Critical Editions of the Commentaries of Dionysius bar Ṣalībī on Obadiah, Jonah, and Nahum with Introduction and English translation

[Ediciones críticas de los Comentarios de Dionisio bar Ṣalībī sobre Abdías, Jonás y Nahúm con introducción y traducción al inglés]

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Abstract: Presented here are critical editions of six commentaries of Dionysius bar Ṣalībī (d. 1171) written in Syriac along with English translations thereto. These commentaries are the literal and the spiritual commentaries of Dionysius bar Ṣalībī on Obadiah, Jonah, and Nahum. This particular group of commentaries on the prophets was selected due to their manageable size and because they cohere in that their subject matter are prophetic books primarily concerned with particular gentile nations. Bar Ṣalībī himself groups them in this way in his literal explanation of the prophet Haggai where he places the twelve prophets into categories. Obadiah, Jonah, and Nahum are the full company within the category of those who "prophesied concerning the nations".¹

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Keywords: Dionysius bar Ṣalībī; Obadiah; Jonah; Nahum; Syriac; Haggai; English translation.

Resumen: En este trabajo presentamos la edición crítica de seis comentarios de Dioniso bar Ṣalībī (d. 1171) escritos en siriaco con su traducción en inglés. Estos comentarios son los comentarios literarios y espirituales de Dionisio bar Ṣalībī sobre Abdías, Jonás y Nahúm. Este particular grupo de comentarios ha sido seleccionado por su extensión y por tener una temática similar siendo libros proféticos que hacen referencia especialmente a la nación de los Gentiles. El propio Bar Ṣalībī los agrupó en su explicación literaria de los profetas Haggai donde ordena a los doce profetas en categorías. Abdías, Jonás y Nahúm conforman una categoría, la de las "profecías sobre las Naciones".

Palabras clave: Dionisio bar Ṣalībī; Abdías; Jonás; Nahúm; Siriaco; Haggai; Traducción al inglés.



The life and career of Dionysius bar Ṣalībī

Jacob bar Ṣalībī (معمود حني) was born in Melitene (Malatia,² Malatya,³ Malatiah⁴) in the early 12th century.⁵ He was an adherent of the Syriac Orthodox Church.⁶

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis. Edited and translated by Watson Boyes (PhD diss., University of Chicago, 1930), p. 1.

Herman Teule, "It is Not Right to Call Ourselves Orthodox and the Others Heretics: Ecumenical Attitudes in the Jacobite Church in the Time of the Crusades" in K.Ciggaar & Herman Teule (ed.), East and West in the Crusader States, vol. 2, col. «Orientalia Lovaniensia Analecta» 92 (Louvain: Peeters, 1999), p. 16.

William Wright, A Short History of Syriac Literature (London: Adam and Charles Black, 1894), p. 246.

In 1153 Jacob, a deacon⁷ at the time, found himself censured by Patriarch Athanasius VIII for having written against John, bishop of Mardin, in a treatise entitled *On the Providence of God* which took issue with a theodicy John had presented which attempted to distance God from involvement in Edessa's fall in 1144 to 'Imad al-din Zangi.⁸ Bar Ṣalībī appealed to a synod to lift the censure, this is probably what prompted Patriarch Athanasius VIII to read Bar Ṣalībī's treatise for himself. The treatise impressed Athanasius⁹ who then removed the censure and made him bishop of Mar'as¹⁰ (Germaneia, Germanicia¹²) in 1154 which occasioned Jacob bar Ṣalībī to adopt his better known name: Dionysius¹³ (بسوسوم). A year later at a synod held in the monastery of Bar Sauma¹⁴ his bishopric was expanded to include Mabbug (Mabbogh, Hierapolis, Membij, Membij). He held this

- S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 9.
- ⁸ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 11.
- Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: A Critical Edition, vol. 1. Edited and translated by Stephen Paul Swinn (PhD diss., University of Sydney, 1988), p. 6.
- ¹⁰ Modern day Kahramanmaras.
- H. Teule, "It is Not Right to Call Ourselves Orthodox and the Others Heretics", p. 16.
- Rifaat Ebied, "Dionysius Bar Ṣalībī's Works in the Mingana Collection of Syriac and Arabic Manuscripts, with Special Emphasis on His Polemic Treatise 'Against the Muslims'", Collectanea Christiana Orientalia 8 (2011), p. 51.
- Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p. 1.
- ¹⁴ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 9.
- Dionysius Bar Salibi, The Treatise of Dionysius Bar Şalibhi "Against the Jews," a Translation and Commentary. Edited and Translated by Richard Hubbard (PhD diss., Duke University, 1964), p. 3.

⁵ Stephen Desmond Ryan, *Studies in Bar Salibi's Commentary on the Psalms* (PhD diss., Harvard University, 2001), p. 9.

Other names scholars have used to refer to this ecclesiastic structure and the communities that adhere to it include; Syrian Orthodox Church, Jacobite Church, West Syrians, and Monophysites; cf. e.g. Dionysius Bar Salibi, A Critical Appraisal of the Commentaries of Dionysius bar Ṣalībī on Galatians and James. Edited and translated by A. T. Stevens (MA thesis, University of Melbourne, 1975), p. 11; Christopher Hatch Macevitt, Creating Christian Identities: Crusaders and Local Communities in the Levant, 1097-1187, (PhD diss., Princeton University, 2002), pp. 12-13.

expanded post until 1167 when his bishopric was transferred to the oversight of Amida¹⁸ (Amadia, Imadiyah,¹⁹ Diyarbakir,²⁰ Diarbakir)²¹ where he died on the 2nd of November, 1171.²² He was a prolific author in the Syriac language who wrote poetry, ²³ letters, ²⁴ commentaries on works of various Church Fathers, ²⁵ polemics, ²⁶ philosophy,²⁷ liturgical texts, canon law, science, ²⁸ history, ²⁹ homilies, and biblical commentaries.³⁰

Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol 1, p. 6.

¹⁸ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 13.

Benjamin of Tudela, The Itinerary of Benjamin of Tudela: Critical Text, Translation and Commentary. Edited and translated by Marcus Nathan Adler (London: Philipp Fedheim, Inc., New York, 1907), p. 54.

Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol 1, p. 7.

H. Teule, "It is Not Right to Call Ourselves Orthodox and the Others Heretics", p.

Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p.14.

Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p.11.

Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p.10.

Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p. 9.

²⁶ R. Ebied, "Dionysius Bar Ṣalībī's Works in the Mingana Collection of Syriac and Arabic Manuscripts", pp. 53-57.

Edward C.V. Petch, A Critical Edition and Translation of Dionysius Bar-Salibi's Commentaries on Jeremiah and Lamentations (PhD diss., University of Sydney, 2004), p. 4.

²⁸ R. Ebied, "Dionysius Bar Ṣalībī's Works in the Mingana Collection of Syriac and Arabic Manuscripts", pp. 60-62.

David Thomas & Alex Mallett *et al.* (ed.), *Christian-Muslim Relations. A Bibliographical History*, vol. 3 (Leiden: Brill, 2001), p. 665.

Dionysius Bar Salibi, A Critical Edition and Translation of Dionysius Bar-Salibi's Commentaries on Jeremiah and Lamentations, p. 4.

H. Teule, "It is Not Right to Call Ourselves Orthodox and the Others Heretics", p. 16.

The Commentaries on the Old Testament

Bar Salībī indicates that the biblical commentaries were written by request in an introduction to his commentaries where he addresses a certain "brother" who he says "didst desire that I should compile this".31 This "brother", he says, desired "that I should pay more particular attention at first to the literal exposition and immediately afterwards to write about the spiritual" and to do so clearly and concisely.³² This request, along with the encouragement of others,³³ spurring Bar Şalībī on to complete his project, partially explains the causes behind writing the commentaries and the rationale for the style and form of their contents. As well as wishing to satisfy the demand for such work Bar Ṣalībī explains a very practical purpose which his commentaries were supposed to meet viz. accommodating the busyness of life. Bar Salībī writes in his introduction that in his day it was impossible for someone to endure carrying out all their worldly tasks and to also properly study and profit from the "comments of the ancients".34 He goes on to state "even if it is possible for one to investigate and acquire a single commentator or expositor, the diffusiveness of the word and its subtlety destroys the meaning, and also the knowledge that is sought". 35 We thus see that Bar Salībī saw prolixity in commentaries as a significant barrier for the reader to gaining spiritual benefit from the Scriptures if concurrently weighed down by the demands of secular learning and business. He accordingly planned to remedy this by providing commentaries that present the "comments of the ancients" in a convenient, streamlined, accessible form.

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p. 54.

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, pp. 54-55.

³³ Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p. 54.

³⁴ Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p. 55.

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p. 55.

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The original layout of Bar Ṣalībī's commentaries on the Old Testament usually presents two columns per page, ³⁶ sometimes more.³⁷ In the case of the more common two-column layout typically the literal (صحنات) commentary was written in the column closer to the center of the book when opened, while the spiritual (محمداً) or mixed (محمداً) ³⁸ commentary was placed closer to the outer edges of the spread.

The bifurcation of the page layout is a manifestation of Bar Ṣalībī's own understanding and exegesis of Scripture in which he endeavoured to elucidate Scripture according to two different rubrics viz. literal and spiritual. However, despite the clear distinction between spiritual and literal interpretation in the design of the page the boundary between what is literal and spiritual interpretation is not always strictly upheld.

Spiritual or Mixed Literal Literal Spiritual or Mixed ومسلم الاو معامل معامل المعامل المعامل

Sources for the Commentaries on Obadiah, Jonah, and Nahum

Bar Ṣalībī made clear that his Old Testament commentaries were derivative on other authors: "from the books of the teachers and the wisemen who are outside (the Church) [...] I gathered concisely a host of expositions". This interest in drawing on other authors, however, does not equate to an interest in naming sources. Despite the paucity of named citations a comparison of Bar Ṣalībī's work with past authors can, in some cases, clarify the identities of his sources. Where his comments appear to participate in a shared tradition with another Christian commentator I have indicated this in the footnotes of the

³⁶ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, pp. 42-43.

³⁷ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 47.

 $^{^{38}}$ E.g. M, f.96b; cf. S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, pp. 40-42.

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p. 54.

English translations. A consideration of the possible identities of some sources is given below.⁴⁰

Jacob of Edessa

Jacob the Edessene is named by Bar Ṣalībī at the beginning of his spiritual commentary on Jonah as arguing that Jonah "was not the child whom Elijah resurrected". However a treatise on the divine economy ascribed to Jacob⁴¹ claims that Jonah is the child whom Elijah resurrected in contradiction to the position Bar Ṣalībī ascribed to him.⁴² It is possible that Jacob simply held these different opinions at different times or that either the treatise or Bar Ṣalībī have falsely ascribed one or the other opinion to Jacob. The treatise gives a similar account as Bar Ṣalībī on the identity of Obadiah, ⁴³ but other commentators both before and after Jacob have also made similar remarks so that Jacob may not have been directly or indirectly drawn on at this point.

The use of Jacob of Edessa by Bar Ṣalībī for the three commentaries in question remains unclear as the aforementioned treatise is the only work (possibly) by Jacob of Edessa that I have been able to consult.

I have not been able to access commentaries on Obadiah, Jonah, or Nahum by Isho'dad of Merv or Moses bar Kepha. Both authors were frequently drawn on by Bar Ṣalībī in other commentaries; cf. Dionysius Bar Salibi, Studies in Bar Salibi's Commentary on the Psalms, pp. 93-94.

Alphonse Mingana, Catalogue of the Mingana Collection of Manuscripts, vol. 1: Syriac and Garshuni Manuscripts (Cambridge, 1933), p. 351; M, f.ir: عمد عند عمدار الذي المرابع عندار المرابع عمدار المرابع ال

⁴² M, f.3r: ביבוים אולי היים איל אין איים איל "Epiphanius said that he is the child whom the prophet Elijah resurrected".

