196 Sep	Add.12174 = <i>Cat. 1123</i>	M	*	Bibl. OT
1196/7	Diyarbakir (Scher) 13		Mon. Barsauma*	Hagiography
1196/7	Dublin, Trinity Coll. 1512	E	*	Bibl. NT L
1197 Oct	Andover Sem. Harvard 325		B. Khudaida*	Patr. S

1198 Dec	Paris Syr. 167	E CLXVIII	Bibl. NT
1198/9	Add.14733 = <i>Cat.</i> 1139	Mon. Barsauma	Liturgical
1199 Sep	Harvard Syr. 4	Sketis, Mon. Yoldat Aloho*	Hagiography
1199/1200	E	Mt Qardu, Mon. Sabrisho*	Bibl. NT
1199/1200	Vosté, <i>Cat. NDS</i> , no.15	E	Mon. Hormizd
	'Habouris ms.'		Bibl. NT
1200/1(?)	Barsaum, <i>Srit. I</i> , 343	E	Mon. Gabrona
1200/1	Paris Syr. 35	W	Bibl. NT L
1[2]01/2	BL Or. 2695	W	Mon. Cross, Tur 'Abdin*
1202/3	Paris Syr. 55	E	Mon. Isho'yahb, B. Nuhadra*
1202/3	Dolabany, <i>CatChMon.</i> ,300	W	Mon. Elia, Amid*
1203 Jan	Add. 7160	LXXXVII	Bibl. NT G
1203 Jan	Paris Syr. 31	W	Mon.Napshatha, Edessa*
1203 Apr	Barsaum, <i>Srit. I</i> , 185	W	Mt of Edessa*
1203 May	Berlin, <i>Verz.</i> 9	LXXXVIII	Bibl. NT
1203/4	BL Add. 7154	W	Mon. Abh[ai]
1203/4	Damascus Patr. 8/11	W	Mon. Yoldat Aloho, Edessa*
1204 May	Add. 7184	W	Canon Law
1204/5	Bars. <i>Srit. I</i> , p.303-4	W	*
1204/5	Lund, ms 58	W	Patr. S
1204/5	Cambridge, BFBS 446	W	Mon. Qartmin
1205/6	Paris Syr. 289	W	Liturgical
1206 Feb	BL Egerton 681	W	Tagrit*
1206/7	(olim Neesan)	E CLXIX	Bibl. Mass.
1207 Qaita	Diyarbakir (Scher) 10	E	Mon. Michael,
1207/8	Harvard Syr. 26	E	Mosul*
1208 Feb	Harvard Syr. 141	W	Mon. Hormizd*
1208 Jun	Vatican Syr. 78	E	Mon. Hormizd*
1208 Oct	Dolabani, <i>CatDZ</i> , 90	M CLXXXV	Bibl. NT L
1208/9	olim Jerusalem	W	Mon. Christopher, Saidnaya
1209 May	Harvard Syr. 14	W	Liturgical
1209/10	Dolabani, <i>CatJer</i> ,187-9	Amid*	Bibl. NT L
1209/10	Barsaum, <i>Srit.I</i> , p.265	W	Mon. Abraham, Ingil
1210 Sep	Add.17232 = <i>Cat.371</i>	W	Bibl. NT
1210 Sep	Vorlage of	W CXXXII	Tel Besme*
1210 Sep	Cambr.Add.1903	W	Liturgical
1210/11	Diyarbakir (Scher) 11	*	Mon. Christopher, Liturgical
1212/3	Pierpont Morgan 235	E	R. Hormizd*
1213 Feb	Add. 21031 = <i>Cat. 327</i>	E	Bibl. NT
		M	Zirine*
			*
1213 Jun	Dam. Patr. 12/2	CLXXXVI	Liturgical
		W	Mon. Yoldat Aloho,
			Bibl. NT
	Vatican Syr. 82		Edessa*

1214 Feb		M	Mon. Christopher, Saidnaya*	Liturgical
	Add. 18714 = <i>Cat.</i> 161			
1214 Jun		W	Mon. Malke, Tur 'Abdin*	Bibl. NT L
	Sinai Syr. 124			
1214 Dec	Sinai Syr. 234	M		Bibl. OT
1215 May	Vatican Syr. 74	M	Batrumin, Tripolis*	Bibl. OT L
1215 Aug		M	Mon. Christopher, Saidnaya*	Liturgical
	Vatican Syr. 20			
1215 Dec	Sinai Syr. 235	M	*	Bibl. NT L
1216 Aug	Dam. Patr. 12/11	M	Gangra	Bibl. OT L
1217 Nov		W	Mon. Cross, Tur 'Abdin	Bibl. NT G
	Paris Syr. 46			
1217/8	Paris Syr. 32	W LXXXIX	Mon. Hnanya*	Bibl. NT
1217/8	Cambridge, Add. 2918	E CLXX	Mon. Gabrona*	Bibl. NT
1217/8	Chester Beatty 4 < Mardin	W	*	Patr. S
1217/8	8	E CLXXI	Mon. Jacob, B. 'Abe*	Bibl. NT L
	Add. 17229 = <i>Cat.</i> 207			
1218 May	Charfet, Sony 11	W CXXXIII*		Liturgical
1218 Oct	Cambridge, Add. 1972	W	Mon. Mattai*	Bibl. OT
1218/9	Chester Beatty 703	W		Patr. S
1(2)19/20	Sinai Syr. 215	W CLXII		Liturgical
1220 Mar	BL Add. 7155	M	Saidnaya	Bibl. NT
1220 May	Vatican Syr. 559 [see 1260]	W	Mon. Elia, Amid	Bibl. OT
1220 May	Add. 14689 = <i>Cat.</i> 167	W	Mon. Mattai	
1220/1	Vorlage of Mingana Syr. 9	W	HRSYS*	Bibl. NT L
1220/1	Vorlage of Harvard Syr.	W	*	Patr. S
1221 Apr	132 and of Mingana Syr.	W	Caesarea, Cappadocia*	Medical
	559			
	Sinai Syr. 140			
1221/2	Dayr al-Surian Syr. 42	M	*	Liturgical
1221 Sep	Damascus Patr. 12/3 <	W	St Nicolas, Tripoli*	Liturgical
1222 Jan	Jerus.	W	Mon. Yoldat Aloho, Edessa*	Bibl. NT L
	Add. 14711 = <i>Cat.</i> 320			
1222 Jul		M	*	Liturgical
	Paris Syr. 365 < Sürt 14	CLXXXVII		
1222/3	Add. 17253 = <i>Cat.</i> 353	E	Mon. Hormizd	Bibl. NT
1222/3		W	Mon. Yoldat Aloho,	Liturgical
	Add. 17922 = <i>Cat.</i> 60		Sketis*	
1222/3	Paris Syr. 297	E CLXXII	*	Bibl. NT G
1223 Nov	Paris Syr. 354.ii < Sürt 91	E	Mon. Michael, Mosul	Bibl. NT G
1223/4	Vatican Syr. 471	E	Mon. Qayoma*	Philosophy
1223/4		E	Mon. 'Abdisho', Qom	Bibl. NT
	Dolabani, <i>CatChMon.</i> 99			
1224 Mar	Vatican, Borg. Syr. 133.ii	W	Mon. Quryaqos	Liturgical
1224 Jul	Damascus Patr. 6/1	W		Liturgical
1224 Sep	Vorlage of Mingana Syr.	W	Mosul*	Medical
1224/5	600	W	Mon. Mattai	Patr. S
	Sinai Syr. 208			
1225 Jul		M	Mon. Thellalios, Upper Mt*	Liturgical
	Paris Syr. 42			
1225/6	Vatican, Borg. Syr. 93	W	Cairo*	Bibl. NT G
1225/6	Harvard Syr. 3			Bibl. NT L
1226 Aug	Mon. Mor Gabriel,	E	Mon. Michael, Mosul	Bibl. NT L
1226/7	Qartmin	W	Mon. Jacob, Salah*	Bibl. OT
	Vatican Syr. ? < Sinai		(for Hah)	
1228/9	Add. 12143 = <i>Cat.</i> p.623	M	*	

1229 Jul	Sinai Syr. 128	W	Melitene*	Patr. S
1229 Aug		M	Mon. Symeon	Bibl. OT
	Mardin		Styl.(Antioch)*	
1229/30	Add. 14691 = <i>Cat.</i> 208	W	Mon. Jacob, Salah*	Bibl. NT L
1230 Jul	BL Or. 8729	W CXXXIV*		Liturgical
1230 Jul		W XCI	Mon. Yoldat Aloho,	Bibl. NT L
	Sinai Syr. 143		Edessa*	
1231 Jan	Paris Syr. 402	M		Bibl. OT
1231/2	Sinai Syr. 81	W	Mt of Edessa*	Bibl. NT
1232/3	Sinai Syr. 121	M	Mon. Elia, Antioch*	Bibl. NT L
1232/3	Add. 17124 = <i>Cat.</i> 42	M	*	Bibl. OT
1233/4	Ancestor of Mingana	W	Mon. Natpa*	Bibl. NT
1233/4	Syr. 174	W	Mon. Antony	Hagiography
	Sinai Syr. 261			
1233/4	Vatican Syr. 464	M	Sinai*	Liturgical
1233/4	Vatican Syr. 147	W	*	Patr. S
1234 Oct		W CXXXV	Mon. Barsauma, nr	Patr. S
	Paris Syr. 359 < Mardin		Mardin	
pre 1235	Sinai Syr. 146	E	Walton*	Patr. S
1235 Mar	Sinai Syr. 112	M		Liturgical
1235/6	Sinai Syr. 103	M	*	Bibl. OT
1236 Feb	Vatican Syr. 80	M	*	Bibl. OT
1236 Aug		M CL-	Saidnaya	Liturgical
1236/7	Add. 14678 = <i>Cat.</i> 132		XXXVIII	
1236/7		W	Mon. Yoldat Aloho,	Bibl. OT
	Damascus, Syr. Cath. Ch.		Sketis	
1236/7	Sinai Syr. 77	M		Liturgical
1237 Jul	Chaldean Patr. 1225	M	*	Liturgical
1237/8	Oxford, Bodl. <i>Cat.</i> no 65	E	Baghdad*	Bibl. NT L
1238 Aug		W	Mon. Yoldat Aloho,	Liturgical
	Paris Syr. 112		Edessa*	
1238/9	Siirt 114	W		Liturgical
1239 Feb	Add. 17246 = <i>Cat.</i> 307	W	*	Patr. S
1239 Mar		W	Mon. Yoldat Aloho,	Liturgical
	Diyarbakir 57		Sketis	
1240 Feb	Sinai Syr. 258	E	*	Liturgical
1240 Jun		W	Mon. Yoldat Aloho,	Liturgical
	Berlin, <i>Verz.</i> no. 15		Sketis*	
1240/1	Sinai Syr. 256	W	Mon. Jacob, Salah*	Bibl. NT L
1240/1	Sinai Syr. 242	E	*	Liturgical
1241 Aug	Add. 21210 = <i>Cat.</i> 876	M	Mon. Christopher	Bibl. OT
1242 May	Sinai Syr. 111	W CXXXVI	Mosul*	Patr. S
1242 Dec		M	Mon. Yoldat Aloho,	Liturgical
	Sinai Syr. 131		Black Mountain*	
1242 Dec	St Petersburg, <i>Cat.</i> no. 22	M	*	Liturgical
1243 Sep	Vorlage, Tehran Issayi 18	E	Urmi	Bibl. NT L
1243/4 (?)	Assfalg, <i>Verz.</i> 6.ii	E		Patr. S
1244 Jun	BL Or. 5265	W		Bibl. NT
1244/5	Oxford, Bodl. <i>Cat.</i> no. 32	E		Bibl. NT
1245 Nov	Vatican Syr. 194	W	Mon. John, Sketis*	Bibl. NT G
1246 Dec	Vatican, Borgia Syr. 159	E	Baghdad*	Patr. S
pre 1247	Add. 17257 = <i>Cat.</i> 141	W	Qal 'at Romayta(?)*	Liturgical
1247/8		W	Mon. Yoldat Aloho,	Bibl. OT
	Berlin, <i>Verz.</i> no. 25		Sketis*	
1248 May		W	Mon. Lazarus,	Liturgical
	Vatican < Sinai		Habsenas*	

1248 Nov	BL. Or. 2299	M	Sinai*	Liturgical?
1248/9	Mosul (Scher) 71	E	*	Liturgical
1248/9	Jerusalem, Patr. Gr. 37	E	*	
1249/50	Barsaum, <i>Srit.</i> III, 438	E		Liturgical
1249/50	Add. 17256 = <i>Cat.</i> 142	W	Mon. Abai	
1251 Sep		W XCII	Mon. Yoldat Aloho, Bibl. OT Sketis*	
	Sinai Syr. 233			
1252 Jan	Paris Syr. 367.ii < Siirt 29	M	Sinai*	Liturgical
1252 Jan		E	Mon. Sabrisho', B.	Patr. S
	Vatican Syr. 81		Qoqa*	
1252 Sep	Add. 17227 = <i>Cat.</i> 94	M	Sinai*	Liturgical
1253/4		W	Mon. John the Small, Bibl. NT Sketis*	
	Sinai Syr. 88			
1254 Feb	Barsaum, <i>Srit.</i> I, 336	M	Sinai*	Liturgical
1254 Oct	Sinai Syr. 155	W	Mon. Jacob d-Qarna	Liturgical
1254/5	Sinai Syr. 25	M		Bibl. OT
1255 Mar	Sinai Syr. 64	M	Sinai*	Liturgical
1255 Jun	Add. 14686 = <i>Cat.</i> 170	M	Sinai*	Liturgical
1255 Sep		W XCIII	Mon. Yoldat Aloho, Bibl. L Sketis*	
	Sinai Syr. 129			
1255/6	Paris Syr 134	M	*	Liturgical
1255/6		M	Mon. Yoldat Aloho,	Liturgical
	Sinai Syr. 212		Kaftun	
1256 Jan	Add. 14687 = <i>Cat.</i> 172	M	*	Liturgical
1256 Jan		W	Mon. Yoldat Aloho, Bibl. L Sketis*	
1256/7		W	Mon. Yoldat Aloho, Liturgical Sketis*	
	Sinai Syr. 85			
1257 Jan	Sinai Syr. 237	M	Sinai*	Liturgical
1258 Jul	Add. 14710 = <i>Cat.</i> 325	M	Sinai*	Liturgical
1258/9		M	*	Liturgical
	Sinai Syr. 78	CLXXXIX		
1259 Oct	Sinai Syr. 87	M	*	Liturgical
1259 Nov	Berlin, Verz. no. 88	M	Sinai*	Liturgical
1259/60	Vatican < Sinai	E CLXXIII		Philosophy
1259/60	Sinai Syr. 157	M	Antioch	
1260 Feb	Sinai Syr. 159	M	Sinai*	Bibl. OT
1260 Feb	Sinai Syr. 98	M	Sinai*	Bibl. OT
1260 Apr	Vatican Syr. 559	M		Bibl. OT
1260 May	Jerusalem, Greek Patr. 9	W	Mon. Mattai	Bibl. NT L
1260/1			Mon. George, nr	Bibl. NT
	Sinai Syr. 220		Aleppo	
1261 Apr	Sinai Syr. 165	M	Sinai*	Liturgical
1261 Apr	Vatican Syr. 11	M	*	Bibl. OT
1261 Nov	Vorlage of St Petersburg, Cat. 41, Mosul (Scher)	M	*	Bibl. OT
1261/2	26, and Urmia 218 Dam. Patr. 12/12 <	E	Tabriz*	Patr. S
1262 Nov	Jerusalem	W		Bibl. NT L
	Add. 14701 = <i>Cat.</i> 278			
1262/3	Paris Syr. 56	W		Liturgical
1264 Jul		W	Mon. Mattai*	Bibl. NT G
	Sinai Syr. 90	CXXXVII		
1265 Aug	Cambridge, Add. 1967	M	Sinai*	Liturgical
1265/6	Vatican Syr. 59	E		Bibl. NT
1266 Mar	Sinai Syr. 166	W Maron.		Liturgical

1266/7	Sinai Syr. 222	M	Sinai	Liturgical
1266/7	Vatican Syr. 148	M	Sinai*	Bibl. NT L
1267 Jul	BL Or. 3336	E	*	Patr. S
12[6]8 Jul	BL Add. 7189	E	Mon.Basima, Qardu	Patr. S
1268/9	Sinai Syr. 255	W	Mon. Mattai*	Patr. S
1271 Jun		M	Mon. Jacob, nr	Liturgical
	Sinai M71N		Batroun*	
1272? Dec	Dolabani, <i>CatDZ</i> , 141-3	M	Sinai	Liturgical
1272/3	Sinai Syr. 245	W	Hisn Ziyad*	Bibl. NT L
1274 Jun		M	Mon. Yoldat Aloho,	Bibl. OT
	(not extant)		Kaftun*	
1275	Berlin, <i>Verz.</i> no. 138	W	*	Patr. S
1275 Sep	Vorlage of Vatican Syr. 66	W	Hisn Ziyad*	Bibl. NT
1275/6	Harvard Syr. 27	E	Hamadan*	Liturgical
1276 Jan		E	Mon. Yonan, Piroz	Bibl. NT
	Cambridge, Add. 2003		Shabur*	
1276 May		W	*	Patr. S
	Dayr al-Surian Syr. 39		CXXXVIII	
1276 Jun	Vat. Borgia Syr. 133.II	W		Liturgical
1277 Jul	Dolabani, <i>CatJer.</i> , 247	W		Liturgical
1277 Aug	Florence, Laur. 230	W		Liturgical
1278 Aug	Sinai Syr. 253	W	*	Patr. S
1278 Aug		M	BSha'le, Mt	Bibl. OT
	Sinai Syr. 158		Lebanon*	
1278 Aug	Florence, Laur. 86	M	Mon. Tuma al-Zabdani*	Liturgical
1278 Dec	Paris Syr. 155	W		Patr. S
1278/9	Berlin, <i>Verz.</i> no. 151	W	Efkosia, Cyprus	Liturgical
1279/80	(not extant)	W	*	Liturgical
1279/80		E	Mon. Michael,	Bibl. NT
	Dolabani, <i>CatJer.</i> , 218		Mosul*	
1281/2	Sinai Syr. M19N	W		Liturgical
1281/2		M	Mon. Paximata,	Bibl. NT L
	Sinai Syr 116		Cilicia	
1282 Nov	Vatican, Borgia Syr. 132	M	Sinai*	Liturgical
1283/4	Add. 17236 = <i>Cat.</i> 318	W	Mon. Mattai	Patr. S
1284 Apr		M CXC	Mon. Yoldat Aloho,	Liturgical
	Sinai Syr. 156		Kaftun*	
1284 Sep	Vorlage of Vatican Borg.	M	Sinai	Liturgical
1284/5	Syr. 169	E	Sinjar	Bibl. NT L
	Vorlage of Mingana Syr.			
1285 Aug	310	W	Mosul	Patr. S
	Sinai Syr. 91			
1286 Aug	Sinai Syr. 123	M	Sinai*	Liturgical
1286 Oct	Kirkuk (Vosté) 1	M		Liturgical
1286/7		E	Mon. Michael, Kfar 'Uzaïl	
	Mardin (Scher) 22			
1287 Dec	Sinai X9N	E	Mon. Augen*	Liturgical
1287/8	Sinai Syr. 271	M		Liturgical
1288 Feb	Sinai Syr. 207	M	Sinai*	Bibl. NT L
1288 May	Jerusalem, Greek Patr. 34	M	Sinai*	Liturgical
1288 Oct	BL Add. 7173	E		Patr. S
1288/9		E	Artok(*)	Bibl. NT L
	Alqosh 237 = Chald.Mon.	CLXXIV		
1289 May	Baghdad 680	E	Mon. Hormizd	Patr. S
	Sinai Syr. 272			

1289 Aug	Pampakuda 33	M	Sinai*	Bibl. NT G
1290 Jan	Sinai Syr. 203	W		Patr. S
1290 Feb	Trichur 64	M	Sinai*	Liturgical
1291 May	Vatican, Borgia Syr. 146	E	*	Patr. S
1291 Sep	Jerusalem, Mon. St Mark	W		Patr. S
1291 Oct	208	W		Patr. S
	Mingana Syr. 81			
1291/2	Add. 14699 = <i>Cat.</i> 304	M	*	Patr. S
1292 Jul		W	Mon. Yoldat Aloho,	Liturgical
	Sinai Syr. 92	CXXXIX	Sketis*	
1292 Sep	Vat. < Sinai	M	Sinai*	Bibl. NT
1292 Sep	Mosul (Scher) 99 =	M	Sinai*	
1292 Dec	Vorlage of Mingana Syr. E		Maraghha*	Patr. S
	156			
	Sinai Syr. 83			
1293 Mar	Sinai Syr. 227	M	*	Liturgical
1293 Jul	Sinai Syr. 236	M	Sinai*	Bibl. NT
1294 Mar	Karamlais 1	M	Sinai*	Bibl. NT L
1294/5	Sinai Syr. 210	E	Karamlais*	
1295 Mar	Sinai Syr. 75	M	Sinai*	Liturgical
1295 Sep	Sinai Syr. 95	M	Sinai*	Bibl. NT
1295 Sep	Sinai Syr. 217	M	Sinai*	Liturgical
1296/7	Sinai Syr. 80	M	Sinai*	Bibl. NT L
1297 Apr	Berlin, <i>Verz.</i> no. 182	M	Sinai*	Liturgical
1297/8	Vorlage of Berlin, <i>Verz.</i> no. W		Mon. Mattai	Patr. S
1297/8	83 and Mingana Syr. 212E		Khlat*	Patr. S
	Charfet, Sony 181			
1297/8	Paris Syr. 335	W	Manzikert*	Patr. S
pre 1298	Vatican Syr 622 < Diyarb. W?			Bibl. NT
1298 Mar	9	E	*	Bibl. NT G
	Dublin, Trinity Coll. 1504			
1298 Dec	Vorlage of Mingana Syr. 47 W		*	Patr. S
1298/9	Sinai Syr. 169	W		Canon Law
1298/9	Chicago A 11997	M	Sinai	Liturgical
1299 Dec	Urmia 194	W		Patr. S
1299/1300	Dolabani, <i>Caffer</i> , 237	E		Liturgical
1300 Mar		W	Gozarto d-Qardu	Liturgical

## Annotation

- 534 Jun Sinai Syr. 46: see Géhin 2007: 15.
- 586 For this famous manuscript, see now M. Bernabò (ed.), *Il Tetravangelo di Rabbula* (Rome, 2008).
- ‘613/4’ Hatch XL: Milan, Ambrosiana: Hatch’s date is incorrect, and the ms. is probably 8<sup>th</sup> cent.; see Géhin 2006: 15, and his ‘Reconstitution et datation d’un recueil syriaque melkite (Ambr.A 296 inf., ff.222-224 + Sinai Syr. 10)’, *Rivista di Studi Bizantini e Neoellenici* 42 (2005), 51-68.
- 705 pre Damascus Patr. 12/25: Various dates in the early eighth century have been given for this important medical

manuscript; for the date given here, see G. Kessel, ‘The Syriac Epidemics (Damascus, Syriac Orthodox Patriarchate 12/25) and the problem of its identification’, forthcoming.

- ‘719/20’ Chester Beatty 701: although the colophon indeed gives AG 1031 (= AD 719/20), the scribe must have omitted the number for the hundreds, for the hand cannot be so early; furthermore, *pace* Hatch, the manuscript is quite a developed West Syriac Fenqitho, which implies a date several centuries later. To judge by the script illustrated in Hatch, it would seem most likely that the date should have been AG 1<5>31, i.e. AD 1219/20.
- 723 Apr BL Or. 8606: for the colophon, see R.W. Thomson, ‘An eighth-century Melkite colophon from Edessa’, *Journal of Theological Studies* ns 13 (1962), 249-58; cp also Géhin 2007: 14.
- 758/9 Sinai Syr. 38: see Géhin 2007:9 and 2009: 77.
- 759/60 Pierpont Morgan 236: The colophon gives AG 1061 and AH 142; that the latter must be the correct one is indicated by the mention of ‘Mar Jacob, Catholicos Patriarch of the Church of the East’, who reigned from 753-73. (The colophon also mentions Ephrem, bishop of Beth Nuhadra who is otherwise unrecorded).
- 779 Jul Sinai Syr. 30: for this date (rather than 698, as given in Hatch, XLVI, and elsewhere), see S.P. Brock, ‘Syriac on Sinai: the main connections’, in V. Ruggieri and L. Pieralli (eds), *Eukosmia. Studi miscellanei per il 750 di Vincenzo Poggi S.J.* (Soveria Mannelli, 2003), 106-7, note 16.
- 794 Jun Mosul 94: For this manuscript see R. Draguet, *Formes syriaques de la matière de l'histoire Lausiaque*, I (CSCO Scr. Syri 169; 1978), 47\*-63\*, 83\*-93\* (the ms. number is there given as 801, ex 94).
- 834 BL Or. 8731: the date is given incorrectly as AG 1045, rather than 1145; see A. de Halleux, ‘Rabban Benjamin d’Édesse et la date du ms. B.L. Or. 8731’, *IV Symposium Syriacum 1984* (OCA 229, 1987), 445-51.

- 837 Mar Sinai M45N: this is part of the famous manuscript of Sahdona, nothing of which had hitherto been known as still being in St Catherine's Monastery; see Géhin 2007:19-20 and S.P. Brock, 'New fragments of Sahdona's Book of Perfection at St Catherine's Monastery, Mount Sinai', *Orientalia Christiana Periodica* 75 (2009), 175-8.
- 841 May See P. Kahle, 'The Chester Beatty manuscript of the Harklean Gospels', in *Miscellanea G. Mercati* 6 (Studi e Testi 126; 1946), 208-33.
- 867/8 Evidently once in Midyat; Dolabani gives no further information. Might this possibly have been the 'manuscript on parchment of the ninth century, containing a transliteration of the Greek Gospels in the Syriac letters', which O. H. Parry saw in Midyat, according to his *Six Months in a Syriac Monastery* (London, 1895), 211?
- 882 Mar 'Codex Syriacus Secundus': for this ms., originally belonging to St Catherine's Monastery, Sinai, see W. Strothmann, *Codex Syriacus Secundus* (Göttingen: Orientforschungen, Reihe Syriaca 13; 1977).
- 886 Vatican Syr. 623: see Géhin, 2006: 33-4.
- 902/3 BL Or. 5021: see S.P. Brock, 'Notulae Syriacae', *Le Muséon* 108 (1995), 74-6, and Géhin 2009: 84-5, who identifies this as part of Sinai M54N.
- 917/8 See L. Depuydt, 'Classical Syriac manuscripts in Yale University Library', *Hugoye* 9:2 (2006).
- 928/9 For the problem over the date, see S.P. Brock in *Journal of Assyrian Academic Studies* 21:2 (2007), 20.
- 932 Apr For this ms., which consists of folios recovered from a binding, see A. Moberg, *The Book of the Himyarites* (Lund, 1924); the manuscript was in a private collection in Sweden, but was on sale in London in 2007.
- 932/3 Sinai M15N: see Géhin 2009: 75-6.
- 936+ Add. 14645: The date of 936 which Wright gives for the manuscript in fact refers to the date of the translation, from Arabic into Syriac, of the Life of John Colobos; since the copyist describes the circumstances of this, it is

- likely that he was writing shortly after 936; see S.P. Brock, ‘Abbot Mushe of Nisibis, collector of Syriac manuscripts’, in E. Vergani (ed.), (Milan), forthcoming.
- ‘938/9’ Paris Syr. 169: as Zotenberg observed in his Catalogue, ‘la date est fausse’.
- 991/2 Harvard Syr. 176: for this date, rather than 732 in Hatch XCV, see J.F. Coakley, *The Typography of Syriac* (London, 2006), pp.9-10.
- 994 Aug Damascus Patr. 12/9: for a description, see also Dolabany, *CatJer.*, 129-32.
- 1000 Nov Paris Syr. 154: cp also F. Nau, *Journal Asiatique* XI.5 (1915), 534-5.
- 1000 Nov Dam. Patr. 12/20: see Dolabany, *CatDZ.*, 23-37, and A. Vööbus, *Handschriftliche Überlieferung der memredichtung des Ja'qob von Serug* (CSCO Subs 39; 1973), 95-8.
- 1014 Aug Mosul, Mar Tuma: see J. Leroy, *Les manuscrits syriaques à peintures*, I (Paris, 1964), 221.
- 1015 Jun Add. 12165: cp also A. N. Palmer, *Oriens Christianus* 70 (1986), 47.
- 1055 Jan Dam. Patr. 12/8: cp Leroy, *Les manuscrits syriaques à peintures*, I, 225-33.
- 1073/4? Add. 17923: see S.P. Brock in *Journal of Assyrian Academic Studies* 21:2 (2007), 22.
- 1126 Nov Mosul 4: the ms. is now Baghdad, Chaldean Patriarchate, 211: see R.J.V. Hiebert, *The Syrohexaplaric Psalter* (Atlanta, 1989), 8-9.
- 1031 Aug olim Leuven G 151: this is one of the Sinai manuscripts from Hiersemann *Katalog 500* (1922), no. 34, which was destroyed in the Second World War.
- 1031 Aug Dam. Patr. 12/13: see Vööbus, *Handschriftliche Überlieferung*, I, 138-41; Dolabany, *CatDZ.*, 59-71.
- 1059 Apr Paris Syr/70: cp also F. Nau, *Journal asiatique* XI.5 (1915), 492-5.
- 1092/3 Vatican, Barbarini Or. 118: cp Leroy, *Les manuscrits syriaques à peintures*, I, 236-7.

- 1138 Feb Lyon 1: for a translation of the long colophon, see A.N. Palmer, *Oriens Christianus* 76 (1992), 77-82.
- 1138 Aug Paris Syr. 51: for a translation of the colophon, see Palmer, *Oriens Christianus* 76 (1992), 82-5.
- 1149 Sep Dam. Patr. 12/4: for a translation of the long colophon, see Palmer, *Oriens Christianus* 76 (1992), 85-90.
- 1177 Jul Dublin, Chester Beatty 3: for the colophons, see P.E. Kahle, 'The Chester Beatty Manuscript of the Harklean Gospels', in *Studi e Testi* 126 (1946), 208-33.
- 1180 For a report of this ms. see the *Quarterly Report of the Assyrian Mission* XXVII (1897), 147-9. It was written 'in the time of Patr. Elia and Mar Sabrisho' of Mergi and Amadya'.
- 1188/9 Vatican Syr. 51: see H. Kaufhold, 'Über Datum und Schreiber der Handschrift Vaticanus Syriacus 51', *Aram* 5 (1993), 267-75.
- 1200/1 'Habouris ms.?': The final digit in the Seleucid date is unclear, and might be either (AG) 1512 or 1519 (AD 1200/1 or 1207/8; I was able to see the manuscript briefly before it was auctioned at Sotheby's London in July 1986).
- 1200/1 Barsaum, *Srit. I*, 343, where he gives AG 1512 for this illuminated manuscript from 'Ainwardo, and this should be accepted, rather than the date given by P. Harb, 'Unbekannte Handschriften in Tur 'Abdin', in *III Symposium Syriacum* (OCA 221; 1983), 350.
- 1204 May Damascus Patr. 8/11: this is the West Syriac collection of Canons published by A. Vööbus, *The Synodicon in the West Syrian Tradition I-II* (CSCO Scr. Syri 161-4; 1975).
- 1205/6 Cambridge, BFBS 446: this can be identified as the manuscript described, by I.H. Hall, 'On a manuscript of the Peshitto New Testament, with the Traditions of the Apostles', *Journal of the American Oriental Society* 14 (1890), Proceedings, lix-lxxxv.
- 1207 Qaita For this manuscript, dated AG 1518, 2<sup>nd</sup> Sunday of Qaita, see R. H. Gottheil, 'On a Syriac manuscript of

- the New Testament belonging to the Rev. Mr Neesan', *Journal of the American Oriental Society* 13 (1889), Proceedings, clxxxi-clxxxiii.
- 1209 May This manuscript was seen by A. Rücker on sale in Jerusalem in 1926: see his 'Bericht über einiger syrische Handschriften', *Oriens Christianus* III.2 (1927), 159-63.
- 1213 Jun See also Dolabany, *CatDZ*, 11-14; Barsawm, *Srit.* II, 42-57.
- 1217 Nov Dam. Patr. 12/11: see also Barsawm, *Srit.* II, 58-61.
- 1(2)19/20 Chester Beatty 701: see annotation to '719/20' for the revised dating.
- 1222 Jan Dam. Patr. 12/3: see Leroy, *Les manuscrits syriaques à peintures* I, 313- 20; Dolabany, *CatJer.*, 144-9.
- 1226/7 For this illustrated Gospel Lectionary, written for Hah, see Leroy, *Les manuscrits syriaques à peintures* I, 321-32; Dolabany, *CatDZ*, 143; and Barsaum, *Srit.* I, 132. (The AD date given by Harb, *III Symp. Syr.*, 352, is incorrect).
- 1229/30 For this illuminated manuscript, see the detailed description by I. Gülsen in *Qolo Suryoyo* 13 (1980), 24-22 [sic]; also in brief Barsaum, *Srit.* I, 133 (vid.), ZA and in his *History of Tur 'Abdin* (Glane/Losser, 1985), 133.
- 1236/7 Damascus: for this Euchologion, see Baumstark, 'Syrische und syro-arabische Handschriften in Damaskus', *Oriens Christianus* 5 (1905), no. 49.
- 1237/8 Chald. Patr. Baghdad 1225: for this manuscript, see J-M. Fiey, 'Résidences et sépultures des patriarches syriaques orientaux', *Le Muséon* 98 (1985), 160.
- 1238 Aug For the illuminations, see L. Doumato, in *Cahiers archéologiques* 52 (2005/8), 57-61.
- 1243/4 For this manuscript, see A. Desreumaux, *Apocrypha* 5 (1994), 144.
- 1260 May Vat. Syr. 559. The AG date can be read as either 1531 or 1571, depending on whether the ambiguous third digit is read as a *lamadhb* (= 30), or as an 'e (= 70).

- Since the day of the week is given (Saturday), and the ‘beginning’ of the month May, the reading 1571 is probably to be preferred, since 1 May 1260 was indeed a Saturday. For the later date, but based on different criteria, see J.M. Fiey, ‘Iconographie syriaque: Hulagu, Doquz Khatun... et six ambons?’, *Le Muséon* 88 (1975), 59–68.
- 1267 Jul Vat. Syr. 148: See also P-G. Borbone, *Egitto e Vicino Oriente* 26 (2003), 74.
- 1268 Jul BL Or. 3336: The digit indicating the decade is damaged, and could be read as [*arb*]‘in or [*tesh*]‘in, as well as [*shab*]‘in (i.e. AD 1238, 1288 are also possibilities); see S.P. Brock, *Hugoye* 6:2 (2009), 198.
- 1272 Sinai M71N. The scribe gives ‘one thousand, seven hundred, eight hundred!’. In Mother Philothea’s catalogue this is taken as AM 6780, and converted to AD 1272, using the standard Byzantine world era; since some other Sinai manuscripts use the Alexandrian world era, the date by this would be AD 1288.
- 1272/3 Dolabany lists nine illuminations; the artist is Dioscorus, known from other illuminated manuscripts (e.g. Leroy, I, 371–83).
- 1278 Aug Florence Or. 230. For this manuscript, see also A. Sawma, *Gregory Barhebraeus’ Commentary on the Book of Kings from his Storehouse of Mysteries* (Uppsala, 2003), 132–3.
- 1279/80 (not extant): according to a note in an East Syriac ms. in St. Mark’s Monastery, Jerusalem, this manuscript was copied by ‘Abdisho’ of Soba himself, and was seen in the Monastery of St Michael (Mosul): see the translation by H. Kaufhold, Introduction to I. Perczel (ed.), *The Nomocanon of Metropolitan Abdisho of Nisibis* (Piscataway, 2005), xiii.
- 1284/5 For other descendants of this ms., see Kaufhold, Introduction to Perczel (ed.), *The Nomocanon*, xiii.
- 1285 Aug The scribe of Mingana syr. 310 states that the original was in Bar ‘Ebroyo’s own hand, and was dated 22

- Aug AG 1596 (= AD 1285), in Mosul (August is the month given by Mingana, but see H. Takahashi, *Barhebraeus, A Bio-Bibliography* (Piscataway, 2005), 252 who gives ‘11<sup>th</sup> Teshri I’, i.e. October (see also p.251, on Damascus, Patr. 6/2, said to date from 1286).
- 1288/9 BL Add. 7173. For the date, see Wright, *Catalogue*, 1204.
- 1289 May The contents of this manuscript are given by J-M. Vosté, ‘Recueil d’auteurs ascétiques nestoriens du VIIe et VIIIe siècle’, *Angelicum* 6 (1929), 143-206.
- 1290 Jan Pampakuda 33. For this manuscript of Bar ‘Ebroyo’s Nomocanon, see H. Kaufhold, *Syrische Handschriften juristischen Inhalts in südindischen Bibliotheken* (Österr. Akad. Wiss., phil.-hist. Kl., Sb. 535 Band; Wien, 1989), 28-30.
- 1291 May Trichur 64. For this manuscript of ‘Abdisho’s Nomocanon, see H. Kaufhold, *Syrische Handschriften juristischen Inhalts*, 38-40, and his Introduction to the photographic reproduction, ed. I. Perczel, *The Nomocanon of Metropolitan Abdisho of Nisibis* (Piscataway, 2005).
- 1298 Mar Vat. syr. 622. For this manuscript, on blue paper, see P-G. Borbone, ‘I Vangeli per la principessa Sara’, *Egitto e Vicino Oriente* 26 (2003), 63-82.

## PRELIMINARY OBSERVATIONS

First of all, it is instructive to note the comparative figures for each century:

Century	No. of MSS	Syr. Orth.	Ch. East	Melk.
Fifth	6			
Sixth	45			
Seventh	16			
Eighth	23			
Ninth	45			
Tenth	26			
Eleventh	32	21	2	9
Twelfth	64	52	8	9
Thirteenth	235	107	49	79

The most striking feature here lies in the figures for the thirteenth century, significantly the time of the Syriac ‘renaissance’, which by far outnumber those of the other centuries; in this connection it should be noted that for the twelfth century, 52 out of the total 64 belong to the last four decades of that century; in other words, they too belong to the period of the Syriac ‘renaissance’. The earlier part of the twelfth century, by contrast, belongs to one of the thinnest periods, with no representatives at all in the second and sixth decade of that century. The only other decades for which no dated manuscripts are attested are the sixth and seventh decades of the seventh century, and the seventh and eighth decades of the tenth century. By contrast, the sixth and ninth centuries are remarkably well represented; this is of especial significance as far as the sixth century is concerned, given the fact that many texts ceased to be copied, or copied in full, after about the eighth century.<sup>7</sup>

It is only from the eleventh century onwards that script is normally a reliable guide to ecclesiastical origin. For the previous centuries it is only contents and/or specific information provided by the colophon that can be used as a safe criterion. On these grounds the following can be safely identified as either Melkite or belonging to the Church of the East (there is only a single dated Maronite manuscript, of 1266, that survives from the period under consideration):

Church of the East (14 mss):<sup>8</sup> 599/600, 614/5, 682, 699/700, 759/60, 766/7, 794, 861/2, 893/4, 899, 917/8, 928/9, 944/5, 981.

Melkite (9 mss): 723(Apr), 779, 817, 837 (Sinai Syr.), 882, 886, 917, 932/3, 933.

As for places where manuscripts were copied,<sup>9</sup> it is remarkable that Edessa is so well represented, despite complete gaps for the

<sup>7</sup> For this, see especially S.P. Brock, ‘Without Mushe of Nisibis, where would we be? Some reflections on the transmission of Syriac literature’, in R. Y. Ebied and H. Teule (eds), *VIIIth Symposium Syriacum = Journal of Eastern Christian Studies* 56 (2004), 15–24.

<sup>8</sup> For these, see in more detail S.P. Brock, ‘Early dated manuscripts of the Church of the East, 7<sup>th</sup> to 13<sup>th</sup> century’ [see note 4].

<sup>9</sup> In the following, since the place is indicated in the list of dated manuscripts above, for manuscripts dated by the Seleucid era, only the year for Jan. to Sep. is given.

tenth, eleventh and first half of the twelfth century; those for the late twelfth and thirteenth century were almost all written in monasteries on the ‘Mountain of Edessa’. Apart from two Melkite manuscripts (723, 837), all Edessene manuscripts are of Syrian Orthodox provenance:

Edessa (33 mss): 411, 474, 510, 528, 534, 541, 548, 553, 565, 723, 756, 775, 817, 822, 837, 866, 874, 1165, 1170, 1174(two), 1191, 1192(two), 1203(two), 1204, 1208, 1213, 1222, 1230, 1232, 1238.

Given that it has been the Dayr al-Suryan that has preserved a very high proportion of the surviving dated manuscripts of the fifth to thirteenth century, it is not surprising that it (or, in a few cases, another Egyptian monastery) has such a high number of manuscripts written there or elsewhere in Egypt:

Egypt (32 mss): 576, 816, 823, 888, 893, 903, 904, 927, 936, 936+, 957, 1049(?), 1081, 1085, 1101, 1102, 1172, 1199, 1223, 1225, 1234, 1237, 1239, 1240, 1245, 1247, 1251, 1254, 1255, 1256, 1257, 1292.

Also well represented are monasteries in the Melitene area, among which are four (1197, 1199, 1203, 1206) from the famous Monastery of Barsaumo):

Melitene area (15 mss): 993, 994, 1014, 1031, 1053, 1055, 1059, 1061, 1188, 1190, 1197, 1199, 1203, 1206, 1229.

Another famous monastery, that of Mar Mattai in north Iraq, is also quite well attested, all in the thirteenth century:

Mar Mattai (8 mss): 1218, 1220, 1225, 1260, 1264, 1269, 1284, 1298.

A certain number of manuscripts originate from monasteries in Tur ‘Abdin:

Qartmin (Mor Gabriel Monastery) (3 mss): 770, 1182, 1205.

Other Tur ‘Abdin monasteries (14 mss): 1165, 1184, 1188, 1194, 1195, 1204, 1202, 1214, 1217, 1227, 1230, 1241, 1248, 1254.

