

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Journal of Biblical Literature* can be found here:

[https://biblicalstudies.org.uk/articles\\_jbl-01.php](https://biblicalstudies.org.uk/articles_jbl-01.php)

## A Syriac Manuscript with the Antilegomena Epistles.<sup>1</sup>

BY PROF. I. H. HALL, PH.D.

IN September last (1884) I announced in *THE INDEPENDENT* the discovery of a manuscript of the Acts and Epistles, among which occur also the Epistles that were *antilegomena* among the Syrians; namely the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, in the version usually printed with our Peshitto New Testaments. It is well known that the printed copies of these Epistles in that version all rest upon one manuscript only, in the Bodleian Library at Oxford, England, from which they were first published by Edward Pococke (*Leyden, Elzevirs*) in 1630. That edition, with various editorial conjectures, is the parent of all the printed texts. In a former article in the *Journal of the Society of Biblical Exegesis and Literature* I have already expressed my opinion that they actually belong to the Philoxenian version.

By hunting over the catalogues of manuscripts in the European libraries, I found that the Pococke Ms., though the only one practically known to the critics, is not absolutely the only other known Ms. copy containing that version of these epistles. All that are known at present are about six or seven in number, and are of values greatly varying; some being copies of others, and one being nothing more than a copy of the printed text of the Paris Polyglott. But this one found by me is the second one likely to be available to the critics.

The manuscript was obtained some fifteen years ago by the late Rev. William Frederic Williams, then missionary to Mardin, by whom it was sent to his brother, Robert S. Williams, Esq., of Utica, New York, who is its present owner. Mr. Williams kindly placed the Ms. at my service for examination and study; when I discovered the nature of its contents. Just where the Ms. was obtained it is now impossible to say, as Mr. Williams' missionary work kept him on continual journeys. It was obtained from an aged priest, who probably parted with it only because he was unable to read it.

---

<sup>1</sup> Read in December, 1884.

The Ms. is written on cotton paper, *charta damascena*, in a rather western Syrian hand, in two columns to the page, and regularly twenty-five lines to the column. One leaf, the first, is now gone; but it originally contained 150 leaves (of its proper matter), and two leaves more for a poem at the end. The size of the leaf is  $10\frac{1}{2}$  by  $7\frac{1}{2}$  inches; of the columns,  $8\frac{1}{2}$  by 5 inches. The quires are *quiniones* in the first part of the book, but in the latter part they are *quaterniones*, except the last, which is a *ternio*. While most of the manuscript is written on paper of double thickness, some portions are written on paper of single thickness, which, probably from the glazing, has a darker color than the rest, and allows the ink to show through. But all is of the same age, as appears by many proofs. A later hand has numbered the folios, in Syriac numerals. The Ms. appears to be in its original binding (except a new back), leather, with a flap; the board within the leather being composed of older Syriac Mss.

The contents of the Ms. are as follows: Tables to find the movable feasts, and also of the church-lessons from the Acts and Epistles; then the Acts and Catholic Epistles, and the Pauline Epistles, in the usual order, ending with Hebrews. At the end of the Epistles is a colophon which says that it was finished at noon on Thursday, the fourth of the sultry month Tammuz, in the year of the Greeks 1782; which answers to our July 4th, 1471; which day indeed fell on a Thursday. After the colophon follows a poem of 128 lines, all ending with the same syllable (but hardly rhyming according to our ideas), consisting of a hymn to the Trinity, and a narrative of the construction of the manuscript. The scribe conceals his own name, but shows himself to be a stranger in the land where it was written. The poem is worth quoting at length for its matter, though it is not necessary here, except the following extracts:

“This book, in which are the Acts of the Apostles,  
 And their Catholic Epistles that are seven,  
 And the seven and seven of him that was architect of the faith —  
 Fourteen Epistles of Paul [who was] filled with wisdom —  
 Was written for my dear brother in love,  
 Young Selimûn, who loves the wisdom from the son of David,  
 Who endured much weariness with me, and showed me much kindness,  
 And in all my straitness shared with me in prudence.  
 A wretch wrote it, who is full of faults and all things hateful —  
 A stranger, yea, a sojourner in the region —  
 And things not worthy that I should sign plainly in my book  
 The name of my poverty, with a hand full of faults and follies.

