

The Syriac Manuscripts in Mannanam Library

Paper Presented

by

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in the **Symposium Syriacum VIII**

Eighth International Congress of Syriac Studies

held at **University of Sydney, Australia**

on 26th , 27th June 2000

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The St. Joseph Monastery at Mannanam, Kottayam, Kerala, has a collection of 106 Syriac Manuscripts and some 350 volumes of Syriac printed books (not completely catalogued). This collection is a witness to the Malabar Tradition, with its transformation after the Synod of Diamper and, especially, in the 19th and 20th centuries. This mine of source materials will throw much light on the history of the Malabar Liturgy and the transmission and transformation of the East Syrian Liturgical tradition on the Malabar Coast. In this sense, this collection is a very valuable source of materials for the study of the Malabar Tradition.

St. Joseph's Monastery, Mannanam.

The St. Joseph Monastery at Mannanam is the motherhouse of the Congregation of the Carmelites of Mary Immaculate. It is the most ancient and the biggest of all the indigenous religious congregations in India. This religious community was founded in 1831 by the initiatives of Malpan Thomas Porukara in collaboration with Malpan Thomas Palackal and Blessed Kuriakose Elias Chavara. This has been a center of learning and the most important ecclesiastical center of the Malabar Church in the 19th century.

In the 19th century, when the modern age was ushering in, it was at Mannanam that the history of the St. Thomas Christians of Malabar took new shape and made gigantic strides. Mannanam was not merely the birth place of the first indigenous religious congregation (1831), it was also the birth place of many other firsts; the first indigenous seminary in the 19th century (1833), the first catholic Sanskrit school (1846), first Catholic Printing Press (1846), the first Catholic English School in Kerala (1874), the first Daily News Paper in Malayalam language (1887), and first printing of Syriac in Kerala.

Mannanam was a great liturgical center from the second half of the 19th up to the middle of the 20th century. It was here that Syriac Liturgical books were printed for the first time in Kerala. The Carmelite community fostered very carefully the development of the liturgical traditions. The pioneering work of the translation of the Peshitta Bible into Malayalam was done at this monastery in the first half of the last century.

History of the Mannanam Library

The Mannanam library has developed during the last 150 years. It has a good collection of ancient manuscripts and printed books related to the history and traditions of the St. Thomas Christians. The Syriac collection of the Mannanam library is very important. It is one of the rare collections of Malabar and Chaldean manuscripts and printed books.

The Syriac Manuscripts

There are 106 manuscripts in the collection. Of these, 7 are biblical, 55 are liturgical (7 manuscripts of Eucharistic liturgy, 20 of Thaksa d'Kahne and, 28 of the divine office), 10 are catechetical and 10 literary works, 17 grammar books and 8 dictionaries. They give us immense source material for our study of the Malabar tradition.

1. Biblical

There are seven manuscripts under this category. We do not have a complete set of the OT and NT texts. There are copies of books of Tobit to Kohlas in one manuscript (copied in Malabar) and of Judith to Maccabees and Ezra to Esther in another manuscript. The scribe of the second manuscript says that the text of Ezra is from the Septuagint. One manuscript contains the Epistle of James, John and Paul. Another manuscript has Acts of the Apostles and an explanation of the book of Geliyana (the Apocalypse). In another manuscript we find the book of the Apocalypse, with glossary of Syriac words from Geliyana, with Karson meaning. There is still another manuscript, which has only the text of Apocalypse. In another manuscript we find notes of explanation on some readings from the Gospel of St. Matthew with two Sogiyasa, one on the Cherubim and the other on the good thief.

The biblical manuscripts from the Mannanam collection are not yet studied from the perspectives of textual transmission and transmission of commentaries. We have not been able to make a comparative study of the texts of the bible. Our study from this perspective is primary.

