

FIELD NOTES ON SYRIAC
MANUSCRIPTS III:
A PREVIOUSLY UNKNOWN
PHILOSOPHICAL MANUSCRIPT FROM
ALQOSH*

GRIGORY KESSEL

AUSTRIAN ACADEMY OF SCIENCES / UNIVERSITY OF
MANCHESTER

YURY ARZHANOV

AUSTRIAN ACADEMY OF SCIENCES

ABSTRACT

The article offers a description of the composite East Syriac manuscript preserved in Alqosh (Northern Iraq). Two originally independent parts of the manuscript contain works dealing for the most part with philosophy, logic, grammar and lexicography and were produced in 19th century Alqosh. Whereas the exemplar of one of these can be determined with certainty (British Library, India Office 9), that of the second part is more elusive. This previously unknown manuscript not only provides new textual evidence for a large number of texts, but is also of significant historical importance as a document attesting to the revival of interest in the study of philosophy and grammar in the Chaldean milieu during the modern period.

The collection of Syriac manuscripts belonging to the Chaldean Diocese of Alqosh is little known in comparison with the holdings of the Chaldean monastery of Our Lady Protector of the Crops, located close to the same town. The catalogue description of this collection was prepared by the priest Hormizd Ṣanā and covers 111 manuscripts. During the digitization campaign of 2011, organized by the Hill Museum & Manuscript Library (HMML) in collaboration with Centre Numérique des Manuscrits Orientaux, 143 manuscripts (some of which are only fragments) were digitised and are available online at the *vHMML* Virtual Reading Room (www.vhmml.org).

Hormizd Ṣanā's description of the manuscript preserved under shelf-mark 61 (HMML project number DCA 61)¹ informs us that it contains only one work, Bar 'Ebrōyō's *Tegrat tegrātā*, and was copied in Alqosh by the scribe Mikhā, son of Yāqō, of Alqosh, on October 11, AG 2130 [= CE 1818]. The actual manuscript does indeed contain Bar 'Ebrōyō's *Tegrat tegrātā* but it lacks the colophon. At the time of Ṣanā's cataloguing, the manuscript apparently contained a number of fragments from other manuscripts that were digitized separately in 2011. Indeed, among the digitized manuscripts there is one (DCA 142) that contains exactly the same colophon as Ṣanā provides. Although it is possible to find other fragments of the same manuscript (for example, DCA 141), it is highly unlikely that it belonged originally to one of the two parts of DCA 61.

The research leading to this article has received funding from the European Research Council under the European Union's Seventh Framework Programme (FP/2007-2013) / ERC Grant Agreement n. 679083 as part of the research project 'Transmission of Classical Scientific and Philosophical Literature from Greek into Syriac and Arabic' (HUNAYNNET), carried out at the Austrian Academy of Sciences.

* See the first two instalments in *Hugoye* 20.2 (2017), 419–434 and *Hugoye* 21.1 (2018), 21–42.

¹ The manuscript is available at: <https://w3id.org/vhmml/readingRoom/view/500563>.

DCA 61 is a composite manuscript that consists of two originally independent codices (**A**, ff. 1–222 and **B**, ff. 223–280). Regrettably, none of these has preserved a proper colophon that might provide at least some basic historical information about their production.

Both parts of the manuscript and the works they contain may shed light on the revival of interest in the study of philosophy in the Chaldean milieu during the modern period. The texts that were included deal predominantly with such subjects as philosophy and logic (**A1**, **A7**, **A17**, **A18**, **B5**, **B6**, **B7**, **B8**, **B9**, **B12**, **B16**, **B17**), and also grammar and lexicography (**A2**, **A5**, **A9**, **A10**, **A11**, **A12**, **A16**, **B10**, **B11**, **B14**, **B15**, **B18**). Manuscripts of that kind have a long pedigree and may be compared with such well-known manuscripts as the 7th century British Library, Add. 14658 – which includes the works corresponding to the late antique concept of general education – and the 9th century Vat. sir. 158, which seemingly reflects the school curriculum of the Syriac Orthodox monastery Qenneshre. As will be shown below, three East Syriac philosophical manuscripts, Berlin Petermann I 9, Cambridge Add. 2812, and British Library, India Office 9, turn out to be particularly close to DCA 61.

The content of the manuscript with its emphasis on philosophy and language distinctly accords with the concern of the Chaldean Church to have the clergy educated. As has been shown by H. Murre-van den Berg, the Uniate milieu tried its best to distinguish itself from the traditional East Syriac branch by means of various reforms, many of which were targeted at education.² One of the material outcomes of this movement was the production and copying of Syriac manuscripts rich in grammatical, lexicographic, exegetical and philosophical content. It remains, however, uncertain to what extent such

² H. Murre-van den Berg, *Scribes and Scriptures: The Church of the East in the Eastern Ottoman Provinces (1500–1850)*, Eastern Christian Studies 21 (Louvain: Peeters, 2015).

manuscripts may be considered as documentary evidence for the contemporary educational curriculum.

ALQOSH, CHALDEAN DIOCESE 61, PART A (FF. 1–222)

In terms of its genealogy, part **A** must have been copied for the most part from British Library manuscript India Office 9 (henceforth, IO).³ Out of a total of eighteen textual items, sixteen are present in IO. The texts were not, however, always copied faithfully, but rather they were either abridged or copied selectively (for instance, items **A3**, **A9**, **A10**, **A11**, **A12**). Occasionally, the name of the author or a title has been omitted (e.g. item **A17**). Nevertheless, a partial collation as well as certain paratextual elements (such as marginal glosses) demonstrate a direct dependence on IO. The latter manuscript (copied in 1713/4) is familiar to specialists as being an important manuscript – the *codex unicus* for some of the texts it contains— but its history is not particularly known to us. The manuscript was copied by two scribes, one of whom, Hōmō bar Danīʿēl from the Naṣrō family, was active in Alqosh during the first quarter of the 18th century.⁴ Hence, although the place of part **A**'s copying is not indicated, it seems reasonable to posit that it was copied from IO during the 19th century when it was still present in Alqosh.

