

# Peshitta

By Srecko Koralija, Vrije Universiteit Amsterdam

Entry tags: Religious Group, Christian Traditions, Abrahamic, Text, Canonical texts

Peshitta (P) is the Syriac translation of the Bible. It consists of both the Old and the New Testament. Its translation process started already during the second century CE, and the translation itself has been used until today (This is the reason for the timeframe/2CE-21CE/ given to this article). It is only in the 9th century that this corpus was given the name 'Peshitta'. One can speak of P as both the earliest translation of biblical narratives into Syriac and a corpus reflected in the manuscript tradition. As for the first point, previous scholarship has extensively debated about the earliest date of the translation, but has never been able to clearly answer the question of its origins. The scholars basically all agree that it is impossible to determine the starting date of the translation. The answers to this question depend on the angle with which it is approached. Weitzman argued that the translation must predate the fourth-century Syriac fathers Aphrahat and Ephrem, who quoted it extensively, but cannot be later than about 200 CE because P-Gen uses a particle (yt) that Ephrem no longer understood. What can be debated, on the other hand, is the Syriac of P as attested in the manuscripts available for each biblical book and their complete compilation by the various editors. Given its textual history, the text of P is, therefore, the result of three interrelated processes. First, the initial (oral or textual) process of translating the biblical narratives. Second, the compilation of the originally translated narratives into larger units. For example, complete biblical books or liturgical readings. Third, Syriac biblical narratives attested in the manuscript tradition. In this respect, we can say that P is the title given to a collection of translated biblical texts which includes both biblical narratives and independent manuscript headings. The main characteristic of P is that it spans several centuries of use, involving multiple processes of textual interpolation that are visible in either minor or major textual differences in the manuscripts. Textual idiosyncrasies of the Peshitta reflect its rich history and importance within the Syriac tradition. *Nota bene* - the region indicated here is the approx. region restricted to the first centuries of the Peshitta. Today, it is basically used wherever there is a Syriac community, Peshitta user or scholar (and this would probably cover the whole world). (For better understanding of this entry, I recommend you read it along with the 'Targums' and 'Septuagint' entries. Namely, Peshitta, Septuagint and Targums reflect similar methodological questions, and occasionally they can share some features).



Date Range: 2 CE - 21 CE

Region: Use of the Peshitta

Region tags: Syria, Iran, Turkey, Iraq, Israel

Use of the Peshitta

## Status of Readership:

✓ Elite    ✓ Religious Specialists    ✓ Non-elite (common people, general populace)

## Sources and Corpora

### Print Sources

Print sources used for understanding this subject:

— Source 1: Brock, S.P., *The Bible in the Syriac Tradition*, 2nd ed., Gorgias Handbooks 7, Piscataway, NJ:

Gorgias Press, 2006.

- Source 2: Cook, J., “Composition of the Peshitta Pentateuch”, in: Dirksen P.B., Mulder, M.J., eds. *The Peshitta: Its early text and History*, Leiden: Brill, 1986.
- Source 3: Falla, T.C., *A Key to the Peshitta Gospels*, Leiden: E.J.Brill, 1991.
- Source 1: Kiraz, G.A. *Comparative edition of the Syriac Gospels, 1996–2004*.
- Source 2: Weitzman, M.P., *The Syriac version of the Old Testament: An introduction*, Cambridge: University of Cambridge Oriental Publications 56, 1999.
- Source 3: Dirksen, P.B., van der Kooij, A. (ed.), *The Peshitta as a translation. Papers read at the II Peshitta Symposium held at Leiden 19–21 August 1993*, MPIL 8, 1995.
- Source 1: Briquel Chatonnet, F. and Le Moigne Ph. (ed.), *L’Ancien Testament en syriaque*, *ÉtSyr* 5, 2008.
- Source 2: Gwilliam, G.H., ‘The Place of the Peshitto version in the apparatus criticus of the Greek New Testament’, *Studia biblica et ecclesiastica* 5 (1903), 187–237.
- Source 3: Juckel, A. ‘Research on the Old Syriac heritage of the Peshitta Gospels’, *Hugoye* 12.1 (2009), 41–115.
- Source 1: Kiraz, G.A., *A Comparative Edition of the Syriac Gospels: Aligning the Sinaiticus, Curetonianus, Peshiṭta and ḥarklean Versions*, 3 vol. Leiden: Brill, 1998.
- Source 2: *The New Testament in Syriac*. London: British and Foreign Bible Society, 1905.
- Source 3: Wierwille, V.P., *The Aramaic New Testament: Estrangelo script, based on the Peshitta and Harklean versions*. New Knoxville: The Way International, 1983.
- Source 1: Brock, S.P. “Ancient Versions (Syriac)”, in *The Anchor Bible dictionary*, vol. 6, 6 vol., Freedman, D.N., ed. New Haven: Yale University Press, 1992, 794–799.
- Source 2: Goshen-Gottstein, M.H., “Prolegomena to a Critical Edition of the Peshitta”, *Scripta Hierosolymitana*, vol. 8, 1961, 26–67.
- Source 3: Weitzman, M., “From Judaism to Christianity: the Syriac Version of the Hebrew Bible”, in: Lieu, J., North, J., and Rajak, T., eds., *The Jews Among Pagans and Christians in the Roman Empire*, London: Routledge, 1992, 147–173.

## Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <https://gedsh.bethmardutho.org/Editors-Preface-print>
- Source 1 Description: Gorgias Encyclopedic Dictionary of the Syriac Heritage: Electronic Edition
- Source 1 URL: <https://syriaca.org/work/69>
- Source 1 Description: Syriaca

## Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

- Source 1 URL: <https://www.dukhrana.com/peshitta/>
- Source 1 Description: Peshitta New Testament

- Source 1 URL: <https://archive.org/details/concordancetopes0000unse>
- Source 1 Description: The Concordance of the Peshitta version of the Aramaic New Testament
- Source 2 URL: <https://archive.org/details/peshittainhebrew0001chhe>
- Source 2 Description: The Peshitta (Old Testament) in Hebrew characters. This should not be the main reference to read the text since Syriac has its own alphabet. Also, this edition raises many question about phonetics and phonology. A good resource for someone who is interested in this kind of questions; and also, it is freely available online.
- Source 3 URL: <https://brill.com/edcollbook/title/1592?alreadyAuthRedirecting>
- Source 3 Description: The Old Testament in Syriac according to the Peshitta version (Peshitta Institute Leiden). This is the main critical edition of the Syriac Old Testament. Unfortunately, it is not free to be consulted online, but everyone interested in the Peshitta studies should be aware of this edition.
- Source 1 URL: <https://gallica.bnf.fr/ark:/12148/btv1b53110173d/f4.item.r=Syriaque>
- Source 1 Description: BnF syr. 429 - a nice manuscript from the 16th century (held in the French National Library) containing a significant part of the New Testament Peshitta.

