

Anna-Simona Barbara Üzel 

Freie Universität Berlin, Germany | asb.uezel@fu-berlin.de

Bar Ṣalībī's Treatise on the Nestorians: Preliminary Remarks

Abstract This paper provides an overview of the treatise by Dionysios Ya'qūb Bar Ṣalībī towards the Nestorians, illustrating a general overview of the content of the disputation. The objective of this contribution is to analyse the disparities in structure and content between the two tractates, both of which date back to 1207 and 1502, respectively. The examination will also consider the quotations used by the author, with a focus on the similarities and differences between the two manuscripts.

Keywords Dionysios Ya'qūb Bar Ṣalībī, Syriac Renaissance, Nestorians, polemic-apologetic writing, Christological disputes; Peshitta

1 Introduction

The book of polemical writings (ܐܘܨܘܪܝܬܐ ܕܒܪܗܘܢܝܐ ܕܕܝܘܢܝܫܝܘܨ ܕܝܥܩܘܒ ܒܪ ܫܠܝܒܝ *ktobo d-ʿorū'ūto*) by Dionysios Ya'qūb Bar Ṣalībī¹ (d. 1171) contains a collection of polemic-apologetic treatises against Muslims, Jews, Chalcedonians, Nestorians, and Armenians, and has become known to western scholars mainly through the manuscript collection and work of Alphonse Mingana (ca. 1878–1937) (Ebied 2011).

This significant corpus of polemical writings by Bar Ṣalībī represents one of the most extensive collections of its kind among Syrians. The work was authored by Bar Ṣalībī at the request of his own community and on his own initiative (Ms. SOP, fol. 303r).² The anthology can be seen as an expression of the author's faith and denomination, as a reaction to other confessional polemics, or as a traditional work of the time, which includes and reflects the last sci-

¹ I am adhering to the orthography of the 'Gorgias Encyclopaedic Dictionary of the Syriac Heritage: Electronic Edition' (Kiraz 2011), to the extent that it can be ascertained.

² 'Damascus Syriac Orthodox Patriarchate 160, 4/35', henceforth Ms. SOP.



polemical treatise on the Nestorians (Ms. SOP, fol. 331v.). As indicated in the treatise on the Arabs/Muslims, the author also states at the conclusion of the text that he holds the priesthood.⁸ The first tractate on the Nestorians begins on fol. 290v and ends on fol. 303r, while the second tractate begins on fol. 303r and ends on fol. 327r.⁹ The manuscript pages are divided into two columns, each containing between 35 and 37 lines. The ancient Syriac is legible and predominantly unvocalised.

The first tractate comprises 12 chapters. The second tractate is introduced with a brief introduction (referred to as Chapter 13). In this introduction, it is reported that the first tractate against the Nestorians had already taken place at an earlier point in time. Upon his arrival in Amid, Bar Ṣalībī observed a hostile attitude on the part of the Nestorians towards the Jacobites. In the introduction to the second tractate, he asserts that the Nestorians have taken control of the churches and are exploiting the people with violence.

ܫܠܝܒܝ ܕܘܨܝܘܢܝܐ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ.
(Ms. SOP, fol. 303r)

They take away our churches and drive the people out with a stick.

These misdeeds may have been the reason why the congregation in Amid requested that he compose a writing to them concerning the veracity of the faith. It is unclear why he did not present them with his initial tractate instead of writing a new one. The tractate then proceeds to Chapter 1.

It would appear that Chapter 14 should follow on fol. 317r; however, it would seem that the copyist has made an error and noted Chapter 24 instead. He notices the error from Chapter 17 (Ms. SOP, fol. 319v) onwards and then returns to the correct sequence of numbers. Chapter 18 is a short chapter in which the Nestorians wrote down their beliefs and presented them to King Chosrau (II) Bar Hormizd IV. In conclusion to the twelfth chapter, the author makes the aforementioned statement (Ms. SOP, fol. 320v). It would be the thirtieth chapter if the chapters of the first tractate were included. The second tractate ends with Chapter 24 (Ms. SOP, fol. 327r.). The second tractate is followed by a debate between a Nestorian named Thomas and a Chalcedonian named deacon Parthonius (ܡܫܝܚܝܢ ܕܡܫܝܚܝܢ). This debate takes place in Alexandria. The debate begins with Chapter 25 and ends with Chapter 27 on fol. 331v.

