

Robert J. Phenix Jr. and Cornelia B. Horn, eds. and trs., *The Rabbula Corpus: Comprising the Life of Rabbula, His Correspondence, a Homily Delivered in Constantinople, Canons and Hymns with Texts in Syriac and Latin* (Atlanta: SBL Press, 2017). Pp. cclviii + 309; \$122.

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Bishop Rabbula of Edessa († 435) can be compared with John Chrysostom († 407). Both men were born into the Greek-speaking élite of the most hellenized part of Roman Syria and educated accordingly, both made it their objective “to suppress abuses and reform society, so as to bring it into a more faithful observance of the precepts of the gospel” (A.-M. Malingrey on the latter). But whereas Chrysostom encountered powerful opposition at Constantinople and ended his life in exile, Rabbula dominated his city right up to his death. Few bishops have been such uncompromising advocates of a society in which poverty is honoured above riches. Rabbula claims the attention of all who suspect that Jesus aspired to radical social reform and actually said “Blessed are the poor,” which his more worldly followers later qualified as “Blessed are the poor *in spirit*.”

Phenix and Horn set out to provide a more or less comprehensive source-book for the study of Rabbula. They have called it “The Rabbula Corpus,” which is perhaps a little misleading. There is indeed, preserved in a sixth-century manuscript, such a body of texts: “The Heroic Deeds of Bishop Rabbula of Edessa” with its three appendices: Rabbula’s rule for his clergy, his rule for the monks of his diocese and an anti-Nestorian homily (in Syriac), which he is alleged to have delivered in the presence of Nestorius himself at Constantinople. This fifth-century kernel has snowballed, since the nineteenth century, into the much fuller source-book under review. Phenix and Horn build on the corpora assembled by Overbeck and Bickell.

Overbeck¹ expands the sixth-century corpus by the addition of further canons and correspondence before the “Homily” and, after it, of “supplications” (texts to be sung at prayer) attributed to Rabbula.² He does not translate the Syriac texts. Bickell rolls the snowball further, picking up the passage on Rabbula’s conversion from the *Life* of Alexander Akoimetes; but his German translations are printed without the Syriac and Greek originals.³ *The Rabbula Corpus* represents a further accumulation. Phenix and Horn alter the order as follows:

- 1) “The Heroic Deeds of Bishop Rabbula” (in Syriac);⁴
- 2) Rabbula’s alleged Constantinopolitan homily (in Syriac);
- 3) Rabbula’s rule for monks (in Syriac);
- 4) Rabbula’s rule for the clergy and the *qyāmā* (in Syriac);
- 5) Another rule for monks, falsely attributed to Rabbula (in Syriac);⁵

¹ J. J. Overbeck, ed., *S. Ephraemi Syri, Rabulae episcopi Edesseni, Balaei aliorumque opera selecta e codicibus Syriacis manuscriptis in Museo Britannico et Bibliotheca Bodleiana asservatis* (Oxford 1865).

² The author of “The Heroic Deeds of Bishop Rabbula” tells his reader, in §47, that he is already engaged in a project to translate from Greek into Syriac forty-six letters which Rabbula wrote “to ordained clergy, crowned heads, powerful men and monks.” This statement probably inspired Overbeck to include the Syriac texts of correspondence between Rabbula and three bishops (see No. 6).

³ Bickell’s translation deserves to be reprinted in Latin type, observing present-day orthographical and grammatical norms.

⁴ *The Rabbula Corpus* refers to “The Heroic Deeds of My Lord Rabbula, Bishop of Edessa, the Blessed City,” as “The Life of Rabbula” or “the encomium” (this specific term is even substituted for the general word “speech” ܡܝܬܪܐ in the translation) and to its author as “the encomiast.”

⁵ Texts II and III of A. Vööbus, *Syriac and Arabic Documents Regarding Legislation Relative to Syrian Asceticism* (Stockholm 1960) are the first two appendices of “The Heroic Deeds of Bishop Rabbula,” in reverse order, as in Overbeck’s edition; text IX contains more “Rules attributed to Rabbula,” the first six of which are thought to be genuine, though this should probably be seen as a later revision of his rule, incorporating some original material.

- 6) Rabbula's correspondence with Cyril, Andrew and Gemellinus (in Syriac);⁶
- 7) John of Antioch's letter to the bishops of Osroene and other letters (in Latin);⁷
- 8) The tract *De recta fide*, dubiously attributed to Cyril (in a Syriac translation);
- 9) A larger number of hymns attributed to Rabbula (in Syriac).