⁴³ M, f.3v: محربا بحا بح الماء والمداوية المعالم الماء بعد المداوية المدا

Cyril of Alexandria

Cyril of Alexandria's (d. 444)⁴⁴ Commentary on Isaiah is named by Bar Ṣalībī in his comment on the identity of Tarshish⁴⁵ in the spiritual commentary on Jonah. The fact that Bar Ṣalībī claims to have drawn on this commentary on Isaiah rather than Cyril's commentary on Jonah may be an indication that Bar Ṣalībī did not have access to Cyril's commentary on Jonah. If Bar Ṣalībī did not have access to that commentary it is also unlikely that he had access to Cyril's commentaries on Obadiah and Nahum since commentaries on the Twelve Prophets usually accompany each other.⁴⁶ However, since Cyril's interpretations entered the commentary tradition of the Syriac Orthodox Church it is certainly possible that Cyril has indirectly influenced the commentaries on Obadiah, Jonah, and Nahum.⁴⁷

Ephrem the Syrian

The commentaries of the famous Ephrem the Syrian (c.a. 306 - c.a. 373)⁴⁸ on Obadiah, Jonah, and Nahum have a number of comments that, conceptually and verbally, are very similar to a number of Bar Ṣalībī's comments which simultaneously are not shared by a number of other patristic commentators.⁴⁹ The influence of Ephrem may have been taken from the work of Isho'dad of Merv for whom Ephrem is a prominent source.⁵⁰

⁴⁴ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 86.

I have not been able to locate where Cyril, in the commentary on Isaiah, provides commentary on the identity of Tarshish comparable to what Bar Ṣalībī ascribes to him

⁴⁶ An example of this are the manuscripts used to compile the critical editions herein

⁴⁷ Cf. CyrA, 135-77, 281-328.

⁴⁸ Joseph P. Amar, "Christianity at the Crossroads: The Legacy of Ephrem the Syrian", *Religion & Literature* 43.2 (2011), p. 2.

⁴⁹ Cf. EpS, 229-60; EpO, 269-71.

Isho'dad of Merv, The Commentaries of Isho'dad of Merv, vol. 1. Translated from the Syriac by Margaret Dunlop Gibson, col. «Horae Semiticae» 5 (London: Cambridge University Press, 1911), p. xvii.

Theodore of Mopsuestia

Theodore of Mopsuestia's (c.a. 350 - c.a. 428)⁵¹ comments on Obadiah, Jonah, and Nahum are paralleled by Bar Ṣalībī's comments on a number of occasions. ⁵² These parallels are often shared with Theodoret of Cyrus and Cyril of Alexandria. However, Theodore contains material similar to Bar Ṣalībī's comments that cannot be accounted for if Cyril or Theodoret are drawn on to the exclusion of Theodore. Bar Ṣalībī was probably indirectly influenced by Theodore through Isho'dad of Merv who often drew on Theodore in his own commentaries.⁵³

Origen of Alexandria

It is difficult to evaluate the impact or lack thereof of Origen of Alexandria (ca. 185-251/5)⁵⁴ on the particular commentaries in focus here. However, there is a possibility that Origen has been drawn on in the spiritual commentary on Jonah. In comments on Jonah 4:7 Bar Ṣalībī quotes both Psalm 22:6 ("I am a worm and not a man") and makes use of an appellation from Malachi 4:2 ("the Sun of Righteousness").⁵⁵ The application of Psalm 22:6 and Malachi 4:2 to this section of the book of Jonah is also present in Jerome's commentary on Jonah.⁵⁶ Jerome's non-literal interpretations are often rooted in his reading of Origen,⁵⁷ this could be the case here. Additionally, the fact that Bar Ṣalībī's spiritual interpretation

⁵¹ ThrM, 1-2.

⁵² ThrM, 174-205, 245-265.

⁵³ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 98.

Origen of Alexandria, *Treatise on the Passover and Dialogue with Heraclides.* Edited and translated by Robert J. Daly, col. «Ancient Christian Writers» 54 (New York: Paulist Press, 1992), p. 1.

⁵⁵ These quotations are not made use of by Cyril of Alexandria, Theodore of Mopsuestia, Theodoret of Cyrus, or Ephrem the Syrian.

Jerome of Stridon, Jerome's Commentary on Jonah: Translation with Introduction and Critical Notes. Edited and translated by Timothy Michael Hegedus (PhD diss., Wilfred Laurier University, 1991), pp. 64-65.

⁵⁷ Jerome of Stridon, Jerome's Commentary on Jonah, lxi.

corresponds so closely with Jerome at this point is itself evidence that Jerome drew on Origen since Origen's influence is evident in medieval ecclesiastical Syriac literature whereas the Latin Jerome is nearly wholly absent 58 and so less able to have his own original interpretations enter the common milieu of sources in the commentary tradition of the Syriac Orthodox Church. Thus, the discussed parallels between Bar Ṣalībī and Jerome at this point may very well come from a common source viz. Origen.

Jewish Sources

Some comments of Bar Ṣalībī herein are clearly influenced by interpretations that had circulated among Jews but the influence is almost certainly indirect and filtered through the ecclesiastic sources at his disposal which repeated Jewish traditions of interpretation which had already been incorporated among Christian circles long before Bar Salībī. ⁵⁹

Manuscripts

Due to limitations only six manuscripts containing Syriac in Serto script were used to compile the critical editions. These are described below.

Jerome is not totally absent though e.g. cf. Adam C. Mccollum, "Jerome's Life of Paul the Hermit in Syriac (and a colophon on Dayr-al suryan)", hmmlorientalia (blog),

https://hmmlorientalia.wordpress.com/2014/10/01/jeromes-life-of-paul-the-hermit-in-syriac-and-a-colophon-on-dayr-al-suryan/#comments [June 2017].

E.g. Various comments on Jonah given by Theodore of Mopsuestia, Theodoret of Cyrus, and Cyril of Alexandria have strong similarities to early Jewish traditions which are repeated in later Jewish commentators such as Rashi, Ibn Ezra, David Kimhi, and Abrabanel. Cf. Rabbi Steven Bob, Go to Nineveh: Medieval Jewish Commentaries on the Book of Jonah (Eugene: Wipf and Stock Publishers, 2013).

Cambridge Add. MS Syriac 1972 (C)

This manuscript was written in 1219 C.E. (Anno Graecorum 1530).⁶⁰ It does not contain a commentary on each Old Testament book that Bar Ṣalībī commented on. ⁶¹ The literal commentaries are frequently excluded and in the case of commentaries on the Twelve Prophets only the spiritual commentaries are included. ⁶² Because this manuscript excludes the literal commentaries on Obadiah, Jonah, and Nahum it only contributes to the critical editions of the spiritual commentaries thereon.

MS Syriac 130, Houghton Library, Harvard University (H)

This manuscript was written in 1888 C.E.⁶³ by the deacon Mattai bar Paulos who was a steward for the Church of the Mother of God in Mosul.⁶⁴ He did this simultaneously alongside writing three other manuscripts in the space of four years which all include Bar Ṣalībī's commentary on the Old Testament.⁶⁵ Mattai bar Paulos informs the reader that he based his own manuscript on a manuscript from Deir El-Za'faran, "that is, Mor Hananyo, that was from the year of the Greeks 1832 [A.D. 1520/1] and the name of its scribe was Mbarak the priest".⁶⁶ The manuscript Mattai is referring to is probably Mosul Orthodox 6.⁶⁷ The layout given to the Twelve Prophets is unlike the

⁶⁰ Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p. 44.

⁶¹ Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p. 46.

⁶² William Wright, A Catalogue of the Syriac Manuscripts Preserved in the Library of the University of Cambridge, vol. 1 (London: Cambridge University Press, 1901), p. 55.

⁶³ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 132.

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p.

These include M, CSCO Syr. 08, and Monastery of Sarfeh MS 271; cf. Dionysius Bar Salibi, The Kings-commentary of Dionysius bar Salibi: a Critical Edition, vol. 1, p. 133; S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 137.

⁶⁶ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 133.

⁶⁷ As convincingly argued for in S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, pp.133-4.

layout of the other commentaries which usually consisted of two columns headed as "literal" and "spiritual". ⁶⁸ For the Twelve Prophets both columns are occupied by the literal commentaries and only after all twelve literal commentaries are given are the twelve spiritual commentaries presented.

Mingana MS Syriac 152 (M)

M, like H, was written by the scribe Mattai bar Paulos. He completed Bar Ṣalībī's commentary on Genesis in August-September⁶⁹ 1889 C.E. and completed the entire manuscript in April 1891⁷⁰ while in Mosul.⁷¹ The *Vorlage* for this manuscript was the same as that used for H viz. Mosul Orthodox 6. The Twelve Prophets are laid out in the same fashion as had been done in H.

Paris MS Syriac 66 (P)

This manuscript was written in the Monastery of the Mother of God located at Natafa near Mardin in 1354 C.E.⁷² In regard to the Twelve Prophets, first all the literal commentaries are presented followed by all the spiritual commentaries.

Mardin Orthodox MS Syriac 66 (R)

I have not been able to identify where this manuscript, at one time stored in Deir El-Za'faran, ⁷³ was written. Ignatius Barsoum in discussing manuscripts of Bar Ṣalībī's Commentary on the Old Testament "transcribed between 1189-1594" ⁷⁴ says this was the

⁶⁸ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 132.

Dionysius Bar Salibi, The Commentary of Dionysius Bar Salibi on the Book of Genesis, p.
 6.

 $^{^{70}\,\,}$ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 134.

A. Mingana, Catalogue of the Mingana Collection of Manuscripts, vol. 1, p. 354.

⁷² S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 130.

⁷³ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 124.

Ignatius Aphram Barsoum, History of Syriac Literature and Sciences. Translated from the Arabic by Matti Moosa (Piscataway, NJ: Gorgias, 2004), p. 143.

earliest. There seems to be no colophon on the manuscript providing the date of transcription, possibly this is the result of damage. Like H, M, and P first all the literal commentaries on the Twelve Prophets are given and then the spiritual commentaries thereon. The value of this manuscript for compiling the critical editions herein was hampered by the severe damage suffered by both commentaries on Obadiah and Jonah. Some damage to the commentaries on Nahum were renovated though the Literal Commentary on Nahum remains extremely damaged.

Mardin Orthodox MS Syriac 68 (Z)

Between the late twelfth and fourteenth centuries, in the monastery of Shira, a monk named Saliba wrote two volumes which in combination contain the entirety of Bar Ṣalībī's Commentary on the Old Testament. This manuscript is the second volume (the first volume is Mardin Orthodox 67). This is the only manuscript utilised which presents the literal and spiritual commentaries on the Twelve Prophets in two accompanying columns.

Manuscript Relationships

H and M, being both written by the same scribe using the same *Vorlage*, agree very closely. P disagrees at more points with H and M than do H and M with each other. Simultaneously P agrees more frequently with R than does H and M with R. Despite the differences between H, M, P, and R these are united as the products of a stream of transmission distinct from that of C and Z. The similarities of H, M, P, and R fit well with what has been posited by Ryan and is depicted in the following stemma based on his own:⁷⁷

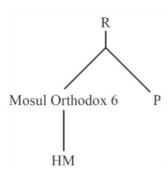
⁷⁵ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 125.

⁷⁶ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 128.

⁷⁷ S. Ryan, Studies in Bar Salibi's Commentary on the Psalms, p. 145.

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Relationship of HMPR



C and Z, on the other hand, agree frequently with each other and out of HMPR are most similar to R. When either C or Z disagree with H, M, P, and/or R this is usually done together and not in disagreement between C and Z. From this it can be surmised that C and Z have a common source which is not shared by R.

In constructing a critical edition one must consider how much weight to assign to a given manuscript and particular readings therein. Since H, M, and P all draw on R the readings of R are a priori given more credence than readings from H, M, and/or P. C, R, and Z do not derive from each other. I have not been able to determine whether H, M, P, and R or C and Z represent a manuscript tradition closer to the original(s). Nevertheless, I have selected Z as my base text for the eclectic critical editions herein.

Z is not followed when:

- Z has an awkward reading or is ungrammatical.
- C and R agree against Z.
- Z is damaged, in which case C is followed, if C cannot be used (e.g. for literal commentaries) then R is followed, if R is damaged then P is followed.

Guide for the Reader

The Z manuscript folio (f.) and column (col.) on which given words occur are written on the margins. The verso and recto of a folio are represented by v and r. The right column of a folio is represented by col.1 and the left column by col.2. The transition from one folio to the next is indicated with |.

For example: the words 'folio 230 recto, right column' are represented by: f.230r col.1.

The reader should note that the lemmata do not reproduce any one rendition of the books commented on herein. The lemmata reproduce material from the Peshitta and Septuagint. Bar Ṣalībī's own memory of Scripture, his method of paraphrase, Scriptural quotations from patristic authors, the Syro-hexapla are also possible sources.

Lemmata are underlined and followed by a bracketed verse reference corresponding to that in most English Bibles. The underlining of lemmata and the supplying of verse references do not originate with the manuscripts used and have been added by me:

- Example from the critical editions: (1:13 ﷺ).
- Example from the translations: And do not rejoice (Ob 1:13).

