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94.

Bibliogr.

1. Prière — église catholique. 2. Eglise maronite — Prières et dévotions.
3. Catholic Church — Maronite rite — Prayers and devotions. 4. Prayer
— Catholic Church.

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AN EARLY MARONITE TEXT ON PRAYER

PAR
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INTRODUCTION

The short text published below is of interest for a number of different reasons, in particular:

- It is very likely that the manuscript in which it occurs is of Maronite origin; if the text is also (as would seem likely) of Maronite provenance then it will represent one of the few early Maronite works written in Syriac (it is likely to date from the late sixth or the seventh century).

- The anonymous author quotes three Greek and one Syriac writer: Basil, Gregory of Nyssa and Jacob of Serugh are introduced by name, but no indication is given that section 16 is a quotation from Evagrius' *Admonition on Prayer*, published by Frankenberg. The author's silence may well be deliberate, seeing that Evagrius' writings were officially condemned at the Fifth Council, in Constantinople (553). The extensive quotation from Jacob of Serugh is also of interest, for two reasons: first, it shows that from an early date Jacob's writings were appreciated in Maronite circles despite the fact that Jacob evidently disapproved of all dyophysite christology (and hence the Council of Chalcedon)¹; secondly, because the extract is from a homily which is poorly attested in the manuscript tradition and the opening lines of the quotation in fact fill in part of a lacuna in Bedjan's edition of Jacob's Homilies.

1) The old controversy concerning Jacob's attitude to the Council of Chalcedon and its Definition may be said to be concluded; see T. JANSMA, *Encore le credo de Jacques de Saroug*, in *L'Orient Syrien* 10 (1965), pp. 75-88, 193-236, 331-70, 475-510.

- The text comes at the beginning of a series of 18 pieces on various aspects of the spiritual life; these certainly deserve publishing as a whole, but until this is done, the present text can serve as a sample of the whole.

The manuscript

The text is preserved in a single manuscript, British Library Add. 14535, fol. 22a - 24a, written in a ninth-century serto hand. As mentioned above, it stands as the first of 'kephalaia', covering folios 20a - 45a; these have the uninformative title *turgāmā d-martyānūtā*, 'Homily (sic) of admonition', while at the end (f.45a) we find *šlem turgāmā d-qepalā'ē*, 'ended is the homily (consisting) of kephalaia'. Our text follows an initial prayer and an introductory section (*šuray turgāmā d-qepalā'ē*), in which the author addresses those who have assembled and tells them that 'we do not want to recount your sins, but to give you beneficial advice' (there follows a brief exposition of the Beatitudes). Unfortunately there seems to be no further indication of the occasion for this gathering.

The first (acephalous) work in the manuscript is a florilegium which includes sections aimed against the doctrine of the two wills (ff.1a-7b) and the two energies (ff.8a-12b) in Christ; a note by the compiler states as follows (f.12b)

Following this patristic opinion we understand one energy (*or* operation) for Christ. That we should call 'two operations' the properties of the (two) natures and the things performed in them (sc. the natures), as has pleased some - we have not found that the holy fathers employed such a usage, and likewise it does not seem to us to be correct and appropriate to the truth.

Although Wright in his *Catalogue*² described this florilegium as 'a treatise against the Nestorians compiled by a Monophysite', it is quite clear from the contents of the florilegium that it belongs to the dyothelete/monothelete controversy, and that both the author and his opponents (in these particular sections) are Chalcedonian in their christology. From this monothelete florilegium the following texts have so far been published:

2) *Catalogue*, n° DCCXCVIII (pp.796-9). WRIGHT was followed by GUILLAUMONT (see below) on this point.

- The dialogue between a 'Nestorian' and an 'Orthodox', held before the Emperor Justinian (ff.16b-20a), published by A.Guillaumont, 'Justinien et l'église de Perse', *Dumbarton Oaks Papers* 23/24 (1969/70), pp.41-66.

- The excerpts from sixth-century Greek writers, many of which are not preserved elsewhere; published in my 'A monothelete florilegium in Syriac', in C.Laga, J.A. Munitiz and L. van Rompay (edd.), *After Chalcedon: Studies in Theology and Church History offered to Professor A. van Roey* (Orientalia Lovaniensia Analecta 18, 1985), pp.35-45.

