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## Coptic fragment of a letter of Severus of Antioch\*

Severus of Antioch was a prolific writer, but only a few of his letters survive. It seems that the corpus of his letters was translated into Coptic but only very few have been published.<sup>1</sup> The text published hereafter has been identified for the first time by Porcher<sup>2</sup> but has never been published before.<sup>3</sup>

### *The Manuscript*

The text is written on parchment. The provenance of this manuscript is unknown but it seems to be originally from the library<sup>4</sup> of the White Monastery of Sohag.<sup>5</sup> The handwriting is that of a skillful scribe. The dialect is pure Sahidic. Some crosses decorate the title at the beginning of the text, on one column only.<sup>6</sup> The initial letter of the text is bigger without any ornamentation which could be compared with the manuscript of the Hamouli Collection. It is hard to date the text but we may assume that it is from the Xth century judging from the round **ⲙ** and the small **ⲛ**.<sup>7</sup>

The attribution to Severus of Antioch seems to be authentic. We find in this text several quotations from the Bible. The letter should be written soon after

\* I would like to thank professor Dr. Dr. Hubert Kaufhold editor of *Oriens Christianus* for his kind suggestions and improvements of my text and attract my attention to several important points.

1 A. Van Lantschoot, "Une lettre de Sévère d'Antioche à Théognoste" *Le Muséon* 59 (1946) 469-477. [CPG 7070 (9)]. G. Garitte, "Fragments coptes d'une lettre de Sévère d'Antioche à Sotérichos de Césarée" *Le Muséon* 65 (1952) 185-198. [CPG 7070 (13)].

2 R. Porcher, "Sévère d'Antioche dans la littérature copte" *ROC* 12 (1907) 122. [CPG 7070 (14)].

3 E. Lucchesi, *Répertoire des manuscrits Coptes (Sahidiques) publiés de la Bibliothèque Nationale de Paris, Cahiers d'Orientalisme I*, Genève 1981, p. 70.

4 M. Krause, "Libraries" *Coptic Encyclopedia*, edited by A. S. Atiya, Vol. 5, McMillan New-York 1991, p. 1447-1450. (Hereafter CE).

5 Cf R-G. Coquin & M. Martin, P. Grossmann, Hans Georg Severin, "Dayr Anba Shinudah" *Chronique d'Egypte* 3, p. 761-770.

6 J. Leroy, *Les Manuscrits Copte et Copte-arabe illustrés – Bibliothèque Archéologique et Historique*, Tome XCVI, Paris 1974, p. 65.

7 M. Cramer, *Koptische Paläographie*, Wiesbaden 1964, Tafel 11, 24.



the exile of Severus from Antioch, for he still had many supporters among the hierarchy.<sup>8</sup>

## Recto

ⲉ ⲛⲧⲟⲩⲱⲃ ⲉⲓⲛⲱⲓ ⲙⲙⲟⲥ ?