The bibliography (primary sources and translations pp. 419–440; secondary literature pp. 440–474) and the comprehensive index (pp. 475–509) will make the book very useful to specialists, though the latter is marred by the occasional omission of spaces between the page-numbers.⁸

Phenix and Horn do not intend their introduction to replace G. G. Blum's *Rabbula von Edessa: Der Christ, der Bischof, der Theologe* (1969), "the only monograph on Rabbula"; but they do claim to bring that book up to date (p. xxiv). They do so, perhaps, where monasticism and the *qyāmā* are concerned. But on the problem of Rabbula's famous U-turn, when he switched his allegiance from Antioch to Alexandria, Phenix and Horn disappoint. They simply subscribe to Blum's opinion, ignoring H. J. W. Drijvers,⁹ who argues that Rabbula's formation as a

⁶ Pseudo-Zacharias Rhetor gives a longer version of this letter. It is this which is included in *The Rabbula Corpus*.

⁷ In the correspondence of Rabbula are included several letters preserved from the Latin *Collectio Casinensis*, as edited by Eduard Schwartz in the *Acta Conciliorum Oecumenicorum*.

⁸ The index would have been even more useful if an entry such as "church," referring to 171 of the 757 pages, had been subdivided, separating references to the church as an institution from those to the church-building and breaking these up further, in order to save the reader time.

⁹ H. J. W. Drijvers, "Rabbula, Bishop of Edessa: Spiritual Authority and Secular Power," in: J. W. Drijvers and J. W. Watt, eds., *Portraits of Spiritual Authority: Religious Power in Early Christianity, Byzantium and the Christian Orient* (Leiden 1999), 139–154. This important article is listed in the biblio-

theologian must have been Antiochene, because his masters were Eusebius of Chalcis and Acacius of Aleppo, the latter a close associate of Theodoret. Ibas' claim that Rabbula was once an avid reader of Theodore of Mopsuestia is therefore plausible. It does not occur to either Blum or Phenix and Horn that the Syriac "translation" of the homily (not extant in Greek) allegedly delivered at Constantinople, which takes a bold anti-Nestorian stance, is an answer to the charge that Rabbula must once have been a supporter of Nestorius. Indeed, who else but Nestorius can have invited him to preach in Haghia Sophia during that patriarch's reign? At Ephesus in 431, Rabbula set his signature to the deposition of Cyril; only afterwards, when the emperor's support for Cyril became known, did Rabbula "distance (*separavit*) himself from the Oriental synod" and become, overnight, an ardent supporter of Cyril and a slanderer of the great exegete Theodore and his disciple, Nestorius, thereby avoiding the fate of Chrysostom. Drijvers does justice to all the sources; yet his arguments are passed over in silence. Blum argues that Rabbula's signatures at Ephesus were forged and that he must have stayed at home. This unlikely theory, supported by no good evidence, becomes, for Phenix and Horn, "the *fact* that Rabbula was not present at the Council of Ephesus" (p. clxxi, reviewer's emphasis).

The authors speak of "the stunning silences in the *Life of Rabbula*" (p. xviii). They do not appreciate the full significance of the encomiast's silence about Rabbula's role at Ephesus in 431. If he never put his name to the deposition of Cyril, the record ought to have been set straight by his apologist. Instead, the ecumenical council, like other awkward subjects, is avoided altogether. Much of his praise for Rabbula can be read as indirect criticism of his successor, Ibas, under whom the encomiast probably wrote. The famous schools of the city, including that

graphy of *The Rabbula Corpus*, but it is referred to only once, in a general way, on p. xxiii.

of the Christians from Persia, of which Ibas was the head, are only mentioned in passing; indeed, Phenix and Horn mistake the word **مكتبات** (Overbeck, p. 190, line 7), which is probably to be translated as “schools” (though Doran, p. 89, penult., has “those inscribed on the welfare rolls”), for **مكتوب** “scribes,” so even this passing reference is missed.

