

TEXTUS

1. וּמִיָּד מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ P. 463
 2. וְעַתָּה יְהוָה אֱלֹהֵינוּ
 3. וְעַתָּה יְהוָה אֱלֹהֵינוּ
 4. וְעַתָּה יְהוָה אֱלֹהֵינוּ
 5. וְעַתָּה יְהוָה אֱלֹהֵינוּ
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 10. וְעַתָּה יְהוָה אֱלֹהֵינוּ
 11. וְעַתָּה יְהוָה אֱלֹהֵינוּ
 12. וְעַתָּה יְהוָה אֱלֹהֵינוּ

1. וּמִיָּד מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ AFGJN AQ (exc e) W a w z Tr Cm] וְעַתָּה יְהוָה אֱלֹהֵינוּ
 B..EHIKOPTVXeCH (exc g) ML Cr Mn Re 2 וְעַתָּה יְהוָה אֱלֹהֵינוּ
 A B H K R t x Mb²⁹ Cm³⁶ Re] plur ceteri || וְעַתָּה יְהוָה אֱלֹהֵינוּ om B || וְעַתָּה יְהוָה אֱלֹהֵינוּ
 A, וְעַתָּה יְהוָה אֱלֹהֵינוּ Ja 2-3 וְעַתָּה יְהוָה אֱלֹהֵינוּ interv H K P || וְעַתָּה יְהוָה אֱלֹהֵינוּ
וְעַתָּה יְהוָה אֱלֹהֵינוּ A 3 וְעַתָּה יְהוָה אֱלֹהֵינוּ praem a וְעַתָּה יְהוָה אֱלֹהֵינוּ D
 4 וְעַתָּה יְהוָה אֱלֹהֵינוּ ACEHKNPTVwz || וְעַתָּה יְהוָה אֱלֹהֵינוּ add H
 5 וְעַתָּה יְהוָה אֱלֹהֵינוּ HN 6 וְעַתָּה יְהוָה אֱלֹהֵינוּ om I || וְעַתָּה יְהוָה אֱלֹהֵינוּ
 E, om BI II וְעַתָּה יְהוָה אֱלֹהֵינוּ BDFIOPRWXZbcfh..lnptuMb
 Tr Cm Mn] וְעַתָּה יְהוָה אֱלֹהֵינוּ ACEHJKTU Y a e CH (exc f g h l) v w z Cr Re
 12 וְעַתָּה יְהוָה אֱלֹהֵינוּ praem וְעַתָּה יְהוָה אֱלֹהֵינוּ x y Cr Mb

VERSIO

Et accedit sacerdos ad celebrandam Anaphoram Apostolorum (1).
 Gratias agimus, Domine (2), divitiis abundantibus gratiae (3) tuae
 erga nos (4), quia, cum peccatores et humiles simus, propter mul-
 titudinem clementiae tuae fecisti nos dignos celebrandi mysteria
 sancta [corporis et sanguinis (5) Christi tui. Dum petimus auxi-
 lium quod a te est ad corroborandas animas nostras, ut caritate
 perfecta et (6) fide vera celebremus donum tuum erga nos (7).
 Canon: Et referamus tibi laudem, gloriam, gratiarum actio-
 nem et adorationem nunc, etc. (8).
 [Et respondent: Amen (9).
 Et dicit sacerdos: Pax vobiscum.
 Et respondent: [Et tecum (10) et cum spiritu tuo.
 Et dicit diaconus: Date pacem invicem in caritate Christi.