Behold, my head bowed, and with urgings and sighs,  
 I beseech the brethren, whom time in its length shall bring,  
 That they will pray for me with a kind heart and with diligence,  
 And that they will say to the Lord, with their remembrances and prayers :  
 Good Lord, abundant in love and full of goodness,  
 Pardon thy servant, who wrote this book in love ;  
 Forgive his defects, also his folly, and all faults  
 That were committed by him in this world full of trouble ;  
 Forgive his fathers who erred in their opinion of the faith,  
 And make their souls to dwell with thee in the kingdom."

From various internal reasons I have been inclined to suppose that the scribe was one of the St. Thomas, or Malabar Syriac Christians, on a visit to his western brethren ; one of a set like those later comers, who wrote the Leyden Apocalypse and a few other Mss. extant in Europe. The poem at the end calls the writer a layman, and uses the far-eastern term "*Sahib*" to characterize one of his friends. Besides what appears above, the poem tells who furnished the paper, and who paid for the writing. The prayer, of which only a part is given above, includes other benefactors ; among them his two grandmothers and his mother, who brought him up and paid the expenses of his education ; besides a number of others whom he specifies by name as having helped him in his place of exile, and been "diligent to establish his living without impediment." Another part of the poem, unfortunately mutilated in a very interesting spot, speaks of the compilation of the matter of the book, and may be allowed to tell its own story :

"I have been diligent with this book [in my place of exile?]  
 Vowel-signs and vowel-points . . .  
 Abominable to the Lord is . . .  
 And what also is that which is written according to strength?  
 Let no man say that this . . .  
 Or that in my good knowledge or strength . . .  
 Far be it ; this shall not be to the man . . .  
 Since I am vile, of the children of the grave,  
 But I brought forward my writing to this worthy diligence,  
 Just as a witness who in weakness beholds the letters.  
 But it came to this polish for two reasons :  
 First, from love to him who purchased the book and its polish ;  
 And second, because I had learned accuracy  
 In respect to all the points and vowels of the words and syllables.  
 I gathered books, so that what I knew not might be investigated ;  
 And I proved them in the strength of God who giveth wisdom ;  
 And in this book and that book, with fixed attention,  
 I kept closely scrutinizing, bringing it forth word by word.

And this also is a thing that shows a work of prosperity,  
That no man has minished aught from it of the sweet strength of sweet-  
ness (or, correctness).”

(In the last line the word for “sweetness” contains a play that cannot be rendered : it means “correctness” as well.)

However, an Arabic note at the end of the tables at the beginning of the Mss. forces us to modify the conclusion naturally drawn from this poem, and to consider the present manuscript not the original work therein referred to, but a *contemporaneous copy* thereof, and not unlikely by the same scribe. The Arabic note states that one Daûd esh-Shâmi il-Homsi (David the Syrian of Homs, or Hamath) had found this excellent work, owned by Suleimân (the name spelled Selimûn in the Syriac poem), at the fortress of Husn Kîfa ; and finding it so much better than any Ms. of the Acts and Catholic Epistles he ever saw (and he had seen many), and divided into its chapters and sections, provided with lessons, notes, etc., and its most accurately supplied vowels and points, had obtained a copy for his own use. Husn Kîfa, as the Arabic geographers give it, was a fortress overlooking the Tigris, either quite up in Armenia, or on the borders of Armenia and Mesopotamia (the doubt is not as to the site, but within which country that site was included). Husn Kîfa is doubtless, therefore, the home both of that original which was compiled and written by the unknown scribe, and of this its copy, which was made, as appears above, during the life-time of Selimûn, with proper care and under good auspices. Daûd il-Homsi would not be called “il-Homsi” at home, in Homs ; and that fact goes against the supposition of the Ms. having been brought westward by him. But where Mr. Williams found the Ms. is no nearer discovery than before. The fly-leaves of the Ms. contain numerous scrawls in Syriac, Carshun, and Arabic, which give a few owners’ names ; but I have not yet made out any complete history of its possessors. A few of the scrawls are in Nestorian script.