The only text not present in IO, Gregory bar ʿEbrōyō's *Tegrat tegrātā* (item **A1**), is now known to be attested by a couple of early modern manuscript copies of East Syriac origin, none of which, however, can be straightforwardly associated with Alqosh. Despite the fact that one of these – Baghdad, Chaldean Patriarchate 223 (*olim* Mosul, Chaldean

³ The only description available is still that by Furlani (G. Furlani, “Il manoscritto siriano 9 dell’India Office,” *Rivista degli Studi Orientali* 10 (1924): 315–320).

⁴ D. Wilmschurst, *The Ecclesiastical Organisation of the Church of the East, 1318–1913*, CSCO 582, Subsidia 104 (Louvain: Peeters, 2000), 247, 248, 249.

Patriarchate/Scher 35)⁵ – has exactly the same lacuna at the beginning, DCA 61 elsewhere demonstrates significant differences. Hence, the textual relationship between the two manuscripts remains to be explored. It also deserves to be mentioned that the manuscript Baghdad, Chaldean Monastery 174 (*olim* Alqosh, Notre-Dame des Semences/Vosté 55) was produced at approximately the same time, and most probably in Alqosh, based on *olim* Mosul, Chaldean Patriarchate/Scher 35.

Paper. – 23 × 16 × 7 cm. – 222 fols. – 1 col., 19–23 l.
 Modern Eastern Arabic foliation in pencil. – Quire signatures on the first and last page of a quire. – Catch-words. – An unfinished circle diagram on f. 1r. – Ff. 222v and 223 are blank.

CONDITION: the manuscript consists of twenty-three quires; all quires consist of five bifolia and are complete; the first and the fifth ones are quaternions.

DATE: apparently, the manuscript had no colophon from the very beginning, which is unusual for a standard Syriac manuscript and may be explained if we suppose that it was produced for internal use, within a monastic community or a learning circle; nevertheless, there can be no doubt of its 19th-century date.

SCRIBE (f. 209v): the name of Ḥadbšabbā, son of Markhāyā from Alqosh is indicated in the final rubric of item **A7**.

The scribe does not seem otherwise known, although there is a possibility that he also commissioned the manuscript Alqosh, Chaldean Diocese/Šanā 40 (copied in 1824 in Alqosh) – containing Bar ‘Ebrōyō’s *The book of splendours*. The commissioner of latter manuscript is introduced as ‘a true

⁵ G. Kessel, N. Bamballi, “Field Notes on Syriac Manuscripts II: A Philosophical Manuscript *olim* Mosul 35 Rediscovered,” *Hugoye: Journal of Syriac Studies* 21.1 (2018), 21–42.

believer and a perfect Christian, deacon Ḥadbšabbā, son of the faithful Markhāyē (sic!), the son of ‘Īsā from the Sōrō family’ (DCA 40, f. 234v).⁶ If this identification is correct, then Ḥadbšabbā belonged to one of the important Chaldean families of Alqosh. And furthermore, we can then see him as the grandfather of another Chaldean scribe, Manṣūr, son of Mattai, who produced a number of manuscripts in the second half of the 19th century.⁷ Yet another manuscript is known to have been produced by a certain ‘Khōšābā of Alqosh’, with no further details available (Baghdad, Chaldean Monastery 483).⁸

Despite the indication of the scribe’s name, it is likely that more than one scribe was involved in the production of the manuscript (though impossible to say exactly how many). All too often one notices portions of the text written by different hands. Sometimes the change of ductus coincides with the beginning of a new page (e.g. ff. 66, 67), but on other occasions within the same page (e.g. ff. 24v, 84v, 89r, 129r). This change of ductus is also paralleled by the presence or absence of vocalisation. Whereas some individual hands have a professional air, while others jump out as being rather unpractised. The phenomenon of group-writing or group-copying may be somehow related to the educational context of the manuscript and deserves special attention.

PASTEDOWN: the binding of the manuscript contains two paper fragments that were used as pastedowns. Both contain the *Book of Instruction* of Elias of Anbar (IX/84-85 and 87). It remains to be seen if the manuscript they belonged to is still extant.

⁶ The manuscript is available at: <https://w3id.org/vhmm1/readingRoom/view/128695>

⁷ Wilmshurst, *The Ecclesiastical Organisation*, 255 and 256.

⁸ B. Haddād and Ğ. Ishāq, *al-Maḥṭūṭāt al-suryāniyya wa-l-ʿarabiyya fī ḥiṣānat al-rabbāniyya al-kaldāniyya fī Baġdād*, Fahāris al-maḥṭūṭāt al-suryāniyya fī l-ʿIrāq III.1 (Baġdād, 1988), ٢٠٦-٢٠٥.

CATALOGUE DESCRIPTION: Ṣanā, H., Qayābalū, N., Sekmānī, ʿĪ., “Maḥṭūṭāt kanīsat al-Qōš.” In *Maktabāt al-Mawṣil w-ʿaṭrafahā*, Fahāris al-maḥṭūṭāt al-suryāniyya fī l-ʿIrāq I, Baġdād, 1977, ۲۴۶.

CONTENTS:

1. ff. 1v–118r

Gregory bar ʿEbrōyō, *Tegrat tegrātā*

Title:

ܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ
ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ

Incipit:

ܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ
ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ

Desinit:

ܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ

Explicit:

ܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ ܕܩܪܬܘܢܐ

Ed.: remains unedited with the exception of a few fragments.

