CHAPTER I
DESCRIPTION OF THE MANUSCRIPTS

INTRODUCTION

For my study I have mainly made use of the divine office of hours for the second Friday after Nativity that is the ‘commemoration of Blessed Mart Mariam’ from the Hudra manuscript (Tcr 27) written at Alkaya in 1598. In the critical edition I have also employed other Hudra manuscripts such as Tcr 29, written at Alqoš in 1681 and Vatican Syriac 83 dated 1538. In order to understand the biblical background of the symbols employed in this divine office, I have used the Holy Bible as the second important source. I have also consulted the patristic literature especially the works of Aphrahat, St. Ephrem, Narsai, Jacob of Serugh etc., as well as the theological studies and dictionaries.

There are three Hudra manuscripts which have been kept in the library of the Metropolitan’s Palace at Trichur. First one is the single volume copied at Alkaya in 1598 (Tcr 27) and the second one copied at Alqoš in 1681 (Tcr 29), which was rebound at Trichur in two volumes in 1928. The third one was copied at Trichur in 1880 by the monk priest Augustine, who accompanied Mar Melus. The earlier two copies were donated by Mar Thoma Rocos, Metropolitan of Trichur during 1861-62. The last one is in a bad condition so I could not make use of this manuscript. I used manuscript Tcr 27 as the basis for my study because it is the oldest ms used in the compilation of the printed Hudra by Mar Thoma Darmo.

I. DESCRIPTION OF THE MANUSCRIPTS USED

1. Tcr. 27

It is a manuscript of the East Syriac divine office (Hudra). Fine and thick paper, good binding with leather and wood, eastern script with Estrangela for titles, entirely by the same hand; rubric, subtitles and punctuation mark in red colour.
Description of the Mss

and others in black ink, the subtitles are in margin -Some colour pictures are seen at the beginning and end of different sections and at the end of all prayers, about 29.3 cm by 20.3 cm (written surface 23.5 x 14.5 cm), consisting of 58 quires (1321 pages). The quires, signed with letters, were originally 54 (ܡ) in number. There are 27 lines in each page and written on both sides of pages. Catch words in each recto page. This *Hudra* manuscript is written by deacon Hananišo’, in a neat, regular character with East Syriac vowels. It is dated A.G.1909, A.D.1598 at Alkaye, and contains:-

1. Introduction given by the copyist. Pp.1-5; with the title: 

2. Feast of Nativity of our Lord on 25th December ܬܘܒ ܛܟ ܣܐ ܘܩܢܘ ܢܐ ܕܡܫܬܡܫܝܢ ܒܥܐܕܐ ܩܕܝܫܐ ܕܒܝܬ ܝܠܕܗ ܕܡܪܢ ܕܒܒܣܪ pp. 36-58.


5. Feast of Epiphany of our Lord on January 6 ܬܘܒ ܒܝܕܐܠܗܐ ܟܬܒܝܢܢ ܛܟ ܣܐ ܘܩܢܘ ܈ܢܐ ܕܡܫܬܡܫܝܢ ܒܥܐܕܐ ܩܕܝܫܐ ܕܕܢܢܚܗ ܕܡܪܢ ܕܗܘܐ ܒܟܠܗܝܢ ܫܢܝ ܥܠܡܐ ܒܫܬܐ ܒܟܢܘܢ ܐܚܪܝܐ pp.98-130

6. Anaphora of Mar Nestorius (no title) pp.120-128
7. Rogation of Virgins ܕܬܪܝܢ ܒܫܒܐ ܕܒܬܪ ܕܢܚܐ ܒܥܘܬܐ ܗܝ ܕܚ ܝܪ̈ ܬܐ ܕܒܬܘ̈ ܠܬܐ ܘܡܬܝܕܥܐ ܕܥܐܕܪܐ ܫܡܫ ܛܟܣܐ ܕܗܝ ܕܢܝܢܘ̈ ܝܐ ܕܚܡܫܒܫܒܐ ܕܒܬܪܗ ܆ ܕܘܟܪܢܐ ܗܝ ܕܡܪܝ ܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܚܝܪܬܐ ܕܡܬܩܪܬܐ ܐܙܪܩ : pp. 130

8. Commemoration of John the Baptist ܕܥܪܘܒܬܐ ܕܒܬܪ ܕܢܚܐ ܕܘܟܪܢܐ ܗܘ ܕܡܪܝ ܝܘܚܢܢ ܡܥܡܕܢܐ pp. 130-141.


12. Commemoration of Greek Teachers such as Mar Theodore, Mar Diodorous and Mar Nestorius ܕܥܪܘܒܬܐ ܣܘܪܝܝܐ pp. 190-205.


14. Commemoration of the Syrian Teachers such as Mar Aprem, Mar Narsai, Mar Abraham, Mar Lulyane, Mar John, the holy teachers ܕܥܪܘܒܬܐ ܣܘܪܝܝܐ pp. 311-320

15. Commemoration of one Saint (Mar Awa) ܕܥܪܘܒܬܐ ܙ ܕܕܢܚܐ ܐܢ ܕܝܢ ܗܝܘܐ ܫܢܬܐ ܕܡܬܟܝܢܐ ܒܗ̇ ܗܕܐ ܥܪܘܒܬܐ ܘܨܒ ̇ ܐܢܬ ܠܡܥܒܕ ܒܗ̇ ܕܘܟܪܢܐ : pp. 324-349.


