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A BIBLIOGRAPHICAL CLAVIS
TO THE WORKS OF JACOB OF EDESSA
(REVISED AND EXPANDED)

Dirk Kruisheer

The bibliography published here was first prepared in order to be distributed among the participants of the Symposium on Jacob of Edessa, held at Leiden University in April 1997. In a slightly expanded version, it was published in the electronic journal *Hugoye* 1.1 (January 1998).¹ It is published here in a fully updated form.²

For the pre-1960 period, I have relied on C. Moss, *Catalogue of Syriac Printed Books and Related Literature in the British Museum* (London 1962), while for the subsequent period S.P. Brock's bibliographies have been used: S.P. Brock, *Syriac Studies. A Classified Bibliography (1960–1990)* (Kaslik 1996); 'Syriac Studies. A Classified Bibliography (1991–1995)', *ParOr* 23 (1998), 241–350; 'Syriac Studies. A Classified Bibliography (1996–2000)', *ParOr* 29 (2004), 263–410 as well as 'Syriac Studies. A Classified Bibliography (2001–2005)', *ParOr* 33 (2008), forthcoming.

A great number of new items have been added to the lists compiled on the basis of Moss and Brock, in particular publications which do not primarily deal with Jacob (and cannot therefore be retrieved directly from existing bibliographies), but nevertheless contain valuable discussion or analysis of his works. As a matter of principle, catalogues of manuscripts have not been included; the manuscript tradition of Jacob's works deserves a separate publication.

In most sections, bibliographical references are listed under three rubrics, marked by the letters [a], [b], and [c]. These rubrics should be understood as follows:

[a] = editions and translations

[b] = studies

[c] = references (that is, books or articles in which Jacob's works are discussed or referred to in a larger context).

¹ *Hugoye. Journal of Syriac Studies*: <http://syrcom.cua.edu/hugoye>.

² The basis of this bibliography was formed in the British Library during a three months' stay in 1994, made possible by the Reiman-de Bas Fonds (Prins Bernard Fonds, Amsterdam). The first two versions were published under the responsibility of Lucas Van Rompay and Dirk Kruisheer; the present version under the responsibility of the present author alone.

Under each rubric—as well as in those sections which are not divided in rubrics—a chronological order has been adopted. The division in sections and rubrics is in some cases arbitrary and there is certainly overlap between them. These problems have partly been remedied with the help of cross-references.

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I. GENERAL STUDIES AND PRESENTATIONS

A. *Sections in Introductory Works and Handbooks*

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Its Use in Literature and Liturgy. Papers Read at the Third Peshitta Symposium (MPIL 15; Leiden 2006), 297–310 [edition and discussion of Gen. 49:22–26].

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See also: II.H (Massora); II.G (Canons).

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See also: II.I (Letters); III.A–E (Later Tradition).

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See also: II.A (Revision of the biblical text); II.D (Philosophical works).

D. *Philosophical Works*

(including the Translation of the Categories)

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- G. Furlani, 'Il manualetto di Giacomo d'Edessa – Brit. Mus. Manusc. Syr. Add. 12154. Traduzione dal siriano e note', *Studi e materiali di storia delle religioni* 1 (1925), 262–282 [translation of an introduction to the *Categories*].
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- Kh. Georr, *Les Catégories d'Aristote dans leurs versions syro-arabes. Édition de textes précédée d'une étude historique et critique et suivie d'un vocabulaire technique* (Beirut 1948) [complete edition].
- Assemani, *Bibliotheca Orientalis* 1, 493b–494a. [b]
- G. Furlani, 'Di alcuni passi della metafisica di Aristotele presso Giacomo d'Edessa', *Rendiconti della R. Accademia Nazionale dei Lincei. Classe di Scienze morali, storiche e filologiche* 5.30 (1921), 268–273.

