A new Arabic fragment of Jacob of Serugh’s homily *On Epiphany*

The collection of Arabic manuscripts of St Catherine’s Monastery at Mount Sinai, Egypt, is the most comprehensive archive of Christian Arabic manuscripts written before the year 1000 CE. Only some of these manuscripts were created in the Sinai monastery itself during this period. But all of them show us that from early on the monastery was an important nod in a network with other monastic and urban centres of Christian Arabic manuscript production. This corpus is therefore an outstanding source of the institutional and social history of early Christian Arabic scribality.

Unfortunately, very few of the manuscripts in this corpus have survived as complete codices. They were first worn out through use and later many manuscripts and manuscript fragments were stored away in a Genizah-like practice when they were no longer needed – at least that is how one could describe their safekeeping in a separate room, the discovery of which brought to light the so-called New Finds in 1975.¹ In the 19th and early 20th century, numerous manuscripts then fell victim to the biblioclasm of European manuscript hunters. Today, countless fragments (and in some cases entire codices) from St Catherine’s Monastery can be found in European and North American collections. However, as we shall see, biblioclasm also happened within the monastery’s walls in premodern times.

Against this background, it is remarkable that a comparably large number of colophons of these early Christian Arabic manuscripts have survived.² They allow us to contextualise them historically, in some cases very precisely. We know the names and places of activity of a whole series of scribes and can identify the manuscripts they copied with a fair degree of certainty.³

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Within St Catherine’s Monastery, the fragmented parts of the original manuscripts of these scribes have not only survived among the New Finds, but have also been preserved through forms of secondary use. I have recently drawn attention to a Christian Arabic fragment in the back cover of MS Sinai, St Catherine’s Monastery, Syr. 274, which is a part of the table of contents of a manuscript copied by the famous scribe Antony David of Baghdad (Anṭūna Dāwūd b. Sulaymān al-igaildāl) of the Monastery of Mar Saba in the Judean Desert (MS Sinai, St Catherine’s Monastery, Ar. 428). Another example is the fragment in the back cover of MS Sinai, St Catherine’s Monastery, Slav. 7, which was very likely copied by a scribe from the Monastery of Mar Chariton. The hand is rather similar to that of other well-known Charitonian scribes, especially Stephen of Ramla (Iṣṭāfanā b. Ḥakam ar-Ramlī) or Michael the Deacon (Mīḫāʾīl al-Sammās). These finds can prove to be important pieces in the puzzle of the history of early Christian Arabic scribality and the history of Christian Arabic literature more generally.

Here, I would like to demonstrate this by looking at another such find. It is a further fragment that was used in a secondary way in the back cover of a different manuscript. This fragment can again be attributed to a well-known scribe. The fragment survived as a pastedown in the back board of MS Sinai, St Catherine’s Monastery, Ar. 516. It was taken from a codex copied by the scribe Thomas of Fustat (Ṭūmā al-Fusṭāṭī), who was active in the Sinai monastery at the end of the 9th and beginning of the 10th century CE. An extensive corpus of his manuscripts has survived to the present day. This corpus preserves a great number of very interesting texts, especially since we find among them some of the oldest examples of Christian Arabic translation literature.

The fragment presented here is an example of this. It contains the end of Jacob of Serugh’s (d. 520 or 521) homily On the Baptism of Our Saviour in the Jordan (dʿal maʿlūb d-Pārōqan da-b-Yōrdnā). The text will henceforth be referred to as On Epiphany. In the

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6 See P. Tarras, “Building a Christian Arabic Library”.

