The Life of Rabban Hormizd



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The Life of Rabban Hormizd

and the foundation of his Monastery at Al-Kosh

Ву

Wahle Sergius

Edited with an Introduction by

E.A. Wallis Budge



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Series Foreword

This series provides reference works in Syriac studies from original books digitized at the ICOR library of The Catholic University of America under the supervision of Monica Blanchard, ICOR's librarian. The project was carried out by Beth Mardutho: The Syriac Institute and Brigham Young University. About 675 books were digitized, most of which will appear in this series.

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We are grateful to the head librarian at CUA, Adele R. Chwalek, who was kind enough to permit this project. "We are custodians, not owners of this collection," she generously said at a small gathering that celebrated the completion of the project. We are also grateful to Sidney Griffith who supported the project.

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The life of Rabban Hôrmîzd.

Ву

E. A. Wallis Budge.



Berlin Emil Felber 1894.

THE LIFE OF RABBAN HÔRMÎZD

and the foundation of his Monastery at Al-Kôsh.

A metrical discourse

by

Wahlê, surnamed Sergius of Adhôrbâijân.

The Syriac Text edited with glosses, etc., from a rare Manuscript

bу

E. A. Wallis Budge,

Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum.



Berlin Emil Felber 1894.

PREFACE.

On Sunday, November 30th, 1890, I visited, with Mr. Nimroud Rassam, the monastery of Rabban Hôrmîzd at Al-Ķôsh, and before leaving me for the night, one of the monks lent me a manuscript containing histories of the foundation of the monastery in prose and in verse; the prose version was written by Simon, a disciple of Mâr Jôzâdhâk, a friend of Rabban Hôrmîzd, and the metrical version by Wahle, surnamed Sergius, of Âdhôrbâijân, whose period is unknown to me. Both versions were, I thought, new, and as I read on into the night, I came to the conclusion that they were practically unknown in Europe. On the morrow I asked permission to have the book copied, and the courteous and hospitable monks of that old-world house readily granting it, a copy made its way to me in Europe in due course. I gave in my Book of Governors² some account of the life of Rabban Hôrmîzd derived

¹ For the history of Rabban Hôrmîzd by 'Ammânûêl al-Bâgarmî, Bishop of Bêth Garmai, see Cardahi, *Liber thesauri de arte poetica Syrorum*, Rome 1875, p. 142, and Hoffmann, *Auszüge*, p. 19; for an account by one Adam of 'Akrâ in Margâ, see Cardahi, *op. cit.*, p. 102.

² I. e., The Historia Monastica of Thomas of Margâ, vol. 1. pp. CLVII—CLXVII. London, 1893.

from the prose history by Simon, the disciple of Mâr Jôzâdhâk, and nothing further need be said here except that this distinguished Nestorian was born at Shîrâz in the first half of the seventh century of our era¹; that he was the son of wealthy parents; that he first became a monk in the Monastery of Rabban bar-'Idtâ, and received the tonsure at the hands of Mâr Sabhr-Îshô of that house, where he lived for thirty-nine years; that he dwelt for six or seven years in the Monastery of Mâr Abraham of Rîshâ, and then went to Bêth 'Edhrai; and that subsequently, at the request of the people of the country round about, he built his monastery at Al-Kôsh, where he died about twenty-two years later, aged eighty-seven years.

The manuscript of the metrical Life of Rabban Hôr-mîzd by Sergius of Adhôrbâijân consists of 89 paper leaves measuring 9½ in. by 6½; each page is occupied by one column of writing, generally containing 20 lines. The quires are nine in number and are signed with letters, the writing is fine and bold, the whole text is fully pointed, and the heading, titles of the sections, and colophon are in red. The composition, or as its author modestly calls it, "little discourse" was written to be recited on the day of the commemoration²

¹ He is mentioned, together with Mâr Sabhr-Ishô' of Kûk, as a contemporary of the Catholicus Îshô'-yahbh of Gedhâlâ, who sat from 628—644 A. D.; see Hoffmann, Auszüge, p. 179. The period when Rabban Hôrmîzd flourished can also be ascertained from the statement (see *infra*, p. 57, l. 1205) that Mâr Abraham, his friend, had lived in the Monastery of Bêth 'Âbhê for thirteen years before he joined him.