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- H. Hugonnard-Roche, 'Jacob of Edessa and the Reception of Aristotle', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 205–222.
- M. Wilks, 'Jacob of Edessa's Use of Greek Philosophy in his Hexameron', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 223–238.
- [c] H. Hugonnard-Roche, 'Sur les versions syriaques des *Catégories* d'Aristote', *JA* 275 (1987), 205–222.
- S.P. Brock, 'The Syriac Commentary Tradition', in Ch. Burnett (ed.), *Glosses and Commentaries on Aristotelian Logical Texts. The Syriac, Arabic and Medieval Latin Translations* (Warburg Institute Surveys and Texts 23; London 1993), esp. 4–5 and 11–12.
- D. Miller, 'George, Bishop of the Arab Tribes, on True Philosophy', *Aram* 5 (1993), 303–320 [Festschrift S.P. Brock].

E. *Chronicon*

- [a] W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum Acquired since the Year 1838* 3 (London 1872), 1062–1064 [Ms. BL Add. 14685: edition of a long section from the introduction].
- E.W. Brooks, 'The Chronological Canon of James of Edessa', *ZDMG* 53 (1899), 261–327; *ZDMG* 54 (1900), 100–102.
- E.W. Brooks, 'Errata in "The Chronological Canon of James of Edessa" (*ZDMG*. 53, pp. 261 ff.)', *ZDMG* 53 (1899), 550.
- E.W. Brooks, 'Chronicon Jacobi Edesseni', in E.W. Brooks, I. Guidi, and J.-B. Chabot, *Chronica minora* 3 (CSCO 5–6, Syr. 5–6; Paris 1905), ed. 261–330, trans. 197–258.
- [b] F. Nau, 'Notice sur un nouveau manuscrit de l'Octoechus de Sévère d'Antioche, et sur l'auteur Jacques Philoponos, distinct de Jacques d'Édesse', *JA* 9.12 (1898), 349–351 [argues that the preserved fragments of the *Chronicon* belong to Jacob Philoponus, not to Jacob of Edessa—see, however, Brooks, *ZDMG* 53 (1899), 262–264 and *ZDMG* 54 (1900), 101–102].
- S. Fraenkel, 'Zur Chronik des Jacob von Edessa', *ZDMG* 53 (1899), 534–537 [corrections to Brooks's first edition].

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- W. Witakowski, 'The Chronicle of Jacob of Edessa', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 25–47.
- L. Bernhard, 'Die Universalgeschichtsschreibung des christlichen Ori- [c]
ents', in A. Randa (ed.), *Mensch und Weltgeschichte. Zur Geschichte der Universalgeschichtsschreibung* (Salzburg–München 1969), 111–141, esp. 120–122.
- X. Lorient, 'Les premières années de la grande crise du III^e siècle. De l'avènement de Maximin le Thrace (235) à la mort de Gordien (244)', in *ANRW* 2.2 (Berlin–New York 1975), 768–769, with note 822.
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- P. Nagel, 'Grundzüge syrischer Geschichtsschreibung', in F. Winkelmann and W. Brandes (eds.), *Quellen zur Geschichte des frühen Byzanz (4.–9. Jahrhundert). Bestand und Probleme* (Berliner Byzantinistische Arbeiten 55; Berlin 1990), 245–259, esp. 254–255.

See also: II.I (Letters); III.F (Later Syriac chronicles).

