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East Syrian liturgical fragments from the Cairo Genizah¹

Among the many thousands of fragmentary manuscripts originating from the Cairo Genizah that make up the Taylor-Schechter collection in the University Library, Cambridge, are seven very fragmentary pieces on oriental paper all evidently belonging to a single manuscript of the thirteenth or fourteenth century containing East Syrian liturgical texts. These fragments, which have recently been placed between sheets of Melinex and bound into large volumes as part of the conservation and cataloguing project being carried out under the direction of Dr S.C. Reif, have been allocated the following numbers : TS.NS.306.224, 227-9, and TS.AS.213.18-20.

Contents

A glance at the text of these fragments at once indicates that we have to do with an East Syrian hymnary containing texts for the Sunday after the Nativity (probably), the Commemoration of the Virgin (Second Friday after the Nativity), and Epiphany; this identification allows us to place the fragments in their correct sequence :

TS.NS.306.224	}	?
227		
229	Sunday after the Nativity, Commemoration of the Virgin	
228	Commemoration of the Virgin	
TS.AS.213.20	Commemoration of the Virgin	
18	Epiphany	
19	Epiphany.	

¹ I am grateful to the Syndics of the Cambridge University Library for permission to publish these texts, and to Dr. S.C. Reif, Director of the Taylor-Schechter Genizah Research Unit, for his assistance on many occasions; he informs me that the Additional Series (AS) Syriac fragments were first discovered by Professors Israel Yeivin and Ezra Fleischer when they were working with him in 1974 on sorting the AS fragments as part of a joint Cambridge University Library/Israel Academy of Sciences and Humanities project. I owe my own knowledge of their existence to Professor Simon Hopkins.

Do the texts belong to a *Hudra* (hymnary for Sundays and main feasts) or a *Gazza* (festal hymnary)?² As will be seen, parallels are to be found in both Cambridge Add. 1980 (a *Gazza*) and Add. 1981 (a *Hudra*), and in several places texts are common to both. As a matter of fact the work which our fragments represent must clearly have been very much shorter than either of the Cambridge hymnaries; and the same applies when one compares the rather older British Library Add. 7177 (a *Hudra* of 1484) and Add. 7178 and 7179 (both *Gazzas*, of 1545 and fifteenth century respectively). This being so, it is probably better not to characterize the Cambridge fragments as either from a *Gazza* or from a *Hudra* until further work has been done on the early development of these liturgical books.

Although there was evidently great variety in the ordering and in the contents of individual hymnaries, it is remarkable that, where parallels for particular texts have been found, there would not appear to be very much textual variation; the only variant of any real interest that is witnessed by the Cambridge fragments occurs in TS.AS.213.20c (see below). More striking is the variation between the East and West Syrian traditions to be found in the single text for which I have noticed a Syrian Orthodox parallel (in TS.AS.213.19R; see below).

Date

The hand of the Genizah fragments is remarkably similar to that of a small paper fragment in the Freer Gallery of Art (Washington D.C.), published photographically by J.R. Price and P.M. Seymour³, and subsequently identified by W. Macomber⁴ as part of an East Syrian hymnary for the Feast of St Peter and St Paul (in the East Syrian Calendar this occurs on the Second Friday after Epiphany); Macomber tentatively dated the fragment to the fourteenth century.

So close is the similarity between the two hands that one is even led to suggest that the Washington and Cambridge fragments in fact belong to the same manuscript. On investigation this suggestion turns out not to be so far-fetched as it might at first appear, for, although the Freer fragment was found by Price and Seymour between the leaves of the only other Syriac

2 For the differences see J. Mateos, *Lelya-Sapra. Essai d'interprétation des matines chaldéennes*, OrChrA 156 (1959), pp. 5-12.

3 "Syriac manuscripts in the Freer Gallery of Art, Washington DC", OrChr 55 (1971), pp. 161-3 (library number : 37.41A).

4 "An interesting fragment of an East Syrian Festal Hymnary of the fourteenth century", OrChr 57 (1973), pp. 72-8.

manuscript (a New Testament)⁵ in the collection of the Freer Gallery of Art, there is a definite possibility that it *could* originally have come from the Cairo Genizah, seeing that the Freer Gallery does indeed possess a collection of documents certainly originating from the Genizah which had been bought by Charles L. Freer in 1908 from a dealer in Gizeh⁶. One has only to suppose that Gottheil and Worrell, when preparing the publication of the material, on coming across a seemingly extraneous Syriac fragment, put it aside, and at a date subsequent to 1937 it was inserted for safe-keeping and future cataloguing between the leaves of the only other Syriac manuscript belonging to the Freer Gallery.