2. Liturgical Manuscripts

There are a total of 55 liturgical manuscripts in this collection. We have divided them into three categories: first manuscripts related to the Eucharistic Liturgy, second, all other liturgical manuscripts except those of the breviary or divine office and the third the manuscripts related to the divine office. In the first group there are 7 manuscripts, in the second 20 manuscripts, and in the third, 28 manuscripts.

Manuscripts of the Eucharistic Liturgy

There are seven manuscripts of the Eucharistic Liturgy, under the titles Thaksa d'Qudasa, Thaksa d'Raze u Qudasa, and Thaksa d'Qurbana. Among them there are three manuscripts of the Malabar tradition and four manuscripts of the Chaldean tradition. The most important from the point of view of the history of Malabar liturgy, is the manuscript of the Malabar text prepared by Fr. Roz SJ after the Synod of Diamper (1599) and approved in the Synod of Angamaly (1603). This is the most ancient of all known manuscripts of Malabar tradition with the complete text of the Malabar Liturgy. This text, as in the texts of the post Diamper Malabar Liturgy, has the words of consecration interpolated in the text after the Anaphora of Adai and Mari just before the elevation in the penitential liturgy. The second of the Malabar Liturgy is also equally important as it represents the textual tradition before the printing of the Malabar Missal in Rome in 1774. The third manuscript is a Malabar type of Thaksa d'Kahne with the text of the Liturgy used by the priest together with a few readings, the rite of anointing the sick and penitential psalms.

Among the four manuscripts of the Chaldean tradition, the most important is Thaksa of the Three Liturgies. This manuscript has two parts, the first is texts of the three East Syrian Anaphora copied by deacon Joseph in Mosul in 1859. This manuscript has the text of the Anaphora of Adai and Mari in its ancient form, whereas in the other three manuscripts of Chaldean origin we find that the second part of the prayer after Holy, Holy is the prayer based on Philippians 2. In this manuscript we find the words of institution different from the generally known mode, given after the text of the Anaphora. There are two manuscripts among the Chaldean tradition with the title Thaksa d'Raza u Qudasa and one with the title Thaksa d'Qurbana Qadmaya. These three Chaldean manuscripts have the speciality that they do not represent the most ancient text of Adai and Mari as in the Thaksa of the Three Liturgies, but represent the variant text based on Philippians 2 for the second prayer in the anaphora, i. e., the prayer after the Holy, Holy.

Liturgical: Thaksa d'Kahne and Funeral Services.

There are 20 manuscripts that we name under liturgical. In fact, the bulk of the manuscripts of this group are Thaksa d'Kahne of Malabar type. All such manuscripts do not give that title. However, there are four manuscripts under the titles Thaksa d'Kahne and Thaksa Kahnaytha. One of these manuscripts is a sort of Thaksa d'Rambkumare, containing the rites of ordination and confirmation, with Bishop as the celebrant. The contents of these manuscripts include the text of the Eucharistic liturgy with the anaphora of Adai and Mari, (text of the Malabar Liturgy), the rites of sacraments of baptism, marriage, liturgical readings for certain occasions, blessing of palms, blessing of house and blessings on other occasions, prayers for the preparation before and thanksgiving after Mass, mass for the dead, prayers for the feasts of Hosanna and Circumcision. One of such manuscripts even includes the text of the funeral service. In this collection, there are also six manuscripts of the funeral services with the title and five manuscripts of the services of the Holy Saturday (prepared by Blessed Chavara, translating into Syriac texts from the Roman liturgical books).

Manuscripts of the Divine Office

There are 28 manuscripts of the breviary. These manuscripts represent the Malabar traditions of the divine office. We have found only one manuscript containing the text of the Psalms. They give also the Kanona of each Psalm. In some manuscripts we find prayers for the divine office starting with the four Sundays of Subara and the prayer of the feast of Nativity, of Epiphany, Resurrection, feast of Pentecost. One manuscript also gives the calendar of feasts. There are some manuscripts, which give the prayers for the Great Fast. Some of these manuscripts give also texts of the prayers for the feast of resurrection and the days of the Sambas'sambe. Some other manuscripts give only prayers of the feast without the Sundays. There are manuscripts where the prayers for the feasts are given according to the romanized Malabar festal Calendar. There are manuscripts with Qale of Hudra and ordinary days of the Daira Ellaytha tradition. Some of these manuscripts contain special prayers for the rite of Tenebrae of the Maundy Thursday following the ancient East Syrian tradition, even though some of these texts are incomplete. There are copies of the prayers of the three days' fast of the Ninevites.

