NEW TEXTUAL EVIDENCE FOR JACOB OF SERUGH'S LETTERS:

AN ANALYSIS AND COLLATION OF FIVE MONASTIC MISCELLANIES*

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ABSTRACT:

Jacob of Serugh's letters have received increasing attention as sources for late antique Christianity in the Roman Near East. Although a reliable critical edition appeared in 1937, new manuscript witnesses and the transmission of the corpus await further study. This article focuses on the new textual evidence in five manuscripts that date to the second millennium. These manuscripts reveal a distinct line of transmission of the letters among Syriac Orthodox monastic communities. Four appendices provide an updated list of Syriac manuscripts, identify Arabic translations of the letters, collate new textual evidence, and highlight the correlation among monastic manuscripts.

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INTRODUCTION

The value of Jacob of Serugh's (451–521) letters for understanding late antique Christianity has become apparent. Studies on the emergence of the Syriac Orthodox Church,¹ the veneration of saints,² and Jacob's connections to larger debates over Christology have all used this corpus.³ His letters have also contributed to regional studies on South Arabia,⁴ Mount Sinai,⁵ and Armenia.⁶ Scholars fortunately have accessed this corpus through the reliable critical edition of Gunnar Olinder, published in 1937.⁷ Complete or nearly complete translations

¹ Volker L. Menze, *Justinian and the Making of the Syriac Orthodox Church*, Oxford Early Christian Studies (Oxford: Oxford University Press, 2008), 50n193; 54; 113n449; 127–128; Volker L. Menze, "Jacob of Sarug, John of Tella and Paul of Edessa: Ecclesiastical Politics in Osroene 519–522," in *Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock*, ed. George Anton Kiraz, Gorgias Eastern Christian Studies 3 (Piscataway, NJ: Gorgias Press, 2008), 424; Fergus Millar, "The Evolution of the Syrian Orthodox Church in the Pre-Islamic Period: From Greek to Syriac?," *Journal of Early Christian Studies* 21, no. 1 (2013): 60–62.

² Dina Boero, "Symeon and the Making of the Stylite: The Construction of Sanctity in Late Antique Syria" (Ph.D. diss., University of Southern California, 2015), 339–341.

³ Philip Michael Forness, "Preaching and Religious Debate: Jacob of Serugh and the Promotion of His Christology in the Roman Near East" (Ph.D. diss., Princeton Theological Seminary, 2016), 110–169.

⁴ George Hatke, "Africans in Arabia Felix: Aksumite Relations with Ḥimyar in the Sixth Century C.E." (Ph.D. diss., Princeton University, 2011), 69–70, 113–114.

⁵ Kevin Thomas van Bladel, "Jacob of Sarug, Letter VII, *To The Monks of Sinai*," in *History and Hagiography from the Late Antique Sinai*, ed. Daniel F. Caner, Translated Texts for Historians 53 (Liverpool: Liverpool University Press, 2010), 242–245.

⁶ Nina G. Garsoïan, *L'église arménienne et le grand schisme d'orient*, CSCO 574, Subsidia 100 (Leuven: Peeters, 1999), 179–180, 191.

⁷ Gunnar Olinder, ed., *Iacobi Sarugensis epistolae quotquot supersunt*, CSCO 110, Scriptores Syri 57 (Leuven: Peeters, 1937).

into German,⁸ Arabic,⁹ French,¹⁰ and Italian have also appeared.¹¹ Yet no study of the manuscript transmission exists, and additional manuscript witnesses have come to light since Olinder's edition.¹² This article analyzes new textual evidence in order to highlight a neglected aspect of the transmission of this corpus.

A set of five manuscripts illuminate the circulation of Jacob of Serugh's letters in monastic circles. The five manuscripts analyzed and collated here are: Birmingham, Selly Oak Colleges, Mingana syr. 331 (= Mingana Syr. 331) and 410 (= Mingana Syr. 410), Cambridge, MA, Harvard University, Houghton Library, Syr. 48 (= Harvard Syr. 48) and Syr. 108, folder 18 (= Harvard Syr. 108/18), and Mardin, Church of the Forty Martyrs, 420 (= CFMM 420). Each takes the form of a monastic miscellany, that is, a collection of abbreviated or

⁸ Severin Matthias Grill, trans., *Jakob von Sarug: Ausgewählte Briefe*, 3 vols., Heiligenkreuzer Studien 17 (Heiligenkreuz: Heiligenkreuzer Verlag, 1971–1972). Grill omits most of *Letters* 14–17, as they had already been translated into French in the nineteenth century. See Jean-Pierre Paulin Martin, “Lettres de Jacques de Saroug aux moines du Couvent de Mar Bassus, et à Paul d'Edesse, relevées et traduites,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 30 (1876): 217–275; Grill, *Ausgewählte Briefe*, 2:14–16.

⁹ Behnam M. Boulos Sony, trans., *Rasā'il Mār Ya'qub al-suriyī al-malfān*, 2 vols., Mawsū'at 'uẓamā' al-masīḥīyyah fī al-tāriḫ: dirāsāt mutaḥaṣṣiṣah 3–4 (Dekwaneh, Lebanon: Manšūrāt al-markaz al-ra'awī lil-ab ḥaṭ wal-dirāsāt, 1995).

¹⁰ Micheline Albert, trans., *Les lettres de Jacques de Saroug*, Patrimoine Syriaque 3 (Kaslik, Lebanon: Parole de l'Orient, 2004).

¹¹ Behnam M. Boulos Sony, trans., *Lettere di Giacomo vescovo di Sarug, 451–521 a.d.* (Rome: Guaraldi, 2008).

¹² Olinder had intended to produce a Latin translation and two companion volumes to his edition, as noted in Gunnar Olinder, *The Letters of Jacob of Sarug: Comments on an Edition*, Lunds Universitets Årsskrift, n.f., avd. 1, 34.1 (Lund: C. W. K. Gleerup, 1939), 3. He published the first companion volume with brief textual comments and corrections in 1939, but he never completed the translation or second volume.

excerpted monastic literary texts.¹³ Around one hundred thirty such miscellanies survive in Syriac manuscripts. Most of them come from the Syriac Orthodox tradition.¹⁴ The first part of this article summarizes all additional manuscript witnesses to Jacob of Serugh's letters to highlight their circulation among monastic communities. The second part identifies how the collation of these manuscripts reveals the monastic transmission and use of Jacob's letters. These manuscripts provide evidence for the widespread and distinct transmission of Jacob of Serugh's letters among monastic communities. They thereby suggest profitable avenues of research for uncovering both the monastic content and the later reception of these letters.

Four appendices make available new textual evidence for Jacob of Serugh's letters. Appendix 1 provides an updated list of all manuscripts known to contain the letters in Syriac along

¹³ For a recent summary of the tradition with prospects for future research, see Grigory Kessel, "Syriac Monastic Miscellanies," in *Comparative Oriental Manuscript Studies: An Introduction*, ed. Alessandro Bausi (Hamburg: Tredition, 2015), 411–412. On collections of extracts in Syriac manuscripts in general, see Kristian S. Heal, "Five Kinds of Rewriting: Appropriation, Influence and the Manuscript History of Early Syriac Literature," *Journal for the Canadian Society for Syriac Studies* 15 (2015): 55–56. Previous research on Syriac monastic miscellanies is slim. Kessel notes three facsimile reproductions, six discussions of individual miscellanies, and three articles that take a broader methodological approach. A fourth category of studies on the circulation of texts within monastic miscellanies would include several more articles: Sebastian P. Brock, "Stomathalassa, Dandamis and Secundus in a Syriac Monastic Anthology," in *After Bardaisan: Studies on Continuity and Change in Syriac Christianity in Honour of Professor Han J. W. Drijvers*, ed. G. J. Reinink and A. C. Klugkist, *Orientalia Lovaniensia Analecta* 89 (Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 1999), 35–50; Grigory Kessel, "Letter of Thomas the Monk: A Study of the Syriac Text and Its Author," *The Journal of Eastern Christian Studies* 41 (2009): 43–100; Grigory Kessel, "A Previously Unknown Reattributed Fragment from Mēmra 16 of the Book of Steps," in *Breaking the Mind. New Studies in the Syriac "Book of Steps,"* ed. Kristian S. Heal and Robert Kitchen (Washington, D.C.: Catholic University of America Press, 2014), 53–71.

¹⁴ Kessel, "Syriac Monastic Miscellanies," 412.

with bibliographic references to descriptions of their contents. Appendix 2 identifies the letters translated into Arabic and lists the manuscripts that preserve them. Appendix 3 presents the collation of the letters found in Mingana Syr. 331, Mingana Syr. 410, Harvard Syr. 48, Harvard Syr. 108/18, and CFMM 420. The collation is organized according to the text in Olinder so that it may serve as a resource for others working closely with the text of the letters. Appendix 4 summarizes numerically the correlation between these five manuscripts and other manuscripts that transmit Jacob's letters.

Additional Manuscript Witnesses to Jacob of Serugh's Letters

New textual evidence for Jacob of Serugh's letters can enhance our understanding of the circulation of this corpus. The additional manuscript witnesses form three categories: (1) manuscripts from the first millennium, (2) monastic miscellanies from the second millennium, and (3) Arabic collections. This article collates and focuses on the second group. But a review of all the new evidence provides a fuller picture of the circulation of this collection. Appendices 1 and 2 summarize this information.

Manuscripts from the First Millennium

The first category consists of two manuscripts from the first millennium. Sebastian Brock and Lucas Van Rompay's recent catalogue of Deir al-Surian identifies extracts from three of Jacob's letters in Wadi al-Natrun, Deir al-Surian, Syr. 28A and a complete letter in Syr. 29.¹⁵ Wadi al-Natrun, Deir al-Surian, Syr. 28A dates to the sixth or seventh century and "is a huge collection of patristic passages, along with extracts from historical works, canonical collections, and biblical verses in

¹⁵ Sebastian P. Brock and Lucas Van Rompay, *Catalogue of the Syriac Manuscripts and Fragments in the Library of Deir al-Surian, Wadi al-Natrun (Egypt)*, *Orientalia Lovaniensia Analecta* 227 (Leuven: Peeters, 2014), 187, 192–193, 217–218.

corpus was already being shaped to serve monastic interests in the sixth or seventh century.

The second manuscript in this set, Wadi al-Natrun, Deir al-Surian, Syr. 29, consists of a selection of ascetic texts from various early Christian authors and dates to the sixth or seventh century. The authors in this collection include Makarios the Great (c. 300–c. 390), John of Apamea (fl. early 5th century), the Sentences falsely ascribed to Sextus of Rome, Nilus of Ancyra (d. c. 430), Basil of Caesarea (c. 329–379), and Mark the Monk (early 5th century?).²² This late antique manuscript includes several additions, including two texts attributed to Jacob of Serugh dated to the ninth or tenth century.²³ The first is a doctrinally focused and perhaps composite text entitled “The Demonstration of Holy Mar Jacob, the Teacher”²⁴ and the second is the complete letter “to Mar Daniel the Solitary” (*Letter* 27).²⁵ The same scribal hand may have written Jacob's letter and an ownership note that also dates to the ninth or tenth century.²⁶ Jacob advises the monk Daniel on whether he should advance to the priesthood in this letter. This fits well the monastic themes present throughout the manuscript.

The two manuscripts from Deir al-Surian reveal one aspect of the reception of Jacob of Serugh's letters in the first millennium. Wadi al-Natrun, Deir al-Surian, Syr. 28A exhibits efforts to shape the letters to fit the themes of the collection. Wadi al-Natrun, Deir al-Surian, Syr. 29 shows a later stage in the reception of Jacob of Serugh's works. Here a scribe chose to add Jacob's letter to an older collection of monastic writings. These manuscripts demonstrate that Syriac Orthodox

²² Brock and Van Rompay, *Catalogue*, 212–219.

²³ Ibid., 214–215, 217–218. Beyond Jacob's letters, the other additions include two owner's notes and an unidentified text.

²⁴ Ibid., 215: ܕܡܪ ܝܥܩܒ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ (the translation is from Brock and Van Rompay). This text appears on fol. 56r. A full transcription and translation of this text are also included in the catalogue.

²⁵ Ibid., 217: ܕܡܪ ܝܥܩܒ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ (the translation is from Brock and Van Rompay). *Letter* 29 appears on fol. 127v–128v.

²⁶ Ibid.

communities valued Jacob's letters for their monastic thought already in the first millennium. The album included in the catalogue of manuscripts at Deir al-Surian only contains one image of a folio that includes part of one letter.²⁷ Other images will not likely be available for some time. Thus, it has not been possible to collate these two manuscripts.

Monastic Miscellanies from the Second Millennium

The second set of manuscripts consist of five monastic miscellanies that date to the second millennium. As noted in the introduction, two of these manuscripts form part of the Mingana collection in Birmingham, two derive from the collection of the Houghton Library of Harvard University, and one comes from the Church of the Forty Martyrs in Mardin. A collation of the letters in these manuscripts appears in Appendix 3 as an aid to those working closely with Jacob's epistolary corpus. Brief descriptions of these manuscripts demonstrate the diversity of the monastic miscellanies that include Jacob's letters. An investigation of these manuscripts also allows for greater precision regarding where and among whom Jacob's letters circulated.

Mingana Syr. 331 features four letters attributed to Jacob of Serugh in a broad collection of texts relevant for monastic life and reflection.²⁸ Although incomplete at the beginning, the collection opens with a set of prayers for the seven monastic hours drawn from the biblical text as well as various early Christian Greek and Syriac authors. An index and lectionary of biblical readings in the Syrian Orthodox tradition appear next, which complement a festal calendar later in the manuscript. An assortment of extracts from early Christian authors as well as later Syriac authors follows, including, Makarios the Great,

²⁷ An image of Wadi al-Natrun, Deir al-Surian, Syr. 29, fol. 127v appears on *ibid.*, 568.

²⁸ The description of the manuscript is based on Alphonse Mingana, *Catalogue of the Mingana Collection of Manuscripts* (Cambridge: W. Heffer, 1933–1939), 1:610–616.

Mingana Syr. 410 also contains a monastic miscellany and has a particular emphasis on mysticism according to its cataloguer.³⁰ Although the beginning of the manuscript is missing, the collection contains various selections from early Christian authors: Isaiah of Scetis (5th century), Evagrius Ponticus (346–399), Jacob of Serugh, John of Dalyatha, a certain Eulonius, Babai of Nisibis (6th or 7th century), Sextus of Rome, and Abraham of Nathpar (late 6th–early 7th century). The manuscript does not preserve colophons that would assist in dating, but Alphonse Mingana assigned it to

³⁰ The description of the manuscript is based on Mingana, *Catalogue*, 1:732–735.

around 1300 based on the West Syriac hand. As often occurs in later monastic miscellanies,³¹ the collection features a number of Church of the East authors (i.e., John of Dalyatha, Babai of Nisibis, and Abraham of Nathpar), even though its provenance is from a Syriac Orthodox community. The two letters of Jacob of Serugh that appear in the collection are: a letter on repentance (*Letter* 28) and the letter to Maryahb (*Letter* 40). Neither of these letters takes up mysticism as a major theme. But both do feature themes relevant to asceticism and thus found a place in this miscellany.