In the English translations where a lemma includes quotations from two different sections of text the omission between the two sections is indicated by an ellipsis.

For example, when the middle of Jon 3:4 is omitted in a lemma of Jon 3:4 this is indicated thus: Jonah began the trip ... Nineveh [shall] be destroyed (Jon 3:4).

Literal Commentary on Obadiah

اه ح HMPR omit

 $^{^{79}}$ $\,$ HMP: Alicand constant orders $R\colon$ Light orders of the 29

⁸⁰ M: [L...]

⁸¹ HMP: افحصن

وقب R adds

⁸³ Z: •هوء ت

[,]وعنى:P وعنى

مدند P adds

⁸⁶ P omits اصعبا. A pietistic motive may have come into play in adding the appellation هنه (see above) and omitting

⁸⁷ R: ومرجه

مروا کے کیا فنا وہ وعذب مع کما کمحیوہ فقا ان اور کم کما Z omits

⁸⁹ H: پچاز Z omits پاحا

⁹¹ HP: אבן; The scribe of M confused the immediately previous אבן with the latter אבן and as a result omitted all words in between these which he later added in the margins.

عوما محلا Z is partially faded and illegible at this point. Perhaps it should read: بُوما محلا

⁹³ M: اخمخ

```
عبر الموزيرو عدر عدر عدر عبر عبد العبد المورة عبر المركب لم بها بالمورد والم المورد والمورد والم
```

```
94 M omits ∞; P: W
```

⁹⁵ Z is partially illegible at this word.

⁹⁶ Z is damaged at this word.

⁹⁷ Z is damaged at this word.

حر وبي حميا لا فحصي :Z

⁹⁹ HMP: حمر

¹⁰⁰ Z: Lao,

 $^{^{101}}$ R resumes with مصا at folio 358r, column 2, line 1.

¹⁰² PR: احرب

اسومعل: HM

¹⁰⁴ M: J.L. Co.

¹⁰⁵ HMPR: J

لا حم مادد معمد واسرا . Z: الماد عمد الماد الما

اەد Z omits ماد

حصصورًا استِيا Z omits حصصورًا

استِيل حصحهوزا PR omit استِيل حصحهوزا

is probably the Armenian: Կապեն which is equivalent to the Arabic مأزق. Thanks are due to Father Basil Sousanian for this information.

¹¹¹ Z:

¹¹² Z: حکم،

¹¹³ In R at folio 358r, column 2, line 18 damage is evident. The damage interferes through the rest of this particular commentary until line 34.

البرا من المعل و المحرور و المحرور الله و المحرور و الم

Spiritual Commentary on Obadiah

¹¹⁴ Z: مجمة; In R this word is partially obscured by damage so that it cannot be determined if the pronominal object suffix is a or رمم

P adds إلحسال which has scratches over it to indicate that it has been written in error.

¹¹⁶ Z omits ما

¹¹⁷ Z: 1₁₀0;

¹¹⁸ P: Lag

¹¹⁹ Z: olasz

H: אַבּת פּבּם אוּבְּל פּבּם אוּבְּל אוּ אוּ אַבּג אָבְּל פּבּם אַבְּל אָבְּל פּבּם אַבְּל אָבְּל אַבּל פּבּם אוּבְּל אַבּל אָבְּל אַבּל פּבּם אוּבְּל אָבְּל פּבּם אוּבְּל אוּ אוֹ פּבּבּל אוֹ אוֹ of line 35 left at the end of this commentary with no following postscript.

¹²² HMP add يحيا

¹²³ HMP: سعم

¹²⁴ P: ومعسا

```
المعدا المعدد عدد المعدد المع
```

 $^{^{125}}$ R begins folio 343v, column 2, line 1 with this word. The damage that began at folio 343v, column 1, line 32 ended with column 1.

¹²⁶ P: اهتما

¹²⁷ P addsمحنا

المآه C adds

¹²⁹ HMPR: الماؤجم

افع PR omit افعا

دابرا ومحجمة :HMPR

¹³² HMPR omit

¹³³ CZ: ۵۵۵,

¹³⁴ C: Al, with a line through it precedes this word.

¹³⁵ HM: جُبِوْرِ HM:

¹³⁶ HM: Jo

¹³⁷ R: هاد

¹³⁸ HP: معمر, M: کم جبر, R: ∞معمر,

¹³⁹ R adds an un affixed floating . The scribe was probably in the process of writing the following word (L.,) but then realised that the word would not fit within the line and so left the , to remain without adding the remaining letters to it.

R is damaged at this word.

¹⁴¹ Padds -

¹⁴² R is damaged at this word; Z: منبة وحة

 $^{^{143}\,}$ R has slight damage at folio 343v, column 2, line 20 at $_{\mbox{\scriptsize mag}}$ through to line 24 at the end of this commentary.

حور فحسه النص معرد من معرد معرد من م

Literal Commentary on Jonah

 148 ى لحم ومو 148 محمل مومح f.231r

موم الم كسوا 158 و ما الله من موهم وهوما وهيم من من احبا الموال المراه موم المراه المراه موم المراه المرا

<u>كعيزم كازميم</u> (ت 1:3) مَ هم إن الإيم واذبع سقيا فكالم للا بزم هوا اللابري

فحيا :Z

¹⁴⁵ C: ∞ړ∞

¹⁴⁶ Z adds <u></u> ≤ •,

¹⁴⁷ C: رسم المص المص المب المباهرة المعموم عصم; HM: المباعدة PR end with المباء

¹⁴⁸ HM: איי בון מיים בון איי בון מיים און איים און א

¹⁴⁹ R is damaged after this word at folio 358r, column 2, line 36 to the end of the column (line 43) with the left side of the column being unreadable.

¹⁵⁰ In Z this word is illegible.

¹⁵¹ In Z the pronominal suffix is illegible.

 $^{^{152}}$ Z omits $\stackrel{\cdot}{l}$

^{2:} حدمدا

P: محموبة Z: damage between the word محموب and the ب of محموبة prevents certainty concerning the presence or lack thereof of the suffix

is illegible. ويدوه والا In Z

بطبة P omits وحلبة 156

^{2:} كىمىتىل

 $^{^{158}}$ R begins folio 358v, column 1, line 1 with this word. The damage beginning at folio 358r, column 2, line 36 ended at line 43.

```
وهم المناور المناور المناور المناور المناور المناور المناور المناور المناور والمناور والمنا
```

²⁵⁹ M: و

Z includes مر جند المآه کا نام الله alo in the margin between the two columns. When follows within the column.

¹⁶¹ Z adds نه

 $^{^{162}}$ P adds \bar{a}

المحل المتبعد البرب للمتبعد المتبعد ا

¹⁶⁴ Z adds ∞

¹⁶⁵ R is damaged at this word.

¹⁶⁶ R is damaged at folio 358v, column 1, lines 18-42.

اه څ فچپ Z reverses the word order to اه فچپ

 $^{^{168}}$ HMP omit \bar{a} ; R is damaged at this word.

¹⁶⁹ Z omits نخ; R is damaged at this word.

ەنھم: HM ا

¹⁷¹ Z omits سما; R is damaged at this word.

 $^{^{172}}$ HMP: اهجناء; R is damaged at this word.

¹⁷³ P: Jlo

 $^{^{174}\,\,}$ Z adds a floating \circ

 $^{^{175}}$ HMP omit \sim ; R is damaged at this word.

: ﴿ اللهُ ا

f.232r ميل<u> همدا المحمد</u> (تـ 4:3) قه من | وبكد المحمد حدة : حصوصل وحدة نيرا حدة الما هرم ومحمد به وحمد المحمد وحدة عدد المحمد وحدة المحمد الم

وهم بخ بنها (ت 4:11) ق امر 189 واه محم خدم بدانهن بعر عدنا : مدل وحبومهم ومدراهم وحبومهم وحبومهم وحبومهم بداله

 $^{190} \diamond$ $_{\rm c}$ $^{\circ}$ $^{\circ}$

 $^{^{176}}$ R in lines 36-42 is less severely damaged than lines 19-42.

¹⁷⁷ PR: حتيم

¹⁷⁸ Z omits 5

₁₇₉ Z: الامتعان

¹⁸⁰ HMP: احمار

¹⁸¹ In R at folio 358v, column 1, line 42 this is the last word to be obscured by the damage which began at line 18.

¹⁸² HMP: احمار

ەبە» Z: ∞بە

¹⁸⁴ M: J,o

[.] مب: M: بع

 $^{^{186}\;\;}$ Z is damaged at folio 232r, column 1, lines 1-7.

¹⁸⁷ PR: 6

 $^{^{188}}$ In Z at folio 232r, column 1, line 7 this is the last word to be obscured by the damage which began at line 1.

¹⁸⁹ Z omits -1

 $^{^{190}}$ H: אבע פים, אבים אביה; M: אוייביש אבי פים, אביה אביה, P adds אבי פוסף, אביה , R lacks a colophon.

Spiritual Commentary on Jonah

```
191: لحم ومر ازه با المرابع ا
                     col.2 النحب مون : حقص سرميل ، وافع محفو اوزوبل ، ولا ابه وم لاحل ونسم كليل عبر خيل عبر خالف حنسموا
                                                                                                                                                                                                                                                                                                                                                     ورصلاً ومع اسد : حرمد حسرمما ه
                                                                                                                                                                                                                                                    مناه بازهيد (ت 1:3 مرا المناه عنوس المناه ا
                                                                                                                                                                                                                                                                                                                                                                                                           ه استبال حلاوا وهنمس 194
                                                                                                                                                                                                                                                                                                                                                                                                                                                                          واستدا حديه :
                                                                                                                                                                                                                                                                                        ماكليمي فدهو معوسهم حجمه واعملاه
 صمعال (ت 1:4 ء) م خلا وبول * فعدم ا وبع معهده * احدا وسقط * مدورط * فعدم ا ومازا
       جن من كافعي : من 195 ولا في موا كو ونصر منصفط ف واوز عمو ود منو . المؤا صبعل
                          ونرية ووا وعليم وللعدم : معلكووا برم ووا حوم كاوا . وهيما وول عدود ودوا بحما
               ال مدن : وحد مدسور مع معدار بوال ما حصيم وما ده : وبحد المال المحال الم
                                                                                                                                                                                                                                                                                                                                                                                         حصرم وحسنا علم هماها
                   ونبط المابخيين (ت 1:4) م ملا محمور في وي وي وي وي مطا سيسال صعب وه ا : معهدورا
                                                                                                                                                                                                                                                                                                                                                                                                                                                       الماربده حدا حزا ه
                   محتداء والله على المحتمل المح
191 C: لح رمم لسمة المعم محمد عمل: HM: كالسمة لحر رمم اؤة في: P: لحر رمم اؤة من R begins with
                         which is partially obscured by damage which begins at folio 343v, column 2,
                        line 25 and continues until line 40; see footnote 148 for information on Z.
192 CZ: حنسموا رحل
193 C: wam; 2,
194 P: اهنما
<sup>195</sup> HMPR: ∞ح
                       HMPR add المحمر; In R at folio 343v, column 2, line 40 this is the last word to be
                         obscured by the damage which began at line 25.
حلت الله HMPR omit محد مح محده الله
199 HMPR omit 🛶 • •
وَجَاسِت ; R نِجَاسِت ; R نِجَاسِت ; R نِجَاسِت )
201 Comits Joo
202 HMPR: حنحل
204 C: مادورومت
205 HMPR add 000
206 HMPR omit 5
```

```
البند محكم المعمورة محلك المعارزة محمل المعتقب المحمل المرار المحارزة المحا
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       ه مفعل صلح منه ه
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           محوا لهوهما وصوها. «
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          معل وحكعله
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                قحمل وبحتله
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   ه وحدر ه
                                                                                                                                                                                                                                                                                                                                                                                         فرا معنط : معلى وكم حضواا واستا هوزميا . الل ال <sup>208</sup> حرصني وا
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      هاه والله والمنط على المنطق المنطق المنطقة ال
الماس بعد (ت 1:15) م المعام 215 و و و مون الم 216 محدا حرز بعدا عن الما 217 م
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  يوبل: وأر محزا 218 ومعمالاً عنها
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    * 222 المنصوب لمتحد 221 المكل بالمتحد المتحدد المتحدد
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              مدار حمار و حمار معتمل معتمل معتمل عدم المحمد معتمل المحمد المحم
                                                     HMPR: م
```

²⁰⁸ HMPR omit 🔾

²⁰⁹ HMPR: حعن

 $^{^{210}}$ C adds $\stackrel{\text{\tiny 210}}{\sim}$ with a line through the word, a scribal error in attempting to writing the following word (سممعه).