7 For the different titles under which this text was transmitted in Syriac, see Khalil Alwan, Les œuvres de Jacques de Sarug dans la tradition arabe: Inventaire des manuscrits arabes, Series Syro-Arabica, 10 (Cordoba/Beirut: CNERU/CEDRAC, 2019), p. 125; Roger-Youssef Akhrass, “A List of Homilies of Mar
Christian East, Jacob was a very influential author. More than 700 metrical homilies (memre) are ascribed to him, and around 400 homilies appear to have been preserved in Syriac manuscripts under his name. Parts of his homiletic corpus were also transmitted in other linguistic traditions of the Christian East, e.g. in Armenian, Coptic, Ga‘az, and Georgian. Roughly 100 homilies are attested in Arabic translation. The earliest Arabic translations of Jacob’s homilies are preserved in manuscripts of the 9th to 11th centuries CE. A peculiar feature of these manuscripts is that they all seem to have been written in the Sinai


monastery. Their codicological characteristics suggest that they were written for internal use within this monastery. Hence, their primary readers were Sinai’s arabophone monks.

The new fragment exhibits one of these translations. Fortunately, it allows us to recover at least part of the previously lost text of this homily. On Epiphany was transmitted in Arabic in three recensions. The oldest recension, recension B, was thus far known only from two fragments in two Sinaitic manuscripts: (1) MS Sinai, St Catherine’s Monastery, Ar. 457 (9th/10th c.), f. 42v; (2) MS Milan, Biblioteca Ambrosiana, X 198 sup. (11th c.), ff. 28r–29v. The first manuscript preserves no more than a partly illegible title and one line of text (verses 1–2). In the second manuscript, the title was cut out at the bottom of the recto of folio 28. The verso of this folio preserves 17 lines from the beginning of the text. Folio 29, again, exhibits mutilation and only two lines of text (verses 483–488/491) are preserved at the bottom of the recto; the verso used to contain the end of the text, as can be deduced from the subsequent title and text at the bottom, a homily by Ephrem on the same topic. Both manuscripts attest to no more than ca. 8 % of the Arabic translation. The new fragment allows us to recover an additional 30 verses, almost doubling the accessible amount of text (now ca. 15 %).

In what follows, I will offer a description of the new fragment and provide a diplomatic edition and English translation. The Arabic text will also be compared to its Syriac Vorlage. I would like to express my gratitude to St Catherine’s Monastery and especially Father Justin Sinaites, Librarian of St Catherine’s Monastery, for permission to use the image reproduced at the end of this contribution.

11 According to J.-M. Sauget, “La collection”, pp. 140-141 one cannot tell if these manuscripts were produced on Mount Sinai or in the monastery of Mar Saba in the Judean Desert. In fact, the Christian Arabic scribes of both monasteries had strong ties, with the Sabaites probably taking a leading role; cf. Willi Heffening, “Die griechische Ephraem-Paraenesis gegen das Lachen in arabischer Übersetzung I”, Oriens Christianus, III. Series, 2 (1927), pp. 94-119, at p. 102. Still, as we shall see below, the palaeographical evidence proves the Sinaitic origin of the earliest manuscripts transmitting Jacob’s homilies in Arabic.

12 See Kh. Alwan, Les œuvres, pp. 126-128.


14 The first line starts with verse 1: عمل المسى المتحنن عرس ل كنيسه الامم، which translates: عمل المسك المتحن عرس لكنيسه الامم. The last legible line (17) preserves the beginning of verse 43: لاته ما سكر على هضره, which translates: لهما مالسة على هضره.

15 It also allows us to recover the text’s desinit whose absence from the other two manuscript witnesses was lamented by Kh. Alwan, Les œuvres, p. 126, n. 7. It reads: رحيم على نقصاً انا دهر الدهر أمعن.

16 I would also like to thank the following persons for their help and advice: Roger Akhrass, Aaron M. Butts, Vasiliki Chamourgiotaki, Alexander Treiger. I am grateful to Dawn Childress, Librarian for Digital Collections and Scholarship at UCLA’s Digital Library Program, for her kind support.
**Description**

**Provenance and date:** The secondary use that ultimately preserved the fragment certainly post-dates the production of MS Sinai, St Catherine’s Monastery, Ar. 516. A *membrum disjectum* of this manuscript is found in the Mingana Collection: MS Birmingham, Cadbury Research Library, Mingana Collection Chr. Ar. Add. 143. In his catalogue, Alphonse Mingana describes the contents of this single leaf as “the end of the life of the emperor Jovian, in connection with a miracle performed on a sick girl”.  

