

# NEW TEXTUAL EVIDENCE FOR JACOB OF SERUGH'S LETTERS:

## AN ANALYSIS AND COLLATION OF FIVE MONASTIC MISCELLANIES\*

PHILIP MICHAEL FORNESS

GOETHE-UNIVERSITÄT FRANKFURT

### 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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\* The research for this article was partially funded through a Katharine F. Pantzer Jr. Fellowship in Descriptive Bibliography at the Houghton Library of Harvard University. This article benefitted greatly from the feedback of the anonymous peer reviewers. I am grateful to Grigory Kessel and Dina Boero for helping me access some of the manuscripts.

## 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,<sup>1</sup> the veneration of saints,<sup>2</sup> and Jacob's connections to larger debates over Christology have all used this corpus.<sup>3</sup> His letters have also contributed to regional studies on South Arabia,<sup>4</sup> Mount Sinai,<sup>5</sup> and Armenia.<sup>6</sup> Scholars fortunately have accessed this corpus through the reliable critical edition of Gunnar Olinder, published in 1937.<sup>7</sup> Complete or nearly complete translations

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<sup>1</sup> 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 n-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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

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

<sup>7</sup> Gunnar Olinder, ed., *Iacobi Sarugensis epistulae quotquot supersunt*, CSCO 110, Scriptores Syri 57 (Leuven: Peeters, 1937).

into German,<sup>8</sup> Arabic,<sup>9</sup> French,<sup>10</sup> and Italian have also appeared.<sup>11</sup> Yet no study of the manuscript transmission exists, and additional manuscript witnesses have come to light since Olinder's edition.<sup>12</sup> 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

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<sup>8</sup> 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.

<sup>9</sup> 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).

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

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

<sup>12</sup> 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.<sup>13</sup> Around one hundred thirty such miscellanies survive in Syriac manuscripts. Most of them come from the Syriac Orthodox tradition.<sup>14</sup> 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

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<sup>13</sup> 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.

<sup>14</sup> 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.<sup>15</sup> 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

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<sup>15</sup> 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?).<sup>22</sup> This late antique manuscript includes several additions, including two texts attributed to Jacob of Serugh dated to the ninth or tenth century.<sup>23</sup> The first is a doctrinally focused and perhaps composite text entitled “The Demonstration of Holy Mar Jacob, the Teacher”<sup>24</sup> and the second is the complete letter “to Mar Daniel the Solitary” (*Letter* 27).<sup>25</sup> The same scribal hand may have written Jacob's letter and an ownership note that also dates to the ninth or tenth century.<sup>26</sup> 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

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<sup>22</sup> Brock and Van Rompay, *Catalogue*, 212–219.

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

<sup>24</sup> Ibid., 215: ܡܕܢܝܬܐ ܕܡܪ ܝܥܩܒ 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.

<sup>25</sup> Ibid., 217: ܬܝܠܬܐ ܕܡܪ ܕܢܝܢܐ (the translation is from Brock and Van Rompay). *Letter* 29 appears on fol. 127v–128v.

<sup>26</sup> 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.<sup>27</sup> 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.<sup>28</sup> 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,

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

<sup>28</sup> 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.<sup>30</sup> 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

<sup>30</sup> 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,<sup>31</sup> 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 Theologius, 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*.<sup>32</sup> 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

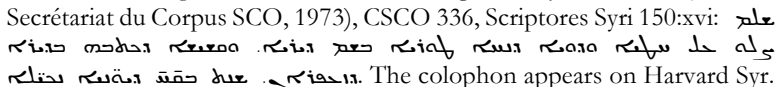
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<sup>31</sup> Kessel, "Syriac Monastic Miscellanies," 413.

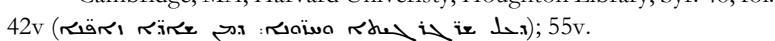
<sup>32</sup> I intend to provide a complete description of the two Houghton Library manuscripts in a separate article. For now, the catalogues noted in Appendix 1 provide a basic orientation to these manuscripts.

Greeks [= 1796/1797].”<sup>33</sup> The well-known monastery of Za‘farān is located near the city of Mardin just west of Ṭur ‘Abdin.<sup>34</sup> This manuscript features two of Jacob of Serugh’s letters: “on hallucinations and sights that are from false demons” (*Letter* 38) and an untitled letter (*Letter* 40).<sup>35</sup> These two letters also appear in Mingana Syr. 331. Yet Harvard Syr. 48 contains the full text of each letter, while Mingana Syr. 331 contains the entire *Letter* 40 but only a short extract from *Letter* 38.<sup>36</sup> The producers of these manuscripts found these two

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<sup>33</sup> René Draguet, ed., *Commentaire anonyme du livre d’abba Isaïe (fragments)*, trans. René Draguet, CSCO 336–337, *Scriptores Syri* 150–151 (Leuven: Secrétariat du Corpus SCO, 1973), CSCO 336, *Scriptores Syri* 150:xvi: . The colophon appears on Harvard Syr. 48, fol. 295r.

<sup>34</sup> On this monastery, see George Anton Kiraz, “al-Za‘farān, Dayr,” in *Gorgias Encyclopedic Dictionary of the Syriac Heritage*, ed. Sebastian P. Brock et al. (Piscataway, NJ: Gorgias Press, 2011), 449.

<sup>35</sup> Cambridge, MA, Harvard University, Houghton Library, Syr. 48, fol. 42v (); 55v.

<sup>36</sup> 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](http://hcl.harvard.edu/libraries/houghton/collections/early_manuscripts/bibliographies/Syriac.cfm)).

letters in Jacob's corpus to be relevant additions to the collections they were forming.

Harvard Syr. 108/18 consists of six paper folios. The folios are all pierced on one side, and some folios have additional sheets pasted on top of them. The manuscript contains ten texts. Six are extracts from Jacob of Serugh's letters.<sup>37</sup> The others are an extract from the *Book of Steps* and texts attributed to Gregory Thaumaturgus (c. 213–c. 270), Nilus of Ancyra, and Ephrem the Syrian (c. 306–373). These works often appear in monastic miscellanies.<sup>38</sup> I have identified three comparable hands that would suggest a date for this manuscript of the fifteenth or sixteenth century.<sup>39</sup> The fragmentary nature of this manuscript results in the lack of individual titles for most of these letters. Yet this fragmentary manuscript contains the third largest collection of Jacob's letters in a manuscript. Portions of the following letters appear: to Stephen bar Sudaili (*Letter* 1), to Paul the monk (*Letter* 11), to the monks of the monastery of Mar Bassus (*Letter* 17), on the repentance of the soul (*Letter* 28), to a monk with hallucinations (*Letter* 38), and to Daniel the Solitary (*Letter* 39).<sup>40</sup> The portion of *Letter* 17 in

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<sup>37</sup> Previous descriptions of this manuscript have noted only one letter in this collection: Titterton, "Syriac Manuscripts," 213; Clemons, "Checklist," 125 (this manuscript is 139.4); Coakley, "Houghton Library MSS Syriac." But Goshen-Gottstein, *Syriac Manuscripts*, 81, suggests that the manuscript contains one of Jacob's homilies.