Harvard Syr. 48 divides into two major sections focused on monastic themes. The first third of the manuscript (fol. 1v–110v) gathers over sixty texts and extracts. The collection begins with various monastic canons, and then proceeds to selections from a great number of early Christian authors. These include Philoxenos of Mabbug (c. 440–523), Basil of Caesarea, a commentary on Isaiah of Scetis, John Chrysostom, John of Dalyatha, Evagrius Ponticus, John of Apamea, Cyril of Alexandria (378–444), a certain Theologus, John Climacus (c. 570–c. 649), Thomas the Monk (d. 1146?), Jacob of Serugh, Nilus of Ancyra, Isaac of Nineveh (fl. c. 680), Makarios the Great, Abraham of Nathpar, a certain monk Tyrannius, and Isaiah of Scetis. These selections are grouped by author or without any easily identifiable order. The final two-thirds of the manuscript (fol. 111r–297r) contains the third book of Palladios of Helenopolis's (c. 363–d. c. 431) *Paradise*.³² A colophon identifies the date and place of composition: "It is ended. Pray for the sinner and wretch Denḥo of Ṭur [ʿAbdin], in name [only] a monk and priest, who wrote it in the monastery of Zaʿfarān, [in the] year 2108 of the treacherous

³¹ Kessel, "Syriac Monastic Miscellanies," 413.

³² I intend to provide a complete description of the two Houghton Library manuscripts in a separate article. For now, the catalogues noted in Appendix 1 provide a basic orientation to these manuscripts.

³³ René Draguet, ed., *Commentaire anonyme du livre d'abba Isaïe (fragments)*, s. René Draguet, CSCO 336–337, Scriptorum Syri 150–151 (Leuven: Bénédictine des Éditions du Corpus SCO, 1973), CSCO 336, Scriptorum Syri 150:xvi: ܬܠܥ ܕܡܢ ܚܝܬ ܐܒܝܟܗܢ ܕܩܪܝܢܐ ܕܦܘܠܓܐ ܕܥܣܪܐ ܕܫܠܬ ܕܨܠܬܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ ܕܥܬܝܕܐ. The colophon appears on Harvard Syr. fol. 295r.

³⁵ Cambridge, MA, Harvard University, Houghton Library, Syr. 48, fol. 42v (ܩܪܬܝܢܐ ܕܩܕܝܫܐ ܕܡܪܝܢܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ); 55v.

³⁶ The history of the identification of the letters in this manuscript is complex. Lewis Titterton had composed a catalogue of these manuscripts as a doctoral dissertation in 1925 and identified both of the letters in Harvard Syr. 48: Lewis H. Titterton, "The Syriac Manuscripts in the Semitic Museum of Harvard University" (Ph.D. diss., not submitted, Harvard University, 1925), 85–86. Yet he never submitted the dissertation and did not pursue further research on Syriac manuscripts. The witnesses to these letters were thus unknown to Olinder when he produced his edition. James Clemons did not note either of these letters in his description of this manuscript in 1966 (see manuscript number 81, in James T. Clemons, "A Checklist of Syriac Manuscripts in the United States and Canada," *Orientalia Christiana Periodica* 32 [1966]: 239). Moshe Goshen-Gottstein published a catalogue of the library in 1979 and noted one of the letters in this manuscript (Moshe H. Goshen-Gottstein, *Syriac Manuscripts in the Harvard College Library: A Catalogue*, Harvard Semitic Studies 23 [Missoula, MT: Scholars Press, 1979], 57). J. F. Coakley's most recent online catalogue likewise only notes one letter in Harvard Syr. 48 (J. F. Coakley, "Houghton Library MSS Syriac," accessed January 13, 2017, http://hcl.harvard.edu/libraries/houghton/collections/early_manuscripts/bibliographies/Syriac.cfm).

this collection has a Christological focus and will be discussed below. But the other five letters have clear monastic themes that mark this manuscript as a monastic miscellany.

CFMM 420 has a very similar hand to Harvard Syr. 108/18 and also contains several of the same short texts.⁴¹ It consists of four smaller manuscripts that date from the 1460s to 1474 or 1475 based on their colophons.⁴² The first part (fol. 1r–20v) contains introductory material and a portion of *The Spiritual Ship* by a monastic leader from Ṭur 'Abdin named Mas'ud (1430/1431–1509?).⁴³ The second part (fol. 21r–91r) consists of extracts from monastic writings, including the same extract of Jacob of Serugh's *Letter* 17 included in Harvard Syr. 108/18. In addition to the selection from *Letter* 17, this part of the manuscript includes extracts from works attributed to Philoxenos of Mabbug, Abraham of Nathpar, Isaiah of Scetis, Evagrius Ponticus, Gregory of Nazianzos (329/330–c. 390), Ephrem the Syrian, and Jacob of Serugh (a metrical, perhaps homiletical extract). The third part (fol. 91v–249r) features ascetical treatises and extracts attributed to Isaac of Nineveh, John of Apamea, Evagrius Ponticus, Ephrem the Syrian, Thomas the Monk, and Makarios the Great. It also contains narratives of the lives of several ascetic thinkers. The fourth and final part (fol. 250r–276v) contains the *Book of Hierotheos*. The inclusion of Mas'ud's writing and the proximity of the

of *Letter* 38 would seem to be related to the title for this letter in Cambridge, MA, Harvard University, Houghton Library, Syr. 48.

⁴¹ The extract from Homily 16 of the *Book of Steps* and Ephrem the Syrian, *Excerpt on Paradise* appear on CFMM 420, fol. 234v–235r.

⁴² On the description of this manuscript, see Yuḥanon Dolabany, *Catalogue of Syriac Manuscripts in the Za'faran Monastery*, ed. Gregorios Yuḥanon Ibrahim (Damascus: Sidawi Printing House, 1994), 67–76; Adam Carter McCollum, "CFMM 00420," *Hill Museum & Manuscript Library: Legacy Catalog* (OLIVER), accessed February 1, 2017, <http://www.vhmdl.us/research2014/catalog/detail.asp?MSID=132268>.

⁴³ On Mas'ud, see H. G. B. Teule, "Mas'ud of Ṭur 'Abdin," in *Gorgias Encyclopedic Dictionary of the Syriac Heritage*, ed. Sebastian P. Brock et al. (Piscataway, NJ: Gorgias Press, 2011), 279–280.

composition of this manuscript to his lifetime suggest the origins of this manuscript in Ṭur ʿAbdin at the end of the fifteenth century.

These five manuscripts represent a broader trend in the circulation of Jacob of Serugh's letters. Aside from the two manuscripts that preserve large collections of the corpus from late antiquity, the letters circulated independently or in small collections. The majority of the manuscripts that preserve Jacob of Serugh's letters take the form of monastic miscellanies. The five monastic miscellanies examined here all come from the Syriac Orthodox tradition and date between the early fourteenth and late eighteenth centuries. All appear to have originated either in Ṭur ʿAbdin or just west of it near Mardin. They exhibit different types of collections. Three of the collections feature primarily early Christian authors (Mingana Syr. 410, Harvard Syr. 48, Harvard Syr. 108/18), while two also include monastic authors from the later Syriac tradition (Mingana Syr. 331, CFMM 420). There are various connections among the specific texts that they transmit, but no manuscript depends on another. The diversity of the collections and the individual character of each manuscript match wider trends regarding the phenomenon of monastic miscellanies.⁴⁴ Nine different letters circulated as part of these collections. As the following section will suggest, the collation of these texts reveals even more precise connections to patterns in the transmission of texts in monastic miscellanies.

Arabic Translations and Collections of the Letters

The third set includes four manuscripts and a printed book that feature Arabic translations of three of Jacob of Serugh's letters. The manuscripts and book that contain Jacob's letters all come from Egypt and all consist of extensive collections of Jacob's

⁴⁴ Kessel, "Syriac Monastic Miscellanies," 413: "Almost every Syriac monastic miscellany has its own content that is not mirrored in any other miscellany."

homilies.⁴⁵ At least three of these manuscripts and the book contain three letters: to Stephen bar Sudaili (*Letter* 1), on the repentance of the soul (*Letter* 28), and to a friend (*Letter* 43). *Letters* 1 and 28 circulated together in two monastic miscellanies: London, British Library, Add. 17262 from the twelfth-century and Harvard Syr. 108/18 from the fifteenth or sixteenth century.⁴⁶ Likewise, there is only one manuscript witness to the Syriac text of *Letter* 43. This manuscript—Berlin, Staatsbibliothek, Sachau 111—dates to before the year 1379, also includes *Letter* 28, and takes the form of a monastic miscellany.⁴⁷ Only a close analysis of the Arabic translation with the Syriac text would confirm or disprove a relationship between the Arabic translation and the versions of these letters found in monastic miscellanies. But it seems plausible that the letters came into Arabic through such a collection.

The four manuscripts and the book that contain Arabic translations of the letters represent a different aspect of the reception of Jacob of Serugh's letters. They divide into three different groups. First, two of the manuscripts feature eighteen homilies by Jacob of Serugh accompanied by two or three letters.⁴⁸ Wadi al-Natrun, Dayr Abu Maqar, 335 dates to 1784 and contains all three of the letters.⁴⁹ Cairo, Coptic Orthodox Patriarchate, Theol. 157 dates to the eighteenth century and

⁴⁵ On the transmission of the Arabic translation of Jacob's homilies in collections of the Coptic Church, see Aaron Michael Butts, "The Christian Arabic Transmission of Jacob of Serugh (d. 521): The *Sammlungen*," *Journal for the Canadian Society for Syriac Studies* 16 (2016): 39–59.

⁴⁶ William Wright, *Catalogue of Syriac Manuscripts in the British Museum Acquired since the Year 1838* (London, 1870–1872), 2:867–873.

⁴⁷ Berlin, Staatsbibliothek, Sachau 111 (Eduard Sachau, *Verzeichniss der syrischen Handschriften*, Die Handschriften-verzeichnisse der königlichen Bibliothek zu Berlin 23 [Berlin, 1899], 2:646–654 [No. 199]).

⁴⁸ Butts, "The Christian Arabic Transmission," 42, notes the correspondence between these two manuscripts.

⁴⁹ Ugo Zanetti, *Les manuscrits de Dayr Abū Maqār: Inventaire, Cahiers d'Orientalisme* 11 (Geneva: P. Cramer, 1986), 48–49, identifies the works in this manuscript according to their location in Athanāsīyūs. He notes each of these three letters.

includes two of the letters.⁵⁰ Second, the book and one manuscript include Arabic translations of fifty-five homilies by Jacob, the three letters, and a homily by Ephrem the Syrian (falsely ascribed to Jacob). Mikhā'il Athanāsiyūs published a book in 1905 with this collection based on an unidentified manuscript.⁵¹ The same collection also appears in Wadi al-Natrun, Dayr al-Baramus, 2/38, which dates to 1853.⁵² Third, one manuscript—Cairo, Coptic Museum, Lit. 113—dates to 1871 and consists of thirty homilies along with the three letters.⁵³ The circulation of the Arabic translation of Jacob's letters thus took place in the context of larger collections of his works. It is possible that the Syriac base texts for the translations came from monastic miscellanies. But their

⁵⁰ I have not been able to consult this manuscript or determine the contents from its catalogue entries. This manuscript is also identified as Graf 462 and Simaika 314. In two places, Graf indicates that letters appear in this manuscript: "Suivent les lettres du même auteur, ff. 190v–201v" (Georg Graf, *Catalogue de manuscrits arabes chrétiens conservés au Caire*, Studi e Testi 63 [Vatican City: Biblioteca Apostolica Vaticana, 1934], 174); "Zwei Briefe: Kairo 462, ff. 190v–210v" (Georg Graf, *Geschichte der christlichen arabischen Literatur*, Studi e Testi 118, 133, 146, 147, 172 [Vatican City: Biblioteca Apostolica Vaticana, 1944–1953], 1:452).

⁵¹ *Letter 43* appears on Mikhā'il Athanāsiyūs, ed., *Kitāb mayāmīr ay mawā'iz al-sariji* (Cairo: Maṭba'at Miṣr bil-Fajjālāh, 1905), 357–362; *Letter 1* on *ibid.*, 389–393; and *Letter 28* on *ibid.*, 393–394.

⁵² See Khalil Alwan, ed., *Jacques de Saroug: Quatre homélies métriques sur la création*, trans. Khalil Alwan, CSCO 508–509, *Scriptores Syri* 214–215 (Leuven: Peeters, 1989), CSCO 508, *Scriptores Syri* 214:xi–xii. Butts, "The Christian Arabic Transmission," 43, pointed me to this source.

⁵³ *Letter 43* appears on fol. 174v–177v; *Letter 28* on fol. 177v–178v; and *Letter 1* on fol. 178v–180v. This manuscript is also identified as Graf 98 and Simaika 283, and it appears in roll A20, item 2 in the Brigham Young University microfilm collection. For a description of the manuscript, see Graf, *Catalogue*, 37; Marcus Simaika, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt* (Cairo: Government Press, 1939–1942), 1:127; William F. Macomber, *Final Inventory of the Microfilmed Manuscripts of the Coptic Museum, Old Cairo, Egypt* (Provo, UT: Brigham Young University, 1995), A20-2.

circulation in manuscripts organized around Jacob's authorship points to a different reception in the Coptic church.⁵⁴

Summary

Attention to each of the three sets of new manuscripts offers several vantage points into the reception of Jacob of Serugh's letters. The two early manuscripts reveal two periods of interest in Jacob as a figure and an author. They show the reshaping of Jacob of Serugh's letters to fit the particular needs and interests of communities. Each exhibits interest in his monastic thought contained within the letters. The presence of his writings in monastic miscellanies from the second millennium represents another aspect of the reception of this corpus within the Syriac Orthodox tradition. The translation of his letters into Arabic and the presence of these texts in collections of his writings demonstrates his importance in the Coptic Orthodox tradition from the eighteenth to the twentieth centuries. The following section takes a closer look at the second set of manuscripts as evidence for the circulation of his letters among Syriac monastic communities.

ANALYSIS OF THE TRANSMISSION AND COLLATION OF THE LETTERS

The collation of the witnesses to Jacob of Serugh's letters found in five monastic miscellanies offers several avenues for understanding the circulation of this corpus among monastic communities. This section divides into two parts. The first part discusses the correspondence among manuscripts that contain monastic miscellanies demonstrated through the collation of these manuscripts. The second part examines several practices of integrating texts into monastic miscellanies that emerge

⁵⁴ For an exploration of the Coptic Arabic collections of Jacob's works, see Butts, "The Christian Arabic Transmission." One Sahidic Coptic translation of a homily by Jacob of Serugh has recently been discovered in two manuscripts: Alin Suciu, "The Sahidic Version of Jacob of Serugh's *Memrā* on the Ascension of Christ," *Le Muséon* 128, no. 1–2 (2015): 49–83.

from the collation. Appendix 3 makes the full collation available as a tool for further research on this corpus. Appendix 4 provides a tabular summary of the variants shared among manuscripts. The analysis of the collation results not only in a fuller understanding of the distinct transmission of Jacob of Serugh's letters among monastic communities but also the processes by which Syriac communities modified these texts to meet their interests.

