

FIELD NOTES ON SYRIAC MANUSCRIPTS IV: SIX PHILOSOPHICAL MANUSCRIPTS IN THE COLLECTION OF THE CHALDEAN ANTONIAN ORDER OF ST. HORMIZD (O.A.O.C.)

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ABSTRACT

The article describes six manuscripts (Syr. 169 – 174) of philosophical content belonging to the collection of the Chaldean Antonian Order of St. Hormizd (at present located in Erbil). As well as remedying the shortcomings of earlier catalogues that fell short of properly identifying the texts, the article seeks also to consider the production of these manuscripts in the context of the early history of the monastic order established by Gabriel Danbo.

As already pointed out by Jacques-Marie Vosté, many manuscripts held at the library of Our Lady of the Seeds (also known as Notre-Dame des Semences) originate from the period of

restoration of the monastery of Rabban Hormizd.¹ The restoration was initiated by Gabriel Danbo (alternative spelling, Dambo) (1774–1832), who in 1808 managed to gain control of the by-that-time abandoned monastery of Rabban Hormizd near Alqosh in order to establish a new monastic community that later became known as the Antonian Order of St. Hor-

I am grateful to Abbot Dr. Samer Soreshow Yohanna, the Superior General of the O.A.O.C., who kindly provided me with copies of the manuscripts. At the time of photographing none of the manuscripts had modern foliation, added only recently by the team of IRHT which is currently in charge of cataloguing of a selection of manuscripts belonging to O.A.O.C. I am indebted therefore to André Binggeli and Flavia Ruani for putting at my disposal the preliminary descriptions of Syr. 169 – 173 prepared by Manhal Makhoul, which have enabled me to make use of the recently added foliation as well as the dimensions.

[The descriptions prepared by Manhal Makhoul have been published online at <http://syriac.msscatalog.org/> (accessed 13 February, 2023) right before the final submission of the present article and hence it was impossible to take them fully into consideration; Makhoul's catalogue entries provide thorough physical description of the codices, but are not precise, and occasiannly erroneous, in identification of the texts].

For previous installments see *Hugoye* 20.2 (2017), 419–434, *Hugoye* 21.1 (2018), 21–42, and *Hugoye* 23.1 (2020), 99–130. The research leading to this article has received funding from the European Research Council under the European Union's Seventh Framework Programme (FP7/2007–2013) / 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.

¹ J.-M. Vosté, *Catalogue de la Bibliothèque syro-chaldéenne du Couvent de Notre-Dame des Semences près d'Alqosh (Iraq)* (Rome-Paris, 1929), 4 (the catalogue was published originally as J.-M. Vosté, "Catalogue de la Bibliothèque syro-chaldéenne du Couvent de Notre-Dame des Semences près d'Alqosh (Iraq)," *Angelicum* 5 (1928), 3–36, 161–194, 325–358, 481–498).

mizd.² Despite various difficulties, Danbo's enterprise enjoyed success, and the number of monks grew yearly. One of his primary goals was to prepare educated clergy, particularly for the Chaldean mission. Apparently, the copying of manuscripts went hand in hand with education, and this explains the presence in the Antonian Order's collection of a large number of manuscripts containing texts of different genres that were produced during the 19th century, first at the monastery of Rabban Hormizd and subsequently at the monastery of Our Lady of the Seeds (built in 1858), which was situated close to Alqosh and offered a more secure and appropriate setting for the monastic community.

Special attention in the curriculum was devoted to the study of philosophy and logic: we are informed that Danbo invited two learned teachers to instruct the monks in these subjects.³ It is also possible that Danbo himself taught philos-

² For the history of Rabban Hormizd following its re-opening by Danbo, see D. Wilmshurst, *The Ecclesiastical Organisation of the Church of the East, 1318–1913*, CSCO 582 / Subsidia 104 (Louvain: Peeters, 2000), 263–270. One of the most important sources for the period under consideration remains the Life of Gabriel Danbo (a French translation is available in M. Brière, "Histoire du couvent de Rabban Hormizd de 1808 à 1832," *Revue de l'Orient Chrétien* 15 (1910), 410–424; 16 (1911), 113–127, 249–254, 346–355). A more detailed historical account can be found in S. Bello, *La congregation de S. Hormizdas et l'église chaldéenne dans la première moitié du XIX^e siècle*, OCA 122 (Rome, 1939). For the Antonian Order, see also C. Karalevskij, "Antonins chaldéens," *DHGE* 3 (Paris, 1924), cols. 870–873. Among the unexplored sources relating to the history of the monastery of Rabban Hormizd belongs also the monastery's history composed by Samuel Giamil (the text remains unedited, but for a summary, see A. Vaschalde, "The Monks of Rabban Hormizd," *The Catholic University Bulletin* 8 (1902), 472–482, here 475–482).

³ Bello, *La congregation de S. Hormizdas*, 57–59.

ophy.⁴ The study of philosophy and logic was carried on also after Danbo's assassination in 1832. Thus we know that Jeremiah Timothy Maqdasi (1847–1929), before his consecration as a Chaldean bishop of Zakho in 1892, taught philosophy in the monastery of Our Lady of the Seeds.⁵ Perhaps teaching needs compelled him to compose the *Book of Logic* which seems to have enjoyed great popularity, judging from the number of extant (not only East Syriac but also Syrian Orthodox) copies.⁶ We are aware of yet another philosophical output – this time, however, produced by the monks of Rabban Hormizd during the lifetime of Danbo. Two manuscripts have preserved an exposition of Aristotelian logic in twelve-syllable metre (covering the *Isagoge*, *On interpretation* and *Prior Analytics*) composed by three monks of Rabban Hormizd in the year 1831.⁷

⁴ According to Badger, Danbo taught grammar, philosophy, and rhetoric during the first decade of the 19th century in a school that he established in Baghdad (G.P. Badger, *The Nestorians and their Rituals*, vol. 1 (London, 1852), 162, cf. Bello, *La congregation de S. Hormizdas*, 29).

⁵ See the introduction to his *Book of Logic* (unedited). A brother of Samuel Giamil, he is better known for his *Grammaire chaldéenne* (Mosul, 1889). For further details, see R. Macuch, *Geschichte der spät- und neusyrischen Literatur* (Berlin, 1976), 408–409.

⁶ This remains unedited. For a provisional list of manuscript copies, see G. Kessel, “The Syriac Commentary Tradition: An Update,” in *La philosophie en syriaque*, Études syriaques 16, ed. E. Fiori and H. Hugonnard-Roche (Paris: Geuthner, 2019), 389–416, here 392 n. 7.

⁷ This work has not received any scholarly attention to date (cf. H. Murrevan den Berg, *Scribes and Scriptures: The Church of the East in the Eastern Ottoman Provinces (1500–1850)*, Eastern Christian Studies 21 (Louvain: Peeters, 2015), 353–354; Kessel, “Syriac Commentary Tradition,” 392). According to the description of the manuscript *olim* Alqosh, Notre-Dame des Semences / Vosté 69 (Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 28–29), Damianos composed a section dealing with *Isagoge*,

This philosophical exposition in verse form sheds light on the philosophical curriculum in the monastery. Particularly noteworthy is the study of logic in the form of the so-called ‘truncated’ or ‘short’ *Organon*. A similar profile for the philosophical curriculum can be inferred from analyzing the manuscripts with philosophical content undertaken below.

