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TOMUS 161

THE SYNODICON

IN THE

WEST SYRIAN TRADITION

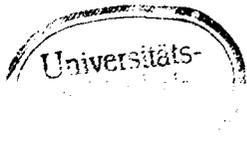
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EDITED

BY

ARTHUR VÖÖBUS

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PREFACE

In my undertaking of editing the ancient legislative sources in Syriac, the document presented here puts a crown on all the sources edited previously. It is with the deepest of satisfaction that the continuation of this undertaking is marked by such a progress which advances scholarship in a very extraordinary way. What emerges in the Synodicon is, indeed, breathtaking.

What is presented in this volume constitutes the first half of the document. The edition takes a lead from the original source which offers a logical suture where it completes the first part and inaugurates another with an entirely new genre of legislative sources. The edition of the second part is in preparation and will follow. About its content the reader will be informed via a general introduction to the Synodicon in the translation volume.

It is a very pleasant duty to express my deepest gratitude to His Holiness Patriarch Ignatius Yaqob III, Patriarch of Antioch and All the East, at Damascus. In his caring concern for fostering scholarship he has allowed me to use the collection of manuscripts at the patriarchate where the only copy of the Synodicon is found. He also very kindly has given me the permission to edit it. Gratefully do I think of all the kindness and warmth which I experienced so frequently in his patriarchal residence.

I take the opportunity to thank Prof. R. Draguet most heartily for including the edition of the Synodicon in the CSCO. It has been a joy to experience so much kindness from him also in connection with this undertaking. With regard to my fondness and admiration I can only repeat what I have written in the volume *The Hexapla and the Syro-Hexapla* which I dedicated to him on the occasion of his 75th birthday.

Chicago, October 1973.

A. VÖÖBUS.

ABBREVIATIONS

- Acta conciliorum oec.* = *Acta conciliorum oecumenicorum*, ed. E. SCHWARTZ, I. Berolini 1927.
- Anaphorae Syriacae* = *Anaphorae Syriacae quotquot in codicibus adhuc sunt*, ed. A. RAES. Romae 1939.
- BAR 'EBRĀYĀ, *Chronicon eccl.* = *Gregorii Barhebraei chronicon ecclesiasticum*, ed. J.-B. ABBELOOS et T. J. LAMY, I-III. Parisiis-Lovani 1872-77.
- BAUMSTARK, *Geschichte syr. Literatur* = BAUMSTARK, A., *Geschichte der syrischen Literatur*. Bonn 1922.
- BERNHARD, *Chronologie syr. Handschriften* = BERNHARD, P. L., *Die Chronologie der syrischen Handschriften*, in : VOHssD XIV. Wiesbaden 1971.
- Bibliotheca orientalis* = *Bibliotheca orientalis Clementino - Vaticana in qua manuscriptos codicos syriacos recensuit* J. S. ASSEMANI, I-III. Romae 1719-28.
- Chronicon anonymum* = *Chronicon ad annum Christi 1234 pertinens*, ed. J.-B. CHABOT, in : CSCO 81/Syr. 36. Parisiis 1917-20.
- Conciliorum oec. collectio* = *Sacrorum conciliorum nova et amplissima collectio*, ed. J. D. MANSI. Florentiae 1759 ff.
- CSCO = *Corpus Scriptorum Christianorum Orientalium*. Parisiis-Lovanii.
- CSCOSub = *Corpus Scriptorum Christianorum Orientalium. Subsidia*.
- Didascalia et Constitutiones Apost.* = *Didascalia et Constitutiones Apostolorum*, ed. F. X. FUNK, I-II. Paderbornae 1905.
- HATCH, *Album of Dated Syriac Manuscripts* = HATCH, W. H. P., *An Album of Dated Syriac Manuscripts*, in : MPV II. Boston 1946.
- HVdBB = *Handschriften-Verzeichnisse der k. Bibliothek zu Berlin*.
- LE QUIEN, *Oriens Christianus* = LE QUIEN, M., *Oriens christianus in quatuor patriarchatus digestus*, I-III. Parisiis 1740.
- MIKA'ĒL, *Chronique* = *Chronique de Michel le Syrien, patriarche jacobite d'Antioche (1166-1199)*, I-IV. Paris 1899-1924.
- MPV = *Monumenta Palaeographica Vetera*. Boston.
- PapETSE = *Papers of the Estonian Theological Society in Exile*. Stockholm.
- PG = *Patrologiae cursus completus, series graeca*, ed. J. P. MIGNE. Paris.
- PO = *Patrologia Orientalis*, ed. R. GRAFFIN. Paris.
- RENAUDOT, *Historia patr. Alexandrinorum Jacobit.* = RENAUDOT, E., *Historia patriarchorum Alexandrinorum Jacobitarum*.
- RENAUDOT, E., *Liturgiarum orientalium collectio* = RENAUDOT, E., *Liturgiarum orientalium collectio*, I-II. Parisiis 1716.
- SACHAU, *Verzeichnis syr. Handschriften* = SACHAU, E., *Verzeichnis der syrischen Handschriften*, I-II, in : HVdBB XXIII. Berlin 1899.
- Testamentum D.N. Jesu Christi* = *Testamentum Domini Nostri Jesu Christi*, ed. IGNATIUS EPHRAEM II RAHMANI. Moguntiae 1899.
- TISSERANT, *Specimina codicum orientalium* = TISSERANT, E., *Specimina codicum orientalium*, in : TUS VIII. Bonnae 1914.
- TUS = *Tabulae in usum scholarum*. Bonnae.

