

THE LOST GREEK AND SYRIAC WORKS IN 'ABDISHO' BAR BRIKHA'S *CATALOGUE OF BOOKS*

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ABSTRACT

While the extant works that encompass Syriac ecclesiastical history are the focus of numerous editions and studies, the works that do not survive from this tradition are often overlooked or only briefly mentioned in passing in select publications. Though these latter works cannot be examined in detail for obvious reasons, their record is essential for understanding the development of Syriac ecclesiastical history. This article examines one important East Syriac ecclesiastical work – namely, 'Abdisho' bar Brikha's (d. 1318) Catalogue of Books – and presents its listed Greek and Syriac works that have not survived. Brief mention will also be made of select Greek and Syriac works in the Catalogue that may or may not be lost, depending on whether one agrees or disagrees with particular propositions advanced in connection to these works.

The study of Syriac ecclesiastical history – and history more generally for that matter – involves (among other things) two broad types of literary texts: surviving and lost works of known and (now) otherwise unknown writers. While the former form the basis of numerous publications, from introductory handbooks covering centuries of Syriac Christian history to technical studies on individual writers or subject areas, the latter are typically mentioned in passing (if even mentioned at all!) and rarely is the extent of such loss made readily apparent.¹

This article is a first step towards rectifying this neglect, in that it presents the Greek and Syriac works in one influential high medieval treatise – namely, ‘Abdisho’ bar Brikha’s (d. 1318) *Catalogue of Books* – which do not survive. This work, which was edited and translated into Latin by Abraham Ecchellensis in 1653 and by Josephus Simonius Assemani in 1725,² offers “an

¹ For one example where the lost works of a specific writer – in this case, ‘Abdisho’ – are listed (along with his extant works), see Hubert Kaufhold, “The Nomocanon of Metropolitan ‘Abdiso’ of Nisibis: Ms. No. 64 in the Collection of Trichur (Trissur), Metropolitan’s Palace of the Church of the East,” in István Perczel (ed.), *The Nomocanon of Abdisho of Nisibis: A Facsimile Edition of MS 64 from the Collection of the Church of the East in Thrisur* (Syriac Manuscripts from Malabar 1; Piscataway, NJ: Gorgias Press, 2009), xviii–xx. More recently, there are also studies of Jewish and Christian lost works. See Liv I. Lied, Marianne B. Kartzow, and Esther Brown-smith, “Books known only by title,” *Journal for the Study of the Pseudepigrapha* 32:4 (2023): 303–322 and Liv I. Lied, “The Unruly Books of Abdisho of Nisibis: Book Lists, Canon Discourse and the Quest for Lost Writings,” in Teresa Bernheimer and Ronny Vollandt (eds.), *Synopses and Lists: Textual Practices in the Pre-Modern World* (Cambridge Semitic Languages and Cultures 22; Cambridge: Open Book Publishers, 2023), 62–103.

² Abraham Ecchellensis, *Incipimus scribere tractatam continentem catalogum librorum Chaldaeorum, tam ecclesiasticorum, quam profanorum*

invaluable repository of information about the authors and works of the Syriac literary heritage, including many that are no longer extant.”³ In the 20th century, three further editions of the *Catalogue* were produced: two by Joseph of Beth Qelayta, who included it as an appendix to his 1908 and 1924 editions of ‘Abdisho’s theological treatise *The Pearl (Marganitha)*,⁴ and one by Yusuf Ḥabbi, who produced a Syriac-Arabic edition of the *Catalogue* in 1986.⁵ To date, there are one German and two English

(Rome: Typis S.C. de Propaganda Fide, 1653) and Josephus Simonius Assemani (ed.), *Bibliotheca orientalis Clementino-Vaticana, in qua manuscriptos codices syriacos, arabicos, persicos, turcicos, hebraicos, samaritanos, armenicos, aethiopicos, Graecos, aegyptiacos, ibericos & malabaricos*, 3.1 (Roma: Typis Sacrae Congregationis de Propaganda Fide, 1725). The source of Ecchellensis’ edition is ms. Vat. Syr. 456 (1593), and the basis for Assemani’s edition is ms. Vat. Syr. 176 (1476).

³ J. W. Childers, “‘Abdisho’ bar Brikha,” in Sebastian P. Brock, Aaron M. Butts, George A. Kiraz, and Lucas Van Rompay (eds.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway, NJ: Gorgias Press, 2011), 3.

⁴ Joseph of Beth Qelayta, ܐܒܕܝܫܝܐ ܒܪ ܒܪܝܟܗܐ ܕܡܬܒܬܐ ܕܐܬܝܩܬܐ ܕܡܕܢܗܐ (Mosul: Maṭḥba’tā ‘Ātorāyṭā d-’Edtā ‘Attīqtā d-Madnḥā, 1924), 61–83. The 1908 edition survives in a single copy, to which I do not have access. Joseph based his editions on Assemani’s edition. A third edition of this text was published in 1989. See Childers, “‘Abdisho’ bar Brikha,” 3.

⁵ Yusuf Ḥabbi, *Fihris al-mu’allifin ta’lif li-‘Abd Yašū’ al-Šubāwī* (Maṭḥbū’āt al-Mağma’ al-’Ilmi al-’Irāqī: al-Hay’ah al-Suryāniyah; Baghdad: Maṭḥba’at al-Mağma’ al-’Ilmi al-’Irāqī, 1986). Ḥabbi based his edition on eight sources: ms. Berlin, Sachau 312 (1680); a commentary produced by Shmu’il Giamil (1847–1917); Ecchellensis’ edition; ms. British Library, Or. 4526 (1727); a Chaldean Metropolitanate of Mosul manuscript (ca. 1900); Assemani’s edition; ms. Vatican Syr. 176; Joseph’s edition.

translations of this work, each of which are problematic.⁶ While the two most authoritative editions of the *Catalogue* are those produced by Assemani and Ḥabbi, the popularity of this work is demonstrated by the number of manuscripts preserving this work.⁷

The *Catalogue* itself is written in 1190 lines of heptasyllabic verse⁸ and, along with a Preface and Conclusion, contains three central sections:

- The First Part focuses on Holy Scripture and encompasses the Old Testament, Apocrypha, and New Testament books.
- The Second Part focuses on the Greek and Latin Fathers and lists a number of works that were translated into Syriac.

⁶ August F. Pfeiffer, *Joseph Simonius Assemanns orientalische Bibliothek oder Nachrichten von syrischen Schriftstellern* (Volume 2; Erlangen: Walther, 1777), 329–408; George Percy Badger, *The Nestorians and Their Rituals, with the Narrative of a Mission to Mesopotamia and Coordistan in 1842–1844 and of a Late Visit to Those Countries in 1850* (Volume 2; London: Joseph Masters, 1852), 361–379; Mar Eshai Shimun XXIII (trans.), *The Book of Margaritha (The Pearl) on the Truth of Christianity* (Ernakulam, Kerala, India: Mar Themotheus Memorial Printing & Publishing House Limited, 1965), 121–153. Pfeiffer based his translation on Assemani's Latin translation. While it is unclear which manuscript(s) Badger used for his translation, Shimun based his translation on Joseph's 1924 edition, though he was also aware of Badger's translation. Seth M. Stadel is currently producing an annotated English translation (with Introduction) of the *Catalogue*, based on Ḥabbi's edition.

⁷ See, for instance, Anton Baumstark, *Geschichte der syrischen Literatur, mit Ausschuß der christlich palästinensischen Texte* (Bonn: A. Marcus und E. Webers Verlag, 1922), 325, n. 2.

⁸ Salam Rassi, *Christian Thought in the Medieval Islamic World: 'Abdīshō' of Nisibis and the Apologetic Tradition* (Oxford: Oxford University Press, 2022), 10.

- The Third Part focuses on the (primarily) East Syriac Fathers and includes several entries not devoted to any one specific writer.

Within these three Parts, there are 200 entries:⁹ the First Part = § 1–4; the Second Part = § 5–48; the Third Part = § 49–200. The lost works listed and discussed in this article are drawn from the Second and Third Parts, i.e. § 5–200.