<sup>38</sup> The circulation of a fragment from Homily 16 from the *Book of Steps* in other monastic miscellanies serves as a good indication of the general content of this manuscript: Kessel, "Fragment from Mēmra 16."

<sup>39</sup> See the hands of the main text in Baghdad, Syrian Catholic Archdiocese of Baghdad, 133; Mardin, Church of the Forty Martyrs, 420; and Mardin, Church of the Forty Martyrs, 469.

<sup>40</sup> The letters appear on the following folios: *Letter* 1 (fol. 6v–r), 11 (fol. 2r), 17 (fol. 1r), 28 (fol. 3r), 38 (fol. 3r–5v), and 39 (fol. 2r–2v). The manuscript only preserves titles or final titles for two of these letters. *Letter* 17 has the final title: "Ended is the Faith of Mar Jacob" (ܐܬܬܡܠܬ ܐܝܡܢܬܐ ܕܡܪ ܝܥܩܒ) (Cambridge, MA, Harvard University, Houghton Library, 108, folder 18, fol. 1r). *Letter* 38 has a partial title: "Next, the letter of holy... false..." (ܐܬܬܠܝܬ ܠܬܝܒܬܐ ܕܡܪ ܝܥܩܒ ܕܡܪ ܝܥܩܒ ܕܡܪ ܝܥܩܒ) (fol. 3r). The fragmentary title

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.<sup>41</sup> It consists of four smaller manuscripts that date from the 1460s to 1474 or 1475 based on their colophons.<sup>42</sup> The first part (fol. 1r–20v) contains introductory material and a portion of *The Spiritual Ship* by a monastic leader from Ṭur ʿAbdin named Masʿud (1430/1431–1509?).<sup>43</sup> 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 Masʿud's writing and the proximity of the

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

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

<sup>42</sup> On the description of this manuscript, see Yuḥanon Dolabany, *Catalogue of Syriac Manuscripts in the Zaʿfaran 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.vhmmml.us/research2014/catalog/detail.asp?MSID=132268>.

<sup>43</sup> On Masʿud, see H. G. B. Teule, “Masʿud of Ṭur ʿAbdin,” 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.<sup>44</sup> 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

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

homilies.<sup>45</sup> 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.<sup>46</sup> 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.<sup>47</sup> 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.<sup>48</sup> Wadi al-Natrun, Dayr Abu Maqar, 335 dates to 1784 and contains all three of the letters.<sup>49</sup> Cairo, Coptic Orthodox Patriarchate, Theol. 157 dates to the eighteenth century and

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<sup>45</sup> 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.

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

<sup>47</sup> 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]).

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

<sup>49</sup> 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.<sup>50</sup> 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.<sup>51</sup> The same collection also appears in Wadi al-Natrun, Dayr al-Baramus, 2/38, which dates to 1853.<sup>52</sup> Third, one manuscript—Cairo, Coptic Museum, Lit. 113—dates to 1871 and consists of thirty homilies along with the three letters.<sup>53</sup> 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

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<sup>50</sup> 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).

<sup>51</sup> *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.

<sup>52</sup> 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.

<sup>53</sup> *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.<sup>54</sup>

## 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

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<sup>54</sup> 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 of 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.<sup>55</sup> 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.

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<sup>55</sup> 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.<sup>56</sup> He collated this text against another monastic miscellany: London, British Library, Rich. 7190 (= BL Rich. 7190) which dates to the twelfth century.<sup>57</sup> 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.<sup>58</sup> 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.<sup>59</sup> 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

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

<sup>57</sup> 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.

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

<sup>59</sup> 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.<sup>60</sup> 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

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<sup>60</sup> 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.<sup>61</sup>

### 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" (ܡܚܠܩܐ ܕܡܪ ܝܥܩܒ ܡܪܝܬܐ ܕܒܬܢܐܝܐ ܕܫܪܘܓܐ), while the final title in Harvard Syr. 108/18 is "Ended is the Faith of Mar Jacob" (ܡܚܠܩܐ 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

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<sup>61</sup> 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.<sup>65</sup>

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).<sup>66</sup> 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.<sup>67</sup> The scribe indicates the sixth omission even more clearly by adding the word "et cetera" followed by two full stops (..ⲉⲩⲉⲧⲉⲣⲁ).<sup>68</sup> 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

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

<sup>66</sup> 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.

<sup>67</sup> 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.

<sup>68</sup> 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.<sup>70</sup> 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.

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<sup>70</sup> 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 <sup>th</sup>	Wright, 2:524–526 (no. 673)
C	London, British Library, Add. 14531, fol. 118r–119r	28	7 <sup>th</sup> /8 <sup>th</sup>	Wright, 2:738–740 (no. 769)
D	London, British Library, Add. 14577, fol. 98r–v	40	9 <sup>th</sup>	Wright, 2:784–788 (no. 793)
E	London, British Library, Add. 14607, fol. 98v–101v	37	6 <sup>th</sup> /7 <sup>th</sup>	Wright, 2:683–684 (no. 747)
F	London, British Library, Add. 14612, fol. 84v, 87v–91r	22	6 <sup>th</sup> /7 <sup>th</sup>	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 <sup>th</sup>	Wright, 2:833–834 (no. 818)
I	London, British Library, Add. 14726, fol. 4r–9r, 13r–19v	18, 34, 19	10 <sup>th</sup>	Wright, 2:828–831 (no. 815)

J	London, British Library, Add. 14729, fol. 116v– 123v	22	12 <sup>th</sup> / 13 <sup>th</sup>	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 <sup>th</sup>	Wright, 2:658–660 (no. 737)
M	London, British Library, Add. 17185, fol. 58v–62r	42	10 <sup>th</sup> / 11 <sup>th</sup>	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 <sup>th</sup> / 12 <sup>th</sup>	Wright, 2:859–860 (no. 831)
P	London, British Library, Add. 17262, fol. 112r– 121v	38, 28, 1, 25	12 <sup>th</sup>	Wright, 2:867–873 (no. 837)
Q	London, British Library, Add. 18814, fol. 128v– 141v	38, 22, 25	9 <sup>th</sup>	Wright, 2:793–796 (no. 797)
R	London, British Library, Rich. 7190, fol. 187r–188r	40	12 <sup>th</sup>	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 <sup>th</sup>	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 <sup>th</sup> /8 <sup>th</sup>	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 <sup>th</sup>	Sachau, 2:638–646 (No. 198)
Z	Zurich, Zentralbibliothek, Or. 69 (olim), fol. 17v–20r,	38, 25, 28	882	Various <sup>71</sup>

