An Inventory of Syriac Texts Published from Manuscripts in the British Library

Sebastian P. Brock

John of Dara
On the Resurrection of Human Bodies

Edited and Translated by
Ako Shemunkasho

From Their Lips
Voices of Early Christian Women

V.K. McCarty

Frisitta English New Testament
The Authorised Version Translation

George A. Khan

Angels Hastening
The Kurshali' Dream

Christopher Paul Clapham

The Arabs from Alexander the Great until the Islamic Conquests

Orientalist Perceptions and Contemporary Conflicts

Ayad Al-Ani
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George Anton Kiraz, General Editor
Translated by Jeff W. Childers, J. Edward Walters, Daniel King, Robert A. Kitchen, Jerome Alan Lund & James Prather

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ILLUMINATING VARIANT READINGS

Luke 6:35, Revised Standard Version:
But love your enemies, and do good, and lend, expecting nothing in return.

Luke 6:35, Syriac Peshitta:
But love your enemies, do good to them, lend to them, and do not cut off any person’s hope.

Most witnesses have, “love your enemies, do good to them, and lend expecting nothing in return” (μηδεν ἀπελπισθείσοντες). However, a very few (e.g. W Ε sys) have a text that supplies a personal object for the verb (μηδένα), thereby requiring a different meaning for the verb, “to disappoint,” or more literally, “to cut off one’s hope.” The Peshitta and the Sinaitic manuscript of the Old Syriac clearly share this distinctive text.

Daniel 11:16, Revised Standard Version:
But he who comes against him shall take the actions he pleases, and no one shall withstand him. He shall take a position in the beautiful land, and all of it shall be in his power.

Daniel 11:16, Syriac Peshitta:
The one who comes against him will do whatever he pleases, and none will stand before him. He will arise in the land of Israel, and it will be delivered into his hands.

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Syriac-English New Testament

Beth Qaṭraye
A Lexical and Toponymical Survey
By Mario Kozah, George Anton Kiraz, Abdulrahim Abu-Husayn, Haya Al Thani & Saif Shaheen Al-Murikhi
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By Sebastian P. Brock
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Classical Syriac
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Early Syriac Translation Technique and the Textual Criticism of the Greek Gospels
By P. J. Williams
Although scholars have often made inferences about the Greek texts that lay behind the Old Syriac and Peshitta versions of the Gospels, very few have ever attempted to formulate systematic rules for such inferences. This volume investigates a wide range of textual phenomena and formulates clear and simple rules for the use of Syriac texts as witnesses to the underlying Greek. It becomes possible to uncover errors that have accumulated during the evolution of the Greek New Testament textual apparatus. Williams argues these errors generally stem from the unjustified use of Syriac witnesses.

The Syrian Orthodox Christians in the Late Ottoman Period and Beyond
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An Inventory of Syriac Texts Published from Manuscripts in the British Library
By Sebastian P. Brock

The British Library possesses one of the most important collections of Syriac manuscripts in the world, with large numbers dating back to the second half of the first millennium CE. The publication of important Syriac texts from these manuscripts has been going on for some 180 years and still continues. The aim of the present volume is to provide a guide to these scattered publications: following the sequence of the shelf-marks (call numbers), for each manuscript indication is given of what texts have been published from it. For convenience, a concordance between Wright's Catalogue numbers and shelf-marks is provided, along with a list of joins with manuscripts in other libraries, in particular with those still in the Library of Dayr al-Surian in Egypt, the monastery which was the source of over 500 manuscripts and fragments purchased by the British Museum in the mid nineteenth century.

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discourse, it is argued that this complex seems to be, if not unique, articulated in a new and deliberate manner as compared to previous scriptures: The Qurʾān continuously negotiates a balance between strictness and leniency, between principle and dispensation. Joining its philological results with the system theoretical framework of anthropologist Roy A. Rappaport, The Exceptional Qurʾān considers how such rhetorical strategies contributed to the systemic long-term durability of the Qurʾān, becoming the successful founding document of a religious community and discursive tradition.

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An Inventory of Syriac Texts Published from Manuscripts in the British Library
By Sebastian P. Brock

The British Library possesses one of the most important collections of Syriac manuscripts in the world, with large numbers dating back to the second half of the first millennium CE. The publication of important Syriac texts from these manuscripts has been going on for some 180 years and still continues. The aim of the present volume is to provide a guide to these scattered publications: following the sequence of the shelf-marks (call numbers), for each manuscript indication is given of what texts have been published from it. For convenience, a concordance between Wright's Catalogue numbers and shelf-marks is provided, along with a list of palimpsests and of joins with manuscripts in other libraries, in particular with those still in the Library of Dayr al-Surian in Egypt, the monastery which was the source of over 500 manuscripts and fragments purchased by the British Museum in the mid nineteenth century.
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how he had to account for the interests of other actors in order to advance his consistent goal of achieving lasting unity between East and West under a banner of a Cyrillic Chalcedonianism.