The philosophical manuscripts presented in this article illustrate how the newly established order satisfied its demand in texts. First, the manuscripts were available locally from the monastery of Rabban Hormizd and the town of Alqosh. By going through the manuscripts available locally, Gabriel Danbo and his assistants could easily come across old manuscripts that could be put to use by means of new copies made either by the local professional scribes in Alqosh or by the monks themselves. Secondly, if unavailable locally, copies of the required texts could be commissioned or copied personally through the Chaldean network of churches and monasteries.⁸ Hence, one can easily imagine how, in our case, Gabriel

Sim'on Lewis – *On Interpretation* and Aklemandros – *Prior Analytics*. The authors can be identified with Damianōs, son of Telkō, Shem'ōn Louis of Piyōz and Clement of Telkepe, who entered the monastery of Rabban Hormizd in 1832, 1822, and 1823 respectively (Wilmshurst, *Ecclesiastical Organisation*, 264); all three were also active as copyists (for Damianōs, see *ibid*, 266 and n. 369, 257 and note 323; for Shem'ōn Louis: *ibid*, 239 and note 219, 269 and note 378; and for Clement of Telkepe: *ibid*, 228–229 and note 150).

⁸ For example, we know that during a visit to Diyarbakır in order to receive the ordination in 1823, several monks produced a copy of the *Book of Dialogues* by Jacob bar Shakkō (Antonian Order, Syr. 180 / *olim* Notre-Dame des Semences / Vosté 64) on the basis of the manuscript copied by Chaldean patriarch Joseph II (*olim* Diyarbakır / Scher 140 = Mardin, Chaldean Church / HMML Project number CCM 338).

Danbo, being interested in supporting the study of philosophy in his monastic community, in 1821/2 requested that a professional scribe Shem'ōn – residing at that time in Alqosh – produce a copy of a collection of philosophical works (Syr. 169) based on an old codex. One may assume this was found at the abandoned monastery of Rabban Hormizd or in Alqosh. A further copy based on the same exemplar was produced before 1840 by a professional scribe (Syr. 171). Syr. 171, in turn, appears to have been used as a model for Syr. 170 that was copied by one of the monks during the second half of the 19th century. During the third decade of the 19th century another monk at Rabban Hormizd – Vincentius – copied the first three books from the *Cream of Wisdom* by Bar 'Ebrōyō (Syr. 172). The manuscript Syr. 174 illustrates that leaders of the monastic community were well aware of the holdings of the neighbouring collections. This particular manuscript was copied from an exemplar that was at that time kept in the collection of the Chaldean Patriarchate in Mosul. Although we cannot be sure whether the copy was produced in Mosul or Rabban Hormizd, it is reasonably safe to assume that the copy was made by one of the community's monks. Manuscript Syr. 173 has much in common with a few other manuscripts of philosophical content, such as Alqosh, Chaldean Diocese / HMML Project number DCA 61 and Cambridge Add. 2812. Given that both of these manuscripts were produced in Alqosh, it is highly probable that Syr. 173 was produced by one of the monks relying on an exemplar available locally.

Notwithstanding the availability of catalogue descriptions for the six philosophical manuscripts analysed below, a new examination is worthwhile for one main reason: none of the

available catalogues provides an adequate description of their contents.⁹ The catalogues of Addai Scher (covering only Syr. 170 and Syr. 171) and Jacques-Marie Vosté offer imprecise and occasionally mistaken descriptions and neglect several items altogether. The catalogue of B. Ḥaddād and J. Ishāq – at least in the case of the six manuscripts under consideration – provides no additional information beyond that of Vosté. Moreover, Ḥaddād and Ishāq failed to identify one manuscript – Syr. 172 – in the catalogue of Vosté. The catalogue descriptions prepared by Manhal Makhoul are more detailed but not sufficiently precise in the identification of the texts. This has been rectified in the present study.

In relation to earlier catalogues' shortcomings, the most significant ones are as follows: Prōbā's commentary on Porphyry's *Isagoge*, present in Syr. 169 and Syr. 170, is identified as a translation of *Isagoge* (Scher) or even as a translation of *Isagoge*, *Categories* and *Prior Analytics* (Vosté, Ḥaddād–Ishāq); Bar Zō'bi's *Mēmra* on philosophy in Syr. 173 is assigned to Prōbā (Vosté) or Aritotle (Makhoul); texts overlooked by all earlier catalogues include: Prōbā's commentary on *On Interpretation* in Syr. 169 and Syr. 171; two lives of Aristotle in Syr. 170; Bar Zō'bi's *Mēmra* on divisions of philosophy in Syr. 171; a metrical letter (otherwise attributed in the East Syriac manu-

⁹ Scher, A., "Notice sur les manuscrits syriaques conservés dans la bibliothèque du couvent des Chaldéens de Notre Dame-des-Semences," *Journal Asiatique* 10^e série, vol. 7 (1906), 479–512 & 8 (1906), 55–82; Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*; B. Ḥaddād and J. Ishāq, *Al-makhtūtāt al-suryāniyya wa-l-'arabiyya fī khizānat al-rahbāniyya al-kaldāniyya fī Baghdād* (Syriac and Arabic Manuscripts in the Library of the Chaldean Monastery Baghdad), part 1. Syriac Manuscripts (Baghdad, 1988).

scripts to Rabban Qāmīshōʿ of Nuhādrā) in Syr. 173; Makhoul's descriptions overlooked two lives of Aristotle in Syr. 170, Bar Zōʿbī's *Mēmra* on divisions of philosophy in Syr. 171, a metrical letter and an anonymous *mēmra* on the mind in Syr. 173 and misidentified the contents of Syr. 172.

Out of the six manuscripts described in the present study, only two – Syr. 169 and Syr. 171 – have been used in scholarship.¹⁰ Hence the significance of most of the manuscripts as witnesses to the works they contain remains to be explored. Nevertheless, some general observations can be made already at this stage. All the texts but one are attested in other manuscript copies, some of which are much older and originate from the monastery Dayr al-Suryān in Egypt. The only exception is the commentary on *On Interpretation* by Paul the Persian, the only known copy of which is Syr. 171. In the case of one more work – a complete version of Prōbā's commentary on *Isagoge* – besides two fragments from a manuscript from Dayr al-Suryān, three manuscripts of the Antonian Order are the only known witnesses. As far as identification of the texts present in these six manuscripts is concerned only one – an anonymous *mēmra* on the mind that can be found in Syr. 173 – escapes precise identification.

¹⁰ They feature particularly in the studies of Henri Hugonnard-Roche see below under Syr. 171, no. 7 and 8 and also his H. Hugonnard-Roche, "Sergius de Rešayna: Commentaire sur les *Catégories* (à Théodore). Livre premier," *Oriens-Occidens. Cahiers du Centre d'Histoire des sciences et des philosophies arabes et médiévales* 1 (1997), 123–135 = *idem*, *La logique d'Aristote du grec au syriaque. Études sur la transmission des textes de l'Organon et leur interprétation philosophique*, Textes et traditions 9 (Paris: Vrin, 2004), 187–231.

Though it may be premature to deal with the filiation of the manuscripts under consideration before any in-depth textual analysis has taken place, a couple of preliminary observations can be ventured here. For one manuscript – Syr. 174 – one can state positively that its exemplar was *olim* Mosul, Chaldean Patriarchate / Scher 35, an important early modern East Syriac philosophical manuscript that was used as a model for several manuscripts.¹¹ Three manuscripts – Syr. 169, Syr. 170 and Syr. 171 – are remarkably similar in their contents. My selective collation of these three manuscripts allows me to posit that: first, Syr. 169 and Syr. 171 were independently copied from the same exemplar. The exemplar appears to have been quite old and defective, and at least some of its folios were in the wrong sequence. At the same time, Syr. 171 seems to be a more accurate copy in comparison to Syr. 169.¹² Secondly, Syr. 170 seems to have been copied from Syr. 171. Notwithstanding the relationship between these three manuscripts that has been just outlined, the nature of the puzzling textual variation remains to be clarified.

