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Foot notes. Index.

Texts in english and in syriac.

1. Jacques, d'Edesse, ca 640-708. 2. Calendrier.

PER L1183 / FT36772P

## A CALENDAR ATTRIBUTED TO JACOB OF EDESSA

BY

S. P. BROCK

In volume X of the *Patrologia Orientalis* F. Nau published a number of Syrian Orthodox Calendars, and among the seven (Nau's VII-XIII) which begin the year with 1st October, he included (as no. XIII; pp.132-3) a single leaf from one attributed to Jacob of Edessa, to be found in Vatican Borg. syr. 124. All that survives in this manuscript are the months Tishrin I (October) to Kanun II (January), the latter being incomplete.

A complete text of this particular calendar to be found in Mingana syr. 234, ff. 111b-114b. According to the colophon (f. 114b) (1) this part of the manuscript was written by Hadiyah, son of Shammo, in AG 1990 = AD 1688/9. Hadiyah was probably from B. Daida (דַּיְדָא) (2), a village perhaps to be identified with B. Khudaida (3) (some 20 kilometres SE of Mosul).

Below I give the text and translation of the calendar in Mingana syr. 234 (4), listing the variants (5) of Borg. syr. 124. In the footnotes to the translation I give some brief comparative observations based on the

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(1) See A. MINGANA, *Catalogue of the Mingana Collection*, I, col. 482.

(2) Cf. Mingana syr. 169, f. 94 a (MINGANA, *Catalogue*, I, cols. 376-7).

(3) Or Qaraqosh (cf. also note 21 below). On this village see J. M. FREY, *Assyrie chrétienne*, Beirut 1965, II, pp. 439-61.

(4) I take the opportunity to thank the Reverend Professor W.D. McHardy, Curator of the Mingana Collection, for permission to publish this text.

(5) All variants except those concerning the manner of writing the numerals (in full/by alphabetical symbols) are given.

calendars published by Nau in *PO X*, and by Peeters in *Analecta Bollandiana* 1908, for which the symbols employed are as follows:

|        |  |  |                   |
|--------|--|--|-------------------|
| II :   | BM Add.  | 17134 (end 7th century)  | = Nau, pp. 31-5   |
| III :  | "  | 14504 (9th century)  | = Nau, pp. 35-48  |
| IV :   | "  | 14519 (11th/12th century)  | = Nau, pp. 48-53  |
| V :    | "  | 14503 (AD 1166)  | = Nau, pp. 53-6   |
| VI :   | Paris syr. 146 (17th century; = VIA) and<br>Vatican syr. 69 (AD 1547; = VIB) |  | = Nau, pp. 59-87  |
| VII :  | BM Add.  | 17246 and 14708 (AD 1239<br>and 14th century)  | = Nau, pp. 93-7   |
| VIII : | "  | 14719 (AD 1184)  | = Nau, pp. 97-101 |
| IX :   | "  | 14713 (12th/13th century)  | = Nau, pp. 101-7  |
| X :    | "  | 17261 (13th/14th century)  | = Nau, pp. 107-12 |
| XI :   | "  | 17232 (AD 1210)  | = Nau, pp. 112-27 |
| XII :  | Vat. syr. 68 (AD 1465)   |  | = Nau, pp. 127-31 |
| S :    | "  | 37 (14th century), published by P. Peeters, <i>Le martyrologe de Rabban Sliba, in Anal. Bolland.</i> , 27 (1908), pp. 129-200. |                   |

A = Mingana syr. 234 (text)

B = Borg. syr. 124 (Nau's XIII).



חַסְדֵי מִדְּבַר . וְהַמְּלִיכָה אֲלֵהֶם מִן . עַל־הַיָּם הַיָּבֵשׁ אֲשֶׁר  
 הִלְלֵהוּ . אֲדָמָה בְּתֹרֵם הַיָּם , כִּי־כִּי אֲשֶׁר אֲשֶׁר אֲשֶׁר  
 אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר . הַיָּם אֲשֶׁר אֲשֶׁר אֲשֶׁר  
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 אֲשֶׁר אֲשֶׁר . הַיָּם אֲשֶׁר אֲשֶׁר . הַיָּם אֲשֶׁר אֲשֶׁר .