## General Variables

### Materiality

#### Methods of Composition

##### – Written

Notes: The development of the manuscript tradition reflect that P was transmitted in written form. Minor and major differences in comparison to the original languages of the Bible (Hebrew and Greek) also reflect that oral traditions influenced the composition of the Peshitta throughout the centuries. I studied some aspects of this question in the third chapter of my PhD thesis (see the reference).

Another thing to take into account is the fact that the early dating of a single manuscript does not necessarily show an early form of the text. This is the reason why one should always think about orality when studying early manuscripts.

Reference: Chen, Zhan. An Investigation into the Peshitta of Isaiah. Harvard: Harvard University Graduate School of Arts and Sciences, PhD thesis, 2020.



##### Inked

##### – with Ink

#### Medium upon which the text is written/incised

##### – Other textile: Parchment

Notes: For example, the oldest manuscripts of the Syriac Old Testament: a palimpsest of Isaiah (5ph1) and a Pentateuch (5b1).

Reference: Brock, Sebastian. "Bible, Old Testament Manuscripts", 2018.  
<https://gedsh.bethmardutho.org/Bible-Old-Testament-manuscripts>.

Was the material modified before the writing or incising process?

– Other [specify]: Underwritten

Notes: For example, in a 9th century collection of hagiographical texts in Arabic (Ar. 514/Sinai/) there are underwritings in Syriac, Greek and Arabic among which one finds portions from Mt 20:23-31.

Reference: Brock, Sebastian. "A Palimpsest Folio of Matt 20:23-31 (peshitta) in Sinai Ar. 514 ("codex Arabicus)". *Orientalia* 61 (2) (1992): 102-5.

Was the text modified before the writing or incising process?

– Corrections

Notes: "The main characteristic of P is that it spans several centuries of use, involving multiple processes of textual interpolation that are visible in either minor or major textual differences in the manuscripts. These differences have led to questions about the characteristics of P and discussions about its relationship to the Hebrew Vorlage."

Reference: Koralija, Srecko. *Language Contact and Inner-syriac Developments: Lexical Study of the Peshitta Genesis*. Cambridge: PhD-thesis, 2020.

## Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Notes: There is no specific location of the text. Since the Peshitta is the translation of the Bible - it was used in liturgy, education, pastoral work and intellectual circles (e.g. the School of Nisibis).

Is the location where the text stored accompanied by iconography or images?

– No

Notes: Generally, the manuscripts are text-only materials. However, liturgical books that contain biblical narratives to be used in the liturgy may contain illuminations and decorations.

Is the area where the text is stored accompanied by an-iconic images?

– No

Notes: The text is not stored in a specific place, but used in different environments. For example, when used in the liturgy it is surrounded with sacred images and liturgical signs that accompany the service.

## Production & Intended Audience

### Production

Is the production of the text funded by the polity?

– No

Notes: The text of the Peshitta is produced in religious environments, and there is no strong evidence that its production was funded by the polity. There are discussions about the identity, theology and motivation of its translators to produce such a translation. These discussions mainly ask questions about its Jewish, Christian or Judeo-Christian provenance. Throughout the history, P was used mainly in the Christian environment. There is no evidence that Jewish communities used P in the liturgy (they rather used the Targums). However, this does not deny the possibility that some Jewish ideas/influence can be traced in the translation.

Reference: Weitzman, M.P.. *The Syriac Version of the Old Testament: An Introduction*. Cambridge: Cambridge Oriental Publications, 1999.

Is the text considered official religious scripture?

– Yes

Notes: Biblical narratives attested in the Peshitta are the basis for all commentaries and the main reference for Syriac community. I deliberately wrote "attested in the Peshitta" since the title Peshitta was given to the corpus only in the 9th century.

↳ Is there a culture of oral recitation?

– No

Notes: There is a strong oral culture, but not the culture of oral recitation that would be similar to the recitation of the Qur'an. Many people knew texts from the Peshitta by heart. This is evident in their theological writings and spiritual tradition (especially in hagiography).

Reference: Minov, Sergey, and Flavia Ruani, eds.. *Syriac Hagiography: Texts and Beyond*. Edited by Sergey Minov and Flavia Ruani. Leiden, Boston: Brill, 2021.

↳ Is there a story associated with the origins of scripture?

– Yes

Notes: According to a passage from the Cave of Treasures, Syriac language was regarded as the language of creation. This is not directly related to the origins of the Peshitta, but it does tell something about the place of the Syriac language in the Syriac tradition.

Reference: Minov, Sergey . *Memory and Identity in the Syriac Cave of Treasures*. Leiden: Brill, 2020.

↳ Revealed by a high god?

– Yes

Notes: Peshitta, as used in the Syriac Christianity, is generally regarded as divinely revealed and inspired Scripture. There is no idea of divine dictation in the strong sense of the term.

↳ Revealed by other supernatural being?

– No

Notes: Although angels do not reveal Scriptures, they hold a significant place in the Peshitta and in the Syriac tradition. Many prominent Syriac writers discussed

importance of angels. For example, Narsai (4th century) wrote a memra on the creation of angels.

Reference: Perotti, Elisa. *Narsai's Mēmṛā on the Creation of Angels: Translation and Analysis*. Leiden: University of Leiden, 2018.

↳ Inspired by high god?

– Yes

Notes: Revelation and inspiration are interrelated in understanding of the Peshitta.

↳ Inspired by other supernatural being?

– No

↳ Originated from divine or semi-divine human beings?

– No

↳ Originated from non-divine human being?

