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Some Further East Syrian Liturgical Fragments from the Cairo Genizah¹

In OrChr 68 (1984), pp. 58-79, some fragments of a thirteenth/fourteenth-century East Syrian hymnary originating from the Cairo Genizah were published; a postscript there (p. 79) drew attention to the discovery of some further fragments from the same manuscript, also in the Cambridge University Library. These are now published below. For details of provenance and background, reference should be made to my former article.

The new fragments have been allocated the numbers TS.AS.204.351-6; for the sake of brevity the fragments will henceforth be referred to simply by the final numbers 351-6. The fragments 351-3 contain c. 11 lines each, almost complete, whereas 354-6 are very small scraps, containing only the beginnings/endings of a few lines. As was the case with the former fragments, the new ones contain texts belonging to the period Nativity to Epiphany; correspondences in the printed *Hudra* I (= H) and the *Breviarium ... Chaldaeorum* I (= BC) have been found as follows:

354RV Nativity: cp H pp. 582-3.

353R Friday after Nativity²: cp H p. 172.

353V First Sunday after Nativity²: cp H pp. 161-2; BC p. 96.

355R Commemoration of Virgin: cp H, p. 615.

352R Second Sunday after Nativity: cp H pp. 177, 179; BC pp. 110, 112-4.

352V Epiphany: cp H pp. 616-7; BC pp. 396-7.

(351R and V also contain texts clearly belonging to Epiphany, but no exact parallels in H and BC, or in other manuscripts consulted, have been located).

Both script and format strongly suggest that the new fragments belong to the same manuscript from which the earlier fragments derived³. As will be

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 Research Unit, for drawing my attention to these new fragments and for his assistance.

2 Although Friday after the Nativity is placed after the First Sunday after the Nativity in the printed *Hudra*, in the manuscript from which our fragments derive it must have come before it, since 353R was a recto in that manuscript (see below).

3 Confirmation that this was indeed the case is provided by the joins identified below, linking TS.AS.204.355V with AS.213.20d, and linking TS.AS.204.352V with NS.306.228R.

seen below ('The structure of the original manuscript', p. 56ff) it is clear that all the fragments must come from a single quire.

Codicological details

- Width of writing: 11.5 cms (cf. 351, 353; slightly more in 352).
- Lines of writing: c. 0.7 cms apart.
- Height of letters: c. 0.3 cms.
- Lines per page: no evidence.
- Letters per line: ± 31 .
- Outer margin: c. 2.5 cms (cf. 351-6).
- Inner margin: c. 1.5 cms (cf. 352-3).
- Upper margin: c. 1.4 cms (cf. 353).
- Lower margin: no example.
- Ruling: vertical and horizontal incisions frame the area of writing.

Comparison with the figures for the fragments published earlier (OrChr 68, pp. 62-3) will show that the only difference lies in the slightly smaller figure for the average number of letters per line.

Orthography

Attention might be drawn to the following:

- (1) Pairs of words written as one word:
thus *mrkl* (353V), *šwbhłk* (352R, but also written as two words on the same folio), *hdy* (for *hd' hy*, 352V).
The first two are already attested in the fragments published in OrChr 68⁴.
- (2) Participles + second person singular pronoun are normally written as one word, e.g. *mrhmt* (352R).
- (3) There are some unusual word breaks: *m[wđ]lynn* (351R); *hdbš|b'* (355V + 20d).

Errors

- On 353V the scribe has written *'lp* (for *'lpw*).

⁴ On p. 63 there, read *šwbhłk* for *šbhłk*. Notes 13 and 14 on the same page should be in the opposite order.

5 [*Pr*]aise the Lord (Ps 148:1 etc.)
[gl]ory
lines 1-4 = H p. 582¹⁻⁴.

၁၂၁၁ [ကမ္ဘာလုံးဆိုင်ရာ အဆင့်မြှင့်တင်ရေး] ကမ္ဘာလုံးဆိုင်ရာ အဆင့်မြှင့်တင်ရေး
 ၁၂၁၂ [ကမ္ဘာလုံးဆိုင်ရာ အဆင့်မြှင့်တင်ရေး] ကမ္ဘာလုံးဆိုင်ရာ အဆင့်မြှင့်တင်ရေး

၁။ ကမ္ဘာ
 ၂။ အိန္ဒိယ
 ၃။ အိန္ဒိယ
 ၄။ အိန္ဒိယ
 ၅။ အိန္ဒိယ

There is an upright []
5 from the Lord []
May the Lord grant []

lines 1-3 = H p. 583^{13-15, 21-23}

TS.AS.204.353

353R represents a recto in the original manuscript. The fragment covers Friday and First Sunday after the Nativity.