These manuscripts, except those copied in Chaldea, belong to the Malabar tradition and are of the same clan of manuscripts that Blessed Chavara collected in consultation with the then Malpans of Malabar for the preparation of the text for printing of the Malabar breviary in 1862, which was the first attempt for the edition of the East Syrian Liturgy. The East Syrian breviary was edited and published in Malabar some 35 years before Bedjan edited his *Breviarium Chaldaicum*.

The Memra of Alexander the Indian

We want to specially mention one manuscript in this collection. It is a manuscript written/copied in 1734 at Kalloorkat (Champakulam), by a priest Philipose son of Thomas belonging to the parish, living on the right side of the Kalloorkad Church.

The importance of this manuscript is that it contains the text of one of the memre of Alexander the Indian so far not identified. There are 24 acrostic hymns describing the divine dispensation in this text. This text is contained on folios 146r-157v. Alexander Indian was one of the six or seven Malabar Syriac poets who had substantially contributed to the Syriac tradition.

This manuscript contains the divine offices for the Sundays of Subara, the feasts of the Nativity of the Lord, the Epiphany, Ascension, Pentecost and the Transfiguration and Circumcision of the Lord, the commemorations of saints etc. The original part of the manuscript has 336 folios and later addition of five folios, one folio in the beginning and four folios interpolated in two places, two folios placed after fol.121 (fol.121a and fol.121b) the other two inserted after fol.334 (fol.334a and fol.334b).

The manuscript begins with the offices for the Sundays of the period of Subara (fol.lv—28r), followed by the prayers for the feast of the Nativity of the Lord (fol.28r-56V), the commemoration of St. Stephen (fol.56v—64v), indications of the prayers for the commemoration of John the Evangelist (fol.65r) and the Holy Innocent (Tlaye Sakkaye), the feast of the Circumcision of the Lord (fol.65r-76v), the feast of the Epiphany of the Lord (fol.76v—95v), Commemoration of St. George (fol.95V-102r), the Ascension of the Lord (fol.102r-119v), Pentecost (fol.119v—145v), The Memra of Alexander the Indian (fol.146r-157v), Commemoration of Blessed Martha Maryam, Mother of God (158r-176r), One Saint: Apostles (176r-187v), Evangelists (187r-191r). Martyr (191r-194), Evangelist

Martyr (194r-197v) St. Lawrence the Martyr (fol.197v-203V), Confessor: Bishop (fol.294r-213r), Simple Confessor (also Martyr) (fol.213r—219r), Doctors (219r-221v), Virgin (221v-231r), Holy Women (231r-232v), the commemoration of the birth of St. John the Baptist (fol.232v-244r), Commemoration of Peter and Paul (244r-255r), the Feast of St. Thomas, the Apostle, the glorious vivifier of all India, office for eight days (fol.255r-279r), Feast of the Transfiguration of the Lord (fol.274r-286v), the commemoration of the beheading of John the Baptist (fol.287r-291v), Commemoration of Hormizd (fol.291v—292r), the feast of the Holy Cross (fol.292r-306V), Exaltation of the Cross (306v-307r), feast of Blessed Michael the Archangel (fol.307r-314r), feast of All Saints (314r-s316v), Commemoration of the Dead (316v-325r) the Nativity of Martha Maryam (325r—333v), the commemoration of the Assumption of the Mother of God (fol.333v).

The Colophon is on fol.33v.

