

A CONCORDANCE TO ADDAI SCHER'S
CATALOGUES OF CHALDEAN COLLECTIONS OF
MANUSCRIPTS IN DIYARBAKIR AND MARDIN
AND THE HOLDINGS OF THE JOINT
COLLECTION IN MARDIN DIGITIZED BY
HMML IN COLLABORATION WITH CNMO

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ABSTRACT

The present concordance aims to provide a convenient tool for those interested in the manuscript(s) formerly kept in the two Chaldean collections of Diyarbakır and Mardin, both catalogued at the beginning of the 20th century by Addai Scher. This concordance references the digital copies produced by the Hill Museum & Manuscript Library in collaboration with the Centre Numérique des Manuscrits Orientaux and includes the class-marks assigned by W. Macomber. It also indicates the availability of microfilm copies held in the archive of A. Vööbus and in the Peshitta Institute.

Over the course of the first decade of the 20th century, Addai Scher (1867–1915) – a Chaldean Archbishop of Siirt in Northern Mesopotamia – prepared and published the catalogue descriptions of five Chaldean collections of Syriac and Christian Arabic manuscripts located in Siirt, Alqosh, Mosul, Diyarbakır and Mardin.¹ The publication of the catalogues was met with great

The work on the concordance grew from my participation in cataloguing of the joint collection of Diyarbakır and Mardin. Adam C. Bremer-McCollum – at that time the lead cataloguer of Eastern Christian manuscripts at the HMML – was also involved in this work, and his contribution deserves to be acknowledged. Geert Jan Veldman kindly provided me with information about the relevant microfilm copies held at the Peshitta Institute in Amsterdam. I am grateful to C. Stewart OSB, J.F. Coakley and A.C. Bremer-McCollum for helpful comments on the final draft of this article.

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¹ A. Scher, *Catalogue des manuscrits syriaques et arabes conservés dans la bibliothèque épiscopale de Séert (Kurdistan)* (Mosul: Imprimerie des Pères Dominicains, 1905); A. Scher, “Notice sur les manuscrits syriaques conservés dans la bibliothèque du couvent des Chaldéens de Notre Dame-des-Semences,” *Journal Asiatique* 10^e série, vol. 7 (1906), 479–512 & 8 (1906), 55–82; A. Scher, “Notice sur les manuscrits syriaques conservés dans la bibliothèque du Patriarcat chaldéen de Mossoul,” *Revue des bibliothèques* 17 (1907), 227–260; A. Scher, “Notice sur les manuscrits syriaques et arabes conservés à l’archevêché chaldéen de Diarbékir,” *Journal asiatique* 10^e série, vol. 10 (1907), 331–362, 385–431, A. Scher, “Notice des mss. syriaques et arabes conservés dans la bibliothèque de l’évêché chaldéen de Mardin,” *Revue des bibliothèques* 18 (1908), 64–95.

The renowned French Syriacist J.-B. Chabot once remarked that it was he who prompted Addai Scher to prepare the catalogues of the Chaldean

enthusiasm from the scholarly community.² The value and significance of the manuscripts kept in those collections were much appreciated, not only because there were unique as well as the oldest copies of many Syriac and Christian Arabic texts among them, but also on account of the fact that by the beginning of the 20th century East Syriac manuscripts were very poorly represented in the European libraries.³

Unfortunately, turmoil brought about by the Armenian and Assyrian genocides and the First World War, caused the destruction of numerous churches, monasteries, and, unavoidably, manuscripts in the region. Thus the collection of Siirt, one of the collections that Scher had catalogued, was almost completely destroyed.

The destiny of four other collections remained unknown until the late 1920s when a Belgian Dominican Jacques-Marie

collections: 'Un prélat chaldéen fort instruit, massacré par les Turcs en 1915, Mgr Scher avait entrepris, à mon instigation, de décrire sommairement les collections réunies à Séert, sa ville épiscopale, à Mardin, à Mossoul, à Diarbekir' (J.B. Chabot, *Littérature syriaque* (Paris, 1934), 12).

² For Addai Scher's contribution to the study of Syriac Christianity, see two recent studies published in a volume commemorating the martyred Archbishop: M. Perkams, "Einleitung: Eine christliche Wissenstradition zwischen Griechen, Persern und Muslimen. Zur Bedeutung, Überlieferung und Erforschung des ostsyrischen Schrifttums ein Jahrhundert nach Addai Scher," in *Griechische Philosophie und Wissenschaft bei den Ostsyrern: Zum Gedenken an Mār Addai Scher (1867–1915)*, Transmissions 3, ed. M. Perkams and A.M. Schilling (Berlin: De Gruyter, 2020), 1–12; A. Becker, "Mār Addai Scher and the Recovery of East Syrian Scholastic Culture," in *ibid.*, 13–28.

³ According to J.B. Chabot, it was possible to procure copies of the manuscripts from those collections: 'De ces ouvrages, il est relativement facile d'obtenir aujourd'hui des copies soignées' (J.B. Chabot, *Littérature syriaque* (Paris, 1934), 13).

Vosté (1883–1949) visited the region and explored local collections of manuscripts. Jacques Vosté was glad to report that, despite some relocations, the Chaldean collections of Mosul, Alqosh, Mardin and Diyarbakır, known from the catalogues of Scher, had survived.⁴

Somewhat later on, in the mid-1960s, these collections were visited and studied by William F. Macomber (1921–2000), who carefully documented the results in the form of checklists and copious notes (all remain unpublished). At approximately the same time, Arthur Vööbus (1909–1988), a prominent Syriacist, was able to gain access to the collections mentioned above and photographed many Syriac manuscripts. Vööbus continued his research expeditions in the 60s and 70s and often revisited the same collection.⁵ Contemporaneously with

⁴ J.-M. Vosté, “Notes sur les manuscrits syriaques de Diarbékir et autres localités d'Orient,” *Le Muséon* 50 (1937), 345–351. Vosté also prepared a new catalogue of the collection of the Chaldean monastery known as “Notre-Dame-des-Semences” (J.-M. Vosté, *Catalogue de la Bibliothèque syro-chaldéenne du Couvent de Notre-Dame des Semences près d'Alqosh (Iraq)*, *Angelicum* 5 (1928), 3–36, 161–194, 325–358, 481–498, and republished separately in 1929).

⁵ The research trips of Vööbus have not been documented and there is even not even agreement as to their number (A. Annus, “The Syriologist Arthur Vööbus – a Perspective from Tartu,” in *Cultural Crossroads in the Middle East*, *Studia Orientalia Tartuensia*. Series Nova, vol. VIII, ed. V. Sazonov, H. Mölder and P. Espak (University of Tartu Press, 2019), 87–99, here 92, mentions 34 and K. Kasemaa, “Arthur Vööbus - ein Forscher des christlichen Orients,” in *Studien zu Ritual und Sozialgeschichte im Alten Orient / Studies on Ritual and Society in the Ancient Near East: Tartuer Symposien 1998–2004*, ed. R.T. Kämmerer (Berlin: De Gruyter), 147–151, here 149 states that there were more than 40 expeditions). The only elaborate description of Vööbus' expeditions can be found in K. Raudsepp, *Arthur Vööbus, 1909–1988* (Toronto: OMA Press, 1990), 60–88. For Vööbus' personal (but

Macomber and Vööbus, a team from the Peshitta Institute carried out several expeditions and photographed several manuscripts with Biblical content held in Mardin, but for the most part located in the Chaldean patriarchate collection (then) in Baghdad. Several other scholars – for instance, Jean Maurice Fiey (1914–1995) and J.C.J. Sanders (1918–2010)⁶ – also studied the manuscripts in the collections under consideration, but they were primarily interested in the manuscripts pertinent to their research.⁷

unfortunately rather general) accounts, see A. Vööbus, “Pouring over Manuscripts”, *Lutheran Theological Seminary Record* 66 / Fall Issue (1961), 17–21, *idem*, “In Pursuit of Syriac Manuscripts,” *Journal of Near Eastern Studies* 37 (1978), 187–193 and *idem*, “On the Pathways of the Syrian Orient in Pursuit of Manuscript Treasures,” in *The Professor Arthur Vööbus collection of Syriac Manuscripts on film and the institute of Syriac manuscript studies* (Chicago: The Institute of Syriac Manuscript Studies, 1982), 2–20. No exact count exists also for the total number of manuscripts that were photographed by Vööbus, but thanks to the ‘Syriac Manuscript Project’ (headed by S. Creason) it was estimated that Vööbus’s collection includes photographs of 695 manuscripts made in 23 different locations in the Middle East (see *Oriental Institute 2006–2007 Annual report* (University of Chicago, 2007), 107. Finally, it is noteworthy that Vööbus planned to produce catalogues for some of the collections, but none was ever published.