ⲟⲙⲟⲓⲱⲥ ⲕⲉ ⲉⲓⲛⲥ  
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ⲁⲣⲭⲏⲥ ⲉⲧⲟⲩⲗⲗⲱⲃ  
ⲗⲩⲱ ⲡⲁⲣⲭⲓⲉⲡⲓⲥ  
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ⲗⲡⲁ ⲥⲉⲩⲏⲣⲟⲥ ⲉⲗⲉ  
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ⲥⲓⲁ ⲉⲧⲉⲛ ⲧⲁⲛⲧⲓⲟ  
ⲭⲓⲁ ⲉⲧⲉⲛⲓ ⲛⲉ ⲛⲉⲛ  
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ⲛⲧⲟⲩⲱⲃ ⲉⲧ  
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ⲭⲉ ⲟⲩⲁⲉ ⲁⲙ ⲡⲧⲗⲗⲟ  
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ⲕⲁⲧⲏⲛⲧⲉⲛⲱⲓ.  
ⲗⲗⲗⲗ ⲛⲧⲁⲓⲥⲉⲧ ⲛ ⲟⲩ  
ⲕⲟⲩⲓ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ  
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ⲛⲱⲱⲥ ⲡⲛⲟⲩⲧⲉ  
ⲗⲩⲱ ⲡⲥⲱⲧⲏⲣ ⲡⲉⲗⲥ  
ⲉⲓⲛⲟⲙⲟⲑⲉⲧⲉⲓ ⲗⲩⲱ  
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ⲭⲉ ⲛⲧⲁⲕⲗⲁⲧⲏⲩⲧⲛ  
ⲁⲛ ⲉⲧⲉⲛⲟ ⲛⲟⲣⲫⲁⲛⲟⲥ  
ⲧⲏⲏⲩⲩ ⲱⲁⲣⲱⲧⲏ  
ⲟⲩⲁⲉ ⲟⲛ ⲙⲡⲧⲣⲉⲭⲡⲟ 5  
ⲣⲭⲧ ⲉⲣⲱⲧⲛ ⲧⲉⲛⲟⲩ  
ⲁⲙ ⲡⲥⲱⲙⲗ ⲛⲧⲟⲩ  
ⲡⲩ<sup>9</sup> ⲁⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲛ  
ⲙⲉⲉⲩⲉ ⲧⲭⲓⲕⲓ ⲛⲉ ⲙ  
ⲡⲛⲟⲩⲧⲉ . ⲗⲗⲗⲗ ⲉⲛⲉⲓ 10  
ⲟ ⲛⲟⲉ ⲛⲉⲓⲁⲛ ⲧⲉⲧⲛ  
ⲙⲏⲧⲉ ⲉⲓⲱⲩ ⲉⲃⲟⲗ ⲛ  
ⲛⲉⲥⲙⲏ ⲉⲧⲙⲙⲗⲩ ⲙ  
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲗⲩⲟⲥ  
ⲛⲁⲓ ⲛⲧⲁⲓⲕⲗⲗⲩ ⲛⲁⲛ 15  
ⲉⲣⲗⲓ ⲛⲧⲩⲡⲟⲥ . ⲉⲓⲭⲱ  
ⲙⲙⲟⲥ ⲁⲱ ⲭⲉ ⲕⲁⲛ ⲧ  
ⲁⲧⲛ ⲧⲏⲩⲧⲛ ⲁⲛ ⲁⲙ  
ⲡⲥⲱⲙⲗ . ⲗⲗⲗⲗ ⲧⲏⲙ  
ⲙⲏⲧⲛ ⲁⲙ ⲡⲉⲡⲏⲗ 20  
ⲧⲗⲱⲉ ⲗⲩⲱ ⲉⲓⲥⲱⲩⲧ  
ⲧⲉⲧⲛⲧⲁⲓⲕ ⲗⲩⲱ ⲡⲧⲗ  
ⲭⲣⲟ ⲛⲧⲉ ⲧⲛⲡⲓⲥⲧⲓⲥ ⲉⲧ  
ⲭⲓ ⲉⲁⲟⲩⲛ ⲉⲡⲉⲗⲥ . ⲛⲁⲓ  
ⲁⲉ ⲉⲓⲭⲱ ⲙⲙⲟⲟⲩ ⲁⲛ ⲙ 25  
ⲡⲏⲗⲧⲉ ⲧⲉⲛⲟⲩ . ⲙⲏⲏⲥⲗ  
ⲡⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲛⲕⲗⲁⲧⲟⲣ  
ⲟⲱⲙⲗ . ⲉⲃⲟⲗ ⲭⲉ ⲁⲧⲉⲧⲛ  
ⲗⲗⲩ ⲁⲙ ⲡⲁⲱⲃ . ⲗⲗⲗⲗ  
ⲁⲗⲟⲛ ⲟⲛ ⲙⲡⲟⲟⲩ ⲉⲛⲉⲓ 30  
ⲙⲉⲉⲩⲉ ⲉⲣⲟⲟⲩ ⲡⲉⲓ ⲗⲩⲱ

8 For the historical circumstances of Severus, cf. W. H. C. Frend, *The Rise of the Christianity*, Philadelphia 1984, p. 810-830.