This book was written and completed by Pilipose son of Thomas, called Krav Yambistha, ...who is not worthy to write this book, who lived on the right hand side of the Church of Martha Maryam, ever Virgin, from the blessed... .. town of Kallorkad, in the kingdom of the pagan kings, in the year 1734 of the Lord, February 9, Wednesday.

Catechetical Works

There are 10 manuscripts in this collection. A few of these manuscripts are translations from Arabic, which in turn, was translation from Latin. Among them are translation of Mar Joseph Audo and Saumo. One manuscript has the title Poosaka d'Yulpana M'sihaya. There is another catechetical work written in Syriac with Karson notes and another in the form of question and answer, still another with poetic notes.

We should specially mention the catechism, having 150 folios neatly written in Karson. It is attributed to Kariattil, (though not easy to prove), prepared in the form of dialogue. This has two parts, first between a Jew, a gentile and a catholic written in 1768 and the second part (not dated) is a dialogue between a Pazhekuttukaran (Catholic of the older tradition) and a Puthenkuttukaran (Jacobite or Orthodox.)

The Literary Manuscripts

1. Literary works

There are 10 manuscripts of this type. The most important among them is Pardaisa d'Aden of Audiso Metropolitan of Sova. This manuscript was copied in 1820. The second in this collection is Mah'sisa Mriktha (Clean Mirror). Then the third is the famous Maras Gaze of St. Epiphanius of Cyprus. There are three collections of Memre, the memra of Audiso of Sova, the memra of Bar Hebraeus (Mar Gregorius Mapriyana).. The memra of Bar Hebraeus has the speciality that it is embellished by the poet Khamis and Iso Yahb the Metropolitan of Arbel and Patriarch Mar Joseph. There are three collections of letters, the first is a collection of letters from Malabar, the second contains also the letter of Mar Gabriel, the Metropolitan of All India (d'Kollah Hendo) and the third has the letters of Mar Simeon, the Chaldean Metropolitan and Mathai, the Archdeacon of all India. There are two manuscripts of sermons, perhaps meant for preaching in the Church.

2. Grammar

There are 17 manuscripts of grammar, 10 in Syriac, 4 in Malayalam and 3 in Karson. Among the 10 grammars in Syriac there are three manuscripts of the grammar of Bar Hebraeus (Gregorius Mapriana), of which one is composed in poetic metre. There is another by Mar Audiso, which also contains some explanations in verse. There is another one of Issac of Sardona, a maronite monk from mount Lebanon. There is another grammar written in Syriac in the form of questions and answers. Among the 4 Malayalam manuscripts, one has the title in Syriac as Grammatika Chaldaya d'Malabar. One of the Malayalam manuscripts is written in question and answer form. All the four Karson manuscripts are of Malabar scribes.

3. Dictionaries and Glossaries

There are 8 manuscripts of dictionary and glossary. Four of these are proper dictionaries, while the others are rather glossaries. The first among the four dictionaries is Syriac-Latin—Malayalam dictionary, second is Syriac—Malayalam. Among the 5 Syriac—Karson manuscripts two are proper dictionaries of which the first is of a Jesuit under the name John Perarios, which is very exhaustive. The

author of the other is not known. The other four manuscripts are rather glossaries than dictionaries. One of these is a glossary of difficult words of the OT and of Pardisa d'Aden.

List of Syriac Manuscripts in Mannanam Library

Biblical

1. (090—220-43-G5) O.T. From Book of Tobit (partial), to part of Kohalas (Estrangala with Karson notes) written in Malabar.
2. (090-220-43-G15) OT From Judith to Maccabees III. Book of Ezra from the Septuagint end with Esther. Karson text of the blessing of a Church and Profession of faith. .
3. (090-220-43-EPS) Epistle of James, John and Paul (all). Notes on each Psalm
4. (090—220-43-S) Notes on some readings for St. Mathew, Sogisa al Krove, Sogisa on the good thief, some prayers
5. (090-226-S) Acts of the Apostles, a prayer, explanations of the book of Geliyane, words meaning in Karson
6. (090-265-APO-S): The book of Apocalypse with a Syriac Karson Glossary of words of the text, Catechism on the seven sacraments.
7. (090-228-7S) Apocalypse.

