

# An acrostic *soghitha* by Isaac ‘the Teacher’ in Sinai Syr. 10

[Una *soghitha* acróstica por Isaac ‘el Maestro’ en Sinaí sir. 10]

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**Resumen:** El artículo ofrece una edición y traducción de una *soghitha* atribuida a ‘Isaac el Maestro, que se encuentran en el Sinaí siriaco 10. A la vista de la gran cantidad de *memre* inéditos atribuidos a uno u otro de los tres poetas siriacos de los siglos V y VI de nombre Isaac, un apéndice proporciona una lista alfabética de los *incipits* de todos los *memre* atribuidos a un Isaac que se encuentran en manuscritos tempranos datables en los siglos VI y VII.

**Abstract:** The article provides an edition and translation of a *soghitha* attributed to ‘Isaac the Teacher’, to be found in Sinai Syriacus 10. In view of the large number of unpublished *memre* attributed to one or other of the three fifth- and sixth-century Syriac poets name Isaac, an Appendix provides an alphabetical list of the *incipits* of all *memre* attributed to an Isaac which are to be found in early manuscripts datable to the sixth and seventh centuries.

**Palabras clave:** Isaac el Maestro. Manuscrito sinaítico. Siriaco.

**Key words:** Isaac the Teacher. Sinai manuscript. Syriac.



Sinai Syriac 10, written in an estrangelo hand of the eighth or ninth century, contains a very miscellaneous collection of texts, as can be seen from the recent inventory of them provided by Paul Géhin.<sup>1</sup> Among the verse texts, beside various works by Ephrem<sup>2</sup> and Jacob of Serugh,<sup>3</sup> there is a single *soghitha* attributed to ‘Isaac the Teacher’. This *soghitha*, with an alphabetic acrostic, is of particular interest in that is rare case of a *soghitha* attributed to ‘Isaac the Teacher’,<sup>4</sup> almost all his other works being *memre* or *madrashē*.

As is well known, the attribution of texts attributed to ‘Isaac’ remains extremely problematic; already in the seventh century it was recognized by Jacob of Edessa that there were at least three different poets working in the fifth and sixth centuries with this name, whom he distinguishes as Isaac of Amid, Isaac of Antioch (but from Edessa), and Isaac of Edessa. Jacob, in

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<sup>1</sup> P. GÉHIN, “Restitution et datation d’un recueil syriaque melkite, Ambr. A.296 inf., ff.222-224, et Sinai syr. 10”, *Rivista di studi bizantini e neoellenici* 42 (2005), pp. 51-68. Géhin shows that the date given by W.H.P. HATCH, *An Album of Dated Syriac Manuscripts* (Boston, 1946), Plate XL, is wrong.

<sup>2</sup> Especially important is the list of *qale* for Ephrem’s *madrashē* (ff.165v-178r), published by A. DE HALLEUX, “Un clé pour les Hymnes d’Éphrem dans le ms. Sinai syr. 10”, *Le Muséon* 85 (1972), pp. 171-199. For the other texts under Ephrem’s name, see my “Ephremiana in Sinai Syr. 10” (forthcoming).

<sup>3</sup> Of these, the *memra* on Priesthood (ff.54r-59r) has been published by M. ALBERT, “Mimro inédit de Jacques de Saroug sur le sacerdoce et l’autel”, *Parole de l’Orient* 10 (1981/1982), pp. 51-77. The various *madrashē* attributed to Jacob (ff.75v-80r, 189r-190v) will be included in an edition of Jacob’s *madrashē* which is in the course of preparation.

<sup>4</sup> It does not feature in the useful inventory of Isaac’s works provided by E.G. MATHEWS, “The works attributed to Isaac of Antioch: a preliminary checklist”, *Hugoye* 6:1 (2003), pp. 51-76. BICKELL, no. 7 is a *soghitha* (taken from Add. 17141, which contains five further *soghyatha* attributed to Isaac (see BOU MANSOUR, “La distinction” [see note 6], pp. 35-38); one of these is edited in my “A *soghitha* on the Daughter of Jephtha, by Isaac”, *Hugoye* 14:1 (2011), pp. 3-25. For a further *soghitha*, attributed to ‘the blessed Isaac’, see Add. 14,591, f.59r (attached to a *memra* on the Crucifixion); this manuscript also contains *teshbhatha* by Isaac, as well as *madrashē* (all be three of these were edited by BICKELL, nos. 16-31). Fragments of *madrashē* on the Nativity by an ‘Ishaq *iḥidaya*’ are to be found in Sinai Syr. New Finds, *Sparagma* 34.