F. *Liturgical Works (including Martyrology)*

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- F.E. Brightman, *Liturgies Eastern and Western* 1. *Eastern Liturgies* (Oxford 1896), 490–494 ['The Epistle of James of Edessa to Thomas the Presbyter'—according to Assemani's forementioned edition].
- J. Marquess of Bute, *The Blessing of the Waters on the Eve of Epiphany* (London 1901), 79–100 [formula of Jacob].
- P. Peeters, 'Le Martyrologe de Rabban Sliba', *AnBoll* 27 (1908), 129–200 [Martyrology composed by Jacob].
- F. Nau, *Un martyrologe et douze ménologies syriaques* (PO 10; Paris 1912), no. xiii, 132–133 [fragment of a calendar attributed to Jacob; fuller text in Brock, 'A Calendar' (1970)].
- I.E. Rahmani, *I fasti della chiesa patriarcale Antiochena* (Rome 1920), xix–xxv [letter of Jacob (to the priest Thomas)].
- A. Rucker, *Die syrische Jakobosanaphora nach der Rezension des Ja'qôb(h) von Edessa mit dem griechischen Paralleltext* (Liturgiegeschichtliche Quellen 4; Münster i.W. 1923).
- O. Heimig, 'Anaphora syriaca sancti Iacobi fratris Domini', in *Anaphorae Syriacae quotquot in codicibus adhuc repertae sunt* 2.2, note xiv (Rome 1953), 105–179 [125–133: questions attribution to Jacob].
- S.P. Brock, 'A Calendar Attributed to Jacob of Edessa', *ParOr* 1 (1970), 415–429.
- S.P. Brock, 'Jacob of Edessa's Discourse on the Myron', *OrChr* 63 (1979), 20–36.
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- F. Nau, 'Un nouveau manuscrit du Martyrologe de Rabban Sliba', *ROC* [b] 2.5 (15) (1910), 327–329 [Ms. Vat. sir. Borgia 129].
- S. Salaville, 'La consécration eucharistique d'après quelques auteurs grecs et syriens', *Echos d'Orient* 13 (1910), 321–324, esp. 322–323.
- B. Varghese, *Les onctions baptismales dans la tradition syrienne* (CSCO 512, Subs. 82; 1989), 186–199 [Ch. 16: Jacques d'Édesse (c. 633–708)].
- K.D. Jenner, 'The Relation between Biblical Text and Lectionary Systems in the Eastern Church', in A. Rapoport-Albert and G. Greenberg (eds.), *Biblical Hebrews, Biblical Texts. Essays in Memory of Michael P. Weitzman* (Journal for the Study of the Old Testament Supplement Series 333; The Hebrew Bible and its Versions 2; London 2001), 376–411, *passim* [comparison of the various lectionary systems among which that in Jacob of Edessa's version of the Syriac Bible].
- B. Varghese, 'The Anaphora of Saint James and Jacob of Edessa', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 239–264.
- A. Baumstark, *Festbrevier und Kirchenjahr der syrischen Jakobiten* [c] (Studien zur Geschichte und Kultur des Altertums 3.3–5; Paderborn 1910), *passim*.
- W. de Vries, *Sakramententheologie bei den syrischen Monophysiten* (OCA 125; Rome 1940), *passim* [liturgical canones].
- B. Botte, 'Le baptême dans l'Église syrienne', *OrSyr* 1 (1950), 137–155, esp. 152–154.
- G. Khouri-Sarkis, 'Notes sur l'Anaphore de Saint-Jacques', *OrSyr* 5 (1960), 3–32, 129–158, 363–384; *OrSyr* 7 (1962), 277–296.
- S.P. Brock, 'Studies in the Early History of the Syrian Orthodox Baptismal Liturgy', *JThS* NS 23 (1972), 21 [on excerpt on baptism preserved in Barhebraeus' Nomocanon].
- B. Varghese, *West Syriac Liturgical Theology* (Aldershot 2004), 2–5, 24–27 (and index).

See also: II.G (Canons); III.D (Dionysius bar Salibi).

G. Canons

- A.P. de Lagarde, *Reliquiae iuris ecclesiastici antiquissimae. Syriace* [a] (Leipzig 1856), 117–134.
- T.J. Lamy, *Dissertatio de Syrorum fide et disciplina in re eucharistica. Accedunt veteris ecclesiae syriacae monumenta duo: unum, Joannis Telensis resolutiones canonicae ... , alterum Jacobi Edesseni resolutiones canonicae ...* (Leuven 1859), 98–171.

