SYRIAC MANUSCRIPTS

Ff. 55b-58b: A holy virgin:  الداخلية مصدقاً حيث يقال: التحية ... مصغرة

H

Ff. 59a-61b: Abbott Moses, the Indian, who was a robber: إما مصدقاً حيث يقال: الله يهديه...

I

Ff. 63b-95a: An 'Unitha' written in honour of St. Shamūnī and her sons (the Maccabees), by the priest Salība, son of the priest David, son of the priest Mikbāl, who took it from the account of the historian Josephus:

... دعاءً محضأاً ورساءً مجدبٍ مصدقاً سجدةً ونجدةً... إما مصدقاً حيث يقال: الله يهديه...

J

Ff. 95a-102b: Abbot Mark of Mount Tharmaka: إما مصدقاً محضأاً...

K

Ff. 102a-113b: The Apostles Matthew and Andrew, who converted the town the inhabitants of which were cannibals:

... دعاءً محضأاً ورساءً مجدبٍ مصدقاً...

L

Ff. 113b-117a: St. Paul the Simple.

M

Ff. 117a-139a: The holy Abbot Yāreth from the country of Baith 'Arābayē and the Arab town of Shiphē:

N

Ff. 139a-166b: St. Malkē: إما مصدقاً محضأاً...

O

Ff. 166b-181b: St. Christophorus, martyred under Dacius: إما مصدقاً محضأاً ورساءً مجدبٍ مصدقاً...

P

Ff. 183-187a: An anonymous letter to the inhabitants of Baith Nuhadra, dealing with a rebel called Kardwāya (كَارَدْبَاءُ).

Headed: إما مصدقاً محضأاً... ورساءً مجدبٍ مصدقاً...

The colophon on ff. 181b-182b informs us that the MS. was written May 20th, 1894, in the village of Tell-Kaiphe (تل كایفة), near Mosul, in the time of the (Chaldean) Patriarch Elijah, by the deacon Francis (فوائض), son of George, son of the deacon Francis, of the family of Baith-Mairē (بَيث مَرَى). It was written for the deacon Nimrod, son of the deacon Joseph, etc., of the family of Rassām of Mosul.

Mingana 86

118 × 99 mm. 274 leaves, from seventy to twenty lines to the page.

Mystical treatises as follows:

A

A few leaves have disappeared at the beginning, and the text begins abruptly. From
indications on ff. 4a and 8b, etc., I am inclined to believe that all the treatises extending from fol. 1 to fol. 90b are by the mystic Isaac of Nineveh.

The only headings found in the above leaves are (fol. 4a): بِسْمِ الْحَمْدُ لِللهِ رَحْمَةً وَبِكَرَبِ السَّمَٰئَاتِ وَالْأَرْضِ. بَلۡبِلَهُ إِلَّا وَهَٰذَا وَهُدُيَتۡهُ إِلَّا مَعَ مَعۡدِدَةٍ. (Begins: B)

Many additional lines are written on the narrow margins of several pages. Something seems to be missing between ff. 2-3, 3-4, 4-5, 12-13, 16-17, 19-20, 52-53. A long prayer begins on fol. 86b as follows: إِنَّهُ هُدیتۡهُ إِلَّا بِهِدِیةٍ حَوَلَتۡهَا.

F

Ff. 115b-116b: A treatise on the virtues without which no man can make any progress, attributed on the margins to Palladius (بِسْمِ الْحَمْدُ لِللهِ رَحْمَةً وَبِكَرَبِ السَّمَٰئَاتِ وَالْأَرْضِ). Begins (fol. 116a):

G

Ff. 116b-117a: The virtues which an old monk possessed.

H

Ff. 117a-119b: A treatise on mysticism, the red heading of which cannot be deciphered with safety.

I

Ff. 119b-138b: A long treatise on mysticism, often consisting of good sayings attributed to Mark the monk.

J

Ff. 138b-139b: A treatise (مَامَلَة), in prose, attributed to St. Ephrem.

K

Ff. 139b-154b: A long mystical treatise by Isaac of Nineveh.
M

Ff. 166b-178b: A treatise on spirituality for monks, by Gregory the monk, or Gregory of Cyprus.

Begins:

N

Ff. 179a-184b: Two short discourses on spirituality by Isaac of Nineveh. The second and the longer one (ff. 179b-184b) is on the night vigils.

Begins:

O

Ff. 184b-190b: A discourse on mysticism by Evagrius.

Begins:

P

Fol. 190: A short maimra in the seven-syllable metre on mysticism, by St. Ephrem.

Begins:

Q

Fol. 190b-198a: A treatise on mysticism by John Saba.

Begins:

R

Ff. 198a-200b: Two short treatises on mysticism by the writer called John Nukar.

The first begins:

The second begins (fol. 198b):

S

Ff. 201a-207b: Exhortations and good advices on mysticism by Evagrius.

Begins:

T

Ff. 207b-213b: A treatise on the definition of vices and virtues by the same Evagrius.

Begins:

U

Ff. 213b-232b: A long treatise on mysticism by the same Evagrius.

Begins:

From fol. 229a to 232b the treatise consists of ninety-seven evangelical sayings on perfection.

W

Ff. 233a-263b: A long discourse on mysticism by John the Seer (hazzayya), probably John of Lycopolis.

Begins:

Ends:

X

Ff. 264a-274b: A mystical treatise by the monk Isaiah (Esha'yana) of Scete.
Begins : إِنَّا إِخْلَامٌ مَّنْبِعًا لَّلذّةٍ محمَّدٌ ﷺ.

The MS. seems to be incomplete at the end, and the text breaks off abruptly with مَعَصِمَةٍ ﷺ.

Y

The final leaf (or fly-leaf) is in vellum, and contains the second half of eleven truncated lines belonging to a Christological work. The lines run in a perpendicular way as compared with the three horizontal lines found at the top of the page, and are written by a later hand. Both hands are in Estrangela, and the older one is of about A.D. 670.

The MS. is written in an old West Syrian script of about A.D. 1300. About half of it has been supplied by a later hand of about 1450. Fair rubrications.

An inscription at the bottom of fol. 26a reveals the name of an early owner (مَعَصِمَةٍ ﷺ) of the MS. (Isho', son of the priest Isaiah), and on fol. 37a an Arabic inscription informs us that this Isho', who was from the village of Basibirna (بَسِبَرَنَةٌ), gave the MS. to the monk Shimʿun of Mansūriyah. The same fact is stated in another Arabic inscription on the margins of fol. 166b.

Mingana 87

213 x 155 mm. 122 leaves, varying number of lines according to the works.

Various works put together by an early binder from three different MSS.

A

Fol. 1-35b: The explanation of the prayers and symbols of the West Syrian Service-Book, by the Patriarch Ignatius bar Wahib.

Fol. 36a-56a: A long mainra on Adam, and on good and evil, and on the fact that evil did not emanate from the nature of Adam but from his free-will, by Jacob of Serug.

Fol. 42a and half of fol. 41b are blank.

Fol. 56a-58a: Two mainras on the sacrifices of the Jews and of the Armenians, their followers (sic), by St. Ephrem.

Fol. 58a-60a: A mainra on the same subject, by Jacob of Serug:

D

Fol. 60b-69b: A mainra on love, by Jacob of Serug. In Garshuni.

E