⁶ See, for example, J. C. J. Sanders, “Le Manuscrit arabe 128 de Diarbékirk retrouvé,” *Le Muséon* 88 (1975), 31–57.

⁷ Needless to say, the collections under consideration here were visited and studied by Middle Eastern scholars, particularly at the beginning of the 20th century. In this respect, one should mention Patriarch Afrām Baršūm (1887–1957), who travelled extensively in the Middle East and visited a large number of libraries (his *Scattered Pearls* contains multiple references to the Chaldean collections). A prolific Jesuit scholar Louis Cheikho (1859–1927) likewise visited the Chaldean collections of Diyarbakir and Mardin in 1895. Thus, in his travelogue “From Beirut to India”, he mentions paying a visit to the library of the Chaldean church in Mar-

In relation to the subject of the present concordance – the Chaldean collections of Diyarbakır and Mardin – we know that they did not remain intact across the 20th century. Manuscripts were relocated, some were lost, and many new ones were added. The most significant development took place in 1965, when the manuscripts of the Diyarbakır collection were brought to the church of Mar Hormizd in Mardin and merged with manuscripts already present there into one collection. Macomber posits that this was done by the Chaldean priest of Mardin, Revd. Süleyman Şen, who arranged for the manuscripts' transportation and storage at his own expense.⁸

din, where he saw a Gospel manuscript 'not older than the 10th century'; illuminated liturgical manuscripts; and a manuscript copy of the Syriac version of *Kalila wa-Dimna* (L. Şayḥū, "Min Bayrūt ilā al-Hind," *Al-Mašriq* (April 1912), 298–306, here 305 = L. Şayḥū, *Riḥlāt 'ilmiyya baḥtan 'an al-maḥṭūṭāt* (Beirut, 2010), 123). The last of these was without doubt the unique 16th-century manuscript copy containing the older Syriac version of *Kalila wa-Dimna*, which was translated from the Middle Persian. The manuscript seems to have disappeared after the text of *Kalila wa-Dimna* was copied several times at the end of the 19th century (for a description of the manuscript's discovery by A. Socin in 1870, see M. Müller, *Essais sur la mythologie comparée. Les traditions et les coutumes* / trans. by G. Perrot (Paris: Librairie académique, 1873), 469–479; for an updated state-of-the-art with regard to the Syriac versions of *Kalila wa-Dimna*, see B. Gruendler et al., "An Interim Report on the Editorial and Analytical Work of the AnonymClassic Project," *Medieval Worlds* 11 (2020), 241–279, here 245–247).

⁸ W.F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," in *XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg: Vorträge*, Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement 1.2, ed. W. Voigt (Wiesbaden: Franz Steiner, 1969), 473–482, here 481 n. 60. Revd. Süleyman Şen served as a priest in Diyarbakır from 1949 until 1968 (cf. M. Şimşek, *Keldaniler ve Diyarbakır* (Istanbul: Kent Işıklar, 2018), 49).

Although the whereabouts of the joint collection were unknown for some time, it was re-discovered in 2010, and somewhat later, in 2012, the entire collection – consisting of 588 manuscripts – was successfully digitized by the Hill Museum & Manuscript Library in collaboration with the Centre Numérique des Manuscrits Orientaux (headed by the Dominican priest – and now Chaldean Archbishop of Mosul – Revd. Michael Najeeb).⁹ This digitization was undoubtedly a singular moment in the history of the collection, because the entire joint collection of Diyarbakır and Mardin became available to researchers for the very first time.¹⁰

Besides digitized copies of the manuscripts from those collections (or at least those that have remained there)¹¹ the Hill Museum & Manuscript Library today also possesses material that relates to the different stages of the collections' histories. Included are the unpublished checklists and notes of Wil-

⁹ HMML Project Code: CCM.

¹⁰ C. Stewart, "HMML and Syriac Manuscripts," in *Manuscripta syriaca. Des sources de première main*, Cahiers d'études syriaques 4, ed. F. Briquel-Chatonnet and M. Debié (Paris: Geuthner, 2015), 49–64. For a vivid personal account by Revd. Michael Najeeb about the re-discovery of the collection in Mardin, see his M. Najeeb, *Sauver les livres et les hommes* (Paris: Grasset, 2017), 112–114, cf. C. Stewart, "The Chaldean Manuscripts in Mardin and Diyarbakır: Lost and Found," *Illuminations* (Newsletter of the Hill Museum & Manuscript Library) (Spring 2015), 4–7. For a brief presentation of the partnership between the HMML and the CNMO, see C. Stewart, "Our Work in Iraq: Building an Extraordinary Partnership," *Illuminations* (Newsletter of the Hill Museum & Manuscript Library) (Fall 2021), 3–6.

¹¹ All freely accessible online at www.vhmml.org.

liam Macomber¹² and a vast collection of microfilms made by Arthur Vööbus.

The main objective of the present concordance is to correlate the catalogue descriptions by Scher of the three Chaldean collections – in Diyarbakır, Mardin and Mosul – with the digital copies made by the CNMO in collaboration with the HMML. In addition to this, given that many manuscripts are no longer physically present, their current locations – where known – and identifications are provided. Similarly, the presence of the microfilm copies in both the Vööbus' microfilm archive as well as in the collection of the Peshitta Institute is indicated. Finally, and for the sake of the historical record, I provide the class-marks assigned to the manuscripts by Macomber and record references to the individual manuscripts in studies by several researchers who seem to have firsthand knowledge of the holdings of the collections under consideration. The listing of such references is by no means intended to be complete, but should serve as a preliminary mining of information relevant to the history of the collections.

The current installment contains a concordance of the joint Diyarbakır-Mardin collection, whereas that for the collection of the Chaldean Patriarchate will follow in due course.

A proper history of all these Chaldean collections is yet to be written. Nonetheless a few facts relating to the whereabouts

¹² For a brief presentation, see A.C. McCollum, "The *Nachlass* of William Macomber (1921–2008) Donated to HMML," *Illuminations* (Newsletter of the Hill Museum & Manuscript Library) (Spring 2012), 12 and also McCollum's blog post

<https://hmmlorientalia.wordpress.com/2011/12/13/the-nachlass-of-william-macomber-1921-2008/> (last accessed 6 December, 2022).

of the manuscripts from the collections of Diyarbakır and Mardin in the 20th century deserve to be mentioned here.¹³

In particular, Vosté reported in 1937 that a group of 23 manuscripts had been transferred from Diyarbakır to the Chaldean Patriarchate in Mosul.¹⁴ Out of these 23 manuscripts Vosté managed to identify 20 as described in the catalogue of Scher, whereas the identification of three additional ones remained elusive. Now, however, it is possible to propose identification for two out of three additional manuscripts (no. 20 = Diyarbakır/Scher 136, and with less certainty no. 21 = Diyarbakır/Scher 103).