<sup>71</sup> 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 <sup>72</sup>
NEW	Cambridge, MA, Harvard University, Houghton Library, Syr. 108, folder 18, fol. 1r, 2r–6v	17, 11, 39, 28, 38, 1	15 <sup>th</sup> / 16 <sup>th</sup>	Various <sup>73</sup>
NEW	Mardin, Church of the Forty Martyrs, 420, fol. 21r	17	late 15 <sup>th</sup>	Dolabany 67–76; HMML <sup>74</sup>
NEW	Wadi al-Natrun, Deir al- Surian, Syr. 28A, fol. 33v– 35r, 68v–69r, 73v–75v	37, 1, 19	6 <sup>th</sup> /7 <sup>th</sup>	Brock – Van Rompay, 178–208
NEW	Wadi al-Natrun, Deir al- Surian, Syr. 29, fol. 127v– 128v.	27	(9 <sup>th</sup> / 10 <sup>th</sup> ) <sup>75</sup>	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. Jh. (Katalog Hiersemann 500/3)*, Göttinger Orientforschungen, Syriaca 13 (Wiesbaden: Harrassowitz, 1977).

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

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

<sup>74</sup> McCollum, "CFMM 00420."

<sup>75</sup> 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. *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*. 2 vols. Cairo: Government Press, 1939–1942.
- Zanetti Zanetti, Ugo. *Les manuscrits de Dair Abû Maqâr: Inventaire*. Geneva: P. Cramer, 1986.

### Arabic Translations of Jacob of Serugh's Letters

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

TITLE: Athanāsiyūs: ميمر مملوء ربحا وحياة  
Lit. 133: رسالة جامعة مملوءة ربح وحياة  
INCIPIT: ايها المحب الله حسن<sup>76</sup> 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  
قدیس  
Lit. 133: رسالة الى احد احبائه رجل قدیس  
INCIPIT: لماذا ملتقى هذا العالم الشرير يخبطني

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

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

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<sup>76</sup> 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 <sup>th</sup>	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."<sup>77</sup> 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/ܐܪܠܐ; 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.

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<sup>77</sup> 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 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	ܦܠܐ	ܦܠܐ	6va	BP 4n18
4, 24	ܚܝܠ	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	ܬܠܡܝܬ ܝܚܝܐ	ܬܠܡܝܬ ܝܚܝܐ	6vb	P	6n10
6, 11	ܡܢ ܕܢܚܝܬܐ	ܡܢ ܕܢܚܝܬܐ	6vb	P	6n11
6, 11	ܕܝܡܝܬܐ	ܕܝܡܝܬܐ	6vb	P	6n12
6, 11	ܕܡܢ ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ ܕܡܢ	6vb	P	6n13
6, 12	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb		
6, 13	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb	P	6n15
6, 16	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb	PS	6n19
6, 17-18	ܕܡܢ ܕܡܢ ܕܡܢ	om. 6vb	P		6n22
6, 18	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb	P	6n23
6, 20	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb		
6, 20	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb	PS	6n26
6, 20	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb	P	6n27
7, 1	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb		
7, 3	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb		
7, 4	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6vb	NP	
7, 7	ܕܡܢ ܕܡܢ (...)	lacuna begins 6vb			
7, 11	ܕܡܢ ܕܡܢ	lacuna ends 6ra			
7, 11	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	P	7n16
7, 11	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	P	7n17
7, 12	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	PS	7n18
7, 13	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	BPS	7n20
7, 14	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	P	7n22
7, 16	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra		
7, 18	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra		
8, 1-2	ܕܡܢ ܕܡܢ ܕܡܢ	om. 6ra			
8, 2-3	ܕܡܢ ܕܡܢ ܕܡܢ	om. 6ra	S		8n3
8, 3	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra		
8, 8	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	P	8n11
8, 13	ܕܡܢ ܕܡܢ	ܕܡܢ ܕܡܢ	6ra	NP	8n20
8, 14	ܕܡܢ ܕܡܢ	lacuna begins 6ra			
8, 17	ܕܡܢ ܕܡܢ	lacuna ends 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 6rb		
9, 5	ሰብረዳሪ	om. 6rb	NPS	9n11
9, 6	ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb		
9, 6	ሰብረዳሪ	ሰብረዳሪ ሰብረዳሪ 6rb	P	9n14
9, 9	ሰብረዳሪ	ሰብረዳሪ 6rb		
9, 13	ሰብረዳሪ	ሰብረዳሪ 6rb		
9, 14	ሰብረዳሪ	om. 6rb	NP	9n25
9, 14	ሰብረዳሪ	ሰብረዳሪ 6rb	BNP	9n27
9, 15	ሰብረዳሪ	ሰብረዳሪ 6rb	S	
9, 16	ሰብረዳሪ	ሰብረዳሪ 6rb	P	9n30
9, 17	ሰብረዳሪ	ሰብረዳሪ 6rb		
9, 17	ሰብረዳሪ	ሰብረዳሪ 6rb	P	9n31
9, 17	ሰብረዳሪ	ሰብረዳሪ 6rb	BPS	9n32
9, 18	ሰብረዳሪ	ሰብረዳሪ 6rb	BP	9n33
10, 1	ሰብረዳሪ	ሰብረዳሪ 6rb	BS	10n1
10, 3	ሰብረዳሪ	H 108 ends 6rb		





## Letter 22: Variant Readings in Mingana Syr. 331

<i>Olinder</i>	<i>Text</i>	<i>Variant</i>	<i>M 331</i>	<i>Other MSS</i>	<i>Reference</i>
158, 14	𐎠𐎡𐎢𐎣	<i>M 331 begins</i>	117v		
158, 14	𐎠𐎡	𐎠𐎡𐎢	117v		
158, 17	𐎠𐎡𐎢𐎣𐎤	𐎠𐎡𐎢𐎣𐎤	117v	U	158n31
158, 18	𐎠𐎡𐎢	om.	117v	Cet.	158n33
158, 18	𐎠𐎡	𐎠𐎡𐎢	117v		
158, 19	𐎠𐎡𐎢𐎣𐎤	𐎠𐎡𐎢𐎣𐎤	117v		
159, 1	𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣𐎤	117v		
159, 2	𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣𐎤	117v	Cf. FQU	159n4
159, 3	𐎠𐎡	𐎠𐎡	117v		
159, 4	𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣	117v	FQ	159n5
159, 4	𐎠𐎡𐎢𐎣𐎤𐎥	𐎠𐎡𐎢𐎣𐎤𐎥	117v	Cf. JQTU	159n6
159, 7	𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣	118r		
159, 8	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	(𐎠)𐎡𐎢𐎣𐎤𐎥𐎦𐎧	118r	FJQT	159n11
159, 9	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨	118r		
159, 9	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅				

