NEW TEXTUAL EVIDENCE FOR JACOB OF SERUGH'S LETTERS:

AN ANALYSIS AND COLLATION OF FIVE MONASTIC MISCELLANIES*

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ABSTRACT:

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

and Dina Boero for helping me access some of the manuscripts.

^{*}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

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

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

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

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

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

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

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

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

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

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

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

⁹ Behnam M. Boulos Sony, trans., Rasā'il Mār Ya'qūb al-surūji al-malfān, 2 vols., Mawsū'at 'uzamā' al-masīḥīyyah fī al-tārīk: dirāsāt mutakaṣṣiṣah 3–4 (Dekwaneh, Lebanon: Manšūrāt al-markaz al-ra'awī lil-ab ḥāt wal-dirāsāt, 1995).

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

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

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

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

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

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

¹⁴ Kessel, "Syriac Monastic Miscellanies," 412.

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

Additional Manuscript Witnesses to Jacob of Serugh's Letters

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

Manuscripts from the First Millennium

The first category consists of two manuscripts from the first millennium. Sebastian Brock and Lucas Van Rompay's recent catalogue of Deir al-Surian identifies extracts from three of Jacob's letters in Wadi al-Natrun, Deir al-Surian, Syr. 28A and a complete letter in Syr. 29. ¹⁵ Wadi al-Natrun, Deir al-Surian, Syr. 28A dates to the sixth or seventh century and "is a huge collection of patristic passages, along with extracts from historical works, canonical collections, and biblical verses in

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

support of the Syriac-Orthodox cause."16 Three extracts of Jacob of Serugh's letters appear in this extensive collection: "to prostitutes who became nuns" (Letter 37), 17 "to a monk" (Letter 1), and "to the Christians of Nagran, forced by the Jews to deny Christ" (Letter 19). 18 The titles assigned to the first two letters emphasize their relevance to monastic concerns. This is especially significant for Letter 1, as other manuscripts provide titles that emphasize the recipient, namely, the controversial figure Stephen bar Sudaili (6th century). 19 Letter 37 appears in a section of its own in the collection. But Letter 1 and Letter 19 are both included in a lengthy section of the manuscript entitled: "Extracts of admonition from the Holy Scriptures and from the blessed Fathers, (extracts) that are full of good hope for the sinner." The extract from Letter 19 features an extended discussion of Christology from a miaphysite perspective.²¹ Yet the producers of this manuscript chose to emphasize the situation of the Christians of Nagran in its title, perhaps to fit the theme of hope. The extracts and framing of the letters in this manuscript show that Jacob's epistolary

¹⁶ Ibid., 178.

¹⁷ Ibid., 187: מבא גמסה, עבישאל (the translation comes from Brock and Van Rompay).

¹⁸ The extract of *Letter* 37 appears on fol. 33v–35r; the extract of *Letter* 1 appears on fol. 68v–69r; and the extract of *Letter* 19 appears on fol. 73v–75v. The Syriac text is not provided for the latter two letters. Thus, I have depended on the English translations in ibid., 192–193.

¹⁹ On the other titles given to this letter, see Olinder, *Epistulae*, CSCO 110, Scriptores Syri 57:2; 2n3. On Stephen and his reception in the Syriac tradition, see Lucas Van Rompay, "Stephanos bar Şudayli," in *Gorgias Encyclopedic Dictionary of the Syriac Heritage*, ed. Sebastian P. Brock et al. (Piscataway, NJ: Gorgias Press, 2011), 384–385.

²¹ The extract corresponds to Olinder, *Epistulae*, CSCO 110, Scriptores Syri 57:93–98. I have discussed the miaphysite perspective of this section of the letter elsewhere: "Preaching and Religious Debate," 160–165.

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

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

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

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

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

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

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

²⁶ Ibid.

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

Monastic Miscellanies from the Second Millennium

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

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

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

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

John of Dalyatha (8th century), Jacob of Serugh, John Chrysostom (340/350-407), John of Apamea, Dionysios bar Salibi (d. 1171), Bar Hebraeus (1225-1286), and John bar Ma'dani (d. 1263). Colophons identify the scribes as two brothers, one of whom lived in the village of Ousūr near the city of Mardin. They also note the date of the manuscript, 1573, and name two of its owners, one who lived near the city of Enhil in Tur 'Abdin and one who was a priest. The four letters of Jacob of Serugh included in this collection are: "to a virgin" (Letter 42); "to Maryahb the Solitary" (Letter 40); "to a blessed person who was disturbed by the sight of demons" (Letter 38); and an unnamed letter on repentance and forgiveness (Letter 22).29 The titles to Letters 42 and 40 make clear the monastic content of the letters, while Letters 38 and 22 likewise feature themes that suit a monastic audience. The producers of this manuscript decided to include the entirety of the comparatively short Letter 40, but they only included excerpts of the other three letters. In fact, the text of Letters 38 and 22 runs together with no indication that the text has changed from one letter to another. The content of these letters fits this manuscript and inspired their inclusion in this monastic collection.

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

²⁹ Birmingham, Selly Oak Colleges, Mingana Syr. 331, fol. 112v (אמל האלמאם); 116r (תיאנה בייה אמל); 117r (מים בייא בייה אמל); 117r (מים בייא בייה אמל); 117v.

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

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

Harvard Syr. 48 divides into two major sections focused on monastic themes. The first third of the manuscript (fol. 1v-110v) gathers over sixty texts and extracts. The collection begins with various monastic canons, and then proceeds to selections from a great number of early Christian authors. These include Philoxenos of Mabbug (c. 440-523), Basil of Caesarea, a commentary on Isaiah of Scetis, John Chrysostom, John of Dalyatha, Evagrius Ponticus, John of Apamea, Cyril of Alexandria (378–444), a certain 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.³² A colophon identifies the date and place of composition: "It is ended. Pray for the sinner and wretch Denho of Tur ['Abdin], in name [only] a monk and priest, who wrote it in the monastery of Za'farān, [in the] year 2108 of the treacherous

³¹ Kessel, "Syriac Monastic Miscellanies," 413.

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

Greeks [= 1796/1797]."³³ The well-known monastery of Za'farān is located near the city of Mardin just west of Ṭur 'Abdin.³⁴ 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).³⁵ 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* 38.³⁶ The producers of these manuscripts found these two

³⁴ 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.

³⁵ Cambridge, MA, Harvard University, Houghton Library, Syr. 48, fol. 42v (רבבּל בּל בּלבי); 55v.

³⁶ The history of the identification of the letters in this mansucript 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 Syriac," accessed January 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.³⁷ 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.³⁸ I have identified three comparable hands that would suggest a date for this manuscript of the fifteenth or sixteenth century. 39 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). 40 The portion of Letter 17 in

³⁷ 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.

³⁸ 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 Mēmrā 16."

³⁹ 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.

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" (محمد علم المحمد) (Cambridge, MA, Harvard University, Houghton Library, 108, folder 18, fol. 1r). Letter 38 has a partial title: "Next, the letter of holy... false..." (حقح المحمد عمد المحمد عمد) (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. 41 It consists of four smaller manuscripts that date from the 1460s to 1474 or 1475 based on their colophons. 42 The first part (fol. 1r–20v) contains introductory material and a portion of The Spiritual Ship by a monastic leader from Tur 'Abdin named Mas'ud (1430/1431–1509?). 43 The second part (fol. 21r–91r) consists of extracts from monastic writings, including the same extract of Jacob of Serugh's Letter 17 included in Harvard Syr. 108/18. In addition to the selection from Letter 17, this part of the manuscript includes extracts from works attributed to Philoxenos of Mabbug, Abraham of Nathpar, Isaiah of Scetis, Evagrius Ponticus, Gregory of Nazianzos (329/330-c. 390), Ephrem the Syrian, and Jacob of Serugh (a metrical, perhaps homiletical extract). The third part (fol. 91v-249r) features ascetical treatises and extracts attributed to Isaac of Nineveh, John of Apamea, Evagrius Ponticus, Ephrem the Syrian, Thomas the Monk, and Makarios the Great. It also contains narratives of the lives of several ascetic thinkers. The fourth and final part (fol. 250r-276v) contains the Book of Hierotheos. The inclusion of Mas'ud's writing and the proximity of the

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

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

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

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

composition of this manuscript to his lifetime suggest the origins of this manuscript in Tur 'Abdin 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 Tur 'Abdin or just west of it near Mardin. They exhibit different types of collections. Three of the collections feature primarily early Christian authors (Mingana Syr. 410, Harvard Syr. 48, Harvard Syr. 108/18), while two also include monastic authors from the later Syriac tradition (Mingana Syr. 331, CFMM 420). There are various connections among the specific texts that they transmit, but no manuscript depends on another. The diversity of the collections and the individual character of each manuscript match wider trends regarding the phenomenon of monastic miscellanies.44 Nine different letters circulated as part of these collections. As the following section will suggest, the collation of these texts reveals even more precise connections to patterns in the transmission of texts in monastic miscellanies.

Arabic Translations and Collections of the Letters

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

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

homilies. 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. 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. 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. Wadi al-Natrun, Dayr Abu Maqar, 335 dates to 1784 and contains all three of the letters. Coptic Orthodox Patriarchate, Theol. 157 dates to the eighteenth century and

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

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

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

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

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

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

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

⁵¹ Letter 43 appears on Mīkhā'īl Athanāsiyūs, ed., Kitāb mayāmir ay mawā'iz al-sarūjī (Cairo: Maṭba'at Miṣr bil-Fajjālah, 1905), 357–362; Letter 1 on ibid., 389–393; and Letter 28 on ibid., 393–394.

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

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

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

Summary

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

Analysis of the Transmission and Collation of the Letters

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

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

from the collation. Appendix 3 makes the full collation available as a tool for further research on this corpus. Appendix 4 provides 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.⁵⁵ Harvard Syr. 108/18 contains the third largest collection with its six distinct letters in the context of a monastic miscellany. Nearly all of the remaining manuscripts that transmit Jacob's letters take the form of monastic miscellanies and transmit between one and four letters. The collation of new textual evidence demonstrates close connections among the text of the letters contained in these monastic miscellanies.

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

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

The collation also helps identify textual relationships with the letters in other monastic miscellanies. London, British Library, Add. 17262 (= BL Add. 17262) dates to the twelfth century and contains a collection of monastic writings of around twenty authors. 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. This manuscript shares variant readings with both of the Harvard manuscripts. The version of *Letter* 1 found in Harvard Syr. 108/18, contains a total of 75 variant readings. It shares two-thirds of these variant readings with BL Add. 17262 (50 out of 75). The portion of *Letter* 28 preserved in Harvard

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

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

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

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

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

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

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

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

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

Adapting Texts for Monastic Miscellanies

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

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

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

Jacob, the Teacher, of Batnae of Serugh."⁶² The individual or individuals who extracted this text from the letter separated it from its original context as a part of Jacob's extended correspondence with the monastery of Mar Bassus outside of Antioch (*Letters* 13–17). They gave the text a new title that obscured its origin in a letter and marked it as a new genre. This extract from *Letter* 17 became a short confession of faith attributed to Jacob in its transmission in monastic miscellanies.