R: 20000310

²¹² HMPR: was

 $^{^{213}\,\,}$ HMPR add $\bar{\mathfrak{o}}$

²¹⁴ P: Jow, Jan

مام : PR: هامه PR: هامه

عصدا مع مسقه ال وجمعه ال مضمال وجمع المسلم عصد مستقه المسلم المستقبل المست

عدا HMPR omit

²¹⁹ HM: olas; Z: Ilas

²²⁰ HMP: ₩\

²²¹ HMP: AL

²²² HMPR: جمحزا مدن_ا

وحوما HMP omit وحدما

متم : 224 C

 $^{^{225}}$ In H منجع is followed by منحد however, in the margin, missing words are supplied viz. أور حداركم أو قحب المحاوة على الماركم أو قحب الماركم ال

```
المحال ا
```

```
<sup>226</sup> HMPR add وحان
```

²²⁷ HMP: J

²²⁸ HM: لم

²²⁹ HM: امحمحه ; P: امحمحه

²³⁰ HMP: I

عط HMPR omit معطا

²³² HM: مربح مهد به: P: مهد ازودیم مهد از به الازدیم مهد ازدیم ازدیم

²³³ P: حصاباً

²³⁴ HMPZ: JANA

لازدنى 235 MP: لازدنى

²³⁶ C adds a floating unattached •

محنط كنه :P: محنط

²³⁸ HMP: إأودىع,

²³⁹ P: غ

²⁴⁰ HMPR: مد

ەفداھى: R: ەفداھ

In R this word is partially obscured by minor damage which begins at folio 344r, column 1, line 34 and continues until line 39.

Z adds محمداً, a scribal error in attempting to writing the following word (ممحما) which is given on the following line.

²⁴⁴ In R at folio 344r, column 1, line 39 this is the last word to be obscured by the damage which began at line 34.

مصيل خ⁴⁴ محكنه المعلمه معمله و محتاه المام ال

Literal Commentary on Nahum

```
المورد عن المحص وه عمل هو دنيا وبيه ورسور حا أدري المورد المورد
```

وهنبوا كهذا وصبها. حسهبا اورمعها ا: اه صد حصطا ومعسا MMPR omit بعنبوا كهذا ومبادا وارمعها ا

²⁴⁶ HMP: محمد نهر; R: ∞محمد

ومنهاده ا: 247 HMP

²⁴⁸ HM: حده

²⁴⁹ HMPR omit لموني

²⁵⁰ C: رسما وصد مارعي لمت ومرم ليسره لمصم محمة; HM: ومرم محمة; PR end with المقلاح

²⁵² M: محجمه

²⁵³ R: folio 360v, column 2 from line 1 onwards, beginning with this word, is partially legible throughout column 2 despite significant damage to the whole column.

²⁵⁴ H has the following words in a margin: إِذَ المِو رِحِمَا أَبُو الْمِو رِحِمَا اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ عَلَى اللهُ عَلَى

²⁵⁵ HMR: Ljoll; P: Ljol?

²⁵⁶ HMPR: → ì

²⁵⁷ Z omits a

```
    مُن محمد من به والمن المن المناه المن المنه المن المنه الم
```

²⁵⁸ MZ: L;ol?,

منة M omits منا

[[]sic]). ومعة احدا :P) وامعة حدا [sic]).

²⁶¹ HMP: كېنى ا

²⁶² P: J;;

 $^{^{263}\,\,}$ Z is damaged at folio 236r, column 1, lines 1-7.

سعده مفيا أبو (R's معجم is partially damaged); in support of Z cf. Nah 1:6 معجم المعارض منا : وأيوزا المعارضين

²⁶⁵ HMPR: מפבה (R's מפבה is partially damaged).

²⁶⁶ HMPR: ححن

²⁶⁷ HM: نوو ;; R is damaged here.

²⁶⁸ HM omit loo; RZ are damaged here.

²⁶⁹ In Z at folio 236r, column 1, line 7 this is the last word to be obscured by the damage which began at line 1.

²⁷⁰ Z: مواها

²⁷¹ HMPR omit

ما :R: محمدا HMPR add (محمدا

²⁷³ In R this is the first legible word of line 33 in folio 360v, column 2. At this line and following the damage to the left side of this column has ceased, having ended on

```
فر المحمد المح
```

the prior line (32). The damage to the right side continues to the end of the folio at line 45.

²⁷⁴ MZ: 0,5; H: 0,5,5

²⁷⁵ Z: 031 L?

ەبىدىكى :M مۇمىدى

²⁷⁷ Z: بننجع; R is damaged here.

²⁷⁸ P: (00L010)

²⁷⁹ P: بعكمة; R is damaged here.

²⁸⁰ HMP: حکوہ; R is damaged here.

²⁸¹ Z: مجب

²⁸² In R this word introduces folio 361r, column 1, line 1. Column 1 is partially damaged from lines 1-8. In Lines 9-42 a later scribe has attempted to supply the missing words which have been completely obscured through damage.

²⁸⁴ Z: 66

²⁸⁵ In R this ā begins line 9 of folio 361r, column 1 which is the first line of the attempt at restoring the text which had been damaged from line 9 to the end of the column. A later scribe has supplied 34 lines.

وطار :²⁸⁶ HMP

²⁸⁷ R: L;oli

²⁸⁸ HMP: حبة محمة حبة

²⁸⁹ HMP: رەمادەنىكى،

²⁹⁰ P: ...

²⁹¹ Z: folio 237v, column 2, lines 2-4 are partially damaged.

²⁹² HM: معمالي

²⁹³ HMP omit 000

M omits من but this may be due to later damage as there is a conspicuously large space between بسبب and المسبب and المسبب which may be where a faded من was once legible.

²⁹⁵ R: حصمهان

²⁹⁶ HMP: مكمنىك

اوَحا :P

²⁹⁸ M omits ان انوز عظر منطبة به عبد المنز اتها in the body of the text. The omission was recognized and is supplied in a margin.

اولما :P كاولما

اممعدا : HMP

³⁰¹ P: هنما

³⁰² R: هټه

³⁰³ HMP omit م and instead have a a affixed to مبياء

ومنوها: P: ومنوها

³⁰⁵ RZ: مامحدة ا

 $^{^{306}\,\,}$ HMP add $\bar{\omega}$

³⁰⁷ R: وحميا

```
فنصي رأي قد معلا درمي و المنتان و
```

اب وحقعا ه المامة HMP omit

R: the restoration in folio 361r, column 1, line 9 to the bottom of column 1 ends with with is repeated in column 2, line 1; R: there is slight damage in folio 361r lines 1-9.

³¹⁰ Z: محمد

 $^{^{311}}$ These words are damaged in R: مناز \sim

محمد نوه نا HMPR: محمد المحمد الم

R, beginning with this word, is damaged more severely in folio 361r, column 2, lines 10-36 than in lines 1-9.

³¹⁴ P: امحا; R is damaged here.

³¹⁵ M: احب; R is damaged here.

³¹⁶ Z: I,L

³¹⁷ Z: Jilax

³¹⁸ P adds هامحمه

وما Z omits

Z following this word and preceding منحو has repeated previously written words. After the error was recognised a line has struck through the repeated words: المنافعة على المنافعة الم

³²¹ Z: folio 237r, column 1, lines 1-9 is partially damaged.

³²² Z: هن; R is damaged here.

```
وحميمها ضمع حصوم مغمكم كه ه
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                فلا وغولا وفلا (ع:3 وحدَّما الله وعلا ما وحدَّما الله
                      معتصل ونعن (ع:2 أي وحساها محلا في حقطاً على معتمل معتمل معتمل معتمل ونعن منحزم معتمل معتمل عندا
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          صيما (ع:2 رَ) مَ مَعْدِهُ اللهِ مَنْصَلِمَا اللهِ مَنْصَلِمًا
                                                        « مجم انح الله العام المام المام المام المام المام م المام المام المام المام المام المام المام المام المام الم
                                                                                                                                                                                                          و المعروب المعدد (ت 3:8) و المعروب الم
                           جع عدامه و الكان م الكان م عدد الكان م عدد الكان م الكان م
        بنبر رحة بعل وحيط اسبال سهم وحذة عبا انعبل العدم وعتا والمدة همسبول وحاري
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          جنة كعسروه ماهودة وهكمة ه
                                                                                                                                                                                                                                                                                                                                                                                                                      صعه (ج 3:9) مَ : مِح صرةِما وصقبا. مدانسا ووا ا
            اه محمد المام به المام 
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          استال هجداه داداً ه
<u> متاحاه كيل</u> (ج. 3:14) مَ كيت كت متا بهوم حميت حميد حمول به المالية المالية
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          مەۋىمە وىلاخم فەممە «
                                             والمعلى والمان و المان مورديل و المان و معروب و معروب و المان 
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      حومجا حقحا ♦
          أص المحمد (م 3:15) م أحم خور حيده حبتهده ، معمارسم الكان حرمدا لهبا وحدا وهنا
```

³²³ P: ححکا; R is damaged here.

³²⁴ Z: محمد R is damaged here.

 $^{^{325}}$ M: באפריעבי; Z is partially damaged here.

 $^{^{326}\,}$ M adds 5; P has a conspicuous space where 5 would fit yet is absent; R is damaged here.

³²⁷ In Z at folio 337r, column 1, line 9 this is the last word to be obscured by the damage which began at line 1.

P preceding this a has mistakenly added the following words which have been struck through viz. [**Lipus **]. These words appear in their proper place shortly afterwards; R is damaged here.

³²⁹ HM: محربا, R is damaged here.

³³⁰ HM: هاه

³³¹ Z: Lao

 $^{^{332}}$ R: folio 361r ends with this word. The rest of this commentary in R is inaccessible due to damage.

³³³ P: معنه

³³⁴ Z: المناط

³³⁵ HM: منحم)

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* النا به النا و النا
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Spiritual Commentary on Nahum