The Washington fragment, then, may well also have come from the Cairo Genizah, in which case it is perfectly possible that it could belong to the same manuscript to which the Cambridge fragments belonged. Two considerations of an internal nature, however, invite a certain caution here :

(1) In the Cambridge fragments the lines of writing normally contain rather over 30 letters each, although there are some lines where there are as few as 26-28; Macomber's identification of a couple of lines in the Washington fragment in the Chaldean Breviary (ed. Bedjan III, p. 460) indicates that these two lines must have contained 26 and 28 letters each, certainly shorter than the *average* in the Cambridge fragments, although not unattested there.

(2) While the general impression of the two hands is very much the same, certain minor details point to two different scribes (this in itself would not rule out the possibility that all the fragments came from the same manuscript); in particular the following points should be noticed : (a) final *alaph* is more frequently upright in the Cambridge fragments than it is in the Washington one; (b) final *nun* is almost horizontal in the Washington fragment,

5 The manuscript was written in 1213/4 by Gabriel in the church of "Mar Gavrona established in the country of Beth Bedey" (*sic*, is this a misreading of Beth Zabdai?); Mar Gavrona is subsequently described as being "of the house of Shamona" (*OrChr* 55 (1971), p. 162). This would appear to be the East Syrian monastery of Mar Gabrona, mentioned in the *Liber Castitatis* (ch. 51), on which see J.-M. Fiey, *Nisibe* (CSCO Subsidia 54; 1977), pp. 171, 212-3, 252; if this is correct, then the colophon is, along with Paris Syr. 32, of 1217/8 (= Hatch, *Album of Dated Syriac Manuscripts*, plate CLXX), witness to the continued existence, at least of the church, in the 13th century (I am most grateful to Dr Kaufhold for drawing my attention to the Paris manuscript). The Freer manuscript was in Mardin, in Syrian Orthodox hands, in 1310/1, according to an owner's note. Mr Esin Atil, Curator of Islamic Art at the Freer Gallery, kindly informs me that the Freer Gallery bought the manuscript in 1937 from Mr H.H. Serunian of Worcester Mass., and that it had been in the possession of Mr Serunian's mother for some time before that.

6 See R. Gottheil and W.H. Worrell, *Fragments from the Cairo Geniza in the Freer Collection*, New York, 1927, pp. v-vi, xiv.

but regularly slanted in the Cambridge fragments; (c) the upright of *tau*, when separate, is almost vertical in the Cambridge fragments, but markedly tilted to the left in the Washington fragment (cp table below).

Probably it would be safest to leave the matter open; but in any case the two hands must be more or less contemporary. Macomber's fourteenth-century dating is based on a comparison with Hatch, plate CLXXV (Vat. syr. 22, AD 1301, copied in India). With the Cambridge fragments as well in mind, one might also compare plate CLXXIII (Berlin syr. 88 of AD 1259/60), although in matters of detail neither of these two hands is all that close to those of the Washington and Cambridge fragments. On the whole I myself am inclined to give a thirteenth/fourteenth century date to both sets of fragments, and would in particular note the absence from them of the later East Syrian ligature for final *tau* + *alaph*. The following gives in tabular fashion the main letter forms of the Cambridge fragments:

α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
α	1	2	3	4																																																																																																

Provenance

The presence of an East Syrian liturgical manuscript in the Cairo Genizah is certainly surprising: most of the other Christian texts from this source are on vellum and were reused as palimpsests⁷. On the whole it would seem most likely that our paper fragments were reused in a different way, in a binding; this, however, does not entirely solve the problem, for it is most unlikely that worn out manuscripts from the areas where the Church of the East had most adherents (i.e. Iraq) would have made their way to Cairo; accordingly it would be better to assume that they came from some nearer East Syrian community, either in Syria/Palestine⁸, or, most likely, in Egypt itself, where there were Nestorian communities in Cairo and elsewhere at least until the twelfth century⁹; towards the end of that century and during the following one, however, there was apparently a sharp decline, although it should be recalled that East Syrian writers exercised a strong influence on several Coptic authors of the thirteenth century¹⁰.