Of the East Syriac monasteries, two are quite well represented:

Mar Michael (6 mss): 1189, 1206, 1207, 1223, 1226, 1280

Rabban Hormizd (8 mss): 1074, 1200, 1207, 1208(two), 1211, 1223, 1289.

Some other famous monasteries are less well represented: Sabrisho<sup>c</sup>: 767, 1200, 1252; Elia: 918, 929; Awgin: 1186, 1287; Beth ‘Abe: 1218.

Since it is St Catherine’s Monastery, Sinai, which has preserved the vast majority of surviving Melkite manuscripts, it is not surprising that no less than 34 were written there in the course of the thirteenth century, mostly from the second half of that century, and above all during its last two decades. Though 837 was written specifically for the monastery (then, Mar Mushe), the only manuscript prior to the thirteenth century written there was 886.<sup>10</sup>

An important scribal tradition, not only in Syriac, was located in monasteries on the Black Mountain, to the north west of Antioch (8 mss):<sup>11</sup> 933, 1023, 1031, 1041, 1045, 1056, 1069, 1242. A further important Melkite scribal centre was Saidnaya (7 mss): 1186, 1208, 1214, 1215, 1220, 1236, 1241; later, near the end of the thirteenth century, several scribes working on Sinai state that they came from Saidnaya (1291, 1292, 1293, 1295). Of some significance is the presence of three Melkite manuscripts written in the Monastery of the Yoldat Aloho in Kaftun (1256, 1274, 1284).<sup>12</sup>

It is also instructive to observe the changing contents of the manuscripts over the centuries. Employing the general categories of Biblical, Patristic (Syriac), Patristic (Greek), Hagiography, Liturgical, Canon Law, Medicine and Philosophy, we find the following figures (the total number of dated manuscripts is also indicated for each century):

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<sup>10</sup> For early Syriac connections with Sinai, see further S.P. Brock, ‘Syriac on Sinai: the main connections’, in V. Ruggieri and L. Pieralli (eds), *Eukosmia. Studi miscellanei per il 75º di Vincenzo Poggi S.J.* (Soveria Mannelli, 2003), 103-17.

<sup>11</sup> For manuscripts written on the Black Mountain, see S.P. Brock in R. Schulz and M Görg (eds), *Lingua Restituta Orientalis. Festgabe für J. Assafalq* (Aegypten und Altes Testament 20; 1990), 59-67.

<sup>12</sup> For their interest, see R. Jabre Mouawad, ‘Les mystériaux monastères de Keftun au Liban à l’époque médiévale (XII-XIIe s.): maronite et puis melkite?’, *Tempora* 12/13 (2001/2), 95-113. In recent years some important wall-paintings have been uncovered in Kaftun: see M. Immerzeel, *Identity Puzzles. Medieval Christian Art in Syria and Lebanon* (Orientalia Lovaniensia Analecta 184; 2009), 94-9.

Century + total mss	Biblical	Patr. Syr.	Patr. Gk	Hagiogr.	Liturgical	Canon Law.	Med. Philos- ophy
5 <sup>th</sup> 6	2	1	2	1	-		-
6 <sup>th</sup> 45	13	13	17	3	-	2	-
7 <sup>th</sup> 16	8	3	6	1	1	1	-
8 <sup>th</sup> 23	10	3	7	3	2	-	1
9 <sup>th</sup> 45	10	27	29	3	5	-	1
10 <sup>th</sup> 26	14	2	2	4	2	-	1
11 <sup>th</sup> 32	14	10	7	1	12	-	-
12 <sup>th</sup> 64	34	4	1	5	19	-	1
13 <sup>th</sup> 234	97	37	-	1	84	1	3

### SOME NOTABLE TRENDS

Although dated manuscripts will constitute only a small proportion of the total number of surviving manuscripts for any given century, they are probably sufficient in number to allow us to observe certain general trends.<sup>13</sup> Here, attention might be drawn to the following ones.

Biblical manuscripts provide a high proportion for each century, with half (or over) of the total number for the century in the seventh, tenth and twelfth century. Lectionary manuscripts first appear in the ninth century, and there is a notable cluster of ‘masoretic’ manuscripts in the late tenth and early eleventh century.

Up to the ninth century translations of Greek patristic writers preponderate over native Syriac authors, but in the ninth century they are nearly equally balanced. In the following centuries Greek writers are much less well represented, and disappear entirely in the thirteenth century. Manuscripts combining both Greek and Syriac authors are poorly represented except in the ninth century (when there are ten such manuscripts); this combination is completely absent from the twelfth and thirteenth centuries. Although Syriac authors continue to be copied, with a quite high number in the thirteenth century, it is noticeable that, with the exception of Jacob of Serugh, these primarily concern writers of the ninth century and later.

Liturgy became increasingly common from the ninth century onwards; in the eleventh and twelfth centuries liturgical

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<sup>13</sup> See also the general remarks in ‘The Art of the Scribe’, chapter 8 in S.P. Brock and D.G.K. Taylor (eds), *The Hidden Pearl*, II. *The Heirs of the Ancient Aramaic Heritage* (Rome, 2001), 243–62, esp. 247–9.

manuscripts constitute approximately a third of the total for those centuries, while for the thirteenth century they are well over a third.

The numbers for the remaining categories are too low to discern any significant trends. It can be noted that, from the eleventh century onwards, the Melkite manuscripts are all either biblical (usually psalters) or liturgical.

Finally, it is interesting to note the different months in which manuscripts were completed (often, of course, the copying will have run over several months).<sup>14</sup> The figures for the period up to 1300 are as follows:

Teshri I (Oct.):	16	Nisan (Apr.):	29
Teshri II (Nov.):	18	Iyyar (May):	23
Kanun I (Dec.):	21	Hziran (Jun.):	18
Kanun II (Jan.):	17	Tammuz (Jul.):	30
Shbat (Feb.):	24	Ab (Aug.):	31
Adar (Mar.):	26	Illul (Sep.):	29
Total Winter months:	122	Summer months	160

Not surprisingly the total for the summer months, when daylight was significantly longer, is higher. What is surprising is the low figure for June (and comparatively low one for May); the significance of this is not (to me, at least) clear.

In conclusion it needs to be recollected that, especially once catalogues for several important Middle Eastern libraries become available, the present tentative checklist will undoubtedly need to be expanded, above all as far as the later centuries are concerned; nevertheless it is hoped that the present summary assemblage of materials will serve as a helpful initial basis for further studies.

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<sup>14</sup> This information is occasionally given by the scribe; a very informative modern colophon detailing this is to be found in the late Mor Julius Çicek's beautifully calligraphed Gospel Lectionary, published in reproduced form by the Bar Hebraeus Verlag in 1987.

# SYRIAC IN LIBRARY CATALOGUES

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## ABSTRACT

*The way in which library catalogues, and specifically on-line catalogues, treat Syriac materials is not always quite transparent. This article considers some aspects of cataloging that users may find it helpful to know more about: romanization of the Syriac script, access points in catalogue records for names and subjects, inclusion of manuscripts, and language-coding.*

This article concerns the way Syriac books and manuscripts appear in library catalogues generally, but particularly in the on-line catalogues with which we have all become more or less familiar since the early 1980s. That was when research libraries began to catalog<sup>1</sup> their books into computer databases using the so-called MARC (MAchine-Readable Cataloging) standard, and readers learned to search these databases by means of ‘on-line public access catalogues’ (OPACs). Since the mid 1990s, library OPACs have been accessible remotely on the internet, and most recently it has become quite easy for lay people to access catalogues such as OCLC WorldCat that show the holdings of libraries across the world. The benefits of this development have found their way to us Syriac scholars. At the very least we no longer have to go to the

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<sup>1</sup> In this article I spell the noun *catalogue* with a *u*, but the verb *catalog* without.

library to verify dates and places of publication; and those of us whose research involves the history of scholarship or bibliography have some powerful new tools. But at the same time that we enjoy the help that we get in this way, it is clear that the designers of catalogues and cataloguing agencies have not always catered for Syriac studies as well as we would like. This article deals in particular with four areas of cataloguing about which Syriac colleagues may like to be better informed.

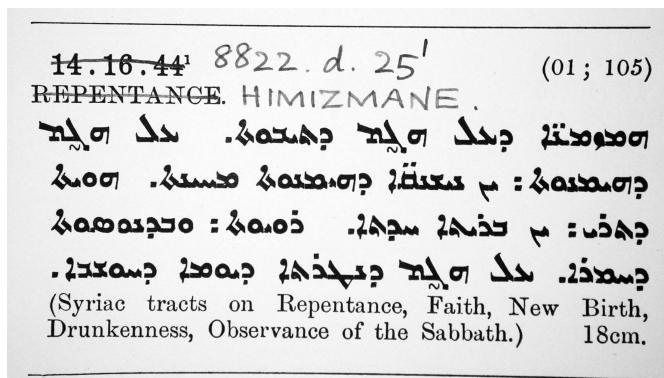
There is a sense in which my discussion here is a rear-guard operation. Some of the data in library catalogues, including high-level ones like WorldCat, are not as important as they once were. For example, if a book is accessible electronically in one or another ‘digital library’, then the reader will see an image of the title-page itself and will not need the transcription of the title-page data in the catalogue record; nor for most purposes will it be any longer of interest to know from WorldCat what libraries hold the original printed book. Or again, Google searches, links from Wikipedia, etc., often enough lead us to books without our coming anywhere near the ‘access points’ added to library catalogue records to facilitate finding them within the catalogue.<sup>2</sup> Over the horizon, perhaps library catalogues, if not libraries themselves, will indeed be marginal to our discipline. The reader of Kristian Heal’s contribution to this volume may well come to this conclusion. But for the moment, I believe it is still the case that library catalogue records are the first bibliographical resort for most of us; and the solid edifice of MARC records, built up over decades by professional cataloguers following strict rules, and being improved and added to all the time, is one of the intellectual assets of the world which it is not time to abandon yet. Here, then, are some remarks about the way Syriac appears in these records.

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<sup>2</sup> ‘Libraries have lost their place as primary information providers, surpassed by more agile (and in many cases wealthier) purveyors of digital information delivery services. Although libraries still manage materials that are not available elsewhere, the library’s approach to user service and the user interface is not competing successfully against services like Amazon or Google’ – Karen Coyle, ‘Resource Description and Access (RDA): Cataloguing rules for the 20th [sic] century’, *D-Lib Magazine* 13: 2 (January 2007).

## ROMANIZATION

In the days of card- and slip-catalogues, it was unproblematic to catalog a book with a title in Syriac only: the title was simply written by hand—or at Cambridge, where the slips were printed by the University Press, it was set in type. The examples in the Cambridge catalogue are mostly mission-press books, many of which are in modern Syriac.



Shown above is a slip made in 1901. (Of course, whether anyone would actually find this book in the catalogue with only ‘Repentance’ and the Syriac title for headings, is another question.) This facility was lost when catalogue records started to be typed into databases. For some other languages, it has been recovered in recent years. OCLC now allows records to be input using Arabic, Bengali, Chinese, Cyrillic, Devanagari, Greek, Hebrew, Japanese, Korean, Tamil, and Thai scripts<sup>3</sup>—but not yet Syriac. The MARC standard offers no impediment, but the makers of cataloguing software must enable each script, and as I understand it, this is not a straightforward matter. In 2008 a request to OCLC from the Middle East Librarians Association for Syriac to be prioritized was answered unfavourably.<sup>4</sup>

<sup>3</sup> <<http://www.oclc.org/support/documentation/connexion/client/international/>>

<sup>4</sup> The request also went to the Library of Congress and a committee of the American Library Association. It was dated 8 January 2008. I do not have details of the replies.

In the mean time—and doubtless even after the Syriac script is enabled<sup>5</sup>—Syriac must be typed into catalogue records in transliteration; and the lack of an official standard for this transliteration has had unfortunate effects. Lately, the proliferation of books with Syriac titles from the Middle East and the United States that has been facilitated by desktop publishing has magnified these bad effects. Some libraries have made records using local schemes, so that (for example) in OCLC now we find book-titles in Syriac beginning with *Ktaba*, *Ktara*, *Ktâbâ*, *Khabba*, *Khabba*, *Ketaba*, *Kethaba*, *Kethâba*, *Kethabba*, *Kethâbhâ*, *Ktobo*, *Ktovo*, *Ketobo*, and *Kethobho*—all rendering the same word ܟܬܒܐ. Other institutions, where the librarians were unwilling to proceed without an authorized scheme, began to pile up backlogs of uncataloged Syriac books. Official standards for transliteration are published by the Library of Congress and the American Library Association (LC and ALA respectively<sup>6</sup>), and my own involvement with Syriac started in 1994 with a petition to the Library of Congress. This proposed a scheme of transliteration initially devised by Sebastian Brock on behalf of the Oriental Institute at Oxford and touched up by me as a cataloger at the Harvard College Library. (Both these libraries had significant and growing backlogs.)

LC brushed us off at that time with the advice that Syriac, as (in their words) a Hebraic language, should be transliterated according to the published standard for Hebrew.<sup>7</sup> As we pointed out, this was practically unworkable, since the transliteration differed for every *bgdkpt* letter depending on whether it was spirantized (something that is sometimes indeterminate in Syriac), and it was also disagreeable in some other ways, most obviously in

<sup>5</sup> If the Syriac script available for MARC records does not include reading-signs such as vowel points, then transliteration will still be needed to capture all the information in the text. For other benefits of transliteration see e.g. Blair Kuntz, ‘Is the ISO’s Arabic transliteration scheme an improvement over Library of Congress?’, *MELA Notes* 78 (2005), 55–68 specif. 56.

<sup>6</sup> Hence the title ‘ALA-LC Romanization tables’, on line at <http://www.loc.gov/catdir/cpso/roman.html>. This covers some new languages since the last printed edition *ALA-LC Romanization tables: transliteration schemes for non-roman scripts* was published in 1997.

<sup>7</sup> Beacher Wiggins to S. P. Brock, 1 Feb. 1995. The Hebrew table is ‘applicable to all Hebraic languages’ (*Romanization tables*, 1997 ed., p. 68).

transliterating consonantal *waw* as *v* with a dot underneath, giving Syriac words a pseudo-Hebrew East European look. When these representations failed to move LC, at Harvard we decided to go ahead and make records, specifically for the backlog of Syriac books in the Harvard College Library Assyrian Collection, using the proposed but unapproved scheme. My count in February 2011 turned up 465 catalogued items in this collection, most of which have at least some part of the record in transliterated Syriac; to which total should be added 66 books (mostly from missionary presses) in Houghton Library. Other libraries have copied Harvard's records, and the scheme of transliteration now has a certain authority simply arising from its currency. I show here the Cambridge University Library OPAC record for the same volume whose earlier record was illustrated above. This exhibits (besides some more sophisticated cataloguing than was practised in 1901) the romanization of all the separate part-titles in the book.

<b>Main author:</b>	Stocking, William Redfield
<b>Title:</b>	On repentance, faith, new birth, drunkenness, sabbath-keeping.
<b>Other Entries:</b>	American Board of Commissioners for Foreign Missions American Mission press (Urmia, Iran) Hemezmāne d-'al hağat da-tyābutā. 'Al hağat d-haymānutā yan nišanqe d-haymānutā maheyāntā. Hwāytā da-tray yan britā ḥdatā. Rawāyatā w-badnāwsqtā d-ḥamrā. 'Al hağat da-nṭarta d-yoma d-hāwṣebā.
<b>Published:</b>	[Urmia, Iran : American Board of Commissioners for Foreign Missions, 1843].
<b>Description:</b>	194 p. ; 19 cm.
<b>Notes:</b>	A collection of five tracts originally published separately. Date and authorship from Malick. Title supplied by cataloguer. There is no title page or overall caption title.
<b>References:</b>	D. Malick, The American Mission press (2009) no. 18
<b>Copy notes:</b>	Item no. 1 in volume 8822.d.25.
<b>Subjects:</b>	Christian life. Syriac language, Modern – Texts.

#### Holdings Information

<b>Location:</b>	UL. Order in Rare Books Room (not borrowable)
<b>Classmark:</b>	8822.d.25

From this record (although of course the scheme is intended primarily for classical, not modern, Syriac) it is possible to see some of the outlines of the scheme of transliteration. It aims at the simplest possible rules, not trying to capture unwritten features of pronunciation such as the sounds of the *bgdkpt* letters or presence of *shewa*, or phonological deep structure such as the doubling of consonants. (These things also cannot be verified in J. Payne Smith's *Syriac English dictionary*, which we are assuming is the non-expert cataloguer's only resource.) The difference between Eastern and Western phonology, which is the particular difficulty of Syriac if a single system is to apply to it, is addressed by way of a compromise that favours the use of Payne Smith's dictionary but has special rules for texts printed in the East Syriac script.

Discussions aimed at securing an official scheme of transliteration got a new start in 2008 and are continuing as this article is being written. It is not too much to hope that the Harvard scheme just described will be essentially adopted by LC, but some considerations have come to the fore especially since new guidelines were laid down in 2010 for the approval of transliteration tables. The drift of these guidelines is against trying to record pronunciation, and in favour of a 1:1 mapping of characters in the roman script and the native script.<sup>8</sup> It is not yet exactly clear what changes may result from these considerations, and it would serve no purpose to record here the form of the scheme that is currently on the table. At the point where those involved in the discussions have agreed to a 'draft' scheme, it will be posted on the LC website for comments.<sup>9</sup>

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<sup>8</sup> See the 'Procedural guidelines for proposed new or revised romanization tables' document at <[http://www.loc.gov/catdir/cpso/romguid\\_2010.html](http://www.loc.gov/catdir/cpso/romguid_2010.html)>. Among the 'General Goals' are that 'The ALA/LC Romanization Tables should be transliteration schemes rather than replicating pronunciation. Pronunciation is variable around the world'; and 'Any future ALA/LC Romanization Tables should enable machine-transliteration as much as possible and preferably reversible transliteration.'

<sup>9</sup> <<http://www.loc.gov/aba/>>. This will be another step in the lengthy process of approval set out in the 'Procedural guidelines'.

## ACCESS POINTS

A major part of the cataloging rules in general use, known as *AACR2*,<sup>10</sup> concerns the creation of access points, or headings, that can be searched for in the catalogue. In the record above, ‘Main author’, ‘Other entries’, and ‘Subjects’ (and in the case of the record just illustrated, even ‘Title’) are not transcriptions from the book but access points created by the cataloger. In card-catalogue days each heading meant another card to be filed; but the OPAC has done away with the need for economy and catalogers can now add headings freely. These headings become entries in index files that can be browsed, e.g. for ‘author’ or ‘subject’ or ‘title’. In order to file usefully in an index, the forms of headings have to be controlled, and these controls are provided by the Library of Congress, in the form of ‘Library of Congress Authorities’. This is a database, also in the MARC format, containing ‘authorized’ headings for names (personal, corporate, and geographical), titles, and subject-headings of various kinds.<sup>11</sup>

Of particular interest to readers looking for books in the field of Syriac studies are the authorized headings for the names of persons, churches, and ethnic communities.<sup>12</sup> These belong, properly speaking, to the part of the LC Authorities database called the NAF or ‘name-authority file’; and the way that names enter this file is not altogether tightly controlled.<sup>13</sup> We have now for example the authorized personal names:

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<sup>10</sup> *Anglo-American cataloging rules* (2nd ed. 1978, revised in 1988, 1998 and 2002). At the time of this writing, a new standard to replace *AACR2* called *RDA* (‘Resource description and access’) is under test; but although it has important differences from *AACR2*, I do not believe anything in this article will be affected if (as is likely) it is implemented.

<sup>11</sup> This can be freely searched on line at <<http://authorities.loc.gov>>.

<sup>12</sup> Also of interest are the headings for liturgical books. But this difficult subject goes beyond Syriac.

<sup>13</sup> That is partly because libraries outside LC can contribute records to the NAF (see <<http://www.loc.gov/catdir/pcc/naco/naco.html>>), and partly because the forms mandated by the cataloging rules and by LC have changed over the years. Most of the recent Syriac name-authority records that I have noticed were created by LC. (This information can be read from field >040 in the record which has codes for the library that created the record and any libraries that have modified it.)

Aphraates, the Persian sage, fl. 337-345  
 Jacob, of Serug, 451-521  
 Isaac, Bishop of Nineveh, 7th cent.  
Sabrišō' I, Patriarch, d. 604  
 Bar Hebraeus, 1226-1286  
 Audo, Thomas, 1855-1918  
 Igħnatiūs Afrām I, Patriarch of Antioch, 1887-1957  
 Dinkha IV, Mar, 1935-

That is, some names appear in Latinized forms, some Anglicized, some in Arabic, and some in more properly Syriac forms; and titles and epithets are of various kinds. On the face of it, this seems a chaotic state of affairs. However, in practice this inconsistency is less of a problem than it looks. The name-authority index is downloaded into OPACs and contains cross-references. Searching for any of the following: *Gregory*, *Griguryus Bar 'Evraya*, *Ibn al-'Ibrī*, *Abū al-Faraj*, *Abulpharagius* – or any of 38 other forms,<sup>14</sup> will result in being directed to the main entry for Bar Hebraeus.

The coverage of Syriac literature in the name-authority file is not bad. I notice that many authority records have been recently created or updated,<sup>15</sup> and now such figures as Balai and Dionysius bar Salibi are there. Some important figures are not, however. An example is John bar Penkaye. From OCLC WorldCat it appears that for Mingana's edition in *Sources syriaques* (Mosul 1908) some catalogers have added an access point for *Bar-Penkaya [sic]*, *Yohannun*, 7th cent. and others for *Yohannàn bar Penkàye*, only the latter of which is at all likely to be hit on by any searcher (diacritical marks being disregarded in searches); but most have added no access point at all for him. Likewise, to find anything by Catholikos Eshai Mar Shimun requires guessing whether *Eshai*, *Shimun*, or even *Catholikos* might have been the cataloger's choice for an index-term without an authorized form of the name to use. In fact, Mar Shimun's most notable memorial, the translation of the *Book of the pearl* including his important introduction (*The book of Marganitha (the pearl) on the truth of Christianity* (Ernakulam 1965; 2nd ed. Chicago 1988)), appears in most catalogues with no access point

<sup>14</sup> This is, to be sure, an exceptionally large number, the result of a long history of scholarship on this figure and his presence in both Syriac and Arabic tradition.

<sup>15</sup> In the authority record, the date of the last revision can be found in field >005. The date of its first creation is in field >008.

for his name in any form. That is what is liable to happen in the absence of an authorized heading.

With the names of churches, the state of affairs has likewise improved in recent years. The LC file now contains the following names as authorized, with the dates of their last revision:

Catholic Church. Chaldean Patriarch <sup>16</sup> of Babylon (Iraq)	Feb. 2006
Catholic Church. Patriarchate of Antioch (Syrian)	Nov. 2007
Catholic Church. Maronite Patriarchate of Antioch	Oct. 2008
Church of the East	Aug. 2010
Assyrian Church of the East	Nov. 2010
Ancient Church of the East	Aug. 2010
Syrian Orthodox Church	June 2009
Syro-Malabar Church	Nov. 2006
Syro-Malankara Church	Feb. 2009
Malankara Orthodox Syrian Church	July 2010

Like personal-name records these records carry ‘see from’ fields for other terms, so that a cataloger or reader who searches on (for example) *Maronite Church* is redirected to *Catholic Church. Maronite Patriarchate of Antioch*. The correct and useful distinctions to be observed between *Church of the East* (for works about the church before the sixteenth century) and *Assyrian* and *Ancient Church of the East* were introduced in 2010. Of course, it is not to be expected that records for books cataloged before this time will be prioritized for correction in respect of these access points.

Subject-headings proper belong to a different part of the LC Authorities database, called LCSH after the print publication *Library of Congress subject headings* which preceded it and which still exists in its 32nd edition (2010) running to seven large volumes. Subject cataloging has always been exclusively controlled by LC, and outside input can only be by way of ‘proposals’ made to them. Even so, subject cataloging is probably the most endangered part of the cataloging enterprise, being more and more easily by-passed by other kinds of searches, and also vulnerable to collapse under the weight of its own complex rules.<sup>17</sup> It would not be worthwhile

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<sup>16</sup> *Sic*; but certainly a mistake for ‘Patriarchate’.

<sup>17</sup> See Karen Calhoun, ‘The changing nature of the catalog and its integration with other discovery tools’ (a report prepared for LC in 2006: <<http://www.loc.gov/catdir/calhoun-report-final.pdf>>), p. 33: ‘Interviewees had a lot to say about LCSH and library tradition for providing

to linger here over many details of Syriac topical subject-headings. Nor is there any need to comment on headings like **Syriac literature**; **Authors, Syriac**; **Syriac poetry**; or even **Syriac type** (a recent addition) and their subdivisions, all of which are parallel to headings for other languages.

Some comments need to be made, however, on the authorized subject-headings for Syriac ethnic groups, in particular:

Church of the East members  
**Assyrians**  
**Syriac Christians**  
**Jacobites (Syrian Christians)**  
**Chaldean Catholics**

The heading **Church of the East members** has very recently (April 2011) replaced the old and regrettable heading **Nestorians**.<sup>18</sup> The new term is probably intended to cover both ancient and modern times. It is a commendable change.<sup>19</sup> (Of course, it is not to be expected that libraries will remove **Nestorians** from old records anytime soon.) There is presently no proposal to replace the sister pejorative term **Jacobites**, and one cannot blame cataloguers for using it as long as it is authorized, but changing it to *Syrian Orthodox Christians* or some such would be a logical next step.<sup>20</sup>

To denote modern communities of Syriac heritage, that is, communities defined ethnically rather than ecclesiastically, the

subject access. Opinions ranged from the strongly critical to an attitude akin to quiet resignation. There were no strong endorsements for LCSH.'

<sup>18</sup> The heading **Nestorians** has I suspect done some mischief even apart from its own undesirability. John Joseph's book *The Nestorians and their Muslim neighbors* (1961) was catalogued by LC with only the subject-heading **Nestorians – History**, a fact that may have led to its being overlooked by at least one well-meaning scholar who did not think to search for the modern Assyrians of Iraq under the name 'Nestorians'. The heading **Assyrians** was available but failed to be assigned, even for the second edition of this book (2000), which had the new title *The modern Assyrians of the Middle East*. See my review in *Hugoye* 5: 1 (January 2002).

<sup>19</sup> It is right to give credit to Mr. Paul Crego at LC for the accomplishment of this reform. I also thank him for other help with points of information in preparing this article.

<sup>20</sup> A reader of this article in draft has fairly commented: This stuff happens only if people are prepared to formulate and submit the case. So the logical next step is for the specialists to work together, build a case (with suggested outcomes) and submit it to LC.'

available headings are all unsatisfactory. Even **Assyrians**,<sup>21</sup> the one secular term in the group, has the scope note in the authority record ‘Here are entered works on modern adherents of the Nestorian Church.’ That definition is taken broadly by catalogers; but it is clearly not intended to include West-Syriac ‘Assyrians’. Nor is there any term that does cover just the West Syriac community. On the other hand, it is not obvious what such a term ought to be, and we can hardly expect library terminology to step in and settle the matter of names for communities whose own members are often in disagreement.<sup>22</sup>

It is curious that subject-headings also include terms for churches. Thus we have the further topical headings:

Catholic Church Chaldean rite  
 Catholic Church Antiochene rite  
 Chaldean Church Maronite rite  
 Catholic Church Malankar rite  
 Syrian Church

Of these, the least problematic is **Syrian Church** which (at least if changed to *Syrian churches* as is currently proposed) is broadly useful. The logic of the others is hard to understand, since not only do they overlap the names in the name-authority file,<sup>23</sup> but they use names different from the ones there.

**Nestorian Church** was a heading until it was suppressed along with **Nestorians** in April 2011. We should now see no more records like the following one, for Christoph Baumer’s recent book *The Church of the East*.<sup>24</sup> I extract just the title, publication information, and added entries:

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<sup>21</sup> The authorized term was *Modern Assyrians* until the sixth edition of *LCSH* in 1957. In my opinion it would have been better retained.

<sup>22</sup> Or should LC consider the term ‘Assyrian/Chaldean/Syriac’ as used in the U.S. 2000 census?

<sup>23</sup> In the parallel case of **Methodist Church** the scope note explains that ‘Here are entered works on Methodist denominations treated collectively and works for which the individual Methodist denomination cannot be identified. Works on individual Methodist denominations are entered under the name of the denomination.’ The same logic here would eliminate all our Syriac-church headings except the last one.

<sup>24</sup> The LC record is at <http://lccn.loc.gov/2006298022>.

**Main author:** Baumer, Christoph.  
**Title:** The church of the East : an illustrated history of Assyrian Christianity / Christoph Baumer.  
**Published:** London ; New York : I.B. Tauris, 2006.  
**Subjects:** Assyrian Church of the East – History.  
                  Nestorian Church – History.

Nestorian Church was disallowed as an authorized name, for good reasons explained in notes in the authority record for *Assyrian Church of the East*; but at the time of cataloging, it was still allowed as a topical subject-heading.<sup>25</sup>

## MANUSCRIPTS

Chapter 4 of *AACR2* provides special rules for manuscripts within its cataloging framework; but libraries' uptake of this chapter, or of other cataloging manuals based on it,<sup>26</sup> has been much less than for the chapters on printed books. That is so anyhow for 'codex' or 'single-item' manuscripts (rather than archival collections, which dominate the manuscript business of most libraries). There are two obvious reasons. Firstly, the architecture of a catalogue record, whether on a card or in a MARC database, is devised for a single bibliographic entity and does not easily support the complex structure of a manuscript that might, for example, contain short sections by various authors, or be written by several scribes over a period of time, or be palimpsest. Secondly, collections of codex manuscripts were cataloged, to a great extent, in traditional formats on paper before the advent of computers, and have not been re-cataloged since. Certainly this second reason applies to the principal public collections of Syriac manuscripts.

Still, there is no doubt that where there is a will, and where resources exist, the MARC cataloging of manuscripts is feasible and very desirable. In the early 1990s, Houghton Library at Harvard embraced the project of making catalogue records for all its single-item manuscripts. The Syriac manuscripts were, in fact,

<sup>25</sup> Technically, *Assyrian Church of the East – History* is coded >610 ('Subject added entry – corporate name'), whereas *Nestorian Church – History* is coded >650 ('Subject added entry – topical term'). Correctly, this book should also have another subject added entry *Church of the East – History*.

<sup>26</sup> In particular, Gregory A. Pass, *Descriptive cataloging of ancient, medieval, renaissance, and early modern manuscripts* (2003; known as *AMREMM*).

the pilot for this project, and I introduced it, then not long begun, at the First International Forum on Syriac Computing in 1995.<sup>27</sup> I summarized the advantages of what I described as an ‘on-line catalogue’ over against a printed catalogue as ‘accessibility, searchability, and improvability’, and I believe these advantages are more generally appreciated now than they were at that time. Now that the project is complete, it is easier to see another advantage, namely how manuscript holdings appear in the context of the library’s whole collection. For example, a search by ‘author’ on Harvard’s OPAC for *John of Dalyatha* will retrieve:

1	John, of Dalyatha, 8th cent. <i>The letters of John of Dalyatha</i>	2006	Book
2	Vana, George <i>Unraveling a miscellany ...</i>	2004	Book
3	John, of Dalyatha, 8th cent. <i>La collection des lettres de Jean de Dalyatha</i>	1978	Book
4	John, of Dalyatha, 8th cent. <i>Works: manuscript, 1889</i>	1889	Ms
5	Theological works: manuscript, [14--]	1400	Ms

That is, this search retrieves everything by John of Dalyatha at Harvard: two editions for which he is the main entry; a further edition (in fact, a thesis editing an Armenian text that contains excerpts from his letters) for which he is an added entry; a manuscript of John’s works; and another manuscript with no main entry in which there is one work of John’s among others. Yet another advantage of putting records for manuscripts on the OPAC, not apparent in 1995, is that the MARC format supports hyperlinks, so that the record for a manuscript can display a link to other resources, in particular to images of the manuscript if the library has chosen to digitize it or any part of it.<sup>28</sup>

For all that, the number of libraries that have made MARC records for their Syriac manuscripts (or indeed, other codex manuscripts) is still small.<sup>29</sup> It is pleasant to imagine the world

<sup>27</sup> See my article, ‘Syriac manuscripts at Harvard: an on-line catalogue’ in G. Kiraz, ed., *SyrCOM-95 Proceedings of the First International Forum on Syriac Computing (June 1995)*, 41-50.

<sup>28</sup> In the case of Houghton Library records, there is also a link to a bibliography of publications relating to the item. This is a useful but high-maintenance amenity and it remains to be seen if it will be durable.

<sup>29</sup> I have only anecdotal evidence for this statement. For example: the survey of German cataloguing projects in Bettina Wagner, ‘Cataloguing of medieval manuscripts in German libraries: the role of the Deutsche Forschungsgemeinschaft (DFG) as a funding agency’, *RBM* 5:1 (2004), 38-51 does not mention any use of OPACs for manuscripts. But compare Werner Schwartz, ‘The OPAC as a finding aid for manuscripts’ (paper

inventory of Syriac manuscripts being accessible to searches on WorldCat by author, subject, etc., but unless other libraries with important Syriac collections take up the necessary and somewhat laborious task of ‘recon’,<sup>30</sup> this will not happen. Perhaps now it is more likely that we will eventually get this inventory on some other digital resource, and as the result of some project done outside the library world. That will be welcome, certainly, although we must hope that the designers of this resource contrive to impose on it some kind of system of controlled names and titles like the one we already have in library catalogues.

### SEARCHING FOR BOOKS IN SYRIAC

In an OPAC a reader cannot easily search *by* language.<sup>31</sup> One can, however, *limit* a search by author, subject, etc., to books in a particular language. MARC records contain a code for language in one or two places<sup>32</sup> and the OPAC program acts on this code. Language codes are part of the MARC standard administered by LC,<sup>33</sup> following ISO 639-2 *Codes for the representation of names of languages – Part 2: Alpha-3 code*, published by the International Standards Organization. In 2007 the ISO made some changes to the codes, one of which was to divide Syriac (previously coded *syr*) into two: classical Syriac (code *syc*) and modern Syriac (code *syr*).<sup>34</sup> These changes were taken over into the MARC standard, and caused instant disruption in OCLC WordCat. All existing records

given at the MELCOM International conference in June 2007), which argues for the same case that I am making here. His examples are Arabic manuscripts in the OPAC of the Niedersächsische Staats- und Universitätsbibliothek Göttingen.

<sup>30</sup> That is, retrospective conversion of existing cataloging to MARC.

<sup>31</sup> Library cataloging staff do, however, have some different search tools. A researcher who needs data about Syriac books issued between particular dates or at particular places, for example, may be able to call on their help.

<sup>32</sup> In field >008 bytes 35-7; and in field >041.

<sup>33</sup> MARC code list for languages: <<http://www.loc.gov/marc/languages/>>

<sup>34</sup> This should also have been the moment to hive off Christian Palestinian Aramaic, which however remains coded as Classical Syriac. There are likewise a Subject-heading *Syriac language, Palestinian* and a language subfield *Syriac (Palestinian)* which it is also high time to change.

for classical Syriac books had the code *syr* and so no longer turned up on searches limited to ‘classical Syriac’; while searches limited to ‘modern Syriac’ retrieved classical Syriac books as well as modern ones. In OPACs of libraries that have not changed their on-screen language-list to reflect the new codes, searching may not appear to suffer, but Syriac books accessioned since 2008 and coded *syc* will never turn up at all.

At Cambridge, we have now re-coded all records for books in classical Syriac catalogued before 2008, so that a reader who searches for items limited to ‘classical’ or ‘modern’ Syriac should get the correct results only. In other libraries, this exercise may not take place unless an interested party is present to urge it on; so readers may be warned not to be satisfied with the results of searches limited to ‘Syriac’ for some time to come.

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This paper has been written on the basis of observations of library catalogues in the period February-April 2011. The ground has shifted beneath the feet of the writer even as he has worked – an unusual experience in Syriac scholarship. Even so, I hope that the observations here will be helpful to colleagues – and that is still most of us – who use library catalogues.

*Additional note.* Since this article was finished, the scheme of transliteration referred to on p. 52 above has progressed toward official adoption by the Library of Congress. It may now (Nov. 2011) be viewed on the LC website at:

<<http://www.loc.gov/catdir/cpsu/romanization/syriac.pdf>>.

The most recent changes in the scheme, which make for differences from the one used in examples in this article are: (1) the introduction of the acute accent to denote the spelling of vowels with vowel letters (so distinguishing for example *zí riš* and *zí riš̄*); and (2) the abandonment of parentheses around silent letters.

# CORPORA, ELIBRARIES AND DATABASES: LOCATING SYRIAC STUDIES IN THE 21<sup>ST</sup> CENTURY\*

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## ABSTRACT

*This paper examines the implications of current library, publishing and research trends for Syriac studies. A good research library is essential to good scholarship, but the medium for delivering that library is changing, and Syriac scholars are increasingly working with both print and digital resources. Specialist on-line collections are supplementing the holdings of massive on-line repositories, providing open access to the majority of out-of-copyright works in the field. Moreover, it is becoming increasingly clear that the printed book is no longer the ideal container for certain types of information, and digital corpora and databases are being created and conceived to replace their print equivalents. Thus, databases are emerging as dynamic replacements for traditional Syriac reference works, and digital corpora are in preparation that supplement and facilitate access to the printed corpus of Syriac literature. In addition to examining the advantages promised to Syriac scholars by the digital research environment, this paper also considers some of the obstacles and disadvantages posed by this transition.*

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\* I gratefully acknowledge valuable conversations with and suggestions from Chris Erickson and Ryan Combs at BYU's Harold B. Lee Library, David L. Armond at the J. Reuben Clark Law Library, and Carl Griffin, my colleague at the Neal A. Maxwell Institute. I also want to pay tribute to Dr. George Kiraz, who has executed pioneering projects in all of the areas discussed in this paper.

To locate Syriac studies in the 21<sup>st</sup> century is to describe a research environment in which scholars work entirely without the printed page.<sup>1</sup> This is not intended as a provocative or dystopian notion—rather, it reflects the real and important shifts already taking place in the thinking and practice of library and publishing professionals, as well as in the way students and scholars are accessing texts and information. Since it is futile to resist the forces that are driving the digital future, the Syriac scholar would do well to be informed, to make use of the emerging resources, and be involved in shaping the tools that will best enhance the way we work and open the field to a wider variety of researchers. It is also important to recognize the limitations as well as the benefits of this new research environment.

## **LIBRARIES AND ELIBRARIES**

The history of Syriac studies could well be told in terms of the scholars' search for, or frustrated separation from, the books they wish to study. Hunayn ibn Ishaq, for example, sounds surprisingly contemporary when he writes in his letter on his Galen translations about the “books [he] had gathered one by one, during the whole of [his] life, since the time [he] had come of age, from the various countries in which [he] had traveled.”<sup>2</sup> Likewise in the numerous letters written by Timothy I to locate particular Syriac works,<sup>3</sup> we recognize the kind of requests that today are daily directed to the *Hugoye* email list. The problem suggested by these letters from the past and their equivalents in the present is that only in very rare circumstances are the scholars and the books in the same place. There are Syriac libraries without scholars and well-trained Syriac scholars with no library. This problem is exacerbated by the growth

<sup>1</sup> A useful discussion of the feasibility (as of 2010) of an all-digital research library can be found in Lisa Spiro and Geneva Henry, “Can a New Research Library Be All-Digital,” in *The Idea of Order: Transforming Research Collections for 21<sup>st</sup> Century Scholarship* (Washington D.C.: Council on Library and Information Systems, 2010), 5–80.

<sup>2</sup> John Lamoreaux, *Hunayn b. Ishaq: On his Galen Translations* (Provo: Brigham Young University Press, forthcoming) §2.4. Books which he then “lost in one fell swoop”!

<sup>3</sup> They are letters 3, 16–20, 22, 24, 33, 37–39, 43, 47, 49, as mentioned in Sebastian P. Brock, *A Brief Outline of Syriac Literature* (Kottayam, India: SEERI, 1997), 64.

of the field in the Middle East, India, and North America, where students trained in the great universities are getting jobs and making careers in far less well-provisioned circumstances.

Building a Syriac studies research collection has until now been the answer for an institution that wants to support a scholar working in this field. However, since collection development is not simply a matter of a library buying books, but also of cataloguing, accessioning, maintaining and curating a collection, building such a collection represents a substantial long-term commitment.<sup>4</sup> Many institutions will simply want to rely on inter-library loans to deal with the more arcane requests, though this is not inexpensive, and such institutions eventually lose credibility as net-borrowers in the system. Most importantly, however, is the fact that even in the best of circumstances where a Syriac scholar is fully supported in their research by their library, such print acquisitions support only a single scholar. When that scholar moves or retires, a Syriac specialist is not likely to take their place (because their college generally wasn't looking for a Syriac specialist in the first place), leaving the college with a collection that it still has to pay to maintain. Libraries are conflicted in situations like this. They want to serve patrons, while at the same time responding to the exigencies of space, costs, efficiency, competition, new technologies and changing metrics of effectiveness.

Of course the greatest change in the world of library science is the relatively recent rise of massive online book and document collections. Many online collections contain aggregated content

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<sup>4</sup> See Paul N. Courant and Matthew "Buzzy" Nielsen, "On the Cost of Keeping a Book," in *The Idea of Order: Transforming Research Collections for 21st Century Scholarship* (Washington, D.C.: Council on Library and Information Resources, 2010), 81-105. Even if Courant and Nielsen's estimates for the cost of maintaining printed books are inflated and the cost of maintaining digital resources naively low, as the question becomes one of either print or digital, print will lose out not least because of changing library usage practices. Note, for example, how the high estimated costs by Courant and Nielsen prompted Steve Kolowich to observe that, "The administrators who provide library budgets may be reluctant to fund new facilities to house print collections and may question large expenditures to support both print and electronic formats. Library directors must consider not only the immediate expectations of faculty, but also the long-term goals for the library" ("E-Library Economics." *Inside Higher Ed.* February 10, 2010).

produced by library services companies, accessible to libraries by subscription.<sup>5</sup> Individual publishers, such as Cambridge, Oxford and Brill also have their own online subscription services. Through these services, libraries and their patrons have access to hundreds of thousands of electronic books, journal issues and dissertations from a variety of sources.