⁸ ...ܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ... (Ms. SOP, fol. 278v).

⁹ The chapters (290v–327r) correspond to 75 manuscript pages.

to the so-called first book as the book of theology.¹³

The polemic writing on the Chalcedonians, which comprises a treatise comprising 80 chapters, was written in Melitene.¹⁴ This information can be found in Chapter 1 of the treatise on the Chalcedonians (Ms. SOP, fol. 017v). Bar Ṣalībī remained in Melitene between the years 1156 and 1165.¹⁵ A more precise dating of this treatise has not been preserved.

The disputation on the Arabs/Muslims (هتتا / اوصلا) is comprised of three tractates, which collectively comprise 30 chapters. In the initial chapter of the inaugural tractate, the author discloses that the theological discourse, the polemic writing on the Chalcedonians and the Armenians,¹⁶ has already been concluded. The precise date of the composition of the chapters on the Armenians remains uncertain. Rabo indicates that these were composed in Mar'āš,¹⁷ Melitene, and Amid.¹⁸

The single treatise on the Jews is the briefest of polemics, comprising nine chapters. The opening of the initial chapter on the Jews provides an explanation that the treatise on the Arabs/Muslims has already been completed and that the treatise against the Jews is now being written (Ms. SOP, fol. 278v). The treatise on the Jews was composed in 1165/66, as elucidated in Chapter 8 on the Jews (Ms. SOP, fol. 289v; cf. Ebied, Malki, and Wickham 2020: 12).

The initial tractate on the Nestorians was also composed in Melitene (Ms. Z, fol. 015r), although no more precise date is provided. As indicated in the introductory remarks to the treatise in question, the second tractate was composed in

¹³ In this treatise, Bar Ṣalībī addresses theological treatises, the sacramentals, and the elements (see Rabo 2019: 39).

¹⁴ Melitene, Syr. مھلتنہ, today's Malatya is located in south-eastern Turkey.

¹⁵ The date of his episcopal consecration is a matter of controversial opinion. In Ms. SOP, folio 82r, one can find a note indicating the date 1148. The date in question is not in accordance with the opinions of Assemani (1721) and Baumstark (1922), who proposed 1154, or Wright (1895) and Brockelmann (1909), who suggested 1145. He was subsequently appointed bishop, initially of Mar'āš and subsequently at other locations, including Mabbug (Ms. ATB: 2). Following the attack on Mar'āš by the Armenians and the subsequent arrest of Bar Ṣalībī and other inhabitants of the city, he relocated to Melitene for a period of nine years following his liberation. It was not until 1165/1166 that he resumed his residence, this time in Amid.

¹⁶ The author titles the polemic in Ms. SOP, fol. 13r with the words Phantasians or the Armenians مھلتنہ اھھلا. The Phantasians are followers of the teachings of Bishop Julian of Halicarnassus (d. around 520) and later opponents of Bishop Severus of Antioch. See 'Julian of Halicarnassus'. Accessed 31 August 2022. <https://gedsh.bethmardutho.org/entry/Juulian-of-Halicarnassus>.

¹⁷ Syr. مھلتنہ or مھلتنہ, today's Kahramanmaraş. The city is situated approximately 80 km northwest of Gaziantep.

¹⁸ Syr. مھلتنہ, today's Diyarbakir, situated in the southeast of Turkey, is approximately 385 km east of Kahramanmaraş.

the immediate aftermath of Bar Ṣalībī's arrival in Amida (1165/66) (Ms. SOP, fol. 303r). A more precise dating is not possible in this instance.