9 Sic. Read ⲛⲧⲟⲩⲱⲃ.



ΣΩΤΗΝ ΖΗ ΤΕΙΠΟΛΙΣ.  
 ΠΩΤ ΕΞΡΑΙ ΕΚΕΟΥΕΙ.  
 ΛΥΩ ΕΙΤΗΚ ΖΗΤ ΧΕ  
 ΠΕΤΜΜΑΥ ΝΑΜΟΟΝΕ  
 ΜΠΕΦΟΖΕ ΕΠΜΑ ΝΤΑ

ΝΕΙΤΑΧΡΟ ΜΜΟΟΥ [ΖΜ  
 ΝΖΗΤ ΖΙΤΗ ΘΕΛΠ[ΙC  
 ΚΑΙΓΑΡ ΠΕΝΤΑΦΟΥΕ[Ζ  
 ΣΑΖΝΕ ΝΑΙ ΝΤΕΙΝΠ[Ω]Τ  
 ΚΑΤΑ ΠΝΟΜΟC . ΕΝΕΦΕ

35

## Verso

ΕΡΗΥ [ ] ΠΕΜΕΤΗ  
 ΤΑΧΡΟ ΜΠΕΤΝΩ  
 Ρ[Χ ] ΕΖΟΥΝ ΕΠΙCΤΙC  
 ΛΥΩ ΝΕΥΤΑΜΟ ΜΜΟΙ  
 ΧΕ ΣΕΝΑΧΝΕ ΤΗΡΤΗ  
 ΧΝΕΙ ΖΙΤΗ ΖΕΝΘΑΙCΙC  
 ΚΑΤΑ ΟΥΔΟΚΙΜΗ . Μ  
 ΠΕCΜΟΤ ΝΟΥΚΛΥCΩΝ  
 ΕΦΡΟΚΖ . ΟΥΝ ΟΥΕΙΤΕ<sup>10</sup>  
 ΔΕ ΝΚΛΟΟΛΕ ΝΑΙΕΙ ΕΧΩ  
 ΤΗ ΜΝΝCΑΤΔΟΚΙΜΗ  
 ΖΩC ΔΕ ΕΤΡΑΧΟΟC Μ  
 ΠΝΑΥ ΕΤΜΜΑΥ ΜΝ [Π  
 ΠΡΟΦΗΤΗC ΗCΑΙΧC  
 ΧΕ ΤΑΙ ΤΕ ΘΕ ΝΤΑ ΠΧΟ  
 ΕΙC ΧΟΟC ΝΑΙ ΧΕ ΟΥΝΕΥ  
 ΩΡΧ ΝΑΨΩΠΕ ΖΗ  
 ΤΠΟΛΙC ΝΘΕ ΝΟΥΟΕΙΝ  
 ΝΚΛΥCΩΝ ΜΠΝΑΥ  
 ΜΠΝΑΥ ΜΜΕΕΡΕ [ΛΥ]Ω  
 ΝΘΕ ΝΟΥΕΙΩΤΕ ΝΝ[ΚΛΟ  
 ΟΛΕ ΜΠΕΖΟΟΥ ΜΠ[ΧΟΕΙ]C  
 ΤΑΙ ΓΑΡ ΤΕ ΤΕΨΠΗΡΕ  
 ΜΠΚΛΥCΩΝ ΝΝΟΗ  
 ΤΟΝ . ΜΑΛΛΟΝ ΔΕ ΠΕ  
 ΨΑΥCΥΝΧΩΡΕΙ Ε[Τ  
 ΡΕΦΕΙ . ΧΕ ΑΝΤΗ[Υ] ΕΦ<sup>11</sup>  
 ΡΩΚΖ ΝΝ[ ] ΑΦΙ ΖΑΡΟΦ  
 ΨΑΥΠΩ[ ] Ε ΝΤΟΦ