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	ሥለጠ	ሥለጠ	118v		
161, 10	ገ	om.	118v	FQU	161n12
161, 11	ሥለጠ	ሥለጠ	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	ම	om.	119r	FQU	161n12
162, 1	යා	යා	119r		
162, 1	සුසු	සුසු	119r		
162, 3	යායා	යායා	119r	F	162n4
162, 3	සුසු	om.	119r	U	162n6
162, 6	සුසු	සුසු	119r		
162, 6	යායා	යායා	119r		
162, 6	යා	යා	119r	FQU	162n13
162, 7	යා	යා	119r		
162, 9	යායා	යායා	119r		
162, 9	යා	යා	119r	FU	162n15
162, 10	යායා	om.	119r	FQU	162n19
162, 11	යා	යා	119r		
162, 12	යායා	යායා	119r		
162, 13	යායා : යා	යා යා	119r		
162, 13	යා යා	යා යා	119r	FQ	162n21
162, 13	යා	ම යා	119r		
162, 14	යායා	යායා	119r	Q	162n22
162, 14	යා	යා	119r	BFQ	162n23
162, 15	යා	om.	119r	FQU	162n19
162, 15	යා	යා	119r	BFTU	162n24
162, 16	යායා	යායා	119r	BFQU	162n25
162, 17	යා	යා	119r	U	162n26
162, 19	යායා	යායා	119v		
162, 19	යායා	යායා	119v		
162, 20	යා	යා	119v		
162, 20	යා	යා	119v		
162, 20	යායා	යායා	119v		
162, 21	යා	යා	119v		
163, 1	යා	යා	119v		
163, 1	යා	යා	119v		
163, 1	යා	යා	119v	Cf. U	163n2
163, 2	යා	යා	119v		
163, 2	යා	om.	119v	FQU	163n4

163, 2	අනුභව	අනුභව	119v	BFQU	163n5
163, 6	මල්	මල්	119v		
163, 6	මහ	om.	119v	FQU	163n4
163, 6	රජ මල්ලා	රජමල්ලා	119v		
163, 7	පාන	පාන	119v		
163, 7	මල්	මල්	119v		
163, 7	පාන	om.	119v		
163, 9-10	රජ මල්ලා මල්ලා	රජ මල්ලා මල්ලා	119v		
163, 10-11	රජ මල්ලා මල්ලා	om.	119v		
163, 11	රජ මල්ලා මල්ලා	රජ මල්ලා මල්ලා	119v		
163, 11-12	අනුභව පාන	om.	119v		
163, 12	පාන	පාන	119v		
163, 12	රජ මල්ලා	රජ මල්ලා	119v		
163, 13	රජ මල්ලා	රජ මල්ලා	119v	FQUTU	163n23
163, 14	රජ මල්ලා	රජ මල්ලා	119v	QU	163n25
163, 14	රජ මල්ලා	රජ මල්ලා	119v		
163, 16	රජ මල්ලා	රජ මල්ලා	119v	U	163n30
163, 17	රජ මල්ලා	රජ මල්ලා	119v		
163, 17	රජ මල්ලා	රජ මල්ලා	119v		
163, 18	රජ මල්ලා	<i>M 331 ends</i>	119v		

## Letter 28: Variant Readings in Mingana Syr. 410 and Harvard Syr. 108/18

<i>Olinder</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	ܐܕܝܢ ܐܕܝܢ, ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ, ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ	57r			
229, 4	ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ	57r		W	229n4
229, 4	ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ	57r		UW	229n5
229, 5	ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ	57r		CUW	229n8
229, 6	ܐܕܝܢ	om.	57r			
229, 7	ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ	57r			
229, 9	ܐܕܝܢ	ܐܕܝܢ	57r		U	229n12
229, 10	ܐܕܝܢ	ܐܕܝܢ, ܐܕܝܢ	57r		OPUW	229n15
229, 10	ܐܕܝܢ	ܐܕܝܢ	57r		PU	229n17
229, 12	ܐܕܝܢ	om.	57r		W	229n18
229, 15	ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ	57v		COUW	229n22
230, 1	ܐܕܝܢ	om.	57v			
230, 1	ܐܕܝܢ	ܐܕܝܢ	57v			
230, 4	ܐܕܝܢ	ܐܕܝܢ	57v			
230, 7	ܐܕܝܢ	ܐܕܝܢ	57v		A	230n10
230, 8	ܐܕܝܢ	ܐܕܝܢ	57v			
230, 8	ܐܕܝܢ ܐܕܝܢ	ܐܕܝܢ	57v			
230, 8	ܐܕܝܢ	ܐܕܝܢ	57v			
230, 8	ܐܕܝܢ	om.	57v			
230, 9	ܐܕܝܢ	ܐܕܝܢ	57v			
230, 10	ܐܕܝܢ ܐܕܝܢ	<i>H 108 begins</i>		3ra		
230, 13	ܐܕܝܢ	ܐܕܝܢ		3ra		
230, 13	ܐܕܝܢ ܐܕܝܢ	ܐܕܝܢ ܐܕܝܢ		3ra		
230, 14-15	ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ ܐܕܝܢ	ܐܕܝܢ om.	58r			

230, 17	סַחֲמָה	סַחֲמָה		P	230n26
230, 18	אֶתְּ	om.	3ra		
230, 19	אֶתְּוֹנִי	אֶתְּוֹנִי			
230, 20	כֵּן הָאֱלֹהִים	כֵּן הָאֱלֹהִים	58r	3ra	
231, 4	וְעַתָּה	וְעַתָּה		3ra	
231, 4	פָּעַם	פָּעַם	58r	PUW	231n11-12
231, 4	לִי	om.	58r	O	231n12
231, 6	מִתְּחִילָה	מִתְּחִילָה	58v	3ra	
231, 10	זֶה הָאֱלֹהִים	זֶה הָאֱלֹהִים	58v	CZ	231n23
231, 10	לְהַשְׁמִיעַ	לְהַשְׁמִיעַ	58v		
231, 10	בְּשֵׁם לַיהוָה	בְּשֵׁם לַיהוָה		3ra	
231, 11	כֵּן יִהְיֶה	כֵּן יִהְיֶה	58v		
231, 12	מִתְּחִילָה	מִתְּחִילָה	58v		
231, 12	אֶתְּ	אֶתְּ	58v	WZ	231n28
231, 14	כֵּן	<i>lacuna begins</i>		3ra	
231, 14	כֵּן	om.	58v		
231, 14	וְעַתָּה	וְעַתָּה	58v	CWZ	231n29
231, 14	לְהַשְׁמִיעַ	om.	58v	O	231n31
231, 15	וְעַתָּה	וְעַתָּה	58v		
231, 15	לִי	לִי	58v	W	231n32
231, 16	מִתְּחִילָה	מִתְּחִילָה	58v		
231, 16	אֶתְּ	<i>lacuna ends</i>		3rb	
231, 18	כֵּן	כֵּן	59r	P	231n37
232, 1	וְעַתָּה	וְעַתָּה	59r		
232, 1	כֵּן	om.	59r	OU	232n1
232, 1	כֵּן	כֵּן		3rb	PZ
232, 2	כֵּן	om.	59r		
232, 2	כֵּן	כֵּן	59r	Z	232n5
232, 3	כֵּן	כֵּן	59r	U	232n7
232, 4	כֵּן	כֵּן	59r		
232, 4-6	כֵּן	om.	59r		