Lit.: Takahashi, H. “Barhebraeus und seine islamischen Quellen. Têgrat têgrātā (Tractatus tractatum) und Ġazālīs Maqāṣid al-falāsifa.” In *Syriaca: Zur Geschichte, Theologie, Liturgie und Gegenwartslage der syrischen Kirchen. 2. Deutsches Syrologen-Symposium (Juli 2000, Wittenberg)*, Studien zur Orientalischen Kirchengeschichte 17, ed. M. Tamcke. Münster: LIT, 2002, 147–175.

Takahashi, H. *Barhebraeus. A Bio-Bibliography*. Piscataway, N.J.: Gorgias Press, 2005, 254–256.

Explanatory notes and glosses in Syriac and Garshūnī are present in the margins.

2. ff. 118r–151r

[IO 1]

Eliya of Nisibis, *The Book of the Interpreter*

Title:

ܠܗܘܢ ܕܥܠܝܐ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Incipit:

ܘܥܠܝܐ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Desinit:

ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Ed.: Haddād, B., *Targmānā sayomā Ēliyā bar Shināyā*. Duhok, 2007.

Lit.: McCollum, A.C., “Prolegomena to a New Edition of Eliya of Nisibis’s *Kitāb al-turjumān fī ta’līm luġat al-suryān*.” *Journal of Semitic Studies* 58:2 (2013): 297–322.

3. ff. 151r-154v

[IO 71]

<Gregory bar ‘Ebrōyō>, <Laughable stories>, ch. 20,
‘physiognomical characteristics described by the sages’

Title:

ܘܥܠܝܐ ܕܥܘܠܡܝܢ

Incipit:

ܘܥܠܝܐ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Desinit:

ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ

Ed.: Budge, E.A.W., *The Laughable Stories Collected by Mār Gregory John Bar-Hebraeus, Maphrian of the East from A.D. 1264 to 1286*. London: Luzac, 1897, 149–157 [based on IO and Leeds, Syr. 3].

Lit.: Marzolph, U., “Die Quelle der Ergötzlichen Erzählungen des Bar Hebräus.” *Oriens Christianus* 69 (1985): 81–125.

Takahashi, H. *Barhebraeus. A Bio-Bibliography*. Piscataway, N.J.: Gorgias Press, 2005, 347–353.

Corresponds to chs. 678–725 (with omission of 692 and 726–727) in Budge’s edition of the *Laughable stories*. As was demonstrated by Marzolph, the *Laughable stories* is based for the most part on the vast anthology *Natr*

al-durr by Abū Saʿd Maṣṣūr b. al-Ḥusayn al-Ābī (d. CE 1030). For ch. 20, however, Bar ʿEbrōyō must have used a different source that has not as yet been precisely identified. The chapter bears close similarities to Ps.-Aristotle's *Physiognomonica*.

4. ff. 154v–157r

[IO 83]

<ʿAbdīšōʿ of Nisibis>, <*Regulation of Ecclesiastical Judgments*>, book 1, ch. 10 (fragment)

Title: –

Incipit:

ܘܡܠ ܠܗ ܠܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ
ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ

Desinit:

ܘܡܠ ܠܗ ܠܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ
ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ

Explicit:

ܘܡܠ ܠܗ ܠܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ ܕܝܘܢܐ

Ed.: remains unedited with the exception of a few excerpts.

Vosté, I.-M, *Ordo iudiciorum ecclesiasticorum' collectus, dispositus, ordinatus et compositus a Mar ʿAbdīšōʿ metropolita Nisibis et Armeniae, latine interpretatus est notis illustravit*, Fonti, series 2, fasc. 15. Roma: Typis Polyglottis Vaticanis 1940 [Latin translation].

Lit.: Selb, W. *Orientalisches Kirchenrecht*, Band I. Wien, 1989, 77–78.

Texts closely similar to this one can be found in a number of other manuscripts, for instance in Mardin, Chaldean Cathedral (CCM) 20 (*olim* Diyarbakır/Scher 106), and are likely to derive from the same treatise of ʿAbdīšōʿ of Nisibis. The given text differs from the others and additionally provides in its second half the dates of several ecumenical councils (First Council of Constantinople of 381, Council of Ephesus of 431 and Council of Chalcedon of 451), as well as those of the Church of the East (e.g. the Synod of Mar Acacius of 486 and the Synod of Mar Babai, usually dated to 497

but here to CE 500). The fragment ends with an entry on Catholicos Īšō‘ bar Nūn, absent in ‘Abdišō‘’s work but present in the text attested by manuscript IO.

5. f. 157r [IO 68]

Anonymous list of biblical toponyms with contemporary equivalents

Title:

ܩܘܪܘܢ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Incipit:

ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Desinit:

ܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Ed: unedited

6. ff. 157r–184r [IO 69]

<Pseudo>-Aristotle, *Physiologus*

Title:

ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Incipit:

ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ
ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Desinit:

ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ
ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Explicit:

ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ ܕܝܘܨܦܘܨ

Ed: Ahrens, K., *Das Buch der Naturgegenstände*. Kiel: Haeseler, 1892 [based on IO].

The Syriac version of *Physiologus* is known in at least two recensions, whereas the text preserved in IO is considered to be a collection containing *Physiologus*

material (a different collection is preserved in BL Add. 25878).

7. ff. 184r–209v

[IO 3]

Gregory bar ʿEbrōyō, *Ktābā da-smād sōpiyā*

Title:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ

Incipit:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ

Desinit:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ
ܘܢܝܢܐ

Explicit:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ
ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ

Ed.: Janssens, H.F., *L'entretien de la sagesse. Introduction aux œuvres philosophiques de Bar Hebraeus*, BFPUL 75. Liège, 1937.