ΚΟΝ ΨΩΠΕ ΕΥΤΟΟΜΕ 1  
 ΕΤΕΚΚΛΗCΙΑ ΝΤ[ΑΝ  
 ΤΙΟΧΙΑ . ΕΧΝ ΤΕΤΝΜΝΤ  
 ΣΩΤΗ ΕΤΕΝΤΩΤΗ ΠΕ  
 ΧΕ ΠΝΟΥΤΕ ΓΑΡ ΟΥΩΝΖ 5  
 ΕΒΟΛ ΠΟΥΟΕΙΝ ΖΜ ΠΚΛΖ  
 ΤΗΡΦ . ΛΥΩ ΣΕΝΑΜΟΥ  
 ΤΕ ΕΠΟΥΡΑΝ ΕΒΟΛ ΖΙΤΗ  
 ΠΝΟΥΤΕ ΠΨΑ ΕΝΕΖ  
 ΧΕ ΨΡΗΝΗ ΝΤΔΙΚΑΙΟC 10  
 ΥΝΗ ΕΧΩ ΠΕΟΟΥ Ν  
 ΝΤΜΝΤΡΕΦΩΜΩΕΝΟΥ  
 ΤΕ ΚΑΙ ΓΑΡ ΖΗ ΝΕΙ  
 ΘΑΙCΙC ΤΗΡΟΥ ΕΤΜΟΚ[Ζ  
 ΝΤΑΥΕΙ ΕΧΩΝ ΝΤΑ ΤΕ 15  
 ΤΝΧΡΟ ΑΝ ΜΜΑΤΕ .  
 ΑΛΛΑ ΑΤΕΤΗ ΡΖΟΥΕ  
 ΧΡΟ ΚΑΤΑ ΠΨΑΧΕ Μ  
 ΠΑΠΟCΤΛΟC ΚΑΙ ΓΑΡ  
 ΑΤΕΤΝΟΥΩΝΖ ΕΒΟΛ ΖΗ 20  
 ΟΥΜΕ ΧΕ ΟΥΔΕ ΜΝ ΜΟΥ  
 ΟΥΔΕ ΜΝ ΩΝΖ ΟΥΔΕ  
 ΠΚΕCΕΕΠΕ ΕΤΗΝΥ ΜΝ  
 ΝCΑ ΝΑΙ . ΝΑΨΩΜΒΟΜ  
 ΕΠΕΡΧΤΗΥΤΗ ΕΤΑΓΑ 25  
 ΠΗ ΜΠΝΟΥΤΕ . ΤΑΙ ΕΤ  
 ΖΜ ΠΕΧ̄C Η̄C ΠΕΝΧΟΕΙC .  
 ΖΜ ΠΤΡΕΤΕΝCΟ<sup>Τ</sup>ΠC ΓΑΡ  
 ΝΗΤΗΝ ΕΦΙΖΑ ΖΩΒ ΝΙΜ .

10 Sic. Read ΕΙΩΤΕ.

11 Sic. Read ΕΥΡΩΚΖ.



ⲓⲥⲁ ⲛⲁⲟⲓⲥ ⲉⲣⲟⲟⲩ	ⲁⲧⲉⲧⲛⲉⲓ ⲁⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ	30
ⲓⲛⲧⲁ ⲧⲏ ⲙⲛⲧ	ⲁⲩⲱ ⲁⲧⲉⲧⲛⲕⲁⲧⲁⲫⲣⲟ	
ⲓⲛⲟⲥ ⲱⲱⲛⲉ ⲉⲥⲟⲩ	ⲛⲉⲓ ⲛⲁ ⲛⲉⲓⲙⲁ ⲧⲏⲣⲟⲩ	
ⲱⲛⲛⲓ ⲉⲃⲟⲗ ⲁⲙ ⲛⲕⲁⲛ ⲧⲏ	ⲉⲧⲉⲧⲛⲉⲱⲱⲧ ⲉⲡⲱⲛⲛⲓ	
ⲣⲥ ⲁⲱⲥⲁⲉ ⲛⲧⲉ ⲁⲛⲕⲉ	ⲱⲗ ⲉⲛⲉⲛ ⲉⲧⲛⲁⲱⲱⲛⲉ	
ⲫⲱⲛⲏ ⲙⲡⲣⲟⲫⲏⲧⲓ	ⲥⲱⲧⲙ ⲙ ⲉⲃⲟⲗ ⲁⲓⲧⲟ	35

### Translation

#### Recto I

And also another epistle from the holy *Patriarch* and *archbishop* of *Antioch* *Apa Severus* which he wrote for the *Church* of *Antioch* (it means) those who fear (God): the *clergy*, and the *faithful congregation*.

I wish to let you know that *neither* when I (stop) ceased also in your city before the day, I did not leave y[ou] behind me *but* I withdraw myself a little according to the *law*. I listened to the great shepherd, God, and the *Saviour Christ*, making *law* and saying: "When they persecute you in this city, flee you to another" <sup>12</sup> And I am strong in heart (take courage) that this (Christ) will pasture His flock in the place

#### Recto II

[of leaf. He said: "I will not leave you *orphans*."<sup>13</sup> I will come to you<sup>14</sup> but even also if I am now separated from you in flesh I am not far from your sublime mind in God, but being as if I am in the midst of you."<sup>15</sup> I call for me this blessed Paul, which he left these (sayings?) for us as *example*, I said also: "Even if I am absent in body, I am present in spirit."<sup>16</sup> [ ] and I look to your order and strength of your *faith* which bring near Christ.

I did not say these (things) before; you did them in the matter after the

<sup>12</sup> Mt 10:23.