(1) This first *ghāntā* is entitled *šlōtā da-qdām madbhā* in B F G N O f Cr. In A, F and all of the rituals and missals, it is preceded by a *kuššāpā*, and this is considered part of the anaphora in A F I P.
 (2) Surely the more primitive reading.
 (3) Probably to be preferred as the *lectio antiquior*.
 (4) Most MSS. (D I J K A Q M L C H) indicate a repeat here. B, which indicates the analogous repeats at the beginning of the third and fourth (but not the second) *ghānāṭā*, omits it.
 (5) The reading of the text might be considered *simplicior*.
 (6) There is no *waw* visible in the MS., even under ultra-violet light. However, there is space for it, and it is called for by the sense and the entire MS. tradition.
 (7) Again, many MSS. (H P A Q M L) indicate a repeat here. According to E, this is the general rule for the beginnings and ends of *ghānāṭā*.
 (8) According to most MSS. (A B...), the priest here signs himself. Y gives, as an alternate for feasts, the corresponding *qānōnā* from the Anaphora of Theodore of Mopsuestia.
 (9) G omits this response, and both it and N omit all else up to the second *ghāntā*.
 (10) Preferable as the *lectio difficilior*. In actual pronunciation, the *waw*, though written in the published texts, tends to disappear.

13 כחיה על כללם כחיה על כללם
כחיה על כללם כחיה על כללם
 15 כחיה על כללם כחיה על כללם
כחיה על כללם כחיה על כללם
כחיה על כללם כחיה על כללם
 20 כחיה על כללם כחיה על כללם
כחיה על כללם כחיה על כללם
כחיה על כללם כחיה על כללם
 25 כחיה על כללם כחיה על כללם

13 A H I T U Y w z Ke Re] om B F P y, praem a ceteri
 16 כחיה על כללם om H J a j w 19 כחיה על כללם add כחיה על כללם D
 20 כחיה על כללם ceteri 23 כחיה על כללם ABCFGN] add כחיה על כללם
כחיה על כללם DE (כחיה על כללם) Tcw, add כחיה על כללם post כחיה על כללם
 H (כחיה על כללם) I J K O A Q (exc c
 s u v) W X (deficit post כחיה על כללם) ML a z CH Edd Mn Re, add כחיה על כללם
כחיה על כללם post כחיה על כללם P s u v || כחיה על כללם A..KNPTVW
 a j z Re Šr] add כחיה על כללם O R S U Y ML b..e CH
 (exc x y) in (2a manu) Cr Mb Mn, add כחיה על כללם
 n (1a manu) p s u..y Tr Cm 24 כחיה על כללם n (2a manu) p s..w
 Cm || כחיה על כללם A O S] כחיה על כללם N R b d f..i l m o
 q r Cr Šr, כחיה על כללם ceteri || כחיה על כללם plur G T q y
 26 כחיה על כללם interv O || כחיה על כללם H, om I

Et dicunt. Pro ⁽¹⁾ omnibus Catholicis ⁽²⁾.
 Et proclamat diaconus: Gratias agamus et rogemus.
 Et dicit sacerdos: Gratia Domini nostri, etc. ⁽³⁾.
 Et respondent: Amen.
 Et dicit sacerdos: Sursum sint mentes vestrae ⁽⁴⁾.
 Et respondent: Sunt ad te Deus...
 Et dicit sacerdos: Oblatio Deo omnium domino offertur ⁽⁴⁾.
 Et respondent: Dignum et justum est.
 Et dicit diaconus: Pax nobiscum ⁽⁵⁾.
 Et recitat sacerdos submisso: «Dignum est gloria ab omnibus
 oribus, et gratiarum actione ab omnibus linguis, nomen adoran-
 dum et gloriosum Patris ⁽⁶⁾ «et Filii et Spiritus ⁽⁷⁾ Sancti: qui
 creavit mundum per gratiam suam, et habitatores ejus per cle-
 mentiam suam, et salvavit homines per misericordiam suam, et
 fecit gratiam magnam erga mortales. Majestatem tuam, Domine,

(1) The reading of D E etc., "Et pro...", would seem slightly *difficilior*.

(2) I.e. "(Let us pray) for all of the Patriarchs...". In most rituals, a *kuššāpā* and one or two prayers of incense follow. After the *kuššāpā*, Cr and some Chaldean MSS. add a *ghāntā* addressed to "the Mother of Our Lord Jesus Christ"; it is derived from Šr (p. 234).

(3) According to most MSS. (A B...), the priest here signs the Mysteries.

(4) Several MSS. (E P Y Z) give alternate *qānōnē* for feasts taken from the Anaphora of Theodore.

(5) A, F and most rituals add a *kuššāpā* here. A prayer of incense precedes it in A.

