The thirteenth-century Christian Arabic historian Ġirgis al-Makīn ibn al-ʿAmīd — the author of the two-volume universal history entitled The Blessed Compendium (al-Maḡmūʿ al-mubārak) — was a rather paradoxical figure. Frequently defined as “a Coptic historian,”¹ he was not a Copt, and even though his Blessed Compendium is well known not only in Eastern Christian and Muslim historiography, but also in Western scholarship since its inception, the first part of this historical work still remains unpublished. This first part, however, contains vast material that would undoubtedly interest scholars studying the intellectual heritage of the medieval Middle East. The following article deals with one section of al-Makīn’s famous work.

**The Author: His Origins and Life Trajectory**

Al-Makīn’s autobiographical note on his origins was initially appended to his history and was then published as part of the Historia

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Saracena edited by Thomas van Erpe (Erpenius; 1584–1624) which contained the second part of The Blessed Compendium. A chapter on al-Makín ibn al-ʿAmíd can also be found in the Tālī (the “Continuation” of the Biographical Dictionary (Kitāb Wafayāt al-aʿyān) by Ibn Ḥallikān, 1211–1282), compiled by the Christian Arabic author Faḍl Allāh aṣ-Ṣuqāʿī (1226–1326), who served as a secretary in the Mamluk administration in Damascus.† We also know that a biographical account of al-Makín is present in some manuscript copies of the sixteenth volume of the Biographical Lexicon of Ṣalāḥ ad-Dīn Ḥalil ibn Aybak aṣ-Ṣafādī (1297–1363), though not in printed editions. The Paris manuscript of the Tālī (dated AH 733/AD 1332) once belonged to aṣ-Ṣafādī,† and his account of al-Makín’s life was probably borrowed from the manuscript of aṣ-Ṣuqāʿī’s work. Later on, a Mamluk historian and geographer Taqī ad-Dīn Aḥmad al-Maqẓūrī (1364–1442) presented these accounts in his Great Alphabetical Book (Kitāb al-muqaffā al-kabīr). While comparing these medieval bibliographical sources on al-Makín, one can get a picture of his origins and life.

(2) Historia Saracena qua res gestae Muslimorum, Arabice olim exarata à Georgio Elmacino… et Latinè reddita operà ac studio Thomae Erpenii, Lugduni Batavorum, 1625, pp. 299–300.


(5) MS Bibliothèque nationale de France, Ar. 2061; DE SLANE, Catalogue, p. 367:1. The edition prepared by J. SUBLET based on this manuscript. The editor states it is “un unicum,” IBN AS-SUQĀʾĪ, Tālī, p. XXVIII.

Al-Makīn ibn al-ʿAmīd’s “distant ancestor”, as al-Maqrīzī puts it, came to Egypt from Tikrit, and al-Makīn himself is called “a Syrian, Christian, originating from Tikrīt” in the Great Alphabetical Book. The historian’s life is narrated there as follows: “al-Makīn Čirģis ibn al-ʿAmīd, the hero of the present biography, was born on a Saturday, in the month of Rajab in the year 602. He served in the military dīwān in Cairo, then in Damascus, and proved himself in the time of [Sultan] Yūsuf an-Nāṣir. Afterwards [he served] up until [the reign of Sultan] az-Zāhir Baybars. He was the immediate servant of Amir ʿAlāʾ ad-Dīn Ţaybars, the governor of Syria, and thus came to prominence.” The biography of al-Makīn compiled by aṣ-Ṣuqāʾī continues the narrative as follows: “One of the scribes who helped him in the military dīwān was once overcome with envy against him. He forged a letter and planted it upon his desk, and then reported him, so as to provoke [his superiors’] ire against him and then to occupy his place. Al-Makīn was caught, and the informer’s report indeed caused his imprisonment, punishment, and prolonged suffering: he was imprisoned for fifteen years. [Then] al-Makīn was released. He left his affairs and moved to Damascus, where he died in the year 672.” Recalculating the dates, provided in the narrative according to the Hijra calendar, results in AD 1205 as al-Makīn’s date of birth and AD 1273 as the date of his death. The political disturbances mentioned in the accounts of al-Makīn’s biography evidently threatened the Mamluk government in Syria and were probably caused by Mongol invasion of the region. It is obvious that the officers of the military dīwān were held responsible for this before the Mamluk authorities in Cairo. Al-Maqrīzī concludes his account of al-Makīn with the following description of the latter’s principal work: “He authored a comprehensive History which is not without merit.”