Lit.: Takahashi, H. *Barhebraeus. A Bio-Bibliography*. Piscataway, N.J.: Gorgias Press, 2005, 257–262.

8. ff. 210r–211r

[IO 34]

Anonymous exposition on the stones in Ex. 28:17-20

Title:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ

Incipit:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ

Desinit:

ܘܢܝܢܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ ܕܘܫܘܒܐ

Ed.: unedited

The text can be found also in Mingana Syr. 108.

9. f. 211r [IO 40]

Anonymous short explanation of the Greek words

Title:

ܠܡܢܗܘܢ ܕܘܘܪܘܨ

Incipit:

ܠܡܢܗܘܢ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ

Desinit:

ܠܡܢܗܘܢ ܕܘܘܪܘܨ

Ed: unedited

A similar work can be also found in Harvard, Houghton Library, Syr. 72, ff. 63r–64v.

10. f. 211r [IO 41]

Anonymous short treatise on the synonyms

Title:

ܕܘܘܪܘܨ

Incipit:

ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ
ܕܘܘܪܘܨ ܕܘܘܪܘܨ

Desinit:

ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ

Ed: unedited

11. ff. 211r–213r [IO 42]

Anonymous explanation of the Biblical names and other foreign words

Title: –

Incipit:

ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ

Desinit:

ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ ܕܘܘܪܘܨ

Ed.: unedited

The text is not separated from the preceding one; we have divided the texts according to IO.

12. ff. 213r–215v

[IO 31]

Hunayn b. Ishāq and ‘Enanīšō’, *Liber canonum de aequilitteris* (selection).

Title:

ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ

Incipit:

ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ
ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ

Desinit:

ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ

Ed.: Hoffmann, G., *Opuscula nestoriana*. Kiliae, 1880, 2–49 [based on IO].

13. ff. 215v–216v

[IO 55]

<Solomon of Baṣra>, <*Book of the Bee*>, ch. 5, ‘on the creation of the angels’ (fragment)

Title:

ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ

Incipit:

ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ

Desinit:

ܘܚܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ ܕܩܘܪܘܫܐ

Ed.: Budge, E.A.W., *The Book of the Bee*. Oxford: Clarendon Press, 1886, 12* l. 20 – 14* l. 15

Lit.: Molenberg, C., *The Interpreter interpreted. Išo ‘bar Nun’s Selected Questions on the Old Testament* [PhD thesis]. Groningen, 1990, 12–13.

The same text appears in a modern copy, Vat. sir. 593, ff. 53v–54r, as well as in the older Baghdad, Chaldean Monastery 78 (*olim* Alqosh, Notre-Dame des Semences/Vosté 45), and *olim* Mosul, Chaldean Patriarchate/Scher 103, where it is attributed to ʿĪšō^c bar Nūn. C. Molenberg argued that the author is not identical to the Catholicos ʿĪšō^c bar Nūn (d. CE 828) but was unable to identify the text.

14. ff. 216v–216v [IO 55]

Anonymous, ‘The degrees of the angels and their interpretation’

Title:

ܘܡܫܘܥܘܬܐ ܕܠܘܟܘܢ ܕܐܢܝܢ ܕܝܢ ܘܥܘܒܐ

Incipit:

ܠܘܟܘܢ ܕܐܢܝܢ ܕܝܢ ܘܥܘܒܐ ܕܠܘܟܘܢ

Desinit:

ܠܘܟܘܢ ܕܐܢܝܢ ܕܝܢ ܘܥܘܒܐ ܕܠܘܟܘܢ

Ed: unedited

The text has some parallels with the *Book of the Fathers* and ‘Abdišō^c of Nisibis’s, *Regulation of Ecclesiastical Judgments* (book 4, ch. 2), both of which are so far unedited.

15. ff. 216v–217r [IO 55]

Anonymous work on ecclesiastical degrees and their interpretation in question and answer form

Title: –

Incipit:

ܘܡܫܘܥܘܬܐ ܕܠܘܟܘܢ ܕܐܢܝܢ ܕܝܢ ܘܥܘܒܐ ܕܠܘܟܘܢ
ܘܡܫܘܥܘܬܐ

Desinit:

ܘܡܫܘܥܘܬܐ ܕܠܘܟܘܢ ܕܐܢܝܢ ܕܝܢ ܘܥܘܒܐ ܕܠܘܟܘܢ

ܐܘܪܫܠܡ

Ed.: unedited

The text has some parallels with the *Book of the Fathers* and ‘Abdīšō‘ of Nisibis’s, *Regulation of Ecclesiastical Judgments* (book 4, ch. 2).

16. ff. 217r–219r

[IO 12]

Anonymous Greek-Syriac glossary

Title:

ܘܪܫܠܡܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ

Incipit:

ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ

Desinit:

ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ ܕܘܪܝܢܝܘܢ .ܘܪܝܢܝܘܢ

Ed.: unedited

Lit.: Hugonnard-Roche, H., “Lexiques bilingues grec-syriaque et philosophie aristotélicienne.” In *Lexiques bilingues dans les domaines philosophique et scientifique (Moyen Âge – Renaissance)*, Textes et études du Moyen Âge 14, ed. J. Hamesse and D. Jacquart. Turnhout: Brepols, 2001, 1–24.

Hugonnard-Roche, H., “La tradition du *Peri hermeneias* d’Aristote en syriaque, entre logique et grammaire.” In *Les auteurs syriaques et leur langue*, Études syriaques 15, ed. M. Farina. Paris: Geuthner, 2018, 55–93.

Despite its title – ‘Explanation of difficult terms in Aristotle’s *De Interpretatione*’ – the vocabulary represented by the glossary covers a much broader spectrum and is only tangibly related to the work of Aristotle. Item **B14** provides a more extensive version of the same glossary.