חַסְדֵי אֲשֶׁר . וְהַמְּלִיכָה אֲלֵהֶם מִן . עַל־הַיָּם הַיָּבֵשׁ | 112<sup>b</sup>  
 אֲשֶׁר . הַיָּם אֲשֶׁר אֲשֶׁר . כִּי־עַתָּה אֲשֶׁר אֲשֶׁר אֲשֶׁר  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר  
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 אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר

עַל־הַיָּם הַיָּבֵשׁ אֲשֶׁר . עַל־הַיָּם הַיָּבֵשׁ אֲשֶׁר  
 אֲשֶׁר . הַיָּם אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר | 113<sup>a</sup>

23. *pr* הַיָּם אֲשֶׁר . B. | 24. *om* B. | 25.  
 הַיָּם אֲשֶׁר B. | 26-26. *om* B. | 27-27. *om* B. | 28. הַיָּם B. | 29. *om* B. |  
 30. אֲשֶׁר — B. | 31. *om* הַיָּם B. | 32. אֲשֶׁר B. | 33. *pr* אֲשֶׁר אֲשֶׁר B. | 34-34.  
 אֲשֶׁר אֲשֶׁר B. (*his verbis explicit* B.) |

אזי נִתְּמַחַת אֲלֵהֶם מֵעַד . עֲתָא הָאֲנַחְתָּא אֲזִינְהִי מְדַלְלָא  
 אֲזִינְהִי . מָן עֲבָדָא לְאֲזִינְהִי לְמַן עֲבָדָא דְּפִינְדָא דְּהַבְרִינְא  
 הָאֲזִינְהִי מִתְּהִיא בְּדִינָא <sup>35</sup> אֲזִינְהִי מִתְּהִיא <sup>35</sup> אֲזִינְהִי מִתְּהִיא  
 הָאֲזִינְהִי בְּדִינָא . מִתְּהִיא כִּלְלָא מִתְּהִיא מִתְּהִיא : מִתְּהִיא  
 הָאֲזִינְהִי לְמַן פִּסְתִּינְהִי הַבְּרִינְא אֲזִינְהִי מִתְּהִיא מִתְּהִיא .  
 מִתְּהִיא הַבְּרִינְא מִתְּהִיא מִתְּהִיא מִתְּהִיא בְּדִינָא . מִתְּהִיא  
 מִתְּהִיא בְּדִינָא הַבְּרִינְהִיא מִתְּהִיא . מִתְּהִיא אֲזִינְהִי מִתְּהִיא  
 הַבְּרִינְהִיא בְּדִינָא . מִתְּהִיא מִתְּהִיא הַבְּרִינְהִיא אֲזִינְהִי מִתְּהִיא  
 אֲזִינְהִי . מִתְּהִיא הָאֲזִינְהִי מִתְּהִיא הַבְּרִינְהִיא . מִתְּהִיא  
 הַבְּרִינְהִיא הַבְּרִינְהִיא אֲזִינְהִי .

113b

מִתְּהִיא נִתְּמַחַת אֲלֵהֶם . עֲתָא הָאֲנַחְתָּא נִתְּמַחַת מְדַלְלָא  
 אֲזִינְהִי מִתְּהִיא . מִתְּהִיא הָאֲזִינְהִי מִתְּהִיא מִתְּהִיא .

אֲזִינְהִי נִתְּמַחַת אֲלֵהֶם מֵעַד . עֲתָא הָאֲנַחְתָּא אֲזִינְהִי מִתְּהִיא .  
 מִתְּהִיא אֲזִינְהִי מִתְּהִיא . מִתְּהִיא מִתְּהִיא הַבְּרִינְהִיא אֲזִינְהִי מִתְּהִיא  
 מִתְּהִיא . מִתְּהִיא מִתְּהִיא מִתְּהִיא מִתְּהִיא מִתְּהִיא . מִתְּהִיא  
 מִתְּהִיא מִתְּהִיא מִתְּהִיא מִתְּהִיא מִתְּהִיא . מִתְּהִיא

מִתְּהִיא נִתְּמַחַת אֲלֵהֶם . עֲתָא הָאֲנַחְתָּא מִתְּהִיא מִתְּהִיא מִתְּהִיא  
 אֲזִינְהִי . מִתְּהִיא מִתְּהִיא מִתְּהִיא מִתְּהִיא . מִתְּהִיא מִתְּהִיא .