18. Great Lent  

19. Feast of Palm Sunday  

20. Maundy Thursday  

21. Friday of Passion  

22. Order of Baptism of Mar Išo’yahb  

23. Order of Absolution  

24. Great Sunday of Resurrection  

25. Anaphora of the blessed Apostles, Mar Adai and Mari  

26. Friday of Confessors  

27. New Sunday  

Description of the Mss

pp. 374-375.

pp. 375-622.

pp. 622-644.

pp. 701-702.

pp. 702-708; order of holy Mysteries pp. 704;

pp. 705-708; order for the celebration of feast of Resurrection pp. 729-730.

pp. 729-730.

pp. 742-751.

pp. 753-758.
28. Commemoration of Mar Geevarghese on April 24

29. Commemoration of Martyrs Mar Sargis and Bakos

30. Commemoration of Mar Addai

31. Feast of Ascension on 40th day after the Resurrection of our Lord

32. Pentecost on 50th day after the Resurrection of our Lord

33. Golden Friday

34. Commemoration of seventy two apostles¹ and Bishop Mar Kuriakose

35. Commemoration of Twelve apostles

¹ The number (of Apostles) depends on the variant readings of the Gospel, Lk 10:1. The Peshitta reading is 70 disciples. In Tcr. 27, p. 894 we read אֱלֹהִים means the names of twelve apostles and the seventy were written on the High. And we recite from the Hudra as: הָדוֹרָה אָלֹהִים means blessed is the one by whose power the seventy and twelve apostles became valiant and by the light of his teaching instructed and announced his gospel in the world (see Hudra Vol. 3, pp. 261-262).
36. Commemoration of Mar Jacob of Nisibis and Mar Sargs

37. Commemoration of Mar Mari

38. Commemoration of Mar Job Hadivaya

39. Commemoration of St. Thomas on July 3

40. Commemoration of Šmuni and her children

41. Commemoration of Mar Šimeon Bar Šabbâ’ê

42. Commemoration of Mar Qardagh

43. Feast of the finding of the Cross of our Lord on September 13

44. Commemoration of Mar Michel of Tareil

45. Colophon: This book is completed on Friday April 28 A.G. 1909 (=A.D 1598) at Alkaye by the hand of Deacon ܟܢܘܝܐ ܚܕܝܒܝܐ ܡܝܟܐܝܠ ܕܬܪܥܝܠ.
the Hudra for the whole year completed without omission, with the help of our Lord and our God, according to the order of the Upper monastery in Mosul, the blessed town. Glory to God and honour to his son and worship to the Holy Spirit, and his mercy and compassion may be continually upon the humble writer forever. Amen. This book of Hudra was completed with the help of our Lord with all its rules and its requirements for everything on Friday 28th of the blessed month of April. The 2nd Sunday of Resurrection, ‘Onita – ‘the resurrection of our Saviour’, it is set in order in the year 1909 of the blessed Greek Year (1598). We start with His power and end with the help of His grace Amen. This book was written in the blessed village Alkaya which is blessed and prosperous in the
orthodox faith. There is a dwelling place for the sick, guest house for those who are suffering, the refuge for the oppressed, haven for the persecuted, place of rest for the weary, a meeting place for the weak, Alkaya the holy. This was composed under the order of excellent martyr Mar Gevarghese and with the blessing of blessed Mar Adai and Mar Mari and the blessed disciples of Eastern region. Our Lord dwells in her with his grace, and all corrections would be removed from her and protect her with all dwellers from all destructions. And he will redeem them from all contradictions and temptations, Amen. During the headship of Mar Elia Catholicos Patriarch of the East, the Father of fathers, the greatest of the shepherds, the head of the churches, the brain of the monasteries, the gracious fountain of holiness and clear spring of purity, staying in his throne. And his peace will be increased in force and victory to the pride of my Catholicates and the rod of my apostolate Amen. And in the days archangels, marvelous bishop marvelous leader, careful ship master, true shepherd; blessed Mar Joseph, bishop of Azerbyjan, that is the blessed place of Urmai on his day the Lord will stretch out and continue his years and hours; and all his deeds with success, and prosper in all his actions and increase his virtues through the prayer of just Apostles, Amen. Then this book was written by the hands of one Deacon Ĥananišo‘ the servant in the year 1909 of the Greek year. pp. 1076-1077


47. Sanctification of Unclean Water ܬܘܒܡܪܢܟܬܒܝܢܢܝܕܩܘܕܫܡܝܐ pp. 1088-1090.


49. Qala pp.1092-1321.

This manuscript is the oldest one in the collection of Hudra mss in Thrissur. Prayers for the commemoration of Blessed Mart Maryam (ܕܥܪܘܒܬܐܒܕܝܠܕܐܘܒܗܡܸܬܥܹܒܕܕܡܪܬܝܡܪܝܡܛܘܼܒ̣ܵܢܝܼܬܵܐ) are on pages 74-94. The suba‘a
prayers are included in this ms. It gives the rubrics for the psalms which are to be used for the commemoration of the Virgin Mary in the middle of May and August. This is the basic text for the present study.