Finally, it is necessary to say a few words about the history of the manuscript collection of the Antonian Order, which saw multiple relocations.¹³ After being moved to the newly built

¹¹ 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.

¹² For a similar assessment of Syr. 169 and Syr. 171, see H. Hugonnard-Roche, “Le commentaire syriaque de Probus sur l’*Isagoge* de Porphyre. Une étude préliminaire,” *Studia graeco-arabica* 2 (2012), 227–243, here 231.

¹³ A brief survey can be found in S.S. Yohanna, *The Gospel of Mark in the Syriac Harklean Version: An Edition Based upon the Earliest Witnesses*, *Biblica et Orientalia* 52 (Rome, 2015), 109–111.

monastery of Our Lady of the Seeds near Alqosh, the collection remained there for about a century, with hundreds of manuscripts being added throughout that period. For security's sake, a part of the collection was moved to the monastery of St. George near Mosul, where it remained from *circa* 1963/4 to 1974. All the manuscripts were subsequently transferred to the newly built monastery of St. Antony in Baghdad. During a further period of significant instability in the country, in 2006, the collection was re-located again, this time back to the monastery of Our Lady of the Seeds. Lastly, several years ago, on account of the ISIS invasion of Iraq, the collection was once again removed, this time to Erbil, where the Antonian Order had just built a cultural center called the 'Scriptorium Syriacum', which currently houses and takes care of the entire collection.

SYRIAC 169

olim Alqosh, Notre-Dame des Semences / Vosté 51

Summary:

1. Prōbā, Commentary on Porphyry's *Isagoge*
2. Aristotle, *Categories* (version of Jacob of Edessa)
3. Sergios of Rēš'aynā, Commentary on Aristotle's *Categories*
4. Aristotle, *On Interpretation* (version of Prōbā)
5. Prōbā, Commentary on Aristotle's *On Interpretation*

Paper. – 260 ff. – 1 col., 27 l.

310–350 × 210–227 mm.

East Syriac handwriting with minimal vocalization.

Contemporary foliation in Syriac letters on the verso side of each leaf.

Possession note ‘of the monastery of Rabban Hormizd’ and a seal in Arabic (undeciphered) on f. 1r.

CONDITION: The manuscript consists of 27 quires which are signed on the first and last page of each quire. The manuscript is complete, although three quires are irregular: 1⁷, 2–17¹⁰, 18⁴, 19–26¹⁰, 27⁹.

DATE: the manuscript does not have a colophon and most probably never had one; nevertheless, the year – AG 2133 [CE 1821/2] – as well as the scribe’s name, are mentioned in a decorative border (f. 1v).¹⁴

SCRIBE: deacon Shem‘ōn (mentioned on ff. 1v, 30v, 158r).

On palaeographic and chronological grounds, the scribe of the manuscript can be identified as deacon Shem‘ōn (the son of Peter, the son of Denḥā), who belonged to the scribal Asmar family of Telkepe.¹⁵ On the basis of the evidence provided by the manuscripts copied by Shem‘ōn, we can reconstruct only the main stopovers during his life.¹⁶ He started his career as a

¹⁴ Scribe Shem‘ōn from the Asmar family with whom the scribe of the present manuscript is identified, employed the same method to document his name and the year of manuscript’s copying in at least two other manuscripts (‘Aqrah, Chaldean Archdiocese / HMML Project number ACA 3 and Duhok, Chaldean Church / HMML Project number DCD 9).

¹⁵ On this scribal family, see Wilmshurst, *Ecclesiastical Organisation*, 226–227 and passim.

¹⁶ To the list of six manuscripts indicated by Wilmshurst (Wilmshurst, *Ecclesiastical Organisation*, 226 n. 132), we can also add manuscript no. 12 from the collection of the Babel College (indicated in Shikwānā, ‘I. M. Ḥaṭṭāṭūn mašārīqa, vol. 2 (Duhok, 2013), 68*, no. 222).

scribe in the second decade of the 19th century in Telkepe, where he had as his master deacon Joseph of the Pallat family. From there, he moved to Alqosh, where he was active during the third decade of the century. For the most part, he was commissioned to copy Biblical and liturgical texts. The manuscript Syr. 169 is the only known manuscript with philosophical content that he had produced. It seems, then, that the production of the given manuscript was initiated by Gabriel Danbo (or his assistants), who was interested in procuring copies of philosophical texts for the community.¹⁷

CATALOGUE DESCRIPTIONS: Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 22 (no. 1 is mistaken and no. 5 is missing); Ḥaddād–Ishāq, *Al-makhṭūṭāt al-suryāniyya wa-l-‘arabiyya*, 82* (no. 1 is mistaken and no. 5 is missing); Makhoul, “Erbil-Ankawa, O.A.O.C., syr. 169”.¹⁸

The manuscript was used as an exemplar for Mingana Syr. 606, copied in Alqosh in 1933.¹⁹

A large number of the lacunae are noticeable in the manuscript and have to do with the defective condition of the exemplar. The scribe marked such problematic sections of the text with white spaces. The form of the lacunae suggests that

¹⁷ A personal connection between deacon Shem‘ōn and Gabriel is attested by the colophon of manuscript Duhok, Chaldean Church / HMML Project number DCD 9 (1822 CE), where after the names of the Pope and Chaldean patriarch, the scribe mentions ‘Gabriel, the abbot of Mar Hormizd’.

¹⁸ <http://syriac.msscatalog.org/71255> (accessed 13 February, 2023).

¹⁹ This has been established already earlier, see, for example, Hugonnard-Roche, “Le commentaire syriaque de Probus sur l’*Isagoge*,” 231.

tion in the manuscript') is puzzling because the text of the commentary is complete.

ED.: A. Baumstark, *Aristoteles bei den Syrern vom v.–viii. Jahrhundert*. Bd. 1, Syrisch-Arabische Biographien des Aristoteles. Syrische Commentare zur ΕΙΣΑΓΩΓΗ des Porphyrios (Leipzig, 1900), 4*–12* [ed. of the second section], 148–156 [Germ. transl.]

LIT.: see G. Kessel, "The Syriac Commentary Tradition: An Update," in *La philosophie en syriaque*, Études syriaques 16, ed. E. Fiori and H. Hugonnard-Roche (Paris: Geuthner, 2019), 389–416, here 393 (1.2.1).

2. ff. 30v–57v

Aristotle, *Categories* (version of Jacob of Edessa)

Title:

ܐܪܝܣܬܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Incipit:

ܐܪܝܣܬܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
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Desinit:

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Final rubric:

ܐܪܝܣܬܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Glosses (ff. 41r, 45v) and multiple variant readings in the margins. The name of Jacob of Edessa is not indicated (the earliest attestation for that is provided by Vat. sir. 158). The text form belongs to the same branch represented by the manuscript *olim* Mosul / Scher 35.

ED.: S. Schüler, *Die Uebersetzung der Categorien des Aristoteles von Jacob von Edessa* (nach einer Handschrift der Bibliothèque nationale zu Paris und einer der Königl. Bibliotheken zu Berlin) [PhD thesis] (Berlin, 1897), 21–31 [ed. up to 3b32]; Kh. Georr, *Les Catégories d'Aristote dans leurs versions*

syro-arabes (Beyrouth, 1948), 253–305; digital edition by Y. Arzhanov available at https://hunaynnet.oeaw.ac.at/categoriae.html#cat_syr_jacob.

LIT.: see Kessel, “Syriac Commentary Tradition,” 397–398 (2.1.2).