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f.236v وهمها زوسيا وسفور بصا<sup>346</sup>: محمداً المحمدا وسابط المحمدا وسيا المحمدا وسيا المحمدا وسيا المحمدا و المحمد و المحم
```

عب Z omits

محابه : 2: محابه عنه عنه عنه الم

³³⁸ ZP: -L:--!?

مقرل:P مقرل

هما: 1 € عاد 340

عمسمدنها وبحد HMP: حمسمدنها

³⁴² HM: مٰحٰه

³⁴³ P: ā

P ends with this word.

عمر إسوم بيا فوهما موجينا: M: همر إسوم بيا فوهما موجينا: H:

³⁴⁶ C: منا بسور بصل با عمل محمد ومعمل ومسل المحمد عمل PR: المحمد ومعمل المحمد المحمد

³⁴⁷ R: this word of folio 345r, column 1, line 21 is the first word supplied by a later scribe in an attempt at restoring the text which has been damaged throughout folio 345r, column 1, line 21-32.

ععما: R

نبطا كەما: HMPR

³⁵⁰ P: محمل

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المجموعة المحافرة المجافرة المجافرة المحافرة ال
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مب; R: وتسوا

³⁵² HMP: سعمت

مطلا ة HM add

³⁵⁴ P supplies a sayame which has a line put through it.

الزماه :P كانوا

ەمب ھىلى: C: م

³⁵⁷ P: سا

³⁵⁸ R: محتقار; this is the last word to be given restoration in R's folio 345r, column 1, line 32. The rest of this commentary in R suffers barely any damage.

محمالها: P: محلالها: P

³⁶⁰ HMPR: موحها

مرز مما ومران المال المال

محزما : 362 AM

³⁶³ R: ₀;

³⁶⁴ HMPR: مبده

افهوم :HMP

³⁶⁶ Z before the \wr of this word, unlike CHMPR, has perhaps attempted to write a \bowtie instead of a p, however, the illegibility of this letter does not provide certainty on this matter.

³⁶⁷ PR: ڪين

³⁶⁸ P: احبه

³⁶⁹ P omits ā

حقحا: HMP

³⁷² C: a scratched out error proceeds this word.

والأحزر حنة حد سرميا PR omit

³⁷⁴ HMPR: امسو

³⁷⁵ M: مهره

³⁷⁶ P: المجمعة

³⁷⁷ HMPR: المعار

³⁷⁸ C: معتار

³⁷⁹ HMR: L;ol?

محا :R

³⁸¹ CZ: ā

³⁸² PR: هكند

³⁸³ C has a line through a failed attempt at writing this word which is followed by a successful attempt.

³⁸⁴ HMPR: J

³⁸⁵ HM: حتم

³⁸⁶ C: ∞≤

P was influenced by the proximate use of عنوا المعلق but subsequently the error was noticed and the word has been struck through:

³⁸⁸ CPRZ: جمنه

³⁸⁹ C: مارضحاء; HMPR: مارصحا

³⁹⁰ PR: 400

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    جُوهِ مَهُ الْمَكُورِ عَلَى اللَّهُ الل
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ميةمح :HMPR

³⁹² HMP: حب**عد**ب

C: an error precedes this word viz. R is damaged from this word onwards in folio 345r, column 2, lines 24-25.

³⁹⁴ HMPR: محبّار

³⁹⁵ P: בּהָיּג פּיִּגוּ ; R: this is the last word of folio 345r, column 2, line 25 and so the last to be obscured by damage begun at line 24.

³⁹⁶ H: ←, ພ໑

بحقد: PR: بحمد،

³⁹⁸ HMPR: احداد

³⁹⁹ P: بلخ

⁴⁰⁰ HMPR: محتص

⁴⁰¹ P: 綱 ,

⁴⁰² R: this word is damaged.

⁴⁰³ R: حينوا

المحر قد عمل إنسنا إنسان بسان (مسل الله على الله عمل إنسان الله عمل الله ع

Translations

Literal Commentary on Obadiah

f.230r Again, the Literal Interpretation of Obadiah the Prophet.

Obadiah preceded those who were before him. 405 He was in the time of Elijah. Just as the letters of Paul are not ordered 406 one after another likewise neither were the Twelve and each of the rest of the prophets arranged by the ancients according to his 407 time. Now as all the prophets prophesied about the captivity of Israel by the Assyrians and also of the house of Judah by the Babylonians; the Edomites, the sons of Esau, would [also] exceedingly afflict the nation and would aid their enemies. And on account of this, so as to console the people, God stirred Obadiah to prophesy about the evils which would trample the Edomites through the Babylonians. And following that the people repented and the temple was repaired. Then they 408 were repaid by the people 409 as was right. And this is the subject of the book of Obadiah. You then, diligent one, pray for the ascetic 410 Dionysius who was solicitous about these [things].

He calls the revelation a $\underline{\text{vision}}$ (Ob 1:1) which he received from God to show hidden things. 411

We heard a report (Ob 1:1) i.e. a report of the fall of the Edomites after the repentance. 412 I heard it from God just like the prophets, my companions. 413

Viz. Obadiah chronologically precedes prophets whose books precede his own in the order in which they are presented in Bar Ṣalībī's commentary on the Old Testament.

⁴⁰⁶ Viz. chronologically.

Viz. the time of each prophet.

⁴⁰⁸ Viz. the Edomites.

⁴⁰⁹ Viz. of Israel

usually denotes 'foreigner' which, by extension, can also refer to an 'ascetic'. Cf. Robert Payne Smith, *A Compendious Syriac Dictionary*. Edited by Jessie Payne Smith (Oregon: Wipf and Stock, 1999), p. 16.

⁴¹¹ Cf. ThrM, 176; TdtC, 129.

⁴¹² Viz. of the Israelites.

A messenger to the nations (Ob 1:1) i.e. this is the report: behold God sent messengers viz. the angels, his servants, to gather the nations and come against the Edomites.

Rise! Let us rise! (Ob 1:1) i.e. rise! Go up to battle against Edom!

f.231v | Behold I made⁴¹⁴ you feeble⁴¹⁵ (Ob 1:2) i.e. following that he turns his col.2 discourse towards the Edomites: You are certainly found to be contemptible and small⁴¹⁶ i.e. if thieves came upon you or these plunderers who by night (Ob 1:5) in secret rush out so as to despoil⁴¹⁷ [then] when they would despoil something small from you immediately they would move [away from you] out of fear of you, not driving you into captivity. And if, likewise, grape-gatherers came to your land (Ob 1:5) they would not consume your gleanings. He seeks to say that these of yours now are not like these who are of thieves or of grape-gatherers but are desolation and total destruction.

How Esau was stripped! (Ob 1:6) i.e. how all of his shelters were stripped and taken by the enemies!

<u>Up to the border</u> (Ob 1:7) i.e. the captives expelled you from the borders of your land and they sent you afar by means of captivity.

Because of killing and because of 418 (Ob 1:10) i.e. he shows the reason on account of which they are perishing: because of the killing and robbery which you did to your brother Jacob, you will be covered with the shame of captivity and you will perish forevermore.

And do not rejoice (0b 1:13) i.e. you⁴¹⁹ are not permitted to see them⁴²⁰ in sorrows again [nor] shall you seize them when they are captured by foreigners nor will you widen your mouth when you utter words which display your joy in their sorrows.

⁴¹³ Cf. EpO, 526.

⁴¹⁴ Lit. "I gave".

⁴¹⁵ Lit. "small".

 $^{^{416}}$ See preceding note.

Viz. of the Israelites.

⁴¹⁸ The larger context of the verse includes: "because of the killing and robbery of his brother Jacob".

⁴¹⁹ Viz. Edom.

⁴²⁰ Viz. the Israelites.

And do not stand against the tunnel (Ob 1:14) i.e. you [shall] not stand against the Israelites again as was your habit on the day of their sorrows or cast out the refugee who is being delivered and fleeing in difficult distress which is likened to a tunnel. i.e. threads.

Others [say he says:] 'a narrow path' like the Armenian [word]: 'narrow pass'⁴²¹ so as to speak about the difficult distress by means of the tunnel. For he seeks to say: all these evils which I spoke of above are coming upon you so that this may be manifested to the people [of Israel] at the time of their captivity.

For just as you served up drink ... continually (Ob 1:16) i.e. for just as you served up the punishment for those at the mount of my holiness and you drank their goods you too will drink punishment remaining continually [with] you.

In another way [of interpretation]: as you Edomites drank punishment in the past through David. 422 So now on account of the hatred that you had against those who live at the mount of my holiness likewiseall the nations who shared with you in this opinion shall drink. 423

After these [things] he again spoke about the destruction that [would] come upon them through the people after repentance when he began from: the house of Jacob will dispossess those who dispossessed them (Ob 1:17) up to the end of the prophecy.

And even if the captivity of Jerusalem were in Sepharad, which is within Rome, I would return it. 424

The End of the Literal Interpretation of Obadiah.

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⁴²¹ Cf. footnote 110.

⁴²² Cf. 1 Kings 11:15-6; EpO, 270.

⁴²³ Viz. shall drink punishment.

⁴²⁴ Viz. Israel.

Spiritual Commentary on Obadiah

f.230r The Spiritual Interpretation of the Prophet Obadiah.

Obadiah is the disciple of Elijah and he was the chief of the fifty on whom Elijah had pity and was not burned. And his wife was she who came to Elisha because her sons were being led away due to debt and he produced a sign of the Messiah for her; and the debt came upon Obadiah because he had provided for the prophets whom he hid from Ahab at a time of famine. And he prophesied in the days of Isaiah, Hosea, Amos, and Joel.

We heard a report (Ob 1:1) i.e. for the LORD reveals to the prophets what he does. 429

The messenger was sent to the nations (Ob 1:1) i.e. Immanuel who f.231v came to "proclaim | peace to the nations". 430

Behold I made⁴³¹ you feeble⁴³² (Ob 1:2) i.e. in this he debased the pride of the Edomites.

Again $\underline{\text{feeble}^{433}}$ (Ob 1:2): the Accuser⁴³⁴ who was cast out from his rank.⁴³⁵

And if you were raised up in the air and among the stars from there I shall bring you down (Ob 1:4) and I will hand you over into the hands of [your] enemies.

How Esau was stripped (Ob 1:6) i.e. for they carried him and all that was his into captivity.

And they sent you up to the border of your enemies and your diviners who were eating your bread were not able to save you and [could] not divine the truth. (Ob 1:7) ... And they destroyed your wisemen with a

⁴²⁵ Cf. 2 Kings 1:13-5.

⁴²⁶ Cf. 2 Kings 4:1.

⁴²⁷ Cf. 1 Kings 18:1-14; EpO, 526.

⁴²⁸ Cf. EpO, 269.

⁴²⁹ Cf. EpO, 269.

⁴³⁰ Zechariah 9:10; cf. EpO, 269.

⁴³¹ Lit. "I gave".

⁴³² Lit. "small".

⁴³³ See preceding note.

⁴³⁴ Cf. EpO, 269.

⁴³⁵ Cf. Viz. the devil.

sudden blow (Ob 1:8) ... and in the way that you⁴³⁶ drank (Ob 1:16) and so on i.e. just as you exalted and derided the sons of Israel when you were drinking and because of the festival you made due to the distress of [your] brother likewise all the nations will drink [you] and rejoice over you.

There will be a preserved remnant (Ob 1:17) i.e. of the house of Hezekiah.

<u>Let us rise and start up a battle against her</u> (Ob 1:1) i.e. he exhorts that they bring him ⁴³⁷ out so as to battle against Edom [which is] figuratively likened to death and sin.

Obadiah, the servant of service prophesied about the punishment of the Edomites and about the Church.

The End of the Spiritual Interpretation of Obadiah the Holy Prophet.

Literal Commentary on Jonah

f.231r The Literal Interpretation of the Prophet Jonah.

col.1 These [things] which happened to Jonah are a type and a seal of those of our Lord. And while all the prophets prophesied to the people – only this one was commanded to travel to the nations. He chose to flee so that this bond⁴³⁸ would not be loosed through his agency and the people⁴³⁹ be rejected. For he knew that God did not seek to destroy the Ninevites but to turn them to himself.

Rise! Go to Nineveh! (Jon 1:2) i.e. and proclaim the overturning of their city. At that time this was the great city of the Assyrians and [it was] abundant in population and it was being enticed after iniquity and lasciviousness and disgraceful ways.