The encomiast denies (§38) that Rabbula “built anything in the earth,” apart from his hospital for women¹⁰ and minimal repairs to the nave-wall of the cathedral church, which had suffered **ضرر** “damage.”¹¹ The devious wording of this denial conceals the fact, reported in the *Chronicle of Edessa*,¹² that, already before the flood of 413, Rabbula had converted the synagogue of the Jews into the church of St Stephen. (He did not need to replace the foundations, so built nothing “in the earth”!) Far from acknowledging this, the encomiast is at pains to say how well Rabbula got on with the Jews of his city and how bitterly these outsiders – more honestly characterized in §42 as “the obstinate Israelite people” – mourned the dead bishop. Phenix and Horn (following Hallier, Blum and Doran) take this at face value. But the church-leaders of Syria are not to be trusted when they claim to have the best interests of the Jews at heart. One only has to remember Rabbula’s fourth-century models: the bishop who orchestrated (with impunity) the destruction of the synagogue of Callinicus, Chrysostom and

¹⁰ The stone for this was obtained by the demolition of four temples of idols, so how can Phenix and Horn maintain (pp. cxlvii–cxlviii) that “no specific action that Rabbula took against [the pagans]” is recorded?

¹¹ If he does not mention the probable cause of this damage, a flood which brought down the city-wall on Tuesday, 18th March, 413, that is probably because the fact of this flood had been used against Rabbula by opponents, who would have claimed it as proof of God’s dissatisfaction with the new bishop of the “Blessed City.” The flood of 525 was certainly cited as evidence that God disapproved of the actions of the then bishop of Edessa.

¹² The *Chronicle of Edessa* is also the source for two reports of the flood of 413, one in its proper place and one in the conclusion.

(not least) Ephrem. Rabbula's contemporary, Barṣauma of Samosata, was not the only one to intimidate judges and even royalty when they dared defend the downtrodden Jews.¹³ The reign of Theodosius II saw a rise in legislative discrimination against the Jewish community. There is no good reason, then, to doubt the report that Rabbula, in confiscating a synagogue, was acting in accordance with an imperial edict. Yet Blum accepts Ludwig Hallier's far-fetched emendation of "Jews" to "Audians"; and Phenix and Horn join this chorus of denial that injustice was ever done to the Jews of Edessa!

It might have been better to leave the sixth-century corpus in its original sequence, not to re-order its parts. But the idea of making a source-book containing all the relevant texts in the original and in English translation was a very good one;¹⁴ and if this comprehensive "historical source-book for the study of Rabbula" can be revised, corrected and reissued with a shorter introduction,¹⁵ it will be an extremely valuable resource. The criticisms in this review should therefore be seen by the authors as constructive, intended to help them improve on their work in a second edition which will combine the best of Overbeck's, Bickell's, Vööbus's and Doran's work.¹⁶

¹³ See now *The Life of the Syrian Saint Barsauma: Eulogy of a Hero of the Resistance to the Council of Chalcedon*, translated by A. N. Palmer (Oakland, California 2020), esp. sect. 38–45, 91–97.

¹⁴ The tract *De recta fide* would not really be missed, if it were omitted, whereas the Letter to Mari by Ibas of Edessa is a candidate for admission, since it contains controversial statements about Rabbula. As for the hymns, historians will gain little from reading them and lovers of florid liturgical poetry may not be interested in history, so why not put the hymns in a separate book?

¹⁵ The present introduction is 241 pages long; as if this were not intimidating enough, these pages are numbered, in Roman numerals, xvii–cclviii!

¹⁶ R. Doran, *Stewards of the Poor: The Man of God, Rabbula, and Hiba in Fifth-century Edessa* (Kalamazoo 2006).

Phenix and Horn disclaim the ambition to replace Blum's study of Rabbula.¹⁷ Perhaps, then, they should issue an updated translation of Blum, incorporating much of the material which overburdens the present introduction, of which pp. xvii–xlvi seem the most necessary. This last applies particularly to the section on “Persuasion, encomium and biography in the *Life of Rabbula* (= The Heroic Deeds of Bishop Rabbula),” which shows an admirable command of scholarship concerning the various biographical genres. As Phenix and Horn write on p. xlv:

The author's fealty to classical literary convention may be far greater than previously imagined, and if so, this will impact the use of the *Life of Rabbula* for the reconstruction of history in Edessa.

Once the section on the *Sitz im Leben* of the *Life* (pp. lxx–cxiii) has been abridged and corrected (p. lxxii, on Rabbula's dates, is misleading),¹⁸ it will be truly useful. The other texts included in the source-book should, in the reviewer's opinion, be introduced at the appropriate points in the book. Here, too, brevity is needed – and greater accuracy, too.¹⁹

¹⁷ G. G. Blum, *Rabbula von Edessa: Der Christ, der Bischof, der Theologe*, CSCO 300 / Subsidia 34 (Leuven 1969).

