

A PRELIMINARY SURVEY ON ISAAC OF NINEVEH'S ARABIC COLLECTION IN THE MS *STRASBOURG* 4226 (*AR.* 151)

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ABSTRACT

The MS Strasbourg 4226 was produced by the Melchite community of Mar Saba under the commission of Saint Catherine's monastery on Sinai. Dating as early as the latter part of the ninth century (885/886), it is a very important witness to Isaac Arabus. The aim of this paper is to give an exact overview of the homilies transmitted under the name of Isaac of Nineveh in this manuscript (ff. 81v-148v). Each homily is presented with the following information: title (both in the general index and in the body of the text), incipit and desinit, and their textual correspondences with the printed editions of Isaac Syrus by Paul Bedjan and Isaac Graecus by Marcel Pirard. Moreover, the textual correspondences with extracts of three homilies of John of Dalyatha, falsely attributed to Isaac of Nineveh, are indicated with references to the

edition of Nadira Khayyat. At the end of the paper a table of correspondences between the Arabic homilies and the Syriac and Greek editions is provided.

INTRODUCTION¹

The Arabic transmission of Isaac of Nineveh's ascetical discourses is largely unexplored by scholarship.² This makes the

¹ We would like to thank Sabino Chialà, for his useful insights in the complex tradition of Isaac and his advice for the structuring of the central part of this paper, and Professor Arianna D'Ottone Rambach, for her useful remarks in Arabic palaeography and her kindness in sharing with us her expertise with Arabic manuscripts. We would also like to thank the anonymous reviewers for their suggestions and comments.

² General accounts on the Isaac Arabus and its textual transmission can be found in G. Assemani, *Bibliotheca Orientalis Clementino-Vaticana*, Vol. 1, *De scriptoribus Syris orthodoxis* (Roma: Sacra Congregatio de Propaganda Fide, 1719), 446-459; G. Assemani and S. Assemani, *Bibliothecae apostolicae Vaticanae codicum manuscriptorum catalogus*, Vol. 1,3, *Reliqui codices Chaldaici sive Syriaci* (Roma: Ex typographia linguarum orientalium, 1759), 427-441; J. Chabot, *De S. Isaaci Ninivitae vita, scriptis et doctrina* (Louvain: Lefever F. & S., 1892), 54-60; G. Graf, *Geschichte der christlichen arabischen Literatur*, Vol. 1, *Die Übersetzungen* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1944), 436-442; id., *Geschichte der christlichen arabischen Literatur*, Vol. 2, *Die Schriftsteller bis zur Mitte des 15. Jahrhunderts* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1947), 58; 397; id., *Geschichte der christlichen arabischen Literatur*, Vol. 5, *Register* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1953), 75, s.v. *Isaak der Syrer*; E. Khalifé-Hachem, "Isaac de Ninive," in *Dictionnaire de Spiritualité, ascétique et mystique, doctrine et histoire*, eds. M. Viller et alii, Vol. 7.2 (Paris: Beauchesne, 1971), 2052; id., "Les versions arabes d'Isaac de Ninive," in *Proceedings of the 28th International Congress of Orientalists (Canberra, 6-12 January 1971)*, ed. A. Davis (Wiesbaden: Harrassowitz, 1976), 36-7, M. Pirard (ed.), *Ἀββᾶ Ἰσαὰκ τοῦ Σύρου. Λόγοι ἀσκητικοί. Κριτική ἔκδοσι* ("Ἄγιον Ὅρος: Ἱερὰ Μονὴ Ἰβήρων, 2012), 65-67. For a brief but comprehensive account of the state of the art on this topic, see S. Chialà, *Dall'ascesi eremitica alla misericordia infinita. Ricerche su Isacco di Ninive e la sua fortuna* (Firenze: Leo S. Olschki, 2002), 334-338, with further relevant bibliography. For the first part of the four-part collection of Isaac Arabus

recognition of the single texts that are transmitted in the so far identified manuscripts of Isaac Arabus urgent. This article aims to make a first step towards this direction: the identification of the single homilies or pieces of homilies transmitted under the name of Isaac of Nineveh in the MS *Strasbourg 4226*,³ and the creation of a table of correspondences between this (unedited) Arabic collection, the edited Syriac source text, and the edited Greek version of Isaac.⁴

The Strasbourg manuscript is a very important witness to the Arabic transmission of Isaac, for it is the earliest known manuscript that bears Isaac's homilies in Arabic (dated to 885/886, s. *infra*).⁵ For this reason and in order to have a solid

transmitted by the MS *Vat. syr 198* (once *Nitrensis 20*, beginning of the 16th c.), see id., "The Arabic Version of Saint Isaac the Syrian. A Channel of Transmission of Syriac Literature," in *Proceedings of the International Patristics Conference 'Saint Isaac the Syrian and His Spiritual Legacy' Held at the Sts Cyril and Methodius Institute for Postgraduate Studies (Moscow, October 10-11, 2013)*, ed. H. Alfeyev (Yonkers [NY]: St Vladimir's Seminary Press, 2015), 59–67.

³ The manuscript is available at

<https://www.numistral.fr/ark:/12148/btvib102352175>.

⁴ Pataridze extended the list with correspondences, which reportedly has been made by Géhin and Pirard: T. Pataridze, "Les discours ascétiques d'Isaac de Ninive. Étude de la tradition géorgienne et de ses rapports avec les autres versions" (*Le Muséon* 124:1&2 [2011]), 29, n. 8. Her compilation, though, does not recognize that some Arabic homilies are in fact the fusion of more than one homily of Isaac – as the survey in this article aims at showing – and identifies only one out of three homilies of John of Dalyatha. Based on Pataridze's list, Alexander Treiger, when providing the table of contents of the MS *Sinai ar. 549* (10th c.), in which homilies of Isaac of Nineveh are included, gives the correspondences between these homilies (or extracts of homilies) and the MS *Strasbourg 4226*: A. Treiger, "Syro-Arabic Translations in Abbasid Palestine: The Case of John of Apamea's Letter of Stillness (*Sinai Ar. 549*)," in (*Parole de l'Orient* 39 [2014]), 111; 113–22.

⁵ Another ancient witness of Isaac Arabus is a collection of maxims chosen and translated by Ibn aṣ-Ṣalt (end of 9th-beginning of 10th c.). For relevant bibliography see Chialà, *Dall'ascesi eremitica*, 334–35.

ground to start off with collations of the Syriac, Arabic and Greek manuscripts, it is important to know which texts of Isaac are transmitted in this very ancient witness.⁶

The homilies of Isaac in this manuscript are still unedited. The manuscript became well known as a witness to Isaac Arabus after its first description by Oestrup in 1897.⁷ Afterwards, it attracted the attention of several scholars (s. *infra*) but nobody described precisely the content of Isaac's works.

The collection of Isaac's homilies in the manuscript occupies ff. 81v-148v. The origin of the Arabic translation could be traced back to the Melchite monastery of Mar Saba, where the manuscript was copied and where a fervid multilingual

⁶ The aim of the present article is not to ascertain whether the Arabic translation was made on the basis of a Syriac or a Greek *Vorlage*. For the last hypothesis see S. Brock, "Syriac into Greek at Mar Saba: The Translation of St. Isaac the Syrian," in *Sabaite Heritage in the Orthodox Church from the Fifth Century to the Present*, ed. J. Patrich (Leuven: Peeters, 2001), 207. According to the soundings of Pataridze, the Arabic translation of the Strasbourg manuscript was made undoubtedly from a Syriac prototype belonging to the West Syriac tradition of Isaac: see her remarks, substantiated by many examples, in T. Pataridze, "Les discours ascétiques," 32-54; ead., "Isaac from the Monastery of Mar Saba. The History of the Origin of the Multiple Translations of St Isaac the Syrian's Work and Their Distribution in the Holy Lavra," in *Proceedings of the International Patristics Conference 'Saint Isaac the Syrian and His Spiritual Legacy' Held at the Sts Cyril and Methodius Institute for Postgraduate Studies (Moscow, October 10-11, 2013)*, ed. H. Alfeyev (Yonkers [NY]: St Vladimir's Seminary Press, 2015), 42-50.