– No

↳ Are the scriptures alterable?

– Yes

Notes: The answer depends on the biblical book in question. For example the Pentateuch tends to be closer to the Hebrew original than for example the book of Proverbs. Additionally, one has to bear in mind that the so-called alteration can happen at different levels - word equivalence, grammar, syntax, semantics, theology and the like. Therefore, the Scriptures are alterable but without tendency to deny the importance of the Hebrew or Greek original.

↳ Do the practitioners generally consider the scripture open to alteration?

– No

Notes: Although, the text is not regarded as a petrified monument.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– Yes

↳ Can interpretation also take place outside these institutions?

– Yes

Notes: Usually, the schools are institutions where the people are taught to interpret. Later on, interpretations are learned in pastoral and every-day life settings.

↳ Interpretation is only allowed by official sanctioned figures?

– Yes

Notes: Usually yes, only ecclesiastical authorities, theologians and teachers could interpret the Scriptures. This is primarily because of their access to education, not because of rules as such.

↳ Are there common disagreements? (such as two or more different schools of interpretation?)

– Yes

Notes: Syriac tradition is rich in debates and disagreements. This led to forming different school systems and churches rooted in opposing theological traditions.

↳ Are there methods of permanently tabling or resolving debates amongst groups of interpreters?

– Yes

Notes: This usually happens in schools (e.g. School of Edessa; School of Nisibis). Also, some genres (e.g. erotapokriseis - question and answer literature) reveal the need for debates.

↳ Is there a select group of people trained in transmitting the scriptures?

– Yes

Notes: They used to train people to read Scriptures (from basic literacy to knowledge of exegetical traditions) in theological schools like the school of Nisibis.

Reference: Becker, A.H.. Sources for the Study of the School of Nisibis. Liverpool: Liverpool University Press, 2009.

↳ Is the select group of people defined by any specific gender designation?

– Yes

Notes: According to the sources, it seems that only male individuals were trained. However, Syriac communities allotted women important positions as widows, deaconesses, and consecrated virgins.

Reference: Ashbrook Harvey, Susan . "Women in the Syriac Tradition", 2011.  
<https://gedsh.bethmardutho.org/entry/Women-in-the-Syriac-Tradition?fq=;fq-Browse:Browse;W;>

↳ Is the select group of people defined by any age designation?

– No

↳ Is the select group of people defined by any form of linguistic designation?

– Yes

Notes: There is no evidence that those who did not speak Syriac participated in

transmitting P.

↳ Is there a codified canon of scriptures?

– Yes

↳ Can the canon be altered or added to?

– Yes

↳ Are additional commentaries part of the canon as it is currently understood?

– No

Notes: It has to be said that P includes both biblical narratives and independent manuscript headings of biblical narratives that attest to some degree to how P was used. However, the manuscript headings, division of sections in the narratives and marginal notes are not considered canonical.

Written in distinctly religious/sacred language?

– Yes

↳ Archaic ritual language?

– No

↳ Considered endogenous by the group itself?

– No

↳ Considered exogenous by the group itself?

– No

↳ Blended languages/creolizations/specific dialects?

– No

↳ Possess its own distinct written language?

– Yes

↳ Is use of this distinct written language confined to religious professionals?

– No

↳ If known: which authority (authorities) describe(s) the language as sacred?



[Select all that apply]

– Other [specify]: commentaries and original compositions

↳ Are non-religious institutions involved with the support of teaching religious language(s) for this text?

– No

↳ Are non-religious written languages used by the group's adherents to support religious study of text?

– No

↳ Are oral traditions used to support the religious study of the text?

– Yes

### Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Does the Religious group actively proselytize and recruit new members?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Is the text in question employed in ritual practice?

– Yes

↳ Is it orally recited?

– Yes

↳ Is there any particular affect of the oral recitation of the text?

– No

↳ Is it read?

– Yes

↳ Is there any particular affect on the reader of the text?

– No

↳ Is there any particular affect on the audience of the recitation?

– No

↳ Describe the nature of the ritual practice?

– Specify: The Peshitta was used ritually in the liturgy (especially during the Eucharist).

↳ Is the text employed in large scale rituals?

– Yes

↳ On average, how many participants are present?

– Field doesn't know

Notes: It is not possible to know how many people participated in a single liturgy

↳ Is the text employed in small scale rituals?

– Yes

↳ On average, how many participants are present?

– Field doesn't know

Notes: It is not possible to know how many people participated in the liturgy.

↳ How often do the rituals take place?

– Field doesn't know

Notes: It is difficult to specify statistically, but in general once a week (for the Sunday service).

↳ Are there orthodoxy checks?

– No

↳ Are there orthopraxy checks?

– No

↳ Are there synchronic practices?

– Yes

↳ Are there intoxicants used during the ritual?

– No

↳ Are there other substances (such as food or drink, for example) that are consumed during rituals?

– No

Notes: I could have also answered 'yes' since during each eucharist there is communion of the body and blood of Christ; but this is not food in the strict sense of the word.

Is there material significance to the text?

– No

## Context and Content of the Text (Beliefs and Practices)

### Context

Is the text itself accompanied by art?

– No

Notes: As far as I know, no major manuscript like 7a1 or 5b1 of the Peshitta is accompanied by art that would accompany the text. However, liturgical books (lectionaries) occasionally do contain illustrations and decorations. These are usually of the later provenance than Syriac biblical texts. For example, a Syriac Gospel lectionary from the 13th century held in the British library (Add MS 7170).

Are there multiple versions of the text?

– Yes

Notes: The manuscript families that have emerged from the two major P manuscript families (7a1 and 5b1) tell us the textual character of the individual witnesses and the textual groupings to which they belong. Since we do not have the presumed Hebrew Vorlage that the P translators used for their purposes. Consequently, the exact extent of similarity and divergence from the Masoretic text cannot be stated, and the extent to which the extant manuscripts represent the so-called original P is always a matter of debate. Comparison with the presumed Hebrew Vorlage only helps in determining whether idiomatic expressions that appear to have been translated 'word for word' from Hebrew into Syriac were altered in the later period of the Syriac language. Additionally, the manuscript tradition requires a careful examination of inner-Syriac textual relationships, developments, and reception, as well as a reassessment of approaches to cataloguing and organising knowledge especially in cases where it is not clear whether a manuscript is a single text or a collection of texts.