¹⁸ “In the year 746 Rabbula, the bishop of Edessa, departed from this world on 8th August” (Chronicle of Edessa, A.D. 540, confirmed by Jacob of Edessa apud Elijah of Nisibis), that is 435, pace Phenix and Horn, *RC*, pp. xviii and lxxiii, n. 193, where Rabbula's death is dated to the year 436). The obituary (§53) tells us Rabbula fell ill 24 years and 3 months after becoming bishop and died the following month, so his reign started on 1st April 411. The official date, however, was 1st October of the same year: “In the year 723 Rabbula became bishop in Edessa” (*Chronicle of Edessa*). As with the regnal dates of kings, the first full calendar year of each bishop is counted as his first year.

¹⁹ BL Add. 14,526 is a witness to the shorter of the two recensions of Rabbula's monastic rule, and Overbeck identified only two MSS of the longer (not three, as stated on p. ccxxii); the second sentence on the “Commandments and Admonitions for the Priests and the Children of the Covenant” seems to contradict the first (p. ccxxiv); the Syriac on pp. ccxlv and ccxlvii

The Syriac texts need to be corrected from the manuscripts.²⁰ In an appendix to this review, a step is already taken in this direction by listing corrigenda to the fifth-century corpus from MS BL Add. 14,652 (Wright, *Catalogue*, p. 651f., no. 732).²¹

As for the English translations, these would benefit from a comparison with Bickell's German translations, which are generally better, as the following passage from the hymns on p. 290f. of *The Rabbula Corpus* shows:

Gustav Bickell, *Ausgewählte Schriften aus syrischen Kirchenvätern*, BKV (Kempten 1874), p. 262: Als die Heiligen kamen und sich niederlegten zum Gastmahl des Leidens, da tranken sie alle von jenem Most, welchen das Judenvolk auf Golgotha gekeltert hatte, und erlernten die verborgenen Geheimnisse des Hauses Gottes. Deshalb sagen wir lobsingend: Gelobt sei Christus, welcher die heiligen Märtyrer durch das Blut aus seiner Seite trinken gemacht hat!

Phenix and Horn: When the saints went up and rested (Syr. ܐܠܗܐ ܐܡܝܢ "came in and reclined") on the couch of their sufferings (Syr. ܕܡܫܚܐ ܕܡܫܚܐ "at the feast of sufferings" = "zum Gastmahl des Leidens" – the possessive pronoun is not in the Syr.), from that juice that the people trampled out (this ought to be: "that must which the [Jewish] people trod") on Golgotha all of them drank and learned the secret mysteries (correct ܡܫܚܐ ܕܡܫܚܐ to ܡܫܚܐ ܕܡܫܚܐ = Overbeck) of the house of God. Wherefore ("and for that reason" – the archaic "wherefore" seems out of place) we sing with praises ("we sing praises" is better English) and say, blessed is the Messiah (this should be "Blessed is Christ") who intoxicated the holy martyrs with the blood ("made the holy martyrs drunk on the blood" – the word "intoxicated" is taken from the wrong register) from his side.

is riddled with errors; and the Seleucid year 737 is A. D. 425/6 (not 424/5, as stated on p. ccl).

²⁰ Vat. Borg. cod. syr. 10 is online and from it I have made many corrections to the "Canons for the Monks," attributed to Rabbula, the translation of which by Phenix and Horn is particularly unreliable.

²¹ The reviewer thanks the British Library for allowing him to photograph this codex in its entirety, free of charge.

Ժողովը քվեարկությամբ որոշեց Երևանի քաղաքապետարանի քաղաքապետի պաշտոնը զբաղեցնելու համար անցկացնել համայնքի ժողովի ընտրություններ։

Doran, p. 97: Now, after we have written his life, we will set down – for the persuasion of many and for the benefit of everyone – that discourse which the blessed one spoke in the tyrant’s ears in the great church in Constantinople so that it may be seen openly by everyone and how his discourse, spoken from the robust witness of his pure conscience, gave great confidence.