Mingana Syr. 331 combines two formerly independent texts to create an entirely new text. The text of Letter 38 in this manuscript begins with an extended title that describes the contents of the original letter. The text of the beginning of this letter follows the title, but it then abruptly switches to the middle of the text of Letter 22 without notice. The sequence of text is as follows, with a forward slash marking the transition from the text of Letter 38 to that of Letter 22: "For the activities of the world are great snares. / The repentance of that one who is taken captive by the sin unto death which is the transgression of the commandment...."63 The combination of these texts does not preserve a logical sequence of thought. Indeed, the phrase "the repentance of the one who is taken captive..." is the object of a verb in the full text of Letter 22 rather than a subject of an incomplete sentence as in the present manuscript. 64 Within this manuscript, extracts from two of Jacob of Serugh's letters have combined to form an entirely new text. The combination of these two texts seems to be

Wadi al-Natrun, Deir al-Surian 29, fol. 56r does contain a text called "The Demonstration of Mar Jacob, the Teacher" (حممت حلاية), but its text does not correspond to the ending of Letter 17. It does not seem to correspond directly to the text from any one of Jacob's letters, although it bears similarities with his language in parts of several letters.

⁶⁴ Jacob of Serugh, *Letters* 15 (ibid., CSCO 110, Scriptores Syri 57:158).

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

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

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

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

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

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

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

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

Summary

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

CONCLUSION

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

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

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

This list is largely based on that given in Olinder and specifies the sigla he used for the manuscripts in his edition. 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. *Bibliothecae* apostolicae vaticanae codicum manuscriptorum catalogus. 3 vols. Rome, 1758–1759.

Brock - Van Rompay Brock, Sebastian P., 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.

Dolabany, Yuhanon. Catalogue of Syriac

Manuscripts in the Za faran Monastery. Edited by Gregorios Yuḥanon Ibrahim. Damascus: Sidawi Printing

House, 1994.

HMML Hill Museum & Manuscript Library.

Mingana, Alphonse. Catalogue of the

Mingana Collection of Manuscripts. 3 vols. Cambridge: W. Heffer, 1933–1939.

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⁷⁰ Ibid., iii–v.

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

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

0: 1	3.6	T ()	D	0 1
Siglum	Manuscript	Letter(s)	Date	Catalogue
				Description(s)
A	London, British Library,	1-37	603	Wright, 2:517-524
	Add. 14587, fol. 1r–104r			(no. 672)
В	London, British Library,	16–18, 2–	7 th	Wright, 2:524-526
	Add. 17163, fol. 1r–48v	5, 1, 38–		(no. 673)
	•	39, 22–23		,
C	London, British Library,	28	$7^{\rm th}/8^{\rm th}$	Wright, 2:738-740
	Add. 14531, fol. 118r-119r			(no. 769)
D	London, British Library,	40	9th	Wright, 2:784–788
	Add. 14577, fol. 98r-v			(no. 793)
E	London, British Library,	37	$6^{th}/7^{th}$	Wright, 2:683-684
	Add. 14607, fol. 98v–101v			(no. 747)
F	London, British Library,	22	$6^{th}/7^{th}$	Wright, 2:696–701
	Add. 14612, fol. 84v, 87v-		,	(no. 753)
	91r			,
G	London, British Library,	11, 41	823	Wright, 2:762-766
	Add. 14623, fol. 12v–13v	,		(no. 781)
Н	London, British Library,	38	10 th	Wright, 2:833–834
	Add. 14637, fol. 37v–40v			(no. 818)
I	London, British Library,	18, 34, 19	10 th	Wright, 2:828–831
	Add. 14726, fol. 4r–9r,	, ,		(no. 815)
	13r–19v			,

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

⁷¹ Karl W. Hiersemann, Katalog 487: Manuscripte 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	42, 40, 38,	1573	Mingana, 1:610-
	Colleges, Mingana syr. 331,	22		616
	fol. 112v–114v, 116r–119v			
NEW	Birmingham, Selly Oak	28, 40	c. 1300	Mingana, 1:732-
	Colleges, Mingana syr. 410,			735
	fol. 57r–61r			
NEW	Cambridge, MA, Harvard	38, 40	1796/	Various ⁷²
	University, Houghton		1797	
	Library, Syr. 48, fol. 42v-			
	46v, 55v–56v			
NEW	Cambridge, MA, Harvard	17, 11, 39,	$15^{th}/$	Various ⁷³
	University, Houghton	28, 38, 1	16 th	
	Library, Syr. 108, folder			
	18, fol. 1r, 2r–6v			
NEW	Mardin, Church of the	17	late	Dolabany 67–76;
	Forty Martyrs, 420, fol. 21r		15 th	$HMML^{74}$
NEW	Wadi al-Natrun, Deir al-	37, 1, 19	$6^{th}/7^{th}$	Brock – Van
	Surian, Syr. 28A, fol. 33v-			Rompay, 178–208
	35r, 68v–69r, 73v–75v			
NEW	Wadi al-Natrun, Deir al-	27	$(9^{th/}$	Brock – Van
	Surian, Syr. 29, fol. 127v-		$10^{th})^{75}$	Rompay, 212-219
	128v.			

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^{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).

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

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

⁷⁴ McCollum, "CFMM 00420."

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

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

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

Alwan, Khalil, ed. Jacques de Saroug: Quatre

homélies métriques sur la création. Translated by Khalil Alwan. CSCO 508–509, Scriptores

Syri 214–215. Leuven: Peeters, 1989.

Athanāsiyūs Athanāsiyūs, Mīkhā'īl, ed. *Kitāb mayāmir ay*

mawā'iz al-sarūjī. Cairo: Maṭba'at Miṣr bil-

Fajjālah, 1905.

BYU Inventory Numbers of the Brigham Young

University Microfilmed Manuscripts.

Graf, Catalogue Graf, Georg. Catalogue de manuscrits arabes

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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

رسالة جامعة مملوة ربح وحياة Lit. 133:

ايها المحب الله حسن ⁷⁶ لك ان تسعى باعمال البر

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

قول توبيخ لنفسه الى احد احبائه رجل Athanāsiyūs: قول توبيخ لنفسه الى احد احبائه رجل

رسالة الى احد احباه رجل قديس Lit. 133:

INCIPIT: لماذا ملتقى هذا العالم الشرير يخبطنى

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

رسالة تحريض على التوبة الى رجل Athanāsiyūs: رسالة تحريض على التوبة الى رجل

كبير معروف بالخطايا ليقيمه

رسالة الى احد احباه ليقومه Lit. 133:

ينبغي ان نتالم بتنول حياتنا القصيرة INCIPIT:

حسنا Lit. 113 [حسن 76 Athanāsiyūs

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

Manuscript	Letters	Date	Catalogue Description(s)
Cairo, Coptic Orthodox Patriarchate, Theol. 157 (Graf 462, Simaika 314), fol. 190v–201v	(two letters)	18 th	Graf, Catalogue, 174; Graf, Geschichte, 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, Scriptores Syri 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." 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., ar rd/rdar; in relative). I have also not noted the absence of seyame, when the grammar would otherwise indicate that the word is plural (e.g., rioi 100).

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.

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

Olinder Texa	Variant		H 108	Other MSS	Reference
4, 21	v, i □a	H 108 begins	6va		
4, 23	elu	elou	6va	BP	4n18
4, 24	KIZK	om.	6va	P	4n19
5, 3	مهمعهم	بريامعلمه بدين	6va	P	5n2
5, 6	حيم	حملا	6va	P	5n4
5, 6	الماسكاماء	لامراماه	6va		
5, 7	لامتنعا	لاعمعا	6va	PS	5n6
5, 7	697	האמל השהלאה ביוא מלה אלה המלך ביני	6va	P	5n7
5, 7	لم	issorbin ree	6va	PS	5n8
5, 9-10	معمده مربلاء	om.	6va	P	5n11
5, 10	لا يَسِهر	שיטט תיישת	6va	BPS	5n12
5, 12	12 copi 71 7	الم بلا بواء	6va	P	5n13
5, 13	യുപ്പ	حلم	6va		
5, 15	<i>حا</i>	<i>بحراء</i>	6va	PS	5n17
5, 15	وتحح	لالعاه	6va	P	5n19
5, 16	~grafi~	KALAi	6va	P	5n20
5, 17	ובלאבי	indaci	6va	P	5n21
5, 18	<i>411</i>	יקי	6va	P	5n22
5, 20-	איאים ביציו	זמאמל	6va	PS	5n24
21 5, 21	الإعامي	الإمعية الإملا	6172	PS	5n25
6, 1	لتسعب	lacuna begins		1.5	31123
6, 4	rankkio"	lacuna ends			
6, 4	حعمقه محاقعه	ממרט אמיים איים איים איים איים איים איים איי			
6, 7-8	يمر يون محريم هه ويمرد العب	ישאכל		P	6n7
6, 8	נבא בקנים	ונכבלםכל	6vb	В	6n8
6, 8	رتما	لحم	6vb		

6, 9	elusi nai	som chos		Р	6n10
6, 11	~~1.1.	73. ححه	6vb	P	6n11
6, 11	≺iനവ	لايەس	6vb	P	6n12
6, 11	دسيتعير:	בועפשויים א	6vb	P	6n13
6, 12	<i>خير] به</i>	لمريدها	6vb		
6, 13	مقحته	الهيو حذه م	6vb	P	6n15
6, 16	₽10ï	∠ ∞1	6vb	PS	6n19
6, 17-	هه دعلم دومحه،	om.	6vb	P	6n22
18	<i>ب≻</i> احر،				
6, 18	لاهوي	~ <i>₩≅</i> ∱	6vb	Р	6n23
6, 20	oγ	هه حتر سحتحک			
6, 20	のみずべ	iko		PS	6n26
6, 20	مهمعله	תשבו תאחשל	6vb	P	6n27
7, 1	~രയിപ്പ	مصلحا	6vb		
7, 3	خەلخە	حلنه	6vb		
7, 4	~βα• /•	~quafir	6vb	NP	
7, 7	()ه حصت	lacuna begins	6vb		
7, 11	حعمت مح	lacuna ends	6ra		
7, 11	حجمين	حعق بقصحت	6ra	P	7n16
7, 11	iιζ	iV	6ra	P	7n17
7, 12	7212	بعد	6ra	PS	7n18
7, 13	ತಿಗ	٥K	6ra	BPS	7n20
7, 14	נוכדא.	בוכנא	6ra	P	7n22
7, 16	حلحملهم	ארטשא שי	6ra		
7, 18	באומני	<i>ح</i> 291	6ra		
8, 1-2	۳	om.	6ra		
	حصة عقب لاهد محملاه سهم				
	دهلممله.				
8, 2–3	حمة عتب حلسه	om.		S	8n3
8, 3	,ന പ്പ് <u>പ</u>	,ന പ്യവപ്പ ,ന	6ra		
8, 8	لاستعما	المعسم من	6ra	P	8n11
8, 13	べつの	Kam Kam	6ra	NP	8n20
8, 14	واحلم	lacuna begins	6ra		
8, 17	كالمدي كالملكة	lacuna ends	6rb		