⁷ Oestrup mentions that the collection of Isaac in this manuscript has "eine Reihe von grösseren und kleineren Abschnitten, von welchen die meisten sich in dem von Chabot...gegebenen Verzeichnis der Werke Isaacs wiederfinden": J. Oestrup, "Über zwei arabische Codices Sinaitici der Straßburger Universitäts- und Landesbibliothek" (*Zeitschrift der Deutschen Morgenländischen Gesellschaft* 51:3 [1897]), 457. The catalogue of the Strasbourg manuscript essentially relies on Oestrup: E. Wickersheimer, *Catalogue général des manuscrits des bibliothèques publiques de France*, Vol. 47, *Strasbourg* (Paris: Librairie Plon, 1923), 747-8.

interchange and translation movement took place, permitted by the presence of speakers of Syriac, Greek, Arabic, and Georgian, and by the wide circulation of manuscripts in these languages.⁸

THE MANUSCRIPT: ITS PROVENANCE, ITS PALAEOGRAPHICAL DESCRIPTION, AND ITS COPYIST

According to the MS *Strasbourg 4226*'s colophon⁹ (s. *infra*), the manuscript was copied in 885/886 in the well-known monastery of Mar Saba in Southern Palestine under the commission of anbā Ishāq of the monastery of Saint Catherine in Sinai.¹⁰ The Strasbourg's *codex* bears the distinctive codicological and paleographical characteristics which were developed from the 8th c. onwards in the Arabic Christian production from Palestine to Sinai.¹¹ Fleischer described its script as totally corresponding with that of another Christian Arabic manuscript, a palimpsest formerly written in Greek, the

⁸ For an instructive account on this *milieu*, see T. Pataridze, "Christian Literature in Arabic in the Early Islamic Period (8th-10th c.): The Circulation of Texts and Ideas between the Greek, Syriac, Arabic, and Georgian Communities," (*Le Muséon* 132, 1&2 [2019]), especially 200-8, with further relevant bibliography.

⁹ *Pet. Ar. N.S.* 263, fol. 5v.

¹⁰ I. Kračkovskij, "Novozavjetnyj apokrif v arabskoj rukopisi 885-886 goda po R. Hr." (*Vizantijskij Vremennik* 14 [1909]), 248. The manuscript can be traced back to Sinai also due to an indication of its ancient Sinaitic signature 'βιβλιον λθ' (fol. 2v), and a note of possession by Germanos, a Sinai's bishop in the 14th cent. (fol. 7v-8v); see A. Binggeli, "Les trois David, copistes arabes de Palestine," in *Manuscripta Graeca et Orientalia. Mélanges monastiques et patristiques en l'honneur de Paul Géhin*, Orientalia Lovaniensia Analecta 243, eds. A. Binggeli, A. Boud'hors and M. Cassin (Leuven: Peeters, 2016), 82.

¹¹ See A. D'Ottone, "Arabic Palaeography," in *Comparative Oriental Manuscript Studies. An Introduction* (s.l.: s.e., 2015), 271 (with relevant bibliography).

MS *Leipzig gr. 2* (once *Codex Rescriptus Tischendorf 2*).¹² According to the German scholar, the script is a Naskh with ancient characteristics, very similar to Kufic, regarding the shape of the individual letters, but also divergent from it, in regard to the distance between certain letters within the same word.¹³ A very accurate description of the form of single letters is given by Heffening,¹⁴ who avoids systematically the terms *nashī* or *kūfī*, umbrella terms which in Arabic paleography does not allow an effective description of scripts.¹⁵ Nowadays, the

¹² H. Fleischer, "Beschreibung der von Prof. Tischendorf im Jahre 1853 aus dem Morgenlande zurückgebrachten christlich-arabischen Handschriften" (*Zeitschrift der Deutschen Morgenländischen Gesellschaft* 8 [1854]), 587. The catalogue reference for this MS is in V. Gardthausen, *Katalog der Handschriften der Universitäts-Bibliothek zu Leipzig*, Vol. 3, *Die griechischen Handschriften* (Leipzig: Harrassowitz 1898), 4. On this manuscript see also M. van Esbroeck, "Le codex rescriptus Tischendorf 2 à Leipzig et Cyrille de Scythopolis en version arabe," in *Actes du deuxième Congrès international d'études arabes chrétiennes*, ed. S. Khalil Samir (Rome: Pontificium Institutum Studiorum Orientalium, 1986), 81-91.

¹³ H. Fleischer, "Über einen griechisch-arabischen Codex rescriptus der Leipziger Universitäts-Bibliothek" (*Zeitschrift der Deutschen Morgenländischen Gesellschaft* 1 [1847]), 159-160. This assertion corresponds with the short one in Oestrup, "Über zwei arabische Codices", 454: "ein altertümliches, noch sehr steifes, aber ganz reines Neschi".

¹⁴ W. Heffening, "Die griechische Ephraem-Paraenesis gegen das Lachen in arabischer Übersetzung" (*Oriens christianus* 3:2 [1927]), 97-9. Concerning the writing, the usage of small diacritical signs underneath the letters ح, ص, ع is peculiar. According to I. Kračkovskij, "Novozavjetnyj apokrif v arabskoj rukopisi 885-886 goda po R. Hr." (*Vizantijskij Vremennik* 14 [1909]), 249 and Heffening, "Die griechische Ephraem-Paraenesis," 99, they could be small versions of the same letters, a practice which is confirmed by the comparison with the Arabic tradition: cf. W. Wright, *A Grammar of the Arabic Language*, Vol. 1 (Beirut: Librairie du Liban, 1974³), 4. In contrast to this, Oestrup observed that only under ص there is such a small diacritical sign, which he interpreted as the initial م of the word مهمل: Oestrup, "Über zwei arabische Codices," 454.

¹⁵ For a brief but useful discussion of this issue, see D'Ottone, "Arabic Palaeography," 273-6. However, in the field of Christian Arabic the terms

hand of the copyist of the Strasbourg manuscript is well known: it belongs to a *warrāq* of the monastery of Mar Saba, David Antony of Baghdad.¹⁶ Recently, Hjälm has described very carefully the main features of Antony's script and has proposed the label 'New Style script', a precursor of the cursive script that developed especially in the 10th c.¹⁷

THE MS STRASBOURG 4226 AND ITS *DISIECTA MEMBRA*: THE STORY OF A RECONSTRUCTED ARABIC MANUSCRIPT

The MS *Strasbourg* 4226 is mutilated in its initial and final parts.¹⁸ The first quire, apparently starting at f. 3r, has only 7 leaves - almost all the other quires of the manuscript have 8 - being thus deprived of the first folio, given that the actual f. 3r

'Naskh' and 'Kufic' (with their sub-variants such as 'pre-' or 'old') have become widespread: see for example A. Atiya, "The monastery of St. Catherine and the Mount Sinai expedition" (*Proceedings of the American Philosophy Society* 96 [1952]), 578-586; id., "Codex Arabicus (Sinai Arabic Ms. No. 514)," in *Homage to a Bookman: Essays on Manuscripts, Books and Printing Written for Hans P. Kraus on his 60th Birthday*, ed. H. Lehmann-Haupt (Gebr. Mann Verlag: Berlin, 1967), 75-87.

¹⁶ On this copyist and the other known manuscripts copied by him, see Kračkovskij, "Novozavjetnyj apokrif," 247, n. 5, with further reference to A. Mai; Heffening, "Die griechische Ephraem-Paraenesis," 99-103; S. Griffith, *Arabic Christianity in the Monasteries of Ninth-Century Palestine* (Aldershot: Ashgate, 1992).

¹⁷ M. Hjälm, "A Paleographical Study of Early Christian Arabic Manuscripts" (*Collectanea Christiana Orientalia* 17 [2020]), 64-8. A. D'Ottone kindly informed us that she will publish in 2021 an article on the special features of Antony's hand, see A. D'Ottone Rambach, "Sharing the written space: Contact and Interaction Between Arabic and Other Scripts," in *Proceedings of the International Symposium: Navigating Language in the Early Islamic World (The Marco Institute for Medieval and Renaissance Studies, The University of Tennessee, Knoxville, 6-7 April 2018)*, eds. A. Borrut and A.V. Vacca (Brepols: Turnhout 2021 [forthcoming]).

¹⁸ For the story of its arrival at Strasbourg in 1895, see Oestrup, "Über zwei arabische Codices," 453, n. 4.

clearly does not present the beginning of a text. As already suggested by Heffening, ff. 1-2 have been added at the beginning of the manuscript.¹⁹ The manuscript stops abruptly at f. 215v. Therefore, in its present form it preserves neither the end of the last text(s) copied nor a colophon. The first and last leaves pertaining to this manuscript and completing it have been identified by scholars in the last century.²⁰

In 1927 Heffening, following a suggestion of Baumstark,²¹ discovered a parchment fragment in the catalogue of Hiersemann,²² now preserved in Birmingham,²³ which corresponded to the immediate continuation of the MS *Strasbourg 4226*. He demonstrated with solid paleographical, codicological and textual arguments that the fragment constituted the 28th quire of the manuscript; moreover, he

¹⁹ Heffening, "Die griechische Ephraem-Paraenesis," 95-6, n. 2.

²⁰ A short account of the story of the reconstitution of the manuscript is given in M. van Esbroeck, "Un feuillet oublié du codex arabe Or. 4226 à Strasbourg" (*Analecta Bollandiana* 96 [1978]), on whom we rely for some information punctually signalled in the text. Our intent is to give a comprehensive account of the scholarly efforts that finally brought to the finding of all the parts of the MS *Strasbourg 4226*.