Phenix and Horn, p. 69: We shall, for the sake of persuading many and for the sake of helping everyone, write down following our encomium about him that discourse that the blessed one spoke into the ears of the [imperial] throne in the great church of Constantinople, so that it appear openly to all people and be believed that his word possessed

authoritatively this great boldness of speech. On account of the great witness of his pure conscience ...

In this last, the Greek loan-word *τύραννος* is translated as if it were *θρόνος* and the sentence ends too soon. The German translation is certainly the best of the three.

The list of corrigenda which follows this review makes Phenix and Horn's text of the sixth-century corpus preferable to Overbeck's, partly because it includes corrigenda to this earlier edition and partly because Phenix and Horn annotate the text copiously and divide it into numbered sections for ease of reference.²²

APPENDIX: CORRIGENDA TO THE SYRIAC TEXT OF THE SIXTH-CENTURY "RABBULA CORPUS"

N. B. Bold type is used to highlight the differences between the printed text and the manuscript, where a longer passage is quoted.

Apart from an unnecessary "emendation" on p. 4 and the fact that "[85v]" is placed after, not before, the word with which that folio begins on p. 8, the only differences between the manuscript and the text printed on pp. 2–10 are points omitted and punctuation-marks altered. Such minor infidelities will be passed over here. On pages 12–20, 24–44 and 52–82, however, more serious errors have been introduced, sometimes (as on p. 4) through an attempt to emend the text.

²² Slight adjustments are needed, however: The last nine words of sect. 17 belong to sect. 18, the first six words of sect. 22 belong to sect. 21 and the first six words of sect. 37 belong to sect. 36.

**The Heroic Deeds of Mar Rabbula, Bishop of the
Blessed City of Edessa**

(BL Add. 14,652, fols. 83r–125r; Overbeck, pp. 159–209; Phenix and Horn, pp. 2–83)

12¹ ܠܠܝܢܐ ,ܡܪܝܢܐ ܕܠܝܠܐ (MS ܡܠܝܢܐ ,ܡܪܝܢܐ ܕܠܠܝܢܐ).

12¹⁻² ܠܠܝܢܐ ܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ (MS ܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ ܕܠܠܝܢܐ).

12¹⁵ ܠܠܝܢܐ (MS ܠܠܝܢܐ – the object is Jesus).

14⁶ ܠܠܝܢܐ (MS ܠܠܝܢܐ – meaning Rabbula's faith).

14¹² ܠܠܝܢܐ (MS ܠܠܝܢܐ).

16⁵ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

16⁷ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

16⁹ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

18⁴ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

18¹⁴ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

20³ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

24⁹ Fol. 92r begins after the second ܠܠܝܢܐ, not after the first.

26⁵ ܠܠܝܢܐ ܠܠܝܢܐ (MS ܠܠܝܢܐ ܠܠܝܢܐ which Phenix and Horn seem to think needs emendation).

28¹¹ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

30^{ult} (two errors) ܠܠܝܢܐ ܠܠܝܢܐ (MS ܠܠܝܢܐ ܠܠܝܢܐ).

32³ (two errors) ܠܠܝܢܐ ܠܠܝܢܐ (MS ܠܠܝܢܐ ܠܠܝܢܐ).

32¹⁵ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

32¹⁸ ܠܠܝܢܐ (MS ܠܠܝܢܐ).

34³⁻⁴ ܠܠܝܢܐ ܠܠܝܢܐ (MS ܠܠܝܢܐ ܠܠܝܢܐ).

34¹¹ ܠܚܝܬ (MS ܠܚܝܬ).

34¹³ ܠܚܝܬ (MS ܠܚܝܬ).

34¹⁶ ܠܚܝܬ (MS ܠܚܝܬ).

34¹⁸ ܠܚܝܬ (MS ܠܚܝܬ).

34²⁰ ܠܚܝܬ (MS ܠܚܝܬ).

36⁷ ܠܚܝܬ (MS ܠܚܝܬ).

36¹¹ ܠܚܝܬ (MS ܠܚܝܬ).

38⁵ ܠܚܝܬ (MS ܠܚܝܬ).

38¹⁰ ܠܚܝܬ (MS ܠܚܝܬ).

40⁵ ܠܚܝܬ (MS ܠܚܝܬ).

42⁵ ܠܚܝܬ (MS ܠܚܝܬ).

42^{ult} ܠܚܝܬ (MS ܠܚܝܬ).

44¹⁹ ܠܚܝܬ (MS ܠܚܝܬ).