Liturgical

1. Eucharistic Liturgy: Thaksa

1. (090-264-K-3-S) Text of the Malabar Liturgy: Prepared by Roz SJ and approved by the Synod of Angamaly in 1603. Most ancient manuscript with complete text of the Malabar Liturgy. Barak Kolohon at the end. .
2. (090-264-QUR—2S) Thaksa d'Qudasa: written before the printing of the Malabar Missal in Rome with prayers for vesting (translation to Syriac from Latin)
3. (090-264-QUR—S) Malabar Liturgy: (Thaksa d'Kahane type): with few readings, the rite of anointing, penitential psalms, litany of all saints, blessing of holy water
4. (090-264-QUR4-S) Thaksa d'Qurbana Qadmaya, Chaldean Missal
5. (090-265-VIO-S) Thaksa d'Raze uQudasa, Chaldean Thaksa
6. (090—264-QUR3-S) Thaksa d'Raze uQudasa, Chaldean Thaksa
7. (090-264-XI-S) Thaksa of the Liturgies. This manuscript has two parts. Part I is Thaksa of the three East Syrian Liturgies, copied by deacon Joseph son of Anthon in Mosul in 1859. At the end of the first liturgy we find the words of institution given after the text of the Liturgy. Part 2. Prayers for feasts, Sundays and Commemorations written by Isa son of Esaya with some marginal notes in Arabic.

2. Liturgical: Thaksa d'Kahane and Service Books

1. (090-236-5-S) Funeral Service with Karson rubrics, rites of different blessings.
2. (090-265-3-8) Thuyava: Syriac and Karson. It is collection of different Qurbana, Thyavoosa , Hymns of Raza, Syriac translation of Prayers for Palm Sunday, Maundy Thursday, Good Friday. There is a text of the words of consecration with a variant reading. Thaksa of the Burial of the dead given after the text of Raza.

Blessing of a (old) house is inserted.

3. (090-242-8-S) Preparation for mass and thanksgiving etc, some rubrics in Karson, funeral Service.
4. (090-242-35-8) This has two parts. A. Readings for the Liturgy, B. Service of Hosana, Holy Week etc.
5. (090—264-S) Server's part in the liturgy, a few oniyasa, acrostically organized, a hymn of Mary, litany of the mother of God, rubrics are given in Karson, prayers and hymns of Raza (Karson rubrics)
6. (090-265-2R-S) Confirmation and Ordination Services
7. (090-264-QUR5-S) Readings, liturgy, Ordination service, translated from Latin. This was used in the Church of Edathua.
8. (090-265-S) Baptism, Qudasa, Anointing of the sick, marriage, blessings of palms for Hosana, Mad'rasa for the Mass of the dead etc.
9. (090-264-M81-S) Thaksa d'Kahane: Baptism, Anointing of the sick, blessing of ashes, Blessing of Palms, Mass for Marriage, Preparation for Qurbana, Liturgy of the Apostles, Ava d'Qustha is given after the text, Mass for the dead, Prayers for the feast of Circumcision, Hosana etc.
10. (090—253-5) Thaksa d'Kahane, Blessing of Cemetery, Baptism, Blessing of Foundation Stones
11. (090—248-3B—S) Thaksa Kahnaitha, Blessings, Office of the Feast, Office of the Dead etc.
12. (090-248-CHA-S) Service of Holy Saturday with readings: translated from Latin
13. (090-264.1-SAT-S) Service of Holy Saturday with readings: translated from Latin

14. (090-248-3L—4 S) Service of Holy Saturday with readings: translated from Latin
15. (090—248-3M—S) Funeral Service in Malabar Tradition
16. (090—248-3M3-S) Funeral Service of Priests, Malabar Tradition Introduction and Rubrics in Karson
17. (090-248-3-L2-S) Funeral of Priests, with rubrics in Karson
18. (090-248-3L1-S) Funeral Service, with burial of Priest
19. (090-248-3P-S) Funeral Service
20. (090-264—128) Funeral Service, (few pages are printed pages bound followed by handwritten pages)