↳ Are multiple versions viewed as proper?

– Yes

Notes: Peculiar readings of the Syriac manuscripts that deviate from the presumed Hebrew Vorlage give rise to scholarly discussions about their historical development. Weitzman, for example, has modelled the evolution of manuscript traditions as a birth-and-death process, arguing that each act of copying introduces new errors, that extant manuscripts differ among themselves, and that all deviate from the lost original. We can say that each variant attested in the manuscript families witness more to the richness of the Syriac tradition, rather than to the competition about which version is "better".

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

Notes: The main witnesses to the text of the Peshitta are manuscripts. Prior to the preparations for the Leiden Peshitta edition, the conception of P as a version was determined by the text of the earlier printed editions, which were based on manuscripts representing the later standard text. The International Syriac Language Project (ISLP) has also undertaken a significant work, which should be continued and updated with new methods and data.

↳ Age of extant version of text?

– Yes

Notes: The Pentateuch is considered the earliest translation, while many other biblical books were translated later.

↳ Content of text?

– Yes

Notes: For example, in later P translations the word for 'love' (Pr 15:17) is rendered by the Syriac אהבה while in P-NT the word אהבה is rendered into Syriac by אהבה earlier books the Hebrew is common.

↳ Ritual purpose of text?

– Yes

Notes: For example the heading of Gen 22 in the manuscript which represents the narrative as a trial of Abraham; also some headings in Leviticus or Psalms.

↳ Is there debate about which version is proper?

– No

Notes: Not in the strict sense. There are no debates about which version is proper, but there are differences in Syriac communities. For example, there are significant differences between the Western and Eastern Syriac dialects, which also include the preservation of traditional theological idioms used in liturgy and theological treatises between ecclesiastical groups. The history of its usage and idiosyncratic readings accumulated in the manuscript tradition of P suggest that its composition should be carefully considered so as not to neglect either the influence of a source language (Hebrew/OT and Greek/NT), sporadic influence of a version

(Greek/Septuagint/, Targums), or the reception of P in the Syriac tradition.

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– Yes

Notes: P is the earliest translation of the whole canon into another Semitic language. In this sense, it follows the canonical books of the Old Testament in Hebrew. For the texts of the New Testament, the oldest witness is Tatian's Diatessaron (2nd ct.), which is a compilation of Gospel narratives, rather than a translation of each particular Gospel. Furthermore, the so-called Old Syriac is the oldest translation of the four Gospels (5th century). The translation process of the whole New Testament happened little by little.

↳ How is the authority established?

– No

Notes: P does not replace the authority (at the level of the text) of the Hebrew or Greek, but it is used as an autonomous version in the Syriac environment. The authority of the text is implicit since it is believed to be divinely inspired. There is no human authority in the strict sense. However, there are debates about the meaning of the biblical narratives, but this is different from the text itself, of course.

↳ Can the canon be altered or added to?

– No

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

– No

↳ Is the text part of a series of volumes?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– No

Notes: However, Peshitta influenced a lot original compositions in Syriac (e.g. history writing). A good example is the Chronicle of Pseudo-Joshua the stylite which is the earliest example of Syriac historiography.

Reference: Tromble, F.R., and J.W. Watt. The Chronicle of Pseudo-joshua the Stylite. Liverpool: Liverpool University Press, 2001.

## Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?  
(Select all that apply)

– Vocabulary

Notes: The Peshitta is a translation of a biblical text written in Hebrew and Greek, and it does not include additional things outside the text itself. However, it does contain occasional lexical interpolations as well as textual additions and omissions. For example, the Peshitta sometimes transliterates Hebrew (e.g., Gen 28:3) and contains variant readings not extant in the presumed Hebrew Vorlage (e.g., Gen 2:2 'the sixth day' - the reading P shares with the Samaritan Pentateuch and Old Greek)

Are there lineages or a single lineage established by the text?

– No

Notes: There are no specific lineages in the text that would affect the understanding of the Peshitta of both testaments.

Does the text express a formal legal code?

– No

Notes: Not in the strict sense, since the Peshitta is a translation of the Hebrew (Old Testament) and the Greek (New Testament) Bible. For example, the Hebrew Bible contains a law code (the decalogue, or rules as outlined in Leviticus) that is supposed to be applied by everyone. It refers not only to the clergy but also to members of the community. The laws cover both doctrinal and everyday questions. A good example is the list of clean and unclean birds in Leviticus 11 where Syriac of the Peshitta and Hebrew of the original text differ. This is an old discussion already discussed by Emerton, but it is worth mentioning since, in a way, it sheds light on our understanding about identity of the translators. However, one has to bear in mind that these laws from the Old Testament are not important to the Syriac Christian community in the same way as they were for Jewish communities. Christian communities are more concerned about ethical precepts based on the Gospels and the letter of saint Paul

Reference: Emerton, J.A.. "Unclean Birds and the Origin of the Peshitta". *Journal of Semitic Studies* 7, no. 2 (1962): 204-11.

Formulating a specifically religious calendar?

– No

Notes: The Peshitta follows the vocabulary of the calendar from the Hebrew Bible.

## Beliefs

Is a spirit-body distinction present in the text?

– Yes

Notes: A good example is the verse from Genesis: "I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it." (Gn 6:17). The word

used in both Hebrew (MT) and Syriac (P) for the breath of life is the word 'ruah'.

↳ Spirit-Mind is conceived of as having qualitatively different powers or properties than other parts?

– Yes

Notes: As the Hebrew Vorlage, Peshitta (i.e. Syriac) also distinguishes between soul and breath.

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body?

– Yes

Notes: Especially the soul.

↳ Other spirit-body relationship?

– No

↳ Within conceptions of the mind: are there distinct notions of psychological states or aggregates?

– No

↳ Do practitioners engage in debates about mind-body dualism?

– No

↳ Are debates framed in other ways?

– No

↳ Do practitioners distinguish between a corporeal body and an incorporeal soul or spirit?

– Yes

Notes: As in the Hebrew original, in the Peshitta there is also a distinction between a corporeal body, soul and breath.

↳ Are there other sides or features of the debate?