	<p>         ܡܠܝܬܐ ܕܕܢܚܝܐ          ܕܐܒܝܐ          ܕܡܠܝܬܐ       </p>				
232, 5	ܡܠܝܬܐ	ܡܠܝܬܐ	3rb		
232, 6	ܡܠܝܬܐ ܡܠܝܬܐ	ܡܠܝܬܐ ܡܠܝܬܐ	3rb		
232, 7	ܡܠܝܬܐ	ܡܠܝܬܐ	59r		
232, 8	ܡܠܝܬܐ	ܡܠܝܬܐ	59r		
232, 8	ܡܠܝܬܐ	ܡܠܝܬܐ	3rb		
232, 9	ܡܠܝܬܐ	om. 59r		PU	232n9
232, 9	ܡܠܝܬܐ	om. 59r		PU	232n9, 19
232, 9	ܡܠܝܬܐ	ܡܠܝܬܐ	3rb	Z	232n19
239, 10	ܡܠܝܬܐ	ܡܠܝܬܐ	59r	PU	232n20
239, 10	ܡܠܝܬܐ	ܡܠܝܬܐ	59r	W	232n21
239, 10	ܡܠܝܬܐ	om. 59r		Cet.	232n22
239, 10	ܡܠܝܬܐ	<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	ጠገላላ	ጠገላላ	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	ḥḥḥḥḥ	ḥḥḥḥḥ	42v	Cet.	271n21
271, 10	ḥḥḥḥḥ	<i>lacuna begins</i>		3va	
271, 11	ḥḥḥ	ḥḥ	42v	Cet.	271n22
271, 11	ḥḥḥḥḥ	ḥḥḥḥḥḥ	42v	cf.	271n23
				HQ	
				UZ	
271, 11	ḥḥḥḥḥ	ḥḥḥḥḥḥ	42v		
271, 12	ḥḥḥḥḥ	ḥḥḥḥḥḥḥ	42v	cf.	271n23
				HQ	
				UZ	
271, 12	ḥḥḥḥḥ	ḥḥḥḥḥ	42v		
271, 12	ḥḥ	om.	42v	PUZ	271n25
271, 13	ḥḥḥ	om.	42v	Cet.	271n18
271, 15	ḥḥḥḥḥ	ḥḥḥḥḥḥ	42v		
271, 15	ḥḥḥḥḥḥ	ḥḥḥḥḥḥḥ	42v	U	271n29
271, 17	ḥḥḥḥḥḥ	ḥḥḥḥḥḥḥ	43r		
271, 19	ḥḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥ	43r	Q	271n33
272, 1	ḥḥḥḥḥ	ḥḥḥḥḥ	43r		
272, 5	ḥḥḥḥ	ḥḥḥḥ	43r	HPQ	272n5
272, 9	ḥḥḥḥḥḥ ḥḥḥḥ	<i>lacuna ends</i>		3va	
272, 10	ḥḥḥ	ḥḥḥḥ	43r	Cet.	272n12
272, 11	ḥḥḥ	ḥḥḥ		3va	
272, 12	ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ	ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ	43r	PUZ	272n15
272, 14	ḥḥḥḥḥḥ	ḥḥḥḥḥḥ		3va	
272, 14	ḥḥḥḥḥḥ	ḥḥḥḥḥḥḥ	43r	P	272n18
272, 14	ḥḥḥ	ḥḥḥḥ	43r		
272, 15	ḥḥḥḥḥḥ	<i>lacuna begins</i>		3va	
272, 16	ḥḥḥḥḥḥ	ḥḥḥḥḥḥḥ	43r	P	272n20
272, 16	ḥḥ	ḥḥḥḥ ḥḥ	43r	HQ	272n21
				UZ	
272, 17	ḥḥḥḥḥḥ	ḥḥḥḥḥḥ	43r	HQ	272n23
272, 19	ḥḥḥḥ	ḥḥḥḥḥ	43r	P	272n24
273, 3	ḥḥḥḥḥḥ ḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ	ḥḥḥḥḥḥ ḥḥḥḥḥḥḥ	43r	P	273n4
273, 4	ḥḥḥḥḥḥ ḥḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥḥ	43r	P	273n5
273, 8	ḥḥḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥ	43r		
273, 8	ḥḥḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥḥ	43r	P	273n18
273, 8	ḥḥḥ	om.	43r	P	273n19
273, 10	ḥḥḥḥḥḥ	ḥḥḥḥḥḥḥḥ	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	මෙලෙ	මෙලෙ රුළු		4ra	
274, 14	රුළු	රුළු	43v		
274, 14	රුළු	රුළු	43v	HPQ	274n22
				U	
274, 15	රුළු	රුළු	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	כֹּסֶם מִשְׁכָּחֹ	44r	PZ	275n39
275, 15	מִשְׁכָּחֹ	מִשְׁכָּחֹ		4ra	275n39
275, 16	כִּי־יֵא	כֹּסֶם כִּי־יֵא		4ra	
275, 16	מִכָּל־מִשְׁכָּחֹ	מִכָּל־מִשְׁכָּחֹ	44r	4ra	
275, 16	כֹּסֶם	om.	44r	4ra	
276, 1	מִלְּכָה	מִלְּכָה		4ra	
276, 2	מִלְּכָה	מִלְּכָה		4ra	
276, 3	כִּי־יֵא	כֹּסֶם כִּי־יֵא	44r	4ra	HLP 276n7
				Z	
276, 4	כִּי־יֵא	כִּי־יֵא	44r	4ra	P 276n10
276, 4	כֹּסֶם	כֹּסֶם	44r	4rb	Cet. 276n12
276, 5	לֹא	לֹא לֹא	44r	P	276n14
276, 6	מִכָּל־מִשְׁכָּחֹ	מִכָּל־מִשְׁכָּחֹ		4rb	
276, 6	מִכָּל־מִשְׁכָּחֹ	om.	44r		HLP 276n9
	כִּי־יֵא			Q	
276, 6-7	כִּי־יֵא	כִּי־יֵא	44r	4rb	HLP 276n17
				Q	
276, 7	מִכָּל־מִשְׁכָּחֹ	מִכָּל־מִשְׁכָּחֹ	44r		HPQ 276n18
				UZ	
276, 7	לֹא	לֹא	44r		PUZ 276n19
276, 8	לֹא	לֹא		4rb	HQ 276n20
				UZ	
276, 10	כִּי־יֵא	כִּי־יֵא	44r	4rb	HLP 276n23
				Q	
276, 12-13	כִּי־יֵא	כִּי־יֵא	44r	4rb	Cet. 276n26
276, 14	כִּי־יֵא	כִּי־יֵא	44r		HPQ 276n29
276, 14	כִּי־יֵא	כִּי־יֵא	44r		
276, 15	מִכָּל־מִשְׁכָּחֹ	om.		4va	
276, 17	מִכָּל־מִשְׁכָּחֹ	om.		4va	
276, 18	כִּי־יֵא	כִּי־יֵא	44r	P	276n33
276, 19	מִכָּל־מִשְׁכָּחֹ	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 കഡശ്ശാ കുറാശാ കുറാശാ	om.	44v	P	277n19- 20
277, 15	കുറാശാ കുറാശാ കുറാശാ	കുറാശാ കുറാശാ കുറാശാ	44v	P	277n23
277, 16	കുറാശാ	കുറാശാ	44v	4va	Cet. 277n25
277, 17	കുറാശാ	om.	44v	P	277n19
277, 17	om.	om.	44v	HPQ	277n26
277, 18	കുറാശാ	കുറാശാ	44v	U	
277, 18	കുറാശാ	കുറാശാ	44v	P	277n19, 27
277, 18	കുറാശാ	കുറാശാ	44v	4va	
277, 18	കുറാശാ	കുറാശാ	44v	P	277n28
277, 18	കുറാശാ	om.	44v	Cet.	277n29
277, 18	കുറാശാ	കുറാശാ	44v	4va	
277, 19	കുറാശാ	കുറാശാ	44v	HLQ	277n30
277, 19	കുറാശാ	om.	44v	P	277n19
278, 1	കുറാശാ	om.	44v	4va	P
278, 1	കുറാശാ	om.	44v	P	278n2
278, 1	കുറാശാ	കുറാശാ	44v		
278, 2	കുറാശാ	കുറാശാ	44v	Cet.	278n3
278, 5	കുറാശാ	കുറാശാ	44v	4vb	PU
278, 6	കുറാശാ	കുറാശാ	44v	PU	278n9
278, 6	കുറാശാ	om.	44v	LPU	278n10
278, 7	കുറാശാ	om.	44v	Cet.	278n13
278, 7	കുറാശാ	om.	44v	Cet.	278n13
278, 14	കുറാശാ	കുറാശാ	44v	4vb	
278, 15	കുറാശാ	കുറാശാ	44v		
278, 15	കുറാശാ	കുറാശാ	44v	4vb	PQU
278, 16	കുറാശാ	കുറാശാ	44v		278n25
278, 17	കുറാശാ	കുറാശാ	44v		278n26
278, 19	കുറാശാ	കുറാശാ	44v	4vb	PQU
278, 20	കുറാശാ	കുറാശാ	44v		
278, 20	കുറാശാ	കുറാശാ	44v		
278, 20- 21	കുറാശാ	കുറാശാ	44v	4vb	
278, 21	കുറാശാ	കുറാശാ	44v		
279, 1	കുറാശാ	കുറാശാ	44v	4vb	
279, 3	കുറാശാ	കുറാശാ	44v	4vb	