Other projects are generating or providing freely available digital content, mostly out of copyright material. The *Google Books* project has scanned over ten million volumes in only five years. *Europeana* aggregates content from all over Europe, making over six million digital items available. *Internet Archive* offers over a million volumes, in addition to millions of other digital items. What's more, *Internet Archive* have now relaunched their Open Library project in an effort to use crowd-sourcing to create an online annotated catalogue of every book ever published, linking out, wherever possible, to electronic copies in its own holdings.<sup>6</sup> This is to say nothing of the thousands of smaller online collections and websites that support the work of hundreds of academic disciplines, including Syriac Studies.<sup>7</sup>

Several institutions have created online collections for Syriac studies. I mention here only the four collections with which I am best familiar, namely the joint BYU-CUA Syriac Studies Reference Library (online since 2007); the joint Beth Mardutho-CUA eBeth Arké, now hosted by HMML; the valuable collection recently put online by the Goussen Library in Bonn; and the collection of books, articles and manuscripts available on the website of the Center for the Preservation of Ancient Religious Texts at BYU (see the Appendix for details). These institutional efforts are

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<sup>5</sup> Such as *Ebrary* (more than 435,000 titles), *JSTOR* (more than 260,000 journal issues), *Project Muse* (more than 144,000 journal articles), *Questia* (more than 76,000 books and over 2 million journal articles) and *Proquest* (more than 2 million dissertations).

<sup>6</sup> <http://openlibrary.org/> (last accessed 5/26/2011).

<sup>7</sup> <http://www.intute.ac.uk/> (last accessed 5/26/11) provides an annotated catalogue of 120,000 websites useful to students and scholars, including over 1,400 for religion and theology. Note, however that funding for the maintenance and development of this site ended in July 2011. Also, see Dr. Meriel Patrick's useful article, "Disentangling the Web: A Guide to Online Resources for Theology," *The Expository Times* 121.5 (2010): 213-217.

supplemented by an informal network of colleagues exchanging copies of electronic books they have found online or have produced themselves.

Most of these projects started before the Google Books initiative, and despite the massive amount of work done by Google, these specialist collections still contain many unique items. This is not just because Google has digitized less than 10% of the 125 million volumes recorded in WorldCat. Rather, it is because many books in our field are only found by those who, like Hunayn ibn Ishaq, are willing to spend a lifetime searching for them in the dark corners of the world's libraries, bookshops and personal collections.

Of course, Hunayn's frustrations are read with particular empathy by any scholar who has tried to find, and then see a manuscript held in a Middle Eastern collection. This is why, without doubt, the most important digital initiative in our field in the past few years is that of the Hill Museum and Manuscript Library, under the guidance of Fr. Columba Stewart.<sup>8</sup> However, although it is hoped that this project will ultimately result in an online collection, patrons not working in Collegeville will still receive their manuscripts through the post, though on a disc instead of on microfilm. The prize for the largest online collection of manuscripts may yet go to the Vatican Library. However, though they have announced plans to undertake a ten year project to digitize their entire collection of 80,000 manuscripts, it is not yet clear how and under what terms it will be made available. We can only hope that the arrangement will be a success, and encourage other major research libraries to do the same with their manuscripts.

The point of this recitation is twofold. Firstly, to show how quickly we can transition into an era where scholars in Syria or Saskatchewan have online access to a greater collection of books and manuscripts in Syriac studies than they could ever hope to find in any single library. Secondly, these various projects and services indicate that libraries are quickly entering this new world of digital content. An inherent conservatism may have led to a substantial overlap between the print and digital holdings in most libraries, but

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<sup>8</sup> Two other projects, which we all hope will one day end up as online collections, make up in quality what they may lack in quantity, namely the exciting new finds of Deir es Suryan, and St. Catherine's Monastery.

the difficult decisions forced upon libraries by the economics of the digital revolution are no longer being deferred. There are also still concerns about the possible incompatibility of the goals and objectives of libraries and the various digital content providers, and certain copyright issues may also be unresolved (so none are willing to adopt a scan and burn, or digitize and discard policy). Yet, while these issues are being resolved libraries are ineluctably transforming into subscribers, creators and curators of digital collections. Moreover, libraries will increasingly be assessed not simply by the number of books on their shelves and the number of people who walk through the door, but also by the number of bytes they have produced in online collections and the number of hits on their website.<sup>9</sup> Thus libraries are turning to their own unique content and making that material the focus of new online collections. This trend has and hopefully will continue to benefit Syriac studies directly.

## DATABASES AND THEIR USES

Many scholars exhibit the propensity to collect and organize materials, to produce finding aids and other such data and metadata. This quality is not always fully appreciated. The more dynamic C.C. Torrey, for example, is said to have thought Carl Brockelmann dull because he compiled “vast files of notes on cards.”<sup>10</sup> Of course, the value of Brockelmann’s early databases is demonstrated by the daily recourse made by scholars to the works derived from them (Torrey’s work, on the other hand, has not aged quite so well). Anton Baumstark’s invaluable *Geschichte der syrischen Literatur* is likewise the product of an inveterate collector of data.<sup>11</sup>

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<sup>9</sup> Since 2006, the Association of Research Libraries (ARL) has surveyed libraries about the collections they have digitized, the number of items in that collection, and the total size of digitized collections. See <http://www.arl.org/stats/annualsurveys/sup/index.shtml> (last accessed 5/26/2011). I’m grateful to David Armond for this note.

<sup>10</sup> Cyrus Gordon, “Philology of the Ancient Near East: My Seventy Years in Semitic Linguistics,” *Built on Solid Rock. Studies in Honour of Professor Ebbe Egide Knudsen on the Occasion of his 65th Birthday*, ed. E. Wardini (Oslo: Novus Verlag, 1997), 91-101, citing from page 97.

<sup>11</sup> In a current project to prepare an index to his manuscript citations, for example, we have discovered that Baumstark makes no less than nine and half thousand individual references to Syriac and other manuscripts.

It may seem strange to talk about Baumstark and Brockelmann creating databases, until we recognize the fact that the handbook, the history of literature, the bibliography, the clavis, the manuscript catalogue, the concordance and the lexicon are all, in essence, databases. The problem is they are databases that have become calcified in print, leaving us with only a limited number of queries that we can make of the data, queries that had to be anticipated by the author and added to a print volume in the form of indices and tables or other structural features. Though such indices and structural features are a form of expert filtering, as a digital resource such filtering is not as static as it is in print publications. You can have a copy of Jessie Payne Smith's dictionary that can be displayed in both root *and* alphabetical order, in which the usage examples can be searched as well as the headwords—a dictionary that works just as well from English into Syriac as it does from Syriac into English. When converted into electronic databases, you can easily look up the manuscript citations in Baumstark; view Moss by ancient or modern author, or by subject, or year of publication, or publisher or journal; you can examine manuscript descriptions in chronological order, or by scribe, or monastery, or donor, or original collection, or by content, or any combination of these—it is all a matter of how the data is tagged. Put in these terms, hopefully it is clear not only that we are all already using databases, but also that our existing and future tools should be accessible as electronic databases even if they also appear and are used as print publications.<sup>12</sup>

In preparing a database, careful consideration needs to be given to encoding or tagging the data, or setting up the right fields in a database structure. In the end, a database is only as useful as its structure permits. Usability is a function of filtering the data and the better the data is encoded the more effectively it can be filtered. The TEI standards have been well thought out in this regard, and worth adopting when taking a standards-based approach to preparing and annotated a database. However, as many standards have been created for projects much larger and more complex, it is

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<sup>12</sup> It is vital, however, not to discard the achievements of such print resources when converting them to a digital format. The presentation layer or user interface of a database should be every bit as elegant, well-designed, typographically pleasing and easy to use as the best print publications.

important not to let the over engineering impulse drown a project in metadata.

Perhaps the single most pressing concern regarding database projects is the risk of obsolescence. A database can be lost because of its dependence on obsolete software or hardware. For data to survive it needs to be standards based, platform independent and regularly migrated and updated—in other words, it requires a lot more care and feeding than a book! The most effective method of ensuring the longevity and use of data is to share it. In the library world they use the acronym LOCKSS—Lots of Copies Keeps Stuff Safe. This applies to all digital materials, not only databases. Unless a database is maintained by a business or an endowed Institution it will almost certainly become obsolete in a generation, if not earlier. However, if it is constructed using standardized encoding, such as TEI, and set free to be repurposed and reused in a variety of different environments, it may long outlast its original creator.<sup>13</sup>

All of these considerations are evident in the extremely well executed and promising *Syriac Reference Portal* that is being built by the Syriac Research Group at the University of Alabama under the direction of David Michelson. The aspirations of this project are the natural extension of a full appreciation of the power of well-structured data. In this case, the combination of structured manuscript catalogue data, classified bibliographies, geographic data, and a multi-lingual authority file for referencing Syriac authors, works and place names (supplanting a traditional Clavis and gazeteer) will result not only in a powerful reference tool but in a new ontology of Syriac Studies.<sup>14</sup>

The *Comprehensive Bibliography on Syriac Christianity* is another database that will doubtless become foundational to the digital infrastructure of Syriac Studies, not only because it comprises over 14,000 bibliographical entries, but because these entries have been enriched with more than 2,500 different keywords to facilitate an

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<sup>13</sup> “Resources that are encoded using open standards have a greater chance of remaining accessible after a long time, rather than those resources that are not.” Herna L. Victor et. al, “Preserving Object-relational Databases for the Next Generations” (Fifth International Conference on Digital Information Management, 2010), 12. I thank David Armond for this reference.

<sup>14</sup> <http://www.syriac.ua.edu/> (last accessed 5/16/2011)

array of specific and general searches. Like all such tools,<sup>15</sup> this *Comprehensive Bibliography* builds upon decades, if not centuries, of patient bibliographical research. However, the new medium of delivery has allowed the editor, Sergey Minov, to think beyond the temporal and disciplinary boundaries that define all existing print bibliographies and create something that is deliberately comprehensive, not only in terms of coverage but also access.

## CORPORA

To call an annotated corpus a database, though accurate, is perhaps misleading. It may be better to think of a corpus as structured and annotated text. The purpose of adding structure and annotation is not to bypass engagement with the text but to facilitate it—to expedite the space between ideas and engagement with the textual evidence related to those ideas. Certainly this is the goal of the BYU-Oxford Corpus of Syriac Literature.

When this corpus project began five years ago, we felt that it was best to begin with a small feasibility study. This was to involve preparing a modest sample corpus, and working with computer scientists to demonstrate that with the right computational framework we could indeed greatly reduce the time it traditionally took to annotate a corpus. The problem we wanted to solve was articulated by George Kiraz nearly twenty years ago when he observed, “The major task in concordance generation is the tagging of each word in the text... This [...] is a long and tedious process. If one considers generating a concordance to the OT or the works of Ephrem, this process can take years, if not decades (it took the Way International 15 years to produce their database of the NT!).”<sup>16</sup> It was simply necessary to find a better way, hence the crucial collaboration with computer scientists.

Thus far, over six million words of Syriac have been transcribed from published editions and manuscripts, representing over 500 individual works in a variety of genres, written by nearly 100 different authors spanning the second to the eighteenth

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<sup>15</sup> For example, the Hebrew University’s RAMBI database (<http://www.jnul.huji.ac.il/rambi/>).

<sup>16</sup> Kiraz, George A., “Automatic Concordance Generation of Syriac Texts,” in *VI Symposium Syriacum*, ed. René Lavenant (OCA 247. Rome: Pontifical Oriental Institute, 1994), 461-75; citing from page 475.

century.<sup>17</sup> An electronic lexicon is in preparation, which will be integrated into the corpus and also serve as a stand-alone resource. Five years of research has been invested in developing efficient computational tools for segmenting and tagging the corpus. Major computational issues have been explored and resolved in published research papers, as well as dissertations and theses.<sup>18</sup> The general progress of the project has also been presented at conferences, and the corpus is already informing the research of Syriac scholars.

The next step in the project is to begin to encode the texts according to TEI standards, and then proof, tag, and publish the corpus. The project is currently focused on texts that are part of specific research projects, including a projected concordance to the poetic works of Ephrem the Syrian. However, even in its raw state the corpus has some value to scholars. Hence the plan to begin to publish the entire corpus immediately text by text as the TEI encoding is added (these texts will be labeled as provisional). Then, as each text is proofed and corrected, and each word is tagged and linked to the dictionary, it will be labeled as final data.

As the corpus grows the lexical database will expand. We anticipate adding numerous new words to the lexicon, as well as providing citations for rare words. However, these developments only hint at the scope and potential of a dictionary linked to an expanding corpus. Usage examples and frequency data will also be added to the entries, as well as details of the first occurrence in the corpus of a given word and its usage over time. We are thus creating the infrastructure in which a new and complete *Thesaurus Syriacus* is finally conceivable.<sup>19</sup>

<sup>17</sup> Equivalent to about 250 CSCO volumes (only 120 volumes of Syriac text have appeared in that series so far). Sebastian Brock once observed in casual conversation that, “The corpus is our life,” referring to the CSCO. Certainly, CSCO, PO and other great Syriac editing projects stand at the heart of our corpus project. Like Jacques Paul Migne two centuries ago, we can only hope to do great things by building on the work of others—though unlike Migne we will scrupulously acknowledge our sources!

<sup>18</sup> The research team has included three BYU faculty members from Computer Science and Computational Linguistics, three BYU PhD students, and two BYU MSc students, as well as several undergraduates.

<sup>19</sup> It is our hope that the corpus project will be seen as a useful and integral part of many research projects, and that colleagues working on particular texts, genres, or authors will want their material included in the

While the Oxford-BYU Corpus struggles to become a viable research tool, scholars have ready access to the wealth of material available at the Comprehensive Aramaic Lexicon.<sup>20</sup> This integrated lexicon and corpus offers full keyword searches of a substantial collection of fully annotated Syriac texts, together with comparative lexical analysis.

## CONCLUSION

Well-conceived digital resources clearly add value to the discipline, but they do not always have academic value according to the metrics currently used for rank advancement or assessment exercises. For the time being this will inhibit their proliferation. This is a transitional period, one in which scholars working on corpus or database-like projects will need to take the initiative, and the risk, to think beyond their print publications, and bear in mind that the material that they have worked hard to gather and produce could be considerably more useful to a much greater constituency in the form of an electronic database. Thus, suitable projects should be undertaken with one eye on the present and one on the future.

However, the impermanence of digital projects is disconcerting. All web-based projects are currently hot-house flowers, requiring constant tending to survive. Close adherence to broadly accepted standards can help to mitigate such a concern, but what is needed is the digital equivalent of printing and binding—some more permanent receptacle for the distribution and preservation of data—before non-institutional databases can survive and flourish.

Finally, despite the triumphal tone of much of this paper, it is not yet clear how and to what extent the digital revolution will change Syriac studies. Certainly it will shorten the path from posing research questions to gathering the data to answer them. It could also help decrease the time it takes to obtain mastery in a research area. As R. Keith Sawyer observed, “sociocultural theory argues that before becoming creative, individuals must become socialized into the field and internalize the domain. In this approach,

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corpus. However, we are also committed to growing and refining the corpus through our own efforts.

<sup>20</sup> <http://cal1.cn.huc.edu/> (accessed on 11/15/2011).

individuals would not be expected to be productive or to generate important works until they'd fully internalized the domain.”<sup>21</sup> Digital resources could certainly help shorten the time it takes to internalize the field of Syriac studies and become a productive scholar within the field.

Will such benefits necessarily result in a steady democratization of the discipline? Certainly the ready availability of digital resources will enable Syriac scholars to flourish in any location, thus challenging the assumption that there is a necessary connection between our field and its historical centers of activity with their well-stocked libraries. Nevertheless, the well-stocked library of a great university is only one part of what generates a synergistic academic environment. Scholarship flourishes when one is immersed in an academic culture, and despite the rise of academic social media sites, on-line bibliographical guides and specialist mailing lists, there is still no digital substitute for the noetic connections made in the common room over a hot drink and a biscuit.

## **APPENDIX :** **SELECT DIGITAL RESOURCES FOR SYRIAC STUDIES<sup>22</sup>**

### **Books**

CPART, BYU: <http://cpart.byu.edu/?page=99&sidebar>

eBeth Arké, Beth Mardutho/CUA/HMML:

<http://www.hmml.org/vivarium/BethArke.htm>

Europeana: [www.europeana.eu](http://www.europeana.eu)

Gallica: <http://gallica.bnf.fr/?lang=EN>

Google Books: <http://books.google.com/>

Goussen library collection:

<http://s2w.hbz-nrw.de/ulbbn/nav/classification/16431>

<sup>21</sup> Sawyer, R. Keith, *Explaining Creativity: The Science of Human Innovation* (Oxford: Oxford University Press, 2006), 162. I am grateful to David Armond for this insightful reference.

<sup>22</sup> I'm grateful to Gabriel Rabo, Nikolai Seleznyov and Hidemi Takahashi for contributing to this list. Gareth Hughes (University of Oxford) has created a useful tool to simultaneously search all of these resources, which is available here:

[http://www.garzo.co.uk/documents>Select\\_Syriac\\_eResources.html](http://www.garzo.co.uk/documents>Select_Syriac_eResources.html)

Internet Archive: [www.archive.org](http://www.archive.org)

Ishtar Broadcasting Corporation:

<http://www.ishtartv.com/books.html>

Leiden University Repository: <https://openaccess.leidenuniv.nl/>

Suryoyo Online, Library:

<http://www.suryoyo.uni-goettingen.de/library/>

Syriac Studies Reference Library, BYU/CUA:

<http://www.lib.byu.edu/dlib/cua/>

## Corpora

Comprehensive Aramaic Lexicon: <http://cal1.cn.huc.edu/>

Oxford-BYU Corpus:

<http://cpart.byu.edu/?page=112&sidebar>

Syriac Library (maintained by Roger Pearse):

<http://www.tertullian.org/rpearse/thesyriaclibrary/>

## Databases

Comprehensive Bibliography of Syriac Studies:

<http://www.csc.huji.ac.il/db/browse.aspx?db=SB>

Dukhrana Multiple Lexicon Search:

<http://dukhrana.com/lexicon/search.php>

Syriac Reference Portal: <http://www.syriac.ua.edu/>

## Email Lists

Hugoye List: <http://groups.yahoo.com/group/hugoye-list/>

North American Christian Arabic Society List:

<http://groups.google.com/group/nascas>

Suryoyo-Online:

<https://listserv.gwdg.de/mailman/listinfo/suryoyo-online>

## Journals

*Collectanea Christiana Orientalia*:

<http://www.uco.es/investiga/grupos/hum380/collectanea/no/de/4>

*Hugoye: Journal of Syriac Studies*:

<http://www.bethmardutho.org/index.php/hugoye/volume-index.html>

*Parole de l'Orient:*

<http://documents.irevues.inist.fr/handle/2042/34760>

*Syria. Archéologie, Art et histoire:*

<http://www.persee.fr/web/revues/home/prescript/revue/syria>

*Zeitschrift der Deutschen Morgenländischen Gesellschaft:*

<http://menadoc.bibliothek.unihalle.de/dmg/periodical/titleinfo/2327>

*Zeitschrift für Semitistik und verwandte Gebiete:*

<http://menadoc.bibliothek.unihalle.de/dmg/periodical/titleinfo/2341>

## Manuscripts

## Beinecke Library, Yale:

<http://beinecke.library.yale.edu/digitallibrary/>

## Biblioteca Medicea Laurenziana:

<http://teca.bmonline.it/TecaRicerca/index.jsp>

## CPART, BYU (St. Mark's Convent):

<http://cpart.byu.edu/?page=126&sidebar>

e-Corpus: <http://www.e-corpus.org>

## Hill Museum and Manuscript Library:

<http://www.hmml.org/vivarium/>

## Manuscripts of the Mediterranean (Manumed):

<http://data.manumed.org/index.php>

## Mingana Manuscripts:

<http://vmr.bham.ac.uk/Collections/Mingana/part/Syriac/>

## Various Syriac Manuscripts online (maintained by Steven Ring):

<http://www.syriac.talktalk.net/On-line-Syriac-MSS.html>

# A GUIDE TO MANUSCRIPTS OF THE PESHITTA NEW TESTAMENT<sup>1</sup>

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## ABSTRACT

*This Guide is derived from the work of a forthcoming critical edition of the Corpus Paulinum in the Peshitta version. Its purpose is to guide scholars to the textual character of a manuscript by offering 227 test units, which are able to reveal the degree of participation in the dominant Eastern standard text. The article introduces the Guide, and the Appendices offer a specimen of the Guide itself based on a selection of manuscripts.*

The idea of a special *Guide* to New Testament manuscripts was born during the collations of Peshitta manuscripts. The general background is a project of a NT Peshitta edition (*Corpus paulinum*) launched by the present writer about ten years ago.<sup>2</sup> In the very

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<sup>1</sup> The original title of my paper was *A Guide to New Testament Manuscripts and Editions*. I hope to offer a separate Guide to editions of the Peshitta NT in the near future. This future Guide will offer a collation of the most important Syriac NT editions and the manuscript support for the variants.

<sup>2</sup> Since 1999 first attempts to prepare a new edition of the *Corpus paulinum* in the Peshitta version were made in the Institute for New Testament Textual Research at Muenster/Germany. In 2000 a draft of the new project was presented at the 8<sup>th</sup> International Symposium Syriacum at Sydney, see A. Juckel, ‘The Peshitta Version of the New Testament: Towards a Critical Edition of St. Paul’s Letters’, *The Journal of Eastern*

beginning, the project was designed as an update (with apparatus criticus) of the majority-based *Praxapostolos* included in the volume issued by the British and Foreign Bible Society in 1920. However, the results of working on the corpus of Pauline letters demonstrated the need for editing along ecclesiastical and historical lines and for introducing a concept we may call ‘history as criticism’. Due to the revisional character of the earliest NT Peshitta text (most traceable in the Gospels), this ‘criticism’ cannot aim at establishing an ‘original’ text, but rather at distinguishing its earliest stage from the further textual development during the Byzantine and Islamic periods. Therefore, the new design of the project was to establish the editorial policy upon the ecclesiastical and historical lines of transmission, i.e., to distinguish the Eastern and Western textual traditions; and to consider the impact on the later formation of the text that resulted within distinct time periods of the history of the Syrian Churches.

Because this new design called for a more comprehensive use of the existing witnesses (esp. of the later ones) than the previous non-historical design, the number of manuscripts (at least 130) from the 5<sup>th</sup> to the 16<sup>th</sup> century of the *Corpus paulinum* in the Peshitta version became the most challenging problem of the project. To get control of this problem of abundant manuscript attestation, two different guides to the manuscripts were necessary: An inventory of the existing witnesses; and a selection of specific test units (variants) based on the collations. The purpose of the second guide was to determine the textual character and the ecclesiastical affiliation of the single manuscripts, esp. their participation in the Eastern standard text of the 7<sup>th</sup>/8<sup>th</sup> century. The idea behind the second guide was to produce a tool for identifying manuscripts of the uniform Eastern standard text

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*Christian Studies* 56 (2004) 95-103. However, the project was cancelled in 2002 from the agenda of the Institute. In the same year, it was resumed as a private project by the present writer in cooperation with Mrs. I. E. Parlevliet-Flesseman and brought to completion in 2012, which will be published in 2013 (see note 16). Meanwhile the New Testament Peshitta project continues under the roof of *The Syriac Institute/Beth Mardutho* in Piscataway, NJ. We are grateful to Dr. G. A. Kiraz, the director of Beth Mardutho, for generously offering the Institute as a host and for accepting the position of the project’s technical editor.

without *full* collation. While the first guide already exists,<sup>3</sup> the second had to be developed after the history of the text was established, i.e., after full collation of about 40 manuscripts.

It is this second guide to the textual character of the manuscripts that is the subject of the present article. It refers to the *Corpus paulinum* of the Peshitta version; similar guides have to be produced *mutatis mutandis* for all corpora of the Peshitta New Testament during the preparation of the successive volumes.<sup>4</sup> Once the single guides to the textual character of the manuscripts are definitely settled for each Gospel, for Acts/Cath. Ep. and for the *Corpus paulinum*, they will be expanded by the physical descriptions, approximate dating, a bibliography, and pictures of the witnesses included. In printed and electronic form, this complex guide to the manuscripts will serve scholars as a comprehensive tool of reference.

The broader concern behind this guide is to direct the attention to the textual criticism of the Peshitta NT. After more than a century, this criticism is still in its infancy and mainly restricted to research on the translation technique. The curious reason for this lack of development is the splendid Gospel volume prepared by Ph. E. Pusey and G. H. Gwilliam, published in 1901. Although this volume became the model of a ‘critical’ Peshitta edition up to the present day, it actually paralyzed the development of textual criticism by satisfying scholars with an ‘original text’ of the Gospels established by the majority vote of the witnesses. The paralysing spread to the remaining books of the NT Peshitta, when the *British and Foreign Bible Society* decided to issue the text of

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<sup>3</sup> The most impressive inventory (full of useful comments) is given by E. Buck, *Manuscript Studies in the Syriac Version of Romans* (1978), 26-97. It is of systematic design and not confined to the Peshitta but includes also the Harklean version, lectionaries and manuscripts of the ‘Syriac Masora’. The inventory in M. E. Gudorf, *Research on the Early Syriac Text of the Epistle to the Hebrews* (1992), 16-34, gives the 60 manuscripts (with comments) the author is actually using. The ‘Index’ of J. T. Clemons, *An Index of Syriac Manuscripts Containing the Epistles and the Apocalypse* (1968) is still a very helpful tool for manuscript research.

<sup>4</sup> Vol. I,1–4: Gospels; vol. II: Acts/cath. Epp.; vol. III: Corpus paulinum. After the publication of vol. III (2013), the next vol. under preparation is I,4 (John).

Gwilliam's unfinished second volume,<sup>5</sup> which followed the editorial model of the Gospel volume. There is no doubt that this simple and conclusive method inaugurated by Gwilliam proved to be useful; however, what is still waiting for the patient collator is the discovery of the history of the text. The present article attempts to approach this history from outside the Gospels (i.e., from the *Corpus of Pauline Epistles*).

The first chapter of the article expands on the concept of 'history as criticism' in the domain of the Peshitta NT; the second chapter presents the guide itself and the service it can render to textual criticism.

## A. TEXTUAL CRITICISM AND PESHITTA NEW TESTAMENT

### 1. Textus receptus – Recensio textus: The Gospels

In the domain of the *Greek* NT, the search for the original text (*Urtext*) stimulated the development of textual criticism. Since the 18<sup>th</sup> century, a turn from an ecclesiastically approved *Textus receptus* towards a *Recensio textus*, based on the authority of the manuscripts themselves, took place. The genealogical-stemmatic method for establishing the 'original text' and for producing a 'critical edition' was adopted from classical studies.<sup>6</sup> The constantly increasing number of Greek NT manuscripts, however, went beyond the scope of the adopted methodology, which depended on the actual genealogical transparency of the witnesses. Then, it became obvious that the genealogical relation between the witnesses is obscured by contamination in abundant manuscript attestation, and

<sup>5</sup> The hand written collations for the second volume are now Ms BL or. 11360 of the British Library, see R. Grierson, "Without Note or Comment": British Library Or. 11360 and the Text of the Peshitta New Testament,' *Oriens Christianus* 82 (1998) 88-98.

<sup>6</sup> The genealogical method was already used by J. A. Bengel (1687–1752), but most vigorously applied to the Greek NT by Karl Lachmann (1793–1851). See J. E. Sandys, *A History of Classical Scholarship*, vol. 3 (1908), 102-143, esp. 127-131 (on Lachmann); *Classical Scholarship. A Biographical Encyclopedia* (1990), 248-259. On the history of the removal of the *Textus receptus*, and on the refinement of methodology up to the 20<sup>th</sup> century, see B. M. Metzger, *The Text of the New Testament* (1964), ch. vi; K. & B. Aland, *The Text of the New Testament* (1987), 3-47.

that full collation of all witnesses is not feasible within the lifetime of an editor.

It was as late as 1901 that a similar turn towards a *Recensio textus* took place in the editorial history of the Peshitta New Testament. The printed editions represented the *Textus receptus* of the NT Peshitta since the *Editio princeps* of J. A. Widmanstadt (Vienna, 1555). In spite of the fact that all subsequent editions introduced modifications to the text and occasionally used additional manuscripts,<sup>7</sup> no witness of the first millennium influenced their texts. By the use of ancient manuscripts, the Gospel volume initiated by Ph. E. Pusey (1830-1880) and accomplished by G. H. Gwilliam (1846-1913) became the starting point of NT Peshitta research in the proper sense.<sup>8</sup> The purpose of the volume was ‘to exhibit the Peshitta Gospels as they were read, on the evidence of the MSS., in the ancient Syriac Church’ (*Praefatio*, p. vii). However, this volume inaugurated no text critical methodology in the proper sense for establishing the ‘original text’. The result of Gwilliam’s *Recensio* was rather a substantially uncorrupted Peshitta text, determined by the majority vote of the witnesses. This vote proved ‘textual criticism’ for reconstructing the ‘original’ to be unnecessary. The antiquity and the textual agreement of the codices excluded any development away from the ‘true reading’.<sup>9</sup> Gwilliam declared,

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<sup>7</sup> See the detailed information on the single editions in T.H. Darlow/H. F. Moule, *Historical catalogue II,3* (1903), 1526-53.

<sup>8</sup> Ph. E. Pusey/G. H. Gwilliam, *Tetraeuangelium Sanctum juxta simplicem Syrorum versionem ad fidem codicum, Massorae, editionum denuo recognitum ...* Oxford: The Clarendon Press, 1901. Gwilliam’s extensive preparatory research was published in *Studia Biblica et Ecclesiastica, Essays Chiefly in Biblical and Patristic Criticism*: ‘An Account of a Syriac Biblical Manuscript of the fifth century, with special reference to its bearing on the text of the Syriac version of the Gospels’, vol. 1 (1885), 151-74. — ‘The Ammonian Sections, the Eusebian Canons, and harmonizing tables in the Syriac Tetraevangelium, with notices of Peshitto and other MSS. which exhibit these accessories of the text’, vol. 2 (1890), 241-72. — ‘The Materials for the criticism of the Peshitto New Testament, with specimens of the Syriac Massorah’, vol. 3 (1891), 47-104. — ‘The Place of the Peshitto version in the Apparatus Criticus of the Greek New Testament’, vol. 5 (Oxford 1903), 189-237. All articles were reprinted by Gorgias Press in 2006.

<sup>9</sup> This simple and plain *Recensio* might explain the complete absence of technical editorial language in Gwilliam’s articles. The terms ‘original text’, ‘archetype’ or ‘*Stemma codicum*’ are not used, no allusion to the

that ‘the ancient codices, and of both schools [i.e., Eastern and Western], agree so remarkably, that seldom is the true reading left doubtful’ (*Praefatio* p. vi). By comparison with the Greek and with the *Editio princeps* of the ‘Curetonian’ (Old Syriac) manuscript he proved his text not to be heavily influenced from either side. It even substantially confirmed the *Textus receptus*.<sup>10</sup>

The careful reader of Gwilliam’s articles will notice his distinctive use of the word ‘substantially’. When he declares the ‘substantial’ agreement of the *Textus receptus* with the text of the ancient Syrian Church, he is actually neglecting the existing differences, which he considers as mere modifications of the same substantial text. From this distinction between substantial and unsubstantial textual phenomena, the preference of the majority vote of readings is the appropriate way of ‘textual criticism’. Accordingly, Gwilliam’s judgement upon the development of the Eastern text derives from his ‘substantial’ perspective. He was well aware of a distinctive Eastern text form that came into existence in the 7<sup>th</sup> century; however, this text form (according to him) is not a

genealogical-stemmatic methodology of his time is made. Even the term ‘majority text’ is missing. The Peshitta is presented as a domain *sui generis*, which did either call or allow for methodological and terminological, borrows from classical studies.

<sup>10</sup> Gwilliam’s summary reads: ‘1. That we possess, in the hitherto almost unexplored treasures of the Tattam Collection in the British Museum, manuscripts of the Peshito of such value and antiquity (...) that by their aid, and in conjunction with other materials, we can restore the text of the Peshito at least as it existed in the fifth century of the Christian era. – 2. That this restoration involves very little alteration of the received text of Widmanstadt. – 3. That these alterations are moreover of such a character that they affect but very slightly the relation of the Syriac Version to the original Greek Text. – 4. That the ancient text thus restored does not, on the whole, approximate to the Curetonian type of text, but shows as great an independence of it as does the received text of Widmanstadt.’ (*Studia Biblica et Ecclesiastica* 1 [1885] 172–73; see in note 8). — He declares, ‘(...) that the Syriac New Testament was not tampered with in the middle ages, but was read substantially by the ancient Syriac Church as Widmanstadt printed it’ (1 [1885] 163; see in note 8).

revision and therefore not a substantial alteration of the ancient text.<sup>11</sup>

Given this *petitio principii* of Gwilliam's textual criticism, there is no textual history of the Peshitta Gospels, and it would not be fair to blame him for having missed the historical perspective. Convinced of a substantial agreement of the late *Textus receptus* with the ancient witnesses, he easily could argue for the absence of a textual history in the proper sense. Besides this general *petitio principii*, there are four particular reasons that dimmed his eyes and prevented him from discovering the historical perspective:

1. In general, the Gospels are not an appropriate starting point for tracing a history of the Peshitta text. Their standardisation started earlier than the one of the Praxapostolos, because the Gospels were the most copied books of the Peshitta New Testament. Already in the early pool of variants (during the Byzantine period), the textual diversity was considerably reduced and hardly able to offer *distinctive* textual materials for the future formation of the Eastern and Western textual traditions. Accordingly, the Gospel text of the Islamic period cannot be expected to contrast as significantly the text of the Byzantine period as the text of the Praxapostolos.

2. Gwilliam's (as well as Pusey's) concern was the integrity of the Peshitta Gospels, not their textual diversity and development during history. From the very beginning, the purpose of the Gospel

<sup>11</sup> 'The MSS. of the Eastern School (...) began to assume their distinctive form during the seventh century. With this type of text agrees that which is extant in such a distinctively late Jacobite MS. as the *Crawford II* [of the 12<sup>th</sup>/13<sup>th</sup> cent.], and the Jacobite and Maronite copies from which the *editio princeps* of Widmanstadt was printed. The text was slightly modernized by the adoption of such modifications in form and spelling as those which are collected in classes 2 and 3 out of our specimen given above [i.e., differences of writing and of pronunciation]. During this period those differences of pronunciation were noted and fixed which are recorded in the Masoretic works of East and West. Individual possessors of particular codices, as in the case of Cod. 8 [Add. 17,114], corrected their copies to some slight extent in accordance with what was deemed the better type in their own neighbourhood. Thus arose the few variants which are found, and such as have been noted in our specimen' (*Studia Biblica et Ecclesiastica* 3 [1898] 87-88; see in note 8).

project was not the removal but the confirmation and (where necessary) the adjustment of the *Textus receptus*. The early standardisation of the Gospels favoured this concern.

3. Gwilliam's *Recensio* suffered from incomplete collations, and from the fragmentary or defective condition of several ancient witnesses.<sup>12</sup> This caused additional reductions of the anyway standardized evidence and obscured the traces of a textual history. Nominally, Gwilliam's *Recensio* is based on the impressive number of forty-two manuscripts, mainly of the 5<sup>th</sup>/7<sup>th</sup> century (three of the 8<sup>th</sup> cent., one of the 9<sup>th</sup>, three of the 10<sup>th</sup>/12<sup>th</sup> cent.). However, only eight codices are constant witnesses and the backbone of the edition. Six manuscripts of Eastern provenance were included, but only one is sufficiently represented in the apparatus. Probably due to the conformity of the text, the remaining witnesses were collated in a selective way. Fortunately, Gwilliam did not rely only on the materials available for him at the then British Museum but included five additional codices preserved in libraries outside of England (collated for him by European scholars).

4. In Gwilliam's time the general revisional history of the Syriac NT versions was still insufficiently explored, esp. the revisional origin of the Peshitta out of the Old Syriac. In his articles, Gwilliam denied any revisional relation between the 'Curetonian' (Old Syriac) manuscript<sup>13</sup> and the Peshitta; the origins of the Peshitta he could imagine only in terms of an 'Ur-Peshitta',<sup>14</sup> not in terms of a revisional history.

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<sup>12</sup> See the analysis of Gwilliam's manuscript evidence in my introduction to the reprint of the *Tetraeuangelium sanctum* (2003).

<sup>13</sup> The first edition of the Sinaitic manuscript (Ms Sin. syr. 30) appeared too late (1894) to be included in Gwilliam's articles.

<sup>14</sup> 'An Ur-Peshitto may once have existed, and perhaps it provided the Evangelia out of which Tatian constructed his Harmony; but its ancient text still waits for the patient investigator or the lucky discoverer (...). Meanwhile, it is certainly premature to treat Cureton's MS. as the basis of the Peshitto, and to quote it habitually as the 'Old Syriac'. That term might fitly be applied to so much of the text of the Curetonian as could be shown to be older than the Peshitto text; but to apply it without reserve to the text of Add. 14,451 is to beg the question' (*Studia Biblica et Ecclesiastica* 3 [1891] 90, see in note 8).

The aforementioned reasons for Gwilliam's omission of the historical perspective reflect the nature of the Peshitta itself and the actual state of research at the end of the 19<sup>th</sup> century. The omission of the historical perspective produced the paralysing effect of Gwilliam's *Recensio* in text critical respect. The only possible textual criticism that remained was to dispute the reliability of the majority vote — but which arguments could be offered?

The reliability of the majority vote suffered a first blow when the volume itself paved the way for results that were affecting the supposed originality of the majority reading. When the Old Syriac stage of the Syriac NT was firmly established after the definite editions of the 'Curetonian' (1904) and Sinaitic (1910) manuscripts, the Pusey-Gwilliam-volume itself rendered the existence of an 'Ur-Peshitta' to be unlikely. Numerous minority readings (as well as majority readings) of the Peshitta turned out to agree significantly with the earlier version, thus providing evidence for an *Old Syriac heritage* of the Peshitta itself and pointing to the revisional origin of the Peshitta out of the Old Syriac.<sup>15</sup> M. Black launched the hypothesis of a 'Pre-Peshitta' and allowed for the possibility that Gwilliam did not publish the earliest but the already standardized text. Accordingly, the minority readings quoted in Gwilliam's apparatus had a chance for priority within this broader history of revision. This was a first irreversible step towards an early textual (revisional) history of the Peshitta Gospels and started a discussion about a continuous revisional history during later times. It is remarkable that the Pusey-Gwilliam-volume was re-introduced to textual criticism of the Peshitta by being put into the broader perspective of the revisional history of the Syriac New Testament. The present writer expects a similar stimulating effect from putting the Peshitta Gospels in the historical perspective drawn from the less standardized Corpus of Pauline Epistles.

## 2. 'History as Criticism': The Corpus of Pauline Epistles

### a) Ecclesiastical and historical guidelines

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<sup>15</sup> The discovery of the Old Syriac heritage of the Peshitta started with A. Allgeier (1932) and was resumed by M. Black in the 1950s, see my article 'Research on the Old Syriac Heritage of the Peshitta Gospels. A Collation of Ms Bibl. Nationale syr. 30 (Paris)', *Hugoye* 12,1 (2009).

In the new edition,<sup>16</sup> the *Recensio* of the *Corpus Paulinum* in the Peshitta version is based on the evidence provided by the full collation of forty witnesses (see the list of manuscripts below). The most striking result of the collation is the proof of an Eastern standard text since the 7<sup>th</sup>/8<sup>th</sup> century that is still dominant in the second millennium. This text developed out of an earlier stage represented by 5<sup>th</sup>/6<sup>th</sup>-century manuscripts of neither ecclesiastical qualification. After the manuscripts unmistakeably reflect the split of the Syrian Church into an Eastern and Western branch, witnesses of Eastern provenance mainly represent the standard text. The ‘Western’ text actually is the early text that did not become ‘Eastern’ but developed out of the earlier stage too.

These results of the collation offer remarkably clear guidelines for an ecclesiastical and historical interpretation of the evidence. The earlier textual stage coincides with the Byzantine period of the Syrian Church (450-640), in which the ecclesiastical division developed; and the career of the standard text starts at the beginning of the Islamic period (since 640), which saw two fully developed Syrian ‘nations’ existing side by side.

The reader will remember Gwilliam’s admission of a distinctive Eastern form of the Gospels, to which he could not ascribe any substantial significance for the textual history. In the Corpus of Pauline Epistles, the Eastern standard text is the most dominant and most significant feature of the textual history. As already mentioned before, the significance of the Eastern tradition of the Gospels may have become the victim of early standardization; it certainly would be better represented in the Gospel volume, if Gwilliam had included more distinctively Eastern witnesses of the 8<sup>th</sup>/10<sup>th</sup> century.

There is a history of transmission of the Peshitta within the Byzantine and Islamic periods, which both have specific conditions of their own; and there is the history of the text (*Corpus paulinum*), which should be sketched with reference to the ‘Syriac Masora’. The concern of the ‘Syriac Masora’ is the standardisation of writing

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<sup>16</sup> *The New Testament in Syriac, Peshitta Version. Vol. III: The Pauline Epistles. Based on the Text Prepared by G. H. Gwilliam & J. Pinkerton, Re-edited with a Critical Apparatus and an Introduction on the History of the Text* by A. Juckel & I. E. Parlevliet-Flesseman. Piscataway, NJ: Gorgias Press, 2013.

and reading in both branches of the Syrian Church since the 8<sup>th</sup>/9<sup>th</sup> century (i.e., since the early centuries of the Islamic period). The ‘masoretic’ manuscripts already reflect the Eastern and Western textual traditions respectively; however, the ‘Masora’ is not the source or starting point of these traditions, it is rather the fruit of the general trend of the time towards standardisation and codification of the native Syriac traditions, including the Peshitta.<sup>17</sup>

The *Byzantine* period (450-640) is the period of the *pre-masoretic* Peshitta text.<sup>18</sup> During this period, the split of the Syrian Church was already effective. It was the formative period of the Syriac Miaphysites within the Greek Byzantine *Oikumene*, while the Syriac Dyophysites built a Church of their own in the Sasanian Empire. The inculcation of the Miaphysites into Greek culture and theology inaugurated a Greek-to-Syriac translation movement, which adopted the ante-Chalcedonian patristic sources and started a revisional history of the Syriac Bible towards a ‘mirror translation’ of the Greek (Philoxenian NT 507/08; Harklean NT 615/16; Syrohexapla 617/19). The Greek ambitions of the Syrians affected the *Peshitta text* of the Byzantine period. In the manuscripts of this period, one meets a considerable diversity of variants, which either reflect variants of the Greek NT or better adaptations to the unvaried Greek text. The orthography is not standardized; the specification of pronunciation by diacritical points often remains ambiguous. To almost all ancient codices, the five Greek vowel signs were sparingly introduced in later times in order to reduce grammatical ambiguities for the reader.