Among the Greek and Latin writings presented in the Second Part, the Greek works that do not survive in any language include the following:¹⁰

Entry	Writer	Work(s)	Assemani ¹¹	Ḥabbi ¹²
§ 8	Hippolytus of Rome ¹³	commentary on Small Daniel	7	37, 135–136
§ 11	Symmachus ¹⁴	<i>Distinction of the Commandments</i>	10	38, 148
§ 12		book on the form of the world	11	39, 156

⁹ Assemani presents 199 entries, including the Conclusion; Ḥabbi presents 208 entries.

¹⁰ The following tables will use two different sets of brackets: () = word(s) added to my forthcoming English translation but not found in the *Catalogue*, and [] = word(s) implied in the *Catalogue* but not found in my forthcoming English translation. The numbers presented in the entry number column in the following tables are my own.

¹¹ This column, as well as the comparable columns in the following tables, presents the chapter numbers for each entry, as found in Assemani, *BibOr* 3.1.

¹² This column, as well as the comparable columns in the following tables, presents the page and line numbers for each entry, as found in Ḥabbi, *Fihris*.

¹³ Hippolytus of Rome lived in the late 2nd / early 3rd century.

¹⁴ Symmachus flourished in the late 2nd century.

	Eusebius of Caesarea ¹⁵	<i>mēmṛā</i> on the lack of rain		39, 160
§ 18	Methodius of Olympus ¹⁶	many letters on various subjects	17	43, 211–212
§ 19	Diodore of Tarsus ¹⁷	(book) against the Jews	18	44, 221
§ 20	Theodore of Mopsuestia ¹⁸	[commentary on] Ezekiel	19	46, 243
		[commentary on] Jeremiah		46, 244
		[commentary on] Daniel		
		one (volume addressed) to the monks		50, 286
		one (volume) on obscure speech		50, 287
		one (volume) for Basil		50, 291
		<i>mēmṛā</i> on the Law-giving		50, 295
§ 23	Aquilinus ¹⁹	commentary on Matthew	22	53, 318
		(commentary) on John, the son of Zebedee		53, 319
§ 24	Basil ²⁰	homilies [of various kinds]	23	53, 321

¹⁵ Eusebius of Caesarea lived ca. 260–ca. 340.
¹⁶ Methodius of Olympus died in 312.
¹⁷ Diodore of Tarsus died in 390.
¹⁸ Theodore of Mopsuestia lived ca. 350–ca. 428.
¹⁹ Aquilinus lived in the 5th–6th century. This writer’s identity is not certain.
²⁰ Basil lived in the 5th century. This writer’s identity is not certain.

		teachings of various kinds		53, 322
§ 25	Cyrus the Greek ²¹	<i>mēmre</i>	24	53, 324
§ 26	Irenaeus of Tyre ²²	five (volumes of) ecclesiastical (history)	25	53, 326–54, 328
§ 27	Philotheus ²³	[commentary on] Ezekiel	26	54, 330
		<i>Healer</i>		54, 332
§ 28	Theodoret of Cyrus ²⁴	(book) against Origen	27	54, 335
§ 31	Arniyastate'os ²⁵	disputation [against Mani]	30	56, 352
§ 32	Theophilus the Persian ²⁶	[book] against Dositheus	31	56, 354
		book...[refuting] the chapters of Cyril		56, 355–356
§ 33	Euthерius of Tyana ²⁷	<i>mēmre</i>	32	57, 359
		various homilies		
		commentary on the Gospel		57, 360

²¹ Cyrus the Greek flourished in the late 5th century.

²² Irenaeus of Tyre flourished in the first half of the 5th century.

²³ Philotheus possibly lived in the 5th century. This writer is otherwise unknown.

²⁴ Theodoret of Cyrus lived from 393–466.

²⁵ Arniyastate'os possibly lived in the 5th century. This writer is otherwise unknown.

²⁶ Theophilus the Persian flourished after 431. This writer's identity is not certain.

²⁷ Euthерius of Tyana flourished around 431.

§ 35	Zenobius ²⁸	(book) against Marcion	34–35	57, 365
		(book) against Pamphylus		58, 366
		letters to Isidore, Lucillus, Abram, and Job		58, 367–368
§ 48	Jacob ²⁹	commentary on Matthew	48	61, 394
		[commentary] on the Apostle		61, 395
		[commentary] on Jeremiah		

Turning to the Syriac writings presented in the Third Part, the works that do not survive in any language include the following:

Entry	Writer(s)	Work(s)	Assemani	Ḥabbi
§ 49	Aqaq ³⁰	letters	49	61, 402
§ 50	Miles ³¹	letters [on various subjects]	50	62, 403
		<i>mēmre</i> on various (subjects)		62, 404
§ 51	Yahbaḥuhy ³²	letter to the Patriarch of the East	51	62, 405–406

²⁸ Zenobius lived in the early 5th century. This writer’s identity is not certain.

²⁹ Jacob possibly lived in the second half of the 5th century. This writer is otherwise unknown.

³⁰ Aqaq lived in the late 5th century.

³¹ Miles died in 341.

³² Yahbaḥuhy possibly lived in the early 5th century. This writer’s identity is not certain.

§ 52	Ephrem the Syrian ³³	[commentary] on (the Psalms of) David	52	63, 419
§ 53	Narsai ³⁴	commentary on Genesis	53	64, 434
		[commentary] on Exodus		65, 435
		[commentary] on Leviticus		
		[commentary] on Numbers		65, 436
		[commentary] on (Joshua) bar Nun		
		[commentary] on the book of Judges		65, 437
		[commentary on] Ecclesiastes		
		[commentary] on Isaiah		65, 438
		[commentary] on the Twelve ³⁵		
		[commentary] on Jeremiah		65, 439
		[commentary] on Ezekiel		
		[commentary] on the prophecy of Daniel		65, 440
		liturgy		65, 443

³³ Ephrem the Syrian died in 373.

³⁴ Narsai died ca. 500.

³⁵ Namely, the books of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi.

		interpretation of the sacraments and baptism		65, 444
		consolations		65, 445
		homilies		
		praises		65, 446
		proclamations		
		exhortations		65, 447
		book on the depravity of life		65, 447–448
§ 54	Barṣawma of Nisibis ³⁶	homilies	54	66, 450
		<i>mēmre</i>		66, 451
		exhortations		66, 452
§ 55	Abraham of Beth Rabban ³⁷	commentary on Joshua bar Nun	55	66, 454–455
		[commentary] on Judges		66, 455
		[commentary] on the book of Kings		66, 456
		[commentary on] Bar Sira		
		[commentary] on Isaiah in two volumes		66, 457
		[commentary on] the Twelve		66, 458
		[commentary] on Daniel		
		[commentary on] Song of Songs		67, 459
		<i>Cause of the Foundation (of the</i>		67, 459–460

³⁶ Barṣawma of Nisibis died ca. 491–496.

³⁷ Abraham of Beth Rabban lived in the 6th century.

		<i>Schools) through Defined Chapters</i>		
§ 56	John of Beth Rabban ³⁸	[commentary on] Job	56	67, 464
		[commentary on] Proverbs		67, 466
		(book) against the Magi		
		(book of) accusations against the Jews		67, 467
		(book) against the heretics		67, 468
		<i>mēmre</i> on the death of Khosrow		68, 470
		(<i>mēmre</i>) on the plague which befell Nisibis		68, 471
		consolations on all orders		68, 472
		<i>madrāshē</i>		68, 475
		composition of the <i>qālē</i> of the <i>ʿonyātā</i>		68, 476
§ 57	Marutha of Maypherqaṭ ³⁹	history of...[the] holy synod [of Nicaea]	57	69, 483–484
§ 58	Aba I ⁴⁰	[commentary on] Psalms	58	69, 490
		[commentary] on Romans		69, 491

³⁸ John of Beth Rabban lived in the 6th century.

³⁹ Marutha of Maypherqaṭ lived in the 4th / 5th century.

⁴⁰ Aba I died in 552.

		[commentary] on the two (letters) to the Corinthians		69, 492
		[commentary] on the three letters following ⁴¹		69, 493
		[commentary] on the letter to the Hebrews		69, 494
		<i>mēmre</i>		69, 495
		homilies		
§ 59	Henana of Adiabene ⁴²	[commentary on] Proverbs	59	70, 504
		[commentary] on Ecclesiastes		70, 505
		[commentary on] Song of Songs		
		commentary on Mark		70, 507
		explanation of the Faith		70, 509
		(explanation of) the mysteries		71, 510
		(explanation) of the questions		
		cause of the Feast of Hosannas		71, 511
		[cause of] the Invention [of the Cross]		71, 513
		<i>mēmra</i> on the Feast of Hosannas		71, 514

⁴¹ Presumably, Galatians, Ephesians, and Philippians.

