# Some Further East Syrian Liturgical Fragments from the Cairo Genizah<sup>1</sup>

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 by 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 Nativity: cp H p. 172.

353V First Sunday after Nativity<sup>2</sup>: 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 derived<sup>3</sup>. As will be

<sup>1</sup> 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.

<sup>2</sup> 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).

<sup>3</sup> 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. 56 ff) 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), šwbhlk (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 68<sup>4</sup>.
- (2) Participles + second person singular pronoun are normally written as one word, e.g. mrhmt (352R).
- (3) There are some unusual word breaks: m[wd]|ynn (351R); hdbš|b (355V + 20d).

#### Errors

- On 353V the scribe has written 'lp (for 'lpw).
  - 4 On p. 63 there, read *šwbhlk* for *šbhlk*. Notes 13 and 14 on the same page should be in the opposite order.

- For reasons of space the scribe ends a line with the first three letters (špy) of a word which he then decided to begin again on the next line.
- On 351V (line 5) the scribe has written hzyh (for hzyhy).

## The present edition and translation

In the description of the individual fragments I again follow their probable sequence in the original manuscript from which they derive. The terms recto (R) and verso (V) refer to the present positioning of the fragments in the album containing TS.AS.204; these do not always 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.

Since the scribe's punctuation sometimes take the form of two dots in succession I use small circles to denote illegible letters; a small circle below a letter indicates that it is damaged or only partly legible. Supplements have again been made where possible, with the assistance of the following sources:

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. 7177<sup>5</sup> (AD 1484), *Ḥudra*.

C = Cambridge, Add. 1980 (AD 1723), *Gazza*.

D = Cambridge, Add. 1981 (AD 1607), *Ḥudra*.

#### TS.AS.204.354

 $4.7 \times 6.0 \, \text{cms}$ . Fragment containing an outer margin. The text belongs to the Nativity and there are parallels to both 354R and 354V in H.

354R

<sup>5</sup> In OrChr 68 I used Add. 7179 instead (with siglum B); for the present purposes Add. 7177 proved more useful.

'we shlout out [praise to God in the heights, and again together with th]ose shepherds [who proclaimed and said Peace on earth,] we ask of you, [the Good Hope of our souls, spare and have mercy] on us'. Praise the Lord (Ps 148:1 etc.) 5 gllory lines  $1-4 = H p. 582^{1-4}$ . 354v المماد لمر حمد عدم م دورة م دروتم ي مرب لين אמסתר אווא ובמא מחא ואמתכ עלפין לשובתו انتهامه ]. بربع مدر 5 هے هذارے 5 1 Kin Jau 1. 2 mb. 'Let us approach him [in holiness of our bodies and our souls, for he] is the m[ystery which was hidden, which has been granted us for forgiveness] of sins'. [ 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

 $17.8 \times 8.4$  cms. The fragment contains eleven more or less complete lines, the first of which is the top line of the page. To the right of the inside margin of 353R and to the left of inside margin of 353V are traces of the ends and beginnings(respectively) of lines from the other half of the bifolium <sup>7</sup>. 353R represents a recto in the original manuscript. The fragment covers Friday and First Sunday after the Nativity.

<sup>6</sup> For the proposed reconstruction of the quire, see below. The only certain letters visible on 353R are *alaph*, 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), *yodh + waw* (line 4), and *alaph* (line 5).

353R

line 5 Kuse = BCH] Ksis D.

[ ] and we await the day of his revelation, for he is coming in glory with his angels

and he will give us joy on his great day [ ] Of Friday after the Nativity
Shurraye: We have acknowledged you (Ps 75:1) from [ ] like [

from above

Onitha Qal(a). Star(?). Beautiful in his appearance (Ps 45:2). Holy and awesome is he.

5 'The glorious Child whom the archangel proclaimed in the four quarters and among all the peoples he caused his glory to shine: the crowd of angels cry without cease Holy, holy, holy (is) the Father who sent you and the Spirit who anointed you and the Son who dwells in you and made you Lord over all [that] is created and placed your enemies as a footstool for your feet. To you,
10 Lord, befits praise from all mouths: praise to you'.