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

280, 15	ደባባይ	ደባባይ	45r		
280, 16	ሥራዊ	ሥራዊ	45r	P	280n32
280, 16-17	የታሰበ ሥራ ሥራ ሥራ ደባባይ ሥራዊ 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	ሥራ	ሥራ	45v		
281, 3	ደባባይ	ደባባይ		5rb	
281, 4	ሥራዊ	ሥራዊ		5rb	
281, 4	ሥራ	ሥራ	45v		
281, 6	ሥራ	om.	45v	5rb	Cet. 281n3
281, 7	ደባባይ	om.	45v	Cet.	281n3
281, 8	ሥራ	ሥራ	45v	P	281n11
281, 9	ሥራዊ	ሥራዊ	45v	P	281n12
281, 10	ሥራዊ	ሥራዊ ሥራዊ		5rb	
281, 11	ሥራዊ ሥራዊ ሥራዊ ሥራዊ (...) ሥራዊ	ሥራ ሥራዊ ሥራዊ ሥራዊ (...) ሥራዊ		5rb	
281, 13	ደባባይ	ደባባይ	45v	PQU	281n16
281, 13	ደባባይ	ደባባይ	45v	LP	281n18
281, 15	ሥራ	ሥራ	45v		
281, 16	ሥራዊ	ሥራዊ		5va	
281, 18	ደባባይ	ደባባይ	45v	5va	PQU 281n23
281, 20	ሥራ	ሥራ	45v		
281, 20	ሥራ	ሥራ	45v	5va	
281, 20	ደባባይ	ደባባይ		5va	
281, 21	ሥራዊ	ሥራዊ	45v	5va	PQ 281n24
281, 21	ሥራ	om.	45v	5va	Cet. 281n3
281, 22	ደባባይ	ደባባይ	45v	P	281n25
281, 22	ደባባይ	ደባባይ	45v	5va	
281, 23	ሥራዊ	ሥራዊ	45v	5va	Q 281n27
282, 2-3	ሥራዊ ሥራዊ	om.	45v	P	282n5-6
282, 3	ሥራ	ሥራ	45v	5va	
282, 4	ሥራ	ሥራ	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		
284, 9	om.	46r	Cet.	284n17
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	ከገሰገሰ	ከገሰገሰ	46r	P	284n30
284, 15	ሲጠጠ	ሲጠጠ	46r	PQZ	284n31
284, 15	ከገሰ ገሰ	ገሰገሰ	46r	P	284n32
284, 16	ከገሰገሰ ገሰ	ከገሰገሰገሰ	46r	Cet.	284n34
284, 17	ገሰገሰ	ገሰገሰ	46v		
284, 18	ገሰገሰ	ገሰገሰ	46v		
285, 1	ከገሰገሰ	ከገሰገሰ	46v	LPQ	285n2
285, 2	ከገሰገሰ	om.	46v	P	285n3
285, 3	ከገሰገሰ	ከገሰገሰ	46v	P	285n4
285, 5	ገሰ	ገሰ	46v		
285, 5	ከገሰገሰ	ከገሰገሰ	46v		
285, 6	ከገሰገሰ	ከገሰገሰ	46v	PQ	285n11
285, 6	ከገሰገሰ	ከገሰገሰ	46v	P	285n12
285, 7	ገሰገሰ	ገሰገሰ	46v	PQ	285n15
285, 7	ገሰ	om.	46v	P	285n8
285, 8	ከገሰገሰ	ከገሰገሰ ከገሰገሰ	46v	P	285n16
285, 9	ከገሰገሰ	ገሰገሰ	46v	P	285n18
285, 9	ከገሰገሰ	ከገሰገሰ	46v		
285, 10	ገሰገሰ	ከገሰገሰ ገሰገሰ	46v	PU	285n20
285, 12	ከገሰገሰ ገሰገሰ	ከገሰገሰ ገሰገሰ	46v		
285, 14	ከገሰገሰ	om.	46v	Cet.	285n31
285, 14	ከገሰገሰ	ከገሰገሰ	46v		
285, 16	ገሰገሰ	ገሰገሰ	46v		
285, 17	ገሰገሰ	om.	46v	P	285n8
285, 18	ከገሰገሰ	om.	46v	P	285n34
285, 18	ገሰገሰ	ገሰገሰ	46v		
285, 18-19	ገሰገሰ ገሰገሰ	ገሰገሰ ገሰገሰ	46v	LPQ	285n37
285, 19-20	ገሰገሰ ገሰገሰ	ገሰገሰ ገሰገሰ	46v		
285, 19-20	ገሰገሰ ገሰገሰ	ገሰገሰ ገሰገሰ	46v	Cet.	286n1
286, 1	ገሰገሰ	ገሰገሰ	46v	Cet.	286n2
286, 1	ገሰገሰ	om.	46v	Cet.	286n3
286, 2	ገሰገሰ	ገሰገሰ	46v	Cet.	286n4
286, 3	ገሰገሰ	ገሰገሰ	46v	PQU	286n8
286, 3-4	ገሰገሰ	om.	46v	Z	
	ገሰገሰ			Cet.	286n3