The *Islamic* period (since 640) is the period of the *masoretic* Peshitta text. It is advisable to divide this period into an earlier (up to and including the 11<sup>th</sup> century) and a later phase (since the 12<sup>th</sup>

<sup>17</sup> See my article “The ‘Syriac Masora’ and the New Testament Peshitta”, in Bas ter Haar Romeny (ed.), *The Peshitta: Its Use in Literature and Liturgy. Papers Read at the Third Peshitta Symposium* [Monographs of the Peshitta Institute Leiden, vol. 15]. Leiden 2006, 107–121.

<sup>18</sup> There is an *Aramaic period*, which ended up in the first half of the 5<sup>th</sup> century. The proof of an Old Syriac (i.e., ante-Peshitta) text of the *Corpus Paulinum* was given by J. Kerschensteiner, *Der Altyrische Paulustext* (CSCO 315). Louvain: Secrétariat du CSCO, 1970. According to the material published by Kerschensteiner, the Peshitta is a revision of the earlier version, but not as heavily revised as the Gospels.

century). The general characteristics of the Islamic period are the struggle of the Syrians for identity within the dominant Arabic culture, and the Muslim-Christian dialogue, which produced a considerable apologetic Christian-Arabic literature. Until the arrival of the crusaders in the 11<sup>th</sup> century, the fixing of the native traditions by compilation and codification was the prevailing task of the Syrians. Lexicography, grammar, philology, and the ‘Syriac Masora’ flourished; *catenae patrum* and collections of laws were compiled in order to preserve and standardize the Syrian-Aramaic heritage. In these early centuries of the Islamic period, we meet the Eastern Peshitta standard text, the ‘masoretic’ standardization of pronunciation by introduction of the five Greek vowel signs, and the invention of Garshuni in order to put the Arabic language into a Syriac dress.

Since the 12<sup>th</sup> century, the inculcation of the Syrians into the Arabic culture proved to be fruitful for the continuous enrichment of their own heritage. Multi-ethnic contacts fostered the interreligious dialogue under the roof of the *Dar al-Islam* and introduced a feeling of globalisation to the Christian Orient. Polymaths like Dionysius bar Ṣalibi (d. 1171), Ja‘qub (Severus) bar Šakko (d. 1241), and Bar ‘Ebroyo (d. 1286) participated in the scholastic formation of natural science and theology in those times, which scholars qualified as ‘the Syrian Renaissance’.<sup>19</sup> The dominance of the Eastern *Peshitta* text continued and increasingly absorbed the originally non-Eastern textual tradition.

Due to the long and uninterrupted transmission of the Peshitta, scholars can trace the formation of the text through the Byzantine and Islamic periods of the Syrian Church(es) until the *editio princeps* of the Syriac New Testament (1555).

#### b) The text to print

As a direct issue of the *Recensio*, the editors had two options for deciding on which text to print. Either they could adopt the Eastern standard text for print and delegate its pre-history to the apparatus; or they could adopt the earlier stage for print, which is closer to what later became the later Western tradition, and

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<sup>19</sup> *The Syriac Renaissance*, ed. by H. Teule & C. F. Tauwinkl with B. ter Haar Romeny & J. van Ginkel [Eastern Christian Studies, 9]. Leuven: Peeters, 2010.

delegate the Eastern textual tradition to the apparatus. The editors decided for the second option in order not to present a text of a specific ecclesiastical formation. The proximity of the early text to the later ‘Western’ tradition does not affect the argument, because this early text is not a distinctive ecclesiastical figure like the Eastern standard text of the 7<sup>th</sup>/8<sup>th</sup> century; it is rather the still undeveloped early text, contrasting the Eastern standard text.<sup>20</sup>

Nevertheless, the decision to print the early stage poses a complex problem. Because all readings preserved in the pool of the early stage *grosso modo* have the same claim for originality, a mechanical rule for establishing the text to print is necessary. A majority text based on this early stage would actually neglect the earliest development of the Eastern standard text and override the distinctive starting points of the later fully developed ecclesiastical traditions, which both can already be fixed in the Byzantine period respectively.<sup>21</sup> Therefore, the better option is to prefer those readings of the early stage for print that are not involved in the genesis of the Eastern standard text.<sup>22</sup> This is a mechanical rule that considers the later ‘history’ of the readings stored in the variant pool of the Byzantine period. Surely, almost all of the significant readings of the Eastern standard text are already attested by the earlier stage; however, the standard text in its entirety is a secondary figure (in historical respect), which became dominant at the expense of the earlier textual diversity.

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<sup>20</sup> As the ‘Western’ text became increasingly absorbed by the Eastern standard text, the distinction between an ‘Eastern’ and ‘Western’ *textual* tradition (besides the *palaeographical* traditions) becomes obsolete since the Islamic period. In the Byzantine period, ‘East’ and ‘West’ is not yet reflected by palaeographical features, but already announced by variants that became the starting points of the two textual traditions respectively.

<sup>21</sup> In numerous cases, a undisputable majority is not given at all, but rather a split of the witnesses into two almost identical figures.

<sup>22</sup> Comparison of our *Recensio* with Gwilliam’s majority text of the *Corpus paulinum* based on 7 early witnesses and printed in the B.F.B.S.-volume of 1920, shows 51 differences. With few exceptions, they are due to the better agreement of Gwilliam’s text with the later Eastern standard text.

This is what ‘history as criticism’ in the domain of the Peshitta NT means: To distinguish<sup>23</sup> the Eastern standard text from the non-Eastern (‘Western’) textual tradition; to distinguish periods of the gradual absorption of the latter by the Eastern standard text; to distinguish Peshitta manuscripts by assigning them to the periods of this textual history, thus fixing the origin and the place of single variants within this history. Textual criticism in the domain of the Peshitta New Testament is a historical discipline; the *history* of the text provides the *knowledge* of documents, on which the *judgement* upon variants is based.<sup>24</sup>

The development of the Eastern standard text during the centuries of the Byzantine and Islamic periods is inscribed in the apparatus criticus of the new edition by three sections (columns) side by side. The first (left) section gives the *Lemmata* and the variants of the Byzantine (‘pre-masoretic’) period; the second and third section gives the variants of the Early and Late Islamic (“masoretic”) period respectively. This sorting of the variants according to the historical periods visualizes the advance of the Eastern text since the Byzantine period as well as the resistance offered by the ‘Western’ text.

### c) Abundance of manuscripts

The abundance of manuscripts is helpful for tracing the history of the *Corpus paulinum* in the Peshitta version. Most of the ca. 130 manuscripts of 5<sup>th</sup>/16<sup>th</sup> century are from the Islamic period, some 20 only from the Byzantine period. The collation gave proof of the unbroken dominance of the Eastern standard text in manuscripts since the 7<sup>th</sup>/8<sup>th</sup> century. Based on this knowledge, a range of test units was selected for identification of witnesses of the standard text without *full* collation. This was a modification of Gwilliam’s idea to reduce the labours of collation, which arose from the conformity of the Gospel text in his manuscripts. For a dozen of witnesses, Pusey and Gwilliam decided to collate selective chapters only; we preferred the more systematic approach by test units. The

<sup>23</sup> It should be remembered that the primary meaning of *κρίνειν* is ‘to set apart so as to distinguish, separate’.

<sup>24</sup> ‘Knowledge of documents should precede final judgement upon readings’, F. J. A. Hort on page 543 of *The New Testament in the Original Greek*, vol. 1 (1881).

primary purpose of introducing test units was not only the reduction of collation work but also the search for the gradual absorbtion of the non-Eastern text.

In our edition, only fully collated manuscripts were included. The nine witnesses of the second millennium we selected by the help of the present Guide. When we recognized their contribution to the knowledge of the further absorbtion of the non-Eastern text, full collation became necessary. Two witnesses only (12n4 and 13p1) are representatives of the typical standard that was already fixed in the 7<sup>th</sup>/8<sup>th</sup> century. To identify witnesses of this typical standard text is the primary task of the Guide; a percentage of participation in the standard text less than 90% invites for full collation. As our edition is centred on the history of the Peshitta during the first millennium, we were satisfied by the inclusion of nine late witnesses, and by the proof that the late standard text almost completely absorbed the early ('Western') text. Therefore, there was no need for the inclusion of further witnesses of the typical or modified standard text. Witnesses of the typical or modified standard text, identified by the help of the Guide, will be listed separately and finally enter the expanded Guide with details about their place in the history of the Peshitta text.

## B. THE GUIDE TO THE TEXTUAL CHARACTER OF MANUSCRIPTS

The following Guide is an instrument<sup>25</sup> for textual criticism of the Peshitta New Testament (*Corpus paulinum*). It is designed for tracing the growth, dominance, and late history of the Eastern standard text as well as the absorbtion of the 'Western' textual tradition. The general intention of this Guide is not to identify manuscripts for *exclusion* but for *specific inclusion* in order to get control of the standard text and of its late advance. The Guide is based on 227 test units, i.e., on variations that significantly reflect the split of the text into an Eastern and non-Eastern tradition since the 7<sup>th</sup>/8<sup>th</sup> century. The significance refers to the attestation of the variant(s), not to the variation as such. *The List of Variants* below explicitly

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<sup>25</sup> The Guide was inspired by the *Text und Textwert*-project of the Institute for New Testament Textual Research at Muenster/Germany; see *Text und Textwert der griechischen Handschriften des Neuen Testaments II. Die Paulinischen Briefe* (1991).

presents these variations and the manuscript attestation. *The Variant Table* formalizes the results of the collation, and *The Textual Profiles* give summaries of the results with the percentage of the participation in the Eastern standard text. The *Table* and the *Profiles* are restricted to a selection of manuscripts; most of them are not plain witnesses of the standard text but offer modifications or reflect an originally non-Eastern textual character.

The *specific* purpose of the Guide is twofold: 1) Identification of the textual character by determining the percentage of participation in the Eastern standard text; 2) Approximate dating of manuscripts, based on this percentage.

## 1. The identification of the textual character

The Guide renders not only the service of identifying the fully developed standard text; it is also helpful for tracing the growth and the late history of that text. Although the palaeographical features of the 5<sup>th</sup>/7<sup>th</sup>-century manuscripts do not hint to their ecclesiastical affiliation, an ecclesiastical imprint on the textual character might have existed. The split of the Syrian Church was already effective, and the Peshitta text in the Byzantine and the Sasanian Empire has been conditioned by the development of the separated ecclesiastical organisations respectively. As almost all significant readings of the later Eastern and Western textual traditions are extant in the early stage during the Byzantine period, it is possible to investigate in the agreement of the early manuscripts with the later standard text. The following list shows the percentage of their agreements (for the manuscripts see the list below, test units in *supplements* are not counted):

**6n1:** 29,52% □ **6p1:** 28,21% □ **6p2:** 32,22% □ **6p3:** 23,31% □ **6p4:** 24,42% □ **6p5:** 24,65 □ **6p6:** 28,33 □ **6p7:** 34,78% □ **7n1** (*datable between 699/701*): **97,85%** □ **7x1:** **95,89 %** □ **7p1:** 24,88 % □ **7p2:** 24,84% □ **7p3:** 23,63% □ **7p4:** 19,04 (*very fragmentary*)

**7n1** and **7x1** are the earliest witnesses of the Eastern standard text at the transition from the Byzantine period to the Islamic period. As their percentages are near to 100% and the dating of the two witnesses is beyond doubt, the standard text is already fully developed in the 7<sup>th</sup> century. In the early Islamic period, this fully developed standard text continues without remarkable changes and

is represented in our edition by the manuscripts **8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 11n1** (all with a percentage between 90 and 100%).

The Western textual tradition of the early Islamic period is represented by **8n3<sup>26</sup> 9n6 9x1.2 10p1.2** in our edition. More witnesses would be welcome, but the dominance of the Eastern standard text is already a fact and even reflected by the 'Western' witnesses. The percentages are:

**8n3** 21,92 % (based on Rom-2Cor) □ **9n6:** 26,87% □ **9x1:** 33,00 %  
□ **9x2:** 38,37% □ **10p1:** 49,32% □ **10p2:** 27,27 %

Compared with the percentages of the 5<sup>th</sup>/7<sup>th</sup>-century manuscripts, the figures increased. This might reflect the slow absorption of the Western tradition by the Eastern standard text.

Nine witnesses in our edition represent the further development of the Eastern standard text. The percentages are:

**12n1:** 90,13% □ **12n2:** 48,44% □ **12n3:** 84,40% □ **12n4 (dated AD 1200):** 97,80% □ **13n1:** 89,14% □ **13n2:** 65,74% □ **13x1:** 83,25% □ **13p1:** 93,51% □ **16n1:** 83,70%

**12n4** and **13p1** are plain representatives of the Eastern standard, and more such witnesses are expected to be identified in the future. The percentages of the remaining witnesses reflect the irresistible advance of the Eastern standard text. However, **12n2**, **13n2** and their remarkably low percentages, teach us the exception from the rule: Both witnesses are still remarkably non-Eastern; for whatever

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<sup>26</sup> Ms 12/1 (**8n3** in our edition) of the Syrian-Orthodox Patriarchate (Damascus) is an excellent representative of the still undeveloped non-Eastern tradition. Alas, I am in the possession of a microfilm of *Rom-2Co* only. Therefore **8n3** is excluded from the lists and tables below. According to the palaeographical features, Ms 12/1 originates from the end of the Byzantine period. The percentage (based on *Rom-2Co*) of participation in the Eastern standard text is 22%; this is an excellent figure, provided only by one of the 'pre-masoretic' manuscripts included in our edition (**7p1**). However, after the inclusion of the remaining Epistles, one can expect the percentage to go up to ca. 25%. This allows for approximately fixing the date in the 7<sup>th</sup>/8<sup>th</sup> century. In *Parole de l'Orient* 19 (1994), Ms 12/1 is said to be earlier than the 10<sup>th</sup> century ('semble dater d'avant le X<sup>e</sup> siècle', 603).

reason, they escaped from the influence of the Eastern standard, which even provided the basis for the *editio princeps* of 1555.<sup>27</sup>

## 2. Approximate dating of manuscripts

The correct representation of the textual history in our Peshitta edition depends on the correct dating of the included manuscripts. The importance of dating is shown by the inclusion of the dates in the sigla of the witnesses. As it is possible to sketch the history of the Pehitta text in terms of a history of the Eastern standard text, the Guide might contribute to an approximate dating of manuscripts that is not based on palaeography only. By the percentage of participation in the Eastern standard text, the place of a given witness can approximately be fixed in the Byzantine or early/late Islamic period of the textual history.

Usually, their palaeographical features seldom misdate manuscripts of the Byzantine period (5<sup>th</sup>/7<sup>th</sup> cent.), because they are written in Estrangela of the early type; for the dating of manuscripts written in later Estrangela or Serta, palaeography seldom offers decisive help. Distinctive palaeographical features related to ecclesiastical affiliation *and* to stages of the history of writing would be necessary for firm dating. These features are not yet sufficiently established. More promising are *textual* data related to ecclesiastical affiliation and to stages of the textual history, which the present Guide is able to provide. Ecclesiastical affiliation as a palaeographical feature is to be replaced by ecclesiastical affiliation as a feature of the textual history.

For manuscripts of the Islamic period, their percentages of the participation in the Eastern standard text can offer a rough assignment to the early or late phase of this period (8<sup>th</sup>/11<sup>th</sup> cent. and 12<sup>th</sup>/16<sup>th</sup> cent.). The history of the Eastern standard text is the history of the absorption of the non-Eastern early text, which is usually qualified as ‘Western’. From the 8<sup>th</sup> to the 11<sup>th</sup> century, the Eastern text advanced, but time was too short for the development of a percentage higher than 50% in those manuscripts, which were not Eastern from the beginning. In the early Islamic period, the Eastern text irresistibly advanced and absorbed originally non-

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<sup>27</sup> For the Widmanstadt-Bible, the percentage of participation in the Eastern standard text is 78% (however, *two* manuscripts were involved in the preparation of the text).

Eastern manuscripts up to more than 80%. Exceptions with lower percentages are possible (**12n2, 13n2**).

Understandably, percentages between 90-100% offer no help for an approximate dating; a manuscript with such a percentage may belong to the early or late Islamic period. In such a case help for dating is offered by the orthography of originally non-Eastern manuscripts, esp. by the orthography of Greek words and proper nouns. If the phonetic transliteration is used for these words, the manuscript belongs to the late Islamic period;<sup>28</sup> if the loan words or proper nouns are written without explicit graecisation, no decision on the date is possible. The orthography of those manuscripts, which are Eastern by origin, offers no help for dating, because the orthography did not develop towards a phonetic transliteration of the Greek. Two samples may be offered for demonstrating the approximate dating of manuscripts by percentage of the participation in the Eastern standard text, and by considering the graecised orthography.

According to the catalogue, Ms Vat. syr. 266 (**12n3**) is dated to the 7<sup>th</sup> century.<sup>29</sup> However, the percentage of the participation in the Eastern standard text is 84,40%, and the orthography of Greek loan words and proper nouns is much graecised. Accordingly, the manuscript derives from the non-Eastern tradition and actually belongs to the late Islamic period.

The same is true for Ms syr 30 (**12n2**) of the National Library (Bibliothèque Nationale) at Paris, for which no date at all is given in the catalogue.<sup>30</sup> The low percentage of the participation in the Eastern standard text of 48,44% may suggest a date in the early Islamic period. However, the orthography of Greek loan words

<sup>28</sup> The graecising orthography (which actually is a phonetic transliteration) is the one used in the manuscripts of the Western ‘Syriac Masora’. It did not enter the Peshitta manuscripts prior to the 11<sup>th</sup>/12<sup>th</sup> century.

<sup>29</sup> ‘Is codex ad septimum Christi saeculum haud immerito videtur referendus’, A. Mai, *Scriptorum Veterum Nova Collectio e Vaticanis Codicibus Edita*, vol. 5. Romae: Typis Vaticanis, 1831, p. 4.

<sup>30</sup> H. Zotenberg, *Manuscrits orientaux. Catalogue des manuscrits syriaques et sabéens (mandaiques) de la Bibliothèque Nationale* (Paris, 1874) 12. — For a date at the end of the 12th century argues J. Leroy, *Les manuscrits syriaques à peintures conservés dans les bibliothèques d’Europe et d’Orient. Contribution à l’étude de l’iconographie de langue syriaque*, vol. 1 (Paris, 1964), 256–57.

and proper nouns is too graecised for a date in the early Islamic period.<sup>31</sup>

### 3. Summary

The *Corpus paulinum* in the Peshitta version offers 227 variants, which significantly reflect the split of the text into an Eastern and non-Eastern tradition since the 7<sup>th</sup>/8<sup>th</sup> century. Based on these variants, a *Guide* to the Eastern or non-Eastern textual character of a manuscript could be designed that is helpful for fixing the participation of the manuscript in the Eastern standard text and for approximately locating the manuscripts within the history of the text. This history is the gradual absorbtion of the early text (on which the ‘Western’ textual tradition is based) by the Eastern standard text. The process of absorbtion could be set out in some detail by distinction of a Byzantine and an Islamic period, both with specific conditions of their own.

Besides the task of locating manuscripts within the textual history, the Guide will be useful for identifying late witnesses of the Eastern standard text in the future, which by their late and Eastern origin as well as by their textual conformity will not improve our knowledge of the textual history. By this identification, an editor can get control of the abundant manuscript attestation and select only those late witnesses that differ remarkably from the Eastern standard text.

Finally, the Guide is helpful for approximate dating of manuscripts. The percentage of participation in the Eastern standard text is significantly related to the origin of a manuscript in the early or late phase of the Islamic period.

The Guide is drawn from a critical edition, which is built upon the history of the text. In the *Corpus paulinum*, the transparency of the textual data to the history of the Peshitta text is much better than in the Gospels. Nevertheless, it is hoped that a similar editorial approach to the *Tetraeuangelium* will result in a similar Guide to the history of the Peshitta Gospels.

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<sup>31</sup> Ms 12n2 is a remarkable witness in more than one respect; see my article on the Old Syriac heritage of this manuscript quoted in note 15.

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# APPENDICES

- 1. THE LIST OF MANUSCRIPTS**
- 2. THE LIST OF VARIANTS**
- 3. THE VARIANT TABLE**
- 4. THE TEXTUAL PROFILES**

## 1. THE LIST OF MANUSCRIPTS

### Manuscripts of the Byzantine (Pre-masoretic) Period

The sigla for manuscripts:

The first numeral gives the date of the Ms

The letters n, x, p give the content of the MSS n = nt, x = Praxapostolos, p = Pauline epp.

The second numeral counts MSS of the same cent. and the same content

'mas' in *The List of Variants* is Ms BL Add 12,138 (the Eastern 'masoretic' Ms, dated AD 899)

	<i>Sigla</i>	<i>Manuscripts</i>	<i>Our date</i>	<i>Catal. date</i>
6n1	BL Add 14,470		5 <sup>th</sup> /6 <sup>th</sup>	6 <sup>th</sup>
	Sin. Syr. 3		5 <sup>th</sup> /6 <sup>th</sup>	7 <sup>th</sup>
6p1	+ Schøyen Coll. Ms 2530 + Milano, Fragm. 30 (Chabot)			5 <sup>th</sup>
6p2	BL Add 14,478		5 <sup>th</sup> /6 <sup>th</sup>	622
6p3	BL Add 14,475		5 <sup>th</sup> /6 <sup>th</sup>	6 <sup>th</sup>
6p4	BL Add 14,476		5 <sup>th</sup> /6 <sup>th</sup>	5 <sup>th</sup> /6 <sup>th</sup>
6p5	BL Add 14,479			533/34
6p6	BL Add 14,480		5 <sup>th</sup> /6 <sup>th</sup>	5 <sup>th</sup> /6 <sup>th</sup>
	Sin. Syr. 5		5 <sup>th</sup> /6 <sup>th</sup>	6 <sup>th</sup>
	+ Hiersemann, Cat. 500/ no. 36			7 <sup>th</sup>
6p7	+ BL Or. 8607/I (fol. 1-11) + Milano, Fragm. 31 (Chabot)			
7n1	BL Add 14,448		699/701	699/700
7x1	Bayer. Staatsbibl. Ms syr. 8		6 <sup>th</sup> /7 <sup>th</sup>	6 <sup>th</sup>

7p1	BL Add 14,477	6 <sup>th</sup> /7 <sup>th</sup>	6 <sup>th</sup> /7 <sup>th</sup>
7p2	BL Add 14,481	6 <sup>th</sup> /7 <sup>th</sup>	6 <sup>th</sup> /7 <sup>th</sup>
7p3	BL Add 17,122	5 <sup>th</sup> /6 <sup>th</sup>	6 <sup>th</sup>
7p4	BL Add 14,468 (fol 1-20)	6 <sup>th</sup> /7 <sup>th</sup>	7 <sup>th</sup>

**MSS of the Islamic (Early Masoretic) Period**

Sigla in italics: MSS of non-Eastern origin

8n1	BL Add 7157	767/68	
8n2	PPMorgan 236	759/60	749/50
8n3	Syr.-Orth. Patr. 12/1 (Damascus)	7 <sup>th</sup> /8th	before 10 <sup>th</sup>
9n1	Mingana syr. 103	8 <sup>th</sup> /9 <sup>th</sup>	ca. 790
9n2	Sin. Syr. 17	8 <sup>th</sup> /9 <sup>th</sup>	9 <sup>th</sup>
9n3	Sachau 3	8 <sup>th</sup> /9 <sup>th</sup>	9 <sup>th</sup>
9n4	BN (Paris) syr. 342		894
9n5	BN (Paris) syr. 361 (fol 33-211)	8 <sup>th</sup> /9 <sup>th</sup>	8 <sup>th</sup> /9 <sup>th</sup>
9n6	Sin. Syr. 54	8 <sup>th</sup> /9 <sup>th</sup>	8 <sup>th</sup>
9x1	Sin. Syr. 15 + Mingana syr. 634	8 <sup>th</sup> /9 <sup>th</sup>	8 <sup>th</sup>
9x2	BL Add 14,474	8 <sup>th</sup> /9 <sup>th</sup>	9 <sup>th</sup>
9x3	Sachau 201	8 <sup>th</sup> /9 <sup>th</sup>	8 <sup>th</sup> /9 <sup>th</sup>
10n1	Yale syr. 6		917/18

<b>10n2</b>	BN (Paris) syr. 360	9 <sup>th</sup> /10 <sup>th</sup>	9 <sup>th</sup>
<b>10n3</b>	BN (Paris) syr. 343	9 <sup>th</sup> /10 <sup>th</sup>	9 <sup>th</sup>
<b>10p1</b>	BL Add 17,123	9 <sup>th</sup> /10 <sup>th</sup>	9 <sup>th</sup> /10 <sup>th</sup>
<b>10p2</b>	BL Add 14,475 (fol 180-208)	9 <sup>th</sup> /10 <sup>th</sup>	10 <sup>th</sup>
<b>11n1</b>	BN (Paris) syr. 28	10 <sup>th</sup> /11 <sup>th</sup>	10 <sup>th</sup> /11 <sup>th</sup>

### Mss of the Islamic (Late Masoretic) Period

<b>12n1</b>	BN (Paris) syr. 29	11 <sup>th</sup> /12 <sup>th</sup>	12 <sup>th</sup>
<b>12n2</b>	BN (Paris) syr. 30	11 <sup>th</sup> /12 <sup>th</sup>	
<b>12n3</b>	Vat. Syr. 266	11 <sup>th</sup> /12 <sup>th</sup>	7 <sup>th</sup>
<b>12n4</b>	ND-des-Semences 15 (Vosté)		1200
<b>13n1</b>	John Rylands Library syr. 2	12 <sup>th</sup> /13 <sup>th</sup>	12 <sup>th</sup>
<b>13n2</b>	Mardin Orthod. 35/2	12 <sup>th</sup> /13 <sup>th</sup>	
<b>13x1</b>	Vat. Syr. 470	12 <sup>th</sup> /13 <sup>th</sup>	12 <sup>th</sup>
<b>13p1</b>	BN (Paris) syr. 361 (fol 212-56)	12 <sup>th</sup> /13 <sup>th</sup>	13 <sup>th</sup>
<b>16n1</b>	Ms syr. 31 St. Mark (Jerusalem)	15 <sup>th</sup> /16 <sup>th</sup>	16 <sup>th</sup>

## 2. THE LIST OF VARIANTS

**A** = the text of the early (Byzantine) period, 5<sup>th</sup>/7<sup>th</sup> cent.

**B** = the Eastern standard text, dominant since the 7<sup>th</sup>/8<sup>th</sup> cent.

**Gw[illiam]** = the *Corpus Paulinum* in the B.F.B.S. edition (1920)

\* = original hand, *c* = corrector, *s* = supplement

<p><i>Romans</i></p> <p>■ #1 ■ Rom 1,13 ■  <i>Lac</i> 6p1.3.4 7x1 7p2 9x2.3 13p1</p> <p><b>A</b>  <b>رَخَا اُنَا وَيْ أَتَسْ بِأَوْحَدٍ</b>  6n1 6p2.6s.7s 7p3.4  9n6</p> <p><b>B</b>  <b>رَخَا اُنَا وَيْ أَتَسْ بِأَوْحَدٍ</b>  6p5 7n1 7p1  8n1.2 9n1.2.3.4.5 9x1 10n1.2.3 10p1  11n1  12n1.2.3.4 13n1.2 13x1 16n1</p> <p><b>B-2</b>  <b>رَخَا اُنَا وَيْ أَتَسْ بِأَوْحَدٍ</b>  10p2</p> <p style="text-align: center;">* * * * *</p> <p>■ #2 ■ Rom 2,1 ■  <i>Lac</i> 6p1.3.4 7x1 7p4 9x2.3 13p1</p> <p><b>A</b>  <b>عَنْهُمْ لَعْنَدَهُ وَلَوْلَاهُ</b>  6n1 6p2.5.7s 7p1.2.3  9n6 9x1s 10p2  13n2</p> <p><b>B</b>  <b>عَنْهُمْ لَعْنَدَهُ وَلَوْلَاهُ</b>  6p6s 7n1  8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1</p>	<p>12n1.2.3.4 13n1 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #3 ■ Rom 3,2 ■  <i>Lac</i> 6p1.3.4 7x1 7p4 9x2.3 13p1</p> <p><b>A</b>  <b>عَنْهُمْ لَعْنَدَهُ وَلَوْلَاهُ مَعَهُ قَدَّرَهُ وَلَمَّا ...</b>  6p5.6s.7s 7p1.2  9n6 9x1 10p1.2  12n3 13n2 13x1 16n1</p> <p><b>B</b>  <b>عَنْهُمْ لَعْنَدَهُ وَلَوْلَاهُ مَعَهُ قَدَّرَهُ وَلَمَّا ...</b>  6n1 6p2 7n1 7p3  8n1.2 9n1.2.3.4.5 10n1.2.3 11n1 mas  12n1.2.4 13n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #4 ■ Rom 4,16 ■  <i>Lac</i> 6p1.4 7x1 7p4 9x2.3 10p2 13p1</p> <p><b>A</b>  <b>عَنْهُمْ مَعَلَّمًا لَعْنَدَهُ وَلَوْلَاهُ</b>  6n1* 6p2.3.5*.6s.7s 7p1.2.3  9n6 9x1</p> <p><b>B</b>  <b>عَنْهُمْ مَعَلَّمًا لَعْنَدَهُ وَلَوْلَاهُ</b>  6n1* 6p2.3.5*.6s.7s 7p1.2.3  9n6 9x1</p>
---	---

6n1c 6p5c 7n1  
 8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #5 ■ Rom 6,4 ■

Lac 6p1.4 7x1 7p2.4 9x2.3 10p2 13p1

A

لَا مَنْ يَعْمَلْ حَسَنَةً يَرَهُ اللَّهُ

6n1 6p2.3.5\*.6s.7s 7p1.3  
 9n6 9x1\* 10p1  
 13n2

B

لَا مَنْ يَعْمَلْ حَسَنَةً يَرَهُ اللَّهُ

6p5c 7n1  
 8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 11n1  
 12n1.2.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #6 ■ Rom 6,13 ■

Lac 6p4 7x1 7p2.4 9x2.3 10p2 13p1

A

وَ لَا يَمْلِكُهُ أَيْمَانُهُ

6n1 6p1.3.7 7p3  
 9n6 9x1

B

وَ لَا يَمْلِكُهُ أَيْمَانُهُ

6p2.5.6s 7n1 7p1 Gw  
 8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #7 ■ Rom 7,19 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا يَعْمَلُ حَسَنَةً وَلَا يَرَاهُ اللَّهُ  
 حَسَنَةً لَمَّا

6n1 6p.12.3.4.5\*.7 7p1.2.3.4

9n6 9x1\*

12n2 16n1

B

لَا يَعْمَلُ حَسَنَةً وَلَا يَرَاهُ اللَّهُ  
 حَسَنَةً لَمَّا

6p5c.6s 7n1

8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 10p1

11n1

12n1.3.4 13n1.2 13x1

\* \* \* \* \*

■ #8 ■ Rom 8,23 ■

Lac 7x1 7p2 9x2.3 10p2 13p1

A

مَنْ يَصْنَعْ حَسَنَةً حَتَّى  
 يَرَهُ اللَّهُ مَنْ يَفْسَدْ

6n1 6p1.2.3.4.5.6s.7 7p1.3.4

9n2\*.6 9x1 11n1c

12n3c 13n1\*.2 13x1 16n1

B

مَنْ يَصْنَعْ حَسَنَةً حَتَّى  
 يَرَهُ اللَّهُ مَنْ يَفْسَدْ

7n1

8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1\*

12n1.2.3\*.4 13n1c

\* \* \* \* \*

■ #9 ■ Rom 8,36 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا يَمْسِحُ اللَّهُ أَيْمَانَهُ حَسَنَةً

6p3.4.5\*.7 7p4

9n6

<p><b>B</b></p> <p>لَا يَعْلَمُ أَبُوهُ اسْمَاعِيلَ حَمَدًا</p> <p>6n1 6p1.2.5c.6s 7n1 7p1.2.3 Gw      8n1.2 9n1.2.3.4.5 9x1 10n1.2.3 10p1      11n1 mas      12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #10 ■ Rom 8,39 ■  <i>Lac</i> 7x1 9x2.3 10p2 13p1   <i>illeg</i> 7p4</p>	<p>لَا يَعْلَمُ أَبُوهُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>7n1      8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 mas      12n1.2.4 13n1 13x1*</p> <p><b>B-2</b></p> <p>لَا يَعْلَمُ أَبُوهُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>10n3</p> <p style="text-align: center;">* * * * *</p> <p>■ #12 ■ Rom 9,5 ■  <i>Lac</i> 7x1 9x2.3 10p2 13p1</p>
<p><b>A</b></p> <p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>6n1 6p1.4.5.7 7p1.2      9n2*.6 9x1      12n2.3 13n2 16n1</p>	<p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>6n1 6p2.3.4.6s.7 7p1.2.3.4      9n6 9x1 10p1 11n1      12n1.2.3 13x1 16n1</p>
<p><b>B</b></p> <p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>6p2.3.6s 7n1 7p3      8n1.2 9n1.2.c.3.4.5 10n1.2.3 10p1 11n1      mas      12n1.4 13n1 13x1</p> <p style="text-align: center;">* * * * *</p> <p>■ #11 ■ Rom 8,39 ■  <i>Lac</i> 7x1 9x2.3 10p2 13p1</p>	<p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>6p1.5 7n1      8n1.2 9n1.2.3.4.5 10n1.2.3      12n4 13n1.2</p> <p style="text-align: center;">* * * * *</p> <p>■ #13 ■ Rom 9,7 ■  <i>Lac</i> 7x1 9x2.3 10p2 13p1</p>
<p><b>A</b></p> <p>لَا يَعْلَمُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>6n1 6p1.2.3.4.5.6s.7 7p1.2.3.4      9n6 11n1      12n3 13n2 13x1c 16n1</p> <p><b>A-2</b></p> <p>لَا يَعْلَمُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>9x1</p>	<p><b>A</b></p> <p>لَا يَعْلَمُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ بِلَّاهَا</p> <p>6n1 6p1.3.4.5.6s 7p1.2.3.4      9n6 9x1 10p1      12n3 13x1 16n1</p> <p><b>B</b></p> <p>لَا حَمَدًا</p> <p>6p2.7 7n1</p>

8n1.2 9n1.2.3.4.5 10n1.2.3 11n1  
12n1.2.4 13n1.2

\* \* \* \*

■ #14 ■ Rom 9,19 ■

Lac 7x1 10p2 13p1

A

**صَحْنَةُ الْجِنِّينَ وَحَسَنَةُ فَعَلَّا**

6n1\* 6p1.2.3.4.6.s.7 7p1.2.3.4  
9n6 9x1.2  
12n2

B

**صَحْنَةُ الْجِنِّينَ وَحَسَنَةُ فَعَلَّا**

6n1c 6p5 7n1  
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1  
11n1  
12n1.3.4 13n1.2 13x1 16n1

\* \* \* \*

■ #15 ■ Rom 9,26 ■

Lac 7x1 7p4 10p2 13p1

A

**اصْنَعْنَاهُ حَتَّىٰ لَا يَكُونَ سَا**

6n1\* 6p2.3.7 7p1.2.3  
9n6 9x1\*.2 10p1  
12n3

B

**اصْنَعْنَاهُ حَتَّىٰ لَا يَكُونَ سَا**

6n1c 6p1.4.5.6s 7n1 Gw  
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1  
12n1.2.4 13n1.2 13x1 16n1

\* \* \* \*

■ #16 ■ Rom 10,3 ■

Lac 7x1 7p4 10p2 13p1

A

**حَانِتَهُ الْجِنِّينَ وَحَلَّلَهُ**

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
9n1\*.6 9x1\*.2  
12n2 13n2

B

**حَانِتَهُ الْجِنِّينَ وَحَلَّلَهُ**

7n1  
8n1.2 9n1c.2.3.4.5 9x1c 9x3 10n1.2.3  
10p1 11n1  
12n1.3.4 13n1 13x1 16n1

\* \* \* \*

■ #17 ■ Rom 11,9 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

**أَوْهَدَهُ الْجِنِّينَ وَبَرَأَهُ**

6p1.4.5 7p1.3  
9n6 11n1  
12n2 13n1

B

**أَوْهَدَهُ الْجِنِّينَ وَبَرَأَهُ**

6n1 6p2.3.6.7s 7n1 7p2 Gw  
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1  
11n1  
12n1.3.4 13n2 13x1 16n1

\* \* \* \*

■ #18 ■ Rom 11,16 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

**أَوْهَدَهُ الْجِنِّينَ وَبَرَأَهُ**

6n1 6p1.2.3.4.7s 7p1.2.3  
9n6 9x1  
13n2

B

**أَوْهَدَهُ الْجِنِّينَ وَبَرَأَهُ**

6p5.6 7n1  
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1

11n1  
12n1.2.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #19 ■ Rom 11,20 ■  
*Lac* 7x1 7p4 9x2 10p2 13p1

A

*مَلَكٌ مُّلْكٌ لِّلَّهِ مُحَمَّدٌ*

6n1 6p1.2.3.6 7p1.2.3  
10p1

B

*مَلَكٌ مُّلْكٌ لِّلَّهِ مُحَمَّدٌ*

6p5 7n1  
8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3  
11n1

12n1.2.3.4 13n1.2 13x1 16n1

C

*مَلَكٌ مُّلْكٌ لِّلَّهِ مُحَمَّدٌ*

6p4.7s

\* \* \* \* \*

■ #20 ■ Rom 11,24 ■  
*Lac* 7x1 7p4 9x2 10p2 13p1

A

*صَاحِبٌ مُّصَاحِّي*

6n1 6p6 7p1r

B

*صَاحِبٌ مُّصَاحِّي*

6p2.3.4.5.7 7n1 7p2.3  
8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3  
11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

A/B

*صَاحِبٌ مُّصَاحِّي* (no diacr.)  
6p1  
10p1

\* \* \* \* \*

■ #21 ■ Rom 11,25 ■  
*Lac* 6p1 7x1 7p4 9x2 10p2 13p1

A

*رَحْمَةً لِّلَّهِ مُّلْكَ وَلِمُحَمَّدٍ أَنْتَ*

6p2.4.6.7 7p1.2

9x1 10p1

13n2

B

*رَحْمَةً لِّلَّهِ مُّلْكَ وَلِمُحَمَّدٍ أَنْتَ*

6n1 6p3.5 7n1 7p3

8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1

mas

12n1.2.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #22 ■ Rom 12,2 ■  
*Lac* 7x1 7p2.4 9x2 10p2 13p1

A

*أَنْتَ رَحْمَةٌ لِّلَّهِ*

6n1 6p1.2.3.4.6 7p1.3

9n6 9x1\*

B

*أَنْتَ رَحْمَةٌ لِّلَّهِ*

6p5.7 7n1

8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1

11n1

12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #23 ■ Rom 12,3 ■  
*Lac* 6p1 7x1 7p2.4 9x2 10p2 13p1

A

*أَنْتَ رَحْمَةٌ لِّلَّهِ مُّلْكٌ لِّلَّهِ مُّلْكٌ*

6n1 6p2.3.4.6.7 7p1.3

**9<sub>x1\*</sub>****B**

مَلَكُوكْ حَسَنْ حَسَنْ ۝

6p5 7n1

8n1.2 9n1.2.3.4.5.6 9<sub>x1c.3</sub> 10n1.2.310<sub>p1</sub> 11n1

12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #24 ■ Rom 13,1 ■

Lac 6p1 7x1 7p2.4 9<sub>x2</sub> 10<sub>p2</sub> 13p1**A**

مَلَكُوكْ حَسَنْ حَسَنْ ۝

أَعْلَمْ

6p4.5.7s 7p3

12n1.2.3 13x1 16n1

**B**

مَلَكُوكْ حَسَنْ حَسَنْ ۝

أَعْلَمْ

6n1 6p2s.3.6 7n1 7p1 Gw

8n1.2 9n1.2.3.4.5.6 9<sub>x1.3</sub> 10n1.2.310<sub>p1</sub> 11n1 mas

12n4 13n1.2

\* \* \* \* \*

■ #25 ■ Rom 13,4 ■

Lac 6p1 7x1 7p2.4 9<sub>x2</sub> 10<sub>p2</sub> 13p1**A**

مَلَكُوكْ حَسَنْ ۝

6n1 6p2s.3.4.6\* 7p1

9<sub>n6</sub>

16n1

**B**

مَلَكُوكْ حَسَنْ ۝

6p5.6c.7 7n1 7p3 Gw

8n1.2 9n1.2.3.4.5 9<sub>x1.3</sub> 10n1.2.3 10<sub>p1</sub>

11n1 mas

**12n1.2.3.4 13n1.2 13x1**

\* \* \* \* \*

■ #26 ■ Rom 13,8 ■

Lac 7x1 7p2.4 9<sub>x2</sub> 10<sub>p2</sub> 13p1**A**

فِي حَسَنْ حَسَنْ ۝

6p1.2.3.4.5.6.7 7p1.3

9<sub>n6</sub> 9<sub>x1\*</sub> 10<sub>p1</sub>

12n2

**B**

فِي حَسَنْ حَسَنْ ۝

6n1s 7n1

8n1.2 9n1.2.3.4.5 9<sub>x1c.3</sub> 10n1.2.3

11n1 mas

12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #27 ■ Rom 13,9 ■

Lac 7x1 7p2.4 9<sub>x2</sub> 10<sub>p2</sub> 13p1**A**

فِي حَسَنْ وَاحِدَةٍ ۝

6n1s 6p12.3.4.5.7 7p1

9<sub>n6</sub> 9<sub>x1</sub> 10<sub>p1</sub>

12n2.3 13n2

**B**

فِي حَسَنْ وَاحِدَةٍ ۝

6p6 7n1 7p3

8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 11n1

12n1.4 13n1 13x1 16n1

\* \* \* \* \*

■ #28 ■ Rom 13,9 ■

Lac 7x1 7p2.4 9<sub>x2</sub> 10<sub>p2</sub> 13p1**A**

فِي حَسَنْ وَاحِدَةٍ ۝

6n1s 6p.12.3.4.5..67 7p13.