² See Brit. Mus. MS. Egerton No. 681, fol. 115 a (Wright, Cat. Syr. MSS., p. 191, col. 2, at the foot).

of Rabban Hôrmîzd. It is divided into twenty-two or "gates", each of which is named after a letter of the Syriac alphabet: the longest (letter 2) contains 1098 lines, and the shortest (letter e), 50 lines. Each line of a six ends with the letter after which the six is named, i. e., in 2 250 each line ends with 2, in 3 250 each line ends with =, and so on; when we consider the length of the text and the skill with which the consistency of this arrangement has been maintained, no doubt can exist about the profound knowledge of Syriac which Sergius of Adhôrbâijan must have possessed. In • 25% he is driven to omit frequently 26 from nouns ending in 200, as well as so from words borrowed from Greek, e. g., فَكَفِّ for هُوْدُونَ for هُوْدُنَ for هُوْدُنَ for هُوْدُن.; and in مخد we meet with a large number of adverbs of rare occurrence like مِنْتَجْنَابِهِ, مِنْتَجْنَابِهِ, مِنْتَجْنَاء, مِنْتَجْنَاء, مِنْتُجْنَاء, مِنْمَ بِهِ, مِعْدَى, etc., as well as such purely artificial adverbs as مِنكُنِم , بِنتَفْظَيْم , بِنتَفْطَيْم , كَيْدُونُ مَن Examples of verbal forms, and of nouns derived from them, not usually given in our lexicons, occur in every section,¹ and a glance at such pages as 16, 59, 82, 83, 94, 114, 120, 121, 134, 152, 157 and 161—164 will reveal many groups of these; words like ککیت (l. 923) and វីទីទាំទំពុំ, plur. វុទ្ធចំព័ត៌ (ll. 908, 2328), which are usually known only from the native lexicons, or from quotations from them in Dean Payne Smith's great work, also occur.

An interesting feature of the MS. which the monk at Al-Kôsh lent to me were the numerous glosses, over

T Words and forms which do not occur at all in Dean Payne Smith's *Thesaurus*, or are only there quoted from native lexicons, or of which only a few quotations are there given, are marked with an asterisk*. In line 1760 for مَعْبَدُ read مَعْبَدُ .

five hundred in number, which occurred throughout the work; these were written in red, and in places where the ink was faded were not always easy to read. They are reproduced in small type as notes at the foot of the page, and it is hoped that they will be found tolerably accurate. As to their authorship and the date when they were added to MSS. of Sergius' work I can give no information, but they are of interest as shewing that even Nestorians found difficulties in reading a work which contained so many unusual forms and words. It was intended to add a complete vocabulary to the text, but subsequently the idea was given up, because it was thought that scholars would like to have the work in their hands as soon as possible, and it was hoped that it might appear soon enough to help to supply additional material for the two new Syriac lexicons which are announced to appear shortly.

وهَدِهِ حَبْدِهِ وَدِهِ دَوْمِنَهُ جَيْرُوهِ هِ جَيْرُوهِ هِ سَجْمَ هَدَ كَيْضَدُوكِهِ جَيْرُوهِ هِ جَيْرُوهِ هِ مِنْ دَوْمِنَهُ وَعَوْدَيْهِ جَيْرُوهُ هِ جَيْرُوهِ هِ مِنْ وَنَهِ دَوْمِنَهُ وَعَوْدَيْهِ وَهِ جَيْرُوهُ هِ جَيْرُوهِ هِ مِنْ وَنَهُ عَدْدِهِ وَمِنْ جَيْرُوهُ هُ جَيْرُوهُ هِ جَيْرُوهُ هِ مِنْ وَنَهُ عَلَى مِنْ وَقَهُ اللهِ مِنْ مُنْ اللهِ مِنْ وَمِنْ اللهِ مِنْ وَقَهُ اللهُ مِنْ وَقَهُ اللهُ اللهُ