3. Breviary

1. (090-242-800.1-S) Breviary and Calendar for feasts
2. (090-242-34-8) Breviary of the Great Fast and Easter week
3. (090-248-3-8) Breviary from first Sunday of Subara
4. (090-248-3L—3 S) Breviary: Qale of Hudra of Upper Monastery (Daira Ellaytha) and of Ordinary days. Oniyasa d'Annide
5. (090-248-48) Breviary of some feast days (only propria)
6. (090—264-M—86-S) Breviary of Great Fast and Thaksa d'Hudaya daanmtha
7. (090-248-3M—2S) Breviary: Hudra of Great Fast from Thursday to Friday of Maudiyane

8. (090-248-3BRE-S) Breviary: for feast days compiled by Fr. Kuriakose Chavara
9. (090-264-X2-S) Breviary: For feasts copied from the Hudra and the Holy Qurbana
10. (090-248-3D-4S) Breviary: For feasts
11. (090-248-3-P3-S) Breviary: from the first Sunday of Subara to Qudash Edtha
12. (090-248-3B-3 S) Breviary: for particular feasts
13. (090-248-3L-5 S) Breviary: for particular feasts
14. (090-248-3M—4S) Breviary: Qale
15. (090-248-3B-SS) Breviary plus Psalms with Qanone
16. (090-248-3F.1-S) Prayers for the Three Days Fast of the Ninevites
17. (090-248-3P2-S) Breviary: from the first Sunday of Subara and some feasts
18. (090-264—158) Breviary: Ordinary days and some feasts, (Tha Lak Ruha, Lak Alaha)
19. (090-248-3F2-S) Breviary: Suthara of Sunday and prayers for different hours, Marth Maryam, Litany of Blessed Virgin Mary, Thuyava and Soomara of the three boys in the furnace .
20. (090-248-3CH42-S) A compilation of prayers with notes in Karson, nprayer for the laying of foundation stone etc. Burial of a Priest, Litany of all saints, Morning Prayers in Malayalam.
21. (090-248-3PHE-S) Breviary, from the first week of Subara, Memra of Alexander the Indian, Prayers for feasts

22. (090-248.3-KAT-S) Breviary: from Subara plus Dukara of John the - Baptist, Madrasa for St. Lawrence, St George, Blessed Virgin Mary
23. (090-248-.3-S) Breviary: Prayers, Litany of all saints, feast of Blessed Virgin Mary, Maundy Thursday Night Ritual, Office for the dead.
24. (894-27-B-10) Breviary for feasts
25. (090-264-1-8) Breviary, contents are not identifiable, much eaten by worms.
26. (090-624—M90-S) Qale d'Shime, Upper Monastery.
27. (264-024-090-8): Breviary Part II
28. (090-248-3F4-S) Breviary, Feasts of Yalda, Denha, Qyamtha, Sulaqa, etc.

Catechetical Works

1. (090-268-CAT-S) Catechism: Syriac with last 15 pages in Karson
2. (090-202-1-S) Catechism: Syriac with Kerson, Introduction and notes on the seven sacraments: collected by Mar Peter Hormiz
3. (090-202-S) Catechism (a) with some instructions (b) Mad'rasa for Yalda
4. (090-268-CAT5-S) Catechism: (a) Clearing doubts (b) Lessons
5. (090-268-CAT4-S) Catechism: Translated by Metropolitan Mar Joseph Audo from Arabic into Syriac in 1843, copied.
6. (090-268-CAT3-S) Catechism: used by Fr. Emmanuel Meenattoor
7. (090-268-CAT2-S) Catechism with poetic notes by the scribe
8. (090-268-S) Catechism plus Hutamma for the feast of Blessed Virgin Mary, Prayer over the sick

9. (090-268-MISS-S) Catechism; Poosaka d' Yulpana Misihaya
10. (090-268-KAR-S) Catechism: A sort of Apologetic work in dialogue form:
1. Between a Jew, a Gentile and a Catholic (copied in 1768) 2. Between a Puthenkuttukaran and Pazhayakuttukaran, This is attributed to Mar Joseph Kariatiil.