9n6\* 9x1\* 10p1

12n2c

**B**

،مَوْلَىٰ لِلَّهِ مَوْلَىٰ لِي

7n1

8n1.2 9n1.2.3.4.5 9n6c 9x1c.3 10n1.2.3

11n1

12n1.2\*.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #29 ■ Rom 13,11 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

كُلُّ وَلِيٍّ

6n1s 6p6 7p1.3

9n6

**B**

كُلُّ وَلِيٍّ

6p1.2.3.4.5.7 7n1 **Gw**

8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1

11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #30 ■ Rom 13,12 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

سَبِيلٌ حَقِيبَةٌ وَسَعْدَةٌ

6n1s 6p1.2.3.4.5.6.7 7p1.3

9n6 9x1\* 10p1

12n2

**B**

سَبِيلٌ حَقِيبَةٌ وَسَعْدَةٌ

7n1

8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 10p1

11n1

12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #31 ■ Rom 14,2 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

كُلُّ هُنَّا هُنَّا كُلُّ هُنَّا

6n1s 6p1.2.3.5 7p1.3

9x1\*

12n2

**B**

كُلُّ هُنَّا هُنَّا كُلُّ هُنَّا

6p4.6.7 7n1

8n1.2 9n1.2.3.4.5.6 9x1c.3 10n1.2.3

10p1 11n1

12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #32 ■ Rom 14,8 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

سَبِيلٌ سَلَيْلٌ

6n1s 6p1.2.3.4.5\*.6 7p1.3

9n6 9x1\* 10p1

12n2

**B**

سَبِيلٌ هُنَّا

6p5c.7 7n1

8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 11n1

mas

12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #33 ■ Rom 14,20 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

مَلَّا مُهْلِلٌ مُهَاجِرٌ بَعْدَ حَيَا  
وَكَانَ

6n1s 6p1.2.3.4.5.6.7 7p1.3  
9n6

**B**

مَلَّا مُهْلِلٌ مُهَاجِرٌ بَعْدَ حَيَا  
وَكَانَ

7n1  
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1  
11n1  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #34 ■ Rom 15,20 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

بِ مُهْلِلٍ إِنْ وَاهِنٌ

6p3.5 7p1.3  
9x1 10p1  
12n2.3c 13x1 16n1

**B**

بِ مُهْلِلٍ إِنْ وَاهِنٌ

6n1 6p1.2.4.6.7s 7n1 Gw  
8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1  
12n1.3\*.4 13n1.2

\* \* \* \* \*

■ #35 ■ Rom 15,29 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

**A**

بَهْلَلٌ إِنْ وَاهِنٌ

6n1 6p1.2.3.4.6.7 7p1.3  
9n6 10p1  
12n2 13n2

**B**

بَهْلَلٌ إِنْ وَاهِنٌ

6p5 7n1  
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1  
12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

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■ #36 ■ 1Co 1,10 ■

Lac 7x1 7p2 9x2 10p2 13p1

**A**

بَهْلَلٌ وَاهِنٌ

6n1 6p1.2.4.5 7p1.3  
9x1 10p1  
12n1 13n1

**B**

بَهْلَلٌ وَاهِنٌ

6p3.6.7 7n1 7p4  
8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1  
12n2.3.4 13n2 13x1 16n1

\* \* \* \* \*

■ #37 ■ 1Co 1,24 ■

Lac 7x1 7p2 9x2 10p2 13p1

**A**

بَهْلَلٌ وَاهِنٌ

6n1 6p1.2.3.4.5.6\* 7p1.3.4  
9n6 9x1

**B**

بَهْلَلٌ وَاهِنٌ

6p6c.7 7n1  
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1  
11n1  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #38 ■ 1Co 3,10 ■



حَدَّقَا هُوَ لَلْمَلْهُوقُ  
(no diacr.)

6p1  
10p1

\* \* \* \* \*

■ #43 ■ 1Co 5,3 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

لَهُمْ فِي هَذِهِ  
صِنْعَةٍ

6n1 6p2.3.4.7 7p1.2.3  
9n6 9x1\* 10p1  
12n2 13x1

B

لَهُمْ فِي هَذِهِ  
صِنْعَةٍ

6p5.6 7n1 Gw  
8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 11n1  
mas  
12n1.3.4 13n1.2 16n1

A/B

لَهُمْ فِي هَذِهِ  
صِنْعَةٍ (no diacr.)

6p1

\* \* \* \* \*

■ #44 ■ 1Co 5,10 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

وَلَا إِلَلَهُ مِنْ إِلَهٌ لَّا يَعْلَمُ  
إِنَّمَا لَهُمْ حُكْمُ الْحَسْنَاتِ  
لَهُمْ فِي هَذِهِ  
صِنْعَةٍ

6p3.4.5 7p3  
9n6 10p1  
12n2.4 13n2 13x1 16n1

B

وَلَا إِلَلَهُ مِنْ إِلَهٌ لَّا يَعْلَمُ  
إِنَّمَا حُكْمُ الْحَسْنَاتِ  
لَهُمْ فِي هَذِهِ  
صِنْعَةٍ

حَدَّقَا هُوَ لَلْمَلْهُوقُ

6n1 6p1.2.6.7 7n1 7p1.2  
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1  
12n1.3 13n1

\* \* \* \* \*

■ #45 ■ 1Co 6,18 ■

Lac 7x1 7p4 10p2 13p1

A

لَلْمَلْهُوقُونَ وَالْمُهَاجِرُونَ

6n1 6p1.2.4.5\*.6.7 7p1.2.3  
9n6 10p1

B

لَلْمَلْهُوقُونَ وَالْمُهَاجِرُونَ

6p3.5c 7n1  
8n1.2 9n1.2.3.4.5 9x1.2.3 10n1.2.3  
11n1  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #46 ■ 1Co 7,15 ■

Lac 7x1 7p2.4 8n1 10p2 13p1

A

لَهُمْ هُوَ مِنْ أَنْفُسِهِمْ

6n1s 6p2.5.6 7p1  
9x1.2c  
13n2

B

لَهُمْ هُوَ مِنْ أَنْفُسِهِمْ

6p1.3.4.7 7n1 7p3 Gw  
8n2 9n1.2.3.4.5.6 9x2\*.3 10n1.2.3  
10p1 11n1  
12n1.2.3.4 13n1 13x1 16n1

\* \* \* \* \*

<p>■ #47 ■ 1Co 7,28 ■  <i>Lac</i> 7x1 7p2.4 8n1 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>اَهْكِرِيَا ئِنْ حَفَنْ</p> <p>6n1s 6p1.2.3.4.5.7 7p1.3  <math>9_{n6} 9_{x1^*} .2</math> <b>10p1</b>      12n2</p> <p><b>B</b></p> <p>اَهْكِرِيَا ئِنْ حَفَنْ</p> <p>6p6 7n1      8n2 9n1.2.3.4.5 <math>9_{x1^*} .3</math> 10n1.2.3 11n1      12n1.3.4 13n1.2 13x1 16n1</p>	<p>■ #49 ■ 1Co 8,6 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>وَلَمْ يَأْتِ مِنْ حَلْبَهْ</p> <p>6n1 6p1.2.3.4.6.7s  <math>9_{n6} 9_{x1^*} .2</math> <b>10p1</b>      12n2 13n2</p> <p><b>B</b></p> <p>وَلَمْ يَأْتِ مِنْ حَلْبَهْ</p> <p>6p5s 7n1 7p1.3      8n1.2 9n1.2.3.4.5 <math>9_{x3}</math> 10n1.2.3 11n1      12n1.3.4 13n1 13x1 16n1</p>
<p style="margin: 0;">* * * * *</p>	<p style="margin: 0;">* * * * *</p>
<p>■ #48 ■ 1Co 8,2 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>اَنْهُ وَيْ حَفَنْ بِهِ مَهْ</p> <p>6p4.5.s.7s 7p1      8n2 <math>9_{x1^*} .2</math> mas      12n1 13n2 13x1 16n1</p> <p><b>B</b></p> <p>اَنْهُ وَيْ حَفَنْ بِهِ مَهْ</p> <p>6n1 7n1 7p3r      8n1 9n1.2.3.4.5.6 <math>9_{x3}</math> 10n1.2.3 11n1      12n2.3.4 13n1</p> <p><b>A/B</b></p> <p>اَنْهُ وَيْ حَفَنْ بِهِ مَهْ (no diacr.)</p> <p>6p2.3.6  <b>10p1</b></p> <p><b>C</b></p> <p>اَنْهُ وَيْ حَفَنْ بِهِ مَهْ (no diacr.)</p> <p>6p1</p>	<p>■ #50 ■ 1Co 8,7 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>اَلْ لَّا حَكْمَهْ مَهْ</p> <p>6n1 6p2.c.3.4.5.s.6.7s 7p1.3  <math>9_{n6} 9_{x1^*}</math></p> <p><b>B</b></p> <p>اَلْ لَّا حَكْمَهْ اَلْ مَهْ</p> <p>6p12* 7n1      8n1.2 9n1.2.3.4.5 <math>9_{x2.3}</math> 10n1.2.3 <b>10p1</b>      11n1 mas      12n1.2.3.4 13n1.2 13x1 16n1</p>
<p style="margin: 0;">* * * * *</p>	<p style="margin: 0;">* * * * *</p>
<p><b>Lac</b> 7x1 7p2.4 <b>10p2</b> 13p1</p>	<p>■ #51 ■ 1Co 9,7 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>مَهْ مَهْ حَكْمَهْ</p> <p>6n1 6p1.2.3.4.5.6.7 7p1.3  <math>9_{n6} 9_{x1^*}</math> <b>10p1</b></p>
<p style="margin: 0;">* * * * *</p>	<p style="margin: 0;">* * * * *</p>

12n2 13n2

**B***حَسَنَةٌ وَمُعْذِلَةٌ حَسَنَةٌ*

7n1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>2.3 10n1.2.3 11n1  
mas

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #52 ■ 1Co 9,7 ■

Lac 7x1 7p2.4 10p2 13p1

**A***أَهُوَ حَسَنَةٌ وَفَحْدًا حَسَنَةٌ*

6n1 6p1.2.3.4.5.6.7 7p1.3

9<sub>n</sub>6 9<sub>x</sub>2c

12n2.4 13n1 16n1

**B***أَهُوَ حَسَنَةٌ وَفَحْدًا حَسَنَةٌ*

7n1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.2\*.3 10n1.2.3  
10p1 11n1 mas

12n1.3 13n2 13x1

\* \* \* \* \*

■ #53 ■ 1Co 9,10 ■

Lac 7x1 7p2.4 10p2 13p1

**A***حَسَنَةٌ وَلَا حَسَنَةٌ هُوَ حَسَنَةٌ لَا حَسَنَةٌ*

6p1.3.4.5.6.7 7p1

9<sub>n</sub>6 9<sub>x</sub>1.2c 10p1

12n2 13x1

**B***حَسَنَةٌ وَلَا حَسَنَةٌ هُوَ حَسَنَةٌ لَا حَسَنَةٌ*

6n1 6p2 7n1 7p3

8n1.2 9n1.2.3.4.5 9<sub>x</sub>2\*.3 10n1.2.3 11n1

mas

12n1.3.4 13n1.2 16n1

\* \* \* \* \*

■ #54 ■ 1Co 9,25 ■

Lac 7p2.4 10p2 13p1

**A***حَلَالٌ هُوَ وَلَا حَنِيمٌ حَلَالٌ*

6n1 6p1.2.3.4.6.7 7p1.3

9<sub>n</sub>6 9<sub>x</sub>2 10p1

12n2.3 13n2

**B***حَلَالٌ هُوَ وَلَا حَنِيمٌ حَلَالٌ*

6p5 7n1 7x1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.3 10n1.2.3 11n1  
mas

12n4 13n1 13x1 16n1

**B-2***حَلَالٌ هُوَ وَلَا حَنِيمٌ حَلَالٌ*

12n1

\* \* \* \* \*

■ #55 ■ 1Co 10,10 ■

Lac 7p2.4 10p2 13p1

**A***أَهُوَ حَلَالٌ أَمْ حَنِيمٌ*

6n1 6p1.2.3.4.5.7 7p1.3

9<sub>n</sub>5.6 9<sub>x</sub>1.2c 10p1 mas

12n2 13n2

**B***أَهُوَ حَلَالٌ أَمْ حَنِيمٌ*

6p6 7n1 7x1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.3 10n1.2.3 11n1

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #56 ■ 1Co 10,17 ■  
*Lac* 7p2.4 10p2 13p1

A

**لَعْنَةٌ وَبِهِ حُكْمًا**

6n1 6p2.3.4.5.6.7 7p1.3  
 9x6 9x1.2.2\*  
 12n2 13n2

B

**لَعْنَةٌ وَبِهِ حُكْمًا**

6p1.6.7n1 7x1  
 8n1.2 9n1.2.3.4.5 9x2.3 10n1.2.3 10p1  
 11n1 mas  
 12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #57 ■ 1Co 10,24 ■

*Lac* 7p2.4 10p2 13p1

A

**لَعْنَةٌ وَسَيِّئَةٌ**

6p1.3.5\*.6.7

B

**لَعْنَةٌ وَسَيِّئَةٌ**

6n1 6p2.4.5.7n1 7x1 7p1.3 Gw  
 8n1.2 9n1.2.3.4.5.6 9x1.2.3 10n1.2.3  
 10p1  
 12n1.2.3.4 13n1.2 13x1 16n1

B-2

**لَعْنَةٌ وَسَيِّئَةٌ**

11n1

\* \* \* \* \*

■ #58 ■ 1Co 11,9 ■

*Lac* 7p2 10p2 13p1

A

**أَعْلَم**

6p2.3.4.5.6.7 7p1.3.4  
 9n6 9x1.2 10p1

B

**أَعْلَم**

6n1 6p1.7 7n1 7x1  
 8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #59 ■ 1Co 11,12 ■

*Lac* 7p2 10n2 10p2 13p1

A

**مُلْكُومٌ وَبِهِ حُكْمًا**

6n1 6p1.2.3.4.5.6.7 7p1.3.4  
 9n6 9x1.2 10p1  
 12n2 13n2

B

**مُلْكُومٌ وَبِهِ حُكْمًا**

7n1 7x1  
 8n1.2 9n1.2.3.4.5 9x3 10n1.3 11n1  
 12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #60 ■ 1Co 11,16 ■

*Lac* 7p2 10n2 10p2 13p1

A

**لَعْنَةٌ حَبَا حَبَا**

6n1 6p1.2.3.5  
 9n2\* 10p1 mas  
 13n2

B

**لَعْنَةٌ حَبَا حَبَا**

6p4. 6.7 7n1 7x1 7p1.3.4 Gw  
 8n1.2 9n1.2.3.4.5.6 9x1.2.3 10n1.3  
 11n1  
 12n1.2.3.4 13n1 13x1 16n1

\* \* \* \*

■ #61 ■ 1Co 11,17 ■  
*Lac* 7p2 10n2 10p2 13p1

**A**

*حَرْبَةٌ لِّلَّهِ أَوْ سَلَامٌ*  
 6n1 6p1.3.5 7p3\*  
 9n4.6 9x1\*.2\* 10p1

**B**

*حَرْبَةٌ لِّلَّهِ أَوْ سَلَامٌ*  
 6p2.4.6s.7 7n1 7x1 7p1.3c.4 Gw  
 8n1.2 9n1.2.3.5 9x1c.2c.3 10n1.3 11n1  
 mas  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \*

■ #62 ■ 1Co 11,25 ■  
*Lac* 10n2 10p2 13p1

**A**

*صَلَوةٌ مَّعَ حَمْدٍ وَسُبْحَانَ اللَّهِ أَوْ صَلَوةٌ*  
 6n1 6p1.5.7s  
 9n4.6 9x3 10p1  
 13n2

**B**

*صَلَوةٌ مَّعَ حَمْدٍ وَسُبْحَانَ اللَّهِ أَوْ صَلَوةٌ*  
 6p2.3.4.6s 7n1 7x1 7p1.2.3.4 Gw  
 8n1.2 9n1.2.3.4.5 9x1.2 10n1.3 11n1  
 12n1.2.3.4 13n1 13x1 16n1

\* \* \* \*

■ #63 ■ 1Co 13,5 ■  
*Lac* 9x3 10p2 12n1 13p1

**A**

*لَا خَدُونَ إِلَّا هُنَّا لَا خَدُونَ إِلَّا هُنَّا*  
**صَلَوةٌ**

6n1 6p1.4.5.6s 7p1.s.2.3.4  
 9x1.2 10p1  
 12n4 13n1 16n1

**B**

*لَا خَدُونَ إِلَّا هُنَّا لَا خَدُونَ إِلَّا هُنَّا*  
**صَلَوةٌ**

6p2.3.7 7n1 7x1  
 8n1.2 9n1.2.3.4.5.6 10n1.2.3 11n1  
 12n1.2.3 13n2 13x1

\* \* \* \*

■ #64 ■ 1Co 13,12 ■

*Lac* 9x3 10p2 12n1 13p1

**A**

*لَهُ أَبُوكَ وَحَسَبْدَانَا مُبَرِّي حَفَالًا*  
 6p1.4 7p1.s.3  
 9x1c

**B**

*لَهُ أَبُوكَ وَحَسَبْدَانَا مُبَرِّي حَفَالًا*  
 6n1 6p2.3.5.6s.7 7n1 7x1 7p2.4 Gw  
 8n1.2 9n1.2.3.4.5.6 9x1\*.2 10n1.2.3  
 10p1 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \*

■ #65 ■ 1Co 14,19 ■

*Lac* 9x3 10p2 13p1

**A**

*وَأَفْ لَمْتَنَ لَكَ*  
 6p3.4.5\*.7 7n1c 7p1.2.3.4  
 9n6 9x1\*.2

**B**

*وَأَفْ لَمْتَنَ لَكَ*

6n1 6p1.2.5c.6s 7n1\* 7x1  
 8n1.2 9n1.2.3.4.5 9<sub>x1c</sub> 10n1.2.3 10p1  
 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \*

■ #66 ■ 1Co 14,37 ■  
*Lac* 9x3 10p2 13p1

A

اَنَّهُ صَحِحٌ فَهُوَ

6n1 6p1.2.4.5.s.7 7p1.4  
 9n6 9<sub>x1</sub> 10p1  
 12n2 13n2

B

اَنَّهُ بِهِ صَحِحٌ فَهُوَ

6p3.6s 7n1 7x1 7p2.3 Gw  
 8n1.2 9n1.2.3.4.5 9<sub>x2</sub> 10n1.2.3 11n1  
 mas  
 12n1.3.4 13n1 13x1 16n1

\* \* \* \*

■ #67 ■ 1Co 15,9 ■  
*Lac* 9x3 10p2 13p1

A

لَا لَا يَعْلَمُونَ وَمُكْسَى

6n1 6p1.2.3.4.5.s.7 7p1.2.3.4  
 9n6 9<sub>x1c.2</sub> 10p1

B

لَا لَا يَعْلَمُونَ وَمُكْسَى

7n1 7x1  
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

C

لَا لَا يَعْلَمُونَ وَمُكْسَى

9<sub>x1\*</sub>

\* \* \* \*

■ #68 ■ 1Co 15,12 ■

*Lac* 9x3 10p2 13p1

A

اَمْسَأْلَمْ حَصَرْ اَنْعَالْ وَاصْنَعْ

اَمْسَأْلَمْ سَدْ مَتَّلْ

6n1\* 6p2.4.5.s.6.s.7 7p1.3  
 9<sub>x1.2</sub>

B

اَمْسَأْلَمْ حَصَرْ اَنْعَالْ وَاصْنَعْ

اَمْسَأْلَمْ سَدْ مَتَّلْ

6n1c 6p1.3 7n1 7x1 7p2.4  
 8n1.2 9n1.2.3.4.5.6 10n1.2.3 10p1 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \*

■ #69 ■ 1Co 15,14 ■

*Lac* 9x3 10p2 13p1

A

مَنْعَلْ اَوْ مَعْنَى حَصَرْ

6n1 6p1.2.3.4.5.s.6.s.7 7n1\* 7p1.2.3.4  
 9n6 9<sub>x1.2</sub> 10p1  
 16n1

B

مَنْعَلْ اَوْ مَعْنَى حَصَرْ

7n1c 7x1  
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1  
 12n1.2.3.4 13n1.2

B-2

مَنْعَلْ اَوْ مَعْنَى حَصَرْ

13x1

\* \* \* \*

■ #70 ■ 1Co 15,27 ■

*Lac* 9x3 10p2 13p1

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6n1 6p1.2.3.4.5\*.6x7 7p1.2.3.4

**9n6 9x1\*.2 10p1**

12n2

**B**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6p5c 7n1 7x1

8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 11n1  
mas

12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #71 ■ 1Co 15,39 ■

Lac 9x3 10p2 13p1

**A**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6p2.3.4.5.6.7 7p1.2.3.4

**9n6 9x1.2\* 10p1**

12n2 13n2

**B**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6n1 6p1 7n1 7x1

8n1.2 9n1.2.4.5 9x2c 10n1.2.3 11n1  
mas

12n1.3.4 13n1 13x1 16n1

**B-2**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

9n3

\* \* \* \* \*

■ #72 ■ 1Co 15,41 ■

Lac 9x3 10p2 13p1

**A**

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

6n1 6p1.2.3.4.5.7 7p1.2.3.4

**9n6 9x1\*.2**

**B**

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

6p6s 7n1 7x1

8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 10p1  
11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #73 ■ 1Co 15,55 ■

Lac 6p2 9x3 10p2 13p1

**A**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6p3.4.7 7p1.2.3

**9n6**

12n2 13n2

**B**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6n1 6p1.5.6s 7n1 7x1 7p4

8n1.2 9n1.2.3.4.5 9x1.2 10n1.2.3 10p1  
11n1

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #74 ■ 1Co 16,1 ■

Lac 6p2 9x3 10p2 13p1

**A**

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

6p3.5\*.7 7p3.4

**9n6 10p1**

**B**

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

6n1 6p1.4.5c.6s 7n1 7x1 7p1.2 Gw

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.2 10n1.2.3 11n1  
mas  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #75 ■ 1Co 16,6 ■  
*Lac* 6p2 9x3 10p2 13p1

A

*مَوْلَانَا يَهُوَهُ*

6n1 6p5 7p1.3.4  
9<sub>n</sub>6 9<sub>x</sub>1 10p1

B

*مَوْلَانَا يَهُوَهُ*

6p1.3.4.6.7 7n1 7x1 7p2 Gw  
8n1.2 9n1.2.3.4.5 9<sub>x</sub>2 10n1.2.3 11n1  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #76 ■ 1Co 16,8 ■

*Lac* 9x3 10p2 13p1

A

*مَهْمَّا لَا يَرَى حَافِظًا*

6n1 6p1.2.3.4.5.6.7 7p1.2.3.4  
9<sub>n</sub>6 9<sub>x</sub>1.2 10p1  
12n2 13n2

B

*مَهْمَّا لَا يَرَى حَافِظًا*

7n1 7x1  
8n1.2 9n1.2.3.4.5 10n1.2.3 11n1  
12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #77 ■ 1Co 16,24 ■

*Lac* 6p2 9x3 10p2 13p1

A

*عَزَّلَهُمْ*  
6p1.3.4.6\* 7p1.2.3.4  
9<sub>n</sub>6 9<sub>x</sub>1.2\*  
12n1.2

B

*عَزَّلَهُمْ*

6n1 6p5.6c.7 7n1 7x1  
8n1.2 9n1.2.3.4.5 9<sub>x</sub>2c 10n1.2.3 10p1  
11n1 mas  
12n3.4 13n1.2 13x1 16n1

\* \* \* \* \*

*2Corinthians*

■ #78 ■ 2Co 3,2 ■

*Lac* 6p2 9x3 10p2 13p1

A

*لَكُنْلَ وَ مَنْ لَمْ يَرَهُ أَنْهُ*

6n1 6p1.3.4.5.7 7p1.2.3.4  
9n3.6 9<sub>x</sub>1.2 10p1 11n1  
12n2 13n2

B

*لَكُنْلَ وَ مَنْ لَمْ يَرَهُ أَنْهُ*

7n1 7x1

8n1.2 9n1.2.4.5 10n1.2.3  
12n1.3.4 13n1 13x1 16n1

C

*لَكُنْلَ وَ مَنْ لَمْ يَرَهُ أَنْهُ*

6p6

\* \* \* \* \*

■ #79 ■ 2Co 3,3 ■

*Lac* 6p2 9x3 10p2 13p1 | incert 7p2

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6p5.6.7

9<sub>x2</sub>c 10n2 10p1

12n1.2.3 13n1.2 13x1 16n1

B

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6n1 6p1.3.4 7n1 7x1 7p1.3.4

8n1.2 9n1.2.3.4.5.6 9<sub>x1.2\*</sub> 10n1.3 11n1

12n4

\* \* \* \* \*

■ #80 ■ 2Co 3,14 ■

Lac 9x3 10p2 13p1

A

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

6n1 6p1.3.4.5 7p2.3.4\*

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

12n2 13x1c

B

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

6p2.6.7 7n1 7x1 7p1.4c

8n1.2 9n1.2.34.5 10n1.2.3 11n1 mas

12n1.3.4 13n1.2 13x1\* 16n1

\* \* \* \* \*

■ #81 ■ 2Co 4,4 ■

Lac 9x3 10p2 13p1

A

أَللَّهُمَّ بِسْمِكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا

صَلِّ عَلَيْهِ

6n1 6p1.2.3.4.5\*.6.7 7p1.2.3.4

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

12n2

A-2

أَللَّهُمَّ بِسْمِكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا

صَلِّ عَلَيْهِ

12n3c 13x1

B

أَللَّهُمَّ بِسْمِكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا

صَلِّ عَلَيْهِ

6p5c 7n1 7x1

8n1.2 9n1.2.34.5 10n1.2.3 11n1 mas

12n1.3\*.4 13n1.2 16n1

\* \* \* \* \*

■ #82 ■ 2Co 4,8 ■

Lac 9x3 10p2 13p1

A

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

6n1 6p1.2.3.4.5.6.7 7p1.2.3.4

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

12n2 13n2

B

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

7n1 7x1

8n1.2 9n1.2.34.5 10n1.2.3 11n1

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #83 ■ 2Co 4,10 ■

Lac 9x3 10p2 13p1

A

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

6n1 6p2.3.4.5\*.6.7 7p1.2.3.4

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

B

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

6p1.5c 7n1 7x1  
 8n1.2 9n1.2.34.5 10n1.2.3 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #84 ■ 2Co 4,13 ■  
*Lac* 6p2 9x1.3 10p2 13p1

A

*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 6n1 6p1.3.4.5.6.7 7p1.2.3.4  
 9n6 9x2 10p1  
 12n2.3 13n1 13x1

B

*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 7n1 7x1  
 8n1.2 9n1.2.34.5 10n1.2.3 11n1  
 12n1.4 13n2 16n1

\* \* \* \* \*

■ #85 ■ 2Co 4,18 ■  
*Lac* 6p2 9x3 10n2 10p2 13p1

A

*وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 6n1 6p1.3.4.5.6.7 7p1.2.3.4  
 9n6 9x1 10n3 10p1  
 12n2 13n2

B

*وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 7n1 7x1  
 8n1.2 9n1.2.34.5 9x2 10n1.2 11n1  
 12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #86 ■ 2Co 5,11 ■  
*Lac* 6p2 9x3 10n2 10p2 13p1

A

*حَتَّىٰ مَحْصُصٍ*

6p1.3.6 7p2.3.4\*  
 9n6 9x1.2\* 10p1

B

*حَتَّىٰ مَحْصُصٍ*

6n1 6p4.5.7 7n1 7x1 7p1.4c Gw  
 8n1.2 9n1.2.34.5 9x2 10n13. 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

C

*حَتَّىٰ مَحْصُصٍ*

12n2\*

\* \* \* \* \*

■ #87 ■ 2Co 6,16 ■  
*Lac* 7n1 7p3.4 9x3 10p2 13p1

A

*أَنْهَىٰ إِذْنَهُ لِلَّهِ وَلِلَّهِ سَلَامٌ*

6n1 6p2.3.4.5.7 7p1.2  
 9x1.2  
 13n2

B

*أَنْهَىٰ إِذْنَهُ لِلَّهِ وَلِلَّهِ سَلَامٌ*

6p1.6 7x1  
 8n1.2 9n1.2.34.5.6 10n1.2.3 10p1 11n1  
 12n1.2.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #88 ■ 2Co 7,2 ■  
*Lac* 7n1 7p3.4 9x3 10p2 13p1

A

*صَحَّةٌ أَسْتَ*

6n1 6p2.3.4.5.6.7 7p1.2

**9n6 9x1c.2****B****صَحَّهُ، حَسْنَةٌ**

6p1 7x1  
 8n1.2 9n1.2..34.5.6 9x1\* 10n1.2.3  
**10p1** 11n1 mas  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #89 ■ 2Co 7,6 ■

*Lac* 7n1 7p3.4 9x3 **10p2** 13p1**A**

**الله ... حَسْنَةٌ حَسْنَةٌ، حَسْنَةٌ حَسْنَةٌ**  
 6n1 6p1.2.3.4.6.7 7x1\* 7p1.2  
**9n6 9x1.2** 10n3 **10p1** mas  
 12n2.3 13n2 13x1 16n1

**B**

**الله ... حَسْنَةٌ حَسْنَةٌ، حَسْنَةٌ حَسْنَةٌ**

6p5 7x1c  
 8n1.2 9n1.2..34.5 **10n1.2** 11n1  
 12n1r.4 13n1

\* \* \* \* \*

■ #90 ■ 2Co 7,9 ■

*Lac* 7n1 7p3.4 9x3 **10p2** 13p1**A**

**الله حَسْنَةٌ حَسْنَةٌ، حَسْنَةٌ حَسْنَةٌ**

6n1 6p1.2.4.7 7p1  
**9n6 9x1**  
 12n3.4 13n1.2 13x1 16n1

**B**

**الله حَسْنَةٌ حَسْنَةٌ، حَسْنَةٌ حَسْنَةٌ**

6p3.5.6.7x1 7p2

8n1.2 9n1.2..34.5 **9x2** 10n1.2.3 **10p1**

11n1

12n1r.2

\* \* \* \* \*

■ #91 ■ 2Co 7,14 ■

*Lac* 7n1 7p3.4 9x3 **10p2** 13p1**A**

**الله أَمْرٌ حَسْنَةٌ حَسْنَةٌ حَسْنَةٌ**

6n1 6p2.3c.5.7 7p1.2

**9n6 9x1.2** **10p1**

12n2

**B**

**الله أَمْرٌ حَسْنَةٌ حَسْنَةٌ حَسْنَةٌ حَسْنَةٌ**

6p1.3\*.4.6.7x1

8n1.2 9n1.2..34.5 10n1.2.3 11n1 mas

12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #92 ■ 2Co 7,15 ■

*Lac* 7n1 7p3.4 9x3 **10p2** 13p1**A**

**الله حَسْنَةٌ حَسْنَةٌ**

6n1 6p1.2.3.4.5.6.7 7p1.2

**9n6 9x1.2** **10p1**

12n2 13n2

**B**

**الله حَسْنَةٌ حَسْنَةٌ**

7x1

8n1.2 9n1.2..34.5 10n1.2.3 11n1

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*



\* \* \* \* \*

■ #98 ■ 2Co 9,6 ■

*Lac* 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

فَخْ وَزَوْ حَسَهْلَا: اَفْ حَسَهْلَا  
شِرْ. فَخْ وَزَوْ حَسَهْلَا: اَفْ  
حَسَهْلَا سَرْهْ

6p1.2c.3.4.5\*.6.7 7p1  
9n6 9x1.2\* 10p1

B

فَخْ وَزَوْ حَسَهْلَا: اَفْ حَسَهْلَا  
شِرْ. فَخْ وَزَوْ حَسَهْلَا: اَفْ  
حَسَهْلَا سَرْهْ

6n1 6p2\*.5c 7x1  
8n2 9n1.2..34.5 9x2c 10n1.2.3 11n1  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #99 ■ 2Co 9,7 ■

*Lac* 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

اَمْ وَصْ حَسَهْلَا

6n1 6p1.2.3.4.5.6.7 7p1  
9n6 9x1\*.2\*

B

اَمْ وَصْ حَسَهْلَا

7x1  
8n2 9n1.2..34.5 9x1c.2c 10n1.2.3 10p1  
11n1 mas  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #100 ■ 2Co 9,8 ■

*Lac* 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

حَلْهَا سَهْ حَاتِبْ حَلْهَا

6n1 6p1.2c.3.4.5.6.7 7p1  
9n6 9x1.2 10p1  
13n2

B

حَلْهَا سَهْ حَاتِبْ حَلْهَا

6p2\* 7x1  
8n2 9n1.2..34.5 10n1.2.3 11n1 mas  
12n1.2.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #101 ■ 2Co 10,7 ■

*Lac* 7n1 7p3.4 9x3 10p2 13p1

A

وَامْ وَهْ حَمْسَا: حَصَا اَهْ سَهْ

6n1 6p1.2.3.4.5\*.7 7p1.2  
9n6 9x1\*.2\* 10p1  
12n2

A-2

وَامْ وَهْ حَمْسَا: حَصَا اَهْ سَهْ

6p6

B

وَامْ وَهْ حَمْسَا: حَصَا اَهْ سَهْ

سَهْ

6p5c 7x1  
8n.12 9n1.2..34.5 9x1c.2c 10n1.2.3 11n1  
12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #102 ■ 2Co 10,8 ■

*Lac* 7n1 7p3.4 9x3 10p2 13p1

A

حَلْهَا سَهْ حَمْسَا

<p style="text-align: center;">↗</p> <p>6n1 6p1..23.4.5*.6.7 7p1.2  <i>9<sub>n</sub>6 9<sub>x</sub>1*.2 10<sub>p</sub>1</i>  12n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">مَلَأَ حَسَنَةً وَحَسَنَةً</p> <p style="text-align: center;">↗ دَوَّ</p> <p>6p5c 7x1  8n.12 9n1.2.34.5 <i>9<sub>x</sub>1c</i> 10n1.2.3 11n1  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #103 ■ 2Co 11,16 ■  <i>Lac</i> 7n1 7p3.4 9x3 <i>10<sub>p</sub>2</i> 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">أَفَ لَا يَعْلَمُ مَحَاسِنَه</p> <p>6n1 6p1..23.4.5.6.7 7p1.2  <i>9<sub>n</sub>6 9<sub>x</sub>1.2 10<sub>p</sub>1</i></p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">أَفَ لَا يَعْلَمُ مَحَاسِنَه</p> <p>7x1  8n.12 9n1.2.34.5 10n1.2.3 11n1 mas  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #104 ■ 2Co 11,18 ■  <i>Lac</i> 7n1 7p3.4 9x3 <i>10<sub>p</sub>2</i> 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">أَفَ لَا يَعْلَمُونَ</p> <p>6n1 6p1..23.4.5.6.7 7p1.2  <i>9<sub>n</sub>6 9<sub>x</sub>1.2 10<sub>p</sub>1</i>  13n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">أَفَ لَا يَعْلَمُونَ</p> <p>7x1  8n.12 9n1.2.34.5 10n1.2.3 11n1 mas</p>	<p>12n1.2.3.4 13n1 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #105 ■ 2Co 11,19 ■  <i>Lac</i> 7n1 7p3.4 9x3 <i>10<sub>p</sub>2</i> 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">مَنْسَبٌ أَلْيَاهُ وَحَسَنَةٌ</p> <p style="text-align: center;">لَحَمَادَةٌ لَحَمَادَةٌ وَحَسَنَةٌ</p> <p>6n1 6p2.4.5 7p2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">مَنْسَبٌ أَلْيَاهُ لَحَمَادَةٌ</p> <p style="text-align: center;">لَحَمَادَةٌ وَحَسَنَةٌ</p> <p>6p1.3.6.7 7x1 7p1  8n.12 9n1.2.34.5.6 <i>9<sub>x</sub>1c.2</i> 10<sub>p</sub>1  10n1.2.3 11n1  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;"><b>C</b></p> <p style="text-align: center;">مَنْسَبٌ أَلْيَاهُ لَحَمَادَةٌ</p> <p style="text-align: center;">لَحَمَادَةٌ وَحَسَنَةٌ</p> <p><i>9<sub>x</sub>1*</i></p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #106 ■ 2Co 12,2 ■  <i>Lac</i> 7n1 7p3.4 <i>10<sub>p</sub>2</i> 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">وَالْمُسْكِنُ بِهِ مَا جَعَلَهُ حَسَنَةٌ</p> <p style="text-align: center;">وَلَا كُلُّا،</p> <p>[Gw by error the unattested <i>رَحْمَة</i>  <i>رَحْمَة</i>]</p> <p>6n1 6p1..23.4.5.6.7 7x1* 7p1.2  <i>9<sub>n</sub>6 9<sub>x</sub>1.2 10<sub>p</sub>1</i>  12n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">وَالْمُسْكِنُ بِهِ مَا جَعَلَهُ حَسَنَةٌ</p> <p style="text-align: center;">وَلَا كُلُّا،</p>
---	--

7x1c  
 8n.12 9n1c.2.34.5 9x3 10n1.2.3 11n1  
 12n1.3.4 13n1.2 13x1 16n1

**B-2**  
**لَا مَسْأِلَةٌ لِّمَنْ يَرَى حَدِّيْمٌ**  
**وَهُدْيٌ**

9n1\*

\* \* \* \* \*

■ #107 ■ 2Co 12,9 ■  
*Lac* 7n1 7p3.4 10p2 13p1

**A**

**سَكَنْتُ حَنْيَنْتُ**  
**مَلِحَمْ**

6p3.4.5.6.7 7p1.2  
 9n6 9x2

**B**

**سَكَنْتُ حَنْيَنْتُ**  
**مَلِحَمْ**  
 6n1 6p1.2 7x1  
 8n.12 9n1.2.34.5 9x1.3 10p1 10n1.2.3  
 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #108 ■ 2Co 12,10 ■  
*Lac* 7n1 7p3.4 10p2 13p1

**A**

**حَرَدْيَا. حَرَدْيَا.**

6p3.4.5.6 7p1.2  
 9n6 9x2 10p1

**B**

**حَرَدْيَا. حَرَدْيَا.**

6n1 6p1.2.7 7x1  
 8n.12 9n1.2.34.5 9x1.3 10n1.2.3 11n1  
 mas  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #109 ■ 2Co 12,11 ■  
*Lac* 7n1 7p3.4 10p2 13p1

**A**

**مَلِحَمْ لَهُوَهُ**

6n1 6p2.3.4.5.6.7 7p1.2  
 9n6 9x1.2.3 10p1  
 12n2

**B**

**مَلِحَمْ لَهُوَهُ**

6p1.7x1  
 8n.12 9n1.2.3.4.5 10n1.2.3 11n1 mas  
 12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #110 ■ 2Co 12,18 ■  
*Lac* 7n1 7p3.4 10p2 13p1

**A**

**حَدِّيْمٌ لَامِعٌ مَلِحَمْ**

6n1 6p1.2.3.4.5\*.7 7p1.2  
 9n6 9x2 10p1  
 12n2

**B**

**حَدِّيْمٌ لَامِعٌ مَلِحَمْ**

6p5c.6s 7x1  
 8n.12 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1  
 mas  
 12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #111 ■ 2Co 13,1 ■  
*Lac* 7n1 7p2.3.4 10p2 13p1

**A**



■ #115 ■ Gal 1,10 ■  
*Lac* 7n1 7p2.3.4 **10p2** 13p1

A

**نَجِيْا وَمُعْسِلًا لَا هَوْا**

6n1 6p1.2.3.4.5.6.7 7p1  
 $9_{n6} 9_{x1.2}$  **10p1**  
 12n2

B

**نَجِيْا لَهُمْسًا لَا هَوْا**

7x1  
 8n.12 9n1.2.3.4.5 9x3 10n1.2.3 11n1  
 12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #116 ■ Gal 1,14 ■  
*Lac* 7n1 7p2.3.4 **10p2** 13p1

A

**لَهُ مِنْ هَيْتَالٍ حَتَّى هَذِهِ**

6p2.4.5 7p1

B

**لَهُ مِنْ هَيْتَالٍ حَتَّى هَذِهِ**

6n1 6p1.3.6.7 7x1  
 8n.12 9n1.2.3.4.5.6 9x3  $9_{x1.2}$  **10n1.2.3**  
**10p1** 11n1 mas  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #117 ■ Gal 1,14 ■  
*Lac* 7n1 7p2.3.4 **10p2** 13p1

A

**أَمْحَى وَمُعْجِزَةٌ لَا هَوْا**

6n1 6p1.2.3.4.5.6.7 7p1  
 $9_{n6} 9_{x1.2}$   
 12n2 13n2

B

**أَمْحَى حَلْمَهٌ لَا هَوْا**

7x1  
 8n.12 9n1.2.3.4.5  $9_{x1^*.3c}$  **10n1.2.3**  
**10p1** 11n1 mas  
 12n1.3.4 13n1 13x1 16n1

C

**أَمْحَى حَلْمَهٌ لَا هَوْا**

9x3\*

\* \* \* \* \*

■ #118 ■ Gal 1,21 ■  
*Lac* 7n1 7p2.3.4 **10p2** 13p1

A

**مَهْلَكٌ لَا هَوْا**

6p1.2.3.4.5\*.6.7 7p1  
 $9_{n6} 9_{x1}$

B

**مَهْلَكٌ لَا هَوْا**

6n1 6p5c 7x1  
 8n.12 9n1.2.3.4.5  $9_{x2.3}$  **10n1.2.3** **10p1**  
 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #119 ■ Gal 2,4 ■  
*Lac* 7n1 7p2.3.4 9n5 **10p2**