– No

↳ What are historical mainstream and minority positions?

– No

Is belief in an afterlife indicated in the text?

– Yes

↳ Is the spatial location of the afterlife specified or described by the religious group?

– No

↳ Is the temporality of the afterlife specified or described by the religious group?

– No

↳ Is there debate in the interpretation of the language of the afterlife?

– No

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Notes: Co-sacrifices are not required in burials in Syriac Christianity.

Does the text specify grave goods for burial?

– No

Notes: As far as I know, such a practice does not exist in Syriac Christianity.

Are formal burials present in the text?

– No

Notes: Not as a ritual, but there are indications in the text on how the (hung) corpse should be dealt with. For example, Deut 21:23: "Do not let his body be on the tree all night, but put it to rest in the earth the same day."

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

↳ A supreme high-god is present

– Yes



- ↳ The supreme high god is anthropomorphic or described in anthropomorphic terms
  - Yes
  
- ↳ The supreme high god is a sky deity
  - Yes
  
- ↳ The supreme high god is chthonic (of the underworld)
  - No
  
- ↳ The supreme high god is fused with the monarch (king=high god)
  - Yes
  - Notes: God is considered as a king in a metaphorical way; Ps 46:7 "God is the King of all the earth."
  
- ↳ The monarch is seen as a manifestation or emanation of the high god
  - No
  - Notes: Earthly kings are chosen by God and receive power from him (e.g. the king David)
  
- ↳ The supreme high god is a kin relation to elites
  - No
  - Notes: Although God does judge the people according to their behavior and chooses his prophets and kings, he does not look at their social status as such.
  
- ↳ The supreme high god has another type of loyalty-connection to elites
  - No
  
- ↳ The supreme high god is unquestionably good
  - Yes
  - Notes: He is always considered as good, even when he punishes the people for their sins or sends them to battles.
  
- ↳ Other features of the supreme high god
  - Specify: holiness, righteousness, providence, goodness, wisdom
  
- ↳ The supreme high god has knowledge of this world
  - Yes

Notes: God is the creator of the world (Gen 1:1), and consequently has knowledge of everything that happens in the created world.

↳ Knowledge is restricted to a particular domain of human affairs  
– No

↳ Knowledge is restricted to (a) specific area(s) within the sample region  
– No

↳ Knowledge is unrestricted within the sample region  
– No

↳ Knowledge is unrestrict outside of sample region  
– No

↳ Can see you everywhere normally visible (in public)  
– Yes  
Notes: There is no human action that God cannot be aware of.

↳ Can see you everywhere (in the dark, at home)  
– Yes

↳ Can see inside heart/mind (hidden motives)  
– Yes  
Notes: God is the only supernatural being that can see inside human heart and mind.

↳ Knows basic character (personal essence)  
– Yes

↳ Knows what will happen to you, what you will do (future sight)  
– Yes  
Notes: God possesses the knowledge of future events, but also grants the free will to the humans.

↳ Has other knowledge of this world  
– Yes

↳ Has deliberate causal efficacy in the world

– Yes

↳ Can reward

– Yes

Notes: God rewards for actions he considers good.

↳ Can punish

– Yes

Notes: God punishes the actions he considers bad.

↳ Indirect causal efficacy in the world

– Yes

↳ Exhibits positive emotion

– Yes

Notes: Since God rewards those who behave well, one can say he exhibits positive emotions towards them

↳ Exhibits negative emotion

– Yes

Notes: God shows the so-called negative emotions via punishments for the sins of human beings. The most known example is the story of Noah's ark from Genesis 6.

↳ Possesses Hunger?

– No

Notes: Since God does not have a physical body he does not feel hunger. However, since Christianity believes in Jesus Christ who is considered as both God and human being, one can say that Jesus did feel hunger.

↳ Can be hurt?

– No

↳ Can be tricked?

– No

↳ Can be imprisoned?

– No

↳ Is it permissible to worship supernatural being other than the high god?

– No

Notes: However, one is expected to listen to his messengers (the angels).

↳ The supreme high god possesses/exhibits some other feature

–Specify: no

↳ The supreme high god communicates with the living

– Yes

Notes: For example, God can sometimes speak or reveal things in dreams.

↳ In waking, everyday life

– Yes

Notes: Sometimes God communicates with the people verbally. A good example is his revelation to Moses in the burning bush (Exodus 3)

↳ In dreams

– Yes

↳ In trance possession

– No

↳ Through divination practices

– No

↳ Only through religious specialists

– No

Notes: Although priests, kings, and prophets are considered as chosen people, God does not exclusively communicate his will through them.

↳ Only through monarch

– No

↳ Other form of communication with living

– No

↳ Does the text make communication with supreme high-god possible?

– No

#### Previously human spirits are present

– No

Notes: Whilst the body is considered mortal, the community members believe in the eternal existence of the soul. However, these souls do communicate with the living creatures very rarely (e.g. 1 and 2 Kings).

#### Non-human supernatural beings are present

– Yes

Notes: Yes, the people believe in the existence of angels, but the supreme power is attributed only to God.

↳ Supernatural beings can be seen

– Yes

Notes: Angels are often sent by God to transmit his messages to human beings.

↳ Supernatural beings can be physically felt

– No

Notes: They are not material beings

↳ Non-human supernatural beings have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs

– Yes

Notes: They only know things God allows them to know; subsequent answers depend on that.

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– Yes

↳ Knowledge is unrestricted within the sample region

– Yes

↳ Knowledge is unrestricted outside of sample region

– Yes

- ↳ Can see you everywhere normally visible (in public)  
– Yes
- ↳ Can see you everywhere (in the dark, at home)  
– Yes
- ↳ Can see inside heart/mind (hidden motives)  
– Yes
- ↳ Know basic character (personal essence)  
– Yes
- ↳ Know what will happen to you, what you will do (future sight)  
– Yes
- ↳ Have other knowledge of this world  
– Yes
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world  
– No
- ↳ Non-human supernatural beings communicate with the living according to the text?  
– No
- ↳ These supernatural beings have indirect causal efficacy in the world  
– Yes
- ↳ These supernatural beings exhibit positive emotion  
– Yes
- ↳ These supernatural beings exhibit negative emotion  
– Yes
- ↳ These supernatural beings possess hunger  
– No

↳ These supernatural beings possess/exhibit some other feature  
– Specify: no

Does the text attest to a pantheon of supernatural beings?