8, 18	برماییتری برس <u>تا</u>	ניז המעבן האודע בשל	6rb		
8, 18	∕ 2∞3	K1203	6rb	N	8n31
8, 19	עת אועי <i>ד</i> שם: אינה עאועי <i>ד</i> שם:	ה אותנה הנחבים מחישים החבים	6rb	BNP	8n32
9, 1	בינית	מטא במניה	6rb		
9, 1	் பட்டி	أحيدة	6rb		
9, 1	لاست	حتس	6rb	P	9n2
9, 2	えかられる	えからん	6rb	P	9n3
9, 3	لحلم صحية	om.	6rb	P	9n5-6
9, 4	علا	علاه	6rb	P	9n7
9, 4-5	حصابحا ساء	ستحم لاسالح	6rb	P	9n10
9, 5	حم علا حے تعدہ	جر مام	6rb		
9, 5	معتص حکء	om.	6rb	NPS	9n11
9, 6	べかる	ען שוש עשעש איין שוש עשעש	6rb		
9, 6	വയവ.	യം പ്യാ ചേട്ടു	6rh	P	9n14
9,9	Flugico	onkulf.		1	71111
9, 13	الأحدة	الاحدة.			
9, 14	מבנת	om.	6rb	NP	9n25
9, 14	<i>−</i> 2∞3	്രഹാത:		BNP S	9n27
9, 15	۲۵مصت <i>ו</i> ۱۱	יוניסטעי,	6rb	3	
9, 16	برس :	<i>പ്പപ്:</i>	6rb	P	9n30
9, 17	محمامع ماء	بمامع محاء	6rb		
9, 17	أعمرعم	isorci:	6rb	P	9n31
9, 17	ווים	11.7ءھ	6rb	BPS	9n32
9, 18	رن م ن م	,თ ≺ ⊅ia	6rb	BP	9n33
10, 1	لمدرده	لاست	6rb	BS	10n1
10, 3	سهمر	H 108 ends	6rb		

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

Olinder	Text	Variant	H 108	Other MSS	Reference
45, 3	ייסאיז עאיז	H 108 begins	2ra		
45, 4	ie	om.	2ra		
45, 5	جهوهاك	८०७०० चिम्रक	2ra	X	45n3
45, 6	לא נקדיט	ട്ടാ ട ു ഗ്രായ	2ra		
45, 7	iwK do	ing yai	2ra	X	45n4
45, 8	∾7	لاه حلاه	2ra		
45, 9	\sim 2001 $^{\circ}$	~ u≥san:	2ra	X	45n6
45, 9	حبحملا	حبته جبحه	2ra		
45, 13	4	om.	2ra	X	45n2
45, 13	مدا بحا	محاه	2ra		
45, 15	യസ്ത	رحست	2ra	X	45n7
45, 15	سلامعا محاه	melar L	2ra	X	45n8
45, 15-16	حصامقا حاه	האתיוא גלם גמושוא גלם האמושא גלם	2ra		
45, 16	تعدي	om.	2ra		
45, 16	МK	~K.3	2ra		
45, 16	<i>جمعه</i>	حتعه لالمعتب	2ra		
45, 17	ruwio 🥒	rwaio certhono belevira cerco riva e ececolo riva cercolo riva	2ra	cf. X	45n10
45, 19	gronge	okusk, iiuzi	2ra		
45, 19	KAZEZ i	i perka	2ra	X	45n11
45, 23	49:70	yszta,	2ra	X	45n12
45, 25	علم	rlad ealn	2ra		

Letter 17: Variant Readings in Harvard Syr. 108/18 and CFMM 420^{78}

Olinder	Text	Variant	H 108	C 420
86, 1	עוג משינוא	CFMM 420 begins		21r
86, 2	تبلعة	يمية هوب		21r
86, 3	r≤iaz	,iaz		21r
86, 5	לצול ip	⊄± 1⊃		21r
86, 7	מים אראיים	هاندا سر		21r
86, 7	rii	べいべ i		21r
86, 8	سلامة	H 108 begins	1ra	
86, 8	<i>iലക്</i> ര	אשייותן	1ra	21r
86, 9	ولح	يرحع		21r
86, 13	Kisles	معملته	1ra	21r
86, 14	حەقع	الاعقد	1ra	21r
86, 14-15	האימטשי בא הוישה באישה מני	om.	1ra	21r
86, 19-20	ית איזיי בוט גארטיי מיזיאי	om.	1ra	21r
86, 21	orange.	תמדיוי שן עדישט	1ra	21r
86, 23	≺ 003.	יאר רסשז	1ra	21r
86, 24	ربني	om.	1ra	21r
86, 24	محلمه	مطعم	1ra	
86, 24	אמביבא א	لإعتمه	1ra	21r
86, 26	בילב ו ו	אפ במב ו ו	1ra	
86, 28	لاعتب محدة ح	مصاعد	1ra	
86, 29	*lak	שלבה מיביטונא ניבי, ישטר	1ra	
86, 29	* lock	שלבו מיביטוקא נבוי ישטר בלפוא		21r
		הרמנט מבי מכני הרמנט מבי מכני		

⁷⁸ The variants present in the two new witnesses to this letter do not share variants with any other manuscript. Thus, the table does not have columns that compare the variants to other manuscripts.

Letter 22: Variant Readings in Mingana Syr. 331

Olinder	Text	Variant	M 331	Other MSS	Reference
158, 14	くみってみ	M 331 begins	117v		
158, 14	oက်	ဝက်3	117v		
158, 17	rkkařc	rkkaic,	117v	U	158n31
158, 18	هوت	om.	117v	Cet.	158n33
158, 18	علا	ie	117v		
158, 19	ولحبحته	الحزحي	117v		
159, 1	<i>ماع</i> اد	~ טושעז:	117v		
159, 2	ka i c	<i>ڊالامة</i> در	117v	Cf. FQU	159n4
159, 3	عملا	حد	117v	•	
159, 4	ححلا	محللا	117v	FQ	159n5
159, 4	<i>へなのコ</i> ッタコ	wya zi/z	117v	Cf. JQTU	159n6
159, 7	んかん	んりこ	118r		
159, 8	נכיני סביטוף	(4) yarran	118r	FJQT	159n11
159, 9	ペジプラ	Killa	118r		
159, 9	ന്ഛാവംച	ഗ്ഷമയ	118r	FJQT	159n13
159, 9- 10	مح علمه		118r	FQU	159n14
159, 14	برحبر	スケス	_		
159, 15	مسام على		118r	FQU	159n14
159, 16	~w <i>∱™</i> ⊃	~w <i>∱</i> #⊃		U	159n18
159, 20	0 مو		118r		
159, 20	ストロスかり	んのんかり	118r		
160, 1	תות ו הא המס תמת אה.	om.	118r	Q	160n2
160, 3	KDEUTS	مععقر	118r	FU	160n5
160, 4	മാ	om.	118r		
160, 4	سالاملا	Jagar	118r	U	160n6
160, 5	γιοω	מטט ערישי	118r		
160, 7	<i>∏></i> 2.	<i>TF</i> ~	118r		
160, 8	سالاملا	npact	118r	U	160n6

160, 9	العناسة	gow Kmisi	118r	Q	160n9
160, 13	€2000	~∞ <i>a</i> J	118v		
160, 15	במונבא	くしょ	118v		
160, 17	tomi	≺റന <i>iഡ്വൂ</i>	118v	FQ	160n17
160, 17- 19	ەبەلامەس سىرەس	om.	118v		
160, 21	べつの	om.	118v		
160, 21	المهمرة	المعامر (margin: «حمامار (margin)	118v	U	160n21
160, 22	مح ة سم	رمه سنحم مناسم مه	118v	Q	160n22
160, 23	ドルカン	om.	118v	FQU	160n25
161, 1	4.3	om.	118v		
161, 3	<i>പു</i> എ	$\prec qm$	118v	FQ	161n1
161, 3	حسلحسه	ن، حسلحسه	118v		
161, 4	ie	om.	118v	F	161n2
161, 4	مزامعه	പ്രവമാ	118v		
161, 5	ന്ചാവം	്പാരനം	118v	F	161n4
161, 7	ベバコ	ベルベニュ	118v		
161, 7	kpkp3	دهلالقء	118v	FQTU	161n6
161, 8	مراء:نده	مراء:نده	118v	U	161n7
161, 10	,തരപ്പ	≺രത	118v		
161, 10	لاەت	om.	118v	FQU	161n12
161, 11	ഹരമാം	,നമ്പര	118v		
161, 12	لإنجب	אינו אינ	118v		
161, 12	תמטישען	האטיד <i>י</i> עיז	118v		
161, 13	べじっ	べい	118v		
161, 15		≺س∱ش⊃	118v		
161, 16	ەسىر	שות תניים	119r		
161, 17	בינות	אות אתה	119r	QU	161n21
161, 19	$\prec m$	מוא	119r	U	161n23
161, 20	ΔΔ	om.	119r	FQU	161n12
161, 21	בנותבוא	עזאווא עזאןטי	119r		
161, 22		Ke La	119r		

161, 23	ω7	om.	119r	FQU	161n12
162, 1	I.C.	七二	119r		
162, 1	لاسلسا	لاعسا	119r		
162, 3	tam:	≺രന <i>iചമ്പു</i>	119r	F	162n4
162, 3	₹91 ⊃	om.	119r	U	162n6
162, 6	<i>∓</i> 77~2.	$\pi \sim$	119r		
162, 6	ന് ാ മ	aesi ako	119r		
162, 6	لاەت	ie	119r	FQU	162n13
162, 7	i ⊐∞	ى <u>د</u>	119r		
162, 9	നാവാ	rc⊃an;	119r		
162, 9	ie	4.3	119r	FU	162n15
162, 10	നുംച	om.	119r	FQU	162n19
162, 11	متح	بهمد	119r		
162, 12	الا <u>ت</u> حملات	اله خ علات	119r		
162, 13	מינא הלחז החלים: נחלים	היאה ביקא ניילאי ביקא	119r		
162, 13	ر مسح	مسه لاست	119r	FQ	162n21
162, 14	ישפזולפיז	,നവുന്ട	119r	Q	162n22
162, 14	محنتار	مصارت	119r	BFQ	162n23
162, 15	لحبك	om.	119r	FQU	162n19
162, 15	بمحمد	محمه	119r	BFTU	162n24
162, 16	Khois	~hoï55	119r	BFQU	162n25
162, 17	حسم	んそんの	119r	U	162n26
162, 19	ביברוף.	בערמא	119v		
162, 19	מרבטיבוץ	くなりのろっ	119v		
162, 20	بهلجد	ייאן רבי	119v		
162, 20	حمه	لاسبأس	119v		
162, 20	००५ <i>६</i> ८म	қтәупо қаупо	119v		
162, 21	~~	രമ്പറ	119v		
163, 1	コイタ	⊃y.	119v		
163, 1	ە≪ىل	<i>∓</i> 77~2.	119v		
163, 1	بخ	خے ہے	119v	Cf. U	163n2
163, 2	وحفر	722.3	119v		
163, 2	യുഹ്:	om.	119v	FQU	163n4

163, 2	スタン	よ を沿る2	119v	BFQU	163n5
163, 6	യ7	ω <u>/</u>	119v		
163, 6	בנכנה	om.	119v	FQU	163n4
163, 6	ч ги 7/20	لإنصابك	119v		
163, 7	د به د ح	ەلاد	119v		
163, 7	لخه	w7	119v		
163, 7	aK1	om.	119v		
163, 9- 10	من من من است برا ما امن من من	האים האים האיז ירשתו מיז האיזי	119v		
163, 10- 11	ده, بن دسلیم دسلهم دلید دیمنده هر, دلی در برای		119v		
163, 11	علد دنسم	حد ش نسم	119v		
163, 11-	ەلاحە ھەيدلاپ	om.	119v		
12 163, 12	محد	ە≪77	119v		
163, 12	K*91	യ ച ച്ച	119v		
163, 13	よどえ	لإعه	119v	FQTU	163n23
163, 14	لجساه	んとんら	119v	QU	163n25
163, 14	איזי <i>אשו</i> אן	אשען אייי	119v		
163, 16	,നഡാ	,നഡപ്പാ:	119v	U	163n30
163, 17	८ ७ मे>	പ്രയ ∤> ാ	119v		
163, 17	nkkuk,	утуч	119v		
163, 18	えりん	M 331 ends	119v		