common with the earliest manuscripts of Isaac's poems, describes introduces Isaac as 'the Teacher', or 'Doctor' (*malpana*).<sup>5</sup> The problem of trying to sort out these different Isaacs is further complicated by the fact that the two editions of works attributed to Isaac, by Bickell and Bedjan,<sup>6</sup> combine materials from mostly later sources, and make very little use of the earliest surviving manuscripts; it is true that Bickell drew on the sixth-century manuscript British Library, Add. 14,591, for his edition of the *madrashe* (his nos. 16-31), and, in a few cases, for that of his *memre* (his nos 15 (= Bedjan, no. 65), and nos. 35-36 (= Bedjan, nos. 66-67).<sup>7</sup> What is needed is an edition of those homilies to be found in manuscripts prior to the eleventh-century collection which Yuhanon bar Shushan started to put together;<sup>8</sup> especially important for this purpose would be the sixth- and seventh-century manuscripts, British Library, Add. 12,166 (with 4

<sup>5</sup> Thus Add. 14,529, 14,592, 14,612; likewise Zacharias Rhetor, *Hist. Eccl.*, I,9. In Add. 14,591 he is 'the blessed', and in Vat. Syr. 120 'the Syrian'; WRIGHT'S Catalogue does not give the epithet for Add. 12,166, 14,607, 17,158 and 17,164. Gennadius, in his *de viris illustribus* 66, describes the dyophysite Isaac as *presbyter Antiochenae ecclesiae*, living in the mid fifth century and author of a poem on the ruin of Antioch (evidently the earthquake of 458); according to J.A. ASSEMANI, *Bibliotheca Orientalis*. I (Rome, 1719), pp. 211, 230t, this poem will be Vat. Syr. 120, no. 5 (...صحة صحف), though this might instead refer to another serious earthquake in 526.

<sup>6</sup> G. BICKELL, *S. Isaaci Antiocheni Doctoris Syrorum Opera Omnia*, I-II (Giessen, 1873, 1877); P. BEDJAN, *Homiliae S. Isaaci Antiocheni* (Paris, 1903). For the problem, see especially T. BOU MANSOUR, "Une clé pur la distinction des écrits des Isaac d'Antioche", *Ephemerides Theologicae Lovanienses* 79 (2003), pp. 365-402, "La distinction des écrits des Isaac d'Antioche: les oeuvres inédites", *Journal of Eastern Christian Studies* 57 (2005), pp. 1-46. "Les discours à caractère christologique et leur appartenance aux Isaac d'Antioche", *Oriens Christianus* 89 (2005), pp. 8-42, and "Les écrits ascétiques ou 'monastiques' d'Isaac, dit d'Antioche", *Journal of Eastern Christian Studies* 59 (2007), pp. 49-84.

<sup>7</sup> Bedjan based his text for these *memre* on other manuscripts, but gave a collation with Bickell's edition on pp. 838-42. Bickell used another sixth-century manuscript (among three others) for his no. 37.

<sup>8</sup> See Vatican Syr. 119, with 60 *memre*.

*memre*),<sup>9</sup> 14,591 (with 12 *memre*),<sup>10</sup> 14,592 (with 8 *memre*),<sup>11</sup> 14,607 (with 5 *memre*), 14,612 (with 2 *memre*), 17,158 (with 2 *memre*),<sup>12</sup> 17,164 (with 9 *memre*),<sup>13</sup> and Vatican Syr. 120 (with 27 *memre*);<sup>14</sup> to these there should now be added Deir al-Surian Syr. 21B (6<sup>th</sup>/7<sup>th</sup> cent.; with 4 *memre*)<sup>15</sup> and 27A (6<sup>th</sup> cent.; with 9 *memre*),<sup>16</sup> and Sinai New Finds Syr. M9N (with one *memra*).<sup>17</sup>