286, 5	ላላ	ላላ	46v	P	286n34
286, 5	ላላ	ላላ	46v		
286, 6	ላላ	ላላ	46v	P	286n9
286, 7	ላላ	ላላ	46v		
286, 9	ላላ	om.	46v	Cet.	286n3
286, 9	ላላ	ላላ	46v	PQ	286n15
286, 11	ላላ	ላላ	46v		
286, 12	ላላ	ላላ	46v	P	286n22
286, 13	ላላ	om.	46v	Cet.	286n3
286, 15	ላላ	ላላ	46v	P	286n25
286, 15	ላላ	om.	46v		
286, 16-17	ላላ	ላላ	46v	P	286n27
286, 17	ላላ	ላላ	46v	P	286n30
286, 18	ላላ	ላላ	46v		
286, 18	ላላ	om.	46v	PQ	286n33

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## 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	ܐܬܝܬ	ܐܬܝܬ	2ra	X	287n2
287, 1	ܕܡܝܬܐ	ܕܡܝܬܐ ܕܡܝܬܐ :ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ	2ra	X	287n3
287, 8	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2rb	X	287n4
287, 8	ܡܝܬܐ	ܡܝܬܐ	2rb		
287, 8-9	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2rb	X	287n5
287, 9	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2rb	X	287n6
287, 12	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2rb	X	287n7
287, 14	ܡܝܬܐ	ܡܝܬܐ	2rb	X	287n9
287, 15	ܡܝܬܐ	ܡܝܬܐ	2rb		
287, 20	ܡܝܬܐ	ܡܝܬܐ	2rb		
288, 1	ܡܝܬܐ (...) ܡܝܬܐ (...) ܡܝܬܐ (...)	ܡܝܬܐ (...) ܡܝܬܐ (...) ܡܝܬܐ (...)	2rb	cf. X	288n1
288, 7	ܡܝܬܐ	ܡܝܬܐ	2va	X	288n2
288, 7	ܡܝܬܐ	ܡܝܬܐ	2va		
288, 10	ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ	2va		
288, 11	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2va		
288, 17	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2va	X	288n3
288, 20	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2va	X	288n4
288, 21-22	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2va		
288, 22	ܡܝܬܐ	ܡܝܬܐ	2va		
288, 23	ܡܝܬܐ	ܡܝܬܐ	2va	X	288n5
289, 8	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2vb	X	289n6
289, 10	ܡܝܬܐ	ܡܝܬܐ	2vb	X	289n7
289, 16	ܡܝܬܐ ܕܡܝܬܐ	ܡܝܬܐ ܕܡܝܬܐ	2vb	X	289n8
289, 17	ܡܝܬܐ	ܡܝܬܐ	2vb	X	289n9
289, 18	ܡܝܬܐ	ܡܝܬܐ	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		

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

[illegible]

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

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

293, 20	ḥḥwḥ	ḥḥwḥ	60r			
293, 20	ḥḥwḥ	ḥḥwḥ ḥḥwḥ		56r		
293, 21	ḥḥwḥ	ḥḥwḥ	116v	56r	R	293n2
293, 21	ḥḥwḥ	ḥḥwḥ		56r	R	293n17
293, 22	ḥḥwḥ	om.		56r		
293, 22	ḥḥwḥ	ḥḥwḥ ḥḥwḥ	116v		R	293n18
293, 22	ḥḥwḥ	, ḥḥwḥ		56r		
293, 22	ḥḥwḥ	ḥḥwḥ ḥḥwḥ	117r			
		ḥḥwḥ ḥḥwḥ				
		ḥḥwḥ ḥḥwḥ				
		ḥḥwḥ ḥḥwḥ				
		ḥḥwḥ ḥḥwḥ				
		ḥḥwḥ ḥḥwḥ				
293, 22	ḥḥwḥ	ḥḥwḥ		56r		
293, 23	ḥḥwḥ	om.		56r	R	293n19
293, 23-24	ḥḥwḥ	om.	60r	56r	R	293n19
294, 1-5	ḥḥwḥ	ḥḥwḥ	60v			
294, 2	ḥḥwḥ	ḥḥwḥ	117r	56r		
294, 3	ḥḥwḥ	, ḥḥwḥ	117r	56r		
294, 4	ḥḥwḥ	, ḥḥwḥ		56r		
294, 5-6	ḥḥwḥ	om.	117r			
	ḥḥwḥ					
	ḥḥwḥ					
294, 6	ḥḥwḥ	ḥḥwḥ	60v			
294, 7	ḥḥwḥ	ḥḥwḥ		56r		
294, 7-9	ḥḥwḥ	om.	117r			
294, 7	ḥḥwḥ	ḥḥwḥ		56r		
294, 7	ḥḥwḥ	ḥḥwḥ		56r		
294, 8	ḥḥwḥ	ḥḥwḥ		56r		
294, 8	ḥḥwḥ	, ḥḥwḥ	60v	56r		
294, 8-9	ḥḥwḥ	om.	60v			