**THE BLESSED COMPENDIUM**

The second part of The Blessed Compendium that contains “Islamic history” was edited, as mentioned above, by Thomas van Erpe and later became the subject of additional publications, while its first part


comprising a series of chapters on various events from the creation of the world to the eleventh year of Heraclius’ reign still remains unpublished. One of the manuscripts used in the present study — kept in Munich — was to have the text of al-Makīn’s work laid out in two columns: the one containing the original Arabic text, and the other, its Latin translation that was to be prepared, as the title page claims, by Johann Heinrich Hottinger (1620–1667); yet the column intended for the translation remained empty. Only some brief extracts from The Blessed Compendium were published by J. H. Hottinger in his book Smegma Orientale. In addition to this publication, one can also find an English translation of the chapter on Alexander the Great, prepared by E. A. W. Budge (1857–1934) from an Ethiopic version of al-Makīn’s history, as well as an edition of some fragments from the final section of the first part of the history prepared by C. F. Seybold (1859–1921) and based on several manuscripts, including one in Garshūnī. A fragment from the beginning of the first part of The Blessed Compendium, also in Garshūnī, was published in facsimile as a sample Garshūnī page in the Specimina Codicum Orientalium by Cardinal Eugène Tisserant (1884–1972). In the early 20th century, an integral critical edition of the work was planned by Gaston Wiet (1887–1971), who published some observations on the manuscript tradition of The Blessed Compendium, but sadly the plan was never realized. The present author has previously published Russian trans-


(13) E. Tisserant, Specimina Codicum Orientalium, Bonnæ, 1914, plate 32.

lations of the chapters on Emperors Claudius, Aurelian, Zeno, and Anastasius, as well as a preliminary edition of the laments of the philosophers discussed below.

Al-Makīn’s history is arranged as a series of biographies of famous figures of world history including descriptions of events that took place during their lifetime. Though some confusion and chronological misinterpretation often occurs, al-Makīn’s work is still worth studying, especially in those cases where he retells familiar stories differently or even describes otherwise unknown events. Tentatively, one could define *The Blessed Compendium* as a compilation rather than an original historical work, but the importance of al-Makīn’s sources prompts us to consider his œuvre as a document of considerable historical value.

The first part of *The Blessed Compendium* opens with a theological and philosophical introduction that describes the creation of the world and its orderly arrangement. There follows a series of accounts of the biblical patriarchs (Seth, Enos, Kenan etc.) each of which has a title indicating the respective patriarch’s number “after Adam” (the same system will be employed in chapter titles unrelated to biblical history). The sequence of accounts of the patriarchs is interrupted with a discussion of the seven “climes” and of numerous “wonders of the world.” With the appearance of the kings of “the sons of Israel,”


al-Makīn’s history follows their succession. Along with the information borrowed from the biblical books, al-Makīn uses works of other historians who had earlier dealt with the same subjects. He usually refers to them as follows: “as Saʿīd ibn Batrīq [sic] says in his History…” “as Rūzbihān says in his History...” “as [Agapius] of Mabbūg (al-Manbiği) says…,” “as Epiphanius of Cyprus says...,” “as Ibn ar-Rāhib says...,” etc. Babylonian kings (Nebuchadnezzar, Belshazzar) and then Persian kings (with a special reference to Darius) appear in the context of biblical history. The Persians are followed by Alexander the Great and then the Ptolemaic dynasty. After the Ptolemies, the author mentions Roman rulers, beginning with “Augustus Caesar, the one hundred and seventh after Adam.” Roman rule serves as a background for New Testament events and the accounts of the apostles. The series of chapters on the “Roman” (ar-Rūm) kings covers the Byzantine emperors from Constantine the Great to Heraclius. The chapter on Heraclius concludes with the advent of Muḥammad, and there the first part of The Blessed Compendium comes a close. The second part begins with the story of Muḥammad and ends, as does the entire history of al-Makīn, with Sultan Baybars’ ascent to power (1260).