⁴² Henana of Adiabene died ca. 610.

§ 61	Hiba, ⁴³ Komi, ⁴⁴ and Proba ⁴⁵	[Syriac translation of] the books of the Interpreter ⁴⁶	61	72, 522–523
	Hiba the Inter- preter ⁴⁷	commentary on Proverbs		72, 526
		homilies		72, 527
		<i>madrāshē</i>		
		disputation with the heretics		72, 528
§ 62	The Disciples of Aba I ⁴⁸	commentary on Daniel	62	73, 531–532
		<i>madrāshē</i>		73, 532
§ 63	Thomas of Edessa ⁴⁹	letter on <i>qālē</i>	63	73, 535
		refutation of as- trology		73, 536
		disputations with heresies		74, 538
§ 65	Paul of Nis- ibis ⁵⁰	letters of various kinds	65	74, 544
§ 66	Babai the Great ⁵¹	cause of Hosannas	66	75, 547
		history of the fol- lowers of Diodore		75, 551
		cause of the Feast of the Cross		75, 552

⁴³ Hiba died in 457.

⁴⁴ Komi lived in the late 5th century.

⁴⁵ Proba probably lived in the 6th century.

⁴⁶ Namely, Theodore of Mopsuestia.

⁴⁷ Hiba the Interpreter and Hiba (mentioned above) are the same person.

⁴⁸ The Disciples of Aba I lived in the 6th century.

⁴⁹ Thomas of Edessa lived in the mid-6th century.

⁵⁰ Paul of Nisibis died in 573.

⁵¹ Babai the Great lived ca. 551–628.

		book in which...[is] arranged the heroic deeds, according to the liturgical cycle, of Saint Mary and John and the rest of the feasts and memorials		75,553–556
		(book) for the novices		76,557
		letters to Joseph Ҳузая		76,558
		commentary on the whole text (of Scripture)		76,560
		book of causes on the wandering Matthew, Abraham of Nisibis, and Gabriel Qaṭraya		76,561–564
§ 67	Dadisho' Qaṭraya ⁵²	book on the (monastic) way of life	67	76,568
		<i>mēmrā</i> on the sanctification of the (monastic) cell		77,569
		mournful <i>mēmrē</i> in meters		77,570
§ 68	Joseph Ҳаззая ⁵³	commentary on the book of the merchant	68	78,580

⁵² Dadisho' Qaṭraya lived in the late 7th century.

⁵³ Joseph Ҳаззая lived in the 8th century.

		commentary on the vision of Ezekiel		78, 585
		causes of the illustrious feasts		78, 586
		commentary on Dionysius		78, 588
§ 71	Isho'yahb II of Gdala ⁵⁴	commentary on (the Psalms of) David	71	80, 602
		histories		80, 603
		<i>mēmre</i> on various subjects		80, 604
§ 72	Isho'yahb I of Arzun ⁵⁵	(book) against Eunomius	72	80, 606
		disputation against a certain heretical bishop		80, 607–608
§ 73	Cyprian of Nisibis ⁵⁶	[explanation of] the theology of Gregory the Great	73	81, 614–615
§ 74	Isho'yahb III of Adiabene ⁵⁷	book on the turning back of thoughts	74	81, 618
		exhortations to certain (monastic) novices		81, 619–620
		(rite for the) consecration of a new church		82, 623

⁵⁴ Isho'yahb II of Gdala died ca. 646.

⁵⁵ Isho'yahb I of Arzun died in 595.

⁵⁶ Cyprian of Nisibis died in 766 / 767.

⁵⁷ Isho'yahb III of Adiabene died in 659.

		<i>‘onyātā</i>		82, 625
		<i>mēmrē</i>		
		<i>madrāshē</i>		82, 626
		consolations, which are very ele- gant		82, 627
		disputation against certain (people)		82, 628
§ 77	Theodore of Merv ⁵⁸	commentary on (the Psalms of) Da- vid	77	83, 636
		other <i>mēmrē</i>		83, 637
		solution to ten questions of Ser- gius		83, 637–638
		book (of) various (subjects)		83, 639
§ 78	Gabriel of Hor- mizdshir ⁵⁹	(disputation) against the Mani- chees	78	83, 643
		(disputation) against the Astrol- ogers		83, 644
		teachings [on vari- ous parts of the Scriptures]		84, 645
		commentaries on various (parts) of the Scriptures		84, 645–646
§ 79		homilies	79	84, 650

⁵⁸ Theodore of Merv flourished in the mid-6th century.

⁵⁹ Gabriel of Hormizdshir flourished in the mid-6th century.

	Elijah of Merv ⁶⁰	consolations		
		letters		84, 653
		cause of the foundations		
		commentary on Proverbs		84, 654
		[commentary on] Genesis		84, 655
		[commentary on] Ecclesiastes		84, 655–85, 658
		[commentary on] Song of Songs		84, 656
		[commentary on] Bar Sira		
		[commentary] on Isaiah		85, 657
		[commentary] on the Twelve		
		[commentary] on the letters of the Apostle Paul		85, 658
§ 80	George I ⁶¹	<i>teshbhātā</i>	80	85, 662
		<i>ʿonyātā</i>		
		few <i>mēmre</i>		85, 664
§ 82	Ḥenanishoʿ I ⁶²	homilies	82	86, 670
		letters		
		consolations		86, 671
		teachings		
		multitude of questions		86, 672

⁶⁰ Elijah of Merv died after 569.

⁶¹ George I died in 680 / 681.

⁶² Ḥenanishoʿ I died in 699 / 700.

		thanksgivings		86, 673
		history of Sergius Dwada		86, 674
		<i>Two Causes of the Schools</i>		86, 675
		commentary on the Analytics		86, 676
§ 83	Aba of Kashkar ⁶³	explanations [on the whole logic of Aristotle]	83	87, 678
		letters [on the whole logic of Aristotle]		
		commentaries on the whole logic of Aristotle		87, 679–680
§ 84	Henanisho' II ⁶⁴	letters	84	87, 682
		consolations		
		five volumes (of) homilies		87, 683
		<i>mēmre</i>		87, 684
		ten questions		
§ 85	Aba II of Kashkar ⁶⁵	book of governors	85	87, 686
		commentaries		88, 687
§ 86	Timothy I ⁶⁶	book of the stars	86	88, 689–690
		questions in one book on (various) chapters, together with a history		88, 695–696

⁶³ Aba of Kashkar lived in the late 6th / early 7th century.

⁶⁴ Henanisho' II died in 779 / 780.

⁶⁵ Aba II of Kashkar flourished in the mid-8th century.

⁶⁶ Timothy I lived from 727 / 728–823.

§ 87	Ephrem of Elam ⁶⁷	book on the matter of the Faith	87	89, 697–698
§ 89	Ḥunayn ibn Ishāq ⁶⁸	book on the fear of God	88	89, 702
§ 90	Isho‘ bar Nun ⁶⁹	<i>Theology</i>	89	90, 705–706
		division of the offices		90, 711
		homilies		90, 712
		(work on) the power of the ‘onyātā		
§ 91	Elisha‘ bar Quzbye ⁷⁰	[commentary] on the (two) letters to the Corinthians	90	91, 715
		[commentary] on the three letters following		91, 716
		cause of the foundations		91, 717
		(cause) of the martyrs		
		thanksgivings		91, 718
		<i>mēmre</i>		
§ 92	Simeon of Beth Garmai ⁷¹	[Syriac translation of] the chronicle of Eusebius	91	91, 719–720
§ 93		refutation of the opinion of the heretics	92	91, 722–723

⁶⁷ Ephrem of Elam flourished in the late 8th century.

⁶⁸ Ḥunayn ibn Ishāq lived from 808–873.

⁶⁹ Isho‘ bar Nun died in 828.

⁷⁰ Elisha‘ bar Quzbye lived in the early 6th century.

⁷¹ Simeon of Beth Garmai lived in the 7th century.

