

Two Syriac Manuscripts in the Library of Selwyn College, Cambridge

by

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In the course of making an inventory of the F.S. Marsh papers in the Library of Selwyn College, Cambridge, I made the happy discovery of two Syriac manuscripts (= Syr. 1 and 2 below), along with a couple of letters in Syriac (= Syr. 3 and 4 below), and a slip, again in Syriac, with a list of eleven liturgical books (= Syr. 5 below). The two manuscripts are both unbound, and of the nineteenth century (Syr. 2 is dated 24th February, 1896), but are of different provenance.

Syr. 1, a nineteenth century Nestorian manuscript of the *Cave of Treasures* formerly belonged to the Reverend R.K. Roper², and it had been bought by him (for 9d!) at Southborough, near Tunbridge Wells (Kent), about 1920³.

Syr. 2, a Jacobite manuscript of 1896 containing the two anaphoras of St James, formerly belonged to the Reverend A.E. Suffrin⁴, and was presumably bought by him in Jerusalem, where the manuscript was written. Suffrin is also the addressee («Sophronios») of the two Syriac letters, which were written by the monk Gabriel of St Mark's Monastery, Jerusalem, and are dated, respectively, the 10th June 1896 and the 20th December 1896. The first letter Syr. 3, concerns the payment for certain liturgical manuscripts copied for Suffrin⁵, while the latter describes the death, on Friday 20th September 1896, and funeral of the Metropolitan Grigorios Gurgios V⁶.

¹ 1886-1953; Lady Margaret's Professor of Divinity in the University of Cambridge, and Fellow of Selwyn College.

² I am very grateful to the Reverend R.K. Roper for information on the provenance of this manuscript.

³ According to a letter to Marsh, found with the manuscript and dated December 1933, Roper had earlier bought a copy of Gutbir's Syriac New Testament with the bookplate of F.H. North from the same shop; North was thus possibly the previous owner of the manuscript.

⁴ Suffrin, a convert from Judaism of Romanian origin, and at this time curate in Hounslow (Middlesex), was later the author of several articles on Jewish subjects in Hastings' *Encyclopaedia of Religion and Ethics*.

⁵ The list of liturgical books (= Syr. 5) is perhaps connected with this.

⁶ The date badly conflicts with that given in the list of Syrian Orthodox Metropolitans of Jerusalem given by O. Meinardus in his article „The Syrian Jacobites in the Holy City”, *Orientalia Suecana* 12 (1963) p. 82, where the dates for Grigorios Gurgios Aṣṣadadi are given

Syr. 1

Nestorian, 19th century. 15.8 × 25.2 cms. Unbound. Paper. ff. 58 (numbered); also with Syriac pagination, ܐ ((= f.5^a) to ܠ (= f.57^b). 8 gatherings (nos 1-7 of 8 folios, no 8 of 2 folios).

Single column of 21-22 lines; sparse rubrication. Lines and both margins ruled with a blunt point (vertical rulings 11 cms apart; lines .9 - 1 cm apart). *Cave of Treasures*.

ff.1-4 blank.

f.5^a (= p. ܐ) incipit:ܩܘܠܘܢ ܘܐܘܪܝܟܐ : ܠܗܘܝܢܐ
= C. Bezold, *Die Schatzhöhle* (Leipzig, 1888), p. ٧ line 8ff. The beginning of the work (= Bezold, p. ٧ lines 1-8) has been inserted on a loose leaf in the hand of F.S. Marsh; the text is taken from Bezold's edition.

f.13^b (= p. ܕ) After the words ܠܠܘܟܘܢ ܘܠܠܘܟܘܢ ܠܠܘܟܘܢ
(= Bezold, p. ٥٠ line 3) the scribe has left a blank space.

f.14^a (= p. ܘ) blank.

f.14^b (= p. ܘ) Towards the bottom of the page the text resumes with the wordsܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
(= Bezold, p. ٥٢ line 4).

f.16^a (= p. ܘ) ܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
= Bezold, p. ٥٨ line 10.

f.19^b (= p. ܠ) ܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
= Bezold, p. ٧٦ line 7.

f.30^a (= p. ܘ) ܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
= Bezold, p. ١٢٨ line 4.