– No

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

– Mysterious?

Does the text guide divination practices?

– No

## Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

Notes: Syriac communities are concerned about ethical norms as outlined in the Bible and practiced within the community.

↳ There is supernatural monitoring of prosocial norm adherence in particular

– Yes

Notes: People are concerned with ethical norms as outlined in the Bible, especially in the New Testament (Gospels).

↳ Do expectations of ritual offerings play a role in supernatural monitoring?

– No

Notes: Despite the fact that the Old Testament laws require different types of offerings (e.g. Leviticus, Deuteronomy), Christian communities are more concerned with teachings of Jesus Christ who criticised giving offerings without ethical engagement of the heart.

↳ Supernatural being care about taboos

– No

↳ Supernatural beings care about murder of coreligionists

– Yes

Notes: Murder is prohibited by the ten commandments (Ex 20 and Deut 5). These teachings are repeated by Jesus Christ.

↳ Supernatural beings care about murder of members of other religions

– Yes

Notes: The murder of any human being is prohibited by the ten commandments (Ex 20 and Deut 5); this also includes members of other religions.

↳ Supernatural beings care about murder of members of other polities

– Yes

Notes: Murder is prohibited by the ten commandments (Ex 20 and Deut 5), which also includes members of other polities.

↳ Supernatural beings care about sex

– Yes

Notes: Adultery is prohibited - as in the ten commandments (Ex 20 and Deut 5).

↳ Adultery

– Yes

↳ Incest

– Yes

Notes: Incest is prohibited - e.g. Leviticus 18.

↳ Taboo about close blood relations (beyond incest) [e.g. from same clan group, village, settlement, so forth].

– No

↳ Specifies taboo regarding power relations (i.e. defines what constitutes abusive behavior)

– No

↳ Does worship/veneration include sex acts/references?

– No

↳ Other sexual practices



– Yes

↳ Supernatural beings care about lying

– Yes

Notes: Lying is prohibited - Ten commandments (Ex 20 and Deut 5): "You shall not bear false witness against your neighbor."

↳ Supernatural beings care about honouring oaths

– Yes

Notes: Once given, vows and oaths are to be kept, otherwise, they are considered a sin (e.g. Deuteronomy 23:21 - "If you make a vow to the Lord your God, you shall not delay fulfilling it, for the Lord your God will require it of you, and you will be guilty of sin")

↳ Supernatural beings care about laziness

– Yes

Notes: Laziness is considered negative: Proverbs 10:4 "Lazy hands make for poverty, but diligent hands bring wealth."

↳ Supernatural beings care about sorcery

– Yes

Notes: Doing sorcery is prohibited. Leviticus 19:31 "Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: I am the Lord your God"

↳ Supernatural beings care about non-lethal fighting

– Yes

↳ Supernatural beings care about shirking risk

– No

↳ Supernatural beings care about disrespecting elders

– Yes

Notes: Respect for elders is explicitly focused on parents and family: Ten commandments (Ex 20 and Deut 5): honor your father and your mother.

↳ Supernatural beings care about gossiping

– Yes

Notes: Gossip and evil tongue are regarded as evil.

↳ Supernatural beings care about property crimes

– Yes

Notes: The Bible forbids stealing and requires the wrongdoer to make the repair. Leviticus 19:11: "Do not steal"

↳ Supernatural beings care about proper ritual observance

– Yes

↳ Supernatural beings care about performance of rituals

– Yes

Notes: It is focused on both inner disposition and external observation of ritual rules.

↳ Supernatural beings care about conversion of non-religionists

– No

↳ Supernatural beings care about economic fairness

– Yes

↳ Supernatural beings care about personal hygiene

– Yes

↳ Supernatural beings care about or expect the maintenance of the place?

– Yes

Notes: The famous example is the story from Mt 21 about Jesus' cleansing out the temple.

↳ Supernatural beings care about other

– Specify: no

Do supernatural beings mete out punishment in the text?

– Yes

Notes: God punishes sin if the person does not follow the moral principles of conduct as set out in the Bible. In the New Testament, however, the accent is put more on conversion and healing than punishing sins.

↳ Is the cause or agent of supernatural punishment known?

– Yes

↳ Done only by high god

– Yes

Notes: God generally punishes sins. Sometimes the cause is explicitly presumed. For example, if someone knows (s)he has done something wrong and then something bad happens to him/her, then the person will attribute that action to God, but sometimes, causality can't be traced, it's just presumed to depend on the case

↳ Done by many supernatural beings

– No

Notes: The people do believe in the existence of angels but do not attribute supreme controlling powers to them.

↳ Done through impersonal cause-effect principle

– No

Notes: Punishment of sins is not causal in the sense that it is predictable.

↳ Done by other entities or through other means

– No

↳ Is the reason for supernatural punishment known?

– Yes

↳ Done to enforce religious ritual-devotional adherence?

– Yes

↳ Done to enforce group norms?

– Yes

↳ Done to inhibit selfishness?

– Yes

↳ Done randomly

– No

↳ Other

– No

↳ Supernatural punishments are meted out in the afterlife?

– Yes

↳ Highly emphasized by the religious group

– Yes

↳ Punishments in the afterlife consists of mild sensory displeasure

– Yes

↳ Punishment in the afterlife consists of extreme sensory displeasure?

– Yes

↳ Punishment in the afterlife consists of reincarnation as an inferior life form?

– No

↳ Punishment in the afterlife consists of reincarnation in an inferior realm?

– No

↳ Other form of punishment

– Specify: no

↳ Supernatural punishments are meted out in this lifetime?

– Yes

Notes: It is done through repenting and good deeds.

↳ Highly emphasized by the religious group?

– Yes

↳ Consists of bad luck?

– Yes

↳ Political failure?

– Yes

↳ Defeat in battle?

– Yes

↳ Crop failure or bad weather?