²¹ Baumstark suggested to Heffening that eight folios found in Hiersemann's collection should immediately follow f. 215v, where the manuscript currently ends, see Heffening, "Die griechische Ephraem-Paraenesis," 94-5.

²² In Hiersemann's catalogue nr. 565 (1926), the manuscript is described under the number 411. For further references on this fragment, see Heffening, "Die griechische Ephraem-Paraenesis," 94, n. 1.

²³ Van Esbroeck cites the references for this fragment (Birmingham, University's Cadbury Research Library, Mingana collection, MS *Arabic Christianus* 93: Esbroeck, "Un feuillet oublié," 383; the Mingana collection has been now relocated from the Selly Oak College, where it was preserved until 2010, to the University campus. Van Esbroeck gives also the reference for the catalogue: *ibid.*, 383, n. 7. Garitte mentioned that Heffening announced in 1936 the passage of the fragment to the Mingana collection: G. Garitte, "Homélie d'Ephrem "Sur la Mort et le Diable". Version géorgienne et version arabe" (*Le Muséon* 82 [1969]), 125, n. 6.

recognized that this 28th quire was not the concluding one, which should contain the final part of the text and the colophon.²⁴ Heffening supposed that this last quire would be probably less than 8 leaves and assumed that its discovery would have been very unlikely.²⁵

In 1853 Tischendorf had brought six parchment leaves from the Orient to Leipzig with other three manuscripts; the leaves were then bought by the British Library.²⁶ At the beginning of the following century they ended up, under unknown circumstances, in the National Library of Saint Petersburg, where they were examined and edited by Kračkovskij.²⁷ Ff. 1r–5v, which are still preserved in Saint Petersburg,²⁸ contain the missing final part of the last text of manuscript of Strasbourg and the colophon. It was only to Garitte's discovery that this textual portion was recognized as pertaining to an Ephremian work and was thus connected to the Hiersemann fragment that

²⁴ Heffening, "Die griechische Ephraem-Paraenesis," 94-5. One of the arguments is that the number of leaves in the manuscript's quires is eight. This is actually true for all the 27 quires of the actual manuscript (including also the 1st one), except for the 2nd and the 6th one, which count 7 leaves, and not 8. The absence of the last leaf in each quire is indeed strange, also given that there is apparently no textual caesura between these two quires and those which immediately precede and follow. For a more precise codicological description of the whole manuscript, alongside its *disiecta membra*, s. Binggeli, "Les trois David," 80-1, and n. 6.

²⁵ Heffening, "Die griechische Ephraem-Paraenesis," 95, n. 1.

²⁶ Fleischer, "Beschreibung," 585, n. 1.

²⁷ An extensive study of the fragments is in Kračkovskij, "Novozavjetnyj apokrif".

²⁸ Van Esbroeck cites the references for this fragment (Saint Petersburg, National Library of Russia, MS *Arabicus* N.S. 263; the library was known as "Saltykov-Ščedrin Library" at the time of van Esbroeck's writing; Esbroeck, "Un feuillet oublié," 383). Van Esbroeck does not give any reference for the catalogue.

Heffening had recognized as containing also an Ephremian text.²⁹

The sixth folio of the set of leaves which appeared in Saint Petersburg in the first decades of the 20th c. is now preserved in Birmingham.³⁰ It is written by the same hand as the other five folios but presents the beginning of a text about the struggle of some Christians of Sebaste (in Cilicia) against their bishop Peter in the time of Basil the Great.³¹ The text, which has a rubric at the top consisting of 11 widely damaged lines, is published in Kračkovskij 1913.³² This textual portion was recognized also by Garitte as pertaining to the *MS Strasbourg 4226*, representing the first lost folio of the first quire.³³

Thus, the once complete manuscript is constituted with the following order by:

Ming. Ar. Chr. Add. 136 (1 folio) + *Stras. 4226* (215 folios) + *Ming. Ar. Chr. 93* (8 folios) + *Pet. Ar. N.S. 263* (5 folios).

Before connecting the Saint Petersburg leaves to the Strasbourg manuscript, scholars, influenced by a note in f. 1r, dated the manuscript to 950.³⁴ This note, though, was written by a different hand than the rest of the manuscript and

²⁹ Garitte, "Homélie d'Ephrem," 126-8. Fleischer identified the fragments as "Schluss einer Legende vom Siege Christi über Tod und Teufel", some details of which were strictly connected with the apocryphal *Gospel of Nicodemus*: Fleischer, "Beschreibung," 587.

³⁰ Van Esbroeck cites the references for this fragment (Birmingham, University's Cadbury Research Library, Mingana collection, *MS Arabicus Christianus Additional 136*): Esbroeck, "Un feuillet oublié," 384. He also gives the reference for the catalogue (*ibid.*, n. 2).

³¹ Fleischer, "Beschreibung," 587.

³² I. Kračkovskij, "K istorii sevastijskoj eparhii v IV veke" (*Hristianskij Vostok* 2 [1913]), 154-155.

³³ Garitte, "Homélie d'Ephrem," 126-8.

³⁴ Oestrup, "Über zwei arabische Codices," 453-4; Wickersheimer, *Catalogue général*, 747-8.

Heffening rightly argued that it was a later forgery.³⁵ The manuscript, according to its colophon (now preserved in Saint Petersburg, f. 5v), is well dated to 885/886.

GENERAL REMARKS

This paper presents the following parts of the Arabic collection of Isaac in the MS *Strasbourg 4226*: 1) the initial index of the manuscript where all the titles of Isaac's homilies are indicated; 2) a description for each homily, encompassing the following pieces of information: title of the homily in the index, title of the homily in the text, incipit and desinit with the relevant correspondences to the Syriac text of Isaac edited by Bedjan (indicated as B) and the Greek version of Isaac edited by Pirard (indicated as P), as well as to Khayyat's edition (indicated as K) for the pieces of homilies written by John of Dalyatha but falsely attributed to Isaac of Nineveh.³⁶ Moreover, at the end of the paper, there is a table of correspondences between the Arabic homilies and the Syriac and the Greek editions. Some homilies (nr. 7, 13, 14, 15, 17, 19, 22) are composed of more than one single homily, and their sub-divisions are precisely indicated.

A few remarks about the conventions adopted here. The rubrication of the titles and the first word(s) of each homily is not indicated. Every homily is counted according to our own system of computing (there is no numbering system in the manuscript), based on the mere succession of the homilies, each of which has a distinctive title. Regarding the orthography, we have decided to always indicate the diacritical dots above *tā' marbūṭa*, even if they are never noted in the manuscript. As in the manuscript, *hamza* is never noted, and the preposition

³⁵ Heffening, "Die griechische Ephraem-Paraenesis," 96-7.

³⁶ P. Bedjan (ed.), *Mar Isaacus Ninivita. De perfectione religiosa* (Leipzig: Otto Harrassowitz 1909); Pirard, Ἀββᾶ Ἰσαάκ τοῦ Σύρου; N. Khayyat (ed.), *Jean de Dalyatha. Les homélies I-XV* (Antélias: Centre d'Etudes et de Recherches Orientales; Hadath: Université Antonine, 2007).

'*alā* is written always with final *yā*'. Whenever *ḍamma* is noted in the manuscript, this is also reproduced in our edition. The diacritical signs underneath the letters '*ayn*, '*ḥā*', and '*ṣād*' are never reproduced.³⁷ The orthographic variations of the name of Isaac, some of which could be a result of orthographic Syriac influence as well as of phonetic realisation, have been reproduced as they appear. The only form attested in the index is *مار سحق*, whereas in the titles of the homilies in the text we find the following forms: *مار اسحق* (nine times in hom. 4, 6, 7, 14, 15, 18, 21, 22, 26), *ماري سحق* (three times in hom. 1, 3, 16), *مار سحق* (two times in hom. 12, 13), and *ماري اسحق* (once in hom. 18).

Regarding the punctuation, we have decided not to reproduce in every detail the usage of points and rosettes which distinguish respectively one sentence from the other, and the titles from the texts. In the description for each homily, rosettes are never written, while points are present only occasionally. Corrections of the transmitted text are directly written in the main text, and a footnote signals the form attested in the manuscript. Regarding the titles in the index, conjectures of words in a now cut off part of the manuscript's folio are indicated with < >, while illegible text is written in []. These conjectures are made on the basis of the titles in the main text. Some linguistic observations on specific morpho-syntactical phenomena are indicated in the footnotes.