### Text<sup>18</sup>

Sinai Syr. 10, f.187v-189r

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- <sup>9</sup> Three of these have been published, but from other manuscripts: BEDJAN, nos. 2, 6, and 34.
- <sup>10</sup> Besides the three mentioned above, one further one has been published by C. MOSS, "Isaac of Antioch, on the Royal City", *Zeitschrift für Semitistik* 7 (1929), pp. 295-306, and 8 (1932), pp. 61-73.
- <sup>11</sup> Two of which have been published, one by BICKELL (no. 8; = BEDJAN, no. 61) from this manuscript, the other by Bedjan (no. 9), but from a different manuscript.
- <sup>12</sup> One of these has been published by BEDJAN, (his no. 6), but from a different manuscript.
- <sup>13</sup> Eight of these have been published by BEDJAN, (his nos. 1, 2, 5, 8, 9, 11, 25, and 51 [=BICKELL, no. 37]), but from other manuscripts.
- <sup>14</sup> Eight of these have been published by BEDJAN (his nos. 2, 9, 11, 25, 26, 35, 51, and 58), but from different manuscripts. Editions of some of the unpublished ones are in preparation by E.G. Mathews and one by myself (on Abel and Cain).
- <sup>15</sup> Three of these have been published by BEDJAN from other manuscripts (his 2, 4, and 17),
- <sup>16</sup> Three of these have by published by BEDJAN from other manuscripts (his nos. 6, 9, and 35).
- <sup>17</sup> On Antichrist. Although the catalogue inadvertently attributes the *memra* to Jacob, the photograph indicates clearly that the author is *Ishaq malpana*.
- <sup>18</sup> Published by kind permission of Saint Catherine's Monastery, Mount Sinai, Egypt.

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### Translation

Next, a *soghitha* of Mar Ishāq the Teacher [ ] of Repe[nt]ance

1. *Alaph* O God, have pity on my sinful state  
 When You judge creation,  
 And when You summon me to the Law Court  
 Make me to stand at Your right hand.

2. *Beth* In Your Cross I have taken refuge,  
Let not Your Grace deny me,  
And because I have confessed You like the Thief, Luke 23:42  
Spare me when You come.
3. *Gamal* The world enticed me and I relied  
On its possessions that are transient,  
But at my death, O Lord,  
I learnt that You alone remain for ever.
4. *Dalath* Judge me in Your compassion,  
And not in accordance with the multitude of my sins;  
And because You have allowed me to consume Your Body,  
Hold back the fire from my limbs.
5. *He* Look how the fragrance of Your living Body  
Wafts through all my limbs;  
Let Gehenna quake at it  
And let not its burning touch me.
6. *Waw* Let not Your image cry out 'Woe!'  
At the blows (inflicted by) Your Justice,  
But because of Your Grace  
Spare me, although I am unworthy.
7. *Zayn* May the resplendent who minister before You  
In purity and holiness  
Reconcile Your Majesty  
On behalf of my sinful self, so that it perish not.
8. *Heth* You are merciful and full of compassion  
For You have pity on whosoever invokes You;  
Have pity, O Beneficent One, on my feeble state  
When You judge created beings.

9. *Teth* You are good, for You do no hold back Your compassion  
From either the good or the bad;  
Do not avert Your pity from me,  
For in my limbs are Your Body and Blood.
10. *Yodh* You are an Ocean full of merchandise,  
Whosoever travels on You becomes rich in You.  
As for me, who have sought refuge in Your Cross,  
May it become for me the Steersman.<sup>19</sup>
11. *Kaph* Hold back, Lord, the (recording) books of Your Justice  
So that they do not read out the accusations against me,  
But let Your Grace stand up for me  
when Your Justice judges me.
12. *Lamadh* Whom do I have to ask, O my Judge,  
To supplicate concerning my wrongdoings  
– apart from the Pledge of Life<sup>20</sup>  
Which I have received from Your holy altar?
13. *Mim* O Fountain of Life from Mary  
Which has been granted to human beings,  
Which has lowered itself for my sake,  
Restore me to life for Your own sake.
14. *Nun* Let Your compassion come upon me, Lord,  
On the day of Your (Second) coming with the Watchers,

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<sup>19</sup> For *kubernētēs* in Isaac of Antioch, see ed. Bedjan, p.9.