Besides the scribe’s general introduction and colophon, there is a preface to the Acts, to the Catholic Epistles as a whole, and to each of the Pauline Epistles. The preface to the Acts is avowedly (and the others are actually) taken from the “Treasure of Mysteries of Mafrianus,” i.e. of Gregory Bar Hebræus. The Syrian chapters (ܩܬܘܒܐ) are marked in the text by the single or double diamond of dots (except when they coincide with a church-lesson), and are numbered in the margin. The church-lesson notes are written in red in

the body of the text, and also numbered in the margin. In both these series of numberings the Acts and Catholic Epistles are treated as one book, and the Pauline Epistles as another. The Syrian chapters are the same as the very ancient ones, with one remarkable exception, caused by the introduction of the four *antilegomena*. In the ancient and ordinary division the Acts and Catholic Epistles have 32 sections or chapters; section 31 beginning at 1 John, ii. 7; and section 32 at iii. 21. But in this Ms. section 31 begins at 2 Peter i. 13; section 32 at 2 Peter iii. 8; section 33 at 1 John ii. 21; section 34 at 1 John iv. 2; and section 35 (the last) at 3 John 1. The *antilegomena* thus add three sections. The church-lesson titles and numbers within these books show also that the *antilegomena* were read in church, by those who used the system here given. It may be added for the sake of those who wish to know the space occupied by these Epistles in the Ms., that 2 Peter begins on fol. 57, *b*, col. 2, at the middle, and ends at fol. 60, *b*, col. 2, near the top; 2 John begins at fol. 64, *b*, col. 1, one-third of the way down; 3 John begins at fol. 65, *a*, col. 1, one-fourth of the way down; Jude at fol. 65, *b*, one-third of the way down; and ends at fol. 66, *b*, one-third of the way down the page, its writing on this last page not running in columns, but carrying the lines across the page.

The titles and subscriptions to these Epistles are generally quite simple; that of 2 John being merely: "End. Verses forty." The title and preface to the Catholic Epistles as a whole, however, is worth giving in full; as is also the subscription:

*Title*: "Again in the strength of the Trinity we write the Catholic Epistles. *Preface*: Three Catholic, that is, General, Epistles were translated into Syriac from the beginning; one of James, the brother of our Lord, who was bishop in Jerusalem, and wrote to the believing people that were scattered in every place of captivities and persecutions, and to them was directed this first epistle. And the second, of Peter; and the third, of John. But men have doubted about them, because they were not like the [proper] style of speech, and because they were not written to any one person or people. But Eusebius assures [us] that they are theirs. Afterwards there were translated the second epistle of Peter; and the second of John; and again the third of John, to Gaius, in which he accuses Diotrephes [spelled Diophterus] the chief of the church of not receiving strangers; and one of Jude the son of Joseph, in which are collected sayings that are instructive to good and bad, and those that teach us concerning lusts of the flesh."

*Subscription*: "End the Seven Catholic Epistles; one of James, and two of Peter, and three of John, and one of Jude the apostle. All of them, one with another, are divided into ten chapters, and contain collectively 1483 verses. God be merciful to every one who is a friend of this book."

With regard to the *text* of these epistles, it is far better than that of the Pococke Epistles, or of the (rather poor) manuscript which he used. Almost all the places where Pococke saw error and had to emend, or to suggest emendation, conjecturally, are right in this Ms. Sometimes, however, it agrees with the Bodleian Ms. against the editorial conjectures. The careless, but easily made error of "in the world" for "among the people," for instance, 2 Peter ii. 1, which ought never to have been suffered to get into the printed editions, but which is in all of them, is not in this Ms.

Throughout the Ms., however, the writing is voweled with great fullness and great care. The points *qushshoyo* and *ruchocho*, which show the hard or soft sounds of the *begadkepat* letters are supplied in red. And the text generally is excellent among Syriac texts. (Of course all but the *antilegomena* are of the Peshitto version.) The margins are abundantly supplied with linguistic and grammatical notes, written some in Syriac and some in Arabic. The ulterior source of these notes I have not yet ascertained; some of them are wholly from Gregory Bar Hebræus; some in part from him and in part not. These notes treat of a great variety of matters; generally of vowels and points, but sometimes of differences in pronunciation between the Eastern and Western Syrians; sometimes justifying the scribe's correction of a former matter, and so on. A note at Philippians i. 15, last word, justifies the adoption of the participle instead of the imperfect tense in accordance with antiquity and accuracy, though against most of our printed copies.