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

Olinder	Text	Variant	M 410	H 108	Other MSS	Reference
229, 2-3	אלא אר זכלי, בסטכ בלביא זבל מממ מפאא	۲۵۱۱ مربه الم المربع المربة المربع المربع	57r			
229, 4	പ്ര	ペキ ュ	57 r		W	229n4
229, 4	حده د ۲	מבניסנים מסס	57 r		UW	229n5
229, 5	Topoc	Topous:	57r		CUW	229n8
229, 6	لاعه: ،	om.	57r			
229, 7	دعلح	איט אשרי	57 r			
229, 9	ie	4.3	57 r		U	229n12
229, 10	Leaki	Lewki,	57 r		OPUW	229n15
229, 10	≥1 €	iaz	57 r		PU	229n17
229, 12	ie	om.	57 r		W	229n18
229, 15	rwit	האר זהשיז	57v		COUW	229n22
230, 1	ادح مع	om.	57v			
230, 1	ملیہ	mpa:				
230, 4	لاەت		57v			
230, 7	حنةلامي	سن <i>المام</i> ف			Α	230n10
230, 8	<i>~</i> べ	wκα	57v			
230, 8	שת מות	محلمه	57v			
230, 8	جتوبر:۱۵ میر	לזפע:ז	57v			
230, 8	حا	om.				
230, 9	لاعماه	رمت				
230, 10	L_{m} $oi_{m}L$	H 108 begins		3ra		
230, 13	لعلا	ەربىرە		3ra		
230, 13	۳ لالالهاه	۲ لالالهاه		3ra		
230, 14- 15	אנא געה בר בר ספיע מייע	om.	58r			

230, 17	ح_حبرت	حىحىس		3ra	P	230n26
230, 18	κ_{φ}	om.		3ra		
230, 19	くみのするこ	ペタロコンコ				
230, 20	ペラン	スデスタリ	58r	3ra		
231, 4	~ a~ :	1: کتی کن		3ra		
231, 4	27.0	≺രന ഫ <u>ഛ</u>	58r		PUW	231n11-
221 /	ل	om.	50		O	12 231n12
231, 4 231, 6	creffera c	מבקוקפים מבונט		3ra	O	2311112
231, 10	تة بالم	i.ن کے		31a	CZ	231n23
231, 10	ראסטאן	ן אפשאא היי איי			CZ	2311123
231, 10	end L	عبيرة الأحاط	36V	3ra		
231, 10	برے ا ہر	نة كالم	5817	31a		
231, 11	Jeis	Lein Kl				
231, 12	ュュル	ےمسرء			WZ	231n28
231, 14	ح	lacuna begins	301	3ra	WZ	2311120
231, 14	` مخے	· ·	58v	514		
231, 14	trans	رم <i>ه، بحاء</i>			CWZ	231n29
231, 14	لحصر	om.			0	231n31
231, 15	المحا		58v			
231, 15	κΔ	نعر برا			W	231n32
231, 16	carifyes	~&\fraceria of the state of th	58v			
231, 16	ראמינא.	lacuna ends		3rb		
231, 18	حلات	مطره	59r		P	231n37
232, 1	בוניאיז הרן:	Kmy23:	59r			
232, 1	محامح	om.	59r		OU	232n1
232, 1	محامت	حملحه		3rb	PZ	232n1
232, 2	ولحغ	om.	59r			
232, 2	രനാ	രന്ഥര	59r		Z	232n5
232, 3	کےد	معرف	59r		U	232n7
232, 4	<i>ن</i> وک	ح	59r			
232, 4-6	בלומה א הבי הארטאי ניםי מבלומה לי הדי מבלומה מבלופה מבושה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבם מבשה מבשה מבשה מבשה מבשה מבשה מבשה מבשה	om.	59r			

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	$\kappa \omega T \kappa$					
232, 5	ىدىم	ننبر		3rb		
232, 6	$\kappa \omega / \kappa$	$\kappa \omega / \kappa$		3rb		
,	ppcood	് രാധാ				
		א א בשב				
232, 7	~⊃	7.	59r			
232, 8	mq	אפהייי	59r			
232, 8	mq	سمههد		3rb		
232, 9	~ ***	om.	59r		PU	232n9
232, 9	مهول بحب	om.	59r		PU	232n9,
						19
232, 9	oket	Tokpo		3rb	Z	232n19
239, 10	لامتعاره	لامتار	59r		PU	232n20
239, 10	حد صينهه	حلو	59r		W	232n21
239, 10	alah	om.	59r		Cet.	232n22
239, 10	علحه	illegible		3rb		

Letter 38: Variant Readings in Mingana Syr. 331, Harvard Syr. 48, and Harvard Syr. 108/18

Olinder	Text	Variant	M	H 48	Н	Other	D
			331		108	MSS	Reference
270, 2-3	4917 x 209	Yikh ici,	117r				
	אות זיי	حمهد حلعت					
	Km1 K1m	ine gisgrecs					
	べつの	יעזשל דוע					
	when it is	Kow myrs					
		יליי אטש לא					
	grices	יבא ניבטוקא					
		دنه حقه الانهام. محمد الله مصفحة					
		הכים אים מים, הרים היה היה היה היה					
		לעיזג עשבער גיניא סניסבער.					
		ەداك ددىر ولك					
		الماع كناه لك. عرفعتره					
		מתשבת					
		ישוניה מסוף:					
		ەصرے ھەد					
		حعسمهم					
		م مسن ی ته					
		ונים א בנ בשל					
		אר בעום אר יועים					
		uir> ekeai-					
		.000					
270, 2-3	KAIZK JOH	بوهد حودمه		42v			
	_	4.101 KgiZK					
	۱۳۵ کرن <i>یس</i>	רי, יבפטר ויי					
	رم مار د د د د	حلمه: ٤عد -= دفر داک					
	مر کامیر غیر غد مانام	مر کامیر <u>ایر</u> تعد					
	لانابره: لادایان مابره	או אנומשם האו אינער האו אנומשם					
	8614	TELEVI WEEK					
270 2-3	ROC NZikn	ROC N LIBN			3rb	cf P	270n1
270, 2-3	אוע זיי	() ٢=303			510	C1. 1	270111
	אmיז עריזייירי	المقدا					
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	greet						
270, 4	لجمعت	لاعتقعه لاعقعه		42v			
270, 4	لجمعت	لامتيلاي			3rb	U	270n2
270, 5	K.92	حوقع	117v	42v	3rb	PU	270n3
270, 5	حدلاء	مامح	117v				

250 5	1	. \	40			
270, 5	مدمك	مدلم	42v			
270, 6	لححلاني	117 <i>v لحجلات</i>				
270, 7	رەسےە 1دھەع <u>ت</u>	്രാവ പ്രാവത 117v	r			
270, 8	حته محمد يعه	עשאַ מש 117v	r			
270, 9	ဝက်	om.	42v		P	270n10
270, 10	حہ	ao حے 117v	r		Cet.	270n12
270, 11	рировъ	117v مامامام	r			
270, 12	حبحا	117v لح	r			
270, 13	רכ <u>א</u> וכא	117v ווצמכע	42v	3rb	PZ	270n17
270, 14	rojaj	ონი 117v	r			
270, 14	بعدية	M 331 ends 117v	r			
270, 15	حقدلتسه م	lacuna begins		3rb		
271, 1	grunes:	שיייהי:	42v		P	271n3
271, 1	~12a	د7ء	42v		Cet.	271n4
271, 1	∼i• ∤∙	lacuna ends		3va		
271, 2	K*91	് <u>,</u> ന	42v		P	271n5
271, 2	لاحتانك	لاعيب	42v		Cet.	271n6
271, 3	$\angle r$	L:Ni	42v			
271, 4	ow ∕≥1	מבתט	42v	3va	Cet.	271n8
271, 4	ന്ചമു	ന്⊐െം	42v			
271, 4	ന്⊐∙.1	ഗ്പം		3va	HQ U	271n9
271, 5	4. كى مىلا كىن	त्म क्रिक र	42v	3va	P	271n10
271, 5	بححے لاۃ	الحصية		3va	HPQ U	271n11
271, 6	hi 🗷	hi /z,	42v		C	
271, 6	Klik	r√,∞i	42v	3va	Cet.	271n14
271, 6	حت جهاه	محميهم	42v		P	271n15
271, 7	والمتحدم	والموجين		3va		
271, 7	Frogram.	, \ ≥0h≥h	42v		cf.	271n16
					Cet.	
271, 7	Frograys	Frury		3va		
271, 7	രന	om.	42v		P	271n17
271, 7	₩7	om.	42v	3va	Cet.	271n18
271, 9	Kwiak	ന്ധ ാ ര്	42v		HPQ	271n19
	.	.			U	
271, 9	i.kim4	μ_i	42v			
271, 9	لعة حمن	om.	42v		Cet.	271n8