(6) Evidently the more primitive reading.

(7) Perhaps the reading of the text should be preferred as *difficilior*.

לְבָרְכֶיךָ יְיָ אֱלֹהֵינוּ וְיִמְלֵךְ אֱלֹהֵינוּ וְיִשְׁמְרֵנוּ
וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ
וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ

וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ

וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ

וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ
וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ
וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ
וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ

27 *q, praem* א ב פ נ ת ח (exc g q) *Cr*] add *וְיִצְרָאֵנוּ*
[*ceteri* || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* A || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* usq
ceteri || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *Šr* || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *ceteri*
28 *om C* || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *om C* || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *praem*
ceteri || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *om C* || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *praem*
|| *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *EGTVYeg, om C* 28-29 *usq*
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *om* per haplogr J 29 *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *H K Re*]
add *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *IPVWajz, add* *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *ceteri*,
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *Šr* || *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *ceteri* ||
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *ABFGN Šr*] add *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *ceteri* ||
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *ABFGN*] *om Mn Šr, וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *ceteri* ||
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *om ABFGN, וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *H,*
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *K Re,* *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *V,* *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *C,*
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *ceteri* (|| *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* J) 33 *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* T 34
וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ *om* 35 *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* A 36 *וְיִשְׁכְּלֵנוּ וְיִשְׁמְרֵנוּ וְיִצְרָאֵנוּ* *om*
O CH Cr

adorant⁽¹⁾ mille milia supernorum et myrias myriadum⁽²⁾ angelorum⁽³⁾, agmina⁽⁴⁾ spiritualium, ministri ignis et spiritus⁽⁵⁾, cum⁽⁶⁾ Cherubim et Seraphim sanctis⁽⁷⁾, nomen tuum glorificant⁽⁸⁾.

Canon: Clamantes et glorificantes...

Et respondent: Sanctus, Sanctus...⁽⁹⁾.

Et recitat sacerdos submitte: Et cum his exercitibus caelestibus gratias agimus tibi, Domine⁽¹⁰⁾, nos quoque servi tui humiles, infirmi et miseri, quia fecisti in nobis gratiam magnam quae rependi non potest. Nempe induisti humanitatem nostram, ut nos vivificares per divinitatem tuam: elevasti abjectionem nostram: erexisti ruinam nostram: resuscitasti mortalitatem nostram: dimisisti debita nostra: justificasti peccaminositatem nostram: illuminasti intelligentiam nostram, et devicisti, Domine

(1) Clearly the preferable reading.

(2) It is barely possible that the missing nun is merely illegible.

(3) The lectio simplicior of the text should probably be considered more primitive, especially since complete unanimity is lacking in the other MSS.

(4) The reading "et agmina", found in all other witnesses, seems preferable.

(5) Almost all of the MSS. insert the phrase "nomen tuum glorificant" here, rather than at the end of the ghānīā. Berlin Sachau 354 has it in both places. In the MS. there are points above and below both the dālat and the rēš; presumably, the scribe first wrote them incorrectly, and then, when he did correct them, failed to remove the erroneous points.

(6) Probably to be preferred.

(7) This reading, clearly the more primitive, is confined to huḍrā MSS.

(8) If this phrase should be anticipated above (n. 5), then the canon should follow "Seraphim sanctis" immediately, as in the other huḍrā MSS. Berlin Sachau 354 alone agrees with the text.

(9) The MS. gives the complete text of this response in the Anaphora of Theodore of Mopsuestia (p. 5): "Sanctus, sanctus, sanctus, Dominus Deus omnipotens: pleni sunt caeli et terra laudibus ejus. Et si festa est: Hosanna in excelsis. Benedictus est qui venit et qui venturus est in nomine Domini. Hosanna Filio David". Another kuššāpā follows in A and all rituals.

(10) Cm inserts the Narration of the Institution at this point. I have found this insertion in at least one MS., an unnumbered ritual of Mar Ya'qob of the late 19th century.