The opening chapter of the inaugural tractate on the Nestorians states that the polemic on the Jews has already been concluded (Ms. SOP, fol. 290v). Furthermore, in Chapters 3 and 12 of the first tractate on the Nestorians, it is stated that the polemic on the Chalcedonians has also been concluded (Ms. SOP, fol. 292r and Ms. SOP, fol. 302r). In light of the aforementioned information, it can be postulated that the collection of polemical writings was composed in Melitene between 1156 and 1165, with a few exceptions, such as the second tractate on the Nestorians and the missing information on the Armenians.

3 Content of the first and second tractate

According to Ms. SOP, the first tractate comprises twelve chapters, while the second tractate comprises 24 chapters (with the exception of the debate between the Nestorian Thomas and a Chalcedonian named deacon Parthonius).

In both chapters, the author addresses a variety of theological topics, including:

- a. Is Jesus Christ human or God or both and how are they compatible?
- b. When are his divinities and or his humanities visible and distinguishable?
- c. How many nature(s) (فنا), hypostasis(es) (مقعدا), and person(s) (فترهوا) are in Jesus Christ?¹⁹
- d. Who gave birth to Christ, and how should she be called?
- e. Is it a Trinity (الاحسانا) or a Four-unity (الرحمةا)?

The only instances in which he shifts his focus to different topics are in the first (Ms. SOP, fol. 290v–291v) and twelfth (Ms. SOP, fol. 302r–303r) chapter of the first tractate. In Chapter 1, the author discusses the origins of Nestorius, his appointment as a bishop, and the subsequent spread of Nestorianism.²⁰ In Chapter 12, the author engages in a discussion of the consequences of the Synods of Ephesus (431) and Chalcedon (451).

Thereupon the emperor (Marcian) wrote to Dioscorus that he should accept the belief of the two natures (*kyonin*). The blessed one replied: 'Even if they would cut off my hands and their blood spills over the letter, I will not do this.' Then Marcian

¹⁹ I will translate the technical terms in the following way throughout this work and will always provide the Syriac equivalent transcription next to it: مقعدا *qnūmo* for hypostasis (Lange 2011, p. 15f.), فنا *kyono* for nature, فترهوا *paršūpo* for person and احسانا *mbasro* for incarnate.

²⁰ See Butts (2022: 309–316) and Kosiński (2007: 155–170).

commanded (to accept the belief of the two natures) and Dioscorus went to Gangra²¹ in Tarqi because he did not follow Marcian's riots and embellishments.²²

In conclusion to the twelfth chapter, the author makes the aforementioned statement. Dioscorus, bishop of Alexandria (d. 454) was deposed from the council of Chalcedon in 451, and no further historical information is given.

In all other chapters, Bar Ṣalībī concentrates on theological topics. He addresses a variety of issues and employs a range of methodologies to expose the erroneous understanding and interpretation of the Nestorian perspective.²³

The author's argumentative style varies in its use of metaphors, quotations, comparisons, and different types of question-and-answer schemata.²⁴

In this section, I will provide several illustrative examples:

1) In the second chapter of the first tractate, Bar Ṣalībī makes the accusation that the Nestorians are claiming that Mary gave birth to the Father by asking the *Jacobites* if they have another God besides the one Mary gave birth to. In conclusion, Bar Ṣalībī asserts that regardless of the response he provides, it would be inappropriate. Consequently, he responded with a citation,

... if we say no, they rebuke that then the Father who was not born of Mary is not God. Against them, we say that the Father is not without the Son, for the Son said: I and my Father are one. (John 10:30)²⁵

²¹ Today known as Çankırı, it is the capital city of Çankırı Province in Turkey.

²² Manuscript A, fol. 303r; manuscript B, fol. 100v.

سبب فخلنا هجس حبصمهم. ونزلنا ابنا دمصمنا وانا في صنب. هفب لهصا واهي لهصق ائب. هوجا ودهج بروكس ص صلهصا صهرا
لا فخذ ابا. سبب هجر صاوصلا هارو لهصا بهصمهم حبصمنا واهوم. ص لا هجر حبصمنا صهقلا وهاوصلا

²³ Bar Ṣalībī does not hesitate to use terms to address the Nestorians among other things as being *to'ayo* 'falsifier' (Ms. SOP, fol. 291v), 'urbē d-nestōryanū 'ravens of the Nestorians' (Ms. SOP, fol. 292r.), *sorūbē* 'denier' (Ms. SOP, fol. 295v), 'artīqū 'heretics' (Ms. SOP, fol. 311 v), *ta'lē šīlē* 'miserable foxes' (Ms. SOP, fol. 320r) or accuses them of blasphemy *mgadpīn* 'they blaspheme ...' (Ms. SOP, fol. 291v) and several others.