Textual Relationships among Monastic Miscellanies

The majority of the manuscripts that transmit Jacob of Serugh's letters take the form of monastic miscellanies. The largest two collections of his letters come from late antiquity. London, British Library, Add. 14587 dates to 603 and contains *Letters* 1–37. This manuscript serves as the base text for most of Olinder's edition. London, British Library, Add. 17163 comes from the seventh century and contains twelve of Jacob's letters. Ten of these are also found in British Library, Add. 14587, but the manuscript includes two additional letters (*Letters* 38–39). In the Syriac tradition in general, such collections of the corpora of individual authors become much less frequent after the first millennium.⁵⁵ Harvard Syr. 108/18 contains the third largest collection with its six distinct letters in the context of a monastic miscellany. Nearly all of the remaining manuscripts that transmit Jacob's letters take the form of monastic miscellanies and transmit between one and four letters. The collation of new textual evidence demonstrates close connections among the text of the letters contained in these monastic miscellanies.

⁵⁵ See, for example, Sebastian P. Brock, "The Transmission of Ephrem's Madrashe in the Syriac Liturgical Tradition," *Studia Patristica* 33 (1997): 490–505; Sebastian P. Brock, "Without Mushê of Nisibis, Where Would We Be?," *Journal of Eastern Christian Studies* 56, no. 1 (2004): 15–24; Aaron Michael Butts, "Manuscript Transmission as Reception History: The Case of Ephrem the Syrian (d. 373)," *Journal of Early Christian Studies*, forthcoming.

Letter 40 appears in three of the five monastic miscellanies collated in this article. Olinder based his edition of *Letter 40* on London, British Library, Add. 14577 which features a monastic miscellany and dates to the ninth century.⁵⁶ He collated this text against another monastic miscellany: London, British Library, Rich. 7190 (= BL Rich. 7190) which dates to the twelfth century.⁵⁷ Mingana Syr. 331, Mingana Syr. 410, and Harvard Syr. 48 all include this letter in its entirety and suggest a much wider circulation. Each manuscript has a significant number of unique variants. But the manuscripts do share variants with each other and some reasonably strong connections appear. For example, Mingana Syr. 331 and Harvard Syr. 48 share fifteen variants, while Harvard Syr. 48 and BL Rich. 7190 have sixteen in common. The presence of *Letter 40* in three of these five manuscripts greatly increases the known witnesses to this text and emphasizes the distinct transmission of this corpus in monastic miscellanies.

The collation also helps identify textual relationships with the letters in other monastic miscellanies. London, British Library, Add. 17262 (= BL Add. 17262) dates to the twelfth century and contains a collection of monastic writings of around twenty authors.⁵⁸ Four of Jacob of Serugh's letters (*Letters 1, 25, 28, and 38*) appear on fol. 112–121v of this manuscript alongside three of his homilies with monastic themes.⁵⁹ This manuscript shares variant readings with both of the Harvard manuscripts. The version of *Letter 1* found in Harvard Syr. 108/18, contains a total of 75 variant readings. It shares two-thirds of these variant readings with BL Add. 17262 (50 out of 75). The portion of *Letter 28* preserved in Harvard

⁵⁶ Wright, *Syriac Manuscripts in the British Museum*, 2:784–788.

⁵⁷ F. Rosen and J. Forshall, *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur, pars prima, codices syriacos et carshunicos amplectens* (London, 1838), 77–83; Wright, *Syriac Manuscripts in the British Museum*, 3:1206.

⁵⁸ Wright, *Syriac Manuscripts in the British Museum*, 2:867–873.

⁵⁹ The three homilies are his two *Homilies on the Solitaries* (beginning on fols. 213v and 217v) and his *Homily on Julian Saba* (beginning on fol. 230v).

Syr. 108/18, is too short for firm conclusions.⁶⁰ For *Letter* 38, Harvard Syr. 108/18 shares roughly one-third of its variant readings with BL Add. 17262 (42 out of 125), but 17 of these appear in all of the other manuscripts. Harvard Syr. 48 also preserves *Letter* 38 and exhibits a very strong relationship to BL Add. 17262. Of the 309 variant readings found in Harvard Syr. 48 for *Letter* 38, 214 appear in other manuscripts. Fifty of these 214 appear in the rest of the manuscripts that were not used for the base text. Nearly all (146 out of 164) of the remaining variants also appear in BL Add. 17262. The similar variant readings found in Harvard Syr. 48, Harvard Syr. 108/18, and BL Add. 17262 suggest a close relationship among these manuscripts.

Berlin, Staatsbibliothek, Sachau 352 (= Berlin Sachau 352) dates to the thirteenth century and includes a monastic miscellany. Three of Jacob of Serugh's letters (*Letters* 11, 27, and 39) appear on fol. 110r–113v. Two of these letters also appear in Harvard Syr. 108/18. Of the extant portion of *Letter* 11 in Harvard Syr. 108/18, roughly half (9 out of 20) of the variants match the text in Berlin Sachau 352. A similar relationship between these two manuscripts can be discerned through the text of *Letter* 39. Roughly two-thirds (19 out of 29) of the variant readings found in Harvard Syr. 108/18 also appear in Berlin Sachau 352. The correlation of these variant readings in both *Letters* 11 and 39 suggests a strong connection between Harvard Syr. 108/18 and Berlin Sachau 352.

The monastic miscellanies collated in this article offer new textual evidence for nine of Jacob of Serugh's letters. The shared variants among these manuscripts and with other monastic miscellanies suggest a distinct transmission of the letters among monastic communities that is not dependent on earlier copies of the letters. The collation also shows the variability among individual witnesses. These characteristics

⁶⁰ There does not appear to be a distinct connection between BL Add. 17262 and Mingana Syr. 410. These two manuscripts share a total of eight variants out of the fifty-one variants noted in Mingana Syr. 410.

represent general observations on the circulation of texts in Syriac monastic miscellanies.⁶¹

Adapting Texts for Monastic Miscellanies

The collation also reveals practices by which the communities that produced these collections adapted the texts in order to fit their interests. The new textual evidence suggests three different practices that these communities undertook. First, the text of *Letter 17* preserved in Harvard Syr. 108/18 and CFMM 420 serves as an example of extracting and repurposing a text. Second, the combination of *Letters 38* and *22* in Mingana Syr. 331 shows how two texts could be combined to form an entirely new text. Third, the text of *Letter 42* in Mingana Syr. 331 permits a view into the process of abridging a text. Each of these practices made these texts serviceable for the monastic context and represents an aspect of their transmission.

The text of *Letter 17* found in Harvard Syr. 108/18 and CFMM 420 provides an intriguing example of the transmission of the letters. Olinder's edition of this text is based on the two large late antique collections of the letters. None of the variants that appear in Harvard Syr. 108/18 or CFMM 420 correspond to the variants noted by Olinder. But, almost all (12 out of 13) of the variants found in Harvard Syr. 108/18 also appear in the selection of this letter found in CFMM 420. In addition to this textual correspondence, the title of the text in CFMM 420 and the final title of the text in Harvard Syr. 108/18 match. The title in CFMM 420 is "The Faith of Mar Jacob, the Teacher, of Batnae of Serugh" (ܡܚܠܬܐ ܕܡܪ ܝܥܩܒ ܡܪܝܬܐ ܕܒܬܢܐܝܐ ܕܫܪܘܓܐ), while the final title in Harvard Syr. 108/18 is "Ended is the Faith of Mar Jacob" (ܡܚܠܬܐ ܕܡܪ ܝܥܩܒ ܡܪܝܬܐ ܕܒܬܢܐܝܐ). As noted above, both of these manuscripts also date to the fifteenth or sixteenth century. Given this close correlation, it seems likely that an excerpt from Jacob of Serugh's *Letter 17* circulated independently under the title of "The Faith of Mar

⁶¹ On the circulation of texts in these collections, see Kessel, "Letter of Thomas the Monk"; Kessel, "Fragment from Mēmra 16."

accidental, as the title given to the letter only corresponds to the small portion of *Letter* 38 in the combined text. But the phenomenon of inserting foreign texts and combining one or more texts—both deliberately and coincidentally—is a known feature of the transmission of texts in monastic miscellanies.⁶⁵

The text of *Letter* 42 in Mingana Syr. 331 attests to another practice used to form texts in monastic miscellanies. This manuscript does not preserve the entirety of this letter as found in the other manuscript witness. Additionally, the extract in Mingana Syr. 331 features seven omissions of one or more lines of the text that appears in Olinder's edition. One of these omissions seems to be a scribal error due to the repetition of words (homoioteleuton).⁶⁶ But the scribe takes care to note each of the other six omissions. A punctuation mark of two full stops (..) notes the location of five of these omissions.⁶⁷ The scribe indicates the sixth omission even more clearly by adding the word "et cetera" followed by two full stops (..ⲉⲩⲉⲧⲉⲣⲁ).⁶⁸ I have not discovered a relationship between these omissions that explain the copyist's decisions to omit these passages. But the text of this letter demonstrates that the original copyist of this letter knew of a lengthier version of this letter and deliberately chose to omit portions of the text.

The practices of extracting, combining, and abridging texts in these manuscripts meet expectations for the transmission of texts within monastic miscellanies. These manuscripts emphasize the authorship of these letters by Jacob of Serugh as a prominent thinker in the Syriac Orthodox tradition. Yet the practices that they undertook to modify these letters does

⁶⁵ See the discussion of Recension III of a letter attributed to Thomas the Monk in Kessel, "Letter of Thomas the Monk," 59–60.

⁶⁶ Birmingham, Selly Oak Colleges, Mingana 331, fol. 114r omits Olinder, *Epistulae*, CSCO 110, *Scriptores Syri* 57:300, 17–19. The first word missing is ⲛⲁⲩⲉⲛⲁ, and the text starts again with ⲛⲁⲩⲉⲛⲁ.

⁶⁷ As noted in the collation below, these omissions begin at *ibid.*, CSCO 110, *Scriptores Syri* 57:297, 28; 300, 27; 301, 5; 301, 19; 301, 22.

⁶⁸ This omission appears begins at *ibid.*, CSCO 110, *Scriptores Syri* 57:300, 5.

not indicate that the producers of the monastic miscellanies valued these texts as letters. Indeed, the reframing of *Letter 17* as a confession of faith suggests that the genre of letters did not matter as much as the content. They chose to modify and adapt these letters to fit the themes relevant to monastic life and the faith of the Syriac Orthodox Church.

Summary

The collation of the letters in the five monastic miscellanies offers insight into the transmission of Jacob of Serugh's letters. The variant readings in these new manuscript witnesses show connections among the new manuscripts themselves as well as to other monastic miscellanies. They thus attest to the distinct transmission of the letters in monastic miscellanies. The collation also reveals distinct practices that affected the text of Jacob's letters in monastic miscellanies. The communities that produced these manuscripts extracted a portion of a letter and repurposed it as a confession of faith, combined two letters to form a new text, and abridged a text. These manuscripts thus provide an important testimony to the manner in which Jacob's letters were transmitted among monastic communities in the second millennium.

CONCLUSION

The textual evidence for Jacob of Serugh's letters witnesses to their reception in monastic communities. The two manuscripts from the Mingana collection, two Harvard manuscripts, and the manuscript from the Church of the Forty Martyrs in Mardin evidence the circulation, copying, and independent transmission of these letters within monastic communities from the fourteenth through eighteenth centuries in the Syriac Orthodox tradition. Arabic translations of the letters found use from the eighteenth through twentieth centuries among Coptic communities. This article has explored what the new textual evidence for Jacob of Serugh's letters reveals about the circulation, transmission, and use of his epistolary corpus.

These manuscripts uncover a distinct textual tradition and reception of Jacob's letters within monastic circles. These communities recognized the relevance of Jacob's monastic thought within his letters. They then adapted the letters to fit the genre of monastic miscellanies and to meet their own interests. This study has argued that the textual history of these letters offers not only a better understanding of the texts themselves but of the communities that produced, used, and transmitted his letters. We will profitably engage Jacob's letters as sources for late antique monastic thought and as texts that circulated among monastic communities from late antiquity into the modern period.

APPENDIX 1: UPDATED LIST OF THE SYRIAC MANUSCRIPTS OF JACOB OF SERUGH'S LETTERS

This list is largely based on that given in Olinder and specifies the sigla he used for the manuscripts in his edition.⁷⁰ Additions include page references to manuscript catalogues and references to new manuscript evidence for the letters.

Abbreviations are as follows:

Assemani	Assemani, Stephen Evodius, and Joseph Simonius Assemani. <i>Bibliothecae apostolicae vaticanae codicum manuscriptorum catalogus</i> . 3 vols. Rome, 1758–1759.
Brock – Van Rompay	Brock, Sebastian P., and Lucas Van Rompay. <i>Catalogue of the Syriac Manuscripts and Fragments in the Library of Deir al-Surian, Wadi al-Natrun (Egypt)</i> . Orientalia Lovaniensia Analecta 227. Leuven: Peeters, 2014.
Dolabany	Dolabany, Yuḥanon. <i>Catalogue of Syriac Manuscripts in the Zaḡaran Monastery</i> . Edited by Gregorios Yuḥanon Ibrahim. Damascus: Sidawi Printing House, 1994.
HMML	Hill Museum & Manuscript Library.
Mingana	Mingana, Alphonse. <i>Catalogue of the Mingana Collection of Manuscripts</i> . 3 vols. Cambridge: W. Heffer, 1933–1939.

⁷⁰ Ibid., iii–v.

- Rosen – Forshall Rosen, F., and J. Forshall. *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur, pars prima, codices syriacos et carshunicos amplectens*. London, 1838.
- Sachau Sachau, Eduard. *Verzeichniss der syrischen Handschriften*. 2 vols. Die Handschriftenverzeichnisse der königlichen Bibliothek zu Berlin 23. Berlin, 1899.
- Wright Wright, William. *Catalogue of Syriac Manuscripts in the British Museum Acquired since the Year 1838*. 3 vols. London, 1870–1872.