**The Chapter on Alexander the Great and the Laments of the Philosophers**

In the beginning of the chapter on “the ninety second from Adam: Alexander, son of Philip the Greek, the Macedonian,” al-Makīn states that other authors’ accounts of Alexander, who bore the title Ḍū ʾl-qarnayn (“the two-horned one”), are quite numerous. He continues his account of Alexander with a long narrative of Alexander’s life and exploits. He reports that the young Macedonian ruler was involved in a conflict with Darius, but thanks to Aristotle’s wise advice, astrological prognoses, and powerful amulets, Alexander managed to defeat the Persians, while remaining innocent of the death of the Persian king Darius. He then married Darius’ daughter and magnanimously took care of his mother. Al-Makīn then tells us the story of Alexander’s establishing control over Babylon, his triumph over the kings of India and China, and his building the “gates” against Gog and
Magog. A plot against the great conqueror in Macedonia resulted in his poisoning. Al-Makīn’s report of Alexander’s death is followed by the laments of the philosophers, after which the establishing of the Ptolemaic dynasty is mentioned. The chapter concludes with an account of the many “books of Aristotle” on astrology and magic. One can get a more detailed idea of the contents of this chapter by consulting E. A. W. Budge’s aforementioned English translation of its Ethiopic version. It seems to be commonly accepted by scholars that the narrative section of the chapter was compiled mainly from material borrowed from the famous Alexander Romance and partly from the Hermetic work *al-Iṣṭamāḥis*.

Collections of the philosophers’ laments over Alexander gained an enormous popularity in the medieval literature of both East and West. Within Arabic literature, Sebastian Brock has pointed out two main traditions of such collections: the Muslim and the Christian. In the Muslim tradition, the laments of the philosophers over Alexander can be found in the *History* of al-Yaʿqūbī (d. 897/8), the *Meadows of

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(23) BROCK, “The Laments of the Philosophers;” p. 207.

Gold of al-Masʿūdī (d. c. 896–956), the History of Persian Kings of at-Taʿalibī (961–1038), The Choicest Maxims and Best Sayings of al-Mubaṣṣir ibn Fātik (c. 1020–1087), the Book of Religious and Philosophical Sects of aš-Šahrastānī (1076–1153), and the Limit of Desire in the Arts of Literature of an-Nuwayrī (1279–1332). Within Christian Arabic literature, they can be found in the Sayings of the Philosophers attributed to ʿUmayn ibn ʿIshaq (809–873), in the long recension of the History of Eutychius of Alexandria also known as Saʿīd ibn al-Bīṭrīq/Baṭrīq (877–940) or, in other words, in the recension of Pseudo-Eutychius, in the Book of Histories of Abū Ṣākir ibn ar-Rāḥib (1200/10–1290/5), and in The Blessed Compendium of al-Makīn ibn al-ʿAmīd (1205–1273). It is more than probable that these two lists are incomplete, and other witnesses to such collections exist. An Arabic


version of the collection of laments of the philosophers is also found in the Samaritan Chronicle of Abū-l-Fathī,33 which seems to be closer to the Muslim tradition. The Persian34 and the Turkish35 versions are also worth mentioning. It is remarkable that the Persian version is preserved as part of Ferdowsī’s (935–1020) Shāh-nāmeh.36 In Ferdowsī’s poetic text, one can find some elements characteristic of the Muslim tradition of the sayings. A publication of the Syriac version of the sayings is based on a very late East-Syriac manuscript (Alqosh, 1907), the only one extant.37 The structure and contents of this collection are similar to those of the Arabic version of Pseudo-Euthychius, but it is hardly possible to make any definite conclusions concerning the relations between these two witnesses to the sayings.

Thus, much remains unknown regarding the complex history of this text. We do not know when and in what language a collection of the philosophers’ laments over Alexander was first added to the report of his death in the Alexander Romance. It is also unknown how the “initial” Arabic version (or, possibly, several “initial” versions independent of each other) appeared. Within the Muslim tradition, all the aforementioned collections differ from one another, and we are unable, as yet, to chart a stemma of dependences. It is only possible to point out some common elements of composition and phraseology and thus to suggest that some anthology (or anthologies, similar to one another) of philosophical sentences circulated in among Muslim intellectuals and this anthology (or anthologies) provided a common source for the later compilers.


(36) Фирдоусий, Шахнаме, Критический текст [Ferdowsī, Shāh-nāmeh, A Critical Text], изд. М.-Н. Османов, А. Нушин (Памятники литературы народов Востока, Тексты, Большая серия II), Москва, 1968, т. 7, § 461 · А.