On the whole, this Ms. is very valuable for its texts and its notes; not only as a carefully edited copy of the ancient text, but as a linguistic and grammatical treatise. Its place is high among manuscripts, although the date of its writing is not so very remote. It is easy to see, from Pococke's edition, that this Ms. is every way superior to the Bodleian as a copy of the *antilegomena* epistles. But the special points of the sort can hardly be treated of till the collation of the Ms. is completed. A table of the church-lesson titles is here appended.

### *Acts and Catholic Epistles.*

1. Of the Ascension of our Lord to heaven.	Acts i. 1-14.
2. Of the oblation of Thursday of Mysteries.	15-26.
3. Of the bowing the knees (adoration) of Pentecost.	ii. 1-21.
4. Of the dawn of Great Sunday of the Resurrection.	22-36.
5. Of the fifth Monday of the Fast, and for any day.	37-47.
6. Of Golden Friday.	iii. 1-10.

7. Of Monday <i>in albis</i> .	Acts iii. 11-26.
8. Of the fifth Tuesday of the Fast, and of Martyrs.	iv. 1-12.
9. Of the fifth Wednesday of the Fast.	13-22.
10. Of the fifth Thursday of the Fast.	23-31.
11. Of Tuesday <i>in albis</i> .	32-37.
12. Of the departed.	v. 1-11.
13. Of the Fathers and of the Apostles, and of the fifth Friday of the Fast.	12-21.
14. Of the fifth Saturday of the Fast.	21-28.
15. Of Wednesday <i>in albis</i> .	29-42.
16. Of martyrs and of saints generally, and of Friday of confessors.	vi. 1-7.
17. Of one person of the holy martyrs.	8-vii. 3.
18. Of the annunciation of Zacharias, and of Thursday <i>in albis</i> .	vii. 4-16.
19. Of the slaying of the children.	17-29.
20. Of matins of Sunday first of Hosannas.	30-36.
21. Of Saturday of Rest.	37-43.
22. Of the commemoration of the Mother of God, and of the going up, and of the dedication of a church.	44-53.
23. Of the commemoration of Stephen.	54-viii. 2.
24. Of the third Sunday after Resurrection.	viii. 3-13.
25. Of the fourth Sunday after Resurrection.	14-25.
26. Of the blessing of the waters, and of baptism.	26-40.
27. Of the Sunday of the coming in of the Fast.	ix. 1-9.
28. Of baptism.	10-21.
29. Of the third Sunday of the Fast.	22-35.
30. In commemoration of the departed.	36-43.
31. Of the first Monday of the Fast.	x. 1-8.
32. Of the Apostles.	9-24.
33. Of the first Tuesday of the Fast.	25-33.
34. Of the first Wednesday of the Fast, and of baptism.	34-xi. 1.
35. Of the first Thursday of the Fast.	xi. 2-18.
36. Of the first Friday of the Fast.	19-30.
37. Of the first Saturday of the Fast, and of the Apostle Peter.	xii. 1-11.
38. Of the second Sunday of the Fast.	12-24.
39. Of the fourth Sunday of the Fast.	25-xiii. 12.
40. Of the Passion Monday, and of John the Baptist.	xiii. 13-25.
41. Of the great Sunday of Resurrection.	26-43.
42. Of Passion Tuesday.	44-xiv. 7.
43. Of Wednesday of the earthquakes, and of the Apostle Paul.	xiv. 8-20.
44. Of the fourth Monday of the Fast, and of the consecration of a church.	20-xv. 3.
45. Of the matins of Thursday of Mysteries.	xv. 4-12.
46. Of the fourth Tuesday of the Fast.	13-22.
47. Of Wednesday the middle of the Fast.	23-34.
48. Of the fourth Thursday of the Fast.	35-xvi. 1.
49. Of the fourth Friday of the Fast, and of the Circumcision.	xvi. 1-7.
50. Of the fourth Saturday of the Fast.	8-15.