A

**أَمْحَى وَمُعْجِزَةٌ**

6n1 6p1.2.4.5 7p1  
 $9_{n3^*.6} 9_{x3}$   
 12n2 13n2

B

**أَمْحَى وَمُعْجِزَةٌ**

6p3.6.7 7x1  
 8n.12 9n1.2.3.4  $9_{x1.2}$  **10n1.2.3** **10p1**  
 11n1 mas  
 12n1.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

## ■ #120 ■ Gal 2,5 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2****A****اَعْلَمُ مِنْكُمْ**

6p1.3.5.6.7 7p1

9n6 9x1.2

**B****اَعْلَمُ مِنْكُمْ**6n1 6p2.4 7x1 **Gw**8n.12 9n1.2.3.4 9x3 10n1.2.3 **10p1**

11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

## ■ #121 ■ Gal 2,12 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2****A****أَعْلَمُ مِنْكُمْ**

6p2

12n2 13n2

**B****أَعْلَمُ مِنْكُمْ**

6n1 6p3.4.5.6 7x1 7p1

8n.12 9n1.2.3.4 9x1.2.3 10n1.2.3

11n1 mas

12n1.3.4 13n1 13x1 13p1 16n1

**A/B****أَعْلَمُ مِنْكُمْ** (no diacr.)

6p1.7

**10p1**

\* \* \* \* \*

## ■ #122 ■ Gal 2,15 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2****A****سَعَى حَتَّىٰ صِرَاطَ مَقْدِيرٍ**

6p1.2.3.4.6\*.7 7p1

9n6 9x1\*

12n2\*

**B****سَعَى حَتَّىٰ صِرَاطَ مَقْدِيرٍ**

6n1 6p2\*.5.6x7x1

8n.12 9n1.2.3.4 9x1.2.3 10n1.2.3 **10p1**

11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

## ■ #123 ■ Gal 2,20 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2****A****أَسْبَحَ مَوْبِدَ تَعْهِيدَ سَلْفِيٍّ**

6p2.5

9n6 9x1 **10p1** mas

12n2 13n2 16n1

**B****أَسْبَحَ مَوْبِدَ تَعْهِيدَ سَلْفِيٍّ**

6n1 6p1.3.4.7 7x1 7p1

8n.12 9n1.2.3.4 9x2.3 10n1.2.3 11n1

12n3.4 13p1

**C****أَسْبَحَ مَوْبِدَ تَعْهِيدَ سَلْفِيٍّ**

6p6

12n1 13n1 13x1

\* \* \* \* \*

## ■ #124 ■ Gal 3,4 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2** 13n2**A****أَعْلَمُ أَهْلَمَ**

6p1.2.3.4.5\*.6 7p1

9n6 9x1\*

**B**

**مَدْحُوكٌ أَعْلَى ۝ مَحْمَدٌ**

6p5c.7 7x1  
8n.12 9n1.2.3.4 9<sub>x</sub>1c.2.3 10n1.2.3 10p1  
11n1  
12n1.2.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #125 ■ Gal 4,7 ■

Lac 7n1 7p2.3.4 9n5 10p2

**A**

**صَبْرٌ مَعْسَى**

6p1.2\*.3.4.5\*.7 7p1  
9n6 9<sub>x</sub>1.2 10p1

**B**

**صَبْرٌ مَعْسَى**

6n1 6p2c.5c.6 7x1 Gw  
8n.12 9n1.2.3.4 9x3 10n1.2.3 11n1  
12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #126 ■ Gal 4,20 ■

Lac 7n1 7p2.3.4 9n5 10p2

**A**

**رَخْدٌ مَوْهٌ**

6n1 6p1.2.3.4.5.6.7 7p1  
9n6 9<sub>x</sub>2

12n2 13n2

**B**

**رَخْدٌ مَوْهٌ**

7x1  
8n.12 9n1.2.3.4 9<sub>x</sub>1.3 10n1.2.3 10p1  
11n1  
12n1.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #127 ■ Gal 5,3 ■

Lac 7p2.3.4 9n5 10p2

**A**

**مَسْتٌ ۝ مَدْحُوكٌ بَطْرٌ**

6n1\*(?) 6p1.2.3.4.5.6.7 7p1  
8n1\*(?) 9n6 9<sub>x</sub>1\*.2

**B**

**مَسْتٌ ۝ مَدْحُوكٌ بَطْرٌ**

6n1c 7n1 7x1  
8n1c.2 9n1.2.3.4 9<sub>x</sub>1c.3 10n1.2.3 10p1  
11n1  
12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #128 ■ Gal 5,13 ■

Lac 7p2.3.4 9n5 10p2

**A**

**أَنْدَلُونْ حَسَادٌ حَسَادٌ**

6n1 6p1.2\*.6.7  
13n2

**B**

**أَنْدَلُونْ حَسَادٌ حَسَادٌ**

6p2c.3.4.5 7n1 7x1 7p1 Gw  
8n.12 9n1.2.3.4.6 9<sub>x</sub>1.2.3 10n1.2.3  
10p1 11n1  
12n1.2.3.4 13n1 13x1 13p1 16n1

**C**

**أَنْدَلُونْ حَسَادٌ حَسَادٌ**

12n3\*

\* \* \* \* \*

■ #129 ■ Gal 5,17 ■

Lac 7p2.3.4 9n5 10p2

<b>A</b>	■ #131 ■ Gal 6,14 ■
<b>B</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>C</b>	■ #130 ■ Gal 6,3 ■
<b>D</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>E</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
* * * * *	* * * * *
<b>A</b>	■ #132 ■ Gal 6,17 ■
<b>B</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>C</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>D</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>E</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
* * * * *	* * * * *

<b>A</b>	■ #133 ■ Eph 1,8 ■
<b>B</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>C</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>D</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>E</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
* * * * *	* * * * *

حَسَدٌ حَسَدٌ حَسَدٌ حَسَدٌ  
وَهُمْ يَكْفِلُونَ

6n1 6p2.5c.7 7n1 7x1  
8n.12 9n1.2.3.4 9x3 10n1.2.3 **10p1**  
11n1  
12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #134 ■ Eph 1,15 ■

Lac 7p2.4 9n5 **10p2**

A

مَبْتَعًا، مَكْفِلًا حَسَدٌ حَسَدٌ

6p1.2.3.7 7p3  
9x1.2\*

B

مَكْفِلًا، مَبْتَعًا حَسَدٌ حَسَدٌ

6n1 6p4.5.6 7n1 7x1 7p1 Gw  
8n.12 9n1.2.3.4.6 9x2.3 10n1.2.3 **10p1**  
11n1  
12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #135 ■ Eph 2,2 ■

Lac 7n1 7p2.4 9n5 **10p2**

A

وَهُمْ يَكْفِلُونَ، مَبْتَعًا،  
وَهُمْ يَكْفِلُونَ، مَكْفِلًا

6n1c 6p1.2c.3.5\*.6 7p1.3  
9n6 9x1.2

A-2

وَهُمْ يَكْفِلُونَ، مَبْتَعًا،  
وَهُمْ يَكْفِلُونَ، مَكْفِلًا

6p7 Gw  
12n2

B

وَهُمْ رَحِيمٌ وَنَعِذُّ بِهِمْ  
وَهُمْ سَاءٌ، مَأْوَا، مَكْفِلُونَ

6p2\*.4.5c.7x1  
8n.12 9n1.2.3.4 9x3 10n1.2.3 **10p1**  
11n1  
12n1.3.4 13n1.2 13x1 13p1 16n1

B-2

وَهُمْ رَحِيمٌ وَنَعِذُّ بِهِمْ  
وَهُمْ سَاءٌ، مَأْوَا، مَكْفِلُونَ

6n1\*

\* \* \* \* \*

■ #136 ■ Eph 2,12 ■

Lac 7n1 7p2.4 9n5 **10p2**

A

مَكْفِلُونَ، مَبْتَعُونَ، مَهْمَمُونَ  
وَامْسَنَّا

6n1 6p1.2.3.5.6.7 7p3  
9n6 9x2  
12n2 13n2

B

مَهْمَمُونَ، مَبْتَعُونَ، مَكْفِلُونَ  
وَامْسَنَّا

6p4 7x1 7p1  
8n.12 9n1.2.3.4 9x1.3 10n1.2.3 **10p1**  
11n1  
12n1.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #137 ■ Eph 4,30 ■

Lac 7n1 7x1 7p4 8n1 9n5 **10p2**

A

مَهْمَمُونَ، مَبْتَعُونَ، مَكْفِلُونَ

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
9n6 9x1.2  
12n2

**B****كِتَابٌ مُبِينٌ**8n2 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1  
12n1.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #138 ■ Eph 4,30 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

**A****كِتَابٌ مُبِينٌ**

6p6 7p2.3

9n6 9x2

12n2 16n1

**B****كِتَابٌ مُبِينٌ**

6n1 6p1.2.3.4.5.7 7p1

8n2 9n1.2.3.4 9x1.3 10n1.2.3 10p1  
11n1

12n1.3.4 13n1.2 13x1 13p1

\* \* \* \*

■ #139 ■ Eph 5,23 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

**A****كِتَابٌ مُبِينٌ**

6p3.5.6 7p3

13x1 16n1

**B****كِتَابٌ مُبِينٌ**6n1 6p1.2.4.7 7p1.2 Gw  
8n2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1  
11n1  
12n1.2.3.4 13n1.2 13p1

\* \* \* \*

■ #140 ■ Eph 5,29 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

**A****كِتَابٌ مُبِينٌ**

6p1.3.6\*.7 7p3

9n6 9x12

**B****كِتَابٌ مُبِينٌ**

6n1 6p2.4.5.6c 7p1.2 Gw

8n2 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1  
mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #141 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

**A****كِتَابٌ مُبِينٌ**

6n1 6p1.2.3.4.5\*.6 7p1.2.3

9n6 9x12

13n1\*

**B****كِتَابٌ مُبِينٌ**

6p5c.7 7x1

8n2 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #142 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

**A****كِتَابٌ مُبِينٌ**

6p2c.3.5.6 7x1 7p1.2

9n6 9x1c.2\*

12n2



**A****ومني أحبنا**

6n1 6p1.2.3.4.5\*.6.7 7p1.2.3

9n6 9x1.2 10p1

**B****ومني أحبنا**

6p5c 7x1

8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #150 ■ Php 4,1 ■

Lac 7n1 7p4 9n5 10p2

**A****محظى محبنا**

6n1 6p4.5.6 7p2

13x1 16n1

**B****محظى محبنا**

6p1.2.3.7 7x1 7p1.3

8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3

10p1 11n1 mas

12n1.2.3.4 13n1.2 13p1

\* \* \* \* \*

■ #148 ■ Php 3,19 ■

Lac 7n1 7p4 9n5 10p2

**A****حاجنا محبنا**

6n1 6p1.2.3.5.6.7 7p1.2.3

9n6 9x1c 10p1

**B****حاجنا محبنا**

6n1 6p2\*.4 7x1

8n1.2 9n1.2.3.4 9x1\*.2.3 10n1.2.3 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #151 ■ Php 4,12 ■

Lac 7n1 7p4 9n5 10p2

**A****لهم نعم**

6n1\* 6p1.2.3.4.5.6 7p1.2.3

8n1\*.9n6 9x1\*.2

12n2.3\*

**B****لهم نعم**

6n1c 6p7 7x1

8n1c.2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1

11n1

12n1.3c.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #149 ■ Php 3,20 ■

Lac 7n1 7p4 9n5 10p2

**A****محظى محبنا**

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2 10p1

12n2

**B****محظى محبنا**

7x1

8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

*Colossians*

■ #152 ■ Col 3,1 ■

Lac 7n1 7p4 9n5 10n2 10p2

<p><b>A</b></p> <p>لَا وَمُعْسِلَاتِ مَلَكٌ مَّعِسًا</p> <p>لَا وَمُعْسِلَاتِ مَلَكٌ مَّعِسًا</p> <p>6n1 6p3.4.7 7p1.3 12n1.2.3 13n2* 13x1 16n1</p> <p><b>B</b></p> <p>لَا وَمُعْسِلَاتِ مَلَكٌ مَّعِسًا</p> <p>لَا وَمُعْسِلَاتِ مَلَكٌ مَّعِسًا</p> <p>6p2.5.6 7x1 7p2 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1 11n1 12n4 13n1.2c 13p1</p> <p><b>A/B</b></p> <p>(no diacr.)</p> <p>لَا وَمُعْسِلَاتِ مَلَكٌ مَّعِسًا</p> <p>لَا وَمُعْسِلَاتِ مَلَكٌ مَّعِسًا</p> <p>6p1</p> <p>* * * *</p>	<p><b>A</b></p> <p>حَدَّدَهُ حَدِّيَّا</p> <p>6p7</p> <p><b>B</b></p> <p>حَدَّدَهُ حَدِّيَّا</p> <p>6n1 6p1.3.4.5.6 7x1 7p1.2 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p> <p>* * * *</p> <p>■ #155 ■ Col 4,13 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>سَكَنَ وَجَبَصَا</p> <p>6p1.4.5 7p1.2c.3 9n6 9x1*.2 12n2</p> <p><b>B</b></p> <p>سَكَنَ وَجَبَصَا</p> <p>6n1 6p2.3.6.7 7x1 7p2* Gw 8n1.2 9n1.2.3.4 9x1.3 10n1.2.3 10p1 11n1 mas 12n1.3.4 13n1.2 13x1 13p1 16n1</p> <p>* * * *</p> <p>■ #153 ■ Col 3,5 ■</p> <p>Lac 6p2 7n1 7p3.4 9n5 10n2 10p2</p> <p><b>A</b></p> <p>لَهُمْ لَهُمْ</p> <p>6n1 6p1.3.4.5.6 7p1.2 9n6 9x2 10p1 12n2</p> <p><b>B</b></p> <p>لَهُمْ لَهُمْ</p> <p>6p7 7x1 8n1.2 9n1.2.3.4 9x1.3 10n1.3 11n1 mas 12n1.3.4 13n1.2 13x1 13p1 16n1</p> <p>* * * *</p> <p>■ #154 ■ Col 3,17 ■</p> <p>Lac 6p2 7n1 7p3.4 9n5 10p2</p>
	<p>■ #156 ■ Col 4,16 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>لَهُمْ لَهُمْ حَدَّادَةَ حَبَصَا</p> <p>6p1.3.7</p> <p><b>B</b></p> <p>لَهُمْ لَهُمْ حَدَّادَةَ حَبَصَا</p> <p>6n1 6p2.4.5.6 7x1 7p1.2.3 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1 11n1 mas</p>

12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

*1Thessalonians*

■ #157 ■ 1Th 2,17 ■

*Lac* 7n1 7p4 9n5 10p2

A

مَسْتَ  
سُلْطَنَةٌ

6p2.3.4.5.6.7 7p2.3

9n6 9x1.2.3 mas

13n2 13x1

B

مَسْتَ  
سُلْطَنَةٌ

6n1 6p1 7x1 7p1

8n1.2 9n1.2.3.4 10n1.2.3 10p1 11n1

12n1.2.3.4 13n1 13p1 16n1

\* \* \* \* \*

■ #158 ■ 1Th 3,13 ■

*Lac* 7n1 7p4 9n5 10p2

A

مَقْتُمٌ حَقَّاصٌ، وَلَا فَعَمٌ

6n1 6p3.5 7p1.2.3

9n6 9x1.2

12n1.3 13n1.2 13x1

B

مَعْبُمٌ حَقَّاصٌ، وَلَا فَعَمٌ

6p7 7x1

8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1  
mas

12n2.4 13p1 16n1

A/B

مَقْتُمٌ حَقَّاصٌ، وَلَا فَعَمٌ  
(no diacr.)

6p1.2.4.6

10p1

\* \* \* \* \*

■ #159 ■ 1Th 4,1 ■

*Lac* 7n1 7p4 9n5 10p2

A

مَسْتَ  
سُلْطَنَةٌ

6p3.5 7p1.2

9x3

13n1

B

مَسْتَ  
سُلْطَنَةٌ

6n1 6p1.2.4.6.7 7x1 7p3 Gw

8n1.2 9n1.2.3.4.6 9x1.2 10n1.2.3

10p1 11n1 mas

12n1.2.3.4 13n2 13x1 13p1 16n1

\* \* \* \* \*

■ #160 ■ 1Th 4,1 ■

*Lac* 7n1 7p4 9n5 10p2

A

مَعْ  
مَلَكَتْ

6n1 6p2.3.4.5.7 7p1.2.3

9n6 9x1\*.2

B

مَعْ  
مَلَكَتْ

6p6 7x1

8n1.2 9n1.2.3.4 9x1.3 10n1.2.3 10p1

11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

C

مَعْ  
مَلَكَتْ

6p1

\* \* \* \* \*

■ #161 ■ 1Th 4,15 ■  
*Lac* 7n1 7p4 9n5 **10p2**

**A**

**وَسِعَ الْمَرْءُ وَصَعْلَمْنَى**

6n1 6p2.4.5 7p1  
 $9_{x2c}$   
 12n3 13n1.2 13p1 16n1

**B**

**وَسِعَ الْمَرْءُ وَصَعْلَمْنَى**

6p1.3.6.7 7x1 7p2.3  
 8n1.2 9n1.2.3.4.6  **$9_{x1.2^*.3}$**  10n1.2.3  
**10p1** 11n1  
 12n1.2.4 13x1

\* \* \* \* \*

■ #162 ■ 1Th 5,3 ■  
*Lac* 7n1 7p4 9n5 **10p2**

**A**

**أَبْ سَطْلَا حَلَّدَا**

6p2.3.4.5.6 7p1.3  
 $9_{n2.6}$   **$9_{x1.2}$**   
 12n1.2.3 13n1.2c 13x1

**B**

**أَبْ سَطْلَا حَلَّدَا**

6n1 6p1.7 7x1 7p2  
 8n1.2 9n1.3.4 9x3 10n1.2.3 **10p1** 11n1  
 mas  
 12n4 13n2\* 13p1 16n1

\* \* \* \* \*

*2 Thessalonians*

■ #163 ■ 2Th 1,3 ■  
*Lac* 7n1 7p4 9n5 **10p2**

**A**

**حَمْوَهُ لَكَهَا حَمَدَ حَسِي**

6p2c.3.4.5 7p2.3  
 $9_{n6}$   **$9_{x1.2}$**  **10p1**

**B**

**حَمْوَهُ سَحِي لَكَهَا حَمَدَ**

6p1.6.7 7x1  
 8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1 mas  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

**C**

**حَمْوَهُ لَكَهَا سَحِي حَمَدَ**

6n1 6p2\* 7p1

\* \* \* \* \*

■ #164 ■ 2Th 1,7 ■

*Lac* 7n1 7p4 9n5 **10p2**

**A**

**حَمْهَهُ وَهَنْ سَهَهُ**

6n1 6p1.2\*.6.7 7p1

**B**

**حَمْهَهُ وَهَنْ سَهَهُ**

6p2c.3.4.5 7x1 7p2.3 **Gw**  
 8n1.2 9n1.2.3.4.6  **$9_{x1.2.3}$**  10n1.2.3  
**10p1** 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #165 ■ 2Th 2,4 ■

*Lac* 7n1 7p4 9n5 **10p2**

**A**

**هَهِ حَمَطَلَهُ هَهِ**

7x1

**B**

**هَهِ حَمَطَلَهُ هَهِ**

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 8n1.2 9n1.2.3.4.6  **$9_{x1.2.3}$**  10n1.2.3  
**10p1** 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #166 ■ 2Th 2,13 ■  
*Lac* 7n1 7p4 9n5 10p2

**A**

**لَا يَقْتُلُ أَمْتَ سَتْهَمَ وَهَنَ**  
 6p3.4 7p1.2.3  
 9x2

**B**

**لَا يَقْتُلُ أَمْتَ سَتْهَمَ وَهَنَ**  
 6n1 6p1.2.5.6.7 7x1  
 8n1.2 9n1.2.3.4.6 9x1.3 10n1.2.3 10p1  
 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #167 ■ 2Th 3,1 ■  
*Lac* 7n1 7p4 9n5 10p2

**A**

**مَعَ أَمْتَ**  
 6n1 6p1.2.6.7 7p1  
 9n6 9x1.2 10n2 10p1

**B**

**مَعَ أَمْتَ**  
 6p3.4.5 7x1 7p2.3 Gw  
 8n1.2 9n1.2.3.4 9x3 10n1.3 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #168 ■ 2Th 3,5 ■  
*Lac* 7n1 7p4 9n5 10p2

**A**

**لَا يَقْتُلُ أَمْتَ وَهَنَ**  
 6n1 6p2.3.4 7p1.2.3

8n2 9n6 9x1.2 10p1

12n2 13x1 16n1

**B**

**لَا يَقْتُلُ أَمْتَ وَهَنَ**  
 6p1.5.6.7 7x1  
 8n1 9n1.2.3.4 9x3 10n1..23 11n1  
 12n1.3.4 13n1.2 13p1

\* \* \* \*

■ #169 ■ 2Th 3,6 ■  
*Lac* 7n1 7p4 9n5 10p2

**A**

**لَا يَقْتُلُ أَمْتَ حَقْبَلًا**  
 6n1 6p1.2.4.5  
 9n6 9x1

**B**

**لَا يَقْتُلُ أَمْتَ حَقْبَلًا**  
 6p3.6.7 7x1 7p1.2.3 Gw  
 8n1.2 9n1.2.3.4 9x2.3 10n1..23 11n1  
 12n1.2.3.4 13n1 13x1 13p1 16n1

**B-2**

**لَا يَقْتُلُ أَمْتَ حَقْبَلًا**  
 10p1  
 13n2

\* \* \* \*

■ #170 ■ 2Th 3,6 ■  
*Lac* 7n1 7p4 9n5 10p2

**A**

**مَحَدَّهُ مَلِكٌ**  
 6n1 6p1.2.4.6.7 7p3  
 8n2 9n6 9x1 11n1  
 13n1.2

**B**

**مَحَدَّهُ مَلِكٌ**  
 6p3.5 7x1 7p1.2

8n1 9n1.2.3.4 9<sub>x</sub>2.3 10n1..23 10p1  
12n1.2.3.4 13x1 13p1 16n1

\* \* \* \* \*

■ #171 ■ 2Th 3,18 ■  
*Lac* 7n1 7p4 9n5 10p2

A

*سَمْعُونَ*

6n1\* 6p1\*.2\*.4.6 7p1.3  
9n6 9<sub>x</sub>1\* 10p1  
13n1.2

B

*سَمْعُونَ*

6n1c 6p1c.2c.3.5.7 7x1 7p2  
8n1.2 9n1.2.3.4 9<sub>x</sub>1c.2.3 10n1..23 11n1  
12n1.2.3.4 13x1 13p1 16n1

\* \* \* \* \*

*Timothy*

■ #172 ■ 1Tm 3,1 ■  
*Lac* 7n1 7p4 9n5 10n2 10p2

A

*حَبْرَا* *بَطْرَا*

6n1 6p1.2.3.4.5.7 7p1.2.3  
9n6 9<sub>x</sub>2 10p1

12n2.3 13n2

B

*حَبْرَا* *بَطْرَا*

6p6 7x1  
8n1.2 9n1.2.3.4 9<sub>x</sub>1.3 10n1.3 11n1  
12n1.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #173 ■ 1Tm 3,8 ■  
*Lac* 7n1 7p4 9n5 10n2 10p2

A

*صَاعِدًا* *وَصَاعِدًا*

6n1\* 6p2 7p1.3  
10p1

B

*صَاعِدًا* *وَصَاعِدًا*

6n1c 6p1.3.4.5.6.7 7x1 7p2 **Gw**  
8n1.2 9n1.2.3.4.6 9<sub>x</sub>1.2.3 10n1.3 11n1  
12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #174 ■ 1Tm 4,9 ■  
*Lac* 7n1 7p4 9n5 10n2 10p2

A

*صَاعِدًا* *وَصَاعِدًا*  
*صَاعِدًا* *وَصَاعِدًا*

6n1 6p1.3.6.7 7p2.3  
9n6 9<sub>x</sub>1.2 10p1  
13n2

B

*صَاعِدًا* *وَصَاعِدًا*  
*صَاعِدًا* *وَصَاعِدًا*

6p2.4.5 7x1 7p1 **Gw**  
8n1.2 9n1.2.3.4 9<sub>x</sub>3 10n1.3 11n1  
12n1.2.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #175 ■ 1Tm 6,10 ■  
*Lac* 7n1 7p4 9n5 10n2 10p2

A

*صَاعِدًا* *وَصَاعِدًا*

6p2c.3.4.5c.7 7p1.2  
10p1

13n2

**B****حَمْدَهُ مَلِكُهُ حَمَدَا**

6n1 6p1.2\*.5\*.6 7x1 7p3 Gw  
 8n1.2 9n1.2.3.4.6 9<sub>x1</sub>.2.3 10n1.3 11n1  
 12n1.2.3.4 13n1 13x1 13p1 16n1

\* \* \* \*

■ #176 ■ 1Tm 6,10 ■

Lac 7n1 7p4 9n5 10n2 10p2 | illeg  
 12n3

**A****حَمْدَهُ مَلِكُهُ حَمَدَا**

6p6 7p2

**B****حَمْدَهُ مَلِكُهُ حَمَدَا**

6n1 6p1.2.3.4.5.7 7x1 7p1.3  
 8n1.2 9n1.2.3.4.6 9<sub>x1</sub>.2.3 10n1.3 10p1  
 11n1  
 12n1.2.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

2Timothy

■ #177 ■ 2Tm 1,12 ■

Lac 7p4 9n5 10n2 10p2

**A****حَمْدَهُ مَلِكُهُ حَمَدَا**

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9<sub>x6</sub> 9<sub>x7\*</sub>

**B****حَمْدَهُ مَلِكُهُ حَمَدَا**

7n1 7x1  
 8n1.2 9n1.2.3.4 9<sub>x1</sub>.2.3 10n1.3 10p1  
 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \*

■ #178 ■ 2Tm 2,2 ■

Lac 7p4 9n5 10n2 10p2

**A****لَيْلَةُ الْعَمَادِ مَذْكُورٌ**

6p7  
 9<sub>x2\*</sub>  
 16n1c

**B****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p2.3 7n1 7x1 7p1.2.3  
 8n1.2 9n1.2.3.4.6 9<sub>x1</sub>.2.3 10n1.3  
 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1\*

**C****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6p5

**D****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

8n1\*v Gw

**B/D****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

(no diacr.)

6p1.4.6  
 10p1

\* \* \* \*

■ #179 ■ 2Tm 2,16 ■

Lac 7p4 9n5 10n2 10p2

**A****فَلَمَّا مَتَّعَدَا ... أَعْلَمَا**

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9<sub>n6</sub> 9<sub>x1</sub>.2 10p1  
 12n2 13n2

**B****فَلَمَّا مَتَّعَدَا ... أَعْلَمَا**

7n1 7x1  
 8n1.2 9n1.2.3.4 9x3 10n1.3 11n1 mas  
 12n1.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #180 ■ 2Tm 2,16 ■  
*Lac* 7p4 9n5 10n2 10p2

A

بَهْ وَسْلَمٌ

6n1 6p1.2.3.4.5.6 7p1.2.3  
 9n1\*.2.6 9x1.2 10p1  
 12n2

B

بَهْ وَسْلَمٌ

6p7 7n1 7x1  
 8n1.2 9n1.2.3.4 9x3 10n1.3 11n1 mas  
 12n1.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #181 ■ 2Tm 3,5 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

بَهْ وَسْلَمٌ أَهْمَدْ وَسْلَمٌ لَّهُ  
 سَلَامٌ سَلَامٌ

6p4.5.6.7  
 13n1.2 13x1

B

بَهْ وَسْلَمٌ أَهْمَدْ وَسْلَمٌ لَّهُ  
 سَلَامٌ سَلَامٌ

6n1 6p1.2.3 7n1 7x1 7p1.2.3  
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1  
 11n1  
 12n1.2.4 13p1 16n1

\* \* \* \* \*

■ #182 ■ 2Tm 3,6 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

بَهْ وَسْلَمٌ حَمَدَ اللَّهُ

6n1 6p2.4.5 7p1.3

B

بَهْ وَسْلَمٌ حَمَدَ اللَّهُ

6p3.6.7 7n1 7x1 7p2  
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1  
 11n1 mas  
 12n1.2.4 13n1.2 13x1 13p1 16n1

A/B

بَهْ وَسْلَمٌ حَمَدَ اللَّهُ (no diacr.)  
 6p1

\* \* \* \* \*

■ #183 ■ 2Tm 3,7 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

بَهْ وَسْلَمٌ حَمَدَ اللَّهُ  
 حَمَدَ اللَّهُ وَعِزَّهُ حَمَدَ اللَّهُ لَا يَحْمِسْ

6n1 6p1.2.3.5.6 7p2

B

بَهْ وَسْلَمٌ حَمَدَ اللَّهُ  
 حَمَدَ اللَّهُ وَعِزَّهُ حَمَدَ اللَّهُ لَا يَحْمِسْ

6p4.7 7n1 7x1 7p1.3  
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1  
 11n1  
 12n1.2.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #184 ■ 2Tm 3,15 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9n6 9x1.2.3 10p1  
 12n2

**B**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 7n1 7p1  
 8n1.2 9n1.2.3.4 10n1.3 11n1  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #185 ■ 2Tm 3,17 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

**A**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6p1.2.3.4.5.6 7p1.2  
 9n6 9x1.2  
 12n2

**B**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6n1 6p7 7n1 7x1 7p3  
 8n1.2 9n1.2.3.4 9x3 10n1.3 10p1 11n1  
 mas  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #186 ■ 2Tm 3,17 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

**A**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6n1\* 6p1.2.3\*.4.6.7 7p1.2  
 9n6 9x1  
 12n2

**B**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6n1c 6p3c.5 7n1 7x1 7p3  
 8n1.2 9n1.2.3.4 9x2.3 10n1.3 10p1

11n1 mas  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #187 ■ 2Tm 4,1 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

**A**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6p3.4.6 7p1.3  
 13n2

**B**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 6n1 6p1.2.5.7 7n1 7x1 7p2 Gw  
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1  
 11n1  
 12n1.2.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #188 ■ 2Tm 4,3 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

**A**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ

6n1 6p3.4.5.6.7 7p3  
 8n1 9n3  
 12n2 13p1

**B**

حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ  
 حَمْسَةٌ وَّصَعْدَةٌ | لِهَمْسَةٍ | حَمْسَةٌ وَّصَعْدَةٌ

6p1.2 7n1 7x1 7p1.2 Gw  
 8n2 9n1.2.4.6 9x1.2.3 10n1.3 10p1  
 11n1 mas  
 12n1.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #189 ■ 2Tm 4,17 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

**سَمِعَتْنَا وَأَنَا**  
 6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9n6 9x1.2 10p1  
 12n2

B

**سَمِعَتْنَا وَأَنَا**  
 7n1 7x1  
 8n1.2 9n1.2.3.4 9x3 10n1.3 11n1  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #190 ■ 2Tm 4,22 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

**سَمِعَتْنَا وَأَنَا**  
 6p2.4.5.7 7p1  
 9x2 10p1

B

**سَمِعَتْنَا وَأَنَا**  
 6n1 6p1.3.6 7n1 7x1 7p2.3  
 8n1.2 9n1.2.3.4.6 9x1.3 10n1.3 11n1  
 mas  
 12n1.2.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

*Titus*

■ #191 ■ Tit 1,4 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

**سَمِعَتْنَا وَأَنَا**  
 6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9n6 9x1.2 10p1

12n2

B

**سَمِعَتْنَا وَأَنَا**  
 7n1 7x1  
 8n1.2 9n1.2.3.4 9x3 10n1.3 11n1  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #192 ■ Tit 1,5 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

**سَمِعَتْنَا وَأَنَا**  
 6p1.2c.3\*.4.5.6.7 7p1.2.3  
 9n6 9x1.2 10p1

12n2

B

**سَمِعَتْنَا وَأَنَا**  
 6n1 6p2\*.3c 7n1 7x1  
 8n1.2 9n1.2.3.4 9x3 10n1.3 11n1 mas  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #193 ■ Tit 1,11 ■  
*Lac* 7p4 9n5 10n2 10p2 12n3

A

**سَمِعَتْنَا وَأَنَا**  
 6p1.3.5.6.7 7p2.3  
 9n6c 9x1\* 10p1  
 12n2

B

**سَمِعَتْنَا وَأَنَا**  
 6n1 6p2.4 7n1 7x1 7p1 Gw  
 8n1.2 9n1.2.3.4.6\* 9x1c.2.3 10n1.3  
 11n1 mas  
 12n1.4 13n1.2 13x1 13p1 16n1

**9n6 9x2.3****B****اَنْتَ وَكُلُّ مُهْمَّةٍ حَتَّىٰ**

\* \* \* \* \*

■ #194 ■ Tit 2,5 ■

Lac 7p4 9n5 10n2 10p2 12n3 13n1

**A****حَتَّىٰ مُهْمَّةٌ**6p1.3.5.6\*.7 7p3  
9n6**B****مُهْمَّةٌ حَتَّىٰ**6n1 6p2.4.6c 7n1 7x1 7p1.2 Gw  
8n1.2 9n1.2.3.4 9x1.2.3 10n1.3 10p1  
11n1  
12n1.2.4 13n2 13x1 13p1 16n1

\* \* \* \* \*

■ #195 ■ Tit 3,7 ■

Lac 7p4 9n5 10n2 10p2 12n2.3 13n1

**A****مُهْمَّةٌ حَتَّىٰ وَكِيدم**

6n1 6p1.3.5.6 7p3

**B****وَكِيدم حَتَّىٰ مُهْمَّةٌ**6p2.4.7 7n1 7x1 7p1.2  
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1  
11n1  
12n1.4 13n2 13x1 13p1 16n1

\* \* \* \* \*

■ #196 ■ Tit 3,8 ■

Lac 7p4 9n5 10n2 10p2 12n2.3 13n1

**A****اَنْتَ وَكُلُّ مُهْمَّةٍ حَتَّىٰ**

6n1 6p1.2.4.5.6.7 7p1.2.3

**C****كُلُّ**  
12n1

\* \* \* \* \*

*Philemon*

■ #197 ■ 25 ■

Lac 7x1 7p4 9n5 10n2 10p2 12n3 13n2

**A****كُلُّ مُهْمَّةٍ**6n1 6p1.12..34.5.67 7p1.23.  
9n6 9x1\*.2\*  
12n2**B****كُلُّ مُهْمَّةٍ اَنْتَ**7n1  
8n1.2 9n1.2.3.4 9x1.c.2c.3 10n1.3 10p1  
11n1 mas  
12n1.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

*Hebrews*

■ #198 ■ Heb 1,14 ■

Lac 6p3 7x1 7p2.4 9n5 10n2 13n2

**A****وَكُلُّ مُهْمَّةٍ**6n1 6p1.7 7p3  
8n1 10p2

**B**

**وَجَعْدَلَ**  
وَجَعْدَلَ

6p2.4.5.6 7n1 7p1 Gw  
 8n2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1  
 11n1  
 12n1.2.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #199 ■ Heb 2,10 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 13n2

**A**

**وَجَعْدَلَ وَسِنَه**  
وَجَعْدَلَ وَسِنَه

6n1 6p1.2.4.5.6.7 7p1.2.3  
 9n4\* 9x1.2 10p1.2  
 12n2

**B**

**وَجَعْدَلَ وَسِنَه**  
وَجَعْدَلَ وَسِنَه

7n1  
 8n1.2 9n1.2.3.4.6 10n1.3 11n1 mas  
 12n1.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #200 ■ Heb 2,16 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 13n2

**A**

**لَا يَمْلِأ مَطَافِرَ مَحْلَلَ**  
لَا يَمْلِأ مَطَافِرَ مَحْلَلَ  
لَا يَمْلِأ مَطَافِرَ مَحْلَلَ

6n1 6p1.2.4.5.6.7 7p1.2.3  
 9n4\*.6 9x1\*.2 10p1.2

**B**

**لَا يَمْلِأ مَطَافِرَ بَعْدَ لَا**  
لَا يَمْلِأ مَطَافِرَ بَعْدَ لَا

7n1

8n1.2 9n1.2.3.4c 9x7c 10n1.3 11n1 mas  
 12n1.2.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #201 ■ Heb 2,17 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 13n2

**A**

**لَهُ مَلَأَ وَلَهُ**  
لَهُ مَلَأَ وَلَهُ

6p4 7p2  
 9n6 9x1  
 12n2.3

**B**

**لَهُ مَلَأَ وَلَهُ**  
لَهُ مَلَأَ وَلَهُ

6n1 6p1.2.5.6.7 7n1 7p1.3  
 8n1.2 9n1.2.3.4 9x2 10n1.3 10p1.2  
 11n1  
 12n1.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #202 ■ Heb 3,6 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3  
 13n2**A**

**لَهُ مَلَأَ سَبَقَهُ**  
لَهُ مَلَأَ سَبَقَهُ

6p2.5 7p2.3  
 9n6 9x1.2 10p1.2 11n1  
 12n2

**B**

**لَهُ مَلَأَ سَبَقَهُ**  
لَهُ مَلَأَ سَبَقَهُ

6n1 6p1.4.6.7 7n1 7p1 Gw  
 8n1.2 9n1.2.3.4 10n1.3  
 12n1.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #203 ■ Heb 3,7 ■

*Lac* 6p3 7x1 7p4 9n5 9x3 10n2 12n3  
13n2

**A**

صَلَّى وَآمَنَ وَسَلَّمَ  
وَسَلَّمَ لِهُمْ

6n1 6p4.5 7p1.3c  
*10p1*  
12n2

**B**

صَلَّى وَآمَنَ وَسَلَّمَ  
وَسَلَّمَ لِهُمْ

6p1.2.6.7 7n1c 7p2.3\*  
8n1.2 9n1.2.3.4.6 9x1.2 10n1.3 *10p2*  
11n1  
12n1.4 13n1 13x1 13p1 16n1

**B-2**

صَلَّى وَآمَنَ وَسَلَّمَ  
وَسَلَّمَ لِهُمْ

7n1\*

\* \* \* \* \*

**■ #204 ■ Heb 3,11 ■**

*Lac* 6p3 7x1 7p4 9n5 9x3 10n2 12n3  
13n2

**A**

أَمَرْتُ وَمَسَأَلْتُ

6n1 6p1.2.4.5.6.7 7p1.2.3  
9n6 9x1.2 *10p2*  
12n2

**B**

أَمَرْتُ وَمَسَأَلْتُ

7n1  
8n1.2 9n1.2.3.4 10n1.3 *10p1* 11n1  
12n1.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

**■ #205 ■ Heb 3,11 ■**

*Lac* 6p3 7x1 7p4 9n5 9x3 10n2 12n3  
13n2

**A**

أَنْتَ كَسَلَمٌ

6n1 6p1.4.5 7p2  
9x1.2

**B**

أَنْتَ كَسَلَمٌ

6p2.6.7 7n1 7p1.3 Gw  
8n1.2 9n1.2.3.4.6 10n1.3 *10p1.2* 11n1  
12n1.2.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

**■ #206 ■ Heb 3,16 ■**

*Lac* 6p3 7x1 7p4 9n5 9x3 10n2 12n3  
13n2

**A**

لَا مَذْكُورٌ وَمَذْكُورٌ مَذْكُورٌ

6p1.2.5.6 7p2.3  
9n6 9x1\*.2 *10p2*  
12n2

**B**

لَا مَذْكُورٌ وَمَذْكُورٌ مَذْكُورٌ

6n1 6p4.7 7n1 7p1  
8n1.2 9n1.2.3.4 9x1c 10n1.3 *10p1* 11n1  
12n1.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

**■ #207 ■ Heb 5,5 ■**

*Lac* 6p3 7p4 9n5 9x3 10n2 12n3

**A**

لَا يَأْتِي حَدْثٌ

6n1 6p4.6 7p1.2.3  
9n2.6 9x1s.2 *10p1.2*  
12n1.2 13n1.2

**B**

**لَمْ يَجِدْ لَهُ حِلٌّ**

6p1.2.5.7 7n1 7x1  
8n1.2 9n1.3.4 10n1.3 11n1 mas  
12n4 13x1 13p1 16n1

\* \* \* \*

■ #208 ■ Heb 7,4 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2 12n3

**A**

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

6n1 6p1.2.4.5 7p1.2.3  
9n6 9x1s.2 10p2  
12n2

A-2

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

6p6.7

**B**

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

7x1  
8n1.2 9n1.2.3.4 10n1.3 11n1 mas  
12n1.4 13n1.2 13x1 13p1 16n1

B-2

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

10p1

\* \* \* \*

■ #209 ■ Heb 7,27 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2

**A**

**أَمْ لَمْ يَصْنَعْ**

6n1 6p1 7p1  
9n6 9x1s.2 10p2  
12n2.3 13x1 16n1

**B**

**أَمْ لَمْ يَصْنَعْ**

6p2.4.5.6.7 7x1 7p2.3 **Gw**

8n1.2 9n1.2.3.4 10n1.3 **10p1** 11n1  
12n1.4 13n1.2 13p1

\* \* \* \*

■ #210 ■ Heb 8,5 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2

**A**

**وَلَكِنْ لَمْ يَجِدْ مَحْسَنًا**

6n1 6p1.2.4.5.6 7p1.2.3  
9n6 9x1s.2 10p1.2  
12n2 13n1.2

**B**

**وَلَكِنْ لَمْ يَجِدْ مَحْسَنًا**

6p7 7x1  
8n1.2 9n1.2.3.4 10n1.3 11n1 mas  
12n1.3.4 13x1 13p1 16n1

\* \* \* \*

■ #211 ■ Heb 8,6 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2

**A**

**أَصْنَا وَمَسَاءَ أَمْ لَمْ يَصْنَعْ**

6n1 6p1.2.4.5.6.7 7p1.2.3  
9n6 10p1.2  
12n3 13x1 16n1

**B**

**أَصْنَا وَمَسَاءَ أَمْ لَمْ يَصْنَعْ**

7x1  
8n1.2 9n1.2.3.4 9x1s.2 10n1.3 11n1  
12n1.2.4 13n1.2 13p1

\* \* \* \*

■ #212 ■ Heb 9,17 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2 12n3

<p><b>A</b></p> <p>لَا مَحْمَدٌ بِهِ حَسِنٌ، مَحْمَدٌ بِهِ حَسِنٌ</p> <p>6p2.5.6.7 7p2*.3 12n2</p> <p><b>B</b></p> <p>لَا مَحْمَدٌ بِهِ حَسِنٌ، مَحْمَدٌ بِهِ حَسِنٌ</p> <p>6n1 6p4 7x1 7p1.2c 8n1.2 9n1.2.3.4.6 9x1s.2 10n1.3 10p2 11n1 12n1.4 13n1.2 13x1 13p1 16n1</p> <p><b>C</b></p> <p>لَا مَحْمَدٌ بِهِ حَسِنٌ، مَحْمَدٌ بِهِ حَسِنٌ</p> <p>10p1</p> <p><b>D</b></p> <p>لَا مَحْمَدٌ بِهِ حَسِنٌ، مَحْمَدٌ بِهِ حَسِنٌ</p> <p>6p1s</p>	<p><i>Lac</i> 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3</p> <p><b>A</b></p> <p>بِهِ حَسِنٌ مَحْمَدٌ لَا رَحْمَةٌ</p> <p>6n1 6p1s.2.7 7p2 10p2 12n2 13x1 13p1 16n1</p> <p><b>B</b></p> <p>بِهِ حَسِنٌ مَحْمَدٌ لَا رَحْمَةٌ</p> <p>6p4.5.6 7n1 7p1.3 Gw 8n1.2 9n1.2.3.4.6 9x1s.2 10n1.3 10p1 11n1 12n4 13n1.2</p> <p style="text-align: center;">* * * * *</p> <p><b>A</b></p> <p>#215 ■ Heb 10,9 ■</p> <p><i>Lac</i> 6p3 7x1 7p4 9n5 9x3 10n2 12n3</p> <p><b>A</b></p> <p>بِهِ حَسِنٌ مَحْمَدٌ</p> <p>6p1s.2.5.6 9n1.3 10n3 10p1 11n1 12n1.2 13n1.2 13x1 13p1 16n1</p> <p><b>B</b></p> <p>بِهِ حَسِنٌ مَحْمَدٌ</p> <p>6n1 6p4.7 7n1 7p1.2.3 8n1.2 9n2.4.6 9x1s.2 10n1 10p2 12n4</p> <p style="text-align: center;">* * * * *</p> <p><b>A</b></p> <p>#216 ■ Heb 10,11 ■</p> <p><i>Lac</i> 6p3 7x1 7p4 9n5 9x3 10n2 12n3</p> <p><b>A</b></p> <p>بِهِ حَسِنٌ مَحْمَدٌ</p> <p>6p7 7n1 7p2 9n6 9x1s.2* 10p2</p> <p><b>B</b></p>