35-35 Supral. A.

## TRANSLATION

We now, with God's help, write the index (*lit. codex*) which shows the dominical and martyrs' feasts, and the memorial of the saints for the whole course of the year (in) the arrangement of Mar Jacob of Edessa (6).

First, OCTOBER (7). (+ The new year of the Syrians, B = S). 31 days. Hours of day (light):  $10\frac{1}{2}$ ; of night:  $13\frac{1}{2}$ .

7th: The crowning of Mar Sergius and Bacchus (8). 15th: Mart Shamuni and her seven children, and Eleazar their teacher (9). †And Mar Asya the ascetic (10), and Mar I saiah of Aleppo (11) (†om B). 20th: Mar Daniel (12) and Joel (13), prophets.

NOVEMBER. 30 days. Hours of day (light):  $9\frac{1}{2}$ ; of night:  $14\frac{1}{2}$ .

1st: Mar Iohannan Busnaya (14), †and Mar Cosmas and Damian (15), and Mar Daniel his disciple (16), and Mar Abay the Persian general, the

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(6) The title is almost identical with that of S.

(7) So VI-XII, S; II-V begin with December.

(8) So regularly in the other calendars.

(9) The only date known to the other calendars is August 1st, where Eleazar is described as **ܠܗܘܘܘܠܐ** in VI, IX, X, XI and S (**ܠܗܘܘܘܠܐ** in IV, XII).

(10) Occurs in IV, VI, VII, X, XII, S; the adjective is found only in VI A and XII.

(11) Occurs in VI, VII, VIII, X, XII and S.

(12) A Daniel occurs here only in S, where he is specified as 'e coenobio Habsusiatha' (near Mosul), by whom the present Daniel is probably meant (cf. title Mar; the seyame on **ܕܢܢܐ** will then be a scribal error). Daniel the prophet in fact occurs in S on October 22nd: Peeters (p. 135) sees this, and other juxtapositions of homonyms as originating in doublets. In the other calendars Daniel the prophet is allocated to various other dates.

(13) Joel is found on this date only in VI. In XI, S he appears on the previous day (19th); this corresponds to the Byzantine calendar.

(14) Not mentioned in the other calendars, nor, indeed, as far as I have been able to ascertain, in any other source.

(15) On this date only in VI, IX, XI and S.

(16) Only in VI, where **ܕܢܢܐ ܕܡܪ ܐܘܘܘܘܨܐ** 'of Mar Awgen' is added. The hanging suffix in A suggests that these two words once belonged here too, but have dropped out.

master of Mar Abay (17) (Γ *om* B). 15th: Mar Abraham (18), Γand the confessors of Edessa, Shamuna, Gurya and Habbib (19) (Γ *om* B.) Γ21st: The Theotokos, when her parents brought her into the temple (20) (Γ *mg* A; *om* B). 22nd: Mar Zayna Γand his sister Sarah (21) (Γ *om* B; the whole entry is in the margin in A). Γ27th: Mar Jacob Intercisus (22), and Abba Isaiah the Egyptian (23) (30th: Andrew and Mar Jacob Intercisus, B). Γ29th: Mar Jacob, the teacher of Batnan of Serugh (24) (*om* B).

DECEMBER. 31 days. (+ at its beginning, the fast of the Nativity, B). Hours of day(light): 9; of night: 15.

4th: Mart (The martyrs, B) Barbara and Juliana (25), Γand Abba John the solitary (26) (Γ *om* B). 10th: Mar Behnam Γand Sarah his sister and his 40 companions (27) (Γ *om* B). 25th: The birth of our Lord in the flesh (28). 26th: The praises of Mary, the Theotokos (29). 27th: The slaughter of the children (30).

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(17) Only is S (wording identical). An Abay, whom Peeters considered to be identical with the present Abay, occurs on October 1st in VI, XI, XII and S.

(18) It is not possible to identify this Abraham more precisely, and no Abraham features on this day in any of the other calendars.

(19) Regularly found (but not in II, IX).

(20) Only in VI, IX, XI, XII<sup>mg</sup> and S. The wording is identical with that of VI.