3. ff. 58r–158v

Sergios of Rēš‘aynā, Commentary on Aristotle’s *Categories*

Title:

ܬܠܬ ܕܐܡܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ
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ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ

Incipit:

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Desinit:

ܐܢܝ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ
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Final rubric:

ܐܢܝ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ
ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ
ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ ܕܐܪܝܨܬܐ

The text is divided into seven *mēmre*, which are preceded by a prologue: prologue (ff. 58r–60r), *mēmre* i (ff. 60r–69r), *mēmre* ii (ff. 69v–85r), *mēmre* iii (ff. 85r–111r), *mēmre* iv (ff. 111r–129r), *mēmre* v (ff. 129v–138v), *mēmre* vi (ff. 138v–150r), *mēmre* vii (ff. 150r–161v).

Multiple diagrams (ff. 69r, 84r–85r, 86v, 110r–111r, 129r, 138v, 150r, 158r–v) and variant readings in the margins; several extensive lacunae indicated by white spaces (ff. 125v, 154r, 154v–155r, 155v–156r, 156v–157r) suggest that the exemplar used by the scribe was defective.

ED.: edition is in preparation by Y. Arzhanov; a summary of the contents can be found in G. Furlani, "Sul trattato di Sergio di Rêsh'aynâ circa le Categorie," *Rivista di studi filosofici e religiosi* 3 (1922), 135–172; D. King, "Why the Syrians Translated Greek Philosophy and Science," in *Why Translate Science? Documents from Antiquity to the 16th Century in the Historical West (Bactria to the Atlantic)*, Handbook of Oriental Studies I/160, ed. D. Gutas (Leiden: Brill, 2022), 170–253, here 224–229 [ed. of several fragments from the Prologue and Books 2 and 7], 189–194 [English tr.].

LIT.: to the literature indicated in Kessel, "Syriac Commentary Tradition," 398 (2.2.1), one should add also M. Perkams, "Aristoteles, Ordner der Wissenschaften: Ein Bild des Sergios von Rêš'aynâ, seine Rezeption bei Paul dem Perser und die spätantiken Wurzeln der arabischen Aristoteles-Eulogien," in *Überleben im Schatten: Geschichte und Kultur des syrischen Christentums. Beiträge des 10. Deutschen Syrologentages an der FU Berlin 2018*, Göttinger Orientforschungen, I. Reihe: Syriaca 58, ed. Sh. Talay (Wiesbaden: Harrassowitz Verlag, 2020), 179–202.

4. ff. 159r–168r

Aristotle, *On Interpretation* (version of Prōbā)

In five sections.

Title:

ܬܠܬܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ
ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ
ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ

Incipit:

ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ
ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ
... ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ

Desinit:

... ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ

Final rubric:

ܬܠܬܐ ܕܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ

Several extensive lacunae (ff. 159v, 160r–v, 161r–v, 162r–v) indicated by white spaces suggest that the exemplar was defective.

4. Sergios of Rešʿaynā, Commentary on Aristotle's *Categories* (incomplete)

Paper. – 149 ff. – 1 col., 20 l.

235–237 × 170–174 mm.

Amateur East Syriac handwriting with vocalization.

No pagination or foliation. – Catch-words, sometimes not accurate.

CONDITION: it was not possible to establish the quire composition relying on the available images. The manuscript is incomplete both at the beginning and end. Inferring from Scher's description, it appears that the manuscript contained the complete text of Sergios' commentary on *Categories*, which was followed by Aristotle's *On Interpretation* (in the version of Prōbā) and Prōbā's commentary on that treatise (similar to Syr. 169 and 171). Vosté's brief description is puzzling: on the one hand, he equals the manuscript's contents to that of Syr. 169, on the other hand, his indication that the codex consisted of 14 quires suggests that it was in the same condition as it is today.

F. 84 is a singleton that belongs to a different (probably 16th c.) manuscript and contains ch. 2 of the second book of Bar ʿEbrōyō's *Treatise of treatises* (*Teḡraṭ teḡrātā*).

DATE: 2nd half of the 19th c.

SCRIBE: not indicated.

CATALOGUE DESCRIPTIONS: Scher, "Notice sur les manuscrits syriaques," 498 (no. 2 is missing); Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 22; Ḥaddād-Iṣḥāq, *Al-makḥṭūṭāt al-*

suryāniyya wa-l-ʿarabiyya, 82*–83*; Makhoul, “Erbil-Ankawa, O.A.O.C., syr. 170”.²⁰

1. ff. 1r-42r

Prōbā, Commentary on Porphyry's *Isagoge* (incomplete at the beginning)

In two sections (ff. 1r-31v; 31v-42r).

Incipit mut. (first section):

... കേന്ദ്രം, നാമക രൂപം, പല പ്രകാരം.

= Syr. 169, f. 5r, lines 4–5.

Desinit:

... שהיו גם מלמדים את הילדים. כל מקום מלמד ומשחק :
 להם בנסים נוספים : מסתבר שהלומדים לא יכלו ללמוד : כי
 הילדים נאלצו ללמוד

Final rubric:

ഇതുകൊണ്ട് അതിന്റെ പ്രയോജനം കണ്ടു വന്നു. ഇതുകൊണ്ട് അതിന്റെ പ്രയോജനം കണ്ടു വന്നു.

Multiple diagrams (ff. 1r-v, 11v, 27r-28r, 29r, 31v); the variant readings are not provided.

ED.: see Syr. 169, no. 1.

2. ff. 42r-43v

<Pseudo>-Ammonius, Two lives of Aristotle

First life

²⁰ <http://syriac.msscatalog.org/71256> (accessed 13 February, 2023).

Title:

ܩܥܘܠܐ ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܐܝܢ ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Incipit:

... ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Desinit:

ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Second life

Title:

ܡܠܟܐ ܕܡܕܢܚܐ

Incipit:

... ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Desinit:

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

Final rubric:

ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

The attribution to Ammonius (sc. Hermeiou, spelled in the manuscript as AMQNIS) is today considered spurious. This text was neglected by Vosté and hence adds to our knowledge about the manuscript tradition of the two lives.

ED.: both lives were fully transcribed in E. Sachau, *Verzeichniss der syrischen Handschriften*, Bd. 1 (Berlin, 1898), 335–336; Baumstark, *Aristoteles bei den Syrern*, 2* (first Life), 2*–3* (second Life).

LIT.: see 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, here 30–31.

3. ff. 43v–85r

Aristotle, *Categories* (version of Jacob of Edessa)

Title:

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲕᲁᲙᲉᲗᲉ

Incipit:

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉ
... ᲕᲁᲙᲉᲗᲉ

Desinit:

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉ ...

Final rubric:

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲕᲁᲙᲉᲗᲉ

The text form belongs to the same branch which is represented by the manuscript *olim* Mosul / Scher 35; glosses and variant readings are not provided.

ED.: see Syr. 169, no. 2.

4. ff. 85r–149v

Sergios of Rēš‘aynā, Commentary on Aristotle’s *Categories* (incomplete at the end)

Title:

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲕᲁᲙᲉᲗᲉ
ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲕᲁᲙᲉᲗᲉ

Incipit:

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲕᲁᲙᲉᲗᲉ
... ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ

Desinit mut. (mēmra iii):

ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ ᲕᲁᲙᲉᲗᲉ ...
ᲕᲁᲙᲉᲗᲉ ᲙᲉᲗᲉᲗᲉᲗᲉᲗᲉᲗᲉ

= Syr. 169, f. 100v, lines 15–17.

The text is divided into three *mēm̄rē*, which are preceded by a prologue: prologue (ff. 85v–88v), *mēm̄rā* i (ff. 88v–103r), *mēm̄rā* ii (ff. 103v–127r), *mēm̄rā* iii (ff. 127v–149v).

Diagrams on ff. 103r, 125r–127r, 128v; variant readings are not provided.

ED.: see Syr. 169, no. 3.