Regrettably, little is known about circumstances of the transfer. Vosté only mentions that it was carried out 'par les soins de Sa Béatitudo Mgr Emmanuel Thomas, Patriarche des

¹³ See also G. Kessel, "Manuscript collection of the Syrian Orthodox Church Meryemana in Diyarbakır: A Preliminary Survey," in *Manuscripta syriaca. Des sources de première main*, Cahiers d'études syriaques 4, ed. F. Briquel-Chatonnet and M. Debié (Paris: Geuthner, 2015), 79–123, here 84–94 (several details are corrected in the present survey). For the earlier history of the Mardin collection, see some observations in D. Wilmshurst, *The Ecclesiastical Organisation of the Church of the East, 1318–1913*, CSCO 582 / Subs. 104 (Louvain: Peeters, 2000), 76–80 and for Diyarbakır, *ibidem*, 54–60. Regrettably, a recent study of the Chaldean community in Diyarbakır by Mehmet Şimşek (M. Şimşek, *Keldaniler ve Diyarbakır* (Istanbul: Kent Işıklar, 2018)) does not deal with the history of the Chaldean collection of manuscripts.

¹⁴ J.-M. Vosté, "Notes sur les manuscrits syriaques de Diarbékir et autres localités d'Orient," *Le Muséon* 50 (1937), 345–351, here 348–350. The total number of manuscripts indicated by Vosté is 22, because he counts Diyarbakır/Scher 109 and Diyarbakır/Scher 100 as one manuscript (the two volumes of the *Lexicon* that they contain must have been bound together by that time).

Chaldéens' [1852–1947],¹⁵ not specifying even the year when it took place. A more informative account was provided by Iṣḥaq ʿĪskō, who in his brief 1950 article ‘The library of the Chaldean Patriarchate in Mosul’ reported that the group of 22 manuscripts had been taken from Diyarbakır by Chaldean priest Suleyman Kutchouk Ousta (سليمان كوجك اوسطه), who fled from Diyarbakır and deposited them in the Chaldean church in Aleppo. In 1929, the Chaldean Patriarch Yusef VI Emmanuel II Thomas stopped in Aleppo on his way from Rome and arranged for the transfer of the manuscripts to Mosul. Iṣḥaq ʿĪskō adds that this group of manuscripts occupied a prominent place in the library and was known as the ‘Library of Amid’.¹⁶ From this report we learn that the Diyarbakır manuscripts were transferred to Mosul in 1929, although the date when the priest Suleyman Kutchouk Ousta brought them from Diyarbakır remains uncertain.

However, approximately at the same time when the manuscripts were transferred to Mosul a group of some 30 manuscripts from the Diyarbakır collection had entered the private collection of ‘Abd an-Nūr Aṣlān (1851–1933), the Syrian Orthodox Metropolitan of Diyarbakır.¹⁷ Interestingly, three of those

¹⁵ J.-M. Vosté, “Notes sur les manuscrits syriaques de Diarbékir et autres localités d’Orient,” *Le Muséon* 50 (1937), 345–351, here 348.

¹⁶ I. ʿĪskō, “Al-maktaba al-kaldāniyya al-baṭṭriarkiyya bi-l-Mawṣil,” *Al-Nağm* 11:4 (1950): 217–221, here 219–220.

¹⁷ A list of the private collection of ‘Abd an-Nūr Aṣlān was prepared for Afrām Baršūm in 1934 (A. Baršūm, *Srīṭōtō d-Ōmīd w-Merdō / Maḥtūṭāt Āmid wa-Mārdīn*, vol. 3 (Damascus, 2008), 93–108) and features (according to my identification) three (or, possibly, five) manuscripts originating from the Chaldean collection in Diyarbakır in the main part of the description and another 25 listed very briefly in a footnote on account of to their overtly Chaldean content. Because of the brevity of the description,

manuscripts that can be identified with certainty (Diyarbakır/Scher 23, 30 and 109/110) also feature on Vosté's list. Besides, five manuscripts can be identified with manuscripts currently kept in the joint collection of Diyarbakır and Mardin (Diyarbakır/Scher 26, 91, 92, 135, 151) and four others are now missing in the joint collection and were not present during Macomber's examination of the collection (Diyarbakır/Scher 24, 31, 35 and 137).

Hence, several manuscripts from the Chaldean collection in Diyarbakır are reported to have been in two different places at the same time. This situation is indeed puzzling and remains to be explained.

As mentioned earlier, in 1965 the manuscripts from the Diyarbakır collection were transferred to Mardin. Prior to the transfer, the collection was apparently kept in the church of Mar Petyun. Macomber reports about his visit in 1965 that "[a]t Diarbekir, Dr. W. Baars of the Peshitta Institute in Leiden had preceded me and had, with the assistance of the late pastor,

a precise identification is not always possible. Whereas one can be relatively sure on the identification of 13 manuscripts (Diyarbakır/Scher 23, 24, 26, 30, 31, 35, 91, 92, 109, 110, 135, 137, 151), the identification of other six is less certain (Diyarbakır/Scher 28, 52, 78, 99, 103, 127). On the manuscript collection of 'Abd an-Nūr Aṣlān, see G. Kessel, "Manuscript collection of the Syrian Orthodox Church Meryemana in Diyarbakır: A Preliminary Survey," in *Manuscripta syriaca. Des sources de première main*, Cahiers d'études syriaques 4, ed. F. Briquel-Chatonnet and M. Debié (Paris: Geuthner, 2015), 79–123, here 85–92, on the person himself cf. now also J.J. van Ginkel, "Mor Dionysios 'Abd an-Nur Aslan: Church Leader during a Genocide," in *Let Them Not Return: Sayfo – The Genocide against the Assyrian, Syriac and Chaldean Christians in the Ottoman Empire*, ed. D. Gaunt, N. Atto and Soner O. Barthoma (New York: Berghahn, 2017), 100–112.

Rev. Süleyman Şen, separated the manuscripts from the printed books'.¹⁸ A. Vööbus was also able to examine the manuscripts in Diyarbakır, and he reports seeing in 1964 a large number of manuscripts 'in the attic of the church of Mār Petyōn'¹⁹ and elsewhere: 'I ferreted this codex [*i.e.* Diyarbakır 15] out of a heap of manuscripts in the attic of this huge cathedral-like church [*sc.* of Mar Petyun]. Since the glass of the small windows had been broken, the manuscripts were exposed not only to weather conditions but also to desecration by birds'.²⁰ It deserves to be noted that (at least) some of the manuscripts from the Diyarbakır collection have remained in the Chaldean church of Mar Petyun. The collection of manuscripts currently kept in this church has been digitized by the HMML²¹ though not yet catalogued.²² At least one of these manuscripts can be identified as formerly belonging to the Chaldean collection of Diyarbakır (Diyarbakır/Scher 130).

The role of W. Macomber in the study of the collections is worth a special note because he not only examined the holdings of the joint Diyarbakır-Mardin collection but also assigned new class-marks to the entire collection following a

¹⁸ W.F. Macomber, *Checklist of the Manuscripts Kept at the Chaldean Cathedral in Mardin* [unpublished manuscript deposited at Hill Museum & Manuscript Library], 1.

¹⁹ A. Vööbus, "In Pursuit of Syriac Manuscripts," *Journal of Near Eastern Studies* 37 (1978), 187–193, here 189 n. 15.