<sup>20</sup> For *rahbona*, ‘pledge’, in a eucharistic context, cf. Isaac of Antioch, ed. BEDJAN, p.184, ‘See, he has given us as a wage his Body, and as a pledge, the Cup of his Blood’, ܐܘܨܘܪܐܢܐ ܕܥܘܨܘܪܐܢܐ ܕܥܘܨܘܪܐܢܐ ܕܥܘܨܘܪܐܢܐ ܕܥܘܨܘܪܐܢܐ ܕܥܘܨܘܪܐܢܐ. The term is commonly found later in this context.



And may Your salvation stand up<sup>21</sup> for me  
When Your Justice is judging me.

15. *Semkath* O Medicine of Life which humans have consumed  
And their wrongdoings have been forgiven,  
Sprinkle Your pity on my limbs  
Which have been submerged in Your baptismal font.

16. 'e May the Watchers of fire and spirit  
Urge You in the case of my sinful self,  
And because of Your image which is with me, Gen. 1:26  
Mingle my spirit with their gatherings.

17. *Pe* This would be appropriate to Your Majestic Being  
Not to allow Your image to perish,  
For a painter is very much concerned  
That (his) image should not be destroyed.

18. *Ṣadhe* May Your Cross be a bridge<sup>22</sup> for me  
And may I cross over that region of terror  
And be delivered from the torment  
That is reserved for those who are ungrateful to You.

19. *Qoph* My thoughts are the accusations against me, Lord,  
Recalling to my mind my misdeeds;  
I beg of You, O God,  
Show pity, with compassion, on my sinful state.

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<sup>21</sup> The non-standard spelling *n'qwm*, with *alaph*, is evidently deliberate, in order to indicate that the *shwa*, normally treated as silent, is here, for metrical reasons, to be taken as representing a full vowel.

<sup>22</sup> For the Cross as a 'bridge' in Isaac of Antioch, cf. ed. BEDJAN, pp. 740, 786.

20. *Resh* May the spit which You received on Your face      Matt. 27:30  
 For the salvation of Adam  
 Provide moisture for me  
 And let not the burning take hold on me.
21. *Shin* May the ‘Peace’ which Gabriel gave      Luke 1:28  
 To the ears of Mary who bore You  
 Receive me, O Lord, in Your mercy  
 At the crossing place of Judgement.
22. *Taw* May my soul live and praise You  
 In that world that has no end,  
 And may I see Your mercy and acknowledge to You  
 That You are the one who has pity on sinners.

## Appendix

*Memre* by Isaac in sixth- and seventh-century manuscripts<sup>23</sup>

In view of what was said earlier about the need for an edition making use of manuscripts earlier than the edition by Yuhanon bar Shushan, it may be helpful here to list, in alphabetical order of *incipits*, those to be found in the earliest manuscripts available, all dated to the sixth and seventh centuries.

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<sup>23</sup> For some slightly later manuscripts, along with these, see BOU MANSOUR, “La distinction”, pp.16-21.

Manuscripts	ed. Bedjan, number	<i>Incipit</i>
Vat. Syr. 120	Zingerle, <i>Chrestomathia syriaca</i> (Rome, 1871), pp. 395-405	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Deir al-Surian Syr. 27A		ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Vat. Syr. 120; Add. 17,164	11	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Add. 14,592	61 (= Bickell, no. 8)	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Vat. Syr. 120		ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Vat. Syr. 120	excerpt in Zingerle, <i>Chrestomathia</i> , pp. 414-416	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Vat. Syr. 120		ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Add. 14,591	66 (= Bickell, no. 35)	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Add. 14,591 Deir al-Surian 27A	cf. 29 (p.366, line 9)	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Deir al-Surian 21B	4	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Add. 12,166; Add. 17,158; Deir al-Syrian Syr. 27A	6	ܐܘܓܘܫܬܐ ܕܘܨܬܐ
Vat. Syr. 120; Add. 14,592; Add. 17,164	9	ܐܘܓܘܫܬܐ ܕܘܨܬܐ