List of the Syriac Manuscripts of Jacob of Serugh's Letters

<i>Siglum</i>	<i>Manuscript</i>	<i>Letter(s)</i>	<i>Date</i>	<i>Catalogue Description(s)</i>
A	London, British Library, Add. 14587, fol. 1r–104r	1–37	603	Wright, 2:517–524 (no. 672)
B	London, British Library, Add. 17163, fol. 1r–48v	16–18, 2–5, 1, 38–39, 22–23	7 th	Wright, 2:524–526 (no. 673)
C	London, British Library, Add. 14531, fol. 118r–119r	28	7 th /8 th	Wright, 2:738–740 (no. 769)
D	London, British Library, Add. 14577, fol. 98r–v	40	9 th	Wright, 2:784–788 (no. 793)
E	London, British Library, Add. 14607, fol. 98v–101v	37	6 th /7 th	Wright, 2:683–684 (no. 747)
F	London, British Library, Add. 14612, fol. 84v, 87v–91r	22	6 th /7 th	Wright, 2:696–701 (no. 753)
G	London, British Library, Add. 14623, fol. 12v–13v	11, 41	823	Wright, 2:762–766 (no. 781)
H	London, British Library, Add. 14637, fol. 37v–40v	38	10 th	Wright, 2:833–834 (no. 818)
I	London, British Library, Add. 14726, fol. 4r–9r, 13r–19v	18, 34, 19	10 th	Wright, 2:828–831 (no. 815)

J	London, British Library, Add. 14729, fol. 116v– 123v	22	12 th / 13 th	Wright, 2:873–874 (no. 838)
K	London, British Library, Add. 14733, fol. 68r–70r	14	1199	Wright, 3:1139– 1140 (no. 961)
L	London, British Library, Add. 17166, fol. 35r–39r	38	6 th	Wright, 2:658–660 (no. 737)
M	London, British Library, Add. 17185, fol. 58v–62r	42	10 th / 11 th	Wright, 2:838–840 (no. 822)
N	London, British Library, Add. 17193, fol. 98v–99r	1	874	Wright, 2:989– 1002 (no. 861)
O	London, British Library, Add. 17206, fol. 54r–59r	28	11 th / 12 th	Wright, 2:859–860 (no. 831)
P	London, British Library, Add. 17262, fol. 112r– 121v	38, 28, 1, 25	12 th	Wright, 2:867–873 (no. 837)
Q	London, British Library, Add. 18814, fol. 128v– 141v	38, 22, 25	9 th	Wright, 2:793–796 (no. 797)
R	London, British Library, Rich. 7190, fol. 187r–188r	40	12 th	Rosen – Forshall, 77–83 (no. 49); Wright, 3:1206 (App. A, no. 49)
S	Rome, Vatican Library, Sir. 107, fol. 55r–59r	13, 1	before 8 th	Assemani, 3:49– 61
T	Rome, Vatican Library, Sir. 109, fol. 56v–65r	22	692	Assemani, 3:71– 76
U	Rome, Vatican Library, Sir. 126, fol. 384v–391v	38, 25, 22, 28	1222	Assemani, 3:156– 178
V	Rome, Vatican Library, Sir. 135, fol. 93r–100r	19	7 th /8 th	Assemani, 3:213– 216
W	Berlin, Staatsbibliothek, Sachau 111, fol. 115r–122r	43, 28	before 1379	Sachau, 2:646–654 (No. 199)
X	Berlin, Staatsbibliothek, Sachau 352, fol. 110r–113v	11, 39, 27	13 th	Sachau, 2:638–646 (No. 198)
Z	Zurich, Zentralbibliothek, Or. 69 (olim), fol. 17v–20r,	38, 25, 28	882	Various ⁷¹

⁷¹ Karl W. Hiersemann, *Katalog 487: Manuskripte vom Mittelalter bis zum XVI. Jahrhundert* (Leipzig, 1921), 66–67 (no. 255b); Karl W. Hiersemann, *Katalog 500: Orientalische Manuskripte: Arabische, syrische, griechische, armenische, persische Handschriften des 7.–18. Jahrhunderts* (Leipzig, 1922), 6–7 (no. 3); Parke-Bernet Galleries, *Illuminated and Other IX-XVIII Century Manuscripts*, Sale Number 1013 (New York: Parke-Bernet Galleries, 1948), 100–101 (no.

	60r–61r (Codex Syriacus Secundus)		
NEW	Birmingham, Selly Oak Colleges, Mingana syr. 331, fol. 112v–114v, 116r–119v	42, 40, 38, 1573, 22	Mingana, 1:610–616
NEW	Birmingham, Selly Oak Colleges, Mingana syr. 410, fol. 57r–61r	28, 40	c. 1300 Mingana, 1:732–735
NEW	Cambridge, MA, Harvard University, Houghton Library, Syr. 48, fol. 42v–46v, 55v–56v	38, 40	1796/1797 Various ⁷²
NEW	Cambridge, MA, Harvard University, Houghton Library, Syr. 108, folder 18, fol. 1r, 2r–6v	17, 11, 39, 28, 38, 1	15 th /16 th Various ⁷³
NEW	Mardin, Church of the Forty Martyrs, 420, fol. 21r	17	late 15 th Dolabany 67–76; HMML ⁷⁴
NEW	Wadi al-Natrun, Deir al-Surian, Syr. 28A, fol. 33v–35r, 68v–69r, 73v–75v	37, 1, 19	6 th /7 th Brock – Van Rompay, 178–208
NEW	Wadi al-Natrun, Deir al-Surian, Syr. 29, fol. 127v–128v.	27	(9 th /10 th) ⁷⁵ Brock – Van Rompay, 212–219

300); Christie, Manson & Woods International, *The History of the Book: The Cornelius J. Hauck Collection of the Cincinnati Museum Center* (New York: Christie's, 2006), 72–74 (no. 79). This manuscript was sold in 2006 by Christie's, and its current location is unknown. A facsimile of this manuscript also exists: Werner Strothmann, ed., *Codex Syriacus secundus: Bibel-Palimpsest aus d. 6./7. Jb. (Katalog Hiersemann 500/3)*, Göttinger Orientforschungen, Syriaca 13 (Wiesbaden: Harrassowitz, 1977).

⁷² Titterton, "Syriac Manuscripts," 82–88; Clemons, "Checklist," 239 (no. 81); Goshen-Gottstein, *Syriac Manuscripts*, 57; Coakley, "Houghton Library MSS Syriac."

⁷³ Titterton, "Syriac Manuscripts," 213; Clemons, "Checklist," 245 (no. 139.4); Goshen-Gottstein, *Syriac Manuscripts*, 80–81; Coakley, "Houghton Library MSS Syriac."

⁷⁴ McCollum, "CFMM 00420."

⁷⁵ The manuscript itself dates to the sixth or seventh century. But Jacob's letter was added to this manuscript in the ninth or tenth century.

APPENDIX 2: ARABIC TRANSLATIONS AND MANUSCRIPTS OF JACOB OF SERUGH'S LETTERS

This appendix lists the letters of Jacob of Serugh translated into Arabic and the manuscripts that contain them. Titles and incipits, based on the published edition and one manuscript, are provided for future identification. I was able to consult only one of the four manuscripts that contains his letters. For the others, I am dependent on catalogue entries or other descriptions. Abbreviations are as follows:

Alwan	Alwan, Khalil, ed. <i>Jacques de Saroug: Quatre homélies métriques sur la création</i> . Translated by Khalil Alwan. CSCO 508–509, Scriptores Syri 214–215. Leuven: Peeters, 1989.
Athanāsiyūs	Athanāsiyūs, Mikhā'il, ed. <i>Kitāb mayāmīr ay manā'iz al-sariji</i> . Cairo: Maṭba'at Miṣr bil-Fajjālah, 1905.
BYU	Inventory Numbers of the Brigham Young University Microfilmed Manuscripts.
Graf, <i>Catalogue</i>	Graf, Georg. <i>Catalogue de manuscrits arabes chrétiens conservés au Caire</i> . Studi e Testi 63. Vatican City: Biblioteca Apostolica Vaticana, 1934.
Graf, <i>Geschichte</i>	Graf, Georg. <i>Geschichte der christlichen arabischen Literatur</i> . 5 vols. Studi e Testi 118, 133, 146, 147, 172. Vatican City: Biblioteca Apostolica Vaticana, 1944–1953.
Macomber	Macomber, William F. <i>Final Inventory of the Microfilmed Manuscripts of the Coptic Museum, Old Cairo, Egypt</i> . 4 vols. Provo, UT: Brigham Young University, 1995.

Simaika	Simaika, Marcus. <i>Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt</i> . 2 vols. Cairo: Government Press, 1939–1942.
Zanetti	Zanetti, Ugo. <i>Les manuscrits de Dair Abû Maqâr: Inventaire</i> . Geneva: P. Cramer, 1986.

Arabic Translations of Jacob of Serugh's Letters

Letter 1 (Athanāsīyūs 389–393; Cairo, Coptic Museum, Lit. 133, fol. 178v–180v)

TITLE: Athanāsiyūs: ميمر مملوء ربعا وحياة
Lit. 133: رسالة جامعة مملوءة ربح وحياة
INCIPIT: ايها المحب الله حسن⁷⁶ لك ان تسعى باعمال البر

Letter 28 (Athanāsiyūs 393–394; Cairo, Coptic Museum, Lit. 133, fol. 177v–178v)

TITLE: Athanāsiyūs: قول توبيخ لنفسه الى احد احبائه رجل
 قديس
 Lit. 133: رسالة الى احد احبائه رجل قديس
 INCIPIT: لماذا ملتقى هذا العالم الشرير يخطني

Letter 43 (Athanāsiyūs 357–362; Cairo, Coptic Museum, Lit. 133, fol. 174v–177v)

TITLE:	Athanāsiyūs:	رسالة تحريض على التوبة الى رجل كبير معروف بالخطايا ليقومه
	Lit. 133:	رسالة الى احد احبائه ليقومه
INCIPIT:		ينبغي ان نتالم بتناول حياتنا القصيرة

⁷⁶ Athanāsiyūs حسن Lit. 113 حسنا

List of the Arabic Manuscripts of Jacob of Serugh's Letters

<i>Manuscript</i>	<i>Letters</i>	<i>Date</i>	<i>Catalogue Description(s)</i>
Cairo, Coptic Orthodox Patriarchate, Theol. 157 (Graf 462, Simaika 314), fol. 190v–201v	(two letters)	18 th	Graf, <i>Catalogue</i> , 174; Graf, <i>Geschichte</i> , 1:452; Simaika, 2:132
Cairo, Coptic Museum, Lit. 113 (Graf 98, Simaika 283, BYU CCM A20-2), 174v–180v	1, 28, 43	1871	Graf, <i>Catalogue</i> , 37; Graf, <i>Geschichte</i> , 1:447; Simaika 1:127; Macomber, 1:A20-2
Wadi al-Natrun, Dayr Abu Maqar, 335	1, 28, 43	1784	Zanetti, 48–49
Wadi al-Natrun, Dayr al-Baramus, 2/38	1, 28, 43	1853	Alwan, CSCO 508, <i>Scriptores Syri</i> 214:xi–xii

APPENDIX 3: COLLATION OF THE NEW TEXTUAL EVIDENCE

The collation of the textual evidence for the letters of Jacob of Serugh preserved in five manuscripts (Mingana Syr. 331, Mingana Syr. 410, Harvard Syr. 48, Harvard Syr. 108/18, and CFMM 420) is presented below. For each variant reading, the tables note the page and line number(s) in Olinder's critical edition, the reading of the printed text in the edition, the variant in the manuscript, the folio number(s) on which this variant appears, other manuscripts that contain this variant, and the footnote in which Olinder describes other evidence for the particular variant.

Olinder provides a brief description of the types of variants recorded in his edition: "I have not noted many variants of the codices which pertain to mere orthography, unless they relate to Greek words."⁷⁷ I have followed a somewhat different principle, noting any variants that feature a difference in the consonantal text. I also note variants of diacritical points when they indicate change of gender or number.

There are a number of variants that I do not note. I have not noted locations where the only difference between the printed text and manuscript is an added space (e.g., ܐܪ ܠ/ܐܪܐܪ; ܝܠ ܠܐ/ܝܠܐܠܐ). I have also not noted the absence of *seyame*, when the grammar would otherwise indicate that the word is plural (e.g., ܠܝܐܝ ܠܡ).

A few abbreviations appear in the collation below. I adopt Olinder's use of "Cet." to indicate that the rest of the manuscripts preserve this reading. I also use "om." when a word or phrase is omitted. The sigla for the manuscripts are Olinder's and can be found in Appendix 1 above.

⁷⁷ Olinder, *Epistulae*, vi: "Nonnullas variationes codicum, quae ad meram orthographiam pertinent, non notavi nisi cum ad verba graeca attinent."

Letter 1: Variant Readings in Harvard Syr. 108/18

<i>Olinder</i>	<i>Text</i>	<i>Variant</i>	<i>H 108</i>	<i>Other MSS</i>	<i>Reference</i>
4, 21	ܡܝܐ	<i>H 108 begins</i>	6va		
4, 23	ܥܠܡ	ܥܠܡ	6va	BP	4n18
4, 24	ܕܝܢ	om.	6va	P	4n19
5, 3	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n2
5, 6	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n4
5, 6	ܡܠܚܡܐ	ܡܠܚܡܐ	6va		
5, 7	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	PS	5n6
5, 7	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n7
5, 7	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	PS	5n8
5, 9-10	ܡܠܚܡܐ	om.	6va	P	5n11
5, 10	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	BPS	5n12
5, 12	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n13
5, 13	ܡܠܚܡܐ	ܡܠܚܡܐ	6va		
5, 15	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	PS	5n17
5, 15	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n19
5, 16	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n20
5, 17	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n21
5, 18	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	P	5n22
5, 20-21	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	PS	5n24
5, 21	ܡܠܚܡܐ	ܡܠܚܡܐ	6va	PS	5n25
6, 1	ܡܠܚܡܐ	<i>lacuna begins</i>	6va		
6, 4	ܡܠܚܡܐ	<i>lacuna ends</i>	6vb		
6, 4	ܡܠܚܡܐ	ܡܠܚܡܐ	6vb		
6, 7-8	ܡܠܚܡܐ	ܡܠܚܡܐ	6vb	P	6n7
6, 8	ܡܠܚܡܐ	ܡܠܚܡܐ	6vb	B	6n8
6, 8	ܡܠܚܡܐ	ܡܠܚܡܐ	6vb		