In the Christian Arabic tradition, the problem of establishing filiation can only partially be resolved. On the one hand, there are significant differences in both extent and composition between the text of the philosophers’ sayings attributed to Ḥunayn ibn Isḥāq and that found in the History of Pseudo-Eutychius of Alexandria. On the other hand, it is quite probable that al-Makīn borrowed his collection of the laments of the philosophers over Alexander from the Book of Histories of Ibn ar-Rāhib, because al-Makīn’s collection is nearly identical with Ibn ar-Rāhib’s. Moreover, as mentioned above, there are numerous references to Ibn ar-Rāhib in al-Makīn’s Blessed Compendium. Additionally, one can be quite certain that the text of the sayings included in Ibn ar-Rāhib’s Book of Histories is an abridged reworking of the collection of the laments found in the History of Pseudo-Eutychius of Alexandria. In the original History of Eutychius (which is shorter than that of Pseudo-Eutychius), we find no mention of the collection of the philosophers’ sayings. The author of the collection of the laments found in Pseudo-Eutychius’ work is, therefore, unknown. Was Ibn ar-Rāhib the author of the abridged and reworked version of the collection of the philosophers’ laments which was borrowed by al-Makīn or did he borrow it from someone else’s compilation that served as an intermediary between him and the History of Pseudo-Eutychius? This remains uncertain. The text of the History of Pseudo-Eutychius published by Ed. Pococke seems to be extant in a worse state of preservation (in what concerns the fragment in question) than the text found in al-Makīn’s Blessed Compendium. One can note that, instead of the


(39) The problem of interdependences between The Blessed Compendium of al-Makīn and the History of his contemporary Ibn ar-Rāhib is complex. M. Chaîne argued that Ibn ar-Rāhib could have used al-Makīn’s work; see M. CHAÎNE, “Le Chronicon orientale de Butros ibn ar-Rahib et l’histoire de Girgis el-Makim [sic],” Revue de l’Orient chrétien, XXVIII (3 sér., VIII), (1931–1932), pp. 390–405. However this may be, the section in question contains no reference to Ibn ar-Rāhib.

Qur’ānic word al-mihād (couch) found in the text of al-Makīn, the edition of the History of Pseudo-Eutychius reads al-makān (place).41 Such a replacement prompts one to pose the following question: if the dependence (whether direct or indirect) of al-Makīn’s collection of the laments on the similar collection of Pseudo-Eutychius is recognized, could the replacement of al-mihād with al-makān be considered as evidence of an earlier version of Pseudo-Eutychius’ History (or a source of it) that did have the reading al-mihād and depended on a text of the philosophers’ sayings which had circulated in the Muslim milieu? In favour of the reading al-mihād, one could point to the fact that its replacement with al-makān makes the phrase lose its rhymed form (al-bilād — al-mihād).42 However this may be, the text of the collection of the laments of the philosophers over Alexander extant in al-Makīn’s Blessed Compendium proves to be a valuable witness both to the history of the text of Pseudo-Eutychius and to the entire history of the text of the collection of the philosophers’ sayings.

In conclusion, the reader should note that in the case of a medieval collection of philosophical sayings such as this we are dealing with a transformation of Classical philosophical heritage and its reshaping by popular collections of maxims or collections that subordinate philosophy to the ascetic ideal of perfection rather than with its real continuation traceable to the ancient authors.43 The names of the philosophers provided in such collections of sayings are accidental: in different versions of the texts, the same sayings may be attributed to different ancient sages or be transmitted anonymously. In the Samaritan version, the authors of some sayings are said to be Samaritans.44 The “Classical” wisdom thus turned out to be transformed by the intellectual milieu in which it was used.

(41) See the Arabic text below and the commentary in the notes; also Eutychii Patriarchae Alexandrini Annales, ed. РОСОКЕ, p. 290:15 and Eutychii Patriarchae Alexandrini Annales, ed. СНЕИКНО, p. 84:3.

(42) See the Arabic text below.

(43) Ю. АРЖАНОВ, “«Посмотрим, как превознесли душу в своих речениях те, кто был искусен в мудrosti...»: Сирийские переводы этико-философских текстов” [“‘Let us consider how the soul was praised by those who were skilful in wisdom...’: Syriac translations of Greek popular philosophy”], Символ 61: Syriaca • Arabica • Iranica, Paris, Moscow, 2012, pp. 217–237.