2. Tcr. 29

Paper, good binding, East Syriac script with Estrangela for titles, the first five quires copied by a priest Ḥabdšaba, who is the brother of the main scribe, priest Geevarghese, son of Israel at Alqoš; rubric, subtitles and punctuation mark in red colour and others in black ink, the subtitles are in margin -Some colour pictures are seen at the beginning and end of different sections and at the end of all prayers, about 44 cm by 27 cm (written surface 32.5 x 9.5 cm in each column), consisting of 43 quires (850 pages). The quires, signed with letters, were originally 42 (ܡܒ) in number. There are 2 columns included with 33 lines in each page and written on both sides of pages. The leaders of the Church of the Romans removed and tore the prayers for the commemoration of Greek Fathers especially Mar Theodore from this book. And in 1928 the binder of two volumes (originally it was only one volume) added the excluded portion of those prayers from the copy of another Hudra manuscript which was written in the village of Alkaya. This Hudra manuscript is written by two priests, in a neat, regular character with East Syriac vowel. It is dated in May 1681 A.D. (A. G. 1992) at Alqoš. It was to be used in the church of Simon as-Safa at Mosul (= St. Peter) and contains:

1. Introduction given by the copyist pp. 1-4b; with the title: ܒܫܡ ܐܒܐ ܣܓܝܕܐ ܥܠܬܐ ܢܘܒܪܐ ܥܠܬܢܐ ܡܠܬܐ ܘܪܘܚܩܘܕܫܐ ܚܕܐ ܐܝܬܘܬܐ ܝܘܒܐ ܡܬܚܝܠܐ ܠܗ ܬܪܥܝܬܐ ܕܓܒܪܐ ܒܘܪܐ ܒܝܕܥܬܐ ܘܡܦܪܦ ܒܐܟܣܢܝܘܬܐ ܡܠܐ ܡܘ ܡܐ ܘܟܠ ܚܘ ܒܬܐ ܕܢܟܬܘܒ ܛܘܟܣ ܝܘ ܡܬܐ ܕܟܪܘܟ ܢ ܐ ܕܟܠܗ ܫܢܬܐ ܘܚܘܕܪܐ ܕܡܕܒܪܢܘܬܐ ܐܝܟ ܛܟܣ ܕܝܪܐ ܥܠܝ ثن ܕܠܥܠ ܡܢ ܡܘܨܠ ܡܕܝܢܬܐ ܕܥܠ ܫܩܬܪܝܢ ܒܢܝ ܡܠܟܘܬܐ:

2 Fiey, Mosul Chretienne, p.110; Fiey mentions 10 manuscripts copied for this church, of which No.5 is a lectionary of the gospel, copied by the priest Geevarghese, son of Israel, son of the priest Hormizd, in 1681 at Alqoš. The latter seems to be the same person as the copyist of our Hudra, whom the introduction of the printed Hudra of Thrissur calls “the priest Geevarghese, son of the priest Israel, son of the priest Hormizd, son of the priest Israel, the man of Alqoš; Cf. J.P.M. VAR DER PLOEG, The Syriac manuscripts of St. Thomas Christian (Kottayam 1983), pp.137-138.
Description of the Mss

Order of days that the commemoration of whole year and Hudra of Divine dispensation as the order of Monastery ‘Elaita…

2. Feast of Nativity of our Lord on December 25 provide Gregorian Calendar for the commencement of Divine Services and celebrations. Also provide the Gregorian Calendar for the commencement of Divine Services and celebrations pp. 22a-35a.

3. Commemoration of Mart Maryam the memorial day of the Virgin Mary on 2nd Friday after Nativity, in the middle of May and in the middle of August also.


5. Rogation of Virgins the commencement of Divine Services and celebrations pp. 49a-64a.


7. Commemoration of John the Baptist the commencement of Divine Services and celebrations pp. 66b-72b.


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3 The prayers of this commemoration are same as that of Hudra (Darmo). It gives Karozutha for the commemorations of the Virgin Mary on 2nd Friday after Nativity, in the middle of May and in the middle of August also.


11. Commemoration of Greek Teachers such as Mar Theodore, Mar Diodorus and Mar Nestorius pp. 101b-109b.


13. Commemoration of Syriac Teachers such as Mar Aprem, Mar Narsai, Mar Abraham, Mar Lulyane, Mar John the holy teachers pp. 163a-169a.


19. Maundy Thursday pp. 390b-395a


22. Colophon written by the binder in 1928

This volume began to decay because of its heaviness; therefore it has been made into two volumes. The first volume ended here and the second volume began with the prayer of new Sunday. It was renewed in September 1926. Though it was a volume till 1928 due to its decayed nature it was separated into 2 volumes in July 1928 because of the difficulty of handling of this book. Before it was separated it went into the hands of heretics of the Church of Romans, because of its theology they treated this book as stupid. They have removed the prayers for the
Description of the Mss

commemoration of Greek Fathers’ especially Mar Theodore from this book. Now it was re-copied and added the excluded portion of the prayers from the copy of another Hudra manuscript which was written in the village of Alkaya, in the place of Urmia, the kingdom of Persians. When you sow those places of filth, crack and destroyer etc.. do not tremble because I pray for you. Because of the jealousy and foolishness of heretics will be wiped out and destroyed by this holy book. p.449.