6, 9	ܬܠܝܬܐ ܕܡܪܝܬܐ	ܬܠܝܬܐ ܕܡܪܝܬܐ	6vb	P	6n10
6, 11	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	P	6n11
6, 11	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	P	6n12
6, 11	ܡܚܝܬܐ ܕܡܚܝܬܐ	ܡܚܝܬܐ ܕܡܚܝܬܐ	6vb	P	6n13
6, 12	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb		
6, 13	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	P	6n15
6, 16	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	PS	6n19
6, 17-18	ܡܚܝܬܐ ܕܡܚܝܬܐ	om.	6vb	P	6n22
6, 18	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	P	6n23
6, 20	ܡܚܝܬܐ	ܡܚܝܬܐ ܕܡܚܝܬܐ	6vb		
6, 20	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	PS	6n26
6, 20	ܡܚܝܬܐ ܕܡܚܝܬܐ	ܡܚܝܬܐ ܕܡܚܝܬܐ	6vb	P	6n27
7, 1	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb		
7, 3	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb		
7, 4	ܡܚܝܬܐ	ܡܚܝܬܐ	6vb	NP	
7, 7	ܡܚܝܬܐ (...)	<i>lacuna begins</i>	6vb		
7, 11	ܡܚܝܬܐ	<i>lacuna ends</i>	6ra		
7, 11	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra	P	7n16
7, 11	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra	P	7n17
7, 12	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra	PS	7n18
7, 13	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra	BPS	7n20
7, 14	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra	P	7n22
7, 16	ܡܚܝܬܐ	ܡܚܝܬܐ ܕܡܚܝܬܐ	6ra		
7, 18	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra		
8, 1-2	ܡܚܝܬܐ ܕܡܚܝܬܐ	om.	6ra		
	ܡܚܝܬܐ ܕܡܚܝܬܐ				
	ܡܚܝܬܐ ܕܡܚܝܬܐ				
8, 2-3	ܡܚܝܬܐ ܕܡܚܝܬܐ	om.	6ra	S	8n3
8, 3	ܡܚܝܬܐ ܕܡܚܝܬܐ	ܡܚܝܬܐ ܕܡܚܝܬܐ	6ra		
8, 8	ܡܚܝܬܐ	ܡܚܝܬܐ	6ra	P	8n11
8, 13	ܡܚܝܬܐ	ܡܚܝܬܐ ܕܡܚܝܬܐ	6ra	NP	8n20
8, 14	ܡܚܝܬܐ	<i>lacuna begins</i>	6ra		
8, 17	ܡܚܝܬܐ ܕܡܚܝܬܐ	<i>lacuna ends</i>	6rb		

8, 18	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
8, 18	ሰብረዳሪ	ሰብረዳሪ 6rb	N	8n31
8, 19	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	BNP	8n32
9, 1	ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
9, 1	ሰብረዳሪ	ሰብረዳሪ 6rb		
9, 1	ሰብረዳሪ	ሰብረዳሪ 6rb	P	9n2
9, 2	ሰብረዳሪ	ሰብረዳሪ 6rb	P	9n3
9, 3	ሰብረዳሪ ሰብረዳሪ	om. 6rb	P	9n5-6
9, 4	ሰብረዳሪ	ሰብረዳሪ 6rb	P	9n7
9, 4-5	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	P	9n10
9, 5	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ 6rb		
9, 5	ሰብረዳሪ ሰብረዳሪ	om. 6rb	NPS	9n11
9, 6	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
9, 6	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	P	9n14
9, 9	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
9, 13	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
9, 14	ሰብረዳሪ ሰብረዳሪ	om. 6rb	NP	9n25
9, 14	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	BNP	9n27
9, 15	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	S	
9, 16	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	P	9n30
9, 17	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
9, 17	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	P	9n31
9, 17	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	BPS	9n32
9, 18	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	BP	9n33
10, 1	ሰብረዳሪ ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	BS	10n1
10, 3	ሰብረዳሪ ሰብረዳሪ	H 108 ends 6rb		

Letter 11: Variant Readings in Harvard Syr. 108/18

<i>Olinder</i>	<i>Text</i>	<i>Variant</i>	<i>H 108</i>	<i>Other MSS</i>	<i>Reference</i>
45, 3	ܐܬܐ ܕܢܝܢܐ	<i>H 108 begins</i>	2ra		
45, 4	ܕܢܝܢܐ	om.	2ra		
45, 5	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra	X	45n3
45, 6	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra		
45, 7	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra	X	45n4
45, 8	ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra		
45, 9	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra	X	45n6
45, 9	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra		
45, 13	ܕܢܝܢܐ	om.	2ra	X	45n2
45, 13	ܕܢܝܢܐ	ܕܢܝܢܐ	2ra		
45, 15	ܕܢܝܢܐ	ܕܢܝܢܐ	2ra	X	45n7
45, 15	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra	X	45n8
45, 15-16	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ	2ra		
45, 16	ܕܢܝܢܐ	om.	2ra		
45, 16	ܕܢܝܢܐ	ܕܢܝܢܐ	2ra		
45, 16	ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra		
45, 17	ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ	2ra	cf. X	45n10
45, 19	ܕܢܝܢܐ	ܕܢܝܢܐ	2ra		
45, 19	ܕܢܝܢܐ ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ	2ra	X	45n11
45, 23	ܕܢܝܢܐ	ܕܢܝܢܐ	2ra	X	45n12
45, 25	ܕܢܝܢܐ	ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ	2ra		

<i>Olinde</i>	<i>Text</i>	<i>Variant</i>	<i>M 331</i>	<i>Other MSS</i>	<i>Reference</i>
158, 14	ἡδύμω	<i>M 331 begins</i>	117v		
158, 14	οὐ		οὐα	117v	
158, 17	ἰσοδία	ἰσοδία	117v	U	158n31
158, 18	αὐτῇ	om.	117v	Cet.	158n33
158, 18	ἄρ	ἱ	117v		
158, 19	ἁγία	ἁγία	117v		
159, 1	ἁγία	ἁγία	117v		
159, 2	ἰσοδία	ἰσοδία	117v	Cf. FQU	159n4
159, 3	ἰ	ἰ	117v		
159, 4	ἰ	ἰ	117v	FQ	159n5
159, 4	ἡδύμω	ἡδύμω	117v	Cf. JQTU	159n6
159, 7	ἡδύμω	ἡδύμω	118r		
159, 8	ἡδύμω ἡδύμω	(ἡ)ἡδύμω	118r	FJQT	159n11
159, 9	ἡδύμω	ἡδύμω	118r		
159, 9	ἡδύμω	ἡδύμω	118r	FJQT	159n13
159, 9-10	ἡδύμω	om.	118r	FQU	159n14
159, 14	ἡδύμω	ἡδύμω	118r		
159, 15	ἡδύμω ἡδύμω	om.	118r	FQU	159n14
159, 16	ἡδύμω	ἡδύμω	118r	U	159n18
159, 20	ἡδύμω	ἡδύμω	118r		
159, 20	ἡδύμω	ἡδύμω	118r		
160, 1	ἡδύμω ἡδύμω	om.	118r	Q	160n2
160, 3	ἡδύμω	ἡδύμω	118r	FU	160n5
160, 4	ἡδύμω	om.	118r		
160, 4	ἡδύμω	ἡδύμω	118r	U	160n6
160, 5	ἡδύμω	ἡδύμω ἡδύμω	118r		
160, 7	ἡδύμω	ἡδύμω	118r		
160, 8	ἡδύμω	ἡδύμω	118r	U	160n6

160, 9	ሥላሴ	ዕለጠ ሥላሴ	118r	Q	160n9
160, 13	ቀጠ	ቀጠ ለ	118v		
160, 15	ሥላሴ	ሥላሴ	118v		
160, 17	ገሰሰ	ሥለጠ ገሰሰ	118v	FQ	160n17
160, 17-19	...ሥለጠ ሥላሴ	om.	118v		
160, 21	ሥለጠ	om.	118v		
160, 21	ሥላሴ	ሥላሴ (margin: ሥላሴ)	118v	U	160n21
160, 22	ሥለጠ	ሥለጠ ሥለጠ	118v	Q	160n22
160, 23	ሥለጠ	om.	118v	FQU	160n25
161, 1	ቀ	om.	118v		
161, 3	ገሰሰ	ሥለጠ	118v	FQ	161n1
161, 3	ሥላሴ	ሥላሴ	118v		
161, 4	ገ	om.	118v	F	161n2
161, 4	ሥለጠ	ሥለጠ	118v		
161, 5	ገሰሰ	ሥለጠ	118v	F	161n4
161, 7	ሥለጠ	ሥለጠ	118v		
161, 7	ሥለጠ	ሥለጠ	118v	FQTU	161n6
161, 8	ሥለጠ	ሥለጠ	118v	U	161n7
161, 10	ገሰሰ	ሥለጠ	118v		
161, 10	ገሰሰ	om.	118v	FQU	161n12
161, 11	ገሰሰ	ገሰሰ	118v		
161, 12	ሥለጠ	ሥለጠ ሥለጠ	118v		
161, 12	ሥለጠ	ሥለጠ	118v		
161, 13	ሥለጠ	ሥለጠ	118v		
161, 15	ሥለጠ	ሥለጠ	118v		
161, 16	ሥለጠ	ሥለጠ ሥለጠ	119r		
161, 17	ሥለጠ	ሥለጠ ሥለጠ	119r	QU	161n21
161, 19	ሥለጠ	ሥለጠ	119r	U	161n23
161, 20	ገ	om.	119r	FQU	161n12
161, 21	ሥለጠ	ሥለጠ ሥለጠ	119r		
161, 22	ሥለጠ	ሥለጠ	119r		

161, 23	ל	om.	119r	FQU	161n12
162, 1	א	א	119r		
162, 1	ל	ל	119r		
162, 3	א	א	119r	F	162n4
162, 3	א	om.	119r	U	162n6
162, 6	א	א	119r		
162, 6	א	א	119r		
162, 6	א	א	119r	FQU	162n13
162, 7	א	א	119r		
162, 9	א	א	119r		
162, 9	א	א	119r	FU	162n15
162, 10	א	om.	119r	FQU	162n19
162, 11	א	א	119r		
162, 12	א	א	119r		
162, 13	א : א	א א	119r		
162, 13	א א	א א	119r	FQ	162n21
162, 13	א	א	119r		
162, 14	א	א	119r	Q	162n22
162, 14	א	א	119r	BFQ	162n23
162, 15	א	om.	119r	FQU	162n19
162, 15	א	א	119r	BFTU	162n24
162, 16	א	א	119r	BFQU	162n25
162, 17	א	א	119r	U	162n26
162, 19	א	א	119v		
162, 19	א	א	119v		
162, 20	א	א	119v		
162, 20	א	א	119v		
162, 20	א	א	119v		
162, 21	א	א	119v		
163, 1	א	א	119v		
163, 1	א	א	119v		
163, 1	א	א	119v	Cf. U	163n2
163, 2	א	א	119v		
163, 2	א	om.	119v	FQU	163n4

163, 2	අනුභව	අනුභව	119v	BFQU	163n5
163, 6	මල්	මල්	119v		
163, 6	මන	om.	119v	FQU	163n4
163, 6	අම ආලය	අම ආලය	119v		
163, 7	ආන	ආන	119v		
163, 7	මල්	මල්	119v		
163, 7	අන	om.	119v		
163, 9-10	අනු ආලය මල් මල් අනු ආලය මල් මල්	අනු ආලය මල් මල් අනු ආලය මල් මල්	119v		
163, 10-11	අනු ආලය මල් මල් අනු ආලය මල් මල්	om.	119v		
163, 11	අනු ආලය මල් මල්	අනු ආලය මල් මල්	119v		
163, 11-12	අනු ආලය මල් මල්	om.	119v		
163, 12	අනු	අනු	119v		
163, 12	අනු	අනු	119v		
163, 13	අනු	අනු	119v	FQUTU	163n23
163, 14	අනු	අනු	119v	QU	163n25
163, 14	අනු අනු	අනු අනු	119v		
163, 16	අනු	අනු	119v	U	163n30
163, 17	අනු	අනු	119v		
163, 17	අනු	අනු	119v		
163, 18	අනු	<i>M 331 ends</i>	119v		

<i>Oclinder</i>	<i>Text</i>	<i>Variant</i>	<i>M 410</i>	<i>H 108</i>	<i>Other MSS</i>	<i>Reference</i>
229, 2-3	<p> ḥḥiḥ ḥḥiḥ ḥḥiḥ, ḥḥiḥ ḥḥiḥ ḥḥiḥ ḥḥiḥ ḥḥiḥ </p>	<p> ḥḥiḥ ḥḥiḥ ḥḥiḥ, ḥḥiḥ ḥḥiḥ ḥḥiḥ ḥḥiḥ ḥḥiḥ </p>	57r			
229, 4	ḥḥiḥ	ḥḥiḥ	57r		W	229n4
229, 4	ḥḥiḥ	ḥḥiḥ	57r		UW	229n5
229, 5	ḥḥiḥ	ḥḥiḥ	57r		CUW	229n8
229, 6	ḥḥiḥ	om.	57r			
229, 7	ḥḥiḥ	ḥḥiḥ	57r			
229, 9	ḥḥiḥ	ḥḥiḥ	57r		U	229n12
229, 10	ḥḥiḥ	ḥḥiḥ	57r		OPUW	229n15
229, 10	ḥḥiḥ	ḥḥiḥ	57r		PU	229n17
229, 12	ḥḥiḥ	om.	57r		W	229n18
229, 15	ḥḥiḥ	ḥḥiḥ	57v		COUW	229n22
230, 1	ḥḥiḥ	om.	57v			
230, 1	ḥḥiḥ	ḥḥiḥ	57v			
230, 4	ḥḥiḥ	ḥḥiḥ	57v			
230, 7	ḥḥiḥ	ḥḥiḥ	57v		A	230n10
230, 8	ḥḥiḥ	ḥḥiḥ	57v			
230, 8	ḥḥiḥ	ḥḥiḥ	57v			
230, 8	ḥḥiḥ	ḥḥiḥ	57v			
230, 8	ḥḥiḥ	om.	57v			
230, 9	ḥḥiḥ	ḥḥiḥ	57v			
230, 10	ḥḥiḥ	<i>H 108 begins</i>		3ra		
230, 13	ḥḥiḥ	ḥḥiḥ		3ra		
230, 13	ḥḥiḥ	ḥḥiḥ		3ra		
230, 14-15	ḥḥiḥ	om.	58r			

230, 17	כִּי חַמֵּץ	כִּי חַמֵּץ	3ra	P	230n26
230, 18	כִּי	om.	3ra		
230, 19	כִּי חַמֵּץ	כִּי חַמֵּץ			
230, 20	כִּי חַמֵּץ	כִּי חַמֵּץ	58r	3ra	
231, 4	כִּי חַמֵּץ	כִּי חַמֵּץ	3ra		
231, 4	כִּי חַמֵּץ	כִּי חַמֵּץ	58r	PUW	231n11-12
231, 4	כִּי	om.	58r	O	231n12
231, 6	כִּי חַמֵּץ	כִּי חַמֵּץ	58v	3ra	
231, 10	כִּי חַמֵּץ	כִּי חַמֵּץ	58v	CZ	231n23
231, 10	כִּי חַמֵּץ	כִּי חַמֵּץ	58v		
231, 10	כִּי חַמֵּץ	כִּי חַמֵּץ	3ra		
231, 11	כִּי חַמֵּץ	כִּי חַמֵּץ	58v		
231, 12	כִּי חַמֵּץ	כִּי חַמֵּץ	58v		
231, 12	כִּי חַמֵּץ	כִּי חַמֵּץ	58v	WZ	231n28
231, 14	כִּי	<i>lacuna begins</i>	3ra		
231, 14	כִּי	om.	58v		
231, 14	כִּי חַמֵּץ	כִּי חַמֵּץ	58v	CWZ	231n29
231, 14	כִּי חַמֵּץ	om.	58v	O	231n31
231, 15	כִּי	כִּי	58v		
231, 15	כִּי	כִּי	58v	W	231n32
231, 16	כִּי חַמֵּץ	כִּי חַמֵּץ	58v		
231, 16	כִּי חַמֵּץ	<i>lacuna ends</i>	3rb		
231, 18	כִּי חַמֵּץ	כִּי חַמֵּץ	59r	P	231n37
232, 1	כִּי חַמֵּץ	כִּי חַמֵּץ	59r		
232, 1	כִּי חַמֵּץ	om.	59r	OU	232n1
232, 1	כִּי חַמֵּץ	כִּי חַמֵּץ	3rb	PZ	232n1
232, 2	כִּי חַמֵּץ	om.	59r		
232, 2	כִּי חַמֵּץ	כִּי חַמֵּץ	59r	Z	232n5
232, 3	כִּי חַמֵּץ	כִּי חַמֵּץ	59r	U	232n7
232, 4	כִּי חַמֵּץ	כִּי חַמֵּץ	59r		
232, 4-6	כִּי חַמֵּץ	om.	59r		