حذبجه دِأُه دُه دِه جُودُته : حَذُدُتُه وَكُمُ جُعَجُنّه ﴿

«همنگلا»

وخر لایجینده وخر هوریده بایده: وخر لایجینده وخر هوریده بایده: وخرخوینده وخرد راده بایده دسده: وخرخوینده وخرد راده بایده: وخرخوینده وخرد و بایده: وخرخوینده وخرد و بایده: وخرخوینده وخرده و بایده: وخرخوینده و بایده: وخرخ

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Fo1. 89 b.

3495

...ואםבי בפדבאו...

Fol. 88 b.

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Fol. 89 a.

3475

جَعْدُمْ مُحْدِمْ مُحْدُم مُكَمِّمْ حَمُكُمْ حَمُكُمْ حَمُكُمْ حَمُكُمْ حَمُكُمْ حَمُكُمْ حَمْدُمْ حَمْدُمُ حَم ەيودەك دېرە بنىن بكنى جن كەرگەد جَعَكُمُ مُحِكَمُ دِبُدَكُمُ مَجُكُمُ حَبُلَاءً مهري جهري مسوج بخصير جي كوهري جي جُعَكُمُ وَكِم جَكَمَ جِدُه عمودِتَه: هِهُدَبِهِ حَدَوِينَا وهِمَهُكُ وَدُدُا جُعَالُمُهُو ﴾ جَيْكُهُ ﴿ جَمْ جَكَلَمْ دُمَّ وَحَمْ: يذجب كنتي حجد بد ذوسًا جَعَكُمُون بُ جَعَكُهُ وَ دُمَّةُ دِبِكُم دِبِكُمْ دَبِكُمْ دَبْكُمْ دَالْكُمْ دَبْكُمْ دَبْكُمْ دَبْكُمْ دَبْكُمْ دَالْكُوا دَالْكُوا دَبْكُمْ دَالْكُمْ دَالْكُمْ دَالْكُوا دَالْكُوا دَالْكُمْ دَالْكُوا دَالْكُمْ دَالْكُمْ دَالْكُوا دَالْكُمْ دَالْكُمْ دَالْكُمْ دَالْكُوا دَالْكُوا دَالْكُوا دَالْكُوا دَالْكُوا دَالْكُوا دَالْكُمْ دَالْكُمْ دَالْكُمْ دَالْكُوا دَا عَوْجُهُ وَمُ كُلُ حَيْكُ وَعُرِي خُلُ عَيْكُهُ وَمُ جَجْ كَمْهُمْ تُنْفُهُمْ ذِبِدِكَ دُوسِدًى: يهِ بُمحِممِ ، تجل عودُت جُع دُهُ هُ جَنِ كُوْمِ مُرْمَةٍ حَجْمَتِهِ بَعِمْ خِطْرُهُ عَلَيْهُ عَلَمْ خِطْرُهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ ع يڌصمَّ حلِهِ مَ حَدهَة جَعَكُهُ جَعَكُهُ جَعَكُهُ جَيْكُهُ وَ هِلِم لِهُنَّ مَعْتَفَعُ عُكِبَدَ: ىنېدۇر تودى سلاك مويدەن بن كَوْجُرى خَتِي كَمْ كِسِبَدِيدُ عَبُودِيْ صَدِي: د اودند معبده وخصفه كدومة بخ كوره ب جَهُو كَمُو الدَّبِيِّ مُورِدٍ حَمْدٍ كُمُونِ هُمُونِكُونَ مع حد دنت د مُحدِيدَته جَعَدُهُ مُ

جَيْكُهُ وَ عَضِبُ هَذَ كِعَامُ دِبْتِ:

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Fol. 88 a.