SYRIAC 171

olim Alqosh, Notre-Dame des Semences / Scher 50; Alqosh, Notre-Dame des Semences / Vosté 53
earlier shelfmark (f. 1r): 50

Summary:

1. Yōḥannān bar Zoʿbī, *Mēm̄rā* on divisions (*sc. dihairesis*) of philosophy
2. Prōbā, Commentary on Porphyry's *Isagoge* (incomplete)
3. Aristotle, *Categories* (version of Jacob of Edessa)
4. Sergios of Rešʿaynā, Commentary on Aristotle's *Categories*
5. Aristotle, *On Interpretation* (version of Prōbā) (incomplete)
6. Prōbā, Commentary on Aristotle's *On Interpretation*
7. Paul the Persian, Commentary on Aristotle's *On Interpretation*
8. Severos Sēbokht, Letter to Yonan on some difficulties in Aristotle's *On Interpretation* and *Prior Analytics* (incomplete)

Paper. – 233 ff. – 1 col., 28 l.

322–327 × 220–225 mm.

East Syriac handwriting with minimal vocalization.

No pagination or foliation. – Catch-words, sometimes not accurate.

Possession note on f. 233v dated to CE 1840: ‘this book belongs to the monastery of Rabban Hormizd’.

CONDITION: The manuscript is incomplete at the end and consists at present of 24 quires (of 10 ff. each), which are not signed. The leaves from quires <1> and <2> are misplaced. Quire <1> wants four folios after f. 16r, and quire <15> wants three folios between ff. 140 and 141. Quires <2>–<14> and <16>–<24> are complete.

DATE: 1st half of the 19th. c. (but before 1840).

SCRIBE: not indicated.

CATALOGUE DESCRIPTIONS: Scher, “Notice sur les manuscrits syriaques,” 498 (no. 1 and 6 are missing, no. 2 is mistaken); Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 22–23 (no. 1 and 6 are missing, no. 2 is mistaken); Ḥaddād–Iṣḥāq, *Al-makhṭūṭāt al-suryāniyya wa-l-‘arabiyya*, 83* (no. 1 and 6 are missing, no. 2 is mistaken); Makhoul, “Erbil-Ankawa, O.A.O.C., syr. 171” (no. 1 is missing).²¹

1. ff. 2r–3v, 14r–16r
<Yōhannān bar Zo‘bī>, *Mēmṛā* on divisions (sc. *dihairesis*) of philosophy
In seven-syllable metre.

Title:

ܡܡܪܐ ܕܝܗܐܪܝܫܐ ܕܝܗܐܪܝܫܐ

²¹ <http://syriac.msscatalog.org/71257> (accessed 13 February, 2023).

Incipit:

ܠܠܗ ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ...

Desinit:

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ...

Final rubric:

ܐܡܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ...

Although the author's name is not indicated in the manuscript, the text is identical to the one preserved in several other copies.²²

Ed.: not edited.

Lit.: H. Daiber, "Ein vergessener syrischer Text: Bar Zo'bi über die Teile der Philosophie," *Oriens Christianus* 69 (1985), 73–80.

2. (reconstructed order of folios) ff. 10r–11v, 4r–9v, 12r–13v, 17r–30v (incomplete at the beginning)

Prōbā, Commentary on Porphyry's *Isagoge*

In two sections (beginning is wanting, ff. 10r–11v, 4r–9v, 12r–13v, 17r–25v; 25v–30v).

²² In addition to three manuscripts identified by Daiber (Daiber, "Ein vergessener syrischer Text," 73–74) one can now add seven more: *olim* Diyarbakır / Scher 106 = Mardin, Chaldean Church / HMML Project number CCM 20 (1458/9 CE), *olim* Diyarbakır / Scher 107 = Mardin, Chaldean Church / HMML Project number CCM 22 (1681 CE), Tehran, Chaldean Church MS 1 / HMML Project number TEH SJ 1 (1724 CE), Siirt / Scher 97 (18th c.; lost), Erbil, Chaldean Archdiocese MS 145 / HMML Project number ACE 141 (1801 CE), Alqosh, Chaldean Archdiocese / HMML Project number DCA 128 (19th c.), Baghdad, Chaldean Patriarchate / HMML Project number CPB 350 (1894 CE).

[illegible]

Desinit:

[illegible]

൧. കേരളത്തിലെ വിവിധ ഭാഗങ്ങളിൽ നിന്നും
 കേരളത്തിലെ വിവിധ ഭാഗങ്ങളിൽ നിന്നും
 കേരളത്തിലെ വിവിധ ഭാഗങ്ങളിൽ നിന്നും

ED.: see Syr. 169, no. 1.

Aristotle, *Categories* (version of Jacob of Edessa)

* അമ്മളെ മെഴുതിരിയിൽ കുക്കി. കുക്കിലും കുക്കിയിലും അമ്മളെ മെഴുതിരിയിൽ കുക്കി.

אנא תענה לי על שאלותי. תודה רבה.
... תודה רבה.

... നല്ല ഒരു ജനതയെ നയിക്കുകയും ചെയ്തു.

കാണുകയും മലമ്പുറത്തിൽ ചുറ്റും ചിറ്റിപ്പോകുകയും ചെയ്തു.

Glosses and multiple variant readings in the margins differ slightly from those in Syr. 169. The text form belongs to the same branch represented by the manuscript *olim* Mosul / Scher 35.

ED.: see Syr. 169, no. 2.

4. ff. 51v–129v

Sergios of Rēšʿaynā, Commentary on Aristotle's *Categories*

Title:

ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ
ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ

Incipit:

ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ
ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ...

Desinit:

ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ
ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ...

Final rubric:

ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ
ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ

Another final rubric:

ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ
ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ
ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ ܡܝܬܠܐܡܢܐ ܕܠܐ ܡܝܬܠܐܡܢܐ

The text is divided into seven *mēm̄rē*, which are preceded by a prologue: prologue (ff. 51v–53r), *mēm̄rā* i (ff. 53r–60r), *mēm̄rā* ii (ff. 60r–72r), *mēm̄rā* iii (ff. 72r–92r), *mēm̄rā* iv (ff. 92r–106r), *mēm̄rā* v (ff. 106r–113r), *mēm̄rā* vi (ff. 113r–122v), *mēm̄rā* vii (ff. 122v–129v).

Multiple diagrams (ff. 60r, 71r–72r, 73r, 91r–92r, 105v–106r, 113r, 122v, 129r–v) and variant readings in the margins; the reading seem to agree with those present in Syr. 169. Several extensive lacunae indicated by white spaces (ff. 125v, 126r–v, 127r, 127v–128r) suggest that the exemplar used by the scribe was defective; the lacunae are identical to those present in Syr. 169.

ED.: see Syr. 169, no. 3.

5. ff. 129v–142r

Aristotle, *On Interpretation* (version of *Prōbā*) (incomplete)

In five sections.

Title:

ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ
ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ
ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ

Incipit:

ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ
ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ
... ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ

Desinit:

ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ...

Final rubric:

ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ

Several extensive lacunae (ff. 130r–v, 130v–131r, 131v, 132r–v) indicated by white spaces suggest that the exemplar was defective. Lacunae are identical to those present in Syr. 169.

Apparently, the scribe used the same imperfect exemplar as the copyist of Syr. 169. Namely, having reached on f. 133r ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ (= οὐδὲ ἀπόφασις μία· οὐδὲν γὰρ, *De int.* 8, 18a21) he jumped to ܠܠܗܘܬܐ ܕܠܗܘܬܐ ܕܠܗܘܬܐ (= ὑπάρξει αὐτῷ καὶ ἡ ἀπόφασις, *De int.* 21, 21b15). Similar to Syr. 169, this

section runs until f. 135v where ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ (= καὶ ἐνέργεια δυνάμεως προτέρα, *De int.* 13, 23a22–23) is followed by ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ [lacuna] ܐܬܬܐ ܕܠܚܝܩܐ (= διαφέρει τοῦτο εἰπεῖν ἢ ἔστιν ἵππος καὶ ἄνθρωπος λευκός, *De int.* 8, 18a21–22). However, unlike the scribe of Syr. 169, the scribe of Syr. 171 marked the transition spots with a red line and added a marginal note next to the first mark saying: “Proceed from this red line to another red line”. Again, unlike the scribe of Syr. 169, who resumed copying beginning from *De int.* 8, 18a21–22, then copied only a few lines and, instead of continuing, jumped to *De int.* 8, 18a23–24, the scribe of Syr. 171 copied the text without further omissions.