כינן סלמא לחלוקתין . סניסא לחינתינא דחסי
שלמא . כ'ססא עפיתא דלפדוהו

מלמא סחל ספתי חלמא 40

סניסא סחסי

סחסי סחסי סחסי סחסי

סחסי סחסי סחסי סחסי || סחסי סחסי P. 465

סחסי סחסי . סחסי סחסי סחסי . סחסי סחסי סחסי סחסי

סחסי סחסי סחסי סחסי . סחסי סחסי סחסי סחסי 45

סחסי סחסי . סחסי סחסי סחסי סחסי . סחסי סחסי סחסי סחסי

סחסי סחסי סחסי סחסי . סחסי סחסי סחסי סחסי סחסי סחסי

סחסי סחסי סחסי סחסי

סחסי סחסי

38 סחסי add סחסי Mb 39 סחסי add סחסי

סחסי סחסי . סחסי סחסי סחסי סחסי A D, praeterea add סחסי

סחסי סחסי C L (סחסי) P Re, praeterea add סחסי K T, add post סחסי

(cf. C) סחסי ; סחסי E, add post סחסי (cf. C) סחסי ; סחסי

סחסי ; סחסי . סחסי V 41 סחסי סחסי om D F G H J

K L N A Q (exc n p s u) T X M L a z, om סחסי Cm 43 סחסי add

in marg za (?) manu סחסי in textu ceteri 44 סחסי

סחסי סחסי ceteri (om סחסי D) סחסי || סחסי Šr add סחסי

סחסי praem סחסי סחסי סחסי סחסי m o q r x y Cr

Mb (om סחסי) 45 סחסי סחסי om G || סחסי סחסי B F

46 סחסי A . F L N T w z Mn] סחסי J a, סחסי ceteri

47 סחסי [סחסי סחסי] C 47-49 סחסי usq סחסי [סחסי סחסי]

סחסי ... סחסי . סחסי . סחסי . סחסי A C H 48 סחסי סחסי

סחסי J 48-49 סחסי usq סחסי om K L N M L Mb, סחסי B F G

p s t v, סחסי (סחסי סחסי) E T (om סחסי) סחסי . סחסי . סחסי . סחסי

סחסי סחסי . סחסי . סחסי . סחסי w, ... סחסי . סחסי . סחסי . סחסי

סחסי V Y o r Mn (om סחסי ... סחסי), praeterea praem

סחסי O f g h l x Cr Re (om סחסי), trsp סחסי post סחסי D I J P Q W

a j z, trsp סחסי post סחסי S U b . . e i m n q u y Tr Cm

noster et Deus noster, inimicos nostros: et triumphare fecisti
humilitatem naturae nostrae infirmae per miserationes abundan-
tes gratiae tuae (1).

Canon: Et propter omnia... (2).

Et respondent: Amen (3).

Et dicit diaconus: In mentibus vestris... (4).

Et recitat sacerdos submisse (5): Tu, Domine, per miserationes
tuas multas (6) quae enarrari non possunt, fac (7) memoriam bo-
nam (8) omnibus patribus piis et justis qui placiti fuerunt coram
te, in commemoratione corporis et sanguinis Christi tui, quod
offerimus tibi super altare (9) purum et sanctum, sicut tu docuisti
nos: «et fac nobiscum tranquillitatem tuam et pacem tuam om-
nibus diebus saeculi. Itera.

Et respondent: Amen (10).

(1) Ur and Mb⁶⁰ insert here the Narration of the Institution. In
the latter, the Anamnesis and the last part of the Epiclesis prayer, to-
gether with the qānōnā of the fourth ghānīā follow.

(2) At this point, the priest signs the Mysteries, according to A,
B and most rituals. Y and g give an alternate qānōnā for feasts taken
from the Anaphora of Theodore.

(3) In Cm, this response has been taken over by the celebrant.

(4) A kuššāpā follows in A, F and all rituals.

(5) A adds, as a title, ghānīā d-mahḥattā, i.e. of the Descent of the
Holy Spirit.

(6) This word has been written in the margin of the MS. in a hand
that is at least contemporary with that of the text and may possibly
be by the same scribe.