²⁴ The five most prevalent schemata are as follows: 1: Rhetorical questions (i.e., questions that are not answered for various reasons); 2: questions posed from the perspective of the Nestorians; 3: questions answered by means of quotations, metaphors, and the phrase 'others and/or others'; 4: The method is a question that offers only two answer options. The response must either align with the author's perspective or diverge from it; 5: Inquiries where the provided response options do not align with the author's actual beliefs.

²⁵ Ms. SOP, fol. 292r; Ms. Z, fol. 85v.

هنا اخذنا والا صدهصص. وهدب انا والا اناج ص صنب. ص صلا اناسه ودهصصه اخذنا. وانا هه ص صا لا اسله. اجن ص صا.
وانا هاد ص صه

the baptismal water becomes spiritual (holy), unchanged from your point of view, and just as people become Sons (i.e., children) of God, so the Word became flesh, unchanged, for the reason that he is God.

In the *Physiologus* (Treu 1981: 60f.), the salamander is presented as an animal that does not burn. He thus compares the Word that becomes flesh and remains God with an *amnūtūn w-salamandro*. Alternatively, the author could have drawn a parallel with the thorn bush, which burned but did not incinerate. In the Syriac tradition, it is common to compare the presence of God in the thorn bush with the presence of the Word in Mary (Zingerle 1873: 51). It is noteworthy that Bar Ṣalībī did not adopt this approach, instead opting for a reptile as a subject of comparison. The comparison with the thorn bush may be more in keeping with his style. This may also be indicative of his extensive authorship.

Chapter 18 represents a new beginning, though it is not a third tractate in the traditional sense. Rather, it represents a fresh beginning, commencing with the Nestorian confession. From Chapter 20, a new structural framework becomes evident. At the beginning of this chapter, a reference is made to the fact that questions from the Nestorian scriptures of faith will be written down and will have to be solved with the help of the Holy Spirit (Ms. SOP, fol. 321v; Ms. Z, fol. 129r). Fewer questions will be posed, yet the responses will be more comprehensive and detailed.

It is evident that Bar Ṣalībī repeats some of the topics in both tractates with the objective of placing greater emphasis on specific theological issues. He proceeds from one topic to another, sometimes without providing a detailed clarification of his position.³⁵

4 Quotations

Bar Ṣalībī presents his arguments with a wealth of quotations from the Bible. Additionally, he cites various church fathers,³⁶ Nestorian synods³⁷ and Nestorian Catholicoi, including Aba I (d. 552), Yawsef (d. 566), and Sabrisho' I (d. 604) (Winkler 2003: 70–76), as well as Aristotle (Ms. SOP, fol. 295r).³⁸ In Chapter 3 of the first tractate, he employs 44 quotations (Ms. SOP, fol. 292r–293r). This

³⁵ This seems to be known and noted from other works of Bar Ṣalībī as mentioned in Schlimme (1977, 2: 812).

³⁶ The text contains quotations from various Church Fathers, including Philoxenus of Mabbug (d. 523), John Chrysostomos (d. 407), Cyril of Alexandria (d. 444).

³⁷ Such examples can be found in Chapters 7 and 8 of the second tractate. For more on this, see Chabot (1902) and Winkler (2003).

³⁸ For more on this, see King (2010).

represents the highest number of citations in a single chapter of this work.³⁹ It is challenging to ascertain from which version of the Bible Bar Ṣalībī quotes, in which Florilegia he read, or whether he was familiar with some of the quotations by heart. It should be noted that there may be differences between the examples and the Peshitta, as well as differences in terminology.