Vat. Syr. 120; Add. 12,166; Add. 17,164; Deir al-Surian Syr. 21B	2	ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Vat. Syr. 120; Add. 12,166		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Add. 17,164	8	ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Vat. Syr. 120		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Add. 17,158; Deir al-Surian Syr. 21B; Codex Syriacus Secundus <sup>24</sup>		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Add. 14,592		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ ܐܡܢ
Vat. Syr. 120		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Vat. Syr. 120; Add. 17,158	excerpt in Zingerle, <i>Chrestomathia</i> , pp. 405-414	ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ ܐܡܢ
Deir al-Surian Syr. 27A		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Add. 14,591		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Add. 14,592		ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ
Add. 12,166; Codex Syriacus Secundus <sup>25</sup>	34	ܐܡܢ ܘܢܫܘܚܘܢ ܐܘܪܝܚܐ

<sup>24</sup> See the facsimile in W. STROTHMANN, *Codex Syriacus Secundus* (GOFs 13; 1977), pp. 62-66.

<sup>25</sup> Facsimile in STROTHMANN, *Codex Syriacus Secundus*, pp. 66-72.

Vat. Syr. 120; Add. 17,164	25	כתיבה כתיבה ויח אבא
Deir al-Surian Syr. 27A		כי כלל סב לר ונא
Deir al-Surian Syr. 27A		כינא סמ ונמכ ל מלכא
Add. 14,607		כעו עניו כי ענ אבא
Add. 14,591	65 = Bickell, no. 15	כלל וזכנו נמנע
Deir al-Surian Syr. 27A		דאכלל מלכא אבא
Vat. Syr. 120	ed. S.Kazan, <i>OC</i> 45 (1961), pp. 31-53	דנא אבא לר ענ נמכ
Add. 14,591		דנא אבא אבא אבא אבא
Vat. Syr. 120; Add. 14,612		סב לר כי אבא
Add. 14,612		סב לר סמא אבא
Deir al-Surian Syr. 30C <sup>26</sup>		סב לר כי, אבא אבא
Deir al-Surian Syr. 27A		סב כי, אבא אבא

<sup>26</sup> Although this ms. dates from 903/4, this *memra* on Sergius and Bacchus is included here, since the incipit in the only other witness, Vat. Syr. 117 (no.227), is lost., and so is absent from my “The published verse homilies of Isaac of Antioch, Jacob of Serugh and Narsai: Index of incipits”, *Journal of Semitic Studies* 32 (1987), pp. 279-313, and MATHEW’S index in *Hugoye* 6:1 (2003), pp. 51-76. For Vat. Syr 117, see BOU MANSOUR, “La distinction”, pp. 21-23.

Vat. Syr. 120		ܡܘܨܝܘܢܐ ܠܡܘܚ ܘ
Sinai NF Syr. M9N		ܡܘܨܝܘܢܐ ܘܡܘܚ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120	35	ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 14,591		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 17,164	1	ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 14,591		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 14,607		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 14,591		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Vat. Syr. 120		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 17,164		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 14,607		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 17,164		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ
Add. 14,607; Deir al-Surian 27A		ܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘܡܘܨܝܘܢܐ ܘ

Add. 14,591		ܩܪܝܢܐ ܙܝܝܪܐ ܙܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Vat. Syr. 120		ܘܪܝܩܐ ܘܝܘܠܐ ܘܟܩܝܐ ܚܘܪܐ ܚܘܪܐ
Add. 14,591		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Add. 14,592		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Add. 14,591	67 = Bickell 36	ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Add. 14,591		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Add 14,592		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
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Add. 14,607		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Vat. Syr. 120		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Vat. Syr. 120	58	ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Deir al-Surian 21B	17	ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Vat. Syr. 120	cf. Zingerle, <i>Chrestomathia</i> , pp. 292- 301.	ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Add. 14,591		ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Vat. Syr. 120; Add. 14, 591; Add. 17,164	51 (= Bickell, 37, lines 1- 595, 1711-1924	ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ
Add. 14,591	ed. Moss, <i>ZfSem.</i> 7 (1929),	ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ ܚܘܪܐ

	pp. 298-306	ሪሳላሪያ
Add. 14,592		ሪዥም ለመረጃው ሲታይ

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