271, 10	دعمینه معینلم	ردين. محدقه	42v		Cet.	271n21
271, 10	معسي	lacuna begins		3va		
271, 11	or;	ملا	42v		Cet.	271n22
271, 11	kkcia	rkkein,	42v		cf.	271n23
,					HQ	
					UZ	
271, 11	okeo z .	okeo z ,	42v		_	
271, 12	khuh i	rkkuki,	42v		cf.	271n23
					HQ UZ	
271, 12	ملاحك	وهول	42v		UZ	
271, 12	ie	om.	42v		PUZ	271n25
271, 13	الاهت	om.	42v		Cet.	271n18
271, 15	حلاحم	حلاحتب	42v			
271, 15	لاحمغما	رحده <i>تعا</i>	42v		U	271n29
271, 17	നാപ്പ	യാഗ്ഥ	43r			
271, 19	ペ を02020	حدمةهم	43r		Q	271n33
272, 1	ح بست	<i>ج ہس</i> ک	43r			
272, 5	\sim 23.7	اتحتک	43r		HPQ	272n5
070 0						
272, 9	Kafoo Kia≥	lacuna ends		3va		
272, 9 272, 10	יקע קשלים ענ <i>פר</i>	lacuna ends △~:	43r	3va	Cet.	272n12
	•		43r	3va 3va	Cet.	272n12
272, 10	השומשו ה מאמשו מאר	<i>⊲</i> ∠:	43r 43r			272n12 272n15
272, 10 272, 11 272, 12	مار مربع مرازع مرازع	מארז מלאי מארא נטפיאא		3va		
272, 10 272, 11 272, 12 272, 14	ماس معنی معنی ماسخ ماسخ ماسخ ماسخ ماسخ ماسخ ماسخ ماسخ	4700 מקריד מיבי מיבי מיבי	43r		PUZ	272n15
272, 10 272, 11 272, 12 272, 14 272, 14	مار مربع مرازع مرازع	מארז מלאי מארא נטפיאא	43r 43r	3va		
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14	41 42 43 43 43 43 43 43 43 43 43 43 43 43 43	مهربه دومهم مراهم مودم مودم مودم مودم مودم مودم مودم مو	43r	3va 3va	PUZ	272n15
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15	ج بالم مربع مربع مربع مربع مربع مربع مربع مرب	ماست خاص ماسم ماسم المستم الماع الم الم المستم المستم المستم المستم المستم المستم المستم المستم المستم المستم المستم المستم المستم الم المستم المستم المستم المستم المستم المستم المستم الماص الم المستم المستم المستم الم المستم الم الم المستم الم الم المام الم اص المام الم	43r 43r	3va	PUZ	272n15
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15 272, 16	مربه مربع مرهرتوس مرهرتوس مرهرتوس مرهرتوس مرهران مربع مربع مربع مربع مربع مربع مربع مربع	مهربه دومهم مراهم مودم مودم مودم مودم مودم مودم مودم مو	43r 43r 43r	3va 3va	PUZ P	272n15 272n18
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15	wanner wanner	رنی دهمین هامی: درهنها ماهره اacuna begins	43r 43r 43r 43r	3va 3va	PUZ P	272n15 272n18 272n20
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15 272, 16	wanner wanner	رنی دهمین هامی: درهنها ماهره اacuna begins	43r 43r 43r 43r	3va 3va	PUZ P P HQ	272n15 272n18 272n20
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15 272, 16 272, 16	۲ الموسمة	رنعه با مالاء مالاء اacuna begins ملاء ملاء	43r 43r 43r 43r 43r	3va 3va	PUZ P P HQ UZ	272n15 272n18 272n20 272n21
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15 272, 16 272, 16 272, 17	מלת הפיטא הפיטא במלך הלשטא מלת שוממר שוממר במשלא שוממר שוממר שוממר במשלא שוממר שוממר במשלא	رنی جهریاص جهرمی ماهره ماهره اacuna begins محمی با کیسی	43r 43r 43r 43r 43r 43r	3va 3va	PUZ P P HQ UZ HQ	272n15 272n18 272n20 272n21 272n23
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15 272, 16 272, 16 272, 17 272, 19	ESPANSA SERVA SERV	alki wai iso wayasa	43r 43r 43r 43r 43r 43r 43r	3va 3va	PUZ P P HQ UZ HQ P	272n15 272n18 272n20 272n21 272n23 272n24
272, 10 272, 11 272, 12 272, 14 272, 14 272, 14 272, 15 272, 16 272, 16 272, 17 272, 19 273, 3	در المربي در المر المرا در الم در المرا در الم در الم در الم در المر الم در الم در الم در الم در الم در الم در الم در ال	مع ماها مواماه مه ماهاماه مهاماه مهاماه براهاها براها	43r 43r 43r 43r 43r 43r 43r 43r	3va 3va	PUZ P P HQ UZ HQ P P	272n15 272n18 272n20 272n21 272n23 272n24 273n4
272, 10 272, 11 272, 12 272, 14 272, 14 272, 15 272, 16 272, 16 272, 17 272, 19 273, 3 273, 4	ESPANSA SERVA SERV	ماری ماری ماری ماری ماری ماری ماری ماری	43r 43r 43r 43r 43r 43r 43r 43r 43r	3va 3va	PUZ P P HQ UZ HQ P P	272n15 272n18 272n20 272n21 272n23 272n24 273n4
272, 10 272, 11 272, 12 272, 14 272, 14 272, 15 272, 16 272, 16 272, 17 272, 19 273, 3 273, 4 273, 8	Alcomplete Services of the ser	ماری ماری مرای ماری ماری ماری ماری ماری	43r 43r 43r 43r 43r 43r 43r 43r 43r 43r	3va 3va	PUZ P HQ UZ HQ P P	272n15 272n18 272n20 272n21 272n23 272n24 273n4 273n5

273, 10	ממציה	ממן תם	43v		HPQ U	273n20
273, 12	عاجب	ىبىت	43v		HP	273n22
273, 12	لاناءا	אור ה	43v			
273, 14	てのの	om.	43v		P	273n19
273, 14	Karan Ha	lacuna ends		4ra		
273, 15	∞7	om.	43v	4ra	PUZ	273n28
273, 15	حەك	77	43v	4ra		
273, 16	حملمح	حتلحه	43v		PZ	273n31
273, 17	حم <i>ن</i> ه	حعزهها دم		4ra		
273, 17	was 7	ന × ദ്ധാ	43v	4ra	PZ	273n34
273, 18	ەھ ەن د	ەھمەد چىن		4ra		
273, 19	טנבתט	ەحتن	43v	4ra		
273, 20	<i>രേയല്</i> വഴത	rcacinos.		4ra	Z	273n39
273, 20	•ുന	om.	43v	4ra	HPQ Z	273n41
273, 20	രമാവര	aylaeks		4ra		
274, 1	∞7	om.	43v	4ra	Cet.	274n1
274, 2	hel	ns per le		4ra		
274, 2-3	אביא ארן אפר בי	ה אם הלי	43v			
274, 3	okakue	okakue,	43v			
274, 3	okakue	oko set bakue,		4ra		
274, 4	oket	ملاعل	43v			
274, 4	ym.	om.	43v	4ra	Cet.	274n1
274, 5-6	int ou	<i>←:</i> 11/<	43v		P	274n8
274, 6	uhi	ngi at	43v		Cet.	274n9
274, 6	യപ്യവമാ	<i>جهامعج</i>		4ra	cf. QZ	274n10
274, 7	22.29	₽₹10.		4ra		
274, 7	4.3	ie	43v		Cet.	274n11
274, 7	77	772	43v			
274, 8	7012	<i>حده [</i> 140	43v			
274, 8	7012	ينصر		4ra	P	274n12
274, 8	1.1حبت	تفصد حل	43v		PZ	274n13
274, 9	בניטכן איניט	حسون لازعوب	43v		P	274n14- 15
274, 10	Kr.19.1	ומכשאו	43v		P	274n17
274, 10	Kazz10	01.0i	43v			

274, 12	ארטט ערטט שדש	שטיא שטש בדיט	43v		P	274n18
274, 12	പ്രാധ യാ	മരന പ്രാധ യുട		4ra		
274, 13	ሊ ! ፤ ምዕው	べれい	43v	4ra		
274, 13	മാഥം	oalas Kuele	431	4ra		
274, 13	ہے صادح بیرا	مطهيتمر مرا	43v	414		
274, 14	rour	Kimai	43v		HPO	274n22
2/4, 14	(230)	(111111)	430		U	2/41122
274, 15	لاعماء	יניקעא	43v		P	275n25
274, 16	מכו: סל	んシ	43v		Cet.	274n26
274, 16	പ്രധ്യ ച	<i>حد ا</i> لاصمه لح		4ra		
274, 19	ckacinhh	ויבשב <i>ו</i> וטו <i>ף</i> א	43v		HLQ Z	274n5
275, 1	אמציבא מאברא	ليحتري	43v		P	275n1
275, 1	ことをいって	പുഗുട്ടത≥ യപ്	43v		P	275n2
275, 3	אכל מסא לש לבל	om.	43v		HLP Q	275n7
275, 4	べるの	രന		4ra	Ù	275n8
275, 5	مح	-ki	43v		HLP	275n10
					Q	
275, 5	کی	رح دو ن		4ra	cf. UZ	275n10
275, 6	んしょ	om.		4ra		
275, 6	ന് ച ി	المعان	43v	4ra	Cet.	275n14
275, 7	נאמהי נישטא	ENBYER	43v	4ra		
275, 7	്രവാ;	om.	43v			
275, 7	t Carp	بوحدمها	43v		LZ	275n17
275, 9	べるの	たん	44r	4ra	HPQ Z	275n21
275, 10	به مهد	لحصلا	44r	4ra	PUZ	275n24
275, 11	>c i na⊄	ne neina	44r		P	275n25
275, 12	K108120	i.e >5	44r		HLP	275n28
					Q	
	. משלמה אים	om.		4ra		
14	انهاب بريملي تاماب					
	Koo Kizz:					
275, 13	てらの	よえ	44r		U	275n31
275, 13	لاعمل	4	44r		P	275n32
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278, 6 רלוד רלוד רלובור רלוד 44v PU 278n9 278, 6 רלוד om. 44v LPU 278n10 278, 7 oom om. 44v Cet. 278n13 278, 7 resident om. 44v Cet. 278n13 278, 14 burdingso resident 4vb V 278, 15 om reticit out of the company 44v PQU 278n25 278, 15 om reticit resident 44v PQU 278n26 278, 16 resident resident 44v PQU 278n26 278, 17 resident resident 44v PQU 278, 19 resident resident 44v 4vb 278, 20 resident resident 44v 4vb	278, 2	هرمب	<i>دح</i> ک⊳	44v		Cet.	278n3
278, 6 rclr rclar rclar <t< td=""><td>278, 5</td><td></td><td>്യയുപ്പ:</td><td>44v</td><td>4vb</td><td>PU</td><td>278n8</td></t<>	278, 5		്യയുപ്പ:	44v	4vb	PU	278n8
278, 6 רבל om. 44v LPU 278n10 278, 7 oom om. 44v Cet. 278n13 278, 7 רביליבים om. 44v Cet. 278n13 278, 14 לילי מוחר מוחר מוחר מוחר מוחר מוחר מוחר מוחר	278 6		سامح ساح	442		DII	27800
278, 7 aam om. 44v Cet. 278n13 278, 7 אבוליבין om. 44v Cet. 278n13 278, 14 שירישים ביז שירישים 4vb 278, 15 am איבין ממידים 44v PQU 278n25 278, 15 am איבין מושה 44v PQU 278n25 278, 16 אישום אישום 44v PQU 278n26 278, 17 אישום אישום 44v PQU 278, 19 אישום אישום 44v 4vb 278, 20 מש מש 44v 4vb	,						
278, 7 רבואבוז om. 44v Cet. 278n13 278, 14 אורינוסבים 4vb 4vb 4vb 278, 15 סיי רביבו אוריבו 44v 4vb PQU 278n25 278, 15 סיי רביבו רבאבים 44v PQU 278n25 278, 16 רבאבים רבאבים 44v PQU PQU 278, 17 רבאבים ראומביבים 44v PQU 278, 19 ראול ראול 44v 4vb 278, 20 אול אול 44v 4vb							
278, 14 אורינוסיים ביז אורינוסים 4vb 278, 15 ממי רגיסיז אומעות 44v 278, 15 ממי רגיסיז מוסיז 4vb PQU 278n25 278, 16 רגישים רגישים 44v PQU 278n26 278, 17 רביסיבים ראומביים 44v PQU 278, 19 ראול ראול 44v 4vb 278, 20 מל מל 44v							
278, 15 ססי ירבים מים מים מים מים מים מים מים מים מים מ	,			777	4vb	CCI.	2701113
278, 15 ממי מביבות ממי מביבות 4vb PQU 278n25 278, 16 מביבות מביבות 44v PQU 278n26 278, 17 מביבות מביבות 44v PQU 278, 19 מול מול 44v 4vb 278, 20 מול מול 44v 4vb			` .	111	770		
278, 16 אבאבאס באטבס 44v PQU 278n26 278, 17 אבאבאס אלאס באטבס 44v PQU 278, 19 איזא איזא 44v 4vb 278, 20 איזא איזא 44v 4vb				114	4vb	POLI	278n25
278, 17 אביביסבי אלאסביבי 44v PQU 278, 19 איז אלא איז אין 44v 44v 4vb 278, 20 און אין 44v 44v 44v			chen	44v	110	•	
278, 19	,		במביבטעא			-	2701120
278, 20					4vb	1 00	
-10, -0		Ĺά			110		
لاتفاء كالمرابع المرابع المراب	278, 20	רמוֹב וייטא	مس مهد	44v			
278, 20- גבל אנד 44v 4vb 21		בות אם:		44v	4vb		
278, 21 סבונה מבונה 44v		מבנה	נכדנט	44v			
279, 1 m2 m2 44v 4vb		<i>m</i>	<i>ل</i> نه		4vb		
279, 3 Kalasal Kalaskal 4vb	,	لحعملهم	لالالامولاما				