- VOHSSD = *Verzeichnis der orientalischen Handschriften in Deutschland*. Wiesbaden.
- VÖÖBUS, *New Important Manuscript Discoveries* = VÖÖBUS, A., *New Important Manuscript Discoveries for the History of Syriac Literature*, in *PapETSE XXVII*. Stockholm 1975.
- VÖÖBUS, *Syriac Manuscripts from the Treasury of the Monastery of Mār Hanānyā* = VÖÖBUS, A., *Syriac Manuscripts from the Treasury of the Monastery of Mār Hanānyā or Deir Za'farān*, in : *PapETSE XXIX* (in press).
- VÖÖBUS, *Syrische Kanonessammlungen* = VÖÖBUS, A., *Syrische Kanonessammlungen : Ein Beitrag zur Quellenkunde*. I. *Westsyrische Originalurkunden*, 1, A - 1, B, in : *CSCO Subs. XXXV, XXXVIII*. Louvain 1970.
- VÖÖBUS, *The Hexapla and the Syro-Hexapla* = VÖÖBUS, A., *The Hexapla and the Syro-Hexapla : Important Discoveries for Septuagint Research*, in : *PapETSE XXII*. Stockholm 1971.
- WRIGHT, *Catalogue* = WRIGHT, *Catalogue of Syriac Manuscripts in the British Museum*, I-III. London 1870-72.
- Wüstenfeld-Mahler'sche Vergleichungs-Tabellen = WÜSTENFELD, E. und MAHLER, E., *Wüstenfeld-Mahler'sche Vergleichungs-Tabellen zur muslimischen und iranischen Zeitrechnung, mit Tafeln zur Umrechnung orient-christlicher Ären*; 3. Auflage unter Mitarbeit von J. MAYR neu bearbeitet von B. SPULER. Wiesbaden 1961.
- ZOTENBERG, *Catalogue* = ZOTENBERG, H., *Catalogue des manuscrits syriaques et sabéens (mandaites) de la Bibliothèque Nationale*. Paris 1874.

AN INTRODUCTION TO THE MANUSCRIPT

I. THE MANUSCRIPT

a. *Palaeographical features.*

The manuscript bearing the signature Ms. 8/11¹ belongs to the collection of manuscripts in the patriarchate of the Syrian Orthodox Church in Damascus. The codex, measuring 23,5 × 16,5 cm., is written on soft Oriental paper of yellowish-brownish coloring.

The text is arranged on pages not only regularly and with care, but also reveals good taste in execution on the part of the scribe. Usually there are 27-28 lines per page, occasionally one line less or more.

The manuscript was arranged so that every quire, in Syriac *kūrrāsā*, contained 10 folio leaves. They have been marked carefully, indicating attempts to combine the numerical letters with a simple kind of decorative pattern.

How many quires the manuscript originally contained is impossible to say since the codex has not survived intact. In the present form the original codex ends with the *kūrrāsā* 21 which is not complete².

The volume is bound. However the binding is not ancient but modern.

b. *The script.*

The script used in the manuscript is *serṭā* but it is a kind which necessitates some comments.

The *serṭā* used here is very regularly written. It is very attractive and neat, its character is executed calligraphically. It displays an artful, professional hand such as was cultivated in the scriptoria in the Syrian monasteries. Palaeographically its shape is very interesting. It does not fit in the patterns which we usually encounter in manuscripts. Moreover, it is a shape which does not appear in the known examples of dated manuscripts made available in the albums³. The examples to be found there do not come even near to this form of the

¹ Cf. VÖÖBUS, *Syrische Kanonessammlungen* I, A, p. 5 ff.

² See page XII ff.

³ Cf. TISSERANT, *Specimina codicum orientalium*; HATCH, *An Album of Dated Syriac Manuscripts*.

script ⁴. Indeed, this is further evidence for the observation that for extraordinary literary monuments specially qualified hands were used ⁵.

The physiognomy of this distinct form of the *serṭā* is marked by a certain elegance of shape ⁶. In certain places it manifests a sweep producing a boldly styled form of letters. This is illustrated by the shape of the letters 'ālah, gāmal, lāmad, mīm, šīn and taw, depending on whether these letters occur at the beginning or at the end of the line, or in the upper line or in the lowest line where space invited different formations of these letters.

With regard to attempts to produce some ornate characters, some interesting ligatures help us to complement the observations regarding the special physiognomy of this *serṭā* script.

In conclusion, the script is in every respect commensurate with the execution of a literary monument of extraordinary stature.

c. *The colophon.*

It must be regarded as good fortune that, in a manuscript which has been struck by calamities and partly been victimized by them, destiny has been more lenient regarding the colophon sparing it from the fate of the rest of the manuscript. Thus, we can rejoice that these folio-leaves ⁷, with the colophon so close to perdition, have escaped and that authentic information has come down to us about the origin of this unique literary monument.