The presence of this florilegium thus indicates that Add.14535 belongs to the small number of Syriac manuscripts which are specifically of anti-dyothelete - and hence, as I have argued elsewhere³, of Maronite - provenance. Although of course the Maronite origin of the florilegium does not necessarily mean that all the other pieces in Add.14535 are also of Maronite provenance, this is in fact inherently likely to be the case with the homilies from which our text on prayer is taken: since our text quotes Jacob of Serugh it has a *terminus post quem* of 521 (Jacob's death), and so must belong to a period when *odium theologicum* was rife; at such a time any borrowing of recently written texts by one community from another is not very likely to have occurred, even in the case of non-controversial texts. The quotation from Jacob is admittedly an exception, but if the short treatise as a whole were of Syrian Orthodox provenance, there would have been no reason to suppress Evagrius' name⁴, whereas this is readily explicable if the treatise is of Chalcedonian origin, in view of Evagrius' condemnation in 553.

There is thus a strong likelihood that our text on prayer, and the other texts to which it belongs, represents a work of Maronite provenance. The precise date of the text cannot be established with certainty, though it clearly falls between the second half of the sixth century and the ninth century (the date to which Wright ascribed the manuscript). General style would suggest a date earlier, rather than later, within this timespan, and provisionally one

3) In my *An early Syriac Life of Maximus the Confessor*, in *Analecta Bollandiana* 91 (1973), pp.332-45, and *A Syriac fragment on the Sixth Council*, in *Oriens Christianus* 57 (1973), pp.67-71 (both reprinted in my *Syriac Perspectives on Late Antiquity* (London, 1984), chapters XII and XIII); see also J. GRIBOMONT, *Documents sur les origines de l'église Maronite*, in *Parole de l'Orient* 5 (1974), pp.95-132.

4) The author's usual practice is to name his sources.

might suggest late sixth or seventh century. Study of the other homilies in the collection may in due course shed some further light on this matter.

Synopsis

1 Exhortation. 2 What is prayer? 3-6 Short definitions. 7 On prayer facing East, with quotation from Basil, *On the Holy Spirit*. 8-13 Teachings on prayer: 8 Christ (Luke 18:1, Matt.6:6); 9 James (James 5:16 and unidentified); 10 Paul (Eph.6:18, 5:19, Col.4:2 + Eph.6:18 + Phil.4:6); 11-12 Gregory of Nyssa, *On the Lord's Prayer*; 13 Jacob of Serugh, *Homily on Nebuchadnezzar's Dream*. 14-15 Exhortation, with analogy from military life. 16 How to pray (taken from Evagrius, *Admonition on Prayer*). 17-18 Final exhortation.

Edition

Add. 14535, ff. 22a - 24a.

מלאכה הילך ילמדה
 1 ילמדה הילך מהמלאכה מה לה מהפולק חסב:
 מה המלאכה צדקה הילך אלה. אבא המה מה
 חלו לה מה חנה. מה הילמדה בילמדה בעת
 האחרונה אבא. מה ילך ילך ילמדה הילך
 לבא הילך מהמלאכה מהמלאכה. מלאכה אבא
 בילמדה אלה אבא אבא.
 2 הילך מהילך אבא ילמדה. הילך אבא
 במלאכה: מהילך מה לילמדה מהילך הילמדה
 חנה: מהילך מה לה לה הילמדה: הילמדה מהילך
 מהילך מהילמדה במלאכה. והילך לה הילמדה מהילך
 מהילך מהילמדה אבא:
 3 אבא מהילך מהילך אבא ילמדה. הילך הילך
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 הילמדה. אבא מהילך הילך אבא:
 4 במלאכה הילך אבא. אבא הילך הילמדה
 מהילך מהילמדה:

5 אשעוהא חטב עבתי אלתא: בעתא שפאק
הלא הן הןבואה:

6 אשהלא הן אלתא: סבל פבואה השלו אל
האשעב:

7 מלא חטב הן פמא הילתא לחטב חבתי:
חלו ל פריא בשלש: בכאחזא הלא חטב
פריא פו אהז: מלא חטב חטב אשעב עווא
המא לחטב פמא הילתא: אשעב הלחטב
הפריא שפא חטב: הןהוא נחטב לאחז
פריא: חטב האשעב חבתי פמא חטב חטב
חבוא הלא חטב חטב חטב חטב חטב:
חבוא אשעב פריא: חטב האשעב אשעב
לחטב:

8 האשעב הן חטב חטב חטב חטב חטב
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וְיִשְׁמַע בְּהִנֵּה הַקְּלוֹמָהּ מֵאִן אֵלֶּה בְּרוּךְ יְיָ
 מִגְּלוּל בְּרוּךְ לֵא דִּפְרָחָהּ. מִלֵּא פִּימָהּ יִשְׁמַע בְּרוּךְ
 לֵא דִּפְרָחָהּ. שֶׁהִיא הִתְעַלְמָה מִלֵּא פִּימָהּ
 לֵא דִּפְרָחָהּ. אֵלֶּה כִּי אֵמַר אֵלֶּה יִשְׁמַע בְּרוּךְ
 הַבְּרוּךְ: זֶה בְּאִמְרוֹת הַקְּלוֹמָהּ לְבִבְרָא. סֵלָה
 אֲשֶׁר לִמְעַל הַלְּבָבוֹת: הַבְּרוּךְ תְּלֵא אֵלֶּה
 לֵא דִּפְרָחָהּ הַבְּרוּךְ: הַבְּרוּךְ כִּי כִלְמָה הַלְּבָבוֹת. סֵלָה
 מִתְּמָה וְיִשְׁמַע זֶה הַבְּרוּךְ: מִלֵּא פִּימָהּ מִשׁוֹךְ יִשְׁמַע
 אֵלֶּה הַבְּרוּךְ. הַבְּרוּךְ הַזֶּה הַסֵּאק לְמִשְׁלֵךְ בְּרוּךְ.
 הַבְּרוּךְ אֵלֶּה הַבְּרוּךְ לְמִשְׁלֵךְ בְּרוּךְ יִשְׁמַע. סֵלָה
 פְּרָחָהּ הַבְּרוּךְ אֵלֶּה יִשְׁמַע הַבְּרוּךְ הַבְּרוּךְ.
 17 הַבְּרוּךְ אֲחֵרִיךְ לְמִשְׁלֵךְ אֲסִבֵּל הַבְּרוּךְ מִשְׁמִינֵשׁ
 בְּאִמְרוֹת הַבְּרוּךְ אֲחֵרִיךְ. בְּרוּךְ הַלְּבָבוֹת הַבְּרוּךְ
 אֲשֶׁר יִשְׁמַע:
 18 כִּי הַבְּרוּךְ הַבְּרוּךְ יִשְׁמַע מִלֵּא פִּימָהּ: מִשְׁמִינֵשׁ
 מִלֵּא פִּימָהּ לְפִי: הַבְּרוּךְ אֲשֶׁר לֵא אֲבִיךְ הַבְּרוּךְ
 אֵלֶּה בְּשֵׁם אֲלֵהָ. הַבְּרוּךְ אֵלֶּה לֵא מִלֵּא פִּימָהּ
 יִשְׁמַע סֵלָה בְּרוּךְ.

Translation

A CHAPTER ON PRAYER

1. We should pray in faith, without letting our minds be in doubt or be lacking in a firm trust in our God. This is what our Lord himself teaches us when he says 'All that you shall ask in prayer in my name, having faith, you shall receive'. Potent indeed is the prayer which is offered from a pure heart in faith. For this reason we should persevere in prayer, my brethren, and not weary of it.

2. What, then, is prayer? And what is petition? And why do we stand up in prayer facing east? And how should we pray? And what advantage do we get from prayer and petition? All this we must set out before you.

3. We define prayer, then, as the means of escape from misfortunes, the

delivery from all that can cause hurt, the key to the gates of heaven, converse and encounter with God.

4. Petition is a request for the things that are lacking from what is requisite.

5. Supplication, then, my beloved, is a profound form of the same thing.

6. Thanksgiving is the expression of gratitude for what has been given.

7. Why is it that we take our stand in prayer facing East? The holy Basil teaches us in his treatise on the Holy Spirit: 'So this is the reason why our gaze is directed eastwards when we stand in prayer: it is so that our eyes may gaze in the direction of Paradise, and in this way we may seek for our original abode which we lost when our forefather Adam transgressed the commandment. Few people are aware of this, for it corresponds to what is written «Paradise is in the east, and its planter is God»'.

8. How should we pray? Our Lord instructs as follows: 'Pray, and do not grow weary'. And, wanting to instruct us in what manner we should pray, he said, 'But as for you, when you are going to pray, enter your chamber and shut your door on yourself; then pray to your Father who is hidden, and your Father who sees you hiddenly will reward you openly'.

9. The blessed apostle James says 'How great is the potency of the prayer which the just person prays'; and again 'The prayer of many people possesses potency'.