51. Of the fifth Sunday of the Fast, and of the forty martyrs.	Acts xvi. 16-34
52. Of the sixth Sunday of the Fast.	35-xvii. 4.
53. Of the night of Friday of the Crucifixion.	xvii. 5-12.
54. Of the fifth Sunday after Resurrection.	13-21.
55. Of the sixth Sunday after Resurrection.	22-34.
56. Of the third Sunday after Epiphany, and of commemoration of the saints.	xviii. 1-8.
57. Of the fourth Sunday after Epiphany.	9-17.
58. Of the fifth Sunday after Epiphany.	18-28.
59. Of matins of the Sunday of Pentecost.	xix. 1-12.
60. Of the first Sunday after Pentecost.	13-22.
61. Of the second Sunday after Pentecost.	23-29.
62. Of the third Sunday after Pentecost.	30-xx. 6.
63. Of the departed.	xx. 7-12.
64. Of Thursday after Ascension, and of the Saints and Fathers.	13-21.
65. Of the election ( <i>χειροτονία</i> ) of a bishop, and of the fourth Sunday after Pentecost.	22-38.
66. Of the Sunday after Pentecost.	xxi. 1-14.
67. Of the sixth Sunday after Pentecost.	15-26.
68. Of the seventh Sunday after Pentecost.	27-36.
69. Of the eighth Sunday after Pentecost.	37-xxii. 5.
70. Of the ninth Sunday after Pentecost.	xxii. 6-21.
71. Of the tenth Sunday after Pentecost.	22-29.
72. Of matins of Friday of the Crucifixion.	30-xxiii. 11.
73. Of the third hour of Friday of the Crucifixion.	xxiii. 12-21.
74. Of midday of the Friday.	22-35.
75. Of the ninth hour of Friday of the Crucifixion.	xxiv. 1-10.
76. Of Monday of Hosannas.	10-23.
77. Of Tuesday of Hosannas.	24-xxv. 5.
78. Of the sixth Wednesday of the Fast.	xxv. 6-12.
79. Of Thursday of Hosannas.	13-22.
80. Of Friday of the forty.	23-xxvi. 1.
81. Of the dawn of Saturday of the raising of Lazarus.	xxvi. 1-11.
82. Of matins of the raising of Lazarus.	12-23.
83. Of the eleventh Sunday after Pentecost.	24-xxvii. 8.
84. Of the twelfth Sunday after Pentecost.	xxvii. 8-17.
85. Of the thirteenth Sunday after Pentecost.	18-26.
86. Of the fourteenth Sunday after Pentecost.	27-38.
87. Of the fifteenth Sunday after Pentecost.	39-44.
88. Of the sixteenth Sunday after Pentecost.	xxviii. 1-10.
89. Of the seventeenth Sunday after Pentecost.	11-22.
90. Of the eighteenth Sunday after Pentecost.	23-31.
91. Of commemoration of the martyrs.	James i. 1-12.
92. Of the second Sunday after Epiphany.	13-27.
93. Of the second Monday of the Fast.	ii. 1-13.
94. Of the second Tuesday of the Fast.	14-26.

95. Of the second Wednesday of the Fast. James iii. 1-12.
96. Of the second Thursday of the Fast. 13-iv. 6.
97. Of the second Friday of the Fast. iv. 7-v. 6.
98. Of the second Saturday of the Fast, and of priests and fathers, and of the prophetic night. v. 7-20.
- [99.] Of New Sunday, and of the third Monday of the Fast. 1 Peter i. 1-12.
100. Of the tonsure of Monks, and of the third Tuesday of the Fast. 13-25.
101. Of the going up of our Lord to the Temple, and of the third Wednesday of the Fast. ii. 1-10.
102. Of John the Baptist, and of the third Thursday of the Fast, and adoration of the cross. 11-25.
103. Of the customary blessing (*i.e.*, of bridegroom and bride). iii. 1-7.
104. Of the sixth Sunday of Epiphany, and of the third Friday of the Fast. 7-17.
105. Of matins of Saturday of the Annunciation. 18-iv. 6.
106. Of the seventh Sunday after Epiphany, and of the third Saturday of the Fast, and of Supplications. iv. 7-19.
107. Of the fourteenth Sunday after Pentecost, and of the election of bishops. v. 1-14.
108. Of the commemoration of Peter chief of the apostles. 2 Peter i. 1-15.
109. Of the Feast of Tabernacles. i. 16-ii. 8.
110. Of Monday of Nineveh. ii. 9-19.
111. Of Tuesday of Nineveh. ii. 19-iii. 7.
112. Of the departed. iii. 8-18.
113. Of the Sunday after the Nativity, and of dawn of the time of the Nativity, and of the Annunciation. 1 John i. 1-ii. 6.
114. Of the oblation of Sunday, the first of Hosannas. ii. 7-17.
115. Of the festival of the cross. 18-iii. 1.
116. Of the Mother of God, and of the first Monday of the Fast, and of Supplications. iii. 2-24.
117. Of the Nativity of our Lord that was in the flesh. iv. 1-10.
118. Of the mysterious Saturday, and of the Sunday after Epiphany, and of the time of remission. 11-21.
119. Of the time of Epiphany. v. 1-12.
120. Of Wednesday of Nineveh, and of Supplications. 13-21.
121. Of Sunday before Nativity. 2 John 1-13.
122. Of John the Evangelist. 3 John 1-15.
123. Of any day. Jude 1-13.
124. Of the revelation of Joseph. Jude 14-25.