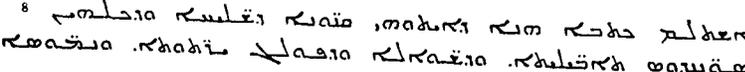
The most important part in the colophon, of course, concerns the chronological aspect. This is presented in the following statement: 'This volume which contains the canons of the apostles and of all the universal synods and the *šū'ālē* and (the norms) of the division of inheritances and the laws of the victorious kings, was completed on Wednesday on the 5th of 'Iyār, the month of roses, in the year 1515 A.Gr., which is according to the Arabs the year 500' ⁸. According

⁴ Among the samples with the *serṭā* script from 1193/4 till 1242 A.D. there is not a single one which would display a certain similarity. Cf. plates CXXXI-CXXXVI.

⁵ Cf. VÖÖBUS, *The Hezapla and the Syro-Hezapla*, p. 72.

⁶ See a facsimile in VÖÖBUS, *New Important Manuscript Discoveries*. Appendix with facsimile plates.

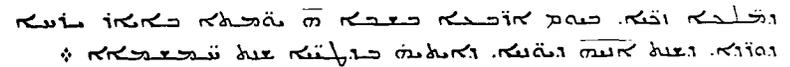
⁷ Fol. 194-195.

⁸ 

to this datum the codex was brought to its completion on May 5, 1204 A.D. The synchronistic datum, however, that this was the year 500 according to the era of Hīgra, cannot be correct ⁹. In view of frequent irregularities ¹⁰ in handling the Islamic era as supplementary chronological information in the colophons, mistakes are not surprising. However, this time the error is very great.

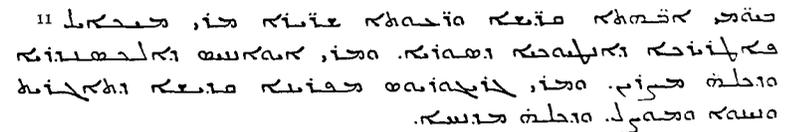
Further the colophon tells us about the dignitaries who were in office at that time when the codex was written: 'In the days of the holy fathers and true shepherds Mār Mika'ēl, patriarch of Antioch of Syria, Mār Iwannīs of Alexandria and all Egypt, and Mār Grīgorios, the holy maphrian of Tagrīt, Nineuē and Mosul and all the Orient' ¹¹.

The patriarch mentioned here is Išo' Septānā, a nephew of Patriarch Mika'ēl I, from the Monastery of Mār Barṣaumā, known also in the history of literature ¹². Later he was elevated to the throne of the patriarche ¹³. Also the time for this is given ¹⁴ — the year 1207 ¹⁵. This, however, must be a mistake, since our colophon states that in May 1204 this Mika'ēl must have already been in office. His election must have taken place still earlier, closer to the time of the death of his great uncle, Patriarch Mika'ēl Rabā in November 1199 A.D. His was a turbulent time troubled by divisions which caused great difficulties, and a schism which disrupted ecclesiastical life and work ¹⁶. He ruled until 1214 when he died.



⁹ The year 500 H. would be 1106/7 A.D. Cf. WÜSTENFELD-MAHLER'SCHE *Vergleichungstabellen*, p. 11. The copyist has erred here by a full century. Instead of 500 H., the date should have been 600 H. Cf. *op. cit.*, p. 13 f.

¹⁰ Cf. BERNHARD, *Chronologie syr. Handschriften*, p. 138 ff.

¹¹ 

¹² He contributed to the genre of 'ellā, dealing with the feasts in the liturgical year. He also composed *tūrgāmē* and an anaphora. Cf. BAUMSTARK, *Geschichte syr. Literatur*, p. 302.

¹³ Cf. LE QUIEN, *Oriens christianus* II, col. 1391.

¹⁴ Cf. *Bibliotheca orient.* II, p. 230 ff.

¹⁵ Cf. BAUMSTARK, *Geschichte syr. Literatur*, p. 302.

¹⁶ *Chronicon anonymum*, II, p. 336 ff.; BAR 'EBRĀYĀ, *Chronicon eccl.* II, col. 603 ff., 611 ff., 628 ff.

Mār Iwannis of Alexandria and all Egypt must be Patriarch Johannes LXXIV¹⁷ of the Jacobite church in Egypt. Some of his activities have been remembered by the annalistic sources¹⁸.

Mār Grīgorīos, the maphrian of Tagrūt is also a well-known figure¹⁹. He was elevated to the episcopacy by Patriarch Mika'el Rabā²⁰. He is known also through his anaphora²¹ which was approved by his great uncle. His occupancy of the see was filled with difficulties and strifes²² which lasted until his death²³.

Furthermore, the colophon does not neglect a comment about the writer himself: 'The humble Daniel, (only) in name a presbyter, bar Jausep bar Sargis bar Tūmā of Bartelli, the blessed town which is in the land of Nineuē'²⁴. On the margin²⁵ it is written: 'Accurately he was of Bēt Saḥrayē'²⁶. The term Bartelli has been written over the original word which seems to have been Saḥrayē.