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ئَك يَهِجَيْدهُ دَوْدَوْمِ جَمَعُ دَدِومٍ وَهُ عَفِلْهُ * جُودِم بِدُدُم مُحِدُ جِه حَكَلَمَا دِذُهَكِم وَجُهُدَ ـ شلادها دښته مهادها دوښن دښمنځ په ۱۳۶۰ خِد دَبِهِدَهِ هَرْم يُهٰجِعَدْدِهُ هَدُر يُهٰجِعُدُدُ ئُك يُؤدُّودُونُ صُوكِونِ هُوْمِ وَبِينُهُ وَعَصِيرُهُ يُ بك دَكْسَبُت فِكِدُو ذِحَدُهُ مَتِدُدِدٍ فِكُمْ تَعْبُدُ دودكة فيكسم وجخصتها ومكنه فعنودهه نْنَهُ دِي جُمعَهُ عِجْهُ وَكُوْدَهُم دُودَتُم هِنِهُ: دخدخم بكتم بحكك هذر وجوم به مرا الله المنه وعفوده حيكتم بدونم وببنه يئه دُوميه ديرگو عُوس بَجنِته صِبْهٰ ٠٠ نىڭد ئېچى حكى ئېڭىد زېچىدە بىقىغا وأعميه لدوحة وسلحه حيعته وجنته ولجنه حبْد سنّ عجبته كر حجك بيجض فدهده فجكه: ەدىدىكە ھە كىكى بەدەدە دەدىس ئىخسە ب د به د به سجعه ما مح کرد د د به مخده د مُن حكب حك مع مه د كتب دنده و د مكب حكم ده دم الله و الله مكبده مُدنى دُوسمه سهد مع حك دُهدما: وُسلُك سوجَه سُبُدُ هُنجُدَهُ وبُكِيّهِ ذُكِيهُ وَلِيهُ حود ديدې که خکه عده د دېکې که يه همېکه عده جُهُجُجُهُمْ جَهُوكُ وَهُجُهِ جَهُدُهُ هُدَيْهُ هُدُهُ هُجُجُهُمْ خُهُدُهُ هُ خُجُجُهُ خُهُمُ حُمِيْ ٢٥٠ كرلم حصِّد دِهِ جَهْمه حَدِيْكُ دُصِحُكُ دُ من قدِم کې خبرن په ځوه د دې وکسه د «علم مدمديه»

3410 Fol. 87 b.

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وُجِكِهُ كَنِيْدُ دَبُعَهِ هِدَكِي كُومِهِمَ دُمِهِدَهُ » مُّذَذَهُ فِدَدِّهِ نِكِدَ جُعُكُم سِنْكِمُ دَيِجُدِهُ: ٥ ﴿ وَحُرِهُ مُعْدِهُ مُعْدِهُ فِيهَ دِيْهُ وَبُدُهُ فِي وَلِيهُ وَبُوهُ فَاللَّهُ فَاللّلَّ فَاللَّهُ فَاللّلَّ فَاللَّهُ فَاللّلَّ فَاللَّهُ فَاللَّا لَلَّا لَا لَلَّهُ فَاللَّهُ فَاللَّهُ فَاللَّا لَلْمُلَّا فَاللَّا لَلَّا لَا لَا لَلَّهُ فَاللَّا لَلْمُلَّا لَلَّهُ فَالل حِي زُكْمُ هِ جِي كَوَدَّخَبِرُ مُدَّحَدُ يَهِ كَدِّحَدُ عَ دُبِعِدُدُهُ لَهُمَّ وَمِن دِجْهَنَّهُ كَلِكُمْ نُوجُسِهُ * بَهْذِبِ هِعَبْدُ دَبُوْدُهِ وَجُدِيهُ وَجَدُوهِ يُجَعِدُ هَزِم حودِدْتي وهِدَهُم نَهْمَ حَكِوهُ وَلِعَدِيهُ حي حُسنَنِ جُهِدِم عوجبْد بُدَهُ يَهُ جُكِكُهُ: حَجُفَتُ وَكِبُهُ وَجِبُةٍ وَجِبُونِهُ وَيُحَدِّدُهُ وَدِسُعَهُ * كَفِكِدُ وَبُعِنَى لَنَتَهُ صَبُكُمُ طُوبِهُ وَمُدِّدُهُ: ەجكى حجكى جيصبذوجة عنىسة ويدغوده مَّخِ كَجِكِم لَتَدَا حَجُكُمْ جُودِهُ وَفَرَسَهُ: جه پَدمِن پَدمِن دَبُونُونِ دِيُونِ دِيْ دِيْنِ كفِيدَة فِصبه مع حد حبعه مجادته دَدُهـ د ؋ڬڹڡڰ٤ حهد جه ځدمې٤ بوبه هښوده٠ ٣٠٠ حوددتم وفروفه هُوه في بُودبه وبُهَجه: حكون تفضع حجك بُودَق دُكون سؤلاله ٠ جُوهِيدُهُ فِطَبِئَهُ كُنِعَةٍ جُدِّدَهُ: منَك منَحْمَجُو دِدِكْر كَمَّتْ لَفِكِدْ، كِذِذَهُ بُ حرة كِي مُوسِّع هَدُي وفِدِتُهِ دِجْتَجِبِكُوس دَدِيدُ: ٥٠٠٥ دېموټه هڼې کد ديوده ٥١٥ يهې وسه دۇدۇبى ئەتى بىلدى دۇلگىد ئەئد دېجىلە: حجَقَىَ دِبدُهُ وَدَوْجَهُمْ دِجْبَدِيهِ لِهُدَهُ هُ دهٔ دیروزیسهٔ دهٔدهٔم پکتر هٔ کمر دیروکرخدهٔ د