17. ff. 219r–221v

[IO 3]

< Yōhannān bar Zō‘bī >, *Universal canon*

Title:

ܡܡܪܐ ܕܡܡܪܐ

Title on the margin:

ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ

Incipit:

ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ
ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ

Desinit:

ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ
ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ

Ed.: unedited

In other manuscripts, the text has the title *Metrical mēmrā on philosophy*.

18. f. 221r

<Gregory bar 'Ebrōyō>, <*Tegrat tegrātā*>, book 1, ch. 2 (fragment)

Title: –

Incipit:

ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ
ܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ ܕܡܡܪܐ

See **A1** above.

The fragment deals with the subject of the negation of modal propositions (cf. Aristotle, *On interpretation* 12). The fragment appears to have been copied from a text as it can be found elsewhere (see item **A1** above) in the manuscript (ff. 24v–25r). The final sentence of the fragment is underlined in the main text. The accompanying commentary is present also in IO.

ALQOSH, CHALDEAN DIOCESE 61, PART B (FF. 223–280)

Paper. – 23 x 16 x 7 cm. – 58 fols. – 1 col., 22–23 l.

Modern Eastern Arabic foliation in pencil. – Quire signatures on the first and last pages of quires. Catch-words.

CONDITION: the manuscript consists at present of six quires and it is impossible to estimate how many are lost; all the quires consist of five bifolia and are complete, although the sixth one is a quaternion.

DATE: the colophon is lost, but the year (CE 1865) is recorded on f. 239v

SCRIBE: as with part **A**, conspicuous is the presence of multiple hands (distinguishable by their ductus) and it is likely that at least some of these are identical with those involved in the production of part **A**; no names are indicated.

A number of works present in part **B** also appear in three other manuscripts (Cambridge, Add. 2812, Berlin, Petermann I 9, and London, India Office 9). Examination of some texts makes it unlikely to suppose that part **B** was directly copied from any of those. To establish the actual relationship with part **B**, these three manuscripts (especially Petermann I 9 containing the largest group of shared texts) and other related ones will require a special study. The following table provides a comparison between the four manuscripts (the numbers of the items in the Berlin and Cambridge manuscripts depend on the descriptions of Sachau and Wright respectively); the actual text may differ rather significantly from copy to copy:

DCA 61 part B	Petermann I 9 (CE 1259/60)	Cambridge Add. 2812 (CE 1806)	BL India Office 9 (CE 1698 and 1712/3)
1	–	–	10
2	–	–	–
3	–	–	–
4	–	–	–
5	–	–	–
6	–	–	23
7	18	X	–
8	22	XI	–
9	24	XII	–
10	<30>.a	–	37
11	<30>.b	–	39
12	<30>.c	–	
13	<30>.d	IX.c	8
14	33	–	–
15	10	–	–
16	25	IX.a	11
17	25	IX.b	–
18	34	VI	26
19	–	–	–
20	–	–	–

1. ff. 223rv

Anonymous work on the Jewish sects that appeared
after the return from Babel

Title:

רבינו יצחק בן יצחק על ספר יצירה

Incipit:

אמר רבינו יצחק בן יצחק על ספר יצירה
רבינו יצחק בן יצחק על ספר יצירה

Desinit:

Desinit:

ܣܘܠܬܐ ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ

Ed.: unedited

The text is followed by a brief explanation.

4. f. 224r

<Theodore bar Kōnī>, <*Scholion*>, book 7 (fragment),
‘The names of the magi-kings who brought offerings
to our Lord’

Title:

ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ

Incipit:

ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ

Desinit:

ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ

Ed.: Scher, A., *Theodorus bar Koni Liber Scholiorum, Pars Posterior*, CSCO 69, Syr. II/66. Paris and Leipzig: E. Typographico Reipublicae, 1912, 72 l. 9–20.

Lit.: Witakowski, W., “The Magi in Syriac Tradition.” In *Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock*, Gorgias Eastern Christian Studies 3, ed. G.A. Kiraz. Piscataway, NJ: Gorgias Press, 2008, 809–843.

Similar anonymous lists can be found in a number of manuscripts (e.g. Mingana Syr. 148) but often vary in the spelling of names.

5. f. 224rv

Anonymous, ‘On the difference between ‘nature’,
‘essence’, and ‘person’

Title:

ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ ܕܡܠܟܐ ܕܡܕܝܢܬܐ ܕܩܝܘܢܐ

Incipit:

ܠܝܢܩܪ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ
 ܕܡܢ ܕܡܠܟܐ

Desinit:

ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ

Ed.: Hugonnard-Roche, H., “Questions de logique au VII^e siècle. Les épîtres syriaques de Sévère Sebokht et leurs sources grecques.” *Studia Graeco-Arabica* 5 (2015): 53–104.

Lit.: Reinink, G.J., “Severus Sebokhts Brief an den Periodeutes Jonan. Einige Fragen zur aristotelischen Logik.” In *Symposium Syriacum III*, *Orientalia Christiana Analecta* 221, ed. R. Lavenant. Roma, 1983, 97–107.

The text belongs to the same branch that is represented by manuscripts Berlin, Petermann I 9, and Cambridge, Add. 2812.

8. ff. 230r–239v

Aristotle, *Prior Analytics*, book I, chapters 1–7 (anonymous Syriac translation)

Title:

ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ

Incipit:

ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ
 ܕܡܢ ܕܡܠܟܐ

Desinit:

ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ
Final rubric:

ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ ܕܡܢ ܕܡܠܟܐ

Ed.: Friedmann, I., *Aristoteles’ Analytica bei den Syrern* [Inaugural-Dissertation]. Berlin, 1898 [based on Berlin Petermann I 9].

Nagy, A., *Una versione siriana inedita degli Analitici d’Aristotele*, Rendiconti della Reale Accademia dei Lincei, Classe di scienze morali, storiche e filologiche, ser. 5, vol. 7. Roma: Tipografia della Accademia, 1898, 321–347 [based on Vat. sir. 158].