27. Commemoration of St. George on April 24 ܬܘܒ ܪܘܫܡܐ ܕܕܘܟܪܢܐ ܕܡܪܝ ܓܝܘܪܓܝܣ ܣܗܕܐ ܢܨܝܚܐ pp. 458a-463a.


29. Feast of Ascension of our Lord ܬܘܒ ܛܟܣܐ ܘܩܢܘ ܢܐ ܕܡܫܬܡܫܝܢ ܒܥܐܕܐ ܩܕܝܫܐ ܕܣܘܠܩܗ ܕܡܪܢ ܕܠܫܡܝܐ pp. 474a-476a.

30. Sunday of Pentecost ܕܚܕܒܫܒܐ ܕ Mayıs ܣܗܕܐ ܢܨܝܚܐ ܕܫܠܝحن pp. 484b-512a; the order of worship ܬܘܒ ܛܟܣܐ ܕܣܓܕܬܐ pp. p. 505b.


33. Commemoration of seventy two disciples

34. Nusardel the feast of God and the Commemoration of twelve Apostles

35. Commemoration of St. Thomas on July 3

36. Commemoration of Mar Mari

37. Commemoration of Šmuni and her children

38. Commemoration of Rabban Yosep

39. Commemoration of Mar Qardagh

40. Commemoration of Mar Papa

41. Feast of Adorable Cross on September 13

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4. means blessed is the one by whose power the seventy and twelve apostles became valiant and by the light of his teaching instructed and announced his gospel in the world Tcr 29, p. 545b.
42. Commemoration of the Glorious Prophet Mar Elia ( campaigned to the interior, 60th year from the birth of the Lord) pp. 634b-635a.

43. Commemoration of Mar Aha, the brother of Mar John of Egypt on November 1 (appointed to a place for prayer).

44. Commemoration of Mar Augin and his friends (appointed to the interior p. 661b.

45. Colophon (appointed by the Lord)
The orders and rules completed with the help of our Lord and our God, which are used for all the days of the year. The orders, ordinance and canons were constituted from the blessed Fathers, the sons of divine theology, who stayed in the monastery of Mar Gabriel and Mar Abraham near Mosul. Glory be to the father and may his mercy be upon us forever and ever. This book of Hudra was completed in the beginning of the blessed month of May in the blessed Greek year 1992 (1681) in the blessed village Alqoš. It was composed and ordered in the holy monastery of Mar Rabban Hurmizd of Agamaya. Our Lord may dwell in it, Amen. It was written by the hands of a feeble, miserable and poor priest Geevarghese, son of Priest Israel, from the well known village. Beseech and pray for him. In the beginning onwards five quires have been written by the priest Hadbhshaba, my brother may Christ forgive him. This Hudra was written for the apostolic Church and monastery. The grace and holiness of Simon Sapah had been pouring out from there…. the church of Mar Simon Peter which is in the city of Amorite, Mosul for the people under it. Our Lord may dwell in it. He wrote many things about him in this Hudra from his labour and the toil of his hands and from the crying of his eyebrows, and the person whose ways are in him. Devine grace took care and gave and brought this blessed book, Hudra. It has been given to the church of Mar Simon Peter, which is in the city of his own well-known city of Mosul. It was also given to the monastery and to the church. This splendid man whose name was deacon Jema of Mosul, son of the late pilgrim servant…. Therefore we demand and beseech from you efficient reader and skillful students to remember the writer in your prayer. Thus we say let the grace and mercy of our Lord Jesus Christ may come upon the deacon Jema. Make him worthy to take part in the coming as the thief who was on the cross and the sinful woman Mary. And
Description of the Mss

forgive the debts and sins so that at the end of the time he may hear the voice of you God. pp. 677-679

46. Arabic note states: “the binding of this book was made by Nemrosh with the help of Deacon Ambronemos in 1884” p. 681.

47. Qale ḫa pp. 682a- 698a.

48. Colophon

help of Deacon A  rone os in 1884” p. 681.