279, 4	ورزمع رمز	تنامط	44v		DOI!	279n3
279, 4	ندر مرى	היו הלי	44v		Cet.	
	لاعتمار	`			Cet.	2/9114
279, 5	معتما	om.	44v			
279, 6-7	لحجله ونه	لابلا:الحا	45r			
279, 9	roedios	ريەد <u>ت</u>	45r	5ra	Cet.	279n11
	ベジュロ3.3	rdoibes.			_	
279, 10	ەنھى .	بھم	45r		P	279n13
279, 10	wyteli	4 John	45r			279n14
279, 11	$\epsilon_{\omega \sigma m \pi}$	حسجوب	45r		Р	279n17
279, 11	Lwoma	حسويس		5ra	LQ	279n17
279, 12	(n	حتب	45r		PQU	279n20
279, 12	(n	ضن		5ra		
279, 14	ie	43	45r		LP	279n24
279, 16	<i>K</i> 1 <i>K</i>	عده حلد	45r			
279, 16-	لابي مهده	om.	45r			
17	ר־זיט אינטדן ר"					
279, 19	.بم <i>نا</i> مع ن	۲.3	45r		PU	279n30
279, 19	ies	om.	131	5ra	LQ	279n30
279, 19	גבגסבונסת,	~ini. √ini:	45r	Jia	Р	279n30 279n31
279, 19	משוגבי	במחי ובונדי	131	5ra	1	2//1131
279, 20	رے، محت	אבים אבים		5ra	I PO	279n34
280, 1	محام	المحادث	45r	5ra	-	280n1
280, 2	בא נפבו אש	om.	45r	Jiu	PQ	280n2-3
200, 2	בשאנים לישא	OIII.	131		1 Q	200112 3
280, 4	~ ishr	אולבוב	45r			
280, 4	ەھسەپ	בו. מבעה	45r		P	280n8
280, 5	ر لغه ه	്ത ക	45r		POU	280n10
280, 7	حەلمەم	حلعمح	45r		`	
280, 7	-127	אבו: אכט	45r		P	280n12
280, 8	Lagures Lange	6wguze Las	45r			
280, 8	$\iota \not \! \! \! \! \! \! \! \! \! \! \! \! \! \! \! \! \! \! $	rfir nea	45r		LPQ	280n14
280, 9	oveku two	noparo	45r		P	280n15
280, 9	كابيح	ىد كى	45r		P	280n16
280, 9	لححجتهم	لححجنوب مه	45r		P	280n17
280, 10	حمحكم	ندر مرجه	45r		P	280n19
280, 11	4	4	45r			
280, 13	rpm:40	ريند الم		5rb		
280, 14	فهيعة	لاغلاء	45r			
280, 15	۲.3	om.	45r	5rb	LPO	280n28

280, 15	rhenz	هدمعم	45r			
280, 16	لاستعم	ہے۔	45r		P	280n32
280, 16-	مهنها حاه	om.		5rb		
17	كراه بحرنه					
	אמאפם בא ענ"א בשבעא					
280, 17	a.s sazas	rkakea	45r		LU	280n34
280, 19	പ്പത്രം	K1300CL	45r		PQ	280n35
280, 20	人かり扱える	لاعقملاء	45r		PQ	280n36
280, 20	مدمر	נשאני ביש	45r		PQ	280n37
281, 1	حشوب	حشاه	45r		U	281n1
281, 1	حيلتيء	حترتت	45r		LU	281n2
281, 1	€013kæu	om.	45r		Cet.	281n3
281, 3	∞7	حلەھ,	45v			
281, 3	4efr	hess.		5rb		
281, 4	وحراب	وحرب		5rb		
281, 4	מבתט	מבעה	45v			
281, 6	ie	om.	45v	5rb	Cet.	281n3
281, 7	ואמי מי	om.	45v		Cet.	281n3
281, 8	<i>∞r</i> .²	പ്രാ:	45v		P	281n11
281, 9	K120021	₹1: 00	45v		P	281n12
281, 10	്നാ.1a	スポリス 入りの30		5rb		
281, 11	עזסוז עיסיז	ירן: יריטין		5rb		
	<i>പയപ്പ</i>	() 62 20mp				
281, 13	7.097	נאמפים:	45v		POU	281n16
281, 13	നഴവ	K*91	45v		LP	281n18
281, 15	מבעה	מבתט	45v			
281, 16	Kibas	zokin		5va		
281, 18	מלש ברבן.	معلاحدة	45v	5va	PQU	281n23
281, 20	מבתט	מבתט	45v			
281, 20	707	حلا	45v	5va		
281, 20	مجتعب	صعحب وسديمة		5va		
281, 21	ح مع	えるりり	45v	5va	PQ	281n24
281, 21	, m	om.	45v	5va	Cet.	281n3
281, 22	ici propo	ect sours	45v		P	281n25
281, 22	بهمحابر	שארוע	45v	5va		
281, 23	لامتعت	لامتحة. تا	45v	5va	Q	281n27
282, 2-3	حل ميدم احمي	om.	45v		P	282n5-6
282, 3	عەك	حلا	45v	5va		
282, 4	لحل	حل	45v		PQ	282n9

282, 4	حل	om.	45v			
282, 5	~*************************************	om.	731	5va		
282, 5	ത്ഷം	் வேக்க	45v	Jva		
282, 5	രമച	യമ്പാ: ച്ച	731	5va		
282, 6	,നവ	,ന	45v	Sva	QU	282n11
282, 6	ب	אסיע.	45v		P	282n12
282, 7	رعاد	משית	45v			2021112
282, 7	حمح _	حمحم	13 (5va		
282, 8	لاعداء	תות תב	45v	5va		
282, 8	ואועב	niuc	10 1	5va	LU	282n17
282, 10	, two	മമസ്വ		5va		
282, 11	ארשטשא <i>ן</i>	محققه مها	45v		P	282n20
282, 12	لفحيير	لە لەحىر	45v		U	282n21
282, 13	د7ء	محا جمقمح کی	45v		cf. P	282n23
282, 13	حيم لحدة	om.	45v		P	282n24
282, 13	ر حي⊐√	~~~~ <u></u>		5va		
282, 13	محمل	om.	45v	5va	Cet.	282n25
282, 14	لجحقا	الاعقامات	45v		PQ	282n26
282, 14	アデベ	7.34	45v		Cet.	282n27
282, 14	アゴベ	حك.		5va		
282, 15	i Jesto,	i person	45v		P	282n31
282, 15	والاحجاب	ەلاحدى حرى		5va		
282, 17	سے	سيح	45v			
282, 18	<i>ά</i> Δ	ω_{7}	46r			
282, 19	حلاء	47.872		5va		
282, 19	ימבונא	ה, ועבלא		5vb	Q	282n38
282, 20	~87/cs	~b~l~e		5vb		
283, 1	ינישראשיינים	השבין השמט	46r		P	283n1
283, 2	∠₁ , ∞	om.	46r	5vb		
283, 2	معلامتح	ביו תמטדמדים	46r	5vb	•	283n3
202.2	بهماسر	بعمامه		- 1	Z	
283, 3	ו ו י ו	המשברה ו ו י ו	4.6	5vb	DOLL	202 4
283, 3	mfoft	poiof77	46r		PQU Z	283n4
283, 3	മാല് പ	<i>പ</i> യ്യം പ്രൂദ്ദേ	46r		P	283n5
283, 3	۲.3	ies	46r	5vb	Cet.	283n6
283, 4	ورحتكما	באיראו	46r			
283, 4	رمحمها	رمحمدلا		5vb		
283, 5	والإوت	مه ح	46r			
283, 5	حدل احے	حملاح	46r	5vb		
,	•	`				

283, 5	ەھىرلىم	om.	46r		Cet.	283n30
283, 7	بحنح	أحمد أ	46r			
283, 8	حے	ۈس خى	46r			
283, 8	w.r	om.	46r	5vb	Cet.	283n30
283, 8	وخلمي	حلم	46r	5vb	LQU	283n13
,	`	`			Z	
283, 9	ەج	<i>وح د</i>	46r		P	283n15
283, 9	الحكة	17 K21	46r			
283, 10	وحريته	وحديم به		5vb		
283, 12	くみのり	イタトコ		5vb	LQ	283n19
283, 13	<u>स्</u> रक्षत्यः	rakei.	46r			
283, 13	∡ 0310	ൂ ഗമാര ഗമാര		5vb		
283, 15	تهوبعز	بهروبح	46r	5vb		
283, 15	K-200	حے	46r	5vb	LPQ	283n24
283, 18	مححمل	ەححك	46r	5vb		
283, 18	്വത	om.	46r	5vb	Cet.	283n30
283, 19	سلنه	حلتس	46r		cf.	283n32
ŕ					LP	
283, 21	تحلايك	تحومه	46r		PQ	283n35
284, 1	משבעא	om.	46r		Cet.	284n2
284, 2	لجمقع	om.	46r		Cet.	284n2
284, 3	محميه	H 108 ends		5vb		
284, 3-4	ەحمىم نەر	om.	46r		cf.	284n6
	. 1 . 1				LU	
	מאסינטבו ושאסינטבו					
	ranoch					
284, 5	ar . 4292	. ~*91 5	46r		PQ	284n11
284, 6	ניבניתך	cent by	46r		P	284n13
284, 6	7مح	حلا	46r			
284, 7	م ما محت	مححم	46r			
284, 7	حاه	حا	46r		Cet.	284n17
284, 9	اجعم	اجمها	46r			
284, 9	60		46r			
284, 10	لإيمها	אייאי	46r			
284, 10	م بالاحت	\sim γ	46r		P	284n20
284, 11	رحع <i>ه:</i> ۱	م كالتحد حقه:	46r		P	284n22
20111	~ gylke	A				
284, 14	<i>ہے۔</i>	<i>ہحا</i>	46r			
284, 14	لالامرى	om.	46r			
284, 14	\sim 7	om.	46r		Cet.	284n2