Ed.: see Syr. 169, no. 4.

6. ff. 142r–223v

Prōbā, Commentary on Aristotle's *On Interpretation*

Title:

ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ

Incipit:

ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ...

Desinit:

ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ

Final rubric:

ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ
ܐܬܬܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ

The text consists of the prologue and five sections (*psāqē*): prologue (ff. 142r–145v), section 1 (ff. 145v–158r), section 2 (ff.

158r-181r), section 3 (ff. 181r-200r), section 4 (ff. 200r-214r), section 5 (ff. 214r-223v).

Occasional lacunae (the most extensive on ff. 187v–189r) indicated by white spaces and marginal glosses identical to those present in Syr. 169.

ED.: see Syr. 169, no. 5.

7. ff. 223v-231r

Paul the Persian, Commentary on Aristotle's *On Interpretation*
(translated from Persian into Syriac by Severos Sēbokht)

Title:

[illegible]

Incipit:

[illegible]

Desinit:

පළමු පාඨ : චන්ද්‍රා ජායසේන, පාඨ, චන්ද්‍රා ශා ...
 දැනට ඔබගේ

Final rubric:

കൂടാതെ താഴെ പറയുന്നവകൾ കൂടി ഉൾക്കൊള്ളുന്നതായിരിക്കണം:

Diagram on f. 228r.

ED.: H. Hugonnard-Roche, "Sur la lecture tardo-antique du *Peri Hermeneias* d'Aristote: Paul le Perse et la tradition d'Ammonius," *Studia graeco-arabica* 3 (2013), 37–104; S. Hayati & P.S. Stevenson, *Peri Hermeneias by Paul the Persian* (Tehran, 2016); a new English translation is in preparation by D. King.

LIT.: to the literature indicated in Kessel, “Syriac Commentary Tradition,” 402 (3.2.1), one should add also Hugonnard-Roche, “La tradition du *Peri hermeneias* d’Aristote en syriaque,” 64–78.

8. ff. 231r–233r

Severos Sēbokht, Letter to Yonan on some difficulties in Aristotle’s *On Interpretation* and *Prior Analytics* (incomplete at the end)

Title:

ܡܠ ܫܠ ܡܠ ܠܒܚܬܐ ܫܒܚܬܐ ܕܝܚܝܬܐ ܡܠܐ ܗܐ ܡܠܐ ܕܫܝܬܐ
ܕܝܚܬܐ

Incipit:

ܠܝܬܐ ܠܠܒܚܬܐ ܠܝܬܐ ܠܠܒܚܬܐ ܠܠܒܚܬܐ ܠܠܒܚܬܐ ܠܠܒܚܬܐ
... ܡܠ ܕܝܚܬܐ

Desinit mut.:

ܠܝܬܐ ܠܠܒܚܬܐ ܠܝܬܐ ܠܠܒܚܬܐ ܠܠܒܚܬܐ ܠܠܒܚܬܐ ...
= ed. Hugonnard-Roche, 68 l. 23

Ed.: H. Hugonnard-Roche, “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.: see Kessel, “Syriac Commentary Tradition,” 403 (3.2.4).

SYRIAC 172

olim Alqosh, Notre-Dame des Semences / Vosté 62²³

²³ Ḥaddād and Ishāq as well as Makhoul failed to identify this manuscript as *olim* Notre-Dame des Semences / Vosté 62 (see the concordance, Ḥaddād–Ishāq *Al-makhṭūṭāt al-suryāniyya wa-l-‘arabiyya*, 514*), albeit its description in the catalogue of Vosté (Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 25) perfectly matches the actual manuscript Syr. 172 (for

Shikwānā.²⁶ The amateur handwriting of the manuscript suggests that Vincentius was not a professional scribe; no other manuscript produced by him is known.²⁷

DATE: ca. 1823–1828.

CATALOGUE DESCRIPTIONS: Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 25; Ḥaddād–Ishāq, *Al-makḥṭūṭāt al-suryāniyya wa-l-‘arabiyya*, 83*; Makhoul, “Erbil-Ankawa, O.A.O.C., syr. 172” (treats the first three sections as Prōbā, Commentary on Porphyry’s *Isagoge* and Aristotle’s *Categories* and *On Interpretation* respectively).²⁸

The manuscript has not been known earlier as a witness to Bar ‘Ebrōyō’s *Cream of Wisdom*.²⁹ Although a manuscript of similar content is known to have been held at the Chaldean collection in Diyarbakır (*olīm* Diyarbakır / Scher 32 = HMML Project number CCM 383), a quick comparison of the two copies demonstrates that they are not directly related. It remains to be explored if the present manuscript is related to the two manuscript copies of *Butyrum Sapientiae* held in collection of the Antonian Order (Syr. 177 = Vosté 60, Syr. 178 = Vosté 61).

²⁶ I.M. Shikwānā, *Ḥaṭṭātūn mašāriqa* (Duhok, 2007), 30*, no. 39.

²⁷ No scribe with this name is documented by Wilmshurst. Shikwānā records only this manuscript as produced by monk Vincentius (Shikwānā, *Ḥaṭṭātūn mašāriqa*, 30*, no. 39). Giamil’s history of the monastery of Rabban Hormizd may contain further details about him (see footnote 2).

²⁸ <http://syriac.msscatalog.org/71258> (accessed 13 February, 2023).

²⁹ Missing in the census of Takahashi (H. Takahashi, *Barhebraeus: A Bibliography*, Gorgias Eastern Christian Studies 9 (Piscataway, N.J.: Gorgias Press: 2005).

None of the two manuscripts has been properly described, and their precise content remains so far unknown.³⁰

Ff. 1r-159r

<Grigorios bar 'Ebrōyō>, *Cream of Wisdom (Isagoge, Categories, On Interpretation, Prior Analytics)* (incomplete at the beginning)

Incipit mut. (Prologue):

...
 رحمتهم ...
 رحمتهم رحمتهم رحمتهم

= Florence, Biblioteca Laurenziana, Or. 69, f. 2v, col. B, lines 12-14

Desinit:

...جس کے ساتھ رہا وہ ہم ایک ہی کائنات کے ہیں

Explicit:

על חשבון האגודה המדעית והאמנותית
המדינית

Isagoge (ff. 1r-24r):

Proem. (ff. 1r), ch. 1 (ff. 1r-10v), ch. 2 (ff. 10v-17r), ch. 3 (ff. 17r-20r), ch. 4 (ff. 20r-24r).

Categories, (ff. 24r-47r):

Ch. 1 (ff. 24r-29r), ch. 2 (ff. 29r-42v), ch. 3 (ff. 42v-47r).

³⁰ Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 25, Ḥaddād-Ishāq, *Al-makhtūṭāt al-suryāniyya wa-l-ʿarabiyya*, 86*–87*, cf. Takahashi, *Barhebraeus: A Bio-Bibliography*, 248.

On Interpretation (ff. 47r–95r):

Ch. 1 (ff. 47r–53r), ch. 2 (ff. 53r–62v), ch. 3 (ff. 62v–71v), ch. 4 (ff. 71v–76r), ch. 5 (ff. 76r–81r), ch. 6 (ff. 81r–84r), ch. 7 (ff. 84r–87r), ch. 8 (ff. 87r–92r), ch. 9 (ff. 92r–95r).