6 For the proposed reconstruction of the quire, see below. The only certain letters visible on 353R are *alph*, and *waw* + *nun* at the ends of two consecutive lines, half way down the fragment. On 353V the beginning letters of six lines are partly visible: those which are certain are *waw* (line 3), *vodh* + *waw* (line 4), and *alph* (line 5).

[illegible]

(15) *Bless.* At the memorial of the holy Virgin [] praise
5 and thanksgiving to Christ who shone out [] when

[illegible]

5 (10) Mary, for [ha]ppy have they (f.pl.) accorded you because of your
Child. Of Sund-
ay. [] 8. Versicle: *Lord, I have called you.*
Let us turn [] After. I will give thanks to you, Lord.

⁸ In OrChr 68, p. 75 at the end of line 6 we should read *mhymnynn* (rather than the suggested *mhymnyn|[hnn]*).

0 0 0 0 0 0 0 0 0 0 0 0

7. Կենսական լիցի - B.

352V provides the beginnings, and 228R the ends, of the lines. For the full text of 228R see OrChr 68, p.68-69, where parallels in other sources are given.

[illegible]

[חבל חסד .. חניף לבב וחסד לב	
[]	illegible	מל משה]	
[]		illegible	
[]		illegible	
[]		illegible	10 [חסד ויפג 9
[]		illegible	[

[*And they add* Come, let us thank him. You we thank and we praise you at the first (occasion). *At Lilya*. When they have reached Blessed is he who gazes (Ps. 41:1) they say 'To your church first of all'. 'Let us thank our God'.

All creation... 'Let all creation from its extremity sing'. 6. *And they praise*

5 Let the heavens rejoice at his nativity, and let the earth exult at his baptism.

From *eternity*.

The mystery which was administered at the Jordan. *God has arisen* (Ps. 82:1).

The hard¹⁰ []

In all parts¹¹. Blessed is the Good One who at the end [

Qal(a) Have pity [p]raise []

the great sun []

line 3 = H p. 620⁶; 621¹⁰.

line 4 = H p. 621⁶.

[illegible]

10 This opening word (but with different words following) occurs e.g. H p. 191¹ (Sunday after Epiphany).

11 Perhaps reflecting Hebrews 1:1, for which compare H p. 219¹:

VI verso = 20d + TS.AS.204.355V.

Parts of the last 17 lines of both folios are preserved. Commemoration of the Virgin.

— *Bifolium IV + VII*

IV recto = TS.NS.306.228R + left hand edge of TS.AS.204.352V.

IV verso = TS.NS.306.228V + right hand edge of TS.AS.204.352R.

Some 10 lines from the middle of the folio are preserved. Commemoration of the Virgin.

VII recto = TS.AS.204.352R (main text).

VII verso = TS.AS.204.352V (main text).

Last 11 lines of the folio are preserved. Second Sunday after Nativity; Beginning of Epiphany.

— *Bifolium III + VIII*

III recto = TS.NS.306.229R.

III verso = TS.NS.306.229V.

Some 11/12 lines from the middle of the folio are preserved. Sunday after Nativity, *Şapra*; Commemoration of the Virgin, *Ramsha*.

The correct sequence of the contents of folios VIII-X is uncertain. In support of the identifications given here, see the discussion in the Excursus below.

VIII recto = TS.AS.204.351R (main text).

VIII verso = TS.AS.204.351V (main text).

Some 11/12 lines belonging to the middle of the folio are preserved. Epiphany, *Lilya* and *Qale d-Shahra*. The illegible traces on the edge of 351 will belong to folio III.

— *Bifolium II + IX*

II recto = TS.AS.204.353R (main text).

II verso = TS.AS.204.353V (main text).

First eleven lines belonging to the top of the folio. Friday after Nativity; Sunday after Nativity, *Ramsha*.

IX recto = TS.AS.213.18V (text obliterated).

IX verso = TS.AS.213.18R.

Some 12 lines belonging to the top of the folio. Epiphany, *Ramsha*. The illegible traces on the edge of 353 will belong to folio IX.

— *Bifolium I + X*

I recto and verso = TS.AS.204.354RV.

Small fragment from middle of page. Nativity.

X recto = TS.AS.213.19V.

X verso = TS.AS.213.19R.

Parts of the first 12/13 lines belonging to the top of the folio. Epiphany, *Lilya*, *Şapra*.

TS.AS.204.356, and TS.NS.306.224 and 227 remain unlocated.

Excursus: the contents of folios VIII-X

The location of TS.AS.213.18-19 and TS.AS.204.351 within folios VIII-X is problematic, although it does seem certain that they must represent fragments of three different folios: since 351 contains eleven or twelve lines and both 18 and 19 contain twelve or thirteen lines, 351 cannot belong to the same folio as 18 or 19 since we know from 20c that each page had only c. twenty two lines.