] *In his heights he shall bless us* without lines 5-10 = B f.26b; C f.43b.2; D f.23b.2; H p. 172<sup>9-14</sup>.

353V

[ ] respective of the state of

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line 6 べいは ] かべいは B H BC.
7 べしゅ ] しゅ B H BC.
10 あん | つまれ B H BC.
ベエスのかな ] べかな B H BC.
11 このかるこ ] のかをり B H BC.

our soul them praise. 3 Versicle Of Bathar

] and in the depth. Versicle. 'Onitha Qal(a) The Lord when they prepared

According to your name, O God (Ps 48:10). We have praised you, O God, for the sake of Jer(usalem)

'Lord of all, while you are in the likeness of God, the likeness of a servant
in your love did you take, and you did not snatch your divinity (Phil. 2:6-7), nor
did you make your humanity false, but in the two true natures
you are the single Son without division. From above you are without mother,
from the Father; and from below you are without Father, from a mother.
Thus did the prophets indicate beforehand, and thus too proclaimed

the apostles; thus too did the Fathers teach in the holy church, through whose supplications and in whose faith [may God preserve us and have mercy on us].

lines 4-11 = B f.26b; H pp.  $161^{17}-162^{1}$ ; BC p.  $96^{10-16}$ .

#### TS.AS.204.355

 $4.2 \times 5.9$  cms. Fragment containing an outer margin, and evidently originally part of the bifolium TS.AS.213.20 (OrChr 68 (1984), pp. 70-76), for 355V corresponds exactly to the lost beginnings of lines 7-12 of TS.AS.213.20d. 355R will accordingly correspond to TS.AS.213.20c, lines 12-16, for the last word of the fill in 20c line 13 agrees with the end of the second preserved line of 355R. The fragment thus belongs to *Ṣapra* of the Commemoration of the Virgin.

The edition of 355 below thus supplements the edition of TS.AS.213.20cd given in OrChr 68. In the case of the original recto folio 20c + 355R, the preserved text of 20c is to be found at the beginnings of the lines, and that of 355R at the ends. For the original verso folio 335V + 20d, the preserved text of 20d will be found at the ends of the lines, and that of 355V at the beginnings<sup>7</sup>.

For correspondences in H and BC, see the edition of 20cd in OrChr 68.

<sup>7</sup> Line numbers of 20c and 20d are given in brackets.

20c (lines 12-16) + 355R

O Church, rejoice. Teshbo(hta) [ Sapra

Qal(a). Our Father who are in heaven. Happy [do] all [peoples accord] the Virgin Mary, mother of Christ [eg in all] the world.

(15) Bless. At the memorial of the holy Virgin [ ] praise

5 and thanksgiving to Christ who shone out [ ] when

355V + 20d (lines 6-12) 8

[of us all that we proclaim, likewise in] his [resurr]ection do we believe [and] along with the a[ngels it is fitting to sing to him] Halleluia. *Stanzas*. Happy are you, Mary,

for women are zealous [for you, and so too the vir]gins, the daughters of nobles.

And with. Happy are you, Mary,

[for] your name [is exalted and ra]ised up because of your Child. *And with*. Happy are you,

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.

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

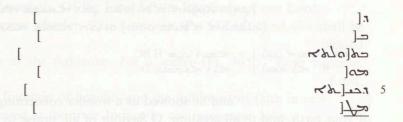
#### TS.AS.204.356

 $3.4 \times 5.3$  cms. Fragment containing an outer margin. The text is too brief to allow for an identification, though if the supplements suggested on 356V are correct, then it will belong to the Commemoration of the Virgin.

356R

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].	As all winds my later adversaria associa	
<u> </u>	wood of the section of the section of the section of	
ا ا	and the second second second second second	5
m[	n cery on sun estan	

356V



The text is too fragmentary to warrant a translation. »Virgin« and »Pure« may occur on the verso.