10. The blessed Paul also teaches as follows, 'Pray at all times'; and again, 'Exercise yourselves with psalms and songs of praise, and sing to God in your hearts the odes of the Holy Spirit'. He also said, 'Be constant in prayer; let your requests be made known before God with all kinds of prayers and petitions'.

11. The holy Gregory, the brother of Basil the Great, also teaches us as follows in his Exposition of the Lord's Prayer: 'If prayer takes place prior to taking care of (one's) affairs, then sin is unable to find any entrance into the soul'. 'The same is the case if someone is going on a journey, or is going off in war, or is going to get married': 'if he does everything accompanied by prayer, then his course will go well'.

12. 'From the fact of our praying it so happens to us that we are with God; and whoever is with God is well away from the Adversary. Prayer thus

preserves chastity, it beats down anger, it drowns pride, it gets rid of resentment, it destroys envy, it causes evil to vanish, it reforms wicked ways'. 'Prayer is the seal of virginity, the firm basis of marriage, the armour of those who travel, the protection of those who are asleep, the source of confidence for those who are awake'. In brief, 'prayer is talking to, and encountering, God'.

13. The blessed teacher Mar Jacob says:

'Prayer reveals the profundities of the Divine,
by it one enters to behold the mystery of hidden things.

It is the key able to open all doors;
from it one can clearly espy what is hidden,

- (5) by it the soul can approach to speak with God,
it raises up the mind so that it reaches the Majesty.

It is easy for prayer to learn the mysteries of the Divinity,
for it can go in and out unhindered by the (angelic) powers:
no angel is as swift-winged as prayer,

- (10) nor do the seraphim fly up with it as it is sent on its way;
it whispers its words in the ears of the Lord, without any intermediary,
in the heart it murmurs, but God hears it in his exalted place.
Where it ascends, not even the Watchers have ever reached,
for it is capable of approaching the very Divinity.

- (15) The seraph hides its face from the divine Being with its wings,
but prayer stands there unveiled before the Majesty:
nothing at all stands in the way between it and the Lord,
for it converses with him and he hears it gladly.

- The Watchers tremble and the heavenly hosts in their modesty are held back,
(20) where as prayer goes in and relates its affairs before God.
The cherubim are harnessed and cannot see him whom they bear,
but prayer goes up and speaks with him lovingly.

In its love prayer speedily attains to the exalted place,
in its love prayer advances to be raised up above the heavenly orders.

- (25) The cherub is afraid to raise its eyes to the Majesty,
being harnessed in its modesty with the pure yoke of flame.
The ranks of fire do not approach the Hidden One,
whereas prayer has authority to speak with him.

Outside there (stay) the legions, ranks, thousands, and the Children of Light,

- (30) but prayer enters closer in than they and speaks unashamed;
 above the myriads of heavenly hosts
 does it pass in flight, unhindered amidst their ranks.
 As though to a close relation prayer reveals its secret to the Lord of the
 Watchers,
 asking of him what is appropriate in all sorts of activities.
- (35) Prayer does not bend down to the angels to speak with them,
 for it asks God himself, and he bids the angels attend to its affairs’.

14. For this reason, seeing that such advantage comes to us from prayer, these being the kinds of fruit we can gather from it, we urge you, beloved brethren, let us be eager to perform it with constancy and without any slackening, as we meditate and occupy ourselves with it continually, day and night. When we arise from our beds let our mouths not utter anything else before we have given praise and thanks to God. Just as buildings which are constructed with dressed beams do not collapse all of a sudden, even if fierce gales buffet against them, so it is with us: provided we gird our way of life and our actions with prayers all the days of our lives, we will not suddenly fall.

15. We can observe how soldiers have their swords, shields and cuirasses hung up at the ready in their own homes, thus indicating their profession. In our case God has provided us with an armour not forged from gold, silver, iron or bronze, but deriving from a good disposition and a firm faith. So hang up this armour on the walls of your house, over your bed, and over your table; and when you are leaving home, make the sign of the cross on your forehead and give mental thanks to God; then, clothed in this armour, you can walk out in the street with a firm trust in God and with thankfulness of heart. And when you get back home, draw close to the presence of your Lord many times over in prayer. When you are about to eat and to drink, do not break bread or drink a cup of anything without first signing it with the cross and hallowing it with prayer. And when you have had sufficient, give praise and thanks to him whose good things you have enjoyed.