The volume was kept as a treasury in the family, as is shown in the following statement: 'So it may be used by every one who may read in it and profit from it; and it may be again for his sons and his brothers and his relatives; and nobody is permitted to buy it'²⁷.

The colophon concludes with a set of customary formulae meant for the protection of the manuscript²⁸.

¹⁷ Elected in the year 905 according to the era of martyrs, i.e. 1189 A.D. He died in 932 according to the same era, i.e. 1216 A.D.

¹⁸ Cf. RENAUDOT, *Historia patr. Alexandrinorum Jacobit.*, p. 554 ff.

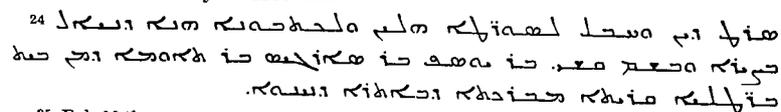
¹⁹ Ja'qōb bar Abraham bar 'Eliyā of Bēt Qandasi near Melitene, another nephew of Mika'el Rabā.

²⁰ He was consecrated in the year 1189. Cf. MIKA'EL, *Chronique* IV, p. 733; *Chronicon anonymum* II, p. 318 ff.; 331 ff. Cf. BAR 'EBRĀYĀ, *Chronicon eccl.* III, col. 377, 379.

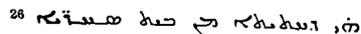
²¹ Ms. Berl. Sach. 196, fol. 16a ff.; cf. SACHAU, *Verzeichnis syr. Handschriften*, p. 470 f. See also RENAUDOT, *Liturgiarum Orientalium Collectio* II, p. 455 ff.

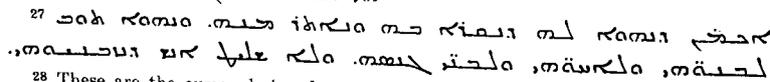
²² BAR 'EBRĀYĀ, *Chronicon eccl.* III, col. 387.

²³ He died in the year 1214 A.D.

²⁴ 

²⁵ Fol. 194b.

²⁶ 

²⁷ 

²⁸ These are the curses designed against those who do not handle the manuscript with care and respect when borrowed or when being copied.

2. PRESENTATION OF THE CONTENT

a. Arrangement.

Everyone who deals with manuscripts knows how often manuscripts which consist of various texts, leave something to be desired with respect to clarity in the arrangement of all the variegated materials. Often it is difficult to find one's way in manuscripts of composite character due to the lack of care in presenting the content in a clear and lucid manner.

In this manuscript care for planning shows at every step. The composition of texts is arranged with a view to clarity. All texts have been marked very clearly by heaving space between the different sources incorporated. Thereby a service was done for easy orientation regarding all sources in this corpus. In the entire corpus there is only one section where the scribe has not remained loyal to his predetermined principle. This is found in a section²⁹ which brings excerpts from various sources which have been used to extract rules and regulations for ecclesiastical practice. This concerns a cycle of texts mainly taken from the letters of Severus of Antioch. Here no attempt has been made to mark these sections off so that these portions have been heaped one upon another. This, however, is the only place where clarity suffers and as such it is an exception in an otherwise excellent arrangement.

Besides the space left between the different texts another device was employed for sake of clarity. The titles of the texts collected here as well as their conclusions are written in red ink.

b. Marginalia.

A description of the physiognomy of the manuscript must take into account also the texts put in the margin. According to their function the marginalia fall into two categories.

The first concerns the notes which facilitate a quick orientation regarding the vast material embodied in this corpus. This is done in several ways. The whole corpus is furnished with informative notes on the content. In toto this is quite extensive. The 'current titles' placed over the text throughout the codex give a quick orientation

²⁹ Fol. 78b-80a.

regarding the vast materials collected in the corpus. Further, as a law-book it also necessitated a different orientation, namely references on the subject matter within the sources themselves. Those written in Syriac are represented by a fine ³⁰ and a rough ³¹ hand. Most extensive are those written in Arabic. Canons and regulations of longer extent ³² have been furnished with references by this hand quite systematically. This is particularly the case with the canons of the West Syrian synods held under Patriarch Dionysios ³³, Jōhannān ³⁴, Ignatios ³⁵, and Dionysios ³⁶. The degree of density of these references reaches its peak in the lawbook on inheritance ³⁷. Those written in *karšūnī* are more sporadic.

These notes must have had their own history behind them before they reached the stage which the manuscript unfolds. As they are by different hands, they must have been developed in different periods.

Discussion of the efforts in the service of orientation and clarity must also not overlook the numeration of the canons placed in the margin.

The second category of marginal notes was prompted by the concern to make the difficult terms and expressions lucid. The difficult technical terms borrowed as foreign loan words from Greek in particular necessitated explanatory notes and helpful comments.

When in the Syriac text the Greek term *ἐκατοστή* occurs in transliteration ³⁸ the corresponding comment in the margin explains that it means 'one percent'. Or when in another text the term *συλλογίσαι* occurs by transliteration into Syriac ³⁹, a note explains what syllogism means. Here and there, similar expressions and terms have explanatory notes.