	Sourin the Interpreter ⁷²	demonstrations		91, 724
		disputation		
§ 94	Barḥadbshabba ‘Arbaya ⁷³	book of treasures in three parts	93	91, 726–92, 727
		disputations with all (false) religions and their refutation		92, 727–728
		commentary on Mark the Evangelist		92, 731–732
§ 95	Mika of Beth Garmai ⁷⁴	five causes of the foundations	94	92, 734
		<i>mēmṛā</i> on Cantropus		92, 735
		[<i>mēmṛā</i>] on Mar Sabrisho of Lashom		92, 736
		commentary on the book of Kings of the people of Israel		93, 737–738
§ 96	Cyrus of Edessa ⁷⁵	explanations	95	93, 740
		homilies		
§ 97	Paulona ⁷⁶	<i>madrāshē</i>	96	93, 741
		words against the explorers		93, 742
		disputations against Marcion		93, 743

⁷² Sourin the Interpreter lived in the late 7th century.

⁷³ Barḥadbshabba ‘Arbaya lived in the late 6th / early 7th century.

⁷⁴ Mika of Beth Garmai flourished in the first half of the 7th century.

⁷⁵ Cyrus of Edessa lived in the 6th century.

⁷⁶ Paulona probably lived in the late 4th century.

		(book) on the faithful and the Faith		93, 744
§ 98	Sergius ⁷⁷	commentary on Jeremiah	97	93, 745–746
		[commentary on] Ezekiel		94, 747
		[commentary] on Daniel		
§ 99	Mari the Persian ⁷⁸	commentary on Daniel	98	94, 750
		commentary on the letters of Aqaq		94, 751
		(book) against the Magi in Nisibis		94, 752
§ 100	Abraham of Maḥoze ⁷⁹	consolations	99	94, 754
		letters		
		causes of all feasts		94, 755
		book of homilies		94, 756
§ 101	Paul of Anbar ⁸⁰	solution to a letter on the monastic life	100	95, 758
		consolations		95, 759
		disputation against each (person)		95, 760
§ 102	Gabriel Qaṭraya ⁸¹	one <i>mēmra</i> on the Union	101	95, 762

⁷⁷ Sergius flourished in the mid-6th century.

⁷⁸ Mari the Persian flourished in the first half of the 5th century.

⁷⁹ Abraham of Maḥoze flourished in the mid-6th century.

⁸⁰ Paul of Anbar flourished in the mid-8th century.

⁸¹ Gabriel Qaṭraya lived ca. 7th century.

		solution to questions on the matter of the Faith		95, 763–764
§ 103	Jacob Qleṭaya ⁸²	commentary on Proverbs	102	95, 766
		<i>madrāshē</i> on the followers of Diodore		95, 767
		[<i>madrāshē</i>] on the Faith of the Church		96, 768
§ 104	Barṣawma of Karka ⁸³	<i>Liver</i>	103	96, 770
		multitude of thanksgivings		96, 771
		consolations		96, 772
		homilies		
§ 105	‘Abdisho’ bar Bahrīz ⁸⁴	commentary on the offices	104	96, 776
§ 106	Daniel bar Ṭubanitha ⁸⁵	book of flowers	105	96, 779
		consolations		97, 780
		homilies		
		solution to questions on the text (of Scripture)		97, 781
		various riddles		97, 782
		thanksgivings		97, 783
		<i>mēmre</i> composed in meters		97, 784
		solution to questions on the fifth		97, 785–787

⁸² Jacob Qleṭaya flourished in the first half of the 8th century.

⁸³ Barṣawma of Karka flourished in the first half of the 7th century.

⁸⁴ ‘Abdisho’ bar Bahrīz flourished in the first quarter of the 9th century.

⁸⁵ Daniel bar Ṭubanitha possibly lived in the 7th century.

		divine volume of Mar Isaac of Nineveh		
		commentary on the <i>Chapters on Knowledge</i>		97, 788
§ 107	Abraham of Başra ⁸⁶	letters	106	97, 790
		book (consisting) of an explanation of the obscure speech of Theodore the Interpreter		97, 790–98, 792
§ 109	Denḥa ⁸⁷	consolations	108	98, 799
		other discourses on ecclesiastical laws		98, 799–800
		commentary on the two parts of Gregory		98, 801–802
§ 110	Shaliṭa of Resh'ayna ⁸⁸	homilies	109	99, 806
		consolations		99, 807
		canons		99, 808
		causes		
		chapters which are chanted in meters at the gate of the apse		99, 809–810
		chapters without meters		99, 811

⁸⁶ Abraham of Başra lived in the late 10th century.

⁸⁷ Denḥa possibly lived in the 9th century.

⁸⁸ Shaliṭa of Resh'ayna possibly lived in the 8th century.

		commentary on two <i>ʿonyātā</i>		99, 812
§ 111	Babai the Persian ⁸⁹	book, which contains a solution to various questions	110	99, 815–816
§ 112	Shahdost ⁹⁰	synodical speech	111	100, 818
		letters		100, 819
		canons		
		short <i>mēmre</i>		100, 820
		homilies		
§ 113	Habib the Solitary ⁹¹	studies on (divine) providence	112	100, 822
		[studies on] the <i>Chapters on Knowledge</i>		100, 823
		[studies on] the <i>qālē</i> for <i>ʿonyātā</i> and for <i>soghithā</i>		100, 823–824
§ 114	Babai of Nisibis ⁹²	exhortations	113	100, 828
		instructions		
§ 116	John Azraq ⁹³	book of exhortations	115	101, 834
		(book) on direction		101, 835
		two hundred and eighty letters		101, 836

⁸⁹ Babai the Persian lived in the late 8th century.

⁹⁰ Shahdost flourished in the first half of the 8th century.

⁹¹ Habib the Solitary lived ca. 800.

⁹² Babai of Nisibis lived in the 6th / 7th century.

⁹³ John Azraq lived in the late 7th / early 8th century.

§ 117	John of Dailam ⁹⁴	nine <i>mēmre</i>	116	101, 838
§ 118	Maryahb ⁹⁵	letter	117	102, 839
§ 120	Isho'panah Qaṭraya ⁹⁶	exhortatory <i>mēmre</i>	118	102, 842
		commentary on the centuries		102, 843
		(book) on spiritual philosophy		102, 844
		<i>mēmre</i>		102, 845
		homilies		
		letters		102, 846
		consolations		
		mournful <i>teshbhātā</i> which are arranged in alphabetical order		102, 847–848
§ 124	John bar Penkaye ⁹⁷	(book) on instruction of the youth	121	103, 859
		(book) which he composed against (false) religions		104, 861
		(book) on the seven eyes of the Lord		104, 862
		(book) on bonds and on perfection		104, 863
		book of questions		104, 864
§ 127	ʿEqebshma ⁹⁸	exhortation	124	104, 869

⁹⁴ John of Dailam died in 738.

⁹⁵ Maryahb flourished in the late 6th century.

⁹⁶ Isho'panah Qaṭraya's dates are unknown.

⁹⁷ John bar Penkaye lived in the late 7th century.

⁹⁸ ʿEqebshma flourished in the mid-10th century.

		consolations		104, 870
		homilies		
		chapters		105, 871
		riddles		
		proverbs in an al- legorical manner		105, 871–872
§ 128	Aḥudemmeḥ ⁹⁹	one book against the philosophers	125	105, 873– 874
		book against the Magi		105, 875
		definitions of all things		105, 876
		book of logic		105, 877
		(work) on whether the will has power over nature in two <i>mēmre</i>		105, 879– 880
		one book on the soul		105, 881
		(book on) man (as) a microcosm		105, 882
		teachings in an el- egant (and) lucid style		105, 883– 884
§ 129	Abraham bar Dashandad ¹⁰⁰	commentary on Abba Mark	126	106, 887
		disputation with the Jews		106, 888
		book on the king's way		106, 889
		<i>mēmre</i> on repent- ance		106, 890

⁹⁹ Aḥudemmeḥ possibly lived in the 6th century.

¹⁰⁰ Abraham bar Dashandad lived in the 8th century.