Index (ff. 1v,14–2r,11)

- ❖ من قول مار سحق القديس من الميمر الاول علي الابتعاد
- ❖ ايضا من الميمر الثاني كلام مختار
- ❖ وايضا من الميمر الثالث <علي> الحب
- ❖ وايضا من الميمر الرابع
- ❖ وايضا من الميمر [الخامس]

³⁷ See n. 14.

وايضا [من] <الميمر> السادس ❖
 وايضا كلام ملتقط من قول مار سحق ❖
 [وايضا من قول مار سحق امور نافعة] ❖
 ورأس ايضا لمار سحق يعلم فيه بماذا ينتفع الانسان في قلبه بتقريبه الي الله ❖
 وايضا رأس اخر يعلم فيه بماذا تحفظ جمال [الرهبانية] ❖
 وايضا رأس اخر لمار سحق علي انه لا ينبغي لعبد الله الذي قد تمسكن من الدنيا وخرج في طلبه ❖
 ومسايل له ايضا وجواباتها ❖
 وايضا لمار سحق كلام مختار ❖
 وايضا من قول مار سحق ❖
 وايضا من قول مار سحق ❖
 وايضا من قول مار سحق ❖
 رأس اخر ❖
 ورسالة له لمار سحق الي اخ كان يحب السكوت ❖
 ورأس لمار سحق يعلم فيه ان التجربة تعلم كل ❖
 ورأس اخر ايضا لمار سحق علي الحب ❖
 ورأس اخر لمار سحق مختار من قوله ❖
 وايضا من قول مار سحق القديس ❖
 وايضا رأس اخر لمار سحق ❖
 وايضا رأس اخر لمار سحق ❖
 وايضا رأس اخر لمار سحق ❖
 وايضا من قول مار سحق القديس علي الجهتين التي بمعرفة اتعلمت تحقيق الذي ينبغي لها
 ان تقرا كل ايام حياتك فيها ❖

Basmala (f. 81v,4)

بسم المسيح منير³⁸ انفسنا ومهدي عقولنا ❖

Homily 1 (ff. 81v,4–83r,11)

It corresponds with the 1st homily in Bedjan's edition (B 1:1–10) and in Pirard's edition (P 1:213–224). The Arabic title is more

³⁸ ms. منير

Title in the index: من قول مار سحوق القديس من الميمر الاول على الابتعاد

Incipit (f. 81v,7): مخافة الله هي راس الصلاح

B 1:1:8 ಕರ್ತೃತ್ವವು, ಏಕೀಕರಣವು.

P 1:213:1 Ὁ φόβος τοῦ Θεοῦ, ἀρχὴ τῆς ἀρετῆς

Desinit (f. 83r,10–11): هولا الذي بهم دُعيت يسوع المسيح منجل الاعمال الصالحة:

B1:10:17 [sic] ܠܚܬܐ

Ρ 1:224:228 ἐν αἷς ἐκλήθης ὑπὸ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
εἰς τὰ ἀγαθὰ ἔργα

Homily 2 (ff. 83r,11–84v,11)

It corresponds with the 2nd homily in Bedjan's edition (B 2:11–20) and in Pirard's edition (P 2:225–236). The Arabic title corresponds with the Syriac one (B 2:11.1). The beginning of the Arabic text corresponds with the very beginning of the Syriac and the Greek texts. The end of the Arabic text does not correspond with the end of the Syriac and the Greek texts.

Title in the index: ايضا من الميمر الثاني كلام مختار

Title of the homily (f. 83r,11): الميمر الثاني

Incipit (f. 83r,12): شکر الذي ياخذ يحرك للذي يُعطى

B 2:11:1 ಕೂಡು ~~ನಿ~~ ಕೂಡು: ಕೂಡು:ಕೂಡು

Ρ 2:225:1 Ἡ εὐχαριστία τοῦ λαμβάνοντος, ἐρεθίζει τὸν δίδοντα

B 2:20:6 ᐱᑦᓴᑦᓴᑦ ᐱᑦᓴᑦᓴᑦ ᐱᑦᓴᑦᓴᑦ

Homily 3 (ff. 84v,11–87r,2)

Title in the index: وايضا من الميمر الثالث <على> [الحب]

Title of the homily (f. 84v,11): الميمر الثالث لما رى سحق

Incipit (f. 84v,12): لا تبدل حب قرييك بحب الاشيا

[illegible]

P 3:249:246-247 Μὴ ἀλλάξης τὴν ἀγάπην τοῦ ἀδελφοῦ σου
ἀγάπη τινὸς τῶν πραγμάτων

Desinit (f. 87r,2): ومونجل ذلك اساميهم مكتوبة في سفر الحياة الي مجي ربنا يسوع المسيح

[illegible]

P 3:258:445-446 ὡν τὰ ὀνόματα γέγραπται ἐν βίβλῳ ζωῆς μέχρι
τῆς παρουσίας τοῦ Κυρίου

Homily 4 (ff. 87r,3-90v,6-7)

It corresponds with the 4th homily in Bedjan's edition (B 4:40–60) and in Pirard's edition (P 3: 260–281). The Arabic title almost corresponds with the Syriac one (B 4:40:11). The beginning of the Arabic text corresponds with the very beginning of the Syriac and the Greek texts. The end of the

Title in the index: وايضا من الميمر الرابع

Incipit (f. 87r,4): النفس التي تحب الله في الله هو نياحها وحده فقط

Ρ 4:26ο:1-2 Ἡ ψυχὴ ἡ τὸν Θεὸν ἀγαπῶσα, ἐν τῷ Θεῷ καὶ μόνῳ
τὴν ἀνάπαυσιν κέκτηται

وينال خير كثير من الله الذي له السُّبْح والكرامة: Desinit (f. gov,6-7)

Ρ 4:281:449-451 και καταλαβόντος εκείνο τὸ πρᾶγμα δι' ὃ ἐπεδήμησεν ὁ Χριστός, ᾧ ἡ δόξα σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι

It corresponds with the 5th homily in Bedjan's edition (B 5:60–80) and in Pirard's edition (P 5:282–306). The Arabic title corresponds with the Syriac one (B 5 :60:10). The beginning of the Arabic text corresponds with the very beginning of the Syriac and the Greek texts. The end of the Arabic text does not correspond with the end of the Syriac and the Greek texts.

Title in the index: وايضا من الميمر [الخامس]

Title of the homily (f. 90v,7): الميمر الخامس

Incipit (f. 90v,8): قد اكثر الله الكرامة للانسان بالتعليم المضعف الذي اعطاه

B 5:60:11-12 כחלום חלום : כחלום חלום
כחלום חלום

وكم تُرا اقدر ان اصف او احصى او اخبر عن حب³⁹ الملايكة

B 5:67:6-7 എന്നോ ഇ : യ്ക്കു പ കു ന യ്ക്കു
യ്ക്കു കു വ യ്ക്കു യ്ക്കു യ്ക്കു

It corresponds with the 6th homily in Bedjan's edition (B 6:81–99) and in Pirard's edition (P 6:307–326). The Arabic title almost corresponds with the Syriac one (B 6:81:1). The beginning of the Arabic text does not correspond with the very beginning of the Syriac and the Greek texts. The end of the Arabic text corresponds with the end of the Syriac and the Greek texts.

Title of the homily (f. 92v,15): الميمر السادس لمار اسحق

Incipit (f. 92v,16-17): *في ثلاثة [sic] اشكال التي بها تقترب كل نفس ناطقة الى الله*

B 6:81:7-8 **ଜା** କାନ୍ଧିକା **ଶୁଦ୍ଧା** : **କୃଷ୍ଣ** **ଘର** **ନାହିଁ**
ନାହିଁ **ହାତ** **ନାହିଁ** **ନାହିଁ**

Ρ 6:307:8-9 Τρεῖς τρόποι εἰσὶ δι' ὧν πάντα λογικὴ ψυχὴ τῷ Θεῷ
προσεγγίσει δύναται

Desinit (f. 96r,17-18): ⁴⁰والملك والسُّبح والكرامة الى الابد

امین

B 6:99:1-3 : **ሕዝብና ጽሕፈትና ሕግና ሕግና ሕግ**
الحكم حاكم. الحكم حاكم.

³⁹ Without diacritical point under *bā'*.

⁴⁰ Written without the two diacritical points on *qāf* and with a point on *dāl*.

P 6:326:403 Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν

Homily 7 (ff. 96v-102v)

The Arabic title is not present in the Syriac original. It hints at a collection of mixed homilies, the most of which are composed by pieces of several different Syriac sermons by Isaac and John of Dalyatha. In the Arabic manuscript there is a system of distinction between different homilies through the usage of separating flowers and of rubrication of the first word(s) of each homily. We have indicated each homily of this collection with a letter of the Latin alphabet after the number 7.

