

Graeco-Latina et Orientalia  
Studia in honorem Angeli Urbani heptagenarii



Edited by

Samir Khalil Samir & Juan Pedro Monferrer-Sala



CNERU – CEDRAC

---

Oriens Academic

CNERU – CEDRAC

---

*Series Syro-Arabica*

2

Chief Editors

Samir Khalil Samir • Juan Pedro Monferrer-Sala

Advisory Board

Sebastian Brock • Rifaat Ebied • Sidney H. Griffith  
Herman Teule • Dorothea Weltecke

Graeco-Latina et Orientalia  
Studia in honorem Angeli Urbani heptagenarii



Edited by

Samir Khalil Samir & Juan Pedro Monferrer-Sala

Graeco-Latina et Orientalia : Studia in honorem Angeli Urbani heptagenarii. Edited by Samir Khalil Samir & Juan Pedro Monferrer-Sala. – Cordoba : CNERU (Cordoba Near Eastern Research Unit) – Beirut : CEDRAC (Centre de Documentation et de Recherches Arabes Chrétiennes) – Oriens Academic, 2013

(Series Syro-Arabica ; vol. 2)

ISBN : 978-84-695-8428-6

Edit: Oriens Academic – CNERU – CEDRAC

Cordoba Near Eastern Research Unit	CEDRAC
Facultad de Filosofía y Letras	Université Saint-Joseph
Universidad de Córdoba	B.P. 16-6778 – Achrafieh
Plaza Cardenal Salazar, 3	Beyrouth – Liban
14071 – Córdoba, Spain	

<http://www.uco.es/cneru>  
[infocne@uco.es](mailto:infocne@uco.es)

Print: Imprintatecé, S.C.A.  
Ingeniero Torres Quevedo, s/n  
Córdoba (Spain)

Cover design by Manuel Marcos Aldón & Juan Pedro Monferrer-Sala

ISBN: 978-84-695-8428-6

DL: CO-1337-2013

© Cordoba Near Eastern Research Unit

© CEDRAC

© The authors

*All rights reserved. No part of this book may be reproduced, translated, stored in any retrieval system, nor transmitted in any form without written permission from the Publisher*