For it went up (Jon 1:2) i.e. all their evil increased until it roused me to vengeance in like manner as that "outcry which Sodom caused before me". 440

437 Viz. Edom.

⁴³⁶ Viz. Edom.

⁴³⁸ Viz. the bond between God and Israel.

⁴³⁹ Viz. Israel.

⁴⁴⁰ Genesis 18:20; cf. CyrA, 153; Jr, 5.

To flee to Tarshish (Jon 1:3) i.e. if he had perceived that the Ninevites would entirely perish he would not have fled. But he knew that they would repent and good would be upon them and immediately he would seem to be a liar on account of which he fled. And even though he knew that God is in every place he fled. [For] he supposed in himself that the effect of his 441 revelation is not in every place but [only] in the land of promise.

<u>Tarshish</u> (Jon 1:3) i.e. Tarsus of Cilicia. And it is that from which he boarded the ship, descended to the bottom, and slept.

<u>They casted the lots</u> (Jon 1:7) because they saw the other ships proceeding in serenity whereas theirs [was in] tumult.⁴⁴³ Also, God stirred them toward [using] lots so that Jonah would be discovered.

The sea was stilled (Jon 1:15) i.e. after they threw him.

They sacrificed sacrifices (Jon 1:16) i.e. they did not sacrifice in the sea but they promised to no longer worship idols but would sacrifice to the Lord God of sea and land. 444

I called out to the LORD (Jon 2:2) i.e. therefore the belly of the whale f.232v was spiritual f.232v when f.232v was spiritual f.

col.2 From the belly of Sheol (Jon 2:2) i.e. this is a prophecy which he knew by the Spirit⁴⁴⁶ viz. that he would come out of the fish as [if to say]: I had been in the belly of the fish, so too in the depth of Sheol I called you and you answered me.

<u>I descended to the bases of mountains</u> (Jon 2:6) i.e. I was concealed between the mountains which were within the sea. And I was hidden, like one who is swallowed, between the mountains. And the mountains came and rose above his head.

And the land closed in (Jon 2:6) i.e. I thought that I would be closed in forever by these as I descended forever to the lowest depths of the earth, which was uninhabited, and I would be covered over and just as

442 Lit. "went up".

⁴⁴¹ Viz. God's.

⁴⁴³ Cf. ThrM, 196; TdtC, 139; EpS 231.

⁴⁴⁴ Cf. ThrM, 198; TdtC, 141; Jr, 26.

⁴⁴⁵ Or "allegorical".

⁴⁴⁶ Cf. CyrA, 163; EpS, 235.

that which is within doors and locks that do not open ever again I thought that I would be hemmed in forever.

And the LORD commanded the fish and it ejected Jonah (Jon 2:10) i.e. in the place that it swallowed him it [also] vomited him up as instructed.

And Jonah rose and went (Jon 3:3) i.e. as he had been commanded about Nineveh since he was sufficiently instructed by what happened to him.

The city was great unto God (Jon 3:3) i.e. due to divine providence it came to greatness and [to have] a large [number] of inhabitants.

A trip of three days (Jon 3:3) i.e. it is not that the city is thus stretched out but [it is "a trip of three days"] because if someone would seek to go about through all of it and preach in all its markets it would be possible to go around all of it in three days and to know how many [inhabitants] there are.⁴⁴⁷

Jonah began the trip ... Nineveh [shall] be destroyed (Jon 3:4) i.e. if they would not repent.

On the first day that he preached this it⁴⁴⁸ was received and they immediately began repentance and when Jonah saw that it was not destroyed on the day which he had appointed it upset him that he would be thought a liar.

f.232r <u>He asked for death for his soul (Jon 4:3)</u> i.e. that is | that he sat outside col.1 in expectation so that perhaps he would see in it⁴⁴⁹ some sign of destruction.⁴⁵⁰

The sun shone intensely (Jon 4:8) i.e. God commanded [the sun] to shine strongly so that when its heat was not dissipated over the head of Jonah it would descend and severely heat him.

They do not understand [the difference] between their right (Jon 4:11) i.e. children who as yet cannot distinguish good from evil and are pure from iniquity and sin.⁴⁵¹

⁴⁴⁸ Viz. Jonah's message.

⁴⁴⁷ Cf. ThrM, 201.

⁴⁴⁹ Viz. Nineveh.

⁴⁵⁰ Cf. CyrA, 174.

⁴⁵¹ Cf. CyrA, 177; Jr, 68; ThrM, 205.

And a multitude of animal[s] (Jon 4:11) i.e. likewise these also were worthy to be preserved with the children because, like them, they are pure from iniquity.

End of the Literal Interpretation of Jonah the Prophet, his prayer be for him who wrote [this]. Amen.

Spiritual Commentary on Jonah

 $_{\rm col.231r}$ Again, the Spiritual Interpretation and Elucidation of the Prophet $_{\rm col.2}$ Jonah.

Jonah prophesied in the days of Hezekiah. ⁴⁵² And Jacob the Edessene said that he was not the child who Elijah resurrected ⁴⁵³ as he noticed the distance of time from Ahab till Hezekiah.

Refuge of Tarshish (Jon 1:3) i.e. one [interpretation]: Tarsus of Cilicia. And another [interpretation]: in Africa. 454 And another [interpretation]: in India. And Cyril relates these three [interpretations] in the Commentary on Isaiah.

Storm (Jon 1:4) i.e. the swallowing of the fish, the expulsion that was from the whale, the repentance of the Ninevites, the deliverance, the growth of the gourd and its destruction.

He fled to Tarshish because it was not agreeable to him to preach to the nations. And Jerusalem was the only holy place. And he knew that they would repent⁴⁵⁵ and [it was] on account of this [that] God threatened them. And it was hateful to him to be a false prophet. And he fled so that perhaps he would be protected from being sent. And it did not please him that God, by his⁴⁵⁶ agency, would pass on grace from his people to the nations since he had greatly loved his own people and perceived in [his] spirit what would eventuate in the end.

453 Cf. 2 Kings 4:20-35.

⁴⁵² Cf. EpS, 231.

⁴⁵⁴ Or "a distant place".

⁴⁵⁵ Lit. "turn".

 $^{^{\}mbox{\tiny 456}}$ To clarify: Jonah is the subject of this and the following pronouns in this paragraph.

And the sea was disturbed (Jon 1:4) i.e. only upon that ship which had Jonah in it but over the others it was peaceable and because of this they were motivated to [make use of] lots.⁴⁵⁷

They woke him but he did not want to answer⁴⁵⁸ i.e. because he knew that he was the cause.

Nineveh is a type of the nations. 459

Jonah did not desire [to go to Nineveh] i.e. for the prophets were not sent to the nations and it was not the custom. 460

And now: the rationale for what [is written]:

The ship is a type of the synagogue.

The sea [is a type] of the world.

The sailors [are a type] of the prophets.

Jonah [is a type] of our Lord. 461

The lots etc. are on account of there being no salvation in the death of others - except on account of our Lord.

The interrogation by the sailors is like the interrogation⁴⁶² by the chief priests.⁴⁶³

f.232v Pick me up and throw me into the sea (Jon 1:12) | i.e. for our Lord died col.1 by his will.⁴⁶⁴

The prayer of the sailors that it not be counted a sin against them⁴⁶⁵ is a figure of the prophets for when they would prophesy about Jesus they would pray that they not be counted as blasphemers because of prophesying death upon God.⁴⁶⁶

The sea was made calm (Jon 1:15) i.e. the dominance of idolatry ceased from the world after the Lordly death.⁴⁶⁷

The fish is a figure of the grave and death.

⁴⁵⁷ Cf. ThrM, 196.

⁴⁵⁸ Based on Jon 1:6.

⁴⁵⁹ Cf. EpS, 230, 233.

⁴⁶⁰ Cf. EpS, 231.

⁴⁶¹ Cf. EpS, 235; TdtC, 141.

⁴⁶² Viz. of our Lord.

⁴⁶³ Cf. Matthew 26:59-65; Mark 14:55-64; Luke 22:66-71.

⁴⁶⁴ Cf. EpS, 233.

⁴⁶⁵ Cf. Jon 1:14

⁴⁶⁶ Cf. EpS, 231.

⁴⁶⁷ Cf. EpS, 233.

The three days are like the three days that our Lord was in the grave. The prayer of Jonah is a figure of the preaching in Sheol.

The vomiting forth from the fish is a figure of the resurrection.

The journey afterwards is a figure of the journey of the apostles to the nations.

A trip of three days (3:3): not the length and breadth of the city but that in three days it heard the preaching.

In Greek here "three days hence" is written. In Syriac "forty hence" and both of them are true. After three days it turned from evil to good and began repentance. For forty [days Nineveh] wore sackcloth and ash and at the completion of the days the LORD accepted it because on the fortieth day that they supposed that they would perish through him the LORD pitied them. 468

And Jonah left and sat by the gate and grieved because he was not pleased to be accused of lying. And he was also not pleased with the acceptance of the nations.

And he rebuked him with the gourd plant.

Again, Nineveh is a type of the Church. 469

The booth that is outside is the Synagogue. 470

The gourd is a figure of the people who were rejoicing in the prophets.⁴⁷¹

The worm is a likeness to "I am a worm and not a man". ⁴⁷² For he cut it ⁴⁷³ down and dried it up. And "the sun of righteousness," ⁴⁷⁴ when he came up from the grave, dried up the wrongful nation.

For they cannot distinguish between right and left (Jon 4:11) i.e. when they were sinning they did not know that they were committing sin f.232r because they did not have the Law which makes known the good | and col.2 the evil to the sinner and the righteous, that is to say: the left and the

⁴⁶⁹ Cf. EpS, 245; Jr, 68.

⁴⁶⁸ Cf. EpS, 237.

⁴⁷⁰ Cf. EpS, 245.

⁴⁷¹ Cf. EpS; Jr, 63-4.

⁴⁷² Psalm 22:6; cf. Jr, 65.

⁴⁷³ Viz. the gourd.

⁴⁷⁴ Malachi 4:2; cf.Jr, 64.

right. And because of this they were changed suddenly. And on account of that it was not comely for God to disregard them.

And that which made Jonah seem false [viz.] that Nineveh was not overturned due to the folly it had rather the word of the Spirit was confirmed in that it⁴⁷⁵ was turned⁴⁷⁶ from evils to goods.⁴⁷⁷ End of the Spiritual Interpretation of Jonah the Elect Prophet.

Literal Commentary on Nahum

f.236v Again, by the power of the LORD we write the Literal Interpretation of col.2 the Prophet Nahum.

Nahum prophesied about the punishment which would come to Assyria from their enemy [viz.] the Babylonians due to their iniquity 478 which was against the Israelites and their effrontery against God and the temple.

The declaration about Nineveh (Nah 1:1) i.e. he calls the prophecy that is against it a declaration on account of the declaration that will happen against Nineveh having been previously manifested.

That is in the book (Nah 1:1) i.e. for Nahum saw with the vision of the Spirit and was commanded to write the prophecy in a book and bring it to the nation.

The zealous God (Nah 1:2) i.e. he calls him "zealous" for he was zealous on account of these [acts] which the Assyrians did to his people on account of which he was stirred with rage and took vengeance on them [for] all that they did.

The LORD in the hurricane (Nah 1:3) i.e. he calls the troop of the Babylonians a hurricane and whirlwind⁴⁷⁹ for by it, as by a hurricane, he would snatch up the Assyrians, and as by a whirlwind he would mete out justice to all and throw and scatter them. The whirlwind is

Lit. "overturned". The root which has often been used in this commentary in connection with destruction is here said to connote 'turning' in repentance from evil to good.

⁴⁷⁵ Viz. Nineveh.

⁴⁷⁷ Cf. EpS, 237.

Viz. of the Assyrians.

⁴⁷⁹ Cf. EpS, 237.

what is in the midst of the hurricane like a wind traveling and circling in the likeness of a pillar ascending upward.