Title in the index: وايضا كلام ملنقط من قول مار اسحق

Title of the homily (f. 96v,1): وايضا كلام ملنقط من قول مار اسحق

Homily 7a (ff. 96v,2-97v,9)

7a contains small passages from five different homilies, which correspond to the following numbers in Bedjan's and Pirard's edition: B 16:130-133 — P 16:365-368; B 17:34-139 — P 17:369-375; B 23:175-177; B 24:177-182; B 53:379-390 — P 44:619-633. Homilies 23 and 24 of Bedjan are not included in the Greek collection published by Pirard. More specifically:

i. f. 96v,2-7:

a) lines 2-3 (ينبغي للراهب...في السكوت)

B 16:130:15-17 (ܚܕܐܝܬܐ...ܡܠ ܡܐܝ)

P 16:365:5-7 (Δεῖ...τὸν νοῦν αὐτοῦ);

b) lines 3-7 (كما ان...الصلاح) correspond (with omissions) with

B 16:132:2-11 (ܚܕܐܝܬܐ...ܡܠ ܡܐܝܝܬܐ)

P 16:366:31—16:367:42 (Ἐν ἀληθείᾳ, ἀδελφοί...τῇ τῶν ἀρετῶν χλόῃ)

ii. f. 96v,7-8 (سكوت... الاشيا)

B 17:139:1-2 (ܥܠܐ...ܩܬܐܝܬܐ)

P 17:374:117-17:375:119 (Ἡ διηνεκῆς ἡσυχία... πραγμάτων)

iii. f. 96v,8-12 (ليس صلاة... انت قائم)

B 23:177:2-7 (ܬܠܝܬܐ...ܩܬܐܝܬܐ ܬܠܝܬܐ)

iv. f. 96v,12-f. 97r,3 (فطوبا...علي الرجا)

B 24:179:15—24:182:14 (ܬܠܝܬܐ...ܩܬܐܝܬܐ ܬܠܝܬܐ)

v. f. 97r,3-f. 97v,9 (اذا ما رجعت ... اي راحة ولذة لا توصف ولد لي من
(الصبر)

B 53:385:4—53:388:20 (ܬܠܝܬܐ...ܩܬܐܝܬܐ ܬܠܝܬܐ
ܬܠܝܬܐ ܬܠܝܬܐ)

P 44:626:150—44:631:2 ("Όταν στραφής...ποίαν
ἀνάπασιν ἀπλήρωτον ἐγέννησεν)

Homily 7b (ff. 97v,10-98r,7)

It corresponds with the 53rd homily in Bedjan's edition and the 44th in Pirard's edition (B 53:379-390 — P 44:619-633). The beginning of the Arabic text does not correspond with the beginning of the Syriac and the Greek texts. The end of the Arabic text corresponds with the end of the Syriac and the Greek texts.

Incipit (f. 97v,10): كان بعض الابهات يأكل مرتين في الجمعة

B 53:388:21 ܬܠܝܬܐ...ܩܬܐܝܬܐ ܬܠܝܬܐ ܬܠܝܬܐ
ܬܠܝܬܐ ܬܠܝܬܐ

P 44:631:237 Ἦν τις τῶν πατέρων, καὶ ἦν ἐσθίων δεύτερον τῆς
ἐβδομάδος

B 53:390:2 **කථාසෑය** **පූජා** **පූජා** : **කමල** **භාග**
ම **පාන** **පාන** **පාන** **පාන** : **පාන** **පාන**

Homily 7c (ff. 98r,7-99r,11)

[illegible]

B17:138:10 አገዳ አገዳ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ
 ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ
 ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ ስርዓቱ

⁴³ See J. Blau, *A Grammar of Christian Arabic. Based mainly on South-Palestinian texts from the first millennium*, Vol. 1, Corpus Scriptorum Christianorum Orientalium 267, Subsidia 27, (Louvain: Secrétariat du CorpusSCO, 1966), 78.

7e contains small passages from five different homilies, which correspond to the following numbers in Bedjan's and Pirard's editions: B 24:177-182; B 38:177-182 — P 30:508-514; B 39:182-187 — P 31:515-524; B 46:330-335 — P 38:561-565; B 50:343-359 — P 41:574-594. Homily 24 of Bedjan's edition is not included in the Greek collection published by Pirard. More specifically:

i. ff. 99v,4-100r,17: It corresponds to the 24th homily of Bedjan's edition. Although the beginning of the Arabic text corresponds with the beginning of the Syriac text, the last four Arabic words may be a paraphrase of the whole or part of the last section of the Syriac sermon. The textual part from **بشي** to **المسيح** does not seem to correspond exactly to a specific textual string of the Syriac text but the expression **بشي غريب** may be a paraphrase of **ܬܠܐ ܕܗܠܐ ܡܥܬܐ ܡܗ ܚܝܒܝ** at line 8 and the word **يعون** may correspond to the word **ܡܚܕܝܢܐ** at line 12.

B 24:177:12 : **අප්‍රකාශිත** පුස්තකයෙහි මෙම පිටුවේ දක්වා ඇති අන්වර්ණය සඳහා වෛරසයක් නොමැත.

סמך סמך סמך: לחי לה מיד B 24:182:8

B 38:291:2-5 (നമിക്കുന്ന കി...യുടെ മുമ്പാകെ)

P 30:508:1-5 (Σημείον ἐστὶ...τῆς ἀπιστίας)

⁴⁷ The word must be in plural, but this form does not correspond to the attested forms for the plural of *'adūw* in vocabularies.

P 38:563:52-53 ("Οταν πληθυνθῇ...τὴν χάριν τῆς παρακλήσεως)

B 46:334:6 (**ሩ ለገሩ ሕይወት ለገሩ ሕይወት ለገሩ ሕይወት**)

P 38:564:86-87 (Ἐὰν φυλάξης τὴν γλῶσσαν σου, ὦ ἀδελφέ,
σοι παρὰ τοῦ Θεοῦ ἡ χάρις τῆς κατανύξεως τῆς καρδίας)

Unlike the previous homilies, 7f is not separated from the preceding homily by means of rubrication. Instead only separating flowers are used. It contains small passages from five different homilies, which correspond to the following numbers in Bedjan's and Pirard's editions: B 46:330-335 — P 38:561-565; B 50:343-359 — P 41:574-594; B 64:441-442 — P 46:639-641; B 74:507-518 — P 62:735-748. The extracts i and iii actually belong to parts of the 1st and 6th homilies of John of Dalyatha, the first of which has found its way also into the Greek Isaac (see Pirard, p. 801f.). The Syriac text is edited by Khayyat 2007. In ii and v, the same text is translated but with different wording.

عليه الاخوة الذين يطاوعوهم لكيما يكونوا لهم اعوان في القتال

පළමු වරට මුද්‍රණය කළ පොතකි. මෙය 1980 දී මුද්‍රණය කළ පොතකි. මෙය 1980 දී මුද්‍රණය කළ පොතකි.

corresponds (with omissions) with

(...၍ နှစ်ဆယ် နှစ်ဆယ် နှစ်ဆယ်)

εὐλαβεία πορεύεσθαι...κἂν φύλαξον τοῦ μὴ χορτασθῆναι)

⁴⁸ Without diacritical point under *bā*'.

K 1:106:12-14 (الحمل والجحر : للبل)

P Index 1:808:152-154 Νέος νεωτέρω ἀκολουθῶν, ποιεῖ τοὺς
 κοὺς ἐπ' αὐτοὺς πενθεῖν καὶ κλαίειν. Γέρων δέ, ἀκολουθῶν
 ὡ, δυσωδέστερον τοῦ τῶν νεωτέρων κέκτηται πάθος

(الشروع)

Ρ 38:561:13-14—38:564:77 (Τί ὠραία καὶ ἐπαινετὴ ἡ ἀγάπη
 ἡσίων... πᾶσα κακία τελειοῦται ἐν τῇ ψυχῇ τῇ οἰκούσῃ ἐν

B 64:441:15—B 64:442:13 ($\kappa\theta\iota$ χ λ
 $\iota\sigma\mu\delta\alpha\tau\epsilon\varsigma$... $\kappa\theta\iota$ χ λ $\iota\sigma\mu\delta\alpha\tau\epsilon\varsigma$)

⁴⁹ The passage corresponds with that attested in MS *Sinai Syr.* 24, f. 167va, 17-21.

It corresponds with the following homilies in Bedjan's and Pirard's editions: B 43:315-318 — P 35:540-544. The Arabic title corresponds with the Syriac one. Both the beginning and the end of the Arabic text correspond with those of the Syriac and Greek texts.