(21) These 7th century martyrs are quite unknown to the other calendars. The available information about them is collected by FIEY in *Assyrie chrétienne*, II, pp. 451-3, 613-5. Their cult seems to have confined to the east, in the area of the maphrianate, and there were churches dedicated to Mar Zayna at Mosul (FIEY, *Mossoul chrétienne*, Beyrouth 1959, p. 19) and Qaraqosh (*Idem*, *Assyrie chrétienne*, II, p. 453; cf. also Mingana syr. 478, f. 127-8 = *Catalogue*, I, col. 860 f). If B. Daida is really Qaraqosh/B. Khudaida (see p. 1), then the presence of this entry would be readily explicable.

(22) Features in most of the calendars on this day.

(23) Only in VI, VIII, X.

(24) Features in most of the calendars on this day.

(25) Features in most of the calendars on this day.

(26) Only in VI and XI.

(27) In VI-VII, X-XII S. (Sarah is included only in VI and XII).

(28) For the wording cf. V (fuller), VI (VII, X, XI).

(29) For the wording cf. VI (VII, IX, X, XI); on the feast see especially P. HINDO, *Disciplina Antiochena Antica: Siri*, IV (= *Fonti*, II, iv), Rome 1943, p. 115 f.

(30) So in all the calendars except II and III which place it on the 29th.





of all (other) feasts (40). First Saturday < of Lent > (41): Mar Theodoros and Mar Ephrem. 9th: 40 Martyrs of Sebaste. 25th: Annunciation of the Theotokos.

APRIL. 30 days. Hours of day(light):  $13\frac{1}{2}$ ; of night:  $10\frac{1}{2}$ .  
23rd and 24th: Mar George the martyr (42).

MAY. 31 days. Hours of day(light):  $14\frac{1}{2}$ ; of night:  $9\frac{1}{2}$ .  
15th: The Theotokos Mary of the ears of corn (43). 40 days after the Resurrection: the Ascension of our Lord. Thursday before Pentecost: Mar Barṣoma (44). Friday after Pentecost: the Friday of the Apostles' gold (45).

JUNE. 30 days. Hours of day(light): 15; of night: 9.  
29th: Peter and Paul. 30th: The Apostles (46).

JULY. 31 days. Hours of day(light):  $14\frac{1}{2}$ ; of night:  $9\frac{1}{2}$ .  
3rd: Mar Thomas the apostle. 4th: Abba K'RS (47). 15th: Andrew the apostle (48), and Mar Cyriacus the martyr, and his mother Julitta; and Mar Abḥay, bishop of Nicaea (49). 24th: Mar Mattai on the

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(40) S also mentions the possibility of the 25th coinciding with Good Friday, and simply says **ܩܘܪܒܢܐ** 'we celebrate (it all the same)'. Peeters (p. 177, note 1) suggested that a date to which it was to be transferred had fallen out; the explanation in A, however, shows that no transfer was envisaged at all.

(41) 'of the fast' has dropped out; cf. the other calendars.

(42) The extension to the 24th is not found in any of the other calendars.

(43) Found in all but II and VIII. Cp HINDO, *op. cit.*, p. 121 f.

(44) In all but II, VI, VIII, XI, XII. Specified as the Thursday after Ascension in IV, V, VII, X.

(45) Mentioned only in III, IV, VII, X, S.

(46) In II-IV they are included on the 29th.

(47) The identify of this saint is uncertain and he does not feature in any of the other calendars. Perhaps the Abbot Kārās, who is the subject of a Carshuni life in Mingana syr. 177, ff. 105-32, is meant. It is worth mentioning that the name was still known in Qaraqosh in the middle of the 18th century, cf. FIEY, *Assyrie chrétienne*, II, pp. 445, 453; Mingana syr. 478, ff. 127-8 (*Catalogue*, I, cols 860-1).

(48) Appears here only in VI, VII, IX, X, S.

(49) All three are regularly found.

mountain of Alfef (50). 25th: Mar Zacchaeus (51), and saint Eupraxia and Olympias (52).

AUGUST, or ṬBK (53). 31 days. Hours of day(light):  $13\frac{1}{2}$ ; of night:  $10\frac{1}{2}$ .

6th: The feast of Tabernacles. 15th: The departure of the Theotokos Mary; and Mar Theodote (54), bishop of Amid. 29th: The beheading of John the Baptist (55). 31st: The Theotokos — when her parents girded her loins (56).