Colophon
The hymns for the ordinary days with their Šublapa and for the departed competed with the help of our Lord and with the support of His power, which are prayers. These hymns were written according to the orders of the upper monastery of Mar Gabriel and Mar Abraham on the shore of the city of Mosul. May he have mercy and pity upon us and make us worthy to God. This book Hudra for the whole year was begun and had been completed now in the blessed month of June 11th on Saturday that is the evening of 4th Sunday of Apostles in the blessed Greek Year 1992 (1681). The help of God the father, the support of the son the Lord of all and the Holy Spirit who is the perfector of all and with the grace of His mercy brought it into completion. Glory, honour, thanksgiving, worship, power, magnification to you from all the rational beings from above and below and all generations of the world for ever Amen. The book of Hudra had been written in the blessed village, which is renowned for the orthodox faith, and affirm with the Pauline proclamation and flourished by Justice and all righteous and is crowned with excellent experts. Alqoš is the village of prophet Nahum which is planned, arranged and built near
the holy monastery of Mar Rabban Hurmizd, the Persian. Let our Lord dwell in it with his mighty right hand and he will destroy and drown out all the oppressions of injustice from it. It was written in the days of father, Lord of fathers the head of clergy and bishops, measurer of priests and destroys the talent, make weave the girdle and cause to hold the stuff, good wiseman, merciful one, long suffering humble, benevolent, man of God and the man of peace, vessel of grace, tabernacle of Holy Spirit, shrine of purity and dwelling place of Trinity. He put on ephod of the chief priesthood that belongs to Jesus. He wore the cloak of chief priest that belongs to Simon, the guardian of the monasteries and the churches and the constructor of monasteries and temples, father of orphans and widows, founder of schools and study centers. He loved Jesus and is filled with the grace of Spirit. He is the man who is Mar Elia, catholic Patriarch who is the head of the Eastern regions and boundaries of universal faith. He raised all kinds of prosperity in the building up of the church. He was helped for the service by the one who has chosen him Amen. …field of thorns, farm of tares, gloomy heart, shaken soul, low weight of sins insults from outside and from inside with the body and soul of sinner and enriched harms which is not equal or worthy to remember his name in the holy book because of his many sins. His name will be remembered in the holy book because of his many sins. But with the prayer of absolution it will be gathered from the mouth of the reader. It make known as the name of Davidic. He is the poor and feeble priest Geevarghese, the son of priest Israel, and the son of Hurmizd, the son of the late priest Israel of Alqoş. Pray and beseech upon him and his fathers Amen. The eternal living reason and good memory before the glorious Trinity and fellowship of the grace from Christ with freely pity from his own things and from possession. And from the toil of his hands, and from his labours, and from the manner of receiving the grace of our Lord, and taking care and necessity in the writing of this glorious book. The blessed person and blessed Qnoma, faithful Abrahamite and the truthful confessor, famous man, the head of the martyr in the perfection and applauder in wealth, good one of the persons and the lucky and wise in blessings…… pp. 839-841.
This manuscript is also used by Darmo for the printed version of Hudra. The prayers for the commemoration of Mart Maryam (ܕܥܪܘܒܬܐ ܒܕܝܠܐ ܘܒܗܡܬܥܒܕܕܘܟܪܢܗܕܡܪܬܝܡܪܝܡܛܘܒܢܝܬܐ) are on pp. 38b-46b. The Karozuta prayers for the commemoration of Mary on May 15 (ܒܦܠܓܗܕܐܝܪ) and on August 15 (ܒܦܠܓܗܕܐܒ) are found in this ms.

3. Vat. Syr. 83

East Syriac Hudra manuscript copied on October 19 1850 Greek year (1538 A.D). Paper codex containing 579 folios – written in East Syriac script by different hands – Estarangela for titles – red and black inks – red for titles and subtitles – titles and some subtitles are written in margin also – 28 lines on each page and written on both sides of pages. This manuscript was acquired by the Vatican Library from the private library of the Chaldean Patriarch Joseph I, a native of Amida (Diarbekir) who died in Rome in 1713.

1. Title and introduction: ܐܠܟܐܠܚܝܠܐܕܐܠܗܐܐܒܐܥܠܬܐܕܒܪܐܡܫܝܚܐܥܠܬܢܐܡܠܬܐܕܪܘܚܐܕܩܘܕܫܐܦܪܩܠܝܛܐܡܗܟܡܢܐܬܠܬܐܩܢܘ̈ܡܐܚܕܐܐܝܬܘܬܐ: ܫܘܝܒܟܝܢܐܘܒܐܘܣܝܐܘܝܕܘܢܘܬܐ. ܪ̈ܚܝܩܡܢܪܘܡܬܘܬܐܘܡܬܚܒܠܢܘܬܐ. ܡܫܪܐܥܒܕܵܐܥܒܵܝܬܵܐܘܼܡܫܼܲܪܲܪܒܣܼܲܢ̈ܝܬܐ܆ܕܢܟܬܘܒܚܘܕܪܐܕܓܝܓܠܐܕܫܢܬܐܐܝܟܛܟܣܼܲܐܕܡܫܬܡܫܒܕܝܪܐܥܠܝܬܐܕܡܪܝܓܒܪܝܠܘܡܪܝܐܒܪܗܡܨܠܘܬܗܘܢܬܥܕܪܢܝ. ܟܕܐܠܗܐܡܚܝܠܢܐܒܛܝܒܘܬܗܘܒܫܦܝܥܘܬܪ̈ܚܡܘܗܝܡܬܟܫܦܝܐܘܒܥ̈ܢܐܕܢܬܠܠܝܚܝܠܐܡܬܡܨܝܢܘܬܐܕܐܝܟܕܫܪܝܬܗܟܢܢܫܘܝܢܝܕܐܚܙܐܫܥܬܫܘܡܠܝܐܒܚܕܘܬܐܐܝܢܘܐܡܝܢ. ܟܕܙ̇ܕܩܕܬܕܥܐܘܡܪܝܩܪܘܝܐܕܐܢܢܦܠ. ܪ̈ܫܗܕܟܢܘܢܩܕܝܡܒܝܘܡܚܕܒܫܒܐ. ܒܗܫܡܫܐܠܗܐܡܠܬܐ. ܘܐܢܒܬܪܝܢܒܫܒܐܐܘܒܬܠܬܒܫܒܐܐܘܒܐܪܒܥܒܫܒܐܐܘܒܚܡܫܒܫܒܐܐܘܒܚܕܒܫܒܐܕܥܒܪܫܡܫܐܠܗܐܡܠܬܐ܀ܘܨܠܐܥܠܚܛܝܐ܀܀܀