³⁰ So in the restored part of the *Testamentum Domini Nostri*. The content of these long sections has been made lucid by references to the subject matter. Fol. 1b ff.

³¹ For example, the lengthy canons established by Mār Jōhannān of Mardē have been furnished with references by this hand. See fol. 220a ff.

³² For example, the canons of the Synod of Antioch, fol. 42a ff.

³³ Fol. 120b ff.

³⁴ Fol. 124b ff.

³⁵ Fol. 133a ff.

³⁶ Fol. 138a ff.

³⁷ Fol. 141a ff.

³⁸ Fol. 37a.

³⁹ Fol. 77b.

c. *Pagination.*

The pagination of the codex has been corrected. Originally the pagination given to the codex was not correct. When I completed my work on the canons I had at my disposal my notes and a transcript which at that time was not complete. On the basis of these materials it was not possible to give new pagination. Not having new access to the manuscript, I had to rely on the pagination as it was given to the manuscript ⁴⁰. I have since been able to reexamine the codex and so to rectify this matter.

3. PRESERVATION

a. *On the provenance of the manuscript.*

This unique manuscript has been preserved in the treasure-house of the Monastery of Mār Ḥanānyā ⁴¹, known as Deir Za'farān, which has survived all the storms which have swept over Christianity in Mesopotamia. In this way literary monuments were preserved which have not survived elsewhere ⁴².

It was in this same monastery that this codex which had suffered at the beginning and at the end was repaired. The text at the beginning of the manuscript was restored and the codex was supplemented at the end. Of course the fact that the *Testamentum Domini Nostri* was restored at the beginning can tell us nothing about the place where this was done since this could have been done anywhere since the document was well known. However, there is another fact and this is telling. The supplemented part added to the original codex contains a document ⁴³ which is of very great rarity and this has survived only in the collection of manuscripts of the Monastery of Mār Ḥanānyā ⁴⁴.

⁴⁰ See my note in *Syrische Kanonensammlungen* I, B, p. 562.

⁴¹ About this monastery, see VÖÖBUS, *Syrische Kanonensammlungen* I, B, p. 375 ff.

⁴² Cf. VÖÖBUS, *Syriac Manuscripts from the Treasury of the Monastery of Mār Ḥanānyā*.

⁴³ This document has preserved the canons of the synod held in the Monastery of Mār Ḥanānyā under Jōhannān of Mardē.

⁴⁴ Ms. Mardin Orth. 176, fol. 143a-151b.

From Deir Za'farān the codex was brought to join the collection of manuscripts in the patriarchate of the Syrian Orthodox Church in Damascus.

b. *The lacunae.*

The manuscript has shared the fate of Christianity in the lands of the Euphrates and the Tigris. It does not only bear bruises and signs of suffering, but also wounds, deep wounds.

The beginning of the manuscript has not survived. This is a loss which covers the first *kūrrāsā* in its entirety. Fortunately this loss is not so catastrophic since the text which has suffered here is a text known to us, namely, the beginning of the *Testamentum Domini Nostri*. The lost part of this source was restored by a quite neat hand. Obviously it attempted to imitate the shape of the *serṭā* used in the original text. It used for the restored part a soft Oriental paper.

However, misfortune has not spared even the restored part of the text. Also its beginning is lost. In the present form the manuscript begins in the middle of a sentence. Thus, of the restored first *kūrrāsā* only seven folio leaves have survived.

The text of the original manuscript does not show itself before the concluding part of the ordinances for the consecration of the bishop ⁴⁵. Only the end of the first book of the work under the name of Clemens emerges with the original codex.

The beginning is not the only loss which the manuscript has suffered. The only consolation is that the wounds in the body of the codex occur but sporadically; in total they do not exceed the extent of the loss at the beginning.

Kūrrāsā 3 has lost the first and the last folio leaf. With the first folio ⁴⁶ a part of the canons of the *Testamentum Domini Nostri* has perished. This gap begins with the last words of can. 25 ⁴⁷ and extends to the end of can. 41 ⁴⁸. Also this loss is not so deplorable since the document is known to us from other sources. The lost text has been

⁴⁵ The text begins with the words *ܟܠܟܘܢܐ ܕܥܘܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ*. The hand which restored the lost text has needlessly written also the three first words which already appear in the original text.

⁴⁶ Fol. 18ab.

⁴⁷ After *ܟܠܟܘܢܐ ܕܥܘܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ*.

⁴⁸ The original text is resumed with *ܟܠܟܘܢܐ*.

restored ⁴⁹ by a hand which is different from that which restored the beginning of the manuscript. Also this hand in some way has tried to imitate the external pattern of arrangement by placing the numbers of the canons in the margin.

The last folio has taken with it a part of the Canons of the Apostles. This loss comes after can. 40 ⁵⁰. This is a gap which extends to the concluding words of can. 64 ⁵¹ where the original text continues. Also this loss is not serious, since the source is available to us in other manuscripts.