Syriac Language and Literature

Literary works:

1. (090—202-S) Memra of Mar Audiso, Metropolitan of Sova.
2. (090-813-8) Paradaisa d' Aden: copied in 1820. _
3. (090—252—S) Sermons, plus Some Advice to the Penitents (Karson).
4. (090—224-S) The life of the Prophets, Book of Maras Gaze of St. Epiphanius of Cyprus
5. 090-263 .9-AUD6) Collection of Letters by different people from Malabar, local Correspondence and some letters to Mesopotamia.
6. (090-282-8) Mahasisa Mriktha (Clean Mirror), Catechism Apologetic work against Nestorians.
7. (090-23 2—8) Memra of Mar Gregorios Mapriana (Bar Habraeus), embellished by Khamis, and 150 Yahb, Metropolitan of Arbel, (1763), Mar Joseph Patriarch from Telkef and Fr. Saumo. This is an acrostic poetic work with a few marginal notes in Arabic. This book belonged to Mar Yacob Abraham, Chaldean Metropolitan, 1857
8. (090—252-SCA—S) Sermons in Syriac. This book was used by Fr. Zchariah Aprem.

9. (090-227—8) Some Letters, Letter of Gabriel Metropolitan of all Hendo, Story of the Martyrdom of Haminaye.

10. (090-253-CAL—S) Letters of Mar Semeon, Chaldean Metropolitan and Mathai Archdeacon of all India.

Syriac Grammar

1. Syriac Grammar in Syriac

1. (090-492-35-EB-S) Syriac Grammar of Bar Evraya, copied in Mosul by Abdul Karim (Syriac) and meaning of some words in Malayalam in another hand.

2. (090-492=35—ME2-S) Part I Syriac Grammar: Gregorios Mapriana (Bar Hebaraeus)

3. (090-492-35-ALP—S) Syriac Grammar of Bar Evraya in verse

4. (090—492-35-KA2-S) Grammathiqi (Syriac Grammar in Syriac)

5. (090-492—35—W5-S) Part I Syriac Grammar. Manuscript copy of the Syriac Grammar printed in Rome 1636. Part II. Prayers for different occasions: 1. Suvada Daqyamthe d'Maran, 2. Blessed Sacrament 3. Ascension, etc.

6. (090—492-35-A1-S) Ms copy of Grammar of Isaac Sadrona Maronaya from Mount Lebanon, Printed in Rome by the Metropolitan of Tripoly Syria, copyist John, a layman. It is vowelled sometimes in East Syriac and sometimes in West Syriac.

7. (090-492-35-W4-S); Syriac Grammar in Syriac copied by Abraham Helkanaya, Jacobite

8. (090-492-35-W6-S) Grammatica of Mar Audiso Aposkopa, grammar followed by some explanations in verse

9. (090—492-35-W2-S) Grammar in Syriac

10. 090-492-35-M—81-S Syriac Grammar in the form of Questions and Answers, written at Thrissur, by Fr. Augustine, a Chaldean monk of Ninve (In Syriac)

2. Syriac Grammar in Malayalam

11. (090-492-35-SM1-S) Syriac Grammar (treated in special way) written in Malayalam

12. (090-492—35-MA—S) Syriac Grammar in Malayalam

13. (090—492-35-W3-S) Grammathica Chaldaya d'Malbar (Syriac Grammar in Malayalam)

14. (090—492—35-W1-S) Syriac Grammar in Malayalam

3. Syriac Grammar in Karson

15. (090-492-35-A2-S) Syriac Grammar in Karson

16. (090-492-35-VY—S) Syriac Grammar in Karson Alexander Kassalil and Deacon Thoma of Thuruthy

