Mingana 48r

212 x 153 mm. 276 leaves, twenty-one lines to the page.

A

Ff. 1-220a: A Christological and controversial work which upholds the Monophysite doctrine of the Incarnation. In Garshûni.

As about four leaves are missing at the beginning the MS. has no title page, but colophons on ff. 221a, 226b and 227a call the work ملاحظات كاسحة دعوة الرب, A Manual, or ملاحظات المصادر الإلهية, The Book of the Corroboration of the Faith. On fol. 225b the word إصدامية occurs before الملاحظات الإلهية. No author's name is anywhere mentioned in the book, which appears to have been composed by a Copt. On fol. 173b the author affirms that he owes allegiance to the Patriarch of Alexandria.

The work consists of a series of apparently independent treatises, and contains many quotations from early Fathers, as follows:

1. Ff. 1-13b: A treatise containing the history of the Christological controversies of the fourth and fifth centuries and upholding the Monophysite view of the Incarnation.
A lacuna at the beginning and between ff. 4-8.

2. Ff. 13b-22b: Three extracts from Basil of Cæsarea: (a) From his commentary on the saying of Solomon, "God created me":

3. Ff. 22b-25b: Three extracts from Gregory Nazianzen: (a) From his fifteenth discourse (ff. 22b-23b). (b) From his commentary on the evangelical sentence, "This is my beloved Son" (ff. 23b-25a). (c) From one of his discourses.

4. Ff. 25b-27a: An extract from an anonymous Father on the words of the Annunciation.

5. Ff. 27a-30b: An interesting treatise on the subject whether our Lord did really eat and drink and whether he experienced the natural outcome of the digested food. The treatise has a strong Docetic savour.

6. Ff. 31a-32a: A commentary on the Pauline sentence, "We have known Christ after the flesh" (2 Cor. v. 16).

7. Ff. 32a-37b: The letter that St. Athanasius wrote, after his banishment, to the Emperor Constantius.

Ff. 37b-39b contain a Christological quotation from St. Athanasius.


10. Ff. 56a-63a: The letter of Dionysius of Antioch to Minas (Menas) of Alexandria.

11. Ff. 63a-73a: Extracts from the treatise of Theodosius, Patriarch of Alexandria, on the Holy Trinity.
12. Ff. 73b-85a: A treatise containing the commentary upon the Epistle to the Hebrews by John Chrysostom.


15. Ff. 94a-96b: Three extracts from the works of the above Severus.

The first (ff. 94a-95a) is from his discourse read before the Emperor (Anastasius), and the other two are from his letter to the Emperor (commanded to be read publicly).

16. Ff. 96b-102b: The profession of faith of the same Severus sent by him to the Emperor Anastasius and read publicly in Constantinople.


18. Ff. 108a-131a: The profession of faith of the Fathers of the Council of Nicea and an extensive commentary upon it.

19. Ff. 131b-158a: The profession of faith of the twelve Apostles, especially of Paul and James called the carnal (sic) brother of our Lord, who became bishop of Jerusalem, and of some of the Apostolic Fathers.
(d) Dionysius, the Areopagite Bishop of Athens, from his letter to Timothy, the disciple of St. Paul (ff. 137b-139a):

(e) Ignatius of Antioch, from his thirteenth letter (ff. 139a-141a; two extracts):

(f) Gregory Thaumaturgus, from his treatise on the Trinity (fol. 141):

(g) Cyril of Alexandria (ff. 141b-143b):

(h) Epiphanius of Cyprus, from his Ancoratus (ff. 145b-158a):

(i) The letter of Sanutius, Patriarch of Alexandria, to Dionysius, Patriarch of Antioch (ff. 158b-160a):

(j) Athanasius of Alexandria, from his treatise on faith (ff. 160b-170b):

(k) Gregory Nazianzen, from his letter to Julian, the Apostate (ff. 170b-171a):

(l) Extracts from St. Ephrem (ff. 171a-172b), John Chrysostom, and Gregory Nazianzen (ff. 171a-173b).

(m) The letter of John, Patriarch of Antioch, to Christodolus, Patriarch of Alexandria (ff. 174a-179b):

(n) Another letter of the said Patriarch John to the said Patriarch Christodolus (ff. 179b-191b):

(o) Gregory Nazianzen, from his letter to Cleodius (ff. 195b-197a):

(p) Gregory Nazianzen, from his Catechēs (ff. 197a-200b):

(q) Cyril of Jerusalem, from his Catechēs (ff. 210a-212b; three quotations):

(r) Another extract from John Chrysostom (ff. 200b-205a).

(s) Another extract from Cyril of Alexandria (ff. 205a-206b).

(t) Scriptural quotations (ff. 206b-210a).

(u) Hippolytus of Rome, from his letter to the bishops (ff. 210a-212b):
(y) Sylvester, Pope of Rome (ff. 214b-215a; two extracts):

(z) St. Ephrem, from his commentary on the pearl spoken of in the Gospels (ff. 215-217a; two quotations):

(aa) Dionysius (not specified) (ff. 217a-221a):

B

Ff. 221b-225b: A collection of the sayings of pagan philosophers concerning the coming of Christ. In Garshuni.

C

Ff. 228b-229a: The often-recurring question of Khâmis bar Kârdâhé and the answer to it by Daniel bar Ḥattâb and a more detailed answer by Barhebræus. In Syriac.

D

Ff. 229b-230a: The answer given by Barhebræus to a Nestorian who had asked him concerning the ten categories of Aristotle and their application to God. In Syriac.

E

Fol. 230b: A sentence by St. Ephrem containing the above ten categories. In Syriac.

Headed:

F

Ff. 231a-234a: Various quotations and scribblings, mostly by a later hand.

G

Ff. 234b-254b: Three maimré on faith, by Isaac of Antioch. In Syriac.

The first (ff. 234b-242b) begins:

The second (ff. 242b-249a), which treats of the Incarnation and the possibility and impossibility of Christ, begins:

The same maimré have been repeated, possibly by the same hand, on ff. 256b-276b. Fol. 255 is blank.

Dated (ff. 226b-227a), in a long Garshuni colophon, 13th August of the year 2000 of the Greeks (A.D. 1689) and copied in the time of the West Syrian Patriarch Ignatius Gorgis (George), and of the Maphrian Basil Isaac, by Joseph al-Gorji, the master of the West Syrian school at Aleppo.
Ff. 3a-8a are filled with a detailed index to the homilies. The first homily deals with the sentence of our Lord concerning John the Baptist (Matt. xi, 11) and the last homily (fol. 131a) is on the sentence of our Lord about keeping His commandments (John xiv, 21).

B


The subscription (fol. 167b) is: مملكة مسولا فعال / مسولا مسولا فعال.

Dated (fol. 132b) 2135 of the Greeks (A.D. 1824) and written by the priest 'Abd al-masih: زيدا مسولا مسولا فعال / زيدا مسولا مسولا فعال.

Clear West Syrian hand. General headings in red and the headings of the homilies in thick black characters. Profusely rubricated. Broad margins.

Mingana 483

158 x 109 mm. 122 leaves, fourteen lines to the page.

A

Ff. 1-103b: The Book of Ecclesiasticus, or of the Wisdom of Jesus (Joshua), son of Sirach, the vizier of Solomon. In Garshuni.

Two leaves are missing between ff. 8-9, one between ff. 16-17, and two between ff. 97-98.