284, 15	hois	ومكالع	46r	P	284n30
284, 15	renci	iou~	46r	PQZ	284n31
284, 15	ie/ ~~	<i>جىنى</i>	46r	P	284n32
284, 16	لنه, ۲۰۰۸ها	لجهلينبرا	46r	Cet.	284n34
284, 17	سهمر	سهمته	46v		
284, 18	<i>3-ب</i> ری	ம்சு?	46v		
285, 1	יבבאו	تحكبه	46v	LPQ	285n2
285, 2	スタロアココ	om.	46v	P	285n3
285, 3	لجمعك	$ \kappa \omega = vf $	46v	P	285n4
285, 5	لخم	ω_{7}	46v		
285, 5	لاجلاعا	~ かとり	46v		
285, 6	המבלי	المصلالة.	46v	PQ	285n11
285, 6	~4J~*	<i>حلائح</i>	46v	P	285n12
285, 7	جحين	لإست	46v	PQ	285n15
285, 7	, ന	om.	46v	P	285n8
285, 8	スタアロ	さぞく スタアロ	46v	P	285n16
285, 9	حهمحت	لاب. <u>،</u>	46v	P	285n18
285, 9	محملة،	لجملء	46v		
285, 10	حست	הישא האמים	46v	PU	285n20
285, 12	دي مريد	Kgr is	46v		
285, 14	്നവ <u>ാ</u>	om.	46v	Cet.	285n31
285, 14	נאכבוני,	מאכבת	46v		
285, 16	ببقر	ىتىلا,	46v		
285, 17	<i>براء</i>	om.	46v	P	285n8
285, 18	スタロト人が	om.	46v	P	285n34
285, 18	רניין	בובוא	46v		
285, 18-	מכביא מכנה.	مهره سلف	46v	LPQ	285n37
19	aṁ₁ aơ ≺a	מין מענא			
285, 19- 286, 1	האושאר אלש האוארז אלש	K000 K1	46v	Cet.	286n1
286, 1	lazm	لحسمك	46v	Cet.	286n2
286, 1	ന്നാജര	om.	46v	Cet.	286n3
286, 2	₃ ṁ	ړښږ	46v	Cet.	286n4
286, 3	ഗ്യമാ	20192	46v	PQU Z	286n8
286, 3-4	ما خالمه: دمحمد مول المال ليمية المال ليمية المال لماله المالية	om.	46v	Cet.	286n3

286, 5	$\pi \sim 1$	$\pi \sim$	46v	P	286n34
286, 5	المحاكم ا	しょくか	46v		
286, 6	is	~uz ~i50	46v	P	286n9
286, 7	لامتعالي	محلالاحتما	46v		
286, 9	מֹ, וּאכּוֹ	om.	46v	Cet.	286n3
286, 9	ماسعه	alke	46v	PQ	286n15
286, 11	محموم	محديوهم	46v		
286, 12	<i>Less</i> 00	Km.al	46v	P	286n22
286, 13	نعز نحمد	om.	46v	Cet.	286n3
286, 15	حمح	תבשב זוו	46v	P	286n25
286, 15	て み 当 人	om.	46v		
286, 16-	دمہء،	<i>പ</i> ്രഹ്താ	46v	P	286n27
17	മയായ				
286, 17	اجتك	₹ï.	46v	P	286n30
286, 18	يخلح,	يحلح لحلح	46v		
286, 18	sless	om.	46v	PQ	286n33

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

Olinder	Text	Variant	H 108	Other MSS	Reference
287, 1	ت. ت.	yoy:	2ra	X	287n2
287, 1	עיזדירע	מות המאנז מושבי מינז מושבי מוש מושבי מושב מושבי מושב מושבי משבי מושבי מבי מבשב מבשב	2ra	X	287n3
287, 8	معمحهمه		2rb	X	287n4
287, 8	لحسب	لمسلاعا	2rb		
287, 8-9	אוטיר פידע	Kirka iszk	2rb	X	287n5
287, 9	מבמביבא	لاعتمان	2rb	X	287n6
287, 12	~ 91:275	~ p1:1-25	2rb	X	287n7
287, 14	⊱ 23.1	رمى	2rb	X	287n9
287, 15	മാഡാ	യന്നാ	2rb		
287, 20	<i>:1</i> 2	3.50	2rb		
288, 1	Lus	ر) تحت () علم() تحت ()	2rb	cf. X	288n1
288, 7	محله	حله	2va	X	288n2
288, 7	707	حل	2va		
288, 10	لجعبيت عدم مهد	תישת שמא שיע			
288, 11	ביו עלאאר	cs.ulb>>	2va		
288, 17	്രവു പ്രവ	ഫേറ്ഹ	2va	X	288n3
288, 20	حصفح	om.	2va	X	288n4
288, 21- 22	tn to	422.30	2va		
288, 22	KIOK	乙00ペ	2va		
288, 23	~:m=	מבעוז:אי		X	288n5
289, 8	הישה הלשו	משא הלשנ	2vb	X	289n6
289, 10	נירבו	נרכבינ	2vb	X	289n7
289, 16	<i>הו</i> כיסו <i>א</i>	om.	2vb	X	289n8
289, 17	يمحز	ופאום;	2vb	X	289n9
289, 18	K.1027	KINDOK	2vb	X	289n10

289, 19	ישפקיע פאע	ביסקרע עסשוי	2vb	X	289n11
289, 20	حتملاه	لحتيبون	2vb		
289, 20	لحمحتم	Loka () Leoc i a	2vb		
289, 22	rkela	rale:	2vb	X	289n13
290, 7	سه مح	H 108 ends	2vb		

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

Olinder	Text	Variant	M 331	M 410	H 48	Other MSS	Reference
292, 17	الاهد	ROC NIER	116r				
	אטא זיאן איק א בפטר רטוף:	ום:(יבא) יבו, יבמחר וורא					
	רבישו צור	ححلفت لهلا					
	,	حنس عسنه					
292, 17	hoc Y Liby ici,	הלתה המה(יש"א) מילי, ישמה		59r			
	حمد لدها:	المار المساحد					
	היייה מת						
292, 17	שטם ,	RAILR			55v		
	א האודה ניביני השטר לטוף:	וסושאי הביני בפטר אינינים					
	איזייי צול	₹3m					
292, 18	ചമം ;ജ	ചമം i മ	116r				
292, 18	ചമം iജ	ചംന i ഴ		59r			
292, 20	べらな	۲۵×۵0;			55v		
292,	.Kbzao3	om.			55v		
20-21	حة ك						
	~owy.k ~\\\						
	ومحتب بحقوب						
	4						
292, 21	במום נכונם	രന എന്നാ		59v			
292, 21	מכונ בק	لإنتاء	116r				
292,	cia inhai,	מבז גביזם			55v		
21-22		,i⊸h⊲					
292, 22	Kajngs	Kalnus		59v			
292, 22	لاعتعولا:	תשישה טת		59v			
292, 23	んぱん	om.		59v	56r		
292, 23	حهمتوه مح	دومير		59v			
292, 24	يمحا	om.		59v			
292, 24	יגויס ^ה יגןע.	om.			56r		
292, 25	המשרש ב ו עבולא	בועבה		59v			
292, 25	るよ		116v	5, ,			
272, 23	,	_	1101				

293, 1	ie	om.	116v	59v	56r		
293, 1	יביטין עליטיז הבילימין	لان دوم 120 مروم 17 دوم دوم 120 مروم 1	116v	59v	56r	R	293n1
293, 2	حل	om.		59v	56r		
293, 2	Rujar	لجسامه		59v	56r		
293, 3	入りららえ	スカトリロのス	116v	59v			
293, 3	イン・フタ・イ	スカレロス			56r	R	293n2
293, 3	حم ا د	عنح :تحمن	116v				
293, 3	ရက	om.	116v				
293, 3	KT 0 222	שאד הוף		59v	56r		
293, 4	ranteron,	<i>warn</i> a.	116v	59v	56r	cf. R	293n3
293, 4	שביישר	שאישישיא			56r	R	293n4
293, 5	ح ما د	രമ ് ല നമ		59v			
293, 5	≺⊐മഢ	حسةعحك		59v			
293, 5	प्राम् थानः	om.		59v			
293, 6	∞೧೯೧∞	2 0210		59v	56r	R	293n5
293, 6	رده روت مرون الاه	om.		59v			
293, 6	برني. دين	400 CE.	116v				
293, 7	erena Sign	om.		59v			
293, 7	നമച്ചു	,നമഹാന	116v				
293, 7	,000 m	حمده مره دستومیم			56r		
202 7	حسدهعس	אישפטילי	446	50			
293, 7	רובטשוש	רידט <i>ביי</i> ב	116v	59v	5 /		
293, 8	7120	* **	446		56r		
293, 8	دحلان	دخلابمة بم	116v	50	56r		
293, 8	הישהען הישהען	سم الا معمد الم		59v	5 /		
293, 8	איזש <i>י</i> אן	אטיז <i>וסיב</i> ער		50	56r		
293, 9	אשישיע	אשביבא	446	59v	- /	D	202 2
293, 9	ר־זי	אמבמא			56r	R	293n2
293, 10	دخلة ٢	מזאגאבם	116v		5 /		
293, 10	دحلة:	~;~; \	116	50	56r	D	202 40
293, 10	ני <i>ס</i> ייט (116v	59v	T.	R	293n10
293, 10	スカトリカ・ス	入りりの入	116v		56r	R	293n2

293, 10	スカリカラス	スカトリのス		59v			
293, 11	השישמן	محمصمرا			56r	R	293n11
293, 11	משאן אשמ	ചരമ . ചരമം .			56r		
293, 12	אשבישא	ששיישאל	116v	60r		R	293n12
293, 12	אשבישא	യമാത്യ			56r	cf. R	293n12
293, 12	حتمعت	んしょっこ		60r			
293, 13	لالإصحع	om.		60r			
293, 13	<i>κι</i> ∱∞	om.			56r		
293, 13	≺രതര	₹ 3000		60r			
293, 14	eskure. Europus ze: Erube	حلاحة ل ديوس. اللم الم الله الله الله الله الله الله ا			56r		
293, 14	saule.	rule.		60r			
293, 14	<i>ഉ</i> ണ്നു	യസ്യരം			56r		
293, 14	ەنھە	ە ىم ۋەد			56r		
293, 15-16	ەجەلى مەھەدىكە.	om.		60r			
293, 16	لخەلحىەم,	لمخلحهم,	116v		56r	R	293n15
293, 16	ഗാ ച്ചയ്	مهجته	116v		56r		
293, 17	ч ды <i>Ж</i> >	~†wr:>>		60r	56r		
293, 17	~~~	るよく	116v	60r			
293, 17	,mabr.	,ספקרע: מפקרע: מפקרע:		60r			
293, 17-18	حد کاست. أحسن	ים אימים בי גאיקסטי בי			56r		
17-10	בועבאא	שינות איש					
	. <i>പ</i> തിപ്പ പ്യാവ	בי היים השנש בשראי פועה בשראי הבייה הבים ה ה הבים ה					
		ته . حماح: مامن					
293, 19	תשישטע טע	רשבים אים		60r			
293, 19	スカドウのス	スカレのス	116v		56r	R	293n2
293, 19	וכוגם	בונס באד לא בין דונים בין מילים			56r		

293, 20	ביועבולא	ישבעץ		60r			
293, 20	ביועבולא האשריז	תשבשו משבתו			56r		
293, 21	אשיישא	入りりも入	116v		56r	R	293n2
293, 21	لجعتعم	حمتمح			56r	R	293n17
293, 22	نحمحاء	om.			56r		
293, 22	רט <i>ז</i> שר שיייר	איזיי איזייא	116v			R	293n18
293, 22	てディ	ىرچىۋە مەر			56r		
293, 22	≺റമ്പറ	המשטח הב. הלה המבלה מוגם למי מוגם למי המלה המלה המלה ממוסה	117r				
293, 22	محتم بروساو	ന്ന പ്രധാര			56r		
293, 23	سمه وحومد	om. محصه			56r	R	293n19
293,	دمولا بعد	om.		60r	56r	R	293n19
23-24	لنونه	OIII.		001	301	IX.	2751117
294, 1- 5	iez Krale	:12		60v			
294, 2	تحمون	യ <i>പ്</i> ച	117r		56r		
294, 3	محوصه	,ന പ്രച്നം	117r		56r		
294, 4	യമാഴുദ്	"ശരണ്ടേഴു			56r		
294, 5- 6	אטער אין: האייע היי יבידאי היי יבידאי מיי יבידאי מיי יבידאי מיי יבידאי	om.	117r				
294, 6	<i>~</i> ∆~	~ K/K		60v			
294, 7	ני מבאי גי	rt-swi			56r		
294, 7- 9	~ ml~	om.	117r				
294, 7	wo و برس	حسمح الم لم			56r		
294, 7	אלים	wihi.			56r		
294, 8	متح لم	<i>ىدى</i> لەن			56r		
294, 8	r.b.यदाः	rbzei,		60v	56r		
294, 8- 9	من <i>ت</i> مراه	om.		60v			