§ 130	Isho'bokht of Rev Ardashir ¹⁰¹	<i>mēmre</i> on the sign of the air	127	106, 896
§ 131	Isho'dnaḥ of Baṣra ¹⁰²	commentary on logic	128	107, 899
		consolations		107, 900
		homilies		
§ 133	Alexander of Mabbug ¹⁰³	book of refutation of the babbling of Julian	130	107, 907–108, 908
§ 134	Proclus of Constantinople ¹⁰⁴	two books on the sanctuary	131	108, 909–910
		commemoration		108, 910
§ 136	Theodore bar Koni ¹⁰⁵	ecclesiastical (history)	133	108, 915
		teachings		108, 916
		consolations		
§ 137	'Abdisho' bar 'Eqarbe ¹⁰⁶	homilies	134	109, 918
		causes		
§ 138	Andrew of Samosata ¹⁰⁷	homilies	135	109, 919
§ 140	John Garmqaya ¹⁰⁸	<i>Knowledge</i>	137	109, 926
		(book on) the training of novices		110, [927] ¹⁰⁹

¹⁰¹ Isho'bokht of Rev Ardashir lived in the late 8th century.

¹⁰² Isho'dnaḥ of Baṣra lived in the 9th century.

¹⁰³ Alexander of Mabbug flourished in 431.

¹⁰⁴ Proclus of Constantinople died in 446 / 447.

¹⁰⁵ Theodore bar Koni flourished at the end of the 8th century.

¹⁰⁶ 'Abdisho' bar 'Eqarbe died in 986.

¹⁰⁷ Andrew of Samosata flourished ca. 430.

¹⁰⁸ John Garmqaya lived in the late 7th-early 8th century.

¹⁰⁹ Ḥabbi incorrectly presents this as line 925.

		short chronicle		110, [928] ¹¹⁰
		history of Mar Khūdāhwi		110, [929] ¹¹¹
		<i>mēmre</i>		110, [930] ¹¹²
		<i>madrāshē</i>		
§ 142	Solomon of Ḥdatta ¹¹³	histories	139	110, [935] ¹¹⁴
		(book) on the monastic way		110, [936] ¹¹⁵
§ 144	Abū Nūḥ ¹¹⁶	refutation of the Qur'ān	141	111, 941
		disputation against the heretics		111, 942–943
		other useful works		111, 944
§ 147	Dadisho' I ¹¹⁷	admirable commentary on Daniel	144	112, 950
		[explanation of] the book of Kings		112, 951
		[explanation of] Bar Sira		
§ 148	Quryaqos of Nisibis ¹¹⁸	explanation of the Faith	145	112, 953–954
		[explanation] of the mysteries		112, 954

¹¹⁰ Ḥabbi incorrectly presents this as line 926.

¹¹¹ Ḥabbi incorrectly presents this as line 927.

¹¹² Ḥabbi incorrectly presents this as line 928.

¹¹³ Solomon of Ḥdatta lived in the second half of the 8th century.

¹¹⁴ Ḥabbi incorrectly presents this as line 933.

¹¹⁵ Ḥabbi incorrectly presents this as line 934.

¹¹⁶ Abū Nūḥ flourished in the early 9th century.

¹¹⁷ Dadisho' I died in 456.

¹¹⁸ Quryaqos of Nisibis flourished in the first half of the 7th century.

		cause of the Nativity		112, 955
		[cause] of the Epiphany		
		commentary on Paul		112, 956
§ 149	Simeon bar Ṭabaḥe ¹¹⁹	book of ecclesiastical (history)	146	112, 958
§ 151	Athqen the Solitary ¹²⁰	disputation against a wise brother	148	113, 962
		many letters on the (monastic) way of life and besides		113, 963
§ 152	George Neshraya ¹²¹	book on obedience	149	113, 966
§ 153	Anush of Pirozshabor ¹²²	<i>mēmṛē</i>	150	113, 967
		consolations		
§ 154	Budh the Periodeutes ¹²³	<i>mēmṛē</i> on the Faith	151	114, 970
		(<i>mēmṛē</i>) against the Manichaeans		114, 971
		(<i>mēmṛē</i>) against the Marcionites		114, 972
		<i>Aleph Migin</i>		114, 973–974
§ 155		<i>mēmṛē</i> against the followers of Marcion	152	114, 978

¹¹⁹ Simeon bar Ṭabaḥe lived in the second half of the 8th century.

¹²⁰ Athqen the Solitary lived in the late 7th / early 8th century.

¹²¹ George Neshraya flourished in the late 7th century.

¹²² Anush of Pirozshabor flourished in the late 9th century.

¹²³ Budh the Periodeutes flourished in the mid-6th century.

	Daniel of Resh'ayna ¹²⁴	(<i>mēmṛē</i>) against the Manichaeans		114, 979
		[<i>mēmṛē</i> against the] heretics		114, 980
		[<i>mēmṛē</i> against the] Astrologers		
§ 156	Abraham bar Qardaḥ ¹²⁵	homilies	153	115, 982
		consolations		
		<i>mēmṛē</i>		115, 983
		teachings		
		letter against Shisban		115, 984
§ 157	Nathniel of Shirzor ¹²⁶	disputation against the Severians	154	115, 985–986
		[disputation against the] Manichaeans		115, 987
		[disputation against the] Kantaeans		
		[disputation against the] Mandaeans		115, 988
§ 158	Elisha' bar Sabine ¹²⁷	commentary on (the Psalms of) David	155	115, 990
		various sentences		116, 991
		chapters on riddles		116, 992

¹²⁴ Daniel of Resh'ayna flourished in the mid-6th century.

¹²⁵ Abraham bar Qardaḥ flourished in the mid-6th century.

¹²⁶ Nathniel of Shirzor lived in the late 6th / early 7th century.

¹²⁷ Elisha' bar Sabine lived in the late 6th / early 7th century.

§ 159	Abraham Qaṭina ¹²⁸	sentences	156	116, 994
		questions		
§ 160	Simeon Qur- dalḥnaya ¹²⁹	<i>mēmre</i>	157	116, 996
		homilies		
§ 161	Yazidad ¹³⁰	<i>Gleanings</i>	158	116, 998
§ 162	Bar Shehaq ¹³¹	one book	159	116, 999
§ 163	Damanis ¹³²	<i>mēmre</i>	160	117, [1000] ¹³³
§ 164	Susay of Shush ¹³⁴	book of thanksgiv- ings	161	117, [1002] ¹³⁵
§ 165	Abraham Saba ¹³⁶	book of various questions	162	117, [1004] ¹³⁷
§ 166	Gregory of Shushtre ¹³⁸	disputation against all (false) religions	163	117, [1005– 1006] ¹³⁹
		demonstrations of nature		117, [1007] ¹⁴⁰
		consolations		117, [1008] ¹⁴¹
		homilies		

¹²⁸ Abraham Qaṭina possibly lived in the 6th century.

¹²⁹ Simeon Qurdalḥnaya lived in the late 8th century.

¹³⁰ Yazidad lived in the second half of the 5th century.

¹³¹ Bar Shehaq died ca. 1002.

¹³² Damanis' dates are unknown. This writer is otherwise unknown.

¹³³ Ḥabbi incorrectly presents this as line 100.

¹³⁴ Susay of Shush's dates are unknown. This writer is otherwise unknown.

¹³⁵ Ḥabbi incorrectly presents this as line 102.

¹³⁶ Abraham Saba lived in the 6th century.

¹³⁷ Ḥabbi incorrectly presents this as line 104.

¹³⁸ Gregory of Shushtre lived in the second half of the 8th century.

¹³⁹ Ḥabbi incorrectly presents this as lines 105–106.

¹⁴⁰ Ḥabbi incorrectly presents this as line 107.

¹⁴¹ Ḥabbi incorrectly presents this as line 108.

		history of Abraham of Shushtre		117, [1009] ¹⁴²
		one book of ecclesiastical (history)		118, 1010
		causes of the feasts		118, 1011
		[one] <i>qālē</i>		118, 1011–1012
§ 167	Bar Sahde of Karka ¹⁴³	book against the Magi, the disciples of Zoroaster	164	118, 1015–1016
§ 168	Jacob of Edessa ¹⁴⁴	chronicle ¹⁴⁵	165	118, 1018
§ 169	Simeon Barqaya ¹⁴⁶	chronicle	166	118, 1020
§ 170	Ara ¹⁴⁷	book against the Magi	167	119, 1021
		<i>Beetles</i>		119, 1022–1023
		book which Paqor composed ¹⁴⁸		119, 1024

¹⁴² Ḥabbi incorrectly presents this as line 109.