Prior Analytics (ff. 95r–159r):

Ch. 1 (ff. 95r–99v), ch. 2 (ff. 99v–105v), ch. 3 (ff. 105v–113v), ch. 4 (ff. 113v–123r), ch. 5 (ff. 123r–127r), ch. 6 (ff. 127r–125v), ch. 7 (ff. 152v–159r).

ED.: this part of the treatise is unedited.

LIT.: N.P. Joosse, “Bar Hebraeus’ ܒܘܬܝܪܘܡ ܫܝܬܘܬܐ ܕܥܠܡܐ (Butyrum Sapientiae). A description of the extant manuscripts,” *Le Muséon* 112 (1999), 417–458; H. Takahashi, *Barhebraeus. A Bio-Bibliography*, Gorgias Eastern Christian Studies 9 (Piscataway, N.J.: Gorgias Press: 2005), 245–254.

SYRIAC 173

olim Alqosh, Notre-Dame des Semences / Vosté 54

Summary:

1. (?) Rabban Qāmīshō‘ of Nuhādrā the Physician, Metrical letter (incomplete)
2. Anonymous Greek-Syriac glossary
3. Severos Sēbokht, Letter to Yonan on some difficulties in Aristotle’s *On Interpretation* and *Prior Analytics*
4. Aristotle, *Prior Analytics*, book I, chapters 1–7 (anonymous Syriac version)
5. Prōbā, Commentary on Aristotle’s *On Interpretation* (2nd section)
6. Yoḥannan bar Zō‘bī, *Mēmṛā* on philosophy (= “Universal canon”)
7. Anonymous, *mēmṛā* on the mind

8. Grigorios bar ʿEbrōyō, *Cream of Wisdom, On animals* (incomplete)

Paper. – 108 ff. – 1 col., 16 l.

170–173 × 110–115 mm.

Amateur East Syriac handwriting with vocalization.

Contemporary foliation.

CONDITION: The manuscript is incomplete and consists at present of 14 quires which are signed on the first and last page of each quire. The first folio of the first quire is wanting; the number of quires missing after quire 14 is impossible to ascertain. The composition of quires is irregular: 1⁶, 2⁸, 3–9⁸, 10¹⁰, 11⁶, 12–13⁸, 14⁶.

DATE: 19th c.

SCRIBE: not indicated.

CATALOGUE DESCRIPTIONS: Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 23 (no. 1 is missing); Ḥaddād–Ishāq, *Al-makḥṭūṭāt al-suryāniyya wa-l-ʿarabiyya*, 84*–85* (no. 1 is missing); Makhoul, “Erbil-Ankawa, O.A.O.C., syr. 173” (nos. 1 and 7 are missing, no. 6 is attributed to Aristotle).³¹

In its contents, the manuscript is similar to Alqosh, Chaldean Diocese / HMML Project number DCA 61, with which it has in common five items (1–5 = 19, 14+15, 7, 8, 9). Interestingly, an anonymous glossary of Greek words (no. 2) can be found as

³¹ <http://syriac.msscatalog.org/71300> (accessed 13 February, 2023).

two independent items in DCA 61 (14+15). Another four items are also present in Cambridge Add. 2812 (1806 CE): 3–6 = 10, 11, 12, 9.e. A further manuscript with seven text items (1, 3–6, and 8) in common is Baghdad, Chaldean Patriarchate / HMML Project number CPB 350 (1894 CE).

1. ff. 1r–5r

<(?) Rabban Qāmīshō^c of Nuhādrā the Physician>, Metrical letter (incomplete at the beginning)

Incipit mut.:

... ܠܠܗ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

= ed. Dolabani, 18, l. 16 (in East Syriac copies the text has a longer introductory section)

Desinit:

ܠܠܗ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Ed.: F.Y. Dolabani, *Egrōtō d-Dawīd bar Pawlōs d-metīdā^c d-Bēt Rabban* (Mardin, 1953), 18–22.

Lit.: see G. Kessel & Y. Arzhanov, “Field Notes on Syriac Manuscripts III: A Previously Unknown Philosophical Manuscript from Alqosh,” *Hugoye: Journal of Syriac Studies* 23.1 (2020), 99–130, here 126–127.

2. ff. 5r–16v

Anonymous Greek-Syriac glossary

Title:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Incipit:

... ܠܠܗ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Desinit:

ܠܠܗ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The text is identical to two glossaries in Alqosh, Chaldean Diocese / HMML Project number DCA 61, no. 14 and 15.

Lit.: see Kessel–Arzhanov, “Field Notes on Syriac Manuscripts III,” 124–125.

3. ff. 16v-29r

Severos Sēbokht, Letter to Yonan on some difficulties in Aristotle's *On Interpretation* and *Prior Analytics*

Title:

ಕೂಡಾ ಇಂಥ ಕೆಲಸವು ಸಹಜವಾಗಿರುತ್ತದೆ. ಇದು ಕೂಡಾ ಒಂದು ಸವಾಲು. ಇದು ಕೂಡಾ ಒಂದು ಸವಾಲು. ಇದು ಕೂಡಾ ಒಂದು ಸವಾಲು.

Incipit:

[illegible]

Desinit:

[illegible]

Ed.: Hugonnard-Roche, "Questions de logique au VII^e siècle," 53–104.

LIT.: see Kessel, "Syriac Commentary Tradition," 403 (3.2.4).

4. ff. 29r-52r

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

Title:

සමස්තය: කොටස් කප්පා

Incipit:

[illegible]

Desinit:

[illegible]

Final rubric:

කතෘ මහාමාත්‍යවරයාගේ නමින්

ED.: I. Friedmann, *Aristoteles' Analytica bei den Syrern* [PhD thesis] (Berlin, 1898); A. Nagy, "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.

Lit.: see Kessel–Arzhanov, “Field Notes on Syriac Manuscripts III,” 120–121 and Kessel, “Syriac Commentary Tradition,” 404 (4.1.1).

5. ff. 52r-54v

Prōbā, Commentary on Aristotle's *On Interpretation* (2nd section)

Title:

[illegible]

Incipit:

חַסְדֵּי ה' וְרַחֲמָיו מִיּוֹם עוֹלָם וְעַד עוֹלָם : וְלֹא יִשְׁכַּח לֵב חָסֵד ...

Desinit:

‘നമുക്കു പല ദയ, നമുക്കു, ഈ . . .

Ed.: Hoffmann, *De Hermeneuticis apud Syros*, 88 l. 7 – 89 l. 23.

Lit.: see Syr. 169 no. 5 and Kessel–Arzhanov, “Field Notes on Syriac Manuscripts III,” 121–122.

6. ff. 54v-59r

<Yohānnan bar Zō'bi>, *Mēmṛā* on philosophy (= “Universal canon”)

Title:

മല. മല. രണ്ടാലും ഇ. നിറം

Incipit:

מבוא
 להבנת המושגים
 ...

Desinit:

... చిహ్నం కలిగినది. కలిగినది కలిగినది కలిగినది

Final rubric:

ಕೊಮ್ಮಾ ಕೊಲೆಲ್ಯಾ ಕೊ ಪು

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

ED.: unedited.

7. ff. 59r-62r

Anonymous, *mēmṛā* on the mind

Title:

കിഴക്കൻ കരകൾ, കടൽത്തീരങ്ങൾ, കടൽത്തീരങ്ങൾ

Incipit:

... ५०००, ५००० : ५०००, ५०००, ५०००

Desinit:

അകം ചുറ്റി നൽകി ഏകദേശം...