Codicological details

- Width of writing : 11.5 cms (cf. 20b)¹¹.
- Lines of writing : c.0.7 cms apart.
- Height of letters : c.0.3 cms.
- Lines per folio : c.22 (can be deduced from restoration on .20).
- Letters per line : usually \pm 33, but occasionally as few as 26.
- Outer margin : c.2.5 cms (.10R-V and .18R-V)¹².

7 See M. Sokoloff and J. Yahalom, »Christian Palimpsests from the Cairo Genizah», *Revue d'histoire des textes* 8 (1978), pp. 109-32.

8 For evidence for East Syrian communities there see D.C. Baramki and St. H. Stephan, "A Nestorian hermitage between Jericho and the Jordan", *Quarterly of the Department of Antiquities in Palestine* 4 (1934), pp. 81-6 (esp. 83-6), and O.F.A. Meinardus, "A note on the Nestorians in Jerusalem", *OrChr* 51 (1967), pp. 123-9. Most of the Syriac manuscripts in the library of the Greek Patriarchate in Jerusalem derive from a former East Syrian monastery in Jerusalem: cp A. Rücker, "Ein alter Handschriftenkatalog des ehemaligen nestorianischen Klosters in Jerusalem", *OrChr* III ser. 6 (1931), pp. 90-96.

9 O.F.A. Meinardus, "The Nestorians in Egypt", *OrChr* 51 (1967), pp. 112-29; J.-M. Fiey, "Coptes et syriaques: contacts et échanges", *Studia Orientalia Christiana, Collectanea* 15 (1972/3) [1976] pp. 332-40.

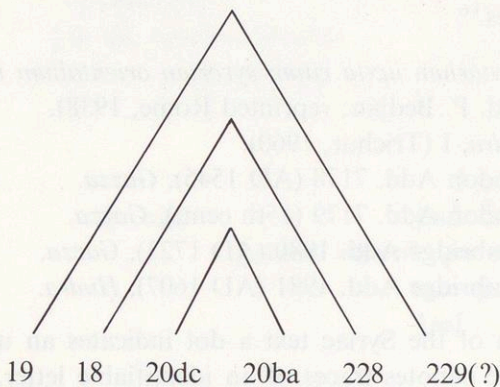
10 See for example Fiey, *art. cit.*, pp. 361-2, and the diagram in R. Cowley, "Scholia of Aḥob of Qatar on St John's Gospel and the Pauline Epistles", *Le Muséon* 93 (1980), p. 340.

11 For the sake of brevity I abbreviate the reference numbers of the fragments to just the serial number within the two series: i.e. (TS.NS.306).224, 227-9 and (TS.AS.213).18-20. For the terms .20a-d, see the introduction to the edition of TS.AS.213.20 below.

12 This indicates that the margin on 228R and V (c.2.4 cms) will be an outer one.

- Inner margin : 1.5 cms (on .20).
- Upper margin : 1.4 cms (on .18) to 1.7 cms (on .19).
- Lower margin : 1.2 cms (on .20).
- Ruling : vertical and horizontal incisions are used to frame the area of writing (clearly present on .20a and d, .18R and .19R).
- The recto of .18 and .19 has four dots just above the beginning of the first line of writing at the top of the folio.

The following is the probable position within a gathering of the main fragments (that of .224 and .227 remains unclear) :



(The sequence is to be read from right to left).

Orthography

Attention might be drawn to a few orthographical features :

- (1) Certain frequently recurring pairs of words are written as one word; thus *mrkl* (224V, 20c), *šbhlk* (19V, 20d), *mrnyšw*¹³ (20b), *šlmky* (20b).
- (2) 229R attests the abnormal suffix form *nḥzwhy* (for *nḥzywhy*)¹³.
- (3) 20c contains a word break over two lines : [*ksyw*]|*tk*¹⁴.
- (4) On 229R repeated *qoph* is employed as a line fill.

There are a small number of scribal errors : 228V *dwš* (for *dwšy*); 20b *šlmky* (for *šlmky*); 18R *mrḥmn*¹⁴ repeated.

¹³ If my reading is correct (which is far from certain) there is another instance in 20d *bḥdbš|b*¹⁴.

¹⁴ Cp T. Nöldeke, *Kurzgefasste syrische Grammatik* (ed. A. Schall), Darmstadt, 1966, pp. 140, 325.