However, the text is, in fact, an early Arabic translation of the Syriac *Julian Romance*. It was copied by an Egyptian scribe named Saʿīd b. Iṣṭafanā in the month of Thout (August/September) of the year 316 AH (928 CE). This date is not directly related to the age of the new fragment. From a palaeographical viewpoint, however, we can assume that the new fragment (or the codex from which it derived) is maybe some decades older. MS Sinai, St Catherine’s Monastery, Ar. 516 and the fragment in its back board, thus, roughly fall into the same period of origin.

This assumption is supported by palaeography (see below). The new fragment is written in the hand of the well-known scribe Thomas of Fustat of the Sinai monastery who was active in the second half of the 9th and the early 10th century CE. Thomas is probably best-known for being responsible for the *scriptio superior* of two famous palimpsests, the Mingana-Lewis Palimpsest (MS Cambridge, University Library, Or. 1287 + *membra disjecta*) and the Codex Arabicus (MS Sinai, St Catherine’s Monastery, Ar. 514 + *membra disjecta*). Further, there is reason to assume that the secondary use of the fragment possibly dates to the 12th century CE. The early Sinaiic manuscripts that preserve Jacob of Serugh’s works, on the one hand, testify to a profound admiration of his religious poetry; on the other hand, especially their physical features betray a growing uneasiness with respect to his theological position. As a miaphysite, Jacob represented non-Chalcedonian Christianity. Still, little, if anything, of this non-Chalcedonianism transpired his homiletic compositions,

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19 A. Mingana, *Catalogue*, pp. 47-48. Mingana read the date as 716 according to the Coptic era of the Martyrs, corresponding to 999/1000 CE. However, he also pointed out that the date, written in Greek/Coptic numerals, could be read as the Muslim era date 316 (ԹԿ), which corresponds to the year 928 CE. See A. Mingana, *Catalogue*, p. 47, n. 2. After careful examination of the date, I have adopted this second reading, especially since the first, decisive numeral, is clearly written like a Greek Τ (= 300).

such that the Melkites of Mount Sinai apparently saw no problem in reading, transmitting, and translating his works – at least for some time. In most part, the early Arabic translations of Jacob’s homilies survive only fragmentarily. This is due to a shift in attitude towards this author, which might have taken place in the 12th century, as Samir Khalil Samir hypothesised. Whatever the exact historical background, the manuscripts give ample proof of censorship, which involved decided mutilation of books: folios and whole quires were cut out or otherwise removed and Jacob’s name was erased or substituted in titles and tables of contents. If we follow Samir’s hypothesis regarding a 12th-century date for the mutilation of codices containing Arabic translations of Jacob of Serugh’s works at Sinai, the re-use of the fragment might date to the same century or later.

Codicology: The writing support is parchment. The single leaf was glued to the back board with the flesh side, displaying now the hair side (the parchment has considerably darkened; hair follicles can be seen in some places). There are no signs of quire signatures or foliation. The outer margin was cut. The outer upper corner is covered by parts of folio 95 that stick to the cover. The fragment exhibits further damage through tears, holes, and dampness. MS Sinai, St Catherine’s Monastery, Ar. 516 measures 236 × 180 mm. The fragment has roughly the same dimensions. It exhibits 18 lines of writing in black-brown ink, only few of which have been preserved entirely.

Another noteworthy feature is Thomas’ use of two types of textual dividers: two vertically arranged dots and four dots arranged in the shape of a cross. Identical textual dividers were used by him in MS Sinai, St Catherine’s Monastery, Ar. 457 (see table 1). The bottom has a comparably large margin of the height of ca. five lines. The same mise-en-page is also found in MS Sinai, St Catherine’s Monastery, Ar. 457 (and other manuscripts produced by Thomas).