[illegible]

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

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<i>Oñider</i>	<i>Text</i>	<i>Variant</i>	<i>M 331</i>
296, 23-25	ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ (ኣዲስ) ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ ኣብ ኣዲስ አበባ	112v
296, 26	ኣብ ኣዲስ አበባ	<i>M 331 ends</i>	112v
297, 22	ኣብ ኣዲስ አበባ	<i>M 331 resumes</i>	112v
297, 23	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
297, 26	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
297, 26	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
297, 27	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
297, 28-	ኣብ ኣዲስ አበባ	om.	112v
298, 2	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
298, 2	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
298, 3	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
298, 4	ኣብ ኣዲስ አበባ	om.	112v
298, 5	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	112v
298, 6	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 7	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 9	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 9-10	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 10	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 11	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 17	ኣብ ኣዲስ አበባ	om.	113r
298, 17	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 19	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r
298, 20	ኣብ ኣዲስ አበባ	ኣብ ኣዲስ አበባ	113r

<sup>79</sup> 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	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113r
298, 22	ḥāqāḥ	ḥāqāḥ	113r
298, 24	ḥāqāḥ	ḥāqāḥ	113r
298, 25	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113r
298, 25	ḥāqāḥ	om.	113r
298, 27	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113r
298, 29	ḥāqāḥ	ḥāqāḥ	113r
298, 28	ḥāqāḥ	ḥāqāḥ	113r
298, 29	ḥāqāḥ	ḥāqāḥ	113r
298, 29	ḥāqāḥ	om.	113r
298, 30	ḥāqāḥ	ḥāqāḥ	113v
299, 1	ḥāqāḥ	ḥāqāḥ	113v
299, 2	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 2	ḥāqāḥ	ḥāqāḥ	113v
299, 3	ḥāqāḥ	ḥāqāḥ	113v
299, 3	ḥāqāḥ	ḥāqāḥ	113v
299, 3	ḥāqāḥ	ḥāqāḥ	113v
299, 4	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 4	ḥāqāḥ	ḥāqāḥ	113v
299, 7	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 7	ḥāqāḥ	om.	113v
299, 8	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 8	ḥāqāḥ	ḥāqāḥ	113v
		(margin: ḥāqāḥ)	
299, 12	ḥāqāḥ	ḥāqāḥ	113v
299, 13	ḥāqāḥ	ḥāqāḥ	113v
299, 14	ḥāqāḥ	ḥāqāḥ	113v
299, 14	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 15	ḥāqāḥ	ḥāqāḥ	113v
299, 16	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 17	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v
299, 18	ḥāqāḥ	ḥāqāḥ ṣṭḥāḥ	113v

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

300, 27-29	om. ...האזמב.	om. 114v
301, 1	הקבא	הקבא 114v
301, 1	החשב	החשב 114v
301, 1	הקלי	הקלי 114v
301, 2	החל	החל 114v
301, 2	הח	הח 114v
301, 4-5	החל	החל 114v
301, 5-14	om. ...הח	om. 114v
301, 15	הקלי	הקלי 114v
301, 16	הח	הח 114v
301, 16	הח	הח 114v
301, 18	החל	החל 114v
301, 19-20	om. ...הח	om. 114v
301, 20	הח	הח 114v
301, 21	הח	הח 114v
301, 22-302, 9	om. ...הח	om. 114v
302, 11	הח	הח 114v
302, 12	הח	הח 114v
302, 13	הח	הח 114v
302, 14	הח	הח 114v
302, 14	הח	הח 114v
302, 14	הח	om. 114v
302, 16	הח	הח 114v
302, 18	הח	הח 114v
302, 19	הח	הח 114v
302, 20	הח	M 331 ends 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	*	-	-	-	* <sup>80</sup>	*	*	*	*	*	-	-	-	-	*
B	(4) <sup>81</sup>	*	-	-	-	0	9	-	0	-	*	*	*	-	0
C	-	-	-	-	4	-	-	-	-	0	-	-	-	-	-
D	-	-	*	-	-	-	-	-	-	-	-	-	-	*	-
F	28	-	-	-	-	-	-	-	-	-	-	-	-	-	-
G	-	-	-	-	-	-	-	* <sup>82</sup>	-	-	-	-	-	-	-
H	-	0	-	-	-	-	-	-	-	-	8	-	24	-	-
J	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
L	-	0	-	-	-	-	-	-	-	-	13	-	25	-	-
M	-	-	-	*	-	-	-	-	-	-	-	-	-	-	-
N	-	-	-	-	-	-	7	-	-	-	-	-	-	-	-
O	-	-	-	-	5	-	-	-	-	0	-	-	-	-	-
P	-	<b>2</b>	-	-	7	-	<b>50</b>	-	-	<b>2</b>	25	-	<b>146</b>	-	-
Q	28	0	-	-	-	-	-	-	-	-	22	-	57	-	-
R	-	-	11	-	-	-	-	-	-	-	-	-	-	<b>16</b>	-

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

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

<sup>82</sup> 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	<b>30</b>	1	-	-	<b>12</b>	-	-	-	-	0	14	-	39	-	-
W	-	-	-	-	11	-	-	-	-	0	-	-	-	-	-
X	-	-	-	-	-	-	-	<b>9</b>	-	-	-	<b>19</b>	-	-	-
Z	-	1	-	-	4	-	-	-	-	<b>2</b>	13	-	24	-	-
M 331	-	-	-	-	-	-	-	-	-	-	2	-	2	15	-
M 410	-	-	9	-	-	-	-	-	-	<b>2</b>	-	-	-	13	-
H 48	-	<b>2</b>	<b>15</b>	-	-	-	-	-	-	-	<b>57</b>	-	-	-	-
H 108	-	<b>2</b>	-	-	2	<b>12</b>	-	-	-	-	-	-	57	-	<b>12</b>
C 420	-	-	-	-	-	-	-	-	<b>12</b>	-	-	-	-	-	-
DS 28A	-	-	-	-	-	-	?	-	-	-	-	-	-	-	-



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