Lit.: S.P. Brock, “The Syriac Commentary Tradition.” In *Glosses and Commentaries on Aristotelian Logical Texts: The Syriac, Arabic, and*

Medieval Latin Traditions, ed. Ch. Burnett. London: The Warburg Institute, 1993, 3–18, here 14 § 4.1.1 = id., *From Ephrem to Romanos: Interactions between Syriac and Greek in Late Antiquity*. Aldershot: Variorum, 1999, no. xiii].

The manuscript contains the early anonymous translation, which covers only the first seven chapters of the *Prior Analytics*. A full translation was made by George, bishop of the Arabs. The text is very close to that preserved in Petermann I 9.

9. f. 240rv

Prōbā, Commentary on Aristotle's *De Interpretatione* (2nd section)

Title:

ܦܪܘܒܐ ܕܥܡܘܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Incipit:

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Desinit:

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Ed.: Hoffmann, G., *De Hermeneuticis apud Syros Aristoteleis*. Lipsiae, 1869, 88 l. 7 – 89 l. 23 [based on Petermann I 9].

Lit.: Brock, S. “The Syriac Commentary Tradition.” In *Glosses and Commentaries on Aristotelian Logical Texts: The Syriac, Arabic and Medieval Latin Traditions*, ed. Ch. Burnett. London: The Warburg Institute, 1993, 3–18, here 14 §4.2.2 = id. *From Ephrem to Romanos: Interactions Between Syriac and Greek in Late Antiquity*, Variorum Collected Studies Series CS664. Aldershot, Hampshire–Brookfield, VT: Ashgate, 1999, no. xiii.

Brock, S. “The Commentator Probus: Problems of Date and Identity.” In *Interpreting the Bible and Aristotle in Late Antiquity. The Alexandrian Commentary Tradition between Rome and Baghdad*, ed. J. Lössl and J. W. Watt. Farnham–Burlington, VT: Ashgate, 2011, 195–206.

Suermann, H. “Anmerkungen zur Sprache der Übersetzungen und Kommentare von Aristoteles und Porphyrios bei Probus.” In

derive not only from Syriac, but also from Greek, Hebrew, and Arabic languages). The opening part is in Garshūnī and is attested also by Peterman I 9, though absent in IO.

12. f. 241v

David bar Pawlōs, A list of Aristotle's categories in Syriac and Arabic

Title:

ܘܡܠܟܘܬܐ ܕܐܪܝܣܛܘܬܐ ܕܐܘܪܘܫܠܝܡ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Incipit:

ܘܡܠܟܘܬܐ ܕܐܪܝܣܛܘܬܐ ܕܐܘܪܘܫܠܝܡ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Desinit:

ܘܡܠܟܘܬܐ ܕܐܪܝܣܛܘܬܐ ܕܐܘܪܘܫܠܝܡ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Final rubric:

ܘܡܠܟܘܬܐ ܕܐܪܝܣܛܘܬܐ ܕܐܘܪܘܫܠܝܡ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Ed.: unedited

The author's name is deduced from the reference to the preceding text.

13. f. 242rv

Anonymous work on the first scientific discoveries and discoverers

Title:

ܘܡܠܟܘܬܐ ܕܐܪܝܣܛܘܬܐ ܕܐܘܪܘܫܠܝܡ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ
ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Incipit:

ܘܡܠܟܘܬܐ ܕܐܪܝܣܛܘܬܐ ܕܐܘܪܘܫܠܝܡ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ

Desinit:

ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ
ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ

Ed.: Sachau, E., *Verzeichnis der Syrischen Handschriften der Königlichen Bibliothek zu Berlin*, vol. I. Berlin: A. Asher & Co., 1899, 331.
Lit.: Baumstark, A., *Aristoteles bei den Syrern vom v.–viii Jahrhundert. Bd. 1, Syrisch-Arabische Biographien des Aristoteles. Syrische Commentare zur ΕΙΣΑΓΩΓΗ des Porphyrios*. Leipzig: Teubner, 174–181.

The text apparently derives from an introductory work (*Prolegomena*) to Porphyry's *Eisagoge* that has come down to us in fragmentary form in Vat. sir. 158.

14. ff. 242v–245r

Anonymous Greek-Syriac glossary

Title:

ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ
ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ

Incipit:

ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ
ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ

Desinit:

ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ
ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ

Ed.: unedited

An expanded form of the glossary present in A16.

15. ff. 245r–247r

Anonymous Greek-Syriac glossary

Title:

ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ

Incipit:

ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ
ܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ ܕܩܘܪܬܐ

Desinit:

ܠܠܗܐ ܡܨܗ ܦܠܡ ܦܢܠܘܢܝܐ ܡܨܗ ܡܢ ܡܢܗ ܘܦܪܗܢ

Ed.: unedited

Similar to the previous text, this glossary contains Greek words transliterated into Syriac letters, with Syriac equivalents and occasionally with short explanations. The glossary contains various nouns and proper names related to philosophy, patristic literature and the Bible. A large number of Greek proper names are explained etymologically. The manuscript Mingana Syr. 108 contains a related glossary.

16. f. 247r

Anonymous list of Aristotelian categories in Syriac and Arabic

Title:

ܩܘܿܣܐܐ ܐܠܘܿܣܐܐ ܡܢ ܡܨܗ ܡܢ ܡܢܗ

Full text:

ܡܨܗ ܡܢ ܡܢܗ ܡܨܗ ܡܢ ܡܢܗ. ܡܨܗ ܡܢ ܡܢܗ. ܡܨܗ ܡܢ ܡܢܗ. ܡܨܗ ܡܢ ܡܢܗ.
 ܡܨܗ ܡܢ ܡܢܗ. ܡܨܗ ܡܢ ܡܢܗ. ܡܨܗ ܡܢ ܡܢܗ. ܡܨܗ ܡܢ ܡܢܗ.
 ܡܨܗ ܡܢ ܡܢܗ ܡܨܗ ܡܢ ܡܢܗ

Ed.: Wright, W., *A Catalogue of the Syriac Manuscripts in the Library of the University of Cambridge*, vol. 2. Cambridge: University Press, 1901, 640.