Two sequences are possible:

(a) 18 and 19 belong to folios VIII and IX, and 351 to folio X; (b) 351 belongs to folio VIII and 18 and 19 to folios IX and X. All the fragments clearly belong to the Epiphany season. In some places the positions within the Hours is given or can be deduced (it will be recalled that 352V has the beginning of Epiphany, i.e. *Ramsha*)¹³:

18V illegible.

18R *d-Raze* indicates that this belongs to the end of *Şapra*.

19V *d-Basaliqe* denotes that the opening belongs to *Ramsha*; subsequent mention is made of *Lilya* and *Şapra*.

19R no clear indication.

351R mentions *Lilya*.

351V mentions *Qale d-Shahra*.

According to sequence (a), where 18 would belong to VIII, then we would have the following liturgical sequence:

Epiphany [<i>Ramsha</i>]	= 352V, i.e. VII verso.
lost	= 18V, i.e. VIII recto.
[<i>Şapra</i>]	= 18R, i.e. VIII verso.
[<i>Ramsha</i>], <i>Lilya</i> , <i>Şapra</i>	= 19V, i.e. IX recto.
?	= 19R, i.e. IX verso.
<i>Lilya</i>	= 351R, i.e. X recto.
<i>Qale d-Shahra</i>	= 351V, i.e. X verso.

We would accordingly have to identify 19V as belonging to the First Sunday after Epiphany, and 351 to the Second Sunday after Epiphany.

If, however, we follow sequence (b) and identify 351 as belonging to folio VIII, then we have:

Epiphany [<i>Ramsha</i>]	= 352V, i.e. VII verso.
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¹³ In OrChr 68, p. 76, I suggested that 18 followed 20, but 352 clearly must come after 20.

Lilya = 351R, i.e. VIII recto.

Qale d-Shahra = 351V, i.e. VIII verso.

lost = 18V, i.e. IX recto.

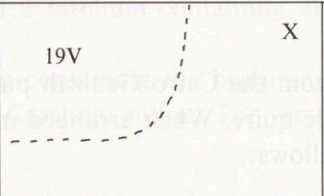
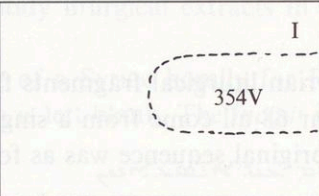
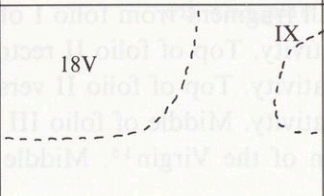
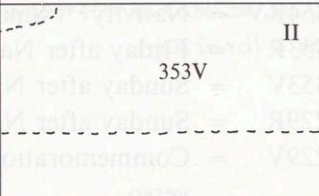
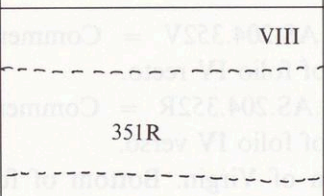
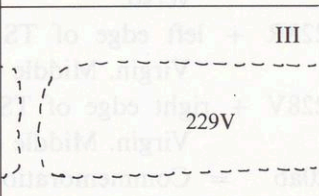
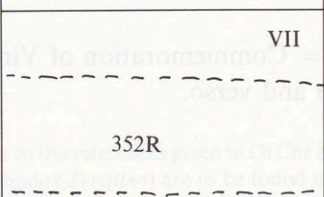
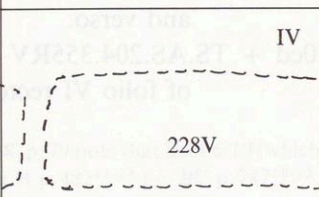
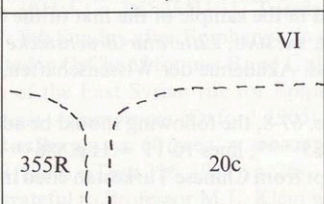
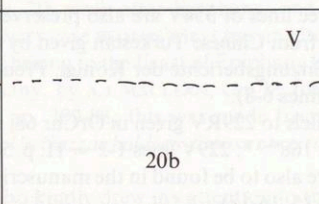
[*Ṣapra*] = 18R, i.e. IX verso.

[*Ramsha*], *Lilya*, *Ṣapra* = 19V, i.e. X recto.

? = 19R, i.e. X verso.

In this case 351 and 18 will all belong to Epiphany, while 19 must be identified as belonging to the First Sunday after Epiphany.