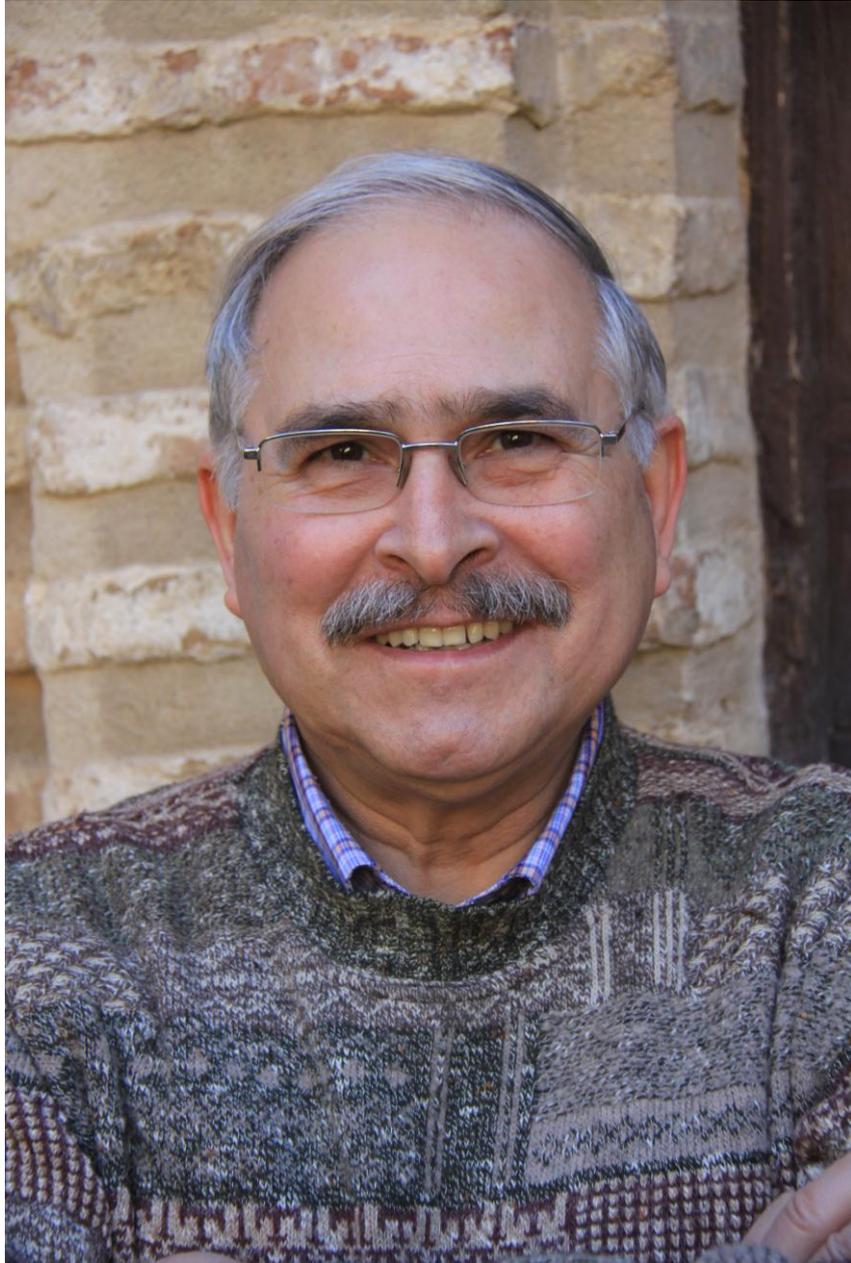
Printed in Spain

## CONTENTS

Preface .....	xi
Bibliography Professor Ángel Urbán .....	xiii
ARGÁRATE, Pablo	
A Survey of Different Liturgical Sources on the notion of “People of God” .....	1
BASSAL, Ibrahim	
An early copy of a Christian Arabic Pentateuch: Ms Sinai Arabic 2 and its affinity to the Peshīṭta .....	13
BONHOME, Lourdes	
An Arabic fragmentary epistle to the Galatians preserved in El Escorial <i>Cod. Ar. 1625</i> .....	35
BROCK, Sebastian P.	
The position of Job in Syriac biblical manuscripts: The survival of an ancient tradition .....	49
CHRISTIDES, Vassilios	
What went wrong in the long distance Roman naval power in the Red Sea and in the Indian Ocean in the late third century AD .....	63
CORRIENTE, Federico	
The names of the gems in the ephod as reflected in the <i>Leiden Glossary</i> and their reflexes in the Islamic mystical tradition .....	87
DI LUCCIO, Pino	
Pane, acqua e vestiti. Nella Bibbia ebraica, nella letteratura rabbinica e nel vangelo di Giovanni .....	101
EBIED, Rifaat	
The Syriac Version of the Treatise on the Origin and History of the Thirty Pieces of Silver which Judas received from the Jews .....	123

FERNÁNDEZ ARDANAZ, Santiago	
La teología política bajo los Severos: hacia una nueva fundamentación de la oicoumene en el Imperio romano .....	133
GONZÁLEZ CASADO, Pilar	
Cristo, segundo Adán: la expresión en árabe de un tema de la literatura cristiana antigua .....	147
GRYPEOU, Emmanouela	
Ephraem Graecus, ‘Sermo In Adventum Domini’: A Contribution to the Study of the Transmission of Apocalyptic Motifs in Greek, Latin and Syriac Traditions in Late Antiquity .....	165
KIRAZ, George A.	
Textual Sources and Editorial Policies of the <i>Antioch Bible</i> .....	183
MARCOS ALDÓN, Manuel	
Notes sur les types d’écritures dans les marges des texts, à propos du Ms. 259-263 BNM .....	191
MARTÍNEZ DELGADO, José	
Cracks, the Almond, the Grasshopper and Desire: the ailments of old age (Ecclesiastes 12:5) in the exegesis of Andalusí Hebrew philologists (10 <sup>th</sup> -11 <sup>th</sup> c.) .....	205
MONFERRER-SALA, Juan Pedro	
<i>Kēryssō</i> and its Arabic renditions in a bilingual Gospel of Luke (BnF ‘Supl. grec 911’, 1043 CE) .....	221
ÖNDER, Josef	
Metropolit Julius Yeshu Çiçek (1942-2005): „Meine Kirche, Dich liebe ich!“ Autobiographisches Gedicht: Text und Auslegung .....	237
PAZZINI, Massimo	
Gli Olivi del Getsemani ultimi «testimoni viventi» della Passione .....	253
PIERRI, Rosario	
Codex B e Nestle-Aland a confronto. Il Vangelo di Matteo .....	261