SEPTEMBER. 30 days. Hours of day(light): 12; of night: 12.

1st: Mar Malchus of Clysma (57), and Mar Euthalius of Mosul, his disciple (58). 8th: Birth of the Theotokos Mary (59), and her parents Joachim and Anna (60); and Theodote of Amid (61). 14th: Finding of the saving Cross; and death of Mar John Chrysostom (62). 18th: Mar Mattai (63), and Mar Jacob the Recluse of Egypt (64). 26th: Mar John the apostle and evangelist, son of Zebedee (65).

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(50) Only in VI, VIII, X (in the last two, specified as 'of Mosul').

(51) Found only in S.

(52) The manuscript has 'LWMY', a corruption of 'LWMPYD'. Found only in VI and XI. The entry is borrowed from the Melkite (Byzantine) calendar.

(53) = Kurdish *tebâh*, 'August'.

(54) Only in S (although VI inserts him on the 16th). Compare Peeter's note 10, p. 191.

(55) Thus in III, VI, VIII, X-XII, S. According to IX this is the Greek date.

(56) Another Byzantine intrusion, found only in VI, XI and S (30th), although mentioned by IX as being celebrated by the Greeks.

(57) Only in VI, VII, XII and S.

(58) Only in VI.

(59) There is some hesitation over the date (7th in IX, 9th in XI).

(60) Only in VI, IX, XII and S (in XI on the 9th).

(61) Only in S.

(62) Only in VI, XI and S on this date.

(63) Only in VII<sup>m</sup>g and S ('the solitary'). Matthew the solitary occurs in X on a different date, October 9th.

(64) Found in VI, VII, X, XII and S.

(65) Only in VI, XI and S. Another Byzantine intrusion.

A has 63 entries, of which 50 (not always the same) are found in VI and S. Next in order of agreement come X(41), VII(40), XI(36), XII(34), IX(33) and VIII(32). If one takes the rarely attested entries the same affinities are highlighted:

(a) *Agreement with one :*

S : Daniel (20 Oct), Abay (1 Nov), Zacchaeus (25 Jul), Theodote of Amid (15 Aug and 8 Sep).

VI : Daniel (1 Nov), Euthalius (1 Sep).

(b) *Agreement with two :*

VI XI : John the Solitary (4 Dec), Eupraxia and Olympias (25 Jul), Girding of Theotokos (31 Aug).

VII S : Mattai (18 Sep).

(c) *Agreement with three :*

VI VIII X : Isaiah the Egyptian (27 Nov), Mattai of Alfef (24 Jul).

VI XI S : John Chrysostom (14 Sep), John the Apostle (16 Sep).

(d) *Agreement with four :*

VI IX XI S : Cosmas and Damian (1 Nov), Theotokos (21 Nov; also XII<sup>ms</sup>).

VI VII XII S : Malke (1 Sep).

VI IX XII S : Joachim and Anna (8 Sep).

Only five entries are without parallel: Shamuni and Eleazar (15 Oct), John Busnaya (1 Nov), Abraham (15 Nov), Zayna and Sarah (22 Nov), and K'RS (4 Jul).

To be noted, too, are the several instances of identical phraseology in A and S (esp. title, 1 Nov, 1 Jan, 25 Mar).

The presence in A of a number of Byzantine intrusions that are common to VI and S (66) suggests that A's calendar was excerpted from a lost

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(66) Considerable Byzantine influence in these was noticed already by Peeters (p. 134) and Nau (p. 62).

calendar which had strong affinities with both VI and S, and that A can hardly itself have been a prototype for these two, much fuller, calendars.

Finally, a word should be said about the attribution. This attribution to Jacob of Edessa is found only in the identical superscriptions of AB and S, and Peeters (*art. cit.*, p. 129) supposed that a calendar arranged by Jacob had served as a basis for Rabban Šliba's recension. Nau, however, in the prefatory note to his edition of Borg. syr. 124 (*op. cit.*, p. 92) rightly pointed out that this calendar had very few points of contact with the group of calendars originating from Qenneshre (Nau's II-IV), which were much more likely to have had some real connection with Jacob of Edessa, since he had close ties with that monastery.

The calendar is also to be found, incomplete (October - April), in Cambridge Add. 2014, ff. 60b-61b (18th century). Apart from some corruptions the text is very close to that of A.

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