*Pauline Epistles.*

1. Lesson of the Nativity of our Lord, and for any day. Romans i. 1-12.
2. Of the second Friday of the Fast. 13-25.
3. Of the second Saturday of the Fast. 26-32.
4. Of the third Monday of the Fast. ii. 1-13.

5. Of the third Tuesday of the Fast.	Romans ii. 14-27.
6. Of the third Wednesday of the Fast.	28-iii. 18.
7. Of the third Thursday of the Fast, and of martyrs.	iii. 19-31.
8. Of the third Friday of the Fast.	iv. 1-12.
9. Of the third Saturday of the Fast.	13-35.
10. Of the second Monday of the Fast.	v. 1-11.
11. Of the first Saturday of the Fast.	12-21.
12. Of Monday <i>in albis</i> , and of baptism.	vi. 1-11.
13. Of the sixth Monday of the Fast.	12-23.
14. Of Tuesday of Hosannas.	vii. 1-13.
15. Of Wednesday of Hosannas.	14-25.
16. Of dawn of Great Sunday of the Resurrection, and of the departed.	25-viii. 11.
17. Of Passion Tuesday.	viii. 12-27.
18. Of martyrs.	28-ix. 5.
19. Of the annunciation of Zacharias.	ix. 6-21.
20. Of the commemoration of strangers.	22-29.
21. Of the entering, and of the prophets and of the apostles.	30-x. 4.
22. Of the middle of Pentecost.	x. 5-21.
23. Of the Tuesday of Passion, and of the prophetic night.	xi. 1-12.
24. Of the Sunday of Hosannas.	13-24.
25. Of the feast of the Tabernacles.	25-36.
26. Of the first Monday of the Fast.	xii. 1-21.
27. Of the first Tuesday of the Fast, and when tribute is exacted.	xiii. 1-10.
28. Of the first Wednesday of the Fast.	11-xiv. 8.
29. Of the first Thursday of the Fast.	xiv. 9-23.
30. Of the first Friday of the Fast.	xv. 1-13.
31. Of the second Sunday of the Fast.	14-21.
32. Of any day.	22-33.
33. Of the time of salutation, and of holy women, and of confessors.	xvi. 1-27.
34. Of the third hour of Friday of the Crucifixion.	I Corinthians i. 1-17.
35. Of matins of Friday of the Crucifixion.	18-ii. 9.
36. Of the first Sunday after Pentecost.	ii. 10-16.
37. Of the second Sunday after Pentecost.	iii. 1-15.
38. Of the third Sunday after Pentecost.	16-iv. 5.
39. Of the fourth Sunday after Pentecost.	iv. 6-16.
40. Of the fifth Sunday after Pentecost.	17-v. 5.
41. Of the second Sunday after Resurrection.	v. 6-13.
42. Of the sixth Sunday after Pentecost.	vi. 1-11.
43. Of the second Tuesday of the Fast.	12-20.
44. Of the second Wednesday of the Fast.	vii. 1-24.
45. Of holy women and of (female) martyrs.	25-40.
46. Of the second Thursday of the Fast.	viii. 1-ix. 12.
47. Of Father Antonius and his fellows.	ix. 13-27.
48. Of the oblation of Epiphany.	x. 1-13.
49. Of matins of Thursday of Mysteries.	14-xi. 2.