294, 8- 9	הואה הלם הלה . תיסם הטאה תה המאה תה	בין גונים במיבי במיאי בין במיאי באינים במיאי במיבי במיאי במיבי בין			56r		
294, 9	スシスト	スの <u>7</u> 人		60v			
294, 9	~~	حلسه. سم		60v		R	294n5
294, 10	るよ	i ⊃	117r				
294, 10	ie	om.			56v		
294, 11	°wagr√;	ו במבו		60v			
294, 11	κτι∱ ∞ <i>i</i> ⊃	κυ√α•i≥	117r				
294, 11	א יייב בארט אמייי	om.			56v		
294,	ישר עשקעט	om.	117r		56v		
11-12 294, 12	בה. הבא הלם	لع الهجعل					
294, 12-13	محم المحمل المحملة المحمد ا المحمد المحمد	om.		60v	56v		
201.12	410 Kibin 410 Kibin 110 Kibin						
294, 12	بر <u>ا</u> ۱۱		117r				
294, 13	,⇔ √√>0	4074 77 4074 77 474 120		60v			
294, 14	ليبدئهن	rocps callos		60v			
294, 14	∠ 70 ₪ 17 ₪ 0	≪אמייא		60v			
294, 14	८७ ₩≥०	רל ≖ מס		001	56v		
294, 14	لسەحب	م پانتستا		60v	20,		
294, 15	لمحدده	om.			56v		
294, 16	אשןען היקיע:	ス の1人1	117r	60v	56v	R	294n7
294, 16	בינעבולא	ciuck p	117r				
294, 16	בינעבאא	enorioh ranoev			56v		
		ביועבונא					
294, 16	$\kappa p \omega p \kappa$	حلعالا	117r		56v	R	294n8
294, 16	スをらん	om.		60v			

294, 16	പ്രവൃദ	K000h 12		56v		
294, 16	:100×	-2001		56v	R	294n9
294, 17	حم له ما حت	ביועבאא	60v			
294, 17-18	ralri	om.	61r			
294, 18	<i>حر</i> اً ۲	لحركوه	61r			
294, 18	حلہ	117r حلم				
294, 18	حلہ	حل صومة ٥٨٠,	61r			

Letter 42: Variant Readings in Mingana Syr. 331⁷⁹

	e		
Olinder	Text	Variant	M 331
296, 23-25	מסב אשוצה בינא אוניה היניא	אין אין ומו (מבי) כוי,	112v
	מלי, בפחם	حماد حلف دراه	
	אבישטטשא וכלה נפטנישא אר ניסבנישא	CW07W2	
	حمويه دحومحه لمنه		
	המינים אלה הרימה		
296, 26	ەشىمەرە. ئەتلىم	M 331 ends	112v
	لاناب الاناب	M 331 resumes	112v
297, 22			
297, 23	んち	toi	112v
297, 26	~80 12	ന് ചേ ധി	112v
297, 26	KALL TO	Lyth 210	112v
297, 27	$\prec m \gamma$	kusi,	112v
297, 28-	«Keses4>	om.	112v
298, 2			
298, 2	معتر	מינכי	112v
298, 3	مبنت	حيتيحر	112v
298, 4	r<⊃i	om.	112v
298, 5	لاجتموعيء	人があるり:10	112v
298, 6	لحم	アベ	113r
298, 7	മലാട്ടകനു	אפ בהדבהת,	113r
298, 9	<i>جة</i> بحب	ستنت	113r
298, 9-10	لاملاء لاعمد	محمده مال	113r
298, 10	you you	you kou	113r
298, 11	തകപ്പകര	ar agrazga	113r
298, 17	لاەت	om.	113r
298, 17	7/2	$\pi \sim 1$	113r
298, 19	ואבסטני	ואבטסידל.	113r
298, 20	,کامحدمت	المحصمه	113r
•			

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

298, 22	<i>ج بهدا</i> ة رحاه	دىمكىيە دىمىمايىدە بې	113r
298, 22	pleind	pleiord	113r
298, 24	യിരമര	<i>ด</i> eภ <i>โ</i> ภซ	113r
298, 25	(11	عممطيا بسق	113r
298, 25	≺ 0თ	om.	113r
298, 27	んらしょ	لايكالاه لاية:	113r
298, 29	43	4.3	113r
298, 28	حشإشع	ليبات	113r
298, 29	ومداريه	وحرادسه	113r
298, 29	eq n	om.	113r
298, 30	محت	マ i コ の	113v
299, 1	יביבאז	لاححت.	113v
299, 2	νγκ	هجي مهد	113v
299, 2	حلتنا	حلتبء	113v
299, 3	777	لحر	113v
299, 3	حيتبحر	حعلحر	113v
299, 3	مەمر	مەر خ ,	113v
299, 3	มาะ	*cor.	113v
299, 4	حيلك	لاعمدياه لابلك	113v
299, 4	,1±1<	,1alk	113v
299, 7	ω_{7}	ω_{I} ω	113v
299, 7	,თ	om.	113v
299, 8	د-يەمەد.	נסנכהט הקיניה	113v
299, 8	لحمح	لحمم	113v
299, 12	حستسه	(margin: دىنىدىلا)	113v
	~ dr=700	المالاول	113v
299, 13 299, 14	κω <u>γ</u> κ.10	κω/κ:	113v
299, 14		ייס בניין	113v 113v
299, 14	محلحه	مصحک ۱۳۵۳	
299, 13	.Kom	רשם אי ביי פרש	113v 113v
477, 10	(10)	יאסש מששש האנילם	1130
299, 17	നമ്മ⊃	מליז גומם	113v
299, 18	٣٠٠٠٠٠	קיצה: ערבוט	113v

200 22	لامرحه	KK.Lo	113v
299, 23	മ <u>ം</u> ഉമന	<i>جومے ن</i> ھ	114r
299, 24	_~	بخه حرح	114r
299, 25	727	<i>12.</i>	114r
299, 26	4.100 T/2	ەحىللەت.	114r
299, 27	~7.	لاعماء	114r
299, 28	وحجعادي	مديه مح	114r
299, 28	اجتبهاب	וכתאא	114r
299, 28	<i>«کانتر</i> ه	~b/~~~~	114r
299, 29	حرار	ממרך שטא	114r
299, 29	لحمح	om.	114r
300, 1	といったった	<i>دحننده الا</i>	114r
300, 2	. 1 .5	121	114r
300, 4	Kenela	ماعماه	114r
300, 5	وعمعده	השובם בישאה.	114r
300, 5-13	ەدەن علىلتىسەم	om.	114r
300, 13	المحتملا	נית בינע	114r
300, 13	יאמי.	ומב י	114r
300, 14	ベ:レベ:	יט אדאי	114r
300, 15	4.3	ie	114r
300, 15	لعم	رمه معر	114r
300, 16	השיקיינס	ליטיקיע:	114r
300, 16	رباۃ ہات	حلتم بياه	114r
300, 17-19	بلتلاء لالاقعا	om.	114r
	المكمك متعمه		
~			
	حعقع محسمه		
		Rhaio	114r
7	حعقع محسده الایم حجے لتے سک مصا	erper established	114r 114r
300, 20	حققع. محسده لایم حی لآب سایم مهمه المه لحم معنده لایم		
300, 20 300, 21	حققی، محسده هم محد گفته کم محد ملاتم ساخه مصادره هما ماهند ماهنده ماهند ماهند	يمهمة	114r 114r
300, 20 300, 21 300, 23	حققے، محسدہ لام حولتہ سامہ مصد الاملکہ مصندہ لام مان محتجام	1-12-1 دمومة	114r 114r
300, 20 300, 21 300, 23 300, 24	حققین محسده الای مهمه حی طائب ساحه مهمه الاه الحج معنده الای مطن محلحه محلحه محلحه محمده	به ب	114r 114r 114r

300, 27-29	യൂച <i>ഉള്ള്</i>	om.	114v
301, 1	<i>«کاموی</i> ت	<i>«کاردی</i>	114v
301, 1	41.212	4.m522	114v
301, 1	<u>ىمى</u> ماةىد	المن سام	114v
301, 2	محلتهده	حجه حلمة،	114v
301, 2	1.21.	<i>:1</i> 2	114v
301, 4-5	kalae iayi	isolars yai	114v
301, 5-14	אמי וּמֵביבוֹיאי.	om.	114v
301, 15	الايطاقلا	الايطاءا	114v
301, 16	رسيك	וביבריא בריבי	114v
301, 16	in	4.3	114v
301, 18	~ <i>y</i> 7 <i>ay</i> >	حه دهایها	114v
301, 19-20	ייי לישף לא הפיזים	om.	114v
	נתך שמיביני בא שמיביני		
301, 20	ν̈́υ	ביא מסב	114v
301, 21	סוכיבוכים	ממס וכיבולים	114v
301, 22-	٥٠٠٠ سام	om.	114v
302, 9 302, 11	Klak	2K KJK	11/1
302, 11	\ \ .	rafa on	
302, 12	ريتس	رحتيم، حمره	
302, 14	מבלו.	-wyrk	
302, 14	rsin	אביי	
302, 14	- -103	om.	
	حىبى	OIII. من <i>ن</i> ف	
302, 16	ج الم حلم	س, <i>حللا</i> بم	
302, 18	حلہ ۸ملے تبدر	مر عده ۲ مصلح	
302, 19	ىد ئەسىرىد.	· ·	
302, 20	71116,	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 33	1			M 4	110	Н 1	08					H 48	8	C 420
Letter	22	38	40	42	28	17	1	11	17	28	38	39	38	40	17
Total Variants	111	11	38	108	51	18	75	20	13	15	125	29	309	63	18
Variants Shared	45	3	21	-	25	12	54	9	12	5	74	19	214	27	12
Cet.	1	1	-	-	1	-	-	-	-	-	17	-	50	-	-
A	*	-	-	-	* 80	*	*	*	*	*	-	-	-	-	*
В	$(4)^{81}$	*	-	-	-	0	9	-	0	-	*	*	*	-	0
C	-	-	-	-	4	-	-	-	-	0	-	-	-	-	-
D	-	-	*	-	-	-	-	-	-	-	-	-	-	*	-
F	28	-	-	-	-	-	-	-	-	-	-	-	-	-	-
G	-	-	-	-	-	-	-	* 82	-	-	-	-	-	-	-
Н	-	0	-	-	-	-	-	-	-	-	8	-	24	-	-
J	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
L	-	0	-	-	-	-	-	-	-	-	13	-	25	-	-
M	-	_	-	*	-	-	-	-	-	-	-	_	-	-	-
N	-	-	-	-	-	-	7	-	-	-	-	-	-	-	-
О	-	_	-	_	5	_	_	-	-	0	_	_	-	_	-
P	-	2	-	-	7	-	50	-	-	2	25	-	146	-	-
Q	28	0	-	-	-	_	-	-	-	-	22	-	57	_	-
R	-	-	11	-	-	-	-	-	-	-	-	-	-	16	-

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

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

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

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

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