¹⁴³ Bar Sahde of Karka probably lived in the 6th–early 7th century.

¹⁴⁴ Jacob of Edessa lived ca. 630–708.

¹⁴⁵ This is not a reference to Jacob's *Chronicle*, which 'Abdisho' mentions as "on (periods of) times" (ܟܬܒܐ ܕܝܡܝܢ) and which does survive. Rather, Witold Witakowski has shown that this was a work on calendrical and astronomical problems. See idem, "The Chronicle of Jacob of Edessa," in Bas ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day* (Monographs of the Peshitta Institute Leiden 18; Leiden / Boston: Brill, 2008), 30–36.

¹⁴⁶ Simeon Barqaya lived in the late 6th / early 7th century.

¹⁴⁷ Ara lived in the late 4th / early 5th century.

¹⁴⁸ It remains unclear how this work is meant to be understood in this entry.

§ 171	Bar Doqsin ¹⁴⁹	one book against the Astrologers (in) two parts	168	119, 1025–1026
		(book) which (is) against the heretic Parparwān		119, 1028
§ 172	Daniel bar Maryam ¹⁵⁰	book, which (is) an explanation of a chronicle	169	119, 1031–120, 1032
§ 173	Zaccheus Supnaya ¹⁵¹	admirable demonstration of the world	170	120, 1034
§ 174	Bar Daqnana ¹⁵²	metrical <i>mēmre</i> for the consolation of the sad (ones)	171	120, 1035–1036
§ 175	John bar Abgare ¹⁵³	ecclesiastical questions	172	120, [1039] ¹⁵⁴
§ 176	David of Beth Rabban ¹⁵⁵	[<i>mēmre</i>] on the variations of days and nights	173	121, 1043–1044
§ 177	John the Stylite of Litarba ¹⁵⁶	grammar	174	121, 1046
§ 178	John bar Kamis ¹⁵⁷	(grammar)	175	121, 1048

¹⁴⁹ Bar Doqsin flourished in the late 6th century.

¹⁵⁰ Daniel bar Maryam lived in the 7th century.

¹⁵¹ Zaccheus Supnaya's dates are unknown. This writer is otherwise unknown.

¹⁵² Bar Daqnana flourished in the early 12th century.

¹⁵³ John bar Abgare died in 905.

¹⁵⁴ Ḥabbi incorrectly presents this as line 1037.

¹⁵⁵ David of Beth Rabban lived in the 8th / 9th century.

¹⁵⁶ John the Stylite of Litarba died in 737 / 738.

¹⁵⁷ John bar Kamis flourished in the late 11th / early 12th century.

§ 180	Elijah of Anbar ¹⁵⁸	consolations	177	122, 1055
		letters		
		apology		122, 1056
		homilies		
§ 183	Elijah bar Kanosh ¹⁵⁹	blessings	180	123, 1066
		<i>mēmre</i>		
		[work] on the usefulness of the psalms		123, 1066–1067
		[work] on the ecclesiastical mysteries		123, 1068
§ 190	Emmanuel bar Shahhare ¹⁶⁰	teachings	187	125, 1094
		explanations		
§ 191	Gabriel of Shabokost ¹⁶¹	questions	188	126, 1096
		teachings		126, 1097
		disputations		
		homilies		126, 1098
		consolations		
§ 197	Isho'yahb bar Malkon ¹⁶²	<i>mēmre</i>	195	129, 1137
		<i>ʿonyātā</i>		129, 1138
§ 199	Solomon of Bašra ¹⁶³	(book) on the form of heaven and earth	197	130, 1145
		small <i>mēmre</i>		130, 1146
§ 200	ʿAbdishoʻ bar Brikha ¹⁶⁴	book (consisting) of a commentary	198	130, 1149–1151

¹⁵⁸ Elijah of Anbar lived in the first half of the 10th century.

¹⁵⁹ Elijah bar Kanosh lived in the late 10th century.

¹⁶⁰ Emmanuel bar Shahhare died in 980.

¹⁶¹ Gabriel of Shabokost lived in the late 10th century.

¹⁶² Isho'yahb bar Malkon lived in the late 12th / early 13th century.

¹⁶³ Solomon of Bašra flourished in 1222.

¹⁶⁴ ʿAbdishoʻ bar Brikha died in 1318.

	on the text of Scripture – of the Old (Testament), also of the New (Testament)		
	<i>Catholicos</i>		131, 1151–1152
	book of the hidden secrets of the phi- losophy of the Greeks		131, 1161–1162
	<i>Scholastics</i>		132, 1163
	(book) which has twelve <i>mēmre</i> in it (and) containing all teachings		132, 1167– 1168
	various letters composed on mul- tiple subjects		132, 1175– 1176
	riddles		133, 1178
	chapters		
	proverbs		

In the first table above (i.e. on the Greek and Latin Fathers), there are 34 Greek works listed,¹⁶⁵ which are credited to 17 writers. Of these, all works attributed to 8 writers – namely, Aquilinus (§ 23), Basil (§ 24), Irenaeus of Tyre (§ 26), Philotheus (§ 27), Arniyastate’os (§ 31), Theophilus the Persian (§ 32), Zenobius (§ 35), and Jacob (§ 48) – have not been preserved. The majority of the Greek writers above lived in the 4th-6th centuries, and many of them are grouped sequentially together, such as Aquilinus (§ 23), Basil (§ 24), Cyrus the Greek (§ 25), Irenaeus

¹⁶⁵ Many of these works are presented as collections of works, i.e. letters, homilies, teachings, *mēmre*, etc., meaning the exact number of such works cannot be known. For the purposes of this article, each of these collections is considered one work.

of Tyre (§ 26), Philotheus (§ 27), and Theodoret of Cyrus (§ 28). With the exception of Theodoret of Cyrus (§ 28), these other 4th-6th-century writers are not well-known (even in extant medieval Syriac sources), and three of the above writers – namely, Philotheus (§ 27), Arniyastate'os (§ 31), and Jacob (§ 48) – are unknown outside of the *Catalogue*.

The lost works in the Second Part can be divided into five broad categories or genres. If these are listed in descending order of frequency, they appear as follows:

➤ Exegetical works	13x ¹⁶⁶
➤ Generalized works	8x ¹⁶⁷
➤ Polemical works	7x ¹⁶⁸
➤ Historiographical works	1x ¹⁶⁹
➤ Ascetic and Mystical works	1x ¹⁷⁰

There are also four works which are given a description but their exact genre remains unclear.¹⁷¹

Turning to the second table above (i.e. on the Syriac Fathers), there are 387 works listed,¹⁷² which are credited to 114 writers and 1 group whose specific number is not given.¹⁷³ While

¹⁶⁶ See § 8, § 11, § 20 (4x), § 23 (2x), § 27, § 33, and § 48 (3x).

¹⁶⁷ See § 18, § 20, § 24 (2x), § 25, § 33 (2x), and § 35. This category encompasses works which are vaguely described or cannot be shown to belong to any one genre in particular.

¹⁶⁸ See § 19, § 28, § 31, § 32 (2x), and § 35 (2x).

¹⁶⁹ See § 26.

¹⁷⁰ See § 20.

¹⁷¹ See § 12 (2x), § 20, and § 27.

¹⁷² Similar to the Greek works discussed above, many of these writings are presented as collections of works, i.e. *mēm̄rē*, teachings, riddles, etc., meaning the exact number of such works cannot be known. For the purposes of this article, each of these collections is considered one work.