– Yes

- ↳ Disaster on journeys?
  - Yes
- ↳ Mild sensory displeasure?
  - Yes
- ↳ Extreme sensory displeasure?
  - Yes
- ↳ Sickness or illness?
  - Yes
- ↳ Impaired reproduction?
  - Yes
- ↳ Back luck visited on descendants?
  - Yes
- ↳ Other?
  - Specify: no

Do supernatural beings bestow rewards in the text?

– Yes

- ↳ Is the cause/purpose of supernatural rewards known?
  - Yes
    - ↳ Done only by high god
      - Yes
    - ↳ Done by many supernatural beings
      - No
    - ↳ Done through impersonal cause-effect principle
      - No

- ↳ Done to enforce religious ritual-devotional adherence
  - Yes
- ↳ Done to enforce group norms?
  - Yes
- ↳ Done to inhibit selfishness?
  - Yes
- ↳ Done randomly
  - No
- ↳ Supernatural rewards are bestowed out in the afterlife?
  - Yes
  - ↳ Highly emphasized by the religious group?
    - Yes
  - ↳ Reward in the afterlife consists of mild sensory pleasure?
    - Yes
  - ↳ Consists of extreme sensory pleasure?
    - No
  - ↳ Consists of eternal happiness?
    - Yes
  - ↳ Consists of reincarnation as a superior life form?
    - Yes
  - ↳ Consists of reincarnation in a superior realm?
    - No
  - ↳ Other?
    - No

- ↳ Supernatural rewards are bestowed out in this lifetime?  
– No

### Messianism/Eschatology

Are messianic beliefs present in the text?

– Yes

- ↳ Is the messiah's whereabouts or time of coming known?  
– No

- ↳ Is the messiah's purpose known?  
– Yes

- ↳ Messiah is a political figure who restores political rule  
– No

- ↳ Messiah is a priestly figure who restores religious traditions  
– Yes

- ↳ Other purpose  
– Specify: no

Is an eschatology present in the text?

– Yes

- ↳ Eschaton is in this lifetime  
– No

- ↳ At specified time in future  
– Yes

- ↳ At unspecified time in near future  
– No

- ↳ At unspecified time in distant future

– No

↳ At some other time [specify]

– No

↳ Adherents need to perform specific tasks to bring about World's end

– Yes

↳ Divine judgment event

– Yes

↳ Restoration of the world

– Yes

↳ Start of a new temporal cycle

– No

↳ Establishment of new political system

– No

↳ Establishment of new religious system

– No

↳ Other form of eschatology?

– Specify: no

↳ Will anyone survive the eschaton?

– No

### Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Is there a conventional vs. moral distinction in the religious text?

– No



Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity

– Yes

Notes: For example, the Peshitta uses the Syriac word ܠܘܘܬܐ (to translate the Greek word σωφροσύνη) which can be translated by honesty, firmity, uprightness.

↳ Courage (in battle)

– Yes

Notes: Courage is connected to the idea of power/might. For. example, in the narrative in the 4th chapter of the book of Joshua. The Lord's hand is described as 'mighty' (Josh 4:24), and if we read the whole chapter, we see that Lord's might gives courage to the people to enter the promised land. In the verse 4:24, the Syriac of the Peshitta follows the Hebrew semantically.

↳ Courage (generic)

– Yes

Notes: 1 Corinthians 15:58 "Therefore my beloved brothers, be courageous, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord."

↳ Compassion/empathy/kindness/benevolence

– Yes

Notes: Romans 9:15 "For he said to Moses: I shall have mercy on whom I have mercy and I shall have compassion on whom i have compassion."

↳ Mercy/forgiveness/tolerance

– Yes

Notes: We can use the same example as in the previous question. Romans 9:15 "For he said to Moses: I shall have mercy on whom I have mercy and I shall have compassion on whom i have compassion."

↳ Generosity/charity

– Yes

Notes: 2 Corinthians 9:6-7 "The one who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully."

will also reap bountifully. Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver."

↳ Selflessness/selfless giving

– Yes

↳ Righteousness/moral rectitude

– Yes

↳ Ritual purity/ritual adherence/abstention from sources of impurity

– No

Notes: Given its mainly Christian use, this is a tricky question for the Peshitta. Leviticus and Deuteronomy set up purity-impurity rules, but the Gospels and the letters of saint Paul do not do it. The Syriac tradition simply follows the general Christian idea that love is above everything. Of course, one can always speculate how much "Jewish" were first Syriac communities, but in general they have a strong tendency to prefer the teachings of the New Testament.

↳ Respectfulness/courtesy

– Yes

↳ Familial obedience/filial piety

– Yes

↳ Fidelity/loyalty

– Yes

↳ Cooperation

– Yes

Notes: Saint Paul's letters reveal that he had collaborators in his mission. For example, Romans 16:21 "As for Titus, he is my partner and works with me to help you" or Philem 1:24 "My fellow workers Mark, Aristarchus, Demas and Luke". In these verses, the Peshitta follows the Greek original very closely.

↳ Independence/creativity/freedom

– Yes

↳ Moderation/frugality

– Yes

↳ Forbearance/fortitude/patience

– Yes

↳ Diligence/self-discipline/excellence

– Yes

↳ Assertiveness/decisiveness/confidence/initiative

– Yes

↳ Strength (physical)

– Yes

↳ Power/status/nobility

– Yes

↳ Humility/modesty

– Yes

Notes: Probably the most famous verse about humility in the Christian tradition (and the Syriac tradition is not an exception) is the praise to humility in the letter to Philippians: "God has highly exalted him and given him a name which is above every name, that at the name Jesus every knee should bow in heaven and on earth, and under the earth, and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

↳ Contentment/serenity/equanimity

– Yes

↳ Joyfulness/enthusiasm/cheerfulness

– Yes

↳ Optimism/hope

– Yes

↳ Gratitude/thankfulness

– Yes

↳ Reverence/awe/wonder

– Yes

↳ Faith/belief/trust/devotion

– Yes

↳ Wisdom/understanding

– Yes

↳ Discernment/intelligence

– Yes

*Notes:* The first chapter of the Proverbs stresses how important is to discern by intelligence. The chapter is the key to read the Proverbs in general. The opening verses explain everything: "The proverbs of Solomon son of David, king of Israel: for gaining wisdom and instruction; for understanding words of insight; for receiving instruction in prudent behavior, doing what is right and just and fair, for giving prudence to those who are simple, knowledge and discretion to the young."