The way of the LORD (Nah 1:3) i.e. [is what] he calls his action.

For he rebukes the sea (Nah 1:4) i.e. about Assyria; he dries it up.

And the rivers (Nah 1:4) i.e. his armies, which are the Assyrians who

He withered Bashan (Nah 1:4) i.e. he gave a demonstration of these [things] which he did previously among the people through the Assyrians.

And the fruit of Lebanon (Nah 1:4) i.e. the whole habitation of Israel was afraid of the Assyrian. And this [is what] he seeks to say: all these [acts] which you Assyrians then did in the land of promise were not accomplished by your power but [by] God [who] through your hands had chastised his people.

f.236r | Before his rage (Nah 1:6) i.e. you were ignorant, Oh Israel, that it is col.1 not possible to stand against divine rage. And like that which is in fire, by his anger, 480 he melts the kings and leaders and rulers who resemble mountains.

He will inundate 481 his place (Nah 1:8) i.e. God inundates the place of Assyria. And he pursued all of them through the Babylonians and casts them into difficulties as into darkness.

Again, after he would pursue the enemies he [would] inundate482 his place (Nah 1:8) i.e. Jerusalem.

What [are you] planning (Nah 1:9) i.e. oh Ninevites against the LORD? For it has been predetermined by him to finish you in one blow.

Two times (Nah 1:9) i.e. unto your destruction therefore the first strike finishes off your kingdom.

480 Or "his heat".

is suitably translated as "he will inundate" according to the context of the Peshitta of Nah 1:8: منا سنة الله "and with a flood he makes destruction and inundates his place" cf. Michael Sokoloff, A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum (Winona Lake, Indiana: Eisenbraus; Piscataway, NJ: Gorgias, 2009), p.

See previous note.

And they consumed and were filled (Nah 1:10) i.e. because they consumed the goods of nations the divine anger breaks them like stubble and hay.

He will come forth from you ... and ponder [on]iniquity (Nah 1:11) i.e. the blasphemies which the messengers of Assyria made in the time of Hezekiah.⁴⁸³

Concerning the heads of waters (Nah 1:12) i.e. God cut down those who were rulers of all the nations a she calls the nations "waters" and he calls the Assyrians "the head of the waters" for by waters is meant the nations; all of whom they had exiled.

They dragged [off] and brought [away] (Nah 1:12) i.e. the Assyrians were dragged [off] by the Babylonians and passed from their land into exile.

And so I answered you (Nah 1:12) i.e. in the time of Jonah. He will not answer you again.

And I will destroy the graven images ... burying you quickly (Nah 1:14) i.e. their idols perish and they are hidden with them like that which is in graves. Or he says to it that the houses of their gods will be ruined by the Babylonians.

<u>Behold his feet are on the mountains</u> (Nah 1:15) i.e. when the Assyrians shall fall many will run to the mountains of Zion who seek their own peace and the destruction of their enemies.⁴⁸⁴

<u>Judah perform [your festivals]</u> (Nah 1:15) i.e. fulfil and accomplish all that you previously promised God to do because the Assyrian shall not again return to perform iniquity within you.

The leader came up ... his power is mighty (Nah 2:1) i.e. he is the God who is your caretaker and he is your leader at all times guarding and watching [so as] to destroy all who come against you. He went up against the Assyrians for your sake and he breathed out rage against them through the Babylonians and this [rage] was so powerful that

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⁴⁸³ Cf. EpS, 249; TdtC, 180; Jerome of Stridon, Commentary on Nahum, Edited by Sr. Albert Marie Surmanski and Thomas P. Scheck, p. 10 in Jerome of Stridon, Commentaries on the Twelve Prophets, vol. 1. Translated from the Latin by Thomas P. Scheck (Illinois: Intervarsity Press, 2016).

⁴⁸⁴ Cf. ThrM, 255; TdtC, 181.

wherever he strived with them he would pluck them all up, throw [them] down and knock [them] to the ground.

For I restore (Nah 2:2) i.e. he restored the honour to Jacob that he had destroyed in the captivity. Since 'Jacob' is a natural name [and] 'Israel' is [a name] of favour⁴⁸⁵ he said: I restore to him the honour suitable to his appellation.⁴⁸⁶

For they oppressed them (Nah 2:2) i.e. I did certainly let go at that time and all of them were oppressed by the Assyrians in the likeness of a vineyard [being trodden] by wild animals. Now I hand over their oppressors to be oppressed by the Babylonians.

Shields (Nah 2:3) i.e. here their prideful ways in battle are made known.

f.237v | Of their mighty ones (Nah 2:3) i.e. the Assyrians were reddened from col.2 of old with the blood of killings that they would instigate in all the nations.

And the mighty men (Nah 2:3) i.e. lo! The killing and the slaughter of men was like a pleasure for them. Yet they would not persevere, not even with fire, to show the pride of their skill.

Some explain "their torches" to be "their spears" as like he who grasps a torch or a lantern likewise they would also grasp the spears for pleasure. And they would run like lightning with their weapons [and] with their torches.

They will seize their authorities (Nah 2:5) i.e. the Babylonians will seize their leaders. And when they flee, their ways will be confused by fear and they will be trampled by each other.

<u>Gates of Judah</u> (Nah 2:6) i.e. all these certainly happened to the Assyrians while they were preparing to open the gates of Jerusalem and to uproot the temple. The Greek says "gates of rivers" i.e. the Assyrians.

And I have raised up horsemen (Nah 2:7) i.e. he said: even if I have raised up its horsemen and gone up to guard the city⁴⁸⁷ yet I have gone up to it⁴⁸⁸ [and] exiled it from its land in captivity. For [by] "I

⁴⁸⁶ Cf. TdtC, 182-183.

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⁴⁸⁵ Or "grace".

⁴⁸⁷ Cf. EpS, 253.

⁴⁸⁸ Viz. to protect it.

went up" he is saying 'it will go up and be captured' even if it performs myriads of schemes.

And its maids (Nah 2:7) i.e. the cities that enslave it are taken captive with it. 489

Nineveh is like a lake (Nah 2:8) by this he shows its abundance. For the goods would spring up and be filled as with water and it was like a deep lake [filled] with a multitude of soldiers.

[They are] fleeing (Nah 2:8) i.e. and now all its soldiers flee.

Stop! (Nah 2:8) i.e. he mocks them and he said: stand before the Babylonians oh Assyrians.

And there is none who turn (Nah 2:8) i.e. concerning his friend, and looks and checks on his colleague, for all of them succumbed and fled. Where is (Nah 2:11) i.e. he mentions their first leader and spoke interrogatively: where is Nineveh which had been an abode for the

kings of Assyria? For it is not and it has perished.

The lion went (Nah 2:11) i.e. for everywhere that their kings went they would plunder and capture without fear. And there was none to stop and restrain them. So now where are those who did not go as was customary?

The lion smashed ... and his lair smashed (Nah 2:12) i.e. thus you assuredly had preyed on everyone without fear and you would gather wealth in the likeness of game and smashed what was sufficient for the sonshenceforth.

"His grandchildren" (Nah 2:12) [is what] he calls the 'second sons' who would [come to] be. And he said: he did not gather and lay up treasure only for himself and his sons who he had but also for the grandchildren who till then had [still] not been born.

And filling his lair (Nah 2:12) i.e. his kingdom and wealth which he had snatched up.

And I shall cast out (Nah 2:13) i.e. I [shall] destroy you and you shall not prey upon the nations again.

Woe to the city of blood (Nah 3:1) i.e. he desires to slay its evil and give calamity to it.

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⁴⁸⁹ Cf. CyrA, 311; ThrM, 257; TdtC, 183.

⁴⁹⁰ Cf. EpS, 255.

He said "falsehood" (Nah 3:1) about that which the chief cupbearer f.237r did who promised the people | that he would bring them to a land col.1 better than their own.⁴⁹¹

And it is not felt about (Nah 3:1) i.e. and it did not again feel about and smash as was its habit. And it is that which feels about according to the habit of those who with zeal feel over something and take it.

The sound of the whip and the sound (Nah 3:2) i.e. of the Babylonians. 492

And the horse which snorts (Nah 3:2) i.e. with swift force he drove the Babylonians to come up against them while [their] swords and spears shine and flash.

Bounding (Nah 3:2) i.e. leaping [and] jumping.

I will pull down your skirts (Nah 3:5) i.e. I, the Lord, through the Babylonian, will bring blows against you which befit your actions since the pulling down of the skirts of a tunic over the face indicates shame.

Are you better? (Nah 3:8) i.e. he seeks to comfort her. For nothing new had been done for her.

Than Javan of Amon (Nah 3:8) i.e. are you better than Javan, the city of the Egyptians which belonged to Amon the idol, [which is] on one side of the sea with the other side [by] the Nile. And Jeremiah calls it "Amon of waters". 493 And it is Alexandria and afterwards Alexander enlarged and expanded it.

<u>Cush</u> (Nah 3:9) i.e. it was strengthened by the Egyptians and Cushites. <u>Also into captivity</u> (Nah 3:10) i.e. you Assyrians captured it and now: receive, also, that which you did unto others!

<u>Water in the siege</u> (Nah 3:14) i.e. prepare for yourself enough water to give you drink in the day of battle and fill the trenches which surround your fortifications so your fort may be strengthened.

<u>And the promise strengthened me</u> (Nah 3:14) i.e. send that which you promised and guaranteed to the nations who will come and help you against the Babylonians.

⁴⁹² Cf. EpS, 257.

⁴⁹¹ Cf. ThrM, 259.

⁴⁹³ Jeremiah 46:25 (Peshitta).

It will devour you there (Nah 3:15) i.e. there, assuredly, within your cities you shall be trod upon in the likeness of mud, bricks and the mud of the street-market.⁴⁹⁴

Like the creeping locust (Nah 3:15) i.e. the nations will destroy you like creeping locusts.

Due to which you increased like the creeping locust (Nah 3:15) i.e. through my care.

The creeping locust shed [its skin] and flew (Nah 3:16) i.e. those nations [with] which you traded and with whom you had set up a covenant so as to help you - each one [of them] flew [off] to his place like a creeping locust which sheds [its skin], grows wings, and flies [off].

Your fighters are like the locust (Nah 3:17) i.e. in the likeness of the locust which clings to the walls due to the frost and when the sun rises and the cold ceases the wings spread and it flies [off], likewise during your execution each of those fighters of yours who were entrusted with the secrets of your error fly from your aid like the horsemen with whom you were battling [alongside of].

Your associates slumbered (Nah 3:18) i.e. the kings and rulers of your land slumbered and slept as he who is in sleep on account of execution. 495 And their remnant went [and] settled in distant places through captivity.

Your wound is painful (Nah 3:19) i.e. grievous and incurable.

Greek: "Your wound swelled" i.e. it swelled and hardened and there is no cure for it.

f.238v End of the Literal Interpretation of Nahum.