²⁰ A. Vööbus, *Studies in the History of the Gospel Text in Syriac II: New Contributions to the Sources Elucidating the History of the Traditions*, CSCO 496 / Subs. 79 (Louvain: Peeters, 1987), 145 n. 105.

²¹ HMML Project Code: CHAL.

²² C. Stewart, "HMML and Syriac Manuscripts," in *Manuscripta syriaca. Des sources de première main*, Cahiers d'études syriaques 4, ed. F. Briquel-Chatonnet and M. Debié (Paris: Geuthner, 2015), 49–64, here 54.

subject-based decimal system²³ and was planning to publish a checklist.²⁴ The new class-marks, written in Macomber's own hand, can be found today on most of the manuscripts of the joint Diyarbakır-Mardin collection.²⁵ It is worth noting that Macomber's decision to use a subject-based decimal system grew out of his earlier modification of the decimal system applied by Raphael Bidawid (Patriarch of the Chaldean Church in 1989–2003) to the collection of the Chaldean Patriarchate.²⁶ Raphael Bidawid seems to have been inspired in this respect by the Dewey Decimal System / Classification.

Among the manuscripts initially present in Diyarbakır and Mardin's collections, some – besides those transferred to

²³ Macomber mentions this on several occasions, for example, in his W.F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," 481; W.F. Macomber, "Newly Discovered Fragments of the Gospel Commentaries of Theodore of Mopsuestia," *Le Muséon* 81 (1968), 441–447, here 444 n. 15; W.F. Macomber, "A List of the Known Manuscripts of the Chaldean Ḥudrā," *Orientalia Christiana Periodica* 36 (1970), 120–134, here 125 n. 4.

²⁴ Cf. W.F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," in *XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg: Vorträge*, Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement 1.2, ed. W. Voigt (Wiesbaden: Franz Steiner, 1969), 473–482, here 481.

²⁵ Macomber referred to the manuscripts from the joint collection according to the new class-marks in some of his publications, see, for example, his W.F. Macomber, "A List of the Known Manuscripts of the Chaldean Ḥudrā," *Orientalia Christiana Periodica* 36 (1970), 120–134.

²⁶ W.F. Macomber, *Checklist of the Manuscripts Kept at the Chaldean Cathedral in Mardin* [unpublished manuscript deposited at Hill Museum & Manuscript Library], 2. I am going to provide more information about this subject-based decimal system in the next installment of the concordance.

the Chaldean Patriarchate – found their way into other libraries. These are:

Vatican library: Diyarbakır/Scher 9, Mardin/Scher 36, 39, 49, 50, 54, 56, 57, 58, 59, 60, 62, 63, 68, 69, 70, 71, 91, 93

Peshitta Institute: Diyarbakır/Scher 1 and Mardin/Scher 2, 16

Chester Beatty Library: Mardin/Scher 8 and 9

National Library of France: Mardin/Scher 46

Library of the Bollandist Society: Mardin/Scher 83

Eighteen manuscripts from the Mardin collection were donated to the Vatican library by Israel Audo (1859–1941), the last Chaldean bishop of Mardin.²⁷ An exquisite Four Gospel book from Diyarbakır (Diyarbakır/Scher 9) dated to 1298 and copied on blue Chinese paper in gold letters, was also presented to the Vatican library, this time by the Chaldean Patriarch Yousef Ghanima (Patriarch of the Chaldean Church in 1947–1958).

Although the circumstances of these relocations have not been investigated, it is likely that the above-mentioned libraries preserve within their archives historical records that will shed light on the acquisition of manuscripts from the Chaldean collections of Diyarbakır and Mardin.²⁸ By way of example, one might mention the fate of manuscript Mardin/Scher 46,

²⁷ W.F. Macomber, “New Finds of Syriac Manuscripts in the Middle East,” 481 n. 52.

²⁸ The archive of François Nau, kept at the Bibliothèque nationale de France, contains the letters from Addai Scher that elucidate the circumstances of the acquisition by the BnF a group of manuscripts that belonged to the collection of Siirt (cf. F. Pacha-Miran, *Le décor de la Bible syriaque de Paris (BnF syr. 341) et son rôle dans l'histoire du livre chrétien*, Cahiers d'études syriaques 7 (Paris: Geuthner, 2020), 15–20).

donated to the Bollandist Society in 1972 by a notorious priest Samuel Özdemir. Priest Samuel sent the manuscript from the Sharfeh monastery in Lebanon to the Bollandist Society in Brussels, but precisely how he got hold of it is unknown.²⁹

In dealing with the relocation of manuscripts from the Diyarbakır and Mardin collections, one has to bear in mind the possibility of transfer of the manuscripts between the two collections. This possibility is suggested by the nearly identical descriptions of the manuscripts Diyarbakır/Scher 99 and Mardin/Scher 80. Whereas Mardin/Scher 80 has been identified within the holdings of the joint collection, the Diyarbakır manuscript has not.

On the occasion of the 17th German Orientalistentag held in Würzburg in 1968, William Macomber provided a report on his examination of collections of Syriac manuscripts in the Middle East. In particular, he reported concerning the joint Diyarbakır-Mardin collection that he could not identify 30 Diyarbakır manuscripts³⁰ and that 22 Diyarbakır manuscripts were considered missing;³¹ as far as the Mardin collection is concerned, he reported only nine manuscripts as missing or unidentified.³² Comparing the holdings of the joint collection at present with the situation in the mid-sixties, when Ma-

²⁹ I am grateful to Dr. Pietro D'Agostino for providing me with copies of selected pages of the manuscript; on one of them its acquisition history is documented.

³⁰ W.F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," 480 n. 47.

³¹ W.F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," 480 n. 48.

³² W.F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," 481 n. 57.

comber inspected it, it is possible to say that out of 30 Diyarbakır manuscripts that Macomber could not identify, five are now confirmed (Diyarbakır/Scher 94, 148, 149, 154, 155), and out of 22 missing manuscripts, three have re-surfaced (Diyarbakır/Scher 128, 130, 158). Finally, out of nine missing Mardin manuscripts, one has been found (Mardin/Scher 46).³³

At the same time, many manuscripts have disappeared during the second half of the 20th century. In sum, out of 159 Syriac and Arabic manuscripts in the Diyarbakır collection, 67 manuscripts are currently missing (additionally, from two manuscripts – Diyarbakır/Scher 14 and 23 – only the binding boards have survived), and out of 104 Syriac and Arabic manuscripts in the Mardin collection, the same can be said of 19. Notwithstanding the re-appearance of a few important manuscripts that Macomber reported as missing – for instance, a copy of the *First Part* of Isaac of Nineveh, Diyarbakır/Scher 46) and a commentary on the Gospel of Matthew by Abū l-Farağ ‘Abdallāh b. al-Ṭayyib (Diyarbakır/Scher 130) – it is regretful to state that most of the old and rare manuscripts – for example, a copy of Jacob of Edessa’s *Hexaemeron* dated to 822 (Diyarbakır/Scher 23), an 11th/12th-century copy of the works of Severus of Antioch (Diyarbakır/Scher 30), to name just two – have been lost. It is worth noting, however, that there remains a chance to trace at least some of the missing manuscripts, whether in the Middle Eastern or Western collections.

Several explanatory remarks for the table:

³³ Out of six manuscripts that were tentatively identified by Macomber (W.F. Macomber, “New Finds of Syriac Manuscripts in the Middle East,” 481 n. 56), only for one (Mardin/Scher 88) is the identification recorded in Macomber’s notes. Given that one (Mardin/Scher 84) was relocated, I treat the other four as unidentified (Mardin/Scher 72, 83, 90 and 96).

