19

SYRIAC MANUSCRIPTS

The poem is in the twelve-syllable metre and begins:

عوده دوزدها بعده صحح حتسطا عقتما.

On fol. 141b is found the main colophon of the MS. which informs that it was written in A.D. 1895 and 2206 of the Greeks in the town of Mosul by the deacon Matthew, son of Paul, the administrator ([so: [so]]) of the West Syrian Church of the Mother of God, in the time of 'Abd al-Masīḥ II, West Syrian Patriarch of Antioch; and of Dionysius Behnām, Archbishop of Mosul; and of Cyril Elias, bishop of the monastery of Shaikh Matti (St. Matthew).

The copyist states at the end that the MS. from which he was transcribing was very old, and that he had brought it from Tūr 'Abdīn for the purpose of copying it.

Then follows by a later hand an anonymous verse in the twelve-syllable metre, in which the verb ____ predominates.

The MS. is written in a clear, neat West Syrian hand. Profusely rubricated. On the fly-leaves are pencil sketches of a bishop, two flowers and a vase, a cross and two angels, each of which occupies a whole page.

Mingana 5

 177×118 mm. 116 leaves, generally from sixteen to nineteen lines to the page.

The MS. is incomplete at the beginning from which four complete quires are missing; as it stands it contains the following works:—

\mathbf{A}

Ff. 1-18b: The Vision of Theophilus, Patriarch of Alexandria, concerning the flight of our Lord into Egypt and His mode of life in that country. According to a sentence (on fol. 18a) the vision was put to writing by Cyril, disciple of Theophilus.

The beginning of the apocryphon which stood on some leaves of the missing quires has disappeared. The first words of the text as it stands are: بمعسما لحنب حدليه

حملا زمدا محمل موسل : The end is كلامامها مقرز مدمر هدرا بالحال محمد بالمومده ولمزوزا بالاهمدوس والمزوزا بالمومده

Note how here, as in Mingana 39 and 48, the apocryphon is referred to as the "third book." This numeration is maintained in the following treaties which are counted from this number three as a starting point.

Ff. 5-6 and 7-8 are misplaced.

B

Ff. 18b-26b: The Gospel of the Infancy referred to as the "fourth book" and headed:

aed ilical ilando olicado ioci,

In a red colophon at the end it is stated:

محصر عدوا زدمدما بلعدما محيا هده بده المحمد بحد المراب بعدا معدد معدمات

C

Ff. 26b-77a: The book of the death of the Virgin referred to as the "fifth book."

لمح هجزا سحمعما بلعصمان بمحبا همار

The red colophon of the end is:

محمر صعدا بسمعل بسحيا هدوا مدسمر.

D

Ff. 77a-101a: A supplementary work on the death and Assumption of the Virgin, referred to as the "sixth book":

المحد هدوا بعدا بد عدية بمرا الاهرا.

On fol. 94a is a sub-heading:

صده در صده بصعرا بعدا.

At the end it is stated:

عكمك لعدمال وسلما هدوا مدوسر.

20

G

Ff. 101a-116a: A maimra in the seven-syllable metre on the death of the Virgin, by Timothy, bishop of Gargar.

اود مدامدزا بد عدده بربا هدا مدنمر اوسمودا برازا

Begins: الاحبدارية بمحبوطار

The whole of fol. 116b contains the colophon which informs us that the MS. was written in the year 1790 of the Greeks (A.D. 1479), in the time of the West Syrian Patriarch Ignatius Khalaf Ma'danāya (حدم صحيا) of Mardin; and of 'Azīz bar Sabta (احرم حن هدال), bishop of Ṭūr 'Abdīn; and of Basil the Maphrian of the East and Baith Rīshé.

Written in bold but not very beautiful West Syrian characters. Ff. 101-116 are in a thinner script. An Arabic inscription on the margin of fol. 115b reveals the name of an owner, George, son of Kas Elias (قس الناس), with the date, 8th May, A.D. 1850. Rubricated. A few words slightly damaged.

Mingana 6

 213×152 mm. 74 leaves, twenty-two lines to the page.

Α

Ff. 1b-39b: The work of Barhebræus entitled: معه عصر, "The Speech of Wisdom."

A compendium of logic, physics, and theology. Divided into four principal chapters (on ff. 1b, 12b, 21a, 29b) and copied (fol. 39b) by Matthew (the same as the deacon Matthew, son of Paul) in 2193 of the Greeks (A.D. 1882).

The work is written in two columns. The first column contains the Syriac text, and the second its Arabic translation, in Garshūni.

B

Fol. 40a is blank. Ff. 40b-52a: A compendium of Aristotelian logic by Barhebræus: title: , "The Pupils of the Eyes."

Divided into seven $p\bar{a}s\bar{u}k\dot{e}$, some of which subdivided into $n\bar{i}sh\dot{e}$ (ff. 40b, 42a, 43b, 46a, 49b, 50b, 51b).

C

Ff. 52b-53a: The question that the Nestorian writer Khāmis bar Ķardāḥé addressed to Daniel bar Ḥattāb, and the answer of the latter. Both in poetry.

Followed by a poetical answer of Barhebræus thereon.

 \mathbf{D}

Ff. 53b-57b: A poetical homily (maimra) on faith, by Isaac of Antioch. In the seven-syllable metre.

Begins: رهيكات المعمور

 \mathbf{E}

Ff. 58b-59b: A poetical maimra by Barhebræus on the divine love.

It rhymes in ra and begins: لعمر لل . Twelve-syllable metre.

 \mathbf{F}

Ff. 59b-62a: Another poetical maimra by the same Barhebræus on the soul.

It rhymes in $y\bar{a}$ and begins: JA www.

Twelve-syllable metre.