\* \* \* \* \*

■ #221 ■ Heb 10,33 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3

**A***لَا يَعْلَمُ أَعْلَمُهُ لِلْعَالَمِ*

6p1.2.4.6.7s 7p2

9n6 9x1s 10p1.2

12n2

**B***أَعْلَمُهُ لِلْعَالَمِ لَا يَعْلَمُ*6n1 6p5 7n1 7p1.3 **Gw**

8n1.2 9n1.2.3.4 9x2 10n1.3 11n1

12n4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #222 ■ Heb 10,34 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

**A***وَحْدَةٌ مَّا لَا حَدَّ*

6n1 6p1.2.4.5.6.7s 7p1.2.3

9n3 9n6

12n2

**B***وَحْدَةٌ مَّا حَدَّ*

7n1

8n1.2 9n1.2.4 9x1s.2 10n1.3 10p1.2

11n1

12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #223 ■ Heb 11,6 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

**A***لَا يَعْلَمُ بِعِنْدِهِ لِلْحَمَاءُ*

6n1 6p1.2c.4.5.7s 7p1.2.3

9n6 9x1s 10p2

12n1.2 13p1

**B***لِلْحَمَاءُ لَا يَعْلَمُ بِعِنْدِهِ لِلْحَمَاءُ*

6p2\*.6 7n1

8n1.2 9n1.2.3.4 9x2 10n1.3 10p1 11n1

12n4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #224 ■ Heb 11,17 ■

Lac 6p3 7x1 7p4 9n1.5 9x3 10n2 12n3

**A***لِلْحَمَاءِ مَوْحِدٌ*

6n1 6p4.5 7p1.2\*.3

9x2

12n1 13n2

**B***لِلْحَمَاءِ مَوْحِدٌ*

6p1.2.6.7 7n1 7p2c

8n1.2 9n2.3.4.6 9x1s 10n1.3 10p1.2

11n1 mas

12n2.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #225 ■ Heb 11,34 ■

Lac 6p3 7x1 7p4 9n1.5 9x3 10n2 12n3

13n1

**A***وَهُدَى مَسْلَالٍ*

6n1 6p4.5 7p3

12n1 13n2 13x1 13p1 16n1

**B***وَهُدَى مَسْلَالٍ*

6p1.2.6.7 7n1 7p1.2  
 8n1.2 9n2.3.4.6 **9<sub>x</sub>1s.2** 10n1.3 **10p1.2**  
 11n1 mas  
 12n2.4

\* \* \* \* \*

■ #226 ■ Heb 12,5 ■  
*Lac* 6p3 7x1 7p4 9n1.5 **9<sub>x</sub>2.3** 10n2  
 12n3 13n1

**A**

6n1 6p2.5 7p1.2.3  
**9<sub>n</sub>6** **9<sub>x</sub>1s**  
 12n2 13n1

**A-2**

6p4.6 7n1 **Gw**  
 8n2 **9<sub>x</sub>2** **10p1.2** mas  
 12n1 13n2 16n1

**A/A-2**

6p1.7 11n1

**B**

\* \* \* \* \*

وَاصْرِيْبُوكْتَنَا اجْنَنْ حَمْ  
 8n1 9n2.3.4 **10n1.3s**  
 12n4 13p1

\* \* \* \* \*

■ #227 ■ Heb 12,6 ■  
*Lac* 6p3.6 7x1 7p4 9n1.5 **9<sub>x</sub>2.3** 10n2  
 12n3 13n1

**A**

حَفْظْ وَنَمْ حَمْ حَنَنْ  
 6n1\* 6p1.2.4.5.7 7p1.2.3  
**10p2**  
 12n1 13n2

**B**

حَفْظْ وَنَمْ حَمْ حَنَنْ  
 6n1c 7n1  
 8n1.2 9n2.3.4.6 **9<sub>x</sub>1s** 10n1.3s **10p1**  
 11n1  
 12n2v.4 13x1 13p1 16n1

\* \* \* \* \*

وَاصْرِيْبُوكْتَنَا اجْنَنْ حَمْ  
 (no diacr.)

\* \* \* \* \*

### 3. THE VARIANT TABLE (TEST UNITS, SELECTED MSS)

<i>Rom</i>	1	2	3	4	5	6	7	8	9	10
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac									
9n6	A	A	A	A	A	A	A	A	A	A
9x1	B	As	A	A	A*	A	A*	A	B	A
9x2	lac									
10p1	B	B	A	B	A	B	B	B	B	B
12n2	B	B	B	B	B	B	A	B	B	A
13n2	B	A	A	B	A	B	B	A	B	A
<i>Rom</i>	11	12	13	14	15	16	17	18	19	20
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac									
9n6	A	A	A	A	A	A	A	A	B	B
9x1	A2	A	A	A	A*	A*	B	A	B	B
9x2	lac	lac	lac	A	A	A	lac	lac	lac	lac
10p1	B	A	A	B	A	B	B	B	A	A/B
12n2	B	A	B	A	B	A	A	B	B	B
13n2	A	B	B	B	B	A	B	A	B	B
<i>Rom</i>	21	22	23	24	25	26	27	28	29	30
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac									
9n6	B	A	B	B	A	A	A	A*	A	A
9x1	A	A*	A*	B	B	A*	A	A*	B	A*
9x2	lac									
10p1	A	B	B	B	B	A	A	A	B	A
12n2	B	B	B	A	B	A	A	B*	B	A
13n2	A	B	B	B	B	B	A	B	B	B

<i>Rom</i>	31	32	33	34	35		36	37	38	39
<b>7n1</b>	B	B	B	B	B	<i>1Co</i>	B	B	B	B
<b>7x1</b>	lac	lac	lac	lac	lac		lac	lac	lac	lac
<b>9n6</b>	B	A	A	B	A	<i>1Co</i>	B	A	B	A
<b>9x1</b>	A*	A*	B	A	B		A	A	B	A
<b>9x2</b>	lac	lac	lac	lac	lac	<i>1Co</i>	lac	lac	lac	lac
<b>10p1</b>	B	A	B	A	A		A	B	A	A
<b>12n2</b>	A	A	B	A	A	<i>1Co</i>	B	B	B	A
<b>13n2</b>	B	B	B	B	A		B	B	B	A
<i>1Co</i>	40	41	42	43	44	45	46	47	48	49
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
<b>9n6</b>	A	A	A	A	A	A	B	A	B	A
<b>9x1</b>	A*	B	A*	A*	B	B	A	A*	A	A
<b>9x2</b>	lac	lac	lac	lac	lac	B	B*	A	A	A
<b>10p1</b>	A	A	A/B	A	A	A	B	A	A/B	A
<b>12n2</b>	A	B	A	A	A	B	B	A	B	A
<b>13n2</b>	B	B	B	B	A	B	A	B	A	A
<i>1Co</i>	50	51	52	53	54	55	56	57	58	59
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	lac	lac	lac	lac	B	B	B	B	B	B
<b>9n6</b>	A	A	A	A	A	A	A	B	A	A
<b>9x1</b>	A	A	B	A	B	B	A	B	A	A
<b>9x2</b>	B	B	B*	B*	A	A	A*	B	A	A
<b>10p1</b>	B	A	B	A	A	A	B	B	A	A
<b>12n2</b>	B	A	A	A	A	A	A	B	B	A
<b>13n2</b>	B	A	B	B	A	A	A	B	B	A

<i>1Co</i>	60	61	62	63	64	65	66	67	68	69
<b>7n1</b>	B	B	B	B	B	B*	B	B	B	A*
<b>7x1</b>	B	B	B	B	B	B	B	B	B	B
<b>9n6</b>	B	A	A	B	B	A	A	A	B	A
<b>9x1</b>	B	A*	B	A	B*	A*	A	C*	A	A
<b>9x2</b>	B	A*	B	A	B	A	B	A	A	A
<b>10p1</b>	A	A	A	A	B	B	A	A	B	A
<b>12n2</b>	B	B	B	B	B	B	A	B	B	B
<b>13n2</b>	A	B	A	B	B	B	A	B	B	B
<i>1Co</i>	70	71	72	73	74	75	76	77		78
<b>7n1</b>	B	B	B	B	B	B	B	B	<i>2Co</i>	B
<b>7x1</b>	B	B	B	B	B	B	B	B		B
<b>9n6</b>	A	A	A	A	A	A	A	A	<i>2Co</i>	A
<b>9x1</b>	A*	A	A*	B	B	A	A	A		A
<b>9x2</b>	A	A*	A	B	B	B	A	A*	<i>2Co</i>	A
<b>10p1</b>	A	A	B	B	A	A	A	B		A
<b>12n2</b>	A	A	B	A	B	B	A	A	<i>2Co</i>	A
<b>13n2</b>	B	A	B	A	B	B	A	B		A
<i>2Co</i>	79	80	81	82	83	84	85	86	87	88
<b>7n1</b>	B	B	B	B	B	B	B	B	lac	lac
<b>7x1</b>	B	B	B	B	B	B	B	B	B	B
<b>9n6</b>	B	A	A	A	A	A	A	A	B	A
<b>9x1</b>	B	A	A	A	A	A	A	A	A	B*
<b>9x2</b>	B*	A	A	A	A	A	B	A*	A	A
<b>10p1</b>	A	A	A	A	A	A	A	A	B	B
<b>12n2</b>	A	A	A	A	B	A	A	C*	B	B
<b>13n2</b>	A	B	B	A	B	B	A	B	A	B

<i>2Co</i>	89	90	91	92	93	94	95	96	97	98
<b>7n1</b>	lac	lac	lac	lac						
<b>7x1</b>	A*	B	B	B	B	B	B	B	B	B
<b>9n6</b>	A	A	A	A	A	A	A	A	A	A
<b>9x1</b>	A	A	A	A	A	A	A	A	A	A
<b>9x2</b>	A	B	A	A	B	A*	B	A	B	A*
<b>10p1</b>	A	B	A	A	A	A	A	A	A	A
<b>12n2</b>	A	B	A	A	A	A	A	A	A	B
<b>13n2</b>	A	A	B	A	B	B	A	B	A	B
<i>2Co</i>	99	100	101	102	103	104	105	106	107	108
<b>7n1</b>	lac	lac	lac	lac						
<b>7x1</b>	B	B	B	B	B	B	B	A*	B	B
<b>9n6</b>	A	A	A	A	A	A	B	A	A	A
<b>9x1</b>	A*	A	A*	A*	A	A	C*	A	B	B
<b>9x2</b>	A*	A	A*	A	A	A	B	A	A	A
<b>10p1</b>	B	A	A	A	A	A	B	A	B	A
<b>12n2</b>	B	B	A	A	B	B	B	A	B	B
<b>13n2</b>	B	A	B	B	B	A	B	B	B	B
<i>2Co</i>	109	110	111	112	113	114		115	116	117
<b>7n1</b>	lac	lac	lac	lac	lac	lac	<i>Gal</i>	lac	lac	lac
<b>7x1</b>	B	B	B	B	B	B		B	B	B
<b>9n6</b>	A	A	A	A	A	A	<i>Gal</i>	A	B	A
<b>9x1</b>	A	B	A	A	B	A*		A	B	B*
<b>9x2</b>	A	A	A*	A	A	A	<i>Gal</i>	A	B	A
<b>10p1</b>	A	A	A	A	A	A		A	B	B
<b>12n2</b>	A	A	B	A	A	B2	<i>Gal</i>	A	B	A
<b>13n2</b>	B	B	B	B	A	A2		B	B	A

<i>Gal</i>	118	119	120	121	122	123	124	125	126	127
7n1	lac	B								
7x1	B	B	B	B	B	B	B	B	B	B
<b>9n6</b>	A	A	A	B	A	A	A	A	A	A
<b>9x1</b>	A	B	A	B	A*	A	A*	A	B	A*
<b>9x2</b>	B	B	A	B	B	B	B	A	A	A
<b>10p1</b>	B	B	B	A/B	B	A	B	A	B	B
12n2	B	A	B	A	A*	A	B	B	A	B
13n2	B	A	B	A	B	A	lac	B	A	B

<i>Gal</i>	128	129	130	131	132		133	134	135	136
7n1	B	B	B	B	B	<i>Eph</i>	B	B	lac	lac
7x1	B	B	B	B	B		B	B	B	B
<b>9n6</b>	B	B	B	A	A	<i>Eph</i>	A	B	A	A
<b>9x1</b>	B	B	A	A	A		A	A	A	B
<b>9x2</b>	B	B	A	A	A	<i>Eph</i>	A	A*	A	A
<b>10p1</b>	B	B	E*	A	B		B	B	B	B
12n2	B	A	A	A	A	<i>Eph</i>	B	B	A2	A
13n2	A	A	A	B	B		B	B	B	A

<i>Eph</i>	137	138	139	140	141	142		143	144	145
7n1	lac	lac	lac	lac	lac	lac	<i>Php</i>	lac	lac	lac
7x1	lac	lac	lac	lac	B	A		A	B	B
<b>9n6</b>	A	A	B	A	A	A	<i>Php</i>	A	A	A
<b>9x1</b>	A	B	B	A	A	B*		B	A*	A
<b>9x2</b>	A	A	B	A	A	A*	<i>Php</i>	A	A*	B
<b>10p1</b>	B	B	B	B	B	B		B	B	B
12n2	A	A	B	B	B	A	<i>Php</i>	B	A	A
13n2	B	B	B	B	B	B		B	B	B

<i>Php</i>	146	147	148	149	150	151		152	153	154
7n1	lac	lac	lac	lac	lac	lac	<i>Col</i>	lac	lac	lac
7x1	A	B	B	B	B	B		B	B	B
9n6	B	A	A	A	B	A	<i>Col</i>	B	A	B
9x1	A	A	B*	A	B	A*		B	B	B
9x2	A	A	B	A	B	A	<i>Col</i>	B	A	B
10p1	B	A	A	A	B	B		B	A	B
12n2	A	B	B	A	B	A	<i>Col</i>	A	A	B
13n2	A	B	B	B	B	B		A*	B	B
<i>Col</i>	155	156		157	158	159	160	161	162	
7n1	lac	lac	1Tb	lac	lac	lac	lac	lac	lac	2Tb
7x1	B	B		B	B	B	B	B	B	
9n6	A	B	1Tb	A	A	B	A	B	A	2Tb
9x1	A*	B		A	A	B	A*	B	A	
9x2	A	B	1Tb	A	A	B	A	B*	A	2Tb
10p1	B	B		B	A/B	B	B	B	B	
12n2	A	B	1Tb	B	B	B	B	B	A	2Tb
13n2	B	B		A	A	B	B	A	B*	
2Tb	163	164	165	166	167	168	169	170	171	
7n1	lac	lac	lac	1Tm						
7x1	B	B	A	B	B	B	B	B	B	
9n6	A	B	B	B	A	A	A	A	A	1Tm
9x1	A	B	B	B	A	A	A	A	A*	
9x2	A	B	B	A	A	A	B	B	B	1Tm
10p1	A	B	B	B	A	A	B2	B	A	
12n2	B	B	B	B	B	A	B	B	B	1Tm
13n2	B	B	B	B	B	B	B2	A	A	

<i>1Tm</i>	<i>172</i>	<i>173</i>	<i>174</i>	<i>175</i>	<i>176</i>		<i>177</i>	<i>178</i>	<i>179</i>	<i>180</i>
<b>7n1</b>	lac	lac	lac	lac	lac	<i>2Tm</i>	B	B	B	B
<b>7x1</b>	B	B	B	B	B		B	B	B	B
<b>9n6</b>	A	B	A	B	B	<i>2Tm</i>	A	B	A	A
<b>9x1</b>	B	B	A	B	B		A*	B	A	A
<b>9x2</b>	A	B	A	B	B	<i>2Tm</i>	B	A*	A	A
<b>10p1</b>	A	A	A	A	B		B	B/D	A	A
<b>12n2</b>	A	B	B	B	B	<i>2Tm</i>	B	B	A	A
<b>13n2</b>	A	B	A	A	B		B	B	A	B
<i>2Tm</i>	<i>181</i>	<i>182</i>	<i>183</i>	<i>184</i>	<i>185</i>	<i>186</i>	<i>187</i>	<i>188</i>	<i>189</i>	<i>190</i>
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	B	B	B	B	B	B	B	B	B	B
<b>9n6</b>	B	B	B	A	A	A	B	B	A	B
<b>9x1</b>	B	B	B	A	A	A	B	B	A	B
<b>9x2</b>	B	B	B	A	A	B	B	B	A	A
<b>10p1</b>	B	B	B	A	B	B	B	B	A	A
<b>12n2</b>	B	B	B	A	A	A	B	A	A	B
<b>13n2</b>	A	B	B	B	B	B	A	B	B	B
<i>Tit</i>	<i>191</i>	<i>192</i>	<i>193</i>	<i>194</i>	<i>195</i>	<i>196</i>		<i>197</i>		
<b>7n1</b>	<i>Tit</i>	B	B	B	B	B	<i>Phm</i>	B		<i>Heb</i>
<b>7x1</b>		B	B	B	B	B			lac	
<b>9n6</b>	<i>Tit</i>	A	A	B*	A	B	<i>Phm</i>	A		<i>Heb</i>
<b>9x1</b>		A	A	A*	B	B			A*	
<b>9x2</b>	<i>Tit</i>	A	A	B	B	A	<i>Phm</i>	A*		<i>Heb</i>
<b>10p1</b>		A	A	A	B	B			B	
<b>12n2</b>	<i>Tit</i>	A	A	A	B	lac	<i>Phm</i>	A		<i>Heb</i>
<b>13n2</b>		B	B	B	B	B			lac	

<i>Heb</i>	198	199	200	201	202	203	204	205	206	207
<b>7n1</b>	B	B	B	B	B	B2*	B	B	B	B
<b>7x1</b>	lac	B								
<b>9n6</b>	B	B	A	A	A	B	A	B	A	A
<b>9x1</b>	B	A	A*	A	A	B	A	A	A*	As
<b>9x2</b>	B	A	A	B	A	B	A	A	A	A
<b>10p1</b>	B	A	A	B	A	A	B	B	B	A
<b>12n2</b>	B	A	B	A	A	A	A	B	A	A
<b>13n2</b>	lac	A								
<i>Heb</i>	208	209	210	211	212	213	214	215	216	217
<b>7n1</b>	lac	lac	lac	lac	lac	B	B	B	B	B
<b>7x1</b>	B	B	B	B	B	B	lac	lac	lac	lac
<b>9n6</b>	A	A	A	A	B	B	B	B	A	A
<b>9x1</b>	As	As	As	Bs	Bs	As	Bs	Bs	As	As
<b>9x2</b>	A	A	A	B	B	A	B	B	A*	A*
<b>10p1</b>	B2	B	A	A	C	B	B	A	B	B
<b>12n2</b>	A	A	A	B	A	A	A	A	B	B
<b>13n2</b>	B	B	A	B	B	A	B	A	B	B
<i>Heb</i>	218	219	220	221	222	223	224	225	226	227
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	lac									
<b>9n6</b>	B	A	B	A	A	A	B	B	A	B
<b>9x1</b>	Bs	Bs	Bs	As	Bs	As	Bs	Bs	As	Bs
<b>9x2</b>	B*	A	B	B	B	B	A	B	B	lac
<b>10p1</b>	B	A	B	A	B	B	B	B	A2	B
<b>12n2</b>	B	A	B	A	A	A	B	B	A	B
<b>13n2</b>	A	A	B	B	B	B	A	A	A2	A

#### 4. THE TEXTUAL PROFILES

*framed*: the participation in the Eastern standard text;

test units in *supplements* and those with an *ambiguous* reading (A/B) are excluded from the percentages

<i>Mss</i>	<b>7n1</b>	<b>7x1</b>	<b>9n6</b>	<b>9x1</b>	<b>9x2</b>	<b>10p1</b>	<b>12n2</b>	<b>13n2</b>
<i>TestUnits</i>	<b>140</b>	<b>146</b>	<b>227</b>	<b>215</b>	<b>185</b>	<b>221</b>	<b>225</b>	<b>216</b>
A	0	4	165	97	97	107	112	70
A*	1	2	1	36	17		1	1
<i>As(uppł)</i>				12				
A2	1			1		1	1	2
<b>B</b>	<b>136</b>	<b>140</b>	<b>60</b>	<b>62</b>	<b>64</b>	<b>109</b>	<b>108</b>	<b>141</b>
B*	1		1	5	7		1	1
<i>Bs(uppł)</i>				12				
B2						2	1	1
B2*	1							
C					1			
C*				2			1	
E*					1			
[A/B]						[5]		
[B/D]						[1]		

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- E. Vergani (tr.), with Intr. by M. Nin, *Efrem il Siro. Le restituzione del debito. Melode e istruzioni sul Digingno* (Milano: Centro Ambrosiana) [Italian tr. of Ephrem, H. on the Fast]
- R. Wagner, *Protestantisch-wesiliche und syrisch-orthodoxe Kirche in Kerala von Anfangen bis 1840* (Göttingen Orientforschungen, Syriaca 39).
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- J.E. Walters, *Hymns on the Unleavened Bread, by Ephrem the Syrian* (Texts from Christian Late Antiquity 30; Piscataway, NJ: Gorgias Press).

- \_\_\_\_\_, and Logan Wilmoth, *Index to Hugoye: Journal of Syriac Studies, Volumes 1-10* (Gorgias Handbooks 22; Piscataway, NJ: Gorgias Press).
- D. Wilmshurst, *The Martyred Church. A History of the Church of the East* (London: East and West).
- J.W. Żelany, *Zarys literatury patrystyckiej kregu języka syryjskiego* (Orientalia Christiana Cracoviensia, Monographiae 2; Kraków: widawnictwo UNUM).

## BOOK REVIEWS

Martin Heimgartner, *Timotheos I., Ostsyrischer Patriarch: Disputation mit dem Kalifen al-Mahdi*, Textedition (CSCO 631, Scriptores Syri 244), Louvain, Peeters 2011, XX-165 pp; €70.00.

Martin Heimgartner, *Timotheos I., Ostsyrischer Patriarch: Disputation mit dem Kalifen al-Mahdi, Einleitung, Übersetzung und Anmerkungen* (CSCO 632, Scriptores Syri 245), Louvain, Peeters 2011. LXVI-123 pp; €65.00.

VITTORIO BERTI, THEOLOGISCHES SEMINAR, UNIVERSITÄT ZÜRICH

The book under review presents the edition and translation of one of the most significant literary works of the Christian-Islamic dialogue genre preserved in Syriac: the famous dispute between the East-Syrian patriarch Timothy I (780-823) and the caliph Al-Mahdī, written by the former and handed down with the collection of his letters. This text was also published in 1928 by A. Mingana in the second volume of his Woodbroke Studies.

Mingana based his edition on apographs copied in the late 19<sup>th</sup> century from a single East-Syrian testimony from the year 1299, conserved at present in Baghdad (Ms. Syr. Baghdad 509), as did all others who dealt with Timothy's letters (from Labourt, Braun, Bidawid to contemporary scholars).

The edition and translation by Martin Heimgartner, however, for the first time is based directly on Syr. Baghdad 509 from which, thanks to the mediation of the Swiss ambassador Mr. Martin Aeschbacher and his wife Mrs. Elisabeth Horem Aeschbacher, photos were made and brought to Switzerland in 2003. By means of this dangerous operation—carried out soon after the last Iraq war—the section of the manuscript containing the Dialogue with Al-Mahdī was copied.

Heimgartner reconstructs in his introduction to the translation of the Dialogue firstly the precise history of this Iraqi manuscript which contains the text of the Dialogue. Syr. Baghdad 509 is a copy of a canon compilation from the period of patriarch Elias I (1028-1049). This clearly stratified canon collection contains—among many other texts—two works by Timothy I: the “Law Book,” composed by the same patriarch around 804 CE, and his collection of 59 letters, written between 780 and 804. These letters are the

surviving private correspondence between Timothy and Mar Sergius, Timothy's old school companion. These epistles were composed partly in the period when Sergius was headmaster of Mar Gabriel and Mar Abraham in Mosul, and partly in the period after he had been consecrated and had become metropolitan of Elam.

Contained in this epistolary collection is Timothy's Dialogue with Al-Mahdī, which, according to the Bidawid numbering, is usually referred to as letter number 59. Heimgartner also recounts the subsequent history of the manuscript of the synodical collection of patriarch Elias I, and how it probably was transferred to the rich library of the Rabban Hormizd monastery, near Alqōš, during the Christian persecutions in the Mongolian period, when the patriarchy had settled in this monastery. The book remained there until 1857/58, when the monastic community, along with the entire library, moved to the monastery of Dair as-Sayyida, where an impressive tradition of copying ancient manuscripts developed toward the end of the 19<sup>th</sup> century. Heimgartner's reconstruction gives account of the numerous copies of the entire synodical collection that were made at the turn of the 20<sup>th</sup> century, many of which ended up in the West, as well as of the various other copies of Timothy's letters that were made independently.

In both cases, when Elias' entire collection was transcribed, as well as when only the single section with Timothy's letters was copied, the epistolary collection of the patriarch often remained incomplete. Heimgartner also furnishes us with an account of the complex Arab reception of the Dialogue with Al-Mahdī and lists six different translations dating from the 11th to the 19th century. He also reports the use of Timothy's text in the Arab Dialogue of Abraham of Tiberias with Abdarrahman al-Hašimi and by Dionysius Bar Ṣalibī. The introduction carries on with the presentation of a stemma of all known manuscripts of Timothy's letters, followed by a list of editions and translations of the Dialogue (both in Syriac and Arabic).

A shorter second section of the introduction deals with the dating of the text. Heimgartner dates the composition of the Dialogue, by means, among several arguments, of a convincing linguistic analysis, to 782-783; that is after the future caliph Harun was nominated second heir to the throne by his father and before the departure of Al-Mahdī for Ġurgān.

Heimgartner sets out an analysis of the text structure, both from a literary point of view (a theological treatise in the form of a dialogue, divided into two days and fit in a gaunt epistolary frame) and from an inner structural point of view. The two most interesting aspects of his discussion are the comparison of Timothy's Dialogue with the Dialogue between Justin and Trypho, and the highlighting of a complex thematic articulation, structured in a mirror-like way, along the two parts of the discussion (first day and second day). Even if we could discover a precise internal order, so that we could suppose a desk construction, the evident disproportion that can be found in the way the themes are debated during the first and the second day suggests that the origin of the symmetric thematic order is more likely the expression of a precise outline followed during the encounter between the Patriarch and the Caliph. Heimgartner indeed excludes, against the slightly too cynical opinion of his predecessors, that the Dialogue is fictitious, mainly because of these two important aspects: Al-Mahdī becomes an experienced interlocutor during the second day to the point that in some passages Timothy seems to be giving rather unconvincing answers; and a development in Timothy's mind, which at first disposes of Muhammad's authority in an extremely direct way, whereas on the second day he seems to modify his strategy by praising Muhammad as someone who "has walked on the road of the Prophets" and who, at the same time, gives an esoteric Trinitarian doctrine. An internal evolution in Timothy's mind would therefore be perceptible within the text of the Dialogue. All of these elements make the editor believe that the outline along which the text has been drawn up in Syriac was an authentic expression of a confrontation that really took place.

Given the exceptionality of the Baghdad manuscript—the sole antique manuscript that contains Timothy's letters on which all other transcriptions depend, and on which this edition of the Dialogue is based—Heimgartner decided to reproduce the original page layout. In fact, the lacunae mostly occur in the last couple of letters of the lines and can often easily be filled in by comparison with other transcriptions from times when the manuscript was in better condition. Preserving the original layout of the manuscript will allow future scholars a faster verification. Heimgartner further supplies a critical apparatus that considers the three most interesting modern transcriptions: London, British Library,

Oriental 9361, Vaticanus Borg. Syr. 81, and University of Birmingham, Cadbury Research Library, Mingana 17.

Heimgartner's volume represents a powerful step forward. In fact, the English translation by Mingana was extraordinarily free in comparison with this edition; often repetitions were not translated by Mingana, interrogative and affirmative modes were interchanged, and entire passages were not translated at all.

At last we have a reliable and linguistically sensitive translation. The stylistic considerations are fascinating (of which Timothy's style of using *man* and *den* in Syriac are just an example). This edition is a fundamental contribution to the Christian-Islamic dialogue as it gives us security about the text and a precise translation. Through this work we can undertake further studies to understand the character of Timothy's writing, both in his use of Aristotelian logic, and in his attempt to sketch out a sort of a Christian theological (and not heresiological) interpretation of the Muhammadan revelation.

Patrik Hagman, *The Asceticism of Isaac of Nineveh*. New York: Oxford University Press, 2010. x + 254 pp; \$110.00.

**ROBERT A. KITCHEN, KNOX-METROPOLITAN UNITED CHURCH**

The increase of Syriac studies in Finland, the legacy of Jouko Martikainen bearing fruit, is witnessed in Patrik Hagman's monograph on the asceticism of Isaac of Nineveh, derived from his dissertation for the Faculty of Theology, Åbo Akademi University, Turku, Finland.

Hagman's work is worthy to be termed the "thickest" work on Isaac yet, an adjective typically utilized by sociological and anthropological circles to indicate a detailed descriptive study. Employing the methodologies of Victor Turner, Richard Valantasis and others, Hagman states that in the first place this is a monograph on asceticism. He needed, however, to put a human face and voice on this phenomenon of asceticism and it is Isaac of Nineveh's.

The reader benefits from an intensive and detailed analysis, not only of how asceticism functions in Isaac's theology, but also how Isaac lived personally through his asceticism. The result is a nuanced portrait of this theoretician and practitioner of Christian asceticism who remains a critically important source for a wide cross-section of spiritual and ascetical traditions.

The first chapter presents an introduction to the study of asceticism, but rather than dwelling on the less positive aspect of self-denial, Hagman finds convincing Richard Valantasis' identification of asceticism as performance, by which an ascetic performs both to the outside world and to his/her inner person. The symbolic universe constructed by ascetics operates then as positive and rational response in opposition and resistance to the dominant symbolic universe of society, "the world." Asceticism, Hagman summarizes, functions as a performance – and therefore as a message and a text – a transformative venture intending to change a person, intimately involving the body.

Attention is shifted to conceptual and theological influences upon Isaac. As with much of the Church of the East, the most important source is that of Theodore of Mopsuestia. Theodore's primary idea for Isaac is that the Christian lives in a sort of middle age between the present age and the coming one in which the

future age is always present as a type in the sacraments and the church.

It was Evagrius who supplied much of Isaac's mystical vocabulary. Hagman recognizes that the Evagrius read by Isaac may not have been the "real" Evagrius, given the conflict surrounding the reception history of Evagrius from Greek into Syriac. Hagman points towards John the Solitary of Apamea as a third author who exerted significant influence on Isaac, particularly through the former's division of life into bodily, psychic and spiritual parts.

While the phenomenon of asceticism is where Hagman begins, he finds its fulfilment in Isaac's theology that begins with the simple assertion that God is love, from which no one is excluded or beyond salvation. This kind of love exists in God without change and without wrath.

The world for Isaac, therefore, is a type of school, educating human beings for the coming world. In this world while Satan is encountered as a distraction and distortion of God's activity, he is still doing God's work, for Satan cannot do anything without God allowing him to do so. Satan's influence is seen to be most troublesome in convincing ascetics that they have accomplished everything through their own strength and personal creativity. Evil then is simply relative to the limited perspectives of human beings. Isaac is single-minded in one key area, identifying God from an anthropomorphic perspective, as Hagman paraphrases, "the God of a person completely devoted to God: God and nothing else." While anticipating the new world, Isaac's asceticism is fixed firmly in the body, shaping the range of what asceticism is able to do. Giving particular attention to the use of the body in prayer, normally in a standing position, Isaac promotes prostrations and kneeling, an athletic response as "an act of war" against the strategies and effects of Satan. The body is thus perceived as an instrument over which the soul has control and therefore not a negative entity *per se*. Passions, moreover, are good for the soul, for without their challenges and temptations the soul would not progress spiritually.

Yet the body remains a symbol, "the body of passions" as Hagman tags it, a body out of control that is a symbol for society. The most serious offense for Isaac is that of a monk leaving the solitary life and returning to the world and society.

The world is Isaac's term for human society against which he adopts a critical stance. In the coming world there are no differences or hierarchies based on power, a reality that can be experienced in this world now by grace. The solitary who would experience this world of no differences through grace is discouraged by Isaac from contact with people, even for good reason.

Hagman interprets Isaac's understanding of fear as the existential background of asceticism, beginning with the fear of death for which the ascetical life functions as a solution transforming one's person so that one is no longer bound by the negative influences of the world and the body of passions. Indeed, the ascetic strives to live in this world as if the new world were already present – always an eschatological mode of thinking.

The longest and most detailed chapter is the sixth, which focuses upon Isaac's explication of the function and meaning of ascetic practices. Hagman is attracted to Victor Turner's concept of "liminal" experience in which ritual invokes a symbolic reality where the rules of ordinary society do not apply. It is here that Isaac appeals to the imperative of the solitary life, which in his urgency and rigor Hagman finds both traditional, yet radically extreme. Isaac understands living in a monastic community to be deeply inadequate, for community life means continuing to live in the world. Part of this understanding comes from Isaac's notion, almost certainly autobiographical, that the rights of the individual are paramount over those of the community. The ideal of being "dead to the world" means that one is no longer influenced by the world and its passions, nor is one bothered by being a victim of injustice and oppression.

While not as popular or as widely practiced as fasting and prayer, Isaac is eager to promote the vigil, which, while not as popular or as widely practiced as fasting and prayer, is nonetheless a pleasurable and joyful experience. Vigils initiate a departure from this reality and enable the ascetic to live the life of angels, an elevation to a new community of saints and angels and a mystical taste of the goal of ascetic labour.

Prayer is the fundamental activity of asceticism. Isaac takes the distinctive position that purity of heart and soul is not a prerequisite for authentic prayer, but that purity of heart is attained through the practice of prayer. The highest form of prayer for Isaac

is termed “non-prayer,” similar to ‘spiritual prayer’ of other church fathers, essentially a prayer of silence beyond words. Once again for Isaac, engagement in non-prayer enables the one praying to perceive the bliss of the New World. This leads to Isaac’s experience of ecstasy, spiritual knowledge, and fittingly, humility. Ecstasy again is a delightful experience, essentially a kind of sacrament in which one is “leaving the body,” although Isaac explains that this ecstasy can come upon the hermit suddenly and unexpectedly, even violently, without provocation or preparation. The body here is symbolic for the disturbances which distract the ascetic.

The goal of the ascetic life ultimately is for the ascetic to become a type of God, to reach a unity with God pointing towards the mystery of the Triune God. Humility needs to become central because of the awesomeness of God which human beings are unable to endure. Isaac describes God putting on the garment of divinity in the form of our body – in essence, the incarnation. Humility, therefore, is the garment of divinity and to put on Christ is to have a body full of holiness, marked by humility.

The most striking aspect of Isaac’s ascetic theology derives from his eschatological perspective that due to God’s love, God will not leave fallen beings in their present state, but will bring them all to the perfect state which angels already possess. God’s nature does not change, Isaac insists, in response to what happens in the creation, and the Fall has no effect on God’s love. Along with other church fathers Isaac assumes that Gehenna is limited in time. In this world there is nothing higher than prayer, but in the New World human beings will be living constantly in a state beyond prayer because then all will be perfect and lack nothing. Indeed, when Isaac is describing the future world he is more concerned with faults of this world, since the future world is indescribable. The ascetic tries to replace the world-view given to him by society – primarily to uphold its present structures – with an ascetic world-view. Once again, this leads Isaac to see the ascetic’s contact with other human beings as mostly harmful, a path Hagman admits is difficult to comprehend and follow. Nevertheless, Hagman does grasp the nature of the conflict between the ascetic and society which works to undermine his/her commitment to life in the New World. The ascetic needs to create his or her own virtual desert in which one is able to live

uncorrupted by society, recognizing that a significant part of those societal distortions come from within his/her own person.

Hagman concludes that the symbolic acts with which the ascetics are occupied are directed not only at themselves, but also back at the society from which they have separated. The ascetic therefore becomes the message that is communicated to society by these acts. In the end, Hagman concludes, the life of the ascetic becomes theology. The medium is the message.

Hagman utilizes all three Parts of the extant Isaac corpus, noting where he sees problems with the authenticity of Isaac's authorship in certain passages in the Third Part. In an appendix, an annotated summary and evaluation of modern scholarship on Isaac is presented, helpfully noting which studies focus on Part One and/or Part Two, as well as the major work by Sabino Chialà on the Third Part (Chialà has very recently published the Syriac text and translation in the CSCO series).

What is striking about this monograph is how well Hagman narrates an anthropological investigation into the nature of asceticism with Isaac of Nineveh, the ascetic's ascetic, as the exemplar. Well-written, yet methodical and thorough, Hagman has provided an essential starting-point for further studies of Isaac of Nineveh. Since scholars seem to keep finding new works of Isaac, this starting-point should prove to be useful to a new generation of Isaac's readers.

Françoise Petit, Lucas Van Rompay and Jos J.S. Weitenberg, eds., *Eusèbe d'Émèse, Commentaire de la Genèse. Texte arménien de l'édition de Venise (1980), Fragments grecs et syriaques, avec traductions*. Traditio Exegetica Graeca 15. Louvain: Peeters, 2011. xl + 442 pp; €94.00.

### **EDWARD G. MATHEWS, JR., INDEPENDENT SCHOLAR**

In his fifth-century catalogue of ecclesiastical authors, Jerome praises Eusebius, the fourth-century bishop of Emesa, for his “fine rhetorical talent” and claims that “he is most diligently read by those who practice public speaking” (*Lives of Illustrious Men*, 91). The same church father also maintains that a number of prominent Antiochian exegetes, including Diodore of Tarsus, the reputed “founder” of the school of Antioch, all based their own biblical interpretative methods on the work of Eusebius (*ibid.*, 119, 129). Nearly all of the early church historians also remembered him in glowing terms. Nonetheless, Eusebius of Emesa has been all but left out of standard modern church histories and histories of theology, and it is only relatively recently that he has received any significant attention at all.

But today it is no exaggeration to say that Eusebius is in the midst of a significant renaissance, despite the fact that the originals of his works, with the exception of a single homily, remain lost. In addition to numerous articles scattered in various journals, conference volumes and *Festschriften*, three significant monographs dedicated to Eusebius have appeared in just over a decade and a half. The first of these, by a student of two of the editors of the volume under review here and now a top-flight scholar in his own right, was a significant study of Eusebius’ *Commentary on Genesis*, his use of various biblical versions, and the place of the *Commentary* in the nascent Antiochian tradition (ter Haar Romeny, *A Syrian in Greek Dress*, 1997). The other two have just appeared in this calendar year and both constitute significant contributions: the volume under review here which comprises the first modern translation of one of Eusebius’ commentaries, and the other even more recent volume which studies the place and contribution of Eusebius’ homilies in the context of the developing theology of the fourth-century church (Winn, *Eusebius of Emesa*, 2011).

Until the middle of the twentieth century, scholars were essentially ignorant of the works of Eusebius of Emesa, the primary reason for his having been overlooked in the standard

reference works. While a few homilies, many spurious, had been published in the latter half of the seventeenth century, it was not until 1949 that É.M. Buytaert published a number of Eusebius' homilies in a Latin version that had been made in the fifth century. Very soon after this publication, Fr. Nersēs Akinian began publishing in a series of articles a collection of Eusebius' homilies that had survived in Armenian; many of them were known in their Latin versions while several were reassigned to Severian of Gabala. While its publication had been announced for some time, it was not until 1980 that a text of any of the biblical commentaries of Eusebius appeared. Although they were not actually published until several years after his death, Fr. Vahan Hovhannessian of the Mekhitarist Order of Armenian priests had prepared the text of an ancient Armenian *Commentary on the Octateuch* that was attributed to Cyril of Alexandria in the single manuscript in which the text was preserved. In his introduction to the volume, Fr. Hovhannessian rightly restored the authorship of these commentaries to Eusebius. The volume was published entirely in Armenian so the text still remained essentially inaccessible to all but the Armenian scholar. Now, with this publication, western scholars finally have access to one of the fundamental texts in the Antiochian tradition of biblical exegesis.