Explicit (?):

କଥାଟିର ଲକ୍ଷଣ ଓ ଲକ୍ଷଣ

ED.: ? unedited.

8. ff. 62r-74v, 77r-81v, 75r-v, 82r-85v, 76r-v, 86r-108v
(reconstructed order of folios)

<Grigorios bar 'Ebrōyō>, *Cream of Wisdom, On animals* (Ch. I.1.1 – III.3.4) (incomplete at the end)

Title:

ܫܠܐ ܡܢ ܐܬܪܐ (sic) ܫܠܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ
ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ
ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ
ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ

Incipit:

ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ
... ܫܠܐ ܡܢ ܐܬܪܐ

Desinit mut. (ch. III.3.4):

ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ ...
= Florence, Biblioteca Laurenziana, Or. 83, f. 97r, col. B, lines
8–9

ED.: this part of the treatise is unedited.

LIT.: Joosse, “Bar Hebraeus’ ܡܢ ܐܬܪܐ ܡܢ ܐܬܪܐ”; Takahashi, *Barhebraeus. A Bio-Bibliography*, 245–254.

SYRIAC 174

olim Alqosh, Notre-Dame des Semences / Vosté 55
earlier shelfmark (f. 1r): 177

Summary:

1. Prōbā, Commentary on Aristotle’s *Prior Analytics* I 2–7
2. Severos Sēbokht, Discourse on Syllogisms in Aristotle’s *Prior Analytics*
3. Prōbā, Commentary on Aristotle’s *Prior Analytics* I 1
4. Severos Sēbokht, Letter to Aitalāhā regarding προτάσεις in Aristotle’s *On Interpretation*
5. Grigorios bar ‘Ebrōyō, *Treatise of treatises* (Teḡraṭ teḡrātā)

Paper. – 183 ff. – 1 col., 20 l.

Amateur East Syriac handwriting with minimal vocalization.
No pagination or foliation. – Catch-words, sometimes not accurate.

Possession note (f. 182v): ‘this book belongs to the monastery of Mar Hormizd’.

Note on f. 48 r in pencil: ܠܝܚܝܡܝܕ ܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

CONDITION: The manuscript consists of 17 quires which are not signed. The composition of quires is irregular: <1⁷>, <2>–<8¹⁰>, <9¹²>, <10>–<14¹⁰>, <15¹²>, <16¹⁰>, <17¹²>.

DATE: 19th c.

SCRIBE: not indicated.

CATALOGUE DESCRIPTIONS: Vosté, *Catalogue de la Bibliothèque syro-chaldéenne*, 24; Ḥaddād–Ishāq, *Al-makhṭūṭāt al-suryāniyya wa-l-‘arabiyya*, 85* (erroneously identify the manuscript as Alqosh, Notre-Dame des Semences / Scher 45).

Although the manuscript has no colophon (and probably never had one), one can be certain that its exemplar was *olim* Mosul / Scher 35.³² All the texts that feature in Syr. 174 have identical textual profiles as those preserved in *olim* Mosul / Scher

³² For other manuscript copied directly from *olim* Mosul / Scher 35, see Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 24–26. It is now confirmed that Arthur Vööbus indeed had a microfilm copy of the Mosul manuscript (cf. Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 22), as I had a chance to find it in the Vööbus’ microfilm archive, now kept at the Hill Museum & Manuscript Library.

35, and the text of *Teḡrat teḡrātā* demonstrates identical defects and lacunae.

When we compare the contents of the two manuscripts, it is easy to notice that out of 11 text items present in *olim* Mosul / Scher 35 the scribe of the Syr. 174 copied only text items 5–9. Although the scribe did not explain the reason for such selection, one may assume that he decided to omit those text items already available in the manuscript copies held at the monastery's library. Thus, Prōbā's commentary on *Isagoge* (no. 1 in *olim* Mosul / Scher 35) and Jacob of Edessa's translation of *Categories* (no. 3) can be found in the manuscripts Syr. 169, Syr. 170, and Syr. 171, and the two lives of Aristotle (no. 2) are attested by Syr. 170. Only the Syriac version of the Τέχνη γραμματική (no. 4) is not present in the collection of the Antonian Order. One can only speculate if that was indeed a deliberate decision and if a prohibitive remark left by the Chaldean patriarch Joseph VII Audo in a margin next to the beginning of the treatise in *olim* Mosul / Scher 35³³ played any role in that.

1. ff. 1v–11r

[M 79v–90v (no. 5)]

Prōbā, Commentary on Aristotle's *Prior Analytics* I 2–7

Title:

ܠܦܪܘܒܐ ܕܬܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Incipit:

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ
... ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Desinit:

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ...

³³ Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 34.

Final rubric:

ܠܬܠܡܕܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Ed.: A. van Hoonacker, “Le traité du philosophe syrien Probus sur les Premiers Analytiques d’Aristote,” *Journal Asiatique* 9^e série, 16 (1900), 70–166, here 104–122.

Lit.: see Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 34–35 and Kessel, “Syriac Commentary Tradition,” 405 (4.2.1).

2. ff. 11r–31v

[M 90v–111r (no. 6)]

Severos Sēbokht, Discourse on Syllogisms in Aristotle’s
Prior Analytics

Title:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Incipit:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
... ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Desinit:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Final rubric:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Ed.: the edition of a fragment can be found in King, “Why the Syrians Translated Greek Philosophy and Science,” 235–236 [Syr. text], 205–206 [English tr.].

Lit.: see Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 35–36 and Kessel, “Syriac Commentary Tradition,” 405 (4.2.2).

3. ff. 31v–43v

[M 111v–124r (no. 7)]

Prōbā, Commentary on Aristotle's *Prior Analytics* I 1

Title:

ܠܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Incipit:

ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ
... ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Desinit:

ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ...
ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Final rubric:

ܠܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Ed.: van Hoonacker, "Le traité du philosophe syrien Probus," 83–104.

Lit.: see Kessel–Bamballi, "Field Notes on Syriac Manuscripts II," 36–37 and Kessel, "Syriac Commentary Tradition," 405 (4.2.1).

4. ff. 44r–48r

[M 124r–128v (no. 8)]

Severos Sēbokht, Letter to Aitalāhā regarding προτάσεις in
Aristotle's *On Interpretation*

Title:

ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ
ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ
ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Incipit:

ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ
... ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Desinit:

ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ...
ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Final rubric:

ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ
ܐܝܬܐ ܕܬܠܡܝܕܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ

Ed.: H. Hugonnard-Roche, “L’Épître de Sévère Sebokht à Aitilaha sur le *Peri Hermeneias*. À propos des propositions métathétiques et privatives, et de l’existence du possible,” in *Labor limae. Atti in onore di Carmela Baffioni*, vol. 1, Studi Magrebini 12–13, eds. A. Straface, C. De Angelo and A. Manzo (Napoli: Università degli Studi di Napoli ‘L’Orientale’, Dipartimento Asia Africa e Mediterraneo, 2014/5 [2017]), 337–366.

Lit.: see Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 37–38 and Kessel, “Syriac Commentary Tradition,” 402–403 (3.2.3).

5. ff. 48r–182v [M 129v–264v (no. 9)]
 <Grigorios bar ‘Ebrōyō>, *Treatise of treatises* (*Teḡrat teḡrātā*)

Incipit mut. (introduction to the treatise):

ܠܠܐܡܪܐ ܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ
 ... ܡܠܟܐ ܕܠܐ ܕܡܠܟܐ

Desinit mut. (Book 4, ch. 4):

ܠܠܐܡܪܐ ܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ܕܠܐ ܕܡܠܟܐ ...

The incomplete form of the text is due to the manuscript’s exemplar.

Ed.: remains unedited except for a few fragments.

Lit.: see Kessel–Bamballi, “Field Notes on Syriac Manuscripts II,” 38–39.