<sup>13</sup> Jn 14:18. ⲁⲉ ⲛⲧⲛⲁⲕⲁⲗⲧⲏⲩⲧⲛ ⲁⲛ ⲉⲧⲉⲛⲟ ⲛⲟⲣⲫⲁⲛⲟⲥ Cf. H. Quecke, *Das Johannesevangelium Saisisch, Papyrologica Castroctaviana*, Roma- Barcelona 1984, p 177. ⲛⲧⲛⲁⲕⲁⲧⲏⲩⲧⲛ ⲁⲛ ⲉⲧⲉⲧⲛⲟ ⲛⲟⲣⲫⲁⲛⲟⲥ.

<sup>14</sup> Phil 2:24 ⲧⲏⲛⲩⲩ ⲱⲗⲱⲧⲏ cf. G. Horner, *The Coptic version of the New Testament in the Southern Dialect*- Otto Zeller Osnabrück 1969, Vol. V., p. 290 ⲧⲏⲛⲩⲩ ⲁⲛ ⲟⲩⲃⲉⲡⲏ.

<sup>15</sup> ⲁⲗⲗⲁ ⲉⲛⲉⲓⲟ ⲛⲟⲉ ⲛⲉⲓⲛ ⲧⲉⲧⲛⲙⲏⲧⲉ Free quotation from Col. 2:5. "ⲉⲱⲁⲉ . . . ⲁⲗⲗⲁ ⲧⲏ ⲛⲙⲙⲏⲧⲛ ⲁⲛ ⲛⲉⲓⲛⲁ ⲁⲗⲗⲁ ⲉⲛⲉⲓⲟ ⲛⲟⲉ ⲛⲉⲓⲛ ⲧⲉⲧⲛⲙⲏⲧⲉ cf. Horner, *The Coptic version* ..., Vol. V, p. 334.

<sup>16</sup> I Cor 5:3. ⲁⲉ ⲕⲁⲛ ⲧⲁⲧⲛ ⲧⲏⲩⲧⲛ ⲁⲛ ⲁⲙⲡⲥⲱⲙⲁ . ⲁⲗⲗⲁ ⲧⲏ ⲛⲙⲙⲏⲧⲛ ⲁⲛ ⲛⲉⲓⲛⲁ different from the reading of G. Horner, *The Coptic Version* ..., Vol. IV, p. 198 "ⲁⲛⲟⲕ ⲉⲁⲣ ⲉⲛⲧⲁⲧⲉⲧⲏⲩⲧⲛ ⲁⲛ ⲁⲙ ⲡⲥⲱⲙⲁ ⲉⲓⲁⲧⲉⲧⲏⲩⲧⲛ ⲁⲉ ⲁⲛ ⲛⲉⲓⲛⲁ"



accomplishment of *virtuous actions*. But also before the day, I had mentioned them and I confirmed them in the heart by the *oppression*. For in fact who ordered me the flight according to the Law<sup>17</sup>

#### Verso I

Altogether [ ] your strength and your firmness in the *faith*. And he had informed me that they will ask all of you questions by *pressure (affliction)* as a test of like a burning summer heat. But there is a dew of cloud will come upon you after the test so that I will say at that time with Isaiah the prophet: "This is the manner which Lord told me that there is a firmness which will happen in the city like a light of *burning* in the time<sup>18</sup> of noon and a cloud of dew in the day of the Lord."<sup>19</sup>

For this is the amazing of the *intellectual burning heat* moreover he used to forgive (*grant, combine, accede, assent*) in order to come, for the burning winds of the [ ]. He came to him, [ ] your [ ] would be revealed to the whole world so that the other *prophetic voices*

#### Verso II

be fitting to the *Church of Antioch* on your choice we agreed. For God reveals the light to the whole world. And its name will be called by God for ever 'Peace of righteousness' to say its glory of worshipping God. As for in all these painful *pressures* which befall us you did not win much but you did more than winning according to the word of the *apostle*, as for you have truly confessed that *neither death nor life nor the other (things)* which will come after these can separate you from the *love* of God in *Christ Jesus* our Lord.<sup>20</sup> For when you pray to take everything, you take all to them and you *disdain* all who belong to this place. You look for eternal life which will be. For they hear by ...

17 Flight from persecution was a recurrent theme in the patristic theme, cf. O. Nicholson, "Flight from persecution an imitation of Christ: Lactanius Divine Institutes IV: 18:1-2" *Journal of Theological Studies*, n. s. 40 (1989) 48-65.

18 Repeated in Coptic.

19 ? Is 5:4.