22 This information is derived from the website Sinai Manuscripts Digital Library: https:// sinaimanuscripts.library.ucla.edu/catalog/ark:%2F21198%2Fz16t25bb (last accessed: 10 May 2024). It must be noted that the measurements given there slightly differ from those in the catalogues (which, at times, also slightly differ among each other). See Margaret Dunlop Gibson, Catalogue of the Arabic Mss. in the Convent of S. Catherine on Mount Sinai, Studia Sinaitica, III (London: C. J. Clay and Sons, 1894), p. 102 (220 × 150 mm); Aziz S. Atiya, The Arabic Manuscripts of Mount Sinai: A hand-list of the Arabic manuscripts and scrolls microfilmed at the library of the Monastery of St. Catherine, Mount Sinai (Baltimore: The Johns Hopkins Press, 1955), p. 19 (225 × 160 mm); Murad Kamil, Catalogue of all manuscripts in the Monastery of St. Catherine on Mount Sinai (Wiesbaden: Otto Harrassowitz, 1970), p. 50 (225 × 160). Mingana, Catalogue, p. 47 records for his fragment: 223 × 162 mm.
The other two manuscripts mentioned above, which preserve parts of the early Arabic translation of *On Epiphany*, can give us an idea of the amount of folios required by that text. In MS Milan, Biblioteca Ambrosiana, X 198 sup. the entire text must have covered approximately ten pages or five folios. This estimation accords with Sauget’s calculation that four folios are missing from quires 7 and 8 to which folios 28 and 29 belong respectively.23 With respect to MS Sinai, St Catherine’s Monastery, Ar. 457, Sauget calculated that six folios are missing from the 8th quire to which folio 42 used to belong.24 It is not unreasonable to assume that the text of *On Epiphany* occupied these six folios. In fact, since this manuscript and the new fragment were written by the same scribe and share the same mise-en-page as well as roughly the same dimensions,25 one may speculate that the fragment comes from this manuscript. It would then probably constitute the last folio of quire 8 and, together with f. 41, it would have formed the outer bifolio of a quaternion. However, this can only be corroborated on the basis of autoptic inspection.26

*Palaeography:* The new fragment is written in the characteristic hand of the Sinaitic scribe Thomas of Fustat. The palaeographical features of this hand have been described in a number of previous publications.27 For this reason, a detailed palaeographic description is

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25 For MS Sinai, St Catherine’s Monastery, Ar. 457, our catalogues give the following numbers: 220 × 170 mm (Gibson, *Catalogue*, p. 89); 225 × 170 mm (A. S. Atiya, *Hand-list*, p. 15); 225 × 170 mm (M. Kamil, *Catalogue*, p. 32).

26 Other fragments from the same manuscript corpus are also possible joins. For instance, Sauget observed that the shelfmark MS Sinai, St Catherine’s Monastery, Ar. 457 also contains four external fragments that originally pertained to different codices; J.-M. Sauget, “La collection”, pp. 134-136. He was able to identify two of these: fragment 3 (f. 5r–v) pertains to MS Sinai, St Catherine’s Monastery, Ar. 461; cf. also Miriam L. Hjälm, “Lost and Found: Christian Arabic Membra Disjecta in the Mingana Collection’, in: Israel Muñoz Gallate and Marzena Zawanowska (eds), *Lost and Bound: Reconstruction Techniques in Fragmentary Manuscripts of the Jewish and Christian Traditions*, Aramaeo-Arabica et Graeca, 5 (Salamanca and Madrid: Universidad Pontificia de Salamanca and Editorial Sindéresis, 2022), pp. 125-154, at pp. 129-136. Fragment 4 (ff. 6r–11v) pertains to MS Sinai, St Catherine’s Monastery, Ar. 460. Fragment 2 (f. 4r–v) shares similar features as the new fragment. However, the parent codex as well as the text of fragment 2 remain unidentified.