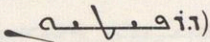
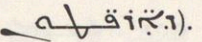
f.40^b (p. ܘ) ܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
= Bezold, p. ١٧٤ line 12.

f.43^a (= p. ܘ) ܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
= Bezold, p. ٢٠٨ line 6.

f.57^b (= p. ܠ) At the bottom of the page the text comes to an abrupt end, with the words ܠܠܘܟܘܢ ܠܠܘܟܘܢ ܠܠܘܟܘܢ
(= Bezold, p. ٢٦٩ line 16), some eight pages (in Bezold's edition) before the end of the work.

f.58^{a-b} blank.

as 1877-85, and those of his successor, Grigorios Ephraem Aṣṣadadi as 1885-1908. Meinardus' dates are clearly very wrong here, as can also be seen from the colophon of Jerusalem, St Mark's Syr. 39, written in 1893 while Maṭran (= Metropolitan) Gregorios Giwargis was still alive (see A. Baumstark, «Die liturgischen Handschriften des jakobitischen Markusklosters in Jerusalem», *Oriens Christianus* n.s. 1 (1911), p. 298.

There are many small variants from Bezold's text (the name of the lower heaven (= Bezold, p. ξ line 14  appears as .

Syr. 2

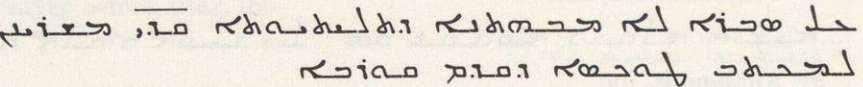
Jacobite, 24th February, 1896; Jerusalem. 13.9 × 21.3 cms. Unbound. Paper (watermark : five pointed star).

ff.60 (numbered); also with Syriac pagination, ⲛ (= f.2^b) to ⲙ (= f.54^b).

6 gatherings of 10 folios each; gatherings numbered ⲛ to ⲙ at bottom of first and last folio of each gathering.

Single column of 14 lines; ample rubrication. Lines and both margins ruled with a blunt point (vertical rulings 8.6 cms apart; lines 1.1 cm apart). *Liturgy of St James*⁷ (Ordo communis; anaphoras I and II of St James).

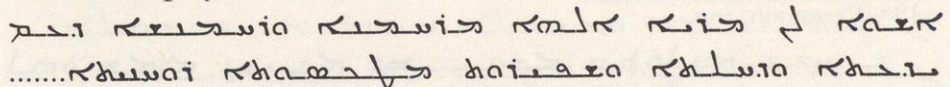
1. Ordo Communis⁸ and Anaphora I (2^b-29^b)

2^b 

<First Service> (= Brightman, p. 69f.)

Gloria

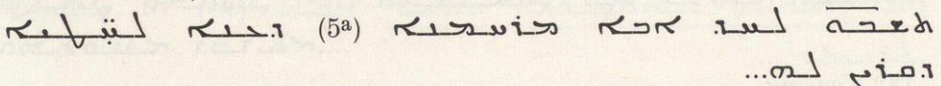
Initial prayer, inc.



3^a Ps 51; approach to altar; lighting of candles.

3^b Preparation of oblations

4^b Proemion, inc.



⁷ Abbreviations :

Brightman = F.E. Brightman, *Liturgies Eastern and Western. I, Eastern Liturgies* (Oxford, 1896).

Heiming = O. Heiming, *Anaphora syriaca sancti Iacobi fratris Domini* (in *Anaphorae Syriacae*, II.2 (Rome, 1953), pp. 105-79).

Raes = A. Raes, *Anaphora syriaca minor sancti Iacobi fratris Domini* (in *Anaphorae Syriacae*, II.2, pp. 181-209).

Rücker = A. Rücker, *Die syrische Jakobosanaphora nach der Rezension des Ja'kob(h) von Edessa* (= *Liturgiegeschichtliche Quellen* 4; Münster 1923).

⁸ For the varying structure of the *Ordo Communis* in Jacobite manuscripts, see P.E. Gemayel, *L'avant-messe maronite* (= *OCA* 174; Rome, 1965), pp. 145-201.

Prayer before Gospel, inc.

...ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

15^b Rubrics for lessons

16^a Prayer after Gospel, inc. ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

Sedro (text not given)

16^b Censing

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

Sophia

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ (sic) ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

Creed

Prayer for washing of hands, inc.