20 Free quotation from Rom 8:35-39.



### Commentary

Although the beginning of the this letter corresponds to a Syriac letter published by Brooks<sup>21</sup> the rest does not follow the Syriac version. We have several example where Coptic texts relating to Severus are always different from the Syriac tradition such as

- a. The Homily on Saint Leontius of Tripoli.<sup>22</sup> The Coptic Sahidic is more developed than the Syriac one and contains in addition an autobiographical section which is omitted in the Syriac text.
- b. The letter of Severus to the deaconess Anastasia.<sup>23</sup> This letter survives in Bohairic Coptic, Arabic, Syriac and some Greek fragments. In this text we can find that the Coptic and the Arabic agreed well while the Syriac is different with some addition or omission
- c. The first Cathedral homily of Severus of Antioch, where we have Sahidic Coptic and Syriac, the Coptic is more developed than the Syriac.<sup>24</sup>
- d. Recently, I was able to identify two new copies of the book of the Philalethes<sup>25</sup> of Severus of Antioch in Arabic, with some Coptic words. The comparison between the Syriac and the Copto-Arabic version shows many differences which I intend to treat them in a separate article.
- e. Although the Coptic version of the Cathedral homily 103 of Severus of Antioch is fragmentary, it shows some additions and omissions in each tradition.<sup>26</sup>
- f. The other texts of the Coptic Corpus of Severus of Antioch are too fragmentary and did not allow us to do the comparison.<sup>27</sup>

21 E. Brooks, *Select letters of Severus*, London 1904, Vol. 2, Number IV.8

22 G. Garitte, "Textes hagiographiques orientaux relatifs à Saint Léonce de Tripoli" *Le Muséon* 79 (1966) p. 357-358 §IV. M. Brière, F. Graffin, *Les Homiliae Cathedrales de Sévère d'Antioche*, PO 35/3, Turnhout 1969, p. 358-367.

23 M. Chaîne, "Une lettre de Sévère d'Antioche à la diaconesse Anastasie" *Oriens Christianus* 11 (1913) p. 32-58. E. W. Brooks, *A Collection of Letters of Severus of Antioch*, PO XIV/1 N° 67, Paris 1920 (2<sup>ed</sup> Brepols, Turnhout 1988), p. 75-118. G. Mercati, "La lettera di Severo Antiocheno su Matt 23,35" *Oriens Christianus* 12 (1915) p. 59-63. Youhanna Nessim Youssef, "Letter of Severus of Antioch to Anastasia the Deaconess" *BSAC* 40 (2001) p. 126-136.

24 For the first homily, E. Porcher "La première homélie cathédrale de Sévère d'Antioche" *Revue de l'Orient Chrétien* 19 (1914) p. 69-78, 135-142. E. Lash, *Les Homélies Cathédrales de Sévère d'Antioche, Homélies I-XVII*, *Patrologia Orientalis* 38/2, Turnhout 1976, p. 253-268.

25 Youhanna Nessim Youssef "Arabic Manuscripts of the Philalethes of Severus of Antioch" *Proche Orient Chrétien* 51 (2001) p. 261-266.

26 E. Lucchesi "Un fragment Copte inédit de l'homélie CIII sur l'Epiphanie de Sévère d'Antioche" *JTS* 30 (1979) p. 197-201, especially notes 4, 5, 7, 9, 11.

27 (For the homily 14) E. Porcher, "Un discours sur la sainte Vierge par Sévère d'Antioche"



This text highlight the need and the importance of completing the pionneer study of Lash on the techniques of the translation from the original Greek to the other languages mainly Coptic and Syriac.<sup>28</sup>

- Revue de l'Orient Chrétien* 20 (1915-1917) p. 416-423. E. Lucchesi, "Notice touchant l'homélie XIV de Sévère d'Antioche" *Vigiliae Christianae* 33 (1979) p. 291-293. S. J. Voicu, "Un frammento copto dell'omelia Cattedrale 77 di Severo d'Antiochia" *Augustinianum* 32 (1992) p. 385-386. A. I. Elanskaya, *The literary Coptic Manuscripts in the A. S. Pushkin State Fine Arts Museum in Moscow*, Leiden 1994, p. 372-377. This text E. Lucchesi has identified the homily 67 but as far as I am aware the text did not appear yet.
- 28 C. J. Lash, *The techniques of a translator: "Work-notes on the Methods of Jacob of Edessa in translating the homilies of Severus of Antioch"* *Überlieferungsgeschichtliche Untersuchungen*, herausgegeben von F. Paschke, Berlin 1981, p. 365-383.