(7) What is doubtlessly the diacritical mark below the dālaṭ in the
MS. is located so far to the left that it looks like a punctuation mark.

(8) The reading of the text, since it is confirmed by Šr, is probably
to be preferred.

(9) The reading of the text would seem to be more primitive than
that of Tr (" altare tuum "), since it is found in all of the older witnesses.
The latter, however, is supported by Šr, whose reading would have to
be explained as the result of a parallel development.

(10) The lectio simplicior of K L N M L Mb is no doubt to be prefer-
red, but the repeating of this last phrase, found in all the older MSS.,
must have originated at a relatively early date. The response, presuma-
bly said by the deacons in the Mar Ešā'ya huqrā, seems to have been
taken over by the celebrant in Berlin Sachau 354 and, in a more elaborate
form, in E and T.

50 ܘܢܐܘܣܝܟܝܢ ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ
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50 ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ A || ܕܝܚܝܢܝܢ ceteri
 51 ܕܝܚܝܢܝܢ om AG Cm 52 ܕܝܚܝܢܝܢ om F (in manu) || ܕܝܚܝܢܝܢ
 Cm³⁶ || ܕܝܚܝܢܝܢ A E T || ܕܝܚܝܢܝܢ om A || ܕܝܚܝܢܝܢ
 B D . . I K . . N Q, ܕܝܚܝܢܝܢ A, ܕܝܚܝܢܝܢ T, ܕܝܚܝܢܝܢ
 ceteri 53 ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ om O CH Cr Re
 ܕܝܚܝܢܝܢ praem o ܕܝܚܝܢܝܢ K, ܕܝܚܝܢܝܢ C || ܕܝܚܝܢܝܢ om L
 53-55 ܕܝܚܝܢܝܢ usq ... ܕܝܚܝܢܝܢ subst ܕ pro ܕ (... ܕܝܚܝܢܝܢ)
 T 56 ܕܝܚܝܢܝܢ A I, praem ܕܝܚܝܢܝܢ B F H
 K T ("ܕܝܚܝܢܝܢ") V k w Mb, idem sed interv ceteri 56 ܕܝܚܝܢܝܢ
 Šr] add in marg 2a (?) manu ܕܝܚܝܢܝܢ in textu B C D F G H J K O A Q
 (exc R) a CH w z Cr Tr Cm, praeterea add ܕܝܚܝܢܝܢ E I M P Q W M L
 Mb, add ܕܝܚܝܢܝܢ A I, T, add ܕܝܚܝܢܝܢ N 57 ܕܝܚܝܢܝܢ om L N r v
 58 ܕܝܚܝܢܝܢ om L, || ܕܝܚܝܢܝܢ A Q (exc R t) W M L g w z Mb Tr Cm] ܕܝܚܝܢܝܢ
 A B C F J K O V a CH (exc g) t Cr Re, om D E G H I L M N P Q T ||
 ܕܝܚܝܢܝܢ add ܕܝܚܝܢܝܢ G 59 ܕܝܚܝܢܝܢ ceteri, praeterea add
 ܕܝܚܝܢܝܢ D (implicite) I M N P Q || ܕܝܚܝܢܝܢ add ܕܝܚܝܢܝܢ ceteri || ܕܝܚܝܢܝܢ
 om A B C F H N || ܕܝܚܝܢܝܢ Y] ܕܝܚܝܢܝܢ ML, ܕܝܚܝܢܝܢ ceteri
 60 ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ A, ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ A, ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ
 ceteri || ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ Cm || ܕܝܚܝܢܝܢ praem o Er || ܕܝܚܝܢܝܢ
 add ܕܝܚܝܢܝܢ B C F

Ut cognoscant te omnes habitatores (1) terrae: quia tu solus
 es Deus Pater verus; et tu misisti Dominum nostrum Jesum
 Christum, Filium tuum et dilectum tuum; et ipse Dominus noster
 et Deus noster docuit nos (2) per evangelium suum vivificum
 omnem puritatem et sanctitatem Prophetarum, Apostolorum,
 Martyrum, Confessorum, Episcoporum (3), Sacerdotum, Diacono-
 norum, et omnium filiorum Ecclesiae sanctae Catholicae, qui ob-
 signati sunt signo vivo (4) baptismatis sancti (5).