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232, 5	ḥṣṣṣṣṣṣ	ḥṣṣṣṣṣṣ	3rb		
232, 6	ḥṣṣṣṣṣṣ	ḥṣṣṣṣṣṣ	3rb		
	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ			
232, 7	ḥṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	59r		
232, 8	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	59r		
232, 8	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	3rb		
232, 9	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	om. 59r		PU	232n9
232, 9	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	om. 59r		PU	232n9, 19
232, 9	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	3rb	Z	232n19
239, 10	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	59r	PU	232n20
239, 10	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	59r	W	232n21
239, 10	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	om. 59r		Cet.	232n22
239, 10	ḥṣṣṣṣṣṣṣṣṣṣṣṣ	<i>illegible</i>	3rb		

270, 5	ሥራዊ	ሥራዊ	42v			
270, 6	ጠገላላ	ጠገላላ	117v			
270, 7	ጠገላላ ሥራዊ	ጠገላላ ሥራዊ	117v			
270, 8	ሥራዊ	ሥራዊ	117v			
270, 9	om.	om.	42v		'P	270n10
270, 10	ሥራዊ	om ሥራዊ	117v		Cet.	270n12
270, 11	መገላላ	መገላላ	117v			
270, 12	ሥራዊ	ሥራዊ	117v			
270, 13	ሥራዊ	ሥራዊ	117v	42v	3rb	PZ 270n17
270, 14	ሥራዊ	ሥራዊ	117v			
270, 14	ሥራዊ	M 331 ends	117v			
270, 15	ጠገላላ	lacuna begins			3rb	
271, 1	ሥራዊ	ሥራዊ	42v		P	271n3
271, 1	ሥራዊ	ሥራዊ	42v		Cet.	271n4
271, 1	ሥራዊ	lacuna ends			3va	
271, 2	ሥራዊ	ሥራዊ	42v		P	271n5
271, 2	ሥራዊ	ሥራዊ	42v		Cet.	271n6
271, 3	ሥራዊ	ሥራዊ	42v			
271, 4	om ሥራዊ	ሥራዊ	42v	3va	Cet.	271n8
271, 4	ሥራዊ	ሥራዊ	42v			
271, 4	ሥራዊ	ሥራዊ		3va	HQ	271n9
					U	
271, 5	ሥራዊ ሥራዊ	ሥራዊ ሥራዊ	42v	3va	P	271n10
271, 5	ሥራዊ ሥራዊ	ሥራዊ		3va	HPQ	271n11
					U	
271, 6	ሥራዊ	ሥራዊ	42v			
271, 6	ሥራዊ	ሥራዊ	42v	3va	Cet.	271n14
271, 6	ሥራዊ	ሥራዊ	42v		P	271n15
271, 7	ሥራዊ	ሥራዊ		3va		
271, 7	ሥራዊ	ሥራዊ	42v		cf.	271n16
					Cet.	
271, 7	ሥራዊ	ሥራዊ		3va		
271, 7	om	om.	42v		P	271n17
271, 7	ሥራዊ	om.	42v	3va	Cet.	271n18
271, 9	ሥራዊ	ሥራዊ	42v		HPQ	271n19
					U	
271, 9	ሥራዊ	ሥራዊ	42v			
271, 9	ሥራዊ	om.	42v		Cet.	271n8

271, 10	ḥalḥal	ḥalḥal	42v	Cet.	271n21
271, 10	ḥalḥal	<i>lacuna begins</i>		3va	
271, 11	ḥalḥal	ḥalḥal	42v	Cet.	271n22
271, 11	ḥalḥal	ḥalḥal	42v	cf.	271n23
				HQ	
				UZ	
271, 11	ḥalḥal	ḥalḥal	42v		
271, 12	ḥalḥal	ḥalḥal	42v	cf.	271n23
				HQ	
				UZ	
271, 12	ḥalḥal	ḥalḥal	42v		
271, 12	ḥalḥal	om.	42v	PUZ	271n25
271, 13	ḥalḥal	om.	42v	Cet.	271n18
271, 15	ḥalḥal	ḥalḥal	42v		
271, 15	ḥalḥal	ḥalḥal	42v	U	271n29
271, 17	ḥalḥal	ḥalḥal	43r		
271, 19	ḥalḥal	ḥalḥal	43r	Q	271n33
272, 1	ḥalḥal	ḥalḥal	43r		
272, 5	ḥalḥal	ḥalḥal	43r	HPQ	272n5
272, 9	ḥalḥal	<i>lacuna ends</i>		3va	
272, 10	ḥalḥal	ḥalḥal	43r	Cet.	272n12
272, 11	ḥalḥal	ḥalḥal		3va	
272, 12	ḥalḥal	ḥalḥal	43r	PUZ	272n15
272, 14	ḥalḥal	ḥalḥal		3va	
272, 14	ḥalḥal	ḥalḥal	43r	P	272n18
272, 14	ḥalḥal	ḥalḥal	43r		
272, 15	ḥalḥal	<i>lacuna begins</i>		3va	
272, 16	ḥalḥal	ḥalḥal	43r	P	272n20
272, 16	ḥalḥal	ḥalḥal	43r	HQ	272n21
				UZ	
272, 17	ḥalḥal	ḥalḥal	43r	HQ	272n23
272, 19	ḥalḥal	ḥalḥal	43r	P	272n24
273, 3	ḥalḥal	ḥalḥal	43r	P	273n4
273, 4	ḥalḥal	ḥalḥal	43r	P	273n5
273, 8	ḥalḥal	ḥalḥal	43r		
273, 8	ḥalḥal	ḥalḥal	43r	P	273n18
273, 8	ḥalḥal	om.	43r	P	273n19
273, 10	ḥalḥal	ḥalḥal	43r		

273, 10	כחל	כחל	43v	HPQ	273n20
				U	
273, 12	כח	כח	43v	HP	273n22
273, 12	כח	כח	43v		
273, 14	כח	om.	43v	P	273n19
273, 14	כח	<i>lacuna ends</i>		4ra	
273, 15	כח	om.	43v	4ra	PUZ 273n28
273, 15	כח	כח	43v	4ra	
273, 16	כח	כח	43v	PZ	273n31
273, 17	כח	כח		4ra	
273, 17	כח	כח	43v	4ra	PZ 273n34
273, 18	כח	כח		4ra	
273, 19	כח	כח	43v	4ra	
273, 20	כח	כח		4ra	Z 273n39
273, 20	כח	om.	43v	4ra	HPQ 273n41
				Z	
273, 20	כח	כח		4ra	
274, 1	כח	om.	43v	4ra	Cet. 274n1
274, 2	כח	כח		4ra	
274, 2-3	כח	כח	43v		
274, 3	כח	כח	43v		
274, 3	כח	כח		4ra	
274, 4	כח	כח	43v		
274, 4	כח	om.	43v	4ra	Cet. 274n1
274, 5-6	כח	כח	43v	P	274n8
274, 6	כח	כח	43v	Cet.	274n9
274, 6	כח	כח		4ra	cf. 274n10
				QZ	
274, 7	כח	כח		4ra	
274, 7	כח	כח	43v	Cet.	274n11
274, 7	כח	כח	43v		
274, 8	כח	כח	43v		
274, 8	כח	כח		4ra	P 274n12
274, 8	כח	כח	43v	PZ	274n13
274, 9	כח	כח	43v	P	274n14-15
274, 10	כח	כח	43v	P	274n17
274, 10	כח	כח	43v		

274, 12	රාග මාන	මාන නිග රාග	43v	P	274n18
	නිග				
274, 12	රාග මාන	නිග රාග මාන		4ra	
	නිග				
274, 13	රි	රි	43v	4ra	
274, 13	මලල	මලල රුල		4ra	
274, 14	රුල	රුල	43v		
274, 14	රුල	රුල	43v	HPQ	274n22
				U	
274, 15	රුල	රුල	43v	P	275n25
274, 16	රු	රු	43v	Cet.	274n26
274, 16	රු	රු		4ra	
274, 19	රු	රු	43v	HLQ	274n5
				Z	
275, 1	රු	රු	43v	P	275n1
	රු				
275, 1	රු	රු	43v	P	275n2
275, 3	රු	om.	43v	HLP	275n7
	රු			Q	
275, 4	රු	om.		4ra	U 275n8
275, 5	රු	රු	43v	HLP	275n10
				Q	
275, 5	රු	රු		4ra	cf. 275n10
				UZ	
275, 6	රු	om.		4ra	
275, 6	රු	රු	43v	4ra	Cet. 275n14
275, 7	රු	රු	43v	4ra	
275, 7	රු	om.	43v		
275, 7	රු	රු	43v	LZ	275n17
275, 9	රු	රු	44r	4ra	HPQ 275n21
				Z	
275, 10	රු	රු	44r	4ra	PUZ 275n24
275, 11	රු	රු	44r	P	275n25
275, 12	රු	රු	44r	HLP	275n28
				Q	
275, 12-14	රු	om.		4ra	
	රු				
	රු				
	රු				
275, 13	රු	රු	44r	U	275n31
275, 13	රු	රු	44r	P	275n32
275, 14	රු	රු		4ra	

275, 15	כִּי־אֵי	כִּי־אֵי כִּי־מִתְּכֶ	44r	P	275n37
275, 15	מִשְׁכָּחֹ	כֹּחַ מִשְׁכָּחֹ	44r	PZ	275n39
275, 15	מִשְׁכָּחֹ	מִשְׁכָּחֹ		4ra	275n39
275, 16	כִּי־יֵא	כֹּחַ כִּי־יֵא		4ra	
275, 16	מִשְׁכָּחֹ	מִשְׁכָּחֹ	44r	4ra	
275, 16	כֹּחַ	om.	44r	4ra	
276, 1	מִשְׁכָּחֹ	מִשְׁכָּחֹ		4ra	
276, 2	מִשְׁכָּחֹ	מִשְׁכָּחֹ		4ra	
276, 3	כִּי־יֵא	כֹּחַ כִּי־יֵא	44r	4ra	HLP 276n7
				Z	
276, 4	כִּי־יֵא	כִּי־יֵא	44r	4ra	P 276n10
276, 4	כֹּחַ	כֹּחַ	44r	4rb	Cet. 276n12
276, 5	כֹּחַ	כֹּחַ	44r	P	276n14
276, 6	כֹּחַ	כֹּחַ		4rb	
276, 6	כֹּחַ	om.	44r		HLP 276n9
	כִּי־יֵא			Q	
276, 6-7	כִּי־יֵא	כִּי־יֵא	44r	4rb	HLP 276n17
				Q	
276, 7	כֹּחַ	כֹּחַ	44r		HPQ 276n18
				UZ	
276, 7	כֹּחַ	כֹּחַ	44r		PUZ 276n19
276, 8	כֹּחַ	כֹּחַ		4rb	HQ 276n20
				UZ	
276, 10	כֹּחַ	כֹּחַ	44r	4rb	HLP 276n23
				Q	
276, 12-13	כִּי־יֵא	כִּי־יֵא	44r	4rb	Cet. 276n26
276, 14	כֹּחַ	כֹּחַ	44r		HPQ 276n29
276, 14	כֹּחַ	כֹּחַ	44r		
276, 15	כֹּחַ	om.		4va	
276, 17	כֹּחַ	om.		4va	
276, 18	כֹּחַ	כֹּחַ	44r	P	276n33
276, 19	כֹּחַ	om.	44r		
277, 2	כִּי־יֵא	כִּי־יֵא	44r	P	277n3
277, 2	כִּי־יֵא	כִּי־יֵא		4va	
277, 3	כִּי־יֵא	כִּי־יֵא	44r	4va	
277, 8	כִּי־יֵא	כִּי־יֵא	44r	4va	Cet. 277n13
277, 11	כִּי־יֵא	כִּי־יֵא	44v	P	277n16
277, 13	כִּי־יֵא	כִּי־יֵא	44v		HPQ 277n18
				U	

277, 14	മ്ല കഡമ്ലതം കമ്ലമ്ലതം കമ്ലമ്ലതം	om.	44v	P	277n19- 20
277, 15	കമ്ലതം കമ്ലതം കമ്ലമ്ലതം മ്ല കമ്ലമ്ലതം		44v	P	277n23
277, 16	കമ്ലമ്ലതം	കമ്ലമ്ലതം	44v	4va	Cet. 277n25
277, 17	കമ്ല	om.	44v	P	277n19
277, 17	om	om.	44v	HPQ	277n26
277, 18	കമ്ല കമ്ലതം	കമ്ല	44v	U	
277, 18	കമ്ല കമ്ലതം	കമ്ല	44v	P	277n19, 27
277, 18	കമ്ലതം	കമ്ലതം കമ്ല		4va	
277, 18	കമ്ലതം	കമ്ലതം കമ്ലതം	44v	P	277n28
277, 18	കമ്ല	om.	44v	Cet.	277n29
277, 18	കമ്ല	കമ്ല		4va	
277, 19	കമ്ലതം	കമ്ലതം	44v	HLQ	277n30
277, 19	കമ്ലതം	om.	44v	P	277n19
278, 1	കമ്ല	om മ്ല	44v	4va	P 278n1
278, 1	കമ്ല	om.	44v	P	278n2
278, 1	കമ്ലതം	കമ്ലതം	44v		
278, 2	കമ്ലതം	കമ്ലതം	44v	Cet.	278n3
278, 5	കമ്ലതം om	കമ്ലതം	44v	4vb	PU 278n8
278, 6	കമ്ല	കമ്ല കമ്ല	44v	PU	278n9
278, 6	കമ്ല	om.	44v	LPU	278n10
278, 7	om	om.	44v	Cet.	278n13
278, 7	കമ്ലതം	om.	44v	Cet.	278n13
278, 14	കമ്ലതം	കമ്ല കമ്ലതം		4vb	
278, 15	om കമ്ലതം	കമ്ലതം	44v		
278, 15	om കമ്ലതം	കമ്ലതം		4vb	PQU 278n25
278, 16	കമ്ലതം	കമ്ലതം	44v		PQU 278n26
278, 17	കമ്ലതം	കമ്ലതം	44v		PQU
278, 19	കമ്ല	കമ്ല	44v	4vb	
278, 20	കമ്ല	കമ്ല	44v		
278, 20	കമ്ല കമ്ലതം	കമ്ല കമ്ല	44v		
278, 20- 21	കമ്ല കമ്ലതം	കമ്ല കമ്ലതം	44v	4vb	
278, 21	കമ്ല	കമ്ല	44v		
279, 1	കമ്ല	കമ്ല	44v	4vb	
279, 3	കമ്ലതം	കമ്ലതം		4vb	