Moreover, as a substitute we are here offered a restored text ⁵², although this is not of the same cast. The original must have been different in extent. The restored folio is written in smaller script with smaller intervals ⁵³. In the first half of the folio the scribe used an extremely small script and compressed the text exceedingly ⁵⁴. All this material is far beyond what the space in the original manuscript could accommodate. In fact, the restored text contains something foreign to the original which did not have space for it. This foreign body must be seen in the long insertion in can. 46 which could not have been in the original text. This accretion has upset also the numeration of the canons. The scribe noticed this that this goes the wrong way. Desperate attempts by dividing the last canon into two could not bring the numeration into line with the part which remains from the original text.

In *kūrrāsā* 5 a hiatus of 2 folio leaves occurs in the middle of it ⁵⁵. This cuts into the acts of the Synod of Gangra so that the end of the introduction is missing ⁵⁶ and all the canons. When the original text ⁵⁷ emerges again ⁵⁸, all we are allowed is the conclusion to the acts of the synod, including the statement that the twenty canons of the synod come to their end here. This time no attempt has been made to restore the lost text.

⁴⁹ Fol. 18ab.

⁵⁰ This canon is intact.

⁵¹ The words preserved are *ܟܠܟܘܢܐ ܕܥܘܠܡܐ*.

⁵² Fol. 27ab.

⁵³ Fol. 27b has 29 lines!

⁵⁴ This half of the folio alone contains 20 lines!

⁵⁵ After fol. 4.

⁵⁶ The last words are *ܟܠܟܘܢܐ ܕܥܘܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ*.

⁵⁷ With the words: *ܟܠܟܘܢܐ ܕܥܘܠܡܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ*.

⁵⁸ Fol. 42a.

Kūrrāsā 9 has lost two folio leaves. An accident has struck the letter of Patriarch Severus to John of Rome on the myron. The pre-script announces that that which is to follow is the letter of Severus but what is left over from the letter is not more than two and a half lines ⁵⁹. When the original text emerges again, we realize that the missing folios have taken along with them other possible texts or excerpts and the beginning of a cycle of canons which are otherwise not known. What has survived from this cycle is canon 4, but without some introductory words, and the rest of the cycle. This is the first deplorable loss. It is particularly regrettable that no attempts have been made to restore the lost text.

Kūrrāsā 12 has lost one folio leaf ⁶¹. This loss has stricken the series of the *šū'alē* by Addai and the resolutions by Ja'qōb of Edessa. The resolution of Ja'qōb on the question regarding divination, magic knots and amulets has fallen out as well as the section after it. When the original becomes available again, it presents Addai's question on another subject ⁶².

Kūrrāsā 15 has lost its middle part, three folio leaves ⁶³. The lacuna takes place in the acts of the synod held under Patriarch Ignatios. It has struck the end of the synodical letter ⁶⁴, the first two canons and the beginning of can. 3. This loss is very deplorable. Nothing has been restored. Something has fallen into oblivion which we cannot recover inasmuch as this is a unique record.

With *kūrrāsā* 21 the original manuscript comes to its end. It preserves only 7 folio leaves. What we can see here in this last text is the highly interesting document which deals with the rights and privileges of the Monastery of Mār Mattai under Kristōphōrōs, and an agreement with the metropolitan of Tagrīt. It ends abruptly ⁶⁵. And all what may have followed has gone.

c. Other deficiencies.

There are some other comments which must be added.

⁵⁹ Fol. 79b.

⁶⁰ Fol. 80a.

⁶¹ Fol. 5.

⁶² Fol. 108a.

⁶³ Fol. 3-5.

⁶⁴ Fol. 133b.

⁶⁵ Fol. 199b.

In *kūrrāsā* 3 a folio leaf ⁶⁶ has been cut so that the lower half is lost ⁶⁷. This incision occurs immediately at the end of the canons of the *Testamentum Domini Nostri*, so that there is no damage to this document. It is completed and furnished with a series of combined dots. A later hand, apparently the same which restored the missing canons, has added the concluding comment to the text ⁶⁸. This half of a folio, glued together with the remaining half of the original, is left blank. However, on the reverse side, the cut has damaged a portion of the *τίτλοι*, namely, the greater part of the *τίτλος* 3 ⁶⁹ and *τίτλος* 4 ⁷⁰. The lost text has been restored. The hand is the same one which restored the text of the canons of the *Testamentum Domini Nostri*.

For some unknown reason four lines on the first folio ⁷¹ have been pasted over by a slip of paper. However, the text can be deciphered, although some words remain blurred and therefore uncertain.

There is some damage also by water. Fortunately this has not caused serious harm to this precious document. There are some spots where some words have been diluted and become illegible, but these occur only on occasion ⁷². In most of the places where the marks of the water appear, they have not damaged the text.

4. COMMENTS ON THE EDITION

The Synodicon, as has already been stated, does mark the component parts in its structure very carefully, however, in its own way. This is not by numbering the sections. For the sake of convenience marking the sections by numbers has been introduced. They are Roman numbers placed into brackets.

In the edition of the text it was occasionally necessary to restore the text using other manuscripts. This has been done very seldom. In such cases these words have been put between broken brackets.

In places where the text shows lacunae square brackets have been

⁶⁶ Fol. 3.