1) Luke 2:11

Ms. Z (Ms. Z, fol. 89v)	وَأَمَّا حَقٌّ فَمِنْهُمَا مَعْمَلَا حَقْبِيْلَاهِ وَيُؤَسِّب.
Ms. SOP (Ms. SOP, fol. 295r)	وَأَمَّا حَقٌّ فَمِنْهُمَا مَعْمَلَا حَقْبِيْلَاهِ وَيُؤَسِّب.
Peshitta (Leiden)	أَبْنًا حَقٌّ مِنْ تَعْمَلَا فَمِنْهُمَا: وَأَمَّا هُوَ فَمِنْهُمَا حَقْبِيْلَاهِ وَيُؤَسِّب.

The initial example illustrates a classic example in three distinct versions. While the content of each example differs, the central message—that the Lord and Savior will be born in the city of David—remains consistent.

2) Acts of the Apostles 2:36

Ms. SOP and Ms. Z (Ms. SOP, fol. 300r; Ms. Z, fol. 96v)	مَعْمَلَا مَعْمَلَا حَقْبِيْلَاهِ إِذَا.
Peshitta (Leiden)	وَمَعْمَلَا مَعْمَلَا حَقْبِيْلَاهِ كَلَّةَا.

The second example is demonstrably distinct. The manuscripts are identical, with the exception of one discrepancy with the Peshitta. The discrepancy lies in the distinction between the terms 'aloho ('God') and 'abo ('Father'), which could potentially lead to confusion. In Chapter 10 of the first tractate, the text discusses, among other things, the concept of one Christ, one Lord, one Son, one constructed hypostasis (*qnūmo mrakkḥo*) and one fleshly nature (*wa-kyono mbasro*), as well as the idea that the Lord is God, Jesus Christ. The following eight quotations are presented to substantiate the argument that the Lord is God, Jesus Christ. The first is Acts 2:36, followed by John 6:44, Isaiah 54:5, Isaiah 48:2, Isaiah 48:17, Isaiah 54:5, Jeremiah 30:18 and Jeremiah 31:1. It is possible to hypothesise that Bar Ṣalībī simply wrote the word without paying sufficient attention, resulting in a simple mistake. Alternatively, it could be posited that he deliberately chose to write 'Father' instead of 'God.' This case is presented twice in this polemical writing. If the substitution was intentional, the reason for the change remains

³⁹ The entire text of Ms. SOP contains approximately 460 quotations.

5 Conclusion

In this concise overview, I have presented an overview of the two tractates of Bar Ṣalībī towards the Nestorians. Bar Ṣalībī does not engage in direct dialogue with the Nestorians. The outline is incomplete and unable to encompass all the topics addressed in the text. Nevertheless, it offers insights into his arguments and approach towards other Christian denominations. It is reasonable to posit that he had no proven interaction with Nestorians during his tenure in Melitene and the composition of the first tractate. In the second tractate, however, it appears that the community he had taken over had encountered issues with the Nestorians. The reason for the author's failure to present his well-structured and shorter first *memro* to his community in Amid remains unclear.

The structure of the chapters is largely consistent throughout the text. The author's interrogation of various subjects, which could potentially give rise to discord between different denominations and prompt disparate responses, serves to define the overarching structure of the work. His style is similar to that of other polemical writings against other religions and Christian denominations, and on occasion he employs the same statements and quotations in more than one polemical writing.

The majority of Bar Ṣalībī's works address theological, liturgical, and biblical topics, as well as offering commentary on philosophical issues and the works of the Church Fathers. However, the polemical nature of his writing appears to have been motivated by a different intention. The period in which Bar Ṣalībī lived and worked was a time of conflicts in the multicultural mediaeval society around him. This was a time of protection of one's own religious heritage, but also a time of inter-religious dialogue (Teule 2010; Tubach 1996; Weltecke 2003). A variety of reasons could have motivated him to compose this treatise, although the ultimate motivation remains incompletely understood. Concurrently, it is possible that the writing of polemical treatises was a tradition, as evidenced by the example of Metropolitan Elias of Nisibis from the 11th century,⁴⁰ which displays similar structural characteristics to those observed in Bar Ṣalībī's work. It is possible that Bar Ṣalībī felt compelled to respond to these polemical writing in a treatise due to the influence of this particular text and the prevailing intellectual climate of the time.