279, 4	ኢህ	ኢህ	44v	PQU	279n3
279, 4	ኢህ	ኢህ	44v	Cet.	279n4
279, 5	ኢህ	om.	44v		
279, 6-7	ኢህ	ኢህ	45r		
279, 9	ኢህ	ኢህ	45r	5ra	Cet. 279n11
279, 10	ኢህ	ኢህ	45r	P	279n13
279, 10	ኢህ	ኢህ	45r	PQU	279n14
279, 11	ኢህ	ኢህ	45r	P	279n17
279, 11	ኢህ	ኢህ		5ra	LQ 279n17
279, 12	ኢህ	ኢህ	45r	PQU	279n20
279, 12	ኢህ	ኢህ		5ra	
279, 14	ኢህ	ኢህ	45r	LP	279n24
279, 16	ኢህ	ኢህ	45r		
279, 16-17	ኢህ	om.	45r		
279, 19	ኢህ	ኢህ	45r	PU	279n30
279, 19	ኢህ	om.		5ra	LQ 279n30
279, 19	ኢህ	ኢህ	45r	P	279n31
279, 19	ኢህ	ኢህ		5ra	
279, 20	ኢህ	ኢህ		5ra	LPQ 279n34
280, 1	ኢህ	ኢህ	45r	5ra	LPQ 280n1
280, 2	ኢህ	om.	45r	PQ	280n2-3
280, 4	ኢህ	ኢህ	45r		
280, 4	ኢህ	ኢህ	45r	P	280n8
280, 5	ኢህ	ኢህ	45r	PQU	280n10
280, 7	ኢህ	ኢህ	45r		
280, 7	ኢህ	ኢህ	45r	P	280n12
280, 8	ኢህ	ኢህ	45r		
280, 8	ኢህ	ኢህ	45r	LPQ	280n14
280, 9	ኢህ	ኢህ	45r	P	280n15
280, 9	ኢህ	ኢህ	45r	P	280n16
280, 9	ኢህ	ኢህ	45r	P	280n17
280, 10	ኢህ	ኢህ	45r	P	280n19
280, 11	ኢህ	ኢህ	45r		
280, 13	ኢህ	ኢህ		5rb	
280, 14	ኢህ	ኢህ	45r		
280, 15	ኢህ	om.	45r	5rb	LPQ 280n28

280, 15	ደባባይ	ደባባይ	45r			
280, 16	ሥራዊ	ሥራዊ	45r	P	280n32	
280, 16-17	የብሔራዊ ሥራ ሥራ ሥራ ደባባይ ሥራ ሥራ ሥራ	om.		5rb		
280, 17	ደባባይ	ደባባይ	45r	LU	280n34	
280, 19	ሥራዊ	ሥራዊ	45r	PQ	280n35	
280, 20	ሥራዊ	ሥራዊ	45r	PQ	280n36	
280, 20	ደባባይ	ደባባይ	45r	PQ	280n37	
281, 1	ሥራዊ	ሥራዊ	45r	U	281n1	
281, 1	ሥራዊ	ሥራዊ	45r	LU	281n2	
281, 1	ደባባይ	om.	45r	Cet.	281n3	
281, 3	ሥራዊ	ሥራዊ	45v			
281, 3	ደባባይ	ደባባይ		5rb		
281, 4	ሥራዊ	ሥራዊ		5rb		
281, 4	ሥራዊ	ሥራዊ	45v			
281, 6	ሥራዊ	om.	45v	5rb	Cet.	281n3
281, 7	ደባባይ	om.	45v	Cet.	281n3	
281, 8	ሥራዊ	ሥራዊ	45v	P	281n11	
281, 9	ሥራዊ	ሥራዊ	45v	P	281n12	
281, 10	ሥራዊ	ሥራዊ		5rb		
281, 11	ሥራዊ ሥራዊ ሥራዊ ሥራዊ ሥራዊ ሥራዊ (...) ሥራዊ	ሥራዊ ሥራዊ ሥራዊ ሥራዊ ሥራዊ ሥራዊ (...) ሥራዊ		5rb		
281, 13	ደባባይ	ደባባይ	45v	PQU	281n16	
281, 13	ደባባይ	ደባባይ	45v	LP	281n18	
281, 15	ደባባይ	ደባባይ	45v			
281, 16	ደባባይ	ደባባይ		5va		
281, 18	ደባባይ	ደባባይ	45v	5va	PQU	281n23
281, 20	ደባባይ	ደባባይ	45v			
281, 20	ደባባይ	ደባባይ	45v	5va		
281, 20	ደባባይ	ደባባይ		5va		
281, 21	ደባባይ	ደባባይ	45v	5va	PQ	281n24
281, 21	ደባባይ	om.	45v	5va	Cet.	281n3
281, 22	ደባባይ	ደባባይ	45v	P	281n25	
281, 22	ደባባይ	ደባባይ	45v	5va		
281, 23	ደባባይ	ደባባይ	45v	5va	Q	281n27
282, 2-3	ደባባይ	om.	45v	P	282n5-6	
282, 3	ደባባይ	ደባባይ	45v	5va		
282, 4	ደባባይ	ደባባይ	45v	PQ	282n9	

282, 4	ח	om.	45v		
282, 5	מללל	om.		5va	
282, 5	מללל	מללל	45v		
282, 5	מללל	מללל א		5va	
282, 6	מ	מ	45v	QU	282n11
282, 6	מ	מ	45v	P	282n12
282, 7	מ	מ	45v		
282, 7	מ	מ		5va	
282, 8	מ	מ	45v	5va	
282, 8	מ	מ		5va	LU 282n17
282, 10	מ	מ		5va	
282, 11	מללל	מללל	45v	P	282n20
282, 12	מללל	מללל	45v	U	282n21
282, 13	מללל	מללל	45v	cf. P	282n23
282, 13	מללל	om.	45v	P	282n24
282, 13	מללל	מללל		5va	
282, 13	מללל	om.	45v	5va	Cet. 282n25
282, 14	מללל	מללל	45v	PQ	282n26
282, 14	מללל	מללל	45v	Cet.	282n27
282, 14	מללל	מללל		5va	
282, 15	מללל	מללל	45v	P	282n31
282, 15	מללל	מללל		5va	
282, 17	מללל	מללל	45v		
282, 18	מללל	מללל	46r		
282, 19	מללל	מללל		5va	
282, 19	מללל	מללל		5vb	Q 282n38
282, 20	מללל	מללל		5vb	
283, 1	מללל	מללל	46r	P	283n1
283, 2	מללל	om.	46r	5vb	
283, 2	מללל	מללל	46r	5vb	LPQ 283n3
283, 3	מללל	מללל		5vb	Z
283, 3	מללל	מללל	46r	PQU	283n4
283, 3	מללל	מללל	46r	Z	
283, 3	מללל	מללל	46r	P	283n5
283, 3	מללל	מללל	46r	5vb	Cet. 283n6
283, 4	מללל	מללל	46r		
283, 4	מללל	מללל		5vb	
283, 5	מללל	מללל	46r		
283, 5	מללל	מללל	46r	5vb	

283, 5	om.	46r	Cet.	283n30
283, 7	om.	46r		
283, 8	om.	46r		
283, 8	om.	46r	5vb	Cet. 283n30
283, 8	om.	46r	5vb	LQU 283n13
			Z	
283, 9	om.	46r	P	283n15
283, 9	om.	46r		
283, 10	om.		5vb	
283, 12	om.		5vb	LQ 283n19
283, 13	om.	46r		
283, 13	om.		5vb	
283, 15	om.	46r	5vb	
283, 15	om.	46r	5vb	LPQ 283n24
283, 18	om.	46r	5vb	
283, 18	om.	46r	5vb	Cet. 283n30
283, 19	om.	46r	cf.	283n32
			LP	
283, 21	om.	46r	PQ	283n35
284, 1	om.	46r	Cet.	284n2
284, 2	om.	46r	Cet.	284n2
284, 3	<i>H 108 ends</i>		5vb	
284, 3-4	om.	46r	cf.	284n6
			LU	
284, 5	om.	46r	PQ	284n11
284, 6	om.	46r	P	284n13
284, 6	om.	46r		
284, 7	om.	46r		
284, 7	om.	46r	Cet.	284n17
284, 9	om.	46r		
284, 9	om.	46r		
284, 10	om.	46r		
284, 10	om.	46r	P	284n20
284, 11	om.	46r	P	284n22
284, 14	om.	46r		
284, 14	om.	46r		
284, 14	om.	46r	Cet.	284n2

284, 15	הויעל	היעל	46r	P	284n30
284, 15	לואי	לואי	46r	PQZ	284n31
284, 15	לע לע	לע	46r	P	284n32
284, 16	לעלעלע, לע	לעלעלע	46r	Cet.	284n34
284, 17	לעלעלע	לעלעלע	46v		
284, 18	לעלע	לעלע	46v		
285, 1	לעלעלע	לעלעלע	46v	LPQ	285n2
285, 2	לעלעלע	om.	46v	P	285n3
285, 3	לעלעלע	לעלעלע	46v	P	285n4
285, 5	לע	לע	46v		
285, 5	לעלעלע	לעלעלע	46v		
285, 6	לעלעלע	לעלעלע	46v	PQ	285n11
285, 6	לעלעלע	לעלעלע	46v	P	285n12
285, 7	לעלעלע	לעלעלע	46v	PQ	285n15
285, 7	לע	om.	46v	P	285n8
285, 8	לעלעלע	לעלעלע לעלעלע	46v	P	285n16
285, 9	לעלעלע	לעלעלע	46v	P	285n18
285, 9	לעלעלע	לעלעלע	46v		
285, 10	לעלעלע	לעלעלע לעלעלע	46v	PU	285n20
285, 12	לעלעלע לעלעלע	לעלעלע לעלעלע	46v		
285, 14	לעלעלע	om.	46v	Cet.	285n31
285, 14	לעלעלע	לעלעלע	46v		
285, 16	לעלעלע	לעלעלע	46v		
285, 17	לעלעלע	om.	46v	P	285n8
285, 18	לעלעלע	om.	46v	P	285n34
285, 18	לעלעלע	לעלעלע	46v		
285, 18-19	לעלעלע לעלעלע לעלעלע לעלעלע	לעלעלע לעלעלע לעלעלע לעלעלע	46v	LPQ	285n37
285, 19-286, 1	לעלעלע לעלעלע לעלעלע לעלעלע	לעלעלע לעלעלע	46v	Cet.	286n1
286, 1	לעלעלע	לעלעלע	46v	Cet.	286n2
286, 1	לעלעלע	om.	46v	Cet.	286n3
286, 2	לעלעלע	לעלעלע	46v	Cet.	286n4
286, 3	לעלעלע	לעלעלע	46v	PQU	286n8
				Z	
286, 3-4	לעלעלע לעלעלע לעלעלע לעלעלע לעלעלע לעלעלע לעלעלע לעלעלע	om.	46v	Cet.	286n3

286, 5	ላላ	ላላ	46v	P	286n34
286, 5	ረሐሐ	ረሐሐ	46v		
286, 6	ኃ	ሐሐ ኃ	46v	P	286n9
286, 7	ሐሐሐሐ	ሐሐሐሐ	46v		
286, 9	ኮሐሐ ሐ	om.	46v	Cet.	286n3
286, 9	ሐሐሐ	ሐሐሐ	46v	PQ	286n15
286, 11	ሐሐሐሐ	ሐሐሐሐ	46v		
286, 12	ሐሐሐሐ	ሐሐሐሐ	46v	P	286n22
286, 13	ኃ ኮሐሐ	om.	46v	Cet.	286n3
286, 15	ሐሐ	ሐሐ ሐ	46v	P	286n25
286, 15	ሐሐሐ	om.	46v		
286, 16-17	ሐሐሐሐ ሐሐሐሐ	ሐሐሐሐሐ	46v	P	286n27
286, 17	ሐሐ	ሐሐ	46v	P	286n30
286, 18	ሐሐሐ	ሐሐሐ ሐሐ	46v		
286, 18	ሐሐሐ	om.	46v	PQ	286n33

Letter 39: Variant Readings in Harvard Syr. 108/18

<i>Olinder</i>	<i>Text</i>	<i>Variant</i>	<i>H 108</i>	<i>Other MSS</i>	<i>Reference</i>
287, 1	ܐܢܝ	ܐܢܝ	2ra	X	287n2
287, 1	ܕܡܢܝܢ	ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ ܕܡܢܝܢ	2ra	X	287n3
287, 8	ܡܢܝܢ	ܡܢܝܢ	2rb	X	287n4
287, 8	ܡܢܝܢ	ܡܢܝܢ	2rb		
287, 8-9	ܡܢܝܢ ܡܢܝܢ	ܡܢܝܢ ܡܢܝܢ	2rb	X	287n5
287, 9	ܡܢܝܢ	ܡܢܝܢ	2rb	X	287n6
287, 12	ܡܢܝܢ	ܡܢܝܢ	2rb	X	287n7
287, 14	ܡܢܝܢ	ܡܢܝܢ	2rb	X	287n9
287, 15	ܡܢܝܢ	ܡܢܝܢ	2rb		
287, 20	ܡܢܝܢ	ܡܢܝܢ	2rb		
288, 1	ܡܢܝܢ (...) ܡܢܝܢ (...) ܡܢܝܢ (...)	ܡܢܝܢ (...) ܡܢܝܢ (...) ܡܢܝܢ (...)	2rb	cf. X	288n1
288, 7	ܡܢܝܢ	ܡܢܝܢ	2va	X	288n2
288, 7	ܡܢܝܢ	ܡܢܝܢ	2va		
288, 10	ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ	ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ	2va		
288, 11	ܡܢܝܢ	ܡܢܝܢ	2va		
288, 17	ܡܢܝܢ	ܡܢܝܢ	2va	X	288n3
288, 20	ܡܢܝܢ	ܡܢܝܢ	2va	X	288n4
288, 21-22	ܡܢܝܢ ܡܢܝܢ	ܡܢܝܢ ܡܢܝܢ	2va		
288, 22	ܡܢܝܢ	ܡܢܝܢ	2va		
288, 23	ܡܢܝܢ	ܡܢܝܢ	2va	X	288n5
289, 8	ܡܢܝܢ ܡܢܝܢ	ܡܢܝܢ ܡܢܝܢ	2vb	X	289n6
289, 10	ܡܢܝܢ	ܡܢܝܢ	2vb	X	289n7
289, 16	ܡܢܝܢ	ܡܢܝܢ	2vb	X	289n8
289, 17	ܡܢܝܢ	ܡܢܝܢ	2vb	X	289n9
289, 18	ܡܢܝܢ	ܡܢܝܢ	2vb	X	289n10