The present edition and translation

In the description of the individual fragments I follow their probable sequence in the original manuscript from which they derive¹⁵; the terms recto (R) and verso (V), however, refer to the *present* positioning of the fragments in the albums containing TS.NS.306 and TS.AS.213, and these in some cases certainly do not correspond to the position of the fragments in the original manuscript. In all cases the maximum width and height (in that order) of each fragment is given.

Supplements have been made where possible with the assistance of the following sources¹⁶:

- BC = *Breviarium iuxta ritum syrorum orientalium id est Chaldaeorum*, I (ed. P. Bedjan; reprinted Rome, 1938).
- H = *Hudra*, I (Trichur, 1960).
- A = London Add. 7178 (AD 1545), *Gazza*.
- B = London Add. 7179 (15th cent.), *Gazza*.
- C = Cambridge Add. 1980 (AD 1723), *Gazza*.
- D = Cambridge Add. 1981 (AD 1607), *Hudra*.

In the edition of the Syriac text a dot indicates an uncertain letter and a sublinear circle denotes traces of an identifiable letter. In the translation the symbols ' ' denote the beginnings and ends of passages for which I have found parallels in the editions and other manuscripts consulted. Both the edition and the translation reproduce the line arrangement of the fragments.

TS.NS.306, 224 and 227.

I have been unable to locate the text of these small fragments in any of the manuscripts or editions consulted; the content of 227V perhaps suggests that it belongs to the Nativity or the following Sunday, but it is also possible that it comes from the Commemoration of the Virgin.

224R. 6.1 × 3.1 cm. Ends of five lines (only a very small part of the left hand margin is preserved).

15 The sequence is certain for all but the fragments TS.NS.306.224 and 227.

16 References to the manuscript sources are not exhaustive; on the whole C has proved to be of most help. Precise details will be found attached to the translation of each fragment.

17 *mmky* (sic) is puzzling; hesitantly one might suggest that it is a corruption from *mmkk* ('abased'), and that this belongs to a series of the type 'yesterday abased, but today exalted'.

TS.NS.306.229

10 × 7.5 cms. The recto preserves part of the left hand margin, the verso part of the right margin.

The recto (lines 5-11) has a parallel in A and D: in A the passage belongs to the Nativity, but in D to the First Sunday after the Nativity. The rubric *d-barrek(w)*¹⁸ indicates that the text on the recto belongs to *Sapra* (Matins).

On the verso lines 1-2 and 4-12 are found in C and D (Commemoration of the Virgin on the Second Friday after the Nativity)¹⁹; lines 4-9 also occur in A (but are there allocated to the Nativity) and H (Commemoration of the Virgin). The rubric *d-Basaliqe*²⁰ on the verso shows that the fragment belongs to *Ramsha* (Vespers).

229R.

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 [] [] [] []

18 I.e. the Song of the Three Children.

19 This is the date given in the manuscripts and in H; in BC it has been altered to 26th December (as in the Syrian Orthodox and Maronite calendars).

20 Sc. *'onitha* (for the term, see Mateos, *op. cit.*, p. 485).

was escorted []
 let the peoples []
 Qal(a). All []

great things, he who is mighty and whose name is holy. And his compassion
is for generations and peoples; upon those who fear him he performs victory
10 with his arm, and he has scattered the proud in the thoughts of their heart;
he has thrown down the mighty from (their) thr[ones], and raised up the lowly;
the hu[ngr]

with Abraham and with his seed for ever.']
 15 like you. *Qal(a)*. I will magnify you. *And he adds* [

At the opening : Who is sufficient. The heavens inclined. And he flew down upon

16: the lection from Micha 6:1-5 is specified in C and D (f. 29b.1).

[
 [ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ] 15
 [ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ]
 [ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ]
 ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 20
 ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 [] ܐܝܬܐ ܕܡܪܝܡ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

(20c) line 9 ܐܝܬܐ ܕܡܪܝܬܐ AC.

10 ܐܝܬܐ ܕܡܪܝܬܐ C (ܡܪܝܬܐ ,ܡܪܝܬܐ A).