⁶⁷ Fol. 20.

⁶⁸ *καὶ ἔτι πλε*

⁶⁹ All after the words *καὶ ἔτι πλε* *καὶ ἔτι πλε* *καὶ ἔτι πλε*.

⁷⁰ This *τίτλος* is lost completely.

⁷¹ Fol. 1b.

⁷² Fol. 8b; 9a; 9b; 10b.

... 38 ...

5 ... 10 ...

15 ...

* fol. 11a

20 ...

25 ...

38 Here a transposition in the text of the document has taken place.
39 The rest of the document is excluded.

... 5 ...

...

10 ...

15 ... 40 ...

...

20 ...

25 ... * fol. 11b

40 Ms: ...

5
 10
 15

10
 15

20

20

* fol. 14a

* 25
 30

5

7

10
 15
 20

25

* fol. 14b

5
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 25

6 Ms: added between the lines.
 7 Ms: with its dur is certainly wrong.
 8 Ms: מל

1
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 3
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 18
 19
 20
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 23
 24
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* fol. 19b

... ..

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 24
 25

9 Ms:

5
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 15
 20
 25

5
 10
 15
 20
 25

5
 10
 15
 20
 25

* fol. 22a

5
 10

15
 20
 25

5
 10
 15
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 25

5
 10
 15

³ Ms: ...

5
 10
 15
 20
 25

* fol. 27a: ⁵ ⁴ ³

15
 20
 25

³ Here the original text ends.
⁴ The orderly numbering of the canons is resumed with can. 47; can. 43-46 are marked hastily.
⁵ Here the folio has been restored by a later hand, written in a very small script.
⁶ The restored part uses the form *መወዘዳ* or *መወዘዳ*

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 60 65
 70 75
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 100 105
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 130 135
 140 145
 150 155
 160 165
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 180 185
 190 195
 200 205
 210 215
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 230 235
 240 245
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 260 265
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 320 325
 330 335
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 350 355
 360 365
 370 375
 380 385
 390 395
 400 405
 410 415
 420 425
 430 435
 440 445
 450 455
 460 465
 470 475
 480 485
 490 495
 500 505
 510 515
 520 525
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 680 685
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 780 785
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 830 835
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 850 855
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 970 975
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 1000 1005

[VI]

* fol. 29b

15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100 105 110 115 120 125 130 135 140 145 150 155 160 165 170 175 180 185 190 195 200 205 210 215 220 225 230 235 240 245 250 255 260 265 270 275 280 285 290 295 300 305 310 315 320 325 330 335 340 345 350 355 360 365 370 375 380 385 390 395 400 405 410 415 420 425 430 435 440 445 450 455 460 465 470 475 480 485 490 495 500 505 510 515 520 525 530 535 540 545 550 555 560 565 570 575 580 585 590 595 600 605 610 615 620 625 630 635 640 645 650 655 660 665 670 675 680 685 690 695 700 705 710 715 720 725 730 735 740 745 750 755 760 765 770 775 780 785 790 795 800 805 810 815 820 825 830 835 840 845 850 855 860 865 870 875 880 885 890 895 900 905 910 915 920 925 930 935 940 945 950 955 960 965 970 975 980 985 990 995 1000 1005

14 Ms:
 16 Ms:

5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100 105 110 115 120 125 130 135 140 145 150 155 160 165 170 175 180 185 190 195 200 205 210 215 220 225 230 235 240 245 250 255 260 265 270 275 280 285 290 295 300 305 310 315 320 325 330 335 340 345 350 355 360 365 370 375 380 385 390 395 400 405 410 415 420 425 430 435 440 445 450 455 460 465 470 475 480 485 490 495 500 505 510 515 520 525 530 535 540 545 550 555 560 565 570 575 580 585 590 595 600 605 610 615 620 625 630 635 640 645 650 655 660 665 670 675 680 685 690 695 700 705 710 715 720 725 730 735 740 745 750 755 760 765 770 775 780 785 790 795 800 805 810 815 820 825 830 835 840 845 850 855 860 865 870 875 880 885 890 895 900 905 910 915 920 925 930 935 940 945 950 955 960 965 970 975 980 985 990 995 1000 1005

* fol. 30a

צריקת נח : ב. זמנים אחרים ימינו למ ימינו :
ב. כחגי ליל סבת, אחרת.
חלה ים : חלה וכן עמל ימינו ימינו
עלפיה.

5 יפה ים : וכן קריאת חסד. ב. אחרת
אם : וכן אחרת יפה.

חלה ים חלה ים : חלה ים : חלה ים :
אחרת אחרת : חלה ים : חלה ים :
אחרת אחרת : חלה ים : חלה ים :

10 ימינו ים ב. זמנים אחרים ימינו לחם ים
ליל ים חלה ים אחרת.

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20 * ים חלה ים :
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אחרת אחרת : אחרת אחרת :

* fol. 31a

חלה ים אחרת ימינו ימינו :
אחרת אחרת. אחרת ים אחרת.

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15 חלה ים אחרת :
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* fol. 31b

* fol. 40b 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 ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

[IX]

10 15 20 25

¹ Ms: 100b

10 15 20 25 30

* fol. 41a

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* fol. 43a

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* fol. 43b

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* fol. 44a ... : ...
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³ Ms: ...