(44) Abulfathī Annales Samaritani, p. 97.
The present critical edition is based on the following manuscripts: (P) MS Paris, Bibliothèque nationale de France, Ar. 294 (AD 14th c.), fol. 134v, l. 13 – fol. 135r, l. 23; (V) MS Vatican, Biblioteca Apostolica Vaticana, Ar. 168 (AD 1621), fol. 112r, l. 20 – fol. 113r, l. 8; (Ṽ) MS Vatican, Biblioteca Apostolica Vaticana, Ar. 169 (AD 1684), fol. 110v, l. 10 – fol. 111r, l. 15; (M) MS Munich, Bayerische Staatsbibliothek, Ar. 376 (AD 1647), p. 154, l. 38 – p. 156, l. 1. The English translation was prepared in consultation with Dmitry A. Morozov (The Imperial Orthodox Palestine Society, Moscow) to whom I express my deepest gratitude. I am also grateful to Alexander Treiger (Dalhousie University) for reading an earlier draft of this publication and suggesting some improvements.

“The Ninety Second from Adam: Alexander, Son of Philip the Greek, the Macedonian”

(Text)

The following is a transcription and translation of a fragment from the work of Girgis al-Makīn ibn al-ʿAmīd, The Blessed Compendium.

The text is written in Arabic and then in Latin. The Arabic text contains a quote from Alexander, son of Philip the Greek, the Macedonian, followed by a series of sayings attributed to various philosophers and thinkers.

The Latin text is a translation of the Arabic text, following the same structure. It begins with the name of the author, followed by his title and the name of the work. Then, it states the title of the text being translated in English. The text then proceeds to present the text itself, followed by a translation of the Arabic text into Latin.

The Latin text is divided into sections, each representing a different part of the original Arabic text. The sections are marked with superscript numbers, which correspond to the sections in the Arabic text. The Latin text is written in a clear and concise manner, making it easy to read and understand.

The translation includes various technical terms and expressions, such as "arrestatulis" and "arrestatulis tābita," which are not found in the original Arabic text. These terms are translated into Latin, providing a more comprehensible translation for the reader.

The text is a valuable resource for those interested in the history of thought and the development of philosophical ideas. It provides insight into the intellectual and cultural milieu of the time, and offers a glimpse into the minds of the great philosophers who shaped the course of Western thought.

The translation is a useful tool for those who wish to learn more about the philosophical works of the time, and for those who are interested in the history of ideas.
وقال أفلاطون: "أيها الساعي المتخصص جمعت ما لزمك أوزاره وعاد على غيرك هناك؟"

وقال ديوجانس: "صدر عنا الأسكندر ناطقًا وورد علينا صامتًا؟" وقال [ثاون] هذا يوم ترعى الرعية راعيها؛ وقال لينوس: "كفى بهذا عبرة أن الذهب أكان بالامس كنز الأسكندر واليوم أصبح الأسكندر مكتوزًا في الذهب؟" وقال آخر: سبيلك من سرح موته كما لحقت من سرك موته؟ وقال آخر: كان الأسكندر بودينا في حياته وقد صار وأعظنا لنا لما هو، يودبنا الأسكندر كان وصار وقد حيته لنا واعظا بأمر مولده، على نقدر كنا قد بالامس في لنا واعظا بالامس، لا نقدر ولا نستمع بين يديك واما اليوم فنقدر [على ان نتكلم ولا نقدر على نسمع بين الأسكندر� ناروس; EUTYCHIUS نارن; AŠ-ŠAHRASTĀNĪ ثاون; Syr. (BROCK)]

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| (88) | V V طلب الدنيا ومات وتركها لغيره M طلب الدنيا ومات وتركها لغيره V
وقال اخر: لم يكونوا يتكلمون بكلماته كما أذنبا يكلموه؟
وقال اخر: خافتك يكلموه وامنت حكمة خلفية؟
وقال اخر: يا من يكلموه أهل لا يكلموه؟
وقال اخر: إذا الجمع لأن تكلمون على الآسكندر بل اكلموه على أنفسكم؟
وقال أخرين: قد كنت لا تسمع یربح البلاد فكيف صبرت على یضيق العادة؟
وقال اخر: قد كنت مغبوطاً وقد صبت الندم مرحمًا؟
وقال اخر: هذا الذي يكلموه كان مرهوبًا وجانبه منيعًا كيف ما خاف منه الموت؟
وقال أخرين: لقد كان الآسكندر عزيزاً ولقد أصبح ذيلًا؟
وقال أخرين: لكافا العامة اسوة في الموت وكفاه الموت في العادة اسوة الأمل في الموت وكفاه عرضة في الموت عرضة؟