- C. Kayser, *Die Canones Jacob's von Edessa übersetzt und erläutert, zum Theil auch zuerst im Grundtext veröffentlicht* (Leipzig 1886).
- F. Nau, *Les canons et les résolutions canoniques de Rabboula, Jean de Tella, Cyriaque d'Amid, Jacques d'Édesse, Georges des Arabes, Cyrillique d'Antioche, Jean III, Théodose d'Antioche et des Perses* (Ancienne littérature canonique syriaque 2; Paris 1906), 31–75 [trans.: 'Les résolutions canoniques de Jacques d'Édesse'].
- A. Vööbus, *Syriac and Arabic Documents regarding Legislation relative to Syrian Asceticism* (Papers of the Estonian Theological Society in Exile 11; Stockholm 1960), 87ff.; 93–96.
- A. Vööbus, *The Synodicon in the West Syrian Tradition* (CSCO 367–368, Syr. 161–162; Leuven 1975), ed. 221–272, trans. 206–247, with 15–20 (introd.).
- [b] F. Nau, 'Les résolutions canoniques de Jacques d'Édesse', *Le Canoniste contemporain* 27 (1904), 265–276, 366–276, 468–477, 562–572.
- A. Vööbus, 'The Discovery of New Cycles of Canons and Resolutions Composed by Ja'cōb of Edessa', *OCP* 34 (1968), 412–419.
- A. Vööbus, *Syrische Kanonensammlungen. Ein Beitrag zur Quellenkunde 1. Westsyrische Originalurkunden 1A and 1B* (CSCO 307, 317, Subs. 35, 38; Leuven 1970), esp. 203–216, 273–298 [canons addressed to Addai, to John the Stylite, to Thomas, to Abraham]; 495–497 and *passim*.
- A. Vööbus, *History of Ascetism in the Syrian Orient* 3 (CSCO 500, Subs. 81; Leuven 1988), 179 note 5, 317–318, 350–356, 436–437.
- W. Selb, *Orientalisches Kirchenrecht 2. Die Geschichte des Kirchenrechts der Westsyrer (von den Anfängen bis zur Mongolenzeit)* (Sitzungsberichte der Österreichischen Akademie der Wissenschaften, Phil.-hist. Klasse 543; Veröffentlichungen der Kommission für Antike Rechtsgeschichte 6; Vienna 1989), *passim*.
- K.D. Jenner, 'The Canons of Jacob of Edessa in the Perspective of the Christian Identity of His Day', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 101–111.
- H.G.B. Teule, 'Jacob of Edessa and Canon Law', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 83–100.
- [c] J. Rendel Harris, *The Gospel of the Twelve Apostles* (Cambridge 1900), esp. 8–9 [Ms. Syr. Harris 85: Questions to Jacob by Addai, Thomas, and John the Stylite], 14–15 [discussion of the date of Christ's birth].
- H.G.B. Teule, 'Juridical Texts in the Ethicon of Barhebraeus', *OrChr* 79 (1995), 23–47, esp. 30–33 and 46–47 [canons ascribed to, or adapted from, Jacob of Edessa].

Hoyland, *Seeing Islam as Others Saw It*, 161 and note 162, 344 and note 28 [= section ‘Canons and Resolutions of Jacob of Edessa’].

See also: II.F (Liturgical works); II.I (Letters).