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

17^a Prayer before altar, inc.

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

17^b <Beginning of Anaphora> (texts of prayers up to „Let us stand aright” are omitted)

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ : ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ : ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ .

Thanksgiving

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ (sic) ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

(= Rücker, p. 64⁷⁻¹⁰)

18^a Dialogue of Preface

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

(= Brightman, p. 85; Heiming, p. 140; Rücker, p. 8)

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

(= Rücker, p. 64¹²⁻¹³)

(The following sections, up to and including the Anamnesis, are omitted; the scribe continues at once with :)

ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܩܘܠܘܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

(= Brightman, p. 88; Heiming, p. 148; Rücker, p. 18)

(The ensuing sections up to the Fraction are likewise omitted, with the rubric :)

....כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

18^b Prayer of Fraction, inc.

...כְּהַלְלֵנוּ מִיְּמֵי יוֹסֵפִים אֲנִי כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

(= Brightman, p. 99)

Another, attributed to Bar Ṣalibi, inc.

מִלֵּב אֱלֹהֵינוּ מִיְּמֵי יוֹסֵפִים אֲנִי כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ
אֲנִי כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ : כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ
....כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

19^b Another, attributed to Jacob of Edessa, inc.

כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ : כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ
....כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

(= Brightman, p. 98)

20^a (The prayers before the Elevation are omitted)

מִיְּמֵי יוֹסֵפִים : אֲנִי כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ (mg) אֲנִי כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ
....כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

(= Brightman, p. 101; Heiming, p. 174; Rucker, p. 52)

20^b Elevation

(= Brightman, p. 101; Rucker, pp. 52, 72)

21^a Rubrics for Communion; three pre-communion prayers (= Brightman p. 102)

21^b Communion prayers (= Brightman, p. 103)

21^b-23^a Prayers for communion of priests and people

23^a (Thanksgiving and Inclination sections are again abbreviated)

23^b Dismissal

....כְּהַלְלֵנוּ אֱלֹהֵינוּ אֱלֹהֵינוּ

(= Brightman, p. 106)

24^a-28^b Ablutions (given in full, including the texts of Pss xxvi (26^{a,b}) and xxix (26^b-27^a); = Brightman, pp. 106-9).

28^b Colophon

כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

28^b-29^b Eulogia

כְּהַלְלֵנוּ כְּמוֹתֶיךָ אֱלֹהֵינוּ אֱלֹהֵינוּ

(= Brightman, pp. 109-110)

2. *Diaconale* (29^b-43^a).

29^b Title

ܕܠܘܟܢܐ ܕܡܫܝܚܐ ܕܩܝܡܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 ...ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

(= Brightman, p. 77)

30^a Acts and Epistles (cp Brightman, p. 78)

30^b Post Gospel

ܕܠܘܟܢܐ (31^a) ܕܥܝܢܐ ܕܥܝܢܐ : ܕܥܝܢܐ ܕܥܝܢܐ
 ܕܥܝܢܐ : ܕܥܝܢܐ ܕܥܝܢܐ ...

31^a Saints' days

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 ܕܥܝܢܐ (31^b) ܕܥܝܢܐ : ܕܥܝܢܐ ܕܥܝܢܐ
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ...

31^b Dominical feasts

...ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 At sedro (of entrance)

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ...

32^a Creed

33^a Peace; Let us stand aright

34^a During Epiklesis

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ...

(= Rücker, p. 66^{5f})

34^a-37^a Intercessions I-VI⁹

(= Rücker, pp. 66-72; Brightman, pp. 89-95)

37^a

ܕܥܝܢܐ

(= Brightman, p. 96; Rücker, p. 72^{3f})

37^a *Catholica*

ܕܥܝܢܐ

⁹ In I the Metropolitan Grigorios (of Jerusalem) is specifically named : ܕܥܝܢܐ ܕܥܝܢܐ ... ܕܥܝܢܐ ܕܥܝܢܐ, ܕܥܝܢܐ. In V the following names are mentioned : ... James, Ignatius, Clement (supralinear), Dionysios, Athanasios, Iulios, Basil, Gregory, Dioskoros, Timothy, Philoxenos, Anthimos, Iwannis, Cyril, Severos, Jacob Baradaeus, Ephrem, Iacob, Isaac, Balai, Baršaumā, Simeon Stylites, Abḥai.