#### TS. AS. 204.352

 $18.6 \times 8.1$  cms. The fragment contains eleven more or less complete lines, of which the last is the bottom line of the page. To the right of the inner margin of 352R and to the left of the inner margin of 352V are traces of the ends and beginnings (respectively) of lines from the other half of the bifolium; the beginnings of the lines on 352V can be identified as the lost beginnings of lines 7-13 of TS.NS.306.228R (OrChr 68, pp. 68-9). Further confirmation for this identification is provided by the ends of two lines visible from the other half of the bifolium on 352R (-'yt and hd'), for these correspond to the ends of lines 8 and 9 of TS.NS.306.228V. The main text on 352R must accordingly have been on a recto in the original manuscript. In the light of this join 228 must come from the

middle of a folio, and not the bottom (as suggested in OrChr 68, p. 68); re-examination of the fragment supports this finding.

Brock

The main text of 352R belongs to the Second Sunday after the Nativity, and that of 352V to the Baptism of Christ (Epiphany).

352R (main text)

Explication of the story is a per the second for and the story of the s

line 6 حدم بقا ] + حصة بح HBC. 9 حامعا ] حل حدماء D.

[ ...... 'and he showed us a wonder concerning the revelation] of your birth, and to all creation; O Saviour of all, praise to you'.

The Lord said to my Lord (Ps. 110:1). Or Praise the Lord from (Ps. 148:1).

Of Sapra. Qal(a)

'Who is sufficient for. You do we confess, our Maker, for you have mercy on all creation: for the good and the bad do you carry in your compassion and abundantly do you give assistance to mankind; praise to you'.

Of Bless (Dan 3:57). Heavenly beings sing praise and earthly beings offer worship to you, O eternal Being, our good God who are worshipped. At the Mysteries. Qal(a). 'Put on incorruptibility (cp I Cor. 15:53). Praise

10 the Lord (e.g. Ps. 148:1). His praise (is) on earth (Ps. 148:13). Yours are the heavens (Ps. 89:11). Heaven and earth

have been renewed through the glorious Child who from the vir[gin has been s]een, and [from

then], when angels proclaimed peace, [creation was filled with good hope...]

lines 1-2 = B f.  $28^a$ ; D f.  $31^{a.1}$ ; H p.  $177^{20-21}$ ; BC p.  $140^4$ ,  $113^5$ . lines 4-6 = B f.  $28^a$ ; D f.  $31^{a.2}$  and  $32^{b.2}$ ; H p.  $179^{23-26}$ ; BC p.  $112^{6-8}$ ,  $114^{3-6}$ . lines 9-12 = D f.  $31^{b.2}$ . lines 10-12 = B f.  $28^b$ ; H p.  $180^{18-20}$ ; BC p.  $116^{2-3}$ .

352V (main text)

line 3 ペンロン ] + ペニュュ D. 5 ペカニュ ] om ABCD HBC. 7 ペカロカムカ ] ハカ \_ B.

Emmanuel in his symbols. Of the Feast of the Epiphany of our Lord.

Qdam Qal(a). A great wonder. This is my rest (Ps. 132:14). And you shall be blessed in the generation of the righteous. For a source (Ps. 36:9). 'Your baptism, Lord,

which is for us a fountain of benefits and the fulfilment of faith in new
5 life, was administered at the river Jordan by the messenger John.
It has marked out the road for all the baptized (leading) to the Kingdom of heaven

with the perfect confession of the glorious persons of the Trinity in whom your body was baptized. *Lord I have called you* (Ps 141:1). On the Saviour of the just

[ ] 5 Versicles. *Bathar*. Qal(a). To the wonderful Child. *Praise*10 the Lord (e.g. Ps. 116:1) [ ] The universe and all (Is. 34:1). 'A [new] creation [sing praise] to the Son, Christ, who at his revelation [renewed it...']

lines 3-7 = A f.84a; B f.29a; C f.92a.2-b.1; D f.32a.1; H p.  $616^{17-21}$ ; BC p.  $396^{14-18}$ .

lines  $10-11 = A \text{ f. } 84^{\text{a}}; B \text{ f. } 29^{\text{a}}; C \text{ f. } 92^{\text{b.1}}; D \text{ f. } 32^{\text{a.2}}; H \text{ p. } 617^{14-15}; BC \text{ p. } 397^{14-15}.$ 

# 228R (lines 7-11) + left edge of 352V

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.

for [us all; and he has authori]ty over all that is on earth and what is [in heaven. Let us thank h]im who greatly exalted him and gave him a nam[e excellent above all.] To him be praise. *I will speak of you*.