The first column provides the sequential numbers of the manuscripts in Scher's catalogues of Diyarbakır and Mardin. The second column lists the corresponding HMML project numbers (project code CCM) or their actual shelf marks in case of relocated manuscripts. Given the brevity (and, occasionally, inaccuracy) of some manuscript descriptions in Scher's catalogue, precise identification is not always possible. The third column presents the class-marks assigned to the manuscripts by Macomber and which can be found today in Macomber's checklist (kept at the HMML) and, as a rule, on the first page of each manuscript. Macomber marked a manuscript as missing in case he could not find it and as unidentified in case he could not identify it with certainty. The fourth column signals the availability of a microfilm copy in the collection of the Peshitta Institute (Amsterdam) and/or in the microfilm archive of A. Vööbus (kept today at the HMML). It is important to bear in mind that Vööbus usually (at least in case of the collection under consideration) photographed only selected folios of a manuscript; the precise identification of the folios that Vööbus photographed has not been undertaken. Some microfilms belonging to the Peshitta Institute were digitized by the HMML and are now available online in HMML's online reading room (project code PI). Not all the microfilms (even relating to the manuscripts of Diyarbakır and Mardin) were digitized, and therefore I am grateful to Geert Jan Veldman (Peshitta Institute, Amsterdam), who kindly provided me with information about additional microfilms. The footnotes provide the information of different nature: the sigla employed in the Peshitta Institute's editions of the Old Testament; references to the Vosté's list of manuscripts that were transferred from Diyarbakır to the Chaldean Patriarchate; references to the catalogue of the private collection of 'Abd an-Nūr Aşlân; references to the studies of relevance for the history of the

manuscripts, especially by Afrām Barṣūm and Fiey, although one cannot be sure that they had firsthand knowledge of each manuscript mentioned in their publications.

ABBREVIATIONS

Barsoum 2003 : Barsoum, Ignatius Aphram I. *The Scattered Pearls. A History of Syriac Literature and Sciences* / trans. by Matti Moosa. Piscataway, NJ: Gorgias Press, 2003.

Barṣūm 2008 : Barṣūm, A. *Srīṭōtō d-Ōmīd w-Merdō / Maḥṭūṭāt Āmid wa-Mārdīn*, vol. 3. Damascus, 2008.

Fiey 1959 : Fiey, J.M. *Mossoul chrétien. Essai sur l'histoire, l'archéologie et l'état actuel des monuments chrétiens de la ville de Mossoul*, Recherches publiées sous la direction de l'Institut de Lettres Orientales de Beyrouth 12. Beyrouth: Imprimerie Catholique, 1959.

Fiey 1965 : Fiey, J.M. *Assyrie Chrétienne. Contribution à l'étude de l'histoire et de la géographie ecclésiastiques et monastiques du nord de l'Iraq*, vols. 1–2, Recherches publiées sous la direction de l'Institut de Lettres Orientales de Beyrouth; Série III: Orient Chrétien, vol. 22, 34. Beyrouth: Imprimerie Catholique, 1965.

Fiey 1977 : Fiey, J.M. *Nisibe, métropole syriaque orientale et ses suffragants des origines à nos jours*, CSCO 388 / Subs. 54. Louvain: Peeters, 1977.

Fourth Supplement 1968 : “Peshiṭṭa Institute Communications VII. Fourth Supplement to the List of Old Testament Peshiṭṭa Manuscripts.” *Vetus Testamentum* 18/1 (1968): 128–143.

Leroy 1964 : Leroy, J. *Les manuscrits syriaques à peintures, conservés dans les bibliothèques d'Europe et d'Orient. Contribu-*

tion à l'étude de l'iconographie des églises de langue syriacque, Bibliothèque archéologique et historique 77. Paris: Geuthner, 1964.

Macomber 1968 : Macomber, W.F. "Newly Discovered Fragments of the Gospel Commentaries of Theodore of Mopsuestia." *Le Muséon* 81 (1968): 441–447.

Takahashi 2005 : Takahashi, H. *Barhebraeus. A Bibliography*. Piscataway, N.J.: Gorgias Press, 2005.

Vööbus 1987 : Vööbus, A. *Studies in the History of the Gospel Text in Syriac II: New Contributions to the Sources Elucidating the History of the Traditions*, CSCO 496 / Subs. 79. Louvain: Peeters, 1987.

Vosté 1937 : Vosté, J.M. "Notes sur les manuscrits syriaques de Diarbékir et autres localités d'Orient." *Le Muséon* 50 (1937): 345–351.

Vosté 1941 : Vosté, J.M. "L'ère de l'Ascension de Notre-Seigneur dans les manuscrits nestoriens." *Orientalia Christiana Periodica* 7 (1941): 233–250.

Scher's catalogue number	HMML project number or (in case of relocated manuscripts) a current shelfmark	Macomber's class-mark	Microfilm copies in the archive of Vööbus / Peshitta Institute
Diyarbakır 1 ³⁴	Peshitta Institute MS 4		PI 00019
Diyarbakır 2 ³⁵		Mosul/Baghdad 11.12	V mf / PI mf
Diyarbakır 3 ³⁶	CCM 37	Mardin-Diyarbakır 11.11	V mf
Diyarbakır 4 ³⁷		Mosul/Baghdad 11.11	V mf / PI 00031
Diyarbakır 5 ³⁸	CCM 32	Mardin-Diyarbakır 11.14	V mf
Diyarbakır 6	CCM 52	Mardin-Diyarbakır 11.20	V mf
Diyarbakır 7 ³⁹		missing	

³⁴ 14b1; Fourth Supplement, p. 132.

³⁵ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

³⁶ Fiey 1977, p. 192 n. 196.

³⁷ 12d3; the manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1965, vol. II, p. 361 n. 1.

³⁸ Fiey 1977, p. 196 n. 219.

³⁹ The manuscript was lost according to Leroy (Leroy 1964, p. 389–390 n. 2, p. 430).

Diyarbakır 8 ⁴⁰		Mardin- Diyarbakır 12.9	V mf
Diyarbakır 9 ⁴¹	Vat. sir. 622		
Diyarbakır 10 ⁴²	CPB 438	Mosul/Baghdad 12.22	V mf
Diyarbakır 11 ⁴³		Mosul/Baghdad 12.24	
Diyarbakır 12		unidentified	
Diyarbakır 13 ⁴⁴		Mosul/Baghdad 12.7	V mf
Diyarbakır 14 ⁴⁵	CPB 432 (tentative identification by size only)	Mosul/Baghdad 12.10	

⁴⁰ Vööbus reports seeing it in the collection of the Chaldean Patriarchate in Baghdad (Vööbus 1987, p. 166–167).

⁴¹ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

⁴² The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1965, vol. II, p. 544 n. 3; Fiey 1977, p. 254 n. 588; Vööbus 1987, p. 167–168, 191–192.

⁴³ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1965, vol. II, p. 544 n. 4.

⁴⁴ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1965, vol. I, p. 271 n. 6; Fiey 1977, p. 103–104 n. 549, p. 204; Vööbus 1987, p. 141 (reports seeing it in Diyarbakır).

⁴⁵ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

Diyarbakır 15 ⁴⁶	CCM 317	Mardin- Diyarbakır 12.16	
Diyarbakır 16	CCM 63	Mardin- Diyarbakır 12.14	
Diyarbakır 17 ⁴⁷	CCM 59	Mardin- Diyarbakır 12.10	
Diyarbakır 18	CCM 53	Mardin- Diyarbakır 12.1	
Diyarbakır 19	CCM 89	Mardin- Diyarbakır 12.35	
Diyarbakır 20 ⁴⁸		Mosul/Baghdad 21.7	V mf / PI mf (frag- mentary)
Diyarbakır 21 ⁴⁹		Mosul/Baghdad 21.8	
Diyarbakır 22 ⁵⁰		Mosul/Baghdad 21.9	V mf / PI 00010

⁴⁶ Fiey 1977, p. 196 n. 219, p. 227 n. 402; Vööbus 1987, p. 145.