H. *Grammatical Work, ‘Massora’ (including the Treatise on Points), Syriac Orthography*

- J.P.P. Martin, *Jacobi Episcopi Edesseni Epistola ad Georgium Episcopum Sarugensem de orthographia syriaca. Eiusdem Jacobi nec non Thomae Diaconi Tractatus de punctis aliaque documenta in eadem materiam* (Paris 1869) [Ep. 19]. [a]
- G. Phillips, *A Letter by Mār Jacob, Bishop of Edessa, on Syriac orthography; also a tract by the same author, and a discourse by Gregory Bar Hebraeus on Syriac accents* (London 1869).
- W. Wright, *Fragments of the Turrāṣ mamllā nahrāyā or Syriac Grammar of Jacob of Edessa. Edited from MSS. in the British Museum and the Bodleian Library* (London 1871).
- A. Merx, ‘Fragmenta Grammaticae Jacobi Edesseni ex Guilelmi Wright editione descripta’, in A. Merx, *Historia artis grammaticae apud Syros* (Abhandlungen für die Kunde des Morgenlandes 9.2; Leipzig 1889), 73–84.
- J.P.P. Martin, ‘Jacques d’Édesse et les voyelles syriennes’, *JA* 6.13 (1869), 447–482. [b]
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- J.P.P. Martin, ‘Nouvelles et mélanges’, *JA* 6.19 (1872), 248–249 [on Jacob’s classification of consonants in three types].
- J.P.P. Martin, ‘Syriens orientaux et occidentaux. Essai sur les deux principaux dialectes araméens’, *JA* 6.19 (1872), 305–483 (+20).
- J.P.P. Martin, ‘Histoire de la ponctuation, ou de la massore chez les Syriens’, *JA* 7.5 (1875), 81–208 (+6) [esp. 132–143, 173, 194–195].
- R. Duval, *Traité de grammaire syriaque* (Paris 1881), *passim*.
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- Merx, *Historia artis grammaticae apud Syros*, 34–102.

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- E.J. Revell, ‘The Grammar of Jacob of Edessa and the Other Near Eastern Grammatical Traditions’, *ParOr* 3 (1972), 365–374.
- R. Contini, ‘Greek Linguistic Thinking and the Syriac Linguistic Tradition’, *Sprawozdania z Posiedzen Komisji Naukowych* 40 (1996), 47–48.
- R. Talmon, ‘The Establishment of Syriac Linguistics – Foreign Influence in the Syriac Grammatical Tradition’, in S. Auroux *et al.* (eds.), *History of the Language Sciences* (Handbücher zur Sprach- und Kommunikationswissenschaft 18.1; Berlin–New York 2000), 338–339.
- A. Salvesen, ‘Did Jacob of Edessa Know Hebrew?’, in A. Rapoport-Albert and G. Greenberg (eds.), *Biblical Hebrews, Biblical Texts. Essays in Memory of Michael P. Weitzman* (Journal for the Study of the Old Testament Supplement Series 333; The Hebrew Bible and its Versions 2; London 2001), 457–467.
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I. Letters

- [a] W. Wright, ‘Two Epistles of Mār Jacob, Bishop of Edessa’, *Journal of Sacred Literature and Biblical Record* 10 (1867), 430–460 [ed. of *Epp.* 12 and 13 from Ms. BL Add. 12172].
- R. Schröter, ‘Erster Brief Jakob’s von Edessa an Johannes den Styliten’, *ZDMG* 24 (1870), 261–300 [ed. and trans. from Ms. BL Add. 12172].