'[Peace to you, Mother of the Saviour of crea]tion; peace to (20b)
 [your Child who is honoured by the cherubim;] peace to
 [your Son who is worshipped by the Magi and the shepherds;] peace to you
 [who were held worthy to escort the temple of God the Wo]rd; peace to you
 5 [who became] the haven for [all] prophecies; [pea]ce to you, who gave birth
 without
 [inter]course, just as Isaiah said; peace to the star that is more excellent
 than the sun; peace to you, fountain which received dew from
 the height; peace to the life that has been conveyed to Eve; peace
 to you, for from you is born the king, Christ, halleluiah. *The daughter*
 10 *of the king* (Ps 45:10). Happy are you, Mary, mother of our Lord Jesus, for you
 have become
 a paradise of wonder, since a life-giving fruit has sprung forth from you.
 [O ark which] received trea[sure fr]om on high which enriched
 [the world; O glorious tabernacle where]in there rested and resided he
 [who is the good Shepherd, who sought] and found the sheep that had strayed
 15 [from his flock.] Supplicate your Child and request, O lady full
 [of grace, that through] his many [mercies] he may pour his compassion on us
 all'. *Qal(a)*

[] 'What mind or word
 [or hea]ring can suffice for [the uncontainable] sea of your mercifulness,
 1 [O Lord, who exist eternally and divinely before the ages:] (20c)
 [born outside time from the Father, and at the end of time]
 [he was clothed in a body and a soul completely by the mother who bore him;]
 [and the seals of her virginity were not destroyed,]

- 5 [wherefore she was called 'bearer of Christ', and because he did not undergo
change]
when [he wished to be revealed in our humanity. O the profundity]
of the wealth and w[isdom of God, for in the womb of Eve, who under the
curse]
was defeated so that she had to bear children] in pain, there proved to be for
her a fountain that gives]
eternal life²²; without seed [she conceived and gave birth]
10 and released and freed [our mortal race from] corruption. Him do [we all praise
and say]
'O unattainable Lord of all, praise [to you.]'
O Church, rejoice. *Teshbo(h̄ta)* [
Qal(a). 'Our Father who are in heaven. [Let all peoples call] blessed
the Virgin Mary, the mother of Christ.' [
15 *Bless.* At the memorial of the holy virgin [
and thanksgiving to Christ who shone out [
[Ab]raham. *Glory to God* [
his Saviour. *The king's daughter* (Ps 45:10). 'Lord [of all, to you do the holy
women give thanks]
because they have loved your name and because you have chosen Mary [from
their race,]
20 and you caused [the symbol of your hiddenness to reside in her, so that through
the power of the Spirit [there shone forth from her Christ]
the Saviour of the world, and the h[o]ly church [honours the day]
of the memorial of the virgin.' [
]

20b lines 1-9 = C f.89b.2-90a.1, H p. 598¹⁻⁹.

10-16 = A f.64b, C f.57a.2.

17-18 = A f.64b, C f.72a.1.

20c lines 1-11 = A f.64b, C f.72a.1.

13-14 = C f.91a.2, H p. 611²⁰⁻²¹, BC p. 370¹²⁻¹³ ('Mother of Christ' has been altered to 'Mother of God').

18-22 = C f.91b.1, D f.29a.2-b.1, H p.613¹¹⁻¹⁴, BC p.371¹⁵⁻¹⁸.

20d.

ܐܡܡܐ ܕܡܪܝܡ ܕܡܬܬܬܝܢ ܕܡܬܬܬܝܢ ܕܡܬܬܬܝܢ]
ܐܡܡܐ ܕܡܪܝܡ ܕܡܬܬܬܝܢ ܕܡܬܬܬܝܢ ܕܡܬܬܬܝܢ]
ܐܡܡܐ ܕܡܪܝܡ ܕܡܬܬܬܝܢ ܕܡܬܬܬܝܢ ܕܡܬܬܬܝܢ]

22 eternal life] life to Emmanuel A C.

10 [O Mary, because] has called you [ha]ppy because of your Child. *Of Sun[day] (?)*.

[] 8. Versicle: *Lord I have called you.*

[] . *After.* I will give thanks to you, Lord

[] *The righteous like a palm* (Ps 92:13). There shall spring

[] 'Like the rod of

15 [Aaron which sprouted, so] has the virgin conceived, O un-
[believing Jew: (the rod)] without being planted and without irrigation
[sprang up, while the virgin] without a ma[n] and without seed conceived
[at the bidding of God'].

lines 1-9 = C f. 92a.1, D f. 30a.1, H p. 615¹⁻¹⁰ (cp p. 589⁵⁻⁷).

3-9 = BC p. 372⁷⁻¹¹.

14-18 = D f. 30a.2, H p. 174¹⁶⁻¹⁹, BC p. 107¹⁰⁻¹³.