may their prayers help me to write the Hudra for cycle of the year like the order which was used in the monastery Eliata of Mar Gabriel and Mar Abraham …
2. Feast of Nativity fol. 18 and fol. 24.


4. Commemoration of the blessed Mary fol. 36; Elia III fol. 39; fol. 40; fol. 41.

5. Epiphany of our Lord fol. 47.

6. Liturgy of Nestorious fol. 49.

7. Commemoration of John the Baptist fol. 66.

8. Commemoration of the apostles Paul and Peter fol. 73.

9. Commemoration of Evangelists... fol. 82.


15. Commemoration of forty Martyrs

16. Commemoration of the departed ones

17. The Feast of Palm Sunday

18. Anaphora of Apostles Mar Addai and Mar Mari the doctors of the East

19. New Sunday

20. Commemoration of Mar Abraham

21. Commemoration of Mar Phinees

22. Commemoration of St. George on April 24

23. Feast of Ascension

24. Day of Pentecost

25. Friday of Gold

26. Commemoration of seventy two Apostles

5 means blessed is the one by whose power the seventy and twelve apostles became valiant and by the light of his teaching instructed and announced his gospel in the world, Vat. Syr. 83, f. 410-411.
27. Commemoration of twelve Apostles on fol. 411.

28. Commemoration of St. Thomas on July 3 on fol. 416.

29. Commemoration of St. Jacob of Nisibis on f. 421.


31. Commemoration of Šmoni and her children on f. 433.

32. Commemoration of Rabban Moshe Beth Sayare on f. 437. Admonition:

33. Commemoration of Mar Qardagh on f. 441.

34. Commemoration of Mar Papa on f. 445.

35. Feast of Cross on September 13 on f. 455.


38. Commemoration of Mar John on October 15 ܒܦܠܓܗ ܕܬܫܪܝ ܩܕܡ ܥܒܕܝܢ ܕܘܟܪܢܐ ܠܡܪܝ ܝܘܚܢܢ ܐܓܒܛܝܐ ܕܒܐܬܪܐ ܕܓܙܪܬܐ ܘܠܡܪܝ ܡܝܟܐܝܠ ܚܒܪܐ ܕܡܠ ܐܟܐ ܕܒܐܬܪܐ ܕܡܘܨܠ f. 479.


40. Commemoration of Mar Aha on November 1 ܪܝܫܝ ܕܬܫܪܝ ܐܚܪܝ ܕܘキング ܗܘ ܕܡܪܝ ܐܚܐ ܢܨܝܚܐ ܐܚܘܗܝ ܕܡܪܝ ܝܘܚܢܢ ܐܓܒܛܝܐ ܕܒܩܪܝܒܘܬ ܚܣܢܐ ܕܦܢܟ ܕܒܬܚܘܡ ܓܙܪܬܐ ܙܒܕܝܬܐ f. 489.

41. Commemoration of Mar Aug in ܕܥܪܘܒ ܬܐ ܐ ܕܩܘܕܫ ܥܕܬܐ ܘܕܘキング ܗܝ ܕܡܪܝ ܐܘܓܝܢ ܘܚܒܪ ܘܗܝ f. 494.

42. Colophon ܫܠܡܘ ܒܥܘܕܪܢ ܡܪܢ ܘܐܠܗܢ ܛܟܣܐ ܘܩܢܘ ܢܐ ܕܡܫܬܡܫܝܢ ܒܝ ܘܡܬܐ ܕܟܠܗ ܐܝܟ ܛܟ ܣܐ ܕܐܬܛܟܣܘ ܘܢܡ ܘܣܐ ܕܐܬܢܡܘswith f. 502. By the work of God, our Lord, it has been stipulated how the services and discipline which are observed daily throughout the year, as per laws established, orders given and canons properly promulgated by our holy Fathers and Spiritual theologians in the hallowed monastery of Saints Gabriel and Abraham near the royal city of Mosul. Praise to God and his mercy on us forever. Amen. This book of Hudra completed in the month of September in blessed Greek year 1845 (A.D 1538) and worked out in the blessed city of Gazarta
Zebedeia which is situated on the bank of River Tigris, by the hands of ‘Ataya, a most unworthy man, the son of the priest Pharag, son of the deacon Mark of Alqoš, who now live as pilgrims in the city mentioned. A poor deacon, most unworthy of this sacred order and distant from it as the East from West and North from South…