52⁶ ܠܚܝܬ (MS ܠܚܝܬ).

52¹⁸ ܠܚܝܬ (MS ܠܚܝܬ).

52²⁵ ܠܚܝܬ (MS ܠܚܝܬ).

52^{ult} ܠܚܝܬ (MS ܠܚܝܬ).

52f. Overbeck uses asterisks to fill the place of illegible letters, which is better than using the Syriac punctuation-mark ✱, as the editors of RC do here.

54¹ ܠܚܝܬ (MS ܠܚܝܬ).

54⁷ ܠܚܝܬ (MS ܠܚܝܬ).

54¹³ ܠܚܝܬ (MS ܠܚܝܬ).

54¹⁹ ܠܚܝܬ (MS ܠܚܝܬ).

54²³ ܠܚܝܬ (MS ܠܚܝܬ).

54^{ult} ܠܚܝܬ (MS ܠܚܝܬ).

56¹⁰ ܠܚܝܬ (MS ܠܚܝܬ).

58¹³ ܠܚܝܬ (MS ܠܚܝܬ).

58¹⁸ (two errors) ܠܚܝܬ ܠܚܝܬ (MS ܠܚܝܬ ܠܚܝܬ).

- [illegible]

76^{ult} (two errors) ܠܩܬܐ ... ܕܠܠܐ ܡܡܝܢ ܐܡܝܬܐ (MS ܡܠܩܬܐ ... ܕܠܠܐ ܡܡܝܢ ܐܡܝܬܐ).

76, n. 1 The MS has ܠܬܐ, as correctly printed in the text, not ܠܬܐ, as in Overbeck's edition.

78¹³ ,ܡܠܬܐ (MS ,ܡܠܬܐ).

78¹⁹ ܠܠܐ (MS ܠܠܐ).

80⁵ ܡܡܝܢ ܐܡܝܬܐ unnecessary "emendation" (MS ܡܡܝܢ ܐܡܝܬܐ).

80¹⁴ ,ܡܠܬܐ (MS ,ܡܠܬܐ).

82¹ ܠܬܐ (MS ܠܬܐ ܠܬܐ).

82¹¹ ܠܬܐ (MS ܠܬܐ ܠܬܐ).

Commands and Cautions Addressed to the Ordained Clergy and to the Bnay Qyāmâ in the Villages²³

(Add. 14,652 = MS, foll. 125r–131r; Overbeck, pp. 215–221; Vööbus 1960, pp. 36–50; Phenix and Horn, pp. 102–117)²⁴

102, n. 2 ܠܬܐ (MS ܠܬܐ).

102, n. 8 is oddly phrased: Overbeck prints the text of BL Add. 14,652, the oldest and the best MS.

104, n. 1 For "Overbeck," read Add. 14,652.

104² ܠܬܐ [ܕܠܠܐ ܐܡܝܬܐ] ܠܬܐ (MS ܠܬܐ ܠܬܐ, which Vööbus rightly allows to stand. the supplement, which should end with ܬܐ, printed in n. 3 as ܬܐ, comes from a C9 MS, supported only by very late apographa)

104³ [ܠܬܐ] ܠܬܐ (MS [ܠܬܐ] ܠܬܐ).

²³ *The Rabbula Corpus*: "The Commandments and Admonitions for the Priests and for the Children of the Covenant of My Lord Rabbula, Bishop of Edessa." Note 9 tells the reader that "One manuscript" adds *dabqūrāyê*, "who are in the villages." The correct vocalisation is *da-b-qūrāyâ* and the MS in question is Add. 14,652. Wright (*Catalogue*, p. 651b) translates "in the country."

²⁴ These corrigenda disregard the later MSS collated by Vööbus, whose edition is not superseded by *The Rabbula Corpus*.

104⁹ $\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$ (MS $\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$).
 $\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$.

106³ ܡܫܠܝܢܐ (MS ܡܫܠܝܢܐ).

106⁵ ܡܫܠܝܢܐ (MS ܡܫܠܝܢܐ).

106¹³ $\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$ (MS $\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$).

108, n. 1 omits to say that Add. 14,652 is one of the MSS which has the reading ܡܫܠܝܢܐ , which ought to have been retained in the text.

110⁸ ܡܫܠܝܢܐ (= MS; but this should be printed as ܡܫܠܝܢܐ and the reader needs to know this reading comes from Add. 14,652).