Unfortunately the traces of writing on the edges of 351 (which should belong either to I or to III) and 353 (which belong to VIII) are insufficiently

rectos	versos
 <p>19V X</p>	 <p>I 354V</p>
 <p>18V IX</p>	 <p>II 353V</p>
 <p>VIII 351R</p>	 <p>III 229V</p>
 <p>VII 352R</p>	 <p>IV 228V</p>
 <p>VI 355R 20c</p>	 <p>V 20b</p>

legible or extensive to allow us to solve this problem in a conclusive way. One small indication, however, points to sequence (b) as preferable: 229 and 351 both come from the middle of folios, while 18 and 353 both come from tops of folios. We may accordingly tentatively identify 351 as belonging to VIII (with 229 = III as the other half of the bifolium), and 18 as belonging to IX (with 353 = II as the other half of the bifolium).

It will also be noted that sequence (b) has the advantage of greater simplicity as far as the liturgical sequence is concerned.

For the sake of clarity, the layout and content of the quire are set out schematically in tabular form, following sequence (b) as far as folios VIII-X are concerned.

Summary

The East Syrian liturgical fragments from the Cairo Genizah published here and in OrChr 68 all come from a single quire. When arranged in the correct order their original sequence was as follows:

- TS.AS.204.354RV = Nativity¹⁴. Small fragment from folio I of the quire.
 AS.204.353R = Friday after Nativity. Top of folio II recto.
 AS.204.353V = Sunday after Nativity. Top of folio II verso.
 NS.306.229R = Sunday after Nativity. Middle of folio III recto.
 NS.306.229V = Commemoration of the Virgin¹⁵. Middle of folio III verso.
 NS.306.228R + left edge of TS.AS.204.352V = Commemoration of Virgin. Middle of folio IV recto.
 NS.306.228V + right edge of TS.AS.204.352R = Commemoration of Virgin. Middle of folio IV verso.
 AS.213.20ab = Commemoration of Virgin. Bottom of folio V recto and verso.
 AS.213.20cd + TS.AS.204.355RV = Commemoration of Virgin. Bottom of folio VI recto and verso.

14 The first three lines of 354V are also preserved in the sample of the first of the Syriac liturgical manuscripts from Chinese Turkestan given by E. SACHAU, *Litteratur-Bruchstücke aus Chinesisch-Turkestan*, Sitzungsberichte der Königl. Preuss. Akademie der Wissenschaften, Berlin 1905, p. 965 (side 1, lines 6-8).

15 To the parallels to 229RV given in OrChr 68, p. 67-8, the following should be added: 229R lines 5-11 = H p. 168⁹⁻¹⁵; 229V lines 1-2 = H. p. 585¹⁴⁻¹⁶; lines 10-11 = H p. 586²³⁻²⁵. Lines 1-2, 6-9 and 10-12 are also to be found in the manuscript from Chinese Turkestan cited in note 14 (side 2, lines 8-9, 11-15, 16-18).

- AS.204.352R = Second Sunday after Nativity. Middle of folio VII recto.
 AS.204.352V = Epiphany. Middle of folio VII verso.
 AS.204.351RV = Epiphany. Middle of folio VIII recto and verso.
 AS.213.18R = Epiphany, *Ramsha*. Top of folio IX verso.
 AS.213.19V = Epiphany, *Lilya*, *Şapra*. Top of folio X recto.
 AS.213.19R = Epiphany¹⁶. Top of folio X verso.

By way of appendix mention might be made of a number of disparate fragments in serto containing either jottings or liturgical materials in Cars-huni or Syriac, all now bound together as Cambridge Or.1081.2.75¹⁷. These would appear neither to be very old nor of much interest. Two longer fragments may be singled out here:

- (a) Part of a bifolium containing untidy liturgical extracts in praise of the Virgin.
 (b) A recto containing the beginning of a Syriac homily for Palm Sunday, with a Carshuni rubric. The verso is left blank. The *incipit* is as follows:

ܡܝܪܝܡ ܕܝܗܝܐ ܥܡܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
 ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

16 In addition to the references given in OrChr 68, p. 79 note that lines 6-10 (which also occur in the Syrian Orthodox *Fenqitho*) are to be found in H p. 482²¹⁻²⁵ (= BC p. 247²⁰⁻²²; 7th Friday after Epiphany), 491¹⁻⁵ (= BC 254¹¹⁻¹³; Tuesday, 7th week after Epiphany) and 497¹²⁻¹⁶ (= BC 258²⁵⁻²⁵⁹²; 8th Sunday after Epiphany); in every case BEDJAN's text has an altered ending. (The passages cited in OrChr 68 for mss B and C all belong to the Feast of Epiphany itself). An English translation of the East Syrian rite for Epiphany, by A.J. MACLEAN, can be found in F.C. CONYBEARE, *Rituale Armenorum* (Oxford 1905), pp. 300-88; this was made from the Gazza now catalogued as Borgia syr. 60 (see J.-M. SAUGET, *Un Gazza chaldéen disparu et retrouvé: le ms Borgia syriaque 60* (Studi e Testi 326, 1987), p. 26).

17 I am very grateful to Professor M.L. Klein who kindly drew my attention to these fragments.