289, 19	ṣṣṣṣ ṣṣṣ	ṣṣṣṣ ṣṣṣṣ	2vb	X	289n11
289, 20	ṣṣṣṣ	ṣṣṣṣ	2vb		
289, 20	ṣṣṣṣ	(...) ṣṣṣṣ	2vb		
289, 22	ṣṣṣṣ	ṣṣṣṣ	2vb	X	289n13
290, 7	ṣṣ ṣṣ	<i>H 108 ends</i>	2vb		

Letter 40: Variant Readings in Mingana Syr. 331, Mingana Syr. 410, and Harvard Syr. 48

<i>Olinder</i>	<i>Text</i>	<i>Variant</i>	<i>M</i> 331	<i>M</i> 410	<i>H</i> 48	<i>Other</i> <i>MSS</i>	<i>Reference</i>
292, 17	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ,ܐܕܗ (ܕܗܝܠ)ܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	116r				
292, 17	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	(ܕܗܝܠ)ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59r			
292, 17	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ,ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ			55v		
292, 18	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ	116r				
292, 18	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59r			
292, 20	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ			55v		
292, 20-21	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ			55v		
292, 21	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v			
292, 21	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ	116r				
292, 21-22	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ			55v		
292, 22	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v			
292, 22	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v			
292, 23	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v	56r		
292, 23	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v			
292, 24	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v			
292, 24	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ			56r		
292, 25	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ		59v			
292, 25	ܐܕܗ ܕܗܝܠ ܕܐܕܗ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ ܕܗܝܠ	ܐܕܗ ܕܗܝܠ ܐܕܗ ܐܕܗ ܐܕܗ ܐܕܗ	116v				

293, 1	ከ	om.	116v	59v	56r		
293, 1	ሥራዕል ሥራዕል ሥራዕል ሥራዕል	ሥራዕል ሥራዕል	116v	59v	56r	R	293n1
293, 2	ከ	om.		59v	56r		
293, 2	ሥራዕል	ሥራዕል		59v	56r		
293, 3	ሥራዕል	ሥራዕል	116v	59v			
293, 3	ሥራዕል	ሥራዕል			56r	R	293n2
293, 3	ከ	ከ ከ	116v				
293, 3	om	om.	116v				
293, 3	ሥራዕል	ሥራዕል		59v	56r		
293, 4	ሥራዕል	ሥራዕል	116v	59v	56r	cf. R	293n3
293, 4	ሥራዕል	ሥራዕል			56r	R	293n4
293, 5	ከ	om ከ		59v			
293, 5	ሥራዕል	ሥራዕል		59v			
293, 5	ሥራዕል	om.		59v			
293, 6	ሥራዕል	ሥራዕል		59v	56r	R	293n5
293, 6	ሥራዕል	om.		59v			
293, 6	ሥራዕል, ሥራዕል	ሥራዕል ከ	116v				
293, 7	ሥራዕል	om.		59v			
293, 7	ሥራዕል	ሥራዕል	116v				
293, 7	ሥራዕል	ሥራዕል			56r		
293, 7	ሥራዕል	ሥራዕል	116v	59v			
293, 8	ከ	ከ			56r		
293, 8	ሥራዕል	ሥራዕል	116v		56r		
293, 8	ሥራዕል	ሥራዕል		59v			
293, 8	ሥራዕል	ሥራዕል			56r		
293, 9	ሥራዕል	ሥራዕል		59v			
293, 9	ሥራዕል	ሥራዕል	116v		56r	R	293n2
293, 10	ሥራዕል	ሥራዕል	116v				
293, 10	ሥራዕል	ሥራዕል			56r		
293, 10	ሥራዕል	ሥራዕል	116v	59v		R	293n10
293, 10	ሥራዕል	ሥራዕል	116v		56r	R	293n2

293, 10	കുമാരൻ	കുമാരൻ	59v			
293, 11	കുമാരൻ	കുമാരൻ		56r	R	293n11
293, 11	മുഹമ്മദ് കുമാരൻ	മുഹമ്മദ് കുമാരൻ		56r		
293, 12	കുമാരൻ	കുമാരൻ	116v	60r	R	293n12
293, 12	കുമാരൻ	കുമാരൻ		56r	cf. R	293n12
293, 12	കുമാരൻ	കുമാരൻ		60r		
293, 13	കുമാരൻ	om.		60r		
293, 13	കുമാരൻ	om.		56r		
293, 13	കുമാരൻ	കുമാരൻ		60r		
293, 14	കുമാരൻ	കുമാരൻ		56r		
293, 14	കുമാരൻ	കുമാരൻ		60r		
293, 14	കുമാരൻ	കുമാരൻ		56r		
293, 14	കുമാരൻ	കുമാരൻ		56r		
293, 15-16	കുമാരൻ	om.		60r		
293, 16	കുമാരൻ	കുമാരൻ	116v	56r	R	293n15
293, 16	കുമാരൻ	കുമാരൻ	116v	56r		
293, 17	കുമാരൻ	കുമാരൻ		60r	56r	
293, 17	കുമാരൻ	കുമാരൻ	116v	60r		
293, 17	കുമാരൻ	കുമാരൻ		60r		
293, 17-18	കുമാരൻ	കുമാരൻ		56r		
293, 19	കുമാരൻ	കുമാരൻ		60r		
293, 19	കുമാരൻ	കുമാരൻ	116v	56r	R	293n2
293, 19	കുമാരൻ	കുമാരൻ		56r		

294, 16	നാമകാ	നാമകാ ൧	56v		
294, 16	൧൧	൧൧	56v	R	294n9
294, 17	നാമകാ	നാമകാ ൧	60v		
294, 17-18	നാമകാ നാമകാ	om.	61r		
294, 18	നാമകാ	നാമകാ	61r		
294, 18	൧൧	൧൧ 117r			
294, 18	൧൧	നാമകാ ൧	61r		

[illegible]

⁷⁹ Mingana Syr. 331 is the second known witness to this letter. Thus, the table does not have columns that compare the variants to other manuscripts.

298, 22	ḥāḥāḥāḥā	ḥāḥāḥāḥā ḥāḥāḥā	113r
298, 22	ḥāḥāḥā	ḥāḥāḥā	113r
298, 24	ḥāḥāḥā	ḥāḥāḥā	113r
298, 25	ḥāḥā	ḥāḥā ḥāḥāḥā	113r
298, 25	ḥāḥā	om.	113r
298, 27	ḥāḥāḥā	ḥāḥāḥā ḥāḥā	113r
298, 29	ḥāḥā	ḥāḥā	113r
298, 28	ḥāḥāḥā	ḥāḥāḥā	113r
298, 29	ḥāḥāḥā	ḥāḥāḥā	113r
298, 29	ḥāḥā	om.	113r
298, 30	ḥāḥā	ḥāḥā	113v
299, 1	ḥāḥā	ḥāḥā	113v
299, 2	ḥāḥā	ḥāḥā ḥāḥā	113v
299, 2	ḥāḥā	ḥāḥā	113v
299, 3	ḥāḥā	ḥāḥā	113v
299, 3	ḥāḥā	ḥāḥā	113v
299, 3	ḥāḥā	ḥāḥā	113v
299, 4	ḥāḥā	ḥāḥā ḥāḥāḥā	113v
299, 4	ḥāḥā	ḥāḥā	113v
299, 7	ḥāḥā	ḥāḥā ḥāḥā	113v
299, 7	ḥāḥā	om.	113v
299, 8	ḥāḥāḥā	ḥāḥāḥā ḥāḥāḥā	113v
299, 8	ḥāḥā	ḥāḥā (margin: ḥāḥā)	113v
299, 12	ḥāḥāḥā	ḥāḥāḥā	113v
299, 13	ḥāḥāḥā	ḥāḥāḥā	113v
299, 14	ḥāḥāḥā	ḥāḥāḥā	113v
299, 14	ḥāḥā	ḥāḥā ḥāḥā	113v
299, 15	ḥāḥā	ḥāḥā ḥāḥā	113v
299, 16	ḥāḥā	ḥāḥā ḥāḥā ḥāḥā ḥāḥā ḥāḥā	113v
299, 17	ḥāḥā	ḥāḥā ḥāḥā	113v
299, 18	ḥāḥā	ḥāḥā ḥāḥā	113v

299, 20	ܡܠܟܐ	ܡܠܟܐ	113v
299, 23	ܡܠܟܐ	ܡܠܟܐ	114r
299, 24	ܡܠܟܐ	ܡܠܟܐ	114r
299, 25	ܡܠܟܐ	ܡܠܟܐ	114r
299, 26	ܡܠܟܐ	ܡܠܟܐ	114r
299, 27	ܡܠܟܐ	ܡܠܟܐ	114r
299, 28	ܡܠܟܐ	ܡܠܟܐ	114r
299, 28	ܡܠܟܐ	ܡܠܟܐ	114r
299, 28	ܡܠܟܐ	ܡܠܟܐ	114r
299, 29	ܡܠܟܐ	ܡܠܟܐ	114r
299, 29	ܡܠܟܐ	om.	114r
300, 1	ܡܠܟܐ	ܡܠܟܐ	114r
300, 2	ܡܠܟܐ	ܡܠܟܐ	114r
300, 4	ܡܠܟܐ	ܡܠܟܐ	114r
300, 5	ܡܠܟܐ	ܡܠܟܐ	114r
300, 5-13	ܡܠܟܐ	om.	114r
300, 13	ܡܠܟܐ	ܡܠܟܐ	114r
300, 13	ܡܠܟܐ	ܡܠܟܐ	114r
300, 14	ܡܠܟܐ	ܡܠܟܐ	114r
300, 15	ܡܠܟܐ	ܡܠܟܐ	114r
300, 15	ܡܠܟܐ	ܡܠܟܐ	114r
300, 16	ܡܠܟܐ	ܡܠܟܐ	114r
300, 16	ܡܠܟܐ	ܡܠܟܐ	114r
300, 17-19	ܡܠܟܐ	om.	114r
	ܡܠܟܐ		
	ܡܠܟܐ		
	ܡܠܟܐ		
300, 20	ܡܠܟܐ	ܡܠܟܐ	114r
300, 21	ܡܠܟܐ	ܡܠܟܐ	114r
300, 23	ܡܠܟܐ	ܡܠܟܐ	114r
300, 24	ܡܠܟܐ	ܡܠܟܐ	114r
300, 25	ܡܠܟܐ	ܡܠܟܐ	114r
300, 25	ܡܠܟܐ	om.	114r
300, 26	ܡܠܟܐ	ܡܠܟܐ	114v

300, 27-29	om. ...האזמב.	om.	114v
301, 1	התקבצ	התקבצ	114v
301, 1	החשב	החשב	114v
301, 1	הקליק	הקליק	114v
301, 2	החלק	החלק	114v
301, 2	הב	הב	114v
301, 4-5	החלק	החלק	114v
301, 5-14	om. ...האזמב.	om.	114v
301, 15	הקליק	הקליק	114v
301, 16	החלק	החלק	114v
301, 16	הב	הב	114v
301, 18	החלק	החלק	114v
301, 19-20	om. ...האזמב.	om.	114v
301, 20	הב	הב	114v
301, 21	החשב	החשב	114v
301, 22-302, 9	om. ...האזמב.	om.	114v
302, 11	החלק	החלק	114v
302, 12	החלק	החלק	114v
302, 13	החלק	החלק	114v
302, 14	החלק	החלק	114v
302, 14	החלק	החלק	114v
302, 14	הב	om.	114v
302, 16	החלק	החלק	114v
302, 18	החלק	החלק	114v
302, 19	החלק	החלק	114v
302, 20	החלק	<i>M 331 ends</i>	114v

APPENDIX 4: SUMMARY OF VARIANTS SHARED WITH OTHER WITNESSES

Summary of Shared Variants (* = this MS serves as the base text)

MS	M 331				M 410		H 108						H 48		C 420
Letter	22	38	40	42	28	17	1	11	17	28	38	39	38	40	17
Total Variants	111	11	38	108	51	18	75	20	13	15	125	29	309	63	18
Variants Shared	45	3	21	-	25	12	54	9	12	5	74	19	214	27	12
Cet.	1	1	-	-	1	-	-	-	-	-	17	-	50	-	-
A	*	-	-	-	* ⁸⁰	*	*	*	*	*	-	-	-	-	*
B	(4) ⁸¹	*	-	-	-	0	9	-	0	-	*	*	*	-	0
C	-	-	-	-	4	-	-	-	-	0	-	-	-	-	-
D	-	-	*	-	-	-	-	-	-	-	-	-	-	*	-
F	28	-	-	-	-	-	-	-	-	-	-	-	-	-	-
G	-	-	-	-	-	-	-	* ⁸²	-	-	-	-	-	-	-
H	-	0	-	-	-	-	-	-	-	-	8	-	24	-	-
J	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
L	-	0	-	-	-	-	-	-	-	-	13	-	25	-	-
M	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-
N	-	-	-	-	-	-	7	-	-	-	-	-	-	-	-
O	-	-	-	-	5	-	-	-	-	0	-	-	-	-	-
P	-	2	-	-	7	-	50	-	-	2	25	-	146	-	-
Q	28	0	-	-	-	-	-	-	-	-	22	-	57	-	-
R	-	-	11	-	-	-	-	-	-	-	-	-	-	16	-

⁸⁰ Manuscript A serves as the base text. But Olinder, *Epistulae*, CSCO 110, *Scriptores Syri* 57:230n10, records one variant from the edited text in this manuscript.

⁸¹ Manuscript B serves as the base text for part of the portion of *Letter* 22 that is preserved in Mingana Syr. 331.

⁸² Manuscript G serves as the base text for the portion of *Letter* 11 that is preserved in Harvard Syr. 108/18.

S	-	-	-	-	-	-	15	-	-	-	-	-	-	-	-
T	5	-	-	-	-	-	-	-	-	-	-	-	-	-	-
U	30	1	-	-	12	-	-	-	-	0	14	-	39	-	-
W	-	-	-	-	11	-	-	-	-	0	-	-	-	-	-
X	-	-	-	-	-	-	-	9	-	-	-	19	-	-	-
Z	-	1	-	-	4	-	-	-	-	2	13	-	24	-	-
M 331	-	-	-	-	-	-	-	-	-	-	2	-	2	15	-
M 410	-	-	9	-	-	-	-	-	-	2	-	-	-	13	-
H 48	-	2	15	-	-	-	-	-	-	-	57	-	-	-	-
H 108	-	2	-	-	2	12	-	-	-	-	-	-	57	-	12
C 420	-	-	-	-	-	-	-	-	12	-	-	-	-	-	-
DS 28A	-	-	-	-	-	-	?	-	-	-	-	-	-	-	-

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