⁴⁷ Fiey 1977, p. 203.

⁴⁸ 12k3; the manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

⁴⁹ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

⁵⁰ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Macomber 1968, p. 443 n. 11; Fiey 1977, p. 196 n. 219.

Diyarbakır 23 ⁵¹	CPB 440	Mosul/Baghdad 21.10	PI mf
Diyarbakır 24 ⁵²		missing	
Diyarbakır 25	CCM 449	Mardin- Diyarbakır 70.24	V mf
Diyarbakır 26 ⁵³	CCM 339	Mardin- Diyarbakır 51.3	
Diyarbakır 27	CCM 341	Mardin- Diyarbakır 51.6	V mf
Diyarbakır 28 ⁵⁴	CCM 349	Mardin- Diyarbakır 51.14	
Diyarbakır 29	CCM 353	Mardin- Diyarbakır 51.18	

⁵¹ The manuscript was in the collection of Metropolitan 'Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 106–107); transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Barsoum 2003, p. 13 (in Mosul), p. 338–339 (shelfmark 54).

⁵² The manuscript was in the collection of Metropolitan 'Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁵³ The manuscript was in the collection of Metropolitan 'Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁵⁴ The manuscript perhaps was in the collection of Metropolitan 'Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

Diyarbakır 30 ⁵⁵		Mosul/Baghdad 51.33
Diyarbakır 31 ⁵⁶		missing
Diyarbakır 32	CCM 383	Mardin- Diyarbakır 52.7
Diyarbakır 33 ⁵⁷	CCM 377	Mardin- Diyarbakır 52.1
Diyarbakır 34		missing
Diyarbakır 35 ⁵⁸		missing
Diyarbakır 36 ⁵⁹		Mosul/Baghdad 11.13
		V mf / PI 00022
Diyarbakır 37		missing

⁵⁵ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 104–106); transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Barsoum 2003, p. 278 n. 1 (Mosul, shelfmarks 56 or 122), p. 332 n. 5.

⁵⁶ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁵⁷ ? Barsoum 2003, p. 469 n. 5 (cf. Takahashi 2005, p. 251).

⁵⁸ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁵⁹ 12t4; the manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

Diyarbakır 38 ⁶⁰	CCM 139	Mardin- Diyarbakır 31.56
Diyarbakır 39		unidentified
Diyarbakır 40		unidentified
Diyarbakır 41		unidentified
Diyarbakır 42		unidentified
Diyarbakır 43	CCM 116	Mardin- Diyarbakır 31.25
Diyarbakır 44 ⁶¹	CCM 146	Mardin- Diyarbakır 31.63
Diyarbakır 45		Mardin- Diyarbakır 31.27
Diyarbakır 46 ⁶²		Mardin- Diyarbakır 31.31
Diyarbakır 47		missing
Diyarbakır 48	CCM 178	Mardin- Diyarbakır 33.11

⁶⁰ Fiey 1977, p. 244 n. 524.

⁶¹ Fiey 1977, p. 113 n. 69.

⁶² Fiey 1977, p. 254 n. 588.

Diyarbakır 49	CCM 140	Mardin- Diyarbakır 31.57
Diyarbakır 50	CCM 113	Mardin- Diyarbakır 31.22
Diyarbakır 51	CCM 122	Mardin- Diyarbakır 31.37
Diyarbakır 52 ⁶³	CCM 309	Mardin- Diyarbakır 37.11
Diyarbakır 53 ⁶⁴	CCM 314	Mardin- Diyarbakır 37.16
Diyarbakır 54	CCM 308	Mardin- Diyarbakır 37.10
Diyarbakır 55		missing
Diyarbakır 56		missing
Diyarbakır 57	CCM 307	Mardin- Diyarbakır 37.9
Diyarbakır 58		Mardin- Diyarbakır 70.13

⁶³ The manuscript perhaps was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Barşūm 2008, p. 108 n. 35).

⁶⁴ Fiey 1977, p. 260.

Diyarbakır 59 ⁶⁵		Mosul/Baghdad 34.10	
Diyarbakır 60	CCM 429	Mardin- Diyarbakır 60.40	
Diyarbakır 61 ⁶⁶	CCM 425	Mardin- Diyarbakır 60.36	
Diyarbakır 62		unidentified	
Diyarbakır 63		unidentified	
Diyarbakır 64		unidentified	
Diyarbakır 65		unidentified	
Diyarbakır 66		unidentified	
Diyarbakır 67	CCM 350	Mardin- Diyarbakır 51.15	V mf
Diyarbakır 68		Mardin- Diyarbakır 51.19	
Diyarbakır 69	CCM 102	Mardin- Diyarbakır 31.1	

⁶⁵ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Vosté (Vosté 1941, p. 237–238) provides a section from the colophon and reports that the manuscript is in the Patriarchal collection in Mosul; Fiey 1977, p. 198 n. 233.

⁶⁶ Fiey 1977, p. 254 n. 588.

Diyarbakır 70	CCM 578	Mardin- Diyarbakır 60.19	V mf
Diyarbakır 71	CCM 397	Mardin- Diyarbakır 60.2	V mf
Diyarbakır 72	CCM 409	Mardin- Diyarbakır 60.17	
Diyarbakır 73	CCM 427	Mardin- Diyarbakır 60.38	
Diyarbakır 74	CCM 410	Mardin- Diyarbakır 60.18	
Diyarbakır 75 ⁶⁷	CCM 426	Mardin- Diyarbakır 60.37	
Diyarbakır 76 ⁶⁸	CCM 411	Mardin- Diyarbakır 60.20	
Diyarbakır 77	CCM 483	Mardin- Diyarbakır 60.9	V mf
Diyarbakır 78 ⁶⁹	CCM 407	Mardin- Diyarbakır 60.15	V mf
Diyarbakır 79	CCM 399	Mardin- Diyarbakır 60.4	

⁶⁷ Fiey 1977, p. 265 n. 651.

⁶⁸ Fiey 1977, p. 196.

⁶⁹ The manuscript perhaps was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Barşüm 2008, p. 108 n. 35).

Diyarbakır 80		unidentified
Diyarbakır 81		unidentified
Diyarbakır 82		unidentified
Diyarbakır 83		unidentified
Diyarbakır 84 ⁷⁰	CCM 423	Mardin- Diyarbakır 60.34
Diyarbakır 85	CCM 396	Mardin- Diyarbakır 60.1
Diyarbakır 86	CCM 417	Mardin- Diyarbakır 60.28
Diyarbakır 87	CCM 424	Mardin- Diyarbakır 60.35
Diyarbakır 88	CCM 430	Mardin- Diyarbakır 60.41
Diyarbakır 89	CCM 403	Mardin- Diyarbakır 60.8
Diyarbakır 90 ⁷¹	CCM 413	Mardin- Diyarbakır 60.23

⁷⁰ Fiey 1977, p. 113 n. 609.

⁷¹ Fiey 1977, p. 261 n. 622.

Diyarbakır 91 ⁷²	CCM 419	Mardin- Diyarbakır 60.30	
Diyarbakır 92 ⁷³	CCM 431	Mardin- Diyarbakır 60.42	
Diyarbakır 93		Mardin- Diyarbakır 100.8	
Diyarbakır 94	CCM 311	Mardin- Diyarbakır 37.13	
Diyarbakır 95 ⁷⁴	CCM 398	Mardin- Diyarbakır 60.3	
Diyarbakır 96 ⁷⁵		Mosul/Baghdad 80.11	V mf
Diyarbakır 97		missing	
Diyarbakır 98		missing	

⁷² The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁷³ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁷⁴ Fiey 1977, p. 139 n. 31, p. 198 n. 235.