¹⁷³ Namely, the Disciples of Aba I (§ 62).

most of the Syriac writers listed in the *Catalogue* (who produced multiple writings) have at least one work that has not survived, all works attributed to 59 writers and 1 group – namely, Aqaq (§ 49), Miles (§ 50), Yahbaḥuhy (§ 51), Abraham of Beth Rabban (§ 55), the Disciples of Aba I (§ 62), Gabriel of Hormizdshir (§ 78), Aba of Kashkar (§ 83), Ḥenanisho' II (§ 84), Ephrem of Elam (§ 87), Simeon Garmqaya (§ 92), Sourin the Interpreter (§ 93), Mika Gramkaya (§ 95), Paulona (§ 97), Sergius (§ 98), Mari the Persian (§ 99), Abraham of Maḥoze (§ 100), Gabriel Qaṭraya (§ 102), Jacob Qleṭaya (§ 103), Barṣawma of Karka (§ 104), Daniel bar Ṭbanitha (§ 106), Abraham of Baṣra (§ 107), Babai the Persian (§ 111), Shahdost (§ 112), Habib the Solitary (§ 113), John Azraq (§ 116), John of Dailam (§ 117), Isho'panah Qaṭraya (§ 120), 'Eqebshma (§ 127), Alexander of Mabbug (§ 133), Proclus of Constantinople (§ 134), 'Abdisho' bar 'Eqarbe (§ 137), John Garmqaya (§ 140), Solomon of Ḥdatta (§ 142), Abū Nūḥ (§ 144), Dadisho' I (§ 147), Quryaqos of Nisibis (§ 148), Simeon bar Ṭabaḥe (§ 149), Athqen the Solitary (§ 151), George Neshraya (§ 152), Anush of Pirozshabor (§ 153), Daniel of Resh'ayna (§ 155), Abraham bar Qardaḥe (§ 156), Elisha' bar Sabine (§ 158), Abraham Qaṭina (§ 159), Simeon Qurdalḥnaya (§ 160), Yazidad (§ 161), Bar Shehaq (§ 162), Damanis (§ 163), Susay of Shush (§ 164), Abraham Saba (§ 165), Gregory of Shushtre (§ 166), Simeon Barqaya (§ 169), Ara (§ 170), Bar Doḡsin (§ 171), Zaccheus Supnaya (§ 173), Bar Daqnana (§ 174), John the Stylite of Litarba (§ 177), John bar Kamis (§ 178), Elijah bar Kanosh (§ 183), and Gabriel of Shabokost (§ 191) – have not been preserved, at least those works that are presented in the *Catalogue*. These Syriac writers lived from the 4th to the 14th century, and some of them are grouped sequentially together. Examples include the following: Paulona (§ 97), Sergius (§ 98), Mari the Persian (§ 99), and Abraham of Maḥoze (§ 100) and Elisha' bar Sabine (§ 158), Abraham Qaṭina (§ 159), Simeon Qurdalḥnaya (§ 160), Yazidad

(§ 161), Bar Shehaq (§ 162), Damanis (§ 163), Susay of Shush (§ 164), Abraham Saba (§ 165), and Gregory of Shushtre (§ 166). A number of the above-listed Syriac writers are little known, and three of these writers – namely, Damanis (§ 163), Susay of Shush (§ 164), and Zaccheus Supnaya (§ 173) – are unknown outside of the *Catalogue*.

The lost works in the Third Part can be divided into thirteen broad categories or genres. If these are listed in descending order of frequency, they appear as follows:

➤ Generalized works	106x ¹⁷⁴
➤ Exegetical works	65x ¹⁷⁵
➤ Liturgical works	55x ¹⁷⁶
➤ Polemical works	45x ¹⁷⁷

¹⁷⁴ See § 49, § 50 (2x), § 53 (2x), § 54, § 56, § 58, § 61, § 62, § 65, § 67, § 71, § 74 (4x), § 77 (2x), § 79 (2x), § 80 (3x), § 82 (5x), § 84 (4x), § 85, § 91 (2x), § 93, § 96, § 97, § 100 (2x), § 101, § 104 (2x), § 106 (4x), § 107, § 109, § 110, § 111, § 112 (2x), § 114, § 116, § 117, § 118, § 120 (4x), § 124, § 127 (4x), § 128, § 131, § 136 (2x), § 140 (2x), § 144, § 153 (2x), § 156 (3x), § 158 (2x), § 159 (2x), § 160, § 162, § 163, § 164, § 165, § 166, § 174, § 180 (2x), § 183, § 190 (2x), § 191 (3x), § 197 (2x), § 199, and § 200 (5x).

¹⁷⁵ See § 52, § 53 (12x), § 55 (8x), § 56 (2x), § 58 (5x), § 59 (4x), § 61, § 62, § 66, § 68, § 71, § 77, § 78 (2x), § 79 (8x), § 91 (2x), § 94, § 95, § 98 (3x), § 99, § 103, § 106, § 147 (3x), § 148, § 158, § 183, and § 200.

¹⁷⁶ See § 53 (5x), § 54 (2x), § 56 (2x), § 58, § 59 (3x), § 61, § 63, § 66, § 68, § 74, § 79, § 82, § 84, § 90 (3x), § 96, § 100, § 104, § 105, § 106, § 110 (4x), § 112, § 113, § 114, § 116, § 120 (2x), § 127 (2x), § 131, § 134 (2x), § 137, § 138, § 148, § 156, § 160, § 166 (2x), § 180, § 183 (2x), and § 191. This category includes homiletical works as well.

¹⁷⁷ See § 56 (3x), § 61, § 63 (2x), § 72 (2x), § 74, § 78 (2x), § 93 (2x), § 94, § 97 (2x), § 99, § 101, § 124, § 128 (2x), § 129, § 133, § 144 (2x), § 151, § 154 (2x), § 155 (4x), § 156, § 157 (4x), § 166, § 167, § 170 (2x), § 171 (2x), § 191, and § 200.

➤ Theological works	21X ¹⁷⁸
➤ Historiographical works	19X ¹⁷⁹
➤ Ascetic and Mystical works	18X ¹⁸⁰
➤ Etiological works	17X ¹⁸¹
➤ Philosophical works	12X ¹⁸²
➤ Scientific works	6X ¹⁸³
➤ Juridical works	4X ¹⁸⁴
➤ Grammatical works	2X ¹⁸⁵
➤ Translated works	2X ¹⁸⁶

There are also fifteen works which are given a description but their exact genre remains unclear.¹⁸⁷

Considering the data presented above, several observations can be made: 1) Based on the percentages, significantly more Syriac works have been lost than Greek works translated

¹⁷⁸ See § 53, § 59, § 73, § 87, § 89, § 90, § 94, § 97, § 102 (2x), § 103, § 104, § 109, § 113, § 124 (3x), § 148, § 154, § 180, and § 200. This category includes Christological and apologetic works as well.

¹⁷⁹ See § 56 (2x), § 57, § 66, § 71, § 82, § 85, § 95 (2x), § 103, § 136, § 140 (2x), § 142, § 149, § 166 (2x), § 169, and § 172. This category includes hagiographical works as well.

¹⁸⁰ See § 66, § 67 (2x), § 68, § 74, § 101, § 106 (2x), § 113, § 120 (2x), § 129 (2x), § 140 (2x), § 142, § 151, and § 152.

¹⁸¹ See § 55, § 59 (2x), § 66 (3x), § 79, § 82, § 91 (2x), § 95, § 100, § 110, § 137, § 148 (2x), and § 166.

¹⁸² See § 82, § 83 (3x), § 128 (5x), § 131, § 166, and § 200.

¹⁸³ See § 86, § 130, § 168, § 173, § 176, and § 199.

¹⁸⁴ See § 109, § 110, and § 112 (2x).

¹⁸⁵ See § 177 and § 178.

¹⁸⁶ See § 61 and § 92.

¹⁸⁷ See § 51, § 66, § 68, § 74, § 77, § 86, § 99, § 106, § 107, § 116, § 129, § 154, § 161, § 170, and § 175.

into Syriac: concerning the former, 63.5% do not survive,¹⁸⁸ while concerning the latter, 19.5% are lost.¹⁸⁹ 2) Exegetical, generalized, and polemical works are the most notable Greek writings that have not survived in Syriac translation; 13 works of the former are lost, while 8 and 7 works, respectively, of the latter two categories do not survive. 3) Generalized works are far and away the most notable Syriac writings that are lost; 106 of these works do not survive. 4) Collectively, generalized works are the primary category of writings that have not survived from the Second and Third Parts, and many of these works were produced by lesser-known writers. 5) Given the previous observation, ‘Abdisho’ was probably not immediately familiar with the works of many (if not all!) of the lesser-known writers – due to the fact that some, if not all, of these works largely ceased to be copied around the 9th century¹⁹⁰ – but was only aware of their

¹⁸⁸ ‘Abdisho’ highlights 609 Syriac works in the Third Part of his *Catalogue*. This does not include passing references to the following works: Ḥenana of Adiabene’s (§ 59) “many (other) books” (ܬܠܬܐ ܕܟܬܒܐ), Babai the Great’s (§ 66) “eighty-three volumes” (ܬܠܬܐ ܕܟܬܒܐ ܕܬܠܬܐ ܕܟܬܒܐ), Joseph Haz-zaya’s (§ 68) “one thousand nine hundred books” (ܬܠܬܐ ܕܟܬܒܐ ܕܬܠܬܐ ܕܟܬܒܐ), ‘Abdisho’ summarizing of the works of Anush of Pirozshabor (§ 153), which are not listed in the *Catalogue*, as “etc.” (ܬܠܬܐ ܕܟܬܒܐ), the “multitude of books” (ܬܠܬܐ ܕܟܬܒܐ) that functioned as the source material for the compilation of Bar Bahlul’s (see § 179) *Lexicon*, and the anonymous “histories, which are more than hundreds” (ܬܠܬܐ ܕܟܬܒܐ ܕܬܠܬܐ ܕܟܬܒܐ).