فعوَّ مِحْدِه عَدِهِ معدِيْ مُعَدِّدُ مُعَدِّدُ مُعَدِّدُ مُعَدِّدُ مُعَدِّدُ مُعَدِّدُ مُعَدِّدُ مُ خِك فَبْعَمْ، بَنِت هَجْب بَحبحُه، 3385 ەبدكى حقكت ئى جد خدا حقوكندردد. چە چېكونىمەت كېتېتمۇلا بېۋللىدىد ەيدىد كىنى حجكرە ئىك ئىجھەئلايدى 💸 عهٰد حکم حضِصَهٰ بتبعبابه: ويدورهم جره جصكنهمدد وصبتهم 3390 عنبيه كزجم ويسومه ديده فنبح حزحد فنبه ەنوپى خەجە تقكى تىكنى جىلمىنىمىدە ، Fol. 87 a. ەنى بد جصرح بكتبؤهد بكت دهبهده پدوجيه د پرخده حصوحک جست دهددد ديجه 3395 ەنىي باختىن دېكىمۇر كىتىد جوددە، دَمُنِهُمْ مُمُونِهُ وَكُرُولُونُهُمْ وَبُومِهُمْ مَفِكُمْ وَنَفِهُمْ مَنْفِيهُمْ وَنَفِيهُمْ مُنْفِعُهُمْ مُنْفُعُمُ مُنْفُعُمُ مُنْفِعُهُمُ مُنْفُعُمُ مُنْفُعُمُ مُنْفُعُمُ مُنْفُعُمُ مُنْفُونُ مُنْفُعُمُ مُنْفُونُ مُنُونُ مُنْ مُنْفُونُ مُنْفُونُ مُنُونُ مُنْ مُنُونُ مُنْ مُن ٥٠٠٥ جُو پَهِ حُخجنجه حضوب جُهُ يُعَلَيْهُ مُ حمونيه محبئد ذرودمده بكت يمكنه: 3400 په ځپه کېږن د د مخېکې کړ سَده وجوکه: ٥١٠٥ بَدْ حهوب حابُ جمعتم هُر عنيه ها مدرد خدد ده و

حدِدْيبِهِ لَمَّدُو وَكَنْصُوصِ عَيْكُمْ كِي وَعَهْدُهُ:

ذِ لِجُهِ مِنْ دِ دِ عُمِعَمُنْهِ * فِكِهُ مِنْ دُوْمُعَهُ:

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يوم دوه يا Glossed by كُلُّ دوه عنه الله عنه علم الله عنه الله عنه الله عن