⁷⁵ Apograph: Berlin, Staatsbibliothek, Or. oct. 1256 + Or. oct. 1257; the manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1977, p. 171 n. 51.

Diyarbakır 99 ⁷⁶		missing	
Diyarbakır 100 ⁷⁷	CPB 131	Mardin- Diyarbakır 70.3	V mf
Diyarbakır 101	CCM 408	Mardin- Diyarbakır 60.16	V mf
Diyarbakır 102	CCM 447	Mardin- Diyarbakır 70.21	V mf
Diyarbakır 103 ⁷⁸		missing	
Diyarbakır 104	CCM 452	Mardin- Diyarbakır 70.27	
Diyarbakır 105		Mardin- Diyarbakır 70.20	
Diyarbakır 106	CCM 20	Mardin- Diyarbakır 90.2	
Diyarbakır 107	CCM 22	Mardin- Diyarbakır 90.4	

⁷⁶ The manuscript perhaps was in the collection of Metropolitan 'Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 107); Fiey 1977, p. 20–21 n. 32.

⁷⁷ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

⁷⁸ The manuscript perhaps was in the collection of Metropolitan 'Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 107); transferred to the Chaldean Patriarchate in Mosul (Vosté 1937 # 21).

Diyarbakır 108 ⁷⁹		Mosul/Baghdad 91.1	
Diyarbakır 109 ⁸⁰	CPB 458	Mosul/Baghdad 91.2A	
Diyarbakır 110 ⁸¹		Mosul/Baghdad 91.2B	
Diyarbakır 111 ⁸²	CPB 129	Mosul/Baghdad 40.5	V mf
Diyarbakır 112	CCM 14	Mardin- Diyarbakır 81.5	
Diyarbakır 113		missing	
Diyarbakır 114		missing	
Diyarbakır 115	CCM 359	Mardin- Diyarbakır 54.9	
Diyarbakır 116		unidentified	

⁷⁹ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1977, p. 225 n. 384.

⁸⁰ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 108 n. 35); transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

⁸¹ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aṣlān in 1933/4 (Baršūm 2008, p. 108 n. 35); transferred to the Chaldean Patriarchate in Mosul (Vosté 1937).

⁸² The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937); Fiey 1959, p. 124 n. 3 (?).

Diyarbakır 117		unidentified
Diyarbakır 118		unidentified
Diyarbakır 119		unidentified
Diyarbakır 120	CCM 67	Mardin- Diyarbakır 12.21
Diyarbakır 121	CCM 74	Mardin- Diyarbakır 12.27
Diyarbakır 122	CCM 88	Mardin- Diyarbakır 12.34
Diyarbakır 123		unidentified
Diyarbakır 124		unidentified
Diyarbakır 125		unidentified
Diyarbakır 126		unidentified
Diyarbakır 127 ⁸³	CCM 91	Mardin- Diyarbakır 12.37
Diyarbakır 128	CCM 474	missing

⁸³ The manuscript perhaps was in the collection of Metropolitan 'Abd an-Nūr Aşlān in 1933/4 (Barşüm 2008, p. 108 n. 35).

Diyarbakır 129		missing
Diyarbakır 130 ⁸⁴	CHAL 1	missing
Diyarbakır 131		missing
Diyarbakır 132	CCM 78	Mardin- Diyarbakır 22.1
Diyarbakır 133		missing
Diyarbakır 134		Mardin- Diyarbakır 70.22
Diyarbakır 135 ⁸⁵	CCM 470	Mardin- Diyarbakır 100.4
Diyarbakır 136 ⁸⁶		missing
Diyarbakır 137 ⁸⁷		unidentified
Diyarbakır 138	CCM 361	Mardin- Diyarbakır 51.27

⁸⁴ Macomber 1968, p. 444 n. 17.

⁸⁵ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108 n. 35).

⁸⁶ The manuscript was transferred to the Chaldean Patriarchate in Mosul (Vosté 1937 # 20).

⁸⁷ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Baršūm 2008, p. 108).

Diyarbakır 139	CCM 360	Mardin- Diyarbakır 51.26
Diyarbakır 140	CCM 338	Mardin- Diyarbakır 51.2
Diyarbakır 141		unidentified
Diyarbakır 142	CCM 386	Mardin- Diyarbakır 52.11
Diyarbakır 143	CCM 7	Mardin- Diyarbakır 80.7
Diyarbakır 144	CCM 340	unidentified
Diyarbakır 145	CCM 3	Mardin- Diyarbakır 80.3
Diyarbakır 146		unidentified
Diyarbakır 147	CCM 525	Mardin- Diyarbakır 80.9
Diyarbakır 148	CCM 18	Mardin- Diyarbakır 81.10
Diyarbakır 149	CCM 9	Mardin- Diyarbakır 80.10

Diyarbakır 150	CCM 368	Mardin- Diyarbakır 51.34	
Diyarbakır 151 ⁸⁸	CCM 444	Mardin- Diyarbakır 70.17	
Diyarbakır 152 ⁸⁹	CCM 453	Mardin- Diyarbakır 70.29	
Diyarbakır 153		Mardin- Diyarbakır 70.32	
Diyarbakır 154	CCM 345	Mardin- Diyarbakır 51.10	
Diyarbakır 155	CCM 367	Mardin- Diyarbakır 51.33	
Diyarbakır 156	CCM 297	Mardin- Diyarbakır 36.92	
Diyarbakır 157	CCM 333	Mardin- Diyarbakır 40.2	V mf
Diyarbakır 158	CCM 450	Mardin- Diyarbakır 70.25	
Diyarbakır 159		unidentified	

⁸⁸ The manuscript was in the collection of Metropolitan ‘Abd an-Nūr Aşlān in 1933/4 (Barşūm 2008, p. 108 n. 35).

⁸⁹ Fiey 1977, p. 152 n. 106.

Mardin 1 ⁹⁰	CCM 31	Mardin- Diyarbakır 11.1	PI 00004
Mardin 2 ⁹¹	Peshitta Institute MS 5		PI 00020
Mardin 3	CCM 29	Mardin- Diyarbakır 12.8	
Mardin 4		missing	
Mardin 5		missing	V mf
Mardin 6	CCM 30	? Mardin- Diyarbakır 12.7	
Mardin 7 ⁹²	CCM 58	Mardin- Diyarbakır 12.6	
Mardin 8 ⁹³	Chester Beatty MS 704		
Mardin 9 ⁹⁴	Chester Beatty MS 705		
Mardin 10 ⁹⁵	CCM 57	Mardin- Diyarbakır 12.5	

⁹⁰ 15b1; Fourth Supplement, p. 133.

⁹¹ 13t4; Fourth Supplement, p. 132–133.

⁹² Fiey 1977, p. 139 n. 35.

⁹³ Fiey 1965, vol. I, p. 247 n. 4, p. 318 n. 3; Fiey 1965, vol. II, p. 400 n. 2; Fiey 1977, p. 104 n. 553.

⁹⁴ Fiey 1977, p. 136 n. 16.

⁹⁵ Fiey 1977, p. 112 n. 607.