not necessary here and we can limit ourselves to a few specific features. Recently, Miriam Hjälm placed Thomas’ hand in the category of Christian Arabic transitional New Style scripts, which is a type of script characterised by vertical extension and a tendency towards straight lines.28 This last feature is a precursor of Nasḫ, which is why it is not surprising that Thomas’ hand was previously categorised as Nasḫ. As I have pointed out elsewhere, none of these earlier studies seeks to identify features that pertain to Thomas’ hand alone.29 Instead, his hand is regularly compared to that of one of his contemporary Antony David of Baghdad.30 To be sure, coeval scribes like Thomas and Antony David who, in addition, worked in two closely interconnected scribal settings did not seek to develop a personalised, individualistic style. Still, this does not exclude the presence of personal features.

Willi Heffening was the first to draw attention to the differences in the hands of the two scribes. In general, he observed that Thomas’ hand is less graceful (“zierlich”) and has less sweeping ascenders (“Schwung in den Oberlängen”); he described it as thicker and more chunky (“klobiger”). More significant are his observations on the shapes of individual letters: the head of Thomas’ alif is club shaped;31 isolated ḥā’ and ʿayn have vertical descenders and exhibit twirls that end to the right; isolated and final lām always descends
below the baseline;\textsuperscript{32} the body of _RAʾ_ exhibits less horizontal extension and is more cobby ("gedrungener"); the ligature  \(\text{لى} \) looks differently (that of Antony David looks like a flattened 3 with the centre point on the baseline). Alain George added further descriptions for the shapes of the letters _RAʾ_, _DAL_\, Ǧ_\_\_ and _SELECTOR_.\textsuperscript{33}

Particularly characteristic of Thomas, in my view, is the observation George makes for final Ǧ_\_\_ (and _RAʾ_ and _RAʾ_ respectively), namely that it is reminiscent of a _SELECTOR_ in modern Arabic script and resembles a distorted Z leaning to the right, with two acute angles. In the table below (table 2), our attribution can be checked once more by comparing the letters mentioned with the same letters from MS Sinai, St Catherine’s Monastery, Ar. 457.

<table>
<thead>
<tr>
<th>(\text{Alef} )</th>
<th>Ǧ___  RAʾ_</th>
<th>.DAL_</th>
<th><em>RAʾ</em></th>
<th>ʿ_Ayn_</th>
<th><em>SELECTOR</em></th>
<th><em>SELECTOR</em></th>
<th><em>RAʾ</em></th>
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<tr>
<td><img src="image1.png" alt="Image" /></td>
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Table 2. Characteristic letter shapes in the new fragment (first row) and in MS Sinai, St Catherine’s Monastery, Ar. 457 (second row).

**Text.** The new fragment preserves the end of Jacob of Serugh’s *On Epiphany*. The Arabic title of the text is attested in the table of contents of the Ambrosiana manuscript (= MS London, British Library, Or. 5019, ff. 1v–4v).\textsuperscript{34} It reads: “On the Baptism of our Lord Christ” (ʿ_alā maʿmūdiyyat rabbinā al-Masīḥ). In order to take stock of the preserved text, I refer to the verse division as it can be found e.g. in Kollamparampl.\textsuperscript{35} The new fragment comprises verses 491–530, although not all of them are complete and some have been omitted. Verse 497 is lost due to damage. Verses 488 and 491 appear to have been contracted in the translation; similarly verses 492 and 493. Verses 519-523 (as well as 531-532) were completely omitted. The new fragment overlaps with the Ambrosiana manuscript at only one verse (488/491), which was exploited below to reconstruct the

\textsuperscript{32} This observation does not seem entirely correct. Isolated and final _SELECTOR_ goes below the baseline in some cases and in certain combinations with other preceding letter (e.g. in the words 陆续 or 陆续 [مجل]), but in others the horizontal stroke usually sits on the line (e.g. in the words 陆续 or 陆续).

\textsuperscript{33} A. George, “Le palimpseste”, pp. 407-408.