Spiritual Commentary on Nahum

f.236v The Spiritual Interpretation of the Prophet Nahum.

col.1 Nahum prophesied after Jonah and gave a proof concerning Nineveh that one of its lower parts would be immersed in the waters and the upper part burned in fire.

495 Cf. ThrM, 265; TdtC, 188.

⁴⁹⁴ Cf. TdtC, 187.

He prophesied about the power of God i.e. about the apostles, the advance of the Babylonians, destruction of the Ninevites and their total captivity [as well as] about the wealth that was theirs before captivity.

The affliction of Nineveh (Nah 1:1): by the Seventy⁴⁹⁶ it is expressed i.e. "the burden of Nineveh" i.e. the prophecy which is carried and is a book and is carried by the hands.

The LORD is in the hurricane (Nah 1:3) i.e. when he was a man and he disturbed the archons and authorities viz. he ruined their rule.

 $^{
m f.236r}$ And a whirlwind (Nah 1:3) i.e. he calls the Babylonians | a hurricane $^{
m col.2}$ and whirlwind for by them he destroys Nineveh. $^{
m 497}$

The clouds then are his own dust (Nah 1:3) i.e. the prophets and prophecies who were before the incarnation, just as dust flies before one who walks. Likewise: and before the LORD the prophets propagated and made clear his advent.⁴⁹⁸

He rebukes the sea (Nah 1:4) i.e. authorities and teachers and kingdoms.⁴⁹⁹

And he destroys the rivers (Nah 1:4) i.e. their authorities.⁵⁰⁰

He withered Bashan (Nah 1:4) the incorporeal and perceptible Assyrian. ⁵⁰¹

Dry twigs (Nah 1:10) i.e. robbery and burning desires.

<u>Evil against the LORD</u> (Nah 1:11) i.e. the chief cupbearer and the Assyrian in his letters.⁵⁰²

Against the heads of waters which they leaked and overcame (Nah 1:12) i.e. when they went up in the days of Hezekiah.⁵⁰³

For you answered me (Nah 1:12) i.e. in the days of Jonah.

His yoke (Nah 1:13) i.e. of the Assyrian.

⁴⁹⁸ Cf. CyrA, 288.

⁴⁹⁶ Viz. the Septuagint.

⁴⁹⁷ Cf. EpS, 247.

⁴⁹⁹ Cf. EpS, 247.

⁵⁰⁰ Cf. EpS, 247; viz. the incarnation.

Lit. "the intellectual and sensible Assyrian".

⁵⁰² Cf. CyrA, 296; TdtC, 180; EpS, 249.

⁵⁰³ Cf. CyrA, 296; TdtC, 180; EpS, 249.

And I will break your bonds (Nah 1:13) i.e. the servitude of the nations you owned.

Behold the feet of the messenger on the mountains (Nah 1:15) i.e. Zerubbabel. Figuratively:504 the apostles.

He destroyed (Nah 1:15) i.e. the Babylonian.

Leader (Nah 2:1) i.e. that angel who had led them. 505

The shield of the mighty men (Nah 2:3) i.e. of the house of Sennacherib.506

f.237v The gates of | Judah will be opened (Nah 2:6) i.e. for you will enter the col.1 captivity that was proclaimed in the days of Hezekiah.

Nineveh is like a lake (Nah 2:8) i.e. because it had inflicted severe pain [on those] who were surrounded by it and were serving it. And the camp which had surrounded Jerusalem he calls a lake. 507

Will drain (Nah 2:8) i.e. the troop of the Assyrian by the side of the gate of Jerusalem.

Woe to the city of blood (Nah 3:1) i.e. Nineveh.

Mass of corpses (Nah 3:3) i.e. because of the Babylonians by means of the Assyrians.

Javan of Amon (Nah 3:8) i.e. Alexandria.

Waters of the Nile (Nah 3:8) ... your friends (Nah 3:18)" i.e. the kings of Assyria.508

For it is the sea which causes it (Nah 3:8) i.e. its war-strength and also the sea and the Nile are like walls encircling it.509

He went up to breathe on your face (Nah 2:1) i.e. just as when a man blasphemes they would rend the garments likewise they would breathe in the face of those who are sick as one who is healed with incantations of magic.510

Its maids (Nah 2:7) [is what] he calls the cities which were serving it. 511

⁵⁰⁶ Cf. EpS, 251.

⁵⁰⁴ Lit. "intellectually."

⁵⁰⁵ Cf. EpS, 251.

⁵⁰⁷ Cf. EpS, 253.

⁵⁰⁸ Cf. EpS, 259.

⁵⁰⁹ Cf. EpS, 257.

⁵¹⁰ Cf. CyrA, 306-7.

⁵¹¹ Cf. CyrA, 311; ThrM, 257; TdtC, 183.

Mourning like doves (Nah 2:7) i.e. over their distress not openly but secretly. 512

The heart breaks and loosening [of the knees occurs] (Nah 2:10) according to the Seventy:⁵¹³ "shaking and movement [and] shaking" f.237r i.e. all sorts of torment happened that had made him shake | and move col.2 and shake in defeat and fear.

And the loosening of knees (Nah 2:10) i.e. weakness.

They cast lots for its nobles (Nah 3:10) i.e. over the boys and girls. ⁵¹⁴ Like that which ripens (Nah 3:12) i.e. just as a farmer longs for the first fruit of the figs likewise your captives long to encircle you. ⁵¹⁵ They are like women (Nah 3:13) i.e. the house of Nimrod. ⁵¹⁶

<u>Go into the mud</u> (Nah 3:14) i.e. go in amongst the people just as into the mud and trample their corpses like clay. ⁵¹⁷

The sound of the whip and movement of wheels (Nah 3:2) i.e. the army of the Babylonians for by the movement of the wheels of their chariots they rage and agitate against Nineveh and cause destruction. 518

End of the Spiritual Interpretation of Nahum the prophet and elect f.238v [one] of the Holy Spirit. May he who reads pray about all who partake.

⁵¹³ Viz. the Septuagint.

⁵¹² Cf. CyrA, 311.

⁵¹⁴ Cf. EpS, 257.

⁵¹⁵ Cf. EpS, 259.

⁵¹⁶ Cf. EpS, 259.

⁵¹⁷ Cf. EpS, 259.

⁵¹⁸ Cf. EpS, 259.

56 Dionysius bar Ṣalībī on Obadiah, Jonah, and Nahum

Abbreviations and Sigla

Manuscripts

С	Cambridge Add. MS Syriac 1972
Н	MS Syriac 130, Houghton Library, Harvard University
M	Mingana MS Syriac 152
P	Paris MS Syriac 66
R	Mardin Orthodox MS Syriac 66
Z	Mardin Orthodox MS Syriac 68

Locations within Manuscripts

col.1	Right column
col.2	Left column
f.	Folio
r	Recto of folio
V	Verso of folio
	Indication of the transition from one folio to another
	in Z

Scriptural References

In the Critical Editions

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<u>,</u>	pow
<u>~</u>	حدوما

In the Translations

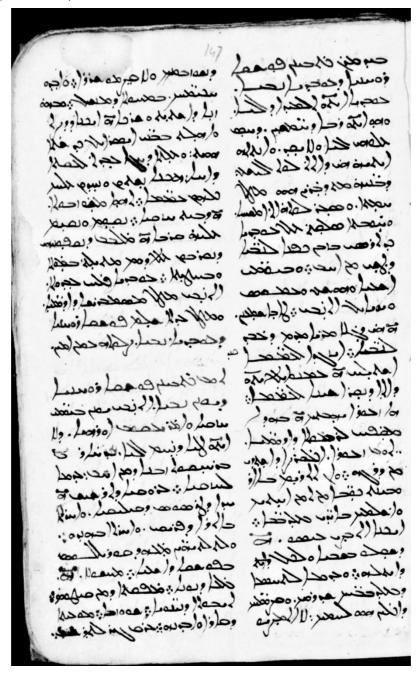
Jon	Jonah
Nah	Nahum
Ob	Obadiah

General

- CyrA CYRIL of Alexandria, Commentary on the Twelve Prophets, vol. 2. Translated from the Greek by Robert Charles Hill, col. «Fathers of the Church» 116 (Washington: The Catholic University of America Press, 2008).
- EpO EPHREM the Syrian, Sancti Patris Nostri Ephraem Syri Opera Omnia Quae Exstant Graece, Syriace, Latine, in Sex Tomos Distributa, vol. 2. Translated from the Syriac by Giuseppe Simone Assemani (Rome: Apud Jo. Mariam Henricum Salvioni, 1740).
- EpS EPHREM the Syrian, Sancti Ephraem Syri Hymni et Sermones, vol. 2. Translated from the Syriac by Thomas Josephus Lamy (Mechliniae: H. Dessain, Summi Pontificus, S. Congregationis de Propaganda Fide et Archiepiscopatus Mechliniensis Typographus, 1886).
- Jr "Jerome's Commentary on Jonah: Translation with Introduction and Critical Notes". Edited and translated by Timothy Michael Hegedus (PhD diss., Wilfred Laurier University, 1991).
- MS Manuscript
- TdtC THEODORET of Cyrus, Theodoret of Cyrus: Commentary on Daniel. Translated from the Greek by Robert Charles Hill, col. «Writings from the Greco-Roman World» 7 (Atlana: Society of Biblical Literature, 2006).
- ThrM THEODORE of Mopsuestia, Commentary on the Twelve Prophets. Translated from the Greek by Robert Charles Hill, col. «Fathers of the Church» 108 (Washington: The Catholic University of America Press, 2004).

Samples of Manuscript folios

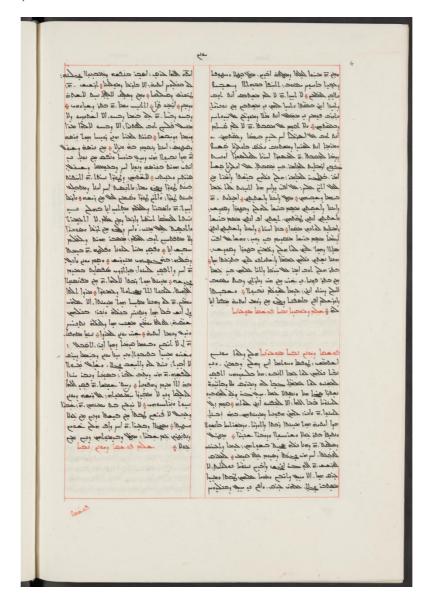
Cambridge Add. MS Syriac 1972 (C) f.147r (microfilm)



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MS Syriac 130, Houghton Library, Harvard University (H) f.292v



Mingana MS Syriac 152 (M) f.270v (microfilm)

اب ابنا ومعدد معد الموا: والمع فيمو مصحم الما بدا ومعنى وأوط اساك م المحدة وهلام معالم الماحد د ينها همنعا المها وانظ مع عظرالا المعدد . المصد المحدد ، وأس عد مع لمؤلم محدد ا ، ال مدد ميم أبد شفير محدد موني والمقع سجع ال وهم مدنا كموا وفيه . و حدمدا وحده : حدة حصده بع ووجد و معم مع مادي أم دم المنا درازور مفحماله دموم يدرمه و مديدا العداد المما العدنعين بعد مدالما المونا الما يعدادا وخدوا ؛ صنوا الهامعد م م مدا معيسا سوا مديده الاحدود بل انعه خدا موا وبدند حدثاة والذا حدثامي مقصة . ١٨٨ معنع مدس موا ولالأذ للاونم ونبد وبعط امليغه و حيث مديم محذواة بدا مدوها م لا الحي وصوما عيدا مرا اند الفحل معنه مسا حدماً وير سا ومعمدا وسنه لا احداً ونم لمه والسعمة وعالاحدا للعمدة: مذ وبلد لد: حجوسا وبد ساده الما مدم ومعمل وبد عمد معمد معمد لاه المكيط وب لا محدوا سجعه له : مع وسعه وسوح انعد م. وسبعه عدم بعيد لا و محساناه احس ودوسلالا فدعم لحدما من حيما مديم مع حدال كالمال مصطا وحدناءة أم واهد مح خمع والانهام بدم عدا: مراود معامم ودع مع دولان معرف كمعطاءمه لحد عدمالك

لمعط ونحماته ومجدا عودنابه معط البحب دادم سام معدد و المعدد و معدد معدد مدام والم وساهما مغطا و وابد و وطيعده ومدما بتعيندا وحميد ونكف معنعدا . و حضول ضا معندا . و الافام عندما و روات اودارة احمد اوط وحد هنا بدوي وما مدنارة بع لمدة وروبه نحم أسط وخعد ي دنسط دوة م علاونعد وافط . قد ومدو لا واحد لامن المعدة و الله المنه المساد و لمنفذ وورنديا ومستماء وم المها احمد سعا مدود ده دمة اس محماله واس خدا وتبوي الله ونسمع ، حصمالة مع ومعل مدا حماها مدودت من حضا ي مده محمد محمد ما الا لم عدمانم حمدنا وحمدي وطا الد وسعودا : حمدنا وحادومهم المدينة المناسمة مع مع مرية المنا أدو علم و معما لاولا ونال بعد ا وانعا داهنة م معنم ادرا مدرندة دامي مح حمانفية: ونعي دافنة بخذا: ام وبمرز اسعم داء لأنا عما ووفدا محمدة المنا المحمدة السنا المحمدة ادمخدم انعابه هامند دم معددا سه امكرما عما أمد خطي للاعد ملح فلام جنعا واحدا يع هلا الن عدم عداف وأمر وما الميامة لما يعدا صعط وهصمية معلا والمالم والمعالمة المعالم. أن واحدا واحصري محمد حنحا كامكر وحهموا وهوجدو واحديم الله لحديد المعرب الدالمي صعفدا واجتابه كانع حصاد حاط استعاد وامط واحديدم انف ارمضا معمدتها مع عبم حد رسد ومع الااف عبالا ومعا هي ها ادلح ونعنع حهدوا وهدم مددا نعمى نلامن معندا واعدماده لاي حدودها مواو حاة مرح امد احد معسندا والنا عدمه حد تعدا مع دي فويل در من من من ولاؤلي ودي محمد الك وبناه أبغ : حرحا هم هم بحيما إن محجما وأه و محم اح حاهدما محه مع ومحد ابدة مدهدا ابا حدد ي المال معد محد مالم

ع من من من المعدد من وها من المعنف لموهد وسماحد ابع وموج ومعين ومر يضا فلامع لما نط النصد : مما حكموهم العصر لصعب لما تعنط حط له ولاده وا وحاسوس معموا عدا مدا معملا حط سيعيد وله لحدور المدوما خدا الاما إلا للدوره ان كماه : عوم الاكساء ، وادا كمع محدد وحديد حمد احبا سوا لدينه ميما مديدا فحدا والمؤمل ووحمالا دانعيا ومابط حمر بما معنسها ووردا حدثان we received the ser in a state of والمناس المحدد الرسد بعندا وهوم ما عرصه لعبن م المزعمة الخرجة الحجم واذبي سافيا مفاهيد لا جره موا: الاست والحي وموما محمي لحدا وحسا معمدة كلا محمد بده واه عدد وصدرهم المه لاءا حاص اعد ديده ومعد بها بيكس له دنا ووب المعنى الاحاوط ومعمضان او مسع 6 في هده وصفحاء ومنع وهف للها. سد للعدة معدر اومده فراج الماسسمعارة دهم وعبامه وحسه ودنا و له صعد وصد الا اعدوده ولا مدلا فلي عاد كاننا: الأتحسه للحما منا وبعا موبحماء عند لحضاء مع ومسا معما عنهم وصهمة المعا ويصوم حدة منزلل: مع دندة و همه ١٠٠٠ من المحمد الم وسيد حدوسا منعص به بار بد العلد معدد حدامه م ويدا اس وهمما وهدي هندم وهدما والما ولهذا الله معد المد حدد لهذا عد معدا ما المدا

Paris MS Syriac 66 (P) f.519r (microfilm)

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مدخوها خدا فهده است.

مدخود النب المحدة وهده است.

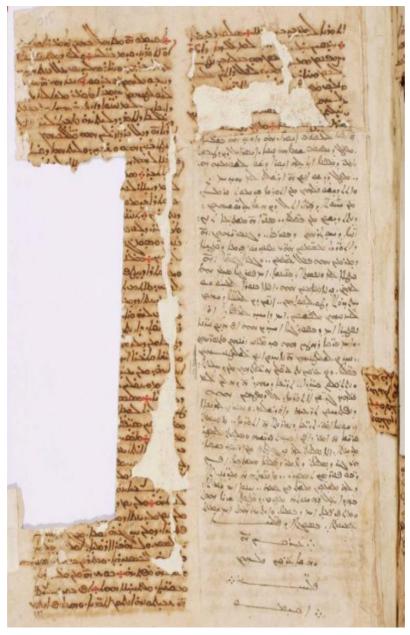
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مه من و من المحدد مده و المحدد مده و المحدد من و من و من و المحدد مده و المحدد مده و المحدد من و المحدد من و المحدد المحدد المحدد المحدد المحدد و المحدد و

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62 Dionysius bar Ṣalībī on Obadiah, Jonah, and Nahum

Mardin Orthodox MS Syriac 66 (R) f.361



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