Mardin 11 ⁹⁶	CCM 61	Mardin- Diyarbakır 12.12	
Mardin 12 ⁹⁷	CCM 60	Mardin- Diyarbakır 12.11	
Mardin 13 ⁹⁸	CCM 72	Mardin- Diyarbakır 12.25	
Mardin 14 ⁹⁹	CCM 62	Mardin- Diyarbakır 12.13	
Mardin 15	CCM 73	Mardin- Diyarbakır 12.26	
Mardin 16 ¹⁰⁰	Peshitta Institute MS 8		V mf
Mardin 17	CCM 71	Mardin- Diyarbakır 12.24	
Mardin 18 ¹⁰¹	CCM 186	Mardin- Diyarbakır 33.21	
Mardin 19 ¹⁰²	CCM 196	Mardin- Diyarbakır 33.32	

⁹⁶ Fiey 1977, p. 36 n. 459.

⁹⁷ Fiey 1977, p. 111 n. 594, p. 203 n. 258.

⁹⁸ Fiey 1977, p. 232 n. 430, p. 254 n. 588.

⁹⁹ Fiey 1977, p. 234 n. 440, p. 264 n. 644.

¹⁰⁰ 1612.

¹⁰¹ Fiey 1977, p. 196 n. 219, p. 203.

¹⁰² Fiey 1977, p. 243 n. 514.

Mardin 20	CCM 182	Mardin- Diyarbakır 33.16
Mardin 21	CCM 573	Mardin- Diyarbakır 31.10
Mardin 22 ¹⁰³	CCM 115	Mardin- Diyarbakır 31.24
Mardin 23	CCM 103	Mardin- Diyarbakır 31.2
Mardin 24 ¹⁰⁴		Mardin- Diyarbakır 31.11
Mardin 25	CCM 199	Mardin- Diyarbakır 31.12
Mardin 26	CCM 571	Mardin- Diyarbakır 31.8
Mardin 27	CCM 572	Mardin- Diyarbakır 31.9
Mardin 28	CCM 129	Mardin- Diyarbakır 31.45
Mardin 29	CCM 273	Mardin- Diyarbakır 36.63

¹⁰³ Fiey 1977, p. 137 n. 21.

¹⁰⁴ Fiey 1965, vol. I, p. 251 n. 4.

Mardin 30	CCM 310	Mardin- Diyarbakır 37.12	V mf
Mardin 31	CCM 173	Mardin- Diyarbakır 33.6	
Mardin 32 ¹⁰⁵		? Mardin- Diyarbakır 33.1	
Mardin 33	CCM 415	Mardin- Diyarbakır 60.25	
Mardin 34	CCM 400	Mardin- Diyarbakır 60.5	
Mardin 35 ¹⁰⁶	CCM 214	Mardin- Diyarbakır 35.7	
Mardin 36	Vat.sir. 617		
Mardin 37	CCM 577	Mardin- Diyarbakır 35.3	
Mardin 38 ¹⁰⁷	CCM 219	Mardin- Diyarbakır 35.13	
Mardin 39	Vat.sir. 600		
Mardin 40	CCM 147	Mardin- Diyarbakır 31.64	

¹⁰⁵ Fiey 1977, p. 72 n. 377.

¹⁰⁶ Fiey 1977, p. 42 n. 186.

¹⁰⁷ Fiey 1977, p. 112 n. 602.

Mardin 41 ¹⁰⁸	CCM 405	Mardin- Diyarbakır 60.11
Mardin 42	CCM 412	Mardin- Diyarbakır 60.21
Mardin 43 ¹⁰⁹	CCM 406	Mardin- Diyarbakır 60.13
Mardin 44	CCM 420	Mardin- Diyarbakır 60.31
Mardin 45 ¹¹⁰		Mardin- Diyarbakır 60.12
Mardin 46	BnF syr. 359	missing
Mardin 47		Mardin- Diyarbakır 52.10
Mardin 48	CCM 462	Mardin- Diyarbakır 70.7
Mardin 49	Vat.sir. 598	
Mardin 50	Vat.sir. 599	
Mardin 51		Mardin-

¹⁰⁸ Fiey 1977, p. 227 n. 402, p. 264 n. 644.

¹⁰⁹ Fiey 1977, p. 229 n. 407.

¹¹⁰ Fiey 1965, vol. II, p. 360 n. 2.

		Diyarbakır 40.6
Mardin 52	CCM 336	Mardin- Diyarbakır 40.7
Mardin 53	CCM 332	Mardin- Diyarbakır 40.1
Mardin 54	Vat.sir. 612	
Mardin 55		missing
Mardin 56	Vat.sir. 603	
Mardin 57	Vat.sir. 604	
Mardin 58	Vat.sir. 613	
Mardin 59	Vat.sir. 614	
Mardin 60	Vat.sir. 615	
Mardin 61	CCM 382	Mardin- Diyarbakır 52.6
Mardin 62	Vat.sir. 618	
Mardin 63	Vat.sir. 610	
Mardin 64		missing

Mardin 65	CCM 25	Mardin- Diyarbakır 90.7
Mardin 66	CCM 24	Mardin- Diyarbakır 90.6
Mardin 67		missing
Mardin 68	Vat.sir. 611	
Mardin 69 ¹¹¹	Vat.sir. 616	
Mardin 70	Vat.sir. 601	
Mardin 71	Vat.sir. 602	
Mardin 72		unidentified
Mardin 73	CCM 466	Mardin- Diyarbakır 91.4
Mardin 74	CCM 464	Mardin- Diyarbakır 91.2
Mardin 75 ¹¹²		missing
Mardin 76	CCM 422	Mardin- Diyarbakır 60.33

¹¹¹ Fiey 1977, p. 105 n. 560.

¹¹² Fiey 1959, p. 59 n. 2; Fiey 1965, vol. II, p. 361 n. 2.

Mardin 77	CCM 418	Mardin- Diyarbakır 60.29
Mardin 78		Mardin- Diyarbakır 100.5
Mardin 79 ¹¹³	CCM 4	Mardin- Diyarbakır 80.4
Mardin 80	CCM 5	Mardin- Diyarbakır 80.5
Mardin 81	CCM 10	Mardin- Diyarbakır 80.11
Mardin 82		Mardin- Diyarbakır 100.11
Mardin 83	Brussels, Société des Bollandistes, MS. 737	unidentified
Mardin 84		unidentified
Mardin 85	CCM 69	Mardin- Diyarbakır 12.22
Mardin 86 ¹¹⁴	CCM 54	Mardin- Diyarbakır 12.2

¹¹³ Fiey 1977, p. 196 n. 219.

¹¹⁴ Fiey 1977, p. 244 n. 525, p. 247 n. 553.

Mardin 87	CCM 65	Mardin- Diyarbakır 12.18
Mardin 88	CCM 80	Mardin- Diyarbakır 22.3
Mardin 89	CCM 89	Mardin- Diyarbakır 12.4
Mardin 90 ¹¹⁵		unidentified
Mardin 91 ¹¹⁶	Vat.sir. 609	
Mardin 92		Mardin- Diyarbakır 70.14
Mardin 93	Vat.sir. 608	
Mardin 94		missing
Mardin 95	CCM 395	Mardin- Diyarbakır 51.25
Mardin 96	? CCM 362	unidentified
Mardin 97	CCM 365	Mardin- Diyarbakır 51.31
Mardin 98	CCM 378	Mardin-

¹¹⁵ Fiey 1977, p. 236 n. 464.

¹¹⁶ Fiey 1977, p. 208 n. 287, p. 247 n. 551.

		Diyarbakır 52.2
Mardin 99	CCM 364	Mardin- Diyarbakır 51.30
Mardin 100	CCM 434	Mardin- Diyarbakır 70.2
Mardin 101	CCM 435	Mardin- Diyarbakır 70.3
Mardin 102		missing
Mardin 103	CCM 19	Mardin- Diyarbakır 81.11
Mardin 104	? CCM 393	Mardin- Diyarbakır 54.7