↳ Beauty/attractiveness

– Yes

↳ Cleanliness (physical)/orderliness

– Yes

↳ Other important virtues

– Yes

### Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

*Notes:* It is a tricky question... it depends on the biblical book and situation. For example, saint Paul does speak about not getting married to please God. The Old Testament does not second this.

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– Yes

Notes: Occasionally. Either to avoid divine punishment (e.g. the story of the prophet Jona) or to prepare oneself for a mission (e.g. Jesus in the desert).

Does the text require forgone food opportunities (taboos on desired foods)?

– Yes

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– Yes

Notes: It does so very rarely - the most famous example is the story of Abraham and Isaac in Genesis 22.

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– Yes

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

## Institutions & Production Environment of Text

---

### Society & Institutions

Society of religious group that produced the text is best characterized as:

– A Faith Elect

Notes: The Bible and education in Christian ethics play the crucial role in the society. This is visible in school curricula, commentaries and homilies.

Are there specific elements of society that have controlled the reproduction of the text?

– A Faith Elect

Notes: The Church and teaching authorities (priests and teachers) were responsible for transmitting orthodox faith and the Scriptures.. The transmission is done in different ways - orally, by reading and listening to the Scriptures, homilies, and the like.

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: In contrast to the Jewish tradition (that uses geniza), Syriac Christianity did not have a special

way of storing or destroying used Biblical materials.

## Welfare

Does the text specify institutionalized famine relief?

– No

Notes: Not in the strict sense, but the famine-based narratives are present in biblical narratives. For example, because of the famine, Jacob and his entire family went to Egypt to seek refuge from famine. Famine actually represents the motivating factor for major changes.

Does the text specify institutionalized poverty relief?

– No

Notes: Not formally, but it is strongly recommended to help the needy and the poor according to the example given by Jesus.

Does the text specify institutionalized care for elderly & infirm?

– Yes

Notes: Leviticus 19:32 "You will stand up before the gray head and honor the face of an old man, and you will fear your God, I am the Lord."

Other forms of welfare?

– No

## Education

Are there formal educational institutions available for teaching the text?

– Yes

Notes: From the earliest period onwards. The most famous examples are the schools of Edessa and Nisibis.

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Notes: Since the Peshitta is the Syriac translation of the Bible, it is mainly used in religious environments.

Does the text restrict education to religious professionals?

– No

Notes: Not the biblical text itself, but the Christian authorities yes. It is mainly done by priests and teachers.

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Is education gendered with respect to this text and larger textual tradition?

– No

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

### **Bureaucracy**

Is bureaucracy regulated by this text?

– No

### **Public Works**

Does the text detail interaction with public works?

– No

### **Taxation**

Does the text specify forms of taxation?

– Yes

Notes: The Peshitta follows the Hebrew original. In this respect, there are different types of taxes:



income tax, property tax, special assessment tax, and poll tax. An income tax is a levy based on the income of a person or the yield of property, such as farmland or herds of livestock (e.g. Gen 47:26). A property tax is assessed on basis of the valuation of personal or real property (e.g. 2 Kings 23:35). A special assessment tax is a tax levied to raise revenue for specific projects (2 Chronicles 24:5). A poll tax is a flat sum levied on a per-capita basis (e.g. Exodus 30:12).

↳ Does the text require the religious group in question levy taxes or tithes?  
– Yes

↳ Are taxes levied on the group's adherents by an institution(s) other than the religious group in question?  
– No

↳ Is taxation linked to an understanding of charitable giving?  
– No

## Warfare

Does the text mention warfare?

– Yes

↳ Does the text dictate how to control an institutionalized military?  
– No

↳ Does the text restrict/advocate for participation in exogenous military organizations?  
– No

↳ Does the text celebrate/bemoan protection/subjugation by an exogenous military force?  
– No

## Food Production

Does the text mentioned food production/disbursement?

– No

## Bibliography

### Entry/Answer References

Reference: Other textile: Parchment, Brock, Sebastian. "Bible, Old Testament Manuscripts", 2018.  
<https://gedsh.bethmardutho.org/Bible-Old-Testament-manuscripts>.

Reference: Written, Chen, Zhan. An Investigation into the Peshitta of Isaiah. Harvard: Harvard University Graduate School of Arts and Sciences, PhD thesis, 2020.

Reference: Corrections, Koralija, Srecko. Language Contact and Inner-syriac Developments: Lexical Study of the Peshitta Genesis. Cambridge: PhD-thesis, 2020.

Reference: Other [specify]: Underwritten, Brock, Sebastian. "A Palimpsest Folio of Matt 20:23-31 (peshitta) in Sinai Ar. 514 ("codex Arabicus)". *Orientalia* 61 (2) (1992): 102-5.

Reference: Yes, Minov, Sergey . Memory and Identity in the Syriac Cave of Treasures. Leiden: Brill, 2020.

Reference: No, Emerton, J.A.. "Unclean Birds and the Origin of the Peshitta". *Journal of Semitic Studies* 7, no. 2 (1962): 204-11.

Reference: No, Weitzman, M.P.. *The Syriac Version of the Old Testament: An Introduction*. Cambridge: Cambridge Oriental Publications , 1999.

Reference: No, Minov, Sergey, and Flavia Ruani, eds.. *Syriac Hagiography: Texts and Beyond*. Edited by Sergey Minov and Flavia Ruani. Leiden, Boston: Brill, 2021.

Reference: No, Tromble, F.R., and J.W. Watt. *The Chronicle of Pseudo-joshua the Stylite*. Liverpool: Liverpool University Press, 2001.

Reference: Yes, Becker, A.H.. *Sources for the Study of the School of Nisibis*. Liverpool: Liverpool University Press, 2009.

Reference: Yes, Ashbrook Harvey, Susan . "Women in the Syriac Tradition", 2011.  
<https://gedsh.bethmardutho.org/entry/Women-in-the-Syriac-Tradition?fq=fq-Browse:Browse;W;>

Reference: No, Perotti, Elisa. *Narsai's Mēmṛā on the Creation of Angels: Translation and Analysis*. Leiden: University of Leiden, 2018.