Title of the homily (f. 103r,5): امور نافعة ممتلية حكمة روح القدس

B 43:315:2 നീക്കം ചെയ്ത : കൂടെയ്ക്കു നൽകുന്ന

P 35:540:1 Ἡ πίστις ἐστὶν ἡ θύρα τῶν μυστηρίων

[illegible]

P 43:544:85-90 Καὶ ὅτε φθάσομεν τὴν ἀγάπην, ἐφθάσαμεν πρὸς τὸν Θεόν, καὶ ἡ ὁδὸς ἡμῶν ἐτελειώθη, καὶ διέβημεν πρὸς τὴν νῆσον τὴν ἐκείθεν τοῦ κόσμου οὖσαν, ὅπου ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον· αὐτῷ ἡ δόξα καὶ τὸ κράτος, καὶ ἡμᾶς ἀξίους ποιῆσαι τοῦ φόβου αὐτοῦ καὶ τῆς ἀγάπης αὐτοῦ, ἀμήν

It corresponds with the following homilies in Bedjan's and Pirard's editions: B 8:104-110 — P 7:327-333. The Arabic title is shorter than the Syriac one. Both the beginning and the end of

⁵³ The word is to be read either **اليه** or **له**, both of them having the same meaning.

the Arabic text correspond with those of the Syriac and Greek texts.

Title in the index: ورأس ايضا لمار سحق يعلم فيه بماذا ينتفع الانسان في قلبه بتقربه الي الله

Title of the homily (f. 104v,4-6): رأس يعلم فيه بماذا ينتفع الانسان في قلبه بتقربه الي الله وما السبب الذي بالحقيقة يقرب اليه المعونة في السر وايهما المعنا الذي به يتقرب الانسان الي الاتضاع

Incipit (f. 104v,7): طوبا للانسان الذي يعرف ضعفه

B 8:104:10 ܡܬܬܠܚܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

P 7:327:1 Μακάριος ἄνθρωπος ὁ γινώσκων τὴν ἑαυτοῦ ἀσθένειαν

Desinit (f. 106v,16-17): ليس عند الله منبوع العدل جور حاشا

B 8:110:4-5 ܠܐ ܚܝܬ ܡܢܒܘܥ ܕܥܕܠ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

P 7:333:134-135 διότι οὐκ ἔστι παρὰ τῷ βρύνοντι Θεῷ τὴν δικαιοσύνην ἀδικία· μὴ γένοιτο

Homily 10 (ff. 106v,17-107v,16)

It corresponds with the following homilies in Bedjan's and Pirard's editions: B 11:119-121 — P 10:345-347. The Arabic title in the index is shorter, but the one at the beginning of the homily corresponds with the Syriac title. Both the beginning and the end of the Arabic text correspond with those of the Syriac and Greek texts.

Title in the index: وايضا رأس اخر يعلم فيه بماذا تحفظ جمال الرهبانية

Title of the homily (f. 106v,17-18): وايضا رأس اخر يعلم فيه بماذا تُحفظ جمال الرهبانية وكيف يكون سبب تسبحة الله

Incipit (f. 107r,1): ينبغي للراهب ان يكون في جميع ما حاط به منظر منفعة للناظرين اليه لكيما منجل حسناته الكثيرة التي تحيط به وتبرق منه بمنزلة شعاع الشمس

Ρ 10:345:1-3 Δεῖ τὸν μοναχὸν εἶναι ἐν πᾶσι τοῖς ἑαυτοῦ πράγμασι
τύπον ὠφελείας τοῖς ὁρώσιν αὐτὸν, ὅπως ἐκ τῶν πολλῶν ἀρετῶν
αὐτοῦ, τῶν διαλαμπόντων ἀκτινοειδῶς

P 10:347:44-45 κάντεύθεν έτοιμάσει τῇ ψυχῇ αὐτοῦ τόπον
ἀνέσεως, πρὸ τοῦ ἐξελθεῖν αὐτὸν ἐκ τοῦδε τοῦ βίου

It corresponds with the following homilies in Bedjan's and Pirard's editions: B 12:121-123 — P 13:353-355. The Arabic title almost corresponds to the title of the Syriac and Greek texts. Both the beginning and the end of the Arabic text correspond with those of the Syriac and Greek texts.

Title of the homily (ff. 107v,17-108r,2): راس اخر علي انه لا ينبغي لعبد الله
الذي قد تمسكن من الدنيا وخرج في طلبه ومنجل انه لم يبلغ⁵⁵ ادراك الحق وفرع من ذلك يدع
طلب الحق ويبقا من حمية الحرارة التي تولد من شوق اللاهيات ومنجل هذا السبب يبقا العقل
بطياشة السو وذكر الوجع

Incipit (f. 108r,3): *ثلاثة [sic] اشكال الذي فيها يتقلب جميع جري الانسان*

⁵⁴ Without diacritical point under the second *yā'* as in Classical Arabic. For the metaplasm, cf. Blau, *A Grammar of Christian Arabic*, Vol. 1, 177–80.

55 ^{يلم} ms.

B 12:121:19-20 **ܠܗܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**
ܕܡܪܝܬܐ ܕܡܪܝܬܐ

P 13:353:1 Τρεῖς εἰσι τάξεις ἐν αἷς προκόπτει ὁ ἄνθρωπος

Desinit (f. 108v,16-109r, 1): وتحفظ الفكرة بتذكرة المواعيد العتيدة لكي لا
 يسترخى العقل الي تذكرة الاشيا ومنجل ذلك تبرد حرارة الحركات ويقع في الشهوة باسهل ذلك

B 12:123:16-19 **ܠܗܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

P 13:355:47-51 καὶ τηρεῖ τὴν διάνοιαν ἐν τῇ μνήμῃ τῶν μελλόντων
 ἀγαθῶν, ἵνα μὴ χαυνωθῇ ὁ νοῦς ἐν τῇ ἀμελείᾳ αὐτοῦ εἰς τὴν μνήμην
 τῶν κοσμικῶν πραγμάτων, διότι ἐκ τούτων ψυχραίνονται αἱ
 θερμότητες τῶν κινήσεων αὐτοῦ καὶ ἐμπίπτει εἰς ἐπιθυμίας

Homily 12 (ff. 109r,2-121v,1)

It corresponds with the following homilies in Bedjan's and Pirard's editions: B 35:224-269 — P 27:438-480. The words **مسلة** and **جواب** are rubricated. The beginning corresponds with that of the Syriac and Greek texts. The desinit of the Arabic homily (although it does not correspond with those of the Syriac and Greek texts) agrees with the wording of the corresponding Greek part.

Title in the index: ومسائل له ايضا وجواباتها

Title of the homily (f. 109r,2): من قول مار سحق

Incipit (f. 109r,2-3): مسلة ❖ باي رباط يضبط القلب لكي⁵⁶ لا يجري الي الشر:

B 35:224:15-16 **ܠܗܠܝܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ**
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

P 27:438:1-2 Ἐρώτησις. Ποίῳ δεσμῷ συνέχεται ἡ καρδιά τοῦ μὴ
 τρέχειν εἰς τὰ κακά;

⁵⁶ Without diacritical points under *yā*ʾ.

B 35:267:14-15 **ክብር መወከሪ ሕይወት ሕይወት ነፃ ለሰላም**
ገብረ ሙሉ ለሰላም ሕይወት ሕይወት ሕይወት ሕይወት

Homily 13 (ff. 121v,2-123r,15)

Title in the index: وايضا لمار سحق كلام مختار

Title of the homily (f. 121v,2): من قول مار سحق ايضا كلام مختار

i. f. 121v,3 – f. 122v,5:

a) 121v, lines 3-11 (الدموع التي تكون في الصلاة...ومن هذا الدموع تُكثر .. وبالزيادة⁵⁷ تتربا

B 53:384:14-53:385:4 (۞ ۞ ۞
۞ ۞ ۞)

P 44:626:136-149 (Τὰ δάκρυα τὰ ἐν τῇ εὐχῇ...καὶ ἐκ τούτων
 τὰ δάκρυα πληθύνονται καὶ ἐπὶ πλέον αὐξάνονται)

b) f. 121v,11 – 122v,5 (ان انت استاهلت الجلوس في الوحدة...وحينئذ يسلمتهم على كنوزه الحفية)

B 53:385:19-53:387:20 (Կոստան քաղաք և
 Կոստան և Գոս քաղաք... Կոստան)

⁵⁷ Without diacritical point on $z\bar{a}$ '.

⁵⁹ For the prothesis of 'alif in this verbal form, see Blau, *A Grammar of Christian Arabic*, Vol. 1, 163-4.