TS.AS.213.18 and 19

12 × 10 and 10.6 × 10.2 cms respectively. These two fragments, which are shown to be consecutive by the presence on 19v of traces of ink blotted on from 18R line 10, probably follow immediately on AS.213.20. The original sequence of the pair of fragments was 18V + 18R + 19V + 19R. The writing on 18V has been lost almost entirely, apart from traces (some of which are due to blotting from an adjacent folio): only the rubric *dbtr* is clearly visible in line 3. On 18R the right hand margins are preserved, and on 18V and 19R the left hand; on all the top margin is present, and so line 1 represents the first line of each page.

Both fragments belong to Epiphany (*Ramsha*, *Lelya*, *Sapra*). For 18V there are parallels in A, B and C, for 19V in A and C, for 19R in B and C.

18R.

[אמרי קדשך ויבשרך] ויבשרך ויבשרך ויבשרך

[אם יבשרך ויבשרך] ויבשרך ויבשרך ויבשרך

[אם יבשרך ויבשרך] ויבשרך ויבשרך ויבשרך

[אם יבשרך ויבשרך] ויבשרך ויבשרך ויבשרך

[] ויבשרך ויבשרך ויבשרך 5

[אם יבשרך ויבשרך] ויבשרך ויבשרך ויבשרך

[אם יבשרך ויבשרך] ויבשרך ויבשרך ויבשרך

[אם יבשרך ויבשרך] ויבשרך ויבשרך ויבשרך

[] ויבשרך ויבשרך ויבשרך

ܥܒܪܬܐ ܐܚܕ ܠܒ ܐܚܕܐ ܐܠܡܐ [ܐܠܡܐ ܐܠܡܐ,
 [ܕ]ܒܠܬܐ ܕܠܐ ܦܐܝܬܐ ܕܬܐ ܕܬܐ ܕܬܐ ...]

line 9 ܐܠܡܐ ܐܠܡܐ C] ܐܠܡܐ A.

- myriads of seraphs, come []
 Holy are you, holy are you, O Nature []
 who gave us our mouth to []
 so that with the wakers we may praise []
 5 you glorified [] praise him []
Onitha (?)²³. At the opening: Come []. *Come, praise*. 'In the river Jordan]
 John saw a wonder: angels singing 'hall[eluah] and seraphs singing 'holy']
 and the Spirit of holiness descended and [overshadowed] the head of [our
 Lord,]
 the Father crying out from on high, 'This is my Son, [and this is my Beloved'.
 Blessed]
 10 is the Good One who put on Adam from the waters of bap[tism.]]
 Let all kings give thanks to you, Lord (Ps 138(137):4). *Onith[a*]
 his rod. *My heart has burst forth* (Ps 45:1). 'The Lamb of God [who shone forth
 and appeared]
 [in] the world f[or our salvation, and through the sacrifice of his own self ...']
 lines 6-10 = B f.65a.1-2, C f.114b.2; also found in Syrian Orthodox
*Fenqitho*²⁴ (Mosul edn.) III, p. 253-4.
 12-13 = B f.65b.1.

Postscript

A brief presentation of these texts is given in *Genizah Fragments* (Cambridge), no 6 (Oct. 1983), p. 2, where an illustration of T-S.AS 213.20 is provided. Since the present article was submitted a few further fragments of the same manuscript have been found in the Taylor-Schechter Collection (T-S. AS. 204.351-6); from a preliminary examination these also contain material for the period between the Nativity and Epiphany (an edition is in preparation). Attention might be drawn to another early East Syrian liturgical fragment which also belongs to Epiphany: E. Sachau, *Litteratur-Bruchstücke aus Chinesisch-Turkistan*, in *SbAW Berlin* (1905), pp. 964-78, esp. 965-6.

23 The *nun* has the final form; it appears that the scribe started out by writing just 'wn as an abbreviation, but then decided to write the word out in full.

24 At *Ramsho* on Epiphany. There are the following variants (Genizah fragment to the left of bracket, F(enqitho) to right): line 7, *hza*] after *nahra* in F; *mhallin*] *myabbin* (*h*)*waw* F; *damqaddšin*] + (*h*)*waw* F; line 8, *dmaran aggnat*] *dabra šeknat* F; *whanaw*] *hanaw* F; line 10, *ṭaba dlabšeh*] *danhēt wlabšeh* F. (For the last line, see also *Fenqitho* VII, 97a, 254b).