50. Of the translation of the Mother of God.	1 Corinthians xi. 3-22.
51. Of the oblation of Thursday of Mysteries, and of any day.	23-34.
52. Of the Sunday of Pentecost.	xii. 1-13.
53. Of the fifth Monday of the Fast.	14-27.
54. Of the commemoration of the apostles.	28-xiii. 3.
55. Of the mysterious washing.	xiii. 4-xiv. 4.
56. Of the second time of genuflexion.	xiv. 5-19.
57. Of the third time of genuflexion.	20-33.
58. Of the Sunday after Pentecost.	34-40.
59. Of matins of the Sunday of Resurrection.	xv. 1-19.
60. Of the oblation of Resurrection.	20-33.
61. Of the departed.	34-49.
62. Of the departed.	50-58.
63. Of the fifth Sunday after Epiphany.	xvi. 1-14.
64. Of Tuesday the middle of the Fast.	15-24.
65. Of matins of the Saturday of the Annunciation.	2 Corinthians i. 1-7.
66. Of the fourth Sunday after Epiphany	8-22.
67. Of the middle Thursday of the Fast.	23-ii. 11.
68. Of the consecration of the chrism.	ii. 12-iii. 3.
69. Of Basilius and Gregorius.	iii. 4-18.
70. Of the third Sunday after Epiphany.	iv. 1-6.
71. In commemoration of martyrs.	7-18.
72. Of Julianus Saba and his fellows, and of deceased strangers, and of the departed, and of the middle Saturday of the Fast.	v. 1-10.
73. Of New Sunday.	11-19.
74. Of the Sunday when the Fast enters, and of Supplications.	20-vi. 10.
75. Of the fifth Sunday after Pentecost.	vi. 11-vii. 3.
76. Of the sixteenth Sunday after Pentecost.	vii. 3-16.
77. Of the eleventh Sunday of Pentecost.	viii. 1-8.
78. Of the sixth Sunday after Epiphany.	9-24.
79. Of the Wednesday the middle of the Fast.	ix. 1-15.
80. Of the sixth Sunday of the Fast.	x. 1-18.
81. Of the middle Monday of the Fast.	xi. 1-15.
82. In commemoration of Paul the Apostle.	16-33.
83. Of the fifth Tuesday of the Fast.	xii. 1-18.
84. Of Friday of the middle week of the Fast.	19-xiii. 13.
85. Of any day.	Galattans i. 1-10.
86. Of Stephen and of Cyprianus.	11-24.
87. Of John the Evangelist, and of Porphyrius.	ii. 1-10.
88. Of the fifth Wednesday of the Fast.	11-16.
89. Of the adoration of the cross.	17-iii. 14.
90. Of the annunciation of the Mother of God, and of baptism.	iii. 15-29.
91. Of the oblation of the Nativity of our Lord.	iv. 1-18.
92. Of the birth of John the Baptist.	19-27.
93. Of the the circumcision of our Lord.	28-v. 12.
94. Of the third Sunday of the Fast.	v. 13-26.