38^b Our Father

39^a Inclination

.....ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

(= Rücker, p. 72^{ef})

Elevation

.....ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

(= Brightman, p. 101; Rücker, p. 76^{11f})

39^b Communion

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ : ܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

40^a Responses

40^b Inclination (= Brightman, p. 105; Rücker, p. 74^{ef}) (After dismissal prayer)

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

41^a Colophon

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

Thōrōto of Jacob of Edessa

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

42^b Prayer of Mar Ephrem on wiping the chalice

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ

(= Brightman, p. 107)

43^a Colophon

ܘܠܗܘܐ ܘܢܘܨܘܢܐ ܕܗܘܐ ܕܢܘܨܘܢܐ

3. *Miscellaneous prayers* (43^a-44^b)

43^a Alternative prayer for Maunday Thursday

ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ

43^b Alternative prayer for Holy Saturday

ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
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4. *Anaphora II* ('*Small Anaphora*') of *St James* (44^b-54^a)

44^b Title

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Historical note on origin of Anaphora ¹⁰

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¹⁰ Similar historical notes are found in several manuscripts of the Anaphora (see Raes, p. 188). The wording here is almost identical to that found in Paris syr. 82 (c. 1599, Cyprus (*vid.*)). The specification that this anaphora is to be used by newly ordained priests appears not to be included in other manuscripts of the anaphora (no mention of it at least in Raes).

45^a Prayer before Peace

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, p. 192)

45^b Peace

Prayers, inc.

...כי כן יתפלל אלוקים ויברך את ישראל
 ...כי כן יתפלל אלוקים ויברך את ישראל

46^a Prayer before Sanctus

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, p. 194)

46^b Prayer after Sanctus

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, *ibid*)

47^a Institution narrative

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, p. 196)

47^b Anamnesis

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, *ibid*)

48^a Epiklesis

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, p. 198)

49^a-52^b Intercessions I-VI¹¹

(= Raes, pp. 198-204)

52^b Prayer before Our Father

...כי כן יתפלל אלוקים ויברך את ישראל
 ...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, p. 206)

53^b Prayer of Inclination

Prayer of Thanksgiving

...כי כן יתפלל אלוקים ויברך את ישראל

(= Raes, p. 208)

¹¹ No names are specified in I. At the *Tloyto* of VI (f.51^o) the margin has a note reading „Remember, O priest of God, the sinner who wrote (this), the monk Shem'on”. Similar marginal notes are found in other manuscripts at this point (see Raes, p. 204), although usually the scribes remain anonymous.

of John surnamed Mark, as it is written in the Acts of the Apostles, chapter 12¹³.

Syr. 3

Letter on ruled paper (22.9 × 29 cms) from the monk Sharwaya Gabriel, of St Mark's Monastery, Jerusalem, to the Reverend A.E. Suffrin («Sophronios»), dated 10th June 1896.

The letter is in reply to one received from Suffrin, and refers to various liturgical manuscripts copied for Suffrin and send via the priest Joseph GML, and asks for further payment and instructions. A post-script asks for the „history of Mar Thomas and Thekla, and another book I wrote to you about” to be sent.

Syr. 4

Letter on ruled paper (19.9 × 25.4 cms) from the monk Gabriel Sharwaya, of St Mark's Monastery, Jerusalem, to the Reverend A.E. Suffrin („Sophronios”), dated 20th December 1896.

The letter gives the news of the death of the Metropolitan, *ܘܢܝܢܝܘܢ ܘܢܝܢܝܘܢ* (ܘܢܝܢܝܘܢ ܘܢܝܢܝܘܢ) on Friday the 20th September 1896, after an illness that had lasted since Lent of the previous (*sc.* liturgical) year (i.e. spring 1896).

Syr. 5

List, on one side of folded sheet of paper (22.9 × 29 cms), of eleven liturgical services, given in the order of the liturgical year (beginning with the Blessing of the Water at Epiphany).

Sebastian P. Brock

¹³ Richard Pococke, who visited the monastery in 1737, characterises it in very similar terms: „the house of Mary, the mother of Mark, to which St Peter went when he was delivered out of prison” (*A Description of the East*, (London, 1745), II, p. 9).