16. At the time ‘when you stand’ before your Lord ‘in prayer, do not start off in a languid fashion, otherwise you will perform your entire prayer in a lax and lazy way. Rather, when you stand (in prayer) sign yourself with the cross, collect your thoughts together and prepare yourself in readiness; concentrate on him to whom you are praying’, and take care that your thought does not

depart from him until your prayer has reached its conclusion. 'At the very beginning of your prayer compel yourself so that your tears flow' and your mind is filled with 'suffering': in this way 'your whole prayer will prove advantageous. For any prayer in which reflection on God and mental contemplation is not mingled is a mere weariness of the flesh'. 'Take care that your mind does not wander off during the time of prayer as it thinks about empty matters: in that case, instead of arousing the Judge to reconciliation, you will stir him to anger, seeing he has been insulted by you. You are full of fear before the world's judges, but in God's presence you show contempt: if someone is not aware of where he is standing and what he is saying, how can he suppose that he is offering up prayer?' No, 'arouse yourself' and concentrate your mind at the time when you stand in prayer: 'your Lord is speaking with you, so do not wander off; his chosen angels surround you, so do not be perturbed; ranks of demons are standing in front of you, so do not slacken'. Rather, take refuge in trust in your Lord and 'start off on the road of prayer confidently, turning aside neither to the right nor to the left; then all of a sudden you will arrive at the place of tranquillity which is exempt from any element of fear, and the offering of your prayer will be accepted, as was Abel's, your mind being attentive and aware; whereas' the Adversary 'who opposes you is put to shame, for he becomes fearful of you during your time of prayer, seeing that the words of your mouth correspond to the will of God'.

17. From prayer you will gain the benefit of protection, so that you can travel along the road of God's righteousness without danger, until you can recline in the haven of rest.

18. Being aware of all this, my beloved, we urge and advise you that we should not pray as if it was some ordinary thing, but when we pray we should do so with divine love, for without love prayers and supplications are not acceptable to God.

Commentary

1. *All that you shall ask...*: Matt. 21:22, Peshitta; the wording of the quotation, with the addition of 'in my name', has been influenced by John 15:16 (compare 14:14; 16:23, 24, 26).

3. *Key*: compare line 3 of the passage quoted from Jacob of Serugh in **13**.

Converse and encounter with God: thus Gregory of Nyssa, at the end of the passage quoted in **12**.

7. *Basil...: On the Holy Spirit*, ch. 27 (= P.G. 32, 191c - 192a), quoted from the fifth-century expanded translation preserved in British Library Add. 14542 (the quotation corresponds to f.77b) and, in fragmentary form, in Add.14543 and 17143. The quotation agrees word for word with Add.14542, apart from two places: (1) for the phrase 'which we lost when our forefather Adam transgressed the commandment', Add.14542 has 'which we lost of our own accord (?- Syriac *mennan*)⁵ in our forefather' (the Greek has nothing corresponding); and (2) instead of 'aware of this', Add.14542 has 'aware that this is the reason for our standing (thus)'.

Written: Gen. 2:8 (not an exact quotation).

8. *Pray and do not grow weary: Luke 18:1* (the third person plural has been altered to the second).

But as for you...: Matt. 6:6. This passage is already regarded as a central text on prayer by Aphrahat, *Dem.* IV,10, and Ephrem, *Hymns on Faith* XX, stanza 6 (both authors identify the 'chamber' as the heart). The quotation here follows the Peshitta except for two features, both of which represent traces of the Old Syriac text of the Gospels: (1) *b-appayk* is absent from Peshitta (and Sinaiticus), but present in the Curetonianus; (2) *hu* is absent from Peshitta (and Curetonianus), but present in the Sinaiticus. It should be noted that the two Old Syriac manuscripts have some further distinctive features, absent both from Peshitta and our quotation (notably the absence of *b-gelyā* at the end).

9. *James...: James 5:16* Peshitta.

The prayer of many...: The quotation is not from James, and its source remains unidentified. N° 5 of the Necrosima attributed to Ephrem also quotes it, but in a slightly different form. Possibly the basis is Ignatius, Eph.5:2 εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχῆ τοσαύτην ἰσχὺν ἔχει, πόσῳ μᾶλλον ἢ τε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας. One might compare Martyrius, Book of Perfection IV,4.21, where James 5:16 is quoted with an addition which has similarities both with Ignatius, Eph.5:2 and our quotation here; this reads: 'great is the power of the prayer which the just man prays (James 5:16); the (power) of one is great, how much more is that of many'.

5) The sense might alternatively be 'to our disadvantage'.