RIUS-CAMPS, Josep	
Lucas-Beza silencia o soslaya cualquier referencia a la Parusía y al Juicio Final .....	277
SAMIR, Samir Khalil	
Une adaptation arabe musulmane en prose rimée des evangiles (IX <sup>e</sup> s.) .....	295
SIDARUS, Adel	
Place et rôle de l'Antiquité gréco-romaine dans la littérature copto-arabe .....	327
SWANSON, Mark. N.	
The 'Urban Ministry' of Anbā Ruways .....	359
TEULE, Herman G.B.	
Ignatius Anṭūn Samḥūrī, a 19 <sup>th</sup> Century Syrian-Catholic Patriarch, and his Journey to the Low Countries .....	371
TORALLAS TOVAR, Sofía	
El orfebre del insulto: Filón y la lengua griega de Alejandría .....	383
VOLLANDT, Ronny	
Che portono al ritorno quì una Bibbia Arabica integra: A history of the Biblia Sacra Arabica (1671-73) .....	401
WILDE, Clare	
Q 33:35: <i>Echoes of the Bnāt Qyāmā's jihād fī sabīl allāh?</i> .....	419
YOUSSEF, Youhanna Nessim	
A Doxology of Saint Mark al-Anṭūnī .....	433



Professor Ángel Urbán Fernández

## Textual Sources and Editorial Policies of the *Antioch Bible*

George A. Kiraz

Beth Mardutho: The Syriac Institute, Piscataway, New Jersey

The *Antioch Bible* is an in-progress edition of the Syriac bible with a facing English translation. This paper aims at describing the sources used for the Syriac text and the editorial policies implemented in the production of the edition. At the time of writing (January 2013), four volumes have appeared (in order of publication): Isaiah, Matthew, The Twelve Prophets, and Mark, all published in 2012.

The project's goals are summarized in the various forewords of the published volumes, "The primary objective of this edition is twofold: to provide a reliable text for scholars and students who are looking for a fully vocalized Syriac text, and to make available to religious communities, for whom this text is sacred, an English translation that can be used in various religious and cultural settings. As such, one had to navigate carefully between rigid scholarly principles and practical editorial choices."

The text of the *Antioch Bible* is based whenever possible on that of the Peshitta version. It must be emphasized from the outset that this edition is not a critical one, nor does it aim to establish new readings. Whenever possible, the text of the Old Testament is derived from the Mosul text of 1887–91, edited mostly, if not entirely, by the Syriac Catholic scholar Clemis Yousif Daud, while that of the New Testament is based on the British and Foreign Bible Society (BFBS) edition. OT texts that are absent in the Mosul edition are based on Codex Ambrosianus (7a1 in the Leiden edition) and other MSS when relevant. In one exceptional place the Mosul text was adapted by its editors to comply with the Latin Vulgate, and the *Antioch Bible* text reverts to the Syriac text based on Codex Ambrosianus and other relevant MSS.

The *Antioch Bible* includes not only the 'canonical' books, but also covers the deuterocanonical texts, even those that are not part of the Mosul edition. What follows is a description of the textual sources, and a brief presentation of editorial (mostly orthographic) choices.

*Textual Sources*

The *Antioch Bible* text can be considered a ‘practical’ edition (cf. with Leiden’s ‘diplomatic’ edition) derived from three textual sources:

1. *The Mosul text.* Our selection of the Mosul text is a practical one: First, Mosul is fully vocalized (E. Syr. vocalization); second, it contains some of the *rukkākhā* and *quššāyā* pointing; third, it preserves the latest stages of the development of the Peshiṭta text for ecclesiastical purposes which is a central part of the readership of the *Antioch Bible*; fourth, the Mosul text is in the public domain. Having said that, the choice to use the Mosul text was also based on a careful study to validate the reliability of its text. It has already been pointed out by Brock in his introduction to the Gorgias reprint of the Mosul edition: ‘while the Mosul edition can never take the place of a critical edition, for general purposes it offers a good text, and one that in some details is actually a better one than any of its predecessors’.<sup>1</sup> Brock further observes that ‘[since] the text of the Peshiṭta Bible is remarkably stable... this means that, as far as the ordinary reader is concerned, the differences between the Mosul and Leiden editions are never very great’.<sup>2</sup> That the Mosul edition is a reliable one has been shown by a number of scholars. J. A. Emerton,<sup>3</sup> in a study of the Song of Songs, concluded that when Mosul departed from the Urmia text, it is supported by early manuscript evidence. Brock<sup>4</sup> made a sample collation of I Samuel, chapter 2, chosen at random, and concluded that the collation ‘brought to light a small number of very minor differences’ between Leiden and Mosul.

Our own investigation collating the texts of Isaiah<sup>5</sup> and the Twelve Prophets<sup>6</sup> against ancient MSS cited in the Leiden apparatus gave similar results. In the case of Isaiah, we are fortunate to have, in addition to the Leiden apparatus, collations made by Diettrich<sup>7</sup> and Running.<sup>8</sup> It has been interesting to note how close the Mosul text was to the readings of the manuscripts of the first millennium—in

---

<sup>1</sup> S. Brock, ‘Introduction’, in Clemis Joseph David (ed.), *The Syriac Bible According to the Mosul Edition*, 3 volumes, with an introduction by Sebastian P. Brock, Piscataway, NJ: Gorgias Press, 2010, p. xi.

<sup>2</sup> S. Brock, ‘Introduction’, in C. J. David (ed.), *The Syriac Bible*, p. xi.

<sup>3</sup> S. Brock, ‘Introduction’, in C. J. David (ed.), *The Syriac Bible*, p. xi.

<sup>4</sup> S. Brock, ‘Introduction’, in C. J. David (ed.), *The Syriac Bible*, p. xi, p. xi, n. 27.

<sup>5</sup> Gillian Greenberg (tr.), Donald M. Walter (tr.), George A. Kiraz (ed.), Joseph Bali (ed.), *The Syriac Peshiṭta Bible with English Translation, Isaiah*, Piscataway, NJ: Gorgias Press, 2012.

<sup>6</sup> G. Greenberg (tr.), D. M. Walter (tr.), G. A. Kiraz (ed.), J. Bali (ed.), *The Syriac Peshiṭta Bible with English Translation, The Twelve Prophets*, Piscataway, NJ: Gorgias Press, 2012.

<sup>7</sup> G. Diettrich, *Ein Apparatus criticus zur Pešitto zum Propheten Jesaia*, (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 8), Gießen, 1905.

<sup>8</sup> L. G. Running, *An Investigation of the Syriac Version of Isaiah* (Ph.D. dissertation), Baltimore: The Johns Hopkins University, 1964.

itself a testimony to the faithfulness of the second millennium manuscripts upon which Mosul was based—to the earlier text. Leiden and Mosul differed in ca. 185 readings in Isaiah; i.e. ca. 3 variants per chapter. In other words, the Mosul text is identical to the Leiden text 98.97% of the time. As for the ca. 185 Mosul variant readings, 41% of them are supported by readings from fifth, sixth, or seventh century MSS (in fact, 91% of those were supported by sixth century MSS). When we enlarged the collation to include MSS up to and including the 10<sup>th</sup> century, we found that 80% of the ca. 185 Mosul variant readings were supported by the MSS. The case for the Mosul text becomes even better when one looks at the typology of the variants: 40% of the variants pertain to the addition or omission of *bdwl* prefixes, 11% pertain to changes in suffixes, and 8% pertain to the existence or lack thereof of *syāme*. In other words, 59% of the variants hardly affect word stems. Omissions and insertions constitute 14% of the variants, verbal morphological alterations hold 10%, lexical variants hold 9%, and transpositions hold a mere 2%. This leaves 6% to other miscellaneous types.

In the case of The Twelve Prophets, Leiden and Mosul differed in ca. 86 readings; i.e., ca. 1.28 variants per chapter. In other words, 99.43% of the Mosul readings are identical with the readings of Leiden. As for the 86 variant readings, 45% of the time the Mosul text was supported by a reading from first millennium MSS. Similar to Isaiah, 24 of the total 86 variants pertain to the addition or omission of *bdwl* prefixes, and 19 variants pertain to the existence or lack thereof of *syāme*.

