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

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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 Šanā 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 Šanā'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 Šanā'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 Šanā 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.

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* 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. – $23 \times 16 \times 7$ 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, Maṣṣūr, 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/vhmmml/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), ۲۰۶-۲۰۷.

CATALOGUE DESCRIPTION: Ṣanā, H., Qayābalū, N., Sekmānī, ʾĪ., “Maḥṭūṭāt kanīsat al-Qōš.” In *Makṭabāt al-Manṣil w-ʾaṭrafahā*, Fahāris al-maḥṭūṭāt al-suryāniyya fī l-ʿIrāq I, Baḡdād, 1977, ٢٤٦.

CONTENTS:

1. ff. 1v–118r

Gregory bar ʿEbrōyō, *Tegrat tegrātā*

Title:

ܬܝܓܪܬ ܬܝܓܪܬܐ ܕܡܚܝܪܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ
ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ

Incipit:

ܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ
ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ

Desinit:

ܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ

Explicit:

ܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ ܕܬܝܓܪܬܐ

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

Lit.: Takahashi, H. “Barhebraeus und seine islamischen Quellen. Têḡraṭ têḡrātā (Tractatus tractatum) und Ḡazālīs 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:

ܠܗܘܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Incipit:

ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Desinit:

ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

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 lūgāt 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:

ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Incipit:

ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Desinit:

ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

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]

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

Title: –

Incipit:

ܐܡܠ ܠܐ ܠܝܠܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

Desinit:

ܐܡܠ ܠܐ ܠܝܠܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ
ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

Explicit:

ܐܡܠ ܠܐ ܠܝܠܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

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

Vosté, I.-M, *Ordo iudiciorum ecclesiasticorum' collectus, dispositus, ordinatus et compositus a Mar ʿAbdišoʿ 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 ʿAbdišōʿ 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:

ܩܕܝܫܐ ܕܝܪܬܐ ܕܡܪܝܢܐ

Incipit:

ܕܝܪܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Desinit:

ܕܝܪܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Ed.: unedited

6. ff. 157r–184r

[IO 69]

<Pseudo>-Aristotle, *Physiologus*

Title:

ܕܝܪܬܐ ܕܡܪܝܢܐ

Incipit:

ܕܝܪܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
ܕܝܪܬܐ ܕܡܪܝܢܐ

Desinit:

ܕܝܪܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ
ܕܝܪܬܐ ܕܡܪܝܢܐ

Explicit:

ܕܝܪܬܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

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:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

Incipit:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

Desinit:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ
ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

Explicit:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ
ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

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:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

Incipit:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

Desinit:

ܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ ܕܡܬܬܝܢ

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:

ܠܡܥܢܐ ܕܡܥܢܐ

Incipit:

ܠܡܥܢܐ ܕܝܡܥܢܐ ܕܡܥܢܐ ܕܝܡܥܢܐ ܕܝܡܥܢܐ

Desinit:

ܠܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ

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:

ܠܡܥܢܐ ܕܡܥܢܐ

Incipit:

ܠܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ
ܠܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ

Desinit:

ܠܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ

Ed.: unedited**11. ff. 211r–213r**

[IO 42]

Anonymous explanation of the Biblical names and other foreign words

Title: –*Incipit:*

ܠܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ

Desinit:

ܠܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ

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:

ܬܠܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ

Incipit:

ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ
ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ

Desinit:

ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ

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:

ܬܠܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ

Incipit:

ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ

Desinit:

ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ

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 ʾĪšōʿ bar Nūn. C. Molenberg argued that the author is not identical to the Catholicos ʾĪšōʿ 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:

ܐܡܪܐܢܐ ܕܠܝܬܐ ܕܝܐܢܐ ܕܝܐܢܐ

Incipit:

ܕܠܝܬܐ ܕܝܐܢܐ ܕܝܐܢܐ ܕܝܐܢܐ

Desinit:

ܕܠܝܬܐ ܕܝܐܢܐ ܕܝܐܢܐ ܕܝܐܢܐ

Ed.: unedited

The text has some parallels with the *Book of the Fathers* and ‘Abdīšōʿ 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:

ܐܡܪܐܢܐ ܕܠܝܬܐ ܕܝܐܢܐ ܕܝܐܢܐ ܕܝܐܢܐ
ܐܡܪܐܢܐ

Desinit:

ܐܡܪܐܢܐ ܕܠܝܬܐ ܕܝܐܢܐ ܕܝܐܢܐ ܕܝܐܢܐ

ܐܪܬܝܢ ܕܐܒܕܝܫܐ

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:

ܐܪܬܝܢ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ

Incipit:

ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ

Desinit:

ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ ܕܐܒܕܝܫܐ

Ed.: unedited

Lit.: Hugonnard-Roche, H., “Lexiques bilingues grec-syriaque et philosophie aristotélécienne.” 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]

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

Title:

ܡܡܪܐ ܕܡܡܪܐ

Title on the margin:

ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ

Incipit:

ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ
ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ

Desinit:

ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ
ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ

Ed.: unedited

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

18. f. 221r

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

Title: –

Incipit:

ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ
ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ ܕܡܡܪܐ ܡܡܪܐ 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:

ⲛⲁⲓⲛⲁⲓⲛⲁⲓ ⲁⲓⲛⲁⲓⲛⲁⲓ ⲙⲉⲛⲓⲛ ⲛⲁⲓⲛⲁⲓ

Incipit:

ⲁⲓⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ
ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ ⲛⲁⲓⲛⲁⲓ

Desinit:

ܠܐ ܕܐܠܗܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Ed.: unedited

Lit.: Brock, S.P., "Some Syriac Accounts of the Jewish Sects." In *A Tribute to Arthur Vööbus: Studies in Early Christian Literature and Its Environment, Primarily in the Syrian East*, ed. R.J. Fischer. Chicago, Illinois: The Lutheran School of Theology at Chicago, 1977, 265–276.

The account of the Jewish sects most probably depends on the respective passage in book 5 of Theodore bar Kōnī's *Scholion* (edition: Scher, A., *Theodorus bar Kōni Liber Scholiorum, Pars Prior*, CSCO 55, Syr. II/65. Paris and Leipzig: E Typographeo Reipublicae, 1910, 366 l. 19 – 369 l. 1).

2. f. 223v

Anonymous, 'On the <types> of wood from which the altar and the table are made'

Title:

ܐܬܪܐ ܕܐܠܗܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ

Full text:

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Ed.: unedited

3. ff. 223v–224r

Anonymous, 'Explanation of the signs of the zodiac in which the Sun stands'

Title:

ܐܬܪܐ ܕܐܠܗܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Incipit:

ܐܬܪܐ ܕܐܠܗܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ

ܠܝܢܬܪ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ
ܕܠܡܢ

Desinit:

ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ

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:

ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ

Incipit:

ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ
ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ

Desinit:

ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ
Final rubric:

ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ

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:

ܬܬܝܢ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ
ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ
ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ

Incipit:

ܬܬܝܢ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ

Desinit:

ܬܬܝܢ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ

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

10. f. 241r

מחלוקה ודבריו לנגד נבוכדנצר על אהרן ואלהם חזק

[illegible]

የጽሁፍ ጽሑፍ ማረጋገጫ ማረጋገጫ

11. f. 241rv

നേരിടുക, മനോഹരമായ നേരിടുക, ഇതിനോട്
ഇതിനോട്

חלבי תלמי זכר בעל ארבע גפנים וזכר

Gottheil, R.J.H., "Dawidh bar Paulos, a Syriac Grammarian." *Journal of the American Oriental Society* 15 (1893): cxi–cxviii, here cxiii–cxv [based on IO].

A brief work attributed to David bar Pawlōs (8th/9th c.), whose identity is disputed in the literature, discusses eight types of nouns (examples for each type

ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

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:

ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Incipit:

ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Desinit:

ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Ed.: unedited

An expanded form of the glossary present in A16.

15. ff. 245r–247r

Anonymous Greek-Syriac glossary

Title:

ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Incipit:

ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ
ܠܬܠܡܝܕܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

Desinit:

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.

Anonymous list of Aristotelian categories in Syriac and Arabic

Title:

القضايا العشرة من كتاب كمال

Full text:

كمصمم الجهر. حصة الكمية. الكيفية. لهو حرم
مضاف. كمح. اين. كحال. متى. كماله لهى. همد موضوع. خد. يفعل هو.
نكم. ينفع من اخر

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 siriani, I." *Rendiconti della Reale Accademia Nazionale dei Lincei. Classe di scienze morali, storiche e filologiche* V, 23 (1914): 154–175, here 155–6.

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

Title:

ܟܬܐ ܕܢܚܡܕ ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

Incipit:

ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

Desinit:

ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

Ed.: unedited

18. ff. 247r–278v

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

Title:

ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ
ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

Incipit:

ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

Desinit:

ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

Final rubric:

ܟܬܐ ܕܡܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ ܕܟܬܐ

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‘ of Nuhādrā the Physician, Metrical letter

Title:

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ

Incipit:

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Desinit:

ܐܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

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 Qamīshōʿ 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 ʿAbē (see ed. Bedjan, P., *Liber superiorum*. Leipzig: Otto Harrassowitz, 1901, 67–70).

20. f. 280rv

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

Title:

ܐܬܬܐ ܕܡܪܝܬܐ ܕܝܠܐܠܐ

Incipit:

ܐܠܠܐ ܕܡܪܝܬܐ ܕܝܠܐܠܐ ܕܝܠܐܠܐ

Desinit mut.:

ܐܠܠܐ ܕܡܪܝܬܐ ܕܝܠܐܠܐ ܕܝܠܐܠܐ

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

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Plate 2. Alqosh, Chaldean Diocese (DCA) 61, f. 240r

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