Furlani, G., "Contributi alla storia della filosofia greca in Oriente. Testi siriaci, I." *Rendiconti della Reale Accademia Nazionale dei Lincei. Classe di scienze morali, storiche e filologiche* V, 23 (1914): 154–175, here 155–6.

17. f. 247r

Anonymous list of (thirteen) Syriac and Arabic attributes of matter (ܡܨܗܐ, i.e. ὕλη)

Title:

ܡܘܠܟܘܬܐ ܕܗܘܐ ܕܥܠܝܐ ܕܡܘܠܟܘܬܐ ܕܥܠܝܐ ܕܡܘܠܟܘܬܐ ܕܥܠܝܐ

Incipit:

ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

Desinit:

ܡܘܠܟܘܬܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

*Ed.: unedited***18. ff. 247r–278v**

<Pseudo>-Michael Badōqā, *Book of Definitions*

Title:

ܡܘܠܟܘܬܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ
ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

Incipit:

ܡܘܠܟܘܬܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

Desinit:

ܡܘܠܟܘܬܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

Final rubric:

ܡܘܠܟܘܬܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

Ed.: Furlani, G., *Il libro delle definizioni e divisioni di Michele l'Interprete*, Atti della Reale Accademia dei Lincei, Memorie della classe di scienze morali, storiche e filologiche, ser. 6, vol. 2. Roma: G. Bardi, 1926 [based on Petermann 9, BL India Office 9, Cambridge Add. 2812, BL Add. 14538].

Lit.: Abramowski, L., “Zu den Schriften des Michael Malpana/Badoqa.” In *After Bardaisan: Studies on Continuity and Change in Syriac Christianity in Honour of Professor Han J. W. Drijvers*, Orientalia Lovaniensia Analecta 89, ed. G. J. Reinink and A. C. Klugkist. Louvain: Peeters, 1999, 1–10.

19. ff. 278r–280r

Rabban Qamīshō^c of Nuhādrā the Physician, Metrical letter

Title:

ܟܘܠ ܕܘܚܝܢ ܘܚܝܒܝܢ ܠܝܚܝܢ ܘܚܝܒܝܢ ܠܝܚܝܢ ܘܚܝܒܝܢ ܠܝܚܝܢ
ܘܚܝܒܝܢ

Incipit:

ܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ
ܠܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ

Desinit:

ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ ܘܠܝܘܨܒ

Ed.: Dolabani, F.Y., *Egrōtō d-Dawid bar Pawlōs d-metida' d-Bet Rabban*. Mardin, 1953, 18–22.

This is the same text that is known otherwise with attribution to a Syriac Orthodox author of the 8th/9th century, David bar Pawlōs. That work is preserved in only one manuscript (Mardin, Church of the Forty Martyrs 158), where its beginning is lost. One of the most significant differences can be found in the final strophe where Babai (apparently, the Great) is praised as the ‘second Aristotle’.

The same text appears in at least three other East Syriac manuscripts: Baghdad, Chaldean Monastery 173 (*olim* Alqosh, Notre-Dame des Semences/Vosté 54), Baghdad, Chaldean Patriarchate 350, and Baghdad, Church of the East Metropolitan Residence 161. In the latter copy the author’s name is not indicated.

The purported author of text, Rabban Qamīshō’ is otherwise unknown (a 7th century monk under this name is attested in Thomas of Marga’s *Book of the Governors*, where he is presented as a distinguished head of the monastery of Beth ‘Abē (see ed. Bedjan, P., *Liber superiorum*. Leipzig: Otto Harrassowitz, 1901, 67–70).

20. f. 280rv

<Isaac of Antioch>, metrical *Mēmra on learning*

Title:

ܐܘܬܘܪܐ ܕܝܫܘܥ ܕܥܝܪܐ ܕܥܝܪܐ

Incipit:

ܐܠܘܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ

Desinit mut.:

ܐܠܘܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ

Ed.: Bedjan, P., *Homiliae S. Isaaci Syri Antiocheni*. Leipzig: Harrassowitz, 1903, 1–12 (here ends on p. 3 l. 3).

Lit.: Mathews, E.G., Jr., “The Works attributed to Isaac of Antioch: A[nother] Preliminary Checklist.” *Hugoye: Journal of Syriac Studies* 6:1 (2003): 65 no. 99.

The poem belongs to the corpus of works attributed to Isaac of Antioch, transmitted for the most part by the Syrian Orthodox manuscripts (the earliest witness appears to be BL Add. 17164 from the 6th/7th century). A selection of 24 *mēmre* from the corpus circulated in the East Syriac milieu with attribution to Isaac of Nineveh. The *Mēmra on learning* comes as first in the selection.