43. Qale ܐܬܘܒܥܠܚܝܠܗܐܘܣܘܝܥܐܡܪܝܐܟܬܒܝܢܢܩܠܐܕܫܚܝܡܐܐܘܟܝܬܕܥܘܕܪܢܐܥܠܢܐܘܒܣܘܝܥܐܕܚܝܠܗܩܠܐܕܫܚܝܡܐܗܢܘܕܝܢܫܠܡܘܒܥܘܕܪܢܗܕܡܪܢܘܒܣܘܝܥܐܕܚܝܠܗܩܠܐܕܫܚܝܡܐܗܢܘܕܝܢܐܘܟܝܬܡܢܠܐܢܟܪܐܒܫܢܬܐܠܗܘܬܡܢܡܐܐܘܚܡܫܝܢܕܝܘܢܝܐܒܝ�ܠܗܐܝܛܒܝܪܚܐܒܪܝܟܐܬܫܪܝܩܕܡܐܒܪܡܫܐܕܚܕܒܫܒܐܙܕܐܠܝܐܗܢܘדܝܢܫܘܠܡܫܒܘܥܐܕܥܘܢܝܬܗܡܢܩܬܘܠܝܩܐܡܪܝܢܒܪܝܟܐܬܫܪܝܩܕܡܐܒܪܡܫܐדܚܕܒܫܒܐܙܕܐܠܝܐܗܢܘדܝܢܫܘܠܡܫܒܘܥܐܕܥܘܢܝܬܗܡܢ:

44. Colophon ܫܠܡܘܒܥܘܕܪܢܗܕܡܪܢܘܒܣܘܝܥܐܕܚܝܠܗܩܠܐܕܫܚܝܡܐܗܢܘܡܪܝܝܫܘܥܝܗܒܡܝܛܪܦܘܢܛܪܟܘܪܣܝܐܫܠܝܚܐܡܪܡܠܗܘܐܡܢܩܬܘܠܝܩܐ. ܡܪܝܢܒܪܝܟܐܬܫܪܝܩܕܡܐܒܪܡܫܐדܚܕܒܫܒܐܙܕܐܠܝܐܗܢܘדܝܢܫܘܠܡܫܒܘܥܐܕܥܘܢܝܬܗܡܢ fol. 574. This has been done by the help of our Lord and through his power, that is the hymns for ordinary days, (ܕܨܠܘܬܐ) prayers with their various forms, and for the departed ones according to the practice in the superior monastery of Saints Gabriel and Abraham, situated near the city of Mosul. Praise…. This book of Hudra for the whole year is completed on Saturday 19th of blessed month of October that is evening of 6th Sunday of Mar Elia in Greek year 1850 (A.D 1541), on the days of vigilant and diligent Bishop Mar Išo’yahb Metropolitan who keeps the throne of apostle, when he has left the apostolic throne from Catholics. Lord
make him please who departed and make him stand the new Catholicos as his wish… and on the day of vigilant Bishop Mar Gabriel the bishop of the city of Gazarta of beth zabadi. This book was written in the blessed city of Gazarta Zebedea which is situated on the bank of River Tigris, by the hands of ‘Ataya, a most unworthy man, the son of the priest Pharag, son of the deacon Mark of Alqoš, and on the day of which we are staying and dwelling in the city of Gazarta Zebedea. And so on….

II. GENERAL COMPARISON WITH DARMO ḤUDRA

The printed text of Hudra is in 3 volumes\(^6\) in both Assyrian and Chaldean Catholic traditions. Mar Thoma Darmo used the manuscripts which are available in his library: (1) Ms dated 1598, copied at Alkaya; (2) ms dated 1681 copied at Alqoš;(3) the three volumes Hudra which contains the Gazza, Kaškol and Qdam wad-Batar edited by Bedjan (1938);\(^7\) (4) Guide to the order of services of Church, dated 1898; (5) and Kothamangalam Kaškol dated 1595. Even if Darmo said that he used the first two mss as its foundation\(^8\) for the composition of the printed version, but we can not find out some prayers, especially the ܣܘܒܥܐ prayers and the compositions such as ܚܝܬܐ of Mar Narsai and ܡܕܪܫܐ of St. Ephrem which are included in the ms, in the printed Hudra. The following are the important differences between Hudra manuscripts and the printed text of Hudra:

1. In the ܪܡܫܐ prayer we have found the recitation of a(y)k etra 6 times in ms but in the printed version it is recited only 5 times on the feasts of our Lord and 3 times on days of the commemorations. After the ܫܘܒܚܐ section of ܥܘܢܝܬܐ in the ms they add one ܟܪܘܙܘܬܐ, but it is not found in Hudra.

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\(^6\) Cf. Hudra, p.2; the prayers for Annunciation to the entrance of Great Lent are in first volume; Second volume consists of the prayers for Great Lent to Pentecost; and the third volume includes the prayers for Pentecost till at the end of ܫܒܘܥܐ of the Dedication of Church.

\(^7\) Breviary (Rome 1938).