Et nos quoque, Domine — tribus vicibus — «servi tui (6)
 humiles, infirmi et miseri, qui congregati sumus (7) et stamus
 coram te »in tempore hoc (8), accepimus (9) per successionem for-

(1) The MS. has "habitationes", an obvious lapsus calami.

(2) The reading of B D . . I etc. is presumably more primitive; the translation, however, would not be affected.

(3) The lectio simplicior of the text, supported by A and L, is preferable. The Doctors are likewise absent from an analogous list of saints in the Anaphora of Theodore of Mopsuestia (MS. p. 9), but they do appear in the Anaphora of Nestorius (p. 47), where they precede the Bishops, as in B F etc.

(4) This word has also been written in the margin of the MS. in a hand that is at least coeval with that of the text, and it is found in all MSS. Nonetheless, the fact that it is absent from Šr should caution us against hasty conclusions.

(5) B D G have here the rubric "Härkâ tâpaḥ". V and other witnesses add "al appawh(y)". Chaldeans today usually interpret it as a full prostration, whereas the Orthodox understand it as a striking of the face. Formerly, the Chaldeans, too, seem to have understood the verb in this latter sense, but changed its object from the face to the breast, judging by the rubric of g, "Tâpaḥ 'al haḏyêh. ", i.e. "percutit pectus". That this is the true interpretation seems well confirmed by the unambiguous rubric of C: "Härkâ ṭapṭep ṭarêp 'al paršôpêh.", i.e. "Hic pluries (?) percutit faciem suam". Mb⁶⁰ puts here the Epiclesis and the first part of what follows there. What follows here, on the contrary, appears in Mb⁶⁰ as the Anamnesis after the Narration of Institution.

(6) The meaning of the line over the yôḏ in the MS. is unclear.

(7) The absence of "in nomine tuo" from our two oldest witnesses should make us very hesitant to accept it as primitive. Dom Botte, however, uses this phrase as evidence that the Narration of Institution originally preceded immediately the Anamnesis; cf. L'Anaphore Chaldéenne des Apôtres, in OCP 15 (1949), 273-4, and Problèmes de l'anaphore... des Apôtres, in L'Orient Syrien 10 (1965), 101-2.

(8) The absence of this phrase from so many old witnesses (A B C F H N) indicates that it is not primitive.

(9) The lone support of Y is surely insufficient to justify the absence of the "et" that precedes this word in all other witnesses.

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ter universam [dispensationem tuam ⁽¹⁾ mirabilem ⁽²⁾ erga nos, gratias agamus tibi et glorificemus te indesinenter in Ecclesia tua redempta sanguine pretioso Christi tui, oribus apertis et faciebus revelatis.

Canon: Referentes... ⁽³⁾.

Et respondent: Amen.

Et absolvunt omnia sicut scriptum est in Anaphora Interpretis, quae [scripta est in dominica ⁽⁴⁾ prima Annuntiationis.

WILLIAM F. MACOMBER S.J.

⁽¹⁾ Contrary to the opinion of Botte, " *Problèmes...* ", p. 101, the oldest MSS. confirm the reading of Šr, which, therefore, does not represent a modification of the primitive text on the part of the Maronite editor.

⁽²⁾ The agreement of P and Y with Šr suggests that " gloriosam " may perhaps be the more primitive reading here, even though all other MSS. agree with the reading of the text. In any case, the reading of Tr, " hanc magnam et mirabilem ", is clearly not primitive, and hence one cannot argue from it, as Botte does, *art. cit.*, p. 99, to prove that this section represents a continuation of the anamnestic prayer that precedes the Epiclesis. Of course, the new MS. evidence does not positively exclude Botte's theories, but it does show how fragile all reconstructions are likely to be that are not based on a critically established text.

⁽³⁾ A, B and most rituals indicate that the celebrant signs the Mysteries at this point.

⁽⁴⁾ It is possible that the surplus letters in these words may have been deleted and that the deletion is no longer visible.