\textsuperscript{34} See J.-M. Sauget, “L’homéliaire”; p. 411.

\textsuperscript{35} Th. Kollamparampl, *Jacob of Serugh’s Homily on Epiphany*. 

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damaged first line. I have also used MS Sinai, St Catherine’s Monastery, Ar. 401 for comparative means. This latter manuscript, according to Alwan, exhibits recension A. Our fragment seems to indicate that this recension is based on recension B (see the note on verse 511 below).

Diplomatic Edition and Translation

Translation

Text

lines

\[488/491\] [... this is] my beloved son [...] \[492/493\] ...

1

[... 

2

[..] deliver mankind, it did not diminish when he descended in the water. \[494\] So he refrained [...]

[...]

3

[...] his descent and after his descent. \[496\] And with joy his father was near to him since [his] childhood [...]

[...]

4

[...] And in it [i.e. Christ’s baptism] the priesthood was perfected. \[498\] And from it the deposit proceeded, which [...]

[...]

5

[...] And he sent his son to receive it in the water from John. \[500\] And it was handed down from [...]

[...]

6

the sons of Levi. \[502\] And the Lion’s whelp arose from the house of Judah and took it from [him]. \[503\] [... on Mount]

[...] the Lion’s whelp arose from the house of Judah and took it from [him]. \[503\] [... on Mount]

[...] Sinai from the Exalted One. \[504\] And through John it overflowed from our Saviour there as well. \[505\] From the beginning [the Father] took [...]

\[506\] [...]

36 See Alwan, Les œuvres, p. 126.
37 MS Milan, Biblioteca Ambrosiana, X 198 sup., f. 29r reads: هدا اىىى الحىىٮ. Cp. also MS Sinai, St Catherine’s Monastery, Ar. 401, f. 147v:20. In the Ambrosiana manuscript, the verse follows verse 487, but as a translation of verse 488 it is rather free, turning the third person into the first in accordance with Matthew 3:17. This biblical verse is quoted twice by Jacob (verses 104 and 367). Verse 488 was possibly translated in agreement with these occurrences. Moreover, ibnī l-ḥabīb appears to be the lexical equivalent of kad habbīb (reading bar instead of kad) from verse 491 and not ṭīmi consistently from verse 488.
38 Genesis 9:49.
follow a path as the alien one. [507] That priesthood which was given from the house of Aaron. [508] The Apostles were given it as the Saviour had given it to them. [509] The great, the head of the priests, was not lacking in priesthood. [510] Thus, he came and took it at the baptism and then he gave it. [511] But so as not to confound the path [...]

he is the head39 of the fathers. [512] The Father renewed the old things. [513] Not because he was lacking and in need of anything. [514] It was that [...]

all waters and rivers. [515] And all the nature of water is from the sea and [the sea] is not lacking. [516] And the power of water is not [...]

by coming together in it [i.e. the sea]. [517] Christ was not in need of receiving [from] the hand of Aaron. [518] And it [i.e. the priesthood] was imposed upon him. And not insufficient and not [...]

into the right [hand] of John. And the kingship was not in need of the house of David. [524] His kingdom was greater than the sea and [it is sufficient …]

He ascended as he descended by sanctification and as he willed. [520] And he took the voice from his begetter. [527] The Spirit encircled [...]
the Christ, the baptised bridegroom.\footnote{Several scholars have pointed out that the Syriac word ḥātnā that begins the homily (verse 1) has been mistranslated. See Kh. S. Samir, “Un exemple”, p. 221, n. 30; J.-M. Sauget, “L’homéliaire”, p. 432; Kh. Alwan, Les œuvres, p. 128, n. 4. The translation there is تَمَّ النَّى, i.e. either al-mutahannin (“the one who feels pity”) or al-muṭāhannun (“the one who is pitied”). The latter is close in spelling and meaning to Syriac ṭḥānā, a possible misreading for ḥaṭṭān (“taking in marriage”). Alwan suggests a misreading of ḥānā for ḥātnā. In any case, Samir’s suggestion that the scribe replaced the lesser known al-ḥatan with the better known al-mutahannin, is not convincing and does not explain the correct translation here.} [529] And the church believed that he was the Lord and prostrated [before him] [529] [...] 

the perfect one who came to baptise the insufficient ones by the waters. [530] Your perfect tenderness, which is filled abundantly with...

your mercy, overflowing upon our insufficiency, forever and ever, amen.