Furthermore, a preliminary collation of the first five chapters of Exodus<sup>9</sup> indicates that the above result will most probably carry over for the rest of the Old Testament. Here, fifteen variants were found between Mosul and Leiden. Ten of the fifteen Mosul readings are supported by MSS from the first millennium. Six of the ten are supported by sixth century MSS.

The above results lead one to conclude that while the Mosul text was not meant to be a critical text, its text is nevertheless of no less value than the running text of the Leiden edition (itself chiefly a representation of a single MS, 7a1). Scholars in the past—and present—however, have been unfair in their judgments of the Mosul text. The first to “disparage” the Mosul text was J. Bloch.<sup>10</sup> Others have voiced misgivings regarding Mosul’s text of the Psalms based on remarks by W. E. Barnes.<sup>11</sup> The general assumption that the text of Mosul is not reliable re-appeared most recently on a hugoye-list post by Bas ter Haar

---

<sup>9</sup> Mark Meyers (tr.), George A. Kiraz (ed.), and Joseph Bali (ed.), *The Syriac Peshitta Bible with English Translation, Exodus*, Piscataway, NJ: Gorgias Press, forthcoming.

<sup>10</sup> J. Bloch, ‘The printed texts of the Peshitta Old Testament’, *American Journal of Semitic Languages and Literatures* 37 (1920-21), pp. 136-144.

<sup>11</sup> S. Brock, ‘Introduction’, in C. J. David (ed.), *The Syriac Bible*, p. x.

Romeny<sup>12</sup> where the Mosul text was lumped together with other nineteenth-century printed editions “which all go back to the Paris Polyglot.” The hugoye-list post then takes this linkage further, “The Paris text has been described as ‘an unreliable reproduction of one of the worst possible manuscripts’ (Goshen-Gottstein). Some readings in these printed editions are modern translations from the Hebrew or even the Vulgate, which have crept in at different stages.” Romney’s indirect linkage of the Mosul text to the Paris polyglot and then to a single “worst possible manuscript” misdirects the reader to believe that the Mosul text is inferior when the data above clearly demonstrates otherwise.

Having said that, the *Antioch Bible* does not use the Mosul text uncritically. Each OT book is collated against ancient MSS with the help of the Leiden apparatus (and when available other lists such as those of Diettrich and Running in the case of Isaiah). The collations are presented in the appendix of each volume indicating the age of each variant. In cases when Mosul diverges from the Syriac tradition (e.g. in Esther 10:4–16:24), the Syriac text is restored or omitted based on manuscript evidence. In addition, when Mosul has no other support (not even in Urmiah or Lee), a decision is made on a case-by-case basis whether to retain Mosul or to revert to ancient MSS. So far, this has not been encountered in Isaiah or The Twelve Prophets.

2. *The BFBS Text.* For the New Testament, the *Antioch Bible* relies on the BFBS edition. To date, the accuracy of the BFBS text has not been challenged. Indeed, a critical edition of various NT texts is underway by Andreas Juckel. Juckel’s text, based on extensive collations with biblical MSS, will hardly change any of the BFBS readings. The *Antioch Bible* makes minor orthographic adjustments along the lines described below.

3. *Codex Ambrosianus (7a1).* This codex is used in the *Antioch Bible* for deuterocanonical texts that are not present in Mosul. This choice was made for practicalities similar to those involved in its selection for the Leiden edition.

These three sources are obviously not uniform, and the task of the *Antioch Bible* editors is to bring uniformity, as much as possible, to this corpus. It may be best to describe this by breaking the text into tiers. Elsewhere,<sup>13</sup> I have proposed a graphotactic model that separates Syriac writing into various tiers. This model borrows principles from autosegmental phonology and defines autonomous tiers of writing: a consonantal tier for consonants, a vocalism tier for vowels, a

---

<sup>12</sup> Bas ter Haar Romeny, ‘Update on the Peshitta edition and English translation’, hugoye-list post no. 5347, dated July 9, 2012, 10:28 PM [<http://groups.yahoo.com/group/hugoye-list/message/5347>].

<sup>13</sup> G. A. Kiraz, *Tūrrāṣ Mamllā: A Grammar of the Syriac Language*, Piscataway, NJ: Gorgias Press, 2012, pp. 178 ff.