P 41:587:295—41:588:331 (Εἰσὶ τινες οἱ ἐρειδόντες τὸ σῶμα
καὶ ἐπιθυμοῦντες ἀναπαύσαι αὐτὸ...ἐκ τῆς ὑψηλῆς πολιτείας πρὸς
λύσιν τῆς ζωῆς ἡχμαλωτίσθησαν)

P 30:512:96—30:514:129 (Τὸν δὲ πόλεμον τὸν ἐκ παραχωρήσεως, τὸν ἐξ αἰτίας τῆς οἰήσεως ἡμῶν γινόμενον....ἐκ τοῦ Θεοῦ ἢ τιμῇ αὐτοῦ)

Ρ 37:553:67-68 (Ὅσον γὰρ τελειούται ἄνθρωπος πρὸς τὸν Θεόν, τοσοῦτον ὀπίσω αὐτοῦ πορεύεται)

P 37:559:183-189 ("Όταν θελήσης προσεγγίσει τῷ Θεῷ τῇ καρδίᾳ σου...Καὶ ὁ Κύριος ἐκτούτου ἐποίησε τὸν θεμέλιον τῆς τελειώσεως)

⁶¹ For the paragoge of *'alif* in this verbal form, see Blau, *A Grammar of Christian Arabic*, Vol. 1, 194-5.

Homily 15 (ff. 124v,10-125r,8)

It contains small passages from two different homilies, which correspond to the 15th and 16th homily of Bedjan's and Pirard's edition: B 15:127-130 — P 15:362-364; B 16:130-133 — P 16:365-368.

Title in the index: وايضا من قول مار سحق

Title of the homily (f. 124v,10): وايضا من قول مار اسحق القديس

i. f. 124v,11-18: ⁶²(من الاعمال... من امور العالم تدنو⁶³ النفس الي الله)

B 15:127:20-15:128:19 (ܡܢ ܥܡܠܐ...ܡܢ ܐܡܘܪ ܐܠܡܐ ܬܕܢܘ ܢܦܫܐ ܝܠܝ ܐܠܠܗܐ)

P 15:362:1-15:363:22 (Ἐκ τῆς ἐργασίας...τοῦ μακρυσμοῦ τῶν βιωτικῶν)

ii. f. 124v,18-125r,8: (انسان كثير الاهتمام... ليس تقدر)

B 16:130:11-16:131:7 (ܐܢܫܐܢ ܟܬܝܪ ܐܠܬܬܡܐܡ...ܠܝܫ ܬܩܕܪ)

P 16:365:1-16:366:18 (Ἀνθρωπος πολυμέριμνος...οὐ δύνασαι)

Homily 16 (ff. 125r,8-125v,5)

It corresponds with the 13th homily in Bedjan's edition and the 11th in Pirard's edition (B 13: 124-125 — P 11:348-349). Both the beginning and the end of the Arabic text correspond with those of the Syriac and the Greek texts.

Title in the index: وايضا من قول مار سحق

Title of the homily (f. 125r,8): وايضا قول ماري سحق القديس

⁶² The last four words seem to be an addition of the Arabic.

⁶³ See n. 63.

[illegible]

Desinit (f. 125v,4-5): لان القراءة في كُتب القديسين بالدوام تجدد النفس وتملاها
عجب لا يُدرِك وفرح بالله

Ρ 11:349:21-23 ἡ γὰρ διηνεκὴς μελέτη ἐν ταῖς γραφαῖς τῶν ἁγίων,
θαύματος ἀκαταλήπτου καὶ θείας εὐφροσύνης τὴν ψυχὴν
ἐμπίπλησιν

It contains passages from two different homilies, which correspond to the following numbers in Bedjan's and Pirard's edition: B 22:163-175 — P 19:390-401; B 34:221-224 — P 26:434-437.

Title of the homily (f. 125v,5): راس اخر

66 ms. يحيز

B 22:163:18—22:164:15 (**കുഴപ്പം നീക്കം ചെയ്ത**
അക്ഷരങ്ങൾ)

ii. ff. 125v, 16-127r, 4: (وأيضا الامساك والجهاد هي ام القدوسية ... والمعرفة)
(المُستقيمة تلد من البلايا)

B 34:221:4—34:224:10 (,ന ൽ :നതരഃ
 നതരഃ നതരഃ നതരഃ നതരഃ...നതരഃ...നതരഃ...)

P 26:434:1—26:437:68 (Ἡ ἄσκησις, μήτηρ τοῦ
ἀγιασμοῦ...καὶ ἡ γνῶσις ἡ ἀληθινή γέννημα τῶν πειρασμῶν)

Homily 18 (ff. 127r,5-129v,2)

It corresponds with the 41st homily in Bedjan's edition and the 33rd in Pirard's edition (B 41:307-313 — P 33:531-537). The Arabic title is shorter than the Syriac one. The beginning corresponds with the beginning of the Syriac and Greek texts. The end of the Arabic text almost corresponds with the end of the Syriac and the Greek texts.

Title in the index: رسالة له لمار سحق الى اخ كان يحب السكوت

Title of the homily (f.127r,5): هذه رسالة لماري الي اخ كان يحب السكوت
اسحق

Incipit (f. 127r, 6-8): منجل اني اعرفك تحب السكوت وباسباب كثيرة يعقلك
 الشيطان علي وجة الخير لانه يعرف مذهب غرض فكيرك لكيما يسجسك من هذه الفضيلة الجامعة
 الكثيرة الاجزا يا ايه⁶⁷ الاخ الفاضل..

B 41:307:12-15 :ከህዝብ ላይ ስለሚገኝ ጥቅም
:አስተዳደርና የሥራ ሂደት ላይ ማስተካከል

⁶⁷ See n. 41.

Ρ 33:53:1-5 Διότι γνωρίζω σε αγαπώντας την ήσυχίαν, και συμπλέκει σε ό διάβολος έν πολλοίς προφάσει του αγαθού, διότι γνωρίζει τό θέλημα της διανοίας σου, έως αν διασκεδάση σε και έμποδίση έκ της άρετής της περιεκτικής τών πολλών τρόπων τών αγαθών, ω άδελφε αγαθέ

P 41:537:141 Ὁρισμέναις ἡμέραις θέασαι τὰς ὄψεις αὐτῶν

It contains passages from two different homilies, which correspond to the following numbers in Bedjan's and Pirard's edition: B 63:437-441 — P 53:673-677; B 65:443-464 — P 54:678-691.

Title of the homily (f. 129v,3): راس يعلم فيه ان التجربة تعلم كل

P 53:673:1-53:677:90 (Εὐλογημένη ἡ τιμὴ τοῦ Κυρίου τοῦ
ἀνοίγοντος θύραν ἔμπροσθεν ἡμῶν...καὶ ὁράται ὅτι πάντα λύονται
καὶ ἀπόλλυνται)

⁶⁸ These first three words do not correspond to any textual material in Bedjan's text. Nonetheless, they partially correspond with the last words

Homily 21 (ff. 136v,3-137v,9)

It corresponds with the 60th homily in Bedjan's edition and the 50th in Pirard's edition (B 60:419-427 — P 50:656-660). Both the beginning and the end correspond with those of the Syriac and Greek texts.

Title in the index: وراس اخر لمار سحق مختار من قوله

Title of the homily (f. 136v,3): **واس اخر لمار اسحق القدیس مُختار من قوله**

Incipit (f. 136v,4): في كُلِّ حين قريب هو الرب بمعونته للقديسين

B 60:419:9-10 חַדְשֵׁי הַחֹדֶשׁ הַזֶּה כָּל יוֹם אֶת הַמִּנְחָה וְאֶת הַקֹּרְבָּן
וְאֶת הַשֶּׁמֶן

P 50:656:1-2 Ἐν παντὶ καιρῷ ἐν ᾧ ὁ Κύριος ἐγγὺς εἰς ἀντίληψιν
τῶν ἁγίων αὐτοῦ

Desinit (f. 137v,9): هو يظهر فينا قوة حُبّه امين

60:427:2 B 60:427:2

P 50:660:101-102 αὐτὸς φανερώσοι ἡμῖν τὴν ἰσχὺν τῆς ἀγάπης
αὐτοῦ, ἀμήν

Homily 22 (ff. 137v,10-139v,6)

It contains passages from two different homilies, which correspond to the following numbers in Bedjan's and Pirard's edition: B 58:407-414 — P 48:647:650; B 77:524-536 — P 63:749-762.

Title in the index: وايضا من قول مار سحق القديس

Title of the homily (f. 137v,10): وايضا من قول مار اسحق القديس

i. ff. 137v,11—138v,4: (ماذا تقول ايه⁷⁰ الانسان... ويصيروا الانسان⁷¹ بلا)
(حزن ولا وجع في شدة العذاب)

B 77:534:14—77:536:11 (ܐܢ ܐܢܬ ܥܡܠܬ ܦܙܝܠܬܐ ... ܦܠܝܣ ܝܥܪܦ)
ܠܐܢܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ)

P 63:760:259—63:762:304 (Τί λέγεις, ὦ
ἄνθρωπε... γίνονται ἀπαθείς ἐν τῇ σφοδρᾷ λύπῃ τῶν βασάνων)

ii. ff. 138v,4—139v,6: (ان انت عملت فضيلة ... فليس يعرف)
(ندامة)⁷²

B 58:408:16—B 58:412:3 (ܠܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ)
ܕܡܪܝܬܐ ܕܡܪܝܬܐ)

P 48:647:12-48:650:81 (Ἐὰν ποιήσης ἀρετὴν... οὐκ οἶδε
κατάνυξιν)

Homily 23 (ff. 139v,7-142r,9)

It corresponds with the 36th homily in Bedjan's edition and the 28th in Pirard's edition (B 36:269-281 — P 28:481-494). The beginning corresponds with that of the Syriac and Greek texts. The end does not correspond with the end of the Syriac and Greek texts.

