It was in 2001 that I first met Dimitri Gutas, at the First Conference of the Avicenna Study Group hosted by one of the editors of the present volume. That was also my first visit to Yale University, and after the conference I was able, with the kind assistance of that host-become-editor, David Reisman, to pay a visit to the Beinecke Rare Book and Manuscript Library\(^1\) to take a brief look at one of the Syriac manuscripts housed there, whose presence at Yale, though not mentioned (for reasons that will become obvious from what follows) in Clemons’ “checklist” of Syriac manuscripts in North America,\(^2\) had been indicated by Desreumaux.\(^3\) My second, longer visit to Yale within the framework of the Todai (University of Tokyo)-Yale Initiative in April–September 2009 has now given me the opportunity both for further pleasant and fruitful meetings with Professor Gutas and for spending some more hours happily ensconced with the Syriac manuscripts in the reading room of the Beinecke. With the exploration of the classical Syriac manuscripts at Yale facilitated in the mean time by the more recent “checklist” of them by Depuydt,\(^4\) it did not take one long

\(^1\) I am grateful to the staff of the Beinecke Rare Book and Manuscript Library for all their kind assistance that has made my visits there such enjoyable experiences. My special thanks are due to Yonatan Moss, with whom I spent a number of fun hours looking at the Syriac manuscripts in the Beinecke and to whom I owe a significant part of the information presented below, as well as to Prof. Françoise Briquel-Chatonnet, Aaron Butts, Jean Fathi, Fr. Peter Hill, Prof. Andreas Juckel, Prof. Hubert Kaufhold, Grigory Kessel, George Kiraz, Kuninobu Sakamoto, Jack Tannous, David Taylor and Linda Wheatley-Irving for their speedy responses to my calls for help, making it possible to put together what follows in the relatively short time available.


\(^3\) Alain Desreumaux (with the collaboration of Françoise Briquel-Chatonnet), *Répertoire des bibliothèques et des catalogues de manuscrits syriaques* (Paris: CNRS, 1991), 198.

\(^4\) Leo Depuydt, “Classical Syriac Manuscripts at Yale University: A Checklist,” *Hugoye: Journal of Syriac Studies* (access by http://syrcom.cua/Hugoye/) 9/2 (July 2006). Texts in classical Syriac are found in at least four further manuscripts in the Beinecke besides those mentioned by Depuydt: (1) Yale Arabic 360, fol. 15r–21r: a
to realise that among the eighteen manuscripts described there was a group of six which originally belonged to another collection and had been described in the list of the manuscripts of that collection compiled in the early part of the twentieth century. These manuscripts, like another important asset in a more human form now at Yale, once had their home on the shores of the Bosporus, and it was, as with that other asset, in the latter half of the 1960's that they found their way to the shores of the Long Island Sound and the banks of the Quinnipiac. I hope this Constantinopolitan connection, together with Professor Gutas' well-known love of manuscripts, provides sufficient excuse for me to offer what follows as my tribute to him in gratitude for his kindnesses during my stay at Yale, as well as during my encounters with him elsewhere.

The original collection of manuscripts to which the six now at Yale belonged was made by Paulos Fehim (d. 1913), a native of Urhoy (Urfa/Edessa), who was ordained priest in 1869, became Syrian Orthodox bishop of Urhoy in 1883 (with the episcopal name of Timotheos), and was then made patriarchal vicar in Istanbul in 1887.5 As bishop of

section (on nouns) of a Syriac grammar, written mostly in Syriac with headings and passages resembling those in Barhebraeus’ ʼKITOBO d-šemhē (the grammar of Bûtrûs at-Tûlâwî?); in an assembly of originally disparate and mostly fragmentary manuscripts in Garshuni (Maronite; including the Arabic grammar ḡibrîl [Germanus] Farhât dated 1716 A.D.). (2) Arabic Suppl. 629, fol. 3r–38r: Maronite order of mass (kitāb at-taqdîs) in Syriac and Garshuni; in a manuscript otherwise in Arabic (in Arabic script), copied in 1863 A.D. (colophon on fol. 124r), and acquired by Yale in 2006. (3) American Oriental Society [AOS], Rn C68, fol. 25r–30r: “lamentations (ḥalâq)” in the metre of Mor Balai”; fol. 30r–45r: Canons of Bar Šalibi; the rest of the manuscript (Kitāb al-firdaws; Ibn al-ʿIbrî, Kitāb al-hamâma, etc.; 19th c.) is in Garshuni (West Syrian [WS] script) and not in “modern Syriac” as stated in the note accompanying the manuscript and by Clemons. (4) AOS, Ṭv B65, fol. 211v–223v: rite of repentance (ṭbûṯ); again, in a manuscript otherwise in Garshuni (WS) and copied in 1569/70 A.D. (colophon on fol. 164v; with later supplies). The item in the papers of Horatio Southgate (1812–94) which is listed as “A Syriac [?]” in the “Yale Finding Aid Database” is a manuscript of the Psalms (1–88) in Turkish, in Syriac (WS) script (undated but no doubt contemporary with Southgate; Sterling Memorial Library, Manuscripts and Archives, MS 77, box 14 [”13” in database], no. 1). I am informed that there is a bowl with a Syriac inscription in Yale’s Babylonian Collection (no. 2362); a catalogue of some of the bowls in the collection, which I understand is to include no. 2362, is under preparation by Samuel Secunda.

5 For the dates given here, see I.-B. [Jean-Baptiste] Chabot, in his introduction to Anonymi auctoris Chronicon ad annum 1234 pertinens, vol. II (Paris, 1916; repr. Louvain: Durbecq, 1952), v. Somewhat different dates are given by Samuel Akdemir, Istanbul mozaiğinde Sûryanîler/The Syrian Orthodox Community in the Mosaic of Istanbul, vol. 1 (Istanbul: İstanbul Süryanî Ortodoks Kilisesi ve Yönetim Kurulu, 2009), 99 (ordained priest 1862, died 9th Feb., 1914). Cf. the note on his seal below (under Yale Syriac 7). An autobiography of the bishop composed in 1912 was known