For example, in two instances in The Twelve Prophets, the facsimile edition of 7a1 by Ciriani<sup>18</sup> was helpful in determining pointing: Jonah 1:4 ܩܘܡܐ ܩܘܡܐ on the basis of 7a1 ܩܘܡܐ ܩܘܡܐ where the supralinear point indicates Paʿel; Jonah 3:4 ܩܘܡܐ ܩܘܡܐ, 7a1 ܩܘܡܐ ܩܘܡܐ where the sublinear point indicates Pʿal.

### *The Sertūnā*

Finally, the *Antioch Bible* text makes full use of the *m̄baṭṭlānā*, to indicate silent letters, and the *marḥṭānā*, to indicate schwa (mostly in imperatives of the Ethpaʿel form). Here, the use of the *m̄baṭṭlānā* is extended beyond its usage in the BFBS and Mosul texts. It is extended to all silent letters following modern W. Syr. practices. The use of the *m̄baṭṭlānā* for silent pronominal suffixes probably only dates back to the late 19<sup>th</sup> century, becoming more popular in the 20<sup>th</sup> century and particularly in printed texts rather than modern manuscripts. The Mosul text makes use of other signs such as the *m̄haggyānā*, *nāgudā*, and *m̄ṭappyānā*, all described in great detail in Clemis Yousif Daoud's grammar.<sup>19</sup> These were removed from *The Antioch Bible* text as they are alien to modern W. Syr. orthography.

### *Text Organization*

As for the organization of the text, the division of the text into chapters and verses is a recent Western phenomenon. Early manuscripts divided the texts into chapters, called in Syriac ܡܩܠܐ, abbreviated ܡܦ, or ܡܦܨܐ, abbreviated ܡܦܨ. Having said that, ancient manuscripts do not always follow a systematic approach in these chapter divisions. *The Antioch Bible* follows the recent Western division of chapters, naming each chapter in Syriac ܡܩܠܐ. Ancient Syriac chapter divisions

---

<sup>18</sup> A. M. Ceriani (ed.), *Translatio Syra Pescitto Veteris Testamenti ex codice Ambrosiano sec. fere VI photolithographice edita*, I, *Genesis-Threni*, (Monumenta sacra et profana, 6), Mediolani: In Officinis photolithographica Angeli della Croce et typographica J. B. Pogliani et sociorum, 1876, pp. 1-358; II, *Epistola Jeremiae - ad finem*, Mediolani: In Officinis photolithographica Angeli della Croce et typographica J. B. Pogliani et sociorum, 1883, pp. 363-680. Reprint titled *A Facsimile Edition of the Peshi?to Old Testament Based on Codex Ambrosianus (7a1)* with an introduction by Emidio Vergani, Piscataway, New Jersey: Gorgias Press, 2013.

<sup>19</sup> David, C. Joseph [Qlīmīs Yūsuf Dawūd], *Kitāb al-lumʿa al-šahiyya fī naḥw al-luḡa al-suryāniyya ʿalā kilā maḏhabay al-ḡarbiyyīn wa-l-sharqīyyīn (Grammaire de la Langue Araméenne selon les deux dialectes Syriaque et Chaldaïque)*, 2 vols, [edited by Raḥmani?], Mosul: Imprimerie des Pères Dominicains, 1896-98 (2<sup>nd</sup> edition) [in Arabic]; G. Kiraz, *Tūrrāṣ Mamllā, A Grammar of the Syriac Language*, Volume I Orthography, Piscataway: New Jersey, Gorgias Press, 2012, §§ 205-208.

are given in the outer margin preceded by the abbreviation *٢٠* for *٢٠* (they correspond to Roman numerals in the English translation).

In terms of versification, the Mosul versification, which differs somewhat from that of Leiden, is followed for the Old Testament, while the BFBS edition is followed for the New Testament. The same applies to punctuation and accent marks.

#### *Conclusion*

This paper has given an account of the textual choices and editorial principles involved in the publication of the *Antioch Bible*. It has provided concrete data to demonstrate that in the case of the Old Testament, the reliance on the Mosul text does not detract from the quality of Old Testament readings. Indeed, it has been demonstrated that the Mosul and Leiden texts are remarkably close. Furthermore, it has been demonstrated that when Mosul departs from Leiden, its readings are mostly supported by early MS evidence.