Commentary

Even if the new fragment only gives us a comparatively small and partly fragmentary text sample, some general observations can be made regarding the Arabic translation. The translation remains close to the original, but this does not result in a completely literal translation. In the broad spectrum between literalness and free paraphrase, it has nevertheless a clear tendency towards literalness. This can be observed on the levels of syntax, vocabulary, and style.

At the level of syntax, there are some examples where the translation is almost completely congruent with its Vorlage (e.g. verse 500: wa-ba’āta bnahū li-yā ḥuqāḥ bi-l-āmīyāb min Yūḥannā = w-ṣaṭrīb la-ṭrīd d-naṣṭrāb b-nayyā min Yūḥannā; verse 502: wa-qām ḡarw al-asad min bayt Yabūḏā ḥaṭṭābā minbū = w-qām ḡwā ḡūrīyā d-bēṯ Īhūḏā w-ṣallā bneh). The linguistic proximity between Syriac and Arabic naturally makes it easier to form analogous sentences. But Jacob employs some stylistic devices, e.g. the relatively free use of word order, which the translator also had to deal with. In general, the translator has tried to maintain the word order of the original. Sentences that begin with the verb in the initial position in the Vorlage usually also begin with the verb in Arabic. In a number of cases Jacob makes use of extraposition, e.g. by placing the subject in the initial position. This is mirrored in the translation (e.g. verse 529: at-tāmm allaḏī gā’a etc. = gmrū de-tā etc., “the perfect one who came”). But the translator also undid extrapositions. In verse 503, for instance, he leaves the verb in the initial position: wa-balla bi-yādāt Yūḥannā etc. (“and it overflowed through John”) vs. wa-b-Yūḥannā ... ṣlāpāʾ (“and through John ... it overflowed”).
As far as clauses are concerned, no major changes can be detected in the translation. Coordinated clauses are translated as coordinated clauses and subordinate clauses as subordinate clauses (e.g. verse 513: laysa li-annabū etc. = law ’al d- etc.). Only in one case (verse 524) the temporal subjugation kaf seems to have remained untranslated. The Syriac relative pronoun d- is translated as allāti (verses 507, 529). If d- is used as a conjunction and followed by a verb in the Vorlage, the Arabic translator once uses the conjunction fa- (verse 494), once the causal conjunction li- (verse 511).

At the level of vocabulary, we can note that the translator could draw on a whole series of cognate roots: balbala (balbel); gārv (gūryā); babib (bbiḥā); ḥatan (baṭnā); sīliḥna (sīlib); ṣatiqa (ṣatiqaṭā); qabila (qabbel); taqdis (qadīṣā); qāma (qāmī); wālid (yāliḏā). Some were already derived from Syriac, e.g. ma’mūdiyya (ma’mūḏā). Cognates seem to have been used where available, but not as a default option. For instance, the Syriac noun šbīlā (“path”) in verse 506 was not translated with the Arabic cognate sabīl; instead, the translator chose the expression ṭarīq. The translation generally displays lexical consistency. Only in one instance, the Syriac expression bor (“son”), which is generally rendered by the Arabic expression ibn, was translated as ṣiban (or ṣabāʾ), “childhood” (see verse 496).