10. Pray at all times: Eph. 6:18.

Exercise yourselves....: Eph. 5:19, with three variations from the Peshitta:

w-mallel(w) ‘am napškōn	Pe.] darreš(w) napšātkōn ⁶
d-rūhā	Pe.] + d-quḏšā
b-lebbawātkōn l-māryā	Pe.] l-allāhā b-lebbawātkōn

Be constant....: Col. 4:2 + Eph. 6:18 + Phil. 4:6.

11. Exposition of the Lord’s Prayer: Gregory of Nyssa, *P.G.*44, 1121D-1124D, quoted (with some omissions) from the Syriac translation preserved in British Library Add. 14550 (the quotation corresponds to f.2b)⁷.

13. Mar Jacob: the quotation is taken from Jacob of Serugh, Homily 123, on Nebuchadnezzar’s Dream (ed. Bedjan, IV, pp.493-4). Bedjan’s edition is based on the only two surviving manuscripts, both fragmentary (British Library, Add. 14590 and 17161)⁸; the beginning of the quotation (line 1 - middle of line 8) partly fills in a lacuna in the printed text (the end of line 8 corresponds to the beginning of the acephalous text in Add. 14590). There are a number of small variations from Bedjan’s text, of which three are worth indicating here (Bedjan’s text is given to the left of the square bracket, the quotation in our text to the right):

line 16 = Bedjan p.493, line 20 w-‘ā’lā ‘and enters’] w-qāymā ‘and stands’;

line 24 = Bedjan p.494, line 7 b-ḥuṣpāh ‘in its impudence’] b-ḥubbāh ‘in its love’;

line 29 = Bedjan p. 494, line 12 da-bnay ‘of the children’] wa-bnay ‘and the children’.

Of these Bedjan’s text is definitely superior for the second and third; in line 24 Jacob of Serugh is clearly reflecting Ephrem, *Hymns on Faith* V,5, ‘the

6) ‘Exercise yourselves’ goes against the Greek as well as the Peshitta; the phrase occurs (in the singular) at 1 Tim 4:7, translating γύμναζε δὲ σεαυτόν.

7) The same translation is to be found in the excerpts in Add.14601 (f.174a) and 14577 (f.29a); there is a lacuna at this point in Vat. syr. 106.

8) In his *Handschriftliche Überlieferung der Memre-Dichtung des Ja‘qōb von Serūg* (CSCO 345, *Subsidia* 40) II, p.209, A. VÖÖBUS mentions only Add.14590 as containing this homily.

impudence of our love is pleasing to You'⁹, but the anonymous author of our text has toned down the bold language.

16. The whole paragraph is derived almost verbatim from Evagrius' *Admonition on Prayer*, preserved only in Syriac¹⁰ (where some East Syrian manuscripts attribute it to Abraham of Nathpar), ed. W. Frankenberg, *Evagrius Ponticus* (Abhandlungen der kgl. Gesellschaft der Wissenschaften zu Göttingen, phil.-hist. Kl. NF XIII, 2; Berlin, 1912), p.560, lines 11-13, 14, 19-20, 29-31, 34-5; p.562, lines 8-11. It is interesting that in a number of variations from Frankenberg's text our manuscript agrees with British Library Or. 6714, f.89a-b, which transmits this work under the name of Abraham of Nathpar; this applies to the following cases (Frankenberg's text to the left of the square bracket, Add.14535 = Or. 6714 to the right):

Fr. p. 560,	line 12	rapyā'it w-naššīšā'it] om w-naššīšā'it
	line 13	w-et'a(h)d] w-et'attad
	line 14	tehwē] hāwyā
	line 29	da-slūtāk] da-ṣlūtā
p. 562,	line 8	-] w-lā teṣṭe l-yamīnā wal-semālā
	line 10	'al šīdē] 'law(hy)

There are, however, some cases where our text goes against both Frankenberg's edition and Or.6714, notably: (Add.14535 to right of square bracket):

p. 562,	line 8	tkīlā'it] lbībā'it
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9) For this passage see my *The Luminous Eye: the Spiritual World Vision of St Ephrem* (Rome, 1985), p.52.

10) An English translation of Evagrius' *Admonition on Prayer* will be found in my *The Syriac Fathers on Prayer* (Cistercian Studies Series, Kalamazoo; forthcoming). This collection of translations also includes Aphrahat, *Dem.* IV and Ephrem, *Hymns on Faith* XX (mentioned above, on 8), as well as the anonymous work published here.