17. 090—492-35-10-8) Syriac Grammar in Karson, Copyist, Cherian Mupravayalil

Memre of Alexander the Indian

The memre of Alexander the Indian is contained in manuscript containing the part of the divine office, including the four Sundays of Subara, the dominical feasts of Nativity, Epiphany, Ascension, Pentecost, Transfigurations, also Circumcision, commemorations of saints. The manuscript has 336 folios of the original

manuscript with an additional folio in the beginning and four folios interpolated two after fol.121 (fol.21 1a and fol.121b) and two folios after fol. 334 (fol.334a and fol.33b). The Memre of Alexander the Indian is contained on folios 146r—157v.

The manuscript begins with the offices for the Sundays of the period of Subara (fol.1v— 28r), followed by the prayers for the feast of the Nativity of the Lord (fol.28r—56v), the commemoration of St. Stephen (fol.56v—64v), indications of the prayers for the commemoration of John the Evangelist (fol.65r) and the Holy Innocent (Tlaye Sakaye), the feast of the Circumcision of the Lord (fol.65r—76v), the feast of the Epiphany of the Lord (fol.76v-95v), Commemoration of St. George (fol.95v-102r), the Ascension of the Lord (fol.102r-119v), Pentecost (fol.129v—145v), The Memra of Alexander the Indian (fol.146r-157v), Commemoration of Blessed Marth Maryam, Mother of God (158r— 176v), One Saint: Apostles(176r-187v), Evangelists (188r-191r). Martyr (191r-194), Evangelist Martyr (1 94r-197v) St. Lawrence the Martyr (foll97v—203v), Confessor: Bishop (fol.294r-213r}, Simple Confessor (also Martyr) (fol.213r-219r), Doctors (219r— 221V), Virgin (221v-231r), Holy Women (231r—232v), the commemoration of the birth of St. John the Baptism (fol.232v—244r), Commemoration of Peter and Paul (244r—255r), the Feast of St. Thomas, the Apostle, Thiva u Mahyana of all India,(and Life-giver of the whole India) office for eight days (fol.255r—279r), Feast of the Transfiguration of the Lord (fol.297r-286v), the commemoration of the beading of John the Baptist (fol.287r-291v), Commemoration of Hormizd (fol.291v-292r), the feast of the Holy Cross (fol.292r- 306V), Exaltation of the Cross (306v-307r), feast of Blessed Michael, Archangel (fol.307r—314r), feast of All Saints (314r-316v), Commemoration of the Dead (316v—325r) the Nativity of Marth Maryam (325r—333v), the commemoration of the Assumption of the Mother of God (fol.33v).

The Colophon is on fol.33v.

This book was Written and completed by Pilipose son of Thomas, called Krav Yambistha, ...who is not worthy to write this book, who lived on the right hand side of the Church of Marth Maryam, ever Virgin, from the blessed.... town of Kallookad, in the kingdom of the pagan kings, in the year 1734 of the Lord, February 9, Wednesday.

The Acrostic Hymn of Alexander the Indian

Dictionaries

1. (090-492-33-S) Syriac- Latin-Malayalam Dictionary (The vowel changes 7 to west Syriac from letter Kap on words)
2. (090—492-35-SM2-S) Syriac Malayalam Dictionary (not completed) words from the Bible studied
3. (090—492-33-D1—S) Syriac— Karson Dictionary difficult words of the OT and of Paradise of Eden
4. (090-492-43-L-S) Syriac— Karson Dictionary of some books of the Bible
5. (090-220-3-8) Dictionary of some Bible texts
6. (090-492-33-D2-S) Syriac Karson Dictionary
7. (090-492-35-W7—S) Syriac Karson Dictionary
8. (090-492-35-KA—S) Syriac- Karson Dictionary of John Perarios, S. J. This is an exhaustive work



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