Somewhat greater deviations from the Vorlage can be observed on the stylistic level. The translator clearly made use of additions and omissions. As noted above, verses 492-493 seem to have been contracted and we come across a whole series of verses that appear to have been omitted from the translation. Smaller units can also be omitted. For example, the subject does not appear in verse 513. The Syriac has the Greek loan word ṣabīl (< ὁκεανός) in this place. The translator probably did not have any problems understanding this term. Rather, a comparison of God with the ocean seems to have been avoided deliberately in order to obtain the clearest and most precise theological statement possible (God has no lack at all). Smaller additions have a clarificatory function, e.g. gārv al-asad (“the lion’s whelp”) vs. gūryā (which itself means “lion’s whelp” in Syriac and is commonly used in Jacob as a reference to Christ). We also find extreme contractions such as in verse 512: al-āb gadda ṭ-’atiqa (“the Father renewed the old things”) vs. meneb dīle ḥūqqā ṭ-’atiqaṭā (“from what belonged to Him did He make the renewal of old things”). While the prepositional phrase meneb dīle is entirely omitted, the verb ḥūqqā and its direct object ḥūqqāṭā are contracted and expressed by the Arabic verb ḥūqqāḍa. At the same time, the translation makes the subject (al-āb) explicit. In verse 488/491, the translator turned indirect speech into direct speech. This is very likely a case of the influence of parallel passages (verse 104 and 367), especially since this is a citation of a biblical verse that is of fundamental importance for the whole topic of the homily.

However, as the preceding verses have been omitted from the translation, we do not know how this verse relates to them syntactically. In verse 492, kaf is translated as Ḣidamā. See Georg Graf, Verzeichnis arabischer kirchlicher Termini, Corpus Scriptorum Christianorum, 147, Subsidia, 8 (Louvain: Imprimerie Orientaliste L. Durbecq, 1954), p. 79


Tr. Th. Kollamparampil.
In conclusion, the observations made here are only a selection of points that can be discussed with regard to the Arabic translation of Jacob’s homily On Epiphany. In a next step, all three fragments of the homily should be edited, which I intend to do in the near future. However, with very few exceptions, we still lack editions of comparative texts from the earliest Arabic translations of Jacob’s work. It would be important to find out whether they all came from the pen of one or more translators. Only then can we better judge the style and approach of the translation.
Fragment of the Arabic translation of Jacob of Serugh’s *On Epiphany* glued to the inside of the back cover of MS Sinai, St Catherine’s Monastery, Ar. 516. Courtesy of Father Justin, St Catherine’s Monastery in Sinai, Egypt.
Abstract: This contribution presents a new Arabic fragment of Jacob of Serugh’s homily On the Baptism of Our Saviour in the Jordan (On Epiphany). It has been preserved through secondary use in the back cover of MS Sinai, St Catherine's Monastery, Ar. 516 and can be attributed palaeographically to the Sinaitic scribe Thomas of Fustat. The translation belongs to the oldest translations of Jacob’s works into Arabic. The text was previously only known from two other short fragments. The new fragment doubles the amount of known text of this translation. It is contextualised in detail here and the text is reproduced in a diplomatic edition and English translation.

Resumen: Esta contribución presenta un nuevo fragmento árabe de la homilía de Jacobo de Sarug Sobre el Bautismo de Nuestro Salvador en el Jordán (Sobre la Epifanía). El fragmento se ha conservado gracias a un uso secundario en la cubierta trasera del manuscrito del Monasterio de Santa Catalina del Sinaí, Sin. Ar. 516 que se puede atribuir paleográficamente al copista sinaitico Tomás de Fustat. La traducción pertenece a las traducciones más antiguas de las obras de Jacobo al árabe. Hasta ahora, el texto sólo se conocía por otros dos breves fragmentos. El nuevo fragmento duplica la cantidad del texto conocido de esta traducción. En esta contribución se contextualizará detalladamente el fragmento y se reproducirá el texto en una edición diplomática acompañado de su traducción inglesa.

Keywords: Jacob of Serugh; Christian Arabic Literature; St Catherine's Monastery; Sin. Ar. 516; Monastic Literature.

Palabras clave: Jacobo de Sarug; Literatura árabe cristiana; Monasterio de Santa Catalina; Sin. Ar. 516; Literatura monástica.