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How the Jewish and Christian communities that emerged in the early Roman Empire navigated a “Hellenistic” world is a longstanding and unsettled question. Recent scholarship on the intellectual cultures that developed among Greek speaking subjects of Rome in the so-called Second Sophistic as well as models for culture and competition informed by mathematical and economic game theories provide new ideas to address this question. This study offers a model for a kind of culture-making that accounts for how the cultural ecosystems of the Roman Empire enabled these religious communities to win legitimacy and build discourses of self-expression by competing on the same cultural fields as other Roman subjects. By considering a range of texts and figures—including Justin Martyr, Tatian, the “second” Paul of the Acts of the Apostles, Lucian of Samosata, 4 Maccabees, and Favorinus of Arelate—this study contends that competing for legitimacy enabled those fledgling religious communities to express coherent cultural identities and secure social credibility within the complex milieu of Roman Imperial society.

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*A Rhetorical Analysis of Athanasius’ Orations against the Arians*
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The *Orations against the Arians* are an important landmark in the development of Christological and Trinitarian doctrine. The *Orations* contain extensive references to the Christian Scriptures and are steeped in rhetoric. The use of Scripture and polemical rhetoric against Athanasius’ theological opponents, the Arians, is intricately interwoven. This monograph offers a rhetorical analysis of the *Orations against the Arians* to demonstrate the interplay of scriptural reasoning and polemics in Athanasius’ work. In this way, Boezelman’s study provides a fresh perspective on the reception of John’s Gospel in the fourth century.

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La Şaḥīfa de Médine (VIIe siècle)
Une relecture critique
By Yahia Bellahcene

La Şaḥīfa de Médine a été préservée grâce à deux historiographes du 9ème siècle: Ibn Hishām et Abū ‘Ubayd. Elle illustre clairement, à travers ses variantes présentes dans le texte lui-même et dans sa chaîne de transmission, les aléas, forcément dommageables, du passage de l’oralité à l’écrit. Interpréter un texte pairé, appréhender ses contours et clarifier son contexte social et politique est une vraie gageure.

The Shī'ī Past in the Great Book of the Songs
A New Perspective on the Kitāb al-Aghānī by Abū al-Faraj al-Isfahānī and Shi‘ī Islam in the Tenth Century
By I-Wen Su

The Kitāb al-Aghānī (the Book of the Songs) stands as one of the most important extant sources for Arabic literature and Islamic history. Compiled during the first half of the tenth century, the Kitāb al-Aghānī emerges from a pivotal period in the formation of Islamic sectarian identities, a subject of keen and ongoing scholarly debate that is fundamental to our understanding of the later development of Shī‘ī Islam. The present study addresses the question of whether or not its compiler, Abū al-Faraj al-Isfahānī’s, sectarian leanings can be discerned from the Kitāb al-Aghānī through an analysis based primarily on redaction criticism. By examining the compiler's editorial interventions, this book argues that al-Isfahānī, to some extent at least, presents past people and events central to the Shī‘ī worldview in accordance with his sectarian affiliation.

The Banisher of Madness
An Interpretation of Language as the Vessel of All Truths Sacred and Profane in the Teachings of Ibn al-Sarraj of Baghdad
By Dunja Rašić

Born in the late 9th century Baghdad, the ‘Abbasid grammarian ‘Abū Bakr Muḥammad b. Saḥil Ibn al-Sarraj came to be remembered as the Banisher of Madness and the virtuous scholar whose life has exemplified the culture of Arabs in its fullness. Lauded as the arch-enemy of Hellenistic sciences and, at the same time, as the main source of transmission of Aristotelian logic from the 10th century philosophers to the grammarians of Baghdad; Ibn al-Sarraj nonetheless remains a shadowy figure in the history of Arabic grammar studies up until today. This book addresses this issue by examining the problematic relationship between language, logic and grammar in Ibn al-Sarraj’s teachings.

Half of my Heart (paperback)
The Narratives of Zaynab, Daughter of ‘Ali
By Christopher Paul Clohessy

As Abū ‘Abbās Muhammad ibn Aḥmad, son of ‘Ali and Fātimah, moved inexorably towards death on the field of Karbalā’, his sister Zaynab was drawn ever closer to the centre of the family of Muhammad, the ‘people of the house’ (ahl al-bayt). There she would remain for a few historic days, challenging the wick edness of the Islamic leadership, defending the actions of her brother, initiating the commemorative rituals, protecting and nurturing the new Imām, al-Husayn’s son ‘Abī b. al-Husayn b. ‘Ali b. Abī Ṭālib, until he could take his rightful place. This is her story.

Angels Hastening
The Karbalā’ Dreams
By Christopher Paul Clohessy

When, on an autumn Medina night in 61/680, the night that saw al-Husayn killed, Umm Salama was torn from her sleep by an apparition of a long-dead Muhammad, she slipped effortlessly into a progression of her co-religionists who, irrespective of status, gender or standing with God, were the recipients of dark and arresting visions. At the core of those Delphian dreams, peoples by angels or jinn or esteemed forbears and textured with Iraqi dust and martyrs’ blood, was the Karbalā’ event. Her dream would be recounted by an array of Muslim scholars, from al-Tirmidhī, stellar pupil of al-Buḫārī, and Ibn ʿAsākir, untiring chronicler of Syrian history, to bibliophile theologian Ibn Tā‘ūs and Egyptian polymath al-Suyūṭī. But this was not Umm Salama’s only otherworldly encounter and she was not the only one to have al-Husayn’s fate disturb her nights. This is their story.
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