112¹²⁻¹³ None of the three supplements is necessary, indeed, the last is a diplography.

112¹⁸ [$\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$] ܡܫܠܝܢܐ (MS $\text{ܡܫܠܝܢܐ ܕܥܡܪܐ ܕܡܫܠܝܢܐ}$).
 ܡܫܠܝܢܐ .

114² Delete brackets.

114, n. 1 For ܡܫܠܝܢܐ , read ܡܫܠܝܢܐ .

114⁴ ܡܫܠܝܢܐ (MS [ܡܫܠܝܢܐ] ܡܫܠܝܢܐ).

114¹² ܡܫܠܝܢܐ (MS ܡܫܠܝܢܐ).

114¹⁷ ܡܫܠܝܢܐ (MS ܡܫܠܝܢܐ).²⁵

²⁵ The editors use square brackets to group a number of words under one note. This should be done with a single upper half-bracket. The convention is that square brackets are placed around illegible text, which the editor has attempted to restore.

**Item, “Cautions for Monks,” by the Same,
Mar Rabbula, Bishop of Edessa²⁶**

(Add. 14,652 = MS, foll. 131r–133v; Overbeck, pp. 212–214; Vööbus 1960, pp. 27–33; Phenix and Horn, pp. 94–101)²⁷

94¹ ܠܝܡܝܢ (MS B = Add. 14,652 ܠܝܡܝܢ ܐܡܝܢ).

94, n. 1 seems to say there are only three MSS, whereas Vööbus uses nine.

94, n. 3 ܠܝܡܝܢ ܐܡܝܢ is the reading of Add. 14,652 and is preferable to the reading adopted in the text.

94, n. 4 “Reading [ܐܡܝܢ] with many manuscripts. MS A and other manuscripts: ܠܝܡܝܢ.” Add. 14,652 (Vööbus’ “MS A”) has the reading ܠܝܡܝܢ, which therefore ought not to be changed.

96, n. 3 ܠܝܡܝܢ ܠܝܡܝܢ (h^emārê balḥād) should be ܠܝܡܝܢ ܠܝܡܝܢ (h^emārê balḥūd).

98³ Add. 14,652 has ܠܝܡܝܢ ܠܝܡܝܢ, one of the few errors left uncorrected by this scribe.

98⁶ ܠܝܡܝܢ ܠܝܡܝܢ (MS ܠܝܡܝܢ ܠܝܡܝܢ).

98¹¹ ܠܝܡܝܢ ܠܝܡܝܢ (MS ܠܝܡܝܢ ܠܝܡܝܢ).

100^{4,11} delete brackets.

100^{6–10} these doublets should be excised from the text – they are not in Add. 14,652.

100, nn. 8, 20 ܠܝܡܝܢ ܠܝܡܝܢ *mapānūtā*, i.e., “with the permission,” is a copying error, compounded by a faithful transcription of the same and a wrong translation, for ܠܝܡܝܢ ܠܝܡܝܢ

²⁶ *The Rabbula Corpus*: “Admonitions for the Monks of My Lord Rabbula, Bishop of Edessa.” The editors place this text before the “Commands and cautions for the ordained clergy and *qyāmā*-members in the villages,” although the heading is designed to follow this. Vööbus’ sigla are logically assigned, A to the 6th-century MS Add. 14,652, B to the 7th-century MS Add. 14,526, C to the 8th-century MS Add. 14,577. Phenix and Horn, following Overbeck, assign A to the last, B to the first and C to the second, so it is not the case that “Vööbus adopted Overbeck’s sigla in his edition” (p. ccxxii).

²⁷ These corrigenda disregard the later MSS collated by Vööbus.

90^{9,10} The first letter of س and the last of سج are illegible in Add. 14,652 and so should be placed between square brackets.

92² Fol. 138v begins before حسب, not after this phrase.

92⁶ The editors print حسب, but the MS has حسب.

92⁷ The editors print حسب and fail to note that this has been corrected, perhaps by a later hand, to حسب in the MS.

92⁸ The last word in this line with the punctuation-mark which follows it (حسب) must be deleted.

92^{ult} The first letter of حسب should be placed between square brackets. Instead of printing * thirteen times at the end of this line to indicate letters missing, asterisks ought to have been used.

Phenix and Horn do not mention that a later reader interpreted the now illegible traces in the last line of fol. 138v as حسب.