\(^8\) (Hudra in 3 Vols, p.7)
2. In the *Hudra* the *ܣܘܒܥܐ* prayers are seen only for the period of Fasting and three days lent of Ninevites. The *ܣܘܒܥܐ* prayers for the commemoration of Mary are missing in the *Hudra*; but in the ms we have seen *ܣܘܒܥܐ* prayers (ܒܝܬܐ, ܕܒܬܐ, ܟܪܘܙܘܬܐ, ܣܘܒܥܐ).

3. In the prayer of *ܠܠܝܐ* long 9 *ܣܘܒܥܐ* hymns and four 10 *ܥܘܢܝ$^\text{th}$* with *ܣܘܒܥܐ* and its *ܡܕܪ$^\text{th}$* are found in ms. but not in printed text; but the *Hudra* has one 11 *ܣܘܒܥܐ* after the 12 *ܣܘܒܥܐ*.

4. In *ܒܠܼܕܫܗܪܐ* after *ܥܘܢܝܬܐ* the ms. has *ܣܘܒܥܐ* but it is not found in 13. And the order of *ܬܫܒܘܚܬܐ* and *ܗܡܟܬܐ* are reversed in the *Hudra* 14 as *ܬܫܒܘܚܬܐ* and *ܗܡܟܬܐ*.

5. In 15 long prayers 16 for three feasts and *ܩܢܘܢܐ* for May 15 and August 15 and *ܩܢܘܢܐ* are included in *Hudra* but not in ms. And at the end of this prayer we have seen the *ܩܕܝܫܐ Trisagion* in the ms, but not in *Hudra*.

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9 pp. 81-85; these hymns are taken from the works of Mar Narsai. In the printed text only one stanza is found like in Tcr. 29. It is not found in the printed versions of *Hudra* such as *Hudra* 1961 and *Breviary* 1938.

10 The 1$^{\text{st}}$ madraṣa of the commemoration of Mary is taken from St. Ephrem’s *HNat* 25:11,13,12; the 2$^{\text{nd}}$ madraṣa is from *HNat* 15: 2-3; the 3$^{\text{rd}}$ is from *HNat* 11: 1, 2 and 3 (see Beck’s Edition: Ephrem the Syrian, *Hymns on Nativity* CCSO 186-82; and Lamy, p.489)); and the 4$^{\text{th}}$ is from Hymn on Mary 2: 1-5 (Ephrem the Syrian, *Hymns on Mary* 2, ed by T.J. Lamy, *Sancti Epipalæ Syræ Hymni et Sermones* pp. 523-525). Lamy considered this to be a work of St. Ephrem. But Sebastian Brock disagrees with the assumption of Lamy. Cf. Sebastian Brock, *Bride of Light*, p.13). And in the printed text we have found only two madraṣe; the first one is same as the third madraṣa of Tcr.27, Vat.Syr. 83 and second madraṣa of Tcr.29; and the second madraṣa of printed text as same as the third madraṣa of Tcr. 29. There is only one madraṣa in *Breviary* 1938 is same as the first one of the *Hudra*.

11 This hymn composed by George Warda, see Vat. Syr. 83, pp. 83-88, and this prayer is seen as *ܣܘܒܥܐ* for the prayer of Mysteries.

12 In manuscript tradition the *ܣܘܒܥܐ* is seen in the book of *ܣܘܒܥܐ* only. Now the printed text includes *ܣܘܒܥܐ, ܩܢܘܢܐ* and  ܝܬܐ. Darmo took this *ܣܘܒܥܐ* with the exception of three sections from *Breviary* 1938.

13 Same as in *Breviary* 1938 but the hymn is a different one.

14 Same as in *Breviary* 1938.

15 See *Hudra* Vol.I, pp. 600-611; and in Vat. Syr. 83 pp.78-81 we have found the prayers *ܣܘܒܥܐ* and continue with *ܡܕܪ$^\text{th}$* for the commemoration on January only.

16 Tcr. 29.
6. In holy Mysteries the Gospel is reading from Luke only in ms, but in Hudra the reading from Luke and Matthew is given; and others are same. In the prayer under there are some additional stanzas in the ms. but not in Hudra.

From this study we can find that Darmo used the Tcr. 29 and the 3 volumes Breviary text of 1938 more than the Tcr. 27 which is oldest among the sources of his edition. The compositions of St. Ephrem, Narsai are not incorporated in the commemoration prayer for Hours in Hudra. The Fathers arranged the prayers that we should give thanks and praise to God seven times, by night and day. Gabriel Qatraya gives us a detailed commentary on seven times prayer. The Father of the Church teaches us to pray to God seven times a day and he teaches us that seven days complete a week, and seven weeks a period, and seven periods a year. And for him in seven thousand years this world will come to an end. In the commemoration of Mary the ms. gives the following prayers for liturgical hours: (1) (2) (3) (4) (5). The prayers for the minor liturgical hours such as and are not given here because the Church of the East has this prayer during the period of Great Lent only.

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17 Additional reading in OT that is Jer 31: 13-18; same as Tcr.29. In Breviary there is no section for reading scripture.

18 There are four madraše of St. Ephrem are founded in Tcr. 27.

19 A long of Mar Narsai is seen in Tcr. 27.