G

Ff. 103b-124b: The Book of Proverbs.

والمحكالا والمحكالا المحكالا المحكال

A lacuna between ff. 107-108 and chapters vi-xv are missing.

No date. Written in a clear West Syrian hand of about A.D. 1780. Headings in red. Profusely rubricated. An owner appears to have renovated the edges of some leaves.

Mingana 544

 264×174 mm. 200 leaves, generally from twenty-seven to thirty-four lines to the page.

A Christological and controversial work which upholds the East Syrian or Diophysite doctrine of the Incarnation, by the monk Simon Redhīpa:

Neither the author nor his work are to my knowledge mentioned in any book of reference. From some words used here and there in the text we may entitle the book: Jlause, Book of Faith and Unity.

وند فرها والله فرها والله وا

From a sentence on fol. 100a we know that the author was a Persian. In speaking of a heretic of his day called George Washnāya (see below), he writes: []

The word Redhīpa means " persecuted," and in many headings the author is further called ; , " the persecuted (for the sake) of Christ" (fol. 28a, etc.), or, Jake , , , "the persecuted (for the sake) of God" (fol. 81a, etc.). He is also called here and there بعل إسمال , " the madman," or, إحمال إسمال , " the mad man of the monks" (fol. 116a). On fol. 49a he is spoken of in the body of the text as بحب امده زامه برسا زبه عمده المدان بالمدان بالمدان بالمدان المدان المدا On fol. 60b he is referred to as انحمه ما نحمه اذابها اذابه محمد محمار a sentence which suggests that he was persecuted (possessed?) by the demons. In the body of the controversial section of the text, however, he is generally referred to by the written in red.

There are in the work a few strange sentences. I will quote the following (fol. 60a):

معن حب ساه حال حالت من محر المحرد المحرد

The MS. is incomplete at the beginning and at the end. A whole quire is possibly missing at the beginning. There is also a lacuna of two leaves between ff. 90-91. Further, the eighth $r\bar{\imath}sha$ is completely missing between ff. 99-100 and 107-108 in a lacuna of about a quire and a half. Another quire is wanting between ff. 126-127.

Ff. 1-4b contain a metrical maimra by the author on an East Syrian heretic, George Washnāya, called the "second Origen": ابدا المدار المعال المدار ا

The work itself begins on fol. 4b with a few introductory sentences in which the author states that he undertook the work at the instance of his fellow monks:

The work is divided into twenty-one rīshé (ff. 4b-175b). The end of the first and the beginning of the second have the following headings (fol. 10a): Loop la; —! Loop la; —!

At the end of all the rīshé (fol. 175b) is the following subscription: عدمت لمحقد إحتمال إصباب كم كزيها.

The work is very often written in the form of a dialogue between an imaginary heretic introduced as a Eunomian, a Henanite (i.e. follower of Luc. of Adiabene), or a Jacobite, etc., who states his difficulty which the author endeavours to solve.

The author makes sometimes mention of some Persian pagans or heretics known as عروبتا (fol. 88b).

Ff. 175b-200b contain a special recapitulatory chapter against the Severians (followers of Severus of Antioch) and the Cyrillians (followers of Cyril of Alexandria), who believe in one Kenōma and one Kiyāna in our Lord. The heading is:

From some peculiarities of the style of the work, and from some facts to which I drew attention above, I feel tempted to state that the author lived somewhere in the Persian province of Adhurbaijan about A.D. 1000-1100. His work is well written and contains many quotations from Theodore of Mopsuestia, while he makes also mention of the works of Bābai the Great.

No date. Written on a thick vellum in East Syrian Estrangela characters of about A.D. 1050-1150. It is thus possible that the MS. is contemporary with the author. Some leaves, especially those written in thick Estrangela characters towards the end, are probably by a later scribe, as are also the few vowels that have been added to some words. There is reason to believe that all these vowels were added by the second copyist.

Headings in red. Profusely rubricated. The text is on the whole legible.

Mingana 545

 231×167 mm. 259 leaves, twenty lines to the page. Various works of Church Fathers.