

NOTES

¹On the location of the monastery, cf. the colophon to the MS Cambridge Syr. add. 1975 (quoted in PO 13, p. 287): "Written by the priest Joseph of the blessed village of Manṣūryā, built by the bank of the river Tigris, the third river of Eden, above Gozartā Zabdaytā, on the road of Phenek, in the neighborhood of the two glorious monasteries of Mār ʿAḥā and Mar John."

²F. Nau, "Notices des manuscrits ... entrés à la Bibliothèque Nationale depuis l'édition des catalogues," ROC 16 (1911), 302-05.

³Nau, "Méthodius - Clément - Andronicus," JA, XI series 9 (1917), 415-71.

⁴W. Wright, A Catalogue of the Syriac Manuscripts preserved in the Library of the University of Cambridge, vol. II (Cambridge 1901), pp. 1194-97.

⁵Nau, "Méthodius," pp. 451-52. Kmosko, "Rätsel," p. 196, accepts the Monophysite origin of F, but he thinks it is a later reworking of PM.

⁶Cf. above, chap. I, p. 27, and the version of PM, chap. IX, note 12.

⁷Cf. Czeglédy, "Syriac Alexander Legend," p. 245.

⁸Lines 89-93: "Satan will unite himself with this false Messiah, and will perform signs ..., as the divinity was united with the humanity, and performed signs and wonders."

⁹Cf. above, chap. I, pp. 27-28.

¹⁰Cf. above, chap. I, pp. 30-31.

¹¹Nau, "Méthodius," p. 435. I find it unusual for an Eastern Syriac writer to use the years of the Incarnation, and the Alexander era certainly has to be excluded. Nau's hypothesis, that F had also (in the missing part at the beginning) ascribed seven weeks to Muslim rule, like the Greek and the Latin versions of PM; that those seven weeks had to be counted from the year of the capture of Jerusalem (637 A.D.); and that the week and a half had to be added at the end of those seven weeks, is very ingenious and has the virtue of making the dates match, more or less ($637 + 49 + 10\frac{1}{2} = 696\frac{1}{2}$). Its only support, however, is a note in a Greek MS of PM (Paris Greek no. 4, f. 227v.) stating that the seven weeks had to be counted from the entrance of the Muslims into Jerusalem. Actually, we do not know how many weeks were ascribed to the Muslims here, nor whether the week and a half mentioned in the text should be added to or included in them.

¹²Cf. above, chap. I, Introduction, note 47.

¹³Cf. George, Bishop of the Arabs, in P. deLagarde, Analecta Syriaca, pp. 114-17; Timothy I, Epistula II ad Rabban Boktīšō, in O. Braun, ed., Timothei Patriarchae I Epistulae I, CSCO 74/Syr. 30 (Paris, 1914), pp. 55-56 (text); CSCO 75/Syr. 31 (Paris, 1915), p. 35 (version).