As useful as it is for western scholars finally to be able to have access to at least one—indeed, the longest by far—of Eusebius' commentaries, the volume under review here is of much more significance than just offering a modern translation for the non-Armenologist. More than half the volume offers to the reader substantial collections of supporting materials. As the title suggests, the primary focus of the volume is the *Commentary on Genesis* composed by Eusebius of Emesa (pp. 1-179, with introduction). The editors have chosen to include the Armenian text, which is essentially the *editio princeps* as printed in the 1980 edition of Hovhannessian; it represents the text as found in Venice 873, the only manuscript (besides a nineteenth-century copy of this manuscript) that has survived. The editors have nonetheless set it out in a much more reader-friendly format, separating out the various verses discussed into clearly distinct paragraphs, but also setting out in a bold font the biblical text being commented on. In addition, the editors were able to make certain corrections to the text of Hovhannessian, eight by their own count, and relegated to

the apparatus the reading of the 1980 edition. The accompanying French translation, on facing pages, is the first ever of this text into any modern language. It was first begun by Van Rompay and Weitenberg not too long after the appearance of Hovhannessian's edition when both were colleagues at the University of Leiden. It is a very carefully crafted translation with minimal though not insignificant annotation, and it shows the care and precision of their having "lived with" the text for so long. It flows nicely and where they have opted for a less literal option for the sake of clarity, they always provide the literal translation in a footnote.

This Armenian text with its first ever modern translation is then accompanied, here under the direction of Françoise Petit, by two significant sets of supporting materials: the texts and translations of all the fragments of Eusebius' *Commentary on Genesis* found in the Greek *Catena* traditions; and the relevant fragments culled from the *Commentary*, or *Epitome*, of Procopius of Gaza (pp. 194-259 and 260-363, prefaced by a general introduction, pp. 183-192). Petit, the leading expert on the Greek *Catena* tradition and previous editor of several collections of them (Coisliniana and Sinaitica) has taken the Eusebian texts of the *Catena* materials from her recent *édition intégrale* of the *Catena on Genesis* (4 vols., Louvain, 1992-1996), which she here translates for the first time. Although Procopius made use of the very same materials, he reworked them—often reviewing the original texts in the process—in order to realize his own integral and continuous commentary. Thus, Petit adds the witnesses culled from his *Epitome*. In lieu of her forthcoming critical edition of all the witnesses, she has eschewed the incomplete text of A. Mai as found in the old edition of Migne's *Patrologia Graeca*, and has compiled an interim edition based on the two oldest complete manuscripts, again accompanied here by the very first modern translation.

Finally, now primarily by the hand of Lucas Van Rompay, are appended the fragments culled from the ninth-century Syriac *Commentary on Genesis* of Iṣoṭad of Merv (pp. 365-415), the great eastern Syrian exegete whose commentaries on nearly the entire Bible have survived and been edited in modern versions and translations. Thus, this is the only section of the volume that is essentially "old news," in the sense that both the text and translation of the *Commentary on Genesis* of Iṣoṭad of Merv had long ago been published by Jean-Marie Vosté and Ceslaus Van den

Eynde in the series *Corpus Scriptorum Christianorum Orientalium* (1950). Here, however, Van Rompay has “touched up” in a number of places the old translation of Van den Eynde, now that he has the support of the Armenian text of the entire *Commentary* of Eusebius, unknown to Van den Eynde, as well as of the witness of the extensive Greek *Catena* materials. The volume is completed by a synoptic chart of all the various witnesses included in the volume, an index of biblical citations and another index of proper names.

Thus, one has collected here in a single volume all the fundamental texts necessary for an assessment of Eusebius of Emesa’s *Commentary on Genesis*, an analysis of which one hopes is forthcoming. And one could hardly have dreamed of a better team of scholars to prepare the various materials found in this volume. Each of the three editors is an established first-rate scholar in his or her field. Lucas Van Rompay has edited a number of Syriac biblical texts, written extensively on the Antiochian exegetical tradition, and is unarguably the world’s leading expert on the history of Syriac biblical exegesis. Françoise Petit, as already hinted at above, is right now unquestionably the *doyenne* of the Greek *Catena* traditions, having single-handedly provided for us the critical editions of nearly all of them. Jos Weitenberg is one of the world’s leading scholars on the history of the Armenian language and linguistics, with a special interest in literature translated into Armenian, particularly the so-called Hellenophile School. All the texts gathered in this volume have been meticulously prepared and just as meticulously translated; it is truly an astounding accomplishment. In this day and age of expensive, but less than satisfactorily edited, books, it is to the credit of the editors and the Peeters publishing team that this volume is of the highest quality. I did not find even a single typographical error—not even an insignificant one! An astonishing feat for a monolingual book these days, but truly exceptional for one composed in four primary languages, each with its own font, not to mention other languages and scripts found in the notes. But, for all the exemplary quality of its editing, it is still the scholarly quality and accuracy of this volume that will assure that this volume will be the fundamental starting point for the study of the commentaries of Eusebius of Emesa for a long time to come. There was no indication in this volume, but it is hoped that these same editors will soon address the rest of this collection of Eusebius’ *Commentaries*.

Bernhard Maier. *Semitic Studies in Victorian Britain. A portrait of William Wright and his world through his letters*. Arbeitsmaterialien zum Orient 26. Würzburg: Ergon, 2011. 378 pp; €42.00.

**ADAM C. MCCOLLUM, HILL MUSEUM & MANUSCRIPT LIBRARY**

Several days ago a conscientious friend with whom I have talked on occasion of the delight and even necessity of knowing as much as we can about the lives of our intellectual forbears pointed out to me the appearance of a new book he had just learned of. With the excitement of a finally fulfilled wish I laid eyes on the title above. I immediately searched for the book and purchased it. The price is modest at around €50.00, and, having read it, I can easily declare that it will be worth much more to those who follow in William Wright's footsteps in Arabic or Syriac studies.

While most readers of this journal undoubtedly know Wright's justified stature, a little setting is not out of place for those who do not. In the study of Syriac, Arabic, Ge'ez, and comparative Semitic linguistics, Wright's name is well-known. For Syriac scholars, the only likely contenders for a capstone of earlier generations other than Wright are Joseph Simon Assemani (1687-1768) and Wright's contemporary Theodor Nöldeke. But, as is clear from his letters, Syriac was certainly side-work for him (not unlike for Nöldeke): Arabic grammar and poetry he felt to be his real calling and occupation. And so, in Arabic, too, he remains a chief resource. What serious student or scholar of classical Arabic does not have Wright's grammar on the shelf? Finally, in comparative Semitics, there are his *Lectures on the Comparative Grammar of the Semitic Languages*, published posthumously based on his notes. There have naturally been sweeps of advancement in linguistics both generally and in Semitics since Wright wrote and taught, but a student in 2011 could still do far worse than to know by heart what Wright said and to follow his example by knowing lots of texts in the concerned languages well, and then make his or her own deductions from that, and as Wright himself never seems to have shied away from admitting his ignorance or from getting the opinions of his fellow scholars, there is yet more of a good example for today's scholars and students both.

Now to the book. The author is a professor of religion at Tübingen, and he has also published a biography of Wright's younger colleague William Robertson Smith. This newer volume

consists of a biographical part of about 100 pages, followed by a reasonably sized selection of letters that Wright wrote, which runs to about 250 pages. There are numerous footnotes throughout both the biographical part and the epistolary part, and the book concludes with a list of the sources the author used (i.e. a succinct catalog of the letters and their whereabouts), a bibliography of Wright's works, an index, five pages of photographs of Wright's contemporaries and correspondents (including one of Wright himself, whose picture also graces the book's cover), and a facsimile of one of the published letters. The inclusion of these photographs would certainly have pleased Wright himself, in whose letters we find him mentioning the inclusion of his own photographs or requesting photographs from his letter recipients. The facsimile of the letter makes us grateful for Maier's work in transcribing Wright's hand; while one can get used to almost any script, Wright's is not always immediately patent! A different or additional letter facsimile, however, one showing Wright's Arabic or Syriac script, would have been welcome. Based on use over a couple of weeks' use and perusal, the book seems physically well put together, and the typography is not bad, although the Arabic type is unlikely to beckon anyone to a new admiration of calligraphic beauty. The greatest detriment to this publication is the great number of typographical errors. There is little evidence that the book was proofread much before going to press. I will not list all of those errors that I found and marked, but suffice it to say that they are much too plentiful. These errors are mostly in the English portions (the bulk of the book, of course), but the few bits of Syriac, mostly just in reference to Payne Smith's progress on the *Thesaurus Syriacus*, are sometimes incorrect, too.

By my count based on Maier's list of sources, in addition to fifteen previously published letters to Moritz Steinschneider, he made use of 824 letters written by Wright, which are now scattered about in various places. Of these 824, Maier has here published 214, mostly in full, but some with omissions (on which more below). What of the content of the letters themselves? Happily, other scholars, languages, manuscripts, and editions of texts occupy the bulk of what is presented. But there is more. There are references to the weather, traffic, and other items of daily life, not to mention the requisite Victorian penchant for frequently mentioning one's illnesses and doubting whether one is ever long

for this world. (In Wright's case, this last characteristic proved unfortunately appropriate: he died only having reached age fifty-nine.) One aspect that is sometimes passed over in biographies and can become abundantly clear in letters is some details of everyday life. We learn in this collection, for example, that virtually all of the continental book purchases and gifts Wright received came to him through Williams & Norgate, a name well known to anyone who has used Wright's own published volumes. These non-scholarly items are not so great as to detract—for those interested in Wright's academic work—from the whole, and in fact they supply the necessary background for understanding how and in what environment Wright worked, whether studying manuscripts at the Bodleian, cataloging at the British Library, or teaching at Cambridge. We meet here many well-known names. In this particular collection, his most frequent correspondent by far is Heinrich Fleischer, especially earlier on in Wright's career, but others include Georg Hoffmann, de Goeje, Nöldeke, and de Lagarde. By mention, however, we encounter the names of virtually every orientalist at work at the time: *inter alia*, Rödiger, Dozy, Payne Smith, Field, Zotenberg, Socin, Rieu, Bensly, Loth, Aufrecht, Wüstenfeld, Goldziher, Dillmann, Praetorius, Tischendorf, Euting, Pertsch, and Max Müller. (As mentioned above, Maier gives an index.) To give an idea of the relative ages of Wright's chief correspondents, here are the dates of their lives and rough difference in age from Wright:

		<i>Age difference from Wright</i>
Wright	1830-1889	
de Goeje	1836-1909	-6
Hoffmann	1845-1933	-15
Fleischer	1801-1888	+29
Lagarde	1827-1891	+3
Nöldeke	1836-1930	-6
Pertsch	1832-1899	-2

While there are no letters to Payne Smith (1818-1895), Wright often mentions him, especially with respect to his own reading of the proofs to the *Thesaurus*. In addition to some of the scholars named above, Wright did collating or copying work for the

Bollandists, both for Ge'ez and Syriac (see, e.g. p. 323). It seems that Wright wrote his letters exclusively in English, and his many German colleagues and friends wrote him in German.

There is unfortunately very little in his letters, or at least in this selection of them, that gives us an idea of how he learned and how he taught. The latter, in any case, he does not seem to have thought too highly of. There are two seeming reasons for this: lack of students and genuine interest in oriental studies, and because its administrative duties took away from research time. We learn, too, that Wright knew Arabic strictly as a literary language, apart from interaction with contemporary native speakers, although he envied the travels and linguistic interaction possible to some of his younger colleagues. (Cf. Franz Praetorius' knowledge of Amharic and Tigrinya, which he gained without ever leaving Germany.)

Wright was very amiable with his colleagues, and this shows in the personal interest—that is, an interest beyond the academic and scholarly—he takes in them. He is found to be enquiring about their health, marriage, children, etc., and almost always including his good wishes for the future and the quick resolution of any difficulties. Especially notable are Wright's gifts of stamps to Nöldeke's sons Arnold and, later, Wilhelm, and to de Goeje's son Jan. His personal character shows through, of course, in directly scholarly ways, too: in his generosity with his time and expertise, his willingness to copy or collate manuscripts at his disposal, and even his willingness to loan his own copies of manuscripts to other "brother Orientalists." In these days of easily reproducible manuscript copies, whether from microfilm or as digital photographs, it is almost impossible for us to really grasp what such a copy would have been worth merely for the amount of labor and time spent in producing it. Wright also holds his colleagues accountable for their work and especially their scholarly manners: he does not shy away from calling someone an ass (at least in letters), when a scholar has shown himself to be one by slovenly scholarship, putting on airs, or rudeness. (I do not use gender neutral language in the last sentence because there is no evidence that Wright corresponded with any of the few female scholars then working in oriental studies; he did, however, on occasion exchange letters with Lagarde's wife.)

It should be pointed out that what is published here is not really correspondence, but only letters from Wright. While we can

get a very good picture of things just from Wright, not least because he often refers to what his correspondents had written, we would most naturally be better informed if we had more letters from those with whom Wright so frequently kept in touch. I have referred more than once to “this particular collection” of letters, and I said above that in this volume Fleischer appears as the recipient of the most letters from Wright, but Maier’s data at the end of the book on the fuller surviving groups of letters shows that he actually wrote more to Nöldeke, and Maier’s selection from the latter is rather disproportionate to the whole: 143 letters to Fleischer (77 published here) and 170 to Nöldeke (only 27 published here). No one would expect strict statistics to determine the inclusion or exclusion of letters from a larger corpus, but these numbers do seem too much out of balance. Is it possible that the criterion for inclusion centered rather heavily on there being little philological discussion in the letter? It is very likely that Wright would have engaged in this with Nöldeke, and Maier has clearly indicated some parts in the letters he did publish where there have been omissions, sometimes substantial, of philological discussion, both Syriac and Arabic (e.g. p. 195 n. 199, p. 304 n. 347). Perhaps some readers will be grateful for these omissions, but I cannot imagine their number to be high, especially among those who are prospective readers of a book dedicated to the life of someone like Wright.

I have only spoken about the second (and larger) part of the book, that on the letters. About the first hundred pages, in which Maier has given what is to my knowledge the longest treatment of Wright’s life, and that based on studying over 800 letters that Wright penned, I will only say that it is a worthy read for anyone active in Syriac or Arabic studies and a very fitting introduction to the letters themselves published in this book. William Wright is an inspiration and an example to follow for his nobility, his honesty, his liberality, his kindness, his friendliness, and, not least, of course, his scholarship. I was delighted at the long belated appearance of a volume like this dedicated to Wright, and the author is to be heartily praised for finally being the one to carry out the labor. I relished the reading of it thoroughly; I only wish there had been even more letters published.

Barşawm, Ignatius Afrem I, *S̄midto da-m̄hanyōnē da-sriṭōto*. Vol.1, 535 pp. [Syriac title:] *S̄riṭōtō d-Tūr ‘Abdīn*; [Arabic title:] *Mahṭūṭat Tūr ‘Abdīn*. Vol. 2, 512 pp. [Syriac title:] *S̄riṭōtō d-Dayrō d-kurkmō*; [Arabic title:] *Mahṭūṭat Dayr al-Za‘farān*; [English title:] *Deyrul-Zafaran Manuscripts*. Vol. 3, 551 pp. [Syriac title:] *S̄riṭōtō d-Omid w-Merdō*; [Arabic title:] *Maḥṭūṭat Āmid wa-Mārdīn*; [English title:] *Omid & Mardin Manuscripts*. Damascus, Syria: [self-published] His Holiness Mor Ignatius Zakka I, 2008. 1598 pp.

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## Introduction

It is now about one hundred years since the monk (and future patriarch) Afrem, from Mosul, who belonged to the patriarchal monastery of Mor Ḥananyo outside Mardin, known in Arabic as Dayr al-Za‘farān, began to compile catalogues of the manuscripts in the monasteries and churches of the Upper Tigris region. The guest-book of the monastery of Mor Awgin shows that he was there in 1909, the year of Gertrude Bell’s memorable visit. The concise biography of the man in the book under review suggests that he undertook journeys for research purposes in 1913. If he noted the dates of his visits to each place, this record has not yet been published. In any case, it is certain that he examined the libraries of Tur ‘Abdin before they were destroyed or dispersed in the calamities and migrations of the twentieth century: the First World War; the exile of the Syrian Orthodox Patriarchate from the newly founded Republic of Turkey; the Kurdish uprising of the mid-1920s; the famine which followed; the Second World War; and the diaspora which began in the 1960s. His catalogue is the only record so far made of most of the manuscripts it describes and for some it will remain the only record. He decided to record the contents of each codex and to copy out in full any historical notices or colophons they contained. He used two languages: Syriac (usually in quoting from the manuscripts) and his native Arabic (usually for editorial comment and description, occasionally in summarizing the contents of a colophon). His work covered the libraries of Tur ‘Abdin, of the Saffron Monastery, to which he belonged, of Mardin and of Amida (Turkish: Diyarbakır). It is complementary to that of Addaï Scher, his contemporary, the Chaldean archbishop of S’erd (Turkish: Siirt; French: Séert), who

published catalogues of the Chaldean libraries of his own see (the richest), of the Patriarchate in Mosul, of the Bishoprics of Mardin and of Amida. It may be useful to the readers of *Hugoye* to have these publications noted here:

*Catalogue des manuscrits syriaques et arabes conservés dans la bibliothèque épiscopale de Séert (Kurdistan) avec notes bibliographiques, s.l., s.d.* [Mosul, 1905].

'Notice sur les manuscrits syriaques et arabes conservés à l'archevêché chaldéen de Diarbékir [now Diyarbakır]', *Journal Asiatique*, 10<sup>th</sup> series, 10 (1907), 331-62; 385-431.

'Notice sur les manuscrits syriaques conservés dans la bibliothèque du patriarcat chaldéen de Mossoul', *Revue des Bibliothèques* 17 (1907), 227-60.

'Notice sur les manuscrits syriaques et arabes conservés dans la bibliothèque de l'évêché chaldéen de Mardin', *Revue des Bibliothèques* 18 (1908), 64-95.

Given the dates of these publications, which anticipate Barşawm's first research-trip in 1909, it is likely that Barşawm, who also knew French, had heard of Monseigneur Scher's work in cataloguing manuscripts and set out to do the same for his own faith-community. It is unlikely that he held one of Scher's catalogues before him as a model. Scher gives brief codicological information (the number and the measurements of the pages and the number of lines to the page), which Barşawm omits. He very rarely transcribes or translates a whole colophon, which Barşawm generally does. Scher's work is more European in its approach; Barşawm's is much more readable. Where a MS described by Scher is lost, there is little consolation for that loss in his brief notices. Where a MS described by Barşawm is lost, we can say, 'Thank goodness he copied out the colophons in full!' These differences apart, the two learned prelates did similar work just in time in their different Churches.

The remainder of this review is divided into two parts. In Part One the publication will be criticized from three points of view: A. The difficulty of describing it in a bibliography; B. The difficulty of finding the individual collections in Volume 1; C. Difficulties encountered in using the indexes. In Part Two the rich resources made available by this publication will be demonstrated by using it to recover some of the recent history of the monastery of Mor Awgin. This monastery was chosen as a tribute to Rabban Yuyaqim

Unval, the present incumbent of Mor Awgin. Rabban Yuyaqim, while on the staff of the Syrian Orthodox Patriarchate in Mārat Sayyidnāya, Damascus, keyed in the text from the author's manuscript as a series of digital files. His work is highly accurate.

### Part One: Title and Indexes

A. The trilingual title of the individual volumes is cumbersome. The trilogy lacks inclusive English and Arabic titles and even the Syriac inclusive title is only printed on the dustsheets. It should be referred to simply as I. A. Barṣawm, *Srītōtō/Mahṭūṭāt [Manuscript catalogues in a mixture of Syriac and Arabic]*, 3 vols. (Damascus, 2008). Vol. 1 lacks an English title. It should be referred to as vol. 1 [Tur 'Abdin]. The other two volumes should be referred to as: vol. 2 [Dayrulzafaran] and vol. 3 [Amida & Mardin], because 'Omid' in the English title of vol. 3 is too unfamiliar in the Syriac Studies community worldwide.

B. Volume 1 consists of catalogues of manuscripts from 46 different collections in Tur 'Abdin, not counting the private collections of members of the clergy, which are here included with those of the churches where they served. The only system applied by Barsawm is: monasteries first, churches second. There is no table of contents in the volume, so I have prepared one for the convenience of future users. In the left-hand column I have written the name of the village (or, in the case of monasteries, the nearest village); in the middle column the name of the titular saint; and in the right-hand column the page-numbers.

#### *Monasteries*

	<i>Village</i>	<i>Titular Saint</i>	<i>Page no.</i>
1	Şālah	Jacob	1-10 (including inscriptions)
2	Qartmīn	Gabriel	11-22 (including inscriptions)
3	Arkāḥ	Malke	23-38
4	Defnē	Cross	39-64
5	Midyat	Abraham	65-77
6	Hāḥ	Mary	78-86
7	Mārrē	Awgin	87-102
8	Habsenus	Lazarus	103-7
9	Hbōb	Elijah	108-112

10	Midyat	Sharbel	113-7
11	Marbōbo	Abraham of Kashkar	118-21
12	M'ārrē	Yuḥannon Tayyoyo	125-30

*Churches*

13	Midyat	Šmuni	131-46
14	Midyat	Barṣawmo	147-8
15	Midyat	Mary	149-50
16	Midyat	Philoxenos	151-170
17	Bēth Svīrīna	Dodho	171-258
18	Anhel	Kyriakos	263-297
19	Mīdun	Jacob	320-333
20	Dār Ilīyā	Elijah	334
21	'Urdnus	Bossus and Kyriakos	335-42
22	Īnwardo	Hadh-b-Šabbo	343-9
23	Bēth Man'ēm	Barṣawmo & Luqianos (including one inscription)	350-64
24	Hesno d-Kīfo	Nicholas	365-78
25	Zāz / 'Arbāyē	Cross	379-94
-	Eshtrāko	Addai	394-404 (inscriptions only)
26	Kerburān	Kyriakos	405-11
27	South Kafro	Jacob	412-3
28	Arkāh	Ephraim & Theodore	415-6
29	Zāz	Dīmet	417-30
30	Hbōb	Sergius & Bacchus	432-46
31a	Tamarz	Salloro	447-50
32	Gāwoyto/Sāri	Malke	451-4
33	'Arbāyē	Sobo & George	455-9
34	Bōtē	Ephraim	460-5
31b	Tamarz	Salloro	466-7
35	Arbo	Dīmet	468-76
38	Habsenus	Simeon of the Olives	479-85
39	Kfarzē	'Zozoyel	486
40	Bādibbē	Mary	487-8
41	North Kafro	Jacob	489-91
42	Bēth Qusṭān	Elijah	492
43	'Awtē	?	493
44	Mzīzah	John	494-5
45	Nisibis	James	496-8
46	Qānaq	Mary	499-503

The inscriptions can better be studied in Pognon's 1907 publication, from which Barşawm transcribed them.

C. The index to Volume 1 is inadequate. A report on an experiment with it will demonstrate this point. Colophons are a particularly good source for the reigns of church leaders. I decided to try to use Barşawm's *Manuscript Catalogues* to sort out a problem in the list of the Maphrians of Tur 'Abdin.

Jean Maurice Fiey, *Pour un Oriens Christianus novus. Répertoire des diocèses syriaques orientaux et occidentaux* (Beirut, 1993) contains two different lists of Maphrians, the first established by Paul Hindo in *Primats d'Orient ou Catholicos nestoriens et Maphriens syriens* (Santa Congregazione per la Chiesa Orientale, Codificazione canonica orientale, Vatican 1936), the second by Saka (*Les Syriaques*, p. 139-140, and Saka, *Mon Église*, p. 232-233). These two lists, as Fiey notices, differ. For example, on p. 38, in the column with the heading 'MAPHRIENS JACOBITES', we read:

1825-37 Basile Elias Karmeh

1827-39 Basile Elias 'Ankaz

... - ... Basile Hadbšabo

1839-59 Basile Behnam III

This is Hindo's version; Saka's version is on p. 277f. On p. 278 we read:

Barsaum de Nhél (1815-1830)

'Abd al-Ahad ou Bar Hadhbshabba Kindo de Nhél (1821), réconcilié avec Antioche en 1838/39, tué par les Kurdes en 1844.

The colophons collected by Barşawm may well contain information which would enable us to sort out this muddle. Rather than read through Volume 1 again – I had already gone through it once in search of information about monasteries – I tried to use the indexes. Here is a record of the way I proceeded and the problems I encountered.

The questions which I tried to solve were whether the names *Elias Karmeh* and *Elias 'Ankaz* belong to the same person and was he indeed Maphrian from 1825 (or from 1827) until 1837 (or 1839)? And should this person be identified with the Syrian Orthodox Patriarch of Antioch, Ignatius Ilyās 'Ankas, who reigned – according to Fiey – from 1839 to 1847?

The first difficulty I encountered was that the name Ilyās/Elias is included neither in the Arabic, nor in the Syriac index of Volume

1, though it is included in the indexes to the Syriac texts of Volumes 2 and 3, which enabled me to establish that an Elias *from Mosul* was Maphrian in 1831 (Vol. 3, p. 216). Patriarch Elias ‘Ankaz was also *from Mosul* (he is sometimes referred to as ‘the Assyrian’), so this confirms that the Maphrian and the Patriarch are one and the same person.

I then investigated the possibility that Ilyās/Elias is included in the Syriac index under the traditional Syriac form of his name, Ēliyō. The difficulty I encountered was that there are 49 entries for this name in Volume 1 alone (Volumes 2 and 3 contain another 35, which I ignored, for lack of time). I looked for the title ‘Maphrian’ in the index and could not find it; so I checked all 49 entries for the name Ēliyō. These can be classified as follows:

- A) References to the Prophet Elijah, or to Elijah the Ascetic, or to a monastery named after one of these two men.
  - 1. The Prophet Elijah the Tishbite, p. 102, 309
  - 2. A church or a monastery named after the Prophet Elijah, pp. 2, 28, 37, 108, 110, 156, 175f., 184, 290, 385, 433, 468
  - 3. A church named after Elijah the Ascetic, p. 2
- B) References to a Christian called by this name.
  - 1. Fourth century, p. 283 (Egyptian monk)
  - 2. Seventh century, p. 229 (bishop)
  - 3. Twelfth century, pp. 199, 357 (the brother of the historian, Michael)
  - 4. Sixteenth century, pp. 3 (deacon), 24f. (deacon), 96 (deacon), 385f. (maphrian), 421 (monk), 426 (bishop), 455 (one bishop, one deacon), 497 (layman)
  - 5. Seventeenth century, pp. 202 (bishop), 299 (two bishops and a maphrian), 301 (bishop)
  - 6. Eighteenth century, pp. 205 (priest), 290 (deacon), 370 (bishop), 483 (monk), 502 (monk)
  - 7. Nineteenth century, pp. 12 (patriarch, 1838), 164 (two men from Arbo, one of them a monk, 1807), 257 (monk from Arbo, 257), 263 (man from Mosul, 1853), 332 (priest), 406 (patriarch, 1847), 407 (patriarch, 1845), 433 (two priests), 434 (two priests, 1875), 473 (monk, 1815), 500 (two monks, 1823)
  - 8. Undated, pp. 275 (father of a priest called Sefer), 448 (father of a monk called Bar ‘Ablahad)

The above classification makes the information manageable. In the index as printed there is no classification at all. (There are some entries for monasteries, but there is no entry for a monastery named for the prophet Elijah.) We can see at a glance that there was a Patriarch Elijah as early as 1838 and as late as 1847. This must be our man. But there is no reference to a maphrian in the right period.

While I was checking these entries for ܐܵܠܝܼܺ in Volume 1 I came across some Elias at random, but none of them were maphrians. While collecting information about the Monastery of Mor Awgin (see below) I happened to come across a colophon dated AG 2142 = AD 1831 which referred to the Maphrian Basilius Ilyās (Barşawm, vol. 2, p. 482, where 1831 is printed as 1813; compare vol. 3, p. 216, mentioned above – another colophon from 1831 referring to this man). Others, dated 1839 (Barşawm, vol. 1, *Tur 'Abdin Manuscripts*, p. 266), 1841 (*op. cit.*, p. 458), 1842 (*op. cit.*, p. 267), 1844 (*op. cit.*, p. 290f.) and 1844 (*op. cit.*, p. 488) tell us that Basil Ablahad ('Abd al-chnittah) Kano, from Anhel, was reigning as early as 1839 and was assassinated in March, 1844.

All these researches have not enabled me to answer the question with which I began: whether the names Elias Karmeh and Elias 'Ankaz belong to the same person, who was Maphrian either from 1825 (or from 1827) until either 1837 (or 1839). I have discovered that 1839 is too late for the beginning of the reign of Elias 'Ankaz as Patriarch of Antioch, since I found him referred to as patriarch already in 1838. I also discovered that he was Maphrian in 1831 and that someone else was Maphrian from 1839, at the latest. But these positive results were found at random. The indexes did not help me very much, except to find a reference to the Maphrian Elias from Mosul in 1831 on p. 216 of vol. 2. It should be added that the index to vol. 2 is better than that to vol. 1 and by the time he got to vol. 3 Rabban Yuyaqim had made considerable progress in the art of making a useful index.

## Part Two: A Good Source of Information

Before this publication it was possible to maintain, if one was ready to discount Barşawm's statement to the contrary, that the monastery of Mor Awgin was in Chaldean hands until 1838. Barşawm stated (in the article on the Monastery of Mor Awgin in the gazetteer to his *Scattered Pearls*) that the Syrian Orthodox

'reclaimed' Mor Awgin at the end of the eighteenth century or at the beginning of the nineteenth. On p. 501 of Volume 1 of the book under review we find the text on which he must have based this statement; a West Syrian Husoyo of the Saints in the collection of St Mary's Church at Qānaq, 'copied out in St Dimeṭ's Church (at Arbo or at Zaz) AG 2124 (AD 1812/13) under Mor Ignatios Matyos (Matthew) and Ignatios Aḥo of Ṭur 'Abdin, resident at Mor Malke's Monastery, and Ignatios Eša'yo (Isaiah), resident at Mor Awgin's Monastery, and Basilius Ṣaliba of Ṭur 'Abdin'.

Some of the lost nineteenth-century history of this community can be recovered from Barṣawm's *Manuscript Catalogues*; I shall collect here only the information relevant to the epitaph of Yawsef, head of Mor Awgin's, in the cloister of that monastery. This inscription, dated by its first editor, Jarry, to 745 (*Annales Islamologiques*, p. 236), was redated by Fiey (*Nisibe*, p. 135) to 1838; and Brock, accepting this date, took it for an East Syrian Catholic inscription (*Abr-Nahrain* 19 [1980/1981] = *Syriac perspectives on late antiquity* XV [London, 1984], p. 2). The new information from Barṣawm's *Manuscript Catalogues* shows that the date should be revised to 1878 and the affiliation to Syrian Orthodox.

1849 *Contents*: West Syrian Penqitho of the Saints.

*Collection*: Mor Awgin's Monastery, Barṣawm 1.88-9,  
Syriac.

*Translation*: Copied out by the monk Malke Saqo from Beth Svirina at the end of the fifteenth century. Restored on commission from Eša'yo, head of Mor Awgin's Monastery, and the monks Yešu' of Arbo and Yawsef of Ḥibb AG 2160 (AD 1848/9) under Mor Ignatios Ya'qub II and Bishop Petros (Peter) and Bishop Zaytun from Anhel, and Bishop Kyrillos Malke, who (resides in St Kyriakos' Church) at Anhel and Bishop Aḥo. Restored by the deacon Estēphanos, (helped by?) the deacons Yawsef (I) and Gabriel and the students Yawsef (II) and Zaytun.

1853 *Contents*: West Syrian Penqitho for the Consecration of the Church.

*Collection*: Mor Awgin's Monastery, Barṣawm 1.87-8,  
Syriac.

*Translation*: Copied out by Yuḥannon, monk and priest, from Meštineh beside the Tigris near Čēlik 15

November AG 2165, AD 1853, under Patriarch Ya‘qub II and Basilios Behnam from Mosul, Maphrian of the East; Bishop ‘Abd en-Nur (“Slave of the Light”) of Jerusalem, from Edessa; Bishop Petros (Peter); Bishop Mattay (Matthew); Bishop Malke; Bishop Zaytun from Anhel; Bishop Aho who resides in Mor Malke’s Monastery; Rabban Esha‘yo, head of Mor Awgin’s Monastery; Rabban Yawsef (I); Rabban Yawsef (II); Rabban Yawsef (III); Rabban Yešu‘; Rabban Baršawmo; Rabban ‘Abd al-Aḥad (Sunday’s Child); Rabban Dawidh (David) of Arbo; and Rabban Estēphān (Stephen).

1854 *Contents*: West Syrian Penqitho of the Saints.

*Collection*: Mor Abrohom of Kashkar’s Monastery, Baršawm 1.118-9, Syriac.

*Translation*: Completed 13 September AG 2165 (AD 1854) in the Monastery of Mor Ya‘qub the Teacher, the so-called ‘Monastery of the Horn’, under Mor Ignatios Ya‘qub from Ḥesno d-Attho (Qal’at al-Imra‘a / al-Mar‘a) and Bishop Malke from Anhel and Bishop Aho of Mor Malke’s Monastery, and Bishop Zaytun of Anhel. The community comprises seven monks at Mor Awgin’s Monastery – Rabban Yuḥannon, Rabban Eša‘yo, Rabban Gabriel, Rabban Yawsef (II) and Rabban Yawsef (III), Rabban Yešu‘, Rabban ‘Ablaḥad; one monk at (Mor) Abrohom’s Monastery on the Mountain of Beth Gawgi; and one at the above-mentioned Monastery of Mor Ya‘qub. Copied by the monk Yawsef (I), whose spiritual director is Rabban Estēphanos.

*Comment*: It seems likely that Yawsef is the future head of Mor Awgin, because he is here made responsible for a monastery. He probably joined as a deacon in 1849.

1864 *Contents*: West Syrian Penqitho.

*Collection*: Mor Malke’s Monastery, Baršawm 1.27, Syriac.

*Translation*: Copied AD 1864 by Yuḥannon from Arbo, though his family is originally from Maṣuriya (near Mardin), the brother of Bishop Aho, in the time of Patriarch Ya‘qub II; Mor Kyrillos Aho from Arbo, Bishop of Mor Malke; Mor Kyrillos Malke from Anhel, who resides in the Church of Mor Kyriakos in Beth Nahle (Anhel); Mor Kyrillos Eša‘yo in Mor Awgin’s

Monastery; the monk Pawlos of Ḥbob in Mor Abrohom's Monastery; and the monks Yawsef (I) and Denḥo in the Monastery of the Horn (the Monastery of the Gazelle – Dêra Ghazâl).

*Comment:* Yawsef (I) of Badibbe, the future head of Mor Awgin, has been joined at the monastery of Mor Ya'qub the Teacher, just south of his native village, by Denḥo, who is from Meštin.

1864 *Contents:* West Syrian Gospel.

*Collection:* Church of Sts Sergius and Bacchus at Ḥbob, Barṣawm 1.432-4, Syriac.

*Translation:* These vessels were made AD 1864 under Patriarch Ya'qub II and Kyrillos Aḥo of Mor Malke and the priests of the Churches of the Godbearer (St Mary), Mor Sergis (Sergius and Bacchus) and Mor Behnam in Ḥbob: Khūrī Tuma and the priests Kyriakos, Zaytun, Ya'qub, Malke, Ya'qub. Add the names of the priests and the leading men of Ḥbob who live on the Plain: Mor Abrohom (of Kashkar)'s Church at Gündükkeh (di-'Ito) and the priest Lahdo; Mor Yuḥannon's at Qubikeh and the two priests, both called Eliyo; Mor Barsawmo's at Germāriāneh and the priest Lahdo; Mor Kyriakos' at Gerkeh Šāmo and the priest Elias; the community of Mor Awgin and (especially) the monk Yuḥannon (from Ḥbob); the community of Mor Yuḥannon of the Tayy and (especially) the monk Gawriye (from Ḥbob); Mor Ya'qub's Monastery and the monks Yawsef (I) (from Badibbe) and Denḥo (from Meštin); Mor Abrohom's Monastery and the monks Pawlos (from Ḥbob) and Yešu' (from Azakh); the Prophet Elijah's Monastery at Ḥbob and the monk Aḥo; and (the Church of) Mor Ya'qub in the village of Seruj(a).

1866 *Contents:* West Syrian Psalter.

*Collection:* Mor Awgin's Monastery, Barṣawm 1.87, Arabic.

*Translation:* Copied out by the deacon Denḥo from Arkāḥ (Kharābāle) AG 2177, AD 1866, at Mor Awgin's Monastery under Patriarch Ya'qub when the following made up the community: the monk Yawsef (I), from Bādibbe; the monk Yawsef (III), from Bshēriye; Rabban

Barşawmo, from Arbo; and Rabban Denho, from Meştin.

[Added later:] And in the year 2190 (AD 1878) Rabban Yawsef (I) died.

*Comment:* Probably Yawsef (I) became head of Mor Awgin's Monastery in 1866. He is put at the head of the list here; and he was formerly the incumbent of Mor Ya'qub's (1854 and 1864), where he was succeeded, in 1867 (see below) by Denho, who, in 1866, was still at Mor Awgin's. The exact date of Yawsef's death in the Christian era is supplied by his epitaph, Jarry, 'Inscriptions syriaques et arabes inédites du Tour 'Abdin', *Annales Islamologiques* 10 (1972), 217-50, at p. 236, reading the date as  ۲۱۹۰ م ۷۸.

1867 *Contents:* West Syrian Gospel.

*Collection:* St Mary's Church at Qānaq, on the lectern, Barşawm 1.499-500, Syriac.

*Translation:* Completed 26 May AG 2178 (AD 1867) under Patriarch Ya'qub II and Mor Kyrillos Aho, Bishop of Mor Malke's Monastery. Copied out by the monk and deacon Şaliba, son of the deacon Yawsef of Beth Svirina, in the hermitage of Habanāt. Pray for Rabban Yuḥannon from Meştin, resident as a recluse in Mor Barşawmo's Monastery near Beth Svirina [...] My Father and Teacher is Rabban Yawsef (I) at Mor Awgin's Monastery. My friend is Rabban Denho of the Monastery of the Horn near Badibbe. Then there is Rabban Pawlos of Mor Abrohom's Monastery on the Mountain of Beth Gawgi; Rabban Barşawm, Rabban Yawsef (III) and Rabban Yešu'; and Rabban Yawsef (II) of the Monastery of Puth, which is Mor Aho's Monastery.

*Comment:* Yawsef may already be the head of Mor Awgin's Monastery. The three priested monks Barşawm, Yawsef and Yešu' resided at Mor Awgin's Monastery in 1870 under the headship of Yawsef from Badibbe (see I. Bcheiry, *The Syriac Orthodox Register of Patriarchal Dues of 1870*, Piscataway, NJ, 2009).

1876 *Contents:* West Syrian Anaphoras (Eucharistic Prayers)

*Collection:* Mor Ya'qub the Teacher's Church at Midun, Barşawm 1.314, Syriac.

*Translation:* Completed AG 2187 (AD 1875/6) under Patriarch Petros (Peter) and Mor Kyrillos Aḥo, Bishop of Mor Malke's Monastery. Copied out by the monk Gabriel from Beth Svirina at Mor Awgin's Monastery. Pray for my spiritual teacher, the monk Yawsef (Joseph), head of Mor Awgin's Monastery, a light to enlighten the blind, who takes responsibility (*yosef* – a pun on the name Joseph) for our souls and our bodies.

The above series of colophons well demonstrates the uses to which the abundant information in Barṣawm's three volumes of *Manuscript Catalogues* can be put. The author's habit of copying out entire colophons makes up in some degree for his failure to measure the codices and to number their folios and all the other donkey-work which goes into a proper manuscript catalogue. This publication is a major event, which all those interested in Syriac Christianity will welcome. It can be used to draw up more accurate lists of patriarchs, maphrians, bishops, heads of monasteries, members of monastic communities, priests and deacons. What is more, many nuggets of local history will be found in it. I made a list of them and it bears a strong resemblance to a monastic chronicle; that made me wonder whether this was how certain monastic chronicles were composed – by putting in chronological order the historical information which can be gleaned from the colophons of manuscripts. It would be very beneficial to the scholarly community to put this resource on-line and make it searchable. We also look forward to the Syriac dictionary which Rabban Yuyaqim has almost finished, which will explain all the words in these volumes, a number of which the reviewer could not find in any of the published lexica.

### Conclusion

Barṣawm apparently made his research trips between 1909 and 1913. Two years after the latter date there was a widespread commotion, in the wake of which many of the manuscripts he described were lost. Did he have a premonition, which prompted him to record as much as he could, before it was too late? (There is a passage with the header 'Massacre' in Gertrude Bell's *Amurath to Amurath*, published at London in 1911, pp. 333-5, which purports to record premonitions of the coming general 'day of slaughter' as

early as 1909, in the wake of the Massacre of Adana.) If so, it is odd that Barṣawm did not note the name of each church and of each priest, and the names of the monks who were resident in each monastery at the time of his historic visit. Indeed, we miss a description in the author's own words of his journeys in Tur 'Abdin and on Mount Izla, which we could have set beside Gertrude Bell's (1909) and the Syrian Catholic Ishoq bar Armalto's, or (as he called himself in French) Isaac Armalet's (1912). However that may be, he probably felt called to do the same for the Jacobites as Scher had done for the Chaldeans, only with longer Syriac quotations and a running text in Arabic, not in French. His successor, the present Syrian Orthodox patriarch Mor Ignatios Zakka I Ḥwāṣ, is to be congratulated on publishing such a precious manuscript as this catalogue from the patriarchal library. Let us hope that all the information in that library will be made freely accessible to students of the history and culture of the Syriac Churches.