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⁴ Ms: ... Of the Greek original τὰ ἐαυτῶν μέτρα.

⁵ Ms: ...

* fol. 44b

* fol. 53a
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* fol. 53b
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² The sentence lacks the predicate ahra

³ Ms: raha

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* fol. 58b

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² τόμος.

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 18. ...
 19. ...
 20. * ...

* fol. 63a

[XIX]

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* fol. 63b

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1 Ms: ...

2 The text must be supplemented here.

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* fol. 64b

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¹ Ms: *መገናኛ*. This irregularity occurs frequently side by side with the correct form.

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* fol. 65a

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² The reading unfolds the original over against *ገገገ* in inferior manuscripts.

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* fol. 65b

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[XXI]

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* fol. 66a

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.

1 Ms: *κλυσσελα*
 2 Ms: *αεσαοινοθιικ*
 3 Ms: *ωσαυτοκωλοκ*, instead of *ωσαυτοκωλοκ* = *εκκλησιαϊκδικος*.

[XXV]

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.

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.

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.

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.

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² ἀπόφασις.

³ Ms: *[illegible]*

⁴ Ms: *[illegible]*

⁵ Ms: *[illegible]*

⁶ Ms: *[illegible]*

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.

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.

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.

⁷ Other manuscript read here *[illegible]*

⁸ The citation is furnished with quotation marks on the margin.

⁹ Ms: *[illegible]*

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³ Ms : *κωκωα*
⁴ Ms : *dittography*.

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⁵ Rendering of the original Greek *την θείαν μητρειάν των νηπιων*.

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[XXXVI]

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[XXXVII]

< ΚΑΙΟ >

* fol. 80a¹
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¹ Rendering of στρατιώτην.
² Cf. Ms. Br. Mus. Add. 17,193, fol. 12a.
³ Lacuna in the manuscript.
⁴ Ms: ΚΑΙΟ

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[XXXVIII]

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¹ Cf. χωρητικόπος, PG XXXII, col. 396 ff.; Ms: ΚΑΘΗΜΕΡΙΑΣ

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5 * fol. 83b
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* fol. 88b

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* fol. 89a

1 The last 4 words have been repeated.

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.

* fol. 97a

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* fol. 97b

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(5) 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.

* fol. 99b

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2 Ms: ...
 3 Ms: ...

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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.

* fol. 100a

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* fol. 103a

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* fol. 103b

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1. חסדך ורחמיך וחסדך ורחמיך
 2. חסדך ורחמיך וחסדך ורחמיך
 3. חסדך ורחמיך וחסדך ורחמיך
 4. חסדך ורחמיך וחסדך ורחמיך
 5. חסדך ורחמיך וחסדך ורחמיך

[LII]

חסדך ורחמיך וחסדך ורחמיך
 חסדך ורחמיך וחסדך ורחמיך

1. חסדך ורחמיך וחסדך ורחמיך
 2. חסדך ורחמיך וחסדך ורחמיך
 3. חסדך ורחמיך וחסדך ורחמיך

4. חסדך ורחמיך וחסדך ורחמיך
 5. חסדך ורחמיך וחסדך ורחמיך
 6. חסדך ורחמיך וחסדך ורחמיך
 7. חסדך ורחמיך וחסדך ורחמיך
 8. חסדך ורחמיך וחסדך ורחמיך
 9. חסדך ורחמיך וחסדך ורחמיך
 10. חסדך ורחמיך וחסדך ורחמיך

* fol. 104a. חסדך ורחמיך וחסדך ורחמיך
 חסדך ורחמיך וחסדך ורחמיך
 חסדך ורחמיך וחסדך ורחמיך

1. חסדך ורחמיך וחסדך ורחמיך
 2. חסדך ורחמיך וחסדך ורחמיך

1. חסדך ורחמיך וחסדך ורחמיך
 2. חסדך ורחמיך וחסדך ורחמיך
 3. חסדך ורחמיך וחסדך ורחמיך
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 5. חסדך ורחמיך וחסדך ורחמיך

6. חסדך ורחמיך וחסדך ורחמיך
 7. חסדך ורחמיך וחסדך ורחמיך

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 17. חסדך ורחמיך וחסדך ורחמיך

18. חסדך ורחמיך וחסדך ורחמיך
 19. חסדך ורחמיך וחסדך ורחמיך
 20. חסדך ורחמיך וחסדך ורחמיך

21. חסדך ורחמיך וחסדך ורחמיך

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* fol. 108a.⁴
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2 Here the text breaks off.
 3 Fol. 108a starts with a text which has no beginning.
 4 μαργαρίτης; Ms: *_____*

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[LIII]

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1 Can. 5-23 use the numerals.

1. ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
 2. ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
 3. ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
 4. ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
 5. ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ

ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
 ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
 ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ

10. ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ
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 ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ ܘܢܫܘܢܝܢ

9 Ms : ܘܢܫܘܢܝܢ
 4 Ms : ܘܢܫܘܢܝܢ
 5 The words here have fallen out.

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