Bar Ṣalībī's theological understanding appears to be both straightforward and intricate. It seems that his objective is to reinforce the faith of his own community. The concept of initiating a dialogue does not appear to be a viable option for him, despite the observation he made previously that the Nestorians are 'a part of our nation that is falling apart'.⁴¹ Nevertheless, the notion that the Nestorians and

⁴⁰ Cf. Horst (1886). He wrote treatises against Muslims, Jews, Jacobites and Melkites.

⁴¹ Ms. Z, fol. 143v *هنا جازا، و هو محض*. This chapter does not exist in Ms. SOP.

Jacobites are a unified community does not prompt him to undertake any action to facilitate this encounter. His writing and argumentation demonstrate that he is, above all, a Syriac Christian of the *Suryoyo* tradition. This indicates that there is no clear distinction between his faith and his ethnicity. Otherwise, he would not have mentioned that the Nestorians are falling apart from the mutual nation.

Acknowledgements

This article outlines some of the results of my doctoral dissertation on Bar Ṣalībī's treatise regarding the Nestorians so far, which was developed under the supervision of Prof. Shabo Talay at the Institute of Semitic Studies, Freie Universität Berlin.

Disclosure statement

No potential conflict of interest was reported by the author.

ORCID

Anna-Simona Barbara Üzel  <https://orcid.org/0009-0003-1687-3375>

References

Primary sources: Manuscripts

- Ms. SOP = 'Damascus Syriac Orthodox Patriarchate 160, 4/35'. Unpublished manuscript, 1207.
 Ms. Z = 'Deir Za'faran 97/1'. Unpublished manuscript, 1501/1502.
 Ms. ATB = 'Amid Thoma Chori Bešareh (Başaranlar) 9/6 [R.5]'. Unpublished manuscript, s.d. (17th/18th century)

Secondary sources

- Baarda, T.J. 1963. 'Dionysios Bar Ṣalīb(i) and the Text of Luke 1,35'. *Vigiliae Christianae* 17: 225–229.
 Baršawm, Afrem. 2012. *Geschichte der syrischen Wissenschaften und Literatur: Band II. Eichstätter Beiträge zum christlichen Orient, aus dem Arabischen übersetzt von G. Toro und A. Gorgis, basiert auf der 2. Auflage der syrischen Ausgabe Ḥalab 1956*. Eichstätter Beiträge zum Christlichen Orient 2. Wiesbaden: Harrassowitz.
 Baumstark, Anton. 1922. *Geschichte der syrischen Literatur mit Ausschluss der Christlich-palästinensischen Texte*. Bonn: A. Marcus und E. Webers Verlag.
 Braun, Oskar, ed. 1975. *Das Buch der Synhados oder Synodicon orientale: Die Sammlung der Nestorianischen Konzilien, zusammengestellt im neunten Jahrhundert: nach der Syrischen Handschrift, Museo Borgiano 82, der Vatikanischen Bibliothek*. Amsterdam: Philo Press.