(10) Gabrie[l ] the Holy Spirit
5 shall come [ you will] conceive [
without a h[usband

228V (lines 8-9) + right edge of 352R

228V provides the beginnings, and 352R the ends, of the lines. For the full text of 228V and translation, see OrChr 68, pp. 69-70, where parallels in other sources are given.

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#### TS.AS.204.351

 $17.1 \times 7.1$ . The fragment, from the middle of a page, contains eleven partly complete lines, with inner and outer margins preserved (as in 352 and 353). To the right of the inner margin of 351R and to the left of the inner margin of 351V are scarcely legible traces of the ends and beginnings (respectively) of lines from the other half of the bifolium. 351R will have been a recto in the original manuscript; its outer margin contains traces of letters in reverse, imprinted from another page through damp<sup>9</sup>.

Both recto and verso clearly belong to Epiphany, *Lilya*, but surprisingly it has not proved possible to locate more than a few parallels.

<sup>9</sup> These are upside down and so they must date from after the time that the quire had been broken up; -yn dl' in reverse is clearly visible in the left margin of 351R. The traces of the beginnings of lines belonging to the other half of the bifolium are only at all visible on the left edge of 351V; the following letters at the beginnings of five consecutive lines can be made out with reasonable certainty: lamadh + ? + tau (line 1), lamadh (line 2), tau (line 3), lamadh + ? + gomal (line 4), and tau (line 5).

10

351R

درسة الم
is ocacus corcasos : clis cos rectos Hocom,
בשותו של הזמי בשל משל בי לבים בי והבים היותם והשול השל
ملن دز ملا سد ملن دز ملا مر محمد الدادة o المعدس
עונים ב שביא כבים לינים חלינם או בא כביבים כן בלק
[c.3] אמסטב לבשומה יאור במוחה מק לבשמה אוה
حدا هده دنه احد تحده احد ا ما سه و ا عادی عادی ا
A TO SET AND LONG LINES AREA LONG AS TO THE CONTROL OF THE CONTROL
[ ] illegible Kai Krar
[ ] oud r.u. oe _ o.u. illegible _ o.u.d. [ ]
[ ] illegible [
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
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 hard 10 []
In all parts 11. Blessed is the Good One who at the end [
Qal(a) Have pity [ p]raise [
the great sun [
line $3 = H p. 620^6$ ; $621^{10}$ .
line $4 = H p. 621^6$ .
tradition that the rest is the property of the trade of t

351V

5

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

<sup>11</sup> Perhaps reflecting Hebrews 1:1, for which compare H p. 2191:

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תושא משלב ב משלם שם תי ושל [
                [ع] دسه لحز مر المع ملا : دما عدسه لحزيم مر مه عدسه
                     c.5]م من دمله + محمل مد هدمه من هما[ c.5
                                ] .. برجمت ب برع بحت (معي [مع
                                ] מיזא אנים [
   This is my beloved Son in whom I have taken pleasure (Matt. 3:17).
                                                                   Teshbo(hta)
   Christ who was baptized and shone out and illumined all, renew12 your
                                                            church by the Holy
   S[pirit]. 'Qale d-shahra. My heart has burst forth (Ps. 45:1). With its gala. The
                                                                          Lord
   has reigned (Ps. 93:1). With its qala<sup>1</sup>. And when they have reached Praised in
                                                          the heights (Ps. 93:4)
5 Over the living water. 3 (times). Versicle. The sea saw him and fled (Ps. 114:3).
   And the firm rock (Ps. 114:8). And they add The water saw you (Ps. 77:16) up to
   the end. And praised in the heights (Ps. 93:4) in its entirety. Another Praise
                 ] the Lord. To the Qal(a). All you peoples (Ps. 47:2)
   [Pra]ise the Lord with praise (Ps. 149:1 or Is. 42:10). [ ] for [
                                   To the gal(a) Praise the Lord or Praise
               ] its qal(a) And in each one of them [
10
                they] kneel. Onitha [
                     ] from heaven he peered down (Ps 33:13) [
       lines 3-4 = H p. 641^{1,3-4}
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The structure of the original manuscript