95. Of matins of the Wednesday of Passion.	Galatians vi. 1-18.
96. Of Baptism.	Ephesians i. 1-14.
97. Of the sixth Sunday after Resurrection.	15-ii. 3.
98. Of Thursday <i>in albis</i> .	ii. 4-18.
99. Of the second Thursday after Resurrection.	19-iii. 12.
100. Of the brilliancy of the cross.	iii. 13-21.
101. Of the feast of the Ascension.	iv. 1-16.
102. Of the oblation of New Sunday.	17-24.
103. Of Friday <i>in albis</i> .	25-v. 2.
104. Of the seventh Sunday after Epiphany.	v. 3-21.
105. Of the fifth Thursday of the Fast, and of the customary blessing ( <i>i.e.</i> , of betrothed persons)	22-vi. 9.
106. Of the tonsure of Monks.	vi. 10-24.
107. Of any day.	Philippians i. 1-11.
108. Of Peter and of Babula.	12-30.
109. Of dawn of Passion Wednesday.	ii. 1-11.
110. Of the eighth Sunday after Pentecost.	12-30.
111. Of the ninth Sunday of Pentecost.	iii. 1-12.
112. Of matins of the raising of Lazarus.	13-iv. 9.
113. Of the tenth Sunday after Pentecost.	iv. 10-23.
114. Of the eleventh Sunday after Pentecost.	Colossians i. 1-8.
115. Of the fourth Sunday after Resurrection.	9-20.
116. Of the third Thursday after Resurrection.	21-ii. 5.
117. Of midday of the Friday of Crucifixion.	ii. 6-15.
118. Of the fourteenth Sunday after Pentecost.	16-23.
119. Of Wednesday <i>in albis</i> .	iii. 1-17.
120. Of the fifth Saturday of the Fast, and of any day.	iii. 18-iv. 18.
121. Of the thirteenth Sunday after Pentecost.	1 Thessalonians i. 1-ii. 12.
122. Of dawn, Saturday of the Annunciation.	ii. 13-16.
123. Of the fourteenth Sunday after Pentecost.	17-iii. 13.
124. Of Baptism.	iv. 1-12.
125. Lesson of the departed.	13-v. 11.
[126.] Of the fourth Sunday of the Fast.	v. 12-28.
127. Of vespers of Epiphany.	2 Thessalonians i. 1-12.
128. Of the eighth Sunday after Pentecost, and of the feast of the victorious cross.	ii. 1-14.
129. Of the nineteenth Sunday after Pentecost.	15-iii. 18.
130. Of the fifth Friday of the Fast.	1 Timothy i. 1-20.
131. Of supplications.	ii. 1-15.
132. Of the second Sunday after Epiphany, and of the election of bishops, and of any day.	iii. 1-13.
133. Of any day.	14-iv. 8.
134. Of the fifth Thursday after Resurrection.	iv. 9-v. 16.
135. Of any day.	v. 17-vi. 2.
136. Of the fifth Sunday of the Fast.	vi. 2-12.
137. Of the fifth Sunday after Resurrection.	13-21.

138. Of Aiginetios and Leontius and Mar Ephrtm the Teacher. 2 Timothy i. 1-13.
139. Of Peter of Alexandria. 14-ii. 10.
140. Of the fifth Thursday of the Fast. ii. 11-19.
141. Of the fourth Friday. 20-iii. 9.
142. Of the blessed Saura. iii. 10-15.
143. Of the obsequies of bishops. 16-iv. 8.
- [144.] Of Gregorius, servant of the Ladies (ܩܘܪܝܢܐ). iv. 9-22.
145. Of election of Priests (or, elders). Titus i. 1-ii. 10.
146. Of the Sunday after Epiphany. ii. 11-iii. 7.
147. Of any day. iii. 8-15.
148. Of any day. Philemon 1-24.
149. Of matins of the Nativity of our Lord. Hebrews i. 1-ii. 4.
150. Of the first station of the night of Friday of the Crucifixion. ii. 5-13.
- [151.] Of the Mother of God. 14-iii. 13.
- [152.] Of the Saturday of Rest. iii. 14-iv. 13.
153. Of the second station of the night of Friday of the Crucifixion. iv. 14-v. 11.
154. Of the night of Passion Monday, and of baptism. v. 12-vi. 8.
155. Of humiliations and of mournings, and of any day. vi. 9-20.
156. Of the Mother of God, and of the going up. vii. 1-17.
157. Of Tuesday *in albis*. 18-28.
158. Of the Mother of God, and of the consecration of a church. viii. 1-13.
159. Of the dedication of a church. ix. 1-10.
160. Of the third station of the night of Friday of the Crucifixion. 11-15.
161. Of dawn, Thursday of Mysteries. 16-28.
162. Of the third Sunday after Resurrection. x. 1-14.
163. Of the blessing of the waters of the night in Epiphany. 15-25.
164. Of baptism. 26-38.
165. Of matins of Passion Tuesday, and of the fathers. 39-xi. 7.
166. Of dawn, Tuesday of Passion, and of the prophets. xi. 8-22.
167. Of the slaughter of the children. 23-31.
168. Of martyrs and confessors, and obsequies and mournings, and fathers and teachers. 32-xii. 2.
169. Of a time of wrath, and of Job the righteous. xii. 3-11.
170. Of supplications, and of the oblation of the forty. 12-27.
171. Of the Synod (council) of the 418 fathers of Nicæa, and of faithful kings (or, counsels). 28-xiii. 8.
172. Of the ninth hour of Friday of Crucifixion. xiii. 9-25.