- Butts, Aaron M. 2022. 'Simeon of Beth Arsham, Letter on Bar Ṣawmā and the Heresy of the Nestorians'. In *The Cambridge Edition of Early Christian Writings. Volume 4: Christ: Chalcedon and Beyond*, edited by Mark DelCogliano, 309–316. Cambridge: Cambridge University Press.
- Chabot, Jean Baptiste. 1902. *Synodicon orientale ou recueil de synodes nestoriens*. Paris: Imprimerie Nationale.
- Ebied, Rifaat Y. 2011. 'Dionysius Bar Ṣalībī's Works in the Mingana Collection of Syriac and Arabic Manuscripts, with Special Emphasis on His Polemical Treatise, "Against the Muslims"'. *Collectanea Christiana Orientalia* 8: 49–64.
- Ebied, Rifaat, Malatius M. Malki, and Lionel R Wickham. 2020. *Dionysius Bar Ṣalībī's Treatise Against the Jews: Edited and Translated with Notes and Commentary*. Texts and Studies in Eastern Christianity 15. Leiden and Boston: Brill.
- Horst, Louis. 1886. *Des Metropolitens Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens*. Colmar: Eugen Barth.
- Kaufman, Stephen A., et al. S.d. 'Comprehensive Aramaic Lexicon Project'. Accessed 31 August 2022. <https://cal.huc.edu/>.
- King, Daniel. 2010. *The Earliest Syriac Translation of Aristotle's Categories: Text, Translation, and Commentary*. Aristoteles Semitico-Latinus 21. Leiden: Brill.
- Kiraz, George Anton, ed. 2011. 'Gorgias Encyclopaedic Dictionary of the Syriac Heritage: Electronic Edition'. Accessed 31 August 2022. <https://gedsh.bethmardutho.org/index.html>.
- Kosiński, Rafał. 2007. 'The Life of Nestorius as Seen in Greek and Oriental Sources'. In *Continuity and Change: Studies in Late Antique Historiography*, edited by Dariusz Brodka and Michał Stachura, 155–170. Cracow: Jagiellonian University Press.
- Lange, Christian. 2011. *Die altorientalischen Kirchen: Glaube und Geschichte*. 2nd ed. Darmstadt: Wissenschaftliche Buchgesellschaft.
- Nau, François. 1909. 'Analyse du traité : écrit par Denys Bar Salibi contre les Nestoriens'. *Revue de l'Orient Chrétien Deuxième Série* 4 (14): 298–320.
- Pape, Wilhelm. 1954. *Griechisch-Deutsch Wörterbuch: Nachdruck der dritten Auflage bearbeitet von M. Sengebusch: Erster Band A-K*. Graz: Akademische Druck- U. Verlagsanstalt.
- Rabo, Gabriel. 2019. *Dionysius Jakob Bar Ṣalibi: Syrischer Kommentar zum Römerbrief: Einleitung, Edition und Übersetzung mit einem Verzeichnis der syrischen Handschriften zu seinen sämtlichen Werken*. Wiesbaden: Harrassowitz.
- Schlimme, Lorenz. 1977. *Der Hexaameronkommentar des Moses bar Kepha*. 2 vols. Göttinger Orientforschungen, Reihe 1, Syriaca 14. Wiesbaden: Harrassowitz.
- Tamcke, Martin. 2008. *Christen in der islamischen Welt: von Mohammed bis zur Gegenwart*. München: C.H. Beck.
- Teule, Herman. 2010. *The Syriac Renaissance*. Leuven: Peeters.
- Treu, Ursula. 1981. *Physiologus: Frühchristliche Tiersymbolik*. 2nd ed. Berlin: Union Verlag.
- Tubach, Jürgen. 1996. 'Die syrischen Kirchen vor und nach den Kreuzzügen'. In *Die Folgen der Kreuzzüge für die orientalische Religionsgemeinschaft: Internationales Kolloquium vom 16.–18.10.1996 in Halle/Saale.*, edited by Walter Beltz, 183–206. Halle: Institut für Orientalistik, Martin-Luther-Universität Halle-Wittenberg.
- Weltecke, Dorothea. 2003. *Die Beschreibung der Zeiten von Mōr Michael dem Grossen (1126–1199): Eine Studie zu ihrem historischen und historiographiegeschichtlichen Kontext*. Leuven: Peeters.

- Wetzel, Klaus. 1995. *Kirchengeschichte Asiens*. Wuppertal and Zürich: Brockhaus.
- Winkler, Dietmar W. 2003. *Ostsyrisches Christentum: Untersuchung zu Christologie, Ekklesiologie und zu den ökumenischen Beziehungen der Assyrischen Kirche des Ostens*. Münster: LIT Verlag.
- Wright, William. 2016. *A Short History of Syriac Literature*. Eugene: Wipf and Stock Publishers (1st ed.: London: Black, 1894).
- Zingerle, P. Pius. 1873. *Ausgewählte Schriften des Hl. Ephräm von Syrien*. 2nd vol. Kempten: Kösel.