It is virtually certain that all the fragments come from a single quire: this can be deduced on the basis of TS.AS.213.20 which must belong to the middle bifolium of the quire. Assuming that this quire consisted of ten folios (henceforth I-X) or five bifolia (the norm in Syriac manuscripts), we can reconstruct the positions of the fragments within the quire as follows, taking as our starting point the middle bifolium of the quire.

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- Bifolium V + VI = TS.AS.213.20

V recto = 20a.

V verso = 20b.

VI recto = 20c + TS.AS.204.355R.
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12 Although the final letter seems best read as *tau* (*hdt*), it could conceivably be taken as an *alaph*, in which case the end of the line should read *hd'* l'dtk *bd*[*nhk*]|*qdyš'* »give joy to your church at your holy epiphany«, a phrase found in H p. 653<sup>12-13</sup> (Epiphany, *Şapra*).

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, *Ṣapra*; 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, Ṣapra.

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)<sup>13</sup>:

18V illegible.

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

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

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:

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Epiphany [Ramsha] = 352V, i.e. VII verso.

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

[Sapra] = 18R, i.e. VIII verso.

[Ramsha], Lilya, Sapra = 19V, i.e. IX recto.

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

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

Qale d-Shahra = 351V, i.e. X verso.
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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 [Ramsha] = 352V, i.e. VII verso.

<sup>13</sup> In OrChr 68, p. 76, I suggested that 18 followed 20, but 352 clearly must come after 20.

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

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

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

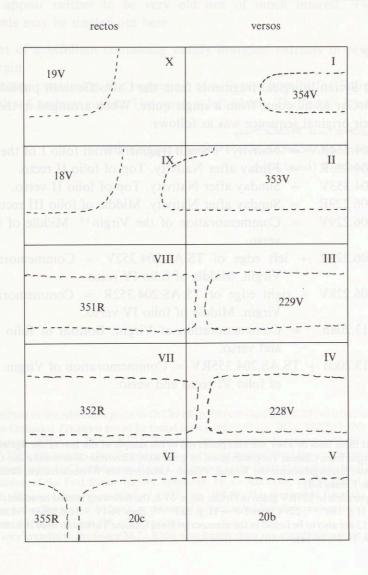
[Ṣapra] = 18R, i.e. IX verso.

[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



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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 = Nativity<sup>14</sup>. 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 Virgin<sup>15</sup>. 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.

15 To the parallels to 229RV given in OrChr 68, p. 67-8, the following should be added: 229R lines 5-11 = H p. 168<sup>9-15</sup>; 229V lines 1-2 = H. p. 585<sup>14-16</sup>; lines 10-11 = H p. 586<sup>23-25</sup>. 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).

<sup>14</sup> 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).

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, Sapra. Top of folio X recto.

AS.213.19R = Epiphany<sup>16</sup>. 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 Carshuni or Syriac, all now bound together as Cambridge Or.1081.2.75<sup>17</sup>. 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:

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

<sup>16</sup> 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. 482<sup>21-25</sup> (= BC p. 247<sup>20-22</sup>; 7th Friday after Epiphany), 491<sup>1-5</sup> (= BC 254<sup>11-13</sup>; Tuesday, 7th week after Epiphany) and 497<sup>12-16</sup> (= BC 258<sup>25</sup>-259<sup>2</sup>; 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. CONY-BEARE, *Rituale Armenoruym* (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).