(89) اذنبا السكونه وودنبا السكونه الان
(90) You add. غيرك
(91) This sentence and the following one are put in reverse order.
(92) You add. كان
(93) غصبه
(94) هلا
(95) عضبت غصبته
(96) بعد
(97) نفسكم
(98) بعد
(99) تقنع بالنمو
(100) يرَّا حيل لحيل
(101) كيف وكيف
(102) كفاه عرضة
(103) اضيق
(105) فالصباح
(106) abs.
(107) abs.
(108) كفاه العامة اسوة بـ كفاه الغاية اسوة
(109) وكفا
(110) أعظمت
(111) الموت
(112) الجامه
 وقال أخر: قد كان صوتك مرحبًا وملكك عاليًا وقد أصبح صيتك منقطعًا وملكك متضعًا؛ وقال أخر: قد كنت تقدر على الإحسان والاساءة وإمامًا اليوم فلا تقدر فرحم الله من احسن عند القدره؛ وقال أخر: لين كنت بالامس لا ياملك احدًا فقد أصبحت اليوم لا يخففك احدًا.

**TRANSLATION**

The wise Aristotle and a group of [other] Greek sages of Alexander’s kingdom were present, and each of them spoke over Alexander’s coffin in accordance with the wisdom which each had. Aristotle was the first [to speak].

He said: If the end of this world is like this, then it is better to keep abstinence regarding it from the very beginning.

Antigonus said: Following this path is inevitable, so have desire for the permanent [life] and abandon the perishing.

Philemon said: this is a day whose evil [side], once far away, has drawn near, and whose good [side], once near, has become far away.

Plato said: O passionate seeker, you have gathered to yourself the brunt of this, while the joy of this went to another.

Diogenes said: Alexander had left us speaking and has now returned to us speechless.
Theon said: This is a day when the flock herds its shepherd.

[Philo?]\textsuperscript{127} said: This is a sufficient lesson: yesterday, gold was Alexander’s treasure, while today, Alexander himself has been covered with gold.

Another [philosopher] said: He who rejoices in your death will [soon] follow after you, just as you have followed those in whose death you had rejoiced.

Another one said: Alexander used to instruct us during his life, and now he has become a teacher for us in his death.

Another one said: yesterday, we could listen to you, but could not speak before you, while today, we can speak, but can no longer hear [you].

Another one said: This man had slain many\textsuperscript{128} people out of love\textsuperscript{129} for the world, and now he has died himself and has left it.

Another one said: Alexander had never instructed us by his words as much as he has now instructed us by his silence.

Another one said: Your fortresses now live in fear, while the fortresses of those who fear you are secure.

Another one said: O you whose anger meant death [for others], did you not show anger toward death?

Another one said: O people, do not lament over Alexander, but weep over yourselves.

Another one said: There was no sufficient room in you for the magnitude of [the entire] land; how can you now bear the confinement of [this] couch?

Another one said: You had been blessed, and now you have become grieved over.

Another one said: Your anger had been frightening, and your state had been unassailable; how is it that death was not afraid of you?

Another one said: Behold, Alexander had been powerful, and has now become miserable.

Another one said: The example of kings at [their] death is sufficient for the common people, just as the death of common people is a sufficient admonition for kings.

\textsuperscript{(127)} P M Linûn V Ţ Libûn; BUDGE Nilôs; EUTYCHIUS Nilûn.

\textsuperscript{(128)} M

\textsuperscript{(129)} V Ţ M demanded.
Another one said: Your glory had been fearful, and your kingdom had been exalted, and now your glory has disappeared, and your kingdom has become lowly.

Another one said: You had been able to do both good and evil, but now you no longer can; may God have mercy upon him who does good when he can.

Another one said: Yesterday, no one had been secure you; today, no one is afraid of you.

**SUMMARY**

The medieval Christian Arabic historian (A.D. 13th c.) Ğirgis al-Makīn ibn al-ʿAmīd is well known not only in Middle Eastern Christian and traditional Muslim historiography, but also in Western scholarship since the 17th century. Despite this, however, the first volume of his most important work — *The Blessed Compendium (al-Mağmūʿ al-mubāрак)* — still remains unpublished. The present article discusses the section of al-Makīn’s history devoted to Alexander the Great, which contains laments of the philosophers over Alexander. The study includes a critical edition of the Arabic text of the laments, based on four manuscripts, an English translation, and a commentary.

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(130) EUTYCHIUS voice.

(131) AL-YA’QUBI triumphant.

(132) EUTYCHIUS voice.