¹⁸⁹ ‘Abdisho’ highlights 174 Greek (and Latin) works in the Second Part of his *Catalogue*. This does not include passing references to the following works: Symmachus’ (§ 11) “books” (ܬܠܬܐ ܕܟܬܒܐ), Diodore of Tarsus’ (§ 19) “sixty books in number” (ܬܠܬܐ ܕܟܬܒܐ ܕܬܠܬܐ ܕܟܬܒܐ), and Nestorius’ (§ 21) “many renowned works” (ܬܠܬܐ ܕܟܬܒܐ ܕܬܠܬܐ ܕܟܬܒܐ).

¹⁹⁰ Cf. Sebastian P. Brock, “Let us now praise famous men’ (Sir. 44:1): ‘Abdishō’ and his *mēmra* on Syriac writers,” in Salam Rassi and Željko Paša

existence via one or more intermediary sources. 6) ‘Abdisho’ undoubtedly grouped many of the lesser-known writers together on purpose. 7) ‘Abdisho’ likely included many works that were already lost by the early 14th century in the *Catalogue* in order to present a more comprehensive overview of the development of Syriac ecclesiastical history.

As a way of concluding, it is worth noting that two categories of works in the *Catalogue* may or may not be lost. The first category is comprised of works that have been tentatively identified by earlier scholarship. Thus, depending on whether one agrees or disagrees with these proposals, these works have either been preserved (often in fragmented form), or they do not survive. From the Greek writings presented in the Second Part, examples include the following:

Entry	Writer	Work	Assemani	Ḥabbi
§ 17	John Chrysostom ¹⁹¹	(letter) to Justinus	16	43, 208
§ 25	Cyrus the Greek	explanation of (false) religions	24	53, 323–324

From the Syriac writings presented in the Third Part, examples include the following:

Entry	Writer	Work	Assemani	Ḥabbi
§ 56	John of Beth Rabban	book of questions on the Old (Testament)	56	68, 473–474

(eds), *Christianity, Islam, and the Syriac Renaissance: The Impact of ‘Abdishō’ bar Brikkhā. Papers Collected on His 700th Anniversary* (Orientalia Christiana Analecta X; Rome: Pontifical Oriental Institute, 2024), 22.

¹⁹¹ John Chrysostom lived ca. 347–407.

§ 176	David of Beth Rabban	<i>mēmre</i> on the dimensions of climes	173	121, 1042–1043
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Concerning John Chrysostom’s letter to Justinus, Assemani suggests this might be a reference to the *Letter to Pope Innocent*, 1 (CPG 4402) or the *Letter to Pope Innocent*, 2 (CPG 4403), because a *Letter to Justinus* (as written by Chrysostom) does not otherwise exist.¹⁹² The Syriac translation of these works does not survive.

Regarding Cyrus the Greek’s explanation of (false) religions, Gerrit J. Reinink argues that Cyrus’ *Book of Questions* – of which, three fragments have been preserved by Simon the Persecuted (late 12th–early 14th century) in his Christological work *On the Union* – should be identified with this (otherwise) lost work.¹⁹³

Concerning John of Beth Rabban’s book of questions on the Old Testament, it is not possible to determine whether John’s extant Old Testament exegetical fragments were derived from his Old Testament commentary (which survives in fragmented form in later East Syriac exegetical works) or from his book of questions on the Old Testament, due to the fact that the East Syriac writers who preserve these fragments never state

¹⁹² See Assemani, *BibOr* 3.1., 27, n. 3.

¹⁹³ For the Syriac text and an English translation of these fragments, as well as a further discussion, see Gerrit J. Reinink, “The Book of Questions of Cyrus the Greek,” in René Lavenant (ed.), *Symposium Syriacum VII: Uppsala University, Department of Asian and African Languages, 11–14 August 1996* (Orientalia Christiana Analecta 256; Roma: Pontificio Istituto Orientale, 1998), 453–461. Reinink incorrectly suggests ‘Abdisho’ is presenting the specific title of a work at this point and, thus, presents its name as the *Distinction between Sects*. See *ibid.*, 453.

which of these two works was their (ultimate) source.¹⁹⁴ Thus, some extant fragments of John's Old Testament exegetical works may well originate from his book of questions on the Old Testament, rather than solely being drawn from his Old Testament commentary. John's book of questions on the Old Testament does not otherwise survive.

Regarding, David of Beth Rabban's *mēm̄rē* on the dimensions of climes, Assemani draws attention to an anonymous *mēm̄rā* on this subject and attributes it to David.¹⁹⁵ This *mēm̄rā* has been edited twice and translated into English.¹⁹⁶ However, one of the editors of this *mēm̄rā*, namely, Richard J. H. Gottheil, does not accept Assemani's proposition that David was its author. If Assemani's proposal is not accepted, this work does not survive.

The second category of works in the *Catalogue* that may or may not be lost is comprised of one Syriac work that, if it survives, has been heavily revised and preserved as anonymized fragments in later comparable works. This work is the following:

Entry	Writer	Work	Assemani	Ḥabbi
§ 89	Ḥunayn ibn Ishāq ¹⁹⁷	compendious lexicon	88	90, 704

¹⁹⁴ Cf. Ernest G. Clarke, *The Selected Questions of Ishō bar Nūn on the Pentateuch: Edited and Translated from MS Cambridge Add. 2017, with a Study of the Relationship of Ishō'dādh of Merv, Theodore Bar Kōnī and Ishō bar Nūn on Genesis* (Studia Post-Biblica 5; Leiden: E. J. Brill, 1962), 10–11.

¹⁹⁵ Assemani, *BibOr* 3.1, 255 (n.1)-256.

¹⁹⁶ See Gabriel Cardahi, *Liber thesauri de arte poetica Syrorum nec non de eorum poetarum vitis et carminibus* (Roma: Typographia Polyglotta, 1875), 41–46 and Richard J. H. Gottheil, "Contributions to the History of Geography," *Hebraica* 8:1–2 (1891–1892): 65–78; 9:1–2 (1892–1893): 117–118.

¹⁹⁷ Ḥunayn ibn Ishāq lived from 808–873.

While Ḥunayn ibn Ishāq's compendious lexicon does not survive in its original form, it was used in the creation of Isho' of Merv's (9th century; § 179) Syriac lexicon, and Isho' bar 'Ali (second half of the 9th century; § 179), who was a student of Ḥunayn's, re-edited Isho' of Merv's work to produce his own Syriac-Arabic lexicon, which has been preserved. This latter lexicon has been edited but remains untranslated.¹⁹⁸

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¹⁹⁸ See Johann Georg Ernst Hoffmann, *Syrisch-Arabische Glossen. Erster Band: Autographie einer Gotha'schen Handschrift enthaltend Bar Ali's Lexicon von Alaf bis Mim* (Kiel: Schwes'sche Buchhandlung, 1874); Richard J. H. Gottheil, *The Syriac-Arabic Glosses of Ishō' bar 'Alī, Part II* (Atti della Reale Accademia Nazionale dei Lincei, Memorie V, 13; Roma: Tipografia della R. Accademia Nazionale dei Lincei, 1908–1928); David G. K. Taylor, "Syriac Lexicography," in Sebastian P. Brock, Aaron M. Butts, George A. Kiraz, and Lucas Van Rompay (eds.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway, NJ: Gorgias Press, 2011), 392.

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