Title in the index: وايضاً راس اخر لمار سحق

Title of the homily (f. 139v,7): راس اخر

⁷⁰ See n. 41.

⁷¹ For the *constructio ad sensum* of a verb in plural referred to a subject in singular denoting a collective entity, see J. Blau, *A Grammar of Christian Arabic. Based mainly on South-Palestinian texts from the first millennium*, Vol. 2, Corpus Scriptorum Christianorum Orientalium 268, Subsidia 28, (Louvain: Secrétariat du CorpusSCO, 1967), 278.

⁷² After this word there is a reference sign that points to a *marginalium* written by a posterior hand. It is a doxology, which does not correspond to any textual material in Syriac or in Greek: والله اب كل رحمة يوفقنا للاتضاع المرضي له
برحمته ورافته امين.

Desinit (f. 142r,8-9): هو لا كلا المذهبين⁷³ الذي لقتال الشيطان
 B 36:275:5-6 ܠܡܠܟܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ
 P 28:487:147-148 Οὗτοι οἱ δύο τρόποι τῆς πάλης τοῦ διαβόλου ἕως
 ὧδε

It corresponds with the 47th homily in Bedjan's edition and the 39th in Pirard's edition (B 47:335-338 — P 39:566-570). Both the beginning and the end correspond with those of the Syriac and Greek texts.

الحركة الاولى التي من رحمة الاله تقع⁷⁴ في النفس الي الحياة: (f. 142r,10) انفس الذي تقود

طوبيا لمن حفظ لهذه الحركة الفاضلة اذا ما وقعت في نفسه
 Desinit (f. 143v,6-7):
 وريباها ولم يذرهما منه بباطل وطياشة الارضيات

⁷⁴ ms. نفع

Ρ 39:57ο:83-86 Μακάριος ὃς ἐφύλαξε τοῦτον τὸν σπόρον τὸν ἀγαθόν, ὅταν πέσῃ ἐν τῇ ψυχῇ αὐτοῦ, καὶ ἡῤῥησεν αὐτὸν καὶ οὐκ ἐσκόρπισεν αὐτὸν ἐξ αὐτοῦ ἐν τοῖς ματαίοις καὶ ἐν τῷ μετεωρισμῷ τῶν παρερχομένων

It corresponds with the 48th homily in Bedjan's edition and the 40th in Pirard's edition (B 48:339-341 — P 40:571-573). Both the beginning and the end correspond with those of the Syriac and Greek texts. In the Arabic text, the title of the homily, in contrast to the Syriac and Greek texts, is incorporated in the main text of the homily.

Title of the homily (f. 143v,8): راس، اخر

P 40:571:Title Περὶ τῆς ἀλλοιώσεως τῆς ἐν τῇ ψυχῇ γινομένης ἐν παντὶ καιρῷ

P 40:573:56 καὶ ἐν τούτοις εἶναι τοὺς πορευομένους ἐν τῇ ὁδῷ

It corresponds with the 37th homily in Bedjan's edition and the 29th in Pirard's edition (B 37:281-290 — P 29:495-507). Both the beginning and the end correspond with those of the Syriac and Greek texts. The title corresponds only partially with the Syriac and the Greek title.

Title of the homily (f. 144v,7-9): وايضا من قول مار اسحق القديس علي
الجهتين التي بمعونة اتعلمت⁷⁵ تحقيق الذي ينبغي لها ان تقرأ⁷⁶ كل ايام حياتك فيها

Ρ 29:495:1 Ἐν πολλῷ καιρῷ πειραζόμενος ἐν τοῖς δεξιοῖς καὶ ἀριστεροῖς

[illegible]

Explicit (f. 148v,8-9)

تم قول مار اسحق القديس وللمسيح الشكر والسبح ولايه⁷⁷ وروح قدسه معه من الان والى الابد امين.

The following chart gives the corresponding homilies between the Arabic Isaac of the *Ms Strasbourg 4226* and the editions of the Syriac and Greek Isaac. For all the details about the precise pericopes of each Arabic homily and their correspondences to the Syriac and the Greek editions, see the description of each one above. For the comparison of the Greek Isaac with the West

⁷⁶ With only one diacritical point on the *tā*'.

⁷⁷ For this form, see Blau, *A Grammar of Christian Arabic*, vol. 2, 319.

and East Syriac traditions of Isaac Syrus see the table of correspondences provided by Pirard (2012: 881-883).

Arabic Isaac (<i>Strasbourg 4226</i>)	Syriac Isaac (<i>Bedjan</i>) ⁷⁸	Greek Isaac (<i>Pirard</i>)
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	16	16
	17	17
	23	-
	24	-
	38	30
	39	31
	46	38
	50	41
	53	44
	64	46
	74	62
	77	63
	Khayyat 1	Index 1
	Khayyat 6	-
8	43	35
9	8	7
10	11	10
11	12	13
12	35	27
13	32	24

⁷⁸ The passages which are actually from the Syriac John of Dalyatha will be signalled with the reference to the edition of Khayyat, *Jean de Dalyatha*.

	53	44
	57	47
14	38	30
	45	37
	50	41
15	15	15
	16	16
16	13	11
17	22	19
	34	26
18	41	33
19	63	53
	65	54
20	61	51
21	60	50
22	58	48
	77	63
23	36	28
24	47	39
25	48	40
26	37	29

FINAL REMARKS

The results of this first survey of the texts transmitted under the name of Isaac the Syrian in the Arabic MS *Strasbourg 4226* are the following:

1. The texts gathered in this manuscript form a collection of selected works transmitted under the name of Isaac the Syrian. It is hard to determine whether this collection was based on a pre-existing, possibly more expanded, Arabic translation or if it derived directly from a Syriac prototype already formed as a collection of selected texts of the Isaac Syrus.

2. The collection presents both single sermons of Isaac (homilies 1-6, 8-12, 16, 18, 20-21, 23-26) and pieces of different homilies put together in one single unit (homilies 7 [which has moreover englobed pieces from John of Dalyatha], 13-15, 17, 19, 22).
3. The information that we gain from the titles (either in the index of the ms. or at the beginning of the homily, or in both) include mostly the name of Mār Ishāq, the topic, and an identification tag. These tags, present in all homilies, transmit to us the type of text which is to follow. Thus, we have: a) *mīmar* 'sermon' (homilies 1-6), b) *qaul* 'saying', almost always preceded by the preposition *min* (homilies 1, 7-8, 12-16, 22, 26), c) *masā'il wa-ġawābāt* 'erotapokriseis' (homily 12), d) *risāla* 'letter' (homily 18), and e) *ra's* 'chapter' (homilies 9, 10-11, 17, 19, 20, 21, 23-25).⁷⁹ In some cases, it is explicitly mentioned in the title (either in the index or in the homily or in both) that the text is *muhtār* 'selected' (homilies 1, 2, 13, 21) or *multaqat* 'gathered' (homily 7). In some cases, the topic of the homily is explicitly mentioned, namely in the homilies 1, 3 (only in the index), 8-11, 18-20 and 26. All the titles of these homilies correspond partially or completely to the titles of the Syriac and/or Greek edited texts, except for one, which does not correspond at all (homily 19). In both the Arabic and edited Syriac and Greek texts, the titles of the homilies 2 and 4-6 do

⁷⁹ Two homilies preserve more than one identification tags, i.e. homily 1 is characterized both as *mīmar* and *qaul*, and homily 12 is characterized as *qaul* at the beginning of the homily and as *masā'il wa-ġawābāt* in the index. The identification tag of homily 8 is given only in the index. These discrepancies could be the result of a copyist's inaccuracy in case the titles already existed and are not the product of the copyist of MS *Strasbourg* 4226.

not present the topic but only the number of the homily (second, fourth, etc.).

Any further consideration about the textual transmission concerning both the titles and the texts must be done only after the collation with other manuscript witnesses which bear the translation(s) of Isaac collections into Arabic before Ibn al-Faḍl. This paper aimed at presenting an exact overview of the correspondences between the textual portions transmitted in the Strasbourg manuscript and the available printed editions of the Syriac and Greek Isaac, with the intent to facilitate every future inspection of the Arabic tradition of Isaac.

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