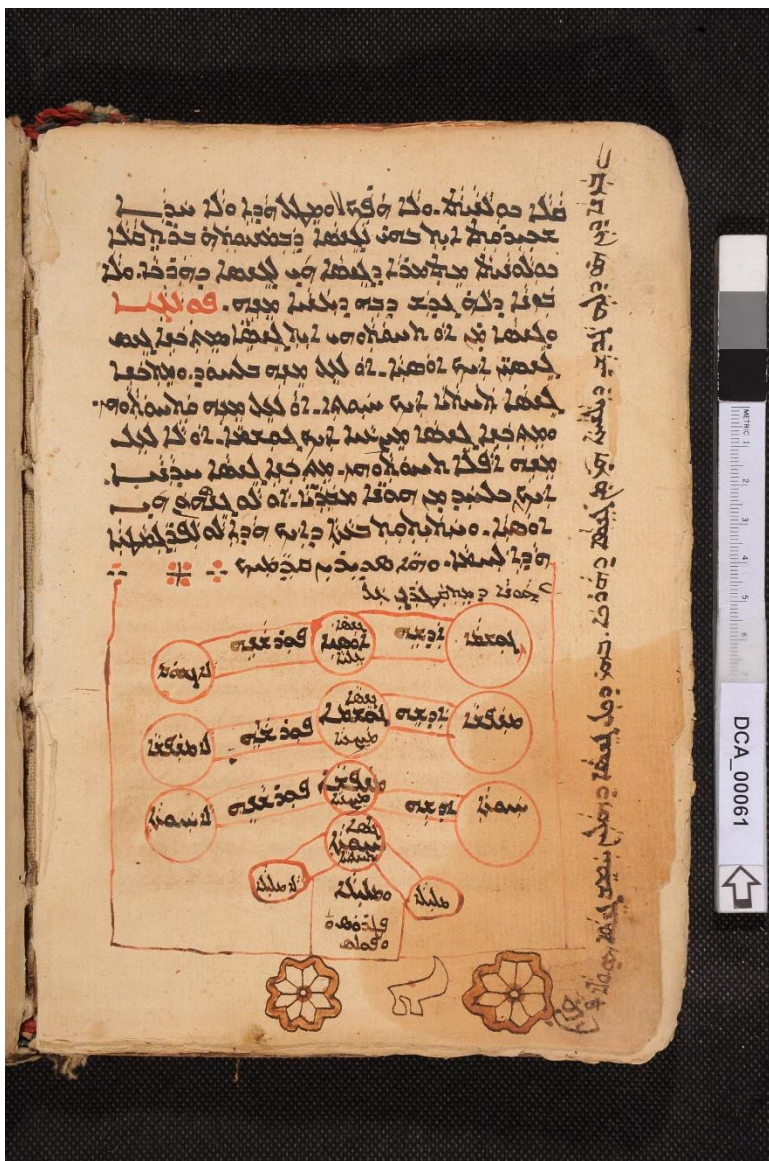


Plate 1. Alqosh, Chaldean Diocese (DCA) 61, f. 8v

Published with the permission of the Chaldean Diocese of Alqosh. The image is supplied by the Hill Museum & Manuscript Library.

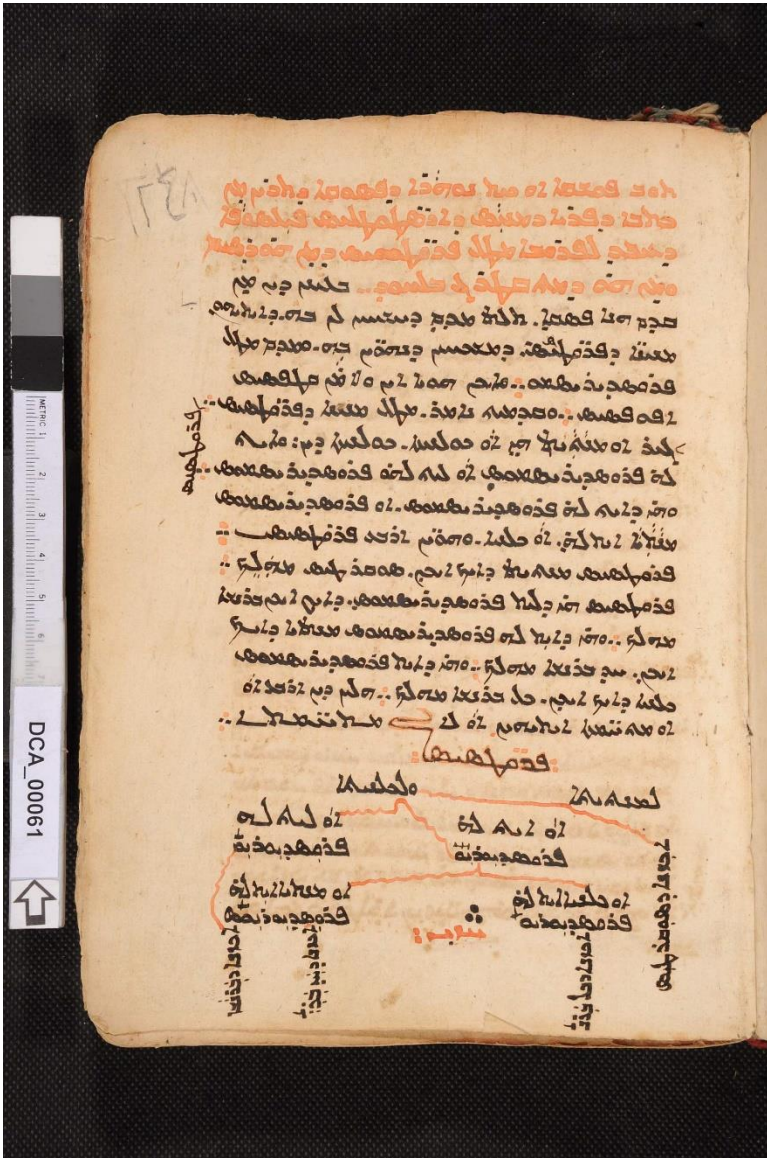


Plate 2. Alqosh, Chaldea Diocese (DCA) 61, f. 240r
 Published with the permission of the Chaldea Diocese of Alqosh. The image is supplied by the Hill Museum & Manuscript Library.