- E. Nestle, *Brevis linguae syriacae grammatica, litteratura, chrestomathia cum glossario* (Porta linguarum orientalium 5; Karlsruhe–Leipzig 1881), *Chrestomathia*, 83–85: ‘V. E Jacobi Edesseni epistula de regibus magis e cod. lond. add. 12172 (c. ix. saec.). Accedunt nomina eorum e Cod. londin. add. 12143 (anni 1229) et paris. 232 (xvii. saec.)’ [the same section is quoted in I. Sedláček and J.-B. Chabot, *Dionysii bar Salibi Commentarii in Evangelia* 1 (CSCO 77, 85, Syr. 33, 40; Leuven 1906), ed. 89,11ff., trans. 67,34ff.].
- V. Ryssel, *Georgs des Araberbischofs Gedichte und Briefe. Aus dem Syrischen übersetzt und erläutert* (Leipzig 1891), 64–70 [Letter to John the Stylite explaining a letter by Jacob of Edessa].
- F. Nau, ‘Lettre de Jacques d’Édesse à Jean le Stylite sur la chronologie biblique et la date de la naissance du Messie’, *ROC* 5 (1900), 581–596 [*Ep.* 7; Ms. BL Add. 12172].
- F. Nau, ‘Lettre de Jacques d’Édesse au diacre George sur une hymne composée par S. Éphrem et citée par S. Jean Maron’, *ROC* 6 (1901), 115–131 [*Ep.* 4; Ms. BL Add. 12172].
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- F. Nau, ‘Traduction des lettres XII et XIII de Jacques d’Édesse (exégèse biblique)’, *ROC* 10 (1905), 197–208, 258–282.
- F. Nau, ‘Cinq lettres de Jacques d’Édesse à Jean le Stylite’, *ROC* 2.4/14 (1909), 427–440 [*Epp.* 1–3, 5, 8; Ms. BL Add. 12172].
- A. Vööbus, *The Synodicon in the West Syrian Tradition* 1 (CSCO 367–368, Syr. 161–162; Leuven 1975), ed. 238, trans. 219 [letter of a juridical nature by Jacob of Edessa, other than the one edited by Rignell (see below)].
- K.-E. Rignell, *A Letter from Jacob of Edessa to John the Stylite of Litarab Concerning Ecclesiastical [sic] Canons. Edited from Ms. Br. Mus. Add. 14,493 with Introduction, Translation and Commentary* (Lund 1979).
- S.P. Brock, *A Brief Outline of Syriac Literature* (Kottayam 1997), 232–233 [translation of most of *Ep.* 12].
- B. Varghese (trans.), *Dionysius bar Salibi. Commentary on the Eucharist* (Môrân ’Eth’ô 10; Kottayam 1998), 7–13 [Jacob’s *Ep.* 35 to the priest Thomas as cited by Bar Salibi].
- In preparation: J.J. van Ginkel, new edition of Jacob’s Letters.
- Assemani, *Bibliotheca Orientalis* 1, 486a–487a [mention of various letters found in Italian collections] [b]
- E. Nestle, ‘Einiges über Zahl und Namen der Weisen aus dem Morgenland’, in idem, *Marginalien und Materialien* (Tübingen 1893).

- A. Baumstark, 'Die Zeit der Einführung des Weihnachtsfestes in Konstantinopel', *OrChr* 2 (1902), 441–446 [excerpt from a letter of Jacob to Moses, as quoted by Giwargis of B'eltan—cf. III.D (Dionysius bar Salibi)].
- P. Crone and M. Cook, *Hagarism. The Making of the Islamic World* (Cambridge 1977), 11–12, 24, 163 and note 17, 173 and note 30.
- M. Cook, 'An Epistle of Jacob of Edessa', in idem, *Early Muslim Dogma. A Source-Critical Study* (Cambridge 1981), 145–152.
- W. Adler, 'Jacob of Edessa and the Jewish Pseudepigrapha in Syriac Chronography', in J.C. Reeves (ed.), *Tracing the Threads. Studies in the Vitality of Jewish Pseudepigrapha* (SBL Early Judaism and Its Literature 6; Atlanta, GA 1994), 143–171.
- Hoyland, *Seeing Islam as Others Saw It*, 165–168, and note 181, 741–742 [survey of the existing letters].
- L. Van Rompay, 'Past and Present Perceptions of Syriac Literary Tradition', *Hugoye* 3.1 (January 2000), § 11–23.
- J.J. van Ginkel, 'Greetings to a Virtuous Man. The Correspondence of Jacob of Edessa', in Ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day*, 67–81 [includes a list of all existing letters].
- [c] G.J. Reinink, 'The Beginnings of Syriac Apologetic Literature in Response to Islam', *OrChr* 77 (1993), 166–187.
- See also: II.B (*Scholias* and *Commentary* on the Bible); II.F (Liturgical works); II.H (Grammatical work); III.B (Isho'dad).

J. *Translations of Greek Texts and Revisions of Translations*

Severus of Antioch's Cathedral Homilies

- [a] W. Cureton, *Corpus Ignatianum. A Complete Edition of the Ignatian Epistles* (London 1849), trans. 215–217, 247–248; 356–357 (notes) [extracts from the Homilies].
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V. SELECT THEMES

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B. Jacob and Apocryphal Literature

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VI. VARIA

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